

# First Reports On ABCD 'Encouraging'

As "encouraging results" from parishes throughout the eight counties of the Archdiocese were transmitted to the Chancery this week, Father John J. Nevins, Archbishop's Coordinator for the 1970 ABCD, expressed the hope that "the generosity of so many visitors to South Florida" in responding to Visitor's Sunday, Feb.

15, will make the drive "a triumphant success."

He added he is confident that "modest increases in the gifts and contributions" of the faithful of the Archdiocese over the record of previous years is bound to spell success for the ABCD goal of \$1.75 million — which is used to expand

and support the charitable works of the Archbishop.

This Sunday, Feb. 15, has been designated "Visitor's Sunday" for the campaign and will afford

visitors to South Florida — many of whom are residents for six months each year — to "express their gratitude for the services available to them" and contribute

to the drive through a special collection which will be taken up in all churches and chapels of the Archdiocese, Father Nevins said.

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## THE VOICE

VOL. XI No. 49

15¢

FEB. 13, 1970

### 4 Florida Dioceses Preparing For New Order Of The Mass

Priests, Religious and laity from all four dioceses in the State of Florida are gathered at St. John Vianney Minor Seminary here today (Friday) for a two-day workshop designed to prepare for the proposed introduction to the New Order of the Mass on May 17, Pentecost Sunday.

This date has been tentatively set by Archbishop Coleman F. Carroll pending the necessary catechesis throughout the Archdiocese.

"Past experience has taught us that whenever new liturgical reforms are to be introduced, preparation of the entire people of God—priests, Religious and laity—is essential," explained Archbishop Carroll who is host to the provincial meeting here.

"Liturgical catechesis is not a luxury, but an absolute necessity if the new liturgical reforms are to be implemented fully and intelligently," Archbishop Carroll said.

This two-day workshop in Miami is the initial thrust in a state-wide program which will reach into all parishes in order to acquaint the people with the history, meaning and practice of the New Order of the Mass.

The bishops of the four Dioceses—St. Augustine, St. Petersburg, Orlando and the Archdiocese of Miami—have decided that the New Mass will be introduced simultaneously throughout the state on May 17.

Some 45 persons from the Archdiocese of Miami are participating in the conference, according to Father James Briggs, coordinator of the workshop. The Diocese of Orlando has sent 15 representatives, the Diocese of St. Petersburg sent about 30 and the delegation from the Diocese of St. Augustine is led by Father David O'Shea.

The first day of the conference was split into two sections:

- History of the Celebration of the Eucharist, led by Father Jerome A. Carosella.
- Celebration of the Eucharist Today, led by Father Francis X. J. Smith.

Discussion during the second half of the conference centers around the approaches to be used in relation to preparing priests, Religious and the laity:

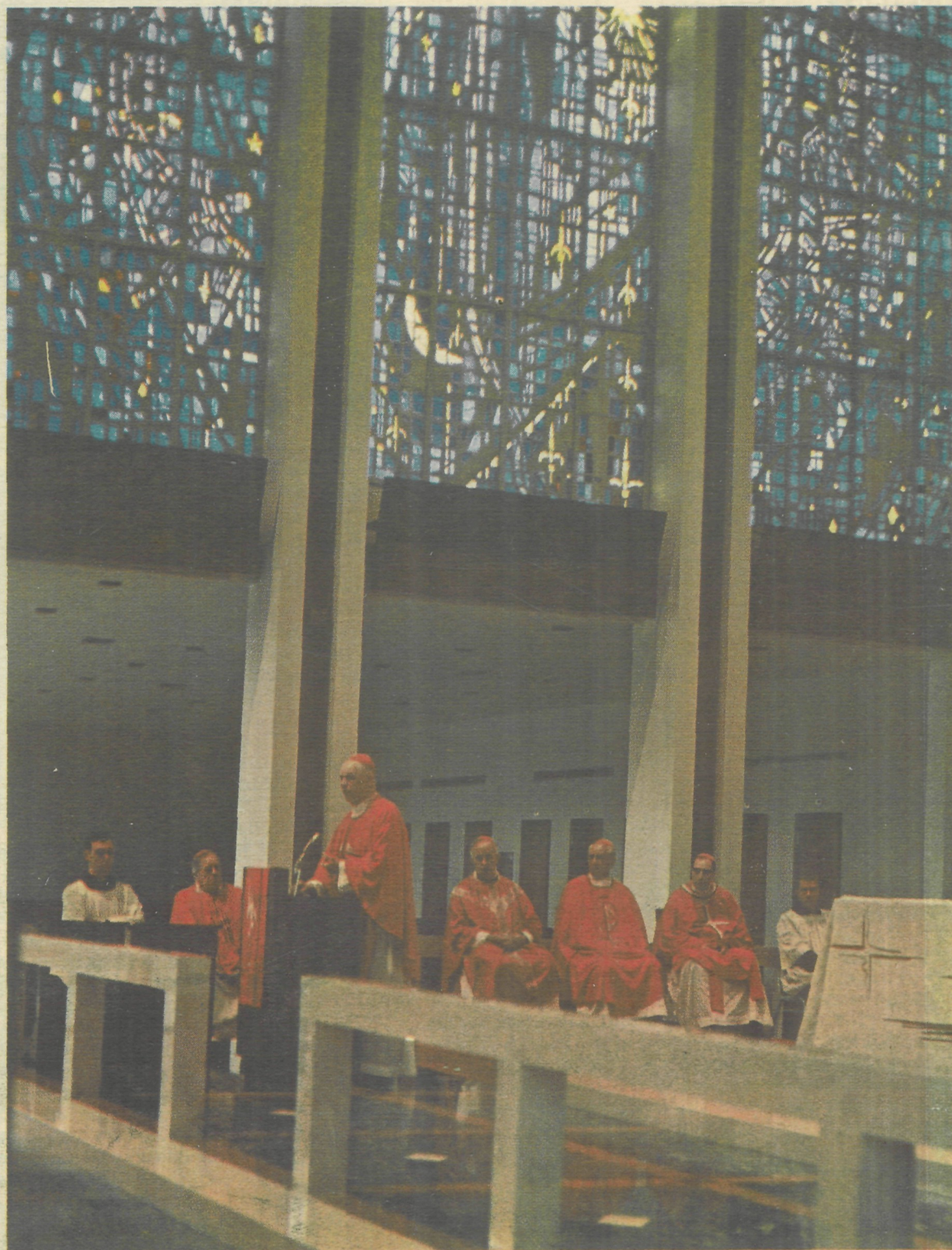
- Approach to the Clergy, led by Father Charles J. Zinn.
- Approach to parish Liturgy Teams, led by Miss Ardis Sweeney.
- Approach to Religion Teachers, led by Father Gerald Grace.

When the conferees return to their home dioceses it is planned that they will structure workshop programs which will be used to filter the information down to parish levels where the faithful can be instructed.

(Continued on page 26)

"And He said to all, if anyone wishes to come after Me, let him deny himself, and take up his cross daily and follow Me."

ST. LUKE 9:23



PRESIDENT of U.S. Bishops Conference, John Cardinal Dearden, gives homily at concelebrated Mass opening Inter-American Bishops meeting at St. John Vianney Seminary, Miami. Shown are (l. to r.) Archbishop Coleman F. Carroll, Cardinal Jose Clemente Maurer, John Cardinal Krol and Cardinal Juan Landazuri Ricketts.

Voice Photo by Tony Garnet

### Pope Stresses Need Of Penance In Lent

VATICAN CITY — (RNS) — Pope Paul VI declared here that penance is all the more important for people today, since "naturalism and hedonism" has made men more "insensitive" to things of the spirit.

Addressing pilgrims gathered in St. Peter's Square at Noon on Sunday, Feb. 8, the Pope called on Catholics to practice penance during Lent, which began on Ash

Wednesday, reminding them that penitence is an "ancient, but never an anachronistic exercise."

The pontiff noted that people today "do not pay much attention" to the practice of penance, but, "for those who wish to be faithful Christians, and give Easter the true importance it has as the central point in our Redemption," Lent is "a very important time in every year."

"It is all the more important for people of today," he continued, "insofar as we are made insensitive, by naturalism and hedonism, to the more important things of the spirit (and to the moral sense of our relations with God."

The Pope said that "true liberty" can be attained by "the awakening of our consciences which have become deadened to the sense of good and evil, and which respond too easily to the voice of egoism, material well-being, and pleasure."

### OFFICIAL Appointments

ARCHDIOCESE OF MIAMI

The Chancery announces the following appointments effective Thursday, Feb. 19, 1970:

THE REVEREND JOHN R. McMAHON — from Assistant Pastor, Holy Family Parish, North Miami, to Assistant Pastor, St. Joan of Arc Parish, Boca Raton, while retaining assignment as Director of Archdiocesan Rural Life Bureau.

THE REVEREND T. ORESTES HEVIA — from Assistant Pastor, Immaculate Conception Parish, Hialeah, to Assistant Pastor, Holy Family Parish, North Miami.

THE REVEREND JOSEPH F. FINLAY — to Assistant Pastor, Immaculate Conception Parish, Hialeah.

### Know Your Faith

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THE VOICE



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# American Scholars Produce A New Bible Translation

WASHINGTON — (NC) — Twenty-five years of scholarly co-operation will reach a climax when the newly approved Lectionary of Scripture readings and Psalm Responsories is introduced into the Sacred Liturgy of the Mass.

The New American Version, as it is to be called, has been translated from the original languages by American biblical scholars, Catholic and Protestant, all members of the Catholic Biblical Association of America.

"A great majority of the faithful will be hearing the word of God in a fresh, meaningful, dignified, and thoroughly intelligible vernacular translation in the language of today," said Father Stephen Hartdegen, O.F.M., of the United States Catholic Conference Division of Religious Education (CCD).

Father Hartdegen told NC News Service that the New American Version will soon be published in its entirety besides its use in the new Lectionary. He described the work as "the first translation in the United States of the entire Catholic Bible made directly from the original languages into English."

Father Hartdegen noted the New Testament portion is not related to and should not be confused with the readings of the Roman Missal in use since 1964, nor with the revision of the Rheims-Challoner revision from the Vulgate in 1941.

"It attempts to avoid 'Bible English' of any period, archaisms, words or speech patterns, no longer in use," he said. "It does not confine itself to a limited vocabulary, nor is it modern-journalistic in style. It seeks to be as faithful as possible to the various styles of the biblical authors."

"The new text reads beautifully, and carefully avoids the snags to which objection was made in the 1964 Lectionary due, understandably, to the haste with which the text was ordered to be prepared for the liturgical changes of that time," Father Hartdegen continued. He added that the "collaboration of several non-Catholic biblical scholars in the new translation gives the work an ecumenical character."

The New American translation found in the Lectionary is the fruit of a project initiated as early as 1944 by the late Archbishop Edwin V. O'Hara of Kansas City, Mo., chairman of the Bishops Committee of the Confraternity of Christian Doctrine, and continued by Bishop Charles Greco of Alexandria, La. The hierarchy of the country approved the project.

Besides a large number of translators of individual books and of associate editors, the Board of Editors-in-Chief consisted of Msgr. Patrick W. Skehan, director of the department of Semitic Languages and Literature at the Catholic University of America; Father Louis Hartman, C.S.S.R., assistant director of the same department and general secretary of the Catholic Biblical Association of America, chairman of the Old Testament Section; Msgr. Myles Bourke, professor of Scripture at Fordham University and chairman of the New Testament Section; Father Gerard Sioyan of Temple University; Father Hartdegen, Assistant Director of the Division of Religious Education (CCD) Scripture Section — coordinator of both Testaments and secretary of the board of editors.

Father Hartdegen said the Lectionary will contain a three-year cycle of readings for Sundays and solemn feasts, a two-year weekday cycle, and a one-year sanctoral cycle, in addition to the readings for a great variety of Masses: for the



IF SYMBOLS mirror one's convictions, this 61st Infantry Division trooper might be termed a contradiction. He wears a bandolier, a symbol of war, along with a peace medallion and several religious medals, symbols of peace. The soldier is attached to a unit in South Vietnam.

Common of Saints, Votive Masses, Ritual Masses and Masses for various needs. There are also Responsorial Psalms to follow the first readings, and Gospel or Alleluia Versicles to follow the second readings.

The introductory material, summaries of readings, rubrics, and refrains for the responsorial psalms are the work of the International Commission for English in the Liturgy under the direction of Father Gerald Sigler. The entire work has been supervised by Father Frederick McManus, director of the secretariat of the Bishops' Committee on the Liturgy.

Preparation of the New Lectionary has been the work of Father Hartdegen and his staff.

A sample of the New American Version found in the Lectionary is the following passage from Paul's letter to the Philippians: 1:20-24, 27.

"Christ will be exalted through me, whether I live or die. For, to me, 'life' means Christ; hence dying is so much gain. If, on the other hand, I am to go on living in the flesh, that means productive toil for me — and I do not know which to prefer. I am strongly attracted by both: I long to be freed from this life and to be with Christ, for that is the far better thing; yet it is more urgent that I remain alive for your sakes. Conduct yourselves, then, in a way worthy of the gospel of Christ."

The typical edition of the new Lectionary (New American Version) is being published by the Catholic Book Publishers of New York also by the Liturgical Press Collegeville, Minn. and by the 10 major publishers of Missalettes who will use it for their weekly or monthly church booklets.

Besides the New American Version from the original languages under the auspices of the bishops, other translations approved for use in the New Lectionary include the Revised Standard Version (Catholic edition), a revision of the King James Bible, and the English translation of the French "Bible of Jerusalem", called the Jerusalem Bible.

# Spanish-Speaking Clergy Conclude Retreat Today

NORTH PALM BEACH — "Spirituality of the Priest" is the subject of a retreat for Spanish-speaking priests of the Archdiocese of Miami at Our Lady of Florida Retreat House here which began Wednesday and will end today, Friday, Feb. 13.

Father Edgard Beltran, executive secretary of the Pastoral Department of the Latin American Bishops Council, will conduct the retreat, while Msgr. Calixto Garcia-Rayneri will be moderator and Father Jose Hernandez, Coordinator.

Taking part in the three-day period of recollection are: Msgr. Manuel Trabado, Msgr. Garcia-Rayneri, Father Jose Azcon, Father Armando Balado, Father Jose Bardino, Father Jorge Bez Chabebe.

Also, Father Eduardo Fernandez, Father Fausto Fernandez, Father Francisco Fernandez del Moral, Father Gilberto Fernandez, Father Orlando Fernandez, Father Emmanuel Fidalgo, Father Avelino Gonzalez, Father Oscar Gonzalez, Father Hernandez.

Also, Father Jose Hualdo, Father Juan Lopez, Father Emilio Martin, Father Ignacio Morras, Father Juan O'Farrill, Father Emiliano

Ordaz, Father Jose Panigua, Father Jose Paz, Father Maximiliano Perez, Father Pedro L. Perez.

Also, Father Agustin Roman, Father Daniel Sanchez, Father Clemente Seoane, Father Bernardo Solis, Father Emilio Vallina, Father Angel Villaronga, Father Jose J. Yoldi.

# 70-Day Fast Hits At War

WASHINGTON — (NC) — Two anti-war groups began a national ecumenical 70-day fast in front of the White House Ash Wednesday, Feb. 11.

Objectives of the fast, according to its sponsors, will be to show that there are thousands of people still concerned about the Nixon Administration's policies and that they are willing to publicly dedicate themselves to the cause of peace.

Clergy and Laymen Concerned About Vietnam and the Fellowship of Reconciliation are sponsoring the fast which will cover the Lenten and Passover periods.

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# Holy See Urges Annual Renewal Of Priest Vows

VATICAN CITY — (NC) — In a letter urging establishment of diocesan programs of theological studies for ordained priests, the Holy See recommended that each year priests renew their ordination promises, especially to celibacy and obedience.

The Congregation for the Clergy made the recommendations in a circular letter dated Nov. 4, 1969, and published Feb. 9. The congregation said its recommendations were based on the results of a survey carried out among the bishops of the world.

The letter put heavy stress on the choice of professors for the continued training program for priests, saying that selection should be confined to "those who can solve the problems laid before them and not those who raise and increase doubts."

"Those who are accustomed to attack tradition, institutions and the authority of the Church are not suitable to fulfill such a task," said the circular letter. It was signed by John Cardinal Wright, the former Pittsburgh bishop who became prefect of the congregation last summer.

Joined to the publication of the letter's contents was the new "Mass of the Christ" destined for concelebration on Holy Thursday by the bishop and his priests. At this Mass holy oils are consecrated and priests reaffirm their promises.

This Mass, issued by the Congregation for Divine Worship, has an entirely new Preface that explicitly restates the doctrine of the ministerial priesthood, a doctrine under strong attack in the Netherlands and elsewhere.

The preface says Christ "not only elevated to the honor of a royal priesthood the people of the redeemed, but in His brotherly love chooses also some men who, through the imposition of the hands, are made participants in His sacred mission."

At the Dutch Pastoral Council in January some participants were reported to have questioned the sacramental character of the ministerial priesthood.

One theologian present was quoted as telling the assembly that the word "ordination" means simply "to put into order," and that it received a sacral significance only when the era of scholastic theology began seven centuries ago.

Before the pastoral council met, the Dutch bishops pointed out that its draft paper on the priesthood dealt only with the functioning of the priesthood, not its nature, and that the ministry had consequently been dealt with "incompletely."

They added: "In particular, nothing was said about the priesthood as an ordination, as a sacrament."

## Makes Priesthood Attractive, Pope Says

# Pontiff Extols Celibacy

NC NEWS SERVICE

VATICAN CITY — (NC) — Celibacy makes the priesthood more attractive to those contemplating a vocation, Pope Paul VI told a pre-lenten gathering of priests in the Sistine Chapel.

Continuing his campaign to defend the celibate priesthood of the Latin-rite Church, the pontiff turned his annual meeting for the Rome diocese's priests and Lenten preachers into what he called "a conversation rather than a speech."

Penance for the faithful is usually stressed at the yearly get-together, but this time Pope Paul spoke directly to his diocesan priests — and, by implication, to all the priests of the world — as persons.

The clergy jammed into the Sistine Chapel broke into his words twice with spontaneous applause. The pope plainly showed pleasure at the reaction. It was the fourth time in nine days that he defended celibacy in speech or writing.

Celibacy, he said, enables the priest to devote himself to

"the sole love of Jesus" and to the service of the people of God.

"It exercises a greater attraction to embrace the ecclesiastical state than a formula which is humanly more natural and apparently easier," said the pope in contrasting celibacy with marriage.

He called for a growing "community spirit" among his priests toward greater "trust, collaboration, friendship" so that priests would have "the same sentiments found in Christ."

He asked all in the priesthood to be proud of their vocations "in a humble, holy way."

The pope asserted that "before the ecumenical unity of the Church, there must be community unity in the Church."

He spoke of other areas of pastoral concern, including spiritual formation, but gave a positive emphasis to celibacy, terming that way of life "the cross, for one's own salvation and that of others."

"It makes a more efficacious impact in the human heart, in the youthful heart especially," he said.



CLEVELAND MAYOR CARL STOKES and his wife are greeted by POPE PAUL VI during a private audience at the Vatican. MAYOR STOKES was in Europe on a trade mission.

## New Rites Issued For Taking Vows

VATICAN CITY — (NC) — New rites for Religious profession — the taking of vows such as obedience, poverty and continence that constitute the essence of the Religious life — have been issued by the Holy See.

The purpose of the new regulations is to give the act of Religious profession that "greater unity, sobriety and dignity" demanded of it by the Second Vatican Council.

Until the publication of this new ordo — a joint effort of the Congregation for Religious and the Consilium for the Implementation of the Constitution on the Liturgy — each Religious order or community had its own ceremonial for the profession of vows.

The formula of each vow is left to the discretion of the Religious community.

## Abbott Resigns At Belmont

WASHINGTON — (NC) — Pope Paul VI has granted the request of the Rt. Rev. Walter Coggin, O.S.B., that he be permitted to resign as Abbot-Ordinary of Belmont Abbey, North Carolina, Archbishop Luigi Raimondi, Apostolic Delegate in the United States, announced here.

He served as coadjutor to

Abbot Vincent G. Taylor from 1956 until Abbot Taylor's death on Nov. 5, 1959. He was elected abbot that same month, and Bishop Vincent S. Waters of Raleigh officiated at his blessing on June 18, 1960. Abbot Coggin is chancellor of Belmont Abbey college.

The only jurisdiction of

its kind in the United States, the abbey nullius of Belmont Abbey is immediately subject to the Holy See. In 1960, the diocesan territory of the abbey nullius, which formerly comprised Gaston County, North Carolina, was restricted to the grounds of Belmont Abbey Monastery, and consists of one parish.

# Oral Contraceptive Dangers -- Blindness, Sterility, Death

By KATHLEEN BURKE

CHICAGO — (NC) — Recent Food and Drug Administration warnings on oral contraceptives came as a surprise to many — even doctors — who had minimized chances of serious side effects of the Pill.

But one local physician has been questioning possible harmful effects of the Pill since 1962.

Dr. Herbert Ratner, Oak Park (Ill.) Department of Health director and editor of Child and Family, a quarterly family life journal, has compiled list after list of reports of serious illness — and even death — due to oral contraceptives.

Blood clots, blindness, severe depression, gum trouble, "chemical" diabetes, and even sterility are only a few complications that may arise from taking the Pill, he said.

"The Pill produces body changes which tend to simulate changes which take place during pregnancy," Dr. Ratner said.

Greater development of the vascular system, dilation of blood vessels, and slowing of blood flow which is normal in the pregnant woman, also takes place when women are on the Pill, he explained.

Thrombosis, or blood clotting, can arise from the "false pregnancy" the Pill induces, he said.

"Clot masses can end up in the lungs and in the veins with serious consequences," Dr. Ratner warned. "From this cause alone it has been estimated in England and the U.S. that 2% to 3% of women who die during child-bearing

age are dying from the Pill."

Cases of blindness also have been attributed to the Pill. "And a significant number of these have been permanent," Dr. Ratner said.

He described the condition as "partial blindness in which certain fields of vision are obliterated."

A more frequent complaint caused by the Pill is depression. Progesterone, one of the two major components of the Pill, is known to be a depressant of brain function, Dr. Ratner said.

Careful studies indicate depression affects from 8% to 35% of women on the Pill, he added.

He estimates the most threatening side effect of the Pill is sterility.

Dr. Ratner cited figures presented by Dr. Samuel J. Behrman of the University of Michigan: "One to two percent of women coming off the Pill will be permanently sterile and 10% to 20% will take one to two years" to regain fertility.

And in many cases, use of powerful drugs will be the only way for them to do so, Dr. Ratner said.

One couple in seven has trouble conceiving anyway, he added.

"If we had known in 1960 what we know now — or even what we knew in 1965, the Pill never would have gotten on the market," Dr. Ratner said. "The intent of the law is that drugs should be proven safe before, not after, they're put on the market."

"But originators of the Pill promoted it as the natural physiological method of birth control and even though

this was a 'medical fantasy' this lulled enthusiastic promoters of the Pill to think their only concern was with effectiveness," Dr. Ratner said.

He cited four major reasons for the Pill's popularity:

- "It's a huge money-maker for drug companies and they are skilled in the promotion of drugs."

- "Social engineers have a primary interest in population control and getting people off welfare rolls by eliminating them ... They were highly enthusiastic about the Pill because they thought it would solve the world-wide population problem. But now it's generally agreed the Pill has been a failure in this regard."

- "A form of contraception in which you only have to swallow a pill is highly desirable to women who find methods of contraception at the time of the sex act undesirable."

- Doctors like it because "it makes them feel godlike."

"I do hope the recent exposure of the dangers of the Pill will be a lesson to the numerous clergymen who got into the practice of medicine by recommending the Pill right and left," Dr. Ratner said.

A recent Newsweek-commissioned Gallup Poll revealed nearly one-fifth of the estimated 8.5 million Americans using oral contraceptives have recently stopped.

The Feb. 9 Newsweek poll further revealed 23% of current Pill users are "giving serious consideration" to discontinuing the Pill.

Of the 18% who already stopped, one-third claimed they did so because of side effects publicized after last

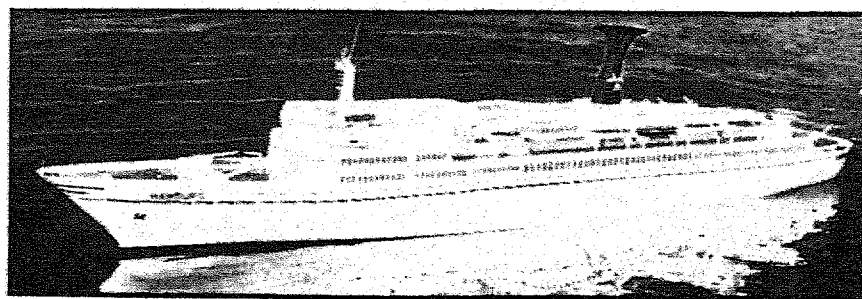
month's Senate subcommittee hearings in Washington.

Only one-third of women

using the Pill had been warned of possible side effects by their physicians, the poll revealed.

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# CICOP Plans For A 'New Man' Rising From Latin America Poor

By JAIME JONESCA

WASHINGTON — (NC) — A concerted effort to provide Latin Americans with a forum here to voice their problems and views on poverty, the passive masses, development and salvation, and to shake Americans out of their own views or "perceptions," may have reached some of its goals.

The seventh conference of the Catholic Inter-American Cooperation Program (CICOP), tackled such subjects as the new social and pastoral concerns of the Church in Latin America outlined in the Medellin guidelines, the pains of social and economic growth, the need to mobilize "a new man" among the poor and to shake the rich out of their complacency. (The Medellin guidelines on social and economic reforms were issued by the Latin American bishops at their 1968 meeting in that Colombian city.)

And all this, according to the Latin American experts in the meeting, hinges on "conscientization," a term as hard to pronounce as it is to grasp meaningfully.

Bishop Joseph Green of Reno, Nev., who had sat through long hours some months ago with the CICOP organizing committee, welcomed the participants, and then warned them:

"Conscientization is a process which must be experienced and cannot be passively observed."

He had the benefit of listening to the Latin Americans explain it. The organizing committee was of a mixed composition, including the man who coined the word, Brazilian educator, Paulo Freire.

In his opening address at CICOP, Freire said:

"Cultural action for freedom, which is essentially a dialogue, presupposes men who, influenced and motivated by the reality in which they act, more or less in a state of alienation, seek to know both that reality and the reasons for their own ways of acting, in order to transform such reality and bring about man's liberation."

He contrasted liberation with "domestication" — the result of education oriented to mere transfer of knowledge, often for the benefit of the power groups. Men must

learn with a critical approach the main contradictions of their reality, he said.

"Dependence, for instance, is a contradictory situation that characterizes the Third World" of underdeveloped nations, Freire said. Autonomy, however, is the goal, he said, "the motivating theme," so far unattained and thus provoking tensions.

In the process of "domestication," he explained, we impose on the campesino (farm worker) "what we believe to be the best available technical assistance for the cultivation of the land," whereas in "cultural action for freedom we move from merely improving cultivation of the land, into the motivating theme, the total development of the country."

Cultural action for freedom implies the denunciation of a dehumanizing reality and the annunciation of another reality in which men will be more fully human," he added.

Freire invited his listeners to a frank discussion and a critical look "at many of the myths which dominate us: neutral education, which is really a tool for domestication; the inferiority of people and the superiority of elites, which the latter use to manipulate the former; the

superior nations and silent inferior nations."

The CICOP conference attempted this frank discussion at various levels and stages. In addition to the formal, expertise papers, there were open dialogues between the Latin American and U.S. participants, mostly through "cultural circles" of discussion and summary sessions.

Father Louis M. Colanese, director of the Division for Latin America, United States Catholic Conference, and also director of CICOP, said that through the Medellin declaration and its applications the Church in Latin America has "gained credibility among the emerging forces of its society because it is seen as a leader in the field of social action, not merely as a reluctant follower."

Peruvian theologian Father Gustavo Gutierrez summarized the Medellin guidelines as the call of the Church "to liberate man in Latin America from a situation of sin." Claiming that the roots of the sin of underdevelopment come in part from the rich nations, Father Fuitierrez said that "Latin Americans consider themselves as dominated people, especially by the power of the United

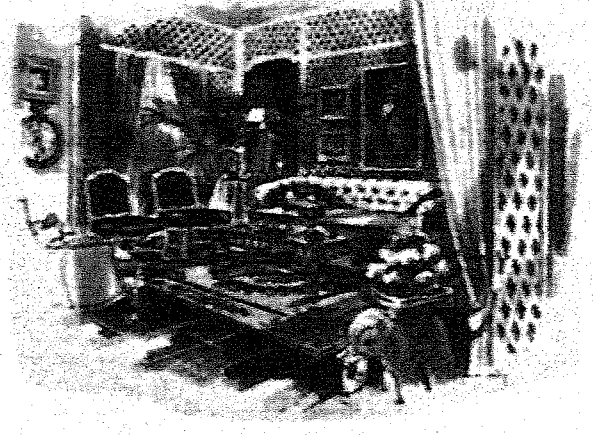
States ... (and) rather than accepting only clean development, they speak of political, economic and total liberation of man."

"Today the Church's growing commitment to this drive makes the people of God find and affirm their true personality," although the Church is still divided between those Christians tied to the established order, and those seeking change and undergoing persecution for it, the Peruvian priest said.

Prof. Ernani Fiori, vice rector of the Catholic University of Chile, gave a capsule view of his extensive studies on "education and conscientization."

Traditional education, he said, may often mean domination of human consciences to preserve and project a system. But true culture first means that man, as subject, relates his actions with nature and the world, "incarnating" himself into that world. Then, it means communicating with his fellow men, pointing to new values, new actions. For this he has to break the static system. Lastly, he said, incarnation and communion leads to the new man, the liberated man.

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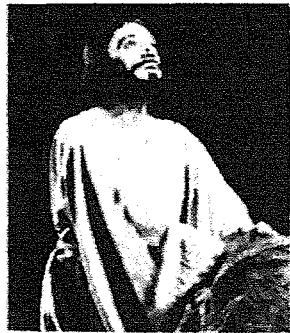
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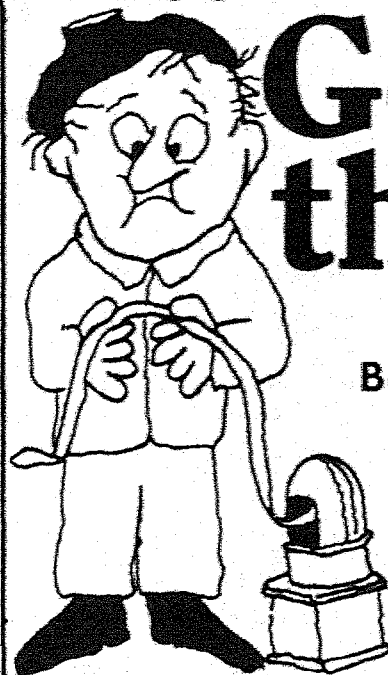
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## Exceptional Child Trained To Play Useful Life Role

The whole purpose of the Marian Schools in Miami and in Palm Beach—operated under the auspices of the Archdiocesan Department of Special Education—is to train and prepare exceptional children so that they can assume a productive role in society.

That's a very simple way of stating a very complicated program.

The children at both schools—who fall mainly into the educable and trainable retarded classifications—are prepared to "function in the outside community to the best of their capabilities and with a regard for their limitations," said Father John J. Nevins, Assistant director of Catholic Charities and Archbishop's Coordinator for the 1970 ABCD.

Both Marian Schools "are a manifestation of the concern of the Archdiocese for exceptional children and benefit from the Annual Bishop's Charities Drive," Father Nevins explained.

In addition to studying "academics on their level," the exceptional children at the Marian Schools receive evaluation and assistance from the Florida State Vocational Rehabilitation Division.

They are divided into three classes: primary, which is predominantly trainable; intermediate, which is composed of educable children; and the advanced, which is mostly the older children who are involved in vocational rehabilitation.

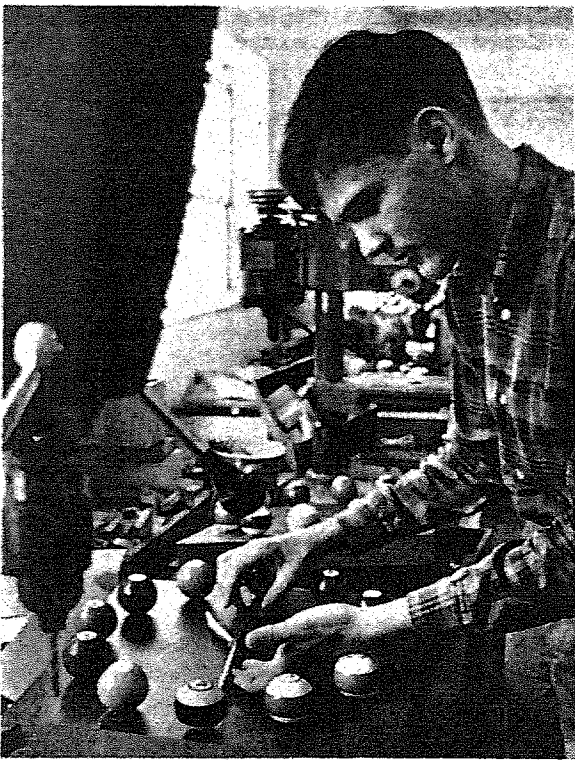
They study such varied subjects as current events, science, social studies and crafts, but there is heavy emphasis on practical application of subjects—such as the use of money and making change.

Four of the exceptional children enrolled in the Miami school are ready to begin working in the community. They have had training in various fields—including food handling, nurses aids, orderlies at hospitals, maintenance work and assembly work in sheltered workshops.

The children ready to work now are the result of patient vocational counseling and training which began when they reached the chronological age of 14, Father Nevins said.

They are tested, trained and helped to find jobs. Then, once they are working, they are checked periodically to see if they have any problems or if they might be moved to another position.

The schools like to enroll the children between the ages of four to nine years and then work with them until they reach stages where they can be employed. "The younger the children are when we enroll them, usually, the easier they are to train," Father Nevins added.



LEARNING TO make and assemble such items as cue-ball clocks makes the exceptional child capable of earning his own way.



PREPARING ITEMS for sale in the sheltered workshops helps the child to adjust to work tasks.



MAKING CHANGE is an important lesson for the exceptional child who must learn certain concepts of dealing with money if he is to hold down a job when his vocational rehabilitation is done.

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## Latin America Hopes Raised By Bishops' Meeting In Miami

Some of the significance of the fifth Inter-American Bishops meeting in Miami last week can be gleaned from the final statement issued. In a carefully worded summary of their three-day example of collegial action, the bishops of Latin America, United States and Canada strongly urged the involvement of all the People of God, clergy, religious and laity "in planning and implementing pastoral programs of the Church." Obviously, the magnitude of the task to be done demands nothing less than total involvement.

The bishops turned their attention to youth, especially the more intelligent young men and women who have left home to study in North America. They are deeply concerned that these future leaders of Latin society may receive, away from home, "a solid Christian formation," and while completing their studies in secular subjects that they may "recognize their vocation to respond to the need of their respective countries."

There is a pathetic irony in the fact that some, perhaps many, while gaining in the United States and Canada "technical competence" have not gained or perhaps have lost a "Christian vision of their role in the integral development of their countries."

In dealing with the complex matter of "liberation," the bishops again sought a balance of the material and the spiritual elements. While stressing the vitally important socio-economic apostolate in every Latin country, the committee members hastened to "underline the fact that the one and only mission of the Church is to offer to the whole man and to all men an integral salvation."

Salvation means considerably more than economic development and liberation from undesirable controls of economy. In the midst of the critical need to develop technical abilities and local resources and controls, one must not forget the evangelical aspect of the Church's missionary efforts.

Finally, the statement indicated once again the bishops dealt with the thorny problem of personnel. They endorsed a plan previously put into execution, namely, to train in several stages men and women for work in Latin America, largely in the areas in which they will serve. They added emphasis to the need of the laity being more deeply involved in the apostolate in South America.

This was the fifth meeting between the representatives of the Church in North and South America. Judging from the meaty statement issued, their deliberations give us reason to believe not only that the profoundly disturbing problems of the continent are now better understood, but that workable solutions are in formation.

### Diaconate Plan Pushed

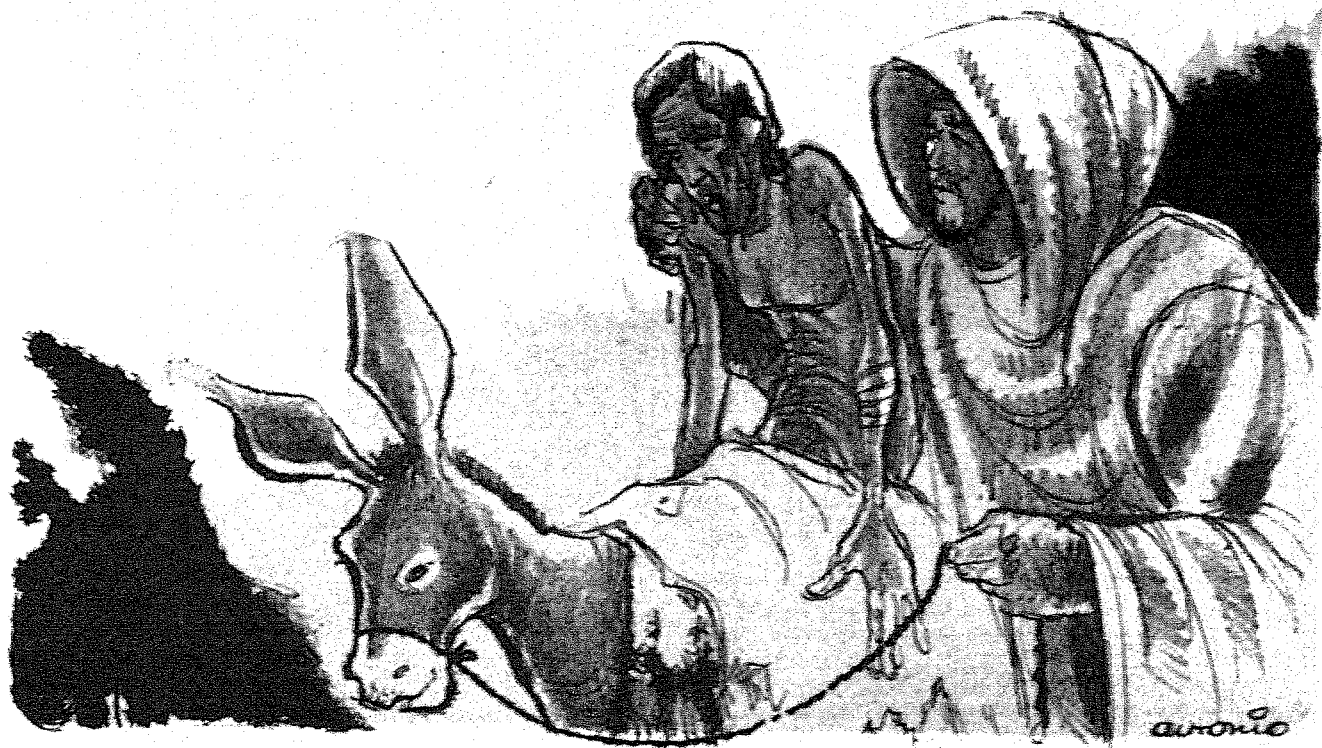
SAN ANTONIO — (NC) Plans for the implementation of a permanent diaconate in the San Antonio archdiocese moved forward when Archbishop Francis J. Furey announced the appointment of 11 men to serve on the admissions board to screen potential candidates.

Father Alton Rudolph, Permanent Diaconate Committee chairman, said the admissions board

eventually will include seminary deacons.

The board's primary responsibility, he said, will be to review admission qualifications of every candidate as well as interview the candidates.

Noting the board has a guideline listing of admission requirements, Father Rudolph said among items to be investigated will be a candidate's scholastic ability



### Truth Of The Matter

## Giver Of Alms Gains A Greater Benefit Than Does The Receiver

By MSGR. JAMES J. WALSH

The current Annual Bishop's Charities Drive seems certain to cause an echo of the ancient complaint, "Why is it they keep bringing money into religion?"

"They" stand innocent. We have to look beyond the pastor and beyond the Church when trying to lay the blame on someone. As a matter of fact, startling as it sounds, we must point the finger at God Himself. He intended money to play a part in the spiritual life. In a very real sense we can say that He put money in religion and showed how it could become a means of doing good and sanctifying the soul.



MSGR. WALSH

Both the Old and New Testament bear this out. In the eyes of God the giving of alms has always been a most pleasing practice.

In order to encourage it, He had the sacred writers frequently write down in detail the spiritual benefits to be received by the charitable man who used some of his possessions to ease the burdens of others.

Our Lord immortalized the widow's mite in teaching one of His many lessons on the value and motive of alms-giving. The apostles, especially St. Paul, speak often and eloquently of the needs of the poor and of the obligation of the faithful to make financial sacrifices in their behalf.

The early Christians startled the pagans by their strange attitude towards wealth. They carried into daily living the conviction that God actually is the owner of everything.

Whatever man has in the way of material possessions he holds as a steward and, therefore, is accountable to God. If he uses money selfishly and hoards it avariciously, he not only abuses the trust God has placed in him, but he also handicaps his neighbor who to a certain degree is dependent upon him in God's place.

At God's direction, the sacred writers make it clear that we do ourselves the greater favor when we

give an alms. So many people miss this point entirely. When they think about giving, they also think about losing something.

Actually, an alms is not a giving up or a loss of a possession in the sense that we are worse off after a donation than before. Because many think of charity in this dim light, they find it difficult to bring themselves to the point of generosity.

On the contrary, every time we give something we are the gainers. The poor man goes away with my \$5 in his pocket, but I am better off than before I made the gift. I have received recognition from God for what I did. And God's recognition is something my soul cannot stand to be without. I have gained spiritually far more than I lost materially.

Most likely what I have gained is of far more importance to me than the \$5 is to the poor man, just as anything that helps the soul is of more value than that which helps the body. A consideration like this is a legitimate kind of self interest. It takes into account the old saying that charity begins at home.

But the important point to note here is that alms goes a step further and insists that charity should not stay at home. It never does with almsgiving, for the good done to another is good done to one's self at the same time.

For instance, God stated it first: "Alms deliver from all sin and from death, and will not suffer the same to go into darkness." From the earliest days of Christianity this thought of using alms as a means of making reparation for sin led to the habit of giving generously to the poor and needy. There is also God's promise that alms can merit many other blessings and "obtain help for thee against all evil."

St. Bonaventure puts it concisely: "By mercy, man merits in this world grace, in death confidence, in judgment mercy, in heaven glory." When we give generously, regularly, without complaint for the love of Christ, the poor and unfortunate have reason to lift up their hearts for a change, our own souls are purified and strengthened, and God is so pleased. He considers it a favor done to Himself.

It is this consideration which gives added emphasis to the ABCD, continuing as it does now during the season of Lent. Most of us will never have an opportunity to give aid directly to a teenage drug addict or to a mentally retarded child. But a strange kind of Christian we would be if their plight did not make us restless in some ways to bring assistance to them.

The ABCD is the instrument of help. It enables us to do by our contribution what we cannot do directly. These gifts are alms. And alms, God assures us, helps not only the recipient, but the donors. We have a good thing going here.

## Commission Backs Grapes Boycott

SAN ANTONIO — (NC) — Support for the table grape boycott being spearheaded by the United Farm Workers Organizing Committee headed by Cesar Chavez was announced by the San Antonio archdiocesan Commission on Church and Society.

At the same time, the San Antonio Grape Boycott Committee coordinated by Franklin Garcia, international representative of the Meat Cutters Union, expressed hope for "all-out support from the churches" as it begins to extend the boycott to major San Antonio and South Texas supermarket

chains. The local boycott, similar to those called in several other states, has received pledges of support from 500 persons who were among the more than 1,000 people who attended a rally in January here which featured Chavez as the speaker.

At that time, Archbishop Francis J. Furey expressed his support for the cause of the farm workers in their struggle to attain the right of collective bargaining.

In its statement — released by executive director Mathew Ahmann — the 38-member commission empha-

sized that farm laborers do not have the protection of federal labor laws enjoyed by other workers and also cited the strong affirmation of the right to collective bargaining which "has been sustained in Catholic teaching since Pope Leo XIII."

Observing that Chavez' strike in the California fields is seven years old, the commission statement said: "The union has long been willing to sit down and bargain with the table grape growers but the growers have been stubborn in their refusal to bargain. Even the U.S. Catholic bishops last November urged

to date so, as a last resort, the union has called a boycott and has asked for support around the country."

The archdiocesan commission declared its support of the boycott.

Added the commission: "We urge Catholics and other citizens to support this effort to secure basic human rights by: (1) refusing to buy table grapes; (2) asking store owners and managers to remove grapes from their shelves and (3) by writing their congressmen asking for legislation similar to the National Labor Relations Act to protect agricultural workers."



The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

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MEMBER: The Catholic Press Association  
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PHONES  
Editorial — 758-0543

ADDRESS:  
The Voice  
6201 Biscayne Blvd.  
Miami, Florida  
MAILING ADDRESS:  
P.O. Box 1059  
Miami, Fla. 33138

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#### PHONES

Editorial — 758-0543  
Advertising — 754-2651  
Circulation — 754-2651  
Fort Lauderdale — 525-5157

now, for the first time in human history, all people are convinced that the benefits of culture ought to be and actually can be extended to everyone. the church in the modern world

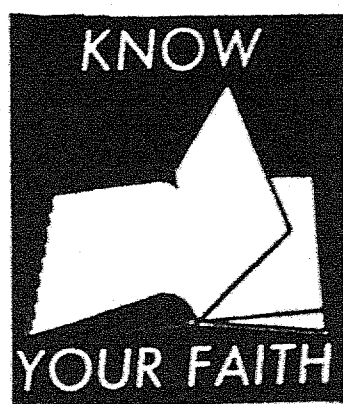
A college student recently remarked, "When men are treated like animals and people are starving, I go to Mass and hear a sermon on the bad effects of not going to Mass every Sunday."

Hopefully, this type sermon, and the call for financial support of the Church, are less frequently heard. Yet the example does point to differing views not just on the nature of the sermon, but on the nature of sin.

The preacher focuses on a directly religious nature, offenses against God, while many parishioners are more concerned with the social evils surrounding them.

So too, the Christian settler sees sin as breaking the law, the code of conduct established by the authorities for members of their institution. For the pioneer, on the other hand, sin means turning back, refusing to move ahead in the covered wagon. Sin is the refusal to follow the call of the leader, urging us to be men of love and to share this love with others. We refuse to use the talents and gifts given us, or we use them for selfish ends.

Several other indicators point to a changing notion of sin. The number of confessions has dropped sharply in the past few years. A survey of students from Manhattan college several years ago revealed that only 22%



## Viewpoints On Theology SIN

By REV.  
PETER SCHINELLER

accept the distinction between mortal and venial sin, and about 41% do not go to Sunday Mass regularly.

There has been a shift in Christian sensibilities. It could be interpreted simply as a loss of faith, but it might signify the growth of a new type of Christian responsibility — the man concerned with peace, human rights, poverty.

It might reflect a shift from over-emphasis on the 6th and 9th commandments to more veiled sins of theft: a change from emphasis on sins against God, to sins against man. Sargent Shriver recently remarked that "we campaign to keep our children from hearing four-letter words on sex, but we don't care if they hear four letter words on hate: kill, bomb, riot, maim, hurt."

Perhaps the virtue of the letter of John is being lived with a new idealism: "Anyone who says he loved God and hates his brother, is a liar, since a man who does not love the brother that he can see cannot love God, whom he has never seen."

If God is love, and if Christianity can best be summed up in the word love, then faith cannot be the sole criterion of the Christianity of a person. We are searching for a more integrated Christian life, where faith that does not manifest itself in love is suspect.

By FATHER RICHARD P. McBRIEN

**Q.** Many new ideas have been proposed in the last few years in the name of the Second Vatican Council. It is a matter of some importance, I think, to determine the council's responsibility for some of the views that now seem to prevail in the Church. For example, did Vatican II renounce or substantially modify the teaching of Vatican I on the infallibility of the pope?

**A.** No. However, neither did the Second Vatican Council reaffirm the previously widespread Catholic belief that the Church is some kind of absolute monarchy, with the pope at the top of the pyramid. On the contrary, the Church is a collegial reality, a community of communities. Relationships in the church are primarily horizontal (one church with another) rather than vertical (one community under the authority of another). Each community contains the fullness of the Church, and yet each must be in communion with the other Eucharistic communities. The focal points of unity are the bishops and, on an international scale, the pope.

**Q.** Some Catholics nowadays seem to think that Christ is not really and substantially present in the Eucharist. In fact, some have said it's not even important so long as the Eucharist is an occasion of genuine fellowship and friendship. Is there any indication of this kind of thinking in the council documents?

**A.** No. Neither is there any detailed re-statement of the Council of Trent's doctrine of transubstantiation. What some contemporary Catholic theologians have been asking is whether or not the so-called "traditional" explanation of transubstantiation is (a) the only possible explanation and (b) incompatible with some of the newer views of the Real Presence according to different (i.e., non-Aristotelian) philosophical categories. But whatever the outcome of that

discussion, it is clear that the council did not intend to compromise the Church's faith in the Real Presence of Christ in the Eucharist.

**Q.** We used to describe the Church as "Holy Mother the Church." Then we began speaking of her as the "Mystical Body of Christ." Is it true that the council did away with this body-image popularized by Pope Pius XII? If so, what is the new term by which we are to understand the Church?

**A.** It is not true, first of all, that the council bypassed the Body of Christ image. It occupies a prominent place in the keynote document on the Church (n. 7-8). What happened is that the council decided against making the body-image the only way, or even the principal way, of describing the mystery of the Church.

In the first draft of the Dogmatic Constitution on the Church (*Lumen gentium*), the Mystical Body of Christ was the dominant image. Several of the bishops objected on the grounds that the New Testament itself showed a greater variety of images for the Church. To use only one image, such as the Mystical Body of Christ, tends to create an incomplete picture of the Church. The body-image, for example, emphasizes the identification of Christ and Church. But there are other biblical images (e.g., the Church as spouse of Christ) which remind us of the separation between Christ and Church.

The council decided, therefore, to use many different images in order to manifest the complexity of the mystery of the church-sheepfold, flock, field of God, vineyard, building of God, temple, mother, spouse, and so forth. Each one of these images suggests an aspect of the Church not fully conveyed by the other.

The dominant biblical image of the Church at Vatican II, however, was none of the above. The council selected instead the term "People of God" and devoted an entire chapter to its meaning and implications (see chapter II).

By FATHER JOSEPH M. CHAMPLIN

With all these changes in the liturgy, are there any plans to modify the sacrament of Penance? Will confession be changed or eliminated in the seventies? These questions come up consistently during the discussion period after lectures on liturgical renewal.

Will we see the prayers and forgiveness formula altered? Yes, perhaps within the next year. Will the Holy See establish as standard practice, group absolution without private mention of personal sins to a specific priest? Probably not. Will the type of confession we have known and observed over the past decades be prohibited or discouraged? No.

This writer certainly would welcome improved texts and a clearer procedure for use by the priest and the penitent in this sacrament. And, as I mentioned in an earlier column, we should renovate confessional "boxes" and develop comfortable rooms for optional "face to face" encounters.

But I wonder if our fundamental problem here is not the form we follow or the place we use, but the approach we take. I wonder if forward-thinking religion instructors have not too quickly written off private telling of sins as another once valuable, but now outmoded teaching of the Catholic Church. I wonder if the field ripe for the harvest at the present moment is not in fact a positive, growth-oriented course for young and old alike on "How to make a good confession."

Similar comments came recently from the lips of a pretty and personable cosed. She is neither a future nun nor a careless Catholic. Even as a busy nursing student she finds time occasionally to pray her rosary and stop in for weekday Mass.

Still, her attractive appearance brings many offers for dates and her pleasant personality keeps suitors coming back a second time. This young lady's question basically is: "Why go when I haven't failed God seriously? Why slip in and out of the box without any real change in my life? What good are routine confessions?" And, like many in the Church today, she allows months to pass from one confession to the next.

The problem then seems to revolve around devotional use of the sacrament. Those who feel they have served friendship with the Lord by serious sin and seek reconciliation experience their own difficulties with confession. Courage is what they need, and a willingness to leave the past behind. The person, however, who leads an essentially good life, but wishes to improve it, who tries, but would like to do better, can or should see Penance as a very helpful instrument in this struggle to grow.

To help people make devotional confessions richer and less routine, Father John E. Corrigan several years ago wrote a little pamphlet, "Bless Me, Father," as a "guide to confession for men and women of today, with advice on the examination of conscience and practical examples." I presume both author's and publisher's permissions (Claretian Publications, 221 West Madison Street, Chicago, Illinois 60606, Pamphlet Department) to excerpt the following sample confession of a housewife. It illustrates a constructive examination of conscience, a painful but healing admission of lesser sins and a specific, positive approach to resolutions for improvements.

"My last confession was two weeks ago. I am a housewife and mother of two small children. My resolution for the last few months has been to curb my tendency to nag my husband and be more cheerful with him. I think I did better during this period.

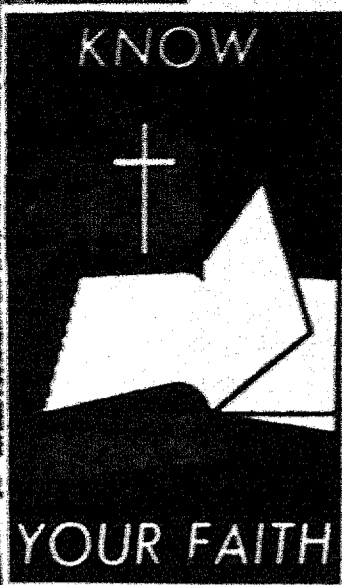
"I have incurred unnecessary debts and have managed the home finances poorly and selfishly.

"I learned last week that I am pregnant, and I have been depressed and felt resentful because it was unexpected. I think I have overcome these feelings now.

"I am only gradually adjusting to our new neighborhood. I find it hard to meet people and I have been lacking in friendliness with my new neighbors.

"My Lenten resolution to read the New Testament every day has suffered because of the company we had last week. I'll begin again."

## Question And Answer Did The Council Modify Teaching Of Infallibility?



SOMETIMES we get the exhilarating feeling our action-world is thrusting us forward. Other times we get a feeling we're not so certain which way forward is.

Christians

## Social Pioneers In The 1970's

By GRANT MAXWELL

The "three great movements of Peace, Justice and Freedom," previously described, came into sharp focus in the last half of the 1960's. They now appear as complementary aspects of one universal aspiration.

To cite a Canadian interchurch report, "Everywhere in today's world of destructive-creative chaos, people are in a hurry to be fully alive." The hunger for Justice is heard in the anguished cry, "Share bread now!" The quest for Freedom is voiced in the demand, "Share power now!" The longing for Peace is evident in the heart-felt plea, "We want a good life now!"

Science, technology, politics, and the mass media — the supposed saviours of modern man — did not satisfy these expectations during the 1960's. The basic wants of most people on earth are still not met; the deepest needs of the human spirit remain. The majority continue to cry out for bread and justice, while millions seek a share in decision-making, and a quality of which affluence cannot provide.

People everywhere go on longing for a full life but their expectations are frustrated at every turn. This is the dominant "sign of

the times" in every part of the global village as a new decade begins.

These impatient and often "revolutionary" aspirations should gladden, not frighten, Christians. We are called to discern the groanings of the Spirit among men. We believe that "the glory of God is man fully alive." We profess to follow Jesus Christ, who personifies man fully alive, fully liberated.

But what can Christians do? What can the churches, as large and small communities of Christians, contribute when it comes to liberating people and building social systems for people? How, in these times, can we help to "subdue the earth" and build peace, as God commands? Putting the question another way, what does suffering humanity expect of Christianity?

Obviously, the churches should not try to duplicate what governments and other social agencies are better equipped to do. Current trends clearly indicate that much else remains to be done.

Mankind's cry for a "good life now" is, at its deepest level, a search for values in the human condition, a longing for liberation of the spirit. Young and old, rich and poor alike experience a poverty of meaning and

purpose in life; there's a "humanity gap" in the technical jungle.

As an influential newspaper said in a New Year's editorial, "keeping the human being human will be a primary task in the 1970's: it's a decade in which men should concentrate on questions of ultimate concern." Anticipating this new emphasis in the '70's, TIME magazine's last cover story of the old decade asked, "is God coming back to life?" Basically, then, the new "Qualitative Revolution" challenges Christians to demonstrate their credibility, and offers the churches new opportunities to serve human needs in ways other institutions cannot duplicate.

I believe the Spirit is calling Christians to start ministering in new ways to the whole person, and especially to the "inner man": helping people to discover and develop living space on the spiritual frontiers within themselves; helping persons to experience community with one another and the other. As I see it, the churches — local parish and World Council, Roman Curia and "underground movement" — have four distinctive ministries, which may be summed up in the operative words of Confess, Share, Celebrate, and Risk.

**Confess realities.** Lead the way in admitting human limitations, offsetting foolish technological pride. Help individuals and society see that all of us are poor in different ways and need one another. Examples: By a renewal of penance, spark and "inner revolution" among Christians. As public conscience, challenge the "status quo" and echo the cries of the oppressed for justice.

**Share resources.** Set the pace in every locality by sharing church personnel, revenues, and buildings with neighbors in need, at home and overseas. Examples: Revise spending priorities in church budgets. Match funding campaigns with other social ministries. Demonstrate and test new models in housing, education, recreation, etc.

**Celebrate hopes.** Spread the good news that God is liberating people. Person-to-person and via the mass media, share the vision that Christ is making all creation new. Stress mankind's responsibility to build the earth for people through the positive works of peace. Examples: In the Eucharist, celebrate liberation and anticipate our fulfillment in Christ. In education stress social responsibilities. Provide public forums for free dialogue and decision-making by citizens. Bring people's hope into social planning for the future.

**Risk security.** As a pilgrim church, identify with the powerless. Invite the partnerships to seek social justice. Examples: Test new forms of co-responsibility in the church. Initiate "coalitions for development" as in Canada, where churches, trade unions, welfare agencies, and other voluntary organizations are forging "a free association of working partners, who meet on the common ground of shared human values and social goals." Champion the cause of the oppressed by taking fearless stands on gut issues — defense spending versus world aid, guaranteed income and tax reform, etc.

Christ did such things in His own life. He challenged His followers in every age to confess soul needs, share bread, celebrated liberation, and risk for others in order to become fully alive. If Christians follow the Servant Lord in the 1970's, the churches — you and I — will try to do likewise.

Exactly how we will go about this social pioneering I do not know. No doubt there will be roles for Christian groupings of all sizes and kinds, ranging from the Holy See to the neighborhood cell. I do have a feeling, though, that smallness, not bigness, will become the distinctive made for Christianity in the 1970's. I rather expect that small, scattered communities of Christians who witness to the Gospel by their distinctive life style and generous human service may emerge as the most effective social leaven in the new decade.

This would confound the powerful and puzzle the experts; but it wouldn't be so surprising. The unseen Lord of history works as He will among men in order to bring the good news of liberation to the poor of God.

By FATHER WALTER M. ABBOTT, S.J.

For any study of the Scriptures, it is important to have the best possible translation and the best possible commentary or guide. College graduates will find the Revised Standard Version and accompanying notes in the Oxford Annotated Bible, or the Jerusalem Bible (Doubleday), attractive and very helpful books.

For a group study such as we are going to make, however, it is preferable to have a more extensive commentary. Therefore I recommend the series of pamphlets on the Old and New Testaments published by the Liturgical Press (Collegeville, Minn., 50c each), and the Paulist Press (Glen Rock, New Jersey, 30c each). (Bulk rates available for both.) In these economical booklets we have the work of members of the Catholic Biblical Association of America.

For the New Testament, with which we will begin, I recommend that, in addition to the translation (Confraternity) in the booklets just mentioned, everyone have a copy of Good News for Modern Man, (American Bible Society, New York). It is the nearest equivalent we have in English to the original Greek of the New Testament. It is, like the Greek, the current language throughout the many countries where the language is used. It is perfectly acceptable to highly educated people and perfectly intelligible to people who have little or no education.

That is the kind of language used by Dr. Robert G. Bratcher, who did most of the translation. He is a Southern Baptist, and the American Bible Society has done most of its work for Protestants. Now there is official Catholic cooperation with the American Bible Society, and Good News for Modern Man has been given the imprimatur (Cardinal Cushing, Boston).

With Good News for Modern Man (which is available in paperback) in each reader's

hands, and the pamphlet commentaries. I think we are ready to begin a study of the Gospel according to Luke.

The first assignment is to read the entire Gospel at one sitting — just the text itself, without any commentary. It is important to see one complete presentation of Jesus and His message. We will then study Luke's Gospel in eight sessions. The plan is to move next to Luke's second book, "Acts of the Apostles," to see the early Church's understanding of Christ and His message. Then we will study the Epistles and the other Gospels. Except for the fact that we start with Luke's books, we will follow roughly the most probable chronological sequence of the New Testament documents.

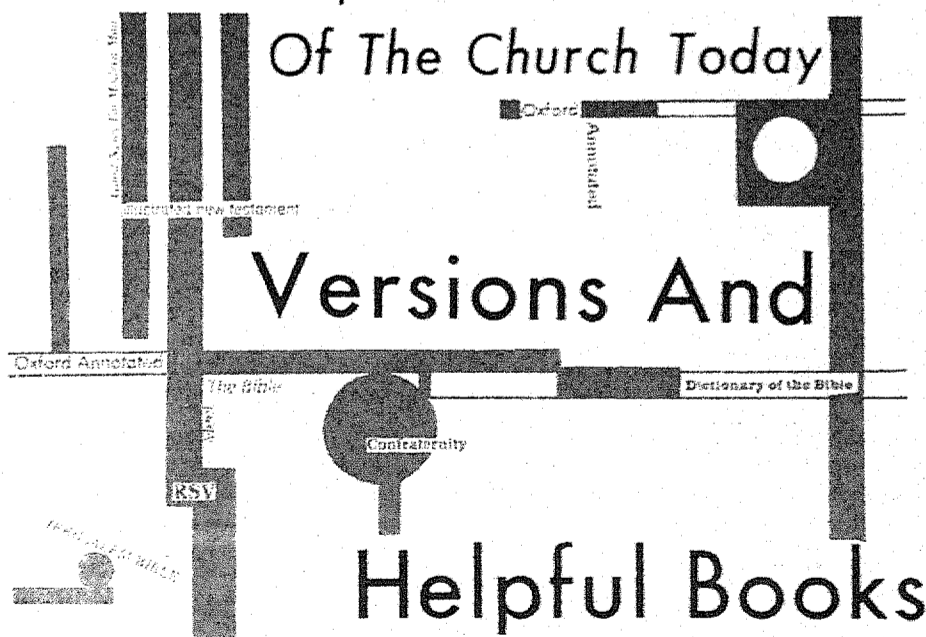
It is a good idea for each person in the Bible study group to have a version of the

New Testament from which he can give the group from time to time any special insights he discovers in it. Thus one can watch the Revised Standard Version, another will watch the Jerusalem Bible, others can watch the Chicago Bible (Smith and Goodspeed), The New English Bible (Oxford-Cambridge), the Confraternity version, (especially the new edition and also the paperback edition by Father Joseph Grispino, crammed with valuable notes, Guild Press), the Westminster version (London), the translations by Kleist-Lilly, Knox, J. B. Phillips, and William Barclay.

Some of these versions were produced by Protestants (RSV, Smith-Goodspeed), NEB, Phillips, Barclay). It is a fact, however, completely in accordance with canon law, that all Catholics who make any study of the

### Scripture In The Life

### Of The Church Today



Bible may use any of these translations. Anyone who follows this series to find help in reading and understanding the Scriptures certainly qualifies as one who is making a study of the Bible.

It is also a good idea for each person in a Bible study group to have a good book about the New Testament such as the third volume of Meet the Bible, by Father John J. Castellet, S.S. (Helicon).

If that book and his two earlier books on the Old Testament are out of print, I hope all three can be reissued in one cover. They contain so much learning in such light and easy style that they would make an excellent paperback. I would also recommend Enjoying the New Testament, by Margaret T. Monro, (Doubleday Image Book, 75c). Someone in the group should certainly have The Four Gospels: An Introduction, by Father Bruce Vawter, C.M., (Doubleday).

Some may feel that bigger and "deeper" books are better for them. If they ask a priest or college theology teacher for a recommendation, they may be told about the two-volume Guide to the Bible, by Robert and Tricot, translated from the French by Arbez and Maguire (Desclee). In my opinion, however, it is much easier to use the three volumes by Wilfred J. Harrington, O.P., especially, in connection with this series, the one on the New Testament, Record of the Fulfillment (Priory).

Someone, of course, should have and use a copy of the Jerome Biblical Commentary, edited by Raymond E. Brown, S.S., Joseph A. Fitzmyer, S. J., Roland E. Murphy, O.Carm. (Prentice-Hall), but it is more likely to be the priest advising the leaders than anyone else.





# Can't Tell What'll Happen Next In Life Of Rescue Squad Chief

STANDING IN front of one of the rescue squad cars is Capt. Alvin Ridgway.

Sombody's always pushing the panic button on Miami Beach, and it's a good thing that Capt. Alvin P. Ridgway of the Miami Beach Fire Dept. and his Rescue Squad are around to answer the buzzer.

Capt. Ridgway — who has just been elected president of the Dade County Catholic Police and Fire Guild — is an old hand at rescues, but somehow, he explains, they never cease to amaze him.

Some of the calls answered by the squad are so grisly they defy description — they range from cutting people out of wrecked automobiles to giving emergency aid to persons burned or injured in numerous home accidents, the Captain said.

One of the most amusing incidents involved an expectant mother who was delivered by the rescue squad in her apartment.

"The stairwell was so narrow that it was difficult to get the mother down the steps, so the rescue team took the baby to the hospital and the mother was to follow in an ambulance. On the way to the hospital, the rescue squad got a radio call from the emergency room personnel who wondered where the mother was. The two men didn't know exactly how to answer that, so they said, 'Tell everyone it's a boy.'" Capt. Ridgway continued.

His office answered a total of 8,449 calls last year. He reported that 55% of those

calls were in answer to people 65 years or older. Many of those were suspected or actual coronaries.

Just last week the squad went out to one of the banks on the Beach and rescued a woman who was stuck in one of the many machines designed to provide security to bank personnel.

Citing the recent advances made in rescue team training and equipment,

Capt. Ridgway pointed out that the unit now uses an electronic device which is capable of taking and transmitting a victim's electro-cardiogram to the hospital where a doctor can read it and order immediate treatment.

"About 60% of those who die from sudden accident never see a trained medical person — such as a doctor or a nurse — before they die," he explained, emphasizing the necessity for speed in answering and dealing with emergency calls. The average response time to calls last year was two-and-one-half minutes, Capt. Ridgway said.

"The name of the game is to get there," he added.

Getting to the scene of the rescue isn't the only thing



that makes Capt. Ridgway run. Married and the father of five children, he takes his new responsibilities as president of the Catholic Police and Fire Guild seriously.

He aims at reorganization and thinks the group has

(Continued on Page 10)

## Tickets Available For Women's Meet

Tickets are still available for the annual inter-faith meeting of the Archdiocesan Council of Catholic Women, the United Church Women of Greater Miami and the Federation of Jewish Women, at St. John

Vianney Seminary, Tuesday, Feb. 17, from 10 a.m. to 2 p.m.

Tickets, which include the meeting and a refreshment buffet, are \$1.50.

For reservations, call 888-7772.

## Around The Archdiocese

### DADE COUNTY

The Miami Catholic Singles Club will present a Valentine Dance, tonight (Friday) from 8 p.m. to 1 at the Sts. Peter and Paul school cafeteria, 1435 SW 12th Ave.

The band of Ken Voren will provide entertainment. Refreshments will be served.

Tickets for the semi-formal event will be available at the door. Admission is \$2 for members and \$2.50 for non-members.

All single adults between the ages of 21 and 45 are invited to attend.

St. Lawrence parishioners will sponsor a blood drive for the Community Blood Bank of North Miami Beach, Sunday, Feb. 15, from 8 a.m. to 1 p.m.

The drive will be held at the community center, NE 19th Ave. and 171st Street.

A free breakfast will be served to all who make donations.

For further information call 947-0734.

St. Catherine of Siena parishioners will present a Valentine Day Dance, Saturday, Feb. 14, at the St. Louis Family Center.

Tickets are \$5 each and include a complete buffet dinner and dancing to the music of "The Lancers."

No tickets will be sold at the door. For reservations, call 233-0719.

The annual retreat of the Lay Carmelites will be held this year on Feb. 20, 21 and 22 at the Cenacle Retreat House in Lantana. Men are welcome for the day of recollection on Feb. 22.

The retreat will be directed by Father Howard Rafferty, O. Carm. He will meet with all Carmelites and friends at Corpus Christi parish, Wednesday, Feb. 18, at 6:45 p.m. for Mass, followed by a general meeting. For further information, call PL9-4237.

The annual bazaar for the benefit of the Villa Maria Home and Rehabilitation

Center will be presented today (Friday) and Saturday, Feb. 14, on the ground of the home, 1055 NE 123rd St., under the big tent.

Bargains galore will be available in numerous booths ranging from baked goods to furniture, dresses and hobby items.

### PALM BEACH COUNTY

Anyone interested in joining a Club for Catholic Singles between the ages of 25 and 40 is invited to attend a meeting at St. John Fisher Church, North Congress Avenue, West Palm Beach, at 8 p.m. on Sunday, Feb. 15. For additional information, call 848-6494.

### BROWARD COUNTY

The Spring Broward Deanery Board Meeting of the Archdiocesan Council of Catholic Women will be held Wednesday, Feb. 18, at 10 a.m., in the St. Anthony parish club room, 901 NE 2nd St., Ft. Lauderdale.

A mission conducted by the Oblate Fathers is to be presented at St. Pius Church, Ft. Lauderdale, from Feb. 15 to Feb. 20.

The hours of service will be at 8 a.m. and 4:30 p.m. each day. On Monday, Feb. 16, the St. Pius X Women's Guild will participate in an annual day of recollection from 9 a.m. until noon.

(Continued on Page 10)

## He Could Steer Without A Car

Perhaps the Rescue Squad's most embarrassed customer was one fellow who must have let his anger get the best of him.

Evidently in a wild attempt to show his disdain for the actions of another motorist, the middle-aged male driver got his fingers caught in the horn rim of his steering wheel.

The pain of having his fingers pinched like that was probably nothing compared to the pain of having to sit still while the rescue squad spent almost two hours carefully cutting the steering wheel off of the column.

Then to compound the embarrassment, imagine what his wife said when she discovered that her husband was capable of steering even without having his car.

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## Elders Make Things For Youngsters

POMPANO BEACH — Residents of St. Elizabeth's Gardens have found "new jobs" in preparing toys and equipment and clothing for use in the Early Childhood Development Center to be built for the children of migratory workers in Palm Beach County.

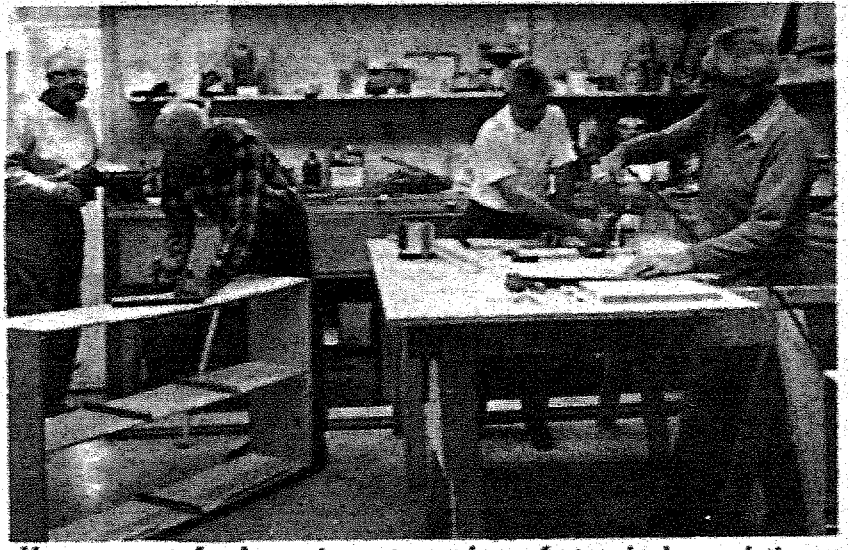
For several months, the men of St. Elizabeth's Gardens have been busy in the wood-working shop preparing bookshelves, wood toys and other items necessary for the proposed center.

The women have been busy making toys and clothing out of materials which have been donated by National Fabrics. The residents themselves have also contributed materials.

Others who have been instrumental in providing materials from which the items



Packing the finished clothes is as important as making them.



Measurements for the equipment must be perfect and take much time.

are made include: John McDonald, of American Mills, Inc., and district governor of the Serra Club; the Knights of Columbus; and the Daughters of Mary, who staff St. Elizabeth Gardens.

According to residents, work will continue as long as the materials are available.

## Around The Archdiocese

(Continued from Page 9)

### BROWARD COUNTY

The Chaminade Parents' Dance will be presented by the Mother's Club, Saturday, Feb. 21, from 9 p.m. to 1 a.m. in the school cafeteria.

Music will be provided by Bill Petaccia and his Orchestra. Donation is \$6 per couple.

For reservations, call Mrs. Ben Runnebaum, Mrs. John Lewis or Buddy Lawrence.

Special guests will be Vince and Jan Oliver of the Arthur Murray Dance Studios, who will present a medley of dances — both contemporary and traditional.

The Ladies of Columbus, Council 3080, are sponsoring a Valentine Dance, Saturday, Feb. 14, at the Knights of Columbus Hall, Fort Lauderdale.

Tickets are \$2.50 each for chicken dinner and dance or \$1.50 for the dance only.

For reservations, call 933-7250 or 583-8707.

The Memorare Society will sponsor a trip on the Jungle Queen, Ft. Lauderdale, for members, Saturday, Feb. 21, at 7:30 p.m. For reservations, call 635-9662.

## It's Exciting Life On The Rescue Squad

(Continued from Page 9)  
to "improve the spiritual aspects of the program."

Some of the specifics he plans to use in beefing up the program of the Guild include:

- An expanded program of days of recollection for the police and firemen and their wives at various Dade County parishes with emphasis during the day on the spiritual aspects and needs of those

who work in the protection areas.

- Visits every month to various parishes by the officers and leaders of the Guild. They would attend Mass as a group and ask the Catholic police and fireman in the parish to attend the Mass with them.
- Enlist enthusiastic Catholic police and fireman in to help recruit new members

for the Guild, and retire some of the members "who are members in name only."

- Publish a news bulletin quarterly for the members.

- Attend the graduation ceremonies of the fire and police academies.

A member of Visitation parish, Capt. Ridgway lives at 19020 NW Miami Court.

He is a graduate of Miami Beach High School and served

five years active in the Marine Corps. He now has 19 years service, including his time in the reserves.

He is the past charter president of the Firefighters of Miami Beach; has been a member of the Catholic Police and Fire Guild for six years and became a fireman in 1956. Originally from Hackensack, N.J., Capt. Ridgway moved here in 1946.

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Old Fashioned Chicken  
and Dumplings ..... 2.35  
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Baked Short Ribs of Beef,  
Jardiniere ..... 2.55  
Baked Pork Chop with  
Dressing and A.S. .... 2.35  
FRIDAY  
Roast Leg of Lamb with  
Dressing & Mint Jelly ..... 2.75  
Baked Fla. Sea Bass with  
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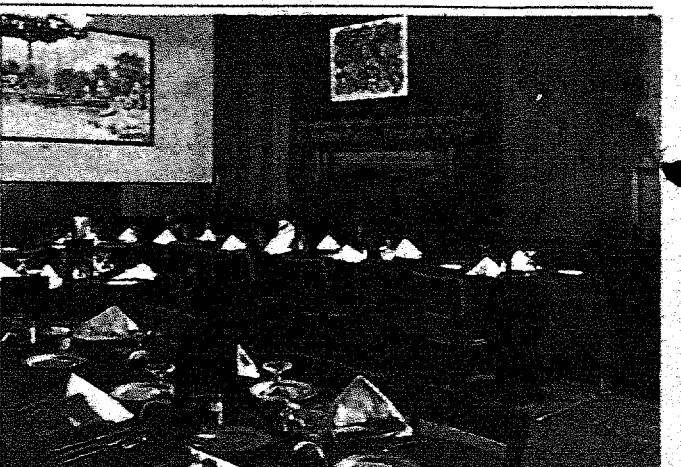
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## 'Overpopulation' Called A Scare-- Nothing More

"Population" is the fashionable scare-word nowadays. In the press, on TV and radio and from lecture platforms we are flooded with horror stories alleging that unless we curb birth rates drastically — by force if necessary — we will soon have nothing to eat and nowhere to live.

Meanwhile, experts are telling us (though nobody seems to hear them) that in a few years the world will be over-supplied with food. Australia is offering to pay transportation for families willing to move there. Canada is seeking immigrants to populate its vast empty spaces. Ireland is pleading with its young people not to move to other countries.

West Germany and France are importing hundreds of thousands of workers from neighboring nations because there are not enough Germans and Frenchmen. Immense areas of Latin America and Africa are uninhabited, even unexplored. And the communist world maintains its huge, ugly inhuman Iron Curtain, not to keep people out but to keep people from leaving.

Dr. Otto Ernst Fischnich, assistant general director of the UN Food and Agriculture Organization, reports that within 10 years, thanks to new cereals which triple normal grain harvests, we can "wipe out under-nutrition and even hunger."

British economist Dr. Colin Clark, director of the Institute of Economic Progress at Monash University in Australia, says that very soon the world will be facing the happy "problem" of having too much food with too few people to eat it. "India and Pakistan are cheerfully looking forward to becoming food exporting countries within a few years."

Dr. Clark truly says that the problem is not that there are too many people in the world but that they are too concentrated. Our principal duty is to decentralize populations and build new cities.

In face of all this, Dr. Roger O. Egeberg, with the approval of President Nixon and Robert Finch, secretary of health, education and welfare, makes a speech advocating compulsory birth control so that no American family will have more than two children.

Dr. Egeberg speaks of what he considers the horrendous prospect that by the year 2000, there will be 300 million Americans. My comment is that there better be that many of us, and maybe lots more, if we expect to be able to defend our way of life.

Nothing tempts an aggressor like the absence of people who, if present, would stand up to him.

Dr. Lee A. DuBridge, science advisor to President Nixon, says population growth absolutely must be stopped.

This sort of thing is not really new. The signs of it have been plain enough for decades. More than 30 years ago I published a short story (it was re-published last year) about a World Dictatorship in which death was the penalty for a couple having a baby without a license — and the quotas were filled far into the future. At last a young couple brought forth a little one in defiance of the dictators — and thereon hung the tale.

Fortunately, there won't be any such world dictatorship. If America refuses to grow, many other countries won't — and the time will come when the people who were born will occupy the places left by those who weren't. If you don't believe that, your knowledge of the world's history needs brushing up.

## Federal 'Best Sellers' Deal With Child Care

By BURKE WALSH  
NC News Service

It's an old saying that something is as "certain as death and taxes." If you stretch a point, you might today say that something is as popular as birth and taxes.

Three of the four best-selling items published by the Government Printing Office in Washington deal with infants. The fourth deals with taxes. And when you consider that GPO is easily one of the world's largest printing establishments, this takes on added significance.

It is fairly well known that the GPO does a phenomenal job of printing the Congressional Record, which only very rarely threatens to be a runaway best seller. Each evening and night the GPO prints some 50,000 copies of the Congressional Record, which chronicles what has been done in Congress during the day just ended. The GPO must get it printed in time to reach each Senator and Representatives before breakfast the next day, and to get it in the mail for other readers.

The GPO does an annual business of \$200 million, and 15 of its publications have sold over one million copies.

But the best, best-seller is "Infant Care" (20 cents), of which 14 million copies have been sold. National Geographic says this is twice the number of copies sold of a commercial best-seller like "Gone With the Wind." The next best-seller at the GPO is "Your Federal Income Tax" (50 cents), 9.15 million copies; the third is "Prenatal Care" (20 cents), 7.9 million copies and the fourth is "Your Child from One to Six" (20 cents), 6.1 million copies.

The most expensive work among the GPO's 27,000 current titles sells for \$76. It is the Warren Commission Report on the Assassination of President Kennedy. It comes in 26 volumes — and more than 2,300 sets have been sold.

"Those who deny freedom to others deserve it not for themselves, and under a just God, cannot long retain it."

ABRAHAM LINCOLN  
in letter to H. L. Pierce  
and others, April 6,  
1859

# THE VOICE

## FEATURE SECTION



## 'Hound Of Heaven' Stalks TV Screen

NEW YORK — (CPF) — Francis Thompson's famed poem, "The Hound of Heaven" — about God's persistence in seeking Man's love — has been translated into a half-hour TV film.

Titled "Stalked" and written and directed by the creator of "Parable," Rolf Forsberg, the new production has a carnival-sideshow setting, with British star Jack Hawkins playing the carnival owner: the man who is "stalked."

Although produced by the Lutheran Church in America — which also produced another Forsberg religious allegory, "The Antkeeper" — "Stalked" is non-denominational and is being used as a discussion starter by various faith groups.

In Portland, Ore., recently; the 30-minute film was telecast by KATU-TV and in the next half hour was discussed by an interfaith group consisting of the Catholic archdiocesan director of radio and TV, the director of Portland's Youth for Christ, an Episcopal laywoman and a Lutheran minister.

"Stalked," which is now being released for use by groups, features Hawkins, but his voice, described as "the voice of consciousness," is done by film and TV star Barry Sullivan. (Hawkins, in a 1966 cancer operation, had his larynx removed, limiting his speaking ability.)

The Lutheran Church in America summarizes the plot of "Stalked" as "Man chases God until He catches him" and as "God loves him and won't let him run away, even if he kills Him."

But the 30-minute color film is open to a number of interpretations, as was "Parable," which had a circus setting and featured a clown as a Christ-figure.

"Stalked" opens with Hawkins, as a bitter carnival owner, walking through the various sideshows, expressing loathing and disdain for the freaks and ugly — among both his employees and his customers.

He then enters his wax museum, where he admires the figures because he has "molded them in predictable postures."

"Oh, how I prefer these to them," the voice of consciousness says as his attention is drawn from the wax images to the gawking visitors.

Suddenly, the museum guide unveils a wax tableau of the Crucifixion. Startled, Hawkins draws the curtain over it and tells the guide: "I don't prefer this one! I didn't put it here!"

Advised to take a vacation because of the obvious stress of his work, Hawkins flies to the country of his parents and his childhood (apparently Holland), but when he lands the air terminal and the town seems to be deserted.

The only sound he hears is the mysterious, persisting noise of wooden shoes walking through the streets after him, and it is here that the viewer begins to see the "Hound of Heaven" theme:

*"I fled Him, down the nights  
and down the days;*

*I fled Him, down the arches  
of the years;*

*I fled Him, down the laby-  
rinthine ways*

*Of my own mind; and in the  
midst of tears*

*I hid from Him ... From those  
strong Feet that followed, followed  
after."*

Finding no one in the house of his parents or in the streets, the carnival owner hurries to the church, thinking everyone might



JACK HAWKINS

be there observing a religious holiday.

But the church is deserted, and at a grouping of statues representing the Crucifixion, he sees Christ move. In panic, he grabs a centurion's spear and thrusts it into Christ's body.

He flees from the church, locking the large wooden doors behind him, only to stare and listen in shock as someone inside seems to be trying to get out by using a battering ram.

The carnival owner runs through the streets, pleading for someone to open their doors to him, but to no avail. Shortly, he hears a barrel-organ, runs to it, and when the music suddenly stops he looks around in desperation for "the owner" to start it again, for it is a sound the carnival owner loves.

The sound of wooden footsteps is heard again, and "the owner," whose face is strangely familiar, arrives to start the organ playing again and to begin dancing happily in the street.

Hawkins watches, unaware that the organ has caught fire and is about to engulf him in flames. "The owner" takes off his coat (he is apparently naked underneath) and rescues Hawkins, only to die in the flames, arms outstretched, the face now horrifyingly familiar to Hawkins and the viewers: it is the same as Christ's from the Crucifixion scenes.

The carnival owner returns home, for the first time smiles at the people on the midway, and the "voice of consciousness" is heard musing: "To love the unlovely..."







DURING A lighter moment at the Inter-American Bishops' conference shown at front table are (l. to r.), Archbishop Aramburu, Archbishop Carroll, Archbishop Corripio, Archbishop Brandao (foreground), Bishop Henriquez and Bishop Hodges.

Durante una jocosa incidencia en la Reunión Interamericana aparecen de izquierda a derecha, los Arzobispos Aramburu, Carroll, Corripio, Brandao (al frente) y los obispos Henriquez y Hodges.

We bishops of Latin America, Canada and the United States are conscious of the providential moment in which the continent of Latin America is living today. For this reason we share a joint concern for the process of liberation and integral development taking place there. We are willing to commit our resources, especially in the field of education. We urge the creation of those conditions which will facilitate the exercise of human rights in Latin America and make possible the effective participation of all men in the benefits of culture and civilization as well as in the faith and charity of the living Christ.

(Texto en Español, Página 23)

## Text Of Statement By Bishops At Conclusion Of Conference



CHATTING are Bishop Albert Sanschagrín and Bishop Humberto Medeiros. *Conversan los obispos Albert Sanschagrín y Humberto Medeiros.*



SPEAKING are Archbishop Henriquez and Archbishop Corripio. *El Obispo Henriquez y el Arzobispo Corripio, Charlan.*



CONFERRING are Cardinal Krol and Cardinal Landazuri Ricketts. *Los Cardenales Krol y Landazuri Ricketts en conferencia.*



CONVERSING are Msgr. Bryan Walsh, Cardinal Clemente Maurer, Bishop Brown. *En amena conversación Mons. Bryan Walsh, Cardenal Maurer y Obispo Brown.*

LISTENING intently during session are members of hierarchy from Canada, the U.S., Central America and South America.

Miembros de la jerarquía eclesial de Canadá, E.U. y Latinoamérica escuchan atentamente en una de las sesiones.



*Inter-American Bishops, at the conclusion of their meeting in Miami, issued the following joint statement:*

Joined in Christ Jesus, we bishops from Latin America, Canada and the United States have met for three days to discuss matters of mutual interest in a spirit of collegial concern. These matters touch on the life of a universal and Pilgrim Church, present in numerous countries but one in the brotherhood of Christ.

Our deliberations have been inspired by awareness of our evangelical mission, by deep consciousness of the needs of our respective churches and by respect for the growing expectations of all the faithful. We have carried on our discussions in the light of God's word and the unity of his Eucharist which we have celebrated together each day.

In concluding our meeting we want only to make the following observations.

The first matter we discussed was the relationship between our churches in the light of the recent Synod, held in Rome in October of 1969. We recognize the need for an increasingly profound and effective communion within our churches.

Meetings with our brother bishops should become in a real sense meetings of churches. Episcopal collegiality should be seen as a service to the entire communion of God's people. In this sense our discussion has turned to consideration of how the clergy, religious and laity can collaborate more effectively with the hierarchy in planning and implementing pastoral programs of the church.

The second topic discussed concerned pastoral programs for Latin American students studying in the United States and Canada. There is a serious problem in this regard and responsibility for resolving it must be shared by all. It has been clearly pointed out that the number of these students is growing each year. We have an obligation to see that they receive a solid Christian formation and recognize their vocation to respond to the need of their respective countries. We are profoundly aware of our responsibility to assist these students in the spirit of the Gospel to return home possessing not merely technical competence but also a Christian vision of their role in the integral development of their countries.

The third topic discussed was the concept of liberation in the light of the documents of the Second General Conference of the Latin American hierarchy. Liberation, in its broadest meaning, is the process of freeing man from all that prevents him from developing his potentialities and his obligations as a person who is created in the image of God. This liberation, in the Christian vision, clearly calls for a new creation in Christ Jesus, through the gift of his spirit. In its deep and rich biblical sense we see liberation as being intimately related to the Paschal mystery of death and resurrection in Christ. In this sense we wish to underline the fact that the one and

only mission of the Church is to offer to the whole man and to all men an integral salvation.

We bishops of Latin America, Canada and the United States are conscious of the providential moment in which the continent of Latin America is living today. For this reason we share a joint concern for the process of liberation and integral development taking place there. We are willing to commit our resources, especially in the field of education. We urge the creation of those conditions which will facilitate the exercise of human rights in Latin America and make possible the effective participation of all men in the benefits of culture and civilization as well as in the faith and charity of the living Christ.

Finally, we considered a theme of mutual interest, namely the help, in the form of personnel, being sent from other areas to the Church in Latin America.

We have affirmed above all the theological and ecclesial significance of this form of help. The essential missionary nature of the Church and the practical demands of episcopal collegiality require, in these decisive moments in the life of the Latin American continent, that qualified personnel be sent from the United States and Canada. Their task is to help discover the values that are proper to the Latin American Church in order to promote a mature responsibility on the part of its members.

This year we have analyzed in particular, without forgetting the attention that should be given to priests and religious, the necessity of selecting, preparing and sending lay persons who are truly dedicated to the total well-being of Latin America. It is not that they will directly assume the direction of particular programs; instead they will collaborate in the formation of local leaders.

In the practical order we have again felt the need of encouraging the three stages in the formation of apostolic personnel from Canada and the United States: the first will take place in the country of origin, the second in some key countries of Latin America and the third in the country where they are to serve.

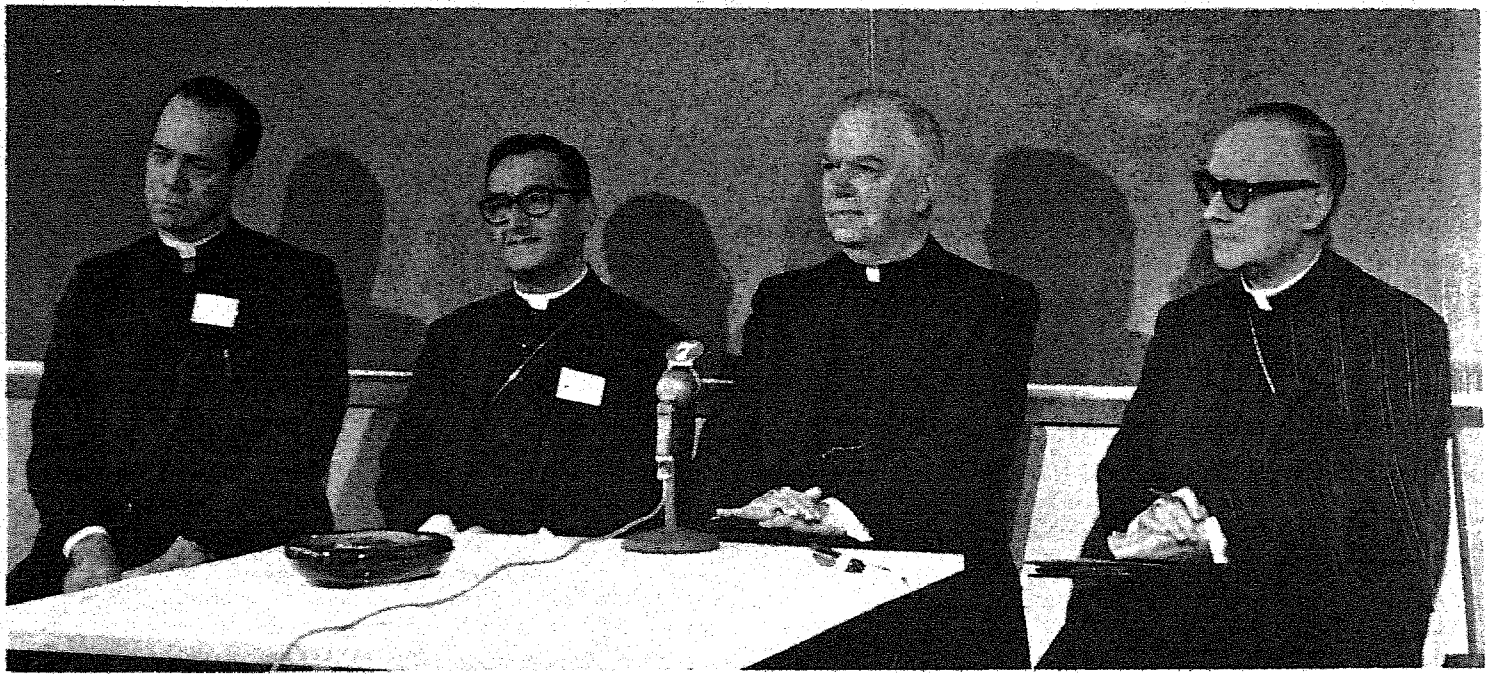
We are conscious of the urgency of the four themes studied. More than ever we feel a joint responsibility in this difficult but hopeful moment in the life of our one Church.

Although our meeting is informal and in no way binds its participants by the conclusions reached, nevertheless we express a willingness to commit our resources as Pastors in the realization of the Kingdom of God in Latin America with special attention to the problems related to integral human development of Latin American countries.

We reaffirm the joy of our collegial communion in the Lord and we trust in the vivifying power of the Spirit of Love.

MEMBERS from each continent of the Americas were on the press panel following the final meeting of the hemisphere's bishops in Miami last week. Shown are Archbishop Marcos G. McGrath, of Panama; Archbishop Avelar Brandao Vilela, of Teresina, Brazil; John Cardinal Dearden, of Detroit; and Archbishop Joseph A. Plourde, of Ottawa, Canada.

Representativos de las dos Américas participaron en el panel de prensa ofrecido al concluir las reuniones del episcopado del hemisferio, en Miami la semana pasada. En la foto los Arzobispos Marcos McGrath, de Panamá, Avelar Brandao Vilela, de Teresina, Brasil; Cardenal John Dearden, de Detroit, y Joseph A. Plourde, de Ottawa, Canadá.



## At 3-Day Meeting In Miami

# Bishops Of Americas Focus On Mutual Concerns

A keener sense of collegiality and a deeper understanding of mutual problems were cited among the key results of a meeting in Miami between representatives of the conferences of bishops of Canada, the United States and South America.

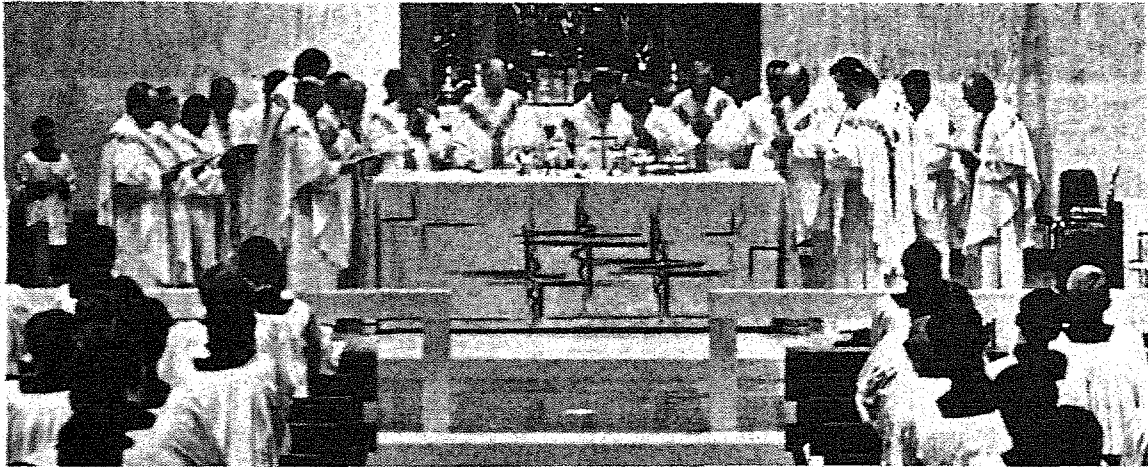
Central focus of the three-day conference last week at St. John Vianney Minor Seminary was concerned with the Church in Latin America. At the final session, Archbishop Coleman F. Carroll, chairman of the U.S. subcommittee for Latin America, was thanked by the delegates for being host to the conference.

Four main subjects were discussed by the more than 20 delegates and observers. These were the relationship between the churches in the Americas, pastoral programs for Latin students in the U.S. and Canada, the term "liberation" as applied by the South American bishops at their 1969 meeting in Medellin, Colombia; and the help, in the form of personnel, being sent from other areas to the Church in Latin America.

Bishop Eduardo F. Pironio, secretary general of the Latin American Bishops' Council pointed out that to the Church, "liberation" has a theological base.

In its broadest meaning, the concluding statement of the inter-American Bishops pointed out, liberation "is the process of freeing man from all that prevents him from developing his potentialities and his obligations as a person who is created in the image of God."

Bishop Pironio said that the hierarchy would never advocate an armed revolution because



DELEGATES to the conference concelebrated the closing Mass in St. Raphael Chapel of St. John Vianney Seminary in Miami, where the meeting was held.

Delegados a la conferencia concelebraron la misa de clausura en la Capilla San Rafael del Seminario San Juan Vianey, donde se efectuó la reunión.

"that is not our function." However, he declared the hierarchy could point out injustices and the urgency of radical change.

John Cardinal Dearden of Detroit, president of the National Conference of Catholic Bishops, called the agreement on defining "liberation" one of the most important accomplishments of the three-day meeting.

Cardinal Dearden, at the concluding press conference, praised the progress that had been made at the meeting.

"We've made progress beyond those meetings that have gone before — it seems that the results of one meeting build upon the other," he said.

The necessity of selecting, preparing and sending lay persons who are "truly dedicated to the total well-being of Latin America," was another of the major items on the conference agenda.

The main function of the laymen who would be sent to countries in South America, would be that they "collaborate in the formation of local leaders," the Bishops said.

In developing the concept of collegiality, Archbishop Marcos G. McGrath, of Panama, first vice-president of the Latin American Bishops' Conference, pointed to the presence of representatives from the hemisphere and said this "is a notion much stressed at the Synod of Bishops in Rome last year.

"This is not a meeting of bishops," he said, "but it is a meeting of Churches." The main objective being that the delegates "might have an awareness of what the problems are and what are the aspirations of their peoples."

The loss of laymen, at least from effective participation in

existing organizations, is one of the major crises facing the Church in Latin America, according to Archbishop Avelar Brandao Vilela, Teresina, Brazil, president of CELAM.

Indications were that the problem is widespread. Archbishop Ernesto Corritio Ahumada of Antequera, Mexico, said that it had been under study for two years in his country and that new guidelines for lay organizations have just been published in hopes of plugging the leak in lay participation.

The same problem exists in the U.S., too, according to Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops (NCCB).

He added that his communication gap between the clergy and the laity must be overcome before episcopal collegiality can

be achieved in accordance with the directives of Vatican II.

The bishops agreed that while the gap always has existed to some degree within the Church, it has reached crisis proportions because of the rapid change taking place both within the world and in the Church.

These changes also make imperative a closer relationship between Catholics in Latin America, the U.S. and Canada. Bishop Bernardin stressed in one of two position papers read during the opening session.

There were suggestions that inter-American task forces in such specialized fields as education be established.

The other paper, read by Bishop Umberto Maderos of Brownsville, Texas, dealt with the needs of 25,000 Latin American students attending colleges in the U.S.

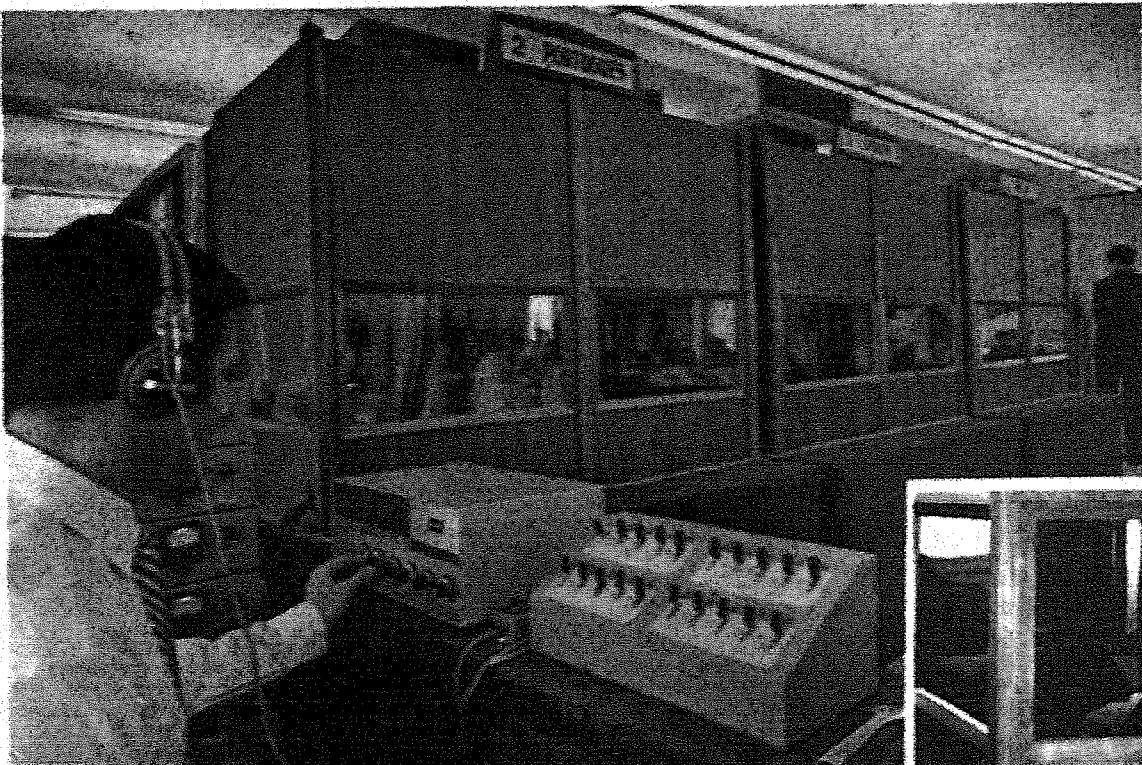
Suggestions were made for mixed teams of Latin American and U.S. clergymen and laymen to minister to the students. The goal would be to keep them from becoming "ghettoized" and to encourage them to commit themselves, upon graduation, to return to their homelands for community service.

Representing the Latin American bishops at the Miami meeting were Archbishop Avelar Brandao Vilela of Teresina, Brazil, President of CELAM; Archbishop Marcos G. McGrath of Panama, First Vice-President of CELAM; Auxiliary Bishop Luis Eduardo Henriquez of Caracas, Second Vice-President of CELAM; Bishop Eduardo F. Pironio, Secretary General of CELAM; Cardinal Juan Lan-

(Continued on page 26)

BOOTHS FOR Portuguese, Spanish and English simultaneous translation were controlled by technician at master panel (top left). Instantaneous interpretation was performed by experts (bottom center), while delegates (right) listened to translations in their own languages.

Cabinas para traducción simultánea al portugués, español e inglés, controladas por técnicos en la pizarra de control (arriba, izquierda). La traducción simultánea realizada por expertos traductores (abajo, centro) Mientras los delegados escuchan en su propio idioma, a la derecha.



# Elder Christians Should Resist Temptation of Turning Cynical

By FATHER JOHN B. SHEERIN

Much has been written about the crisis of faith on the campus. Little has been said or done about the crisis of faith among Christians of the older generation. The tendency is to say of them that "after 30 it is down-hill all the way" and hand them over to the tender mercies of geriatrics. Yet the crisis of faith among senior Christians is a real one though less vocal than among members of the younger generation.

Browning's verse had it "Grow old along with me. The best is yet to be for which the first was made." He put these words on the lips of Rabbi Ben Ezra and in my younger days I took them to mean that the elderly were blessed with a state of somnolent senescence, akin to that of the tired pessimist in Swinburne who said: "I am weary of all fairs, blown buds and barren flowers, desires and dreams and powers, and everything but sleep."

Browning's rabbi, however, was an old man full of wisdom, whereas Swinburne's pessimist was full of cynicism and it is cynicism that is the elder Christian's temptation, especially in these days of upheaval in the Church and the world. (Being a senior Christian myself, I confess it is my own private temptation.)

The older Christian reads about the butchery and carnage in Vietnam, in Biafra, in the Middle East and sees life going on as usual all about him: few seem to be at all disturbed, any more than people were disturbed by wars in the past. He has seen hundreds of fads and trends appear and pass on, he has seen great organizations rise and fall because of some simple mistake in judgment. He finds it hard to discover any thread of sense or purpose in the history of our times. What seemed to be immutable and

solid in faith and morality now seems to have disappeared. Particularly does he tend to become cynical about the world, about motives of businessmen and politicians: the fool and the double-dealer succeed, the intelligent and honest men go bankrupt. His old heroes become just a facade, his old dreams and aspirations come to nothing.

Yet I think Browning was right. In some cases it is true that there is no fool like an old fool but often the years can bring a quiet wisdom to a believer who adamantly refuses to surrender to cynicism. And one who avoids cynicism will probably escape skepticism, for cynicism and skepticism are reverse sides of the same coin of disbelief.

In his "Faith and Modern Man," Romano Guardini says: "The danger in which the aging person finds himself is that of capitulating to transitoriness, of having no more future, of living in his memories, of giving in to an existence which is growing ever more empty, of clinging to the fortuitous, of growing weak and tyrannical, and at the same time powerless and helpless."

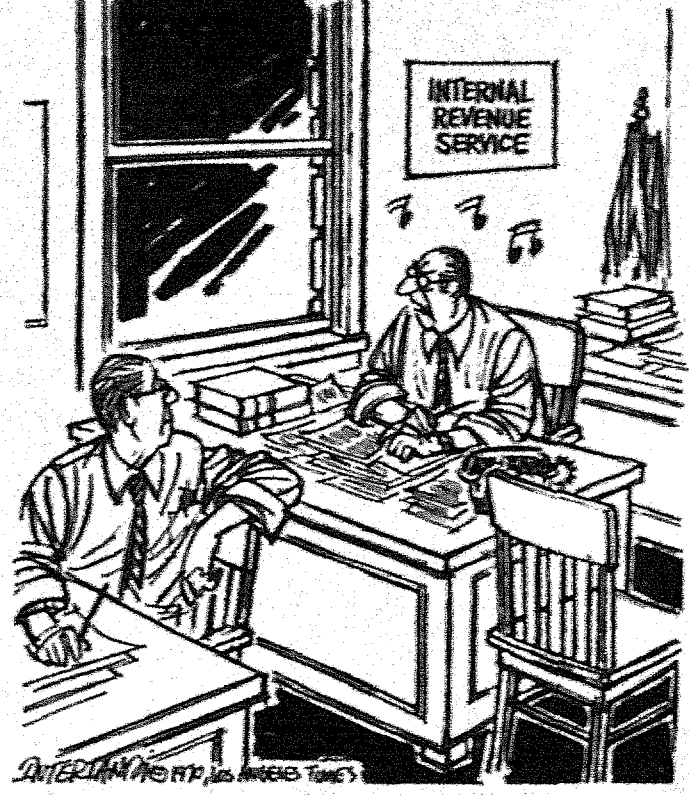
When a man's life is emptied of faith, he no longer leans on the tangible externals and sacraments of his faith but fills the void with piddling little rituals, the after-supper TV program or the trip to the bank or restaurant or theater, or even the winter jaunt to Florida. But the senior Christian has known something more substantial than these time killers and eventually their emptiness gives him the taste of ashes in the mouth.

Now the question is: What will he do with this emptiness? He cannot fill it with the emotional exuberance of his younger years nor with grandiose dreams. For he has lost his illusions. But he can replace those illusions of youth with a quiet and deep awareness of the Divine Presence, especially the presence of the in-dwelling Holy Spirit, and that awareness nourished by the practice of faith can grow stronger day by day. There are no longer any illusions to prevent a deeper and richer experience of the Reality beyond the visible realities.

FATHER SHEERIN



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"This land is my land . . . This land is your land . . . This land is our land' . . . except tax-exempt institution-owned property!"

I have always been intrigued by the parable of the talents. The Lord meant that our talents of heart and mind should be developed in the days of our youth. They will be developed also in the life to come or by death. Life is not taken away but transformed, as the Requiem Mass Preface tells us

But what about the later years of life, the years in-between youth and glory? Surely this is the best of times for developing heart and mind and will, the time for giving and loving the neighbor, the time for growing in grace.

# Should We Expect Pope To Do All The Leading?

By MSGR. GEORGE G. HIGGINS

Sometime within the next month or two, Little, Brown and Company will publish a new book entitled "Silence of Pius XII" by Carlo Falconi, an Italian priest who resigned from the ministry some 10 or 15 years ago and is now a prominent journalist and author living in Rome. The word "silence" in Falconi's title refers to Pius XII's real or alleged failure to speak out effectively against the mass murder of several million Jews by the Nazi regime in Germany. Sight unseen, I would expect Falconi's book to be extremely critical of the Pope.



Msgr. HIGGINS

Our readers will recall that this same charge of culpable "silence" was leveled against Pius XII very dramatically, just a few years ago, by Rolf Hochhuth in a controversial play entitled "The Deputy." The publication of "The Deputy" and its presentation on the stage in London, New York, Rome, and other major cities stirred up a rather nasty controversy. The media, as might have been expected, played up this controversy for all it was worth. In due time, however, the public suddenly got tired of it all and turned its fickle attention to other matters.

That was the last we heard about the Hochhuth controversy until, a year or two later, another German author, Guenter Lewy, revived it with the publication of a book entitled "Catholic Church and Nazi Germany." Lewy's book never really caught on, at least in the daily media. It remains to be seen whether or not Falconi's book will do any better. I rather doubt it, for once the public has turned off a subject, it takes a lot of doing to get it

back into the headlines again. All things considered, I suppose that's probably just as well.

In saying this, I don't mean to suggest that Pius XII's real or alleged "silence" with reference to the persecution of the Jews in Nazi Germany is of no importance. Much less do I mean to suggest that Pius XII (or any other Pope) is above and beyond criticism, or that the subject of Hochhuth's play and the Lewy and Falconi books should not be pursued any further.

The subject itself cannot and should not be swept under the rug. Moreover, I would agree with the British Catholic historian Eric John, when he says in a recent book, "Pastors of Princes," that precisely "because the papacy is so important to the church...one cannot assume an attitude of uncritical prostration before the Pope as though he were a caliph or Chairman Mao."

On the other hand, I would also agree with Professor John when he says that "the controversy about what Pius XII should or should not have done about the persecution of the Jews" is a good example of putting the theological and ecclesiastical cart before the horse. The Professor's point is that it's bad theology to expect the Popes to take all the initiative in the Church.

In his view, "the structure of the church requires that initiatives must mainly come from below..." He argues that the opposite view (which he characterizes as ecclesiastical "triumphalism") exalts the Pope's authority at the expense on his power. "This," he says, "inhibits the growth of the church by first discouraging all but Papal initiatives and then by encouraging the Pope to make the running. In case after case all that happens is that the Pope speaks, and that is that."

Applying this argument to the Hochhuth-Lewy-Falconi attack on Pius XII, Professor John contends that the "reproof is directed to the

wrong quarter." In other words, he continues, "the persecution of the Jews was not something that could have been coped with by any papal pronouncement in the way often assumed. It was the duty and the failure of the ordinary Catholic at the level of the parish and diocese that we must look to."

If the Pope could have stood at the head of the church of his day — not over it or outside it — and spoken out of the context of intense apostolic action at every level but particularly that at which the persecutions were taking place." Professor John concludes, "then we should have seen what the authority of the church can mean. He had no such backing and nothing was, as nothing could be, achieved except by individuals."

Professor John and his fellow-British historian Robert Markus, co-author of the new volume on the papacy referred to above, are of the

opinion that this kind of "triumphalist" theology has done great harm to the Church in recent centuries. For his own part, Professor Markus argues that it has led us to place much too great a premium on clerical, episcopal or papal leadership within the Church. He says that we instinctively tend to think of the parish priest, the bishop, the pope as leaders of thought and action; and if they fail in leadership, we are inclined to blame them or regret the fact.

"This," he maintains, "is precisely the assumption which has to be discarded, and discarded at every level." By that he means (and here he would seem to be echoing the clear teaching of Vatican II) that leadership and initiative properly belong to all levels of the Church's structure and that "the function of ecclesiastical authority is to encourage and foster lay initiatives....", especially in the political and

socio-economic order.

Obviously, of course, the presence or lack of lay initiative can never dispense ecclesiastical authorities from playing their own proper role in expounding the moral law, at whatever cost either to themselves or to the institution which they represent.

Nevertheless I would agree with Professors John and Markus when they say that we tend to expect too much of the authorities and too little of ourselves. Incidentally this gives us the very comforting advantage of being able to put the blame on others and to excuse ourselves — sometimes rather pharasaically — when things go wrong, as they so often do in this less than perfect Church and less than perfect world of ours.

The moral of all this is that, with regard to the specific case we have been talking about, putting all the blame on Pius XII for what

went wrong in Germany, simply won't wash — even if historians should eventually prove (and they have yet to do so, of course) that Pius XII was guilty as charged by Hochhuth, Lewy and Falconi.

### Hit Naming Of Carswell

CHICAGO — (NC) — The National Catholic Conference for Interracial Justice (NCCIJ) has asked President Nixon by telegram to withdraw his nomination of Judge G. Harrold Carswell to the U.S. Supreme Court.

James T. Harris, Jr., NCCIJ executive director, told the President the nomination was "a throwback to the thinking of many decades ago" that would destroy "public confidence in the courts."

The message cited early racist statements and several decisions of Judge Carswell.

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**MAKING SURE** that everything is in apple-pie order for the St. Ann's Annual Card and Game Party — sponsored by the St. Ann's Home and School Association, West Palm Beach — are co-chairmen for the event, Mrs. William Hullivan and Mrs. John Benz. Wednesday, Feb. 18 at 8 p.m. is the date in St. Ann's Auditorium. Refreshments will be served. Donation is \$1.50 per person.

## New Groups Are Ratified

Three new groups of the Legion of Mary in the Archdiocese of Miami were ratified recently by the Miami Regia.

The new groups include Our Lady of St. Richard praesidium. St. Richard parish; Our Lady of Hope in the World, St. Louis parish; and Our Lady of Refuge of Sinners praesidium in St. Luke parish.

Members who are especially concerned with their own spiritual formation assist the clergy in a variety of parish duties assigned to them.

Many of the groups, through their visits to the aged in nursing homes and

hospitals, supplement the visits of parish clergy.

Miss Rita O'Hearn was elected president of the Miami Regia.

# Ban Commercials On Kiddie Shows Is Women's Plea

NEW YORK — (CPF) — A new women's group called "Action for Children's Television" is asking the television networks to refrain from running any commercials on children's programs.

The group has proposed to NBC, CBS and ABC that children be "considered as a special audience and not as potential consumers."

Less than a year old but already numbering over 200 mothers from 17 states, "Action For Children's Television" ("A.C.T.") requested a special hearing from the networks, and a delegation was received recently by Michael Dann, CBS-TV senior vice president for programming.

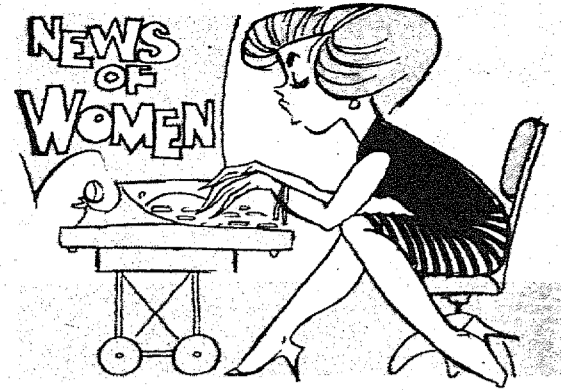
Among the demands put before him by "A.C.T." were that no children's programs be sponsored or carry any commercial messages; that no performer on a children's show be permitted to "use or mention products, services or stores by brand name during children's programs," and that all stations should be required to provide a minimum of 14 hours of programming a week for children as part of its public service requirement for a broadcasting-license renewal.

The group further urged that the Federal Communications Commission enforce such rules and revoke the license of any station that violated them.

"A.C.T.," which has headquarters in Newton Centre, Mass., where Mrs. Evelyn Sarson is director, has been described by "The New York Times" as an effective and "aggressive" organization.

"By petition and protest they forced Boston television station WHDH-TV to reinstate half of 'The Captain Kangaroo Show,' which had been dropped for alternate programming," the "Times" reported.

"Action for Children's Television" is loosely associated with the National Citizens Committee for Broadcasting, a watchdog organization, and has been favorably recognized by Federal Communications Commissioner Nicholas Johnson. "A.C.T." has also testified before Sen. John Pastore's Senate



communications subcommittee.

During their meeting with vice president Dann (ABC is said to have ignored them, while NBC merely "thanked them for their interest") and other CBS executives, the "A.C.T." women "didn't say we don't like violence; we didn't say we don't like cartoons; we simply proposed changes," said Mrs. Sarson.

Among the changes suggested was that CBS appoint a director of children's programming, a position — incidentally — that has long been urged by Robert Keeshan, who is "Captain Kangaroo," as a necessary step in the creation of consistent top-quality children's programming.

But while the CBS executives agreed with the women on many of the points they were making, they were not overly receptive.

"Nobody questioned that children were special, but they kept coming back to the fact that we are asking them to give up revenue," said one of the women.

Mrs. Sarson, according to the "Times" report, said the CBS executives referred repeatedly to the program, "J.T.," a children's special which CBS ran on a Saturday morning and then, after enthusiastic critical reception, again on a Monday night in place of "Gunsmoke."

"They kept saying how expensive it had been to put 'J.T.' on, and how they were losing money," Mrs. Sarson commented.

Nevertheless, the "A.C.T." women were pleased with their first confrontation with the networks and, in fact, Mr. Dann said they had presented "an articulate case" and were "among the most constructive and logical I have heard," and invited them back.

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- VII Complete funerals, quality for quality, cost less at Van Orsdel's—and have for over 25 years. All of our caskets are suitable for church funerals.
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# 'Telephonitis' Youngsters Need Careful Handling



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

Parents constantly complain about the lengthy telephone conversations carried on by their adolescent children. I experienced the same thing when my children were growing up, and because I am a doctor and it was the polio season, in self defense, I got them their own phone.

I'm not sure that was exactly the proper solution, but then again I have read that the telephone wire is the umbilical cord which ties the young adolescent to his peers.

Many parents observe that these long telephone conversations are often carried on with those kids the adolescent has just been to school with. In many instances the child just got in the door from walking home with his best friend and immediately he's on the telephone with the same person as though he had not seen him in a month.

Some psychiatrists have claimed that "telephonitis" relieves many inner tensions and that it is related to the adolescent's striving for independence. They have even maintained that if the telephoning could not be done, the child would run away from home. Some children fear very close family ties when they reach adolescence and this is one way of "running away from them."

In many instances, these teens run in groups and sometimes during a telephone conversation with an individual they are able to say things which they could not say in front of the group. It might indeed be the test of a friendship between two individuals. They often are able to say things over the phone which they would be unable to say face-to-face. The emotional confrontation of face-to-face discussion is partially eliminated over the telephone.

The telephone also helps to bridge the loneliness of the youngster. They do feel lonely as they grow up and find themselves unable to respond to the questioning of parents as they come home. The sister attitude sought by many mothers — when they ask "What did you do?" "Where did you go?" "Who did you meet?" — is not going to work because invariably the child will give an answer which he feels his parents want to hear.

Often the telephone conversations range from class assignment, to discussion of their families, to what they think of various people, to what they're going to do tomorrow and what they're going to wear to school.

Telephone addiction is not a sign that the youngster is wasting time when he could be doing something constructive. Try not to discourage it, unless the long distance telephone calls begin to unbalance the budget.

The Encyclopedia of Child Care and Guidance says that there are no unnecessary calls for a teenager. Only when the rights of the rest of the family are infringed upon, is it time for a round table discussion of mutual consideration.

One might try giving them dimes to go to a phone booth and then deduct it from their allowances in order to expedite matters.

I tried setting a particular time for phone calls and limiting the time for each one, and I can testify that it doesn't work.

## Permission To Ordain 5 Ex-Anglicans Asked

NEW DELHI, India — (NC) — The Indian hierarchy is directing a formal request to Rome for permission to ordain a group of five Anglican ministers who came into the Catholic Church last year. The decision hitherto unannounced, was taken at the general meeting of the hierarchy last month.

The formal appeal to Rome by the entire body of bishops follows a similar request made in the name of the Catholic Bishops' Conference of India before the five clergymen were received into the Church last June.

The historic ceremony,

conducted by two Catholic bishops, was the signal for large-scale movements of Anglican laity to the Catholic Church.

Both the laity and the clergymen were members of the Nandyal diocese — the sole Protestant diocese that refused to join an interdenominational Church of South India inaugurated in 1947.

The Nandyal diocese had then cited deficiencies in the new Church's attitude to infant baptism, the Mass and the priesthood as the reasons why it was not joining the union.

Learning to share is the best solution, if it works, but for the sake of your own frustrations and anxieties, remember that the period of time should be self-limited. Don't make the mistake of listening in on the extension, because this will widen the gap between you and your child even more.

Don't swear at Alexander Graham Bell; because the telephone conversation is a way of growing up and will help express feelings that could not be expressed in face-to-face conversations. Budget, if you can, and allow for a second phone. If this is impossible then insist they learn to consider the rights of the rest of the family and some peace can be accomplished.

Some reasons for the generation gap: The more complex the society is the longer it will take for the boy or girl to become a part of it. Adolescence is too short. Sometimes I think that the old English custom of spending a year abroad is of value — one year before the mast — one year on a training and growing up flight cannot hurt. We must not develop "sheepskin phobia." Often we feel that we have to get them out early, enrolled in college, have them make a million early. This may work for a few.

We must remember that the adolescent is given one picture of the world by his teachers and his text book and quite another by the world itself.

Then the adolescent is often given to depressions because he realizes that things are quite different and fall short of things as they ought to be. He cannot immediately meet his ideal and this might suffice to defeat his depression. He can't see how his ideals can ever be attained.

He doesn't want to abandon all his ideals, so that things seem hopeless for him.

For instance, no man-made thing last forever — periodically, they crumble. The teen asks himself, why build? He considers the reasonable thing to do and then compares it with the irrational things that are being done.



The ideal he has is in compromising. It is only in late adolescence that he sometimes comes to realize that conformity with society and its wishes are the things to do. Remember the fact that the things he is taught in school are far different from what he meets outside and then perhaps you'll begin to understand the gap. He feels that his views cannot fail, but unfortunately they do sometimes.

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IN OUR STORES

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Bread & Butter  
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WITH EACH \$3 PURCHASE  
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**PEPSI-COKE** or **DIET PEPsi** or **TAB** **240** **24**

10-OZ. BTL. IN CASE

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**Oranges 10 FOR 29¢**

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**CELERY STALKS 2 29¢**

**GRAPEFRUIT 5 39¢**

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**CHASE & SANBORN COFFEE** ALL GRINDS

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**ALL FLAVORS 6 39¢**

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**Morton's Bread Dough 3 18-PKG 49¢**

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**Downyflake Waffles 3 10-OZ. PKGS \$1**

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**Schrafft's Spinach 10-OZ. PKG 39¢**

**SAVE UP TO 40¢-BONUS SPECIALS!**

**CHOCOLATE SKIM MILK 25¢**

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**Borden's Volva Krama 19¢**

**Master's Sour Cream 39¢**

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**FOOD FAIR FLORIDA FRESH GRADE "A" LARGE EGGS.....DOZEN 69¢**

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ALL DELICATESSES AND LUNCH MEATS ARE  
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**Butter**

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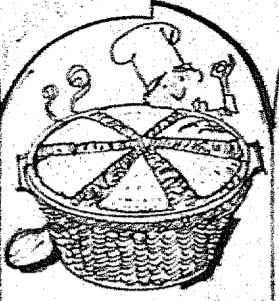
**MORTON'S FROZEN POT PIES 5 8-OZ. PKGS. \$1**

**APPETIZER BONUS SPECIAL!**

**PASTRAMI 69¢**

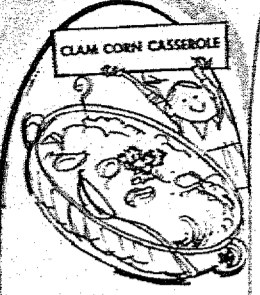


# A Potpourri of Casserole Creations



**TUNA SPAGHETTI**  
Prepare a pastry topping; roll into shape and size of a 3-qt. casserole top. Thoroughly prick with fork. Cut pastry into 6 equal wedges, using all, set aside. Cook 2 cups (about 8-oz.) spaghetti until tender; drain and rinse with hot water. Meanwhile grate 4-oz. (1 cup) sharp cheddar, set aside. Prepare 2 cups medium white sauce; add 1 cup (8-oz.) tomato sauce. Cool slightly. Add grated cheddar all at one time; stir rapidly till cheese is melted. Using fork, gently combine sauce and spaghetti with 2 cups (two 7-oz. cans) drained, coarsely flaked tuna; 2 cups cooked or canned peas, 1/2 teaspoon monosodium glutamate. Turn warm mixture into 3-qt. greased casserole; place pastry wedges on top with long points of wedges toward center. Bake at 425° 15-20 min. or till crust is lightly browned. Serves 8.

**SHRIMP CURRIED EGGS**  
Cut 8 hard-cooked eggs in half lengthwise, remove yolks and mash. Mix with 1/2 cup mayonnaise, 1/2 teaspoon salt, 1/2 teaspoon paprika, 1/4 teaspoon curry powder, 1/4 teaspoon dry mustard. Refill egg whites, place in 10 x 6 x 1 1/2-in. baking dish. Melt 2 tablespoons butter, blend in 2 tablespoons all-purpose flour. Add one 10-oz. can frozen condensed cream of shrimp soup (thawed), 1 soup can milk all at once, cook and stir till thickened or bubbly. Add 1/2 cup shredded sharp natural Cheddar cheese; stir to melt. Cover eggs with sauce. Mix 1 cup soft bread crumbs with 1 tablespoon melted butter; sprinkle around edge of mixture, bake at 350° for 15-20 min. or till hot. Serves 6-8.



**CLAM CORN CASSEROLE**  
Drain liquid from one 7-oz. can clams, add enough milk to make 1 cup liquid and combine with 3 beaten eggs. Add 1 teaspoon minced onion, 2 tablespoons chopped pimientos, 1/2 teaspoon salt, dash cayenne, 1 cup cream-style corn, 1/2 cup cracker crumbs, 1 tablespoon melted butter. Pour mixture into a greased casserole, bake in 375° oven till firm (about 45 minutes). Serves 6.

**CORN-OYSTER SCALLOP**  
Combine one 1-lb. can (2 cups) cream-style corn, one 10-oz. can frozen condensed oyster stew (thawed), 1 cup coarsely crushed crackers, 1 cup milk, 1 slightly beaten egg, 1/4 cup finely chopped celery, 1 tablespoon finely chopped canned pimiento, 1/4 teaspoon salt, dash pepper. Pour into greased 1 1/2-qt. casserole. Combine 2 tablespoons melted butter, 1/2 cup coarsely crushed crackers, sprinkle atop. Bake in 350° oven for 1 hr. or till knife inserted off center comes out clean. Serves 6.

**TUNA NOODLE CASSEROLE SUPREME**  
Cook 2 tablespoons each of chopped onion, parsley in 2 tablespoons butter (or margarine) till onion is tender. Stir in 1 can (10-oz.) condensed cream of vegetable soup and 1 cup cooked tomatoes; combine with 3 cups cooked bow noodles (5-oz. uncooked) and 1 can (7-oz.) drained and flaked tuna. Pour into 1 1/2-qt. casserole. Bake in 375° oven for 30 minutes. Serves 4.

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UND VERY LOW IN COST, TOO!  
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- Realemon **Lemon Juice** . . . . . 32-oz. bot. 59¢
- Musselman's **Apple Sauce** . . . . . 50-oz. jar 69¢
- F&P Yellow Cling Halves or Sliced **Peaches** . . . . . 3 29-oz. cans 79¢

Evercane  
White Granulated  
**Sugar**  
5-lb. bag **39¢**  
(LIMIT 1 WITH OTHER PURCHASES OF \$7 OR MORE EXCLUDING CIGARETTES)



48-oz. decanter  
**Jewel Oil**  
**59¢**  
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Folger's  
All Grinds  
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1-lb. can **49¢**  
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- B-in-B Sliced **Mushrooms** . . . . . 3-oz. can 39¢
- Peas & Crinkle Sliced Carrots **Veg All** . . . . . 2 16-oz. cans 45¢
- Red Pack Italian Style, In Puree **Tomatoes** . . . . . 3 28-oz. cans \$1.
- French's 10 Serving Size **Instant Potatoes** . . . . . 8 1/2-oz. pkg. 29¢
- White House Whole **Spiced Peaches** . . . . . 16-oz. jar 29¢
- White House **Apple Juice** . . . . . 3 32-oz. botts. 89¢

Prices Effective  
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Harding's of Chicago  
**Corned Beef**  
lb. **89¢**  
(100 S&H Green Stamps with coupon)



Prices in This Ad Effective  
Only in Dade, Broward, Palm  
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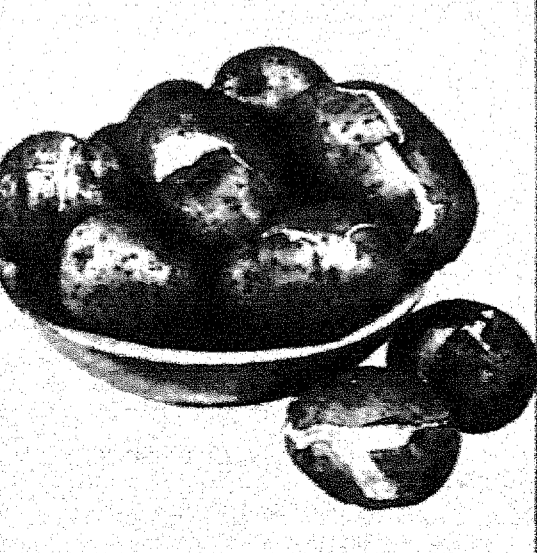
Rath's Hickory Smoked  
**Sliced Bacon**  
1-lb. pkg. **69¢**  
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100 EXTRA Green Stamps  
Harding's of Chicago  
**Corned Beef** . . . . . 89¢  
(Coupon expires Sat. February 14, 1970)  
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100 EXTRA Green Stamps  
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**Buffet Ham** . . . . . \$1.09  
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100 EXTRA Green Stamps  
Swift's Premium U.S.D.A. Inspected  
Quick Frozen (Shipped Grade A)  
**Roasting Chickens** . . . . . 39¢  
(Coupon expires Sat. February 14, 1970)



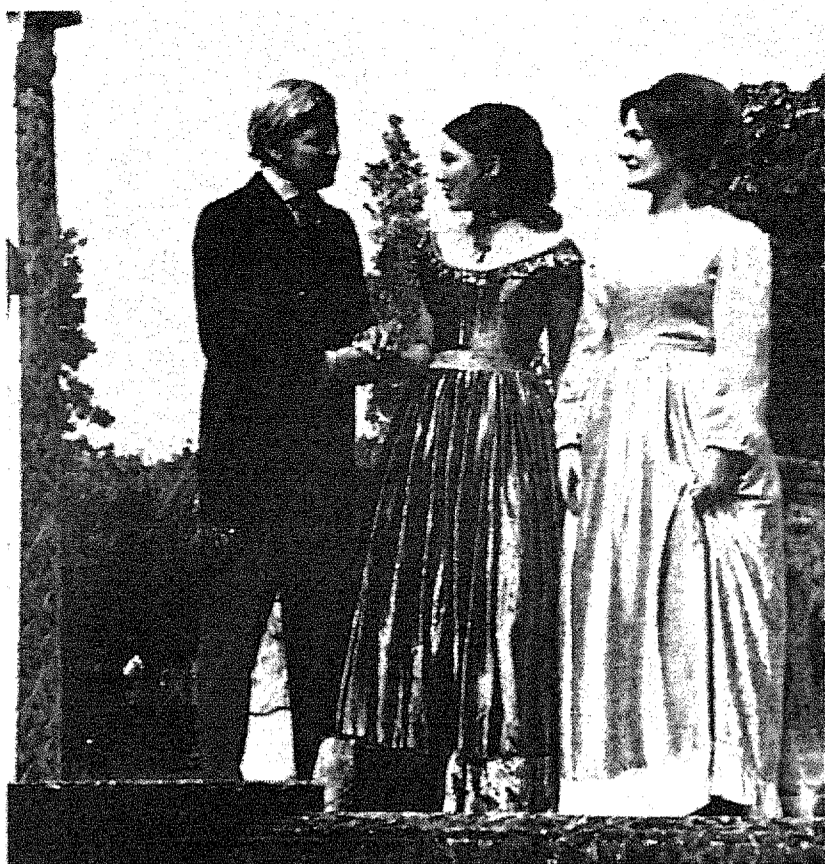
10-lb. bag  
U.S. No. 1, All-Purpose  
**Potatoes**  
**59¢**



Where shopping  
is a pleasure



**ALL  
PUBLIX  
MARKETS  
CLOSED  
SUNDAYS!**



**PRINCIPALS** IN the Barry College production of "Mourning Becomes Electro" — to run Feb. 14 to 22 at 8 p.m. in the college auditorium — make some final adjustments in a scene from the Eugene O'Neil tragedy. (From left) Chris Warren, Beverly MacFarland and Eileen Dougherty run through their lines. For reservations, call 754-3322. Tickets are \$2.

## Relief Is Gathered For Disaster City

Immaculate Conception and St. John the Apostle schools in Hialeah are aiding the city-wide drive to gather relief items for their Sister City, Bluefields, Nicaragua — which was devastated by fire a week ago.

Some 10,000 of the residents have lost all of their possessions and are homeless. The Sister City is appealing for canned goods, rice, beans, used clothing and shoes.

Immaculate Conception is acting as a collection station and the children of the school have already collected 500 cans of goods to be sent. St. John's school is in the process of collecting canned goods and clothing.

## CYO Campout

Girls from St. Timothy's CYO got a taste of "roughing it" when they went camping early this month at Cape Florida State Park.

Accompanied by CYO advisers Gordon Hallman and Mr. and Mrs. Daryl Davenport, the girls spent two days and two nights braving weather which dipped into the 40's and meals which would have been much easier to cook at home on mom's stove.

However, all of the girls agreed that they had enjoyed the campout and look forward to the next one. A harrowing raid made on the campsite by the St. Timothy's boys made Saturday all the more interesting, the girls reported.

## College Tour

Seventeen Barry College students have left to study and tour Europe for six months under the guidance of Sister Marie Sharon, O.P., M.A., instructor of German at Barry College.

The group will study at the University of Strasbourg for one month and then break up into two groups. The French majors will enroll at the University of Neuchatel in Switzerland. The German majors, accompanied by Sister Marie Sharon, will go on to study at Friborg, Germany. This is the third semester of study abroad which has been included in Barry's curriculum.

## New Graduates

Two students from parishes in the Archdiocese of Miami will receive their bachelor of arts degrees in

May from Belmont Abbey College, Belmont, N.C.

Guy Anthony Piche, son of Mr. and Mrs. Eugene E. Piche, 5401 Grant St., Hollywood Hills, will receive a BA with a major in accounting. He is a member of Pi Kappa Phi fraternity, the accounting club and student representative to the Student Aid Committee of the college.

He was elected to appear in the 1969-70 edition of the Who's Who Among Students in American Colleges and Universities. He is a graduate of Brother Rice High School, Birmingham, Mich., and a member of Nativity parish, Hollywood.

Richard Lee Whalen will receive the BA degree with a major in economics and business. He is the son of Mr. and Mrs. Richard T. Whalen, 2808 NW 10th Ave., Ft. Lauderdale, and a member of St. Clement's parish. He was graduated from Cardinal Gibbons High School in Ft. Lauderdale.

## Who's Who

Lourdes Academy senior Mary Traverse has been

# THE NOW SET

selected to appear in the 1970 edition of "Who's Who Among American High School Students."

She is a varsity cheerleader and a senior counselor. She has maintained an "A" average.

## Priesthood Candidates To Be Given Exams At Seminary On March 8

Aspirants to the priesthood now enrolled in eighth grade may take examinations for entrance to the minor seminary during a special weekend March 7 and 8 at St. John Vianney Seminary, 2900 S. W. 87th Ave., Miami.

Applicants will arrive at the seminary no later than 11 a.m. on Saturday and then will be served luncheon.

Classes on seminary life will be conducted by the Vincentian Fathers who staff the seminary, during the afternoon. The afternoon will also include recreation on the campus with seminarians: an opportunity to talk with priests from the Vocation Office and to view a movie on vocations.

Students will sleep in the seminary dormitories.

The examinations will be given between 8:30 and 11:30 a.m. Sunday. Parents of the candidates have received special invitations to join their sons for Mass in St. Raphael Chapel Sunday afternoon. Prior to the Mass, tours of the campus and buildings will be conducted for the boys and their parents.

Parents will have an opportunity to discuss the vocation considerations of their sons with the priests from the Vocation Office and members of the faculty on Sunday.

Mail this part for Reservation

### RESERVATION FORM

I wish to spend Saturday and Sunday, March 7 and 8, 1970, 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 7, 1970.

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 8, 1970.

Name: .....

Address: ..... City: .....

School: ..... Parish: .....

Return this reservation as soon as possible to:  
Reverend William Hennessey 6301 Biscayne Boulevard  
Office of Vocation Director Miami, Florida 33138

## Student Foes Of Drugs Win Debate

**WEST PALM BEACH** — Students at Holy Name School here talked about marijuana during a special debate recently and came out soundly against legalizing the much-touted drug.

The mere fact that they debated such a topic would have been enough to raise many adult eyebrows, but when they began to present their arguments — pro and con — their research and logic were enough to stagger many parents.

Eleven young people — from the eighth grade — had spent more than a month investigating their positions

and "getting the facts." They presented their debate to the sixth and seventh grades during an assembly.

The audience judged the entire debate and named the negative side the winner.

Some of the comments offered during the debate by the negative side — against the legalization of marijuana included:

"We live in a drug culture would you really want to legalize a trip?"

"The national school drug problem has turned into an epidemic"

"Weak and insecure peo-

ple become addicts to heroin."

"Worry, panic and depression result from the use of LSD."

Before the affirmative side — favoring the legalization of marijuana — rested, some of the debaters offered these comments:

"Drugs are a person's own business."

"Alcohol is a drug, so why not legalize marijuana?"

"An estimated 12 million people have tried it (marijuana). Marijuana has replaced social drinking."

U.S. Congressman Paul Rogers praised the debate and said "it was great." He also offered much information to those investing drug use for the special debate.

Sister Rosemary, principal of Holy Name School, said she felt relieved after it was over, and added, if the debate had gone the other way, "I guess I would get together with the other teachers and try to figure out what the problems are."

## Football Pres To Tackle CYOers At Basketball

Members of the Miami Dolphins football team will change uniforms in order to meet the CYO All-stars on the basketball court during the half-time of the archdiocesan CYO basketball championship finals, Sunday, Feb. 22 at Chaminade High School, Hollywood.

Also included on the CYO All-star team will be the CYO Saints — comprised of CYO moderator-priests who happen to play basketball.

The top two teams in the archdiocese will vie for the archdiocesan championship during the event. The winners will receive trophies and invitations to the annual CYO awards banquet later this year.

The finals of the CYO

cheerleading contest will be presented at half-time.

A dance with a rock and roll band will follow the games and contests.

The evening will begin at 7 p.m. at the high school, 500 Chaminade Drive, Hollywood. Admission is \$1. Children under 12 years of age are admitted free.

The cheerleading eliminations will be held at 2:30 p.m. at North Miami Beach Auditorium, on Sunday, Feb. 15, during the divisional semi-finals of the basketball tournament.

Teams still in the running for the championship are St. Stephen, St. Rose I, St. Elizabeth, St. John Vianney and Sacred Heart.

## Parvuli Dei

Ten Cub Scouts from St. James parish pack received the Parvuli Dei emblem in Cub Scouting on Boy Scout Sunday last weekend during the 9 a.m. Mass at the parish.

Those who were presented emblems were Vinney Barone, Kevin Cannon, Timmy Clark, George Donochie, Kevin Gato, Robert Geiger, Donald Kisse, Armand Messina, Paul Scharf and Christopher Venezia.



"HE DIDN'T HAVE A VOCATION!"... I remember thinking that when Pete first mentioned the seminary. He was too casual. I guess I expected a vocation to be delivered by angels... with trumpets, in a vision or something! Now I realize it's a calling, not a command. A boy has years to consider it before saying Yes. Maybe that's why priests always seem to love their job. Like Pete does!

# Sharpshooters Register Fancy Basketball Scores

It was a big week for scorers ... 42 points for Billy Sheppard of Pace, 30 points for both Tom Kincaid of Chaminade and Dick Schloemer of St. Pat's, 29 points for both Dawn Tonkovich of Chaminade and Steve Pope of St. Thomas, as examples.

But the biggest barrage was turned in by 6-2 John Albury of Mary Immaculata High of Key West, who set a new school record of 49 points in leading the Mariners to a

93-53 win over Dade Christian. He also grabbed off 20 rebounds.

The Mariners had been undefeated since Albury joined the lineup for the second semester and built their season's mark to 11-5. However, the six-game win streak came to an end the following night when the Class C MIHS fell 91-49 to Class A Boca Raton.

Still, MIHS must be rated

one of the favorites for the Class C district crown when tournament play opens at the St. Patrick's gym.

Both Chaminade and St. Thomas shared archdiocese honors last week. Chaminade ran its winning streak to 13 straight and a 16-2 season with a pair of wins over bigger Class AA schools, 66-54 over Ft. Lauderdale Stranahan and 99-84 over Ft. Lauderdale Northeast.

The Lions received 27

points from Tonkovich and 17 from John Parilla in the win over Stranahan and then had a big threesome against Northeast with Kincaid collecting 30, Tonkovich 29 and Parilla 24 in the high-scoring game.

St. Thomas came through with a pair of pressure wins, nipping Belen, 62-61, in overtime and then taking favored Msgr. Pace, 72-70.

Pope hit for his 29 points

## The VOICE OF SPORTS

against Belen and then the well-balanced Raiders attack offset a 42-point splurge by Sheppard to take the Spartans. Pope was again high for St. Thomas with 18, but Bill Cone came through with 17 and Steve Buckley added 13 to the totals.

Cardinal Gibbons also posted a pair of wins to push its record to 14-4 for the season, taking Miami Military, 66-32, and then Pine Crest, 75-31. The easy wins spread the playing time around and Gary Hanrahan's 20 was best against MMA while Gus Crocco's 16 was the high against PC.

Archbishop Curley High

continued to suffer tough losses to some of the area's top teams, losing 80-75 to Northwestern and then 66-64 to Miami Edison. Both are AA schools.

Feature game of this weekend's schedule should come off Saturday night when Pace invades Chaminade for a rematch. Chaminade took Pace earlier in the season a high-scoring duel that saw the Lions rally from a six-point deficit in the final two minutes to win.

Tonight's highlights had Curley meeting the state's No. 1 team, Carol City, for the third time this year. Oh, the lucky Knights!

## Newman's Court Quint Starts Bouncing Back To Keen Form

Tom Bronkhorst, the basketball coach at Cardinal Newman at West Palm Beach, isn't one to be bothered by the future.

His Crusaders face the likes of powerful West Palm Beach Roosevelt and then John F. Kennedy before the season ends ... and then has to come back in the same district tournament against the two toughies.

All of this after losing his top scorer at the end of the first semester and losing his top scorer of last season, Bill

Esposito, only a junior, for the current campaign.

"I think the kids are starting to bounce back," he said, referring to the loss of Jimmy McInis at the end of January, due to academic problems.

"We're starting to go real good. It took us about three games to get over that. The kids are getting convinced that they can still win."

The Crusaders were 8-6 for the season before losing McInis and his 18 points a

game average. Two of the losses after McInis was sidetracked were by seven points in which Jimmy could have made the difference.

One big reason for Bronkhorst's optimism has been the play of 6-4 Jimmy Stewart, only a junior. Stewart has taken over as the top scorer and top rebounder for the Crusaders after stepping up from last year's junior varsity.

Stewart's scoring at the rate of 15 a game and hauling in 14 rebounds ... and getting better all the time.

Also improving is sophomore Jim Bambrick, who started the season on the jayvees but was promoted to a starting spot on the varsity at Christmas time. He's averaging close to 10 points a game.

Completing the starting lineup are 6-2 John Follin and 6-1 Rudy Tillman upfront with Stewart, while the trio of Bruce Karcher, Bob Jones and Mike Reiland have been

alternating as backcourt starters with Bambrick.

It'll be Curley against Chaminade tonight. Sound like the archdiocese game of the year to decide the Class A basketball title? Nope, it's a wrestling match and Curley will be the heavy favorite this time.

It's the first meeting ever of the two schools in the sport and the Steve O'Hare-led Knights will be the solid choice to take Chaminade.

Curley's developed a strong tradition in wrestling over the years, always a threat against the bigger Class AA schools, but never a champion. Chaminade's a relative newcomer to the sport ... but it's another step in Curley's desire to expand their competition with other Class A schools.

It should be the start of a good rivalry.

## O'Grady Essay Contest Opens


WASHINGTON — (NC) — A May 1 deadline has been set for the 1970 Msgr. John O'Grady Award essay contest conducted by the National Conference of Catholic Charities.

NCCC headquarters here said the award is given for the best manuscript of 5,000 words or less dealing with basic Catholic social service and in areas essential to advancement of these principles.

Other contest rules include: Six manuscript copies must be submitted;

manuscripts become property of the NCCC; manuscripts will not be returned unless requested. An editorial board will judge the competition and select the winning manuscript, which carries a \$250 cash award.

The competition is a memorial to the late Msgr. O'Grady, who served as secretary of the NCCC from 1920 to 1961. Entries may be sent to National Conference of Catholic Charities, 1346 Connecticut Avenue, N.W., Washington, D.C. 20036.



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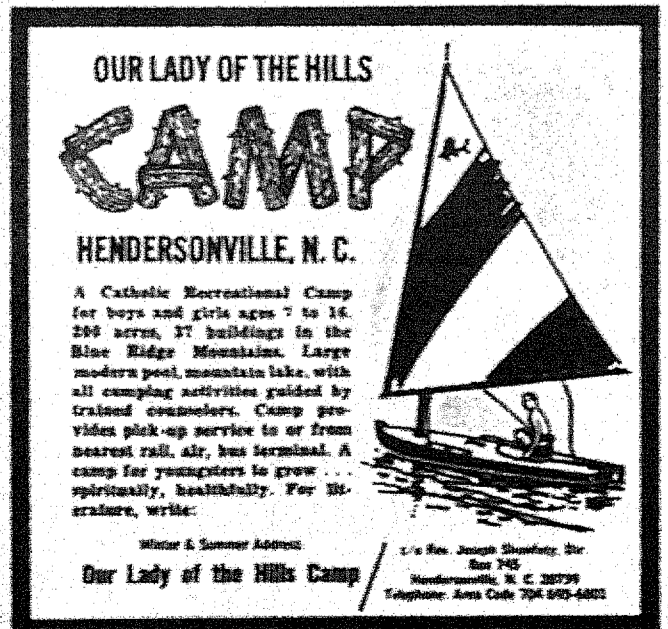
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# Pope Says 'Optimistic Impulse' Was Given Church By Vatican II

VATICAN CITY — (NC) — The Second Vatican Council has given an optimistic impulse to the teachings of the Church in contrast with the condemnations issued by many councils previous to it. Pope Paul VI told a general audience.

The Pope noted that councils of the past have tended toward condemnations of errors, but that "the teachings of the Second Vatican Council aim instead at emphasizing what should be praised, appreciated, done and hoped for."

The Second Vatican Council produced a good "spirit," the Pope said, which is "the heart of the healthy optimism which seems to come forth from the moral style of the entire council."

The Pope said: "This optimism first of all sees things in a serene light, the light of divine economy in human destinies."

This optimism is not "diffident, touchy, irritable or acid," the Pope continued. "It does not enjoy in lashing out at faults which are easily

discovered in any man, who, the higher he rises, the more he makes them evident. It does not specialize in purely satirical and destructive criticism, nor does it raise questions merely in order to show off by denouncing them, aggravating them and making them into troublesome and harmful points of disturbance."

Good and healthy optimism, said the Pope, "can frankly judge evil, which often grown precisely together with the progress of modern development." On the contrary, this optimism "endeavors to solve problems, not by magnifying desires to an impossible extent, but by being content with a little and constant effort toward the good desire in small as well as in big things."

In short, said Pope Paul, "it always tries to be constructive and not to demolish, and to seek in every situation the traces of Providence."

# Just What Is Celibacy?

By FATHER JOHN T. CATOIR

To defend celibacy with conventional arguments is about as ineffective and unconvincing as trying to prove that martyrdom is a reasonable human act. To the modern mind, going against the basic human instincts of sexuality or self-preservation is opaquely foolish, unnecessary and even

destructive. Yet the ideal of celibacy is rooted in the Christ-life.

An article in the "New York Times," Sunday, Jan. 25, stated: "Opponents of celibacy normally do not take issue with these ideals. Rather they argue that the New Testament portrays celibacy as a divine 'gift' that has no intrinsic connection with a call to the priesthood. Thus, they say it is wrong to impose it on anyone who does not feel that he has received this particular spiritual blessing."

Just what is celibacy? What is this "blessing" all about? Perhaps it would be best to begin by saying what it is not. It is not a kind of magic power, enjoyed by a special few who are exempt from the human condition.

The "blessing" of which we are speaking has to do with a divine impulse to the will to sacrifice a legitimate and desirable good. It is a spiritual gift which carries with it a profound respect for the importance of the spirit of sacrifice; but in no way does it exempt one from the laws of human nature.

Celibacy, whether one calls it a charisma, a gift, or a blessing, is perhaps the most painful, self-imposed sacrifice possible to human nature. It can be martyrdom which is long and tedious, and suffered silently in the depths of one's being because of the mysterious promptings of Divine Love. It is an unconditional surrender, a kind of death to self, which must be renewed day by day, and which one finds impossible to explain to anyone who does not understand the meaning and mystery of the cross in God's redemptive plan.

Suffering of any kind will become negative and destructive if it is not cast within the mystery of Christ crucified, a reality from which no one can move away.

Each of us, in one way or another, is called to die with Christ in order to live with Him. Married people, in their vocation, know about this death to self from a different perspective. From this very dying, day by day, we rise in light; not tomorrow, but now. We live now in the presence of the Risen Lord, in proportion to our willingness to accept our own particular cross.

Christ lived the state of celibacy and praised it. He lived it because the world needs this kind of witnessing. The world is engaged in frivolity and self-indulgence; it is so immersed in an erotic atmosphere of its own creation that it often fails to see the other dimension of reality.

Celibacy is needed especially in the modern world because it says, "No ... we need not be fatalistically over-

FATHER JOHN T. CATOIR



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## Prayer Of The Faithful First Sunday Of Lent Feb. 15, 1970

**CELEBRANT:** The Lord be with you  
**PEOPLE:** And with your spirit

**CELEBRANT:** Let us pray. Now is the acceptable time. Now is the time of salvation. Let us pray that during this Lent we will follow the way that leads to the triumph and victory of Easter.

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

**LECTOR:** (1) That our Holy Father, Pope Paul, our Archbishop, Coleman F. Carroll, and all bishops and priests may lead and direct the people of God in a true renewal of heart, we pray to the Lord

**PEOPLE:** Lord, hear us

**LECTOR:** (2) That the nations of the world may respect each other's rights and cooperate with one another in helping to relieve the lot of the oppressed and poor, we pray to the Lord.

**PEOPLE:** Lord, hear us

**LECTOR:** (3) For those who suffer from indignity, despair and want, remembering especially the starving children of Biafra, we pray to the Lord.

**PEOPLE:** Lord, hear us

**LECTOR:** (4) That offenders against society will find understanding, forgiveness, and rehabilitation, we pray to the Lord

**PEOPLE:** Lord, hear us

**LECTOR:** (5) For the unity of all Christians in faith and love, we pray to the Lord

**PEOPLE:** Lord, hear us

**LECTOR:** (6) For the success of the Archbishop's Charities Drive, that the Archdiocese may continue to serve those who are in need, we pray to the Lord.

**PEOPLE:** Lord, hear us

**LECTOR:** (7) For the sick, suffering, and deceased members of our parish, remembering especially N and N who are ill, and N and N who died this past week, we pray to the Lord.

**PEOPLE:** Lord, hear us

**LECTOR:** (8) Nor all of us that this Lent will be a time of spiritual renewal of works of charity, and of true repentance, we pray to the Lord.

**PEOPLE:** Lord, hear us

**CELEBRANT:** Father, hear our petitions. Help us be diligent in penance and prayer. We ask this through Christ our Lord

**PEOPLE:** Amen.

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powered by sex; we are not bound, we are free men and we can make choices."

Celibacy is an act of faith, hope and love, which is at the root of Christian witness. Like other forms of self-giving, like the cross itself, celibacy is central to the Christ-life.

Nevertheless, I believe that married men of outstanding faith and character, after some theological training, could be eligible for ordination to the priesthood. There is no contradiction in the married state and the priestly vocation, and we have ample evidence of the benefit of a married clergy in early church history, as well as in the contemporary practice of the Eastern Rite Churches.

However, I am not yet persuaded that it is God's will for us now to have a married clergy. Perhaps I would find it more convincing, as a sign of the Holy Spirit, if the movement for a married clergy came from married laymen, rather than from priests who have married.

## Cardinal, 77, To Resign

PADERBORN, Germany — (NC) — Lorenz Cardinal Jaeger, 77, of Paderborn has announced that he will offer his resignation to Pope Paul VI.

But in announcing this in a letter to the clergy and laity of the archdiocese, the cardinal criticized a group of priests who prematurely had published a report that he intended to resign and speculated about a successor. The cardinal complained that the priests' report was distributed before he submitted his resignation and before the Pope could act upon it.

The cardinal was particularly critical of the demand by the priests' group

that Auxiliary Bishops Paul Nordhues and John G. Degenhardt of Paderborn should be excluded from consideration as his successor.

Cardinal Jaeger did submit his resignation when he reached his 75th birthday but the Pope did not accept his offer at that time.

The cardinal's letter was dated the same day the vicar general of Paderborn, Msgr. Joseph Droste, denied rumors that the cardinal might possibly resign. Later, however, the vicar general's office stated that the denial was a reply to the allegation made by the priests' group that the cardinal would resign in the spring.

## SCHEDULE OF SERRA CLUBS

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

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

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

# Comunicado de la Reunión Interamericana

Al concluir la Quinta Reunión Interamericana de Obispos, congregada en Miami, los prelados representantes de Estados Unidos, Canadá y los países de Latinoamérica dieron a la publicidad el siguiente comunicado:

Congregados por el Espíritu del Señor Jesús. Obispos de los EE.UU., Canadá y América Latina nos hemos dedicado a analizar con espíritu colegial durante tres días diversos temas de interés mutuo. Estos temas interesan a nuestra única Iglesia de Dios que peregrina en países distintos pero hermanos.

Animó nuestras deliberaciones una misma fidelidad al Evangelio, a las exigencias de nuestras respectivas iglesias y a la expectativa siempre creciente de nuestros pueblos. Nuestros trabajos se desarrollaron a la luz de la Palabra de Dios y en la unidad de la Eucaristía del Señor que diariamente concelebramos.

Al término de nuestras deliberaciones queremos comunicar lo siguiente:

• El primer tema versó sobre la relación de nuestras iglesias a la luz del reciente Sínodo celebrado en Roma en Octubre de 1969. Vemos la necesidad de una comunión más profunda y efectiva entre nuestras iglesias.

El encuentro fraternal de los obispos se debe convertir cada vez más en verdadero encuentro de las iglesias. La colegialidad episcopal debe estar al servicio de la comunión de los fieles. En este sentido se examinaron los modos como se va incorporando al ejercicio pastoral de los obispos la corresponsabilidad de presbíteros, religiosos y laicos.

• El segundo tema se ocupó de la pastoral de los estudiantes latinoamericanos en los Estados Unidos y Canadá. Es una responsabilidad compartida. Comprobamos que el número de estos estudiantes va creciendo cada año. Tenemos la obligación de darles una profunda formación cristiana y una verdadera mentalidad de servicio para sus países de origen.

Nos sentimos conscientes de nuestra responsabilidad de acompañarlos evangélicamente para que vuelvan luego a sus países no sólo con una capacitación técnica adecuada sino además con una visión cristiana de su realidad a fin de ayudar a la promoción humana integral de sus pueblos.

• El tercer tema que hemos analizado es el concepto de liberación a la luz de los documentos de la Segunda Conferencia General del Episcopado Latinoamericano. Liberación, en su sentido más amplio, es el proceso por el cual el hombre se libera de todo lo que impide su desarrollo pleno en cuanto a sus potencialidades y exigencias como hombre creado a imagen de Dios. Esta liberación, en la visión cristiana, exige, en definitiva, una "nueva creación" en Cristo Jesús, mediante el don de su Espíritu.

Profundizando en la riqueza bíblica de la liberación íntimamente ligada al Misterio Pascual de la muerte y resurrección del Señor, queremos subrayar la misión única de la Iglesia que es de ofrecer a todo el hombre y a todos los hombres su salvación integral.

Los obispos de Canadá, los Estados Unidos y América Latina están conscientes del momento providencial que vive el continente latinoamericano. Por lo mismo, se sienten todos solidariamente responsables de este proceso de liberación y desarrollo integral y comprometen sus esfuerzos, sobre todo en el campo de la educación, en la creación de condiciones tales que faciliten la promoción humana integral en América Latina y hagan posible la participación efectiva de todos sus hombres en los bienes materiales, de la civilización y de la cultura, de la fe y la caridad en el Cristo vivo.

• Finalmente hemos vuelto a considerar un tema que nos interesa mutuamente: la ayuda del personal exterior a la Iglesia Latinoamericana.

Hemos afirmado, sobre todo, el sentido teológico y eclesial de esta ayuda. La naturaleza esencialmente misionera de la Iglesia y las exigencias prácticas de la colegialidad episcopal urgen, en estos momentos decisivos del Continente Latinoamericano, el envío de personal calificado de los EE.UU. y Canadá, para ayudar a descubrir los valores propios de la Iglesia latinoamericana y hacer que ella madure y crezca en su responsabilidad original.

Particularmente hemos analizado este año, sin descuidar la atención de los sacerdotes y religiosos, la necesidad de seleccionar, preparar y enviar laicos verdaderamente comprometidos con la realidad global latinoamericana. No para asumir ellos directamente la conducción de una tarea, sino para colaborar en la formación de líderes locales.

En el orden práctico hemos sentido nuevamente la necesidad de urgir las tres etapas de formación del personal apostólico de EE.UU. y Canadá que va a América Latina: la primera en el país de origen, la segunda en alguno de los países claves de América Latina, la tercera en el país receptor.

Estamos conscientes de la urgencia de los cuatro temas analizados. Sentimos, mas que nunca, nuestra corresponsabilidad en esta hora difícil, pero llena de esperanza, en la vida de nuestra única Iglesia.

Aunque nuestro encuentro sea informal y no tenga carácter de conclusiones deliberativas, deseamos ofrecer nuestro esfuerzo de Pastores en la realización del Reino de Dios en América Latina, con una atención particular a los problemas que plantea la promoción humana integral de los países latinoamericanos.

Reafirmamos la alegría de nuestra comunión colegial en el Señor y confiamos en la potencia vivificadora del Espíritu de Amor.

# Responde la Comunidad Al Llamado del ABCD

"El "ABCD" es el acto de amor del pueblo de Dios" y los fieles de todas las parroquias que forman la Ar-

quidiócesis de Miami han respondido con generosidad al llamado de los visitantes iniciado el pasado domingo,

dijo el Padre John J. Nevins, coordinador de la Campaña de Caridad del Obispo de 1970.

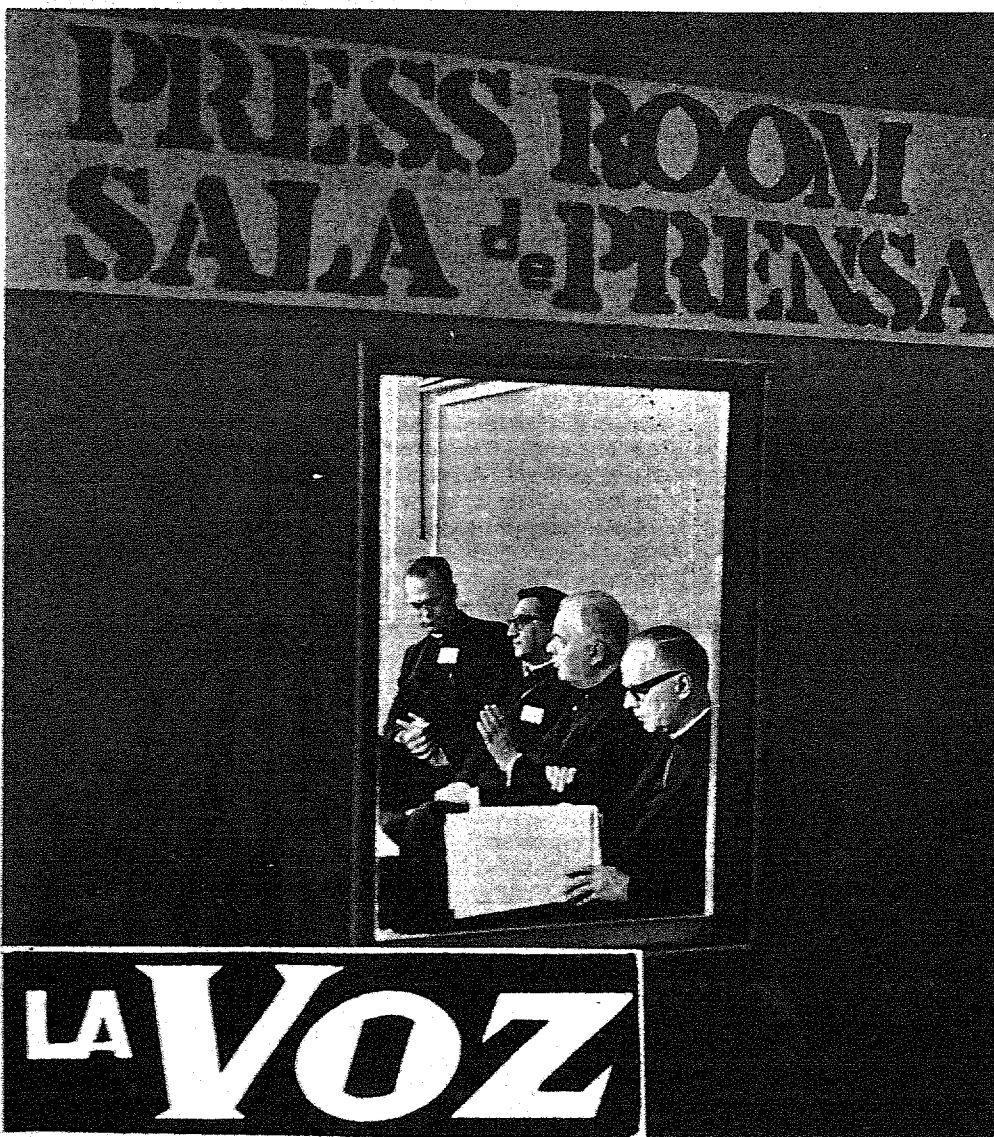
Aunque centenares de visitantes recorrieron millares de hogares este domingo, sin embargo, les fue imposible en algunas parroquias terminar su jornada, por lo que durante toda esta semana continuarán las visitas a los hogares que aun no la han recibido.

Puesto que el amor y la unidad son las piedras angulares de la Iglesia, esta Campaña Anual de Caridad del Obispo ofrece una esencial oportunidad al pueblo de Dios para practicar la Caridad, dijo el Padre Nevins refiriéndose a las numerosas y variadas obras de asistencia que se benefician a través de este programa.

Obras de asistencia a la niñez desamparada, a los ancianos, a los enfermos, a los jóvenes que han caído en el vicio de las drogas, a los niños retardados mentales, así como otros muchos servicios de asistencia social, cultural y espiritual, podrán ser sostenidos y ampliados durante este año gracias al aporte que miles de fieles están haciendo cuando los visitan los voluntarios del ABCD.

El domingo próximo, día 15, ha sido designado para recabar la ayuda de los visitantes, turistas y temporadistas que en este momento se encuentran en el Sur de la Florida.

Un reporte general de los resultados de la campaña de este año se hará el Jueves 12 de marzo con la participación de los sacerdotes y seglares que en cada parroquia han dirigido la campaña.



En la sala de prensa improvisada durante la Quinta Conferencia Interamericana de Obispos, prelados de las dos Américas responden preguntas de los periodistas. De izquierda a derecha, los Arzobispos Marcos McGrath y Avelar Brandao Vilela, de Panamá y Teresina, Brasil, en representación de Latinoamérica; el Cardenal John Dearden, de Detroit, por E.U. y el Arzobispo Joseph A. Plourde, Presidente de la Conferencia Católica de Canadá.

## Serán en Marzo los Exámenes de Ingreso al Seminario Menor

### FECHAS:

• El sábado y el domingo, 7 y 8 de marzo de 1970.

### ELEGIBLES:

• Muchachos de octavo grado que deseen entrar en el seminario de San Juan Vianney el próximo mes de septiembre.

El seminario ofrecerá facilidades en los dormitorios el sábado por la noche.

### PROGRAMA:

Sábado 7 de marzo de 1970

• Llegada al seminario de San Juan Vianney antes de las once de la mañana.

• Almuerzo a las 12:15 p.m.

• Por la tarde habrá clases dirigidas por miembros de la facultad sobre la vida en el seminario; recreo en los terrenos del seminario con los semi-

naristas; oportunidades para entrevistarse con sacerdotes de la oficina de vocaciones.

Domingo 8 de marzo de 1970

• Examen de entrada de 8:30 a 11:30 a.m.

• Después del almuerzo habrá un "open house" en el seminario para los padres donde éstos tendrán oportunidad de discutir con los sacerdotes de la oficina de vocaciones y con los miembros de la facultad los problemas vocacionales de sus hijos.

• Por la tarde habrá una Misa para los muchachos y sus padres.

• Después de la Misa (alrededor de las 3:00 p.m.) los muchachos podrán regresar a casa con sus padres.

(Nota: Cualquiera "high school" católico de la Arquidiócesis aceptará el examen de entrada al seminario)

## Homenaje al P. Baldor

Los antiguos alumnos de los planteles de los Padres

Jesuitas de Cuba tributarán un homenaje al Padre Daniel Baldor, S.J., con ocasión de la celebración de sus bodas de oro con la Compañía de Jesús y de su graduación en el Colegio de Belén.

## Baile de Enamorados

—El Día de los Enamorados con Juan y María, festival ballable organizado por el Movimiento Familiar Cristiano.

—Sábado, 14 de febrero, comenzando a las 9 p.m.

—Cafetería de la Inmaculada Concepción, 68 W. 45 Place, Hialeah.

—Reservaciones 221-5928, entrada \$4.00 por persona, incluye el baile y el buffet. Ameniza la orquesta Los Caminantes.

El acto tendrá lugar en el Hotel Four Ambassadors-Sheraton, el domingo primero de marzo, comenzando a las 12:30 p.m.

El homenaje se hará extensivo a otros tres graduados de Belén en la misma promoción del Padre Baldor, son ellos los doctores Fernando Milanés, Juan de Dios García Kohly y Ramiro Areces.

Las reservaciones pueden hacerse en el Colegio Belén de Miami o llamando al teléfono 379-7903.

Envíe por correo esta parte para su reservación

### PLANILLA DE RESERVACION

Deseo pasar el sábado y el domingo 7 y 8 de marzo de 1970 en el seminario menor de San Juan Vianney (2900 S.W. 87th Avenue, Miami, Florida 33165) para poder tomar el examen de entrada para primer año de "high school" y aprender algo sobre la vida de los seminaristas.

(Tengo) (No tengo) medio de transporte para ir al seminario el sábado 7 de marzo. Mis padres (podrán) (no podrán) acompañarme a Misa y al "open house" en el seminario el domingo 8 de marzo de 1970 a la 1:00 p.m.

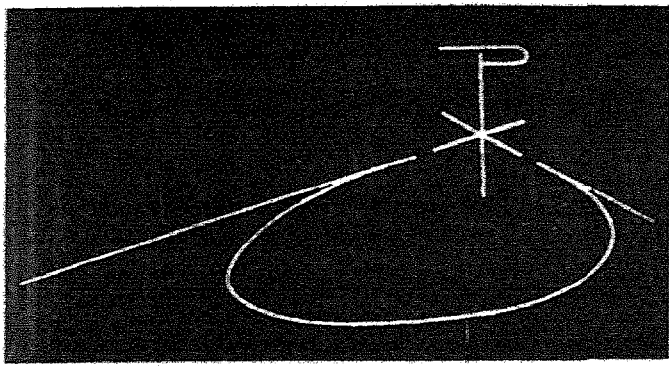
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# Paulo VI Reafirma con Claridad y Firmeza La Ley del Celibato Sacerdotal

CIUDAD DEL VATICANO — (NA) — El Papa Paulo VI dirigió el 3 de los corrientes una exhortación a los sacerdotes y obispos holandeses para que reconsideren su posición respecto al celibato clerical.

Pero el Sumo Pontífice se declaró más ansioso que nunca por dialogar con los prelados holandeses acerca de sus problemas y sus inquietudes y puso en claro que no rechazará automáticamente la idea de que algunos sacerdotes contraigan matrimonio en casos estrictamente limitados.

El Papa consignó su posición en una carta personal dirigida a su Secretario de Estado, cardenal Jean Villot, en la que reafirma su firme creencia de que el celibato sacerdotal es necesario en la Iglesia Católica.

El Santo Padre inicia la misiva poniendo de relieve que "las declaraciones hechas públicamente en estos últimos días en Holanda sobre el celibato eclesiástico nos ha afligido profundamente y han creado en nuestro espíritu numerosos problemas: por los motivos de una actitud tan grave, contraria a las sagradas leyes en vigor en nuestra Iglesia latina, por las repercusiones que ella da lugar en el conjunto del pueblo de Dios, especialmente en el clero y entre los jóvenes que se preparan al sacerdocio, por la turbación que suscita en la vida de toda la Iglesia, por las repercusiones que provoca entre los restantes miembros de la familia humana."

El Santo Padre, tras afirmar que no le parecen convincentes las razones aportadas para justificar "un cambio tan radical de la regla secular de la Iglesia latina," subraya el orden sobrenatural de esta ley y muestra su preocupación porque dichos argumentos "parecen efectivamente una cesión de la concepción auténtica del sacerdocio."

"De esta forma — prosigue el Pontífice más adelante — considerando todas estas cosas ante Dios, ante Cristo y la Iglesia y ante el mundo, sentimos el deber de reafirmar claramente lo que hemos ya declarado y mantenido tantas veces, es decir, que la relación, establecida desde hace siglos por la Iglesia latina, entre sacerdote y celibato, constituye para ella un bien extremadamente precioso e insustituible. Sería gravemente temerario menospreciar, buscar de dejar caer en desuso esta relación tradicional, signo incomparable de una total unión al amor de Cristo, que manifiesta tan claramente la existencia misionera esencial a toda vida sacerdotal, al servicio de Cristo Resucitado,

siempre vivo, al que el sacerdote está consagrado en una disponibilidad total para el reino de Dios."

"En cuanto a los sacerdotes que, por razones reconocidas como válidas — agrega Paulo VI — se encuentran desgraciadamente en la imposibilidad radical de preservar — se trata, como sabemos, de un pequeño

numero; la inmensa mayoría desean permanecer fieles con la ayuda de la gracia a los compromisos sagrados adoptados ante Dios y ante la Iglesia — es con gran pesar que no nos disponemos a acoger sus solicitudes inmediatas de ser exonerados de sus promesas y dispensados de sus obligaciones, tras un detenido examen

de cada uno de los casos. "Pero la profunda comprensión que, en un espíritu de caridad paternal, nos queremos tener para las personas, no nos debe impedir de adoptar una actitud tan poco conforme a aquello que la Iglesia debe legítimamente esperar de los que se han consagrado definitivamente a su exclusivo servicio."

## CUARESMA

La Cuaresma es el tiempo que la Iglesia dispone para prepararnos a vivir la Pascua del Señor. Es un largo período que abarca seis semanas. Comenzó el Miércoles de Ceniza para terminar con el triunfo de la Pascua.

(Este año el 29 de marzo).  
Nosotros somos Iglesia.

La Iglesia vive a través de nosotros también. Vivamos con la Iglesia este santo tiempo de Cuaresma.

Preparemos nuestro espíritu:

- \* En la oración,
  - \* Recepción de los sacramentos,
  - \* En el arrepentimiento de nuestros pecados.
- Y nuestra participación activa en los actos del Culto, para poder celebrar nuestra pascua con Cristo, en la gloria de la Resurrección.

Que la PASCUA de este año sea para nosotros realmente lo que la Iglesia quiere que sea:

El anticipo del día en que terminemos nuestro "tránsito" Pascua—para sumarnos eternamente a la Gloria del Resucitado.

Que por la comprensión del Misterio del Señor podamos todos vivir la Pascua del Señor como perfectos cristianos.

### La Cuaresma

## Balance del Alma

Como el hombre de negocios destina cierto tiempo del año para el balance de sus negocios, como el hombre delicado de salud escoge una temporada para recuperar las fuerzas, así la iglesia conocedora de las necesidades del hombre destina una época del año de un modo particular a los negocios del alma. Esta época es la Cuaresma.

En esta época especialmente la Iglesia nos recuerda con insistencia que tenemos alma, que hay Dios y que a todos nos aguarda una eternidad. Dios, el alma y la eternidad son tres palabras en que está compendiado el origen, el ser y el destino del hombre. Y el hombre que aprecia en lo que vale la dignidad de su espíritu racional los deberes que le impone su fe y la suerte que en día no lejano le está reservada, debe hacer una revisión de su vida de tiempo en tiempo.

Esta revisión de vida, debe traer como consecuencia una renovación de la vida cristiana. Este es el verdadero sentido práctico de la Cuaresma. Hasta el hierro se desgasta con el diario roce, dijeron los antiguos. Vida se llama esta lucha entre la pérdida continua de sus fuerzas y la continua renovación de ellas. En cuanto esta renovación se paraliza aparece la muerte.

No puede sustraerse nuestro espíritu a esta ley del desgaste continuo. La vida espiritual o sea la vida cristiana también se gasta con el roce del ambiente mundano y el incesante corrosivo de las propias pasiones. La Cuaresma, con su recuerdo de las verdades más fundamentales que pone ante nuestros ojos, con su matiz penitencial que nos entrena para el control de nosotros mismos y con la invitación constante a la recepción de los Sacramentos, especialmente de la Eucaristía, pone en nuestras manos los medios más eficaces para una verdadera renovación de nuestra vida cristiana.

## Retiro Espiritual a Sacerdotes Hispanos

NORTH PALM BEACH — "Espiritualidad del Sacerdote" es el tema de un retiro para sacerdotes de habla hispana que comenzó el pasado miércoles en la Casa de Ejercicios Espirituales Nuestra Señora de la Florida y que terminará hoy, viernes, día 13.

El Padre Edgard Beltrán, secretario ejecutivo del Departamento de Pastoral del CELAM dirige el retiro. Mons. Calixto García Raynery es el moderador y el Pa-

dre José L. Hernando el coordinador.

Tras parte en el retiro los siguientes sacerdotes de Miami:

Monseñores Manuel Trabadelo y García Raynery, los padres José Azcón, Armando Balado, José Bardino y Jorge Bez Chabebe.

También, los padres Eduardo Fernández, Fausto Fernández, Orlando Fernández, Gilberto Fernández, Francisco Fernández del Mo-

ral, Manuel Fidalgo, Ave-lino González, Oscar González, J. L. Hernando.

También los padres José I. Hualde, Juan López, Emilio Martín, Ignacio Morrás, Juan O'Farrill, Emiliano Ordax, José Paniagua, José Paz, Maximiliano Pérez y Pedro Luis Pérez.

Los Padres Agustín Román, Daniel Sánchez, Clemente Seoane, Bernardo Solís, Emilio Vallina, Ángel Villaronga y José J. Yoldi.



El Secretario General de la Obra de Cooperación Sacerdotal Hispano Americana, Monseñor Antonio Garrigós (derecha) y el Arzobispo Coleman F. Carroll, intercambian saludos durante uno de los recesos de la Reunión Interamericana de Obispos efectuada aquí, a la que el primero asistió como observador de la Iglesia de España. También en la foto, a la izquierda, el padre Xavier Morras, párroco de St. Michael, uno de los primeros sacerdotes que vinieron a la Florida como parte del programa de la Obra de Cooperación Española.

## Prelado Español Impresionado por el Auge Hispano en Miami

Un prelado español que vino representando a su país como observador a la Quinta Conferencia Interamericana de Prensa expresó su admiración por el aporte cultural hispano que a esta área han hecho las grandes masas de exilados cubanos, así como su satisfacción por el cuidado pastoral que la Arquidiócesis de Miami estaba dando a esos emigrados, preservando su cultura y contribuyendo al mismo tiempo a un efectivo encuentro de culturas en esta área.

Monseñor Antonio Garrigós es secretario general

de la Obra de Cooperación Sacerdotal Hispanoamericana, una organización creada por la Iglesia Española para cooperar apostólicamente con Latinoamérica.

Los sacerdotes de la Obra se ofrecen voluntariamente para trabajar en distintas regiones de Latinoamérica. En este momento, según informó Mons. Garrigós, más de mil sacerdotes españoles están trabajando en distintos lugares del continente. Otros muchos han venido por periodos de varios años y han regresado a España después de terminar su misión en este continente.

Aunque esta no forma parte de Latinoamérica, el área de la Florida se ha visto beneficiada con la presencia de decenas de sacerdotes de la OCSHA desde más de una década.

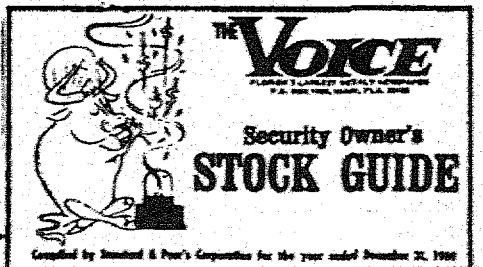
"Es alentador que los sacerdotes de la Obra de Cooperación estén pudiendo contribuir a este encuentro cultural que se opera en Miami con la presencia de tantos cubanos y emigrantes latino-americanos procedentes de otros países," expresó el prelado poco antes de regresar a Madrid al concluir la reunión interamericana.

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# Sacerdote Belga Revela Terror y Miseria en Cuba

## "La Explotación al Trabajador en Cuba No Tiene Paralelo en el Mundo"



Padre Luciano de Wulf

Por GUSTAVO PENA MONTE

"La situación de las masas trabajadoras en Cuba es desesperante, sin paralelo en la época contemporánea, solo comparable a la situación de la Inglaterra de tiempos de Carlos Marx," expresó aquí un sacerdote belga que acaba de salir de ese país después de haber trabajado allí durante varios años.

El Padre Luciano de Wulf fue a Cuba en 1964 con un grupo de seis sacerdotes belgas a los que el gobierno comunista dio permiso para trabajar en la Diócesis de Camagüey. Los sacerdotes belgas comenzaron a llegar al país más de dos años después de que Castro encarcelara y expulsara a centenares de sacerdotes.

A poco de llegar a Cuba, los sacerdotes belgas se

ron a trabajar en la renovación litúrgica y la atención pastoral. "Yo me dedicué con especial esmero al apostolado de la juventud," declara el Padre Luciano.

De los seis sacerdotes belgas, a cinco se les ha negado el permiso de reentrada al país cuando han salido en viaje a su país de origen en Europa. El sexto está en este momento en Bélgica, y "tengo la impresión de que tampoco podrá regresar a Cuba," dijo el sacerdote.

Como esos sacerdotes belgas llegaron a Cuba después de que se había producido la persecución religiosa de 1961 y tenían permiso de entrada del gobierno comunista muchos católicos los miraban con recelo.

El reportero considera oportuno recordar que en 1965 entrevistó a una familia

procedente de Camagüey y cuando les preguntó sobre la situación religiosa le respondieron: "Antes no teníamos sacerdotes, pero ahora estamos peor, porque el gobierno dejó entrar a unos sacerdotes belgas, pero esos son medio comunistas."

Irónicamente, a pocas personas hemos escuchado hablar con tanta energía contra "los atropellos y los abusos de la nueva clase comunista contra el pueblo" como a uno de estos sacerdotes belgas.

"Lo que ocurrió fue que nosotros llegamos llenos de entusiasmo a un país que vivía un proceso revolucionario, y como no teníamos prejuicios ni temores nos acercamos a todos, especialmente a los jóvenes, aunque muchos de ellos fueran adictos al régimen.

Pero cuando el régimen vio que nuestra labor le estaba haciendo mella, porque la juventud expresaba más simpatía por el mensaje de amor del cristianismo que por las doctrinas de odio del comunismo, pronto empezamos a "caer en desgracia" y a ser sometidos a presiones."

La campaña atea del comunismo sigue a todo tren y en las últimas navidades se puso de manifiesto cuando Castro prohibió la celebración de las festividades.

En Camagüey y otros lugares de la isla colocaron versiones comunistas para reemplazar el tradicional nacimiento del Niño Jesús. En su lugar pusieron sobre un pesebre el primer saco de azúcar producido en estazafrá, como el nacimiento de la zafra de los diez millones. En el lugar de María y José colocaron a un miliciano y una miliciiana con machetes en la mano."

El Padre Luciano de Wulf era párroco de Nuestra Señora de la Caridad, una extensa parroquia en la ciudad de Camagüey que comprende áreas urbanas y rurales, así como el suburbio más rico de la ciudad en la época capitalista y al mismo tiempo una de las barriadas más pobres.

"En Vista Hermosa — el suburbio de lujosas residencias, siguen viviendo unos pocos de los afortunados del pasado, que han quedado rezagados, en su mayoría ancianos. Las casas están ya deterioradas por los años sin pintura y reparación. En las casas de los que han salido al exilio o están encarcelados, el régimen ha situado hogares para jóvenes becados; en otras, las mejores, viven las altas figuras del régimen, que simplemente forman la nueva clase del país, y llevan una vida de privilegios."

"En la barriada pobre, de casuchas con piso de tierra, con servicios sanitarios que apenas pueden llamarse así, con calles polvorientas y techo de guano, siguen viviendo los mismos habitantes de siempre, pero ellos mismos me han expresado que antes no sabían lo que era el hambre, que obtenían mayor atención y que eran mejor tratados en sus humildes empleos."

"Hoy allí se palpa el desgaste humano que supone trabajar forzosamente durante largas horas, con apenas una taza de café agitado por desayuno, y se palpa la desesperación y el resentimiento de gentes que después de pasarse días enteros recogiendo frutas y vegetales, luego no los ven en el mercado, no los pueden comer ellos mismos, porque todo es exportado por el gobierno."

Expresa el sacerdote que a pesar de que constantemente salen feligreses hacia el exilio por la vía de Miami, Madrid o México o escapando en pequeñas embarcaciones, también constantemente llegan a la Iglesia nuevos cristianos que multiplican la congregación y "a pesar de los riesgos que ello supone, el pueblo sigue llenando las iglesias."

"Especialmente a los jóvenes los someten en las escuelas a un intenso adoctrinamiento contra la Iglesia, insistiendo en todos los co-

nocidos caballos de batalla de los enemigos de la religión: la inquisición, Galileo, así como supuestas inmoralidades de sacerdotes en la historia de Cuba."

Para contrarrestar ese adoctrinamiento falaz, nosotros en la parroquia ofrecíamos unos cursillos de evangelización a los que acudían muchos jóvenes, en pequeños grupos, siempre tratando de evitar represalias a nosotros o a ellos, o de que se nos prohibiera nuestra labor.

Relata el sacerdote belga que contigua a la iglesia parroquial de la Caridad había una nave propiedad de la Iglesia, la que por ser muy antigua estaba deteriorada, con goteras, inusable.

"Cuando llegamos a Cuba nos empeñamos en arreglarla y convertirla en lo que con un poco de buena voluntad podría llamarse un salón parroquial."

"Con la ayuda de unos cuantos católicos, logramos arreglarla, pero en cuanto la comenzamos a utilizar en distintos actos, nos llegó la notificación de la confiscación. Hasta entonces no les había interesado el viejo caserón. Como ya estaba arreglado y lo estábamos utilizando en actos pastorales, nos la quitaron y mantuvieron cerrada y sin uso por más de dos años."

### Oración de los Fieles

PRIMER DOMINGO DE CUARESMA  
(15 de Febrero).

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos. Este es el tiempo de salvación. Oremos para que durante esta cuaresma emprendamos el camino que conduce al triunfo pascual.

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

1. Que nuestro Santo Padre, el Papa Paulo VI, nuestro Arzobispo, Coleman F. Carroll y todos los obispos y sacerdotes quien al pueblo de Dios hacia una genuina renovación del alma, oremos al Señor.

2. Que las naciones del mundo se respeten sus mutuos derechos y cooperen las unas con las otras para aliviar las necesidades de los oprimidos y menesterosos, oremos al Señor.

3. Por los que sufren trato indigno, necesidades y angustias, recordando especialmente a los niños hambrientos de Biafra, oremos al Señor.

4. Que los que de una u otra forma ofenden a la sociedad encuentren comprensión, perdón y rehabilitación, oremos al Señor.

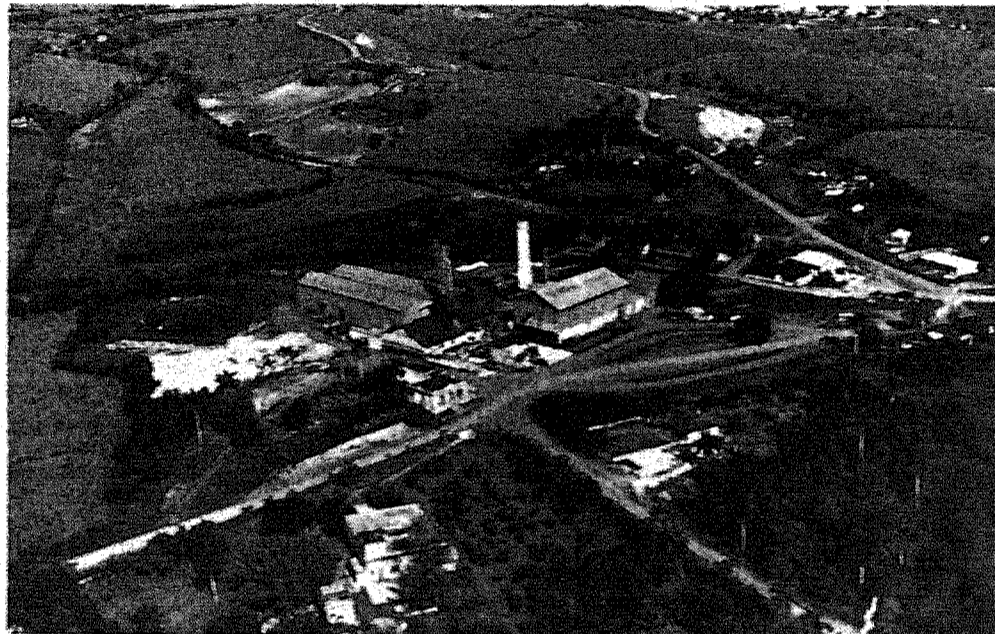
5. Por la unidad de los cristianos en fe y amor, oremos al Señor.

6. Por el éxito de la Colecta de Caridad del Obispo, para que la Arquidiócesis pueda seguir tendiendo su mano de ayuda a los necesitados, oremos al Señor.

7. Por los enfermos y abatidos, por los miembros de nuestra parroquia fallecidos esta semana, oremos al Señor.

8. Por todos nosotros para que esta Cuaresma sea un tiempo de renovación espiritual, de obras de caridad y de genuino arrepentimiento, oremos al Señor.

CELEBRANTE: Padre, escucha nuestras peticiones. Ayúdanos a ser diligentes en la penitencia y la oración. Te lo pedimos por Cristo, nuestro señor.



La zafra azucarera que Castro soñó llegaría a diez millones está resultando un fracaso por la rebeldía del pueblo que se resiste al trabajo esclavo. En la foto un central azucarera de Cuba antes del comunismo.

### A Confesión de Parte...

## Confirma Castro Fracaso De la Zafra Azucarera

Por: MANOLO REYES

El régimen rojo de la Habana ha vuelto a hacer el ridículo. Y esta vez en grande, ante los ojos del mundo entero, incluyendo a los pocos seguidores que tiene en diferentes latitudes.

Desde hace años el castrocomunismo ha venido anunciando que en el año 1970 haría una enorme zafra de diez millones de toneladas de azúcar. A esos efectos, fijó un tonelaje que iba en aumento para cada año, hasta llegar a la zafra actual. Digase que el tonelaje fijado en años anteriores jamás llegó a cumplirse. Lo que ya auguraba el fracaso de la zafra actual.

No obstante ello, el régimen de Cuba comprometió el titulado honor de su revolución para hacer los diez millones de toneladas en este año. Y abrir así un nuevo futuro de progreso para la isla.

Hace unas pocas horas, el propio Fidel Castro salió en radio y en televisión desde Cuba para anunciar que era muy probable que la meta de los diez millones de toneladas que se habían trazado para la zafra azucarera de este año, no llegaría a alcanzarse. En diferentes ocasiones, desde que se hizo el descabellado anuncio de los diez millones de toneladas hicimos varios editoriales exponiendo el por que Castro jamás llegaría a esa cifra.

No tenemos una bola de cristal, ni somos adivinos, pero si somos cubanos, vivimos 36 años de nuestra vida en Cuba. Y sabemos algo de los problemas azucareros, riqueza principal de Cuba.

Nuestro escrito más reciente salió a finales del mes de enero en la sección en español de este periódico "The Voice," donde después de analizar por qué Cas-

tro no llegaría a los diez millones de toneladas, por la resistencia del obrero cubano, por la escasez de caña, por la falta de piezas de repuesto. Y sobre todo, por la carencia de transporte para llevar la caña de los campos al ingenio... manifestábamos entonces que la cacareada zafra de los diez millones de toneladas de azúcar era ya un total fracaso.

Ya esta situación de fracaso la veníamos apuntando desde que Castro tuvo la irracional idea de hacer un año con 18 meses y repartir estos calendarios en Cuba.

Luego ratificamos esa conclusión cuando el régimen rojo de la Habana tuvo la osadía de publicar después de muchos cambios y arreglos, un titulado calendario de los diez millones en el cual se apuntaban los días en que se llegaría paulatinamente con la particularidad que deberían hacer un millón de toneladas de azúcar cada 17 días, lo cual es un absurdo.

Además, que lo mismo da que Fidel Castro haga un millón, como diez o veinte de toneladas de azúcar en sus demagógicas zafras. Porque en definitiva ese azúcar y los beneficios de ella, jamás han ido ni irán a parar a manos del noble pueblo cubano, bajo Castro.

Porque toda la añebrada actitud de Castro es para enviar estos beneficios a la Unión Soviética y a los países tras la Cortina de Hierro, no para el pueblo cubano.

Y hasta la naturaleza, unida a la gran resistencia del cubano, han logrado que Castro vuelva a hacer el ridículo ante el mundo.

### First ABCD Report 'OK'

(Continued from page 1) "Since love and unity are the cornerstone and the keystone of the Church, this Annual Bishop's Charities Drive and all the programs of service and help to the needy it makes possible are an essential exercise in charity for God's people." Father Nevins pointed out.

"Through this annual drive we are continually giving factual expression of them as a single people, living under a common law of love, sharing our needs and our resources," the Archbishop's Coordinator for ABCD continued.

"The ABCD is the act of love of the people of God. It is the people of God doing, giving and sharing with one another."

## Bishops of Americas Meet in Miami

(Continued from page 15)

dazuri Ricketts of Lima, Peru; Cardinal Jose Clemente Maurer of Sucre, Bolivia; Coadjutor Archbishop Juan Carlos Aramburu of Buenos Aires, Argentina; Archbishop Ernesto Corripio Ahumada of Antequera, Mexico; and Bishop Luis Munras Formosa of Quetzaltenango, Guatemala.

Representing the U.S. bishops at the meeting were John Cardinal Dearden of Detroit, President of the NCCB; John Cardinal Krol of Philadelphia, Vice President of NCCB; Coadjutor Archbishop John J. Maguire of New York, Treasurer of NCCB; Bish-

op Joseph L. Bernardin, General Secretary of NCCB; Archbishop Coleman F. Carroll of Miami; Auxiliary Bishop Edward E. Swannstrom of New York; Bishop Humberto Medeiros of Brownsville, Tex.; Bishop Joseph Hodges of Wheeling, W. Va.; and Bishop Joseph M. Breitenbeck of Grand Rapids, Mich.

Canadian bishops attending were Archbishop Joseph Aurele Plourde of Ottawa, President of the Canadian Catholic Conference; Bishop Albert Sanschagrin, O.M.I., of Saint Hyacinthe, Quebec; and Bishop James Mahoney of Saskatoon, Sask.

## Consumer Bill Called Slap At Farm Labor

WASHINGTON, D.C. — lot and even deny them (RNS) — The director of the U.S. Catholic Conference charged here that the pending Consumer Agricultural Food Protection Act is "substantially unacceptable" and urged Congress to reject it.

Under the guise of protecting consumers, "the patent purpose of this bill is to restrict severely the activities of farm labor unions," said John E. Cosgrove, director of the department of social development. His statement was submitted to the Senate Agriculture Committee.

He said the proposed bill would, in effect, "cripple farm workers who are attempting to improve their

freedom) to complain about the injustices they endure." Cosgrove noted that he was "well aware of the severe cost-price squeeze now experienced by many farm employes" — especially those who deal with seasonal perishable goods.

However, "it is unthinkable that he would use the hand of the law to force farm employes to continue to work and remain mute regardless of the condition imposed by their employers," he said.

Under the bill farm strikes and picketing which could lead to deterioration of perishable produce would be prohibited.

## 4 Florida Dioceses Ready For New Order Of Mass

(Continued from page 1)

In the Archdiocese of Miami, for instance, the conferees have been selected from four different geographic areas—South Dade, North Dade, Broward and East Coast.

They will return to their respective areas and establish three workshops which will reach the priests, parish liturgy teams and religion teachers in their various areas.

These local workshops will then be used to structure parish programs for the education needed to prepare parishioners for the introduction of the new Mass liturgy.

All the liturgical teams are hearing the discussions and lectures together during the current two-day conference so that all of them will be familiar with the approaches and programs which are being explained, Father Briggs added.

In explaining part of the purpose of the workshop, Father Briggs said, "Once a man (priest) is aware of his role in this concrete community and real situation, he is faced with a challenge to his attitude in choosing options of readings and prayers."

Considering the possible options of a given liturgy, his choice is no longer just 'what do I like' or 'what do I think they should hear.' He becomes aware of the need to plan ahead, to plan cooperatively, to have a parish team."

These initial days of workshop will pave the way for the establishment of and working of parish teams.

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