

Collection Sunday to aid migrants

My Dearly Beloved in Christ:

I am writing to you today concerning a continuing problem in the Archdiocese of Miami which becomes more critical year by year, namely the plight of seasonally employed agricultural workers. There are in the southern half of Florida, for nine or more months of the year, 30,000 to 40,000 persons who are unequipped by education or training to do any work other than fruit and vegetable picking.

Last year approximately 292,000 people depended in whole or in part for their livelihood from farming in South Florida. Of this number almost 150,000, or one-half, were Catholics. Many more agricultural workers are expected this year than ever before because of mechanization and crop failure in the North.

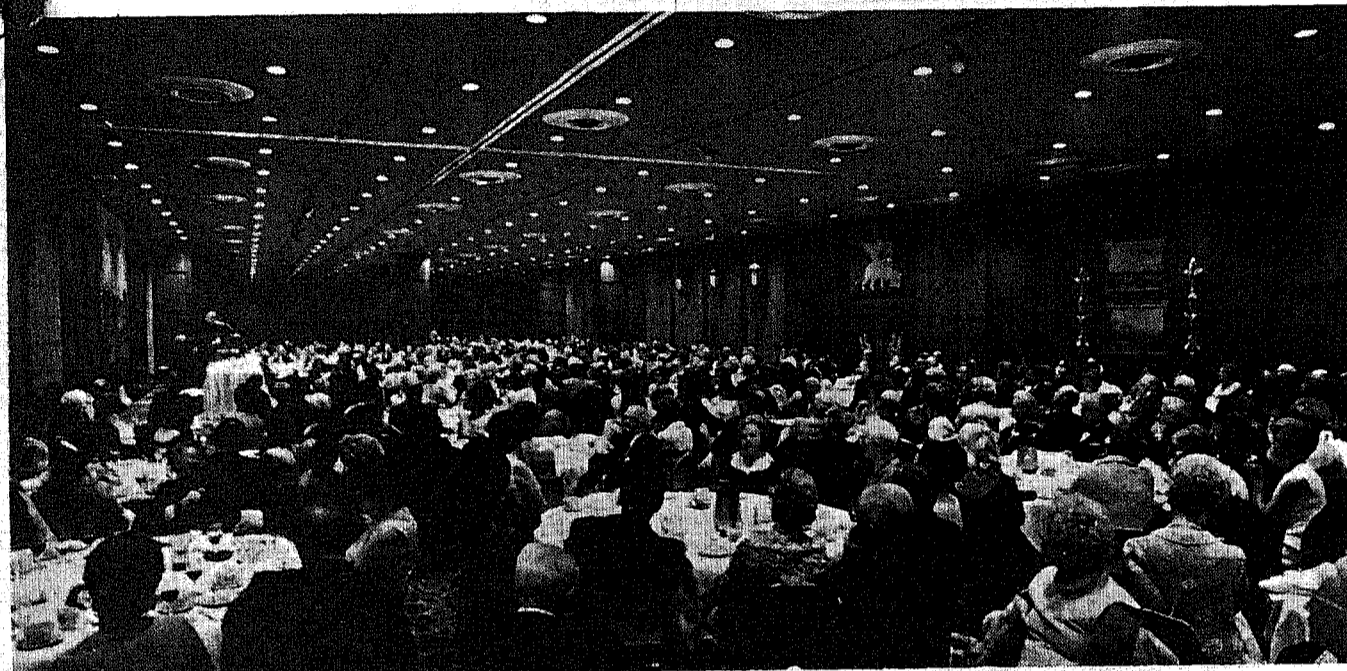
The Archdiocese of Miami in an effort to follow the recent instructions of our Holy Father has nine parishes and three missions, twelve priests, nine

Sisters and numerous volunteers committed to this work. They aim to create a Christian community environment through religious education, early childhood development centers, special education, tutorial and cultural heritage programs, 'seed' money for housing and other Christian community development programs.

I am confident that you will recognize your personal responsibility, in the words of the Holy Father, of "renewing the whole world and doing what truth, justice and love demand." You are asked to respond to the present appeal with the same wholehearted and sacrificing generosity as you have in the past.

Sincerely yours in Christ,

Coleman F. Carroll
Coleman F. Carroll
Archbishop of Miami



ABCD Dinners throughout South Florida are attracting hundreds of persons. Guests at Pier 66 in Fort Lauderdale are shown as they listen to Archbishop Carroll outline goals of this year's campaign.

By Archbishop at ABCD dinners

Growth, needs outlined

Facts relevant to the increasing growth of the Archdiocese of Miami, its debt, expenditures and plans to meet the future needs of Catholics in the eight-county diocese were made known by Archbishop Coleman F. Carroll at two ABCD dinners on Jan. 6 and Jan. 11.

Speaking at the Bath Club at Miami Beach and Pier 66, Ft. Lauderdale, respectively, the Archbishop presented facts about the Archdiocese because they are "some of the things people want to know."

BRIEFLY reviewing the history of the Diocese, he recalled that when it was established 12 years ago there were 185,000 Catholics in the area. Though the diocese was divided later, it now has 540,000 Catholics, the Archbishop declared.

"Such has been its growth. Now we are back to a larger population than before we were divided," he added.

And along with the growth, he said, the diocese, simultaneously, has been burdened with an increase in debt. Reference was made to greater cost of operating diocesan schools; taxes paid by the Church to the county; building facilities to meet the needs of parishes and diocesan institutions and purchase of property necessary for meeting these needs.

In reference to last year's drive, Miami's Archbishop said that a great bulk of what was received was paid out for expenditures. "We spent more than we took in," the Archbishop disclosed, "by some \$300,000." Total operating costs amounted to more than \$13 million, including payment on mortgages, the Archbishop said.

Archbishop Carroll said that "in the institutions here that the Church conducts, 40 per cent of the population is non-Catholic —

and we are taking care of them. "You are taking care of them," the prelate stressed, "for which I'm very happy."

Archbishop Carroll said he knew that for many in the community these were trying

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AT AGE 105 Mrs. Herminia de Martinez shares memories of an era past with the Sisters of Bon Secours who care for her at Villa Maria Nursing and Rehabilitation Center.

Women memories would fill volumes

They have lived a total of more than 10,000 years and their combines memories are enough to fill a number of history books.

The entrance-way, like that of any home for the aged, carries its name, "Villa Maria Nursing and Rehabilitation Center." But beyond the fresh paint and the recently completed exterior of the building, rests a fabulous wealth of experience and adventure — stories of a time gone by. And the tales are kept alive in the minds of its residents, who in themselves compose a unique facet of an era, today forgotten, yet still very much alive.

TO Herminia de Martinez, who became 105-years-old last month, there are golden remembrances of a century ago when her handsome young husband, a doctor, rode off to treat the wounded during the Spanish-American War, when it came home in their adopted land, Cuba.

French-born, but teaching Spanish, French and geography in Cuba most of her life, Mrs. de Martinez came to the U.S. when she was 101. As a "younger" lady, she traveled widely over Europe and even around the world — in those days an adventure in itself — "just for the pure enjoyment of it."

With the same enthusiasm and eagerness for teaching that was characteristic of her youth, she asked while being interviewed, for

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Needs of unfortunates bring Christian peoples together

By MARJORIE HYER
NEW YORK — (NC) — On Thanksgiving Day, newspaper readers in the New York area saw a modest advertisement appealing for contributions to help the victims of East Pakistan's cyclone and tidal wave.

On Christmas weekend, similar appeals appeared in papers in nine other metropolitan areas.

What was unusual about the ads was that they represented a joint public fund appeal of Catholic Relief Services and the Protestant interdenominational agency, Church World Service.

IF cooperation in the fund-raising end of relief services is unusual, an ecumenical assault on the disasters that have befallen mankind in recent years is no

longer out of the ordinary.

"We have been working together for 20 years — long before Vatican II," explained James MacCracken, director of Church World Services. "We have evolved a short-hand to communicate with each other."

The relationship in service to refugees and victims of wars, earthquakes

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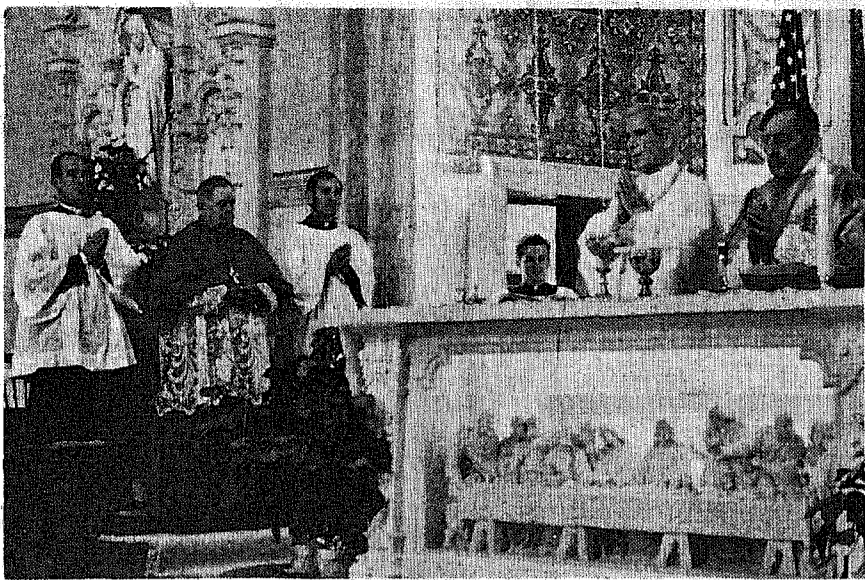


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ABCD 1971

The Possible Dream

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CONCELEBRATED MASS of Thanksgiving was offered recently in St. Edward Church, Palm Beach, by Msgr. J.P. O'Mahoney, P.A., pastor, center; and Archbishop Fulton J. Sheen. Archbishop Coleman F. Carroll, left, presided during the Mass.

Priesthood a living witness to Faith, Abp. Sheen says

PALM BEACH — The priesthood is a living witness to the Faith and the presence of God in the world, Archbishop Fulton J. Sheen said during a concelebrated Mass of Thanksgiving offered in St. Edward Church with Msgr. Jeremiah P. O'Mahoney, P.A., pastor.

The former Bishop of Rochester, who resigned Oct. 15, 1969, and is known to television and radio audiences throughout the world, revealed to the congregation that he and Msgr. O'Mahoney had been classmates many years ago.

"HE taught me how to talk," Archbishop Sheen

Christian unity theme of prayers

Christians throughout South Florida will participate in a Week of Prayer for Christian Unity, Jan. 18-25 during which various churches will sponsor special devotions and programs.

At Epiphany Church, South Miami, Christian Unity services will be held at 7:30 p.m. Sunday, Jan. 24.

Participating will be clergy and members of Epiphany, St. Augustine, St. Thomas the Apostle, St. Louis and St. Catherine of Siena Catholic churches; South Miami First United Methodist, University Christian, Riviera Presbyterian, St. Matthew's Episcopal, Christ the King Lutheran, and Kendall United Methodist churches.

The youth choir of Riviera Presbyterian and the St. Augustine youth folk group will sing at the Sunday service.

An exhibit will be displayed in Epiphany's parish hall-cafeteria prior to the service with each faith displaying items used in their worship, including books, sacred vessels, and vestments. Paintings and art objects will also be exhibited.

Refreshments will be served.

declared. "But I waited 50 years to thank him."

Archbishop Sheen, who spoke during the Mass at which Archbishop Coleman F. Carroll presided, emphasized that Monsignor O'Mahoney, now in the 57th year of his priesthood, and the parish should be thankful for "the gift of age, the gift of celibacy, and the gift of the priesthood. It is not well for the country and the Church to neglect the beautiful traditions of the Church — traditions of memory."

He added that youth of today have very little respect for the aged and attributed this to a fear of "exposing their want of knowledge. It is very regrettable," the prelate continued, "that the young do not realize that they can learn from the aged."

Stressing the need for celibacy in the Church today Archbishop Sheen pointed out that some world leaders were celibates who dedicated their lives to the "untouchables of the world and to all nations," and asked why there shouldn't

be those who are celibate in response to the gift of the Kingdom of God.

"IF there was ever a time in the world today when celibacy was needed, it is needed now," he declared. "The world has forgotten this kind of dedication. We must thank God for someone who has adhered to the traditions of these decades and for someone who has been celibate for the sake of the Kingdom of God," he said in tribute to Msgr. O'Mahoney.

Archbishop Sheen noted that age is judged by its distance from the source of life. A child grows older after it begins its life but in the spiritual life we get younger as we return to the Source of Life.

In the course of 10 years, he commented, the average priest offers 5,000 Masses. In his more than 50 years in the priesthood, he added, Msgr. O'Mahoney has celebrated more than 25,000 Masses. "That is the crowning achievement of the priesthood," Archbishop Sheen said.



NOW IN 57th year of his priesthood, Msgr. O'Mahoney, talks with Archbishop Coleman F. Carroll following Mass of Thanksgiving.

Mother of 4 priests dies

The Funeral Liturgy was concelebrated Monday in SS. Peter and Paul Church for Mrs. Consuelo Villar de Fernandez, mother of four priests in the Archdiocese of Miami.

Father Orlando Fernandez, pastor, St. Raymond parish, Coral Gables, was the principal concelebrant of the Mass for his mother, who died at the age of 70 last Saturday.

Concelebrating with him were his brothers: Father Fausto Fernandez, assistant pastor, Immaculate Conception Church, Hialeah; Father

Gilberto Fernandez, Our Lady Queen of Peace Mission, Delray Beach; and Father Nelson Fernandez, assistant pastor, St. Monica Church.

Also concelebrating were Father Luis Perez, Father Angel Villaronga, O.F.M., who preached the homily; Father Balbino Torres, Father Angel Vizcarra, O.P.; and Father Francisco Santana, Honduras. Father Ignacio Morras was master of ceremonies.

Archbishop Coleman F. Carroll and Bishop John J. Fitzpatrick participated in

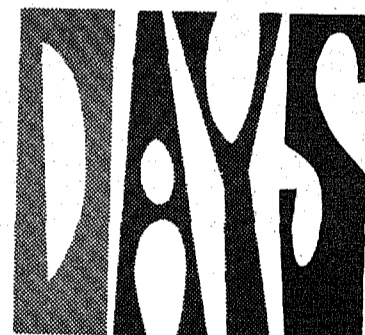
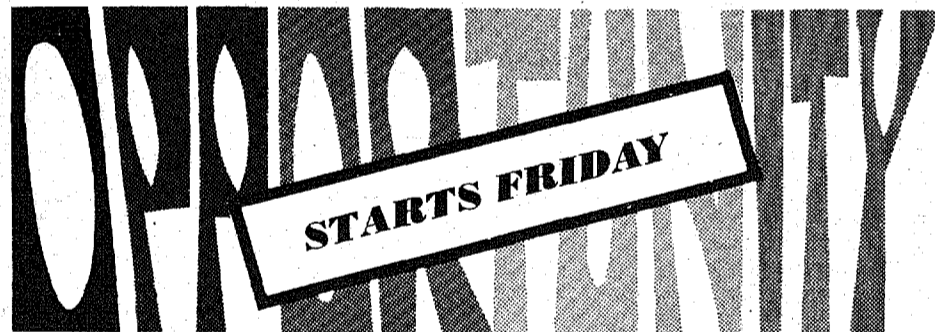
the Mass from the sanctuary. A native of Havana, Cuba, who came here for years ago, Mrs. Fernandez was the recipient of many honors, including the Pontifical Ecclesia Pontifice from Pope John XXIII. She resided with her husband, Jose, at 1012 S. 23rd Rd.

Other survivors include her daughters, Sister Lil Panama; and the Misses Ondina and Teresita Fernandez, Miami; and another sister, Miguel Fernandez, Louva Belgium.



FUNERAL LITURGY for Mrs. Consuelo Fernandez, mother of four priests, was concelebrated in SS. Peter and Paul Church. Archbishop Coleman F. Carroll is shown receiving the body at the door of the church.

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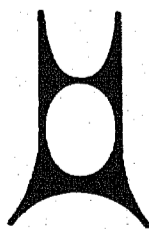
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Pope Paul asked to intercede for Cuban prisoners

MADRID — (NC) — The Cuban Center of Spain, representing several thousand refugees, asked Pope Paul VI to intercede on behalf of Cuban political prisoners who, the center said, "have suffered horrible tortures."

"In the name of countless families both in and out of Cuba, we appeal to Your Holiness to solicit from the Cuban government a little respect for the human rights of the political prisoners on the island," the center's message said.

The center said it was most deeply concerned with the fate of more than 500 prisoners held in the penitentiary of Puerto de Boniata, "who have been held incommunicado for more than a year."

Many observers here believe that the Cuban center's request to the Pope was prompted by his appeal for clemency for six Basque separatists convicted of murder and other terrorist activities in Spain.

Pope Paul later expressed deep satisfaction that the death sentences imposed by a military court were commuted by Gen. Francisco Franco.

ROME — A news report that Pope Paul has asked the world's bishops to study the idea of dropping the Catholic obligation for private confession, except when there is "grave" sin, caused surprise in the Vatican congregations that would be involved.

A major news agency had reported from Rome that the Vatican Congregation for Disciples of the Sacraments recently sent to all bishops for comments a document that suggested letting a prayer of general confession at Mass take the place of individual private confession.

Sources in both that congregation and in the Apostolic Penitentiary said their offices did not prepare such a document, although one source did say that the whole question of general confessions and penitence was being looked at the Vatican.

(In Washington, officials of the American bishops' episcopal conference said that the National Conference of Catholic Bishops had no knowledge of any such document being sent to bishops in the United States. Any global circulation of documents for all bishops would include the NCCB office.)

In LOS ANGELES, a financial settlement and an invitation to resume teaching in archdiocesan schools has apparently ended the four-year-old dispute between Church officials and what were the Sisters of the Immaculate Heart of Mary. The financial settlement was between some 300 of the former religious community — who had reorganized in January 1970 into a voluntary association — and a minority group of 50 who kept their canonical status under the name of the California Institute of the Most Holy and Immaculate Heart of the Blessed Virgin Mary.



priests tute

preciate the viewpoint of the individual Gospel writer. Each of the Evangelists had his own particular audience and specific points he wanted to make for them. Father MacRae then developed a few basic images of Christ presented by the Gospels, and engaged the priests in discussion as to how to apply these images.

doet

what is now began her Religious among the Sisters of Loreto and was sent to India in 1928. In 1946 she decided that she needed to do more to reach the very poor of Calcutta. Two years later she left the Sisters of Loreto and by 1950 had established the Society of Missionary Sisters of Charity. Today the society has 30 houses in India and 400 professed Sisters, 210 novices and 80 postulants.

Needs of the poor people bring Christians together

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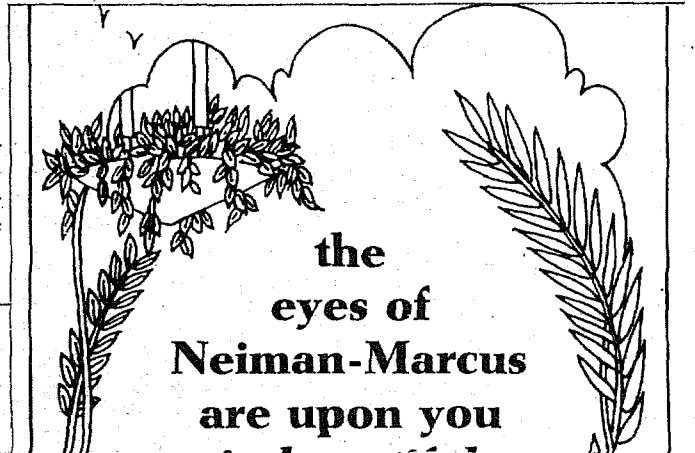
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Library medal winner named

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Miss Tudor, who illustrated such classics as "Wind in the Willows," "Little Women," and the fairy tales of Hans Christian Andersen, as well as her own books, will get the award April 13 in Cincinnati at the association's 50th anniversary convention.



the eyes of Neiman-Marcus are upon you

Opposition to abortion grows throughout U.S.

By NC News Service

Opposition on ethical as well as religious grounds against eased abortion procedures throughout the country is continuing to surface.

• In Louisiana, a bishop declared that proposals to broaden abortion laws "represents a retrogression in the history of human rights."

• In Cheverly, Md., a suburb of the nation's capital, a hospital official admitted a slowdown in handling abortion requests has occurred because of religious objections of the hospital staff members, about 60 percent of whom are Catholics.

• In Florida, an obstetrician opposed to liberalized abortion laws, said that the American Medical Association's (AMA) stand taken last summer leaning in favor of such procedures, as well as liberalized laws are bringing on a psychological and moral collapse in leadership of America's medical community.

As reported in The Voice last week, Dr. John L. Grady, of Belle Glade, chairman of Florida's Right-To-Life Committee, a foe of liberalized abortion laws, said eased abortion laws already passed in several states, plus the AMA action, is having an adverse effect on leadership of the nation's medical community.

Bishop Robert E. Tracy of Baton Rouge, La., stated: "Abortion should be prohibited by law because it is the positive, affirmative, inalienable and most fundamental duty of any and every political state to guarantee and protect the right to life.

"THIS is not a Catholic value or a

Protestant value or a Jewish value or a secularist value. It is a human value, an American value," he stressed.

He quoted the 14th amendment of the U.S. Constitution as saying in part "nor shall any state deprive any person of life, liberty, or property without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

Yet, the bishop said, "there are proposals abroad today to withdraw the protection of the law from the lives of hundreds of innocent human persons without any semblance of the due process which we accord to criminals. Is this not unconstitutional?"

AT Prince George's General Hospital in Cheverly, Md., administrator Harry W. Penn Jr. reported a number of women seeking abortions were turned away chiefly because of religious convictions of hospital staff members. He estimated that about 60 percent of staff, as well as patients are Catholic.

A hospital spokesman later said nine women applied for abortion during the last six months and eight operations were performed. One woman withdrew her application, he said.

"Not all of our anesthesiologists, for religious reasons, will participate in abortions," Penn said.

He noted an abortion committee com-

posed of six male medical staff members at the hospital review each applicant's case before deciding whether the operation may be performed. Current Maryland abortion law, passed in 1968, permits women to have abortions at consenting hospitals after a psychiatrist and another physician declare her mental or physical health endangered by pregnancy.

The hospital's attorney, William Yoho, said that under present Maryland law a hospital can choose whether its staff will perform abortions. He added that the operation involves serious legal questions, such as whether a father has the right to sue a hospital if it performs an abortion on the mother.

Pope Paul celebrates requiem for brother

VATICAN CITY — (NC) — Pope Paul VI celebrated a Requiem Mass for his younger brother, Dr. Francesco Montini, in the papal private chapel only a few hours after the Pope received news of his brother's death at Brescia, Italy.

Dr. Montini, 70, died Jan. 8 of a heart attack after finishing a day's work at the medical laboratory of the Fate Bene Fratelli Hospital in Brescia.

HE was one of three Mon-

tini brothers and the only one to remain in the family hometown. The other brother, Ludovico, 74, lives in Rome. Pope Paul heard the news of his brother's death late in the evening and celebrated Mass a few hours later.

Montini died with his wife at his bedside. He had returned home from the clinic and remarked that he was not feeling well.

Montini, who had a history of heart ailments, had been upset that day to hear that a close associate had

died. Montini went to bed and died three hours later.

The family immediately telephoned the Pope, who was working in his private office. He then went to his private chapel to pray alone. The next morning he offered his daily Mass for his brother.

Letters of condolence began coming in from various embassies to the Holy See and from Italian heads of state. The Pope had last seen his brother Dec. 8, when Francesco visited him at the Vatican.

Education meeting slated for Miami

WASHINGTON — Teacher interests and needs will be the focus of the National Congress of Religious Education set for Oct. 27-31 in Miami, Fla. The congress will be sponsored by the Center for Applied Research (CARA).

In cooperation with CARA, an independent church research organization based in Washington, the National Center of Religious Education is preparing self-evaluating forms to help CCD educators survey their attitudes and understanding of their field of education, students and themselves.

Coordinator of the project is Sister Mary Sarah Fasenmyer, acting dean of the School of Education at the Catholic University of America.

Father William Tobin, the national center's assistant director, said the project — which he described as "informational and motivational" — was designed to help the religious educators improve their teaching competency.

HE said the questionnaire would be distributed through diocesan religious education offices to religion teachers in parochial schools and the CCD, the Church's out-of-school religious education program.

An advisory council — including Father Tobin, religious education specialists from Catholic University, and diocesan directors of religious education — will review a draft of the self-evaluation form late in January.

The form will then be reviewed again by consultants representing various aspects of religious education. Before distribution, the questionnaire will be field-tested by CARA in at least three localities, including the District of Columbia.

Father Tobin said the national center was attempting to offer diocesan religious education offices a means to obtain "a profile of the needs of their catechists."

University will honor archbishop

BOSTON — (NC) — Ed McMahon, host on the Catholic University of Johnny Carson TV show and America alumni here will national president of the honor Boston Archbishop university's alumni association, will MC the Jan. 20 Humberto S. Medeiros, a Catholic University graduate, award dinner. University president Clarence C. Walton for his outstanding achievements in the field of social will present the alumni award to the archbishop.

Nuns organize psychology, theology meet

The Second Theological-Psychological Institute sponsored by the Archdiocese of Miami Sisters' Council will be held Saturday and Sunday, Jan. 16 and 17 at Barry College Auditorium.

Bernard J. Boelen, Ph.D., Professor of Philology at DePaul University, Chicago, Ill., will conduct the institute, devoted to the topic, "Human Growth and Spiritual Maturity." Sessions are open to Sisters, priests, Brothers, seminarians, students and interested laymen.

LECTURE subjects will include: Human Development and Creative Conflicts, The Mature Personality and Religious Life, and The Role of Women in the Church today.

Born in Amsterdam, Holland, Dr. Boelen was graduated magna cum laude in 1949 from the University of Louvain. He has lectured at colleges throughout the United States and in Europe and is a member of the American Philosophical Association, the American Catholic Philosophical Association, the Metaphysical Society of America, the Society for Phenomenology and Existential Philosophy and the American Association of University Professors.

He is also the author of two books and numerous articles published both here and abroad.

Tickets for individual lectures are available by calling 758-3392, Ext. 219 or 754-2474.

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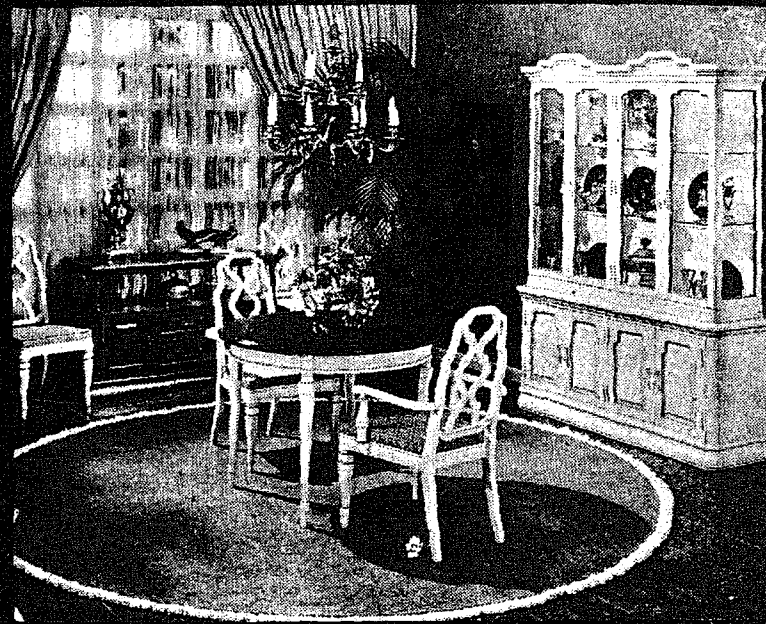
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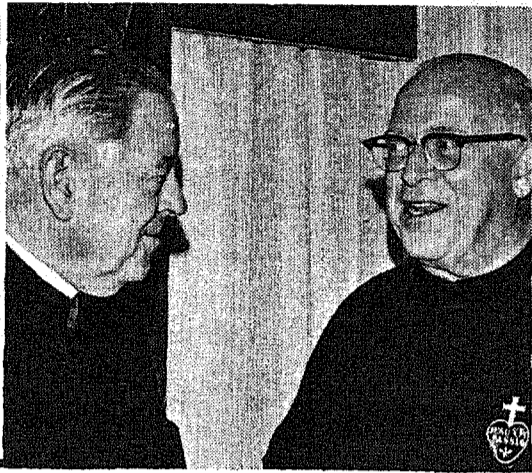
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Testimonial dinner at Our Lady of Florida Retreat House honored Archbishop Coleman F. Carroll, shown right with Father Patrick White, C.P. Members of the Retreat League sponsor the annual dinner.



Needs of the poor people bring Christians together

CONTINUED FROM PAGE 1

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More than 50 priests at Pastoral Institute

Fifty priests of the Archdiocese of Miami were joined by some priests of the Orlando Diocese in the Second Pastoral Institute sponsored by the Archdiocese. The four-day institute, part of a series designed for the continuing education of priests, was held last week at Biscayne College.

The first section of the Institute dealt with developing communication skills. Dr. Rudo S. Globus, a social psychologist and organizational consultant from New York, explained that communication skills are learned techniques rather than "accidental abilities" that a person may or may not possess.

THESE skills are basic and necessary if someone wants to achieve a particular goal working with someone else, he pointed out. It is through the exercise of these skills that leadership emerges.

One priest-participant noted that "we tend to think of priests as having to be 'born leaders,' when often they are not. The approach of this program is encouraging, because despite the various roles of leadership in which a priest finds himself, he learns that he can function well through becoming aware of these basic skills."

A large portion of the session was devoted to the practical application of the skills as Dr. Globus explained them. Often the daily session extended beyond 12 hours as each priest analyzed his own communication and leadership skills.

Dr. Globus explained that good communications result in good leadership, but part of good leadership is recognizing what is being communicated. This means that a man must listen very often not only to what is being said, but often what may be left unsaid. The "listening" factor is all-important, he added.

Father George MacRae, S.J., conducted the fourth day of the Institute. The Scripture scholar from Weston College, Cambridge, Mass. presented four basic images of Christ reflected in the Gospel by its authors.

HE noted that a good homily arises from the perception on the part of the priest of the needs of the peo-

ple to whom he is preaching. He said that if the homily is good, it will not be transferable. In other words, each group of people is unique, and it is important to understand their questions if the Gospel is to be preached effectively.

Father MacRae said that besides knowing his people, the priest must also ap-

preciate the viewpoint of the individual Gospel writer. Each of the Evangelists had his own particular audience and specific points he wanted to make for them. Father MacRae then developed a few basic images of Christ presented by the Gospels, and engaged the priests in discussion as to how to apply these images.

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Editorials

Dramatic article details moment that life begins

One of the most graphic and well documented articles ever published for readership by the general public concerning the origin of human life appeared in the Sept. 10, 1965 issue of "Life" magazine. Entitled "The Moment Life Begins," the documentary was accompanied by a series of startling photographs which illustrated the text.

In the course of the article, a description is given of the human fetus shortly after conception:

"Three weeks from the moment of the egg's first cell division, the embryo will have a spinal cord, the start of spine and a heart. In the fourth week, the shape of the head and body will be visible and the heart will be beating. A few days later, arms and legs will start to grow.

"BY the end of the month, the embryo will be remarkably complete. Though still only half an inch long or less, it will already have a digestive tract, liver and kidneys.

"Its head, much larger in proportion than the body, will enclose an already specialized brain and show the unmistakable beginnings of eyes, ears, and a mouth. Its heart will be beating steadily at a rate not much different from that of the human adult, pumping its own blood supply through its own system of blood vessels.

"Though still very small, it . . . will be well on its way to becoming a living, breathing human being . . . in many ways like every other human being who has preceded it on the face of the earth, yet, thanks to its own unique combination of genes from the lottery of inheritance, an individual the exact like of which has never lived before."

Many years before the birth of Christ, a pagan doctor named Hippocrates devised an oath which until recent times was taken by every medical student before his profession as a doctor. The oath reads in part: "I will not aid a woman in causing an abortion. But I will keep pure and holy both my life and my art."

Maybe the pagan doctor knew something that some people have forgotten today.—D.C.

A Voice report

What are nuns doing?

Few people realize how essential the Sisters in the Archdiocese of Miami are to the success of the Church's growth here. As a matter of fact, the Sisters are involved in so many apostolates that any girl who thinks she might have a vocation to the Religious life can find a role which would interest her.

There are 88 convents in the Archdiocese of Miami, with a total number of 757 Sisters. They represent 41 different Religious communities.

NOT only do the Sisters staff a large number of schools and hospitals, but they are also engaged in such activities as: caring for the aged; providing homes for orphans; working in mass media communication; doing special catechetical work, including assignments with migrant children; staffing child development and day-care centers; providing family counseling facilities, caring for homeless teenage girls; overseeing living accommodations for working single girls; aiding the Cuban refugees; conducting retreat houses; working with retarded children; caring for unwed mothers; and a number of other special assignments concerned with social betterment programs.

Twenty-six of the Sisters are also full-time students, studying for graduate degrees in various fields at colleges and universities in South Florida. Four hundred and thirty-nine Sisters are teachers in the Catholic school system of the Archdiocese. Twenty Sisters of the total number of 757 are retired.

Not to be forgotten are the contemplative Sisters, who spend their full time praying for everyone else.

FINALLY, one of the Sisters, Sister Mary Mullins, O.P., is the Associate Vicar for Religious. That means that all of the Sisters have another Sister to go to at the Chancery if they have any problems.

With the mass media often highlighting the exodus of Sisters from the Religious life, it is really "news" to learn that the Archdiocese has so many Sisters here, working in many apostolates.

A woman Religious is one who takes special vows of poverty, chastity, and obedience in order to imitate Christ more perfectly. Each of the Religious communities in the Archdiocese has the same general purpose of

working towards sanctity by serving Christ in His Church; but each community also has its own particular flavor, and style of dress.

Many of the Sisters are presently experimenting with different kinds of habits, or religious garb, because they feel they can work more effectively if they dress as the average woman does. (The stylized Religious habits to which we had become accustomed were usually the normal dress for women at the time of the founding of the various Religious communities.) During and after the Second Vatican Council, special emphasis has been given to modernizing the entire life of Religious women. Their basic commitment has not changed, however. Every Sister has dedicated herself to Christ and to bringing His truth to the world:

The Catholic Bishops of the United States recently re-affirmed their intention of maintaining Catholic schools, even though this would entail great financial sacrifice for the Catholic laity. With the work of Catholic schools a major responsibility of the Sisters, along with their hospital work and other apostolates, it looks like we will be blessed with the Sisters for many years to come.

Any girl who would like more information should write to:

Sister Mary Mullins, O.P.
The Chancery
6301 Biscayne Boulevard
Miami, Florida 33138

Lady wishes to give more

The handwriting was shaky yet it bore the dignity of age and the mark of an educated hand.

The opening sentences were a routine request; they read: "Am enclosing a check for five dollars to be used for the Mass for shut-ins. (On WPLG-TV, Ch. 10, each Sunday at 10:30 a.m.) Would you please forward it to the person in charge of said funds?"

In strained strokes, the handwriting continued: "Am a widow (82-years-old), have rheumatoid arthritis in all of my body joints. Also, I broke my hip a few years ago and cannot attend Mass at the local church. I must use a walker and am very thankful for the shut-in Mass. Wish I could send more, but my only income is a small social security check."

The money was routinely forwarded to the Chancery where it will be used for the various charities of the Archdiocese but the message, the Voice editors feel, was heard much further away.

Stamps mark racism fight

VATICAN CITY — (NC) — A black angel holding a lamp and a crucifixion scene surrounded by a flight of doves will appear on a series of Vatican stamps marking the United Nations' international year for the battle against racism.

The series of four stamps will be issued Feb. 2, and will carry the Pope's theme of the 1971 World Peace Day: Every Man Is My Brother.

Two of the series will show a black angel holding a lamp as a symbol of the equality of all races.

The other two in the series will depict a statue of the crucifixion surrounded by doves in flight, symbolic of the sacrifice of Christ for peace among men.

The two statues used for the images of the stamps are the work of the Italian Sculptor Corrado Ruffini.

Vatican asks: spare bishop's life

VATICAN CITY — (NC) — The Vatican has sent pleas to President Ahmadou Ahidjo of Cameroun to spare the life of a bishop condemned to death upon conviction of helping plot Ahidjo's assassination.

"The life of man is too precious to be brutally wiped out," said Vatican Radio in a broadcast in French that was beamed to Africa and could be heard in Cameroun.

The plea was made on behalf of three defendants sentenced to death Jan. 6 after trials by military tribunals. Among them is Bishop Albert Ndongmo, 44, of Nkongssamba. He had also received a sentence of life imprisonment in a separate trial earlier.

Following the broadcast, the Vatican's press officer, Federico Alessandrini, said the news of the death sentence given to the bishop "was received in the Vatican with pain and sorrow."

HE also released a statement from the Vatican saying: "We hope for a humanitarian sentiment of clemency from the head of state, and we have faith that the president of the Republic of Cameroun would want to accept the requests of mercy that come to him from everywhere."

The Vatican Radio broadcast said: "It is not our business to judge the theoretical gravity of a plot against the security of a state, or the reality of deeds attributed to the

accused, or even to judge the merits of the trial.

"What alone matters for us is to proclaim in a loud voice that the life of man is too precious to be brutally wiped out, and that above all a head of state should show an open heart by giving clemency."

Even if the bishop had not been among those sentenced to death, the broadcast said, "We would have asked for this favor."

The broadcast was made the same day the sentences were imposed in Yaounde, capital of Cameroun.

There is no appeal, and if Ahidjo were not to commute the sentences, the bishop and the other two men would be executed publicly by firing squad.

What's legal, not always moral

NEW YORK — (NC) — One of the top religion writers in the country challenges the argument that physicians should not be reminded of the moral aspects of abortion in a state where abortion has been legalized.

"What is legal is not necessarily moral," said Louis Cassels, religion writer and senior editor of United Press International, in his Jan. 8 weekly column "Religion in America" distributed to more than 1,000 daily newspapers.

Cassels said the destruction of a quickened fetus — one 12 weeks away from birth — may be quite legal in New York and a growing list of other states.

"But this fact," he said, "does not excuse all of us, in whose names these laws are passed, from facing the agonizing moral question of who, if anyone, has the right to pass a death sentence on a totally defenseless and totally innocent being who possesses, at least in potential, all of the attributes of human life and personhood."

Cassels said abortion may, under some if not all circumstances, involve the deliberate destruction of bona fide human life.

"THE Roman Catholic Church has contended, in its losing battle against liberalized abortion laws, that life begins at the moment of conception and the termination of pregnancy, even at a very early stage, is morally equivalent to murder," the UPI columnist wrote.

He said Protestant moralists generally reject that view and hold that true human life does not begin until the fetus quickens, while most Jewish scholars say a fetus is "mere fluid" until 40 days after conception, but after that is at least a "partial person."

Although Jewish teaching condones abortion for "grave reasons" such as to save a mother's life, Cassels noted that "Rabbinic opinion tends to view even a therapeutic abortion as an act of homicide, akin to killing a man in self-defense."

"Supporters of unrestricted abortion assert that a fetus should be regarded simply as part of the mother's body until the actual moment of birth," he said. "Thus, they say, the mother has the same right to discard the unwanted fetus as she would have to get rid of an inflamed appendix or abscessed tooth."

THE VOICE

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Urban study indicates

'Catholics reach limit in paying for schools'

By ROBERT JOHNSTON

JAMAICA, N.Y. — (RNS) — A priest-educator suggested here that parents of urban Catholic school children are not as "middle class" as society is led to believe and that such parents may have reached the "limits of ability" to support the parochial school systems in the cities.

Citing a hitherto unpublished study of some 230,000 New York Catholic school families, Msgr. George A. Kelly said there is "collaborating data" which indicates that urban Catholics, while not the "poorest of the poor," comprise the major bloc of the "nearly poor" in America's urban areas.

Msgr. Kelly, a former New York archdiocesan Catholic school administrator who holds the John A. Flynn Chair in Contemporary Catholic Problems at St. John's University here, said that should this data prove substantially correct "then serious questions are raised for society itself and its governmental and philanthropic aims."

DRAWING from the 1968 Catholic school families study compiled by Louis R. Gary at the request of the New York archdiocese and the Brooklyn diocese, he said these parents not only have more children to educate but themselves lag behind comparable urban groups in education, occupational status, and income.

Data compiled, Msgr. Kelly said, suggests that the

problem of maintaining Catholic schools in urban areas may not merely be a problem of inflationary costs but the "generally sub-standard income level of urban Catholics."

He noted that the tentative conclusions of the Gary study show Catholic school parents have one child more to educate, that less than one out of five breadwinners is a professional man, that the income level is "well-below" national norms, and that one of 10 families subsist "below the poverty level."

In addition to a less than affluent status generally, Msgr. Kelly observed, the Catholic school parents assign a "high priority for Catholic schooling of their children," which is an additional burden.

Indicating that the New York picture can easily be attributed to other urban areas in the United States, Msgr. Kelly keyed on a general description of Catholic school parents in the city.

He said study figures indicate that the same proportion of the poor — who earn under \$5,000 per year — can be found among urban New York Catholics as among the general population, but that only half as many urban Catholics earn \$10,000 or more as compared to the rest of New York's people.

THE economic "pinch" on urban Catholic parents, he continued, is "attributable in part to . . . larger family size, their modest educational levels, and their lower occupational attainments."

Speaking of the family size factor, Msgr. Kelly said in 1967 the average American family numbered 3.7 persons, while the average Catholic family was 4.7. The Gary study showed that 31 per cent of Catholic families surveyed had more than four children, as compared to the 12.5 per cent national family norm.

Catholic family income in urban areas averaged almost \$2,000 annually below the overall American family standard, he noted, with one in ten falling below the poverty line.

Msgr. Kelly noted that the modest economic achievement of Catholic parents lies in their "modest educational level. Forty-four per cent of Catholic fathers enter the market place without completing high school."

He attributed the low educational level of parents to the "value placed by the (Catholic) Church on marriage and family life as against money earning or economic status."

Msgr. Kelly said that closely related to the educational question are others concerning welfare and work.

Explaining that a \$5,000 annual income for a welfare family of five — with additional federal, state and local benefits — can be supportive, he noted that a working Catholic father with the same number of dependents will have to earn much more to achieve the same level, especially since he pays taxes and for services like Catholic education.

Msgr. Kelly said the "rise of 'ethnic power' which is usually associated with complaining Catholics — Irish, Italian, Polish, Spanish — may be directly due to pressures imposed on such groups by their modest income level and independent family training."

HE added that black Catholics and non-Catholics who wish to send their children to urban parochial schools will likely face the same problems now experienced by the white "needy poor" Catholics.

The Gary study, Msgr. Kelly explained, distributed questionnaires through 674 Catholic elementary and high schools to 442,000 children. A total of 230,005 families completed the questionnaires.

In assessing results of the Gary study, the prelate noted: "Opponents of state aid to non-public schools commonly assert that such parents earning middle class incomes are well able to pay for the private education of their choice."

"Catholics who style themselves liberal have been arguing since the close of Vatican II that the parochial school system ought to be abolished because it serves privileged Catholics rather than the poor."

But he indicated that since the "middle class status" of urban Catholics is crucial to both these arguments, the Gary research and other studies seem to place large question-marks on their validity, especially with respect to urban Catholic schools.

And Msgr. Kelly asked:

"What, if anything, does society do for parents of modest incomes who need or desire special social and educational services? Should they be denied services of this kind because of economics? Where does society stand on private enterprise in education? Ought a society which pays the abortion costs of one group of parents rethink its attitudes toward parents of living children?"

Requiem for Dr. Bergin, pioneer of M. Beach

BIG PINE KEY — Requiem Mass was celebrated in St. Peter Church Monday for Miami Beach pioneer, Dr. Cecil A. Bergin, who died at the age of 69.

Father Wendell Schenley, pastor, celebrated the Mass for Dr. Bergin, formerly a member of St. Patrick Church, Miami Beach, who had retired from his practice of dentistry in 1965.

A native of Junction City, Kan., Dr. Bergin moved to Miami Beach in 1928 following graduation from the school of dentistry at St. Louis University.

During World War II he was active in the Coast Guard Auxiliary, which took private boats out to rescue sailors

from oil tankers torpedoed by German U-boats. A charter member of the LaGorce Country Club he was the first commander of the V.F.W. on Miami Beach. At the age of 15 he had volunteered for the Army and during the first world war survived the battle of Chateau-Thierry and Ardennes Forest.

In addition to his wife, Blanche, he is survived by two daughters: Mrs. Robin F. Wirsching, Miami; Miss Denise M., Denver; and three sons including Padraic A., Miami; Michael X., Antarctica; and Lt. Cmdr. Timothy J., Los Altos, Calif.

Walsh and Wood Funeral Home, Miami Beach, was in charge of arrangements.

Panel on rearing kindly children

"Rearing Children of Good Will" will be theme of a workshop on human relations which will be sponsored Tuesday, Jan. 19 at Temple Israel, 137 NE 19 St. under the joint sponsorship of the Dade County Council of Parent-Teacher Associations and the Florida region, NCCJ.

Members of the general public are invited to attend the session, which begins at 9:30 a.m.

Among panelists will be Manolo Reyes, contributing editor of The Voice and Latin News Director of WTVJ, CH. 4

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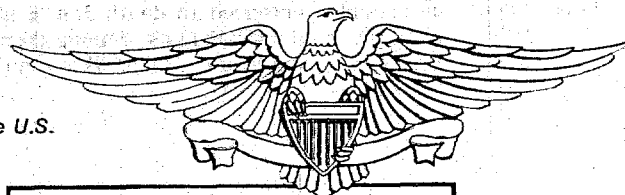
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ARCHDIOCESE of Miami was host this week to a meeting of delegates to the Interdiocesan Television Association comprised of nine dioceses. Msgr. Joseph O'Shea, second left, director of the Archdiocese of Miami Radio and TV Commission, was host in St. Joseph parish

Rectory, Miami Beach, to Msgr. John Healy, N.Y.; Dave Moore, Los Angeles; Msgr. Ralph Schmit, Milwaukee; Father Michael J. Dempsey, Brooklyn; Frank Ryan, Rockville Centre; Father Pierre DuMaine, San Francisco; and H. Giles Schmid, Washington, D.C.

Educators, students, alumnae will meet

Out-of-town educators will address a Conference on Curriculum scheduled to be held Jan. 20 and 21 at Barry College where classes will be suspended in order that administrators, faculty, students, alumnae and board members may participate.

"Liberation and Responsibility: A New Look at the Curriculum" will be the topic of Dr. Charles F. Madden, associate dean of Webster College, on Wednesday morning.

ON Thursday, Dr. James G. Rice, vice president for academic affairs at Stephens College, Columbia, Mo., will discuss "A Flexible Route to the Undergraduate Degree." Both addresses will be followed by a panel of faculty-

student-alumni-board members and an open question period.

Afternoon workshop sessions will be devoted to determining existing curriculum strengths and alternatives for curriculum.

According to Dean Kyle, Barry Dean of Faculty, "Similar experiments elsewhere reveal that 50 to 100 per cent of the total faculty and student body become involved. We expect no less from the Barry community. New styles of curriculum design and teaching methodologies are emerging in all progressive colleges and universities. Barry College intends to be in the engine rather than the baggage car in the train of these challenging changes," he added.

Around the Archdiocese

Country fair slated at Hallandale parish

HALLANDALE — Second annual Country Fair sponsored by St. Charles Borromeo parish will be held Jan. 28 through Jan. 31 on the grounds at NW Sixth Avenue and Hallandale Beach Blvd.

William Chiodo and Edward Klem are general co-chairmen of arrangements for the benefit, which will include games in the new parish hall; rides, booths, enter-

tainment, refreshments and home baked goods.

A "Battle of Bands" will be a special attraction for the teenagers on Sunday, Jan. 31.

Ample free parking will be provided and no admission will be charged.

Club, Ft. Lauderdale, will be held on Thursday evening, Jan. 21.

The event includes a buffet dinner. Reservations may be made by calling 565-2173 or 564-1188.

"The Devil Made Me Do It Fashions" will be the theme of the program of the Jan. 19 meeting of the St. Gregory's Women's Guild, Plantation to be held at 8 p.m. in the Plantation Community Center, 5555 Palm Tree Road.

Wedding dresses from yesteryear will be modeled by Guild members.

DADE COUNTY

The Lady of Florida Monastery, North Palm Beach, will be the scene of a retreat for the men of Immaculate Conception, St. John and the Lady of the Lakes parishes and the Father Flynn K. of C. Council beginning on Friday, Jan. 22 at 8 p.m., continuing through Sunday, Jan. 24.

Those wishing to attend the retreat may register by contacting Fred Valentine, 821-3543 in the morning or Mrs. H. Miller at the St. John rectory, 888-9769.

The Catholic Singles Club

Brunch will benefit fund for scholars

BOCA RATON — The scholarship fund of Marymount College will benefit from the Third Annual Champagne Brunch scheduled to be held at the Boca Raton Hotel and Club, Sunday, Jan. 31.

Mrs. William E. Worsham is general chairman of the event, which will aid more than 50 worthy students enrolled at the junior college through scholarship assistance.

ASSISTING on the committee for the social event are Sister de la Croix, R.S.H.M.; Sister Richard Marie, R.S.H.M.; Father Gerard Fagan, S.J., president of Marymount College; Mrs. Herbert Brown, Mrs. Arthur Shuman, Mrs. William Sieger and Mrs. Constance Betchley.

Tickets for the brunch, which will include entertainment by the Flamenco Musicians and Dancers of Miami, may be obtained from any of the committee members as well as at Frances Brewster's, 1100 E. Atlantic Ave., Delray Beach.

of Miami will meet tonight (Friday) Jan. 15 at 8 at the home of Ruby Burhrke, 761 NW 117 St.

On Saturday night, the club has scheduled a house party at Neil Songy's apartment 561 NE 68 St., Apt. 1. The casual affair will start at 8 p.m. Girls bringing a covered dish will admitted free.

Reservations may be made by calling 377-9231, 751-2749 or 681-3486.

Brazilian pianist will be featured

Nelson Freire, Brazilian pianist, will be featured during the next presentation of the Greater Miami Philharmonic at 8:30 p.m., Sunday, Jan. 17 at Dade County Auditorium and on Monday, Jan. 18 at Miami Beach Auditorium.

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Roast Leg of Lamb with Dressing, Mint Jelly ... 2.75

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PALM BEACH COUNTY

A card party, luncheon and style show, sponsored by the Sacred Heart Guild, Lake Worth, is slated to begin at noon, Saturday, Jan. 23, at Famous Restaurant, Second Ave. and Dixie Highway.

Sacred Heart ladies will model clothes furnished by Jackson Byrons. For reservations call 582-8667 or 585-3555.

BROWARD COUNTY

Jordan Marsh will present fashion show and Danny Bridges Trio will furnish the music for Circle Two's Holy Cross Women's Auxiliary luncheon.

The "Basket Boutique" affair is scheduled for noon, Saturday, Jan. 23, in the Venetian Room, Pier 66, Ft. Lauderdale.

Call 771-5748 for reservations.

A night at the Pompano Harness track, under the auspices of St. Pius X Woman's

Will discuss music plans

Music directors and principals of high schools in the Archdiocese of Miami will participate in a workshop at 3 p.m., Tuesday, Jan. 26 at Archbishop Curley High School, 300 NE 50th St.

According to Sister Joyce LaVoy, O.P., Director of Music in Archdiocesan Department of Schools, the agenda will include discussions on an Archdiocesan music share-in and the formation of an Archdiocesan octavo music-lending library.

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Golden memories would fill libraries of history

CONTINUED FROM PAGE 1

a blackboard, to stress a point. Mrs. de Martinez would love to start teaching again — this time to the residents at the Villa. "I could easily teach Spanish and French. But geography would be harder for me, since the boundary lines, keep changing. I just haven't kept up with the new maps," she said.

Mrs. de Martinez, who speaks fluent French and Spanish, insists she can converse better in these languages than English. She possesses a remarkable memory.

As a little test, one of the Sisters smilingly questioned the 105-year-old in French about her childhood in Paris. Mrs. de Martinez promptly answered in French.

When asked for an English translation, she looked amazed and shook her finger at the other Sisters and nurses, scolding them

for not speaking another language. She still retains her poise as a teacher and retains an avid interest in life, regretting only that she can't do more.

As matriarch of a family, now composed of several generations, "a lot of relatives showed up for Mrs. de Martinez' birthday celebration last month. Among them was her daughter, who "came all the way from Philadelphia," according to Mrs. de Martinez. Her daughter, who is now 67, once gave piano concerts in the U.S. many years ago before they moved to the U.S. from Cuba. With unbridled energy, the centenarian is quick to point out that she also played the piano and painted at one time. But now there are the memories — so many of them. She can recall the names and the faces as if it were but yesterday.



CESAR CAMPOS, 78, pays a visit to his wife, Elisa, 80, at the Villa Maria Nursing Home. Mr. Campos takes the bus from downtown Miami to 125th St. three and four times a week to spend some time with his wife. The home is staffed by the Sisters of Bon Secours of Baltimore.



Stephen O'Connell

Foundation post given O'Connell

GAINESVILLE — Stephen C. O'Connell, president of the University of Florida, has been named to the board of trustees of the National Newman Foundation of Washington, D.C.

Announcement of Florida's Supreme Court Justice to the Newman Foundation was made this week by Msgr. David J. Power, foundation president.

A native of West Palm Beach who practiced law in Fort Lauderdale from 1940 to 1955 except for a five-year period during World War II when he served with the Third Air Force, O'Connell is the brother of Philip D. and Andrew O'Connell, West Palm Beach. Two other brothers, Edward J. and David B. reside in Orlando and Deland; and he has two sisters, Miss Leonora O'Connell, his secretary; and Mrs. R.A. Smith, Brandon.

An alumnus of the University of Florida where he was president of the collegiate student body in 1939 and was also president of the Newman Club conducted at Crane Hall by Msgr. J.P. O'Mahoney, P.A., pastor, St. Edward Church, Palm Beach, O'Connell was named "Man of the Year" in 1965 by the Tallahassee K. of C. Councils. In 1961 he was the recipient of the annual Brotherhood Award of the Florida Region of the National Conference of Christians and Jews.

In March of last year, O'Connell, a member of Blessed Sacrament Church here, was the recipient of the papal medal, "Pro Ecclesia Et Pontifice" (For the Church and Pope) during ceremonies marking the 100th anniversary of the establishment of the Diocese of St. Augustine.

Miami's Biscayne College conferred an honorary degree of Doctor of Education on O'Connell in 1969.

Student mixes with the deans

ROCHESTER, N.Y. — (NC) — Gerald W. Paczkowski, a biology student at St. John Fisher College here, was the only student representative at a recent meeting of the American Institute of Biological Sciences Education Committee in Washington, D.C.

Confession stays, study under way

By **FATHER LEO McFADDEN**

VATICAN CITY — (NC) — Without any thought of ending private individual confession of sins, the Vatican is reportedly conducting a general review of sacramental rules — including those for penance.

Sources say that a re-examination of Catholicism's penitential laws, with a view to possible updating because of modern moral problems, is currently under way. The idea is to determine whether to keep on the church law books — which canon lawyers call the "external forum" — penalties for matters that belong by their nature to the "internal forum," or conscience.

Examples of penalties under Vatican study are those placed on Catholics involved in an invalid marriage and Catholics aiding an abortion.

Prompted by news dispatches from Rome stating that private confession might become optional and that Pope Paul has asked the world's bishops to study that recommendation, the chief press officer at the Vatican said the Vatican might be studying the updating of several concepts surrounding various sacraments.

Asked what specific changes would be made in giving general absolution, Federico Alessandrini, the press spokesman, told NC News: "I do not know under

what circumstances they are planning to extend this privilege."

A reliable Vatican source said the advisability of extending the occasions for general absolutions was simply under study in various Vatican departments. At this point it is embodied in a Latin working paper, he said.

The working paper raises questions about enlarging the power for emergency occasions when people cannot go individually to a priest for confession. The source indicated this includes such unforeseen events as epidemics or the sudden absence of many priests.

The source said the same norms would hold as for general absolutions granted under war conditions or in missionary lands.

Once the Vatican departments have summarized their opinions, the matter reportedly will then be sent to the bishops of the world for their suggestions.

One moral theologian in Rome speculated that the penitential rite and absolution now contained in the start of every Mass might be declared a specific means of gaining absolution from venial sins.

Since experimentation in some forms of penitential rites has caused confusion among Catholics, the Vatican could be preparing a clarification, the moralist said.

One penitential rite out-

CONTINUED ON PAGE 22

Prelate to lead priests' retreat

NORTH PALM BEACH — Archbishop Thomas A. Donnellan of Atlanta will conduct a traditional closed retreat for priests in the Archdiocese of Miami Jan. 18 to 22 at Our Lady of Florida Retreat House.

A native of New York City, who was named Archbishop of Atlanta in 1961, Archbishop Donnellan has a doctorate in Canon Law from Catholic University of America. For two years he was rector of St. Joseph Seminary, Dunwoodie, N.Y. following a five-year period as archdiocesan director of vocations in the New York archdiocese.

PRIESTS of the Archdiocese of Miami who will participate in next week's conferences include Msgr. Austin V. Carey, Msgr. James A. Magner, Msgr. Edwin Murphy, Msgr. John O'Dowd, Msgr. Peter Reilly, Msgr. Robert W. Schiefen, Father Armando Balado, Father Norbert Bradley, Father

Frederick Brice, Father Joseph Borg, Father Seamus Browne, Father W. Vincent Cashman, Father Anthony J. Chepanis, Father Charles Clements, Father James Connaughton, Father Donald F.X. Connolly, Father Larkin F. Connolly, Father Andres Coucelo, Father Joseph P. Cronin and Father Francis X. Fenech.

Also Father Timothy J. Geary, Father Matthew Grehan, Father Brendan Grogan, Father Paul Helsley, Father William Hennessey, Father Michael D. Hickey, Father Michael P. Keller, Father Vincent T. Kelly, Father Michael Licari, Father Patrick McDonnell, Father Cornelius McGrath, coordinator; Father John J. Nevins, Father Patrick J. O'Connor, Father Leonard Puisis, Father Gary R. Steibel, Father Brendan Timon, C.S. Sp.; Father John Tracy, O.M.I.; Father Emilio Vallina, Father John J. Walsh, and Father Edmond T. Whyte.



READY FOR HER 104th birthday celebration Sunday, Mrs. Rose Banje talks with Sister Angelina Marie at the Villa Maria Nursing and Rehabilitation Center.

Guidance for mothers Talks focus on forming character of children

Spiritual and practical aid to mothers in the character formation of their children will be the subject of a series of talks to be delivered in a number of parishes of the Archdiocese by Father Bertin Roll, O.F.M. Cap., national director of the Confraternity of Christian Mothers.

The Capuchin priest will be in the parishes listed on the following dates: Jan. 16 and 17, St. Ambrose, Deerfield Beach; Jan. 18, St. Anthony, Ft. Lauderdale; Jan. 20, St. Jude, Jupiter; Jan. 21, Sacred Heart, Lake Worth; Jan. 22, San Pablo, Marathon; Jan. 24, Little Flower, Coral Gables; Jan. 25, St. Catherine, Miami; Jan. 27, Immaculate Conception, Hialeah; Jan. 28, St. Bartholomew, Miramar; and

Jan. 31, Epiphany, South Miami.

In his position as National Director, Father Roll travels thousands of mile each year to visit the Confraternities across the country. At one time active in radio and television work, Father Roll writes leaflets for parents and teenagers that are distributed through parish groups and schools.

Slate encounter

LANTANA — Another in a series of Marriage Encounters will be held at the Cenacle Retreat House from Friday, Jan. 22 to Jan. 24.

Reservations and additional information on the weekend, designed to develop the art of communication between husband and wife and to provide a quiet self-reflection and conjugal dialogue between husband and wife, may be obtained by calling Bill or Norma Taylor at 221-6880 in Miami.

Voice adds news editor

Mitchell C. Abdallah has been named news editor of The Voice. The appointment was announced this week by George H. Monahan, editor.

Abdallah, a native of Kingston, N.Y., came to The Voice from Dallas, Tex., where he was managing editor of The Texas Catholic, Dallas, Tex., and editor of the Fort Worth edition of The Texas Catholic.

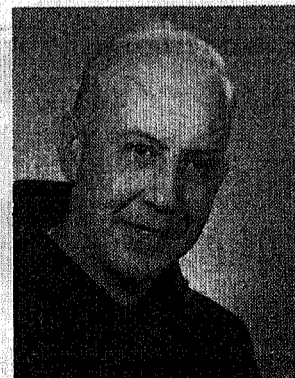
HE had been a resident of Irving, Tex., since 1961. Prior to 1961, he lived with his parents in Dallas. Abdallah graduated from the University of Dallas with a bachelor's degree in English and a minor in philosophy in 1960.

After working at Chance Vought Aircraft, Grand Prairie, Tex., for a year in their Technical Publications Department, he spent a year in graduate school at North Texas State University, Denton, Tex.

The son of Mr. and Mrs. Michael Abdallah of Utica, Mich., Abdallah is married to Elizabeth Patton. The couple have two girls, Monica and Michelle.



Mitch Abdallah



Father Roll

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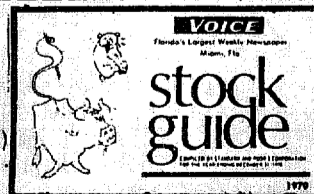
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Television news special

Vanishing 'American Wilderness'



Narrator Hugh Downs poses against the backdrop of the rugged Snake River Valley, Oregon, in a scene from "The American Wilderness," an NBC science-environment special airing Friday, Jan. 22, at 7:30 p.m. (EST) on the NBC Television Network.

It's all too painfully obvious that America's wilderness preserves are few and shrinking. In fact, it is quite a challenge to find a place where a man can find peace and solitude in a natural surrounding. With this in mind, NBC News has constructed an hour-long documentary entitled "The American Wilderness."

Hopefully, the effect of the hour will be to make Americans realize how threatened their few remaining wilderness areas are, how they must be protected. But there is the possibility that the program will have the unintentional effect of spurring Americans to rush to these few wild spots to enjoy them before they, too, slip into oblivion, trampling them in the process.

THE program, narrated by popular commentator Hugh Downs, will air Friday, Jan. 22, at 7:30 p.m. (EST) on NBC television.

One of the basic issues the program will bring out is the fact that man, for any number of reasons, has made a mess of "developing" his earth's natural resources. America, the land we love and know best, is also the land where man's progress and technology have pretty well stripped the nation's natural beauty bare and poisoned what was untouched by bulldozer and steam shovel.

The situation is universally recognized as dire, and now there is a great concern about preserving the remaining wilderness areas. The question is, how to do it — seal them off from the public, or let the public in to hike, and canoe, and camp, and hunt and fish? The lost wilderness cannot be legislated back into existence, but the remaining sanctuaries of nature can be protected by enlightened attitudes and responsible legislation and use.

IT would be a shame to have our few areas of natural splendor fenced off completely to protect them from the strip miners and dam builders, if this meant that the recreation-minded public were kept out, too. If television documentaries such as the "The American Wilderness" can help America "take inventory" of its remaining wilderness areas, then maybe the authorities (with public support) can better take the needed positive steps that will ensure the survival of the wilderness areas yet keep them open for public recreation.

NETWORK PROGRAMS OF SPECIAL INTEREST

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10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

Sunday, Jan. 17, 6 p.m. — "Meet The New Senators" — One-hour news special introduces new faces in the upcoming U.S. Senate session. All 11 newly-elected Senators have been invited for an informal discussion with CBS News' top reporters. (CBS)

Sunday, Jan. 17, 7 p.m. — Wild Kingdom — "Lions Under the Net" — As the title indicates, this week's wildlife-adventure program concerns the live capture of lions. The program demonstrates with unquestioned drama the various traps naturalists use to capture the king of beasts. Hosts Marlin Perkins and Stan Brock narrate the documentary filmed in the Wankie National Park in Rhodesia. (NBC)

Wednesday, Jan. 20, 7:30 p.m. — CBS Adventure — "Penguin City" — CBS News' free-wheeling correspondent Charles Kuralt continues his interesting jaunts with an in-depth study of the precarious existence of the 300,000 penguins who populate the Antarctic. A fascinating wildlife study. (CBS)

Friday, Jan. 22, 7:30 p.m. — "The American Wilderness" — News special examines man's last retreat in nature. (See Television News Special feature) (NBC)

SUNDAY, JAN. 17, 2 p.m. — Super Bowl V — Well, this is what we've all been waiting for, the Big One. Dallas Cowboys will try to ride herd on Baltimore Colts. (NBC)

SUNDAY, JAN. 17, 5:30 p.m. — 30th Annual Bing Crosby Pro-Am Golf Championships — coverage of the final round of play from Pebble Beach, Calif. (NBC)

SATURDAY, JAN. 23, 2 p.m. — American Basketball Association All-Star Game — Stars of the ABA's Eastern Division meet their Western Division counterparts. (CBS)

Children's corner

Sunday, Jan. 17, 5:30 p.m. — Animal World — Premiere offering of Bill Burrud's wild-life-adventure series geared for young viewers. This week's program — the premiere was originally set for Jan. 3 but delayed until the 17th because of the pro football playoffs — prowls around deep down inside a hidden bat cave in Venezuela. The question, "How do bats fly without bumping into things?" is explored. (ABC) (CBS)

sporting week

SUNDAY, JAN. 17, 12:30 p.m. — "A Man Named Lombardi" — Special interviews with those who knew Vince Lombardi, late coach of the Washington Redskins and the man who put Green Bay on the pro football map. (NBC)

SUNDAY, JAN. 17, 1 p.m. — National Hockey League Game — New York Rangers vs. Chicago Black Hawks. (CBS)

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

FRIDAY, JAN. 15

10:30 a.m. (10) The Great Lie (Adults and Adolescents)
 1:30 p.m. (6) Appointment with Danger (Adult and Adolescents)
 7:30 p.m. (6) Yesterday, Today and Tomorrow (Objectionable in part for all)
OBJECTION: Although this film is a comedy with satirical overtones, the amoral theme of its third episode is treated with unnecessary emphasis upon suggestive costuming and situations. Moreover, the context in which this episode is presented may be offensive to the religious sensitivity of the viewer.
 7:30 p.m. (23) Man With X-Ray Eyes (No Classification)
 9 p.m. (4) Marriage on the Rocks (Objectionable in Part for All)
OBJECTION: Suggestive costuming is gratuitously introduced in an effort to shore up this weak comedy.

SATURDAY, JAN. 16

12 noon (6) Requiem for a Gunfighter (Family)
 1:30 p.m. (10) Last of the Fast Guns (Family)
 1:30 p.m. (7) Guns of Darkness (Adults and Adolescents)
 2 p.m. (6) See 7:30 p.m., Friday
 3 p.m. (4) Soldiers Three (Adults and Adolescents)
 4:30 p.m. (6) Same as 12 noon
 7 p.m. (6) See 7:30 p.m., Friday
 9 p.m. (5 & 7) Duel at Diablo (No Classification)
 9:30 p.m. (10) Up Periscope (Family)
 11:15 p.m. (12) Last Outpost (Family)
 11:30 p.m. (4) Adam's Rib (Adults and Adolescents)

SUNDAY, JAN. 17

2 p.m. (5) War and Peace (Family)
 2:30 p.m. (6) Requiem For A Gunfighter (Family)
 3 p.m. (7) The Raging Tide (Unobjectionable for adults and adolescents)

3:30 p.m. (11) Pay Or Die (Unobjectionable for adults and adolescents)
 4:30 p.m. (4) Dunkirk (Family)
 4:30 p.m. (6) Yesterday, Today and Tomorrow (Objectionable in part for all)
OBJECTION: Although this film is a comedy with satirical overtones, the moral theme of its third episode is treated with unnecessary emphasis upon suggestive costuming and situations. Moreover, the context in which this episode is presented may be offensive to the religious sensitivity of the viewer.
 6 p.m. (10) Pete Kelly's Blue (Objectionable in part for all)
OBJECTION: Low moral tone; excessive brutality
 7 p.m. (6) People Will Talk (Objectionable in part for all)
OBJECTION: Tends to condone immoral actions.
 9 p.m. (10 & 12) Water Hole 3 (Objectionable in part for all)
OBJECTION: Unsuccessful as a spoof, this film becomes offensive in the frequently crude and suggestive treatment.
 11:30 p.m. (5) Beau James (Objectionable in part for all)
OBJECTION: While recognizing the legitimate prerogative of dramatic license, it is to be noted that this film is an inadequate and unbalanced representation of a one-time public figure in that it omits the return in his final years to the faith and ideals of his youth. It presents a sympathetic treatment of the divorce, which the historic person eventually disavowed.
 11:30 p.m. (6) People Will Talk (See rating at 7 p.m.)
 11:30 p.m. (11) Duel At Durango (No classification)
 11:30 p.m. (10) Kettles On Old MacDonald's Farm (Family)

MONDAY, JAN. 18

10:30 a.m. (10) Pillow Talk (Objectionable in part for all)
OBJECTION: This film contains an expression which has an obscene origin and reference.
 1:30 p.m. (6) Blind Justice (Family)
 8 p.m. (6) Botany Bay (Unobjectionable for adults and adolescents)
 8 p.m. (23) Samson And The Slave Queen (Family)
 9 p.m. (5) Do You Take This Stranger? (No classification)
 9 p.m. (7) Sword In The Desert (Unobjectionable for adults and adolescents)
 9 p.m. (10 & 12) Cat Ballou (Unobjectionable for adults and adolescents)
 11:30 p.m. (10) China Venture (Unobjectionable for adults and adolescents)

TUESDAY, JAN. 19

10:30 a.m. (10) Nora Prentiss (Objectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive atmosphere.
 1:30 p.m. (6) Blind Justice (Family)
 7:30 p.m. (23) Twin Beds (Objectionable in part for all)
OBJECTION: Suggestive scenes
 8 p.m. (4) The Scorpio Letters (Unobjectionable for adults and adolescents)
 8 p.m. (6) Botany Bay (Unobjectionable for adults and adolescents)
 8:30 p.m. (10 & 12) Dr. Cook's Garden (No classification)
 9 p.m. (5 & 7) A Rage To Live (Unobjectionable for adults)
 11:30 p.m. (10) Duel On The Mississippi (Unobjectionable for adults and adolescents)

WEDNESDAY, JAN. 20

10:30 a.m. (10) Deep Valley (Unobjectionable for adults and adolescents)

1:30 p.m. (6) Blind Justice (Family)
 7:30 p.m. (23) Dangerous Agent (No classification)
 8 p.m. (6) Botany Bay (Unobjectionable for adults and adolescents)
 11:30 p.m. (10) The Verdict (Objectionable in part for all)
OBJECTION: Light treatment of marriage; suggestive lines; suggestive dance

THURSDAY, JAN. 21

10:30 a.m. (10) One Foot In Heaven (Family)
 1:30 p.m. (6) Blind Justice (Family)
 7 p.m. (23) Long Day's Journey Into Night (Unobjectionable for adults, with reservations)
 8 p.m. (6) Botany Bay (Unobjectionable for adults and adolescents)
 9 p.m. (11) Battle Of The Bulge, Part I (Family)
 9 p.m. (4) The African Queen (Family)
 11:30 p.m. (10) Drive A Crooked Road (Unobjectionable for adults and adolescents)

FRIDAY, JAN. 22

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

SATURDAY, JAN. 23

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

RELIGIOUS PROGRAMS

8:30 a.m.
THE FIRST ESTATE — Ch. 4 WTVJ
 9 a.m.
THE CHRISTOPHERS — Ch. 5 WPTV — "Drugs and the Adolescent"
 9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "The Aged" will be discussed by panelists: Dr. Jerome Waters, Rita Russell, Michael Strunak and Etta Mooney.
 9:15 a.m.
THE SACRED HEART — Ch. 5 — WPTV — "Secularism and the Crisis of Faith."
 10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG
 12 noon
INSIGHT — Ch. 5 WPTV — "The Hang-Up"

Capsule review

Brewster McCloud (MGM — R) marks the return of director Robert Altman and a number of his MASH acting colleagues. Here they cavort — mostly for laughs but occasionally for dry lulls — in Houston, where a tender boy (Bud Cort as "Brewster McCloud") prepares for winged flight (the way Leonardo envisioned it, with real wings) under the tutelage of a fallen angel (Sally Kellerman) and her mischievous crow. Those who liked the broad, harsh, boisterous humor of MASH will appreciate most of the irreverence here. (A-III).



"The Aged" will be discussed by panelists, Dr. Jerome Waters, Miss Rita Russell, Jackson Nursing Home; Michael Strunak, Catholic Service Bureau; and Etta Mooney, Court Interpreter, show with floor director Ken Kraus, preparing "The Church and the World Today" program for 9 a.m., Sunday, Jan. 17 on WCKT, Ch. 7.

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'The Confession'

It's more engrossing than 'Z'

Purge trials of officials charged with "conspiracy" are a familiar enough process in Communist countries. What makes "The Confession" the story of one such victim, Arthur London, so unusual is not only that he survived and was later rehabilitated but that he chose to publicize his experiences in all their terrible detail. That he does so while still a firm believer in Communism makes it all the more remarkable.

London, a dedicated party member, war hero, and high official in the Czechoslovakian Foreign Ministry, was arrested in 1951 and convicted of high treason 23 months later. Eleven of his codefendants were executed, while he and two others escaped with life imprisonment. None of them was involved in any kind of political plot against the regime and yet all of them confessed to having committed imaginary crimes.

Scriptwriter Jorge Semprun has taken this material and concentrated on showing how the long months of interrogation preceding the showcase trial made such confessions part of the entire judicial travesty. In making this claustrophobic film a reality to the viewer, director Costa-Gavras has piled detail upon detail: the succession of cells and inquisitors, the alternation between physical and psychological tortures, the personal humiliations, the gradual destruction of the sense of reality itself.

Each interrogation adds something new to our comprehension of organized acts of inhumanity. The "game" is not whether London will confess but at what point he will succumb to the accumulating pressure.

The most fascinating aspect of the process is the way in which London's idealistic faith in the party is used against him. Those familiar with Koestler's "Darkness at Noon" know that a good party member will do whatever the party requires even if it is to confess that he is not a good

party member. Not that this kind of reasoning is applicable only to those who believe in Communism: one has only to think of Shaw's Joan of Arc or the witches of Salem to draw parallels.

Yves Montand perfectly mirrors the helplessness of a man trying to fathom the logic of totalitarian paranoia. His furrowed face, his tired bearing bespeak the physical vulnerability and interior torment which the role requires.

Simone Signoret as his wife is convincing in her stolid faith in both her husband and the party right up until the trial. The film has a gallery of characters, each entirely credible in his role. Partly due to the brilliant camera-work of Raoul Coutard, the film succeeds extremely well in creating its surface reality, from the fashions of the period to the contrasts between the normal and the monstrous (children playing in a park while London is being arrested, birds chirping in a garden while a noose is put round his neck).

Obviously "The Confession" is not as exciting as "Z," Costa-Gavras' previous work, but it is more engrossing. "Z" was a film of action while "The Confession" is a study in impotence. But the film is not entirely static because the starkness of its setting is broken by scenes of London's family and by flashes forward and back. These help give a context to what is occurring, in addition to relieving the tension of the proceedings.

Viewers will see beyond the political labels of the film to its fundamental condemnation of any system that asks total, unquestioning obedience. It is a testament to the moral strength of mankind which cannot be extinguished by physical or psychological violence.

Fittingly "The Confession" ends with the Russian occupation of Prague and a bit of graffiti that sums up the film's anguish: "Lenin, wake up! They have gone mad." (A-III)



Yves Montand plays a dedicated Czechoslovakian official placed on trial for crimes against the party which he did not commit, in a scene from "The Confession," a new political statement from Z's Costa-Gavras.

'Fools' seems a just title

Jason Robards and Katherine Ross star in an aptly titled melodrama dwelling on an ill-matched pair of foolish lovers.

The essential failing of "Fools" is that it assumes its audience will sympathize with the neurotic actions of its emotionally-crippled lovers who meet by chance in the park. Jason Robards is an aging actor tired of being typed in third-rate horror features; Katherine Ross is a rich girl drifting away from her status-seeking spouse.

Together these two soul-searching misfits traipse around San Francisco and feebly attempt to forget life's

frustrations by hopping into bed half a dozen times. Robert Rudelson's script, however, is singularly devoid of any feelings of humanity that might justify one's interest in their intimate affairs. (B)

M'gosh, Dustin's 121-year-old injun

Dustin Hoffman is a 121-year-old Indian, a graduate of both Indian and white cultural upbringing and

a veteran of Custer's Last Stand, in a new film by Arthur Penn.

— Film fare on TV — Week of Jan. 17

SUNDAY JAN. 17, 9 p.m. — Sunday Night Movie — "Water Hole No. 3" (1967) — Craggy James Coburn is the fastest con artist in the West, in this souped-up and flashy mod Western. One of the things he cons is the wallet containing a map showing the location of a cache of stolen gold, lifted from the thief. With the robber in pursuit (and the Army in pursuit of him), Coburn races to snap up the gold. Tone of the film is coarse, bawdy, and frequently just plain crude. (NCOMP-rating for theatrical release: B) (ABC)

MONDAY, JAN. 18, 9 p.m. — NBC World Premiere Movie — "Do You Take This Stranger?" — Gene Barry, Diane Baker, Joseph Cotton star A switch in identities provides the basic bones of this made-for-television melodrama. The switch, it appears, will enable a millionaire (Lloyd Bridges) to die happy, knowing that his fortune will be safe from would-be inheritors. (NBC)

TUESDAY, JAN. 19, 8:30 p.m. — ABC's Movie Of The Week — "Dr. Cook's Garden" — Crooner Bing Crosby steps out of his usual pleasant line to star in a suspense chiller, as a rather ominous character, no less. As the gardening physician of the title, Crosby seems to be involved in his self-appointed rounds of mercy-killing. Is he or isn't he? (ABC)

TUESDAY, JAN. 19, 9 p.m. — Tuesday Night At The Movies — "A Rage to Live" (1965) — Movies with super-strong titles very rarely live up to their names, and this melodrama about a young woman's refusal to live a respectable life is no exception. Suzanne Pleshette is the young woman, Brad Dilman is her unfortunate but tolerant spouse, and Ben Gazzara is the man is her past who returns to upset her present. (NCOMP rating for theatrical release: A-II) (NBC)

THURSDAY, JAN. 21, and Friday, Jan. 22, 9 p.m. — The Thursday-Friday Night Movie — "Battle of the Bulge" (1965) — Those who like 'em giant-economy size will appreciate this tandem offering, but those who don't like waiting a full day between halves of a big, action-packed war epic shouldn't bother. A big cast, headed by Henry Fonda, Robert Shaw, and Robert Ryan, and including George Montgomery, Ty Hardin, Charles Bronson, and Telly Savalas takes part in the great battle of WW II. It's all familiar war-story stuff, but the gnawing doubt (Is Fonda right in suspecting a German attack?) and derring-do (Ryan's holding-action retreat) provide some pretty exciting moments. (NCOMP rating for theatrical release: A-I) (CBS)

SATURDAY, JAN. 23, 8:30 p.m. — Saturday Night At The Movies — "The Hellfighters" (1969) — John Wayne enthusiasts will be happy to see their hero doing his standard thing, this time as head of an oil well firefighting gang whose highly dangerous skills take them at a moment's notice to Canada, Malaya and Venezuela, among other places. The pyrotechnics are grand, if overly drawn out, while the script is vintage Wayne — even to the expected (though totally irrelevant) barroom brawl. Andrew McLaglen directs. (NCOMP rating for theatrical release: A-II) (NBC)

Arthus Penn, here at his most ambitious, has directed a broad, free-wheeling "Little Big Man" that swings from seriousness to camp, sometimes within the same scene. Based on the novel of the same name by Thomas Berger, it is the story of the Old West as told by the sole survivor of the battle of the Little Big Horn, "otherwise known as Custer's Last Stand."

In a scratchy voice, 121-year-old Jack Crabb (Dustin Hoffman) tells the whole story to an upstart anthropologist with a tape recorder, the story of a fantastic, Walter Mitty life in the West. His narration throughout serves not only to connect disjointed, incredible shifts in time and to balance historical inaccuracies, but also to give aesthetic distance to the slaughter that regularly occurs.

WE first meet Jack Crabb when he and his sister are captured by the Cheyenne. He becomes an Indian brave, called Little Big Man, until a reversal of fortune on the battlefield brings him back to the world of the white man. The fallible memory of our ancient then rambles (for 150 minutes altogether) back and forth between the world of the White and the world of the Human Being, as the Cheyenne call themselves.

Both sides seem bent on the destruction of Jack Little Big Man, but the perverse whim of Custer and the Indian honor code conspire to keep him alive to finally urge Custer into the Little Big Horn.

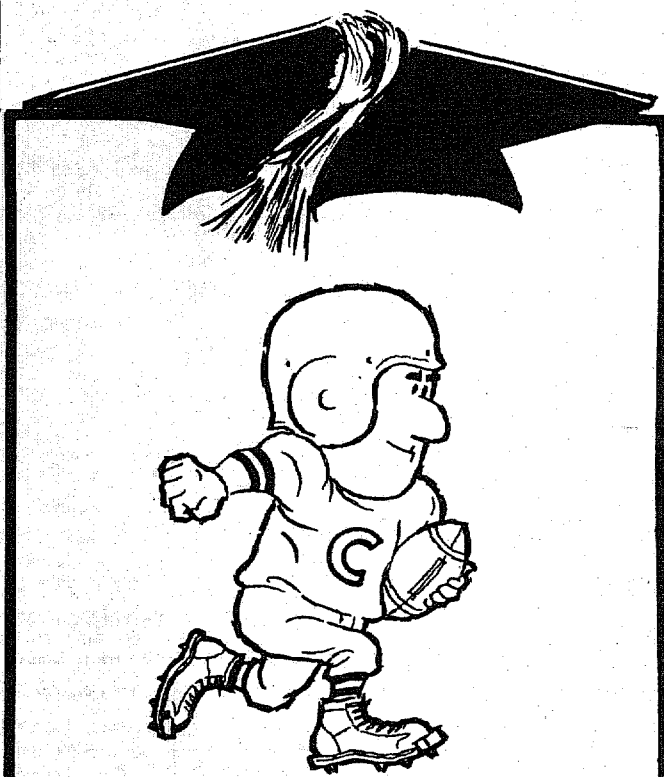
The white world is as we have come to expect in tell-it-like-it-is movies about the Indian wars: corrupt, (Martin Balsam as the flim-flam man who loses a leg, an arm, an ear and an eye at the hands of the people he has fleeced), hypocritical (Fay Dunaway as the righteous wife of a preacher who later turns up as a prostitute who finds her occupation "just borin'"), and bent on destruction (Richard Mulligan as a fine egotistical Custer.)

THE Indian world is also as we now expect to see it: noble and brave (Chief Dan George as Old Lodge Skins, grandfather to Little Big Man, playing the best role in the film).

The picture has its share of delightful twists as well as carefully calculated cliches, such as Old Lodge Skins' frequent repetition, "My heart soars like a hawk." Other scenes seem likely to draw unintended humor particularly the mincing characterization of a homosexual Indian lad who is posed to reflect the fact that the "human beings" permit a person to live in dignity no matter what his life-style.

Hoffman again demonstrates that he is a versatile actor, even if one portion of his performance inescapably seems a replay of "Midnight Cowboy." He has some fine moments, particularly his early days as Jack Crabb, discovering the magic of a soda fountain and then becoming a gunfighter and a newfound friend of Wild Bill Hickok, until he sees the havoc that bullets actually wreak on the human body.

Little Big Man will be considered a major achievement by Arthur Penn enthusiasts, although it ranks with Alice's Restaurant, another film that must be judged on its high points and forgiven its lapses. Although not tightly conceived or executed, it takes a step out front in moving the Western genre in new directions. (A-III)



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All the other Federals, and some banks, are breaking out lately in scads of new prizes they'll exchange for cash deposits.

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Go ahead. Shop carefully. Then have a talk with our V.P. Harry Taylor. When we say you can pick up a couple of points, we don't merely mean advice. Harry's so liberal with our points it scares us sometimes.

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Science beneficial and menacing too

By FATHER JOHN B. SHEERIN

Not long ago a group of theologians was proclaiming that God was dead. Many of them argued that Man can now take care of himself and his needs and is therefore no longer dependent on a Heavenly Father. They said that a sick man today needs no problem-solving God who answers prayers but a doctor who can prescribe pills to cure his ailments.

If men are hungry, science can provide for them synthetic foods from the laboratory or increase the agricultural yield per acre. Science and technology have taken over the work God used to do in solving men's problems and answering their needs and so men can now bury the concept of a provident God. For Man can take care of himself through science and technology.

Some scientists, however, are skeptical about the beneficence of science and technology or rather, the beneficence of scientists. Graduate students and young scientists from universities around the country descended on the annual meetings of The American Association for the Advancement of Science at Chicago in the latter part of December. They delivered talks or stated protests against the behavior of certain top scientists, accusing them of changing science into a menace rather than a blessing to mankind.

THEIR criticism of scientists was echoed even by Stewart Udall, former Secretary of the Interior, who said:

"As we all know today, science lacking any foresighted ethical or social vision, can be a menace to man as well as a beneficence."

One of the younger scientists even went so far as to indict Glenn Seaborg for "the crime of science against the people." Seaborg is chairman of the Atomic Energy Commission and president-elect of the American Association for the Advancement of Science. Some demonstrators who disrupted meetings at Chicago carried signs saying that science had made our American civilization a death-oriented culture and demanding a reversal of priorities back to "life for the people."

Specifically, what were the complaints against the scientists? (The protesters, being scientists themselves, were complaining about the moral delinquency of scientists, not about science itself). Some said scientists had sold their souls to the Government and the Pentagon and had cooperated in the production of deadly weapons.

Other said scientists had sold out to industry, thus becoming part and parcel of the vast system of factories that has been pouring deadly poisons into our rivers and streams.

Research on biology, according to certain dissidents at the meetings, was being used to wage chemical warfare against the peasants of Vietnam. One expert claimed that

600,000 people had been cut off from their normal food supply as a result of the spraying of rice fields and other crops in Vietnam.

THE older scientists attempted to put up a defense by saying that science is a neutral instrument, neither bad nor good in itself, but one that must not be contaminated by politics. Therefore their position was that scientists should not concern themselves with social responsibility, this being outside their scope. Their responsibility, so they said, was simply to follow the scientific method with dedicated intelligence and unflagging diligence.

All of which brings us back to the question of God and the moral law. Few Americans will agree that scientists can abdicate all social responsibility for the use of their products and inventions. Scientists can no more dismiss their moral responsibility for producing bombs, planes, defoliants and napalm than a father of a family can dismiss his responsibility in giving his child a loaded gun.

If God were really dead, perhaps some might say that scientists could forget about moral responsibility but we have not yet accepted the notion that God is dead. In fact, the meetings of the scientists at Chicago, turbulent as they were, seemed to indicate the death of the Death of God theology.

W-H-A-A-T? Trade unionism a boring topic?

By MSGR. GEORGE G. HIGGINS

It was just about a year ago this time that Irving Kristol, editor of one of our better high-brow magazines, The Public Interest, told the readers of the "New York Times Book Review" that "trade unionism has become that most dangerous of social phenomena; a boring topic." It has also, he said, lost its legitimacy and relevance.

In support of this opinion, he cited the fact that the "New York Times" has drastically cut back on its coverage of the labor movement, that "Fortune Magazine" has discontinued its "labor" department, "that 'Time' and 'Newsweek' only occasionally report on trade unions, and as for television, labor is on camera only during a tumultuous strike."

It could be argued, I think, that this sort of "evidence" tells us more perhaps about the irrelevance of the media than it does about the relevance or irrelevance of the labor movement. But more about this particular point on another occasion.

FOR present purposes, suffice it to say that one man's meat is another man's poison — or, to come directly to the point, that while Mr. Kristol and a number of other liberal intellectuals may happen to think that trade unionism has become "a boring topic," this writer, for one, happens to think, to the contrary, that it's still just as interesting, to say the very least, as many of the more stylish subjects with which it is now so unsuccessfully competing for space in the popular media as well as in more specialized magazines like "The Public Interest."

I might add, in this connection, that a fairly complete check of publishers' offerings for the 12-month period which has elapsed since Mr. Kristol wrote his widely quoted piece on trade unionism for the Feb. 1, 1970 issue of the "New York Times Book Review," suggests that there are just about as many books being written about the labor movement at the present time as there ever were.

Unless we are to assume that the publishing industry has suddenly and unaccountably lost all interest in maximizing its profits, this would seem to indicate that the subject of trade unionism isn't quite as boring to the reading public as Mr. Kristol has made it out to be.

In any event, as I write this piece, I am looking, with a guilty conscience, at a rather formidable stack of some 35 current (1970) labor books which, in a moment of weakness, I agreed to review, in a sort of round-up article, for one of our Catholic magazines. Not many of these 35 books can be said to be of any lasting value, but few of them are really downright boring — at least by comparison with the 1970 crop of books on a number of related subjects.

AND while this may simply prove that

my own reading taste is woefully below the average, I must admit that I found one of these books in particular to be of such consuming interest that I stayed with it much too late three nights in a row and paid the price, of course, that one can reasonably expect to pay for cheating on his sleep.

The book in question is entitled "Labor Radical: From Wobblies to CIO" (Beacon Press, Boston, \$15). It's a personal history by Len DeCaux, first editor of the old "CIO News" and a "true believer," even to this day, in the Communist ideology and a loyal follower of the Communist Party line.

Theodore Draper of the Princeton Institute for Advanced Studies is quoted in an advertising blurb as saying that, in reading DeCaux's book, he "had the sense of a man who was trying desperately to be honest with himself and his experience." I would agree with Mr. Draper in this regard. In other words, I, too, had the impression, in reading "Labor Radical," that Mr. DeCaux — with whom I had a casual acquaintance during his salad days in the labor movement — was trying to be completely honest with and about himself and about his varied experience both before and after his tour of duty with the CIO.

ON the other hand, I can't agree with Mr. Draper when he goes on to say in his extravagantly laudatory blurb that he knows of "nothing which so vividly and intimately conveys what the CIO was like and how it came to be that way." To the contrary, paraphrasing Mr. Draper in reverse, I would be inclined to say that I know of nothing which so vividly and intimately conveys what the CIO looked like, not to the average observer, but to a committed and thoroughly dedicated Communist and how he, writing at all times from the Communist point of view, happens to think the CIO came to be that way.

Another way of saying the same thing is that, to this writer, the value of DeCaux's personal history of the early days of the CIO is that it demonstrates more clearly than anything I have read in recent years how an honest man's unqualified and unquestioning commitment to the Communist ideology and his unswerving loyalty to the Communist Party line can seriously warp his judgment of men and events.

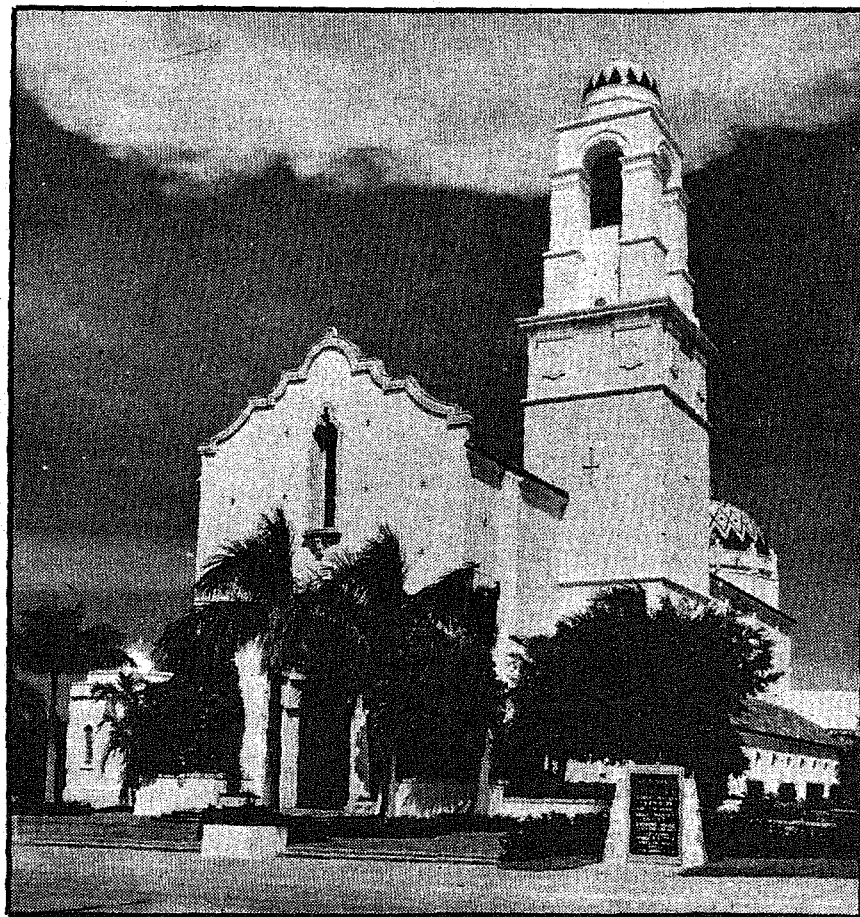
STILL another way of saying the same thing is that if I had nothing else to go on except Len DeCaux's judgment, I would have to conclude that all of the Communist leaders in the CIO were paragons of virtue and, more specifically, were progressive social and economic reformers, whereas the anti-Communist leaders of the movement, with very few exceptions, were conservative, if not reactionary in their social and economic point of view and that many of them, to boot, were prepared to sell the workers out to "capitalism" for a mess of pottage or for the sake of respectability.

Knowing a fair amount, however, about the CIO on the basis of personal experience, I am not prepared to believe anything of the kind. On the contrary, I think it could be demonstrated, on the record, that many, if not most, of DeCaux's Communist heroes in the CIO tailored their labor policies to fit the requirements of the volatile and constantly changing Communist Party line.

Mr. DeCaux denies this, of course, but not very persuasively in this writer's judgment. In any event, given his poorly concealed aversion to what he regards as the reactionary influence of the Catholic Church in the labor movement of the late '30s and the

early and middle '40s, he is not about to accept my judgment on this matter.

But that's of no great importance, for I am confident that any number of the non-Catholic anti-Communists whom he criticizes so severely in the course of his new book will eventually straighten out the record. Meanwhile I admire Mr. DeCaux for his honesty and cannot help but express the hope, in conclusion, that this same trait will prompt him to take another look — this time with a more open mind — at the other side (i.e., the non-Communist side) of the CIO story before he comes to the end of his career as a "labor radical."



New Year's Blessings

IN THE NAME of thousands of missionary Bishops, Priests, Brothers and Sisters all over the world, the Archdiocese of Miami Office of the Society for the Propagation of the Faith extends New Year's sentiments of esteem and gratitude to all friends of the missions.

GOD BLESS our devoted Archbishop under whose aegis missionary causes have received support and encouragement.

GOD BLESS the Auxiliary Bishop, Pastors and their assistants, our school Brothers and Sisters, and lay teachers who inspire others with a love for the missions.

GOD BLESS our laity whose prayers and self-sacrificing promotion of the Propagation of the Faith are a joy and consolation for missionaries.

GOD BLESS all throughout 1971.

Rev. Lamar J. Genovar
and staff of the
Propagation of the
Faith office.

Papal trip to Poland not planned

VATICAN CITY — (NC) — Pope Paul VI has no plans at the moment for traveling to Poland, the Vatican said at a weekly briefing Jan. 8 for news correspondents.

"There is no foundation to these rumors," said Federico Alessandrini, head of the Vatican press office, in response to speculation about such a trip.

The Pope returned in early December from a journey of more than 25,000 miles to Asia and Australia. It

has been known around the Vatican for some time that Pope Paul would like to visit Poland eventually, but he would first have to be invited by the government there.

SOURCES regard an invitation unlikely any time soon in the wake of Poland's recent riots and formation of a new government in Warsaw.

There also had been rumors that the Pope would go to Paris this year for the 25th anniversary of the United Nations Education,

Scientific, and Cultural Organization (UNESCO). UNESCO Director General Rene Maheu had invited the Pope last April to attend the anniversary celebrations.

According to Msgr. Eduardo Ovida, the Vatican's permanent observer to UNESCO, the Pope promised to examine the invitation but said he did not see how he could accept it. Msgr. Ovida said that as far as he knew the Pope had not changed his plans.

More reaching old age; so the needs increase

Recognizing that the proportion of aged persons is increasing rapidly not only throughout the nation but particularly in South Florida, nursing homes and residences for senior citizens have long been one of the critical needs and major concerns of the Archdiocese of Miami.

When the Diocese of Miami was established late in 1958, Catholic facilities for the aged included only one nursing home and residence for senior citizens, Villa Maria, located in North Miami.

Today, with funds donated to the yearly ABCD, the Archdiocese has expanded these facilities to include St. Joseph Residence, Fort Lauderdale; Lourdes Residence and the Pennsylvania Retirement Hotel, West Palm Beach; and St. Elizabeth Gardens, Pompano Beach.

A sixth facility, Marian Tower's, is under construction in Sunny Isles on property adjacent to St. Mary Magdalen Church and will provide 220 units for aging couples and individuals on fixed incomes.

A large "waiting list" at each nursing

home and residence points up the need for further expansion of existing facilities for senior citizens and projections indicate that there will be a continual increase in the numbers of old people. In addition the Archdiocese of Miami Chancery receives daily requests for help to the elderly from parish priests, the children of senior citizens, and even from the aging themselves.

Although the Villa Maria Nursing and Rehabilitation Center moved into new quarters last May at 1050 NE 125th St. and increased its number of beds from 42 to 210, the waiting list is a reminder of the urgency of providing for those in their golden years whose decline in social status is causing increasing isolation, both physical and social.

Staffed by the Sisters of Bon Secours of Baltimore, all of whom are registered nurses, Villa Maria has inaugurated an outpatient service and day-care center where elderly or disabled members of the family may receive necessary treatment and may remain the whole day participating in group

activities while their relatives are at work.

IN the new building, the latest advances in physical and occupational therapy are used to help residents achieve their highest level of self-care and independence.

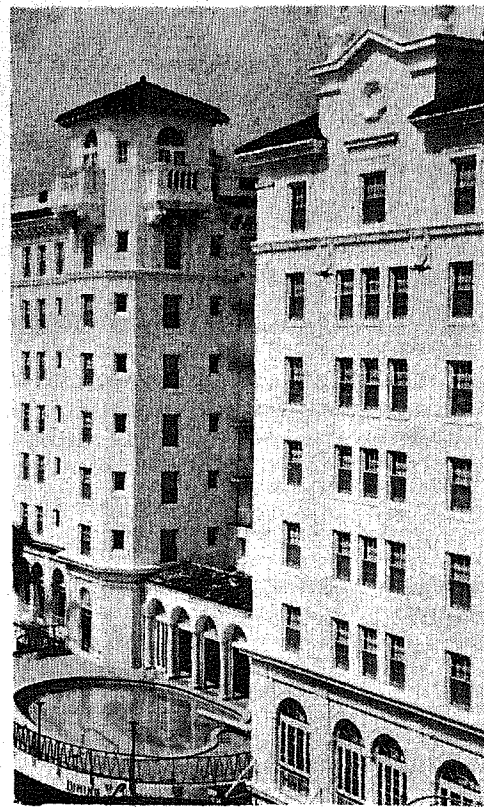
At Lourdes Residence in West Palm Beach, the Carmelite Sisters for the Aged and Infirm, also registered nurses, provide care for 150 persons and after 10 years of operation at 308 S. Flagler Dr., are still faced with an ever-growing list of applications.

The Carmelite Sisters also staff the Pennsylvania Retirement Hotel within the same block where facilities are provided for 400 persons, who are ambulatory and do not need nursing care.

Blessed by Archbishop Coleman F. Carroll early in 1969, St. Joseph Residence, located at 3485 NW 30 St., Ft. Lauderdale, provided 8,500 hours of day care during 1970 to men and women who wished to live again in a home environment without the cares and responsibilities for its maintenance, but with the daily assurance of loving care.

Sisters of Our Lady of Charity of Wheeling, W. Va., staff the residence, where guests are praying that funds will soon be available to provide nursing care which they will undoubtedly require in the future.

Almost 200 senior citizens enjoying good health now reside at St. Elizabeth Gardens, Pompano Beach, where the Daughters of Mary supervise the residence adjoining St. Elizabeth Church, and report some 800 persons on their waiting list.



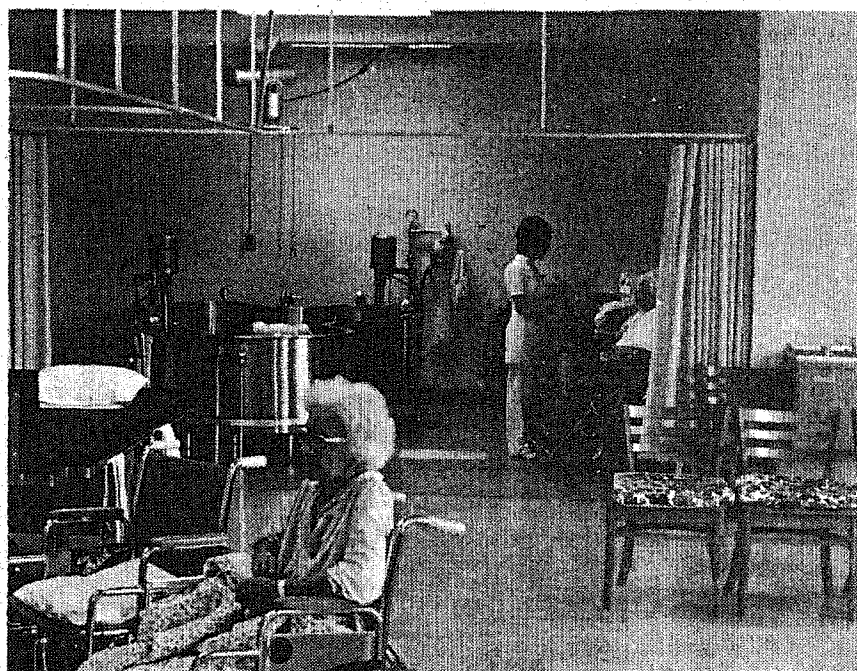
Carmelite Sisters for the Aged and Infirm conduct the Pennsylvania Retirement Hotel, right; and Lourdes Residence, a nursing facility for the aged, at left.



HOME-LIKE atmosphere is apparent in the dining room of St. Joseph Residence where Sisters of Our Lady of Charity serve meals to the senior citizens under their care.



DAY LOUNGES and recreation rooms are provided in the new Villa Maria Nursing and Rehabilitation Center operated by the Sisters of Bon Secours in North Miami.



HUBBARD TANK is an exclusive feature in the therapy department at Villa Maria. Waiting lists are kept at all facilities for the aged in the Archdiocese.

No loneliness at senior citizen complex

POMPANO BEACH — After only two-and-a-half years of operation, Sister Rita McNamara, Superior of the Daughters of Mary who staff St. Elizabeth Gardens here, is already having hopes of expanding facilities for the community's senior citizens.

"We hope to expand some day," she said. Necessity to meet the growing needs of retired senior citizens is obvious at the Gardens. "We have 800 names on the waiting list," she added.

St. Elizabeth Gardens is the first apartment complex for senior citizens sponsored by the Archdiocese of Miami and built with Federal loan funds amounting to \$1,881,000 and monies donated to the ABCD by South Floridians.

IT was blessed by Archbishop Coleman F. Carroll on Oct. 1968 and since that time the 150-apartment unit has been continually occupied.

Assisting Sister Rita are two other Daughters of Mary, Sister Elaine Frank and Sister Virginia Plate. Sister Elaine is from Minnesota and Sister Virginia from Pennsylvania. Sister Rita is also from Pennsylvania.

A Miami diocesan founded community, the Daughters of Mary has been in existence for five years. Spearheading the foundation of the small religious group were a Divine Word Missionary and Msgr. David Bushey, pastor of St. Brendan Parish.

The idea of a Religious Order of Women being formed to care for the social apostolate of the Church in the Archdiocese was initiated with the proposal of a group of women who approached Archbishop Carroll with the suggestion.

THE Daughters of Mary were originally approved, said Sister Rita, "to help the great influx of Cuban people coming into the Miami area. There was a great need to help them"

The social apostolate for the Sisters was temporarily abandoned when an emergency to staff schools occurred, Sister Rita added. The Sisters then taught school for three years. In the meantime they were being considered for staffing St. Elizabeth Gardens after its completion.

Sister Virginia will receive her Registered Nurse degree in May. Sister Elaine is currently studying for an bachelor's degree in Social Welfare.

The three Daughters of Mary, with the assistance of two ladies in the kitchen, a maintenance man and his assistance and a cleaning lady take care of the Gardens's residents.

The Archdiocese furnished all the general areas, said Sis-

ter Rita, which include the office, dining room, kitchen, the lounge and patio.

THERE are 197 residents at St. Elizabeth's. Their ages range from 62 to 90, Sister Rita added, "but they are all very healthy. The majority are from Broward County but there are some from other parts of the United States," she added.

"There is always something going on here. There's no chance of being lonely," Sister Rita emphasized. "We recently had a jubilee celebration for all the tenants who were married over 50 years. There were 11 couples who celebrated their anniversaries. The oldest couple was married over 60 years."

The directress explained that one of the main activities of the women consisted of sewing groups. One group sewed over 200 dresses for migrant children. Another group put together 6,000 cancer pads which they gave to the Cancer Society.

"Our men," she added, "have a carpenters' shop where they make furniture for the rehabilitation center. These are only a few of many activities at the Gardens." The men also enhance the beauty of the apartments by making cabinets and putting up additional lights in them.

BESIDES the above-mentioned activities, movies are shown once a month and card parties are a favorite pastime. The Young-at-Heart Club also sponsors various activities. The club has almost 100 per cent membership from the Gardens' tenants.

Though the Daughters of Mary have no program to seek out vocations, they do hope to bring more members into the institution through exposure from their social apostolate.

Sister Rita said that the members of the religious community try to make use of all the spiritual exercises they can that are held in the diocese. Immediate spiritual exercises of the Sisters include the recitation of the Divine Office, the rosary, spiritual reading and mental prayer.

There is enough work at St. Elizabeth Gardens, said Sister Rita, to keep a group of five Sisters continually busy. It is the hope of the directress of the senior citizens' apartment complex that the home-based Daughters of Mary will be blessed with more vocations in the near future. Homes for aged as well as the staff to maintain them is an ever increasing demand.

For Sister Rita, it is a challenging experience. "You get to know them (the aged) and it's amazing to find out what you can learn from them," she said.



Sister Rita, left in balcony, directress of St. Elizabeth Gardens and superior of the Daughters of Mary, chats with three tenants at the apartment complex for retired senior citizens at Pompano Beach. The Gardens is the first complex sponsored by the Archdiocese and accommodates 197 residents.

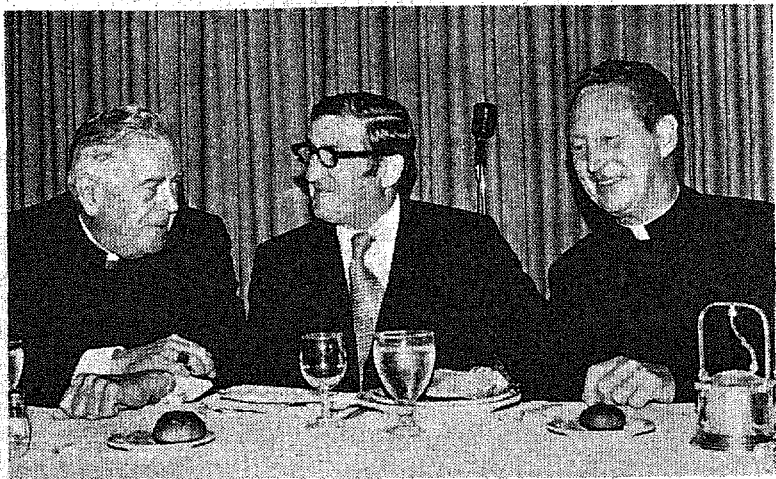
for those
in need...
every race
and creed

ABCD 1971

ArchBishop's Charities Drive



The
Possible
Dream



1971 ABCD is discussed by Archbishop Carroll with Region III chairman, Joe Robbie; and coordinator, Msgr. James F. Enright, during dinner at the Bath Club, Miami Beach.



HALLANDALE pastor, Father William Gunther, St. Charles Borromeo Church, talks with Mrs. Dominic Del Bianco and Louis Burrows during ABCD dinner in Fort Lauderdale.



AMONG HUNDREDS who attended dinner at Pier 66 were Father Matthew Morgan, pastor, Little Flower Church, Hollywood; Lester Comerford, left; and Charles Heiry.

Archdiocese needs, plans outlined at ABCD dinner

CONTINUED FROM PAGE 1

times financially but despite the present strained economic situation all were urged to try to give what they can.

"We should consider it a privilege and honor to live in an area where we can do this work, the charitable work of Christ," he added.

Bishop John J. Fitzpatrick, in his talk, spoke of some of the financial burdens which confront the Archdiocese. Maintenance costs, the Bishop disclosed, annually amount to \$105,000 on family counseling programs; \$270,000 is spent on the care of unwed mothers; \$382,000 in the child welfare program; \$343,000 in central and regional administration and other services by social workers.

"ALSO," he continued, "\$170,000 is utilized for secondary education, \$50,000 in rural life services and \$12,000 in the Newman and campus apostolates."

Bishop Fitzpatrick said that when "we help the poor carry their burdens, we are fulfilling the admonition of Christ that we are our brother's keeper. This is the meaning of Christianity. This is what ABCD is all about. Make your own gift one that will mirror a concern for the poor," he added.

Other dinner speakers included Dr. Ben J. Sheppard, who spoke on the services being provided for those addicted to drugs; and William McBain, general chairman of the Archbishop's Charities Drive, who said that the campaign this year would have a broader base in which to operate.

Dr. Sheppard, who directs the various anti-drug programs sponsored by the Archdiocese, reported that "we have about 60 hard core heroin addicts whom we are detoxifying or maintaining. We have our girls' home where there are 14 to 15 adolescents, who have been through the drug scene and now live in a non-drug atmosphere."

THE noted lawyer-physician said that the drug prevention center, operated under the auspices of the Archdiocese in the southwest area of Miami, has handled some 3,000 calls a year from youngsters who need informational as well as practical medical help in connection with problems arising from the use of drugs.

In explaining the drive's broader base plan to meet its goal of \$2 million, McBain said, "we can't rely on the same number of givers nor the same number of individual gifts as last year. We have to get more people to give, and, hopefully, get larger gifts."

"Our work on the drive is not exclusively a Catholic problem, it's a community problem. It's a human and humane problem," he added.

The next ABCD banquet is scheduled at 7:30 p.m., Monday, January 18, in the Holiday Inn, Key West. In Naples the ABCD dinner will be held at the Golden Gate Inn at 7:30 p.m., Wednesday, Jan. 20.

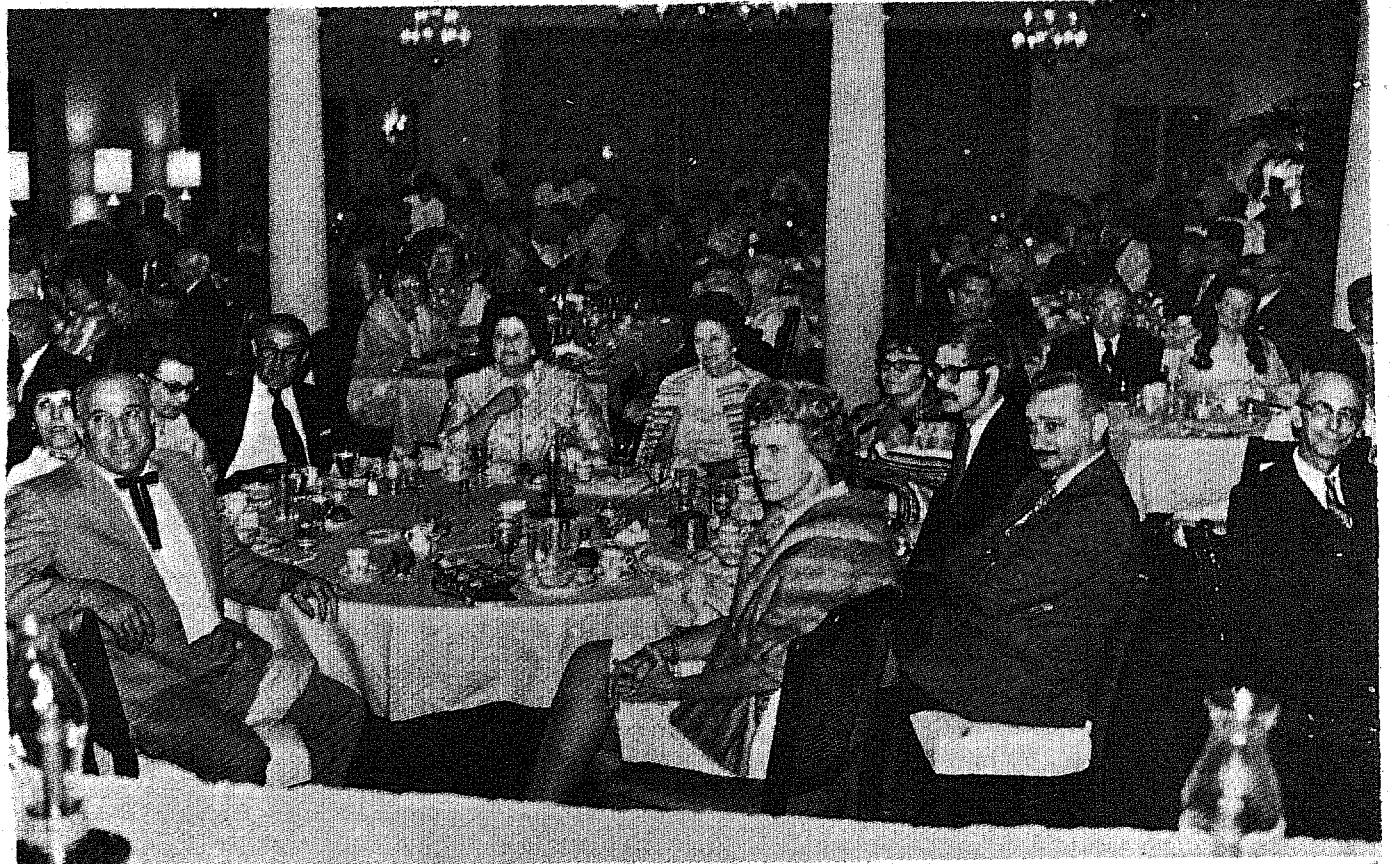
Volunteer Sunday is scheduled Jan. 24. On this day parishioners will be asked to lend their services for the success of the ABCD drive.

At the dinner talk held in Region IV at Pier 66, Ft. Lauderdale on Jan. 11, Archbishop Carroll reminded Catholics of Broward County of the Archdiocesan building projects there.

The diocese has paid \$998,140 purchasing property for future parish development. "The diocese pays taxes for this vacant property," he added, "to the amount of \$100,000."

"A day care center has just been built costing \$250,000 at Pompano Beach to take care of children of migrant workers," the Archbishop said.

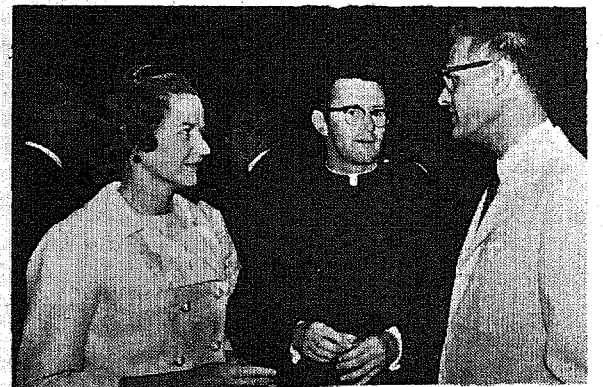
Through the efforts of the department of Catholic Charities, Archbishop Carroll reported that 53 families were aided in adoptions, 134 unwed were cared for, 388 individuals involving 94 families were given family counseling and mention was made concerning care of 35 cases of senior citizens.



South Floridians Dining At Bath Club Heard Archbishop Carroll Outline ABCD Goals.

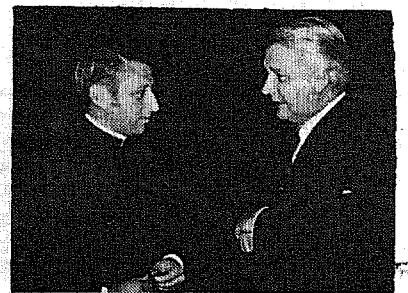
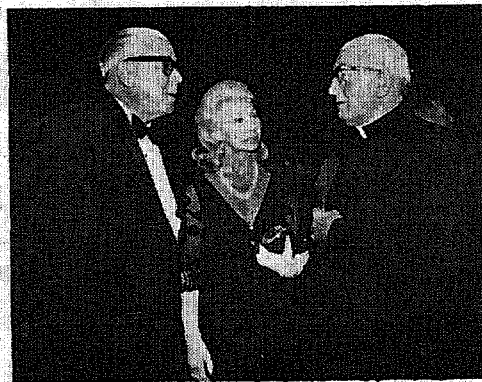


Region III coordinator, Msgr. Francis Dixon, V.F., talks with Richard McNamara during dinner at Miami Beach's Bath Club.



BROWARD COUNTIANS, Dr. and Mrs. Mark Kuhn discuss need for charitable facilities in South Florida with Father Thomas Dennehy.

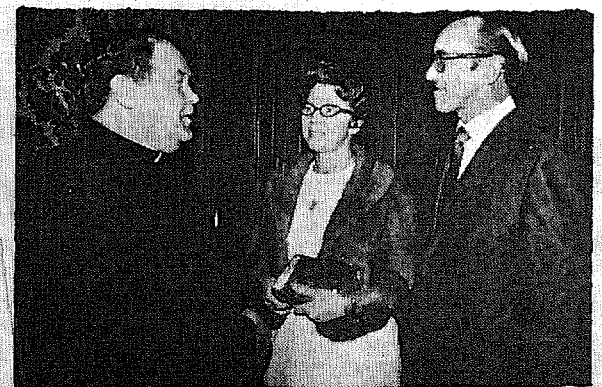
St. Anthony Church pastor, Msgr. John O'Looney, a regional coordinator, welcomes Walter Cahill and Mrs. Jara Miller to Broward County ABCD dinner.



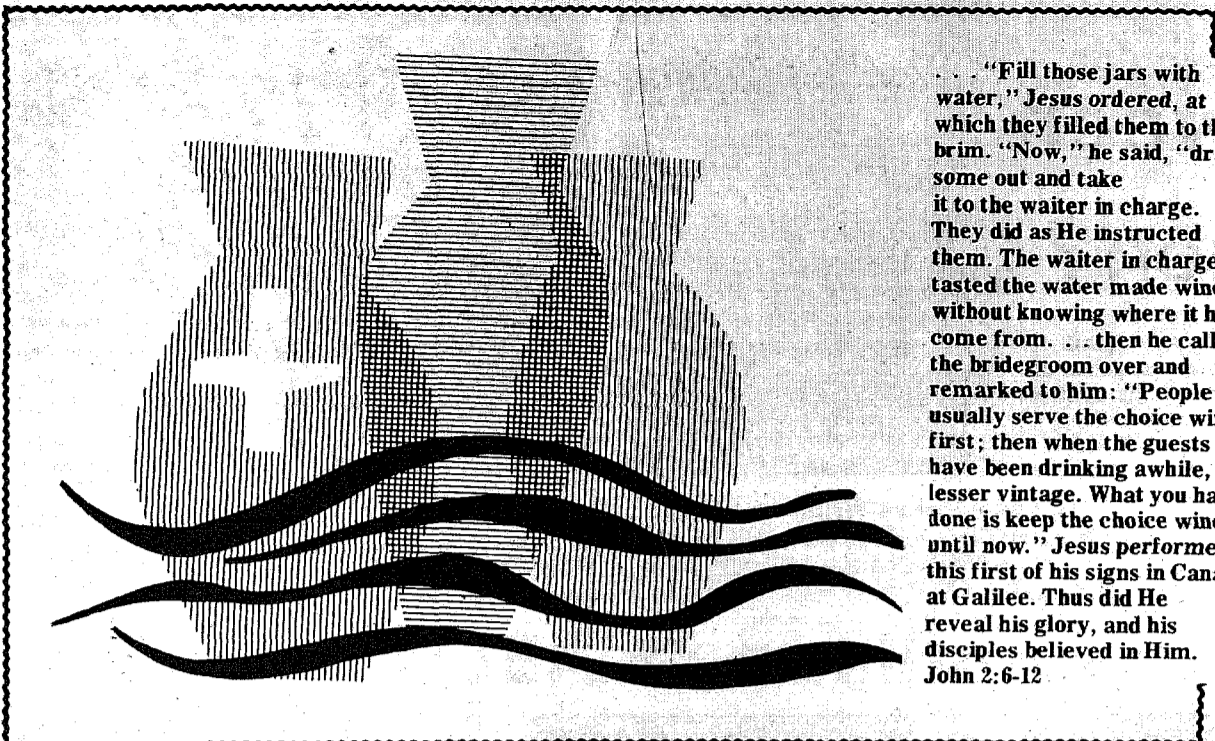
Community Services director in the Archdiocese, Edwin Tucker, right, chats with Father Ronald Pusak, pastor, Annunciation Church.



MIRAMAR PASTOR Father Noel Fogarty, St. Bartholomew Church, welcomes Mr. and Mrs. Guy Galasso to ABCD dinner at Pier 66.



ST. CLEMENT Church pastor, Father Joseph Cronin, discusses campaign goals with Mr. and Mrs. Hal Beyer.



... "Fill those jars with water," Jesus ordered, at which they filled them to the brim. "Now," he said, "draw some out and take it to the waiter in charge. They did as He instructed them. The waiter in charge tasted the water made wine without knowing where it had come from. . . then he called the bridegroom over and remarked to him: "People usually serve the choice wine first; then when the guests have been drinking awhile, a lesser vintage. What you have done is keep the choice wine until now." Jesus performed this first of his signs in Cana at Galilee. Thus did He reveal his glory, and his disciples believed in Him. John 2:6-12

The living force of faith

By FATHER JOHN T. CATOIR

Among biblical scholars today it is an accepted fact that the Gospels have value for us primarily as instruments of religious teachings rather than as historical narratives. The details of every event described need not be perfectly conformable to the historical setting for the parables for instance to have value.

This does not diminish or cancel the actual reality of the

particular events but it simply expresses the belief that Christ wished above all to teach us how to live a full and integrated life. Through the Gospels, God reveals Himself to us; He has no intention of filling us with pious and edifying historical stories.

In the Gospel, we are told that Jesus was asleep in a boat when there arose a great storm on the sea. Jesus rebukes the disciples, "Why are you fearful, O you of little faith?" Then He commands the sea and the wind to calm down.

It is very easy to transpose this real raging sea into the stormy sea of our own life. We all experience crisis that sometimes brings adversity and leads us to the brink of panic; we find ourselves swayed by adverse currents, confused, disturbed, frightened.

We turn in earnest to the Lord . . . Where is He at this hour of need? He seems silent, distant, "asleep." We want immediate answers, signs and marvels, and prompt relief from our anguish. "Men of little faith," says Christ. How often indeed we are of little faith . . . Is it because we make the mistake to think about faith as a gift bestowed upon us once and for all, a coin placed in our hand which shall assure us of safe passage?

FAITH is indeed a gift but not one we receive passively and keep in a spiritual cache where it will remain untouched, unused. Faith is a living force to which we have to give our daily attention, our daily assent. It is not a key that opens some other worldly kingdom: It is a power that radically changes our life, for we are no longer confined to the narrow, one-dimensional context of daily existence.

Through faith we enter a much larger reality, we become, in Christ, "new creations;" but this is not produced automatically . . . our urgent and daily collaboration is asked, the yes that daily commits us to Christ and to His law of love. We must not however equate faith with magic; faith is not a power that will "work" for us all kinds of instant miracles.

Faith will not remove the pain of illness, the tensions born of tragic situations, the frustrations, problems, ambiguities which are so much part of human life. It will not manipulate reality for our profit, it will not foster our secret desire for self-assertion. But yes, it will bring us the Peace of Christ, for this is ultimately the deeper meaning of the calming of the raging sea and wind. Because we believe in his presence of Love, because we trust, He gives us his peace, an "untrembling center" in the storm, in temptation, trial, sorrow. He knows we are weak, easily confused, He knows we are always in a state of need.

We cannot here on earth reach a zone of complete calm, of total repose where nothing is going to threaten us. And faith cannot be used to camouflage our deep sense of insecurity to hide our fear. Faith demands courage for, through faith, we commit ourselves to mystery, to what we do not see and cannot touch. We should not look upon faith as something which will bring us comfort and consolation, which

Prayer Of The Faithful

Sunday, Jan. 17, 1971

CELEBRANT: Almighty Father, in the Blessed Eucharist your Son has given to the world a sign of his love, help us to receive this sacrament worthily and with devotion.

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

COMMENTATOR: (1) That our Archbishop, his Auxiliary, our priests, Religious, and laity will remember in their prayers the aged and lonely, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (2) That we will all support our city officials in their efforts to control crime, vice, and narcotics, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (3) That we will use the gifts and talents God has given us to bring grace and peace into the world, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (4) That those who are vacationing in our community will enjoy a rest of body and spirit and return renewed to their own homes, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (5) That the less fortunate among us will receive the assistance they need to better their living conditions, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (6) That those who are soon to be married will be blessed by Christ with a happy marriage, a long life, and the love of their children, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (7) That the sick and dying will offer their sufferings this week for those who have lost faith in themselves and in God, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, give us the grace to see your Son in the needy and the poor, in the weak and the helpless, and aid us in bringing life and hope to those in need through your Son, Christ our Lord.

PEOPLE: Amen.

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will make the whole anguish of our human struggle at least tolerable.

Faith is, on the contrary, an adventure in courage; a yes said in the depths of mystery, not in order to obtain personal benefits, but simply to give honor and glory to God, to affirm our oneness with Christ, to accept to be transformed by the Spirit.

This does not mean that faith changes nothing. Faith does change things, even though we have to walk along the same road, and endure the same inclement weather; for faith brings about an inner transformation, a tranquility of spirit that lets us stand in freedom and peace in the unpredictability and incertitude of life. In our permanent urgent need, we turn to the Lord of Life with a faith that fully conforms to His mystery; He Who has power over wind and sea, He Who heals, saves, and calms down the storm in ourselves.

Dominican bishops call for action for peace

SANTO DOMINGO (NC) — The lives of today's Christians are not as committed as their words and "we are sick of the discrepancy," the bishops of the Dominican Republic declared in their New Year's message to the nation.

they said.

They called for peace in the Dominican Republic, which has experienced so much political violence recently that Bishop Roque Adames of Santiago compared it to "a land of Cains" with brothers killing brothers.

The loftier, the more progressive the words, the quicker they slip into inaction and become simply defense mechanisms for guilty consciences," the bishops added.

The bishops urged Dominicans to take seriously the theme of the 1971 World Day of Peace — each man is my brother — and to "concentrate on doing something about it."

"Let us live together as one family — socially, politically, and economically and without distinction of caste, belief, color, or language,"

"Set aside your love for slogans," they advised, "for they seldom rise above shouts, they mask truth and they make dogma out of that which is relative."

"We have spilled the blood of too many brothers in the name of the causes of liberty, justice and order."



A HOME OF THEIR OWN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

We shudder when we see them on TV, the families in India who have never lived indoors. They live in the streets, painfully, sleep huddled together on matting on the sidewalks. The pennies they earn buy scraps of food and rags. . . . In Calcutta alone they number 100,000. They are not drunkards or tramps, these families. All they need is a chance. . . . "For only \$200 (for materials), we can give a family a home," states Joseph Cardinal Parecattil from Ernakulam. "We'll provide the supervision, our men will do the work free-of-charge, and the family will own it outright once they prove they can take care of it themselves. We'll start the work immediately. Can you imagine the happiness a 'home of their own' will bring?" . . . Here's your chance to thank God for your family, your home. Cardinal Parecattil will write to say thanks.

"WHAT ELSE CAN I DO ABOUT INDIA?"

The parishioners gather the stones and do the construction free-of-charge, under their parish priest's direction. That's how in India a church, school, rectory and convent can be built for only \$10,000. . . . Name the parish for your favorite saint, we'll erect a permanent plaque asking prayers for your loved ones, if you build a parish as your once-in-a-lifetime mission gift.

Archbishop Mar Gregorios will write personally to say where he'll locate it if you enable him to buy (\$975) two acres of land as a model farm for a parish priest. Raising his own food, the priest can teach his parishioners how to increase their crop production. (A hoe costs only \$1.25, a shovel \$2.35.)

In the hands of a thrifty native Sister your gift in any amount (\$1,000, \$750, \$500, \$250, \$100, \$75, \$50, \$25, \$15, \$10, \$5, \$2) will fill empty stomachs with milk, rice, fish and vegetables. . . . If you feel nobody needs you, help feed hungry boys and girls!

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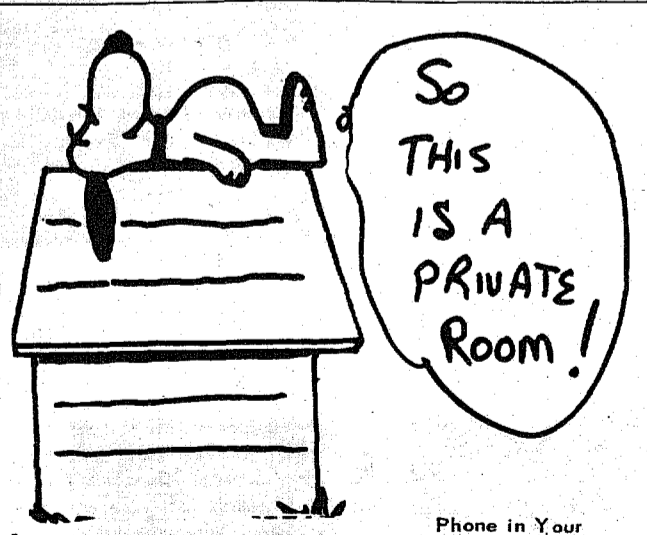
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Jan. 29-31 . . . K of C Marian Council (Miami), St. Lawrence (No. Miami Beach), Holy Family (No. Miami)

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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.

Why close ties between Baptism, Confirmation?

By FATHER PETER J. RIGA

The Sacrament of Confirmation from the earliest days of the Church has been regarded as the complement of baptism. Together they constitute the initiation into Christian existence. In the early Church, when most of those initiated into Christianity were adults, these sacraments were administered together. Confirmation was the Pentecost of each of the baptized, bearing witness to faith in the world. What was clear even from the earliest days was the relationship between the Spirit and confirmation.

The Acts of the Apostles give us a clear teaching on the Pentecostal gift to the faithful. Just as Christ received the mission from the Father to go into the world to save it, the Church and each of her members is now given the same mission by the "consecration and anointing of the Spirit." This divine anointing is a spiritual quality given to the Christian to sustain his whole spiritual life and the action of God in arousing faith in the hearts of those who are obedient to his Word.

IT IS THE SPIRIT who is the source of our love as well as the source of all charisms or special gifts in the Church. These gifts build up the Church, thereby consecrating it as the temple of God. It is the Spirit who keeps the Church in unity and communion; he is indeed the very soul of the Church. From the earliest times this visible manifestation of the Spirit in the Church was signified by a distinct rite known to us today as the sacrament of confirmation. Yet, even if we have seen this reality in the light of Scripture and tradition, this still has not given us a clear theology of the sacrament.

The Church in general and each of the faithful, in receiving the gifts of the spirit, receives the various gifts of the Spirit for the edification and building up of the Church's presence in the world. Each of the baptized

faithful, in receiving the Spirit in confirmation in faith, receives a special gift (St. Paul lists many of them in his epistles) for the sake of others, and for the building up of the whole Church in the world.

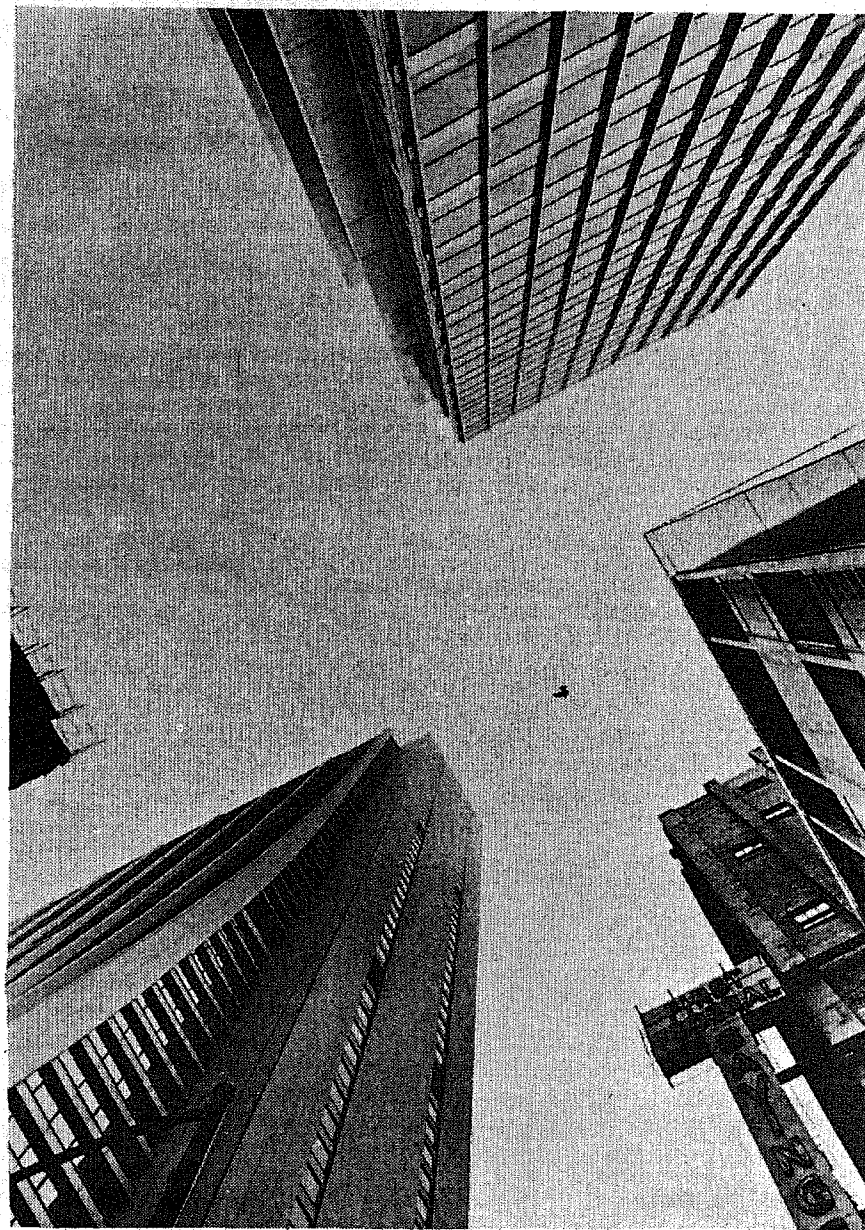
God's grace, active in each of the faithful, has a double dimension. One is the grace of dying with Christ, a death of sin, egoism, greed, selfishness, and all the other aspects which kill and diminish love. But God's grace in Christ is also related to saving and transforming the world, just as the resurrection of Jesus did not destroy the once pain-filled body of Christ but transformed it through his passion and death. This mission to transform the world is the mission given to the confirmed.

CONFIRMATION gives the baptized person the strength and spiritual force to become the visible sign of Christ's presence in the world, that men in the world may see and wonder as men once wondered when they saw the first Christians love each other so deeply. Each of the faithful has his own vocation and his own charism to work out this mission of Christ's presence in the world. The sacrament of confirmation confers on us the mission to witness to as well as to transform the world in the Spirit of Christ.

As we have seen elsewhere, the Church is the historical presence of God's mercy and love in the world. She has the same mission the Father gave to Jesus. The Church is actualized and symbolized in the sacrament of confirmation in each of the faithful who receive this mission of Jesus to save the world and transform it by working within it.

DISCUSSION QUESTIONS:

1. Why are baptism and confirmation so closely connected?
2. Why is the Spirit called the "soul of the Church?"



The Holy Spirit, symbolized in this airborne bird, hovers above mankind. "It is the Spirit who is the source of our love as well as the source of all charisms or special gifts in the Church," writes Father Riga this week.

We must deepen, enrich

By FATHER CARL J. PFEIFER, S.J.

"What is a sacrament?" In the past months, I posed this question to parents in Virginia, priests in Boston, teachers in South Carolina, Illinois, Utah — to name just a few groups. All responded almost in chorus: "A sacrament is an outward sign instituted by Christ to give grace." Almost every Catholic adult in the United States seems to have learned this definition and remembered it for years.

However, a little probing with more

questions revealed a great deal of confusion and misconception underneath the certainty of knowing the definition by heart. The simplicity and clarity of the definition does not reveal the unresolved questions involved in the traditional Catholic understanding of sacraments. Nor does it suggest the staggering differences in the way the sacraments were understood and administered in different periods of the Church's history.

MANY ADULT Catholics think the defi-

KNOW YOUR FAITH

our knowledge of Faith

inition means that Christ gave the Apostles clear instructions about the number and nature of the seven sacraments and how to administer them — instructions the Church has followed without change since the time of Jesus.

Often the complexity, the historical development, the theological questions come as a fearful surprise when a change in practice takes place in a parish or diocese. The sacrament of confirmation is a good example of this.

Some dioceses now postpone confirmation to the age of seventeen or eighteen, and some people would argue for an even later age. Other dioceses wait till the seventh or eighth grade, while many dioceses hold confirmation in fourth and fifth grade. In the Oriental Rites of the Church, confirmation is received immediately after baptism, even in the case of infants. More and more theologians suggest that this is the most traditional approach.

The decision as to when people are to receive this sacrament depends on an understanding of what the sacrament is for. So theologians ask the question, "Just what is the sacrament of confirmation?" From the New Testament they draw almost no conclusive help.

It is practically impossible to discover in the Scriptures, or in liturgical documents of the first centuries, evidence for the existence of a separate sacrament of confirmation. The most recent official teaching authority of the Church leaves the question unanswered, and suggests only that "the rite of confirmation is to be revised, and the intimate connection which this sacrament has with the whole of Christian initiation is to be more lucidly set forth" (Constitution on the Sacred Liturgy, No. 71).

THE COUNCIL suggests what historical research, and a growing theological consensus seems to indicate. The sacrament of confirmation is essentially a part of the sacramental process of initiation into the Christian community, a confirmation of the gift of the Spirit received in baptism and a final preparation for the sacrament of the Eucharist. The sequence of baptism-confirmation-Eucharist seems to be the important factor. This sequence has always been followed by all the Eastern Churches, and was the practice in the West until the Middle

Ages.

The shift in practice began in the medieval West because of the dying out of adult baptism and the catechumenate. The change was also necessitated by restricting the administration of this sacrament exclusively to the bishop, who, as population increased, could not be at every baptism to administer confirmation.

These practices gradually affected the theology, so that emphasis was now placed on themes such as "Christian maturity," "becoming a soldier of Christ," "courage," — themes that are secondary to the main focus of confirmation as the transition event between baptism and the Eucharist in the process of Christian initiation. This understanding of the Sacrament of Confirmation as a sacrament of Christian maturity has little basis in the Scriptures or the earlier twelve centuries of the Church's tradition and practice.

Today there is no unified practice regarding confirmation, nor is there a complete consensus among hierarchy and theologians as to the real meaning of this sacrament. Some feel that confirmation is the sacrament of "coming of age," similar to the Jewish bar-mitzvah. Such an understanding follows the theology developed in the Middle Ages, and would suggest postponing the sacrament until a person is able to make a fully mature commitment.

OTHERS, and this seems to be the growing and most traditional trend, view confirmation as an integral part of the initiation rites into the Christian community, signifying the fullness of the gift of the Holy Spirit. They would urge that confirmation be received just after baptism and just before communion, even in the case of infants.

Only further theological development and pastoral experimentation under the guidance of the bishops will gradually resolve the contemporary questions. In the meantime, the very question can help us realize how much we adult Catholics need to deepen and enrich our understanding of the "simple" definitions learned in childhood.

DISCUSSION QUESTIONS:

1. In your own words, what do you understand by the word "sacrament?"
2. What are the advantages and disadvantages of delaying the sacrament of Confirmation until late adolescence?



Whether a person answers the question "What is Confirmation?" in the traditional role manner or otherwise, he is still called at any age, in the Sacrament of Confirmation, to "Meet Jesus," in a special way.

Divine Grace: Source of Christian life and leadership

By FATHER WALTER M. ABBOTT, S.J.

Very early in the Second Letter to the Corinthians, Paul goes on the defensive (2:14-15). Apparently some in Corinth or visitors from outside had accused him of giving too much importance to his own words and actions. They seem to have had in mind especially Paul's letters. The severe letter mentioned in this epistle (2:2-4), which Paul wrote "with many tears" and which has been lost to us, was perhaps what chiefly generated the charge against Paul.

Paul deals vigorously with the charge. Along the way he momentarily takes the offensive by indicting some for handling God's message "as it were cheap merchandise" (2:17). He stresses that it is God who has been at work in him.

LOOK AT the beautiful sentences in 3:2-3, where Paul says the Corinthian Christians are like a letter written on his heart and theirs for everyone to know and read. He adds, "It is clear that Christ himself wrote this letter and sent it by us." Paul means, as he proceeds to say in 3:5-6, that the grace of Jesus Christ has made Christians of the Corinthians, and whatever virtue they manifest is from Jesus. Therefore, since he was instrumental in the bringing of that grace, Paul can point to the Christians of Corinth as proof that God used him "to make Christ known to all men." (2:14).

That section, 3:4-6, has been used from early Christian times as a source for the doctrine of the necessity of grace for every

salutary act. Such use is an example of "a fortiori" argumentation. The text, taken by itself, says that Paul needed divine grace to do what he did. The argument, therefore, is that if Paul, inspired writer and saint, needed divine grace for what he did, all other Christians need grace for what they do. I think you will agree there is a presumption in the argumentation that all the rest of us are "lesser" Christians than Paul. It doesn't

in the hearts of the Corinthians the beliefs and practices which, for all who see them, are a letter of Christ. And, Paul adds, that letter proclaims he is Christ's envoy.

The mention of stone tablets reminds Paul of the law given to Moses, or perhaps it was the other way around, that he was already thinking of the law and a point he was going to make about it, and therefore he

the Spirit" (3:6). Because the very spirit of God is given to Christians, his love or charity is poured forth in our hearts, and that love is fulfillment of the Law.

NOW, with this background, read again Chapter 4 of this letter. It is a beautiful description of Paul's service and his conduct in the spreading of the word of God. Notice how the work is ultimately to lead to eternal life for the Corinthians and for all other Christians with the Lord Jesus (4:14). More proximately, the work leads to increase in prayers of thanksgiving, which Paul considered so important: "As God's grace reaches more and more people, they will offer more prayers of thanksgiving, to the glory of God" (4:15).

Now, please go back and read the sentence just before Chapter 4, the last one in Chapter 3. It teaches that the Christian surpasses Moses because he constantly mirrors the glory of Christ, who is God. The Christian is transformed daily by infused graces and love; he is under the influence of a living spirit and not of a dead letter. Christ is the living Spirit working in Paul's soul and in the soul of every Christian. The source of Christian life and leadership is the grace of Christ and, indeed, Christ himself.

DISCUSSION QUESTIONS:

1. How did Paul explain to the Corinthians that grace was important?
2. How would you explain to a non-believer the fact that Christ is the source of Christian life and leadership?

Scripture in the life of the Church today

bother me. I'M quite ready to agree. I suspect that most of you will, too.

From early Christian times that sentence in 3:3 has been taken as indicating how we can think about the activity of the Holy Trinity: "It is clear that Christ himself wrote this letter and sent it by us. It is written not with ink on stone tablets, but on human hearts, with the Spirit of the living God. In other words, the living God, that is, the Father, has sent the Holy Spirit to write

used the phrase about stone tablets. At any rate, Paul proceeds to give what might be called a summary of the letter to the Galatians in 3:6-18. He says that the Old Testament told the people of God what to do but didn't give them the strength to do it. In fact the Old Law was the occasion of sin and spiritual death and condemnation as a result of the fact that it didn't give grace to avoid what it prohibited. The New Testament, Paul teaches, "consists not of a written law but of

KNOW YOUR FAITH

How well have the changes in liturgy been received?

By FATHER JOSEPH M. CHAMPLIN

How well have the laity received those revised rites for Mass, baptism and marriage introduced in most dioceses of our country on last Palm Sunday? It is a bit premature to judge, but a swift survey taken in August by the Federation of Diocesan Liturgical Commissions points to rather widespread and positive acceptance of them.

Chairmen and secretaries in these official worship units were asked to indicate whether the laity had received each innovation "very well, well, indifferently (or) poorly." A relatively large proportion of dioceses responded — 113 — and none marked "poorly" after the Order of Mass, lectionary, baptism or marriage. A few (7 to 18 on various points) noted an indifferent reaction, but heavy majorities felt that lay people in their areas had accepted the renewed services either "very well" or at least "well."

I ANTICIPATED less happy results for the sign of peace. The Federation's sampling confirmed my own personal suspicion, a judgment based on surface impressions gleaned around Washington and in other sections of the country. Its statistics on the gesture of peace: Very well-3; Well-29; Indifferently-45; Poorly-30.

This survey also sought information on various operational aspects of the diocesan liturgical commission. The tabulated response chart thus reveals data on such items as the number of full-time or specially trained personnel in each committee, actual and desired budgets, membership, terms of office, and educational materials produced.

These results have been published as part of a 32-page pamphlet, "The Diocesan Liturgical Commission — Documentation, Proposed Goals, and Present Projects" (USCC Publications Office, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005, \$.60 per copy, quantity discounts available). The booklet, prepared for use of

the Bishops' Committee on the Liturgy and Diocesan Liturgical Commissions describes national liturgy agencies, quotes Church documents pertaining to worship, then outlines the advisory role and educational function of diocesan worship committees. It includes sample by-laws and an extensive index.

A section, "Projects of Certain Commissions," summarizes 19 local catechetical programs — typical efforts which undoubtedly paved the path for this generally smooth initiation of recent liturgical changes. For example:

- the four liturgical commissions in Missouri have joined forces to produce a Missouri Catholic Hymnal and to sponsor an annual Liturgical Congress;

- Sacramento's committee, with the help of professional speech consultants, developed a check-off sheet of criteria for commentators and lectors;

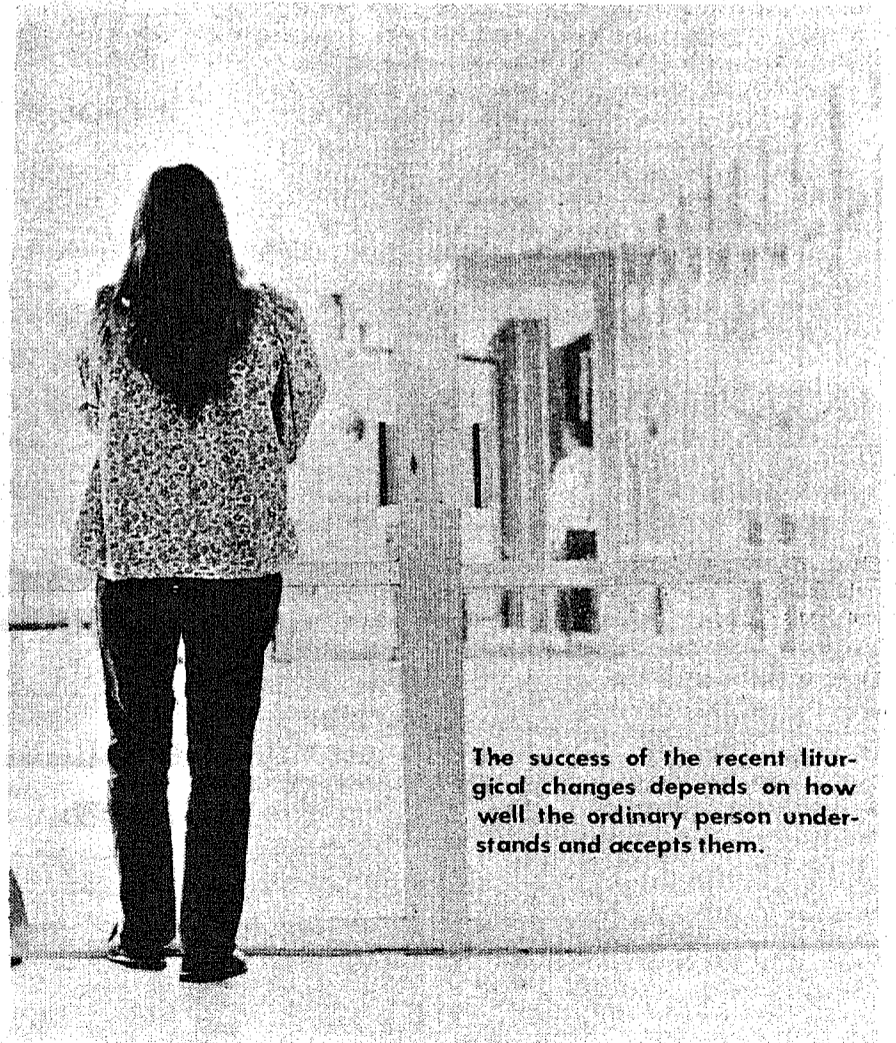
- directives on art and architecture from the Wilmington and Albany dioceses represent the latest, most imaginative ones issued by commissions;

- in Houston, the official worship agency produced a five-lesson plan on the liturgy for fifth grade children (suitable in other grades with a few adaptations);

- the Atlanta commission has organized small (about 12 priests per session), all-day training courses for the clergy on the proper manner of celebrating. Using the Protestant television center and trained communication specialists for these programs, the committee feels this \$350 per day expenditure is the best investment in liturgical education made since it was founded.

DISCUSSION QUESTIONS:

1. How well have United States Catholics been receiving recent changes in the liturgy?
2. What are some of the projects dioceses are sponsoring to encourage acceptance of liturgical changes?



The success of the recent liturgical changes depends on how well the ordinary person understands and accepts them.

How well do you really "Know Your Faith?"
The religion series that appears on these pages is designed to update young and old on developments in the Church in light of Vatican Council II. The articles are designed to relate the treasury of dogma and ancient tradition to the Church of 1971.

This week, the Voice begins its second year of publishing this unique series as a service to its readers.

"The Sacraments" is the subject of articles that will appear in coming weeks.

If you haven't been a regular reader, why don't you start today.

Costly 'fixes' force addicts into crime



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

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

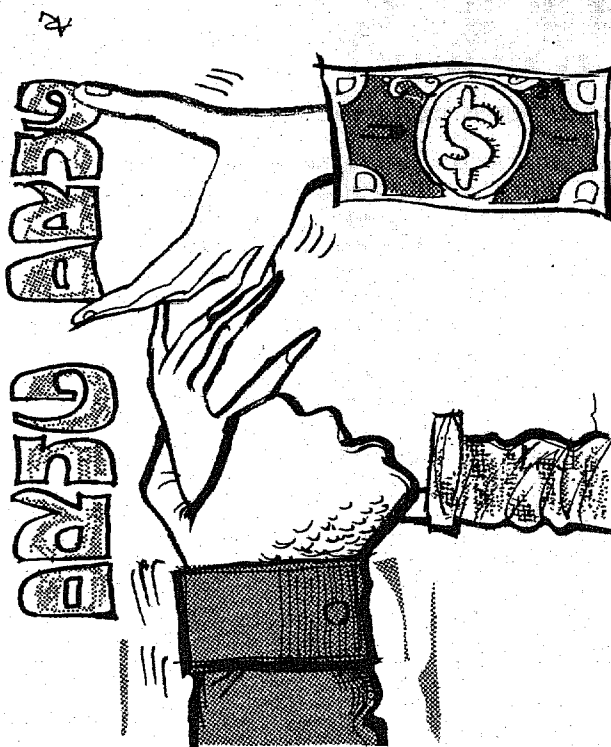
By DR. BEN J. SHEPPARD

Narcotic dependents, as I pointed out a couple of articles back, are users who, sometimes in desperation, because of the high cost of drugs, turn to crime to support their habit.

Usually, they are subjects of a two-pronged attack. One, from the criminal world and the rackets, the other from the police because they fear being jailed without access to drugs. Narcotic dependents often become "stool pigeons" who would turn-in their own grandmother to reduce charges against them.

Marked before with heavy stigmas, now, with the help of educational publicity and drug-knowledgeable policemen, drug dependents are being treated as sick people.

Yet not all addicts fall into the "can't-afford-to-buy" group of drug users. Many members of the "square society" have access to drugs — some of these are professionals, such as doctors, nurses, pharmacists, to name but a few. Although the drug users among these are technically criminals, they



have the means and the money to support their habit. Unless these persons who have open access to drugs become grossly greedy and misuse the order forms and prescription blanks, they rarely get in trouble with the law.

WHAT ABOUT the barbituate and amphetamine user in our culture?

With the passing of the Harrison Act, which made many drugs illegal, for the first time in the U.S. a group of people was evolved with one thing in common — the need for an opiate.

Because this group couldn't secure drugs through legal means, they would go to almost any length to protect their access to narcotics. The protection of their "connection" ended when they were faced with being arrested, or in their jargon, "busted" without access to drugs and had the chance to reduce their charges by exchanging information with the police.

Some experimented in crime, learning various "techniques" so they could make money.

As an example, recently my own medical office was burglarized. A mason brick was used to break the glass to reach the locks of the door. There was glass strewn all over the carpet and the steps. The door between the waiting room and the offices was opened with a crow bar, where a professional criminal would have used a nailfile.

MANY refined instruments were taken from the learning-disability clinic on the premises. Because of the rare use and need for these instruments, they were probably destroyed because the thief couldn't find a market for them.

The whole break-in was entirely pointless because I never leave any drugs in my medical office. The unprofessional use of a brick to break-in when they could have used a file goes to show that the great majority of addicts reach the drug subculture with no real criminal skills.

Most of them came from the "square world" and their need for drugs binds them closer with fellow addicts in hopes of finding an easier way to procure drugs.

They will rob each other of anything they can, from cigarettes to the "works," in an effort to get a good drug connection. They'll turn in their friends for the slightest benefit they can receive from law enforcement.

Most of their crimes are against property, not people. But their biggest crime is against themselves.

Thursday is feast of youthful saint

By JOHN J. WARD

In this modern day and age of rapidly declining moral values, especially among the younger generation, it would seem appropriate to recall the life and virtues of a youthful saint whose feast is observed by the Church on Thursday of next week, Jan. 21.

She is St. Agnes, who was only 13 years old when she suffered martyrdom for the Faith in Rome in the year 303, during the bloody persecution of Diocletian.

A beautiful and wealthy child, Agnes had consecrated her virginity to God at an early age. When only 12 years of age, she was called upon to prove her love for God and her hatred of sin.

Rome's young noblemen had vied with one another to win her hand in marriage but finding her resolution unassailable, they accused her to the Governor of being — of all things — a "Christian."

Ignoring the alluring promises of the judge, Agnes states repeatedly that she could have no other spouse than Jesus Christ.

The Governor then made use of threats, but Agnes remained firmly courageous, even desiring the rack and death. With a cheerful, fearless countenance, she surveyed the cruel executioners.

She was then dragged before the idols and commanded to offer incense. St. Ambrose has testified that she "could by no means be compelled to move her hand, except to make the Sign of the Cross."

When the Governor saw his efforts were to no avail, he said he would send Agnes to a house of ill repute, but she answered:

"You may stain your sword with my blood, but you will never be able to profane my body, consecrated to Christ."

The Governor was so incensed that he ordered her to be led there immediately.

Her Divine Spouse then showed by a miracle the value He sets upon virginity.

A shameless youth attempted to approach the child, and in an instant, a flash like lightning from Heaven struck him blind and he fell to the ground. His terrified companions raised him up and carried him to St. Agnes, who was at a distance singing hymns of praise to Christ, her protector. Through her prayer, the youth's sight was restored.

The Governor, exasperated at seeing himself outwitted by one so young, condemned St. Agnes to be beheaded. The executioner tried to get her to relent, but instead she said a short prayer, bowed her neck to adore God, as the executioner with a trembling hand cut off her head at one stroke.

The spectators wept at seeing one so young and fearless in face of death.

St. Agnes' body was buried near the Nomentan Road, a short distance from Rome. During the reign of Constantine the Great, a church was erected over the spot, which Pope Honorius repaired in the 7th Century.

Boy's school benefit

FT. LAUDERDALE — Mary Help of Christians School for Boys in Tampa will benefit from the Founder's Day Luncheon of Don Bosco Guild slated for 12:30 p.m., Saturday, Jan. 23, at the Galt Ocean Mile Hotel, here.

THE school is staffed by the Salesian Fathers and Brothers of Don Bosco. Now in its 42nd year of operation, the school has grown from

one building to a campus of 170 acres, with many buildings, shops, science labs and a chapel dedicated to Mary Help of Christians.

While the majority of the 160 resident boys come from the St. Petersburg-Tampa area, about one-third are from Dade, Broward and Palm Beach counties.

Reservations for the luncheon may be made by calling 583-5773.

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Applications being accepted from transferring students

Applications are being accepted by Archdiocese of Miami High Schools from eighth grade Catholic students currently enrolled in public schools.

Those desiring to enter a Catholic high school in the Fall may fill out applications at their parish rectories no later than Jan. 25. Entrance exams are scheduled to be held at the schools on Saturday, March 6.

Assumption Academy, Miami; Rosarian Academy, West Palm Beach; and Sacred Heart, Carrollton, Coconut Grove, are not participants in the Archdiocesan cooperative entrance exams. Students interested in enrolling at these schools should contact the schools directly regarding entrance examinations.

Girl stars in activities

Representing Msgr. Pace high school as a member of Who's Who among Catholic High School Seniors is 17-year-old Joyce Marie Stachura.

Ranking high scholastically among Pace seniors, Joyce, a member of Our Lady of Lakes parish, is president of the Forensics Club and a member of the Science club and Inter-club Council. Active in drama, she was leading lady in the recent school drama, "Flowers For Algeron."

Planning to pursue a teaching career in secondary education, either in Math or science, she is also active in dancing and has won talent contest trophies at Pace.

She has volunteered to teach dancing to Girl Scouts at Day Camp sessions at



JOYCE STACHURA

Camp Greynolds.

Joyce is the daughter of Mr. and Mrs. John F. Stachura, Hialeah.

District winners named in contest

District winners in the "Voice of Democracy" contest, sponsored annually by the Veterans of Foreign Wars and their Auxiliary, have been announced.

A Miami Springs High School youth, David Jones, placed first. Second place honors were awarded to Michael Miciak of St. John Vianney Seminary. Lisa Zoravich of Notre Dame Academy won third place. Charles Gomez of Hialeah High School placed fourth.

Bake sale

A bake sale, sponsored by St. John Fisher parish CYO, will be held Sunday, Jan. 17, after all the Masses.

Miami girl places third in contest

A Miami youth, 18-year-old Diane Berry, placed third in the national CYO contest for the Outstanding Catholic Youth of the Year award.

Mary Louis Morrell of St. Louis, Mo., was selected as the winner in the youth contest. David Pesqueira of Tucson, Ariz., placed second.

In the adult division of the contest, Doug Scott of Indianapolis won the Outstanding Catholic Young Adult of the Year award. The second and third place winners in the adult section were Sharon Fohl of Buffalo, N.Y., and Leonard Honacki of Garfield Heights, Ohio.

'Open house' at academy

All eighth grade students and their parents have been invited to an open house at Madonna Academy, Sunday, Jan. 17, from 2 to 4 p.m.

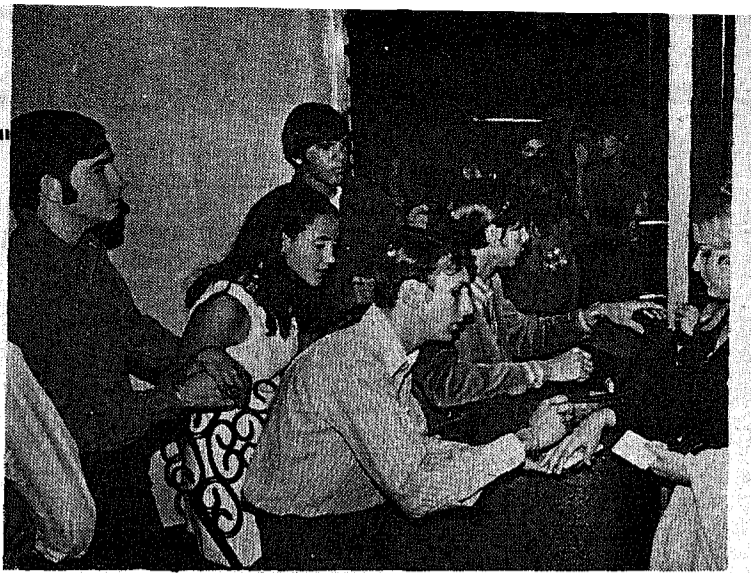
The program will be divided into two sessions. The first will be a tour given by the Student Council, from 1 to 2 p.m. A panel, consisting of the school principal, Sister Doris Ann and a group of club presidents will discuss the curriculum and extra-curricular activities at the school during the second half of the program.

A question and answer period will follow the panel.

Mini studies

Mini-courses, concentrating on Jewish and Cuban history and black culture, will begin Jan. 19 at Notre Dame Academy under the supervision of the social studies department.

Teachers who are experts in particular fields have been engaged for the project, including Dr. James Batal of the Arab Information Center.



"CLUB JUVENTUDES," an organization for Spanish-speaking youth of the Miami area, held a dance at Dinner Key Auditorium recently. The group, under the direction of Father Ernesto Garcia Rubio, meets at St. Brendan parish regularly for other social and cultural events and religious instruction.

THE NOW SET

Calling kids and canines

Calling all canines and kids! The Dade County Youth Fair Dog Show is set for Saturday and Sunday at the Youth Fair Grounds.

Entries are being taken in handling, grooming classes, plus special feature events, such as "longest tail" and "prettiest mutt."

Dogs can be signed up the morning of the show between 9 and 10 a.m.

The Miami police dogs will perform on Saturday and the Chuck Zink Doberman Drill Team will appear on the Sunday show.

Student listed in 'Who's Who'

A Lighthouse Point youth, James D. Anderson is studying for a Bachelor's degree from Belmont Abbey College in Belmont, N.C., in May.

Majoring in political science, Anderson is listed in Who's Who in American Colleges and Universities, served as vice-president of the College's student government and was member of the student legislature.

A graduate of Beachwood High School, he is the son of Mr. and Mrs. J.D. Donald Anderson.

Skating party

Hialeah Roller Rink will be the scene of a skating party slated for Sunday night by St. Monica's CYO. The party will be held from 7 to 10 p.m.

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Curley and Pace will clash tonight

The third chapter in what is developing into one of the hottest rivalries in the archdiocese comes up tonight as Archbishop Curley High invades the North Miami Beach Auditorium to take on Msgr. Pace High.

It's a battle of the two Catholic schools from the north side of Miami's Dade County and it's become a duel of fierce competitors.

Curley, long a Class AA power but now competing in Class A, has produced some of the area's top basketball teams over the past 10 years. Pace, a relative newcomer to the sports scene, has always been good in basketball and highly respected in Class A circles.

IT'S also a study in contrast, as veteran coach Phil Petta of Curley has stressed the defensive game in late years while Mike McDonough

of Pace likes the running game.

The teams have met twice already this season, splitting even in their two games. However, Pace's win came as a regular South Atlantic Conference contest, the only league game that Curley has lost, while the Knights' victory came in the third-place game of the Carol City Holiday meet.

Pace has been getting its big scoring from 6-1 Wayne Keen, with a 25.1 average with the 5-6 Pete Hertler as the floor general and No. 2 scorer at 13.5.

Curley lacks the big punch with Ted Hamiter the top man at 13.0 but there's good balance. Pat Sladkey, Tom Baker and Mike Thomas have all come through with big games to help the scoring effort.

CURLEY climbed to a 3-1 SAC record last week with a

SPORTS

By JACK HOUGHTLING

56-43 decision over Cardinal Gibbons, with Hamiter leading the way with 16 points, and then crushed LaSalle, 83-32, as Thomas topped the scoring with 18 points.

Pace lost to Chaminade last Saturday in a bitterly fought battle, 74-59, for its first SAC loss. It was the first SAC start of the season for Chaminade and leaves them

with the only perfect mark in the league and 6-5 for the season.

Up in Palm Beach County, Cardinal Newman took it on the chin twice in important Suncoast Conference West Division games, losing to Martin County, 87-51, the 11th ranked team in the state, and 89-79 to North Shore. The losses dropped the Crusaders to a 6-4 mark for the year.

The 6-4 Jim Stewart continues as the Newman leader in both scoring and rebounding, averaging 16 points a game and 13 in rebounds. Backing him have been Jim Bambrick with 14 ppg. and

Dillon Key with 12 ppg.

The Crusaders are 4-2 in league competition and must still be considered a top contender in Class A for the state playoffs, competing in District 15 with Chaminade, Boca Raton and Cardinal Gibbons.

St. Patrick's enjoyed last week immensely as the Shamrocks won their first two games of the season, taking Ransom, 63-32, and Miami Christian, 65-59. Scott Simmons was again the scoring leader for the Shamrocks, getting 27 against Ransom and 15 against Miami Christian for a 17.7 average for the season.

Weekend of champs

A rally will highlight the "Weekend of Champions," Jan. 13-16, sponsored by the Fellowship of Christian Athletes. The rally is slated for Saturday afternoon at 1 p.m., Jan. 16, at the stadium on the Miami-Dade, North, campus.

Over 100 professional and college athletes will be on hand, including Bart Starr, Joe Theismann, Boog Powell and Tim Foley. Archdiocesan CYOers are participating.

The weekend affair is being held in conjunction with the Super Bowl contest.

Arts, crafts show on tap

KEY BISCAYNE — An arts and crafts show sponsored by the Youth Association of Key Biscayne will be held Jan. 30 and 31 on the grounds of St. Agnes Church, Harbor Drive.

Cooperating in the seventh annual show, where art work will be shown and sold are St. Agnes Church,

Community Church and St. Christopher Episcopal Church.

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

Those wishing to register for the show should call Stephan Smith at 361-1760 or send an application by mail to Y.A.K., 101 Harbor Drive.

Biscayne basketeers gaining their bounce

The Biscayne College Bobcats return home this weekend and it looks like Coach Ken Stibler's basketball team is finally beginning to roll.

The Bobcats won the last two games of their four-game road trip to New Jersey and New York to bring their season's record to 5-6. But, most importantly, the Bobcats are looking healthy and playing the type of ball that Stibler had predicted.

WITH 5-11 Keith Finley back in the lineup after missing the early season play, the Bobcats have been able to go with their prime asset, speed, and play a pressing game on offense.

The balance of the team was shown in the two victories, coming after two losses in the first half of the trip, as a full-court press paved the way for their 71-59 win over

Fairleigh Dickinson and 68-64 decision over Iona.

Against Fairleigh Dickinson, it was Johnny Gay with 21 points and Bob Cook and Rich Haas with 16 each. Haas, incidentally, was 12-for-12 in free throws as the Bobcats dropped in 33 free throw to the opposition's nine to account for the winning margin.

IN the game against Iona, it was Finley and Jim McCloud who did the damage, Finley collecting 23 points and McCloud 15.

Stibler is hopeful of a late-season surge by his team to gain a possible post-season NCAA College Division tournament bid. Three of the Bobcats' losses have been to majors Jacksonville, Florida State and Seton Hall, but, unfortunately, all three losses are taken into consideration by the NCAA tournament committee.

Basketball scores

Epiphany	33	St. Isidro	67
St. John Vianney	27	Nativity	65
Christ the King	42	Annunciation	60
St. Brendan	29	St. James	20
Sacred Heart	63	St. Rose	38
Holy Rosary	30	St. Vincent de Paul	34
St. Louis	58	Young Adults	
St. Catherine of Siena	11		
St. Timothy	58	St. Bartholomew	75
Boystown	24	Annunciation	64
St. Gregory	58	Holy Redeemer	59
St. Charles Borromeo	54	St. John Vianney	45
St. Stephen	53	St. Monica	66
St. Bartholomew	51	St. James	53

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Confession stays, study under way

Continued from page 9
side Mass is an experiment in which persons gather for a group examination of conscience led by a priest and hear a meditation on the meaning of penance. After individual confession and absolution, the group is then granted general absolution as a parting gesture.

Some Catholics are confused by the "double absolution." Others are angered by an inclination of some priests to minimize the need of individual confession.

Alarmed by this, Rome could very well be preparing a reminder that individual confession of serious sins is still mandatory.

Allesandrini told newsmen, according to some press reports, that missionary bishops have petitioned the Pope to simplify confession because priests are so scarce in remote areas.

Vatican sources said one way to help them out could be an enlargement of the permission that Pope Pius XII granted in March 1944, during wartime, when he said that priests in certain circumstances could forgive penitents as a group without having to hear the confession

of each individual. Pius XII was referring to a Church law which says absolution is not to be deferred or denied if the penitent is sincerely contrite. The 1944 papal commentary spoke of soldiers going into battle and civilians in danger of attack. It also spoke of persons not in danger of death but who could not confess individually and would be denied the opportunity to do so for a long time.

Missionary priests and military chaplains have the authority to substitute a general absolution in those cases, with the understanding that the penitent will mention any mortal sins the next time he confesses individually.

Church law dating from the 16th-century Council of Trent obliges Catholics to confess all serious, or mortal, sins to a priest — a practice

that will continue. As for "internal forum" or conscience-type matters, the review is expected to look into the question of how much can be left to the prudent judgment of the absolving priest and the confessing individual.

Severe Church penalties are now levelled against any Catholic obtaining an abortion and any and all Catholics who cooperate in it. With many nations recently enacting permissive abortion laws, the case of a nurse's

aide who assisted in even a remote way in order to keep her job could be a situation for the Vatican to study.

The Church will continue to regard abortion as grievously sinful and will not suddenly start saying that abortions are not wrong. But a rethinking of the penalties imposed in former times on those who face a modern moral dilemma almost daily could be in order.

Another modern moral problem so commonplace these days as to require re-

study is the so-called "bad marriage" — one that is not considered valid by Catholicism because the couple was not married before a priest. Present Church law has the effect of denying such persons the sacraments of penance and communion, among other things.

New mixed marriage legislation issued by the Church late in 1970 allows Catholics henceforth to marry, in certain circumstances and with the local bishop's permission, in a civil ceremony or before a non-

Catholic clergyman. But many such marriages existing before the new mixed marriage rules must be straightened out.

Church lawyers, or canonists, have been suggesting for some time that penalties against such persons be abolished in the external forum, the penal books. It would be more the confessor's responsibility to judge, in the internal forum of the private confessional, who is or is not eligible for absolution and subsequent reception of communion.

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INSTRUMENTS OF PEACE

More than a mood or emotion . . . more than a virtue or ideal . . . **PEACE** is a disposition affecting the whole person. The **INSTRUMENTS** of Peace are you and me . . . and we can use, abuse, or refuse that instrument for better or worse.

Three people — three "instruments of peace" come to mind when I think about the missions and work and pray each day for the dedicated missionaries serving the world's mission-poor. Three Teachers of Peace speak to me as I realize more and more the "instrumental" role each one of us plays in this great work of missions.

First, our Holy Father, called by many the Pilgrim Pope, the Pope of Peace. And rightly so, for underlying every prayer, address, encyclical letter, and pilgrimage or reception is his plea for peace.

If Christ is speaking to our world today, certainly speaks through the voice of His Church. And how aroused to action we should become by the prophetic words of His Church's Pilgrim Pope: "We turn to all men of good will who believe that the way to peace lies in the area of development."

This "Human Development" is the heart and backbone of the Missions. Our devotion to the missions — our spiritual and financial support — is truly one personal means to be an instrument for world peace.

The second person who can teach us the meaning of peace and the meaning of the missions is St. Francis of Assisi. His Prayer for Peace should be our daily Mission Prayer . . . "Lord, make me an instrument of your peace . . . where there is hatred let me sow love . . . injury — pardon . . . despair — hope . . ."

It is in this fully human dimension that the Society for the Propagation of the Faith is an instrument of peace and your means to share in this mission of peace. An impossible task? An unattainable ideal? Not for a man of faith, which brings me to the third person.

This person is Himself the Giver and Source of Peace . . . the Living Presence of Peace . . . The Prince of Peace . . . Our Divine Lord. He speaks to each one of us today in the Gospel and teaches us what it means to share in the very life of God — to be His People, even more, His Sons: "Happy are the Peacemakers, they shall be called the Sons of God!"

Our is a catholic — universal — faith that embraces the whole family of man. We are a part of everyman's joy and sorrow. It is our family that is poor, hungry, sick, and needful. It is not the world crying out for peace — it is our brother and sister.

Only our faith enables us to see people-need-peace through the eyes of Christ. And only each one of us can give and live that love which makes us Sons of God — peacemakers for Christ! Support Christ's missionaries bringing service . . . salvation . . . and peace to our world today. Become Family Peacemakers for Christ by joining the Society for the Propagation of the Faith (\$6.00 for Yearly Family Membership — \$100.00 for Perpetual Family Membership) this month in your parish or enclose your enrollment or an extra special sacrifice with this column today. Please be an instrument of peace.

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

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CITY STATE ZIP.....

A los 105 años, Herminia Cape es la exiliada más vieja

Texto, Foto, Gustavo Pena Monte

Ciento treinta y tres ancianos bajo un mismo techo suman más de diez mil años de memorias y recuerdos, memorias y recuerdos que podrían llenar muchos libros de historia... y hasta algún relato de amor.

Esa es "Villa María", un flamante edificio de modernas líneas arquitectónicas que se levanta en la Calle 125 de North Miami.

Al verlo, el transeunte que cruza ocasionalmente frente a él no puede imaginar que, en su interior, quizás se esté conversando sobre los recuerdos de un paseo en quítrín por la Alameda de Paula, o sobre una zarzuela en el Teatro Tacón, de La Habana, a la caída del siglo pasado, tan distante en el tiempo y el espacio.

SIN EMBARGO, un buen número de ancianos cubanos, que en el ocaso de sus vidas han tenido que emigrar a estas playas, han encontrado en Villa María el hogar acogedor, donde se les atiende amorosamente, y donde, cuando se reúnen, tienen oportunidad de hablar de sus recuerdos en los buenos tiempos de ayer. Algunos huéspedes hasta han aprendido su poco de inglés, para contarle a las amigas americanas lo bella que era la Habana romántica del pasado.

Herminia Cape Viuda de Martínez es una de esas huéspedes de Villa María. La de mayor edad en toda la casa, probablemente la de Mayor edad en todo Miami, y al parecer, la exiliada cubana más anciana. El mes pasado cumplió 105 años de edad.

A los 105 años, Herminia conserva su mente con una memoria que asombra. Mujer de una cultura vastísima, habla con la misma facilidad español, inglés y francés y pasa de uno a otro idioma dependiendo con quién habla.

"Cuanto quisiera yo que me trajeran una

pizarra," — insiste ella optimista —. Con una pizarra yo les podría enseñar aquí mismo español y francés. No les puedo enseñar geografía porque la geografía cambia mucho, usted sabe, y yo no conozco ninguna de esas nuevas naciones que hay ahora."

Una mujer que ha viajado mucho, asombra con las memorias de sus viajes a distintas partes del mundo. Los recuerdos de su difunto esposo, médico, del que cuenta anécdotas cuando atendió a los heridos de las tropas de Estados Unidos en la guerra Hispano-Americana en territorio de Cuba.

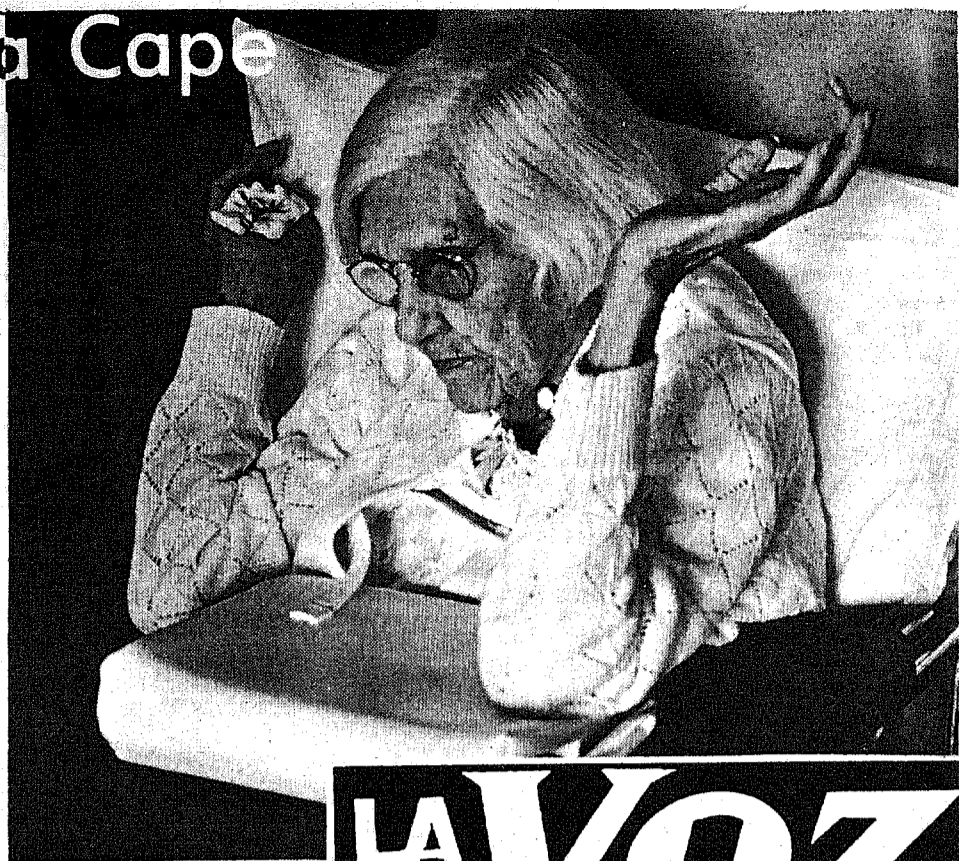
"UNA HISTORIA DE AMOR"

"Love Story" es el título de una nueva película que ha conmovido a miles de espectadores por su enternecedora historia de amor entre una joven pareja.

Pero las enternecedoras historias de amor no se producen sólo en los años mozos.

A LOS OCHENTA años, Elisa Campos ha perdido sus facultades mentales aquejada por una aguda arteriosclerosis. Su esposo, César Campos, dos años más joven, se conserva saludable física y mentalmente. Vive en una habitación de un hotel del "Downtown" y raro es el día que no toma su ómnibus y hace el largo recorrido hasta North Miami, para allí pasarse cuatro o cinco horas con el amor de su vida.

"Me siento muy sólo si no la vengo a ver," dice Campos. Y allí cuentan las enfermeras, se pasa las horas conversándole, acariciándole, peinándole su pelo, llevándole a cortos paseos, empujando en su silla de ruedas. "Que bendición esta casa. Qué bien la tratan y como la atienden, uno se va tranquilo para la casa cuando sabe que ella queda en tan buenas manos..."



A los 105 años, Doña Herminia Cape de Martínez es la refugiada cubana de mayor edad. En Villa María, relata ella sus memorias.

LA VOZ

Suplemento en Español de **VOICE**

Urgente necesidad de hogares para ancianos

Teniendo en cuenta que la proporción de ancianos está creciendo rápidamente en toda la nación y de manera particular en el estado de la Florida, cada vez se hace más crítica y urgente la necesidad de mayores y nuevas residencias y hogares para personas de edad avanzada.

Cuando la Arquidiócesis de Miami fué establecida en 1958, solamente había un hogar católico para ancianos, la residencia Villa María, en North Miami.

ACTUALMENTE, con los

fondos donados anualmente a la Campaña ABCD, la Arquidiócesis ha podido crear nuevas instituciones especialmente habilitadas para los ancianos y las personas en edad de retiro.

Entre las nuevas adiciones figuran la Residencia St. Joseph, en Fort Lauderdale, la Residencia Lourdes, y el Pennsylvania Retirement Hotel en West Palm Beach y St. Elizabeth Gardens, en Pompano Beach.

Una sexta adición, Marian Towers, está construyéndose en este momento en Sunny Isles, contigua a la iglesia de St. Mary Magdalen, tratándose de un moderno edificio de apartamentos que proveera 220 viviendas para individuos y matrimonios que han arribado a la edad del retiro y que dependen para su subsistencia de pensiones o seguros.

Las largas listas de espera en cada uno de los hogares y programas para la atención de ancianos o para viviendas de personas retiradas, dan testimonio de la urgente necesidad de mantener y ampliar estos servicios sociales.

En los programas de viviendas, apartamentos, para individuos o parejas que han llegado a la edad de retiro, como St. Elizabeth Gardens o Marian Towers, en construcción, la persona que ha llegado a la edad de disfrutar de un merecido descanso

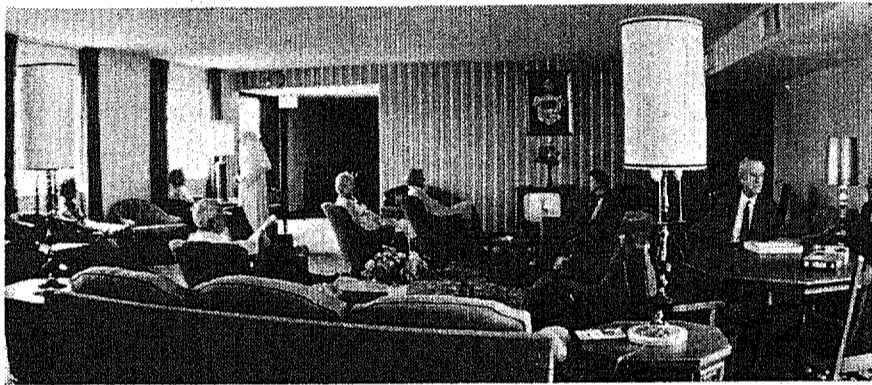
después de toda una vida de trabajo, encuentra viviendas dignas, adecuadas a sus reducidos ingresos de retirado o pensionado. Esas viviendas se encuentran en un ambiente idóneo para la persona madura, con todas las facilidades para preservar la salud mental y física del residente.

Los hogares de ancianos, como Villa María, están equipados con los más modernos equipos terapéuticos para la asistencia a los achaques de la ancianidad. Cómodos dormitorios, acogedores salones de visita, amplios jardines, personal especializado y debidamente entrenado para asistir a los ancianos.

En unos y en otros, religiosos que han consagrado su vida a Dios sirviendo a la ancianidad, velan por el bienestar espiritual y material de estas personas.

VILLA MARIA, aunque cuenta desde mayo del pasado año con un moderno y amplio edificio en el 1050 NE 125 St., aunque ha incrementado su capacidad de 42 a 210 camas, tiene todavía una interminable lista de espera.

Como un nuevo servicio, Villa María ha creado un centro de cuidado diurno, para ancianos que disfrutan de los equipos terapéuticos y las facilidades propias para su edad durante el día, mientras sus familiares se encuentran trabajando.



Television, juegos de mesa, acogedores salones, hacen mas llevaderos los años postreros a los ancianos

Exhorta Arzobispo a ayudar a "Migrants"

Mis muy amados en Cristo:

Me estoy dirigiendo hoy a ustedes en relación a un constante problema en la Arquidiócesis de Miami. Problema que cada año se hace más crítico. Me refiero al clamor de los trabajadores agrícolas empleados temporalmente. Unas treinta o cuarenta mil personas que carecen del entrenamiento o la capacitación para hacer ningún otro trabajo que no sea la recogida de frutos y vegetales, vienen al Sur de la Florida durante un período de nueve meses aproximadamente.

El pasado año, 92,000 personas dependieron total o parcialmente del trabajo agrícola para su sustento en la

Murió Consuelo Villar, madre de 4 sacerdotes

Sobre su pecho, dentro del sarcófago que guardaba sus restos mortales, Consuelo Villar de Fernández lucía las dos más altas condecoraciones que otorga la Iglesia, conferidas por el Santo Padre a aquellas personas que han prestado servicios distinguidos a la Iglesia en distintas partes del mundo.

"CONSUELO Villar entregó a la Iglesia lo que la Iglesia más necesitaba, sacerdotes. Y lo que ella más quería, sus hijos", dijo el orador sagrado que pronunció el panegírico de la desaparecida durante la liturgia funeral tenida el pasado lunes en la Iglesia de SS. Peter and Paul.

La señora Villar de Fernández, que fue sepultada en el Cementerio Católico Our Lady of Mercy el pasado lunes, día 11, era la madre de cuatro sacerdotes cubanos que actualmente ejercen su ministerio en la Arquidiócesis de Miami.

Los Padres Orlando Fernández, párroco de St.

Raymond; Nelson Fernández, coadjutor de la parroquia de Santa Mónica; Gilberto Fernández, administrador de la Misión de Nuestra Señora de la Paz y Fausto Fernández, coadjutor de la parroquia de la Inmaculada Concepción, concelebraron la misa de requiem por el alma de su fallecida madre. A ellos se unieron en la concelebración otros sacerdotes, los padres Luis Pérez, Angel Villarronga, que pronunció el sermón, Balbino Torres, Angel Vizcarra y Francisco Santana. El Padre Ignacio Morrás fue el maestro de ceremonias.

El Arzobispo Coleman F. Carroll y el Obispo John J. Fitzpatrick participaron en la misa desde el presbiterio.

PRESENTE también en el rito funeral estaban el esposo de la difunta, señor José Fernández y sus tres hijas, las señoritas Ondina y Teresita Fernández y la Hermana Lilia Fernández, de

(Continúa pag. 24)

región sur de la Florida. De esta cifra, unos cincuenta mil, o sea la mitad, eran católicos. Se espera que este año venga una cifra superior, debido a la mecanización así como a los problemas en las cosechas en el norte del país.

La Arquidiócesis de Miami, en un esfuerzo por seguir las recientes instrucciones del Santo Padre, tiene nueve parroquias y tres misiones, doce sacerdotes, nueve religiosas y numerosos voluntarios consagrados a esta labor. Su misión es crear una comunidad cristiana, a través de la educación religiosa, el cuidado de la niñez, programas de educación especial, fondos iniciales para programas de vivienda y otros programas de desarrollo de comunidades cristianas.

Estoy confiado en que ustedes reconocerán su responsabilidad personal, en palabras del Santo Padre, de "renovar el mundo y hacer cuanto la verdad, la justicia y el amor demandan". Les estoy pidiendo que respondan a esta apelación de todo corazón y con el mismo desprendimiento y generosidad que ustedes han demostrado en anteriores ocasiones.

Sinceramente en Cristo,

Coleman F. Carroll

Coleman F. Carroll
Arzobispo de Miami



Los hermanos Fausto, Orlando, Nelson y Gilberto Fernández, al centro, todos sacerdotes cubanos sirviendo actualmente en la Arquidiócesis de Miami, concelebran la misa de requiem por el alma de su fallecida madre, la señora Consuelo Villar de Fernández, en la

Iglesia de SS. Peter and Paul. Se destaca, a la derecha, el Obispo John J. Fitzpatrick, que con el Arzobispo Coleman F. Carroll y otros dignatarios eclesíasticos y representantes del clero secular y regular de la Arquidiócesis, participaron en la liturgia funeral.

El Club "Juventudes", era una necesidad de la muchachada de habla hispana que está creciendo gracias a la iniciativa de un grupo de líderes juveniles y el entusiasmo del Padre Ernesto García Rubio. En esta composición gráfica aparecen fotos de los bailes dominicales de ese club y un artículo de su presidente, José Bahamonde, exponiendo los objetivos del club.

La Juventud de Hoy

Los jóvenes de hoy vivimos en una época difícil para el desenvolvimiento de nuestra vida cristiana. Tenemos que afrontar una problemática como jamás la juventud de otros tiempos ha afrontado... drogas, terrorismo, amoralidad, guerras.

DEBIDO a esta situación, un grupo de jóvenes cristianos preocupados por la situación actual organizamos un club, el cual llamamos "JUVENTUDES", bajo la dirección espiritual y moral del Reverendo Padre Ernesto García-Rubio.

Este club tiene como fin, proporcionar al joven de hoy un ambiente sano donde su vida de fe pueda acrecentarse, con bailes, picnics, excursiones, y también proyectamos el tener ciertas obras sociales.

Todos los Domingos nos reunimos a las 6:45 p.m. en la parroquia de St. Brendan's para participar de la "Misa Guajira", y después nos reunimos en un local en el Dinner Key Restaurant que la ciudad de Miami nos

ha prestado, y pasamos un rato de alegría y de ambiente sano hasta las 11:30 p.m.

Hasta el presente tenemos unos quinientos miembros, a pesar de que muchos cientos más han llenado aplicaciones pero nuestro ideal está basado en la selección, no en la cantidad.

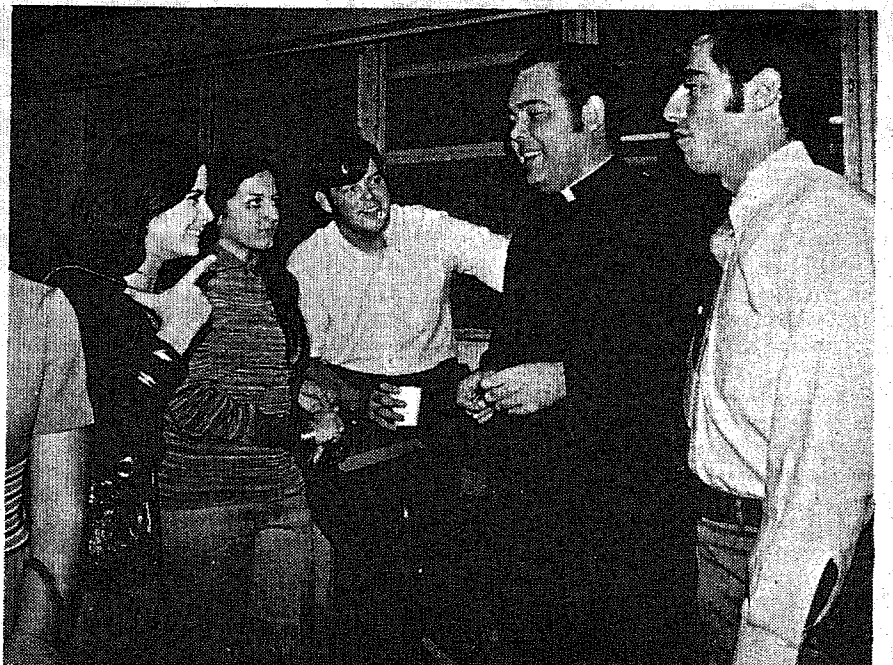
ES EL PROPOSITO de "JUVENTUDES" prevenir la degeneración juvenil, atraer a la fe aquellos que todavía no la han encontrado, especialmente por medio de nuestro ejemplo y la labor de nuestro director espiritual.

Este es un trabajo grande a realizar, pero con la ayuda de Dios, y con nuestro sacrificio pensamos y esperamos hacer cosas grandes, pues en un corto tiempo ya hemos logrado parte de la labor.

José Bahamonde
Presidente de "JUVENTUDES"



Oportunidad de sana diversión para los jóvenes de habla hispana, con el auspicio de un sacerdote y un grupo de adultos que actúan como consejeros y orientadores de la muchachada de "Juventudes"



Durante uno de los bailes dominicales del Club Juventudes, el Padre Ernesto García Rubio y José Bahamonde charlan con un grupo de miembros del club.



Un aspecto de uno de los animados bailes del Club de Juventudes

Murió Consuelo Villar

(Viene pag. 23)

la Comunidad de Esclavas del Sagrado Corazón, actualmente radicada en la república de Panamá y que vino a Miami al conocer de la enfermedad de su madre. El más joven de los ocho hijos de los esposos Fernández, Miguel, se encuentra en Bélgica, donde cursa estudios en la Pontificia Universidad de Lovaina.

Centenares de personas, miembros del clero regular y secular, amistades de la familia Fernández y particularmente feligreses de las distintas parroquias donde han ejercido los cuatro sacerdotes, desfilaron por la capilla de la Funeraria Caballero donde estuvo expuesto el cadáver, acompañaron el cortejo y participaron en la

misa de réquiem.

Nacida en Galicia, España, la señora Fernández fue muy joven a Cuba con su esposo y en La Habana constituyeron un hogar donde nacieron sus ocho hijos. Durante la persecución religiosa en Cuba en 1961, algunos de sus hijos fueron perseguidos y encarcelados. El hijo mayor, Padre Orlando Fernández, fue arrestado y expulsado del país. Los esposos Fernández sufrieron la partida al exilio de sus otros hijos, y finalmente se vieron obligados al destierro ellos mismos, llegando a Miami hace cuatro años, donde establecieron su residencia en el 1012 SW 23 Rd. Al morir, la señora Fernández contaba 70 años de edad.

AL PRONUNCIAR el panegírico, el Padre Villarronga dijo que pocas veces y en pocas personas se pueden aplicar mejor que en la difunta las palabras del Sermón de la Montaña. "Pobre de espíritu, porque vivió desprendida de las cosas materiales de la tierra, humilde, por vivir haciendo en todo la voluntad de Dios. Lloró en su vida, porque aunque entregaba gozosa sus hijos a Dios, no lo hacía sin que se le desgarrara el corazón. Perseguida por la justicia, ya que cada vez que uno de sus hijos era perseguido y escarnecido, era el corazón de la madre el que sufría y ella misma viene a morir en el destierro por ser justa."

el párroco, Padre Eugenio del Busto y los Hermanos Norberto Boiral y Emilio J. Quirós, ambos de La Salle.

Al mismo tiempo, un segundo programa con los mismos objetivos y el mismo plan de desarrollo se iniciará la semana entrante en la Cafetería de la Assumption Academy, en Brickell Avenue, funcionando los viernes 22 y 29 de enero y 5 y 12 de febrero, también en horas de la noche, a partir de las 8 p.m. en punto.

Este programa se ofrece para los matrimonios de las Parroquias de San Kieran y de San Hugo y está siendo preparado en todos sus detalles por una comisión mixta de ambas Parroquias integrada así: Sres. Florencio y María Tesano, como Moderadores, Dr. Enrique y Dora Cortiñas, Sr. Francisco y Rosita de la Cámara, Dr. Mario y Rosa Martínez, Sr. Alfredo y Mercedes Llorena, Dr. Néstor y Luz Martínez, Sra. Virginia Sánchez y Sr. Emilio y Ma. Cecilia Dirube. Junto con los Hermanos de La Salle, los asesoran la Srta. Magaly Rodríguez, Coordinadora General de San Hugo y el Sr. José P. Nickse, encargado del apostolado latino en San Kieran.

Centenares de personas, amistades de la familia Fernández y feligreses de las distintas parroquias donde han ejercido primero en Cuba, después en Estados Unidos, los cuatro sacerdotes hijos de la extinta, participaron en la liturgia funeral, por el alma de la Señora Consuelo Villar de Fernández.

Dios con los hombres

Maran Atha-Señor Nuestro, ven

Por el Padre Agustín Román

Llegamos al final de estos comentarios semanales "Dios con los hombres." El objeto de estos artículos ha sido tratar de enseñarnos a abrir el Libro Santo: la Biblia. Hemos seguido la historia de la salvación buscada agrupando los Libros por etapa.

He querido tan sólo que aprendas cómo abrir la carta del Padre de los cielos. Muchos cristianos no abren la Biblia y si la abren no la continúan porque se pierden en ese mismo jardín. Mi objetivo ha sido que no te pierdas para que camines en ella todos los días de tu vida.

EL LIBRO que te propongo esta semana para la lectura es el Apocalipsis. El último y el más difícil de comprender. Los signos aparecen en todas las páginas y es necesario comprender el mensaje que nos da el signo. La Iglesia aparece como mujer, Cristo como cordero, los justos como hombres vestido de blanco, el demonio o los que le siguen como bestias. No leas este libro sin antes leer la introducción que siempre tienen las Biblias para cada libro y especialmente las notas que se encuentran para aclarar las oscuridades. Siempre las notas son buenas para comprender el texto pero en el Apocalipsis son necesarias.

Todo el Libro nos va presentando la otra vida. El cielo aparece casi constantemente. Los temas del Reino y del Juicio dominan desde el principio hasta el fin.

Creo que el hombre está necesitando de este mensaje del Apocalipsis hoy como ayer.

EL REINO — Las promesas hechas a los patriarcas y después a Moisés anunciaban un reino. Se creyó en un momento que el reino de David que sólo era símbolo, realizaba esta promesa. El cisma, la idolatría y las separaciones después de la muerte de Salomón hizo

ver que no era así. Cuando regresaron del exilio de Babilonia pensaban que sería la hora y pronto se dieron cuenta que aun estaba lejos. Los profetas continuaban anunciando este momento final pero no llegaba.

Cristo anuncia este Reino y los Apóstoles no lo comprenden. El no los reprende sino les responde sin negar la espera del Reino futuro "No está en vuestro poder conocer el tiempo y los momentos que el Padre ha fijado en su omnipotencia". Y enseguida añade: "Pero vosotros seréis mis testigos en Jerusalén, en toda la Judea y Samaria y hasta los últimos confines de la tierra"

El Apocalipsis aclara definitivamente las palabras de Jesús en el Evangelio. La hora de la plenitud del Reino no ha llegado pero llegará (Apoc. 1, 7).

EL JUICIO — Antes del Reino vendrá el Juicio. Este Juicio aparece en cada página de los profetas con el nombre del "Día de Yave." En ese día Dios manifestará su gloria, su poder, su justicia, con tal esplendor que todos los demás días palidecerán delante de él (Sofonías 1-3, Amos 1-2, Isaías 2, 12-22, Jeremías 30, 7-11, Ezequiel 7, Joel 2,1, Zacarías 14, Malaquías 4, 1-3).

El Juicio nos abre la puerta al Reino Celestial que se encuentra en el Apocalipsis 7; 11, 15-19; 19, 21-22).

Cada página nos invita a esperar al Señor Maran Atha — Señor nuestro, ven... es el clamor de cada hombre que se encuentra en este valle de lágrimas. Suspiramos por otra cosa que no tenemos. Buscamos esto en toda nuestra vida y no lo encontramos. El Apocalipsis responde a esta inquietud nuestra. El Señor vendrá y hará justicia y nos llevará consigo y su misericordia y su gracia brillarán eternamente.



Más sobre la Base Guantánamo

ORACION DE LOS FIELES

17 de enero

CELEBRANTE: Padre Todopoderoso, en la Sagrada Eucaristía tu hijo se entrega al mundo como símbolo de su amor. Ayúdanos a recibir este sacramento con la debida devoción.

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

1. Que nuestro Arzobispo, su Auxiliar, nuestros sacerdotes, religiosos y seglares recuerden en sus oraciones a los ancianos y desamparados, oremos al Señor.

2. Que todos nosotros demos nuestro repaldo a nuestras autoridades civiles y policíacas en sus esfuerzos por controlar la criminalidad, el vicio, los narcóticos, oremos al Señor.

3. Que sepamos usar los dones y talentos que Dios nos ha dado para ser portadores de gracia y paz a este mundo, oremos al Señor.

4. Que aquellos que se encuentran disfrutando de vacaciones en nuestra comunidad encuentren el descanso y esparcimiento corporal y espiritual y retornen renovados a sus hogares, oremos al Señor.

5. Que los menos afortunados de entre nosotros reciban la asistencia necesaria para mejorar sus condiciones de vida, oremos al Señor.

6. Que aquellos que planean casarse próximamente sean bendecidos por Cristo con un matrimonio feliz, una larga vida y el amor de sus hijos, oremos al Señor.

7. Que los enfermos y agonizantes ofrezcan sus sacrificios esta semana por aquellos que han perdido su fe en sí mismos y en Dios, oremos al Señor.

CELEBRANTE: Padre, danos la gracia de ver a Cristo en el necesitado y en el pobre, en el débil y el abatido, y ayúdanos a llevar vida y esperanza a aquellos que la necesitan, por Cristo, Tu Hijo, Nuestro Señor.

PUEBLO: Amén.

Por MANOLO REYES
Cada día que pasa se producen nuevos hechos que indican que el régimen de Fidel Castro va dando pasos más agresivos cada vez.

Y hay muchos que creen que en cualquier momento podría producirse la gota que desbordaría la copa de paciencia del mundo libre. Y específicamente, las naciones que están constantemente bajo el asedio, bajo la agresión del Castro-comunismo.

POR AÑOS el régimen rojo de la Habana ha tenido un punto de odio donde convergen muchas críticas verbales del propio Fidel Castro y su minoría de secuaces.

Ese punto es la Base Naval de Estados Unidos en Guantánamo en la provincia de Oriente, en la costa me-

ridional de Cuba. Tal parece que la Base Naval de Estados Unidos — la única que tiene este país en territorio comunista — es como una espina clavada en la garganta del Castro-comunismo.

Ya una vez allí los Castro-comunistas provocaron un sangriento incidente. Pero de ahí no pasó.

Luego le cortaron el suministro de agua potable a la Base Naval de Guantánamo, la que recibía desde territorio cubano. Y el Gobierno de Estados Unidos entonces ordenó de inmediato la construcción de una planta de desalinización a un costo de millones de dólares, para que la Base se surtiera asimismo de agua potable. Cosa que también se hizo.

Cada diez de diciembre en que se conmemora un

aniversario más de la firma del Tratado entre Cuba y Estados Unidos, mediante el cual los Americanos se encuentran en Guantánamo, Fidel Castro produce ataques verbales contra ese Tratado. En la última ocasión, en diciembre de 1970, agregaron los rojos de Cuba, "que muy pronto reclamarían la Base".

EN ORIENTE, en el lugar conocido por los Mangos de Baragua, Castro ha destacado la división cincuenta que es considerada como la principal de su ejército, según informes llegados de la resistencia patriótica Cubana.

Y en las cercanías de Guantánamo, ha colocado el llamado Batallón Fronterizo, con equipos pesados especiales rodeando la Base Naval.

El lunes once de enero pudimos conocer y más tarde fue confirmado por un vocero oficial del Pentágono, que el Castro-comunismo terminó de construir tres cercas de concreto y alambre de púas y aisladas por completo el perímetro de la Base Naval de Guantánamo desde territorio Cubano.

Según el informe obtenido esas cercas en tierra empezaron a construirse hace aproximadamente un año antes. Y el lunes once de enero se terminaron.

CADA cerca tiene una altura de siete pies, en tres grandes semi-círculos, con alambres de púas.

Todo lo cual indica que Fidel Castro sigue dando cada vez, pasos más agresivos.

Dona canastilla la Casa de España

Unos cincuenta miembros de la Casa de España efectuaron una excursión al poblado agrícola de Immokalee, para entregar una canastilla, equipada desde los biberones hasta el coche de ruedas, a la niña Norma Linda, nacida el 25 de diciembre pasado.

La Casa de España decidió ofrendar una canastilla a una criatura nacida en la fiesta de la Navidad del Señor y resultó agraciada la hija de los esposos Ricardo y Eva Navarro, trabajadores agrícolas de origen mexicano.

La entrega fué hecha por el señor Arnaiz, Presidente de la Casa de España y la Señora Merche Ubeda, presidenta del Comité de Damas. Se hallaban presentes el Padre J. A. de la Calle y las Hermanitas Misioneras Guadalupanas, que prestan asistencia espiritual a esa comunidad agrícola.

En la foto, los esposos Navarro, con su pequeña hija, recibiendo la canastilla entregada por el Sr. Arnaiz y la señora Ubeda, que sostiene en sus brazos a la recién nacida.

A continuación los nombres de las señoras que han contribuido a esta ofrenda: Ony PrudHomme, Josefina Ubeda, Carmen Birt, Lina Alvarez, Gloria Blanco, Blanca Ordiales, Dolores Tizol, Aura Bosh, Jenny Angulo, Sara



Menendez, Luisa Hasmi, Elia Varela, Lidia Vazquez, Rosita Belaustegui, Noemi Cadahia, Graciela Ordiales, Hilda Arenas, Delida Fernández, Lola Arnaiz, Aid Suárez, Dora Fernández, Dr. Pilar Aviles, Antonia Gordo, Merche Ubeda.

URUGUAY: Entre crisis y tensiones vive una Iglesia en constante reflexión

Por JOEL ALEGRIA

LIMA, Perú — (NA) — El pasado 22 de noviembre, fiesta de Cristo Rey, la Conferencia Episcopal del Uruguay dió a conocer a la opinión pública el resultado de sus reflexiones sobre la crisis que atraviesa la Iglesia en su patria.

"Nuestra Iglesia en el Uruguay vive también ese momento crítico con las características propias que plantea la coyuntura que atraviesa América Latina y más concretamente la situación grave que vive nuestro país".

DESDE QUE comenzaron los Tupamaros su guerrilla urbana, la crisis uruguaya que data desde hace diez años, ha convertido al país oriental en una sociedad conflictiva y con muy poca esperanza.

"Y dentro de esa realidad se mueve la Iglesia, impactada por esa situación ambiente y también por su propia evolución vital", comenta el sacerdote Gregorio Rivero (Esquíú, Oct. 11, Buenos Aires).

Tratando de encontrar las causas de los males que padece Uruguay, Gregorio Rivero señala: el laicismo institucionalizado, el positivismo vital y el materialismo práctico de las últimas generaciones. Y a nivel eclesiástico "se debe añadir una interpretación naturalista, excesivamente antropocéntrica y temporalista".

Los obispos uruguayos constatan con dolor que la renovación de la Iglesia no es adecuadamente planteada ni comprendida por muchos cristianos. "Algunos estiman que la renovación de la Iglesia es lenta y superficial; otros, en cambio, creen que es demasiado acelerada y perturba valores con que se expresaban su fe y su vida cristiana".

Algunos quieren que la Iglesia se comprometa con el mundo, pero identificada con los ideales socio-políticos que ellos sustentan y en la forma que ellos quieren verlos realizados. Otros, en cambio, la quieren ajena y extraña a la problemática social, sin denunciar las realidades sociales que constituyen una afrenta al Evangelio."

POR LO VISTO, a los uruguayos les encanta el ocio agradable de las disquisiciones filosóficas y teológicas. "Es el nuestro — dice un escritor uruguayo — un país chico y tranquilo, dado a las disputas ociosas y a siestas largas".

En Uruguay, actualmente, no sólo se discute apasionadamente sino que se actúa también con violencia. Los Tupamaros son el testimonio vivo de una organización que no cree en la fecundidad de la paz, ni cree que se pueda lograr la justicia de no mediar la lucha armada.

"Ante esta triste realidad, los obispos tenemos la obligación de afirmar que la violencia no es cristiana ni evangélica; y resulta inconcebible que se pretenda justificar la violencia en nombre del cristianismo, que se abuse del Evangelio para justificar lo que el Evangelio expresamente reprueba".

Pero si la violencia de los revolucionarios es mala no lo es menos la violencia de las fuerzas represivas, de los que no quieren el cambio, y "a nadie le es lícito — repiten los obispos a Medellín — valerse de la posición pacífica de la Iglesia para oponerse, pasiva o activamente, a las transformaciones profundas que son necesarias... Ni hay que abusar de la paciencia de un pueblo que soporta durante

años una condición que difícilmente aceptarían quienes tienen una mayor conciencia de los derechos humanos".

PESE A TODO, existe en Uruguay, como en otros países latinoamericanos, cristianos y clérigos radicalizados, hasta se piensa que el otrora rabioso anticlericalismo de los laicistas uruguayos habría cedido su agresividad a los "clérigos iracundos".

Las tensiones entre diversos grupos de cristianos se acrecienta. Mientras unos se colocan en la vanguardia, otros quisieran "monopolizar la verdad y su expresión, el celo mal entendido por la integridad de la fe".

A las tensiones ideológicas en el seno de la Iglesia hay que sumar la heterogeneidad y la mala distribución del clero en el país. En Montevideo el clero extranjero llega hasta el 65% y en el resto del país representa el 57%; mientras que el clero diocesano es apenas el 15% en la Capital y en el interior alcanza a 28%.

Sin embargo, en medio de las crisis y tensiones, vive una Iglesia en constante reflexión sobre sí misma, atenta a sus actos y continua búsqueda de una línea de fidelidad al Evangelio.

Nos dan cuenta de este empeño las jornadas pastorales a partir de 1965, los documentos de reflexión — como el presente — y sobre todo los planes pastorales que, con todas sus limitaciones, se encaminan hacia una pastoral de conjunto.

Como consecuencia del "estado de reflexión" en que se ha colocado la Iglesia uruguaya, existe un Plan Nacional de Pastoral, se han realizado asambleas diocesanas, y particularmente la Arquidiócesis de Montevideo, con sus innumerables comunidades de base, asemeja una pequeña Holanda.

En el balance que realizaron los obispos uruguayos — setiembre de 1970 — de su pastoral de conjunto dicen: "Nos parece sumamente positivo y relevante el hecho principal de una Iglesia que se pone en marcha — a nivel nacional — en una línea de pastoral de conjunto, en conexión con las orientaciones del Concilio Vaticano II y la II Conferencia del Episcopado Latinoamericano, en Medellín".

INDUDABLEMENTE existen muchas deficiencias, lo que "sería imprudente" no reconocerlas, como la poca profundidad en la reflexión teológica, la falta de integración de sacerdotes, religiosos y laicos; los resabios de un autoritarismo clerical, la falta de obediencia responsable, y ante todo la existencia de grupos radicalizados que pretenden llevar a la Iglesia por el despeñadero, por una parte, de un "temporalismo y sociologismo que desvirtúan la misión específica de la Iglesia y del cristiano", y de otro lado, "por un individualismo y ritualismo en desacuerdo con la pastoral de conjunto".

Dejando de lado el saldo negativo de los Tupamaros con su haber de secuestros, asaltos y asesinatos, en la perspicaz mirada de Mons. Carlos Partelli, arzobispo de Montevideo, a pesar de todo "algunas veces — los Tupamaros — sirven para despertar la conciencia pública".

En lo que a la Iglesia se refiere, parece que la acción tupamaro la ha sustraído de "las largas siestas" y la mantiene despierta, a la espera de su Señor, en actitud vigilante.

Misas Dominicales En Español

- Catedral de Miami, 2 Ave. y 75 St., N.W. 12:15 p.m. y 7 p.m.
- Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.
- SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1. 7 p.m.
- St. John Bosco, Flagler y 13 Ave. - 7. 8:30 y 10 a.m., y 1. 6 y 7:30 p.m.
- St. Michael, 2933 W. Flagler - 11:15 a.m., 7:15
- Gesu, 118 N.E. 2 St., 6 p.m.
- St. Kieran, (Assumption Academy) 1517 Brickell Ave. 12:15 p.m. y 7 p.m.
- St. Hugh, Royal Rd. y Main Hwy., Coconut Grove 12 m.
- St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.
- St. Timothy, 5400 SW 102 Ave. 12:45 p.m.
- St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.
- St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.
- Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.
- St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.
- St. Francis de Sales, 800 Lenox Ave., Miami Beach - 6 p.m.
- St. Rosa de Lima, 5a. Ave. y 105 St., Miami Shores. - 1 p.m.
- St. Raymond, (Pro-
- visionalmente en la Escuela Coral Gables Elementary, 105 Minore Ave., Coral Gables) - 11 a.m., 1 p.m.
- St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.
- Immaculada Concepcion, 4500 W. 1 Ave., Hialeah - 10:30 a.m. y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.
- Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.
- Our Lady Of Perpetual Help, 13400 N.W. 28 Ave., Opa-locka - 5 p.m.
- Our Lady of the Lakes, Miami Lakes 7:15 p.m.
- Visitation, 191 St. y N. Miami Ave. 7 p.m.
- St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.
- Nativity, 700 W. Chaminate Dr., Hollywood - 6 p.m.
- St. Phillip Benizi, Belle Glade 12 M.
- Santa Ana, Naranja - 11:00 a.m. y 7 p.m.
- St. Mary, Pahokee - 9 a.m. y 6:30 p.m.
- Santa Juliana, West Palm Beach - 7 p.m.
- St.-AGNES, Key Biscayne 10 a.m.
- St. Monica, 3490 N.W. 191 St., OpaLocka. - 12:30 p.m.
- STA. MARTA, 11450 Biscayne Blvd. - 11:30 a.m.
- St. Mary, Star of the Sea, Cayo Hueso. - 7 p.m.

WASHINGTON — El Programa Católico Interamericano de Cooperación realizará su convención anual en esta capital entre el 28 y 31 del presente. El tema a desarrollar en el evento será "Libertad y no Libertad".

El Programa está patrocinado por la división para América Latina de la Conferencia Católica de los Estados Unidos.

Programas en radio, T.V.

Misa (para personas imposibilitadas de salir de sus domicilios por enfermedad o alguna otra razón grave): domingos, 4:30 p.m., Canal 23.
Frente a la Vida, domingos, 12 p.m., Canal 6.
Un Domingo Felíz, domingos, 6:30 a.m., WFLB, Radio.

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Theology is not the Faith

John Cardinal Wright, Prefect of the Sacred Congregation for the Clergy, spoke at the First Friday Club in Baltimore. The following prepared text was provided by Cardinal Wright for publication in The Catholic Review:

Three years ago, in 1967, our Holy Father Pope Paul called for a full year of meditation on the nature of faith.

All over the Catholic world truly Christian communities (dioceses, parishes and families, each in its own way "the Church in miniature") were asked to plan appropriate ways and means of promoting within their communities of spiritual life and of supernatural love that unity and fidelity in the faith which alone can make them healthy cells of the body of the Church.

The faithful, laymen and clergy, were especially invited to repeat frequently the Credo so long beloved in the Catholic tradition and to renew the simple Act of Faith that we learned among the prayers of childhood. No subsequent growth in theological knowledge or religious sophistication has brought us substantially beyond these — the Credo and the Act of Faith — so far as pertains to the faith which saves, the faith which is "the substance of things to be hoped for."

THIS focus on faith has not come a bit too soon; its importance cannot possibly be exaggerated.

Sometimes it is said that the crisis of our moment in the history of the Church is one of faith. This may ultimately turn out to be true. Many of us think that all mankind, fascinated by the bewitchery of the new technology and satiated by the materialistic affluence of our new society, is headed for a winter of unbelief, of denial of the Christian faith and rejection of the law of Christ. Such a winter was foretold by the English convert, Cardinal

Newman, by the Russian Orthodox Vladimir Soloviev, and by many sensitive, prophetic spirits among the French, the Italians and the Germans in the last century, to speak only of these. It was preparation for this winter (and for the eventual new spring of Christian faith) which prompted (one thinks) the canny Pope John to call the Ecumenical Council.

But the present religious turbulence may not yet be so profound as a crisis in faith. It does, however, touch on corollaries of the faith and even threatens it. There is probably a crisis in hope, especially, perhaps, in areas of personal and social life where moral idealism increasingly calls for heroism in the face of the compromises, personal and social, demanded of the Christian. Certainly there is a crisis in theology — but theology is not the faith and all the "theologies" combined do not add up to the faith. Perhaps one reason there is some passing confusion and contradiction in the household of the faith is that we have had, with all our other explosions, an explosion of writers, lecturers and columnists.

IT is this last theme that I wish to emphasize, for "theologies" are influenced by human conditionings (cultural, political, subjective) but the faith is from God and its content is from His Revelation through Christ Jesus.

It is quite possible to be adept in theological speculation and yet be quite devoid of faith. We have had widely publicized evidence recently that men could write, with scholarly competence and persuasive erudition, theological commentaries on the faith while themselves unable to make or persevere in the personal act of faith which is the heart of the matter. Few men could expound with greater lucidity or poetic grace the Christian

theology of the Trinity, the Incarnation and certain concepts of Mariology than could a gifted Spanish-American philosopher of whom I think with affectionate prayer whenever I read of certain contemporary defectors from the faith, some of whom continue to teach theology. This philosopher (Santayana) wrote with seductive beauty of theological concepts dear to us believers, but he had no faith (or said he had none), any more than professors of classical mythology or ancient pagan history believe the "theologies" of the ancient world of the Age of Fable.

Conversely, as millions have understood with Louis Pasteur, the French scientist, it is possible (even common, though not ideal) to have the faith that justifies and saves even though one be totally innocent of theology in any academic or "scientific" sense.

THE first point to be kept clear in the present religious and spiritual crisis is that there is a sharp distinction between the faith and "theologies", between belief and theological speculation. The distinction is as real and as wide as the distinction between Jesus Christ, the source and object of Christian faith, and any theologian, even one whose opinions, insights or speculations may have won for him a school of admirers, a group of partisans or a large reading public. Theologians and their schools of thought are the objects of interest, criticism, often admiration or gratitude for the lines of thought that they open up; but Jesus Christ, and the Church as His appointed Voice, can alone be the object of faith.

Much of the present crisis in religion is perhaps due to confusion arising from failure to keep clear these distinctions between "the

ologies" and "the faith". The exciting years of the Council experience, years ultimately rich in spiritual profit even as the Council itself can only be seen as providential, have stimulated minds and dizzied some imaginations with the theoretical speculations, reasonings, wit, wisdom, subtlety and occasional aberrations (omis homo mendax) of scores of theologians who suddenly became popular lectures, authors of bestsellers or TV personalities. We have heard, with varied reactions and profit, the widely different voices of the theologians, not to mention theologizers; their role in the thought-life of the Church and the culture of the general community is great, at times fortunately colossal, usually positive occasionally confusing and sometimes potentially calamitous.

THEOLOGIANs are men; the thoughts of men are many and divided. Theological theories set forth aspects, elements, corollaries of the faith. They provide reasonings about the faith. But theologians are not sources of faith nor are their speculations the object of faith.

Jesus Christ is God. The thought of God is one and unites; God's revelations are the object of faith. His Church authoritatively sets forth God's revelation. The Church is not a forum nor a school of theologians and theologies, though she is greatly helped by these in the total work of explaining the faith that she is called to do.

The Church is the channel through which God's revelation reaches men, including theologians, so that believers may enjoy the privilege of reflecting on the content of revelation, as do theologians, but may also, and above all else, live in the light of the revelation — as must all the faithful, including the

Cardinal Wright finds a confusion of the two elements is at the heart of religious crisis

theologians. Only what the Church teaches authoritatively as the mind and the will of Christ the Lord is the object of faith; all the theologies, even those which most she welcomes as helpful to understanding the faith of blesses as most consistent with the content of faith, are secondary and marginal, related to the faith, perhaps, but not to be confused with it.

THE crisis disturbing so many in our generation derives from the fact that such a confusion has taken place. Suddenly caught up in the intricacies and fascinations of theologies, people have supposed the faith to be at issue in the speculations that they have found so exciting.

And so it is well to recall, as should be obvious, that the theologians we hold in admiration or hold in disdain, whether they be Dutch, Belgian, French, German, Spanish, Italian or American; whether they be among the dead, like Newman, Franzelin, Teilhard de Chardin, Scotus, Bonaventura, Aquinas (or among the living like McCormick, Cox, Altizer and Who Not?) may be — normally are — authentic scholars, but they are also fallible men. Some are professional theologians of measurable competence and degrees of insight, perhaps (as we have discreetly suggested) even degrees also of faith. In any case, they are the objects of such attention, gratitude and agreement as the critical, intelligent listener or reader may deem them to deserve. It is entirely different, as theol-

ogians would themselves be the first to confess, with Jesus Christ and the authentic teaching Voice of His Church Christ and what God teaches through the channels of revelation committed to the care and judgment of the magisterium in the Church are the objects of our faith.

The various "theologies" may be freely examined, freely espoused, some freely rejected; not so with the faith as such. Here, as Pope Paul has recently pointed out, freedom takes on other formalities so far as the Christian is concerned. Although we are free (psychologically, though equally so morally) to accept the faith of Jesus Christ or not ("Faith is free in the act — which expresses it") we are not free in the formulation of the content of the faith. We are not free to pick and choose among the articles of faith, as we would be if we choose critically among the contentions of the theologians.

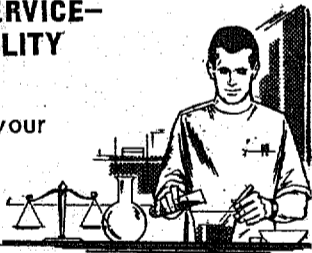
The faith involves a total unqualified commitment to God in His Christ, echoed authentically through His Church. The faith is an integral response, "the or faith" willed by Christ and transmitted by the Apostle. It may be weak; it may falter; it may be excruciating in its obscurity ("I believe, O Lord, help my unbelief!"), but it is total commitment that the Christian can give to no man, to no theological opinion and therefore, to no theologian. Only of Jesus can we say with St. Paul: Scio cui credidi. Of theologians we can on-

CONTINUED ON PAGE 28

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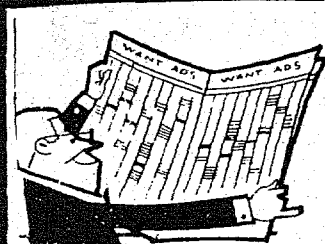
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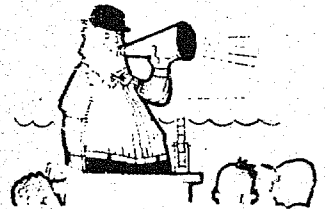
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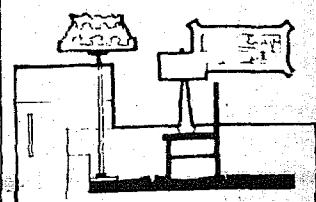
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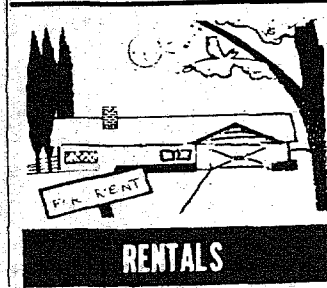
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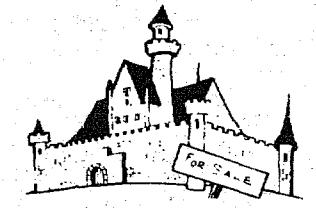
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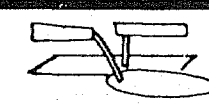
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Theology is not the Faith

CONTINUED FROM PAGE 26

say: Scio quid dicit — sed quis et qualis est, solus Deus scit. (I only know what he says. Who really knows him, except God!)

ANY crisis in the Church, arising from confusions among theologians and rival commitments to theological parties or personalities is no new thing. Saint Paul was confronted in the Church at Corinth with a situation which seems precisely parallel to the confusions which so challenge Pope Paul and all others who cherish the faith as the foundation of Christian hope and the fountainhead of divine charity. Pope Paul, pleading for a Year of Faith, might easily substitute contemporary names for those which Saint Paul used in his letter to the Corinthians when partisans "theologies" and conflicting personalities threatened the unity of the faith among the people:

"I appeal to you, Brethren, by the name of Our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you my brethren. What I mean is that each of you says, 'I belong to Paul', or 'I belong to Apollos', or 'I belong to Cephas', or 'I belong to Christ'. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (I Corinthians 1:10-13).

Clearly this is an old story — and a new one. Theological debate, lively and fruitful, is indispensable to religious progress and to renewal of Christian life, thought and values; but the loving service of the faith and unqualified adherence to the univocal teaching of the Church concerning the undivided Christ, who alone was crucified for us and to whom alone we were committed by faith at Baptism — these are the basic, the essential, the enduring needs, demands, joys of the Christian creed and code.

THAT is why we who dearly love freedom, cherish faith even more passionately. That is why we who rejoice in the renewal of theological studies in and around the Second Vatican Council, welcomed not less the "Year of Faith" by which Pope Paul hoped to make secure the good coming out of the Council and fortify that authentic teaching of the Church without which theological discussions and speculations become unsubstantial and fanciful. For "theologies" without authentic faith speedily become like to the fragile writing of so many romanticists and aesthetes who speak nostalgically, but unprofitably of the beauty of a faith that they no longer believe as true or live as good and essential to salvation.

For faith is always something lived, commitment of the total person, unto death itself. Hear St. Paul:

"By faith Abel offered to God a more acceptable sacrifice than Cain through which he received approval as righteous, God bearing witness by accepting his gifts; he died but through his faith he is still speaking. By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. And without faith it is impossible to please him. For whoever would draw

near to God must believe that He exists and that He rewards those who seek Him. By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith.

"By faith Abraham obeyed when he was called to

go out to a place which he was to receive as an inheritance and he went out, not knowing where he was to go . . .

"These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland . . .

"BY faith Moses, when he was born was hid for three months by his parents, because they saw that the child was beautiful; and they were not afraid of the king's edict. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin . . . By faith he left Egypt, not being afraid

Cardinal Wright finds a confusion of the two elements is at the heart of religious crisis

of the anger of the king.

"By faith the people crossed the Red Sea as if on dry land; but the Egyptians, when they attempted to do the same, were drowned . . .

"And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthan, of David and Samuel and the prophets —

Such is the faith! But theology, and especially "theologies", on the other

hand, is a question of systems of thought, human reasonings. It may be sublime; it may be beautiful; it may shed light on the faith and help vivify it — but it may also become either ossified or rarified and, in either case, a substitute for faith "Theologies" may make divine truth merely human, whereas the faith makes even human things somehow divine eternal like God Himself!

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