

# Stay home Sunday for ABCD, 'The Possible Dream'

The Catholic Church must provide leadership in the fields of social service and social action and influence our society to place the well-being and development of people before anything else, Father John Nevins, Archbishop's Coordinator for the 1971 ABCD said, on the eve of "Stay-At-Home" Sunday.

Sunday, Feb. 7 has been designated as "Stay-At-Home" Sunday when volunteers from parishes in the eight counties of the Archdiocese of Miami will call at the homes of South Floridians to explain the goals of the Archbishop's Charities Drive and accept pledges for the campaign.

THE occasion marks the beginning of second or general phase of the annual campaign when the needs of the community are taken directly to the parishioners by thousands of volunteers who are donating their time to insure the success of the drive.

"We must never be satisfied with maintaining the status quo," Father Nevins, who is the Archdiocesan Director of Catholic Charities, said. "For the Church to be an effective sign of hope and to be on the cutting edge of changing the world into the kingdom

of God, each of us must commit himself and his means to supporting the efforts of the Church. This is what the 1971 ABCD helps to achieve.

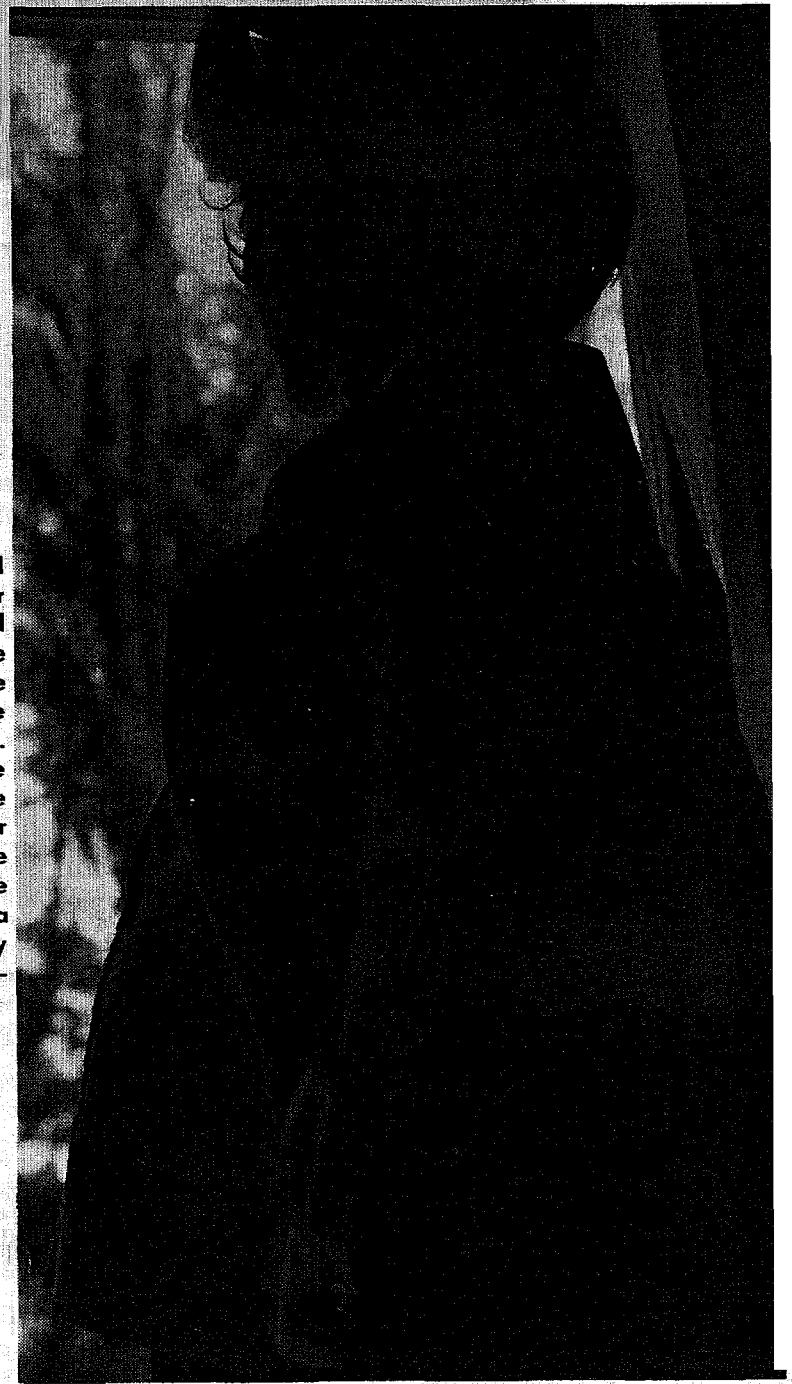
"All of us need ways to show our concern for others," he continued. "God has given us this need. He has allowed his needy people to come to our attention. We have to help people according to our ability. This can be person-to-person or it can be through other persons whose lives are given totally to this effort in specialized areas," Father Nevins emphasized.

DURING the past few weeks the projects of this year's campaign, which has a goal of \$2 million, and its theme, "The Possible Dream," have been outlined for South Florida residents during invitational dinners in various areas and from the pulpits of churches.

Archbishop Coleman F. Carroll, Bishop John J. Fitzpatrick, William McBain, ABCD general chairman, and priests of the Archdiocese have cited the urgent needs of migratory farm workers, unwed mothers, dependent children, the mentally retarded,

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Her unborn child and his chances for a happy and normal life are most often the chief concern of the unwed mother. Donations to the ABCD will insure care for her and her baby and assist the Catholic Service Bureau to find a suitable and happy home for the newborn.



## THE VOICE

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# New era for major seminarians ahead

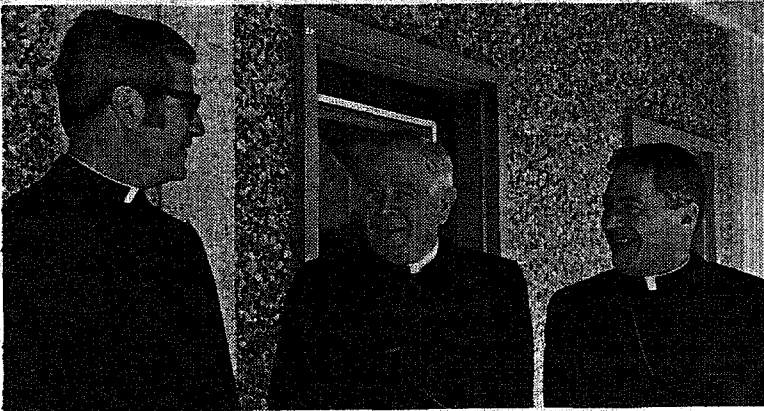
BOYNTON BEACH — A new era in the major seminary training of men for the priesthood will start at the opening of the coming academic year in the Archdiocese of Miami, Archbishop Coleman F. Carroll announced here this week.

Decisions concerning plans for the major seminary and other details are still to be determined, Miami's Archbishop declared, as the Vincentian Fathers, at an assembly of faculty and students, announced that, because of a shortage of personnel, they would be forced to withdraw from staffing the Seminary of St. Vincent de Paul, here.

"The rapid development of the State and its continuously growing population make it necessary that a vibrant training program for future priests continue in Florida," Archbishop Carroll said.

"THE major seminary in the Archdiocese of Miami is the only location where the training of priests is conducted between Key West and Baltimore on the east coast of the U.S. It will continue, despite the regretful decision the Vincentian Fathers were forced to make because of their lack of manpower to staff the Seminary," he added.

Earlier, in a joint statement by the Bishops of Florida and the Vincentian Fathers it was announced that "due to



Future of Florida's major seminarians is discussed by Archbishop Coleman F. Carroll, center, with Bishop Charles McLaughlin, of St. Petersburg, right; and Father Thomas Hoar, C.M., rector, Seminary of St. Vincent de Paul, Boynton Beach.

serious limitations of personnel," the faculty of the Seminary of St. Vincent DePaul will be forced to withdraw at the close of the present academic year.

The combined announcement was read to a formal assembly of the student body of 71 men by the Very Rev. Thomas F. Hoar, C.M., seminary rector, in the presence of Archbishop Carroll, Metropolitan Province of Miami, and Bishop Charles B. McLaughlin, Bishop of St. Petersburg.

"After serious research and study," the Very Rev. James D. Collins, C.M., Vincentian Provincial, reported to the Bishops that

"the manpower situation mandated the closing of the major seminary," one of the three staffed by the group in the U.S.

Appreciation "for their contribution to the preparation of priests for the State of

Florida" and the regretful acceptance of the decision was expressed to the Religious Order by the Bishops of the Province.

THE decision to withdraw was announced at a meeting on Jan. 22 with Archbishop Carroll, and with the other Bishops of the Province: Bishop McLaughlin; Bishop Paul F. Tanner of St. Augustine; Bishop William D. Borders of Orlando; and Bishop John J. Fitzpatrick, Auxiliary to Archbishop Carroll.

Because of the growing limitations of personnel, Father Collins stated that the Vincentians undertook a study "convinced that a long-range decision must be made concerning their responsibilities" to the three major seminaries they staff. These include St. Vincent's, the Seminary of Our Lady of the Angels, Albany, N.Y., and Mary Immaculate Seminary, Northampton, Pa.

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# Euthanasia and abortion imperil man, Pope says

VATICAN CITY — (NC) — Pope Paul VI warned French television viewers that euthanasia and abortion threaten man himself.

In a special film made at the Vatican to inaugurate a new series of French TV programs, Pope Paul insisted that "there are no values which are the cornerstone of civilization. If it is attacked, it is man himself who is threatened."

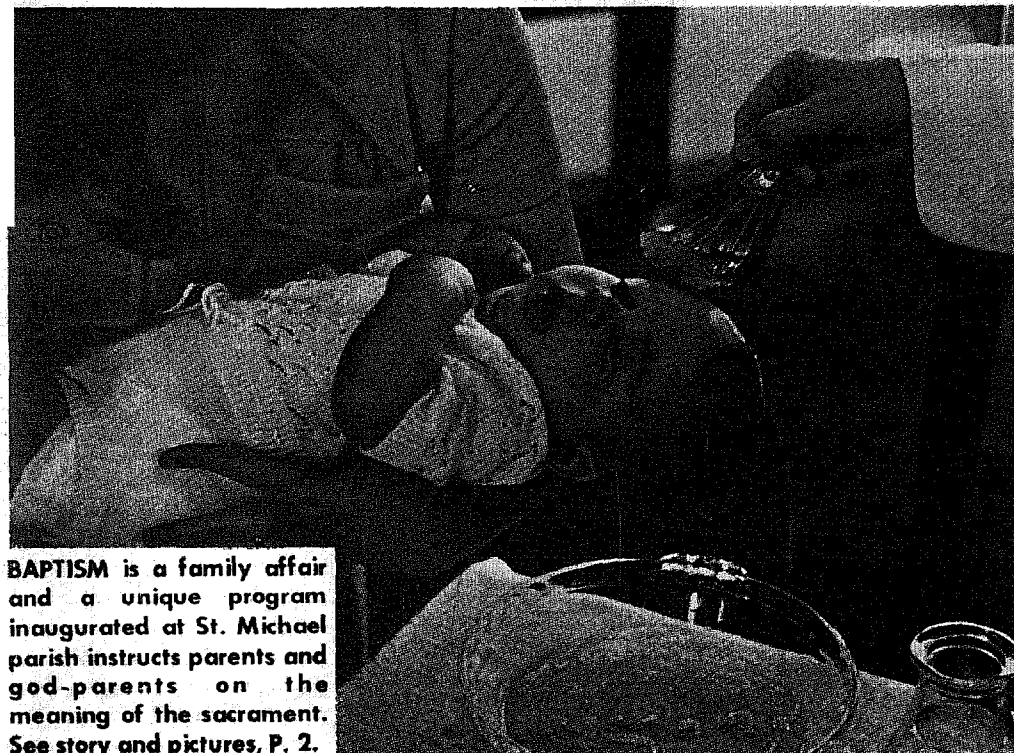
He reasserted the Church's condemnation of abortion and euthanasia in stark terms: "Just as abortion is murder, so is euthanasia."

THIS must be repeated tirelessly, he said, "against the current, if necessary, of what is thought and what is sometimes said around us."

"Any attempt against human life, under any pretext and in any form" he cautioned, "means disowning one of the essential values of our civilization. In the depth of our consciences — each one of us can feel it — respect for human life asserts itself as an indispensable and sacred principle."

After recalling the Second Vatican Council's insistence on absolute respect due to human life, Pope Paul concluded:

"Brothers and friends who are listening to us. This life, your life, the life of your parents, of your children, the life of all men, this fragile life that is so soon over, remains, despite all the troubles that go with it, our most precious good, because it is a profession of faith for all those who believe in Christ and to whom the Gospel shows death only as the passage from terrestrial to eternal life."



BAPTISM is a family affair and a unique program inaugurated at St. Michael parish instructs parents and god-parents on the meaning of the sacrament. See story and pictures, P. 2.

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## THE VOICE

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

# BAPTISM:

## a 'family' Sacrament

The Hernández family had a baby boy last month. His parents decided that the time had come for the infant's baptism; so after Mass Sunday Juan Hernández stopped at the rectory for an application for baptism.

This application form and the new pre-baptismal instruction for parents indicate a move by Father Xavier Morras and the other priests at St. Michael Church, 2987 West Flagler St., to bring contemporary theology to their parishioners.

Because Juan and Maria Hernández attend St. Michael Church, they must read and sign the new baptismal request form, which declares:

"We hereby request the Sacrament of Baptism for our child. . . . Likewise we want the baptismal ceremony to be a public testimony of our commitment to educate our child in the Catholic Religion, in accordance with the spirit of the Gospel of Jesus Christ and the teachings of our Mother the Church. We realize that this commitment requires that we ourselves practice faithfully the Faith in order to be a living example for our child."

AFTER some careful consideration, Juan and Maria select two of their closest friends to help them fulfill the agreement they just endorsed, and the names of both practicing Catholic godparents are entered on the application.

Next the name for the baby — "Rafael it shall be." His name is written for the first time on a formal paper.

Now, the final and newest step must be taken. For several months, Father Xavier Morras, pastor of St. Michael's, has offered a regularly scheduled one-time instruction program for parents of newborn children or parents expecting babies who wish to have their offspring baptized.

The program, consisting of a short lecture-style presentation, a brief discussion and a sound filmstrip, is mandatory for both parents at St. Michael's. Godparents are warmly invited to attend the one-night preparation too.

Juan sees that the next pre-Baptismal instruction is set for Thursday, so he circles the date on the kitchen calendar, jots down,

"St. Michael's — baby's Baptism" and informs Maria.

On Thursday evening, Mr. and Mrs. Hernández are greeted by Father Morras, welcomed and congratulated on their baby, but

**ONE-TIME instruction for parents and godparents of babies to be baptized is conducted by Father Morras**



especially for their decision to have the baby baptized.

"I am not the only one who rejoices with you. Our parish is glad too! In fact, the Church itself welcomes. . . ." Father glances at the completed application which Juan had handed to him, . . . "welcomes Rafael."

ONCE the Hernández parents are seated with Father in the rectory meeting room, he reminds them that the reason for a get-together such as they will have this evening is to help them in three ways.

"You know that the baptismal ceremony is different, so we'll go through some of it to prepare you for Sunday," Father offers, "and as we do that I want you to get an understanding of the fundamental meaning of Baptism. This, of course, will help you fulfill your future tasks as parents of a Christian."

Juan and Maria nod agreement, so Father continues: "often parents look on infant baptism as a mere obligation which, once completed, may be forgotten. Often too parents consider the ceremony as a magical rite which mysteriously removes some huge, dark blot termed original sin so that if anything happens to the child he has a direct line into heaven."

Juan arches an eyebrow, as he leans forward to ask, "What is Baptism really then?"

This response allows Father Morras to probe the confusion and misconception

underneath the often antiquated or incomplete knowledge some of his parishioners have of the Sacrament of Baptism. He is able then to impart a simple and clear definition.

Father may use his prepared text to answer Juan's query or he may borrow from recent articles such as the one by Father Peter Riga printed in Baltimore's archdiocesan paper this month to begin the instruction.

"Juan, Baptism is the conscious and blessed beginning of the Christian life, a new birth and a rebirth in the image of Christ," quotes Father Morras, and clarifies Tertullian's comment by adding that, "even from the earliest testimonies of Christian tradition, Baptism was seen as the beginning and foundation of Christian existence."

"WHAT happens to my son Rafael at the moment he is baptized?", questions Maria

somewhat warily.

"A good point, Mrs. Hernández," Father returns. "At that moment the Church reaches out to embrace Rafael as one of her own, to give him Christ's grace and a new birth."

"It says in the ceremony booklet, Father, that we the parents hold our baby during the Baptism. That is a new thing which I do not understand."

"Baptism, like all the other sacraments in which Christ's redemption becomes real for us, is a personal profession of faith. Because your son cannot manifest his desire to make his explicit and personal 'yes' to the whole historical manifestation of God's mercy and love in Christ, you have the privilege, and I might add the responsibility, of doing that for him."

The next hour or two is spent in intense dialogue as Juan and Maria question and consider all that Father Morras has to say.

"Baptism is only a beginning. It is the initiation into a life of death to selfishness and sin, a life which becomes increasingly an act of love of God and neighbor."

Rafael's parents are ready. Now the Church awaits her newest son.

### Priests' senate meets Feb. 10

The regular monthly meeting of the Priests' Senate of the Archdiocese of Miami will be held at 2 p.m., Wednesday, Feb. 10 in St. Lawrence Rectory, 2200 NE 191 St., North Miami Beach.

### Priest nearing 100th birthday

PENETANGUISHENE, Ont. — (RNS) — Msgr. Jean-Marie Castex, believed to be the oldest priest in Canada will celebrate his 100th birthday July 23 and his 75th anniversary as a priest on May 30.

Born in 1871 in the tiny French village of Lacomme in the Hautes Pyrenees, he attributes his long life to hard work and plenty of rest. A parish priest here since 1938, he lives at the local general hospital.

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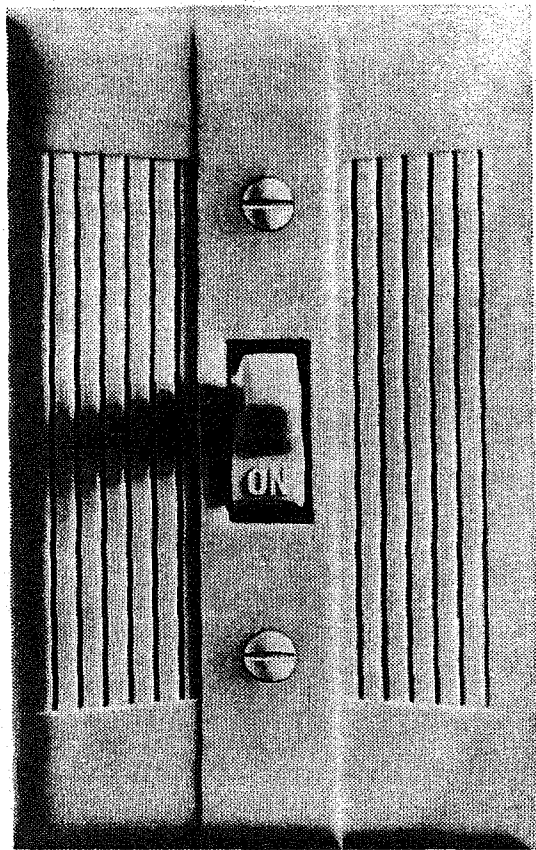


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## THE VOICE

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# Place of law and authority in Church stressed by Pope

VATICAN CITY — (NC) — Pope Paul VI stressed the place of law and authority in the Catholic Church, saying at an annual audience for the Sacred Roman Rota that the basic concept of authority is service to others.

But these "others," he said, "are the object, not the origin of authority, which was established 'for' their service and which is not 'at' their service," he stated.

The Rota is a high court of the Church that deals with marriage cases but which can rule on other legal matters submitted to it.

THE Pope told the judges that a misunderstanding of authority within the Church has led some to accuse the Church of legalism.

"We would like to recall that authority — that is, the power of coordinating the suitable means for achieving the goal of Church society — today is still not contrary to the outflowing of the Spirit in the people of God, but is indeed its vehicle and its custodian," the Pope said. "Authority was attributed to Peter and to the Apostles, as well as to their legitimate successors."

The Pope also defended the bishops' "right and duty" to exercise their authority by legislating, judging and enforcing their laws and judgments.

"A legislative authority that did not also have executive and judicial power," he said, "would be socially inane, since it could not provide for itself and its own stability; that is, for the efficacy of order, nor the common good, against arbitrariness, despotism and violence, which would then become inevitable."

WHILE upholding the bishops' right and duty to exercise their authority, the Pope also took note of the new pastoral spirit that the Second Vatican Council asked be incorporated in the reform of the Church's canon law. A large part of this project has been completed by study groups, he said, adding:

"The draft document which has been prepared, provides for a more evident safeguarding of the personal rights of the faithful, in addition to a notable streamlining of the canonical process."

The Pope said judges must avoid arbitrary decisions and concentrate on a balanced weighting of facts.

It is "not law for the sake of law, not judgment for the sake of judgment, but law and judgment at the service of truth and the Gospel that must mark, now more than at other times, the person of the ecclesiastical judge."



The ornate uniform of the Vatican gendarme (left) has caught up with the times and given way to mufti (right). The Holy See's military corps has been disbanded and a new "Vatican Central Office of Vigilance" set up, with most of the gendarmes joining the new organization.

## N.Y. rabbis reverse stand on school aid

By GERARD HEKKER

NEW YORK — (NC) — The New York Board of Rabbis, a longstanding opponent of state aid to nonpublic schools, has abandoned that stand.

In announcing its move, the agency becomes the first leading organization representing all segments of Judaism to modify its position.

The change was announced by Rabbi Harold Saperstein, president of the board, in an address to 120 rabbis attending its 90th annual meeting. The board represents more than 1,000 reform, Conservative and Orthodox rabbis in the metropolitan area.

"For many years," Rabbi Saperstein explained, "the Jewish community has been virtually unanimous in opposition to any form of government aid to religious education. But now, there is need for an intensified search for means by which . . . aid can be given within the framework of our Constitution and without violating the principle of separation of church and state."

THE rabbi gave as the reason for the change in the board's position the extreme financial crisis which is facing nonpublic education.

"The insistence that those involved (in such nonpublic schools) carry the full financial burden themselves has become increasingly unrealistic in the contemporary economy," Rabbi Saperstein added.

All major Jewish organizations, including the board, have been on record for years in support of the separation of church and state principle. Consequently, they have maintained that any direct aid for teachers salaries, maintenance, or school administration would violate that principle.

In 1965, when federal funds became available to some nonpublic schools under the Elementary and Secondary Education Act, the Orthodox wing of Judaism which operates about 150 schools in New York State

decided the federal monies were necessary for continued existence.

The announcement of the Board of Rabbis' change came two days after the text of a letter from Cardinal Terence Cooke of New York to Gov. Nelson A. Rockefeller was released here.

IN IT, the Cardinal told the state's chief executive that the Catholic bishops of the state were giving up their battle to seek repeal of the Blaine Amendment — the state constitutional provision which prohibits direct or indirect state aid to church-related schools.

A "New York Daily News" editorial called the decision to abandon the drive to seek repeal of the highly controversial provision "a necessary preliminary to public help for church schools."

"The case for some form of assistance program is overwhelming," the editorial continued. "Rising costs have pushed the parochial schools to the brink of insolvency. If they are permitted to go under, public schools would be hard put to cope with the resulting flood of new students and the huge increases for new teachers, equipment, etc."

"It is refreshing to see cool heads and calm voices taking over this controversy. With continued good will and good sense by all concerned, it should be possible to work out an arrangement that will keep parochial schools alive in all their vitality without diminishing by even a silly millimeter the essential barriers between Church and state."

The Committee for Public Education and Religious Liberty (PEARL) reacted to the Cardinal's announcement with a call that the state legislature reject "all bills aimed at giving public funds to non-public schools."

William Haddad, co-chairman of the coalition of 29 civic, religious and education groups, said that any state support of sectarian education was a grave threat to "religious freedom, to church-state separation, and to public education."



The Apollo 14 Moon-landing crew poses before the symbol of their voyage. From left to right are: Command Module pilot Stuart Roosa, Commander Alan Shepard and Lunar Module pilot Edgar Mitchell.

## Astronaut's kin gather at a 'blast-off' Mass

By JANE QUINN

COCOA BEACH, Fla. — (NC) — It was blast-off-for-the-moon day.

In a parlor at the convent of the Church of Our Saviour, Benedictine Sisters Regina, biology teacher at Pensacola Catholic High School, and Lucy Barrett, first grade teacher, at Sacred Heart School, Cullman, Ala., waited patiently, excitedly.

THEY were the vanguard of a group of Astronaut Stuart Roosa's relatives, scheduled to assist at a private Mass in the convent chapel and receive Holy Communion for the success of the Apollo 14 moon venture.

Sister Lucy was doubly excited. It was her 64th birthday — and Stu Roosa had told her she'd have to regard the Saturn 5 rocket as a candle to "top my birthday cake."

Sister Lucy is an aunt of Mrs. Roosa, Sister Regina, a cousin.

Dan Roosa, his wife and daughter from California, arrived. He's a brother of the astronaut. Then came Mrs. John T. Barrett, 72, from Sessoms, Miss., Mrs. Roosa's mother — a score or more of other relatives.

Mrs. Roosa and their children —

Christopher, 11, John, 10, Stuart, 8, and Rosemary, 7 — joined the relatives in the convent chapel here for Mass and Holy Communion. Father Eugene Cargill, priest from Texas, offered the Mass.

Sister Lucy said when she got back to her first graders in Cullman, she was going to have a "rocket party."

"THE children are going to sing the 'Spaceman's Song' which I composed," she said. "I'd sing some of it for you now, but there just isn't time."

Roosa was chosen to fly around the moon as pilot of the Kitty Hawk capsule, while Navy Capt. Alan B. Shepard Jr., spacecraft commander, and Navy Cmdr. Edgar D. Mitchell, explore the moon.

There were some anxious moments when a dark cloud hovered over the Cape, delaying the take off. Other more anxious moments when the space flight was a few hours old and there was difficulty in docking the spacecraft with the moon module.

But Sister Lucy was betting that Astronaut Roosa was taking it all in stride. After all, she disclosed, he had aboard the Apollo 14 eight Johnny Cash recordings. He's a country and western music buff, as well as an astronaut.

## Which liberation, Gospel's or guerrillas'?

By JAIME FONSECA  
(NC News Service)

WASHINGTON — (NC) — There is liberation according to the Gospel. There is liberation according to the guerrilla fighter.

How much they might have in common was the heart of the matter at the three-day annual conference here of the Catholic Inter-American Cooperation Program. It paid special attention to "the theology of liberation."

THE accent was on liberation in Latin America, but quickly. With the help of pacifists and spokesmen for minorities, liberation in the United States came up persistently through the talks, "reaction panelists" and liturgical celebrations.

An attractive poster, brochures and printed programs all read: "CICOP 71 — Freedom And Unfreedom — A Theological Reflection on

the Human Situation in the Americas."

That thrust of liberation in Latin America outpaces thinking about it was the consensus of the area speakers — a group of theologians, educators, sociologists and economists who spent several months planning and writing their remarks.

Father Gustavo Gutierrez, a Peruvian working with students and one of the most articulate theologians in the group, remarked that "our theology rises at dusk, while Christian commitment to action started at dawn."

"THE Christian contributes to history by engaging in political action with the commitment of creating a new society, not simply destroying," he said.

Father Gustavo Pérez, director of the Colombian Institute for Social Development, pointed at what he called the "demons of capital-

ism" to explain the position taken by Father Camilo Torres, who died from army bullets in 1968 fighting with guerrillas of the National Liberation Front in Colombia.

"Genuine development, far from being an integration of the marginal people into the capitalist system of the consumer society, must be a liberation from that system," he stated.

Other speakers pointed out that the Vatican II Council "simply exploded a lot of existing problems," and that the Medellin guidelines on Latin American realities "merely defined the crisis and tensions" that have plagued the area for years.

The Rev. Mr. Emilio Castro, a Methodist theologian from Uruguay, stressed these points:

o Preach that "a decision for Christ is a decision for one's neighbor" who needs liberation "from all his en-

slavement."

• Christian liturgy and ritual should "concentrate on the liberating effort," to make the common man and woman "a militant in the cause of liberation."

• The still powerful influence of the Church as an institution, including congregations and schools, should become "an effective channel of liberation."

• Church leaders must perform more prophetic acts, like the Jesuits' recent move closing their school for the rich in Mexico City, in order to teach the poor instead.

• Destroy myths of words and situations blocking liberation. "The Church is free to approach highly controversial topics with an independence other sectors of society lack."

• Accept the risks. "We have to live with risk and faith these hours seemingly

chaotic but rich in creativity."

Most Latin Americans at CICOP said they are committed deeply to liberation

movements in their countries. So did many Americans attending the meeting. But CICOP officials are still calculating its impact.



VISITING WITH President Nixon at the White House is Terence Cardinal Cooke, Archbishop of New York. The Cardinal, who reported on his annual Christmas trip to America troops in Vietnam, told the President that morale is very good among servicemen.

## Undaunted by disaster

# One woman's great courage

By NORMAN L. PARK

WEST PALM BEACH — A lesser person might have withdrawn into self-pity and become a lifetime burden to society . . . when struck by the disaster of total and permanent blindness in infancy.

Not Sister Gemma, a member of the Order of Sisters of Charity and Refuge, who works every day as a secretary to the director of Maurawood Residence for unwed mothers here.

Born Josephine Atanasio in New York City, she suffered spinal meningitis which destroyed her optical nerves and condemned her to a life of darkness. But she refused to dwell in darkness, and she emerged into a life of bright sunshine which brings cheer and inspiration to all who come in contact with her.

SHE believes that God gives us problems so that we can become stronger and finer in the act of gaining victory over our problems. Her victory over the immense handicap of blindness is proof that any problem can be surmounted with God at your side, His help always nearby . . . and with the faith, courage, and determination to go forward against any handicap in your pathway.

Sister Gemma attended a commercial school where she learned secretarial skills, then went to Brooklyn College where she received a bachelor's degree in liberal arts and Spanish.

In 1952 she joined the Order of Sisters of Charity and Refuge and moved to Wheeling, W. Va., where the order has its headquarters. She became Secretary to the Mother Superior and served in this capacity for 18 years.

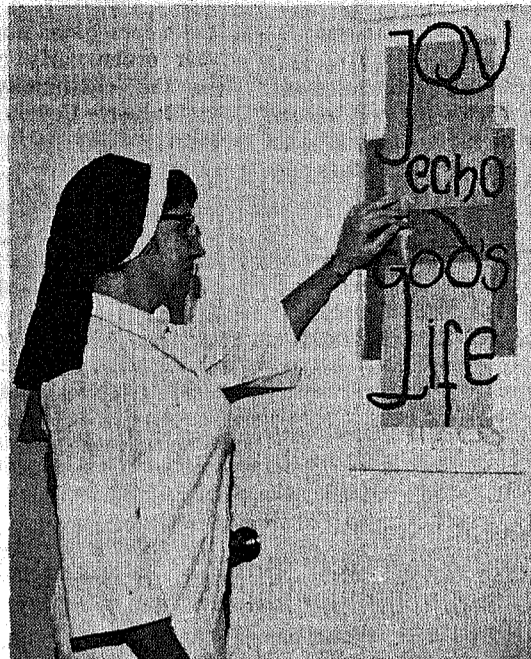
When a group from the Sisters of Charity came to south Florida in 1968, Sister Gemma again demonstrated her great courage by volunteering to have remained in the familiar surroundings of the convent in Wheeling.

Maurawood is one of the two maternity homes in the Archdiocese of Miami (the other is St. Vincent's Hall in Miami). It is directed by the Catholic Service Bureau from its Palm Beach County office at 711 S. Flagler Drive in West Palm Beach.

Sister Gemma lives with others of the Sisters of Charity at their residence adjacent to St. Vincent Ferrer Church in Delray Beach. They commuted by car to Maurawood each day.

AT THE maternity residence, Sister Gemma is Secretary to Sister Mary Frances Peterson who is director of Maurawood. She also serves as receptionist and telephone operator, and as a counselor to the young women awaiting childbirth.

She takes dictation by shorthand, she is an excellent



BLIND SINCE INFANCY, Sister Gemma brings cheer and encouragement to all at Maurawood Residence in West Palm Beach.

typist, she dials telephones with ease, and has many other skills that defy most people with good eyesight. Like many blind people, she has developed a memory-bank with computer-like accuracy and capacity, and she astounds everyone at Maurawood with her uncanny ability to remember everything.

Although her performance of skills and duties is remarkable in view of her handicap, her radiant personality is the crowning quality which marks her life of service to humanity. She has a cheerful smile and a warm enthusiasm which brightens every room as she enters, and brightens the spirit, and soul, of everyone in her presence.

Sister Gemma is wonderful medicine for the guests at Maurawood . . . young women depressed and forlorn by the misfortune which has visited their lives. In weighing their temporary woes against her hopeless disaster of blindness, they respond to her gentle and cheerful encouragement . . . and they are inspired to share her courage in solving their problems.

(EDITOR'S NOTE: Maurawood Residence is another of the worthy charitable services receiving support from the ABCD Drive.)

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## An A-to-Z drug survey

"Drugs A to Z," a series of special reports which will be presented for a period of six weeks by WPLG-CH. 10 may be viewed by South Florida residents on Monday through Friday at 5:30 p.m.

CBS Science Editor Earl Ubell will be featured discussing not only narcotics but the full range of "mood

changing" drugs, including caffeine, barbiturates, tranquilizers and amphetamines.

According to Karl Zedell, CH. 10 news director, the goal of the special program is to make more Dade County school children aware of the depth of the drug problem, which has grown to enormous proportions in this area.

## Will rent school from Catholics

PARK RIDGE, Ill. — (NC) — A public school district in this Chicago suburb plans to lease and staff one of the buildings at a local Catholic grade school for the 1971-72 school year.

District 64 will provide about half of the instructional

program for over 400 fourth to eighth graders at St. Paul of the Cross school.

The parish school was threatened with closing due to rising costs and the loss of its nine teaching Sisters next fall. The 658-pupil school had a total faculty of 27.

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# Sister takes final vows

Sister Ruth Egodamahawatte professed final vows as a Dominican Sister of St. Catherine of Siena of Malta during Mass celebrated Sunday in St. Mary Cathedral.

Father Rene Gracida, V.G., Chancellor of the Archdiocese of Miami and acting rector of the Cathedral, was the celebrant of the Mass and

received the vows of Sister Ruth, a second grade teacher in the Cathedral school.

A NATIVE of Ceylon, the Dominican nun came to Miami with four other members of her order early in 1966 when the community was forced to leave Ceylon by the administration of Mrs. Sirimavo Bandaranaike,

which expelled non-Buddhists from the country.

Although the Sisters had been engaged in missionary work for eight years in Ceylon, the government indicated it was not friendly toward any other religion than that of the natives.

The fourth child of a family of nine youngsters, Sister Ruth joined the Dominican congregation in 1963 and made her novitiate in Tewelte, Ceylon. She has a blood sister in the order who is presently stationed in Pakistan.

Shortly after her arrival here Sister Ruth began at Barry College and last year was graduated from the college with a Bachelor of Arts degree.

Sister Giovannine Saleeby, superior of the local community, is also a member of the faculty at the Cathedral School. Other members of the order are studying at Barry College.

## Pot luck feast

More than 100 gourmet dishes from many countries will be featured during the International Pot Luck Dinner which the Parents Association of Columbus High will sponsor at 7 p.m., Saturday, Feb. 6 in the school cafeteria, 3000 SW 87 Ave.

Entertainment will be provided during the evening by a Ukranian dance group and a Chilean guitarist.

Mrs. Nancy Coury is general chairman of arrangements for the benefit and tickets may be obtained by calling 221-2131.

**FINAL PROFESSION of vows was made Sunday in the Cathedral by Ceylon-born Sister Ruth, O.P. shown as she received her ring from Father Rene Gracida, V.G., who celebrated the Mass.**

# Seminary exams set

Eighth graders will have an opportunity to view seminary life when entrance examinations for candidates to the Archdiocesan priesthood will be held at St. John Vianney Seminary March 6 and 7.

The examination, said Father William Hennessey, Archdiocesan director of vocations, will be the first chance for many of the aspirants to see what life in the seminary is like.

"ONCE a boy has successfully completed the examination and has seen the seminary, he will have an opportunity to discuss his voca-

tion with a priest from the Vocation Office and perhaps his acceptance in the seminary," said Father Hennessey.

Applicants are expected to arrive at the seminary at 11 a.m. on March 6. Following the luncheon at 12:15 p.m., there will be classes on seminary life conducted by the Vincentian Fathers who staff the seminary.

Recreation with seminarians will follow, along with a movie on vocations and other subjects. The examinations will be given between 8:30 and 11:30 a.m. March 7.

Invitations for parents of the boys to attend Mass in St.

Raphael Chapel early Sunday morning have also been given. A tour of the seminary campus for the parents and their sons will be held prior to the Mass.

THE parents will also have a chance to discuss their sons' vocational choices, with priests from the Vocation Office and faculty members of the seminary.

**ENTRANCE EXAMINATION — 1 High**  
**St. John Vianney Seminary**  
2900 S.W. 87th Avenue, Miami, Florida 33165

**DATES** Saturday and Sunday, March 6 and 7, 1971

**ELIGIBLE** 8th grade boys who wish to enter St. John Vianney Seminary next September. Accommodations will be provided in seminary dormitories Saturday night.

**PROGRAM: Saturday, March 6, 1971**

Arrival at St. John Vianney Seminary no later than 11:00 a.m.

Lunch at 12:15 p.m.

In the afternoon there will be classes on seminary life conducted by members of the Faculty; recreation on the campus with seminarians; an opportunity for an interview with priests from the Vocation Office.

**Sunday, March 7, 1971**

Entrance Examination from 8:30 to 11:30 a.m.

After the candidates have lunch there will be an open house for their parents at the seminary and an opportunity for them to discuss the matter of their son's vocation with priests from the Vocation Office and the Seminary Faculty.

Mass for parents and candidates in the early afternoon.

Return home with parents after Mass (about 3:00 p.m.)

(Note: The Seminary Entrance Examination will be accepted by any Catholic High School in the Archdiocese of Miami.)

Mail this part for Reservation

### RESERVATION FORM

I wish to spend Saturday and Sunday, March 6 and 7, 1971, at St. John Vianney Seminary (2900 S.W. 87th Avenue, Miami, Florida 33165) so that I may take the Entrance Examination for first year of high school, and learn something of a seminarian's life at first hand.

I (have) (have not) a ride to the Seminary on Saturday, March 6, 1971.

My parents (will) (will not) be able to join me for Mass and open house inspection of the Seminary at 1:00 p.m. on Sunday, March 7, 1971.

Name: .....

Address: .....

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

Return this reservation as soon as possible to:

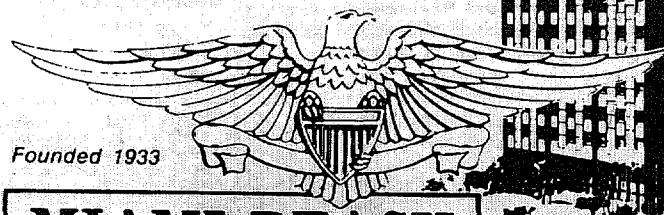
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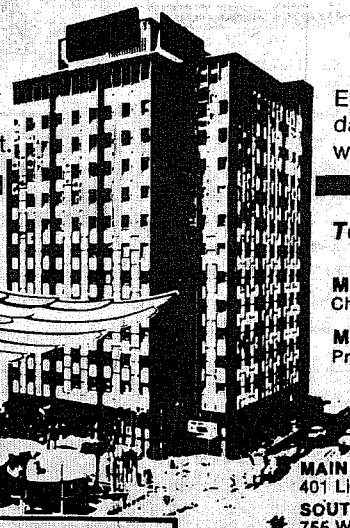
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# The 'possible dream'

This week will be one of decision for the people of the Archdiocese of Miami that will affect the lives of thousands of their brothers in Christ — thousands of the unfortunates who are unable to help themselves and must rely upon those who have the means to come to their assistance.

AMONG those who will be deeply concerned are migratory farm workers, unwed mothers, dependent children, the mentally retarded, the aged, and others who are aided daily by agencies of the Archdiocese, regardless of creed or color.

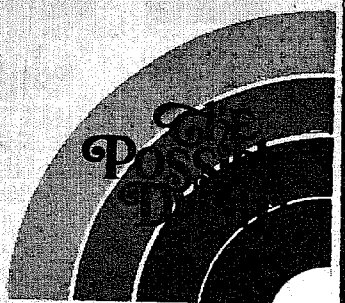
Many who daily bear the burdens just mentioned are confronted by "the impossible dream," the dream unfulfilled, which the Archdiocese of Miami is attempting to make a reality with the assistance of the various charities it supports through the Archbishop's Charities Drive.

Thousands of priests, Religious and laypersons are preparing, this week, to contact their neighbors and fellow parishioners in order to ask their generosity toward the ABCD. For the past weeks, newspapers, radio, television, billboards and all of the media avail-

able have been bringing the message of the needs facing the ABCD programs.

ON VARIOUS pages of this issue of the Voice, as this newspaper has done since the campaign began in

## ABCD 1971



December, are outlined some of the many areas of want that are financed by the ABCD.

When you are called upon this week to assist your brothers and sisters in need, remember, it's within your power to help make their's the "possible dream."

## Our prayers ride with you



## Cardinal launches 'impartial' hearing asked by priests

**By FATHER LEO E. McFADDEN**  
ROME — (NC) — A department of the Holy See headed by Cardinal John Wright has undertaken the "impartial hearing" requested by priests of the Washington Archdiocese who were penalized by their archbishop for asserting the right of conscientious dissent from Pope Paul's anti-contraception encyclical.

This was made known by Cardinal Wright when asked by NC News Service where matters stood.

He said the three-phase procedure worked out by his department, the Congregation for the Clergy, had been approved by all parties, including the Archbishop of Washington, Cardinal Patrick O'Boyle.

"The procedure takes into account the fact that neither side desires a judicial process," the former Bishop of Pittsburgh observed.

"Moreover, the Congregation for the Clergy is not a judicial body. But the procedure is based on the principle that both sides must be heard."

**FIRST** phase of the procedure consists in sifting what Cardinal Wright calls "the sheer mass of material" that accumulated during more than two years of public statements, private meetings, and attempts at conciliation.

From that copious record three officials of the Holy See described by Cardinal Wright as "outsiders both to this congregation and to the controversy" will extract the substantial issues and pivotal points of the controversy.

This "capsulating of the issues," as Cardinal Wright describes it, is virtually completed.

The second phase, due to begin late in February, will be face-to-face discussion of these substantial issues by authorized spokesmen, or "proxies," from both sides.

Both sides concur on "the wisdom of working through proxies," Cardinal Wright stated.

**SPOKESMEN** for the Washington priests — the so-called "Washington 19" — are Father Raymond Goedert of Chicago and Father Donald E. Heintschel of Toledo. Both are members of a committee of canon lawyers consulted by Father Joseph F. Byron of the Washington Archdiocese, who first made the appeal to the Holy See.

Spokesmen for Cardinal O'Boyle are Msgr. E. Robert Arthur, "officialis" or head of the Washington archdiocesan tribunal and Father John F. Donoghue, the cardinal's secretary and vice chancellor.

Cardinal Wright said the proxies would be "invited to review the agenda prior to the formal discussion."

Chairman of the discussion will be the head of the Clergy Congregation's priests section, Msgr. Alberto Bovone.

The third phase will be what Cardinal Wright calls "final

evaluation."

"All parties will have been heard through their proxies, in the presence of one another," he said. "It's at that point that within the congregation we will work out our proposed solution. The congregation will evaluate the material that emerges from the second phase."

Cardinal Wright said he hoped the confrontation of spokesmen from both sides "will provide clear answers for this administrative review."

**THE** affair began July 31, 1968. On that date, two days after Pope Paul formally reasserted the Church's condemnation of contraception in his encyclical "Humanae Vitae" (On Human Life), 60 Washington priests publicly declared they would accept the conscientious decision of Catholics who disagreed with the condemnation.

The following September, Cardinal O'Boyle suspended the faculties of 40 of those priests, thereby curtailing their activity as preachers and ministers of the sacraments. Some withdrew their public opposition to Cardinal O'Boyle, others left the active priesthood. By last autumn only 19 remained suspended. How many of the "Washington 19" are still active in the priesthood is not wholly clear.

The appeal of the 19 for an impartial hearing ping-ponged through several intermediaries in the United States, bounced around the Vatican, and finally came to rest on the desk of Cardinal Wright. Pope Paul personally consigned the appeal to Cardinal Wright last summer.



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# Editorials

OFFICIAL

## Statement on Major Seminary

A Joint Statement of the Vincentian Fathers and the Bishops of Florida Concerning the Seminary of St. Vincent de Paul, Boynton Beach, Florida.

On January 22, 1971, the Very Reverend James D. Collins, C.M. Provincial of the Vincentian Fathers who staff the Seminary of St. Vincent de Paul, Boynton Beach, and the Very Reverend Thomas F. Hoar, C.M., rector of the Seminary, met with Archbishop Coleman F. Carroll, Archbishop of the Archdiocese of Miami and Metropolitan of the Province of Florida, and with the other Bishops of the Province — Bishop Charles B. McLaughlin, Diocese of St. Petersburg; Bishop Paul F. Tanner, Diocese of St. Augustine; Bishop William D. Borders, Diocese of Orlando; and Bishop John J. Fitzpatrick, Auxiliary to Archbishop Carroll — to announce the decision of the Provincial Council of the Congregation of the Mission (Eastern Province) relative to their commitment to major seminaries in their Province.

Father Collins stated that, due to serious limitations of personnel, the Vincentian Fathers were convinced that a long-range decision must be made concerning their responsibilities to the three major seminaries they staff — Seminary of St. Vincent de Paul, Boynton Beach, Florida; Seminary of Our Lady of the Angels, Albany, New York; and Mary Immaculate Seminary, Northampton, Pennsylvania. A commission of representatives of the three major seminaries had been appointed which, after serious research and study, recommended to the Provincial Council that the man-power situation mandated the closing of one seminary. Among the factors considered were the enrollment and potential enrollment of each seminary; the obligations the Vincentian Fathers had to the formation of priests for the Congregation of the Mission; and the necessity of a better use of existing faculties. The evidence indicated that the Seminary in Albany should be continued. This necessitated the decision to withdraw the Vincentian Fathers from the Seminary of St. Vincent de Paul, Boynton Beach, effective at the close of the present academic year.

Father Collins expressed the deeply felt regret of the Vincentian Fathers that the serious difficulties of personnel forced this decision. The Bishops of the Province regretfully accepted the decision of the Provincial Council and expressed appreciation to the Vincentian Fathers for their contribution to the preparation of priests for the State of Florida.

## Seal of confession is upheld by judge

**HARRISBURG, Pa. —** (NC) — A federal judge ruled here that it would not violate the seal of confession for Jesuit Father William Michelman to testify about a penitent before a grand jury investigating an alleged kidnap-bomb plot involving the Berrigan brothers.

Federal Judge R. Dixon Herman made the ruling after Francis X. Gallagher, counsel for the Baltimore archdiocese, argued that the court should dismiss a subpoena served on Father Michelman, vice principal of a Baltimore school.

Gallagher said the grand jury subpoena was part of a "fishing expedition" and would violate a confidential relationship between a priest and a penitent.

HE explained that one of six persons indicted on charges of conspiring to blow up Washington heating tunnels and kidnap presidential adviser Henry A. Kissinger had confessed to Father Michelman.

"There is no question that the seal of confession will not be broken," he added.

Judge Herman declared that when and if Father Michelman is asked a question in which his answer would require him to relate something confessed to him, I would sustain the motion" that he not testify.

The priest later spent two hours before the grand jury, and he emerged from the courtroom 40 times to consult with Gallagher. He was or-

dered to return Feb. 10, two days after the six defendants are to be arraigned.

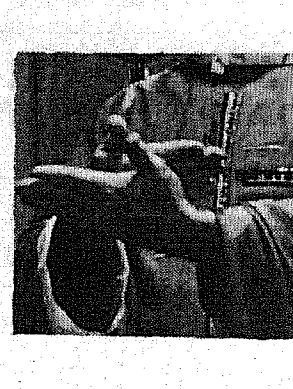
ONE of the indicted, Anthony Scoblick, 30, a former priest, and his wife, a former nun, are now living with Father Michelman. The other defendants are Fathers Philip F. Berrigan, 47, Joseph R. Wenderoth, 35, and Neil R. McLaughlin, 30, Sister Elizabeth McAlister, 31, and Egbal Ahmad, 40, a Pakistani scholar.

Sister Joques Egan, 52-year-old former president of Marymount Manhattan College in New York, was jailed on Jan. 27 for up to 18 months on contempt charges for refusing to testify before the grand jury despite a grant of immunity. She was named an alleged conspirator but was not charged in the indictment.

Judge Herman rejected requests by Jack Levine, Sister Egan's lawyer, for either a stay of execution of the sentence or bail, pending an appeal. The appeal was to be filed in the federal appeals court in Philadelphia while the jury continued its hearings with three other persons granted immunity from prosecution.

Sister Egan said she could not testify because immunity laws are unconstitutional, because illegal wiretaps were used by the government to obtain evidence, and because her attorney was not given an opportunity to present legal arguments.

THE U.S. Justice Department  
CONTINUED ON PAGE 26



## 'The deaf help build a better world'

God is always with us. This was the initial message that Redemptorist Father David Walsh tried to impress upon the deaf who attended a three-day mission this past

weekend at St. Mary Cathedral.

With the exciting hand and finger movements and the smiling faces, it was plain to see that all were glad to see

questions like: "Is it okay for a Catholic to go to a Protestant church?"

ONE ELDERLY woman was asked what she liked most about the mission. "It gives us a chance to learn more about the changes in the Church and to meet with our own," she said.

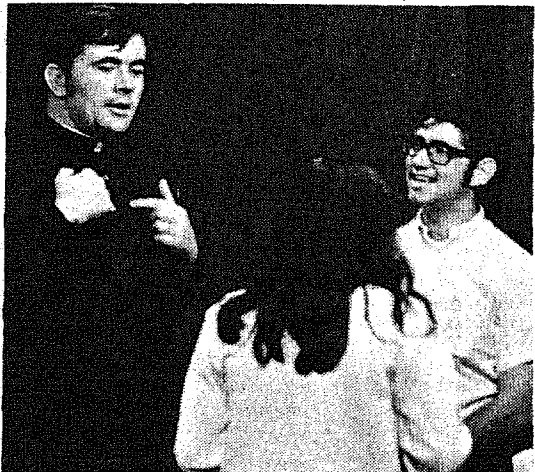
"In the past," said Father Walsh, "we told the deaf to go to church, receive Holy Communion, kneel and pray, and go to confession. That's good; we need that. But we don't teach them enough now about the changes in the Church."

He said that a great many of the deaf like the old Mass

better. There was more symbolism, hand movement in it, which was more meaningful to them.

The Redemptorist said that there is a meeting scheduled Feb. 20 to make the liturgy more meaningful for the deaf. Permission has already been granted, he said, to have the sign language considered a vernacular.

Associated with the International Catholic Deaf Association, Father Walsh was assisted by Father Gabriel O'Reilly, Archdiocesan moderator for the deaf and blind, and assistant pastor at Little Flower Parish, Hollywood.



A group of young people gather around Father Gabriel O'Reilly at the opening of a mission for the deaf at St. Mary's Cathedral last weekend. Father O'Reilly assisted Father David Walsh, C.S.S.R., who conducted the mission.

weekend at St. Mary Cathedral.

"You need not be in church all the time," he said. "You can find God everywhere, while you drive, at your work, in the people you associate with and in nature."

Engaged in preaching to the deaf for over 20 years, Father Walsh said many of the deaf "felt left out. Giving them an opportunity to attend a mission is quite a pick-up for them."

He made note of the fact that many of the deaf have stopped going to church. It was his opinion that people are too busy. "Life is such a hurry for them. God is easy to forget," he added, when people don't include Him in their daily lives.

MANY OF THE deaf are scattered and the mission gave them a chance to get together. Except for those who came for the first time to the mission, everyone remembered Father Walsh from several years ago when he con-

ducted mission services for them here.

The deaf are familiar with the rudiments of the Faith. When asked by the Redemptorist how was it possible to stay close to God, they gave the ordinary answers: go to Mass, daily prayer, the sacraments and have faith.

"Although the deaf are very conscious of religion and God," said Father Walsh, "many of them have never had sufficient religious instruction. They pick up quite a bit from reading the newspaper. They ask the standard

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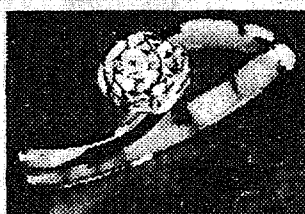
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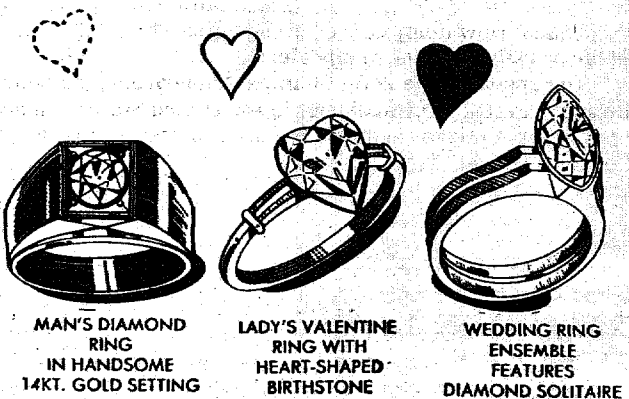
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**NOTED TV personality Perry Como will make a guest appearance during the parish bazaar of St. Clare Church, North Palm Beach, Feb. 13 and 14. A barbecue will be served.**

**Around the Archdiocese**

**BROWARD COUNTY**

A fashion show and luncheon under the auspices of the St. Theresa Guild Mother's Club, Little Flower parish, Hollywood, is slated for noon, Saturday, Feb. 6, at the Emerald Hills Country Club.

Nativity Guild will host its annual luncheon-fashion show at the Diplomat, Thursday, Feb. 18.

Tickets may be obtained by calling 983-1595, 981-1412 or 987-3935.

A dinner-dance, hosted by St. George parish, Ft. Lauderdale, is scheduled to begin at 7:30 p.m., Saturday, Feb. 6, in the St. Thomas Aquinas cafeteria.

For tickets or reservations call 584-7981.

The Beaux Arts room of the Diplomat Hotel will be the scene of a "One Woman Fashion Show," sponsored by St. Matthew's Catholic Women's Club, Hallandale to be held Tuesday, Feb. 16.

Bob Wetzel and his orchestra will provide the entertainment for the annual St. Valentine Ball of St. Coleman, Pompano Beach scheduled for Friday, Feb. 12 at the Crystal Lake Country Club.

Reservations may be made by calling 933-7416.

The annual games party sponsored by St. Gabriel's Women's Guild, Pompano Beach, is slated to begin at 8 p.m., Sunday, Feb. 7 at the Harris Imperial House, A-1-A and Atlantic Blvd.

A breakfast at the Galt Ocean Mile Hotel will follow

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**Pre-Lenten costume ball**

FORT LAUDERDALE — "Fun and fellowship" for the entire community is the goal of St. Maurice parish when members sponsor a pre-Lenten Mardi Gras costume ball at 8:30 p.m., Friday, Feb. 19 at 2751 Stirling Rd.

John McDonough is general chairman of arrangements for the fund-raising benefit, assisted by his wife, Gaye McDonough, decorations chairman; Dr. and Mrs. Robert Niles, tickets; Mrs. Van Poole, promotion; Miss Myrna Gallagher, publicity; John Hansen, refreshments; Bill Michaels, grand march; and Lou Rossi, entertainment.

A noted celebrity is expected to judge the best costume and crown the King and Queen of the Mardi Gras. Food specialties for which New Orleans is known will be served under the direction of George Zinkler and George Catania. Music will be provided by the Dixieland Six Musicians.

The meeting is slated for 10:30 a.m., Tuesday, Feb. 9, at the Imperial House, 50 N. A-1-A Highway.

the annual Communion Mass of Father Michael J. Mullaly General Assembly K. of C. to be held Sunday, Feb. 14, at 9:30 a.m.

Father Michael J. Devaney, chaplain from Holy Spirit Council, will be the guest speaker.

Life in Tanzania, Africa, will be the subject of an address by Father Ned Marchessault, Congregation of the Holy Ghost, at the monthly meeting of Assumption Guild, Pompano Beach.

The meeting is slated for 10:30 a.m., Tuesday, Feb. 9, at the Imperial House, 50 N. A-1-A Highway.

The Ray Garcia Combo will provide the music for the "Young at Heart" fashion show and luncheon sponsored by St. Clement's Altar and Rosary Society, scheduled for 12:30 p.m., Saturday, Feb. 6, at the Sheraton Hotel's Cabaret Caprice.

The annual fashion show and luncheon, sponsored by the Blessed Sacrament Women's Club, Ft. Lauderdale, will begin at noon, Saturday, Feb. 13, in the Venetian Room of the Pier 66 motel.

Tickets may be purchased from any club members or by calling 565-7130, or 563-8938.

**DADE COUNTY**

The Catholic Daughters of America, Court Miami 262, will observe a Corporate Communion Sunday, Feb. 14 at the 11:30 a.m. Mass. Their



"Citizen of the Year" was the newest title given to Dr. Ben Sheppard, Dade County's leading foe of drug addiction, during a testimonial dinner held last Saturday in his honor by the South Miami Elks Club. Leo Leonardi, Exalted Ruler of the club, presented a plaque to Dr. Sheppard, who, as Associate Director of the Addiction Prevention Service of the Catholic Service, Bureau, Inc., directs St. Luke's Methadone Center and St. Luke's Half-Way House.

The February meeting of the Daughters of Isabella, Joseph's Catholic Women's Club, is slated for Thursday, Feb. 11, at the Hotel Americana, Miami Beach.

"vaganza," sponsored by St. Joseph's Catholic Women's Club, is slated for Thursday, Feb. 11, at the Hotel Americana, Miami Beach.

The Memorare Society of Catholic Widows and Widowers will meet tonight (Friday) at the St. Dominic Coffee Shop, 5909 NW Seventh St. For information call 274-0244.

A luncheon and fashion show, "Gold Coast Extra-

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Roast Loin of Jersey Pork with Dressing & A.S. ... 2.35  
Yankee Pot Roast of Beef Jardiniere ..... 2.55
- WEDNESDAY**  
Braised Tender Lamb Shank Dressing, Mint Jelly ... 2.55  
Old Fashioned Chicken and Dumplings ..... 2.35
- THURSDAY**  
Old Fashioned Choice Beef Stew ..... 2.55  
Baked Pork Chop with Dressing & A.S. .... 2.35
- FRIDAY**  
Roast Leg of Lamb with Dressing, Mint Jelly ... 2.75  
Baked Florida Sea Bass Lemon Butter Sauce ... 2.35  
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• Ft. Lauderdale - 3801 W. Broward Blvd. (Westgate Center)  
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# Dateline: Washington

## Nixon message seen as opening cannonade for '72

By BURKE WALSH

President Nixon's State of the Union message seems to have kicked off in earnest the contest for the 1972 support of voters, uncommitted voters in particular and other voters if possible.

Republicans have extolled the address the President delivered before both houses of Congress, with members of the Supreme Court and the Cabinet in attendance, as usual. Democrats, understandably,



BURKE  
WALSH

consider it as something less than sensational. The President preceded his talk with several days of intensive propaganda build-up, so the battle lines for the next two years can now be seen in outline at least.

SUCH WORDS as "bold," "revolutionary" and "innovative" are being employed by Republicans in expressing their admiration for the address. Democrats say the President concentrated on two themes — reshuffling of the cabinet to reduce drastically the number of government offices here, and federal revenue-sharing with the states — while avoiding most of the issues which have caused dissension in the country.

Most observers agree that the President's talk was "conciliatory," but here again the Democrats claim that Mr. Nixon was only turning away from a stance that did him no good in the first half of his term in office. Republicans say the President was offering Congress his hand, inviting the lawmakers to a partnership in bringing about the "Six Great Goals" he envisages. Democrats are inclined to reply that he is giving Congress an opportunity to share in the blame if all does not go well.

With further messages expected from the President (he has already sent a special message to Congress asking for early approval of some 40 proposals he failed to get from the lawmakers in the last Congress, and he has promised a separate message of foreign affairs), there are observers who sum up the present situation this way:

THE President is seeking to make large, bold proposals (some Republicans claim they are and will be the most impressive since the early days of Franklin D. Roosevelt's administration) to capture the imagination and support of the electorate. If Congress enacts his proposals into laws, they say, the President will get most of the credit. If Congress turns down his proposals, Congress will be blamed for their failure. At the same time, it is admitted that the opposition in Congress has time between now and November, 1972, to show that these proposals are not all they are cracked up to be, as the opposition contends.

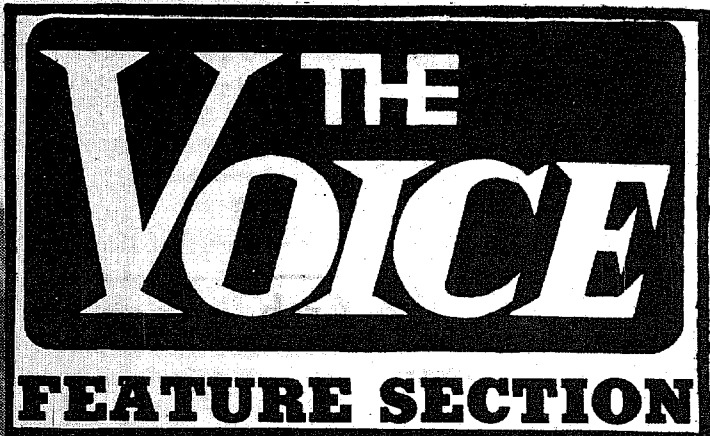
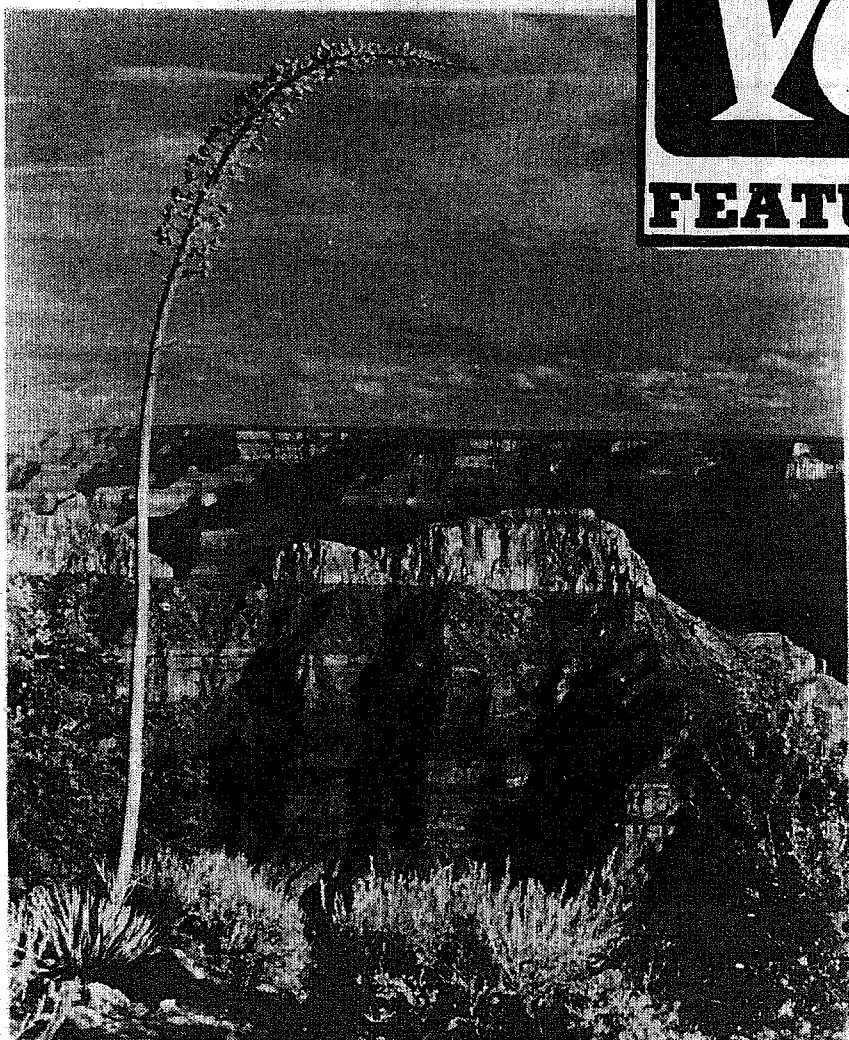
Powerful figures in Congress were quick to express strong opposition to President Nixon's two key proposals, and undoubtedly there will be much debate in Capitol Hill regarding them. Mr. Nixon has overseen this, of course, and has already launched a follow-up campaign to promote support for his measures. In an effort to get grass roots support for revenue-sharing with the states, some Republicans are drawing attention to the large sums which states may get if the proposal becomes law. In another move, the President has personally invited congressional leaders to the White House to try to get their backing.

ONE of the places in Congress where legislation can get held up, and never get to the floor for a vote, is the House Ways and Means Committee. So, Rep. Wilbur Mills of Arkansas, its chairman and a Democrat, was one of the first congressmen to be invited to the White House.

Immediately after his interview with the President, Rep. Mills told reporters that, despite his basic opposition to revenue-sharing with the states, he will hold hearings on the proposal in his committee, but that he will hold the hearings "not for the purpose of promoting it, but for the purpose of killing it." Later, in a speech on the floor of the House, Rep. Mills said revenue-sharing would hurt rather than help states and cities facing financial problems.

President Nixon seems determined to make a strong personal fight for the proposals he has and will set before this Congress. Opposition in the Congress can be expected to many of these proposals. Much maneuvering and debate will ensue. Parties and candidates will have to stand on the records they make in these moves and talks in the months to come.

## Landmarks of America



### The Grand Canyon

The Colorado River has sculpted a fantastic gorge into the high plateau of northern Arizona. Known throughout the world as the Grand Canyon, the huge chasm contains a multitude of imposing peaks and buttes, canyons within a canyon and complex gulches and ravines. Ranging in width from four to 18 miles and in depth to more than a mile below its rim, the Grand Canyon extends for a distance of about 280 miles. Its most scenic part, 56 miles long, lies within the Grand Canyon National Park. The canyon is at its most beautiful at sunrise and sunset, when the light plays on its layers of many-colored rocks and the deep green pine trees on its rims.

## Views on priest and bishop are given by noted scholar

(Father Raymond Brown, S.S. was ordained to the priesthood on May 2, 1953, in St. Rose of Lima Church, Miami Shores, of which his father, R. H. Brown is a member. The Sulpician scholar is professor of Sacred Scripture at St. Mary Seminary, Baltimore; an editor of the Jerome Biblical Commentary; and also the author of New Testament Essays and "Jesus, God and Man.")

By FATHER ANDREW M. GREELEY

Father Raymond Brown is one of American Catholicism's most distinguished scholars. He does not issue eccentric statements, he does not write columns, he does not predict the end of the Church or the priesthood, nor can he, by the farthest stretch of the imagination, be said to look like a hippie. And he does not write patronizing book reviews about his distinguished European colleagues. Hence, there is no way that he can be a "personality" and become well known among American Catholics.

In a way, I suppose, that's unfortunate because scholars are likely to get a hearing in the American Church at the present time only, if in addition to their scholarship, they do something else, preferably bizarre. Yet Father Brown deserves a hearing, for he is the one American Catholic theological scholar who seems to have the universal respect both of his non-Catholic colleagues in this country and of European theologians. His two-volume "Anchor" commentary on St. John's Gospel is a work of awesome scholarship combined with an intelligence and balance that makes that most difficult of Gospels come alive once again.

HENCE, it is a red letter day when Father Brown ventures into more popular writing, particularly when he is writing about the priesthood. His book, "Priest and Bishop: Biblical Reflections" (Paulist Press), is perhaps the best popular discussion of what the New Testament has to say on the priesthood. It will, I suspect, make Father Brown some enemies.

First of all, arguing from the New Testament notion of discipleship, Father Brown raises some pertinent questions about present phenomena in the priesthood.

Perhaps today, because of the shortage of clergy, we may have to ordain men who are engaged full time in other tasks and devote only one day a week to a priestly function (e.g., celebrating Mass on Sunday). But the strength of the Gospel ideal of vocation suggests that such an approach will be considered an exception to the rule of a fulltime priesthood. (p. 23)

But it is not merely the parttime priesthood that he finds somewhat at odds with the New Testament ideal. He also contends that the New Testament notion of discipleship would imply a permanent priesthood. Nor is Father Brown willing to accept on the basis of the New Testament the argument that a lifelong commitment to the priesthood involves an undue hardship.

We speak frequently today about hardships as a modifying factor in the Church's understanding of the lifetime nature of priestly vocation. Legitimate as that may be (and who wishes to question the mercy of the Church), one must recognize that in the Gospels the vocation to special discipleship is portrayed precisely as a vocation to hardship too severe to be generally acceptable. (24)

Father Brown not only defends the ideal of celibacy on New Testament grounds, but also suggests the Church may very well be within its rights insisting on that ideal for those who wish to serve in the priesthood (although he refuses to enter into the discussion as to whether celibacy ought to become optional at the present time).

... precisely because the witness of celibacy is conspicuously lacking in many other Christian churches, the Roman Catholic Church has an ecumenical duty to the Gospel to continue to bear an effective witness on this score. Perhaps this would be possible without a law, but one must admit that it is the law of priestly celibacy that makes it clear that those who accept it are doing so for the sake of Christ and not simply because they prefer to be bachelors. Some of the forms of optional celibacy being proposed would soon lead to obscuring the vocational character of celibacy and would reduce it to a personal idiosyncrasy. (p. 26)

THOSE who would dismiss Father Brown out of hand as a conservative, if not a reactionary, would do well, however, to wait until they get to the second half of his book where he asks whether the bishops are the successors of the apostles. He responds that they are in some sense but scarcely in a sense which is likely to reassure those bishops who think that for all practical purposes their role in the Church is the same as the apostles. Father Brown even raises the question as to whether "functional apostolicity" might not be present in those Protestant churches which do not have bishops.

One young enthusiast I know expressed the opinion that Father Brown was a schizophrenic because he had combined "a conservative" position on the priesthood with "a liberal" position on the bishopric. Such is the way ideologues think: everyone else must be an ideologue like themselves. It never occurred to this young person that whether Father Brown was a liberal or a conservative was completely irrelevant; the real point is that he is a scholar; Priest and Bishop is a reflection of his scholarship. I would presume that Father Brown would reply to those who think him "left" on the bishopric and "right" on the priesthood that this is a problem that ought to be taken up not so much with him as with the authors of the New Testament.

DISCUSSIONS are beginning all around the country between priests and bishops in preparation for the Synod next autumn. One hopes that Father Brown's booklet will be widely read and that it will be judged on the merits of its argumentation rather than on the grounds of ideological presuppositions or personal feelings.

One is not so sure, however. I remarked recently to a number of priests that all the evidence I had seen indicated that priests were no less emotionally mature than anyone else and that their seminary training and celibate state had apparently not impeded their emotional maturation any more than had the education and the marriage state of lay people impeded their maturation.

One cleric replied, "I know that my maturation has been impeded by the Church and I don't care what the data say."

It is convenient to rely on one's own emotions and at the same time have an excellent scapegoat readily available. How much scapegoating and how much serious consideration and scholarship like Father Brown's will take place in the dialogue of the next several months still remains to be seen. One can only hope that Father Brown gets the attention that he richly deserves.

# It's all about an extraordinary man

Many people might ask, "Just who — or what — is Buckminster Fuller?" And, indeed, the name evokes something that looms large, like a cathedral, perhaps, or a giant. In truth, Buckminster Fuller is neither.

He's a man — but quite a man at that. Choosing among his designations, one can identify him as (in alphabetical order) architect, author, engineer, inventor, philosopher, scientist, and teacher.

ANY one of these will describe him, but none of them, by itself, describes him adequately. He is all of these, and more, with the added dimension of having so many talents and interests wrapped up in one being. If there is a modern equivalent to the Renaissance Man, it might well be Mr. Fuller.

Whether or not Americans realize it, most of them already know Fuller through the influence of his works. As an architect, for example, he is credited with the design of the geodesic dome. The most famous and perhaps the most widely visited example of Fuller's geodesic dome was the U.S. exhibit building at Expo 67 in Montreal.

Fuller, a man whose extensive interest and activities all point to the improvement of life on earth, considers the planet to be a "spaceship." And since the "spaceship" is our only home so far, Fuller feels we should keep it as tidy as possible.

THUS his neat geodesic

design, using minimal materials for maximum efficiency and clean design; thus the lightweight, transportable homes he has developed. If we seem to get more and more crowded every day, a large measure of the comfort we still have can be credited to Fuller's concepts.

But architectural design is just one aspect of this fascinating and influential man. Visit his multi-faceted world this Sunday afternoon for a voyage with "Buckminster Fuller on Spaceship Earth."

By the way: You would assume that a man with Fuller's scope of interest and record of accomplishment would have impressive college credentials, and Fuller seems to live up to expectations. After all, he holds over 30 degrees. But all of them are honorary — Buckminster Fuller never finished college. He dropped in and out of Harvard twice, but never bothered to finish up

## Film review A peek-back into history

**CROMWELL** (Columbia-G) concerns the decade 1640-1649, which saw the oppression of the common people by a king whose despotic tax measures, dismissal of the Parliament and wavering attitude toward Catholicism brought the country into Civil War.

Oliver Cromwell, MP for Cambridge, Huntingdon squire and devout Puritan, was unwillingly drawn into the struggle on the popular side, and in a series of battles, rose to the head of the people's army.

THE defeat of Charles I followed, and then a trial that led to the king's decapitation on the charge of treason.

Eventually, Cromwell returned from private life to seize the government and rule the country as Lord Protector of England.

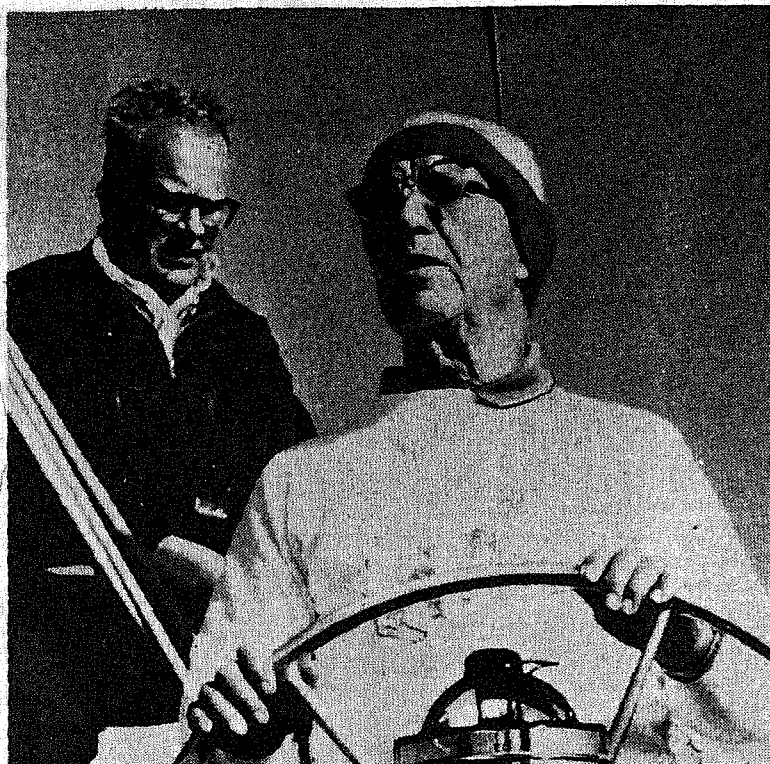
Ken Hughes has succeeded admirably in telescoping the wide reaches of the action into a manageable sequence of events which keeps his two principals (Alec Guinness as Charles, the obstinate, vacillating king and Richard Harris, as Cromwell, with conflicting loyalties to Crown and country) near the center of action.

THE film, which was severely cut before release, is likely to be criticized for a number of historical simplifications, but granted the problems of logistics in such a production, these criticisms are inevitable.

Moreover, the ticklish role of the Catholic involvements are handled gingerly, in a confusing manner that plays down the implications of the religious influences which underlie the motivations of the political figures.

Yet Cromwell maintains a striking balance between events and personalities. The issues it raises, the lavish treatment it affords the subject and the competence of the performers should captivate and entertain large, diverse audiences. (A-1)

Subject of NBC's "Buckminster Fuller On Spaceship Earth" Sunday, Feb. 7, at 5 p.m. is Buckminster Fuller, architect, author, engineer, philosopher — and more.



## It's degrading,' said the actor. How right!

Something to avoid is "The Statue" (Cinemascope — R) a smutty little unfunny joke, apparently intended to lower further the threshold of public taste.

Midway through this miserable exercise in high-density witlessness, David Niven mutters, "I find this whole affair degrading." The impulse to stand up and cheer is almost overpowering, because someone has finally spoken for the audience.

Any elation is short-lived, however, because it is clear that the intelligence is purely unintentional. It was a fluke that somehow slipped past the editor.

HERE at last is a calculating film revolving around a one-line joke about the relative size of male organs. Niven's disgust, you see, derives from his single-minded pursuit of a list of 20 or so men who visited his sculptress wife, Virna Lisi, while he was away inventing the "Unispeak" language that has earned him a Nobel prize.

Any one of them, Niven figures, could be the gentleman who posed for the lower portions of a colossal nude figure bearing a resemblance to Niven in face only.

To make matters worse, the statue was commissioned by the U.S. Government, and

their man in London (Robert Vaughn) feels its display in Grosvenor Square might block his way to the White House. There's little enough promise in the premise, but whatever glimmer existed has been snuffed out by Alec Coppel's and Denis Norden's puerile screenplay and Rod Amateau's coy direction.

Perhaps the most pathetic among their array of smutty devices is a sequence in which Niven, to make the comparison of the others' equipment with his own less cumbersome, steps into a coin-operated photo booth, drops his trousers, climbs on the bench, and snaps away.

If film distributors are sincerely concerned about why more and more decent people are refusing to risk their box-office dollars on today's "sophisticated" comedies, they should see this "Statue." They will witness the degradation of a man who not so long ago was considered by many as the epitome of on-screen charm and wit. Niven, whether he knew it or not, was absolutely right. The whole thing is degrading. (C)

## A western with punch

**RIO LOBO** (National General-G) Howard Hawks at 70 is still able to pack more energy and drive into his films than any other American director. Like film directors that deal with more serious matter, he stamps his work with a personal style and view of the world.

Just as in the past action fans are going to thoroughly enjoy Hawks' latest excursion into the traditional West.

THE picture gets off to a fast start with an ingenious hijacking of an army payroll and winds up with an entire town taking part in a thunderous shootout.

Besides action there is plenty of horseplay and caustic humor in references to star John Wayne's overweight condition and old age in general. But the greatest pleasure resides in the fact that the viewer can settle back and savor the ease with which Hawks is able to keep his action sequences moving along.

Hawks' code of honor is a violent one. The high value he places on friendship is undercut by the inhumanity with which he regards his enemies, a social attitude that does not need much reinforcement. (A-3)

The violence, both physical and psychological, and the adult level of some sexual references make Hawks' film inappropriate for impressionable audiences.

## Film fare on TV Week of Feb. 7

**Sunday, Feb. 7, 9 p.m.** — The Sunday Night Movie — "The Flight of the Phoenix" (1966) — The week's best movies are at either end of the schedule. At this end is "Flight," a large-scaled adventure based on the inferred actual case of a wayward bomber that crashed in the Sahara during WW II. James Stewart and Richard Attenborough head an excellent cast, with the chief concern being how to find a way out of the blazing desert. (NCOMP rating for theatrical release: A-1) (ABC)

**Monday, Feb. 8, 9 p.m.** — The Monday Night Movie — "Our Man Flint" (1966) — ... isn't our cup of tea. James Coburn stars as an amoral, dashing nut unconvincing espionage agent. Besides being a spy, Flint just happens to be a karate "black belt" champ, a brilliant neurosurgeon, nuclear physicist, and sword fighter. Among his possessions is something to make the wise man give up the weed: a cigarette lighter with 82 death-dealing devices. Also in his collection are two dogs who scoff at Gainsburgers in favor of human delectables, and four exotic lady servants. Color the whole thing unwholesome. (NCOMP rating for theatrical release: B) (ABC)

**Monday, Feb. 8, 9 p.m.** — World Premiere Movie — "The Neon Ceiling" — Made-for-television fare starring Gig Young and Lee Grant, with newcomer Denise Nicerson. Network publicity indicates that this will be a dramatic (melodramatic?) quest by the principals for love and understanding inasmuch as these rare commodities can be found in the environs of a desert cafe-cum-filling-station. Maybe it's a combination of "Bus Stop" and "The Petrified Forest." If it's half as good as either, then it's worth watching. (NBC)

**Tuesday, Feb. 9, 9 p.m.** — ABC's Movie of the Week — "Love Hate Love" — Made expressly for television. Ryan O'Neal (who with Ali McGraw is wringing America's tears in Love Story) is in the true story of frisky model Lesley Warren, who in his absence gets involved with a playboy-type (Peter Haskell). The complications are, literally, quite murderous. Looks like a matter of taste. (ABC)

**Tuesday, Feb. 9, 9 p.m.** — Tuesday Night At The Movies — "The Producers" (1967) — From the comically addlet

mind of Mel Brooks (creator of the "2,000-year-old Brewmaster" radio spots) comes a pretty funny but unnecessarily coarse and bawdy farce about a would-be producer of a big-time musical about Nazi Germany. The laughs are sick around the edges, dulled by some suggestive customizing and situations. (NCOMP rating for theatrical release: B) (ABC)

**Thursday, Feb. 11, 9 p.m.** — The Thursday Night Movies — "The Cincinnati Kid" (1965) — ... is poker-faced Steve McQueen, super-cool cardsharp and avid collector of willing women. The film attempts the kind of gritty realism achieved in "The Hustler" which dealt with the same sort of person in a pool-hall context. But "Cincinnati" dwells not on the psychological and moral probings possible in the subject, but on the sensational displays and situations on the surface. (NCOMP rating for theatrical release: B) (CBS)

**Friday, Feb. 12, 9 p.m.** — The Friday Night Movies — "The Rat Race" (1960) — Starring Tony Curtis and Debbie Reynolds. What might have been an insightful study of human relationships lapses into the too-familiar and gratuitously low-toned story about two disillusioned misfits adrift in New York, trying to make a go of it via their mediocre talents (he's a saxophonist, she's a dancer). The film curiously (?) sidesteps the moral questions it sets up ... dealing with the pair's relationship. (NCOMP rating for theatrical release: B) (CBS)

**Saturday, Feb. 13, 8:30 p.m.** — Saturday Night at the Movies — "A Patch of Blue" (1966) — A film with a "social conscience" starring Sidney Poitier, Shelley Winters and Elizabeth Hartman. "Patch" was one of the first films from the major studios (here, MGM) to take an honest look at contemporary racial issues. The story concerns a blind girl (Miss Hartman) living in a dismal tenement with her slatternly mother (Miss Winters, in a convincing performance), who is befriended by a young black man (Poitier). Love blooms, perhaps too dependent on the girls' blindness and despite the mother's shrill opposition. Generally, the film avoids the obvious clichés and scores some points for human values. (NCOMP rating for theatrical release: A-III) (NBC)

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# NETWORK PROGRAMS OF SPECIAL INTEREST

**Sunday, Feb. 7, 10:30 a.m.** — Look Up And Live — Moderator George Crothers interviews Father Patrick J. Sullivan, S.J., Director of the National Catholic Office for Motion Pictures, and discusses with him and his staff important developments in the areas of commercial film releases and film education. (CBS)

**Sunday, Feb. 7, 1 p.m.** — Directions — "Nepal" — A visit to the ancient Himalayan kingdom of Nepal reveals the influence of religion on the tiny nation's culture and daily living. Presented in cooperation with the National Catholic Office for Radio and Television. (ABC)

**Sunday, Feb. 7, 7 p.m.** — Wild Kingdom — Naturalist-hosts Marlin Perkin and Stan Brock dive a little deeper in their underwater exploration of Australia's "Great Barrier Reef," Part II. (NBC)

**Tuesday, Feb. 9, 3:30 p.m. (approx.)** — The Apollo 14 Lunar Mission — All three networks will offer live

coverage of the scheduled splashdown return of the moon explorers. (ABC, CBS, NBC)

**Tuesday, Feb. 9, 8 p.m.** — "It Couldn't Be Done" — Like fish! Doing the impossible is the American way, as this interesting documentary about American determination, showmanship, and ingenuity demonstrates. (Repeat of last April's presentation). (NBC)

**Friday, Feb. 12, 7:30 p.m.** — "They've Killed President Lincoln!" — Dramatized reconstruction, in a documentary format, of the assassination of Lincoln, with added insights from details of related events. (NBC)

**Saturday, Feb. 13, 8 p.m.** — National Geographic Society Special — "The Great Mojave Desert" — and that just about says it. Rocky, parched, salty, inhospitable — but mysteriously beautiful and full of color and form. This documentary special presents a carefully detailed and absorbing landscape. (CBS)



## Children's corner

**Sunday, Feb. 7, 11:30 p.m.** — Discovery — "Hong Kong" — From what we see on this enlightening tour conducted by co-hosts Virginia Gibson and Bill Owen, Hong Kong might be called the "startling city." It is a fascinating mixture of ancient cultures and traditions in a fast-tempo, contemporary urban setting. (ABC)

**Sunday, Feb. 7, 4:30 p.m.** — Children's Film Festival —

"Lionheart" — Burr Tillstrom, Kukla, Fran & Ollie are the genial hosts. The series' second offering is a lovely little parable-drama about a small boy who finds and befriends an escaped circus lion. The drama stems from his efforts to hide the lion (think of the logistics involved!) from the soldiers sent out to capture and kill it; the parable comes in the form of a gentle lesson in human values and relationships. (CBS)

**Sunday, Feb. 7, 5:30 p.m.** — Animal World — For those who missed Arthur Godfrey's recent special on the Everglades, this week's program offers another, equally hard-nosed look at one of America's most beautiful yet most threatened national wildlife preserves. Deer, ibis, fish, and alligators and their Everglades environment are doomed, unless a public opposition to careless real-estate "developers" is mounted. (CBS)

**Saturday, Feb. 13, 12 noon** — Hot Dog — Tennis balls, watches, surf boards, guitars — where do they come from and how are they made? Woody Allen, Jonathan Winters, Jo Ann Worley, and the Youngbloods have the fascinating answers. (NBC)

**Saturday, Feb. 13, 7:30 p.m.** — "He's Your Dog, Charlie Brown" — inevitable repeat of the oft-repeated but constantly delightful "Peanuts" comic strip gang

Aiding the community's needy through donations to the ABCD will be discussed by Archbishop Coleman F. Carroll, guest of Larry King on "News Weekend," Feb. 6 and 7 on WTVJ, Ch. 4. The program is televised at 6 and 11 p.m. on Saturday and at 6:30 and 11 p.m. on Sunday.

## Public TV fights dope

Public television, through the Public Broadcasting Service, has launched a massive attack on the national problem of drug abuse in the three-part series entitled, "The Turned-On Crisis."

All programs, presented twice-weekly on Monday and Wednesday evenings will be presented in the prime-time slot of 7-8 p.m. and will be viewed in South Florida on CH. 2.

"Say What We Feel — Not What We Ought To Say" is the topic on Monday, Feb. 8. "The Shade of a Toothpick" is the title of the program on Wednesday, Feb. 10.

News Editor Keith Davidson will present a special followup to the nationwide broadcast during "New-sight," which will go on the air from 8 to 8:30 p.m. instead of its regular 7 p.m. time. Featured will be guests who can relate the drug problem to the South Florida community.

Ed Kapelsohn of Operation Self-Help in Hialeah, of which Father Sean O'Sullivan is director, will be the guest on Feb. 8.

On Feb. 10 the guest will be Dr. Ben Sheppard, Voice columnist and director of St. Luke Methadone Center and St. Luke Half-Way House. Dr. Sheppard will return for a second appearance on the program on Wednesday, Feb. 24.



"THE UNWED MOTHER, the Birth of Fear" will be the title of the Church and the World Today program at 9 a.m., Sunday, Feb. 7 on Ch. 7. Father David Russell moderates the discussion featuring an unwed mother, back to camera; also Mrs. Betty Brown, Mrs. Joan Brady and Coral Gables attorney, Robert Brake.

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

**FRIDAY, FEB. 5**  
 9 p.m. (11) First To Fight (Unobjectionable for adults and adolescents)  
 11:30 p.m. (10) Great Expectations (Family)

**SATURDAY, FEB. 6**  
 12 noon (6) Prince Of Players (Unobjectionable for adults and adolescents)  
 2 p.m. (6) The Egyptian (See rating Thursday at 7 p.m.)  
 2 p.m. (10) Posse From Hell (Unobjectionable for adults and adolescents)  
 3 p.m. (4) The Young And The Brave (Family)  
 4:30 p.m. (6) Prince Of Players (Unobjectionable for adults and adolescents)  
 7 p.m. (6) The Egyptian (See rating Thursday at 7 p.m.)  
 10 p.m. (5 & 7) The Night Of Iguana (Unobjectionable for adults, with reservations)  
 9:30 p.m. (10) Twilight For The Gods (Unobjectionable for adults)  
 11:15 p.m. (12) Viva Zapata (Unobjectionable for adults and adolescents)  
 11:30 p.m. (4) Love In The Afternoon (Unobjectionable in part for all)  
**OBJECTION:** This film tends to ridicule the virtue of purity by undue emphasis on illicit love  
 11:30 p.m. (11) The Kentuckian (Unobjectionable in part for all)  
**OBJECTION:** Excessive brutality

**SUNDAY, FEB. 7**  
 12 noon (23) Seven Dwarfs To The Rescue (Children)  
 2 p.m. (5) Deadliest Sin (Unobjectionable for adults and adolescents)  
 2 p.m. (6) The Egyptian (Unobjectionable in part for all)  
**OBJECTION:** Suggestive sequences  
 3 p.m. (7) The Second Greatest Sex (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming and situations  
 4:30 p.m. (6) Prince Of Players (Unobjectionable for adults and adolescents)  
 4:30 p.m. (11) Lionheart (Children)  
 6 p.m. (10) The Sunshine Patriot (No classification)  
 7 p.m. (6) The Egyptian (See rating at 2 p.m.)  
 9 p.m. (10 & 12) Flight Of The Phoenix (Family)  
 11 p.m. (6) Prince Of Players (Unobjectionable for adults and adolescents)  
 11:30 p.m. (4) The Last Wagon (Family)  
 11:30 p.m. (5) Houdini (Family)  
 11:30 p.m. (11) Sword Of The Conqueror (Unobjectionable for adults and adolescents)

**MONDAY, FEB. 8**  
 10:30 a.m. (10) The Time, The Place and The Girl (Unobjectionable for adults and adolescents)  
 1:30 p.m. (6) Mr. Belvedere Goes To College (Unobjectionable for adults and adolescents)  
 7 p.m. (6) Rally Round The Flag, Boys (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming, dialogue and situations  
 7:30 p.m. (23) I Shot Jesse James (Unobjectionable for adults and adolescents)  
 9 p.m. (5) The Neon Ceiling (No classification)  
 9 p.m. (7) The Glass Menagerie (Unobjectionable for adults and adolescents)  
 9 p.m. (10 & 12) Our Man Flint (Unobjectionable in part for all)  
**OBJECTION:** This purely escapist film resorts to overly sensational treatment in suggestive costuming and situations  
 11:30 p.m. (10) They Drive By Night (Unobjectionable in part for all)  
**OBJECTION:** Double-meaning and suggestive dialogue

**TUESDAY, FEB. 9**  
 10:30 a.m. (10) The Unsuspected (Unobjectionable for adults and adolescents)  
 1:30 p.m. (6) Mr. Belvedere Goes To College (Unobjectionable for adults and adolescents)  
 7 p.m. (6) Rally Round The Flag, Boys (See rating Monday at 7 p.m.)  
 7:30 p.m. (23) Lord Of The Flies (Unobjectionable for adults and adolescents)  
 8:30 p.m. (10 & 12) Love Hate Love (No classification)  
 9 p.m. (5 & 7) The Producers (Unobjectionable in part for all)  
**OBJECTION:** Although this film is intended as a farce, the offensive treatment of its material gives the entire production the tone of a prolonged sick joke  
 11:30 p.m. (10) The Last Rebel (No classification)

**WEDNESDAY, FEB. 10**  
 10:30 a.m. (10) The Man Between (Unobjectionable in part for all)  
**OBJECTION:** Light treatment of marriage; suggestive situations  
 1:30 p.m. (6) Mr. Belvedere Goes To College (Unobjectionable for adults and adolescents)  
 7 p.m. (6) Rally Round The Flag, Boys (See rating Monday at 7 p.m.)  
 7:30 p.m. (23) Little Big Horn (Family)  
 11:30 p.m. (10) White Heat (Unobjectionable in part for all)  
**OBJECTION:** Methods of crime minutely detailed; suggestive situations; excessive brutality.

**THURSDAY, FEB. 11**  
 10:30 a.m. (10) If A Man Answers (Unobjectionable for adults)  
 1:30 p.m. (6) Mr. Belvedere Goes To College (Unobjectionable for adults and adolescents)  
 7 p.m. (6) Let's Make Love (No classification)  
 7:30 p.m. (23) A Place Of One's Own (Family)  
 9 p.m. (4 & 11) The Cincinnati Kid (Unobjectionable in part for all)  
**OBJECTION:** The gratuitous introduction of suggestive costuming and situations blurt what could have been a meaningful film.  
 11:30 p.m. (10) Million Eyes Of Su Mura (No classification)

**FRIDAY, FEB. 12**  
 10:30 a.m. (10) Arsenic And Old Lace (Unobjectionable for adults and adolescents)  
 1:30 p.m. (6) Mr. Belvedere Goes To College (Unobjectionable for adults and adolescents)  
 7 p.m. (6) Let's Make Love (No classification)  
 9 p.m. (4 & 11) The Rat Race (Unobjectionable in part for all)  
**OBJECTION:** The false values which pervade the development of this film tend to justify immoral behavior. Suggestive situations  
 11:30 p.m. (10) Pit And The Pendulum (Unobjectionable for adults and adolescents)

**SATURDAY, FEB. 13**  
 12 noon (6) Rally Round The Flag, Boys (See rating Monday at 7 p.m.)  
 1:30 p.m. (10) Joe Dakota (Family)  
 2 p.m. (14) Lionheart (Children)  
 2 p.m. (6) Let's Make Love (No classification)  
 3 p.m. (4) Maya (Family)  
 4:30 p.m. (6) Rally Round The Flag, Boys (See rating Monday at 7 p.m.)  
 7 p.m. (6) Let's Make Love (No classification)

### RELIGIOUS PROGRAMS

**8:30 a.m.**  
 THE FIRST ESTATE — Ch. 4 WTVJ — "A Woman's Concern" will be discussed by Fla. legislator, Mrs. Gwendolyn Cherry, with the panel of clergy including Father John Verber.  
**9 a.m.**  
 INSIGHT — Ch. 5 WPTV — "The Nitty-Gritty Once and Future Now."  
**9 a.m.**  
 CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Plight of the Unwed Mother" is the topic of social workers: Joan Brady and Mrs. Betty Brown; and attorney, Bob Brake.

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# Be humorous—even in the tuna scare

By FATHER JOHN B. SHEERIN

Ten years ago humor was said to be in very bad taste. The times were so out of joint that humor was considered to be scandalously out of place. Now the times are much worse and many of us are coming to realize that a sense of humor is one of the few things that can really help us save our souls and our sanity in this irrational age.

A sense of humor is a sense of balance that enables us to see things in proper proportion and laugh at them when they go askew. In other words, we should be alarmed about real problems but amused by small items parading as problems.

Take for instance the alarm and apprehension generated by worry about poison in foods. The Food and Drug Administration recently called attention to mercury in tuna and swordfish and salmonella in soup. Of late it has been recalling dried eggs and cyclamates, hair dyes and bubble baths, not to mention the reminder about phosphates in detergents.

IT IS reasonable to expect that the warnings hurt personnel in the industries producing the foods and other items. As the sales of these products go down, the companies cut down on their hired personnel. The FDA was guarded and cautious in its warnings but the public got the jitters and bypassed the "dangerous" items in the supermarkets.

We have had similar alarms in the past. Most of us can remember the uproar about cranberries a few years back. That year many persons dutifully put jam instead of the so-called "Cancer-inducing" cranberry sauce on the sliced turkey. The tuna scare may prove to be a case of false panic. The other day I saw a humorous sign in a restaurant to the effect that the great tuna scare is a great red herring.

I don't mean we should eat everything in sight, no questions asked. It is reasonable to be cautious, and in this case caution means reading carefully what the FDA really says before going off on a stampede.

IT'S so easy to get hysterical with the rest of the crowd and cast all sense of proportion to the winds. After all, we do have some really colossal problems that are worth thinking about, and a sense of humor can show us how comparatively unimportant is all this hysteria about chemicals in food.

The old-time secularists used to say that Jesus had no sense of humor and yet there is humor in what he told one audience: "Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. For life is more than food, and the body more than clothing." (Luke 12, v. 22-23) He saw anxiety about food as something absurd in a Christian.

Recently I read a letter in a newspaper in which the writer said she would prefer old-fashioned eggs from old-fashioned chickens that ate worms rather than chickens that are fed chemicals. Chemicals in the food fed to chickens may be a problem, but it seems to me rather ridiculous to write to a newspaper about it. Having bigger problems than that,

we take the new-fangled chickens in stride.

ABOUT 10 years ago, the Sunday Times of London ran a series of essays on the "Seven Deadly Sins," later published by Morrow & Company under the same title. Patrick Leigh-Fermor, the essayist who did the chapter on Gluttony did a marvelous spoof on the whole matter of eating food. He said that good food in Europe for centuries had produced the high level of human development to be found in the royal families of Europe.

What had all this good food produced? "An indefinable aura, at the same time gracious, affable, untroubled, august, Olympian and debonair, to which few commoners and no chance-fed dictators or hungry and fortuitously nourished heads of state, whether beefy or scrawny, can possibly aspire."

Perhaps it is spoofs like this that we need when the public panics about chemicals in foods. "For life is more than food and the body more than raiment."

# Unions shouldn't be accused of rigid materialism

By MSGR. GEORGE G. HIGGINS

Here we go again on Professor Charles Reich's new book, "The Greening of America," which was referred to in passing in last week's Yardstick and in several previous releases of this column. Described by the publisher, in low key, as a serious attempt to analyze sympathetically the youth culture that is turning the country around, The Greening is enjoying phenomenal sales and just has to be one of the most talked about and most widely reviewed books published during the past three or four years.

The reviews of Professor Reich's best seller have tended, for the most part, to be unusually long. This in itself would seem to suggest that the book is being taken very seriously even by its critics, and critics it has in great abundance. And yet it keeps on selling like hotcakes, thanks in large measure to the unprecedented amount of attention and free advertising given it by some of the very magazines and newspapers (the "New Yorker," for example, and the "New York Times") which, if I have read the book correctly, symbolize to its author much of what he thinks is disastrously wrong with our culture at the present time.

PERSONALLY I don't know what to make of "The Greening of America." Up to a point I am inclined to go along with one of my USCC colleagues when he says that it's a mistake to try to exegete the book chapter and verse. It should be read and read sympathetically, he says, as a "mood piece," and a very important one at that.

That's fair enough, but, after a second reading of the book, I must confess that every time I thought I was really beginning to catch the author's mood, he would unexpectedly break the spell by tossing off dogmatic statements — away outside his own field of competence — which struck me as being, at best, ivory tower clichés and, at worst, careless oversimplifications unworthy of a professor at one of the most prestigious law schools in the United States.

Professor Reich's oversimplified approach to the labor movement is a case in point. To be sure, his references to the labor movement are very skimpy, but the more I think about the little he has to say about it, the more I am inclined to agree with Derek Bok and John Dunlop when they state in their recent book, "Labor and the Community," the "Unions are among the least understood of our social institutions" and that "interestingly enough, in contrast with opinions on most other subjects, views about unions often seem to stray furthest from the facts the higher one moves up the scale of income and education."

Professor Bok, by the way, was recently appointed President of Harvard University, and Professor Dunlop was reportedly second in line for this important post. Both men are

recognized experts on the subject of organized labor. Professor Reich, on the other hand, has no particular competence in this area — which may help to explain why he dismisses the labor movement with a careless flick of the pen, asserting quite dogmatically that it equates "material gains with solution of all the workers' problems."

IT GOES without saying, of course, that the labor movement has always placed a great deal of emphasis on securing higher wages and more generous fringe benefits for its members. So what else is new? But to assert that the labor movement equates material gains with the solution of all the workers' problems may be good Consciousness III rhetoric, but it's demonstrably contrary to fact. To balance this kind of academic rhetoric, the reader would be well advised to take a look at what Bok and Dunlop have to say about the same subject in the book referred to above — one of the best books on organized labor published in recent years.

"Unions," they conclude, "have made what is perhaps their greatest contribution in securing fairer treatment for their members at the work-place. In particular, they have made enormous strides to eliminate error, malice, favoritism, and other human failings in the dismissal, discipline, promotion, and preferment of employees."

"In theory, of course, some of these benefits can conceivably be established by other means. . . . But, in the United States at least, it seems unrealistic to assume that effective legislation would be enacted if workers were unorganized, and experience in connection with other statutes suggests that statutory safeguards would have little effect if there were no unions to provide the money, the confidence, and the legal talent to use the laws to good advantage."

"IN ADDITION, few knowledgeable observers would suppose that government tribunals would match the flexibility and competence already achieved through the system of private arbitration established by collective bargaining."

This, it seems to me, represents an enormous contribution on the part of the American labor movement to the cause of human dignity, and if Professor Reich doesn't think so, let him try to imagine what the condition of the workers would be — in terms of their own dignity, and not merely in terms of their material standard of living — if, God forbid, there were no unions in this country.

It's perfectly true, of course, that unions as we know at the present time are far from being perfect and haven't done enough 'as yet to humanize the industrial process along

the lines suggested in "The Greening of America."

Nevertheless the labor movement, with all its faults and imperfections, is a far more important institution than Reich makes it out to be and — Consciousness III rhetoric to the contrary notwithstanding — is an absolutely indispensable institution.

It has made mistakes and will make many more in grappling with what Reich refers to disdainfully as "the hard questions" (questions involving political and economic organization), but at least it doesn't shy away from them or pretend that they are "insignificant, even irrelevant." And, unfortunately, that's more than one can say for many of its academic critics, notably, Professor Reich.

## BELOW OLYMPUS By Interlandi



"They say there's a growing romantic nostalgia about the 1930's depression. Why not get realistic about the one we're in?"

## What slop oozes from 'boob tube'

By JOSEPH A BREIG

Some wisdom occasionally is spoken by some guests on the big-audience afternoons and night TV shows, but for the most part what pours forth — at least when I am unfortunate enough to be tuned in — is an ocean of bilge, slop and garbage.

Fads of the moment are usually the topics; and of course fashion and sex are forever in vogue. Conversations revolve around miniskirts, moustaches, beards, long hair, contraception, sterilization, abortion, pollution, population and marriage — or rather cohabitation, divorce and remarriage; what the Bible indelicately but honestly calls fornication and adultery.

ON a recent show, one famous guest solemnly warned us, in sepulchral tones, that come the turn of the century we are going to have 300 million Americans, and that American men better start getting themselves sexually sterilized.

He sounded as if 300 million Americans would be a catastrophe, like a nuclear war, or a universal epidemic of deadly disease, or the end of the world. And of course he was applauded by his studio audience, apparently made up of persons who imagine that this country is composed of crowded cities instead of — as it is — of endless open spaces; and who forget that we dump billions of taxpayer dollars down ratholes every year to pay farmers to refrain from producing food, because we don't know what to do with the colossal food surpluses that keep on piling up.

On another show, another guest talked with an air of omniscience about women's liberation, and proceeded to demonstrate that all he knows about women he could put in his eye without blinking.

He said one true thing — that women have as much brains as men; but why on earth he imagined that this would be news to anybody, I cannot imagine.

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# Find life 'more meaningful' rearing an exceptional child

By MITCH ABDALLAH  
Patrick Sheehan is treated no differently than his three sisters and three brothers at the Sheehan home. However, an outsider would think that he should receive special attention.

Pat is a mongoloid and has been attending Marian Center for some time now. Although he is not totally educable, he is a trainable retardee. He can be helped to do certain things on his own.

However, Pat's capacity, mental and physical, will always be limited. He is six years of age but has the mental ability of an 18-month-old child.

After having six normal and healthy children, Mr. and

Mrs. Donald R. Sheehan were a little shocked to find that Patrick was retarded. Their major problem was not the acceptance of Patrick but finding an institution that could help him.

THEY HAD no exposure with retardees before nor had they known any friends and neighbors with retarded children. One of the big questions in the Sheehans' minds was: "What should we do about the other children?" said Sheehan.

The pediatrician with whom they spoke advised them to tell their other children of Patrick's condition but also that they would have to be made to understand.

"The children's attitudes

reflect that of their parents," said Mrs. Sheehan. "After Patrick was born, we had to sit down to see where we were going."

In order to see what help could be provided for Patrick, and also to educate themselves concerning retarded children, the Sheehans paid several visits to institutions for the retarded.

"AFTER VISITING various places, we decided it wasn't so bad having a mongoloid. It could have been a lot worse," Sheehan said.

"Everyone gives different advice on what he would do or on how he would react." But each case is different and the decision has to be made by the ones involved with the situation," Sheehan added.

"Mongoloids are like any other children. They need your love and need to feel they belong. We treat him (Patrick) like the other children. Consequently, Pat identifies with us and we with him."

"The other children play with him," said Mrs. Sheehan. "We take him swimming, walking and out to restaurants. He goes where we go."

THEIR CHILDREN will be able to accept things better, the Sheehans agreed, since they have been exposed to more. "Later in life, if anything comes up, they will be able to handle it."

Mrs. Sheehan admitted that in her "ignorance I was too optimistic about the help Patrick could receive regarding an education." The parents thought that there were a number of schools and centers in Miami to which they could send Patrick.

Their research proved otherwise.

When they visited Marian Center, they were deeply impressed with the facilities and the work the nuns were doing there. Marian Center is one of the finest places in the States, they said, for retarded children. The community here should feel fortunate that there is a Marian Center, they added.

"HAVING PATRICK

around the house," said Mrs. Sheehan, prevented us from being selfish." Also, Patrick's presence has given the family a better insight of what life is all about, added Sheehan.

The progress made by Patrick, as a result of attending Marian Center, is "like seeing someone growing up in slow motion," said Mrs. Sheehan. "I think this is why we're here — to help the little one."

"Patrick is happy, he al-

ways smiles in the morning," said Sheehan. "This makes the family start the day off smiling; Pat's an angel; he's got it made. He never has a bad thought or does a bad thing intentionally. It's nice to know there is someone in the family who's going to make it," he added.

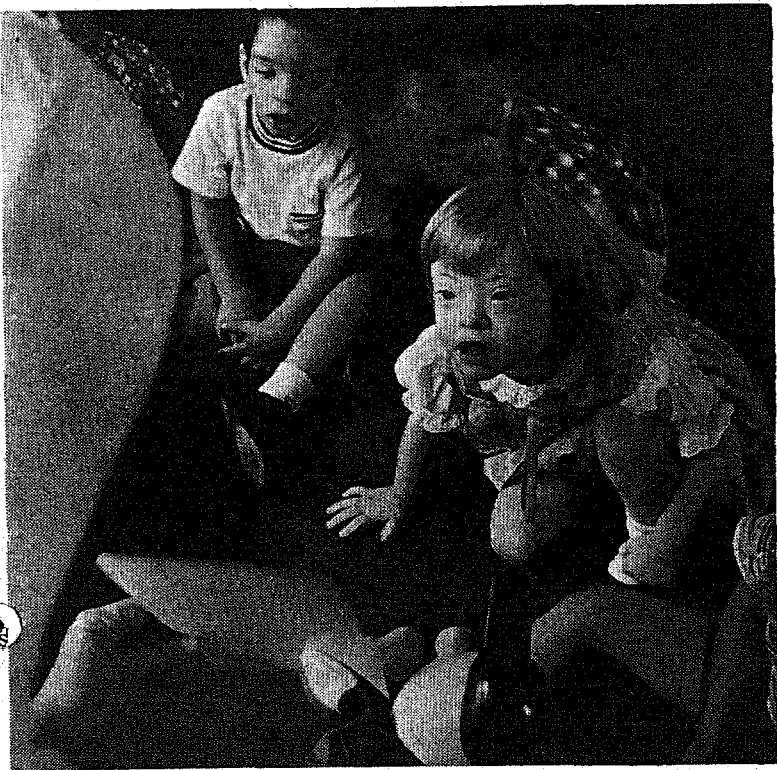
What the two parents were referring to was the reality of having a saint in heaven after this vale of tears.



Love and attention are basic needs of every child, including the retarded. Mother Lucia and the Sisters at Marian Center make sure each child receives such love.



Teaching an exceptional child coordination is part of the educational program at Marian Center. The retardee's use of his hands and fingers will aid him for the training of a job later in life.



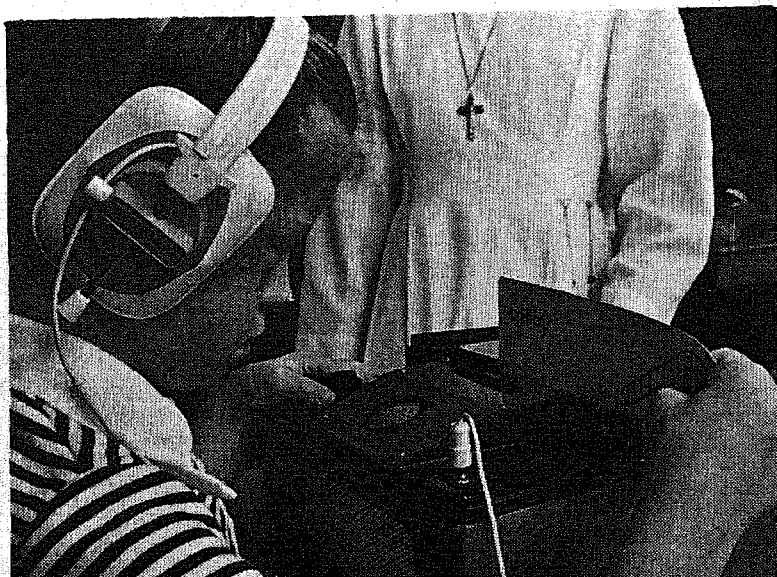
With the use of proper educational tools, the retarded can learn to read and write. Part of the retarded child's learning process is the use of reading cards.



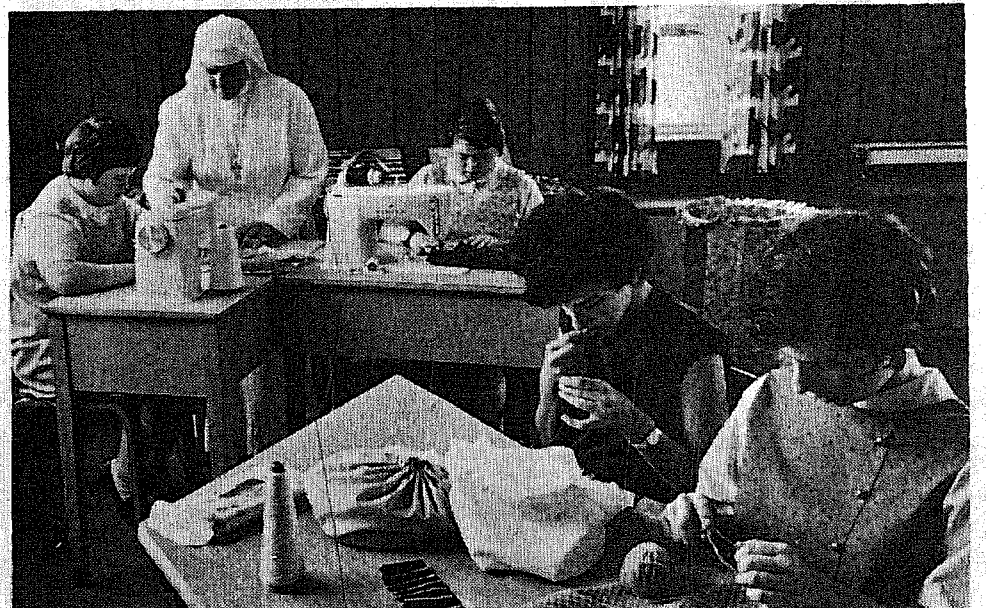
A Sister at Marian Center instructs one of her pupils in the art of forming an object out of clay.



Learning how to do things can be fun, as is evidenced by the facial expression of this young boy.



The most modern techniques are used to teach the retarded child to identify words with their corresponding objects.



Young women at Marian center are taught trades to prepare them for acquiring jobs in the future. Above, the girls learn to sew and knit.

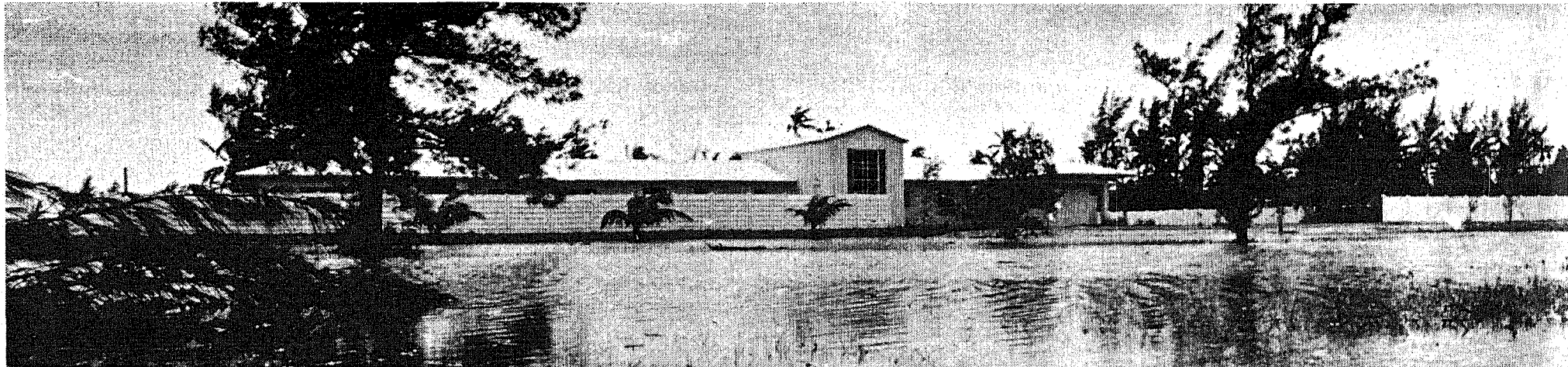
for those  
in need...  
every race  
and creed

**ABCD 1971**

ArchBishop's Charities Drive



**The  
Possible  
DREAM**



St. Vincent Hall for Unwed Mothers is located in Miami's southeast section adjacent to Mercy Hospital overlooking Biscayne Bay.

## ABCD 1971



## MAURAWOOD



# Where unwed mothers find new hope

By **MARJORIE L. FILLYAW**  
Local News Editor

Society places them in one category yet today's unwed mothers represent a cross-section of religious, educational, social and economic backgrounds.

Ranging in age from 14 to 20, expectant unmarried mothers at St. Vincent Hall, Miami; and Maurawood Residence, West Palm Beach, come from various Florida cities and sometimes from other areas of the nation. Many come from families of middle-class incomes and others are from families of above-average incomes. Some are from public schools, some from church-related schools and others from private academies.

Two goals which they share in common, regardless of background, is the desire to do what is best for their newborn babies and to return to their homes and familiar surroundings without "anyone's knowing."

**ALL EXPRESS** sincere gratitude for such residences as St. Vincent Hall and Maurawood. As one 16-year-old put it, "They offer so much. By continuing my high school studies here I won't have to lose a whole year of school."

Now in her eighth month of pregnancy, she was referring to the classes conducted regularly for girls who were high school students in their home cities.

"When I go back after the baby is born, I'll be able to go right back to school. Otherwise I'd have to make up the entire year. This residence is really the answer for girls like me who don't know where to turn," she said.

When the unwed mothers first arrive, usually in their seventh month, at either of the two residences operated by the Archdiocese they probably haven't given any thought to the why's of their problem — they are definitely relieved to be out of their home city where someone might recognize them and to be in a home-like atmosphere where the staff is concerned with their welfare and the future of the new life which they will bring into the world.

**USUALLY** after objective thinking and honest discussions with social workers who specialize in their field, the

unwed mothers become aware of the problems, tensions, inter-personal difficulties which had been smouldering for a long time within them.

"I never have been close to my father," one commented. "But since this happened, he's been just great. I wouldn't have been able to go through with this if it weren't for him. My mother wanted me to have an abortion but I was five months pregnant before I knew for sure and anyway I wouldn't want to do that."

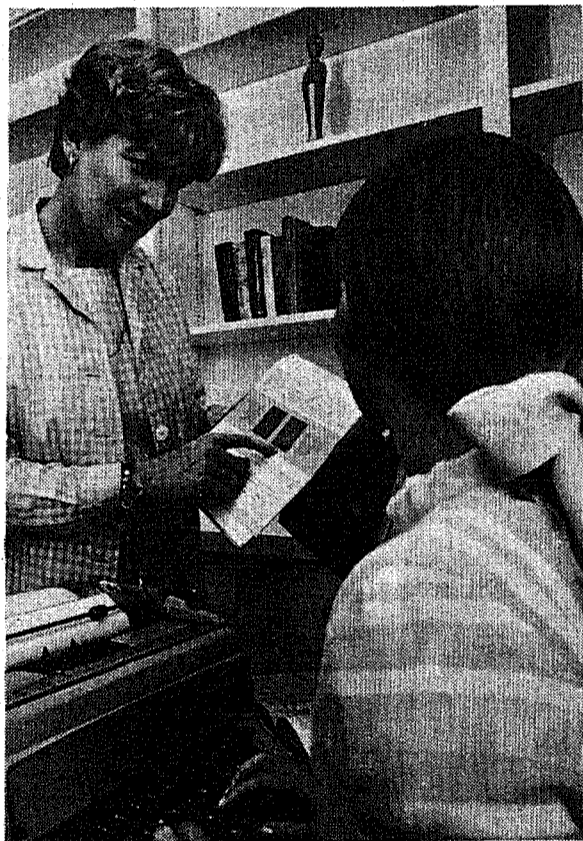
Many of the girls have given consideration to abortion in their moments of panic when they first discovered they were expecting a child, but in later moments decided against such a procedure.

On rare occasions the father of the unborn child assumes his responsibility and provides funds for the care of the young mother during her pregnancy. But more often, when her family cannot bear the expense, she applies for assistance to the State of Florida which grants a total of \$380 to girls under 21 who can meet welfare eligibility requirements and are residing in a maternity home.

**CHARGES** at the hospitals adjacent to St. Vincent Hall and Maurawood are \$225 for confinement. In addition the services of a physician who checks the unwed mother at regular intervals and delivers the baby is \$150.

The per diem rate of \$7.50 for each girl in the residences must then be assumed by the Archdiocese of Miami Catholic Service Bureau, Inc. in the event that the families cannot bear the expense. Needless to say abnormal deliveries as well as care of premature babies create still additional expenses, as do the situations when the maternity home is filled to capacity and the mothers-to-be must be placed in private homes.

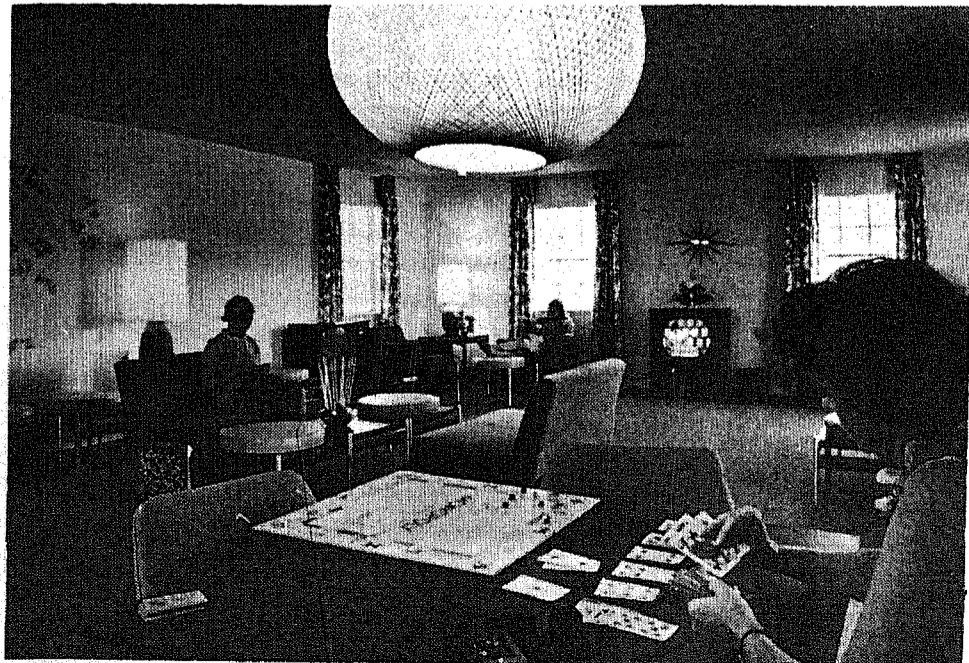
Thus donations by the faithful to the ArchBishop's Charities Drive not only serve to rehabilitate and prepare these girls for a new life but also provide funds which will care for the newborn child and place him or her in a suitable home with every chance for a normal, happy future.



**KEEPING UP** with high school studies in an integral part of daily routine for unwed mothers who look forward to returning to their families after delivery of their babies.



Attractively furnished rooms for two are provided for South Florida's unwed mothers during the last months of their pregnancy after which they return home.



After household chores are done, expectant mothers relax with knitting, reading, cards, games, etc. as they prepare for return to normal lives in the community.

# 'Fund-raising is good for the soul'

## Scripture in life of Church today

By FATHER WALTER M. ABBOTT

Bishops, priests, and members of religious orders have to devote a certain amount of time to raising money. Some of them and some of the laity grumble about this fact. It is helpful for all concerned to study chapters 8 and 9 in St. Paul's Second Letter to the Thians.

Paul makes no apology for the fact that he wants to raise money among the Corinthian Christians for the poor of Jerusalem. I think you will agree after reading these two chapters that Paul and the Christians to whom he wrote took it for granted that raising money for the poor was a proper thing to do. The only thing Paul has to work on here is to get the Corinthians to give generously and cheerfully: "the one who gives gladly" (9:6-7). You may remember the older translation: "God loves a cheerful giver."

THERE is here also the argument that if you give generously God will treat you generously, and Paul returns to it: "God, who supplies seed for the sower and bread to eat, will also supply you with all the seed you need and make it grow to produce a rich harvest from your generosity. He will always make you rich enough to be generous at all times, so that many will thank God for your gifts through us." (9:10-11)

Paul makes no apology for that argument. He pushes right on to say that by their generosity the Corinthian Christians will give proof that they are indeed endowed with Christian virtues. As a result, "many will give glory to God for your loyalty to the Gospel of Christ" (9:13). Finally, those who benefit will pray for their benefactors "with great affection" because of the extraordinary grace God has shown to the benefactors. Paul ends: "Let us thank God for this priceless gift!"

It has been well said that these two chapters manifest the universal charity of the primitive Church and the grandeur of Paul's soul. After nearly two thousand years a much more complicated and sophisticated Church can do no better when it comes to fund-raising. Today we know a lot more than the early Christians did about making money grow when it is given, but that is the only aspect of the thing in which we've made progress.

In a very real sense we can't expect to make more progress. If the people who give

and the people who receive have the spirit described here, and if the minister of Christ urging the collection has the spirit described here, you have pure Christian living in operation. When you have that, you have the Kingdom of God among you.

THESE chapters showed how Paul stirred up the zeal of the Corinthians for the work of charity. He appealed to the example of the Macedonians and to the example of Christ, and finally he frankly appealed to their own interest.

Paul says the Macedonians "were extremely generous in their giving, even though they were very poor" (8:2). Apparently it will always be thus. Cardinal Cushing had the reputation of being the best fund-raiser the Church has ever known in America. He often told his visitors that by far the greater part of the money he raised came from the poor and the "little" people of his Archdiocese of Boston, not from the rich.

Notice that Paul says the Macedonians considered it a privilege to have "a part in helping God's people in Judea" (8:4). He says they had the idea it was a favor given them by God that they were able to help others. I know some of you will find that idea very beautiful and will feel it is spoiled by the adding of the motive that if one gives generously God will treat one correspondingly well. Some of you will say this latter idea, developed at some length by Paul, is a hold-over from more primitive Old Testament spirituality.

WELL, just as I often say that the prayer of petition is not to be despised, since it was endorsed by Christ himself, so here I say that hoping for favors from God for one's service is not to be despised but respected as a built-in part of God's plan.

Let me quote here a sentence from another letter of the New Testament which we'll study later, the letter to the Hebrews: "Do not forget to do good and to help one another, for these are the sacrifices that please God" (13:16), which means that if you don't forget kindness and charity you will obtain God's favor.

God's favor is essentially a matter of being loved by God. We like to have proof we are loved, not only spiritual proof but temporal proof. It is clear from the scriptures that God doesn't at all mind our asking for such proof.

### DISCUSSION QUESTIONS:

1. How do chapter 8 and 9 manifest the universal charity of the early Church?
2. How do the Scriptures point out that generosity will be rewarded by God?

## KNOW YOUR FAITH



"He will always make you rich enough to be generous at all times, so that many will thank God for your gifts through us."

## Help for the American family

By FATHER JOSEPH M. CHAMPLIN

Apparently some have tried pre and extra marital sex and found it wanting.

That sounds like an "I told you so" observation from a conservative celibate. Those conclusions, however, appear in mustached and long-haired Phil Tracy's columns for the National Catholic Reporter. He feels our contemporary rush for unfettered sex before and multiple liaisons after marriage has not quite produced the liberating effects predicted by early advocates.

Love, fidelity, commitment have, Tracy believes, suffered in the process and their decline is causing, in his view, cultural chaos and much personal misery.

On the other hand, many have tried matrimony and found it difficult, too difficult to endure. Time's Christmas cover story, "The U.S. Family: 'Help!'" begins with a lead headline, "The American Family: Future Uncertain." Anthropologist Margaret Mead, quoted in the article, asserts: "Students in rebellion, the young people living in communes, unmarried couples living together call into question the very meaning and structure of the stable family unit as our society has known it."

The magazine cites substantial "data of doom" to support a warning that our nation's families are in deep, deep trouble.

THERE IS, I think, an encouraging sign in this otherwise bleak picture. Most couples in love and about to marry today take the step more seriously perhaps than did those who exchanged vows a decade earlier. The harsh facts of divorce and nuptial unhappiness scare them. They think long about this decision, look rather realistically at married life itself, and work hard to prepare for a future together.

Priests have recently seen that praiseworthy concern surface in couples' willingness, even eagerness to plan their own wedding ceremony. The instant and huge success of "Together for Life" (Ave Maria Press, Notre Dame, Indiana; Alpha Corporation of America, Elk Grove Village, Illinois), a booklet and filmstrip designed to help the engaged in this planning, can be explained in no other way.

The degree of such preparation for a nuptial liturgy naturally varies greatly from couple to couple. In the dozen weddings at

which I have officiated since the new rite's introduction on Palm Sunday, every bride and groom selected the scriptural texts they preferred; most picked the prayers and blessings they wanted, half used the Prayers of the Couple and of the Congregation provided in "Together for Life;" a few wrote their own; three produced participation booklets for the congregation.

This last item, a personally assembled "Order of Service," requires considerable time and effort from the couple, plus interest and guidance from the clergyman. Of those used at our church, one was a single mimeographed page, folded, with art work on the cover, the second, a small, stapled xeroxed booklet, and the third, two large, carefully typed sheets, reproduced, then creased to form an 8 1/4" x 11" folder.

THESE INCLUDED a greeting from the bride and groom to the guests, names of those in the wedding party (including clergy, organist, servers, lectors), date and place of the ceremony, the rite's basic structure, the texts chosen, and a Prayer of the Couple. One also printed words for several hymns sung during the service and the people's responses at Mass.

The priest's advice is particularly essential if the couple decides to prepare one of these booklets. My experience indicates most people still are not familiar enough with these matters to know what should be incorporated into the text and what omitted from it. Once a few have been produced, his task becomes easier since he can supply bride and groom with models to follow.

One suggestion to spouses who opt for a commercially prepared or personally composed Prayer of the Couple: Be certain to publish this in the booklet. You will probably recite the prayer so softly that no guests can catch its phrases and then, in haste, will leave your original copy behind at the altar. This prayer normally speaks of love, fidelity and commitment. All present should hear those words; later, as husband and wife, you ought to recall them.

### DISCUSSION QUESTIONS:

1. What parts of the wedding Mass can be prepared by the couple planning to be married?
2. Why would the planning of one's own wedding make the ceremony more meaningful?



## Bride And Groom

Issue

MARCH 26, 1971

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## 4th Annual "Bride & Groom" Issue

MARCH 26, 1971



# Matrimony, Sacrament of Christ's love

By FATHER CARL J. PFEIFER

Has it ever struck you as surprising that Jesus chose a wedding reception for the first revelation of who He really was? John recalls that it was at the wedding at Cana in Galilee that Jesus performed the "first of his signs" (Jn 2:11).

Yet what would be a more natural place for Christ to start His work of helping men grasp the depth of God's love for man? Throughout the Scriptures the love of man and woman is recognized as the richest human sign of the love God has for man. God's loving presence in human life if made known and shared in a privileged way in marital love.

When God decided on the most suitable image of Himself for His newly created world, He created a couple, a man and a woman. "God created man in his image . . . male and female He created them" (Gen 1:27). Both creation stories in Genesis culminate in the creation of man and woman who are so united that "the two of them become one body" (Gen 2:24). Together they are to mirror forth the creative, fruitful love of God as they raise families and gradually make the world a better place for their children (Gen 1:28).

THE last pages of the Bible echo the theme of these first pages. The Book of Revelation (Apocalypse) describes the final, full union of God and his people in the heavenly Jerusalem at a wedding feast at which Christ is the bridegroom (Rev 21:9, 22:17). Between these opening and closing passages of Scripture almost every book of the Bible looks to the marriage bond, with its joys and sorrows as the place to learn the deepest meaning of life with God.

Through the experience of his own tragic marriage, the prophet Hosea discovered the mystery of God's love for his people. He describes this love not abstractly, but in moving poetry. He records God's initiative and his people's loving response: "I will allure her . . . and speak to her heart . . . On that day, says the Lord, she shall call me 'My husband'" (Hos 2:16-18).

Isaiah states directly, "He who has become your husband is your maker" (Is 54:5) and later adds more poetically, "As a young man marries a virgin, your builder

shall marry you; and as a bridegroom rejoices in his bride, so shall your God rejoice in you" (Is 62:5). Jeremiah draws on the language of romantic love in having God say to His people, "With age-old love I have loved you" (Jer 31:3).

Jesus and his Apostles knew these passages well. Jesus uses the same language, calling Himself the "bridegroom" (Mk 2:19). He describes man's union with God as a wedding banquet (Mt 22:1-4; 25:1-13), and gives His body and blood as signs of the new and everlasting covenant or marriage bond between himself and his people (Mt 26:28).

St Paul distills the long Judaeo-Christian tradition in the famous passage in Ephesians (5:22-33) where he explicitly relates marriage to the mystery of Christ's love for his Church.

WHAT does this all mean in practical

daily life in the seventies? When a man and woman enter into a permanent relationship of love in marriage they not only manifest something of God's own affection for mankind, but they share in that love. Every marriage participates in God's love for man, for as Jesus himself made clear, it is God who joins a man and woman in marriage. "Therefore, let no man separate what God has joined" (Mt 19:6). Every marriage is a sign of the relationship between God and man.

The Sacrament of matrimony celebrates this relationship and reveals even more clearly the depth of God's involvement through Christ in the life of his people, the Church. Matrimony also makes possible a richer participation in that involvement.

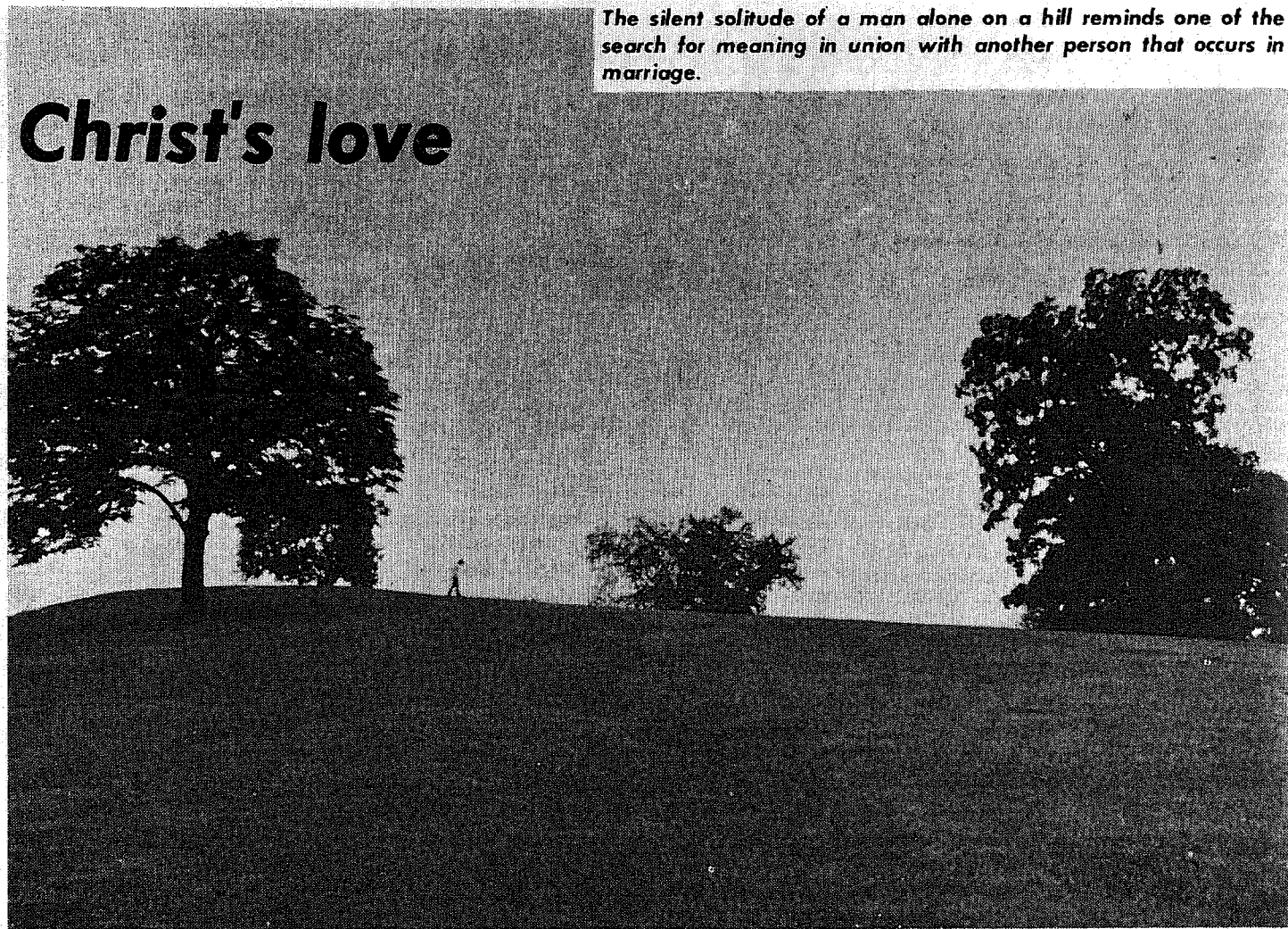
The Vatican Council II teaches that "authentic married love is caught up into divine love and is governed and enriched by Christ's

redeeming power and the saving activity of the Church." Marriage is a "reflection of the loving covenant uniting Christ with the Church" and "a participation in that covenant." As such, marriage "will manifest to all men the Savior's living presence in the world, and the genuine nature of the Church" (Church in Modern World, 48).

It is not surprising then that at a wedding Jesus began the gradual revelation of his affection for man. It would seem to suggest to us that the central thrust of religious education in our age needs to center on improving the quality of married life.

DISCUSSION QUESTIONS:

1. What was the significance of the wedding at Cana of Galilee?
2. How does the prophet Hosea use marriage to describe the love of God for his people?



The silent solitude of a man alone on a hill reminds one of the search for meaning in union with another person that occurs in marriage.

# In marriage

By FATHER PETER J. RIGA

From the earliest days of her tradition, the Church was conscious of the special reality of Christian marriage. Christian marriage (or marriage in Christ, as it was called), was certainly all that any human marriage was among the pagans, but it was to be more profound insofar as it symbolized the Church itself in miniature form. Because it symbolized a moment of divine love and grace among men, it was from the earliest days considered to be what today we call a "sacrament."

Much of Christ's teaching on marriage (Mt. 19:9) referred directly to the text of Genesis (Gen. 3:16) where marriage is seen to be a holy thing as natural to man and created by God. It is a reality so profound in man's mortal existence that he will leave every other relationship in order to become part of this fundamental community.

The teaching of Genesis on marriage is at once nuanced and beautiful where man cannot be defined or understood except in function of woman and vice-versa. Adam's nature is the measure of Eve's nature (and vice-versa) with the result that it is the couple which is the sacred reality created by God for man. Marriage, therefore, of its very nature is a holy and natural state.

THE second text that had a great influence on the early Christians with regard to their thinking on marriage was Ephesians 5:20-33. In this text, St. Paul sees marriage as a sacred reality because it reflects and symbolizes the marriage (or love) of Christ with the Church. The reality of marriage is based upon and is supposed to reflect this union and love of Christ for the Church. It is in that way a supernatural event where the mutual love expressed is a participation in the very love which Christ has for the Church.

We have seen that in the order of man, it was the Incarnation of Christ which is primary. Because of God's love and for no other reason, the Word became flesh to show men God's love and the way to God's love.

Jesus is the historical revelation of God's love for men in visible appearance. By this very fact, because the Word becomes one race with humanity, the Church is born out of love. The whole life of Christ — from his Incarnation to his glorious death and

## Two human beings open themselves to each other only in and through love and become a loving "we"...

resurrection — was the visible manifestation of God's love for men (the Church). This fundamental reality of God's love and mercy is the radical basis for the redemption of men.

MARRIAGE as a sacrament stands within this reality of love and mercy in time. The love which the partners have for each other is a participation, an actualization here and now, of the love of Christ and His Church. The community which is established by the joining of this man and this woman, is a Church in miniature and when they love each

other, they become the sign and symbol of the divine reality of love in their lives, thus constituting not an empty symbol, but a truly efficacious one which we call a sacrament.

The attitude and relation of Christ to the Church is the model for the attitude and relation which must be brought about in the reality of marriage since Christian marriage objectively represents this love of God in Christ for the Church.

It is at this point that it is important to understand exactly what is the Christian reality of love, the heart of the redemptive

and conjugal reality we are discussing. We have seen that a sacrament is the visible and historical manifestation of God to man. Yet, the very heart of both the redemption and the mystery of human existence is the mystery of love itself who is God (1 Jn. 3:8).

Human love and divine love are not two generically different realities, but one reality. Indeed human love exists because it participates in the divine love. Love is man's opening to God in time (and eternity whose beginning is in time) as well as the very event of God's loving communication with man which we call grace.

IN MARRIAGE, two human beings open themselves to each other only in and through love and become a loving "we." Married love is thus the actual practice of love of man (these two human beings) in giving each other to each other, in suffering with and for each other, in the death of selfishness and egoism.

Marriage thus represents and symbolizes in its way (by love) the redemptive and loving act which Christ had for the Church. Christian marriage is thus a miniature humanity and therefore a miniature Church wherein men love and sacrifice for each other out of love. The very unity and reality of marriage is love for each other — which symbolizes and brings about the Church's function among men.

Each Christian marriage is a sacrament, precisely because it is a miniature Church in which the historical realization of the Church's unity takes place, that is, in loving one another.

Marriage then can never be simply a "secular" reality because its substance is love and the event of love and grace which not only unites men and God but man with his fellow man. Each Christian couple is a sign and symbol of love, which expresses the deeper and underlying reality of the loving union of God and man. In marriage, the Church becomes present in this tiny community of redeemed mankind.

DISCUSSION QUESTIONS:

1. How is a Christian marriage a "Church in miniature?"
2. What does the Book of Genesis say about marriage?

KNOW YOUR FAITH



This candid scene of a newly married couple in a New York neighborhood recalls this reflection:

To be loved:  
drawn by  
the Divine call  
that defines  
our existence  
as persons  
and invites us  
to respond.



**ATTENDING THE** kick-off luncheon for the 1971 Speak Up for America essay contest were, l. to r.; Carlos J. Arbolea, president, Fidelity National Bank, South Miami; Msgr. William McKeever, Superintendent of Schools, Archdiocese of Miami; Debbie Renuart, (2nd prize winner, 1970 contest), Our Lady of Lourdes Academy; Russel J. Seifert, chairman trustees, Certified Plumbers of South Florida; Sister Anthony Mary Dillon, Our Lady of Lourdes Academy (winner of America Heritage Tour, 1970), and Antonio B. Abella, principal, Belen Jesuit Preparatory School, also American Heritage Tour winner, 1970.

## 'Speak-up for America' essay contest launched

MIAMI BEACH — Some 300 persons attended the kick-off luncheon for the 1971 Speak-Up for America essay contest open to all Dade County high school students, which was held recently at the DuPont Plaza Hotel.

The contest, sponsored by the Certified Plumbers of South Florida, runs from Feb. 1 through April 1. Entry blanks are available at all Dade county high schools or

at the Certified Plumbers of office, 2526 W. Flagler St.

WTVJ news director, Ralph Renick, gave the keynote address at the luncheon. Other community and state leaders in attendance included Metro Mayor, Steve Clark; Miami Mayor, David Kennedy; Florida Supreme Court Justice, James C. Adkins, Jr.; and former Metro Mayor, Chuck Hall.



**THE BASKETS** of food collected by St. James CYO will be taken to the open house at Operation Self-Help Saturday.

## Group stages a food drive

A "Food Drive" aimed at replenishing Operation Self-Help, is underway. St. Monica CYOers, with the help of elementary school children, are working on the project.

"I've never seen such enthusiasm engendered by a food drive," said St. Monica CYO moderator, Father John McLaughlin. "The kids are really doing a great job."

St. Monica's CYO is also sponsoring a "Teen Night" on the first Sunday of every month. Activities will include pool and ping-pong.

## Fashion show

"Winter into Spring," the second annual fashion show presented by St. Stephen's CYO, will be held between 3 and 8 p.m., Saturday, Feb. 27 in the parish social hall.

Five area sport shops will participate. Refreshments will be served.

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## Session will probe youth

"Youth — Let's Ventilate" will be the topic of an adult education session at St. James parish hall on Monday, Feb. 8 beginning at 8 p.m.

One of the speakers, Father Jeremiah Crowley, director of guidance for the Archdiocesan Department of Schools, will address the group on the psychology of adolescence.

Operation Self-Help president, Father Sean O'Sullivan, will speak on youth and drugs; and Bob Preziosi, executive director of the Archdiocesan CYO, will present guidelines for communication with youth.

## Jazz group is returning

By popular demand The Preservation Hall Jazz Band will return to Miami on Feb. 7 and present a performance at 8:15 p.m. Sunday in the Barry College Auditorium.

Born in the cradle of jazz in New Orleans, this Dixieland Jazz Band consists of a company of five: blind trumpeter DeDe Pierce; his wife, Billie, pianist and blues singer; Jim Robinson, trombonist; William Humphrey, Jr., clarinetist; and Josiah Cie Frazier, drummer; all of whom have been playing together for 40 years in New Orleans as well as on tours of campuses, and concerts across the nation.

## Girl winner in opera test

WEST PALM BEACH — Miss Linda Mudano, a member of St. Juliana parish and a senior at Barry College, is one of three winners in the Metropolitan Opera Auditions held recently in Sarasota.

The daughter of Mr. and Mrs. Sam Mudano is now eligible to compete in Atlanta in the competition for all the southeastern states.

Last year Miss Mudano was the recipient of the \$1,000 scholarship in the annual "Jeannie With the Light Brown Hair" vocal competition sponsored by the Miami Music Club.

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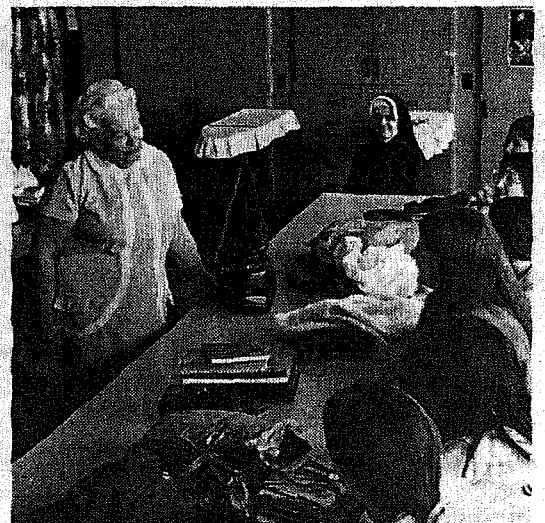
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**VISITING IN** her granddaughter's classroom, Mrs. Lina Baker was one of about 30 grandparents of Notre Dame students who attended "Senior Citizens Day at NDA" last Friday afternoon. A reception and refreshments followed the school tour.

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

**LEPERS**  Only \$8.50 gives our priests and Sisters in Shertallay, south India, enough Dapsone 'miracle' tablets for 43 lepers for a year!

**BABIES NEED YOU**  For only \$2.50 a week (\$10 a month, \$120 a year) you can make sure that an abandoned baby has food, clothing, a blanket and love. We'll send you a photo of the baby you 'adopt', tell you something about him (or her), and ask the Sister-in-charge to keep you informed.

**MEET MISSION EMERGENCIES**  Your stringless gifts in any amount (\$5,000, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5, \$2) will help the neediest wherever they are — in India and the Holy Land, for instance.

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# Curley, Chaminade fight for top tonight

## SPORTS

By JACK HOUGHTELING

It's Archbishop Curley against Chaminade... again! Although the two basketball powers met just 10 days ago, it's time for their second go-around and this time everything rides on tonight's outcome.

The two are virtually deadlocked for the South Atlantic Coast Conference title with one defeat each. No one else in the SAC is expected to beat them.

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Curley suffered its lone defeat early at the hands of Msgr. Pace but later avenged that loss. Then, in the first meeting of the two leaders, Curley took Chaminade, 61-58, with a second-half rally that overcame a nine-point deficit. That win came at the Chaminade home court and tonight's game is at one of the many that Curley uses, the North Miami Beach Auditorium's college-size floor, so, the Knights must be considered a slight favorite.

BOTH Class A schools will bring winning records into the game, although neither's mark is overly impressive — for a season. Chaminade was 12-6 at the start of the week, but the loss to Curley was the only one to another Class A school. The Lions have been taking on the bigger AA schools in most of their non-conference games.

Curley is similar. Coach Phil Petta's crew was 11-7 at the week's start, with the loss to Pace the lone Class A defeat. Regardless of who wins the SAC title, each will probably end up favorites in their Class A District tournament at the end of the month, Chaminade in District 15 and Curley in District 16.

It could mean a third meeting for the two in regional play.

Curley took last week's meeting of the two schools when they shut off John Parrilla's scoring in the second half. Parrilla hit for 14 points in the first half as Chaminade built a 32-23 lead. Parrilla

leads the balanced Chaminade attack.

The Knights also have balance, but have been going more and more to Ted Hamiter for their scoring. He hit for 20 against Chaminade and then had 21 in a 65-58 loss to Class AA North Miami. Improved scoring by Stan Baker has also helped the Knights.

WHILE Curley and Chaminade grab off the spotlight, two other archdiocese foes will be meeting in a non-conference game. Msgr. Pace will put its high-scoring machine against St. Thomas Aquinas at the Aquinas gym. Pace whipped St. Thomas, 87-76, the same night that Curley

took Chaminade and will try for two in a row.

The Spartans received 29 points from their ace, Wayne Keen, in the win but were then soundly trounced by the state's No. 1 team, Class AA Coral Gables, 93-61. Pace kept it respectable until the third quarter, trailing 41-26 at halftime, when the Gables rolled up 10 more points advantage to salt away the game. Keen got 18 points in that game.

Little Mary Immaculate of Key West, which has its eyes on the state Class C title, split even last weekend, losing by a single point to AA Miramar, 45-44, and then taking Riverside Military, 73-49. The Mariners have the archdiocese's best overall record, 15-5, with four of the losses to AA schools.

Belen, the archdiocese's

top contender for Class B state honors, was upset by another B team, Pine Crest, 56-46, but came back to take Florida Christian, 75-51. Julio Campa, the big scorer for the Jesuits, had 21 against Pine Crest and then 13 against Florida Christian while 5-7 Pedro Mencia had a hot hand to top the scoring with 27.

Other wins last week included St. Pat's 74-43 decision over Ransom, with James Whitlock collecting 22 points, while Cardinal Newman had little trouble in downing LaSalle, 90-51.

Chaminade also notched a pair of wins with a 55-46 decision over Cardinal Gibbons, with Jim Uvardy hitting for 16 points as high man, and then a 64-56 win over Hollywood Hills, as Jim Drummonds took over the scoring honors with 18.

### Bobcats ride 8-game win wave

Buoyed by an eight-game winning streak, the Biscayne College Bobcats continue their bid for a possible post-season spot in the NCAA's College Division tournament.

Despite losing their leading rebounder of last season at mid-term due to academic problems and then team-scoring leader Jim McCloud for four games due to a cut foot, the Bobcats have rolled to an 11-6 record and were heavily favored to make it 12-6 Wednesday night against Palm Beach Atlantic, which they trounced 111-45 earlier in the season.

The Bobcats have come up with exceptional balance in their attack, with Keith Finley hitting for 23 points to lead the way to a 70-57 win over Rollins College and then with Steve Brady taking scoring honors on Monday night in a 76-45 win over Florida Tech.

BUT, backing the two leaders have been Bob Cook

with 16 against Rollins and Johnny Gay, who had 14 as the No. 2 man against Florida Tech.

The Bobcats have not lost since their mid-January trip to New Jersey when Monmouth College bumped them off 84-64 on a night when the temperature was 10 degrees above zero.

The success of the Biscayne tournament bid will ride on the final portions of the schedule. The Bobcats will make a tough two-game trip to central Florida next week, facing Florida Southern (currently 12-3) on Wednesday and then a rematch with Rollins on next Friday.

After that, it's Florida Presbyterian at home (Feb. 20), South Alabama (Feb. 22), a road trip to Stetson (Feb. 24) and then a home game and finale on Feb. 27 against undefeated LSU-New Orleans, the No. 2 team in small college rankings.

regionals, and the Bobcats could make it to one of two sites.

The South Atlantic regional usually takes in the Carolina and Virginia area, while the South regional runs from Kentucky down through Tennessee, Alabama, Georgia and Florida.

However, the tournament committee has the right to

pick a team from outside its own normal regional if the adjoining regional lacks a top team.

Last year, Stetson won the South Atlantic, held at Norfolk, Va., and went to the NCAA finals at Evansville, Ind. A win for the Bobcats over Stetson on Feb. 24 would give Biscayne a good shot at a tournament berth.

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'69 OLDS Luxury sedan 98, Aztec gold with gold interior, one owner, full power and FACTORY AIR, immaculately kept, all the extras included and ready to go..... \$3388	'68 OLDS 98 2 door hardtop, Sauterne Gold, gold vinyl roof, white vinyl interior, one owner, low mileage, loaded with many many extras, this car is really a cream puff..... \$2488
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During this limited membership enrollment you and your spouse can join the Holy Family Society simply by mailing the enrollment application with 25c. This entitles you to full coverage for one month as well as the many other benefits offered by your Society. Mail the enrollment form before midnight, March 5, 1971.

When folks first read about this remarkable Pay-Day Plan, the first question they ask is how can the Holy Family Society offer so much in benefits for so little. How can they pay \$100 a day at a rate as low as 25c a month for hospitalization due to any sickness or accident. Even pre-existing conditions such as cancer, heart ailment or other diseases are covered after two years.

**BECAUSE IT'S YOUR OWN NON-PROFIT CATHOLIC FRATERNAL —IT'S LOW IN COST!**

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**YOU NEED LARGE AMOUNTS OF CASH TO COVER RISING HOSPITAL COSTS!**

If a friend or relative has been in the hospital lately, you know that ordinary hospital insurance—even Medicare—can't hope to cover all the huge expenses. The cost of a one day stay in a hospital, excluding physician's care, has gone from \$44 in 1965 to \$70 today. Robert H. Finch, Secretary of Health, stated recently "Next year, it will probably be \$80 a day. Three years down the road, at the present rates of increase, the cost will hit \$100 a day."

Could you afford to be in a hospital today for any unexpected accident or sickness? Chances are you would not have enough insurance to cover all the "extra expenses" or to cover the "increase" in hospital costs. Without adequate financial protection, a sudden illness or accident could leave you with savings gone, bills you can't pay, emotional depression—even your chances of recovery could be seriously endangered.

Even if your ordinary hospital insurance does cover part of the medical and hospital bills, what happens in case of a major catastrophe? Intensive care services, expensive physical therapy or other care and treatment could mean weeks of hospitalization. In fact, statistics show the total average stay in U.S. hospitals is 18.6 days. You see why you need large amounts of cash to protect you from any hospital emergency.

**HERE'S HOW THE PAY-DAY PLAN BENEFITS YOU MOST!**

When you compare the Pay-Day Plan with those usually advertised in newspapers paying \$100 a week, there is no comparison. The reason: the Pay-Day Plan does not pay by the week but pays you by the day—starting after the first six days. This pre-elimination period makes it possible to pay up to \$100 a day—for as many as 26 days—all for the lowest possible cost per month. This avoids those small early claims that run up costs.

Let's compare the Pay-Day Plan with other ordinary plans. Let's assume, for example, you are in the hospital for 18 days. That's the average total stay based on the American Hospital Association's statistics. (93.5% of all Hospitals Registered).

Ordinary Hospital Plans AT \$100 A WEEK 18 days @ \$14.28 = 257.04	<b>PAY-DAY PLAN AT \$100 PER DAY \$700 PER WEEK</b> 18 days (less 6 days) @ \$100 per day = \$1,200.00
<b>18 HOSPITAL DAYS \$257.04</b>	<b>18 HOSPITAL DAYS \$1,200.00</b>

As you can see, the Pay-Day Plan supplies large amounts of cash when you need it most of all. In fact, five times more money in this one example. You get this cash without any red tape and can spend it as you see fit. Whether it's to pay additional hospital and doctor bills—not covered by insurance or Medicare—or to pay your rent, mortgage, car payments, food even for a vacation—in other words, tax free money for any purpose you wish is yours.

**YOU RECEIVE LARGE AMOUNTS OF CASH IN ADDITION TO BENEFITS FROM OTHER SOURCES**

If you, as husband and family income-producer are suddenly hospitalized, your income may stop, yet, expenses at home keep piling up. You need large amounts of cash to carry you through this financial crisis.

If your wife is hospitalized, you could encounter untold expenses you never realized existed. Who would care for your family? Could you take time off from your job? Could you afford to hire domestic help to cook, clean and care for the family?

If you are over 50, these are the high risk years. The frequency of sickness is greater and the length of time required for recovery is longer. In the past five years, the actual number of days of in-patient care provided by hospitals increased by 19%, and the actual number of out-patient visits grew by 33%. This fact, coupled with the age factor, makes these later years even more hazardous.

If you are approaching 65 or over and are hospitalized, you may discover Medicare won't pay all your hospital charges or any household expenses. These are, of course, the most critical years. An AHA Survey shows the use on in-patient services by people 65 years of age and older is increasing. You certainly want to keep your independence secure and never want to find yourself forced to seek financial help from your children or community.

**THE PAY-DAY PLAN IS FOR YOU... NO PHYSICAL EXAM... NO RED TAPE — ENROLL NOW FOR 25c**

The date your hospitalization plan becomes effective will be printed directly on the Policy. It starts automatically. There are no waiting periods for accidents. Your payment benefits for any new sicknesses start after your policy has been in force for only 30 days. Pre-existing conditions are covered after 2 years. Your coverage benefits will extend over one

full month. Thereafter, you can continue to keep the Policy in force automatically. The decision to continue the Policy is yours.

During this limited enrollment period, you need no other qualifications other than to be a Catholic, 19 through age 74 and to complete the enrollment application below. As soon as we receive it, along with your 25c, we will send your Pay-Day Policy immediately by return mail. No sales representative will call.

**The Society's Low "NON-PROFIT" Rate lets you fit it into Your Budget**

Choose the payment plan that suits you best. Decide whether you want coverage as an individual or for both husband-wife. The monthly amount shown on the schedule below is for each member. Send only 25c for your first month's full protection, which covers both you and your spouse.

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PAYS \$100.00 per day	\$8.00	\$12.00	Not available
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On all plans above, your large cash amounts are paid directly to you—not to the doctor or hospital. You are paid regardless of the reason for your hospitalization. The policy becomes effective the very date we receive your enrollment application. Accidents are covered at once and sickness is covered after the policy has been in force after 30 days. Your payment benefits begin after 6 days of hospital confinement and payment extends for the maximum of 26 days. You are entitled to benefits for each separate sickness or accident with no limit on the number of times you use the plan. Pre-existing conditions are covered after the policy has been in force for two years.

The only exclusions to coverage are the usual such as those caused by mental disorders, suicide attempt, act of war, military service, cosmetic surgery (except by injury), pregnancy, childbirth, intoxicants, narcotics, dental (except by injury).

**THE PAY-DAY PLAN IS GUARANTEED RENEWABLE FOR LIFE**

For as long as you pay your premiums, the Holy Family Society can never cancel or refuse to renew your policy for reasons of health. Also, we will never raise your rate unless we do the same with all policies of this form.

The Pay-Day Plan is not pro-rated. Holy Family Society pays you in full, and in cash, regardless of any other insurance you may have, even Medicare and Workman's Compensation.

**10 DAYS TO EXAMINE POLICY. YOUR 25c WILL BE REFUNDED — IF NOT SATISFIED**

While the thought is fresh in your mind, send the 25c for the first month's coverage. If for any reason you decide not to continue you may return the Policy within the first 10 days and we will send your 25c back. Don't delay; the sooner you return the enrollment application, the sooner your coverage will begin.

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**Letters of Appreciation**

On behalf of the membership of Lodge 35 of the Holy Family Society, Miss Hermina Polek receives a rosary and a check from our President, Mr. Joseph J. Konrad.



Dear Sir: I sure appreciate the way you handle your claims. I think I could sell a few policies to my friends as they sure think it is great. L. N.

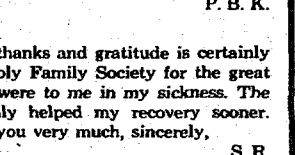


Dear Sir: Thank you very much for your cooperation with my hospital expenses. I was very much pleased. J.S.



Gentlemen: Thank you for your prompt settlement of my claim for benefits on my policy.

Thanking you for your check and kind consideration on my behalf, I am, Very truly yours, P. B. K.



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**Personal Message From Nancy Owen, the Head of the Claims Department.**



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DATE OF BIRTH \_\_\_\_\_ AGE \_\_\_\_\_ SEX MALE FEMALE  
Month Day Year

I am a member of \_\_\_\_\_ Catholic Parish  
My Pastor is \_\_\_\_\_

NOTE: Please fill out below if you wish the coverage for your spouse. This is optional.

SPOUSE \_\_\_\_\_  
BIRTH DATE \_\_\_\_\_ AGE \_\_\_\_\_

If you or your spouse are now a member of the Holy Family Society, please list any other policy numbers.

**SELECT PLAN DESIRED**  
Individual — (check one only)  
 HUSBAND-WIFE (check two)  
 PAYS \$100.00 per day  
 PAYS \$ 50.00 per day  
(Ages 75 - 89 only)  
 PAYS \$ 25.00 per day

To the best of my knowledge and belief neither I nor any person listed above has been refused or had cancelled any health, hospital or life insurance coverage due to reasons of health. I understand that I, and any person listed above will be covered under this policy as follows: Immediately, starting on the effective date shown on the policy for any injury or accident; after 30 days of this effective date for any sickness and 2 years after the policy has been in force for pre-existing conditions. It is understood that this policy shall not be in force until the Effective Date shown in the Policy Schedule.

Signature \_\_\_\_\_ Date \_\_\_\_\_  
Form No. GR 10-AB V2-5

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Your prompt reply will bring you a copy of this best-seller condensation. A prominent heart specialist says: "This book can save your life! Here are nine ways to protect yourself against coronary heart disease."

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# Key West CDA will mark golden jubilee

KEY WEST — Celebrated Mass with Archbishop Coleman F. Carroll as the principal celebrant will highlight the 50th anniversary observance of Court St. Mary Star of the Sea. Catholic Daughters of America, at 4 p.m., Tuesday, Feb. 16 in St. Mary Church.

The oldest affiliate of Catholic Daughters of America in the State of Florida, Court St. Mary was chartered on March 24, 1921 with a few zealous women in the Key West area. Today the Court numbers 100.

The Mass will conclude a week-long program of activities in celebration of the golden anniversary with national and state officers of the CDA participating.

In addition a "Latin Extravaganza" will be featured during a reception at 7 p.m. on Feb. 16 in the recently dedicated Coleman F. Carroll Community Center.

Entertainment will be provided by Latin Comparsa Dancers, Héctor Barosas' band and Evaristo Morales, Flamenco guitarist.

**Convention set for late April**  
FORT LAUDERDALE — The annual convention of Miami's Archdiocesan Council of Catholic Women will be held April 25-27 at the Galt Ocean Mile Hotel.

Complete plans for the three-day meeting, which attracts women from areas throughout South Florida, will be announced in future editions of The Voice.

**St. Valentine party planned**  
A gala St. Valentine's Day party is planned by members of the Councils of Catholic Women in St. Dominic and St. Michael parishes on Sunday, Feb. 14.

St. Dominic parish hall, 5909 NW Seventh St., will be the scene of the 8 p.m. card and games party, to which both men and women have been invited.

Refreshments will be served.

ities in celebration of the golden anniversary with national and state officers of the CDA participating.

In addition a "Latin Extravaganza" will be featured during a reception at 7 p.m. on Feb. 16 in the recently dedicated Coleman F. Carroll Community Center.

Entertainment will be provided by Latin Comparsa Dancers, Héctor Barosas' band and Evaristo Morales, Flamenco guitarist.

## Meditation is scheduled

A Day of Meditation sponsored by the Legion of Mary will be held Saturday, Feb. 13 at St. John Vianney Seminary, 2900 SW 87th Ave.

Father John A. Sweeney, S.J., assistant pastor, Gesu Church, will conduct the conferences, which begin at 10 a.m. and conclude during Mass celebrated at 3:30 p.m.

Active and auxiliary members of the Legion of Mary are invited to attend. Reservations should be made no later than Feb. 9 by calling 649-2928.



**NEW OFFICERS** of St. Francis Hospital Women's Auxiliary installed by Sister Veronica, O.S.F. are Mrs. Margaret Forster, treasurer; Mrs. Helene Harris, president; Mrs. Polly McBain and Mrs. Tina Schrader, vice presidents; Mrs. Mary Jacobis, recording secretary; and Mrs. Kate Shelomith, corresponding secretary.

## Officers named by auxiliary

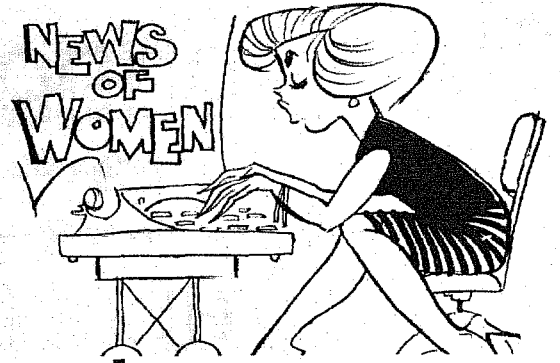
Mrs. Beatriz Escagedo has been elected president of the Women's Auxiliary of Centro Hispano Catolico, Archdiocesan Spanish center in downtown Miami.

Other officers are Mrs. Gloria Morales Gomez and Mrs. Perla Bardino, vice presidents; Mrs. Carmen Lluria, secretary; and Mrs. Mary Renfrow, vice secretary; Mrs. Marina Iglesias, treasurer; Mrs. Polly Gomez Bustillo, vice treasurer; Mrs. Ana Mary Reyes, recording secretary; and Mrs. Gertrude Hugh, corresponding secretary.

## Guild honored by United Fund

POMPANO BEACH — Women of Assumption Guild have been honored by the United Fund of Broward County for the number of members who participated in the recent campaign.

Mrs. W. S. Gallagher, Guild president, will read the citation which accompanies a plaque during the Feb. 9 meeting of the women's organization.



# Couple renews vows on 50th anniversary

The golden anniversary of their marriage was observed Sunday in St. Mary's Cathedral by Mr. and Mrs. Michael J. Subaro.

Father David O'Byrne Sister Dorothy heads committee

Sister Mary Dorothy, O.P. president, Barry College, has been named chairman of the newly-formed Florida Independent Higher Education Committee.

One of nine persons appointed to the committee last October by Floyd T. Christian, Florida's Commissioner of Education, Sister Dorothy also serves as a member of the Board of Trustees of the Southern Association of Colleges and Schools.

celebrated the Mass of Thanksgiving at 4 p.m., during which the couple renewed their nuptial vows in the presence of relatives and friends.

**MARRIED** in 1921 in St. Paul's Cathedral, Pittsburgh, the Subaros came to Miami in 1949. Mr. Subaro is a food broker. He is a member of the Knights of Columbus and Mrs. Subaro is now an inactive member of the Cathedral Women's Guild.

They have one son, Jack of Miami; and a daughter, Mrs. Mary Eleanor List, West Palm Beach; and five grandchildren, all of whom participated in the Mass and the reception which followed at the Miami Shores Country Club.

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# On 'managing' our love

By FATHER JOHN T. CATOIR

There is nothing new about teenagers' having a vibrant interest in sex. Young people are always challenging conventional taboos, but in years past, they did it more furtively. Today, the young tend to reject the taboos of old straightaway. They approach the problem of living with as little reference to tradition as possible.

I tend to think that promiscuity among today's high-schoolers is at about the same level as it was 20 years ago. I would hesitate to make the same statement about our college-age kids because a certain fashion has been established, making it easier for boys and girls to have a great deal of privacy.

The temptations are much greater today, and, unfortunately, broken hearts are increasing in direct proportion. No one seems to talk much about the emotional pain involved in the mismanagement of one's sex life.

I CAME ACROSS some timeless wisdom written in 1673 by Thomas Traherne, an Anglican priest: "We are all prone to love, but the art lies in managing our love; to make it truly amiable and proportionable. To love for God's sake and to this end, that we may be pleasing to Him; to love with a design to imitate Him and to satisfy the principles of intelligent nature, and to become honorable, is to love in a blessed and holy manner."

A discussion of the nobility of love, based on this kind of

literature, will undoubtedly be held in suspicion by youngsters. It appears like a subtle tactic to make the same dreary point: No, no, mustn't touch! But young people are intelligent enough to know that there is more to love than sex. They know there are sad people whose lives are ruled and ruined by their greedy passions, people who do not know the meaning of love.

IT does little good to parade lofty spiritual goodies before someone who decides to be confused about the very meaning of holiness, or the existence of God. Without a basis in faith, moral principles have no substance. That is why it is so deliciously tempting for a young person to win points in any discussion with elders concerning sexual freedom, by raising imponderable questions of faith. Not that the questions are insincere, it is just that they are convenient because they are so disarming. If the spirit of inquiry is not honest, intelligent discussion is replaced by gamesmanship.

At any rate, we all know that there are lots of people, young and old, who do not manage their lives well, people who have moral problems but who masquerade them as faith problems, or perhaps excuse them because faith problems are so common these days.

This is a cop-out. Without faith, without charity, bad mistakes are made, and when they are not rectified, bad patterns develop. Life runs amuck. It comes down to the fundamental life-question each person must ask and answer for themselves: What kind of a person do you want to be?

# Prayer Of The Faithful

Sunday, Feb. 7, 1971

**CELEBRANT:** God calls each one of us to a life of service. No matter what our vocation or our state in life He asks us to deepen our love for one another. Let us now call to mind our needs and the needs of all men that through our prayers we might become better servants.

**COMMENTATOR:** The response for today's Prayer of the Faithful will be: Lord, hear our prayer.

**COMMENTATOR:** That priests, Religious, and laity will give themselves more completely to God's service, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That God may give unity to all our brothers in the world, of every race, nation, and creed, and bestow upon them that true peace which only He can give, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** For those who have dedicated their lives to the service of the poor, the sick, the handicapped, and the elderly, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That our community may seek and find ways to remedy the racial prejudice and other social ills that exist in our midst, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That the sick and dying of our community might rejoice in Christ's abiding love for them, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That we who now worship Christ, Who comes to us as a gift, may give of ourselves to our neighbors and to God, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**CELEBRANT:** Father, your Son tells us to speak to You in His name, to ask with confidence and He will answer us. Hear the prayers of this community and the pleas of all mankind. We ask this through Christ our Lord.

**PEOPLE:** Amen.

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# Good old St. Chris along on space trip

By JOHN J. WARD

Away we go.— and off to the moon again.

Three brave astronauts were aboard Apollo 14 when it blasted off from Cape Kennedy this past Sunday. They are Navy Capt. Alan Shepard, Edgar Mitchell, and Stuart Roosa.

But, to let you in on a little secret, there were really four on Apollo 14. The fourth "crewman" was good old St. Christopher.

How did he get aboard?

WELL, the procedure followed that in the flight of Apollo 7. At that time, after all preparations had been completed at Cape Kennedy, the astronauts were aboard and the outer doors were locked. Three members of the mechanical crew were seen advancing toward the spacecraft. Then they bolted an object that looked like a shield or an emblem on the outer surface.

And according to some

reports, later verified, it was a St. Christopher medallion.

And it was not the first time that good old St. Chris had gone for a ride in outer space. Back in 1958, when the United States finally placed a satellite in orbit after several humiliating failures, members of the launch crew disclosed that they had bolted a St. Christopher medal to the successful rocket.

IN A famous woodcut by Albrecht Durer, Christopher is depicted as a riverman who

carried stranded travelers across a swollen stream on his shoulders. In the writings of Dominican Jacobus de Voragine in the 13th century, St. Christopher is depicted as a man of giant stature. Some medieval writers wrote fabulous accounts about him and one even had him 18-feet tall.

His original name was Offerus and legend says he entered the service of the emperor, wishing to serve the strongest man in the world. He noted, however, that the ruler was afraid of the devil and subsequently served the devil. But one day he saw how the devil trembled at the sight of a crucifix and so he decided to serve Christ.

Advised by a hermit to carry Christian pilgrims across a deep and dangerous river, Offerus did so. But one night, as he began the crossing with a small boy on his shoulders, the youngster became heavier and heavier, so that Offerus felt he would break down under the burden.

Reaching the other side of the river finally, Offerus asked the child why he was so heavy. He received this answer:

"You have not only carried the world on your shoulders, but Him Who created it. I am Christ, the Lord, Whom you serve."

THEN, it is believed, the Lord Himself took the giant into the water, baptizing him and giving him the new name "Christopherus" (Christ bearer).

St. Christopher is the patron of all passenger traffic, especially in automobiles. In many countries cars are blessed on his feast day and at churches that bear his name the blessing is frequently given in solemn ceremonies as hundreds of cars line up in rows.

The custom of placing medals and plaques honoring St. Christopher in automobiles and other vehicles originated during the 16th century when travelers gazed each morning on a picture or image of the saint and asked God to save them from sudden death during the day.

## Church donates acres in Ecuador

QUITO, Ecuador — (NC) — The Quito archdiocese has turned over two large tracts of land to the Ecuadorian Center for Agricultural Services (CESA) for distribution to more than 300 small farmers in the area.

The donation, totaling more than 1,680 acres, is part of the Catholic Church's two-year-old land-reform project in Ecuador.

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## SCHEDULE OF SERRA CLUBS

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**Serra Club of Broward County**  
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**Serra Club of Palm Beach**  
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**RETREAT DATES**

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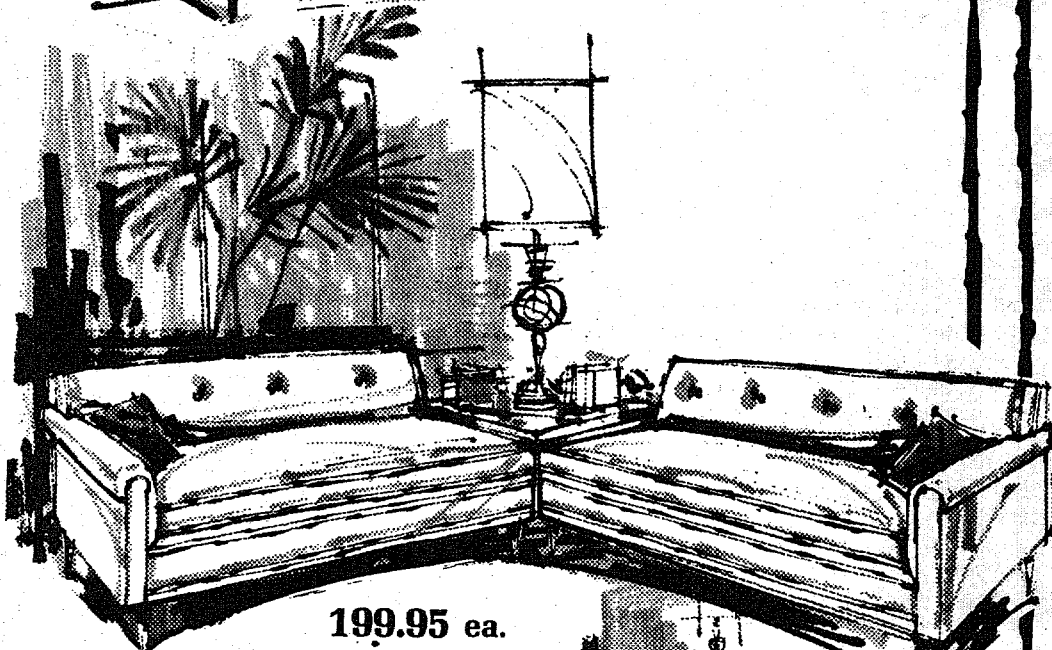
Feb. 5-7 . . . . . St. Louis, St. Richard, St. Thomas The Apostle, St. Catherine of Siena, St. Timothy, St. Kevin (All Miami); Sacred Heart (Homestead); Christ The King, Our Lady of the Holy Rosary (both Perrine)

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

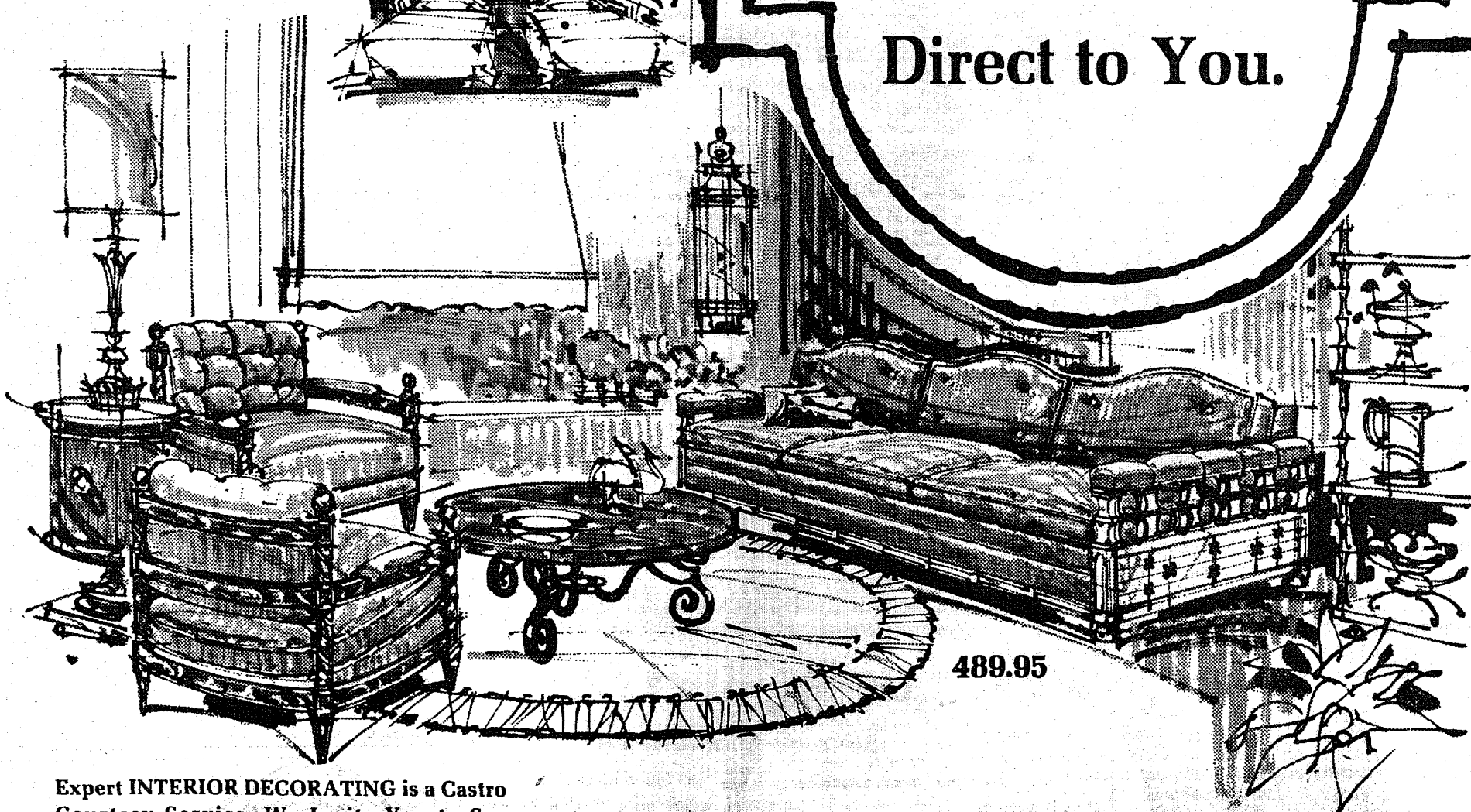
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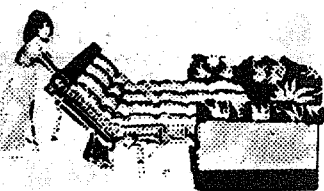
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# Llega a su etapa culminante la Campaña ABCD; Será este Domingo la Colecta

Por GUSTAVO PENA MONTE

La Campaña ABCD-1971 está llegando a su momento culminante. Este es el domingo señalado para realizar la colecta que tratará de llegar a todo hogar católico en los ocho condados del Sur de la Florida.

La meta es llegar a la suma de dos millones de dólares. Desde hace semanas, numerosos seglares han venido destacando la importancia de la Campaña ABCD a amigos, vecinos, comerciantes, industriales, hombres de empresa, profesionales.

## ¿QUE ES ABCD?

ABCD es el nombre de la Colecta de Caridad del Arzobispo de Miami (ArchBishop Charities Drive)

Todos los años, por esta época, el Arzobispo Coleman F. Carroll promueve esta campaña de caridad en el Sur de la Florida. A ella se invita a católicos y no católicos, personas de buena voluntad, preocupadas por los problemas y sufrimientos de sus semejantes, y en particular por el mejoramiento de su comunidad.

¿Qué pretende ABCD con esos dos millones de dólares? Durante los once años últimos, la colecta anual ha alcanzado siempre o ha superado la meta fijada. Este año, la meta se ha fijado en 2 millones de dólares, porque los problemas que hay que afrontar son cada vez más variados y más graves, porque el costo de la vida, cada vez más alto, hace temer que muchos de los servicios de asistencia social patrocinados por la Arquidiócesis de Miami lleguen a desaparecer.

**ENTRE ESOS SERVICIOS FIGURAN:** Residencias para niñas y niños sin hogar (Bethany Residence, la Ciudad de los Niños del Sur de la Florida).

— Residencias para ancianos. Hogares para ancianos que necesitan de cuidado especializado (nursing homes, como Villa María) Programas de vivienda digna y económica para personas retiradas que dependen de escasos ingresos, como pensiones o retiros. Marian Tower, un moderno complejo de apartamentos en Miami Beach, es un ejemplo de esos programas para individuos o matrimonios que necesitan una vivienda digna y adecuada a su edad, pero que cuentan con ingresos muy limitados.

— Centros de rehabilitación de drogadictos y de alcohólicos. La Arquidiócesis de Miami sostiene una serie de programas destinados a rehabilitar a las personas que han caído en el vicio de las drogas. Hay centros para jóvenes que se han visto envueltos con drogas como la marihuana, hay programas científicamente reconocidos en toda la nación para quienes son víctimas de drogas más nocivas, como la heroína. El tratamiento de drogadictos se hace cada día más costoso, por el lamentable auge de las drogas y por el alto costo de los medicamentos y tratamientos. Es cada día más urgente rehabilitar a las víctimas de las drogas y hacerlas otra vez, personas útiles a la sociedad.

— Hospitales. Ampliación, modernización y mejora del servicio que prestan los hospitales católicos de la Florida.

— Centros de orientación familiar, que atienden casos individuales de familias en crisis. Psicólogos, trabajadores sociales, profesionales experimentados, tienen a su cargo estos centros.

— Casas para madres solteras. El dolor de una mujer que ha sido traicionada. La suerte de un niño que viene al mundo sin un padre que lo reconozca como hijo. Dos hogares para madres solteras sostiene la Arquidiócesis de Miami. St. Vincent Hall y Maurawood Residence. Allí, la mujer encuentra un lugar donde se le aconseja, se le consuela, se le orienta, se le atiende profesionalmente hasta el momento del nacimiento de su hijo.

— Servicio de adopción. Niños que no tienen un hogar. Huérfanos, sin padres. La Iglesia vela por ellos hasta el momento en que encuentra una familia que quiera darles calor de hogar. El sostenimiento de esos pequeños depende de la generosidad de las personas que contribuyen al ABCD.

— Marian Center. Niños retardados mentales. Su capacidad mental se ve limitada. Muy reducida. Necesitan un entrenamiento muy especializado. Una atención educacional y psicológica muy cuidadosa. Necesitan amor. Marian Center es uno de los más modernos centros en la atención de niños retardados. Las Hermanitas de Cottolengo se han especializado en la enseñanza y cuidado de estos niños. Han consagrado su vida a esas criaturas. Con su experiencia, con su amoroso cuidado, logran que esos niños desarrollen al máximo sus limitadas facultades.

— Programa de Niños Cubanos. Millares de niños cubanos han llegado sólo al exilio en Miami. Un programa católico ha velado por su crecimiento y educación en tierras de libertad. Todavía quedan muchos niños bajo ese programa. Todavía siguen llegando niños, cuyos padres han quedado atrás, muchas veces en la cárcel, o víctimas del paredón de fusilamiento.

— Centro Hispano Católico. Desde hace doce años tiene abiertas sus puertas al emigrante, al refugiado, al visitante, al estudiante de habla hispana que llega desorientado a Estados Unidos. Allí se le ofrece orientación sobre el país, información sobre empleo y estudios, asistencia médica y dental, guardería infantil, ropero, asistencia cultural y espiritual.

— Camillus House. Sirve alimentos a cualquier persona con hambre.

— Guarderías infantiles. (Day care centers) creches y hogares para niños cuyos padres tienen que trabajar y que sin estos centros quedarían abandonados.

# LA VOZ

Suplemento en Español de "VOICE"

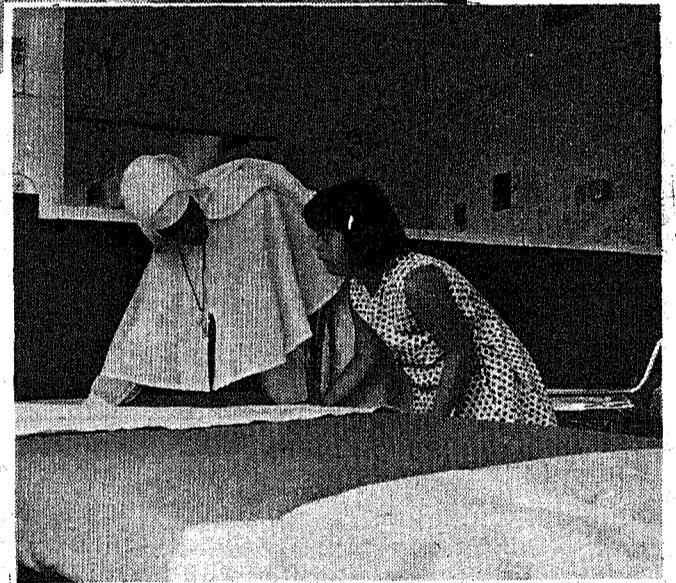
## El Sueño Posible

ABCD 1971



Juegan alegres y confiados. Unas monjitas que han consagrado su vida a velar por los niños retardados mentales cuidan diligentes sus juegos. Son los amplios jardines del Marian Center, un hogar para niños retardados y perturbados mentales sostenido por la Arquidiócesis de Miami gracias a las contribuciones que cada año, personas generosas hacen a la Campaña ABCD. Estas Hermanitas de Cottolengo, venidas de Italia, se han especializado en la educación de niños retardados. Y su amorosa y capacitada atención hace que muchos de esos niños aprendan a desarrollar sus limitadas facultades, haciéndose más útiles a sí mismos. En la foto de abajo, una de las niñas aprende a tender su cama en una de las amplias habitaciones especialmente diseñadas, en este Marian Center, uno de los más modernos centros para la atención de niños retardados.

Sueños traicionados. Se siente sola y abandonada, esperando un hijo, fruto de una entrega traicionada. Alguien en quien ella confió le vuelve la cara, a ella y a su hijo. Pero ella sabe que otros comparten su inquietud. Y tienden su mano de ayuda, de consuelo, de consejo, de orientación.



## Anuncian retiro sacerdotal

De 8 al 12 de febrero se ofrecerá en Miami un retiro para sacerdotes de habla his-

pana, el que será dirigido por el Obispo Eduardo Pironio, prelado colombiano que es

secretario general del CELAM. Manuel López.

Entre los sacerdotes de habla hispana que han anunciado su participación en este retiro figuran los Monseñores Calixto García, Manuel Trabadelo y Bryan O. Walsh.

Los padres José Azcón, José Bardino, Jorge Bez Chabebe, Juan de la Calle, Eduardo Fernández, F. Fernández del Moral, Gilberto Fernández, Nelson Fernández, Ernesto García Rubio, Avelino González, José L. Hernando, José I. Hualde, Miguel Iguarán, Juan

Igualmente los padres Emilio Martín, Ignacio Morrás, Antonio Navarrete, Ramón O'Farrill, Emiliano Ordax, José L. Paniagua, José Paz, Maximiliano Pérez, Luis Pérez, Agustín Román, Daniel Sánchez, José Sandes, Clemente Seoane, Bernardo Solís, Balbino Torres, Angel Villaronga y José Yoldi.

## Romería Oriental

La Cofradía de la Virgen de la Caridad invita a todos los devotos de la Provincia de Oriente a la Romería Oriental, este domingo, día 7, de 2 a 5 p.m. en los terrenos de la Ermita de la Caridad.

La oración por la patria, la música, la comida y las tradiciones de los orientales, harán una tarde de recuerdos del pasado.

El Consejo de la Cofradía invita a todos los orientales a brindar con el sabroso pru, típico refresco de esa provincia, que ha sido elaborado en el exilio especialmente para esta ocasión.



## Baile de Enamorados

Cristiano los invita a su Baile del Día de los Enamorados. El precio de la entrada, incluyendo baile y buffet es de \$10 por pareja. Las reservaciones pueden hacerse a través de los distintos equipos parroquiales del MFC o llamando a los teléfonos 361-2386, 221-5928, 888-5617.

¿Están tan enamorados como para esperar el día de St. Valentine en una comida bailable, amenizada por dos orquestas (música para todos los gustos, tradicional y moderna) incluyendo un apetitoso buffet?

El Movimiento Familiar

## BAUTISMO Sacramento familiar

La importancia del sacramento del bautismo es destacada a padres y padrinos durante una serie de charlas que preceden a la ceremonia, y que ofrece la Parroquia de St. Michael a las personas que acuden a bautizar a sus pequeños.

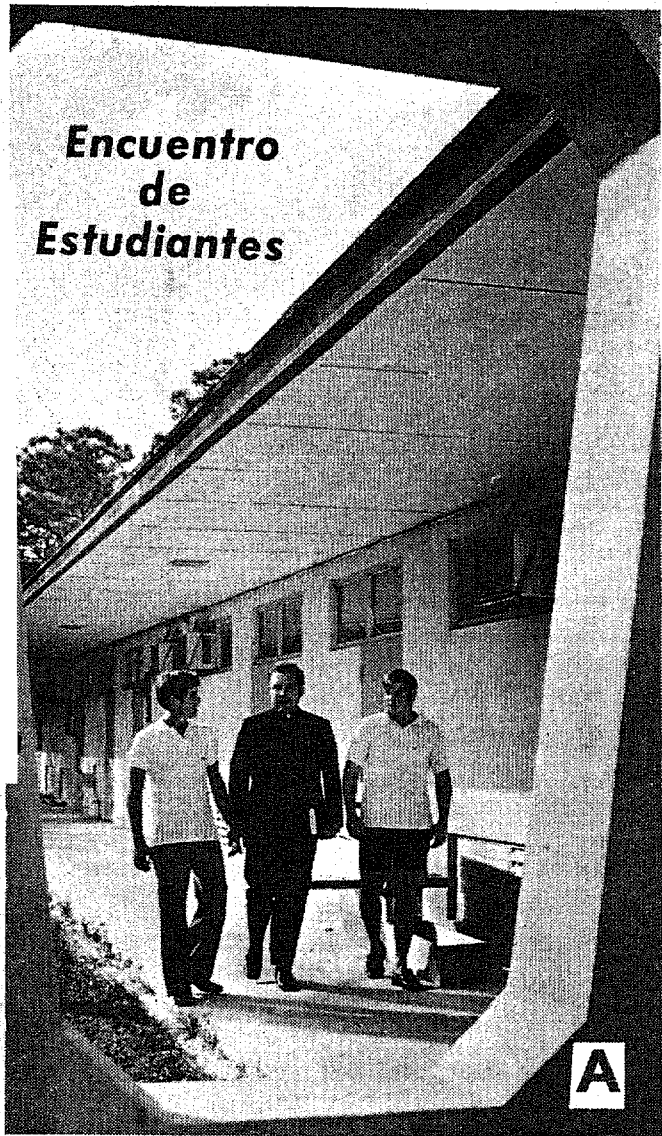
De manera particular, el programa, que da una visión general de los puntos fundamentales de la fe cristiana, enfatiza la responsabilidad y el compromiso de padres y padrinos a educar al nuevo cristiano "en la religión católica, según el espíritu del Evangelio y las enseñanzas de la Iglesia."

El Padre Xavier Morrás, párroco de St. Michael e iniciador del novedoso programa, dirige personalmente las charlas, con la ayuda de un folleto especialmente editado al efecto. En próxima oportunidad destacaremos más ampliamente el contenido de las charlas que señalan a padres y padrinos la significación del Bautismo "como sacramento de la fe, con que los hombres, iluminados por la gracia del espíritu Santo, responden al Evangelio de Cristo."





## Encuentro de Estudiantes



A



B

"Hay un potencial tremendo en esos muchachos... Una clase de liderazgo que sorprende", expresa entusiasmado el Padre Ernesto García Rubio al finalizar un encuentro de juventudes en los locales de la Ciudad de los Niños.

Treinta y cinco estudiantes universitarios (procedentes de la Universidad de Miami, el Miami Dade Jr. College, la Florida Atlantic University y otros recintos) participaron en la jornada de tres días.

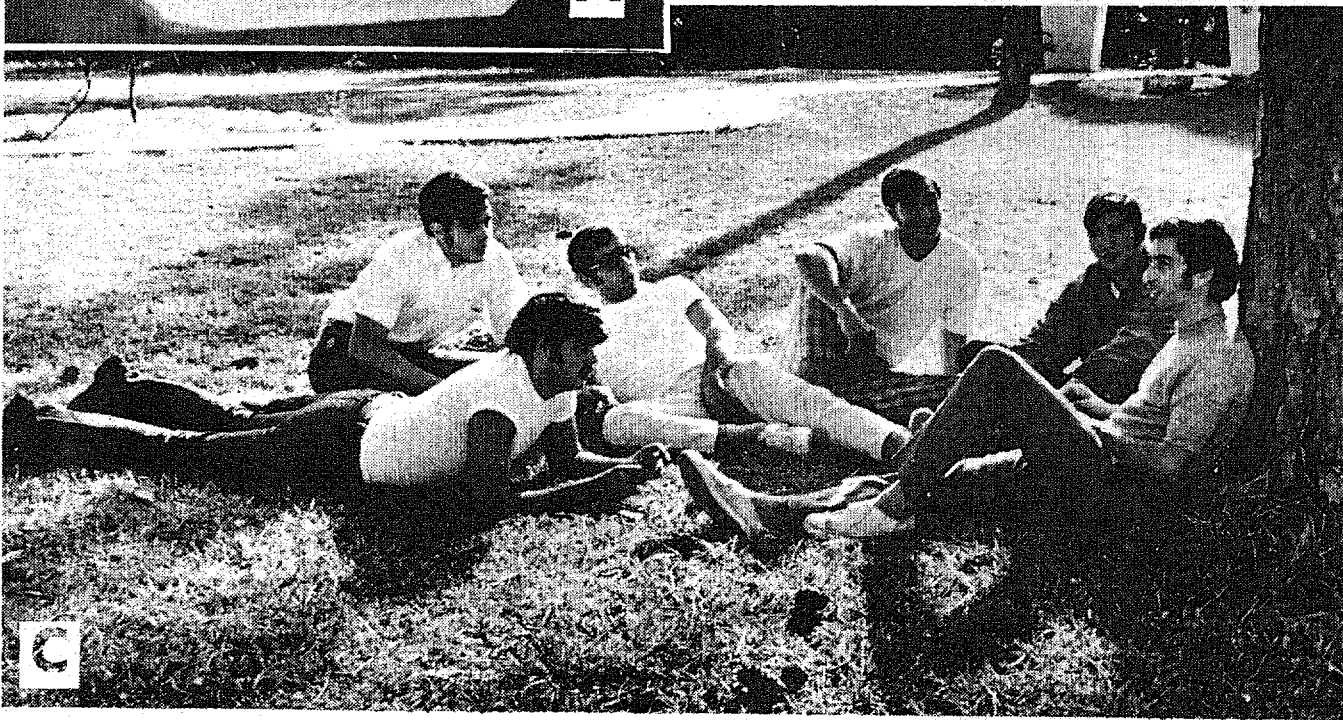
"Cinco de ellos encontraron a Cristo por primera vez en la Eucaristía", relata el Hno. Agustín, de la Salle, que participó en los debates. "Otros, encontraron el mensaje de Cristo con una nueva aplicación a sus vidas de jóvenes y de estudiantes."

No había un local adecuado para estos encuentros. La

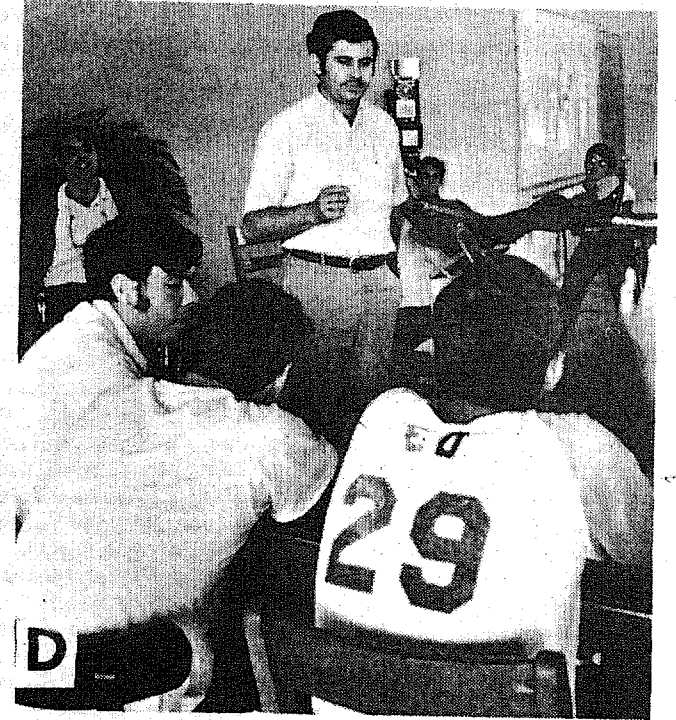
Arquidiócesis ha facilitado un ala de la Ciudad de los Niños. "Ahora podremos ofrecerlos con mayor regularidad," dice el Padre G. R.

"¿Que hay algún joven universitario o de high school interesado en hacer un alto en su vida y revisar sus relaciones con Dios y su compromiso consigo mismo, con su comunidad, con el mundo? Que me llame a St. Brendan (221-0881) o que llame al Hno. Agustín (621-9452). Y a prepararse para el próximo "encuentro"

A. — Después de una de las charlas, el Padre García Rubio enfatiza algunos puntos en charla con Juan Caballero y Justo Corripio. B. — Una de las sesiones. Alan Frederick expone sus inquietudes. C. — Un alto, algunos jóvenes se entregan a la meditación; otros, discuten amigablemente con el Hermano Agustín de De La Salle (a la derecha). D. — Un joven profesional cubano, el Ing. Alfredo Paredes, es uno de los charlistas en este encuentro de jóvenes universitarios.



C



D

# Destacan creciente importancia de la Base Naval de Guantánamo

Por MANOLO REYES

Hace unas pocas horas leíamos un artículo sumamente interesante sobre la Base Naval de Estados Unidos en Guantánamo, Cuba.

Dicho artículo salió publicado en la revista semanal de Aviación y Tecnología Espacial. Y una de las conclusiones fundamentales del artículo es que los movimientos navales de Rusia en el Caribe han contribuido a des-

tañar el rol de la Base Naval de Guantánamo en el Caribe.

DICE el artículo que esta Base Naval de significancia político-militar que ha venido convirtiéndose en un símbolo de la política de Estados Unidos... y que es además una base militar potencial para acción... ha ido aumentando en importancia con la penetración naval Soviética en el área del Caribe.

Guantánamo primeramente es una base de entre-

namiento para la Flota de Estados Unidos en el Océano Atlántico, pero también posee la misión estratégica de defender un área de 500 millas de radio que va desde la costa de la Florida hasta el Canal de Panamá.

En un momento determinado dice el artículo, los barcos de la Armada deberán estar preparados para defender Guantánamo y ese radio de cientos de millas en el Caribe hasta que otras fuerzas militares vengán a apoyar a la Base Naval de Guantánamo, procedentes de Puerto Rico, Estados Unidos u otros lugares.

Según el artículo, si las fuerzas de Fidel Castro, atacaran la Base, la primera misión del Jefe de la Base Naval de Guantánamo es, defender su centro militar durante siete días.

Sigue diciendo el artículo que en ese tiempo las fuerzas de Estados Unidos se harían cargo de la situación. El equivalente de dos compañías de infantería naval han sido reclutadas ya para luchar al lado de los Marines si es que la Base es atacada.

Pero el artículo también especifica que por el momento Castro luce que no vaya a una confrontación con los Estados Unidos por la posesión física de Guantánamo.

El artículo especifica que Castro ha denunciado los dos

tratados de la Base firmados en 1901 y 1934 calificándolos de "imperialistas".

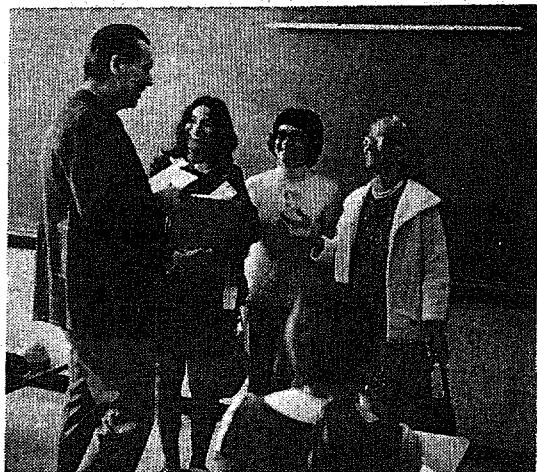
Pero que el tratado solo puede romperse a voluntad de ambas partes.

EN OTRA parte el artículo señala que según el punto de vista de fuentes oficiales de Estados Unidos la Base Naval de Guantánamo está aumentando en importancia. Y que la sola presencia de Estados Unidos en esa base contribuye a asegurar una imagen americana fuerte en América Latina, a pesar de la amenaza y la presencia física Naval rusa en el Caribe.

## Congreso Eucarístico en España

VALENCIA, España — El arzobispo de Valencia, Mons. José María García Lahiguera anunció la celebración aquí, en fecha todavía no determinada del próximo año de 1972, del Congreso Eucarístico Nacional de España.

"La finalidad de este Congreso — subrayó Mons. García Lahiguera — ha de ser eminentemente pastoral con repercusiones prácticas de carácter fraternal y social". En la Asamblea Eucarística participarán todas las diócesis españolas y serán invitadas las de Latinoamérica, Estados Unidos y Filipinas.



Con el propósito de acercar a las generaciones, Notre Dame Academy ofreció un "open house" al que invitó a los familiares mayores de sus alumnos. Padres, tíos, abuelos, pudieron apreciar lo que estudian, aprenden, piensan, sienten, las muchachas de hoy. En la foto, el profesor H. S. McCune, charla con las señoras Ben Girlando y Anna Costellano, madre y abuela, respectivamente, de una de las alumnas.

# LA VOZ

Suplemento en Español de "VOICE"

## Oración de los Fieles

**CELEBRANTE:** Dios nos llama a cada uno de nosotros a una vida de servicio. No importa cual sea nuestra vocación o nuestro estado de vida, El nos pide que afiancemos nuestro amor los unos a los otros. Recordemos ahora nuestras necesidades y las de todos los hombres, para ser mejores servidores a través de la oración.

**LECTOR:** la respuesta de hoy será, Señor, oye nuestra oración.

1. Que los sacerdotes, religiosos y seglares se consagren más cabalmente al servicio de Dios, oremos al Señor.

2. Que Dios conceda la unidad a todos nuestros semejantes sobre la faz de la tierra, de todas las razas, todos los credos y todas las naciones, y que haga reinar en ellos la paz que sólo El puede dar, oremos al Señor.

3. Por todos aquellos que han consagrado su vida al servicio de los pobres, los enfermos, los tullidos y los ancianos, oremos al Señor.

4. Que nuestra comunidad busque y encuentre los medios para remediar el prejuicio racial y otros males sociales que existen en nuestro medio, oremos al Señor.

5. Que los enfermos y agonizantes se regocijen en el amor de Cristo hacia ellos, oremos al Señor.

6. Que nosotros, que ahora rendimos culto a Cristo, que se nos entrega como un don, sepamos entregarnos a nuestros semejantes y a Dios, oremos al Señor.

**CELEBRANTE:** Padre, Tu hijo nos dice que te hablemos en su nombre, que pidamos confiados y El responderá. Escucha las oraciones de esta comunidad, y las súplicas de toda la humanidad. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.



**CHRISTIAN** Enrichment programs were inaugurated this week in various areas of the Archdiocese by the Religious Education Office. Father Hugh Clear is shown speaking to teachers, parents, and community leaders in St. Augustine parish.

## Seal of confession upheld

CONTINUED FROM PAGE 6  
 Sister Egan had no comment when asked about the nun's argument that telephones of her religious order, the Sacred Heart of Mary, had been tapped throughout the United States and at its headquarters in Rome.

Sister Egan will remain in jail "until she purges herself," the Washington Post said it learned from FBI sources.

In Louisville, Ky., the National Council of Churches' general board unanimously adopted a resolution charging that the Harrisburg jury violated the rights of the accused conspirators. The statement expressed "concern over successive violations of the rights of the accused persons to be presumed innocent until adjudged guilty under due process of law."

Three of the accused said at a news conference on Jan.

26 at a church in East Baltimore that they "have been framed in this indictment."

Fathers Wenderoth and McLaughlin, and Scoblick — all released in custody of Cardinal Lawrence Shehan — said they were arrested because of their outspoken stand against the war in Vietnam.

"We are being used to paralyze the peace movement," Father McLaughlin said.

## Move to canonize Pope John made

VENICE, Italy — (NC) — A preliminary step toward the possible canonization of the late Pope John XXIII was completed here with an examination of his life, works and writings by bishops of the Venice region.

The bishops concluded a preliminary investigation —

### Pontiff urges common effort

VATICAN CITY — (NC) — Pope Paul VI said he wants to see a conspiracy involving families, society, the Church and youths in a common effort to integrate youth into modern culture.

"Youth is more needful now and more impatient than ever to be initiated into modern culture through a complete formation — intellectual, moral and professional," the Pope told crowds in St. Peter's square on Sunday, Jan. 31.

The Pope launched into his observations on modern youths after pointing out that the day was also the Feast of St. John Bosco, who founded the Salesian congregation, whose principal apostolate is the education of youth.

called "process of inquiry" — in this city of canals, which was the seat of the late Pope's patriarchate before his election to the papacy in 1958.

THE 92 sessions of the inquiry were held in the church of St. Moise, where on the main altar hung a large portrait of Pope John. The bishops heard 44 witnesses during the sessions in the crowded church.

Archbishop Albino Luciani, the present patriarch of Venice, along with the judges of the inquiry, signed the findings of the examination, which will be sent to the Vatican's Congregation for the Causes of Saints for further investigation.

Although sentiment has run high for a speedy canonization of Pope John, the Vatican has repeatedly emphasized that there can be no short cuts to canonization.

In June, 1966, the Vatican approved the appointment of Franciscan Father Antonio Cairoli to be postulator, or advocate, for Pope John's beatification cause.

AFTER a person is beatified permission is granted for his public veneration, and he is given the title of Blessed.

The Pope is the final judge of whether or not a person should be beatified and then finally canonized and included in the list of saints.

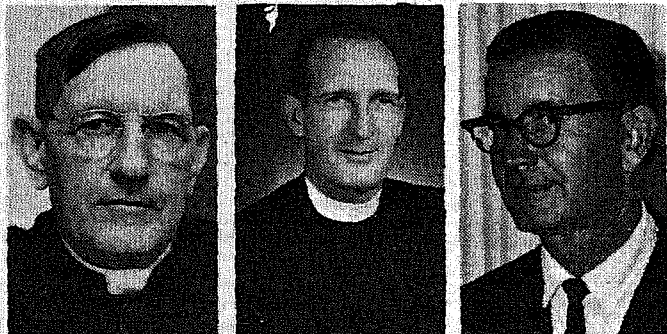
The tomb of Pope John is one of the most frequently visited areas in St. Peter's Basilica in Rome. Numerous bunches of flowers are placed

on the tomb daily.

At the final session of the Venice inquiry, Archbishop Loris Capovilla of Chieti, Italy, former private secretary to Pope John, praised the late Pope for his "serene faith, firm hope and unchanging exercise of charity."

## Stay home Sunday

CONTINUED FROM PAGE 1



Msgr. O'Mahoney

Msgr. McGrehan

Judge Downey

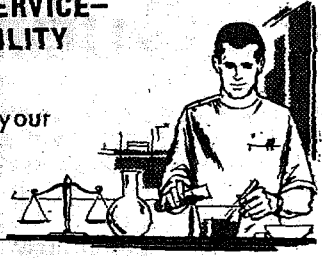
the aged, and others who are aided daily by agencies of the Archdiocese regardless of creed or color.

The final dinner will be served on Thursday, Feb. 11, at the Breakers Hotel in Palm Beach, where Msgr. J. P. O'Mahoney, P.A., pastor, St. Edward Church; and Msgr. Bernard McGrehan, V.F., pastor, St. Juliana Church, West Palm Beach, serve as regional coordinators.

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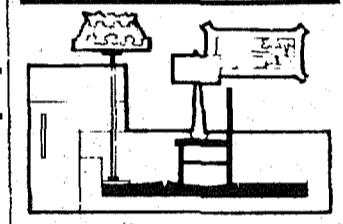
Mature Spanish speaking house parents. Husband, wife required for teenage boys. Resident salaries, \$350 per month plus, room & board 6 day week, pension plan, health and welfare benefits, social security. Apply Catholic Service Bureau, 1325 W. Flagler, Miami, Fla.

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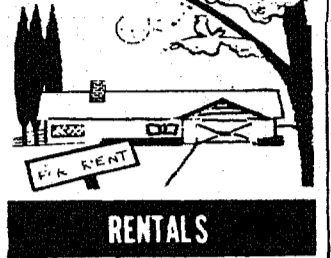
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# New era for major seminarians

CONTINUED FROM PAGE 1

A commission of representatives of the three schools was appointed to consider, among other factors, "the enrollment and potential enrollment of each seminary; the obligations the Vincentian Fathers had to the formation of priests for the Congregation of the Mission; and the necessity of a better use of existing facilities," according to the statement.

The recommendation to withdraw was made at the conclusion of this study. The findings were made to the Provincial Council and on Jan. 22, were reported to the Florida Bishops by Father Collins and Father Hoar.

"The evidence indicated that the Seminary in Albany should be continued," the joint statement declared, and "This necessitated the decision to withdraw the Vincentian Fathers from the Seminary of St. Vincent de Paul..."

The move in no way concerns St. John Vianney Seminary in Miami.

On May 29, six men will be ordained to the priesthood, who are now studying at Boynton Beach, making a total of 36 priests who have been ordained since the first class received Holy Orders in 1968.

AT PRESENT, some 71 men from six dioceses, are studying for the priesthood there. Thirty-nine men are students from the Archdiocese of Miami; there are 14 from the Diocese of St. Augustine; Orlando, 10; St. Petersburg, 5; Charleston, S.C., 1; and Arecibo, Puerto Rico, 2.

Twenty-seven are in the philosophy program and the remainder are receiving theological training. Accredited by the Southern Association of Colleges and Universities, the seminary is also an associate member of the American Association of Schools and a member of the Florida Association of Colleges and Universities.

The facilities include a faculty and administration wing, chapel, refectory and kitchen, and living quarters

## Bishops lash Rhodesia bill

SALISBURY, Rhodesia — (NC) — Rhodesia's Catholic bishops have attacked the proposed Residential Property Owner's (Protection) Bill as discriminatory and un-Christian.

A statement from the bishop's conference in December called the bill "discriminatory on the basis of race alone, thereby diminishing Christian justice and charity and bringing dishonor on a professedly Christian country."

Anglican Bishop Paul Burrough of Mashonaland said that he agrees with the Catholic bishops' view of the bill.

The bill, which has undergone 15 revisions since it was first drawn up over three years ago, allows the Rhodesia government to declare certain sections "exclusive areas" in which certain groups of people — primarily Asians and Colored (persons of mixed races) — may not occupy or own land. The bill is designed to allow whites of European stock to get rid of people of other races from what is predominantly white areas.

Black Africans have already been excluded from white areas by earlier legislation.

for 150 seminarians.

At the invitation of Archbishop Carroll, the Vincentian Fathers began construction of the major seminary facilities in Palm Beach County in 1961.

Ground was broken on Oct. 31, 1961 by Archbishop Carroll and the Very Rev. Sylvester A. Taggart, C.M., Vincentian Provincial for the first major seminary in the southeastern United States.

St. Vincent's was dedicated by Egidio Cardinal

Vagnozzi, then Apostolic Delegate in the United States, on Jan. 25, 1966. The late Archbishop Paul Hallinan of Atlanta preached the homily during the Pontifical Mass in which Archbishop Coleman F. Carroll and five other members of hierarchy participated from the sanctuary of the seminary chapel.

Opening with a two-year philosophy program, a year of theological training was added during each of the

following years, thereby making it possible for a candidate to complete his training for the priesthood in Florida.

The goal of a seminary is the instruction and formation of a young man making him ready for ordination. It is an objective which was finally realized on May 25, 1968, almost nine years after St. John Vianney Seminary, on a temporary basis until facilities were completed, accepted its first candidates.

## Auxiliary is appointed for Chicago

WASHINGTON — (NC) — Pope Paul VI has named Bishop Nevin Hayes, O. Carm., auxiliary bishop to Cardinal John Cody of Chicago.

The appointment was announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

The first American Carmelite to be named a bishop, Bishop Hayes was born in Chicago on Feb. 17, 1922,

where he was ordained in 1946 after studying at the Catholic University of America here. He taught at Mount Carmel Junior Seminary, Hamilton, Mass., before being assigned to missionary work in Peru in 1951.

In 1959 he was appointed head of the independent prelate of Sicuani, Peru, and was named a bishop in 1965 with the titular See of Nova Sinna.

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