

THE VOICE

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Archbishop's letter on Lent

'Prayer, penance necessary'

Dearly Beloved in Christ:
I am sure you have heard it said that the more things change, the more they remain the same. This is preeminently true of Lent, which is once again upon us with its age-old stirring of the desire in our hearts to become ever more Christlike. In none of its essentials has Lent really changed: prayer and penance continue to be its clarion call.

First let me say how firmly convinced I am that we would seriously delude ourselves, were we to discount the necessity and importance of bodily mortification as we prepare to celebrate the Paschal Mystery. Although Ash Wednesday and Good Friday are the only days of obligatory complete fast and abstinence, a Lent without some restriction on what we eat and drink — except, of course, in the case of the ill and elderly — would hardly qualify as Lent at all.

ACCORDINGLY, I urge that the traditional abstinence from meat be kept on the Fridays of Lent. In addition, I may be permitted the observation that simply not eating between meals would constitute penance of a high order for most Americans, adults and children alike.

"During Lent," the Second Vatican Council declared, "penance should be internal and individual but also external and social." If fasting and abstaining are mainly internal and individual, there are other Lenten acts which will provide clear witness that we have taken up the cross in earnest. Needless to say, I strongly recommend daily Mass and reception of the Eucharist as the most efficacious means of persevering in whatever else we may propose to do. For this reason, pastors in many parishes are enlarging their Mass schedules to afford their people ample opportunity, especially after working hours, to participate in the Eucharistic Sacrifice.

The truth is that we witness to our abiding love for Christ in countless little ways. Every conscious attempt to be considerate of others, to visit the sick, to



...for dust you are
...unto dust you
shall return.

spend time with the aged and lonely, to instruct the young in the truths of the Faith, to work for the poor and underprivileged, to suffer misunderstanding without becoming vindictive — all these open up an enormous field of penance that is internal and individual and at the same time external and social, just as the Council required.

I SAID at the outset that Lent issues a call to prayer as well as penance. Besides daily Mass and Holy Communion, the time-honored practice of reciting our Lady's Rosary and meditating its mysteries, particularly in family groups, can be depended upon to foster a genuine spiritual deepening — as those who may have laid it aside for a while are happily relearning. The same can be said without reservation of the Stations of

the Cross, whether they are made with others or in private.

The thought I most wish to leave with you is that Lent is in no sense an optional observance. The 40 days that lie ahead are a time of exciting challenge and very special grace for all of us. It is my fervent hope that Easter will find us more closely united to the Risen Christ precisely because we were determined to spend this Lent well. Indeed, can any of us be certain we shall be blessed with another?

May the peace of Christ be with you all!
Devotedly yours in Christ

Edmund J. Conroy
Archbishop of Miami

Groups likens abortion to walk on moon

BOSTON — (NC) — Doctors, lawyers and theologians joined with members of the Massachusetts Value of Life Committee here to protest the growing number of legalized abortions across the nation.

In a statement the committee released to the press, signers pointed out that while artificial life support systems kept American astronauts alive on their moon journey, an estimated 2,000 embryonic Americans died as the result of abortions that deprived them of the natural life support system of a mother's womb.

Statement signers charged that more than 75,000 unborn children have been destroyed in New York in the last 12 months, while thousands more have met the same fate in other states.

"Medical and para-medical personnel, joined by growing numbers of citizens, are understandably horrified by what abortion really means when recognizably human forms are destroyed," the statement said.

"How long can we meaningfully say that all men are created equal while the innocent unborn are sacrificed to personal whim, convenience, or that new test of Americanism in our increasingly technologic and impersonal age: the qualification of being perfect, or being wanted, or being viable?"

Statement signers included Dr. Joseph Stanton of Tufts Medical School here; Charles E. Rice, professor of law at Notre Dame University; Dr. Herbert Ratner of Park, Ill.; and the Rev. Dr. Albert C. Outler, professor of systematic theology at the Perkins School of Theology, Southern Methodist University, Dallas, Tex.

Teachers to open 3-day institute

Pontifical Mass celebrated by Archbishop Coleman F. Carroll in the auditorium of Immaculata-LaSalle High School will formally open three-day sessions of the 13th Annual Archdiocesan Teachers' Institute at 12:30 p.m. Sunday, Feb. 21.

Schools of the Archdiocese will be closed and classes suspended on Monday and Tuesday, Feb. 22 and 23 in order that Religious and lay teachers may attend the sessions sponsored by the Archdiocesan Department of Education.

Lectures, discussions and workshops on Religious Education will highlight Sunday and Monday programs with secular subjects spotlighted during Tuesday's sessions.

At 2 p.m. "The Church After Vatican II: Is There Room for the Young?" will be discussed by Jesuit Father Donald Clifford, S.T.D., Department of Theology, St. Joseph College, Philadelphia.

Dr. Christiane Brusselmans, Ph.D. who earned her doctorate in Religious Education at Catholic University of America and is an assistant professor at Fordham University and the University of Louvain, will discuss the subject of "Sacramental Encounter" with emphasis on the Sacraments of Penance and Holy Eucharist, at 10:30 a.m. Sunday prior to Pontifical Mass. She will lecture again at 2:30 p.m. and at 7:30 p.m.

PARENTS of elementary school

children are particularly invited to attend the Sunday evening program.

Pontifical Mass celebrated in the school auditorium by Bishop John J. Fitzpatrick, director of the Archdiocesan Department of Education, will open Monday's sessions at 9:30 a.m. Masses will also be celebrated by Father James Briggs in the library and by Father Hugh Clear in the institute tent on the high school grounds.

Instructors of Religion in the elementary schools will have an opportunity to hear Dr. Brusselmans lecture at 10:30 a.m. in the auditorium.

Following lunch and visitation of exhibits from 12:30 to 2 p.m., Sister Maria Petra, S.B.S., Ph.D., Xavier University, New Orleans, will discuss "Developing Moral Responsibility in Young Children."

CONTINUED ON PAGE 5

AN EDITORIAL

A voice for the unborn

Did you know that you are not supposed to become "emotional" about the subject of abortion — it's "not an emotional issue."

This is a segment of philosophy expressed by a spokeswoman for the newly organized Abortion Reform Coalition. Established two weeks ago in a Presbyterian church the group met again this week with a selectively invited number of persons at Temple Israel, Miami, to discuss plans for influencing the State legislature and the public to relax the existing abortion laws of Florida.

IN ITS INVITATION, the Steering Committee for the Coalition declared that "once in a very great while, there arises in our complex society, such a crying need for reform and social justice in a specific area that it cuts across all strata of society, making economic and social status, race, religion, sex and age unimportant."

Then the group goes on to explain that the Coalition has been formed to bring about a "rational and equitable reform through the time-tested democratic method of community action."

But in its next breath, the group points out that it is seeking "people of repute from every area of county activity; residents who have long been contributors of their time and effort on a professional as well as voluntary basis . . ."

This is the "time-tested democratic method" chosen by the Abortion Coalition to bring about change? It sounds like a special segment of the so-called community power-structure, or Establishment, is being extended an invitation to change laws that will affect the poor, some racial groups and possibly over a long period of time, those who are of particular religious or ethnic persuasions.

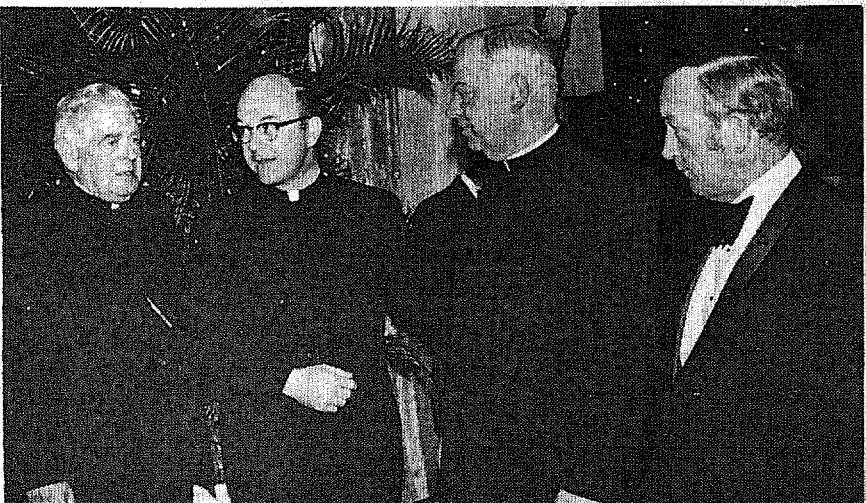
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Catholic-Lutheran dialogue set here

Catholic and Lutheran theologians will continue a dialogue begun in 1965 when they meet at St. John Vianney Seminary today (Friday) for sessions which will continue through Monday.

Sponsored jointly by the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs and the USA National Committee of the Lutheran World Federation, the meeting is being held for the first time in the Archdiocese of Miami and is one of two held annually. The sessions are closed.

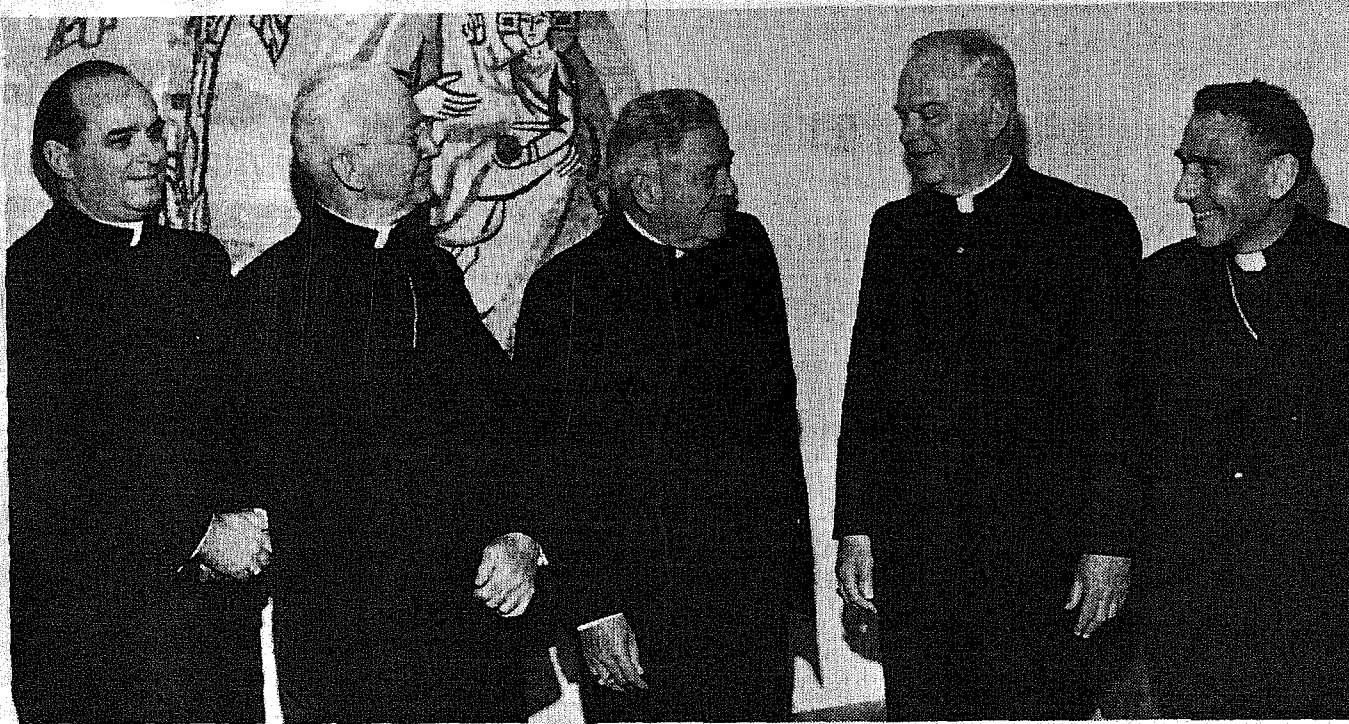
Following previous meetings held in major cities throughout the country, the committees have already issued joint statements on The Nicene Creed, Baptism, the Eucharist, and the Ministry.



WELCOMING GUESTS at the ABCD dinner at the Hotel Breakers, Palm Beach, was Father John Nevins, Archbishop's Coordinator for the campaign, second from left. He is shown greeting Archbishop Coleman F. Carroll, left; and John Cardinal Dearden, Archbishop of Detroit; and William McBain, ABCD general chairman, at right. See other pictures, P. 14, 15.



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



PRELIMINARY plans for the May meeting of the Inter-American Bishops' Committee were among subjects discussed by Archbishop Coleman F. Carroll, center, chairman, U.S. Bishops' Committee for Latin America, with Bishop Joseph Bernardin, executive secretary, USCC; Bishop Robert Joyce, Burlington, Vt., left; John

Cardinal Dearden, Archbishop of Detroit; and Bishop Eduardo Pironio, secretary general of Celam, right; during a recent meeting at the Passionist Retreat House where Bishop Pironio conducted a retreat for Spanish-Speaking priests of the Archdiocese of Miami.

Major seminary to stay open, Archbishop Carroll declares

PALM BEACH — Although plans for the operation of the major seminary of St. Vincent de Paul for the coming year are uncertain, Archbishop Coleman F. Carroll said here that it will definitely open in September.

"The seminary," he said, "is not for sale despite what is read in the papers. We're still going to be in business. There is only one buyer for the seminary."

The Archbishop's announcement came in the wake of a joint statement made two weeks ago by the Bishops of Florida and the Vincentian Fathers, that due to limitations of

personnel the faculty of the seminary, which is composed of members of that religious order, would be forced to withdraw at the close of the present academic year.

THE Archbishop cited the vital need of the seminary to provide priests who will serve the spiritual needs of the growing number of people moving to South Florida, the many visitors and increased Latin American population in Miami.

"Very simply," the Archbishop said, "the seminary is the life blood of the Archdiocese. The priests who come from the seminary are other Christs. They will go out and administer to the people."

"Also it is my conviction that in your faith, you will support the seminary to the extent that you can by your prayers, your good works and your material assistance. It is through this effort," Archbishop Carroll added, "that the major seminary in this Archdiocese will stay open."

The announcement on the seminary by Archbishop Carroll was made before an audience attending the Region VI dinner of the 1971 ABCD drive last week at the Hotel Breakers, Palm Beach.

Divorce bill fought

TRENTON, N.J. — (NC) — A New Jersey divorce reform bill opposed by Church authorities may be modified.

When the Senate received the bill from the assembly, it assigned it to the Senate Judiciary Committee rather than scheduling it for a vote.

SEVERAL aspects of the legislation have come under attack from the New Jersey Catholic Conference on grounds that it would weaken family stability and make New Jersey an easy divorce state. New Jersey currently has legislation considered among the strictest in the country, permitting divorce only on grounds of adultery, desertion or extreme cruelty after a court hearing to prove such allegations.

Proposed legislation would add to the grounds for divorce, reduce waiting times in cases of desertion and introduce so-called "no-faults" procedures under which divorces could be

granted where the court deemed there was no possibility of reconciliation.

It is this aspect of the pending bill that has been most strongly opposed by the Catholic Conference.

Indications that changes might be made in the Senate were given by Gov. William T. Cahill, a Catholic, at a press conference here. Asked about his views on the measure, he said that he would judge the bill on its merits without reference to his religious beliefs, but would take into consideration the margin by which the bill passes.

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OFFICIAL

Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend H.L. Cooper, S.J., Pastoral Vice Provincial of the New Orleans Province of the Society of Jesus, Archbishop Coleman F. Carroll has made the following appointment effective as of Feb. 20, 1971:

THE REVEREND THOMAS M. GILLIN, S.J. — Assistant Pastor at Gesu Parish, Miami.

Funeral liturgy offered for Sister Rose de Lima

JENSEN BEACH — The Funeral Liturgy was concelebrated in the chapel of St. Joseph College for Sister Rose de Lima, S.S.J., who died on Feb. 4 at Miami's Mercy Hospital.

Msgr. David Bushey, Vicar for Religious in the Archdiocese of Miami, was the principal celebrant of the Mass for the Sister of St. Joseph, who was in the 69th year of her profession and was 83 at the time of her death.

A **NATIVE** of Ontario, Canada, who entered the Congregation of the Sisters of St. Joseph of St. Augustine in 1903, Sister was a member of

St. Theresa High School faculty in Coral Gables from 1941 to 1958. She taught mathematics, chemistry and language. For the next seven years she was a teacher at Bishop Moore High School in Orlando and for the past six years has been assistant librarian at St. Joseph College.

She is survived by one brother, George Donoghue, New York City.

Prior to her burial in San Lorenzo Cemetery, St. Augustine, another Mass was celebrated for Sister in the chapel of St. Joseph Convent, St. Augustine, Motherhouse of the Sisters.

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Historic mission in Southern Calif. hard hit by quake

LOS ANGELES — (RNS) — The earthquake which recently rocked Southern California caused considerable damage to two buildings of the historic San Fernando Mission — founded by the Franciscan Fathers of Spain in 1797.

Now designated as an historic monument, the mission is visited by more than 100,000 persons each year, according to Father Eugene Frilot, administrator. Mission San Fernando is affiliated with the Catholic Archdiocese of Los Angeles.

Father Frilot explained that the quake had cracked the walls of the adobe chapel built in 1806 and damaged the "Convento" built in 1822. Mission workshops reconstructed in 1940 were undamaged, as were structures completed in 1953 to house Our Lady Queen of the Angels Seminary.

THE seminary, operated by the Vincentian Fathers, is on the same grounds as the San Fernando Mission but is not considered a part of it. Some 18 priests, six nuns and 250 seminary students were on the grounds at the time of the quake.

Father Frilot explained that tremors had "fractured" the five-foot walls of the chapel, said to be the oldest building in Los Angeles — and toppled the centuries-old statue of its patron saint, St. Ferdinand.

Also damaged was the Convento — an adobe inn known as the "long house" by California travelers.

Taken from the chapel for safekeeping were the broken statue of Saint Ferdinand, the slightly damaged wooden statues of the Immaculate Conception and Saint Joseph,

and the mission's original pulpit and baptistry, all created in Escaray, Spain, in 1670.

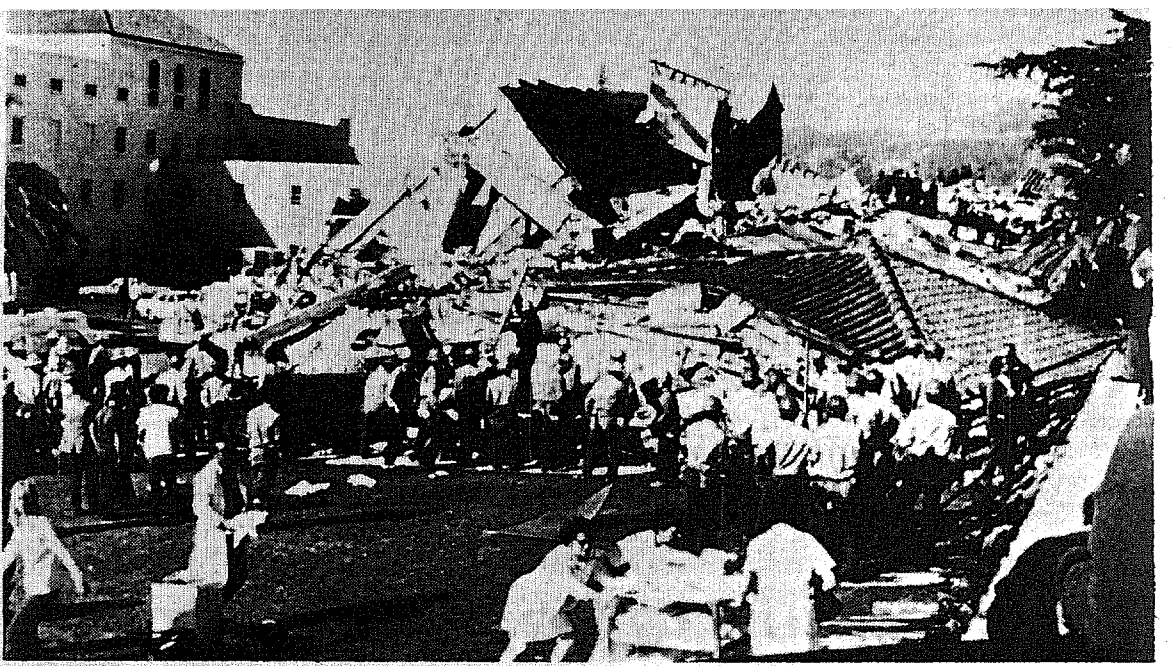
Other pieces of the Escaray collection, displayed in the Convento, were also

damaged. Books and paintings were unharmed but the glass in many of their display cases was shattered. Floors of the kitchen and library were waist deep in rubble caused when an interior wall

in the part of the Convento chimney split in half, dumping bricks into the kitchen and library.

"We are optimistic that the mission will be restored,"

Father Frilot stated. "But it will take a great deal of work and funds." Although engineers are still estimating the extent of damages, the priest felt it would run to "\$100,000 at least."



RESCUE WORKERS begin the grim search for victims after a devastating earthquake destroyed two wings of a Veterans Administration hospital in Sylmar, a community about 25 miles from downtown Los Angeles. Thirty-five bodies were found in the hospital and several more are feared in the rubble.

Pope sends sympathy to L.A. quake victims

VATICAN CITY — (NC) — Pope Paul VI has sent a telegram expressing his "solidarity in the suffering" being endured with thousands of victims of the Los Angeles earthquakes.

The papal telegram was sent in the Pope's name by Papal Secretary of State, Cardinal Jean Villot, to Archbishop Timothy Manning of Los Angeles.

It said:

"The Holy Father has learned with sorrow of the tragedy that has struck Los Angeles. He wishes to express his solidarity in the suffering caused to so many persons and assuring his prayers for those afflicted. He invokes upon all the citizens of Our Lady's City the comforting blessings of God."

(The reference in the papal message to "Our Lady's City" was based on the original full title of the California metropolis which was the City of Our Lady of the Angels of the River of the Porciuncula.)

Cardinal's view

'Can't assume Catholic schools will survive'

PHILADELPHIA — (NC) — To assume Catholic schools will survive their present financial crisis ignores the reality of widespread school closings and enrollment losses during the past four years, Cardinal John Kroll told Philadelphia Catholics in a pastoral letter on education.

Asking for "increased sacrifices and contributions in order to keep our schools open to all, especially the poor," Cardinal Kroll noted that "across the nation, between June, 1968, and June, 1970, 1,188 Catholic schools were closed with an attendant drop of 583,811 in enrollment."

"SINCE June of 1966," Cardinal Kroll wrote, "1,521 or 11.4 percent of all Catholic

schools in the nation closed and the decline in enrollment was 915,712 or 16.5 percent of the total."

In his letter, which marked the 10th anniversary of his appointment as archbishop of Philadelphia on Feb. 11, 1961, Cardinal Kroll said:

"Despite the generosity of so many, despite our unrelenting efforts, the future of our schools, is in serious danger."

Cardinal Kroll continued:

"We continue our appeal to government and to the business community for an honest sharing of burdens. We also appeal to teachers for a realistic awareness of the unique terms of service required by our commitment to religious education for all."

In Dominican Republic

Curbing of human rights is charged

HIGUEY, Dominican Republic — (NC) — A Catholic symposium on human rights here issued a statement protesting "arbitrary jailings and the assassination and constant disappearance of innocent persons" in the Dominican Republic.

"This symposium cries out against the government and other sectors responsible for these concrete violations of human rights," the statement said.

IT ALSO criticized "the frequent searching of homes, physical and psychological mistreatment of prisoners, illegal denial of requests for

passports, police and government repression, and stifling of the free press."

The symposium, jointly sponsored by the national bishops' Justice and Peace Commission and the Higuey diocese, was branded as "communist" by the daily newspaper El Tiempo, because of the anti-government views expressed in the statement.

El Tiempo, a conservative daily, received a monthly stipend from the government.

"They impugn the authorities for their alleged violations of rights, but they are silent about the proven terrorist activities of Marxist-Leninist organizations," El Tiempo said.

"In order to justify their Marxist-Leninist stand, they organized in Higuey a seditious symposium . . . dominated by elements who, under

the progressive and pseudo-revolutionary disguise of the conclusions of Medellin, seek to use the Catholic Church as an instrument to alienate the population," the newspaper added. (At their 1968 meeting in Medellin, Colombia, the Latin American bishops issued guidelines on social reform and Church renewal).

IN ADDITION to the statement issued by the entire symposium, several of the conference's workshops made public recommendations.

The workshop on individual and political rights put forth a six-point program calling for a federal court of constitutional guarantees, a permanent committee of lawyers specializing in human rights, legal sanctions against groups or individuals who violate the human rights of others, a liberal revision of the laws of habeas corpus,

guarantees of political independence of the judicial system, and an extensive campaign to promote public awareness of human rights.

The workshop on economic, social, and cultural rights called for a legal farmworkers' union, revisions in the national labor laws, acreage limitations on private property, grassroots control of agrarian reforms, and reorganization of the social security program.

That workshop also asked that low-cost medical services be made available to all farmworkers.

Seventy-five delegates attended the symposium, including Bishop Roque Adames of Santiago de los Caballeros, and Coadjutor Archbishop Hugo Polanco Brito of Santo Domingo — both of whom have been critical of the government.

Objector arrested in sanctuary

BOSTON — (NC) — Three federal marshals went to the Paulist center Chapel here Feb. 10 and arrested conscientious objector Paul Couming, 22, on charges associated with draft refusal.

Couming, a former VISTA volunteer and a Catholic, had taken sanctuary in the chapel two days earlier rather than appear in federal court. Paulist Fathers and lay friends provided him with food and blankets during his stay.

THE marshals were met at the chapel door at 6:45 a.m. by Paulist Father Michael Hunt.

"As a priest of this church, I must tell you that you are violating the sanctuary of this Catholic Church and the sanctity of this man's conscience," Father Hunt said.

The marshals responded, "Thank you, Father." One of them entered the church, where Couming's family and more than 60 other supporters sat in silent vigil.

Couming, who had been sleeping in the sacristy, entered the sanctuary and greeted everyone. After his arrest warrant was read aloud, he left peacefully with the marshals. His supporters applauded him on his way out of the church.

"It was all very pleasant," Father Hunt told NC

News. He added that the marshals "didn't seem to like doing it. There was a strong religious feeling in the chapel."

U.S. District Court Judge Charles Wyzanski set Couming's bail at \$10,000. Couming said he does not re-

cognize the court's right to try him, and announced he would act as his own lawyer.

He was to be tried on charges of non-possession of draft registration or classification cards. Maximum sentence on each charge is five years.

Celebration is heckled

ROME — (NC) — The 42nd anniversary of the signing of the Lateran pacts by which Vatican City became a sovereign state in 1929 was marked at a Roman palace with a diplomatic reception inside and protesting demonstrators outside.

The reception was an annual one given by the Italian ambassador to the Holy See, Gian Franco Pompei, and attended by Cardinal Secretary of State Jean Villot, many Vatican diplomats and other diplomats from countries accredited to the Holy See.

OUTSIDE the palace, the residence of Ambassador Pompei and once the residence of St. Charles Borromeo, police seized about 20 placards protesting the pacts, carried by members of the Italian Radical party. In other parts of the city, members of a youth federation passed out leaflets saying, "No to the Lateran pacts, no to the Concordat. No

to Vatican meddling. No to state religion."

The objections were not aimed at the establishment of Vatican City but rather at the concordat between Italy and the Holy See.

Mayor backs parochial aid

KANSAS CITY, Kans. — (RNS) — Mayor Joseph H. McDowell favors immediate state aid on a moderate basis to this city's parochial schools.

Addressing the Ladies' Central Civic Club at St. Joseph's Catholic church, the mayor said, "I firmly support proposed state aid to keep these 18 parochial schools open."

"If we do not help parochial schools by paying 15 per cent of their cost now," he said, "we will be faced with paying 100 per cent when the parochial schools are forced to close."



ARMED BRITISH troops moved into the Catholic Falls Road area of Belfast to conduct a house-to-house search for snipers. They were seeking the gunman who wounded a number of soldiers during renewed rioting in the Northern Ireland capital.



Communion under both species was received by Sister Mary Caroline, O.P. during ceremonies of profession at the Dominican Retreat House last Sunday.

Cuban Refugee becomes nun

KENDALL — Ten years ago the parents of 15-year-old Iliana Valdes sent her to Miami for a life of freedom and to escape communist indoctrination in the Castro regime. Last Sunday as Sister Mary Caroline, she professed

final vows as a Dominican Sister of St. Catherine de Ricci.

Bishop Raymond Gallagher of Lafayette, Ind., who prior to his elevation to the episcopacy was resident chaplain at St. Vincent Home in Washington, D.C. where the young nun and her two sisters resided for several years through arrangements of the Unaccompanied Cuban Children's program came to Miami for the ceremonies, and was the principal celebrant of Concelebrated Mass in the chapel of the Dominican Retreat House.

Since her parents are still in Cuba, her only relatives present were her two sisters: Mrs. Maria Maceiras and Miss Dania Valdes.



LAFAYETTE BISHOP Raymond Gallagher received the final vows of Sister Mary Caroline during Concelebrated Mass in the Dominican Retreat House Chapel in Kendall.



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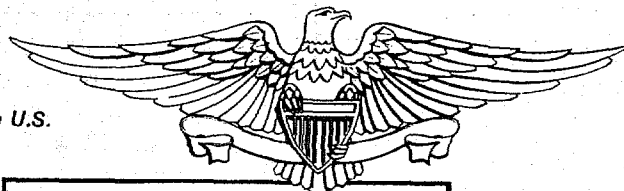
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New developments in teaching will be highlighted at sessions

Newest developments in Mathematics, English, Science, and Social Studies, and pre-school programs for Kindergarten will be highlighted during Tuesday's sessions of the 13th annual Archdiocesan Teachers Institute at Immaculata-LaSalle High School.

A workshop for school cafeteria managers will precede workshops in the academic division for elementary and high school teachers, at 9 a.m. under the direction of Mrs. Ruth Waskey.

At 9:30 a.m., Dr. Richard Copeland will demonstrate manipulative materials that can help children learn mathematics, during a workshop which has as its theme, "Implications of Piaget for Grades 1-4". A Professor of Education at Florida-Atlantic University, Boca Raton, Dr. Copeland is the author of "Mathematics and the Elementary Teacher," and "How Children Learn Mathematics."

Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, will meet with high school principals at 9:30 a.m.

A CONCURRENT workshop for English teachers will hear Gerald Olson discuss the "Linguistic Approach to the Study of English."

"Curriculum in Kindergarten" will be the topic of Sister Mary Petra, S.B.S., at 10 a.m., preceding Mass celebrated at noon in the institute tent.

Dr. Herbert Stewart, a Professor of Education at Florida-Atlantic University, will discuss new developments in the teaching of science and present an evaluation of new programs and materials in this field during a 1:30 p.m. workshop for elementary teachers.

Concurrent workshops will feature James



Harry Gaffney



Herbert Stewart

Dodwell discussing "Trends, Techniques and Rationale for Contemporary Social Studies Curriculum" and Harry Gaffney, managing Editor at William H. Sadler, Inc., who will speak to teachers on an "Overview of Current Trends and Techniques in Social Studies."

At 1:30 p.m. kindergarten teachers will view films on program planning for five-year-olds followed by a Kindergarten teachers program.

Tuesday's program in the high school division will feature Dr. Theona McQueen and a team of educators from the University of Miami discussing a program developed to assist teachers in determining the facts of direct and indirect teaching methods.

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Teachers to open institute Sunday

EIGHT workshops in Religious Education will be conducted concurrently at 2 p.m. by Religious and lay teachers. Included will be a Spanish workshop under the direction of Brother Emilio Quiros, F.S.C.

In the high school division, secondary teachers will hear Father Aldo Tos, Ph.D., a priest of the Archdiocese of New York, who last summer taught in the Archdiocesan Religious Education program at Barry College, speaking at 10:30 a.m. on "Religious Education, Consciousness and Conscience."



Father Clifford

The exhibit area will be located in the administration building.

'Family' program slated at St. Louis

A Family Enrichment Program will be inaugurated in St. Louis parish, 7270 SW 120 St. beginning Sunday, Feb. 21 and continuing April 6.

Morning and evening courses offered for the benefit of church parishioners and the community will be held in the parish Family Center.

"A Study of the Bible,"

Pope admires the moon men

VATICAN CITY (NC) — Pope Paul VI sent congratulations to President Nixon and the three Apollo 14 astronauts following their successful return from the moon.

In his message, which was sent to Nixon, the Pope expressed his "deep admiration for this great accomplishment" and said he hopes it will "further the cause of peace and the welfare of mankind."

Pope Paul's telegram concluded: "We join the American people in thanking the Creator for making it possible, and we invoke upon them His choicest blessings."

will be the topic of Sister Kathryn McQuillan at 10:30 a.m. Sunday.

On Tuesdays from 9:30 to 11:30 a.m., Feb. 23 through March 30, Mrs. Gladys Lee will conduct a course entitled, "Fascinating Womanhood." During evening sessions from 8 to 9:30 p.m. on Tuesdays, March 2 through April 6, Father Ross Garnsey will conduct a survey course on "Addictive Personalities."

"Beginners Sewing" courses will be taught by Mrs. Terry Monagle on Wednesday mornings, Feb. 24 through March 31, between the hours of 9:30 and 11:30 a.m.

On Thursday morning, from 9:30 to 11:30 a.m., Mrs. Nancy Maloy, R.D., and Mrs. Mary Truax, R.D., will lecture on "Facts and Fantasies on Food and Nutrition."

Four courses available on Thursday evenings, Feb. 25 through April 1, beginning at 8 p.m. and continuing until 9:30 p.m. include "A Study of Film," by Sister Mary John; "Sewing of Knitwear," Mrs. Terry Monagle; "How Do I Know I'm Doing Right?," Father John McCormick; and "A Look At Ecumenism," chaplains at the University of Miami.

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A voice for the unborn

CONTINUED FROM PAGE 1

WHO ARE the members of this new Coalition that immediately won editorial support from one of Miami's daily newspapers which for the past four years has unsuccessfully attempted to change the abortion laws?

Listed on the Steering Committee's roster are 12 women, some from the social register and a few representatives of Women's Lib movements. There are two doctors and one clergyman.

Astonishingly, among the organizers are Dr. Emanuel M. Papper, vice president for medical affairs and dean of the University of Miami School of Medicine, and also the U. M.'s chairman of the med school's department of obstetrics and gynecology, Dr. William A. Little. Also, another group member identified with the University of Miami, is its president's wife, Mrs. Henry King Stanford.

It is beyond comprehension that two prominent medical men in such responsible positions of trust should belong to an abortion coalition. Have they forgotten the Hippocratic Oath, the foundation of medical ethical conduct, which specifies in part that the physician pledges to "use treatment to help the sick according to my ability and judgment, but never to view injury or wrong-doing. . . . I will not give a woman a pessary to cause abortion, but I will keep pure and holy both my life and my art. . . ."

Even more astonishing are Dr. Papper's statements to the press. "My personal feeling is these are purely medical matters," he says of abortion.

"It is better to prevent than cure. In that sense, "the doctor continued, "abortion is less satisfactory than preventive contraception. But it ought to be every woman's right, as I see it."

"To the average obstetrician-gynecologist, abortion is a very simple technique. But it is not the sort of thing you do in a dental chair," Dr. Papper is quoted as saying.

THIS IS A STARTLING position taken by the head of the U-M's Medical School. It is estimated that during 1971 there will be at least 100,000 abortions alone in N. Y. City, where the state laws have been relaxed to allow the operation to be performed with very few pre-conditions. But, during the first four months under the new law, the death rate was 3.8 per cent for each 10,000 abortions. This is higher than the material death rate in childbirth which was 3.2 per cent per 10,000 live births. Clearly, abortion is "not the sort of thing you do in a dental chair."

What of the ethical and moral questions involved? Great numbers of physicians have made their position known — the fetus does constitute human life and, therefore, it is obvious that the taking of this life by whatever means, including abortion, is objectively murder.

It would seem enigmatic that the head of the foremost medical school in the state and his chief of obstetrics and gynecology should ally themselves with company that advocates the taking of life rather than its preservation. Does the oath of Hippocrates no longer hold Dr. Papper? Is it to be forsaken for the New Morality?

ONE WONDER why the University of Miami is going through the motions of dedicating a new building on its campus to care for the mentally retarded. The majority of abortion bills entered into past sessions of the Florida legislature provided that abortion would be allowed in cases of physical defect or deformity.

Certainly the thousands of parents, who in the future will entrust their beloved children, retarded though they be, to the hands of the medical staff as the University of Miami have been given cause to wonder. Should not the emphasis be placed upon cure rather than on killing off those who might be born with physical defects? Why, Dr. Stanford, would the University accept the generous gift of such a school if, in the future, there may be few if any students?

AMONG the principles adopted by the Coalition at its meeting last Tuesday night was the provision "That within the first 20 weeks of pregnancy the right to an abortion shall not be denied to any woman who shall request in writing that the pregnancy be terminated. If said woman is married and living with her husband then his written consent shall also be required."

A number of questions must be raised by this "principle." Who has declared that abortion is "a woman's right"? What court shall determine who can take a life by means of abortion? Should the husband deny his consent, what rights are guaranteed the prospective father?

Further the Coalition says "it was felt that a residency requirement could work undue hardship. This is a humanitarian statute and should have broad application. New York experience has shown that hospital facilities are not unduly taxed by this liberal policy."

This statement is patently untrue. Sufficient publicity in the news media in connection with the difficulties being witnessed in New York hospitals give evidence to the falsity of this statement. Miami would become a magnet for abortionists.

THE COALITION specifies that "those, who due to religious or moral beliefs, equate abortion with murder will not be convinced by any discussion."

Aside from religious beliefs, under the law, an unborn child — a fetus — has legal rights and is recognized as a human being. There have been court decisions upholding this principle. Also, there is no medical evidence to prove that abortion is not murder — on the contrary, many physicians agree that it is.

In an article appearing in the current issue of "Mayo Alumnus," a publication of the Mayo Clinic in Rochester, Minn., Dr. Paul H. Andreini comments upon "Pro-Abortion Attitudes: Analysis and Criticism."

In his paper, Dr. Andreini analyzes arguments that are used to support abortions and he declares "First of all, there seems to be an inability by some, and even an unwillingness, to recognize the humanity of the preborn. Secondly, there seems to be a reluctance to deal with the more fundamental problems for which abortion is proposed as a solution and reluctance to seek alternative solutions."

THE PHYSICIAN is a Mayo consultant in internal medicine and emphasizes the phenomenon surrounding abortion and its advocates.

He declares:

"THE TERMINOLOGY used by the pro-abortionist to describe the human organism before birth has, over the years, subtly but definitely eroded man's natural and intuitive recognition of the humanity of his preborn offspring. Even the human cell immediately after conception falls under the impact of such rhetoric. The term "zygote" is rarely used, but instead reference is made to a "fertilized ovum" which, of course, suggests that this new cell is no more than the sum of its parts (sperm and ovum). In addition, it is said that this intrauterine existence is a "mere blueprint" of what is to be, and that it is only a "potential human being." Terms such as "fetal tissue," "products of conception" and "a few embryonal cells" are used to reduce the emotive impact of abortions. Such terms purposely disregard any suggestion of human essence, form or function.

"This rhetoric dulls the imagination, and renders one less capable of grasping the humanity of the unborn, so long as it remains in utero, where it cannot be seen. Some people are repulsed by abortions only when confronted with the obvious "human" form of a 12-week aborted fetus. They may not be repulsed at all by an aborted zygote or embryo. Yet man, through his intellect, should have the imagination to perceive beyond form and comprehend the essence of human life.

"The human zygote possesses the dynamic force necessary to develop further what it already is. This force continues to exert itself during the entire unfolding of human existence. Therefore, there is no stage at which the organism can logically be considered a "mere blueprint" of what is to be; a blueprint does not possess the intrinsic force necessary to become, of itself, what it was designed to be. Nor can it be said that the zygote or embryo is a "potential human being." Rather, it is a human being with potential.

Dr. Andreini, then outlines some of the astounding changes that take place from the time of conception.

"AS EARLY as 21 days after conception," he says, "the heart begins to beat. At 42 days, electrical activity of the brain is detectable; at this stage, too, limb motion begins. At the twelfth week, psychic development is evident with the occurrence of wake-sleep patterns and thumb-sucking; at this stage, the fetus is able to respond to unpleasant stimuli. Subconscious memory patterns are impressed upon the organism. Early socialization is evident, as the fetus is able to respond to movement and noise outside of its intrauterine environment. (Parenthetically, it is of interest that not until several years after birth does there exist a conscious memory of self-awareness, a character often stated by those favoring abortion to be the essence of human personality.)

Most will recognize that human existence goes deeper than mere possession of an obviously "human" form. Human existence depends upon a dynamic force which unfolds human potential, and this can logically be assigned to all stages of human development, including the zygote.

THE PHYSICIAN is appalled by the fear-tactics utilized by pro-abortionists. He further states "Again, looking at the abortion issue in rhetorical perspective, it can be seen that the pre-abortionists have been appealing to man's sense of fear with such slogans as "standing room only," and "no contraceptive is 100% effective," and "every child has a right to be born wanted." Under the influence of such rhetoric, many have disregarded historical experience which would lead them to the opposite position.

"As is well known, the traditional guardian of preborn life has been the physician. He has ideally sought both the well-being of the mother and of her offspring. To this end, he has developed knowledge and skill so that today there are virtually no diseases demanding the interruption of pregnancy. Cannot this same incentive to save life be brought to bear on the social and economic conditions which foster abortions?"

Editorials

"Such social and economic pressures are generally regarded as "psychiatric indications," not only by society but by the medical profession. Yet when abortions are done for these so-called psychiatric reasons, the women involved are actually left untreated. Considering the numerous means available to the physician to attend to his patient's psychosocial needs — ventilation, counseling, psychotherapy, drugs, protective environment — it is difficult to comprehend the growing acceptance of abortion as a psychiatric "treatment." Even should there be an occasional psychiatric benefit, would this justify the annihilation of another human life? Would anyone consider killing an adult who is causing severe despondency in another?"

"When those who support abortion argue that abortion is in the best interest of an "unwanted" fetus, they are in an even more difficult position. The assumption is made that it is better not to be born at all rather than to be born poor, or be born handicapped, or be born illegitimate. I know of no studies which show a significant correlation between unwanted pregnancies and unwanted children. Common sense and experience tell us otherwise."

On a number of occasions, Archbishop Coleman F. Carroll of Miami has declared that "objectively, abortion is murder."

IN A LETTER to the last meeting of the Catholic Medical Association in Washington, Cardinal Giovanni Villot, sent the following message on behalf of Pope Paul: "Abortion has been considered as homicide since the first centuries of the Church; nothing today allows it to be considered otherwise. Specialists in genetics tell us that a child, from the very first moment of its conception, is endowed with characteristics proper to a life which is autonomous, even though dependent upon the privileged environment of its development.

The whole question of abortion, then, based on sound medical, legal, moral and religious foundation, seems to indicate but one conclusion. Abortion, to civilized man, cannot be permitted.

The editors of The Voice feel the newly established Abortion Reform Coalition should look further into the profound subject of life and death to which it has addressed itself. We hope that with time and sufficient study, the Coalition will concern itself with the rights of the unborn as well as those of the mother, and reverse its position.

Abortion bill opposed by Maryland's bishops

BALTIMORE — (NC) — Catholic bishops, in opposing an abortion bill now before the Maryland state legislature, pledged their support to programs which help women "find acceptable solutions to their problems without resorting to the destruction of human life."

At the same time, Father Neil J. O'Donnell, C.P., archdiocesan coordinator of health affairs, called for "intelligence and charity" in dealing with the abortion issue in a letter advising

priests on the formation of Right to Life Committees.

House Bill 100 would lift most of the restrictions on abortion while not going as far as the bill passed by the General Assembly last year.

Gov. Marvin Mandel vetoed last year's bill, leaving Maryland with a statute passed in 1968.

The bill now before the legislature would remove from the present law most of the restrictions under which an abortion can be performed.



Ashes will be distributed in churches of the Archdiocese on Ash Wednesday, Feb. 24, one of two days of fast and abstinence now observed in the Church. Only those who have reached the age of 14 are bound to abstain. The law of fasting applies to those between the ages of 21 and 60. Good Friday in Holy Week is also a day of abstinence and fast.

USCC division director named

WASHINGTON — (NC) — Paul Sedillo Jr. of Fresno, Calif., who has worked at the grassroots level with Mexican-Americans for a dozen years, has been named director of the United States Catholic Conference's Division for the Spanish-speaking.

The Spanish-speaking division, whose national offices were moved here from San Antonio last month, works through its regional and diocesan offices to assist the Spanish-speaking Catholics, who make up 20 percent of the nation's 47 million Catholics.

THE VOICE

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Christianity's influence topic

CORAL GABLES — "Christianity's Influence on Islam" will be the topic of James Batal, former Florida lecturer for the Arab Information Center, during a program sponsored by the Columbian Squires at 8 p.m., Wednesday, Feb. 24.

Similarities between Islamic tenets and those of Christianity will be outlined by Batal, who will also trace Christian missionary activity in the Arab world, including the work of U.S. Christians dating back to 1819.

Annual charity ball for Villa Maria

NORTH MIAMI — The First Annual Charity Ball to benefit Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St. will be held Saturday, March 13 at LaGorce Country Club, Miami Beach.

Richard Potvin is general chairman of arrangements for the ball assisted by a

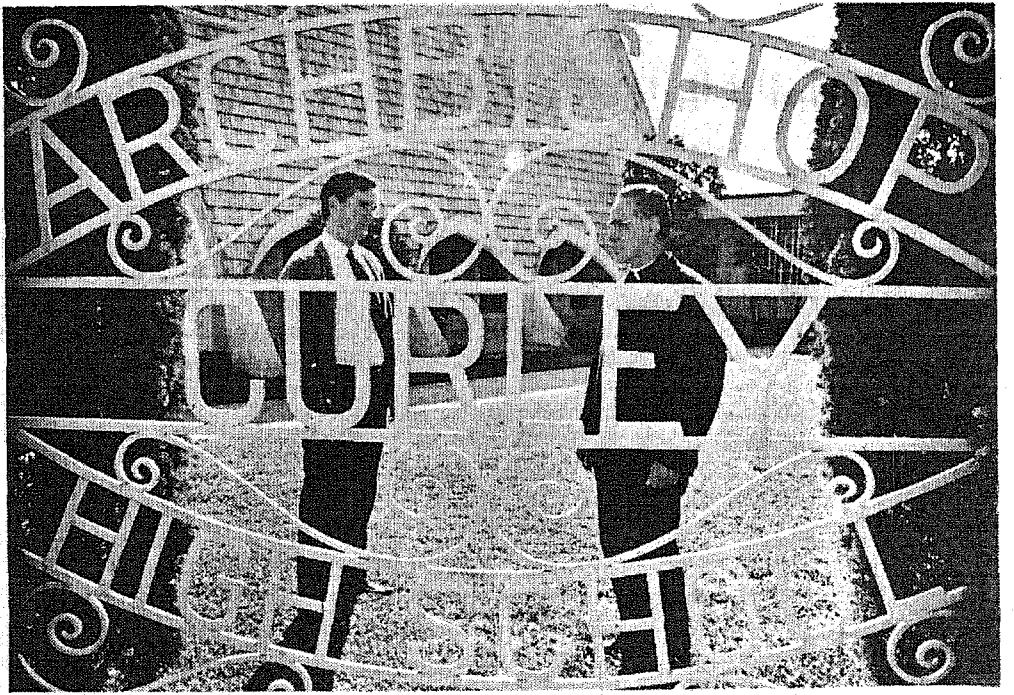
ladies honorary dinner committee including Mrs. David Lithgow, Miss Elizabeth Gettinger, Mrs. Joseph Robbie, Mrs. C.E. Courtley, Miss Mary Fisher, Mrs. Elton J. Gissendanner, Mrs. George Baumgartner, Mrs. Robert E. Holmes, Mrs. John Hurtak, Mrs. Webb Jay, Mrs. Sherman Winn and Mrs.

Joseph Walker.

Sisters of Bon Secours of Baltimore administer the Villa Maria, a non-profit organization dedicated to the care and rehabilitation of the aged.

Reservations and additional information may be obtained by contacting Mrs. Richard Spinelli at 891-8850.

Crystal Anniversary Charity Ball to aid Holy Cross Hospital on Feb. 20 at Pier 66 is the project of Mrs. Robert Nushawg, Mrs. Ralph Palaia, and Mrs. Peggie Stone.



STOPPING BRIEFLY to visit in Miami on his way to South America, Superior General of the Congregation of Holy Cross, the Very Rev. Germain Lalonde (right) chats with Brother Edward Leyden, dean of

men at Archbishop Curley high school, one of nine Brothers who are assigned there. There are six Holy Cross provinces in the U.S. with over 2,000 members.

College music director to be heard in concert

Richard Walsh, head of the music department, St. Augustine College, Nassau, will be heard in concert at Barry College on Tuesday, Feb. 23 in the auditorium.

Around Archdiocese

BROWARD COUNTY

A weekend cruise aboard the "M.V. Freeport," sponsored by St. Bartholomew Women's Club, Hollywood, is slated for the weekend of March 26-28.

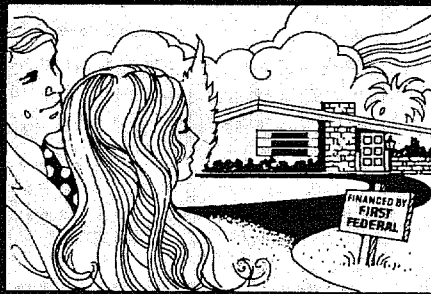
The Freeport cruise isn't limited to parishioners. For reservations call Mrs. Bernice Shaw, 981-2937.

During his first appearance in the United States, the pianist will offer compositions by Bach, Mozart, Chopin, Liszt, Granados and Brahms.

He will also conduct a workshop, open to all piano teachers in the area, prior to the evening programs, from 2 to 4 p.m.

A native of Yorkshire, England, Walsh placed first in concerto competition at the age of 16 and entered Northern School of Music, Manchester. He has a licentiate from the Royal Academy of Music, London and an associateship from the Royal College of Music.

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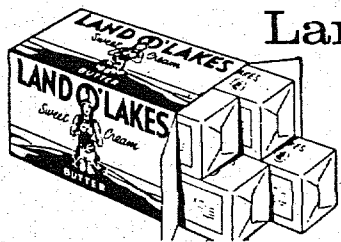


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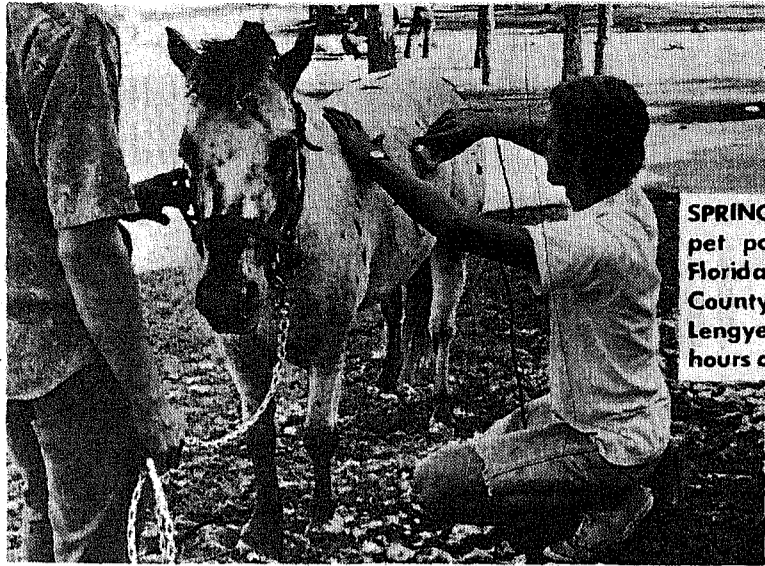
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Luncheon and card party to aid dependent children

The Fourth Annual Benefit Luncheon and Card Party to aid dependent children under care of the Archdiocesan Catholic Service Bureau will begin at noon, Saturday, March 6 in Jordan Marsh Auditorium, 150 Biscayne Blvd.

Mrs. James T. Hughes is general chairman of arrangements for the benefit, whose proceeds are used to purchase a variety of infant apparel, cribs, linen, orthopedic shoes, etc.

Reservations must be made no later than March 2 by calling 446-0773 or 758-1064.

Nun to teach in theology

BOCA RATON — An Irish-born nun who has studied at international centers of learning in Paris, Rome and Oxford has joined the faculty at Marymount College as an instructor in theology.

Sister Raphael Fahey, who recently received a Master of Arts degree in Sacred Scripture at the University of San Francisco, has a BA degree in English earned at Marymount Col-

lege, Tarrytown and has taught at the International School in Rome and at the Marymount Italian School.

The Pontifical Institute Regina Mundi awarded her diploma in Sacred Science and she also earned a diploma in the Italian language at the University of Perugia in Italy.

For the past three years, Sister has been stationed at Marymount College, Arlington, Va.

Around the Archdiocese

DADE COUNTY

Plans have been finalized for the winter games party, sponsored by the Ladies Altar and Rosary Society of St. Vincent de Paul parish. The affair will be held at 7:30 p.m., Tuesday, Feb. 23 in the church hall.

"Silver and gold make new friends and keep the old," will be the theme of a pot luck dinner hosted by the Holy Rosary Council of Catholic Women in honor of past Council presidents.

The dinner is slated to begin at 7 p.m., Sunday, Feb. 21 in the school cafeteria.

Miami Springs Villa Playhouse will be scene of a Bal Masque luncheon, sponsored by the St. Lawrence Council of Catholic Women, to be held at noon, Tuesday, Feb. 23.

The Cathedral Women's Guild will observe a Corporate Communion during the 8 a.m. Mass. A meeting will follow in the cafeteria.

"Spring Bouquet," a benefit fashion-luncheon, hosted by St. Hugh's Ladies Guild, is planned for noon, Saturday, Feb. 20 at the University of Miami Faculty Club, 1550 Brescia Ave., Coral Gables.

The annual "Crystal Ball" of St. Rose of Lima Mother's Club is slated for Saturday, Feb. 20, beginning at 9 p.m. at the K. of C. hall, 13300 Memorial Highway, North Miami. For reservations call 757-8177.

BROWARD COUNTY

"Spring Fancy in Fashions" will be the theme of a luncheon fashion show under the auspices of the Women's Club of Our Lady Queen of Martyrs church, Ft. Lau-

derdale.

Slated for noon, Saturday, Feb. 20, it will be held at the Sheraton Hotel. For reservations call 524-6248 or 583-1650.

The Governor's Club Hotel will be the scene of a luncheon and fashion show to be observed by St. Anthony's Catholic Women's Club, Ft. Lauderdale. The affair is set for noon, Tuesday, Feb. 23.

Holy Cross Hospital will benefit from the 15th annual Charity Dinner and Ball, sponsored by the women's auxiliary, scheduled for 7:30 p.m., Saturday, Feb. 20, at Pier 66.

Welcoming ceremonies for new members of K. of C. Council No. 6032 will be held Monday, Feb. 22, at Council Headquarters, Lincoln St. and 64 Ave.

St. Maurice's pre-Lenten Mardi Gras slated for tonight (Friday) will begin at 8:30 p.m. in the former stable which is now a church, Stirling Road.

Sisters going to conference

Sister Mary Mullins, O.P., Associate Vicar for Religious in the Archdiocese, will participate in sessions of the National Sisters Vocation Conference which opens today (Friday) in Chicago.

She will be accompanied to the three-day meeting by Sister Nancy, O.P., Archdiocese of Miami Radio and Television Commission.

PALM BEACH COUNTY

"Up, Up And Away," will be the theme of a fashion show to be presented by St. Ignatius Loyola parish, Palm Beach Gardens, at 8 p.m., Thursday, March 18 at the new Holiday Inn. For ticket information call 848-7915.

Plans for a fish fry have been announced by St. Juliana Home and School Association to be held on Ash Wednesday, Feb. 24, from 4:30 to 8 p.m. in the school cafeteria, 4500 South Dixie, West Palm Beach.

Episcopal bishop will be speaker

Episcopal Bishop James Duncan will be the guest speaker during a meeting of Cursillistas at 8 p.m., Monday, Feb. 22, in SS. Peter and Paul parish.

Invested a year ago as the first bishop of the Diocese of Southeast Florida, Bishop Duncan is the spiritual head of some 50,000 church members in seven South Florida counties.

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- Ft. Lauderdale - 3801 W. Broward Blvd. (Westgate Center)
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TUESDAY
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Yankee Pot Roast of Beef Jardiniere 2.65

WEDNESDAY
Braised Tender Lamb Shank Dressing, Mint Jelly ... 2.65
Old Fashioned Chicken and Dumplings 2.45

THURSDAY
Old Fashioned Choice Beef Stew 2.65
Baked Pork Chop with Dressing & A.S. 2.45

FRIDAY
Roast Leg of Lamb with Dressing, Mint Jelly ... 2.85
Baked Florida Sea Bass Lemon Butter Sauce ... 2.45
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Lemon Sole
Turtle Steak
Long Island Flounder
Swordfish Steak
Halibut Steak
Fried Ipswich Clams

CLAM CHOWDER OR TOMATO JUICE
SHRIMP COCKTAIL OR FRESH FLORIDA FRUIT CUP

MAIN COURSE
LUNCHEON SERVED FROM NOON
Mixed Green Salad
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Layer Cake or Ice Cream

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Broiled Chopped Sirloin Steak
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Baked Stuffed Cabbage

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'Divided ministry —a tiresome relic'

(Canon Purdy, on the staff of the Vatican's Christian Unity Secretariat and the Rome correspondent of the London Tablet, writes "Reflections" periodically for The Voice.)

By CANON WILLIAM PURDY

ROME — (NC) — It will very soon be five years since Michael Ramsey, Archbishop of Canterbury, left Rome wearing a ring of Pope Paul's — a pledge of their resolve to engage the churches they lead in a "serious dialogue."

The resolve was not long passing into action: teams were chosen from either side, and in the space of a year they produced a report, saying they saw the goal of their work as "organic union," stating existing grounds of agreement, mapping out ways for theological pacification and for "growing together" which could lead to the goal.

U.S. Catholics and Episcopalians who had been at this game longer (they were pioneers) watched with interest and encouragement.

But there wasn't too much to watch. Somewhere along the line the Malta report scared the prophets of doom. Publication was vetoed, but one of the late Cardinal Augustin Bea's last coups was to get the report released, with a chaperoning letter over his signature, for discussion at the Lambeth conference of the world's Anglican bishops in 1968.

A few months later a hole appeared in the dyke and pirated publication occurred in London.

ONE OF THE report's recommendations was, of course, a stable dialogue commission to "oversee and coordinate" the program of joint work it had outlined. This took quite a bit of time to get under way, but it has met twice in the past year. Last week, for the first time, it committed itself to public statement.

Three documents reflecting work in the areas of church and authority, church and ministry, church and eucharist, were published in English clerical monthlies, with an introductory not cautiously circumscribing their scope and authority. They will appear in the United States (Catholic Mind) in March.

The commission has no passion for secrecy. In fact, it proclaims as the aim of its documents "to invite others to join in the search for unity by cooperation and comment." But a certain type of official mind panics at any public, let alone official, exposure of doctrinal discussion — and still more at agreement — with "others."

It is like being seen shaking hands on a street corner with a man with a police record. Hence the rather deprecatory tone of the introductory note.

The London Times concentrated its headline and comment on one of the documents dealing with ministry. "Study Urged of Papal Bull on Anglican Orders," it announced. This reflects what popular interest is likely to be, but the commission, while not underestimating the problems of orders, sees it as usefully approached only against a wide background of theological re-thinking.

If men come to see themselves as believing the same great truths and aiming to live the same life in Christ, they will see a divided ministry less as a matter for banner-waving and more as a tiresome surviving obstacle.

THE RE-THINKING is a painful current process, involving strain and shortness of theological breath. This comes not always or even mostly from Anglican-Roman tensions but from tensions tugging at the theological, scriptural and historical learned worlds with their now-challenged assumptions, their insights and insecurities.

"Differences cutting across denominational lines" is becoming an ecumenical catchphrase. It stimulates the imaginative and frightens the hard-line loyalists out of their wits. But if the phrase is to be a sign of hope more than fear, it means hard thinking, time generously given, a high priority for ecumenical labor. It is no use writing with one hand an article saying discussion is too superficial (or "falsely irenic" — another old favorite) and with the other a letter refusing an invitation to help make it less so.

The wider Anglican-R.C. picture has its encouraging aspects. Canonizing the 40 English martyrs who suffered in the bad old days for their loyalty to Rome, Pope Paul concluded his sermon with a last-minute surprise packet of his own:

"There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church . . . is able to embrace her ever-beloved sister in one authentic communion of the family of Christ."

THE WORDS caused a stir in the British press and in several other places. When Archbishop Ramsey wrote his Christmas greeting to the Pope, he referred to them: "I read with happiness the words Your Holiness spoke . . . and you can be sure that your warmth of feeling to us Anglicans is reciprocated in Anglican hearts and minds in the hope that one day there will be between us a consummated unity which conserves all that is true and good in our several traditions.

More, he blasted (obviously sure of his ground) through the wall of polite top-level discretions and recounted the whole exchange in his Unity Week sermon in Canterbury Cathedral.

We need more of this spirit all the way down. In Bogota (where not long ago they used to burn Protestant churches for an evening's fun) Anglican and Roman Catholic bishops of Latin America are meeting for four days. Others please copy.

Vatican journal lashes abortion

VATICAN CITY — (RNS) — A front page article in the Vatican City daily, L'Osservatore Romano, has condemned abortion as, in some respects, "more wicked and execrable" than genocide and Nazi "death ovens."

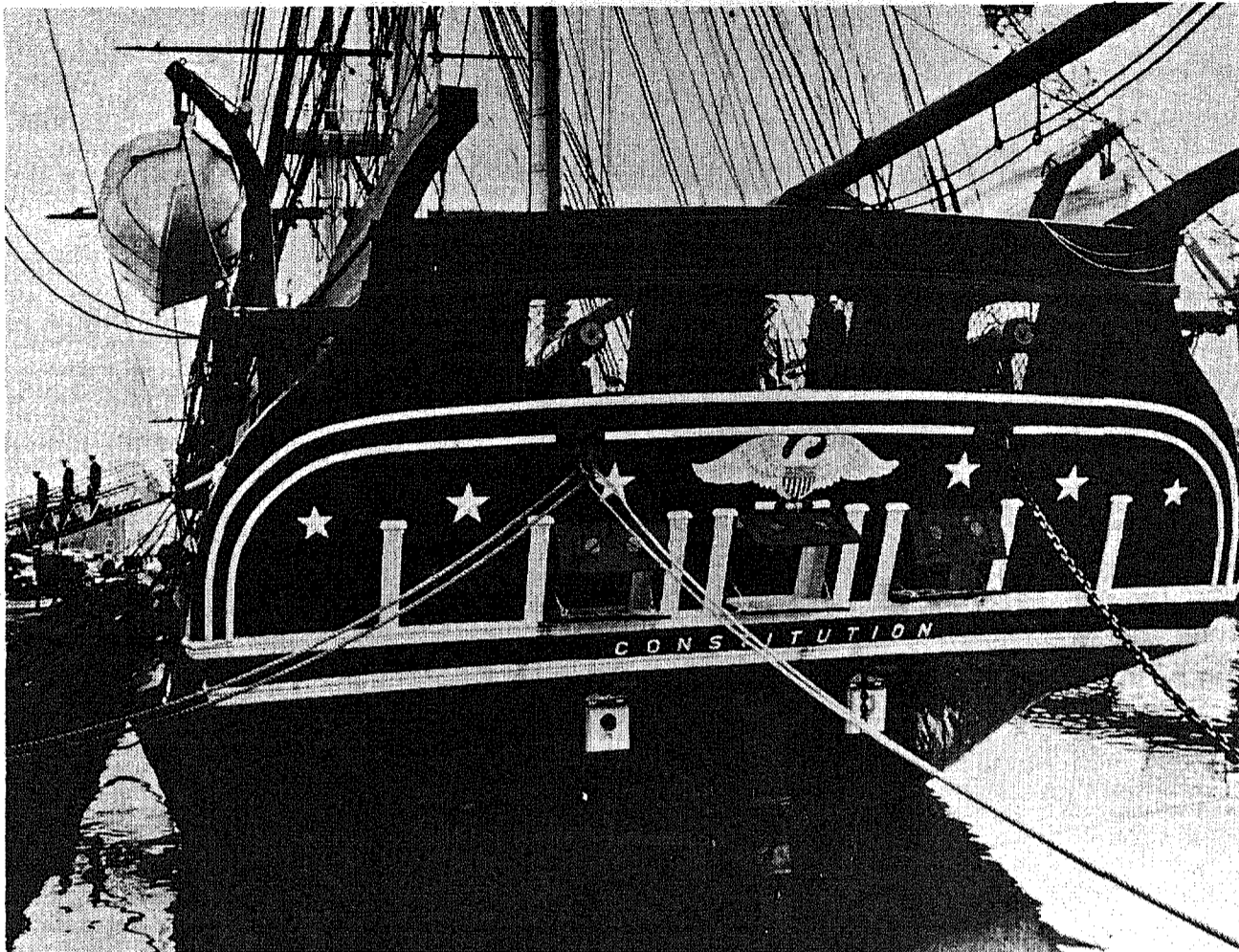
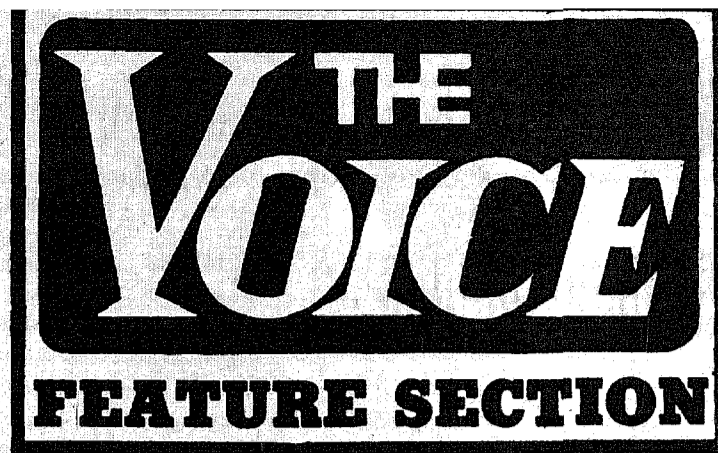
past witnessed the horrible, execrable crimes of death ovens, concentration camps, mass deportations, genocide, and the most brutal racism.

Signed by a theologian, Father Gino Concetti, the article said, "We have in the

"Today we behold crimes no less — indeed in certain respects — even more wicked and abominable against a generation about to blossom into life and which has the right to be born."

LANDMARKS OF AMERICA U. S. CONSTITUTION

Still actively commissioned in the U.S. Navy, the 44-gun frigate Constitution is the most famous vessels in the history of American naval power. Nicknamed "Old Ironsides" because of the iron plating on her hull, she won a series of engagements in the War of 1812 against the British. Rebuilt several times, the Constitution is on display in Boston harbor, giving Americans the opportunity to view a piece of their history.



The Catholic school problem

By FATHER ANDREW M. GREELEY

"The New Republic," the moderately left-liberal journal which has managed to keep its head during most of the romantic madness of the last five years cannot by any stretch of the imagination be considered "pro-Catholic." Hence, I imagine there was a good deal of surprise in non-Catholic circles when the magazine recently published an article entitled, "Politics and Parochialism," by Murray Friedman and Peter Binzen.

Ordinary readers of liberal journals would have assumed, of course, that the article would be against parochial school aid, but in fact the two authors made an extremely strong case in favor of it — a case which would perhaps not be too surprising to the careful readers of the "New Republic." Over the past several years the "New Republic" has taken a very benign attitude toward Catholic schools.

There is a strong hint in the Friedman-Benzen article that the principal reason for opposition for aid to Catholic schools is a subtle, nonetheless deep-seated, bigotry. The two authors say, "Catholic resentment at being forced to support public schools with their taxes while getting no public help for their own schools is understandable. They know that the United States alone among Western nations restricts its aid to state schools."

ANYONE who has spent any time reading the history of nineteenth century bigotry knows how powerful suspicion and hatred for Catholic schools is in the nativist soul. That this suspicion persists into the twentieth century under the guise of an elaborate theory about the separation of church and state is not surprising.

But it does seem to me that those who propound the theory in the face of the fact that every other Western nation gives aid to Catholic schools ought at least to ask themselves whether there might not be just the taint of nativism lingering in the depth of their unconscious.

I am not sure of how the Supreme Court will rule on some of the cases before it, though I am convinced that constitutional ways to aid parochial schools can be found if people have a serious intention to find them. In all likelihood, the picture will vary from state to state with some states deciding that it is an intelligent and sensible thing to aid Catholic schools and that it might, in fact, be a saving for the taxpayer: other states may cut off their noses to spite their faces.

BUT I must say that I am astonished with the widespread opinion among Catholics that in the absence of state aid Catholic schools cannot survive. This is a gratuitous assumption, and its widespread popularity makes it not one bit more well-founded. The evidence of Catholic support for their schools is overwhelming, and recent evidence also shows that the Catholic schools receive extremely strong support from the clergy, too.

One hears it said repeatedly, "We can't make the tuition too high." But what "too high" is remains to be seen and the only people who can decide that are, in the final analysis, Catholics themselves. The enrollment has slipped in these years, much to the delight of the headline writers and the liberal Catholic press.

Some of this slippage may be due to increased costs,

some to dissatisfaction with what goes on in the Catholic schools, but much more of it is due to smaller age cohorts in the early years of grammar school and to the virtual absence of new school construction in the last decade.

It is interesting to note that at the recent "secret" meeting of American archbishops on Catholic schools a good deal was said about "the morale crisis" in Catholic education. That there is one, I do not doubt, but it does seem to me to be an open question as to how much of this morale crisis can be attributed to the closing down of some Catholic schools (usually without consultation with the Catholic laity involved) and the failure to open new schools.

ONE SPOKESMAN for the bishops advocated visitation by pastors to the people in their parish to reassure them about Catholic schools. I would certainly not be opposed to that sort of activity, though a deeper involvement with the laity in making financial decisions about the schools and new school construction might do a good deal more for morale.

It also ought to be time to declare a moratorium on the foolish question of whether there ought to be Catholic schools in the inner city or in the suburbs. The only answer is that there ought to be schools in both places, though different varieties of financial support ought to be available for the different schools.

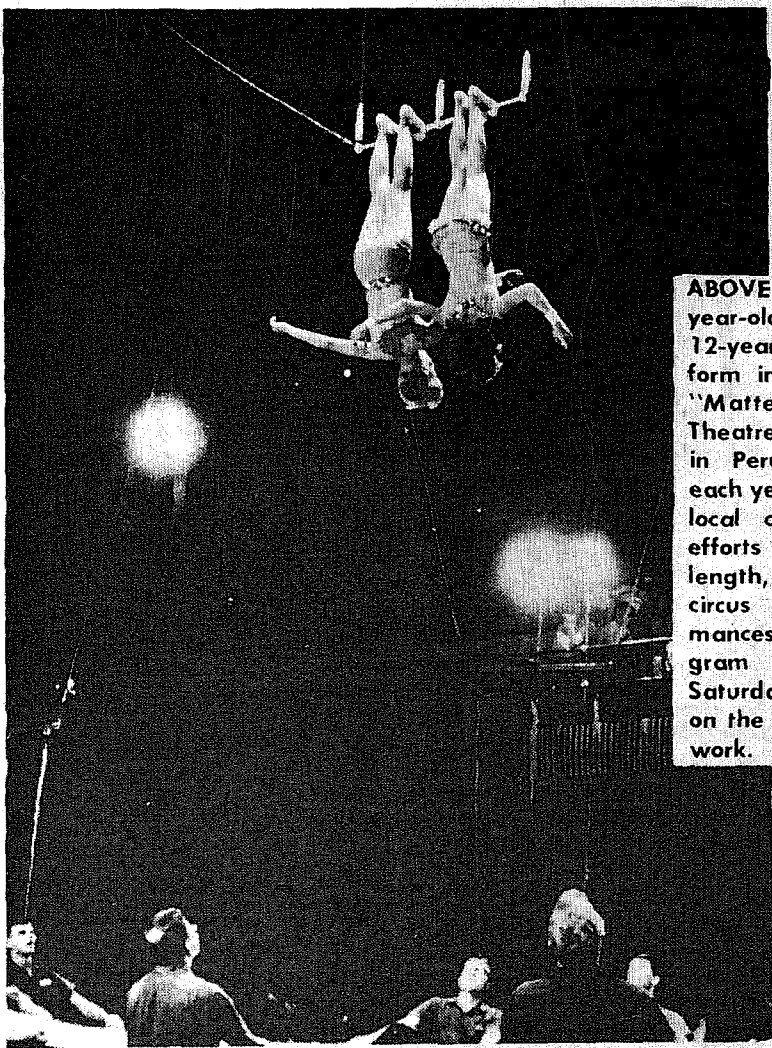
Thus, most suburban schools can be self-supporting if the lay people in the community decide that the school is worth supporting. The inner-city school will only function if it is supported by the whole church and the diocese. Presumably, there would be no doubt at all about our willingness to engage in this sort of activity.

I RUN considerable risk in saying anything on these subjects. Recently, a bishop dispatched a secret denunciation to the rest of the American hierarchy implying that I was against state aid to Catholic schools and that I was challenging the leadership of the bishops on Catholic education.

This is a laugh, of course, since most Catholic liberals are convinced I sold out to the bishops a decade ago on the subject of Catholic schools. Since I have devoted a considerable amount of my professional and polemical resources to defending Catholic schools for the last decade, one might say that if this is how Catholic educators treat their friends, they scarcely need enemies.

THE MEETING of the archbishops, of course, was something well within their prerogatives, but, at the risk of being denounced once again by that worthy bishop, let me say that I regret that with their deliberations they did not see fit to have present some representatives of the students, teachers, and Catholic laity that keep the schools going. For it is the students, teachers, and laity who have, in the final analysis, created and supported the Catholic schools for the last century. They are the ones who are being discriminated against by the refusal of state aid; they are the ones who will have to make the sacrifices if the schools are to continue even in the absence of state aid, and they are the ones on whom the future of Catholic education depends.

I think this is merely a statement of the obvious and not a challenge to anyone's leadership. One has the appalling impression that in certain circles even a statement of the obvious will be construed as a challenge to the leadership.



ABOVE the crowd — 14-year-old Don Spandau and 12-year-old Suzy Ryan perform in "Circus Town," a "Mattel/NBC Children's Theatre" production filmed in Peru, Indiana, where each year, more than 2,000 local citizens unite their efforts to present a full-length, professional-level circus in seven performances. The special program will be colorcast Saturday, Feb. 27, 11 a.m. on the NBC Television Network.

Children's TV special

Rapt look at a circus town

Just when you reach the point of either extreme exhaustion or gross irritation with all of those strident, hard-sell "messages" from the toymakers who sponsor the many generally worthless Saturday and Sunday-morning kiddie cartoon shows, along comes the Mattel Toy Company with a saving grace. Theirs is in the form of the Mattel — NBC Children's Theatre series, a string of what has proved to be top-quality entertainment for tube-watching kids.

Children's Theatre's latest venture, "Circus Town," places youngsters smack in the middle of this great land of ours in a town called Peru (Ind.), where every year for the last 10 years 2,000 or so of the citizens have worked together to assemble a professional-caliber, full-length circus.

YOUR youngster will have a close-in look at not only what it takes to put a full-scale circus together but also how the young Peruvians learn from their performing elders.

The town elders, it should be mentioned, didn't just happen upon their skill and daring by accident. No, sir. Many of them are retired from the national-touring circuses that used to winter in friendly Peru, and with all that showmanship in their veins, they decided to construct their own annual affair under the big top.

That's "Circus Town," in the center ring on Saturday, Feb. 27, 11 a.m. on NBC's Mattel/NBC Children's Theatre. The children will love it, and you'll like it, too.

NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, Feb. 21, 1 p.m. — Directions — "Flatboat Man" — Hour-long drama focusing on young Abe Lincoln. Set in 1831 and with a well-integrated musical background, the play depicts the situations that influenced Lincoln politically and which led to his courting of Ann Rutledge. Co-produced by the Catholic, Jewish, and Protestant broadcasting groups. (ABC)

Sunday, Feb. 21, 5 p.m. — NBC Experiment In Television — "The Cube" — Surrealistic comedy (originally telecast in 1969) presents a

series of encounters experienced by a young man seemingly trapped in a glowing, translucent plastic cubicle. Strange visitors can enter and leave his cube, but the young man stays. The humor here, derived from the persons who visit the young man, is genuine but has a threatening quality. (NBC)

Monday, Feb. 22, 10:30 p.m. — "The Challenge Of The SST" — News analysis of the controversy surrounding the SST supersonic air transport. The basic issue

concerns the impact of the plane on an already heavily polluted atmosphere. If you think jets fill the air with smoke and make a lot of noise now, wait until the SST gets off the ground. (ABC)

Wednesday, Feb. 24, 7:30 p.m. — The Undersea World Of Jacques Cousteau — "The Dragons of Galapagos" — ... are the marine iguana lizards that so fascinated the evolutionist-pioneer Charles Darwin. The creepy crawlers are just as fascinating to watch today, especially along with their neighborhood fauna and flora. Cousteau and his intrepid aquanauts used motorized underwater vehicles to explore the volcanic Galapagos Islands. (ABC)

Wednesday, Feb. 24, 11:30 p.m. — The Dick Cavett Show — Special guest tonight is Gov. George C. Wallace of Alabama. He jes' ain't whistling "Dixie." (ABC)

Children's corner

Sunday, Feb. 21, 11:30 a.m. — Discovery — "Greenfield Village: The Age of Mechanical Marvels" — Co-hosts Bill Owen and Virginia Gibson don turn-of-the-century garb for a tour of the richly nostalgic Henry Ford Museum and Greenfield Village near Dearborn, Mich. There, they explore a by-gone era of mechanical wonderment, when "modern conveniences" such as a sausage stuffer, a cherry pitter, a gas-heated bath tub, a player piano were all the rage. (ABC)

Sunday, Feb. 21, 4:30 p.m. — CBS Children's Film Festival — "The Ransom of Red Chief" — Program presents a fine Russian-made film version of the delightful O. Henry classic story about a small boy dressed as an Indian chief who manages effortlessly to turn the tables on his hapless kidnappers.

The film conveys the original's high sense of fun and irony, and adds a nice "cinematic" touch with fantasy and dream sequences. Burr Tillstrom, Kukla, Fran & Ollie are your engaging hosts. (CBS)

Sunday, Feb. 21, 5:30 p.m. — Animal World — Bill Burrud explores the rugged turf of the Alaskan brown bear, the world's largest carnivore. (CBS)

Saturday, Feb. 27, 12 noon — Hot Dog — Skis are just one of the items whose origin or manufacture are explored in an imaginative but informative way by hosts Jo Ann Worley, Woody Allen, Jonathan Winters. (NBC)

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

FRIDAY, FEB. 19
10:30 a.m. (10) Sword Of Lancelot (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Perils Of Pauline (Family)
7 p.m. (6) Hud (Unobjectionable for adults)
7:30 p.m. (23) Creatures Of Destruction (Family)
9 p.m. (4 & 11) Battle Of The Bulge, Part II (No classification)
11:30 p.m. (10) Written On The Wind (Unobjectionable for adults and adolescents)

SATURDAY, FEB. 20
12 noon (6) The Black Orchid (Family)
1:30 p.m. (10) Ride A Crooked Trail (Unobjectionable for adults and adolescents)
2 p.m. (4) Tiko And The Shark (Children)
2 p.m. (6) Hud (Unobjectionable for adults)
2 p.m. (11) That Man George (Unobjectionable for adults)
3 p.m. (4) Underwater City (Family)
7 p.m. (6) Hud (Unobjectionable for adults)
8:30 p.m. (5 & 7) The President's Analyst (No classification)
9:30 p.m. (10) Night Gallery (No classification)
11:15 p.m. (12) El Paso (Objectionable in part for all)
OBJECTION: Insufficient moral compensation
11:30 p.m. (4) Devil At 4 O'Clock (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Kiss Before Dying (Objectionable in part for all)
OBJECTION: Low moral tone

1:30 p.m. (6) The Vagabond King (Family)
7 p.m. (6) Love Is A Many Splendored Thing (Objectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; tends to arouse undue sympathy for wrongdoing
7:30 p.m. (23) Stranger From Hong Kong (No classification)
9 p.m. (5) Sarge — The Badge Of The Cross (No classification)
9 p.m. (7) Comancheros (Family)
9 p.m. (10 & 12) The Blue Max, Part II (See rating Sunday at 9 p.m.)
11:30 p.m. (10) State Secret (Family)

TUESDAY, FEB. 23
10:30 a.m. (10) That Funny Feeling (Unobjectionable for adults and adolescents)
1:30 p.m. (6) The Vagabond King (Family)
7 p.m. (6) Love Is A Many Splendored Thing (See rating Monday at 7 p.m.)
7:30 p.m. (23) Desert War (No classification)
8:30 p.m. (10 & 12) Longstreet (No classification)
9 p.m. (5 & 7) Eye Of The Cat (No classification)
11:30 p.m. (10) It's Your Move (No classification)

WEDNESDAY, FEB. 24
10:30 a.m. (10) Benny Goodman Story (Family)
1:30 p.m. (6) The Vagabond King (Family)
7 p.m. (6) Love Is A Many Splendored Thing (See rating Monday at 7 p.m.)
7:30 p.m. (23) Killers Are Challenged (No classification)
11:30 p.m. (10) Secret Of Blood Island (Unobjectionable for adults and adolescents)

THURSDAY, FEB. 25
10:30 a.m. (10) The Outsider (Unobjectionable for adults and adolescents)
1:30 p.m. (6) The Vagabond King (Family)
7 p.m. (6) The Diary Of Anne Frank, Part I (Family)
7:30 p.m. (23) Comedy Man (No classification)
9 p.m. (4 & 11) Not With My Wife, You Don't (No classification)
11:30 p.m. (10) The Third Man (Unobjectionable for adults and adolescents)

FRIDAY, FEB. 26
10:30 a.m. (10) See How They Run (No classification)
1:30 p.m. (6) The Vagabond King (Family)
7 p.m. (6) The Diary Of Anne Frank, Part II (Family)
7:30 p.m. (23) Giant Of The Evil Island (No classification)
9 p.m. (4 & 11) A Step Out Of Line (No classification)
11:30 p.m. (10) They Died With Their Boots On (Family)

SATURDAY, FEB. 27
12 noon (6) Love Is A Many Splendored Thing (See rating Monday at 7 p.m.)
2 p.m. (4) The Ransom Of Red Chief (Children)
2 p.m. (6) Diary Of Anne Frank, Part I (Family)
2 p.m. (11) Blood And Black Lace (Objectionable in part for all)
OBJECTION: Sadism
4:30 p.m. (6) Love Is A Many Splendored Thing (See rating Monday at 7 p.m.)
4:30 p.m. (12) The Tall Stranger (Unobjectionable for adults and adolescents)
7 p.m. (6) Diary Of Anne Frank, Part I (Family)
8:30 p.m. (5 & 7) McLintock (Family)
9:30 p.m. (10) Run A Crooked Mile (No classification)
11:30 p.m. (4) OSS 117 — Mission For A Killer (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Inside The Mafia (Objectionable in part for all)
OBJECTION: Excessive brutality; suggestive costuming
11:45 p.m. (12) Forever Amber (Objectionable in part for all)
OBJECTION: Still lacks the adequate morally compensating values which should be present in a story of this kind.

RELIGIOUS PROGRAMS

8:30 a.m.
THE FIRST ESTATE — Ch. 4 WTJV — "Welfare Reform" will be the topic of the panel of clergy.
9 a.m.
INSIGHT — Ch. 5 WPTV — "Where Were You During the Battle of the Bulge, Kid?"
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Come To The Lord," a special program for children features Barry College student, Paula Miller; Father John O'Leary, guitarist, Tim McNamara and children.
10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG
1 p.m.
RAPPAROUND — Ch. 4 WTJV — Father Donald F.X. Connolly guides high school students in group discussion on "The Student and Politics."
4:30 p.m.
MASS FOR SHUT-INS (Spanish) — Ch. 23 — WJAX

Sporting week

Sunday, Feb. 21, 2 p.m. — National Hockey League Game — Detroit Redwings invade Madison Square Garden to take on the New York Rangers. (CBS)

Sunday, Feb. 21, 2 p.m. — NBA Basketball — The Baltimore Bullets attempt to shoot down the Atlanta Hawks at Atlanta. (ABC)

Saturday, Feb. 27, 2:30 p.m., 4:30 p.m. — Live coverage of third-round play in the PGA Golf Championship, from Palm Beach Gardens, Fla. (ABC)



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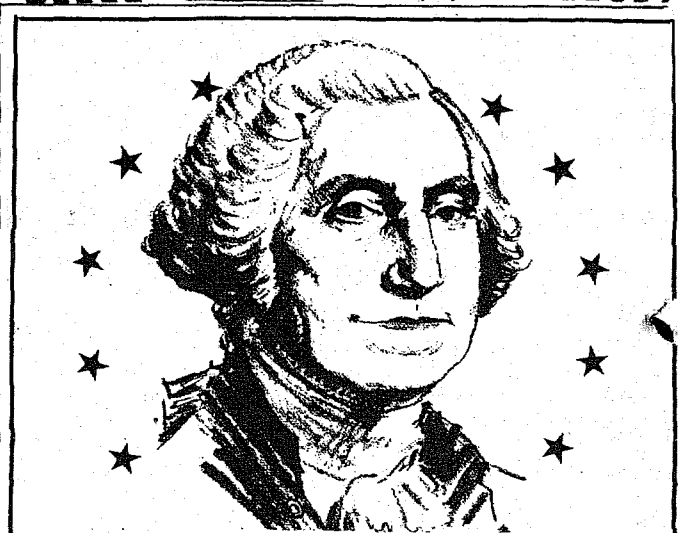
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New film with message

The irrationality of war

Scholarly Omar Sharif and martial Michael Caine take a break from the horrors of the Thirty Years' War to visit in the "last valley" untouched by the devastation. "The Last Valley" (Cinerama — GP).

The Thirty Years' War, an incredible outburst of mass irrationality, was caused by national ambitions and inflamed by religious passions. James Clavell uses the unreasoning violence of this transitional period in Western civilization to tell a story that has historical parallels with our own age.

Omar Sharif happens upon a picture-book village set snugly in the last untouched valley. Here too come a band of freebooters (led by Michael Caine) who pass the winter in an uneasy truce dictated by mutual self-interest. The spring, of course, brings an end to this season of pragmatic accommodations.

Writer-producer-director Clavell has been able to capture with some success a period of time animated by chaotic combinations of allegiances and aspirations. In doing so, however, he has hopelessly confused the threads of his narratives so that one is not prepared to follow his contemporary allusions.

The nature of the film (scenes of mass slaughter and individual cruelty coupled with the moral ambiguities of life under duress) makes it eminently unsuitable for the immature. It is nonetheless an ambitious film, lavishly mounted, and with an excellent cast that includes Florinda Bolka, Nigel Davenport, Per Oscarsson, and Arthur O'Connell. Its theme of rational control of military force is important enough that one cares about the fact that the movie is not better than it is. (A-III)



Surveying the peace and quiet of "The Last Valley" are Michael Caine, as a warrior captain; and Omar Sharif, as an intellectual.

Movie reviews

Attempt at responsible entertainment sputters

"The Cross and the Switchblade" (Dick Ross and Associates — GP) attempts to recreate the true story of David Wilkerson, a Protestant minister from rural Pennsylvania who converted two rival Harlem gangs by the power of his personal dedication and forceful preaching.

Directed by Don Murray and featuring Pat Boone and a number of quite credible un-

knowns, Cross is the first of a series of film projects planned by Ross and Associates in an effort to bring "responsible entertainment" of an inspirational nature to the screen.

Unfortunately, this initial offering labors under the difficulty that most such projects do: authentic religious experience is perhaps the most difficult type of visual to

capture on celluloid, with the result that this dimension of human life often comes off as mawkish and superficial on the screen.

Despite good location — shooting, an acceptable musical score by Ralph Carmichael and convincing performances by the gang leaders, Cross suffers from a script which asks audiences to believe that the cure for drugs, slums and youthful

rebellion is to be found in the simple acceptance of religious faith.

Surely religious faith is an ingredient, but to bypass an exploration of the social and economic causes of the urban crisis and of the apathy of the complacent "religious" middle class runs the risk of being red by viewers as a positive disservice to religion. (A-2)

Injun, him a saint; white man, ugh, ugh!

"Little Big Man" (National General — GP). Arthur Penn, at his most ambitious, has directed a broad, free-wheeling film that swings from seriousness to camp, sometimes within the same scene. Based on the novel of the same name by Thomas Berger, it is the story of the world of the White and the world of the Human Being, as Little Big Horn, "otherwise known as Custer's Last Stand."

In a scratchy voice, 121-year-old Jack Crabb (Dustin Hoffman) tells the whole story to an upstart anthropologist with a tape recorder, the story of a fantastic Walter Mitty life in the West, ram-scene. Based on the novel of the same name by Thomas Berger, it is the story of the world of the White and the world of the Human Being, as Little Big Horn, "otherwise known as Custer's Last Stand."

An actor portrays Christ in two of the television spots based on Jesus' teachings — the "Rich Young Ruler" (left) and "The Woman Taken in Adultery" — produced by two denominational broadcast agencies, the United Methodist Church's Division of Television, Radio and Film Communication and the United Presbyterian Church's Division of Mass Media. The new campaign includes the television spot



announcements aimed at TV's main audience, middle-aged Americans, and also several radio spots for varying audiences and station formats such as youth, "country and western," etc.

TV spots on Jesus' teachings



Freewheeling on sex track

"There's A Girl In My Soup" (Columbia-R). This Frankovich screen version of the popular London play somehow fails to spark with the humor and feeling of the original stage production.

Peter Sellers is the sex-obsessed TV gourmet who delights the ladies with his latest culinary discoveries and, off the air, with his irresistible, urbane charms.

HIS freewheeling affairs grind to a halt, however, when he steals naive but uninhibited Goldie Hawn from her hippie habitation and tries to introduce her into his own sumptuous milieu.

The far-fetched, frequently tasteless humor, coupled with the compromising situations of a belabored script, appear to inhibit Sellers and Hawn — a waste of comic talents that will disappoint most of their fans. (B)

Film fare on TV

Week of Feb. 21

Sunday, Feb. 21 and Monday, Feb. 22, 9 p.m. — "The Blue Max" (1966) — Action packed melodrama about a German fighter pilot (George Peppard) active in the last months of World War I. Peppard becomes a cold-blooded killer (all's fair in war) bent on downing enough Allied planes to win him the "Blue Max," or Pour le Merite medal of honor. Competing fiercely with him is Jeremy Kemp, another hard-bitten pilot, and diverting his attention is Ursula Andress, whose sensual presence gives "The Blue Max" a distinctly "blue" tinge. This was not a general audience picture in theatrical release, but it has been clipped for television. (NCOMP classification for theatrical release: B) (ABC)

Monday, Feb. 22, 9 p.m. — Sarge — The Badge Or The Cross — Made-for-television potboiler about a police detective (George Kennedy) who becomes a priest after his wife is killed in a bomb attempt on his life. Sounds interesting, if lightweight and somewhat contrived. (NBC)

Tuesday, Feb. 23, 8:30 p.m. — "Longstreet" — Made-for-television film. Like NBC's Monday night presentation, this ABC offering concerns a man whose life is changed radically when a bomb kills his wife. This time around, the bereft husband is James Franciscus, an insurance investigator who is blinded by the explosion that costs his wife her life. Using his investigative techniques, the insurance man begins the taut and painful task of tracking down the mad bomber. That part is familiar action-drama stuff, but real interest lies in watching Franciscus as the hero adjust psychologically to his blindness. (ABC)

Tuesday, Feb. 23, 9 p.m. — "Eye Of The Cat" (1969) — If you are an ailuro-phobe (a cat-hater) director David Lowell Rich's manipulation of a San Francisco mansion-full of them for shock and suspense effect may so fright you that you won't notice the holes in the plot. Otherwise, while you are supposed to be watching two nephews (Michael Sarrazin, Tim

Henry) and an unflappable female partner (Gayle Hunnicutt) scheming to eliminate a rich, ailing but remarkably resilient aunt (Eleanor Parker) and one another to get possession of her fortune, you are likely to be asking yourself suspense-killing questions. Such as: how does that great big house stay so clean without servants? Or: why doesn't sick woman with that much money have a nurse? You might also wonder about the aunt's love for her handsome nephew which seems to go beyond the usual bounds of an aunt-nephew relationship. (NCOMP classification for theatrical release: A-III)

Thursday, Feb. 25, 9 p.m. — "Not With My Wife, You Don't" (1966) — Tony Curtis, Virna Lisi, and George C. Scott are the triangular bunch involved in this unfunny marital comedy. To give an idea of the kind of nonsense involved, there's a mad dash by Arctic dogsled and European jet airplane taking Curtis from frozen Labrador to sun-drenched Rome in order to win back his wayward wife (Miss Lisi). It's a matter of taste for adult viewers. (NCOMP classification for theatrical release: A-III) (CBS)

Friday, Feb. 26, 9 p.m. — "A Step Out Of Line" — World Premiere television film. Three old friends (Peter Falk, Peter Lawford and Vic Morrow) find themselves impecunious and decide to perpetuate a dastardly deed (a bank heist) to line their empty pockets. The three play it straight, but the film has a twist ending. (CBS)

Saturday, Feb. 27, 8:30 p.m. — "McLintock" (1964) — One of the better of the many John Wayne Westerns, directed in the grand manner by Andrew McLaglen, who brings out the best in the "Duke" time after time. In this one, Wayne shines as a rough-tough cattle baron, banker, and local bigshot who has everything a rich and powerful man could want, save domestic happiness. Director McLaglen, aided and abetted by McLintock's suspicious wife (Maureen O'Hara) and an attractive widder-woman (Yvonne DeCarlo) takes care of that. (NCOMP classification for theatrical release: A-1) (NBC)

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Today's conservatism: a progressive ideology?

By MSGR. GEORGE G. HIGGINS

Kevin P. Philips, a young political scientist, turned nationally syndicated columnist, never tires of saying, in season and out of season, that the Republican Party, if it plays its cards adroitly, can and will become the new majority party in this country. Mr. Philips is persuaded that "conservatism . . . is in the throes of self-examination and change and the struggle has a national significance little noted by the Liberal Establishment press."

Oldstyle, standpat conservatism, he writes in a recent column, made sense in bygone years as the defensive protective creed of a traditional social and economic elite. Today's young conservatives, by contrast, are said to understand that "conservatism in the post-industrial society cannot look back to Hoover days, but must be a progressive ideology advancing popular sentiment and needed reforms against the opposition of institutionalized liberal interest groups."

IF WE ASSUME, for present purposes, that this so-called "turnabout" in the conservative electorate is a demonstrable

fact and not simply a matter of wishful thinking on Mr. Philip's part, then it must be said that the "Liberal Establishment press" is not alone in having failed to take note of it.

"The National Review," for example, is not a "liberal" publication. On the contrary, it would probably lay claim to the distinction of being the No. 1 "conservative" weekly in the United States. Nevertheless on a number of issues — notably in the area of labor economics — "The National Review" is definitely looking back to "Hoover days."

Take, for example, Henry Hazlitt's feature article "Nobody Wins at Leapfrog" in the Jan. 26 issue of NR. Hazlitt's piece is a dreary rehash of old style laissez faire economics in its most simplistic form. The gist of the article is that wages should be determined by supply and demand and, this being the case, labor unions, which insist on setting wage rates by collective bargaining, are doing a great disservice to consumers in general and workers in particular. Indeed, says Mr. Hazlitt, "Labor unions are today the chief antilabor force" in the United States. Their theory of wage formation is

said to be "an obscure form of the Marxist exploitation dogma."

IN SUMMARY, says Mr. Hazlitt, "The net over-all effect of union policy historically has been to reduce productivity, to discourage new investment, to slow down capital formation, to distort the structure and balance of production, to limit and discourage apprentices, to drive non-union members into lower-paid jobs, and to reduce the total production and the total real wages and real income of the whole body of workers below what it otherwise would have been."

What to do about the problem? The answer to that one, says Mr. Hazlitt, is very simple: (1) Repeal the Norris-LaGuardia Act of 1932 and (2) repeal the Wagner-Taft-Hartley Act of 1935 and 1947.

Unlike Mr. Philips, Professor Hazlitt is not concerned about the fact that this would take us back to "Hoover days." On the contrary, taking us back to those good old days when unions were very weak is precisely what Mr. Hazlitt has in mind. "Repeal of these laws," he says "would merely return the United States to the pre-1932 federal legal situation."

Professor Hazlitt's tell-tale use of the word "merely" in this context gives his hand away completely. He not only wants to take us back to "Hoover days" but also seems to be suggesting that taking such a giant step backward ought to be considered as the most normal thing in the world and that anyone who objects to it is making a mountain out of a molehill.

I trust that the editors of "The National Review" don't agree with their favorite labor economist in this regard. Let's hope, in other words, that they know enough history to be aware of the fact that his brand of laissez faire economics is as dead as the dodo and that any attempt to revive it by repealing all of our basic labor legislation would make the labor strife of the '30s and the early '40s look like a Sunday school picnic.

In fairness to the memory of Herbert Hoover, it should be added that it would also make the last of our pre-New Deal Presidents turn over in his grave. Hoover made his share of mistakes, but he was too smart a man to ignore the lessons of history.

BELOW OLYMPUS By Interlandi



"Why would anyone want to live up North instead of here in balmy Florida?"

Presto, changed-o: a hawk becomes a dove

By FATHER JOHN B. SHEERIN

It is not surprising that the American public is fed up with the Vietnam war after 10 years of it. The latest Gallup poll shows that 73% of the American people want the troops withdrawn by the end of 1971.

A speech in the House of Representatives on Feb. 2 dramatized the change in public opinion. Congressman Roman Pucinski of Illinois delivered a talk in which he urged that no troops be sent to Vietnam after March 1 of this year. He said, "I am no dove. I have been one of the strongest supporters of Vietnam and our role in Vietnam. But I believe with the same fervor that the time has now come to get out of Vietnam."

He explained that he is no longer a hawk because we have won the battle. Some wag once said that the only way to end the war is to declare we are the victors, pack up and go home with glory. Pucinski seems to have followed his advice.

This would be funny if it were not so brazenly dishonest. We have not won the war and many of us feel that if we are absolutely honest, we will have the humility to admit that this is one war we have lost. "He that humbleth himself shall be exalted."

WE MAY TRY to salve our consciences with the notion that we have built up the South Vietnam army and air force so that they can now defend their own country. This was Representative Pucinski's theme: our "mission accomplished," the South Vietnam army built up to a force of 1.2 million men, we can now pull out and forget the whole messy business.

But we know that air power is primary in Vietnam. If the South Vietnamese air force is so devastatingly powerful, why did the U.S. have to supply massive air support for thrusts at enemy supply lines in Laos and Cambodia? And does any military expert really and honestly believe that the tattered South Vietnamese Army can defeat an enemy that the most powerful military machine on earth was unable to defeat in

five years of colossal military effort?

The present mood of the American public seems to be one of regret, not of sorrow for what we have done in Vietnam. The hawks don't want to admit they have become doves but they are ready to call for a pullout of our troops. Many feel that our troubles at home are due in large measure to the war in Southeast Asia. "So let's get out." The question of the morality or immorality of our involvement does not bother them. They simply want to get out of the mess and forget it.

IT SEEMS TO ME however, that before attempting to wash our hands of the problem, we ought to consider three major items. First, we must make sure that the President (perhaps through Congressional pressure) gets the troops out immediately. There are rumors we may wait for further training of the South Vietnamese air force and for development and production of the new International fighter plane. This could drag the war on for another three years.

Secondly, we ought to be considering a vast program of economic aid to Vietnam (North and South) by way of repentance for what we have done to that tragic country. Nor can we forget the hundreds of thousands of civilians we have killed or left homeless, in addition to their widows and orphans. It's not enough to shrug our shoulders and say that "war is hell."

Third, we should do something to make amends to our own war veterans. Many were sold a bill of goods about our aims in Vietnam and were persuaded to join the armed services "under false pretences." Recently, I saw a TV program describing the plight of the returned veteran. It focused especially on his bafflement and frustration in trying to get a job. Hundreds of thousands of Vietnam vets are out of work and an insensitive public shows them no favors or special consideration.

We can't forget the Vietnam war. What moral theologians call "the obligation of restitution" stares us in the face and cuts deep into our conscience.

Charges theologian is 'outside Church'

ROME — (NC) — A Jesuit periodical has said theologian Father Hans Kung has "already placed himself outside the Church" for questioning, in a recent book, the infallibility of the Pope.

Father Giuseppe de Rosa, staff writer of the periodical, *Civiltà Cattolica*, said in the issues of Jan. 16 and Feb. 6 that, in denying papal infallibility and its revelation by God, Father Kung is denying something that must be accepted by all Catholics.

Father Kung, a Swiss-born theologian who teaches at the University of Tubingen, Germany, expressed his views in the book "Infallibility? An Inquiry," which has caused a storm of controversy.

ANOTHER well-known theologian, German Jesuit Father Karl Rahner, said earlier that Father Kung is not speaking as a Catholic in casting doubt on the traditional acceptance of infallibility.

In a statement on the book, the German bishops expressed a view of infallibility which differed from that of Father Kung, but did not condemn his opinion as non-Catholic. He has expressed his gratitude for the absence of condemnation in the bishops' statement.

Father Kung insists that he wrote the book because he loves the Church. He has said that, in the aftermath of Pope Paul VI's 1968 encyclical on birth control, "Very many Catholics do not know what to think about infallibility . . . and the question of error in the teaching authority of the Church."

Father De Rosa noted that Father Kung begins the book with a personal attack on Pope Paul, whom he accused of bankrupting "the capital of faith accumulated by Pope John (XXIII), and of having caused . . . very serious damage to the unity and credibility of the Catholic Church."

Father De Rosa admitted that there is much merit in Father Kung's book, but he criticized him for doubting the "apostolic succession of Popes and bishops, infallibility of the councils, even Sacred Scripture itself and the existence of a teaching authority in the Church endowed with the charisma of infallibility."

Civiltà Cattolica is published by the Jesuit community in Rome. Although most articles are prepared through the initiative of the staff, some articles in the past have been prepared at the express wish of the Vatican.

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After frost: work shut-off holds 'terror' for migrants

By SISTER CHRISTINE MARY, S.S.N.D.

Waiting holds terrors all its own. No one can attest to that verity better this week than the hundreds of migrant families in the field laborers' camps south of Miami.

Mrs. Dolores Hernandez, a highly ar-

ticulate migrant resident of South Dade Camp and 35-year-old mother of nine, discussed the major holdup in this upcoming tomato crop because of the recent prolonged cold spell.

"WE HAVE been without work three weeks now. This rain (it was the heavy Friday, pre-Valentine rain) may help the crops but it will still be a week or two yet before there is work.

"Some of the men did manage to get a few hours work cleaning up the damage the last frost caused. But it was not so much, especially if they have a family."

Mrs. Hernandez concluded thoughtfully, "Because we use up the money we make for food and rent each week we have nothing to hold us over until the tomatoes are ready."

FOUR-YEAR-OLD Vincent, watery-eyed and pale, stood whimpering by his mother's lap as she spoke. "He's had a flu," she explained.

The Hernandez', at least, had heat for their two small sons during the unusually cold weather. They live in the newly-constructed buildings in the camp, "the only houses of their kind in the United States," according to Sister Mary Anthony Hodson of the Archdiocesan Community Affairs Office, who works increasingly with the migrants.

"A government program forced the construction of more substantial transient farm workers' housing. These and the ones in the Redland Camp are the sole results," Sister pointed out.

THE HEATER half-way up the wall puffed on. "Everytime that thing goes on,

our rent goes up." The families in these houses pay for the heating extra." Dolores Hernandez looked out her front window at the rain and the homes of the neighbor as she quietly mused, "Everyone is worried about how to pay rent this week."

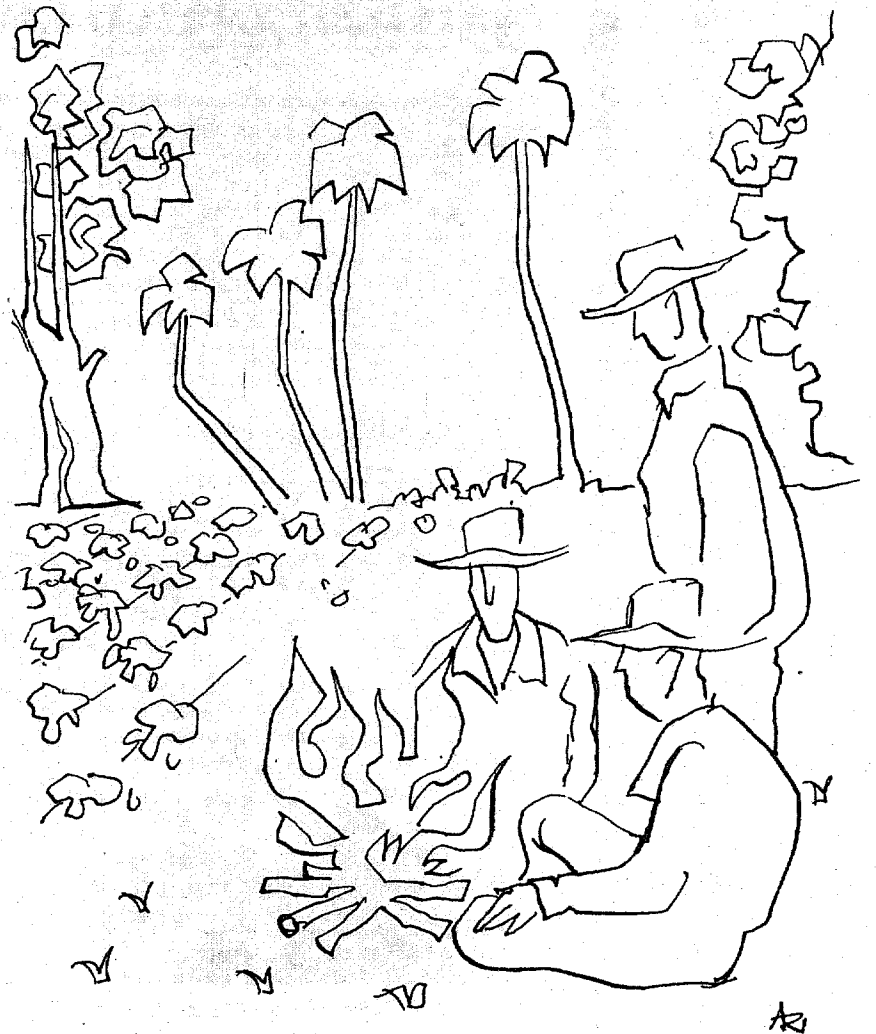
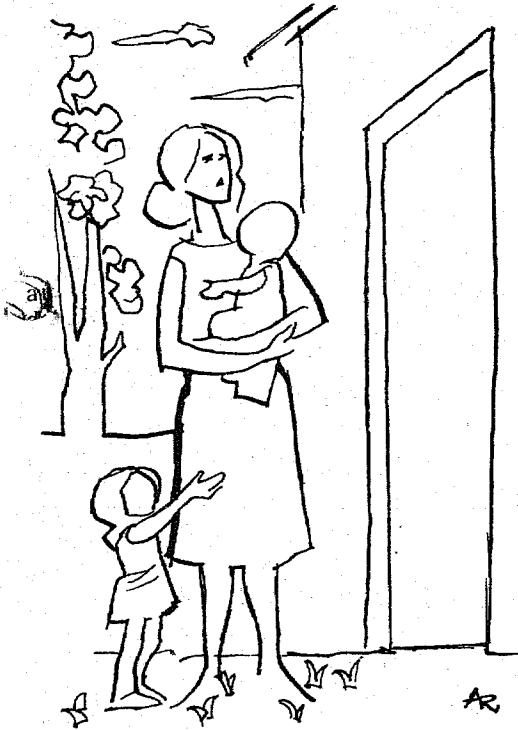
Besides the rent, food money is also scarce now. Mrs. Hernandez used the illustration of one migrant mother of 11, and expecting a twelfth, who stood outside the Migrant Center from two o'clock in the morning until two the same afternoon. Meager funds are being made available there for families with children to secure food. After her wait, the expectant migrant mother was given forms to fill out. She was then told to come back after her papers had been processed.

"**THE MIGRANT** Center, I think," Dolores Hernandez ventured, "helps about 30 people a day. There are about 200 applications in there and it takes about from Thursday to the next Wednesday for the family to get the slip to buy groceries with. They buy flour and beans so that many meals can be prepared cheaply.

"The more children, the more hurt," stated Mrs. Hernandez as she reached down

to caress Ruben, her youngest. "We love them and they are pitiful. They cannot wait. The children are hungry and do not understand that they must wait."

The produce trucks used to carry picked vegetables from field to market sit motionless in the Camp yard beside the empty buses which do not run to not-quite-ready fields. And with the quiet patience of those who wait for nature, Mrs. Hernandez concluded, "We're hoping and praying. But there isn't much to do but wait."



Five studies in opportunities for Spanish-speaking projected

Five studies are being considered by the President's Cabinet Committee on Opportunity for the Spanish-speaking, according to Pedro Pelegrin of Miami, recently appointed a consultant to one of the Committee's advisory units.

Named a task force consultant on manpower to the President's cabinet committee to aid the Spanish-speaking, Pelegrin made the announcement from his local office. He is assistant director of the Miami office of the Cuban Refugee program of the United States Catholic Conference's (USCC) Migration and Refugee Services.

THE FIVE studies will involve manpower, economic development, health, education and migrants. "Each study is to have its own task force," said Pelegrin.

"The studies will have to be finished before May. Each task force will send to President Richard Nixon a paper stating the needs of the Spanish-speaking. Recommendations will be included in the papers."

The manpower division consists of six members: four Mexican Americans from Texas, Mexico and California, and two Puerto Ricans from New York City.

The main purpose of the program, said Pelegrin, is aimed at improving the economic and social conditions of

the nation's Spanish-speaking.

Of the 10 million Spanish-speaking in the United States, said Pelegrin, seven million are Mexican Americans, one and one-half million are Puerto Ricans, 600,000 are Cubans and the remainder are from Central and South America.

THE main problems involved in bettering their conditions are language, education, culture, religion and physical characteristics. In the opinion of Pelegrin, providing an education for the Spanish-speaking, especially migrants, is one of the most formidable barriers to overcome.

"It's difficult to have an

education when the problem of communication is present," said Pelegrin. It is also difficult to educate migrant children when they are not in one place long enough, he added.

The aim of the cultural program is to instill a sense of pride relating to national origin and to recall the riches inherent in art and literature of the Spanish Speaking.

Plans will probably be considered to organize local committees to implement the recommendations in the various areas, said Pelegrin.

A native of Cuba, Pelegrin became a U.S. citizen in 1970. He has been with the USCC for nine years.

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Cardinal Dearden lauds ABCD donors

PALM BEACH — The desire to participate in the Archbishop's Charities Drive as "intimately" as do the people of the Archdiocese of Miami was cited as "clearly bearing the mark of religious dedication," by the President of the U.S. Conference of Bishops last week.

John Cardinal Dearden, speaking at the last regional meeting of the ABCD at the Hotel Breakers here, in praising the generosity of South Floridians declared the drive provides "gifts that are used so well in the service of the Church."

The Detroit Archbishop also lauded "the unusual organizational gifts the good Lord has given" to Archbishop Coleman F. Carroll who established the annual campaign some 11 years ago.

In wishing the people of the Archdiocese and Archbishop Carroll "well in this year's ABCD effort," Cardinal Dearden told those present that he found "inspiration in your presence and your participation in this good work."

IN HIS ADDRESS, Miami's Archbishop made reference to the thousands of murders of innocent children because of liberalized abortion laws.

In the field of education, Arch-

bishop Carroll said it is "important for us to stand up and speak out" in favor of financial assistance from the government for private schools.

Six new parishes are in the offing for Palm Beach County, he said. The Archdiocese has purchased property to build churches at a cost of \$600,000. He made it clear that the Archdiocese had to pay taxes on unused property to

the amount of \$110,000. Yet the property was needed to meet the growing needs of Catholicism in South Florida.

Miami's Archbishop then urged all to adhere to the pronouncements made by the magisterium of the Church. "We are troubled like everyone else in trying to uphold moral standards" but conflict can be mitigated by acceptance of the Church's teach-

ings, he added.

"The Archdiocese of Miami has been blessed with a reasonable amount of peace and quiet because of the firm faith of so many," Archbishop Carroll said.

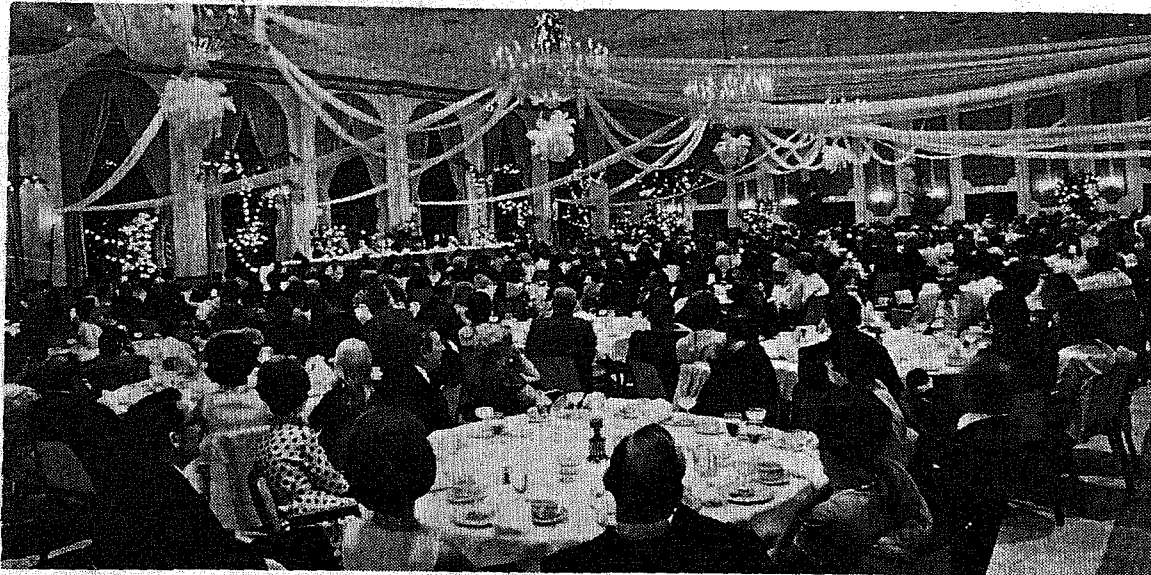
In a statement made to the Voice, the Archbishop's coordinator of the ABCD, Father John Nevins, said the response of the people is very heartening. "However, on this coming Sunday," he

added, "we sincerely encourage the thousands of visitors who are now here with us in South Florida to make use of the visitors' envelopes and contribute as generously as they can."

"IT IS TRUE that we cannot resolve all of the world's problems, but together we can respond to the call of Mother Church and extend a helping hand to the many needs of our neighbors here at home. Their needs are year-round. Our help to them must be year-round," he said.

Referring to the Vatican document, "The Situation of Men in the Modern World," wherein is discussed the evidence of imbalances in community and family life, Father Nevins said: "All agree. I am confident, that the achievement of our purpose today and tomorrow... calls for a competent, adaptive service and constructive diversity of methods. Thus it demands strong motivation and continuous effort for and in behalf of families, individuals and children and all the communities that make up the Archdiocese of Miami."

"Your generous support through the ABCD will act as your sincere response to the call of the Church and make present in this Archdiocese Christ's charity and love of the poor."



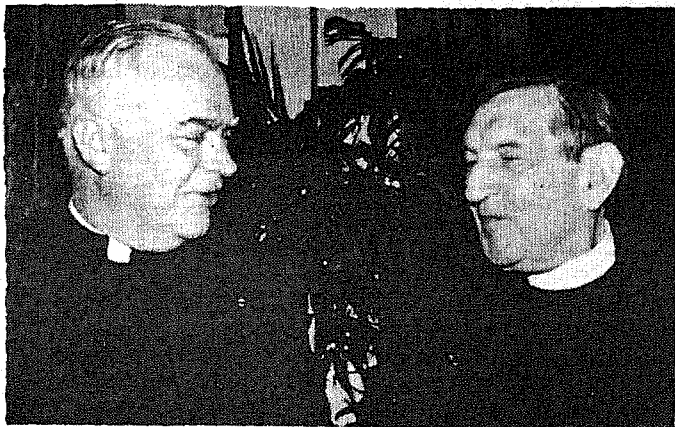
HUNDREDS of Palm Beach County residents were guests at the ABCD dinner served at the Hotel Breakers in Palm Beach. Archbishop Coleman F. Carroll outlined goals and projects of this year's charities campaign.



REGIONAL CHAIRMAN for the 1971 ABCD in Palm Beach County is Judge James Downey, shown with Archbishop Coleman F. Carroll.



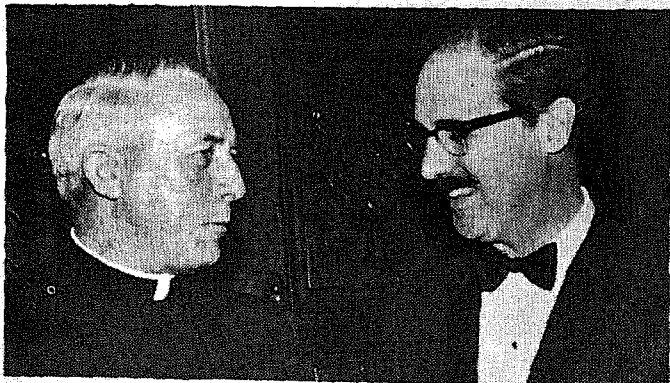
EARLY ARRIVALS for the formal dinner were ABCD's general chairman, William McBain, H.J. Cox, Matthew McCloskey, C.B. Vernooy, Mrs. Cox, Mrs. Vernooy and Mrs. McBain, shown during social hour preceding dinner.



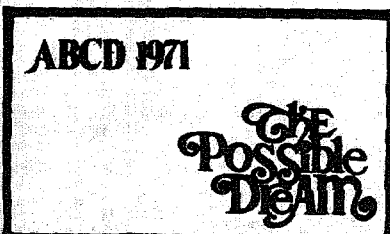
DETROIT PRELATE, John Cardinal Dearden, Archbishop of Detroit, talks with Msgr. J.P. O'Mahoney, P.A., pastor, St. Edward Church, Palm Beach, right.



REGIONAL coordinator, Msgr. Bernard McGrehan, V.F., center, welcomes J.E. Cleary, Sr., Dennis P. Cleary, Mrs. Dennis Cleary and Miss Ruth Hill to dinner.



WEST PALM Beach pastor, Father Frank McCann discusses community needs with Dr. J.J. McCarthy during ABCD dinner.



LAKE WORTH pastor of Sacred Heart Church, Msgr. Thomas O'Donovan, welcomes Mrs. Sylvio Brodeur, Mrs. Andrew LaRusso and Mrs. Gene Singler to dinner at Hotel Breakers.

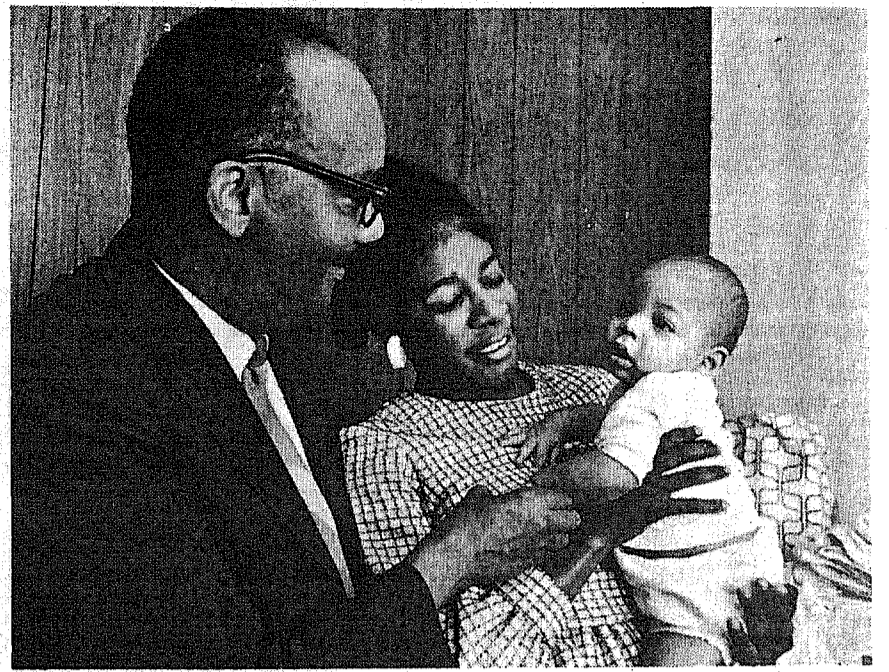


RIVIERA BEACH residents, Mr. and Mrs. Patrick McNally, and Mr. and Mrs. Coleman P. O'Toole, talk with Father Martin Cassidy, pastor, St. Francis of Assisi Church.

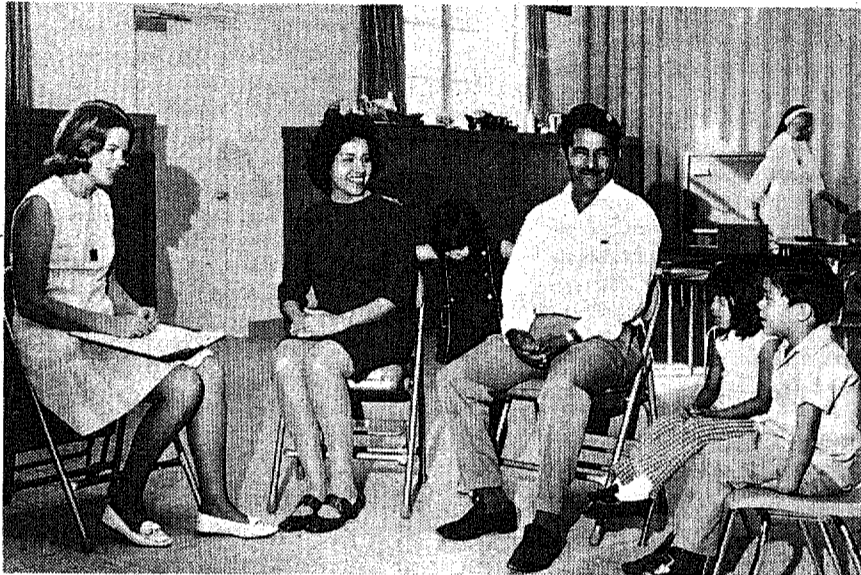


OPEN DOOR is the policy to needy persons regardless of their color or creed at all the Catholic Service Bureaus in South Florida.

ADOPTIVE parents receive their new baby at the office of the Miami Catholic Service Bureau. All bureaus are licensed as adoption and placement agencies.



Catholic Service Bureau a 'Pentagon' of charity



FAMILY COUNSELING services for migratory farm workers are included in the program of the Catholic Service Bureau. Mrs. Margaret D. Haretos, left, is shown talking with a family at the Delray Beach Early Childhood Development Center, conducted under the direction of the Catholic Service Bureau.

The Archdiocese of Miami Catholic Service Bureau, referred to by its employees as the "Pentagon," is the nerve center of almost all the welfare and charitable activities of the Church in South Florida.

Represented in Dade, Monroe, Collier, Broward, and Palm Beach Counties by local area offices, the Bureau not only handles and solves day-to-day problems of the unwed mother, the aged, the indigent, dependent children, the hungry, but serves as well as a catalyst for the major charitable institutions which assist the needy of all ages regardless of race or creed.

THESE include the Catholic Children's Home, Perrine; Boystown of Florida, Bethany Residence, St. Vincent Hall for Unwed Mothers, Maurawood Residence for Un-

wed Mothers, West Palm Beach; St. Luke Methadone Center, St. Luke Halfway House, Miami Beach; a drug information center, Coral Gables; St. Joseph Residence for the Aged, Fort Lauderdale; Good Shepherd Day Care Center, Perrine; and the Early Childhood Development Center, Delray.

Located in Miami, Fort Lauderdale, Naples, Key West, and West Palm Beach, competent staffs of social workers offer dedicated and tireless services in every area of social welfare. In addition each is a child-adoption agency licensed by the State of Florida to investigate, study and approve homes of adoptive applicants and each conducts a foster-home program for youngsters who for one reason or another find themselves dependent through no fault of their own.

A special department for the aged accepts applications for admittance to St. Joseph Residence, Fort Lauderdale, and works in close cooperation with Villa Maria Rehabilitation and Nursing Center, North Miami; Lourdes Residence and the Pennsylvania Residence, West Palm Beach; St. Elizabeth Gardens, Pompano Beach; and with private and convalescent homes throughout South Florida.

FROM the Archdiocesan Catholic Service Bureau located at 1325 W. Flagler Street, two nuns, trained in social work, conduct their apostolate of visiting at regular intervals senior citizens in the area.

A Department of Family Counseling aids in strengthening family relationships in the Miami, Fort Lauderdale, and Naples offices where trained and well-qualified counselors are available for consultation.

An integral part of a total community program of social services, each Bureau also refers to public and private specialized services certain problems which cannot be solved by the Archdiocesan agency; and offers short-term and limited financial help and material assistance to families in need of food, clothing, medicine, or shelter. In this respect the Bureaus work closely with the Society of St. Vincent de Paul parish conferences, often the first to know of a family in need.

Whatever the need, the Archdiocese of Miami Catholic Service Bureau stands ready and willing to help through financial support provided mainly by donations to the annual Arch Bishop's Charities Drive.



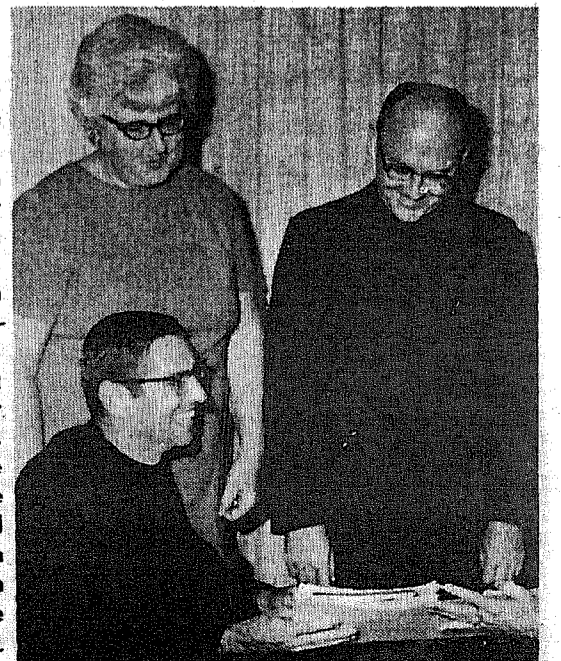
Social Worker, Mrs. Mary Beth Gannon, interviews a mother with small children, at offices of the Broward County Catholic Service Bureau.

ABCD 1971



ST. LUKE METHADONE Center, operated under the direction of Dr. Ben Sheppard, aids youth of all ages anxious to "kick" the drug habit. The CSB also directs the operation of St. Luke Half-Way House at Miami Beach; as well as a Drug Information Center in Coral Gables.

Newest member of the CSB family is the agency in Naples on South Florida's west coast. Father John Nevins, standing, Archdiocesan Director of Catholic Charities, is shown talking with Father Laurence Conway, V.F., executive director of the new office; and Mrs. Elizabeth Manning, Adoption and Foster Home Supervisor.



The Baptism of Jesus

By FATHER JOHN T. CATOIR

It may seem puzzling, and we may wonder why Jesus, the Son of God, would come to John the Baptist in order to be baptized. He was sinless and thus had no need for this baptism of repentance which John was preaching. So that we find ourselves here in the presence of a mysterious event, of a revelation that is being communicated to us through an action which seems strange and unexplainable.

All the words and actions of Jesus had a single purpose: to reveal to us something of the mysterious reality of God. By submitting to the Baptism of water administered by John in the Jordan, Christ announces a new and more powerful form of baptism that He alone can bestow.

John the Baptist, bearing witness of what had been revealed to him about Christ said, "Jesus baptizes with the Holy Spirit." This is the significance of the baptism of our Lord: it announces a new baptism over which Christ alone has power, for He is the Lamb of God who takes away the sins of the world. He alone can confer the power of the Spirit. He alone can bring to men the mercy of God, the forgiveness of sins, the total cleansing of soul which all men need.

The God of tenderness and mercy had manifested Himself incompletely in a non-visible manner through Moses and the prophets. In the person of Christ, God reveals Himself fully and perfectly. The content of the witnessing of John the Baptist is demonstrated when John says, "This is the Son of God."

THE GOOD NEWS that we are hearing now is that God is with us; we are not alone in a life that often appears to be a meaningless maze: God is manifested to us with His full presence of love and mercy in Jesus Christ. This manifestation is not intended to be a brief, passing event stored in the memory of the Christian. It is an everliving reality.

The Word of God dwells among us and He is the same yesterday, today and tomorrow. His presence is not remote and static, it is an ever-acting presence, a spirit-giving presence, a presence that brings forgiveness and healing here and now. We are no longer lost in the wilderness. Our searching minds can find rest. God has been made visible to us and we have been baptized with His spirit. We no longer live under an old dispensation of fear and rigid authority, we live under a new law of love.

For this is the ultimate fruit of the baptism by the Holy Spirit: to know that we live under Christ's law of love and to make this knowledge a reality in our lives as we live day by day. So that through all we do and say, we too may bear witness, we too may affirm that Jesus is the Son of God.

For a person who is old, or disabled this burden may bear down heavily. We offer this Mass for Shut-Ins each week primarily for those who suffer the humiliation of feeling useless, those who endure their pain and sickness with heroic patience and fortitude. For these good people the vocation of bearing witness to Jesus Christ may come in the form of an uncomplaining Spirit, and a mind and heart enflamed with hope in the promises of Christ.

To live under the sign of Christ's baptism in these circumstances may be the most difficult of all, but you are asked to live it bravely, fearlessly, and gently in that Holy Spirit which overshadows your life and whispers to you the great news announced by Our Lord: that joy prevails over sorrow; that death is an illusion and our future is bright and full of glorious hope.

Spanish office is relocated

WASHINGTON — (NC) — National offices of the U.S. Catholic Conference's division for the Spanish-speaking have moved from San Antonio, Tex., to USCC headquarters here in an effort to improve liaison with the government, similar national agencies and other offices of the conference.

One of the first jobs of the division in its new location will be finding a director to replace Antonio Tinajero, Tinajero, who had been director since 1968, resigned Jan. 1.

THE relocation of the office followed an in-depth study undertaken by USCC general secretary Bishop Joseph L. Bernardin at the request of the nation's bishops.

The move is expected to improve the office's communications with the government, with its own field offices and with Spanish-speaking groups concentrated on the East Coast.

Prayer Of The Faithful

Sunday, Feb. 21, 1971

CELEBRANT: The world tells us to compete. We learn to gain our souls by getting ahead. The name of the game is survival. Why should we be shocked at war when we are at war within ourselves? Let us pray now for the peace of Christ, which cannot be gained if we do not love our enemies.

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

COMMENTATOR: That we admit that we are often angry with ourselves and self-destructive in the way we look for attention, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we will not passively accept as enemies those that others tell us are our enemies, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the apostles of non-violence in our midst. That we try to understand the enormity of their task, and not expect them to be angels in order for their work to be valid, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That during the coming season of Lent, God will move us to be less preoccupied with ourselves and less insensitive to others' needs so that we may show tenderness to the poor and to those among us who are alone, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That men of science and the artists that journalists and broadcasters will use their genius to help mankind and not to destroy or abuse it, let us pray to the Lord.

PEOPLE: Lord, hear our prayers.

CELEBRANT: Father, you have given us a life which sustains us, continues us, pushes us to greater complexities and depth. No other person except ourselves can kill the life in us, a life which unfolds to the extent that we embrace the world even with its terrors and its ugliness. Remember Father and we will suffer no harm. We ask this through Christ our Lord.

PEOPLE: Amen.

Ash Wednesday

Feb. 24, 1970

CELEBRANT: The Lord be with you.

PEOPLE: and with your spirit.

CELEBRANT: Let us pray. As we begin the season of Lent, we pray that we will not be blind to the opportunity to show our love for one another and to bring about the change of heart necessary for our resurrection with Christ on Easter.

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

LECTOR: 1) For Pope Paul, Archbishop Carroll, and all Christians that we may show the world a love that never fails, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 2) That world leaders will see their task in the light of the divine plan for all men, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 3) That our hearts will be moved to sincere prayer, repentance, and good works each day of Lent, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 4) For the grace of conversion for all those who have lost faith and hope, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 5) For forgiveness of our sins and for the goodwill of those who have hurt or offended us, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 6) That the ashes with which we are signed today will be a sign of our sincere repentance and of our commitment to penance, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Grant, O Lord, that we may enter this season of Lent with eyes open to the needs of one another. With a contrite heart for past failings we desire to be united with you forever in glory. We, your people, ask this of you in fidelity to your Holy Spirit, through Christ our Lord.

PEOPLE: Amen.

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"To you who hear me, I say: Love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you . . . Be compassionate as your Father is compassionate. Do not judge, and you will not be judged. Do not condemn and you will not be condemned. Pardon, and you shall be pardoned. Give, and it shall be given to you . . . For the measure you measure with will be measured back to you."

Luke 6: 27-38



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GOOD WHEN IT HURTS

With the season of Lent, comes the question, "How can I best keep Lent?" The answer is we must make sacrifices on our own and nothing is a sacrifice unless it hurts. What will be your sacrifice? . . . Just think of the missionaries in our 18 emerging countries who keep Lent all year long. Sacrifice something big this year. When helping others hurts a bit, you know you've made a sacrifice.

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Our priests will offer promptly the Masses you request. Do you wish to remember a loved one this Lent? Your Mass offerings are usually the only income our priests overseas receive.

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Will the poor always be with us?

By BURTON L. BENSON

The "futurologists" of the 1930's who prophesied the events of the 70's told us back then that the foremost problem of our day would be affluence. But, as Dr. Theodore Levitt, Professor of Business Administration at Harvard, remarks, our major problem today is not affluence but poverty!

In some ways, our affluence and poverty situations are both symptoms of a misuse of resources. As our country developed the fantastic natural resources of the land, there seemed to be no limits to how many people could be fed and clothed, and employed. Certainly, poor people were exploited, but they could escape if they had courage to move West and live off the land. New enterprises were constantly beginning, with new opportunities. It appeared that poverty would eventually cure itself because of the growth of the New World.

AT THE TURN of the century, the choice land was being tilled and a shift to the cities began to become obvious. By the 20's and 30's it became increasingly clear that the problems of poverty had become a legislative situation, not one that could cure itself by natural economic means or by private charity.

The big immigrations from Europe of the 1850's and 1900's were over. We could no longer absorb the poor of the world with unlimited resources. We had to take immediate action with the government programs of Roosevelt's administration. Some failed, some were ridiculous, some worked well. At any rate, we recovered to a point where we were sure that natural economic growth would cure poverty again.

We didn't count, however, on the population growth being a problem that would outstrip our social consciousness. After the boom of World War II, we suddenly became aware of what had happened and what was happening to population distribution. Social scientist, Dr. Daniel Bell points out that poverty in this country is not essentially related to population growth, but to population distribution. There are no more poor Irish communities, or poor Italian communities, such as resulted from initial immigrations. There are now poor black communities and poor Puerto Rican communities as a result of their migrations to the cities. The Irish and Italians have generally distributed themselves. The Blacks and Puerto Ricans are just now in the stage of congregating.

OUR REACTION to poverty today cannot be based on the natural solutions available in the last century. We don't have time and we have a greater concern because of our increased awareness due to improved communications.

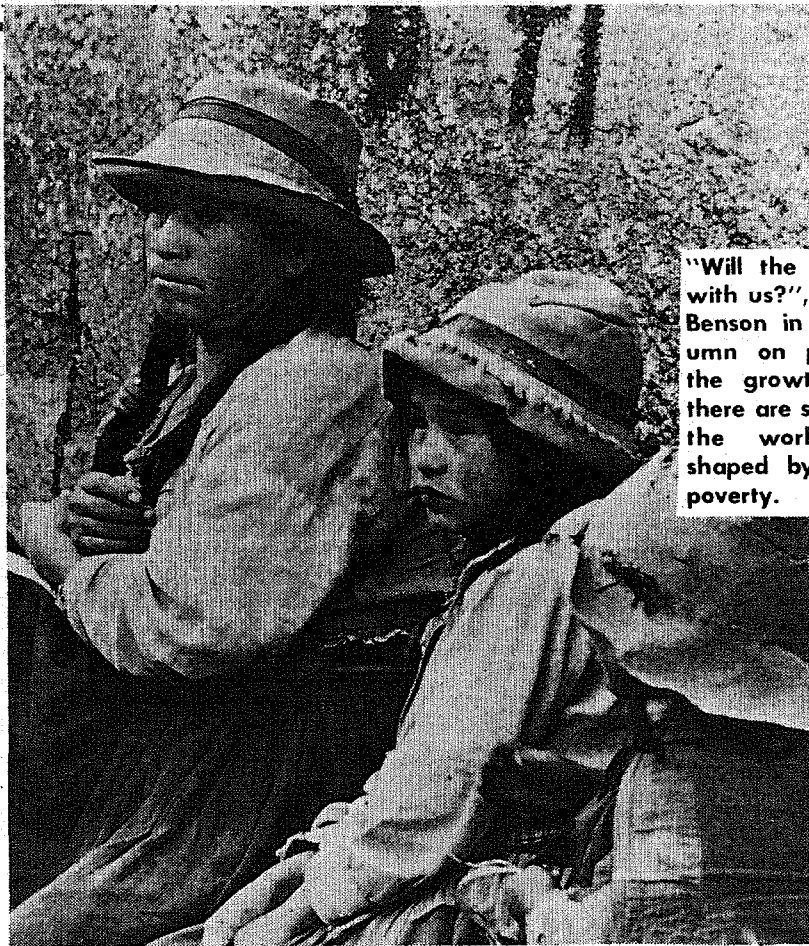
So we legislate for the poor in the form of relief programs, tax supported. But, in our legislative concern for the poor, we often perpetuate their poverty by making it impractical for them to earn a proper living. Case in point, the ADB (Assistance to Dependent Children) mother. We give her a marginal poverty income provided she doesn't earn over a certain amount of money. If she earns that money, her ADC income is cut off.

It often turns out that she's better off by not working. Therefore, we have perpetuated her marginal poverty by legislative charity. Many other examples could be made where we are generating a class of "elite" poor by the administration of our affluence. We, in this way, create communities of the poor with little regard to the individuality of the poor person.

We had a start, but again legislative processes became involved plus a thing called "fiscal responsibility." Deficit spending was not tolerable to the present administrators of our country. Thus, the OEO opportunities, some good some bad, have been drastically cut back. It seems obvious that if the billions being spent on the Vietnam War could be rechanneled that we could have Super Job Corps programs, expanded migrant reeducation programs, relocation and rehabilitation of the big city ghetto communities, intelligent aid to Appalachia and the Southern poor, a truly workable Medicare and a powerful Human Development plan for all of us.

THEN we can go on to lead the way for the rest of the world, to clean up their poverty mess with massive food development programs, human development education, and political reorientation.

The Catholic population of this country, under the direction of their bishops, could provide a political leadership that would show the world where we stand in relationship to all things, must be based upon the education Christ gave to us. Our job is to recapture the message of Christ, "I am a living part of all this, I shall love because I am loved. My life and death are important, but yet unimportant. All creation is mine,



"Will the poor always be with us?", writes Burton L. Benson in this week's column on poverty. Despite the growth of affluence, there are still many around the world who seem shaped by the burden of poverty.

KNOW YOUR FAITH

yet theirs, yet His . . . who holds me and us all together. My hurt is your hurt, my joy is your joy. I am happy to be alive, may you be happy, too."

There is no excuse for poverty! We have

the resources to eliminate it. We have the numbers of Christians to vote it out of existence. But do we have the courage, leadership, and love to make the sacrifice? The poor are not just with us. They ARE us!

The poor cry out

By FATHER CARL J. PFEIFER

The greater part of the world is still suffering from so much poverty that it is as if Christ Himself were crying out in these poor to beg the charity of the disciples" (Church in the Modern World, 88).

These words from the Second Vatican Council might seem to be an example of rhetorical overkill if we did not have the even stronger words of Jesus Himself, and the staggering statistics on world poverty.

According to the dramatic parable in Matthew's Gospel, Jesus judges our lives in terms of our response to the poor who do not have enough to eat or drink, lack proper clothing and shelter, suffer from sickness, and imprisonment. If we neglect the underprivileged, the unemployed THE VICTIMS OF INJUSTICES He claims that we are neglecting Him. What we do for the needy, is actually done for Christ. "I assure you, as often as you did it for one of my least brothers, you did it for me . . . As often as you neglected to do it to one of these least ones, you neglected to do it to me" (Mt. 25:40-45).

THESE are strong words. Good Chris-

tians down through the ages have found it difficult to take seriously the words of Jesus, just as the Jews for centuries before Christ could scarcely believe the message of the prophets. Religious minded men and women have often found it much less demanding to seek salvation in going to Church, observing the Law faultlessly, spending hours in devotions, and doing penance. A "good Catholic" was sometimes described as one who attended Mass each Sunday, kept the commandments of God and the Church, and made his Easter duty.

All of that is indeed good and praiseworthy. Neither Jesus nor any of the prophets would criticize, much less condemn, observance of law, devotional, and penitential practices. But in the Sermon on the Mount, Jesus included alms-giving with prayer and fasting as central acts of Christian life (Mt. 6:1-18). The prophets before Him constantly taught that while God desired prayer and sacrifice, He placed equal priority on aiding the poor, a theme echoed by St. James, "Looking after orphans and widows in their distress and keeping oneself

unspotted by the world make for pure worship without strain before our God and Father" (Jm 1:27).

James continues in very down-to-earth language: "My brothers, what good is it to profess faith without practicing it? Such faith has no power to save one, has it? If a brother or sister have nothing to wear and you say to them, 'Good-bye and good luck,' 'Keep warm and well fed' but do not meet their bodily needs, what good is that?" (Jm 2:14-16). St. John asks the very same question: "I ask you, how can God's love survive in a man who has enough of this world's goods yet closes his heart to his brother when he sees him in need?" (1 Jn 3:17).

FROM the beginning of the Judeo-Christian tradition, generosity to the poor was recognized as the hallmark of the truly religious man. "Is there a poor man among you, one of your brothers, in any town of yours in the land that Yahweh your God is giving you? Do not harden your heart or close your hand against that poor brother of yours but be open-handed with him and lend him enough for his needs . . . When you give to him you must give with an open heart; for this Yahweh your God will bless you in all you do and in all your giving. Of course there will never cease to be poor in the land; I command you therefore: Always be open-handed with your brother, and with anyone in your country who is in need and poor" (Dt. 15:7-11).

God's command has not changed, although the manner of carrying it out may need to be more highly organized. The poverty of 1971 is so intertwined with a confusing complex of political and socio-economic forces that serious, coordinated programs must complement personal charities. Some of these major efforts will be directed by the federal, state and local governments, others by private charitable agencies, still others by the Church. All can be concrete expressions of Christian concern for the poor.

HOWEVER, one chooses to respond to the call of Christ through the needy, the advice the dying old man, Tobit, gave his son Tobias is appropriate. "Do not turn your face away from any of the poor, and God's face will not be turned away from you. Son, give alms in proportion to what you own. If you have great wealth, give alms out of your abundance; if you have but little, distribute even some of that. But do not hesitate to give alms" (Tobit 4:7-8).

In this way we can share in breaking the hellish circle of poverty, and respond to Christ, whose call may be heard in the cries of the poor.



Around the world, poverty is a force which crushes the human spirit even at an early age. The study of such a photograph prompts one to ask, "Is there a poor man among you . . ." And leaves us the freedom to recognize the poverty we see and to try to correct it.

Things that are important, like Salvation

KNOW YOUR FAITH

By **FATHER WALTER M. ABBOTT**

I wish it were possible for me to answer each of the letters I receive about our weekly study of the Bible, but it isn't. If I can handle questions you ask in columns coming up, I will do so. Right now I want to use a question put to me in a letter I received just as I sat down to compose this column.

The writer asks: "Why do you put so much emphasis on, and speculate on, things which have no bearing on saving anyone?" As an example, he refers to my statement that in Chapter 15 of the First Letter to the Corinthians Paul says nothing about the risen Jesus' appearances to the holy women.

It is clear that I can't satisfy everybody all of the time. All those teachers of religion and their students who are fascinated by the differences in the biblical writers' presentations of the same events would get quite a jolt from my correspondent. His message is that we should stick to the more important things "such as our resurrected bodies and the fact that we do not possess an immortal soul." He proceeded to show me in his letter that this was a "most important doctrine" taught by Paul and other writers of both Old and New Testaments.

AT ANY RATE, my correspondent and all who share his view that we should stick to matters of salvation will have nothing to complain about during our next seven sessions together, because in them we shall study Paul's Letter to the Romans, which is all about salvation.

As you know, I always advise that, on taking up a new book of the Bible, one should read it straight through, perhaps with a speed-reading technique, to get a bird's-eye view of what it's all about. I know some will feel it is asking too much of them to go through 16 chapters of Pauline thought at one sitting, especially when it's the Letter to the Romans, the longest and most skillfully composed of Paul's letters, and the one in which, as Father Barnabas Ahern says in the introduction of his pamphlet commentary, "Paul's mind moves at a level of full maturity" presenting "master thoughts of the Christian faith in fully rounded development" (New Testament Reading Guide, No. 7, Liturgical Press, Collegeville, Minn.).

Nevertheless, I do urge you to page through the 16 chapters of the letter first, and then come back to the beginning for a study of the first 17 verses, which form an introduction to the whole letter.

As you will see from your bird's-eye view of the letter, there is a great deal in it about the Jews and how they fit into the plan of salvation which God has worked out in and through Jesus. In fact, even from a first and fast reading I think you will see much evidence in the letter that Paul was thinking mostly of the Jewish Christians in Rome and writing the letter more to them than to the Gentile Christians.

MOST LIKELY therefore, when Paul calls himself "a servant of Christ Jesus" in the opening line of the letter, he wasn't just using an expression any of us could use about ourselves but rather using a traditional word which Moses and the prophets of the Old Testament applied to themselves to indicate they were chosen by God for a special work.

A prophet of the Old Testament would call himself "a servant of Yahweh" or "a servant of God" when he intended to assert his authority. Paul and the other apostles (see the openings of the Letters of James and Jude and the Second Letter of Peter) used the title "servant" only at the beginnings of their letters and in such a way that they, too, evidently intended to assert their authority.

The first striking thing for Paul's readers in Rome, therefore, was that he called himself a servant not of Yahweh or God but of Jesus, indicating immediately that for him relations of Jesus are the same as to God. The summary of the Gospel or Good News ("glad tidings" as older English translated the Greek word euangelion here) in verses 2-4 presents Jesus as pre-existing before two states of existence, one which is of the human condition, including birth and death, and another which is of the "divine holiness", referring to his divine nature which becomes most manifest in the glorified state that begins with his resurrection from the dead.

THE GOSPEL or Good News was not a book but preaching, and the subject matter of that preaching was Jesus. In verse 16 Paul says the Gospel is "God's power to save" ("the power of God unto salvation" in older language) because the Gospel reveals how God "puts men right with himself" (verse 17). Look back at verse 6 where Paul says his readers have been "called to belong to Jesus Christ," and verse 7 where he says God loves them and has called them to be "his own

people." We shall now study in detail these pieces of Paul's teaching about the very important matter of salvation.

1. What "master thoughts of the Christian faith" are found in Paul's Letter to the Romans?

2. To what specific audience was Paul directing himself when he wrote the Letter to the Romans?

DISCUSSION QUESTIONS:

Drinking from the Chalice

By **FATHER JOSEPH M. CHAMPLIN**

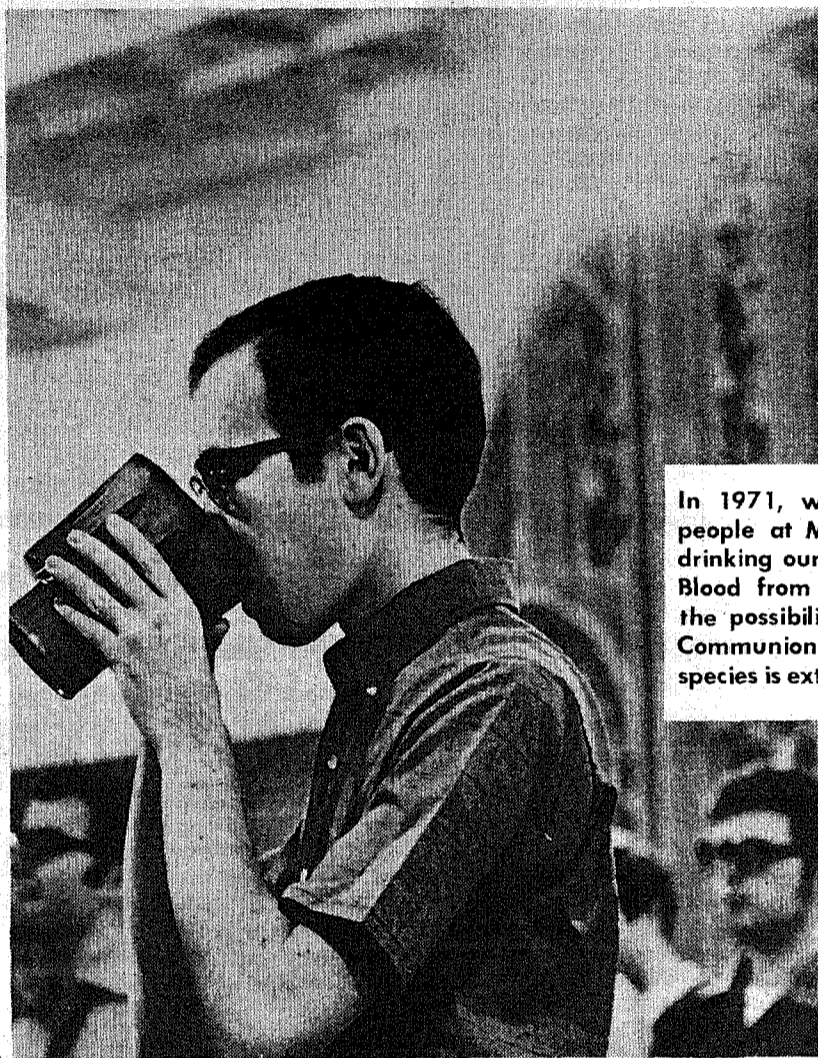
In 1971 we will see lay persons at Mass frequently drinking our Lord's Precious Blood from the chalice. The American bishops at their last meeting extended the occasions when Communion might be received under both kinds. These encompass almost any situation in which it can be done reverently and would prove spiritually helpful for the congregation.

The revised Roman Missal noted 14 acceptable situations, including, for example, weddings, ordinations and retreats. A later instruction from the Congregation for Divine Worship gave to episcopal conferences in each country authority to enlarge upon that

listing.

Our own hierarchy responded to this quite liberally, citing these circumstances as appropriate for Communion from the cup, if the local bishop so decides: for all present on those special occasions enumerated in the Roman Missal, at funeral Masses and Eucharists for a special family observance, on days of special religious or civil significance for people of the United States, at the liturgies of Holy Thursday and the Easter Vigil, and during weekday Masses.

WHY this restoration of an ancient practice? Vatican II gives the answer: That the fullness of sign in the eucharistic banquet may be more clearly seen by the faithful.



In 1971, we will see lay people at Mass frequently drinking our Lord's Precious Blood from the chalice as the possibility of receiving Communion under both species is extended.

Texts and rites, according to article 21, should be reformed to "express more clearly the holy things which they signify." The Church has always upheld Communion under the appearance of bread and wine as the ideal, as the most perfect way of sharing in the Eucharist. It more accurately speaks to us about the Blessed Sacrament, it more completely conveys the meaning of the Mass, it is the fuller, better sign.

A few illustrations to prove this point:

OUR MASS has deep roots in the Passover meal, a ritual ceremony in which the drink was spaced out and accompanied by brief prayers or explanations. In 1 Corinthians 10: 16 we read: "the blessing-cup that we bless is a communion with the blood of Christ."

Jesus linked wine and cup in a unique way to his Second Coming, his final victorious triumph. "I shall not drink any more wine until the day I drink the new wine in the kingdom of God." (Mark 14: 25; see also, Luke 22: 16-18; 1 Corinthians 11:26)

Christ instituted the Eucharist as a meal, but a distinctively sacrificial one. "My Body which will be given up for you," a priest proclaims during the eucharistic prayer. However, the chalice blessing expands on this: "the Blood of the new and everlasting covenant." It reveals old and new testament images (Exodus 24:8; Isaiah 53) of an agreement between God and man, both sealed in blood.

Granted the ideal of Communion from the cup and its excellence in fully expressing the Eucharist's nature we must recognize certain difficulties connected with its use. Individuals, for several reasons, may object and large crowds can render distribution under both kinds awkward, even destructive of good worship.

Individual and congregations in such cases should always feel free to receive only under the sign of bread. For the Council of Trent emphatically taught that Christ whole and entire and the true sacrament are also received under one species alone.

DISCUSSION QUESTIONS:

1. On what occasions is it permissible for lay people to receive Communion under both species?

2. What are some of the problems associated with receiving Holy Communion under both species?

Profile on poverty

By **USCC Department Of Social Development**

What constitutes poverty in America? What makes a family poor? Who are these poor? These are questions that we will try to answer in a brief poverty profile on the "Poor" in America.

What constitutes poverty?

A family of four whose income is \$3,553 per year or less is "officially" classified as poor, by the U.S. Government. The inflationary spiral of the several years renders this income totally inadequate for any family living anywhere. The U.S. Department of Labor has established an "adequate" low income budget for an urban family of four — another indication of economic requirement.

In 1968, the last year for which comparative figures are available, an urban family of four needed an annual income of \$5,913. Even this figure is clearly too low. Recently, it was authoritatively estimated that an urban family of four would need an income of more than \$10,000 per year to live adequately.

There are an estimated 50.5 million families in our country today of whom: 8.1 million have annual incomes of \$4,000 or less, and within these 8.1 million families, there are 3 million adults working full-time at jobs that do not pay a wage above the poverty standard. Therefore, we can say that there are millions of Americans who want to work and do work but are still living in poverty.

Who are the poor?

40% of the poor are children under 18.

65% of the poor are white.

20% of the poor are over 65.

35% of the poor live in families in which the family head works throughout the year.

10% or 12.9 million persons living in metropolitan areas are poor.

13.4% of all people in central cities are poor.

7.3% of all people living in suburbs are poor.

66 2/3% of the metropolitan poor are white.

These figures completely refute the myth that in America "the poor are black." In fact, the vast majority of the poor in this country are white, who in many instances work full-time but still are trapped in poverty.

HUNGER IN AMERICA

"Millions of Americans are simply too poor to feed their families properly. For them, there must first be sufficient food income."

President Nixon's Message of Hunger, May 6, 1969.

When the President of the United States, says that millions of American are hungry, then the time has come to put aside our political and other differences and turn our efforts to the greatest disease of poverty in America — hunger.

There are 14.4 million Americans who are hungry. Another 23.5 million suffer from some sort of malnutrition. Therefore, millions of Americans in 1970 do not eat properly, most due to economic handicaps.

When we use the word "hunger" and "malnutrition" many people get confused, and would argue semantics; so to clarify these terms, let us supply definitions:

HUNGER is the subjective feeling, the acute ache, resulting from an individual's lack of food for a specific period of time.

UNDER-NUTRITION is the consump-

tion of an insufficient quantity of food or one or more essential nutrients.

MALNUTRITION is the impairment or risk of impairment of mental or physical health resulting from failure to meet the total physiological nutrient requirements of an individual.

STARVATION is the state of advanced under-nutrition, the effect of which is wastage of body tissues and ultimately death.

Of these problems, the most serious in America is malnutrition.

The United States Senate's Select Committee on Nutrition and Human Needs gives the following economic and social consequences of malnutrition in America.

"The human costs to our society of failing to meet the hunger problem — the emotional and psychological effects of hunger on families that cannot meet their food needs — are incalculable. The economic benefits which would result from the elimination of malnutrition among our poverty population, however, can be estimated in terms of higher educational achievement, increased work productively and declining incidence of disease, infection and death. The elimination of poverty-related hunger and malnutrition would, according to a recent Bureau of the Budget estimate, result in a three-fold return on our taxpayers' investment."

The Committee is informing us that not only is hunger in America morally and socially evil but it diminishes the American economy. Therefore, "hunger" must be made to disappear from America before we can say America is doing its best for all its citizens.

Use of inhalants by young people surprising



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

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

By DR. BEN SHEPPARD

After cleaning off my desk, I have come up with some answers to questions I have received in the mail regarding drugs and their related problems.

Concerning the use of inhalants:

For some time now, I thought that the use of inhalants was on the wane, but recently I have been surprised at the number of young people, ages 16 to 20, whom I have talked with, who have an inhalant problem. Among the solvents that they're inhaling are gasoline, cleaning or lighter fluids, freon refrigerant, gold spray paint and even household cleaning sprays used on kitchen utensils to keep food from sticking.

These inhaling youngsters are not only dangerous to themselves but to others. In a recent report from California, authorities had recorded 10 deaths due to freon, four from gasoline sniffing, two from lighter fluids and one from an unidentified solvent. In all cases, there's the syndrome of sudden sniffing death — the giddy wild state of euphoria.

IN A REPORT testifying to two homicidal deaths due to fume inhalation, Dr. Sokol pointed out that the fumes depress the central nervous system and the user is no longer responsible for his actions.

Dr. Sokol cites several instances of violent assault and one cause of violent murder committed by hallucinating youngsters following inhalation of gasoline or glue.

Certain emotional symptoms fall in line and are typical of the inhaling group. The symptoms include excessive day dreaming, guilt and anxiety, worry about girl friends or boy friends, signs of inadequacy and a "porous" ego. Very often the sniffer experiences frightening hallucinations or psychosis. The possibility of self-injury is high. Severe damage to the brain, liver, lung and kidneys are often reported in their autopsies.

Enough on the problem of inhalation, and on to a question about the use of Methadone in place of drugs.

One of the benefits of Methadone, that is often overlooked, is that the use of a dirty needle is eliminated by dispensing it by mouth.

Says workers are better with growers than union

WASHINGTON — (NC) — Jesuit Father Cletus Healy, long-time foe of Cesar Chavez' farm worker unionization efforts, told a national growers association meeting here that California field hands are better off working under the growers than 'havez' union.

The Jesuit priest also criticized the U.S. Bishops' committee on Farm Labor that last spring successfully persuaded the growers and 'havez' United Farm Workers Union (UFWOC) to settle the five-year grape workers' strike at the bargaining table.

Father Healy charged the committee had sided with the arm workers in the dispute.

SPOKESMEN for the committee, which has been raised for its fairness by the bishops, have denied similar charges of bias made in the past by other critics.

Citing "commendable" wages and "high quality housing" provided by the growers for farm workers, Father Healy said the growers' farm labor system comes much closer to achieving justice than 'havez' union.

The Jesuit charged that UFWOC contracts were obtained by the union by intimidating the growers, and that the agreements in effect made the workers vassals.

Two California growers, who also addressed the gathering, said, however, that industry had to share the blame for the farm-labor tensions. They said growers

had not always paid adequate wages or pushed for needed social legislation.

THE TIME had come, they added, for growers to accept unions. Father Healy, who has written extensively on the farm-labor situation in conservatively-oriented Catholic publications, was here to participate in a panel discussion at a meeting of the United Fresh Fruit and Vegetable Association.

Alan T. Raines, association vice president, introduced him to the audience as an "enlightened" Catholic priest. Father Healy responded, saying he knew only two other Catholic priests who were similarly "enlightened" on the farm-labor issue. He did not name the priests.

Will Lauer, United Fruit Co. vice president, said that his firm had settled with UFWOC because it wanted to avoid a union boycott, and that his company had a policy of dealing with unions whenever workers wanted to be organized.

He said United Fruit has learned from experience, that for the sake of stable labor-management relations, workers should be able to relate to their union leaders.

Lauer said his company's contract with UFWOC lettuce pickers was not working out as well as he would have liked, but he admitted the union's leadership would probably say the same.



A needle freak or youngster who is high will inject anything into his veins. A recent report that I read indicated that at one party several youngsters injected store-bought Pyrabenzamine and paregoric right out of the bottle, plus a few compounds containing codeine.

THE HEAVY drug-dependent, unaware of the amount of dirt in the heroin, will take a syringe or dropper from his pocket or a hidden receptacle. He may wash it with alcohol

or better, still, with hot water and then he will use a dirty spoon or bottle cap and draw the mixture up into the non-sterile syringe.

This "modus operandi" often ends up in overdose deaths or the injection may cause a slight emboli, later resulting in death, depending on when the embolus hits.

I have seen patients get chills accompanied by severe fevers of 106 degrees and intense restlessness following a "dirty" shot.

So to those who call Methadone "legalized junk," they must remember that one of the criteria for use of Methadone in the Beth Israel clinic in New York is that they be gainfully employed within six months or be removed from the clinic. The Beth Israel clinic is run for people who have spent years in jail and have been on heroin for 10 to 15 years.

At St. Luke's, out of our 50 or 60 patients, more than half could go back to work tomorrow and at least 30 are already gainfully employed and have "clean" urine specimens. You can't argue or beat these statistics.

You also can't beat the fact that there is no hepatitis with the Tang solution and Methadone, just as there is no bacteremia that results from using dirty needles or syringes.

As has often been said, drug-taking is a symptom of the alienation of youth. Our effort must be directed towards the community life situation which contributes to this alienation.

There are no drug problems, just people problems and we must be willing to deal with the problem on an immediate, non-judgmental, non-punitive approach. We must deal with the person at his point of greatest need and try to help him forward from there.

We must not be permissive about drug-use, but at the same time we must fully realize that it isn't in essence a criminal problem, but a medical, sociological, psychological problem.

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BACTERIAL GROWTH in petri dishes is examined by advanced biology students, (back, l. to r.) Mike Gonzalez and Jesus Campos while the teacher, Greg Isermann (left) supervises. In front, Nick Rojo checks his class notes against his experiments.

Students on the trail of unknown bacteria

By MARY ANN LINDEN
Macros, micros and unknowns — these are the current quest of some 20 senior advanced biology students at Archbishop Curley High School, as they're busy trying

to identify bacteria plates.

Working on an individual study basis, the students are using laboratory facilities at Barry College and checking in for class periodically to confer with their teacher, Greg Isermann.

THE class project: defining and classifying three unknown bacteria through standard laboratory procedures, using sterile techniques.

"They're on their own — they don't have to report to class but at the end of a three-week investigation, they'll have to have an answer," Isermann said.

The students, now into their second week of the probe, spent several weeks in class beforehand, studying micro-organisms that were already identified.

This is the second big undertaking of the class, with a couple more still on this year's agenda. Last October, while studying marine life, the group went skin diving for coral and sponges off Boche

Shoal, collecting specimens and marine organisms.

Then in November, in an effort to raise funds for more class excursions and experiments, they presented a program on their findings, including a slide show and exhibit for parents and classmates.

WHAT projects do the class have coming up? What about artificial insemination of frog eggs? Around the first of March, the group will fertilize frog eggs and carefully plot the growth of the amphibian through its development and life cycle. They again will record the study pictures.

"As their final project," Isermann said, "they'll do roughly the same thing with chickens — plotting the stages of egg development."

All the boys take a pretty active interest in the experiments, although many of them don't plan to pursue any further study of biology," he added.

Youth work spare time for ABCD

HALEAH — "Commitment" has a special meaning for the "Now Generation," and because of their special feeling for those less fortunate than themselves, a group of youngsters here has raised \$500 in their spare time to assist the poor and needy through the Archbishop's Charities Drive.

Their enthusiasm sparked by a letter from the

Chancery which asked, "Why should we do our share for ABCD?" students at Immaculate Conception School organized themselves into teams to compete with each other in fund-raising projects to assist in the current ABCD.

ONE GROUP sponsored bake sales at basketball games while others adopted the slogan, "Happiness is

selling Sno-Cones." Still another group of energetic teenagers contributed to the fund by washing cars for a small fee while their owners participated in Mass.

Having successfully reached their goal of \$500, the junior high students are now adopting a new slogan, "Happiness is working for others."



"BREAD-RAISING" could well have been the slogan of a baked goods sale by a team of Immaculate Conception junior high students to raise money for the 1971 ABCD. This was one of several fund-raising events sponsored by the students.

11 debts will be presented at cotillion

Eleven area girls will be presented at the fourth annual Debutante Cotillion, sponsored by the Polish American Club, Ft. Lauderdale. The af-

Notre Dame wins forensic honors

Notre Dame captured sweepstakes honors at Mary Immaculate High School's first forensic tournament last Saturday.

In varsity extemporaneous-girls division, ND took a first and third place. Notre Dame tied with Archbishop Curley in the debate division, 7-1.

Other Archdiocesan high schools participating included Madonna, Christopher Columbus, Gibbons, Lourdes, Aquinas, St. John Vianney and Msgr. Pace.

fair will be held at the Holiday Inn Oceanside Hotel, 300 E. Olas Blvd., beginning at 9 p.m., Saturday, Feb. 20.

Those being presented include St. Thomas Aquinas student, Elyn Nowicki; Ft. Lauderdale students, Christine Bury and Pamela Slepki; Lourdes student, Barbara Kruszewski; Cardinal Gibbons students,

Mary Jo Mueller and Donna Pelski; and North Miami Beach student, Halina Kacinki.

Three of the young ladies are attending colleges. They include, Patricia Ulicny, Warren Academy; and Deborah Kosiba and Sharon Licker, Broward Community College. Lea Nowicki is working at Jordan Marsh.

Play opens on campus

"Send Me No Flowers," a play by Norman Barasch and Carroll Moore, will be produced by students at Barry College at 8:15 p.m. today (Friday), Saturday, and Sunday in the campus little theatre.

Marchi Cellini of North Miami is cast in the leading role of Judy. George Kimball, the male lead, is portrayed by Steve Comm, sophomore, Miami-Dade Jr. College.

Supporting roles are played by Janice Vensberg, Hollywood; Jacqui Franklin, North Miami; Pamela Gibson, Holmes Beach; Marianne la'O, Miami Shores; Ted Janos, faculty member at Assumption Academy; and Domenich Inera, Gus Franceschi, James Puig and James McNamara, Biscayne College.

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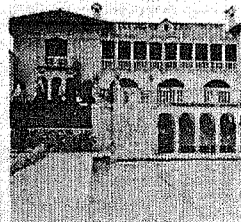
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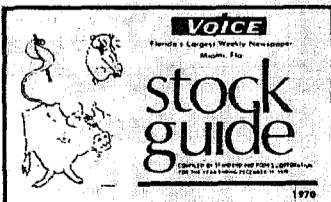
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Small schools fight for Class C title

One of the hottest of district basketball tournaments shapes up next weekend in the smallest of the meets. It's the Class C, District 16, affair at Marathon where two archdiocese rivals, Belen and Mary Immaculate of Key West, are expected to settle the title.

MIHS has been one of the better small schools in the area, losing four of its games to Class AA teams, one of them by one point, another by two.

Belen, which will be in its last year of C competition,

has turned in the best archdiocese basketball record of the season, 18-4, following Monday night's 59-31 breeze past Miami Christian School.

WHILE MIHS stresses great balance in its trio of 6-2 Rodney Wallace, 6-2 John Albury and 6-3 Henry Ferguson, plus improving 6-5 freshman Maurice Thurston. Belen has centered its attack around 6-3 Julio Campa.

The Jesuit's ace has been averaging nearly 20 points a game and has twice broken the school's rebounding

SPORTS

By JACK HOUGHTLING

record in the last two games. In the 66-43 win over St. Patrick's, another entry in the C-16 meet, Campa collected 28 points and 28 rebounds.

In the win over Miami Christian, he broke his own rebound mark with a haul of 31, while adding 17 points.

With the 6-2 Cuauhtemoc Rivero and the 5-7 Pedro Mencia adding additional scoring punch. Belen Coach Marino Loret de Mola figures to have a crew that will make a strong bid for Class C honors.

Of course, MIHS figures

the same thing. The two did not meet during the regular season. Belen finishes its regular season Saturday against Westminster School, while MIHS wraps up its schedule on the same night against Deerborne School, 17-4, the C-15 favorite.

IN other end-of-the-season action, Archbishop Curley built its record to 15-8, with only one loss to a Class A team, and the Knights will be the heavy favorite in the A-16 meet.

Curley bumped off Class AA Miami Central last Saturday, 57-53, after losing to Carol City, 85-59 with the big difference coming in the third period when the Chiefs outscored the Knights, 28-7. Ted Hamiter, looking more and more like the Knights' big scorer, hit for 27 points against Carol City and was again high for the Knights in the scoring department with 15 points.

Chaminade showed that it

may have shaken a slight slump, that saw the Lions lose twice to Curley and lose the South Atlantic Conference title as a result, by routing its fierce archdiocese rival Msgr. Pace, 95-68. Jim Drummonds with 19 points led the hot Chaminade attack.

Also looking good was Christopher Columbus, which toppled South Dade, 65-62, in overtime, as 6-4 senior Ron Nentwig hit for 21 points, to break his own personal scoring slump. Tony Ard added 13 points as the Explorers pushed their season's mark to 7-14.

The Explorers end their season tonight at neighborhood rival Coral Park, before heading into the rugged Class AA district tournament.

Wayne Keen of Msgr. Pace, virtually wrapped up the archdiocese's individual scoring title with a 28 points effort against Chaminade. The 6-1 senior was just under 25 ppg.

It's time for umpires' familiar cry, 'play ball'

With the basketball season reaching its climax, it's time for the baseball players to get their campaigns underway.

Among the early games scheduled are Tuesday's meeting between St. Thomas Aquinas and Cardinal Gibbons at the Gibbons home diamond, while Cardinal Newman travels south to Key

West to meet Mary Immaculate High in a Friday and Saturday set of games.

GRADUATION has taken most of last year's archdiocese all-stars but the opening games will see two standouts back in action.

Outfielder Ned Thrift is back at St. Thomas after gaining first team honors last year with a .413 batting average, along with his brother Pat, while Cardinal Newman has its ace, Sam Howell returning. Howell made first team at first base with a .279 average and a long-ball hitting ability.

Sam was also the Crusaders' leading pitcher last year, including a no-hitter against Class AA regional champs Forest Hill, with a 9-4 record and a 1.38 era.

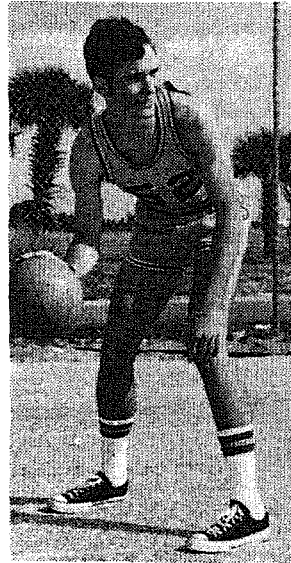
Gus Crocco is the leading Gibbons returnee but will be tied up with basketball — at least for the first week.

Mary Immaculate has a standout in Chuck Maltby, a .379 hitter, at third base while freshman David Hernandez shows lots of promise as a pitcher.

Youths will look at '747'

OPA LOCKA — St. Monica CYOers will have a busy schedule this weekend. Saturday, the youths will get their first look at the mammoth "747" passenger plane at the Miami International Airport. That evening the group will attend a house party.

Traveling to Sunland Training Center on Sunday, the group will have a picnic in the afternoon for the young people at the Center. The CYO will provide food and sport equipment.



STAR for Cardinal Newman Crusaders is 6-5 Jim Stewart.

Biscayners going into final games

Biscayne College will put its slim post-season tournament hopes on the line as the Bobcats start a final four-game stretch that wraps up their most successful basketball season.

The Bobcats will carry a 13-7 record into Saturday night's game against always tough Florida Presbyterian College at the North Miami Beach Auditorium. After that it's South Alabama on Monday night, a road trip to Stetson on Wednesday and then the season's finale, a week from Saturday, against the No. 1 small college team in the nation, undefeated LSU-New Orleans.

Biscayne must win all four contests if it hopes to stay in the running for an NCAA College Division tournament spot in the South Atlantic regional. A 17-7 record (the Bobcats were 16-10 last year) would be essential.

The Bobcats saw their 10-game winning streak snapped Monday night at Rollins, an earlier victim, 78-75, when a rally from a nine-point deficit failed to pull off a win.

Rollins made eight straight free throws for their final points as the closest that Biscayne could get was 76-72 before the final margin.

Transfer pupils to get exams

Entrance exams for eighth grade public school students desiring to enroll in Archdiocesan high schools in September will be given in Catholic high schools on Saturday, March 6.

Students who have already completed application forms in their respective parish rectories will be eligible for the exam.

CYO teams reach semis

Defending champion Sacred Heart of Homestead defeated St. Joseph to move into the semi-finals of the Archdiocesan CYO basketball championship.

Butch Ikaliana's 20 points led St. Monica over St. Francis of Assisi into semi-final play.

St. Isidro beat St. Vincent Ferrer, 49-37, to gain a third spot in the contest between St. Rose and Immaculate Conception.

St. Rose eliminated Epiphony on the strength of Pat Dougherty's 18 points and strong rebounding.

Immaculate Conception, behind for three quarters, defeated St. Stephen, 51-47 with Joe Gillem hitting four free throws and a lay-up in the last minute.

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PROGRAM: Saturday, March 6, 1971

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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:
Reverend William Hennessey
Office of Vocation Director
6301 Biscayne Boulevard
Miami, Florida 33138

Border problem called the key to peace in Northern Ireland

By FATHER LEO J. McFADDEN

BELFAST, Northern Ireland — (NC) — If peace is to come to this riot-torn land, the border that divides Ireland must be accepted or removed.

Put more plainly: How many Irishmen accept the fact that the northern Six Counties are a suffragan nation depending on London and how many feel those Six Counties should be handed over for incorporation by the Dublin government.

As in many alternatives, the choice is not easy, but may very well be hastened by the on-and-off eruptions of killings, bombings and British army intervention of the past two years.

JUST a year ago the border was hardly mentioned. Then, everyone was talking of discrimination in jobs and housing against the Catholic minority. London has done much to give Catholics a fair hearing by firing entire town councils and appointing a proportionate number of Catholics to these governing bodies.

Stormont, Northern Ireland's parliament, was passed over by London in making this unilateral decision. The result over the past year has been that housing is vastly improved in many communities. Catholic unemployment is still high, but impartial efforts in hiring are known and respected.

Then why the violence? Partly, it is the old hatred, a religious mistrust between Catholic and Protestant. But largely it is the resurgence in the past year of the outlawed Irish Republican Army (IRA) and its announced intention to remove the border.

There is no doubt that the IRA will prosper with continued violence. Residents of Catholic areas found out that the discreet use of one or two automatic weapons discouraged Protestant snipers in the days when the police offered little help to Catholics. Indeed, they found they could do their own policing and prosecution of criminals without calling on the hated Royal Ulster Constabulary (RUC). Judicious use of tar and feathers deters many a would-be petty criminal.

THE RUC today is proportionately Catholic, but that is not important. The blue uniform is still hated by most Catholics. For decades it was a predominantly Protestant corps, bolstered by Protestant volunteers, similar to a national guard. Catholics complained that they often received no protection from the police, that the RUC or their volunteers stood by while Catholics were mistreated.

For the past two years, the RUC has mainly kept clear of any violence or Protestant-Catholic confrontation. The British army, togged out in riot helmets and steel vests, handle gun raids, arrests of suspected IRA partisans and dispersal of mobs.

Many receive at Fatima shrine

FATIMA Portugal — (NC) — Nearly 1.5 million persons received Communion at the famed Marian shrine here in 1970. During the same year about 8,000 Masses were celebrated at the shrine.

In addition, 974 couples married at the shrine and the parish church at Fatima and there were 130 Baptisms.

Almost invariably, from somewhere in a Catholic sector, these instances are a flashpoint for rock-throwing, acts of arson and gunfire from darkened rooftops. On all of this, the IRA thrives, for it is one more embarrassment for the government of Northern Ireland and one more step toward a possible removal of the border by London.

This year, then, everyone is talking about the border, and the IRA intends to do something about it, or so they say. On the other hand, loyal men of Ulster, the Protestant Orangemen, are dedicated to the preservation of the border and continued alliance with London. At all costs they will preserve independence from Dublin. They are not unmindful that should the border disappear, Protestants would be the minority in a united Ireland — as Catholics are now in Northern Ireland.

SPOKESMEN for the IRA say that they are not going to take on the British Army, but do intend to keep the pressure on the Stormont until British troops are removed from Northern Ireland. They deny any organized part in the violence of recent weeks.

Martin Wallace, news editor of the British Broadcasting Corporation in Belfast and an authority on the troubles in the North, said he feels that the IRA will be content to keep the pot boiling in the Six Counties.

"I think London would be willing to let the Six Counties return to Dublin control," he said. "Today, the North is of no real strategic importance. Instead, it is an international embarrassment, involves a military commitment and costs about a million pounds a year (\$2.4 million) to keep the North afloat."

WOULD Dublin accept the Six Counties?

Wallace answered with hesitation:

"In my opinion, Eire is really not that dedicated to getting back what it wanted 50 years ago. Although Dublin and London have openly discussed the possibility, most of the noise over the pros and cons has not come from Dublin or even from the South. It comes from either Orangemen or their opponents in the North. It is hard to tell which of the two is the more die-hard."

It is known that IRA or partisan soldiers have been

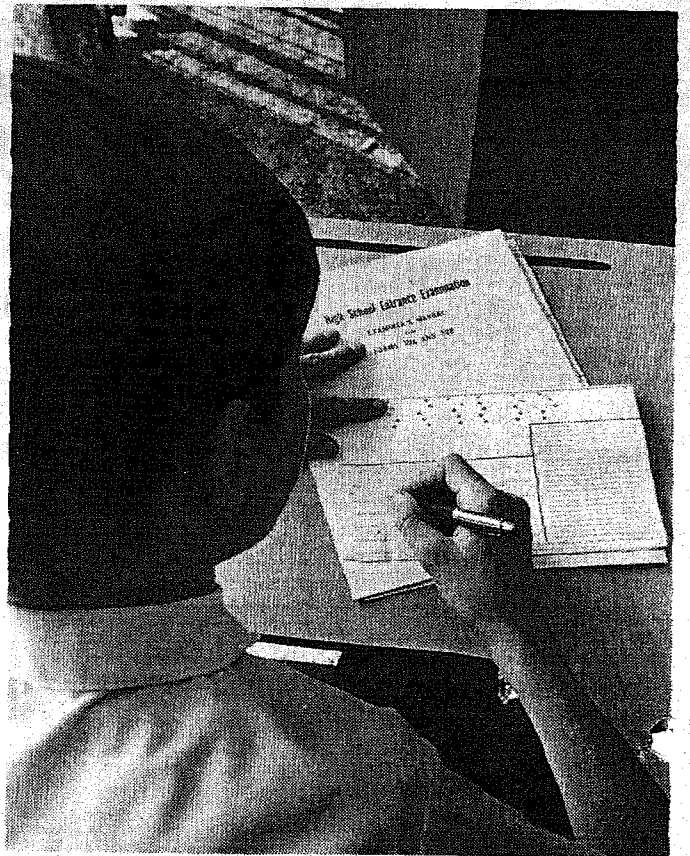
training in isolated areas in the South and that arms have been smuggled in across the border from the 26 counties. One such consignment of arms came into the North in a funeral cortege. The coffin was very much alive with guns and ammunition and the "mourners" were not stopped or searched. Other arms have come by sea or flown into isolated airstrips.

The vicious circle swirls on. Weapons are smuggled in to "protect" the Catholics. The army raids a Catholic section for suspected arms. A protest of housewives follows in the streets, usually followed by a flareup of violence and killings. Stormont fumes. London blushes. Dublin ponders.

What is the solution? There is no easy answer, but either the border is accepted by all or Ulster should be peacefully given back to the Republic of Ireland.

At this troubled point of turbulence, however, neither seems possible.

Perhaps a priest in Londonderry summed it up at its futile best: "Today the Americans are going into space to prove that man can get along on another planet. If we could only do that on earth."



THIS WILL BE the scene on March 7 when eighth grade boys in the Archdiocese will take entrance examinations at St. John Vianney Seminary. The exam is the same one required by all Archdiocesan high schools. Any eighth grader interested in the priesthood is invited to fill out the reservation form on page 21 and mail it to the Office of Vocations Director, 6301 Biscayne Boulevard, Miami, Fla., 33138.

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'Recuerda, hombre, que polvo eres y al polvo volverás'



A través de la liturgia del Miércoles de Ceniza — comienzo del tiempo de Cuaresma — la Iglesia viene a recordarnos con la sentencia bíblica, "Ya que polvo eres y al polvo volverás", la fragilidad de la materia, destinada a volver a la tierra de la que fué creada. Esta ceremonia del Miércoles de Ceniza, en la que la Iglesia marca las frentes de los cristianos con un poco de ceniza, viene a ser un alto en la agitada vida del hombre para que recuerde que es sólo polvo, que lo material tiene su fin, le llegue la hora de la destrucción y el polvo y que sólo los valores espirituales son permanentes, tienen una dimensión de eternidad.

Mensaje de Cuaresma



Oración y Penitencia

Mis muy amados en Cristo:

Seguramente ustedes habrán oído decir que cuanto más cambian las cosas, más permanecen iguales. Esto es eminentemente cierto con respecto a la Cuaresma, que una vez más llega a nosotros con su tradicional mensaje para que nuestros corazones se vuelvan cada vez más a Cristo y cada vez más, traten de imitarle. En ninguno de sus puntos fundamentales ha cambiado realmente la Cuaresma; la oración y la penitencia siguen siendo su llamado a los fieles.

Déjenme recordarles que soy un convencido de que estaríamos engañándonos seriamente si descartáramos la necesidad de la mortificación corporal al prepararnos para celebrar el Misterio Pascual. Aunque el Miércoles de Ceniza y el Viernes Santo son los dos únicos días de obligatorio ayuno y abstinencia, una Cuaresma sin cierta restricción de lo que comemos y bebemos — excepto, por supuesto en el caso de enfermos y ancianos — difícilmente podría ser concebida como una genuina Cuaresma. Es por eso que los exhorto a que guarden la tradicional abstinencia de carne durante los viernes de Cuaresma. Por otro lado, me gustaría señalarles que el simple hecho de no merendar entre comidas puede constituir una considerable penitencia para la mayoría de los que vivimos en este país, tanto adultos como jóvenes.

"Durante la Cuaresma, la penitencia ha de ser interna e individual, pero también externa y social", dijo el Concilio Vaticano Segundo. Si el ayuno y la abstinencia son esencialmente internos e individuales, existen otros actos de Cuaresma que ofrecen testimonio cierto de que hemos tomado nuestra cruz con decisión y amor. Aunque no creo necesario el recordárselos, tengo que mencionar la participación en la misa diaria y la recepción de la Eucaristía como el medio más eficaz para perseverar en cualquiera otro de nuestros propósitos cuares-

males. Por esa razón, en muchas iglesias los párrocos han dispuesto más amplios horarios de misas para ofrecer al pueblo mayores oportunidades de participar en el Sacrificio Eucarístico, especialmente después de las horas de trabajo.

Lo cierto es que podemos dar testimonio de nuestro amor a Cristo en un sinnúmero de formas. Todo esfuerzo consciente por mostrarnos considerados hacia los que nos rodean, el visitar a los enfermos, a los ancianos y a los que viven en soledad, el instruir a los jóvenes en las verdades de la fe, el trabajar por los pobres y los marginados, el sufrir incompreensión sin tomar venganza ante ello, todo esto abre un inmenso campo a la penitencia que es al mismo tiempo interna e individual así como externa y social, cual lo requiere el Concilio.

Dije antes que la Cuaresma nos lanza un llamado a la oración y a la penitencia. Junto a la misa diaria y la comunión, la práctica tradicional de rezar el rosario de Nuestra Señora y meditar sus misterios, particularmente en familia, es una fuente de renovada espiritualidad, como han podido comprobar felizmente aquellos que por algún tiempo se han apartado del Rosario. Lo mismo puede decirse sin reservas del Via Crucis meditado, ya practicado en privado o con otros.

Lo que sí quiero dejarles bien sentado es que la Cuaresma no es de modo alguno una observancia opcional. Los cuarenta días que se abren ante nosotros nos plantean un reto y al mismo tiempo nos ofrecen una oportunidad de gracias para todos nosotros. Tengo la esperanza ferviente de que la Pascua de Resurrección nos encontrará más estrechamente unidos al Cristo Resucitado, precisamente porque hemos tenido la determinación de vivir adecuadamente esta Cuaresma.

Edmundo J. Carroll

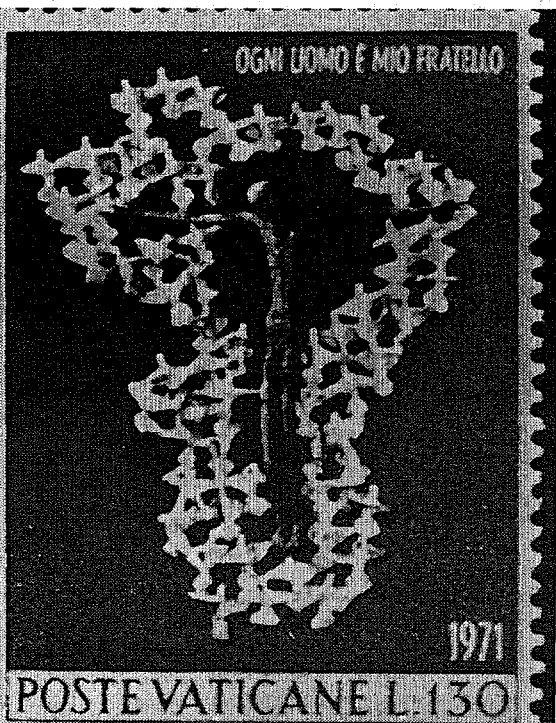
¿De que color es la piel de Dios...?

El inicio de la Cuaresma en este Año de Lucha contra el Racismo, nos trae el mensaje de igualdad racial y de solidaridad humana recordándonos la igualdad de todos los hombres a los ojos de Dios,

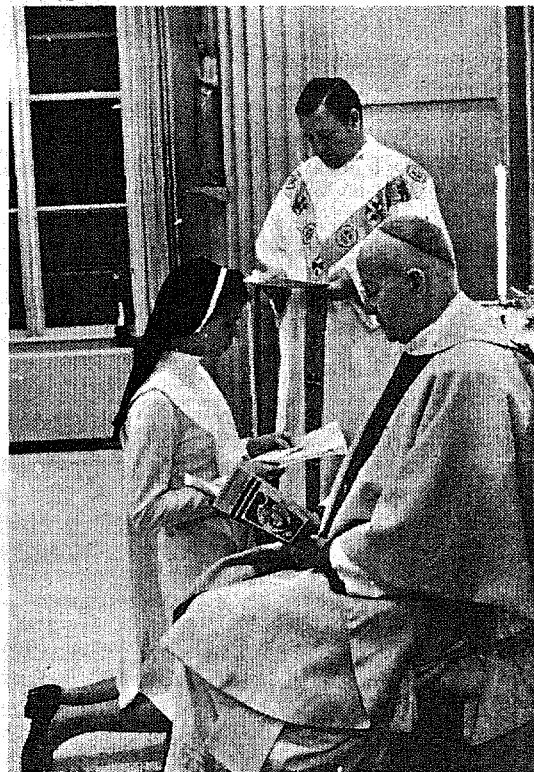
como lo hace la moderna canción "De qué Color es la Piel de Dios", que está alcanzando los primeros lugares en los "hits parades" y las "pizarras verdes" de la radio latina de Miami.



El correo Vaticano ha emitido una serie de sellos promoviendo el Año Internacional de Lucha Contra el Racismo y la Discriminación Racial, proclamado por las Naciones Unidas. La estampilla a la izquierda muestra un Angel Negro, simbolizando la igualdad racial ante



Dios; la de la derecha muestra un crucifijo rodeado de palomas volando. Diseñadas por el artista italiano Conrado Ruffini, las estampillas llevan la inscripción "Todo hombre es mi hermano"



Una joven cubana que hace diez años llegó a Miami al cuidado del Programa Católico para Niños Refugiados Cubanos, Iliana Valdés, hizo la profesión de sus votos perpetuos en la vida religiosa como la Hermana María Carolina, O.P., perteneciente a la Comunidad de Dominicas de Santa Catalina de Ricci. El Obispo Raymond Gallagher, de Lafayette, Indiana, que antes de ser elevado al episcopado fue capellán del Hogar St. Vincent, de Washington, donde residió la joven durante dos años, mientras estaba al cuidado del Programa de Niños Refugiados, vino a Miami para officiar en la ceremonia.

Cuaresma

El PADRE ANGEL VILLARONGA OFM, ofrecerá un triduo de charlas cuaresmales durante los días 3, 4 y 5 de Marzo a las 8 p.m. en el salón de actos del Assumption Academy.

La Asociación de Antiguas Alumnas del Apostolado invita por este medio a todas las antiguas alumnas, familiares, amigos y pueblo en general para que asistan. Para más informes pueden llamar al 864-9468.

Durante la permanencia en Miami del Obispo Eduardo Pironio, Secretario General del Consejo Episcopal Latinoamericano, se efectuó una reunión en la que participaron, de izquierda a derecha, el Obispo José L. Bernardin, director Ejecutivo de la Conferencia Católica de Estados Unidos, el Arzobispo Coleman F. Carroll, presidente del Comité Católico para Asuntos Latinoamericanos, el Cardenal John Dearden, Presidente de la C.C. de E.U. y el prelado sudamericano, que vino a dictar un retiro espiritual para sacerdotes de habla hispana.



Citando a Marx Pastoral de Obispos de Chile dice:

"Toda disolución del matrimonio es casi siempre una disolución de la familia"

SANTIAGO DE CHILE — (NA) — "Creemos que el divorcio con disolución de vínculos es contrario al propio interés nacional, al margen del uso o abstención que los creyentes puedan hacer de él", señala un documento del Comité Permanente del Episcopado, y por el cual los obispos expresan su desaprobación para que se legalice el divorcio en Chile.

EN CHILE no existe legalmente el divorcio, y año tras año se han presentado diversos proyectos para legalizarlo, los que no han tenido éxito. Ahora otro proyecto en este sentido, iniciativa del gobierno de la Unidad Popular, ha ido al Parlamento. Se dice que habría interés por aprobarlo.

Cármel Gloria Aguayo, vocero del gobierno en asuntos de la Familia, dijo que "el Gobierno cree necesario dictar una buena ley de divorcio para proteger a la familia y no para que ella termine, ya que la actual situación legal permite la nulidad de los matrimonios y los más perjudicados

son la mujer y los niños, que quedan sin protección."

En esto último están de acuerdo los Obispos, pero recurriendo a los mejores argumentos y luego de ocho meses de estudio, consultas y redacción del texto definitivo, los prelados acaban de impactar a la opinión pública al recordar la opinión de Carlos Marx sobre el particular:

"Toda disolución del matrimonio es casi siempre una disolución de la familia; incluso desde el punto de vista jurídico la situación de los hijos y de sus bienes no se puede hacer depender de la voluntad arbitraria de los padres, de lo que a ellos se les antoje."

—Carlos Marx

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hacer depender de la voluntad arbitraria de los padres, de lo que a ellos se les antoje"

LAS PALABRAS de Marx en medio de una pastoral de los Obispos impactó en todos los niveles, especialmente en los del Gobierno. "Lo citamos con gusto a pesar de la gran distancia que nos separa de sus principios", dice el documento suscrito por Mons. José Manuel Santos, Presidente de la Conferencia Episcopal, y el Cardenal Raúl Henríquez entre otros.

Los prelados dicen que "no puede haber política familiar en un medio donde se permite el control de la natalidad, se legaliza el aborto y se permite el divorcio, ya que eso se llama política antifamiliar".

El Obispo Carlos Oviedo, secretario de la Conferencia dijo a la prensa que "la Iglesia, ahora más que nunca, tiene el deber de señalar claramente el daño inmenso que se le haría al país y a su integridad, al permitirse el divorcio."

Reflexiones de Cuaresma:

La Iglesia, Pueblo de Pecadores

El Arzobispo Vicente Zazpe, de Santa Fe, Argentina, vino recientemente a Miami a dirigir un Seminario de Pastoral para los sacerdotes de habla hispana. De él son las reflexiones que, a propósito del inicio de la Cuaresma aparecen a continuación:

El Concilio nos ha enseñado que Dios, para revelar la realidad de la Iglesia, ha usado una serie de imágenes y metáforas: Pueblo de Dios, Cuerpo de Cristo, Esposa del Señor templo, rebaño, campo sembrado, etc.

La teología, a su vez, ha iluminado esa realidad con nuevas denominaciones: Sacramento de Unidad, Acontecimiento del Espíritu Santo, Pueblo peregrino, Comunidad de salvación.

Cada imagen expresa algún aspecto de la Iglesia, la totalidad no puede manifestarse en pocas palabras.

La realidad desborda esa posibilidad.

La necesidad y la urgencia de evangelizar al mundo de hoy — tan complejo y apasionante — ha llevado a profundizar el misterio de la Iglesia, como Pueblo de Dios, inmerso en los problemas y desafíos de la humanidad.

Toda la Iglesia ha acusado el impacto: obispos, presbíteros, religiosos, religiosas, seglares, la catequesis, la liturgia, la teología, los seminarios, hasta los monasterios de contemplativos.

La mayor parte de los conflictos eclesiales son consecuencia de este intento de

presencia en los cambios y transformaciones del día de hoy.

UNA DIMENSION ALGO OLVIDADA

La Cuaresma nos invita a reflexionar sobre otro aspecto de la Iglesia: La Iglesia como Pueblo de pecadores.

Es verdad que somos un Pueblo de salvados y salvadores; pero también somos un Pueblo de pecadores.

Es cierto que somos un Pueblo de resucitados; pero también somos una Comunidad de miserables.

Sabemos que Cristo nos ha liberado; pero experimentamos que no hemos dejado todas las esclavitudes.

El pecado amenaza a este Pueblo que peregrina, lo con-

tamina; a veces lo penetra.

Debe liberar al mundo; pero es invadido por el.

Debe discernir los valores y las miserias de esta época; pero a veces confunde a éstas con aquellos.

DEBEMOS CONVERTIRNOS, NECESITAMOS CONVERTIRNOS

Urge una conversión que afecte a todos los sectores y dimensiones del Pueblo de Dios: Obispos, sacerdotes, religiosos, laicos, instituciones, funciones, mentalidades, actitudes.

El cristiano, si no se convierte, que no crea en la necesidad de convertirse, se engaña.



Suplemento en Español de *VOICE

El cristiano que asocia la idea de conversión exclusivamente a los pecadores notorios y escandalosos, no se conoce a sí mismo, ni conoce al Evangelio.

Las palabras de Cristo "Si no hicieris penitencias todos moriréis" fueron proclamadas, a muchos hombres religiosos que no tenían pecados notables o policiales, sino más bien "domésticos" y "pueblerinos".

Evangelio y vida El Evangelio debe iluminar y normalizar la vida; pública, privada, personal profesional, política económica, familiar, juvenil, cultural.

Todo aspecto de la vida debe asumir sus valores del Evangelio.

Mientras el Evangelio no dé criterios o fundamentos motivacionales, no tenemos derecho a considerarlos cristianos o llamar cristianos a nuestras estructuras.

El mundo maravilloso del mañana

Por MANOLO REYES

A finales del siglo pasado comenzaban a sentirse los latidos de progreso de la civilización en los avances de los experimentos de la luz, el teléfono, la máquina.

Todo hacia presentir que se abría ante la humanidad un siglo Veinte de Oro. Y así ha sido. El conocimiento del ser humano en estos setenta años del Siglo Veinte supera en proporción a todo el conocimiento anterior de la civilización.

HOY EN DIA, la energía nuclear, los computadores y la presencia del hombre en otros mundos, hacen augurar que el Siglo Veintiuno será un siglo inigualable, esplendoroso donde el saber humano llegará a horizontes insospechados.

En estos precisos instantes tres ciudadanos de Estados Unidos, tres astronautas americanos, se encuentran en viaje de regreso a la Tierra después de haber estado en la Luna durante muchas horas, después de hacer exploraciones valiosísimas para el conocimiento humano y después de haber dejado instalado equipos y aparatos en la superficie lunar con el fin de mantener y extender ese conocimiento humano.

La presencia de estos astronautas Americanos en la Luna, ha tenido varias características relevantes. Una de las principales es que millones de oraciones se han elevado Altísimo desde pulpitos de iglesias y templos, así

como privadamente, rogando por la seguridad de estos tres seres humanos, que lejos de toda ambición personal, sacrificaron sus vidas en aras del progreso y de un mundo mejor.

También el viaje de los astronautas Americanos ha servido para poner de relieve la grandeza y la caridad de Dios. Grandeza porque sólo la mano de un Divino Arquitecto como la de El es capaz de hacer la Tierra, la Luna, los mundos, la Naturaleza, el ser humano. Y la Caridad Divina, porque El ha permitido que el hombre rebese los límites de sus fronteras terrestres para que llegue, explore y aprenda sobre nuevos mundos.

Otra característica principal en este viaje es que todo lo que la mente humana concibe es capaz de realizarse en el sentido de la tecnología. El Viaje a la Luna es una maravilla de la Tecnología moderna, donde millones de tuercas y equipos, miles y miles de hombres y horas de trabajo, han sido necesarios para en una conjunción sincronizada increíblemente bien, se produjera el viaje y el regreso.

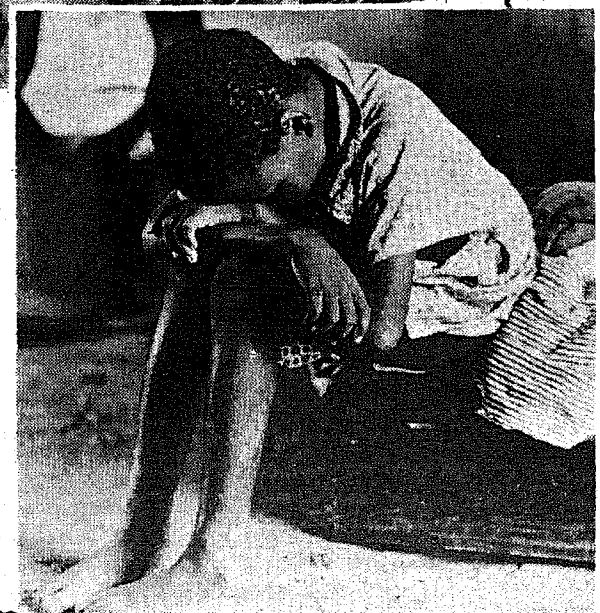
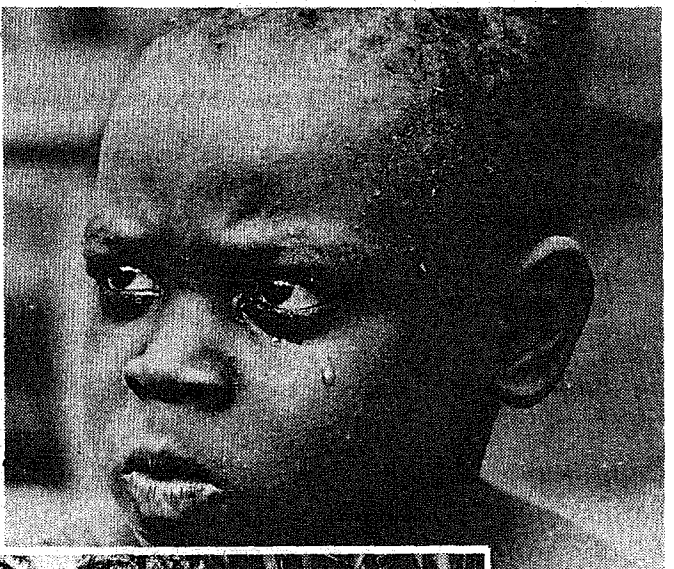
PIENSESE que en la tierra treinta mil hombres fueron necesarios para llevar al astronauta a la Luna. Y en la Luna solo dos hombres hicieron casi el milagro de la técnica de salir de allí. Y regresar a la Tierra. Nuestra felicitación a los astronautas, a los Estados Unidos por una gran victoria obtenida en aras de la Ciencia, del progreso y del mundo maravilloso del futuro.

Hace poco más de un año, la guerra civil de casi tres años en Nigeria llegó a su fin. Las fuerzas federales nigerianas derrotaron a los tribales Ibo que querían hacer de Biafra un estado independiente. El armisticio o rendición fue oficialmente firmado; más para los niños biafranos que padecieron de la guerra, ésta no ha terminado. Permanece en sus memorias. Este pequeño no puede olvidar. Fue encontrado a las afueras de un villorrio incendiado al final de la guerra. El no sabe si sus padres están vivos o muertos. El todavía vive con la guerra, en un campo de rehabilitación, contemplando a los exsoldados biafranos, ciegos a consecuencia del conflicto, dando tumbos por los patios. Cuando le dicen que no llore más, que ya no habrá más bombas estallando cerca de él, seca sus lágrimas y juega. Pero mañana volverá a llorar.



Los restos de este avión derribado durante la guerra civil biafrana sirven ahora de inmenso juguete, reliquia de días de guerra, terror y temor. Como ahora pueden jugar, también pueden reír. Y olvidar.

Solitaria, esta niña sorda, víctima de la guerra de Biafra, se esconde en su mundo de silencio. Viviendo en un centro de rehabilitación para víctimas de la guerra en Nigeria. En ella, las cicatrices del largo conflicto permanecerán para siempre, como permanecerán en millares de niños Ibo, que resultaron heridos, o que han quedado huérfanos, o que han padecido desnutrición. Hace poco más de un año, Biafra sacudía la conciencia del mundo. Hoy es sólo un recuerdo del pasado, una historia más de odio, guerra, terror, que llenó las páginas de los periódicos. Pero los niños, víctimas de esta guerra, están aun aquí.



ORACION DE LOS FIELES

Miércoles de Ceniza
(24 de febrero)

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos: Al comenzar el tiempo de Cuaresma, oramos para que nuestros ojos no se cierren ante las oportunidades de demostrar nuestro amor los unos por los otros y para alcanzar la renovación de nuestras almas, tan necesaria para nuestra resurrección con Cristo en el Domingo de Pascua.

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

1. Por el Papa Paulo, el Arzobispo Carroll, y todos los cristianos, para que sepan mostrar al mundo un amor sin quiebras, oremos al Señor.

2. Que los líderes de las naciones vean su misión a la luz del plan divino para con los hombres, oremos al Señor.

3. Que nuestros corazones se sientan movidos a la oración sincera, al arrepentimiento, y a las buenas obras cada uno de los días de la Cuaresma, oremos al Señor.

4. Por la gracia de la conversión de todos aquellos que han perdido la fe y la esperanza, oremos al Señor.

5. Por el perdón de nuestros pecados y por la buena voluntad para aquellos que nos han lastimado y ofendido, oremos al Señor.

6. Que las cenizas con las que hoy seremos marcados sean signo de nuestro sincero arrepentimiento y de nuestro compromiso a la penitencia, oremos al Señor.

CELEBRANTE: Concede, Oh, Dios, que comencemos este tiempo de Cuaresma con la vista fija en las necesidades y problemas de nuestros semejantes. Con corazón contrito por nuestras faltas pasadas, ansiamos estar unidos a ti por siempre en la gloria, te lo pedimos fieles al Espíritu Santo, por Cristo, Nuestro Señor. Amén.

Nombrado un Cubano de Miami a Gabinete Presidencial de Oportunidades a Latinos

Un exiliado cubano de Miami ha sido llamado a participar en el Gabinete Presidencial sobre Oportunidades para las Personas de Habla Hispana.

Pedro M. Pelegrín, subdirector de la Agencia Católica del Centro de Refugiados Cubanos acaba de participar en Washington en una reunión sobre potencial y oportunidades de trabajo para las personas de habla hispana, convocada por el Presidente Richard M. Nixon.

El propósito de este programa establecido por el Presidente Nixon, expresa Pelegrín, es mejorar las condiciones sociales y económicas de los 10 millones de personas de habla hispana que viven en Estados Unidos.

De estos diez millones, siete millones son mexicano-americanos, "Chicanos", millón y medio de puertorriqueños y 600,000 exiliados cubanos. El resto está formado por inmigrantes de dis-

tintos países de Centro y Sur América.

Nacido en Cuba, Pelegrín se hizo ciudadano americano el pasado año. Durante los últimos nueve años ha venido trabajando como subdirector de la Agencia Católica del Centro de Refugiados y desde su posición ha contribuido a la exitosa relocalización de más de 150,000 exiliados cubanos, encontrando empleo a más de 60,000 y hogar a más de 30,000.

Teniendo en cuenta las oportunidades económicas, culturales y sociales que este comité Presidencial ofrecerá a los latinos, The Voice informará oportunamente sobre la marcha de estas actividades en sus distintas facetas.



Pedro Pelegrín, subdirector de la Agencia Católica del Centro para Refugiados Cubanos de Miami, que acaba de ser designado a un Comité de Potencial de Empleo en el Gabinete Presidencial de Oportunidades para la Población de Habla Hispana.

Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St., N.W. 12:15 p.m. y 7 p.m.

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

SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1 y 7 p.m.

St. John Bosco, Flagler y 13 Ave. - 7: 8:30 y 10 a.m., y 1. 6 y 7:30 p.m.

St. Michael, 2933 W. Flagler - 11:15 a.m., 7:15

Gesu, 118 N.E. 2 St., 6 p.m.
St. Kieran, (Assumption Academy) 1517 Brickell Ave. 12:15 p.m. y 7 p.m.

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

St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.

St. Timothy, 5400 SW 102 Ave. 12:45 p.m.

St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.

St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.

Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.

St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.

St. Rosa de Lima, 5a. Ave. y 105 St., Miami Shores. - 1 p.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) - 11 a.m., 1 p.m.

St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.

Immaculada Concepcion, 4500 W. 1 Ave., Hialeah - 10:30 a.m. y 7:30 p.m. Misión en 6040 W. 16 Ave. - 9 a.m.

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.
Our Lady Of Perpetual Help, 13400 N.W. 28 Ave., Opa-locka - 5 p.m.

Our Lady of the Lakes, Miami Lakes 7:15 p.m.

Visitation, 191 St. y N. Miami Ave. 7 p.m.

St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.

Nativity, 700 W. Chamade Dr., Hollywood - 6 p.m.

Santa Ana, Naranja - 11:00 a.m. y 7 p.m.

Santa Juliana, West Palm Beach - 7 p.m.

St. AGNES, Key Biscayne 10 a.m.

St. Monica, 3490 N.W. 191 St., OpaLocka. - 12:30 p.m.

STA. MARTA, 11450 Biscayne Blvd. - 11:30 a.m.

Comienza nuevo curso de formación de adultos

Durante el transcurso de la pasada semana se celebraron las sesiones finales de los dos Programas Parroquiales de orientación para matrimonios con hijos en edad escolar que comenzaron en el mes de enero y que fueron celebrados en el salón parroquial de San Roberto Belarmino los miércoles,

para matrimonios de esa Parroquia, y en la cafetería de la Assumption Academy los viernes, por los esposos de las Parroquias de San Hugo y San Kieran. Ambos programas tuvieron una asistencia promedio de 50 parejas cada uno.

En San Roberto Belarmino los temas discutidos en mesas de estudio fueron presentados sucesivamente por la Dr. Elvira Dopico, los esposos Ricardo y Teresita Blanco, el señor Miguel Cabrera, los Hermanos De La Salle Norberto Boiral y Emilio J. Quirós y los sacerdotes Alberto Roque S.J. y Eugenio del Busto, párroco de San Roberto Belarmino.

Por su parte, el programa celebrado en la Assumption Academy contó para la presentación de los temas de reflexión, con un equipo de charlistas integrado por la Srta. Magaly Rodríguez, la Dra. Elvira Dopico, los Drs. Mario Martínez y Enrique Cortiñas, el matrimonio Manuel y Carmen Campa, los Hermanos Quirós y Boiral y el Padre Agustín Roman.

En las tres Parroquias participantes en esos eventos se ofrecerán inmediatamente diversas actividades encaminadas a responder a las distintas necesidades puestas de manifiesto durante los intercambios de experiencias personales y familiares de las sesiones efectuadas.

Al mismo tiempo, otras Parroquias anuncian ya la próxima celebración de Programas similares. La cafetería de la Escuela parroquial de Little Flower será el escenario de una serie de cuatro sesiones de estudio sobre el tema de la educación cristiana de los hijos, los viernes 26 de febrero y 5, 12 y 19 de marzo, comenzando a las 8 de la noche.

La Comisión organizadora de dicho ciclo, integrada por matrimonios de las Parroquias de Little Flower y San Raimundo, extiende una cordial invitación a los matrimonios del área de Coral Gables para que participen en el mismo.

También en la Parroquia de Santa Mónica se efectuará un Programa de este tipo en el salón parroquial de la misma, durante las noches de los jueves 25 de febrero y 4, 18 y 25 de marzo, a las 8 p.m. La invitación para asistir a este Programa está siendo lanzada por el Equipo Organizador del ciclo, no solamente para matrimonios de esa Parroquia, sino también para los miembros de habla hispana de las Parroquias vecinas.



La doctora Elvira Dopico, prestigiosa educadora cubana, es una de las conferencistas de estos cursos.



Una de las mesas del Curso de Formación Adulta para las parroquias de St. Kieran y St. Hugh. Se destaca, participando del debate, el Padre Antonio Navarrete, párroco de St. Hugh.



Los salones de la Parroquia San Roberto Belarmino durante una de las sesiones del Curso de Formación de Adultos. El Hermano Norberto Boiral, conduciendo uno de los temas.



Bride And Groom

Issue

MARCH 26, 1971

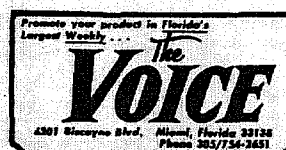
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4th Annual "Bride & Groom" Issue

MARCH 26, 1971

Vatican II: synopsis of 16 documents

By NC NEWS SERVICE

The Pope and the bishops of the world, meeting together in the Vatican II Council during four successive autumns from 1962 to 1965, charted a vigorous new course for the Church without giving up any of Catholicism's essential doctrines.

Constitution on Sacred Liturgy — ordered an extensive revision in worship so that people would have a clearer sense of their own involvement in the Mass and other rites and ceremonies, to be carried out by setting up local and national commissions to do the job.

Decree on the Instruments of Social Communication — Applauding new technology in communications, it called on people in the Church and especially laity to instill "a human and Christian spirit" into the media of news, books, magazines, films, radio and television, and urged special attention to the minds of the young.

Dogmatic Constitution on the Church — saw the Church as a mystery, as a communion of baptized believers, as the people of God, as the body of Christ, and as a pilgrim moving toward fulfillment in heaven but marked on earth with "a sanctity that is real, although imperfect." The bishops form one college or group, with collegiality their sacramental union whereby, with the Pope, the college has complete and supreme authority in the Church, yet without conflicting with the Pope's primacy. Authority was to be considered a service instead of a prerogative. The permanent diaconate was to be restored. Mary was shown as a sign of hope and comfort to the wandering pilgrim Church.

Decree on Ecumenism — called disunity among Christians a scandal against the will of Christ, said that ecumenism should be everyone's concern, saw genuine ecumenism as a continual personal and institutional renewal.

Decree on Eastern Catholic Churches — stating that variety within the Church does not harm its unity, the decree said the Eastern-rite churches should retain their own traditions apart from Western customs. It allowed penance, the Eucharist and anointing of the sick to be interchanged under certain conditions between Eastern Catholics and Eastern non-Catholic Christians.

Decree on the Bishops' Pastoral Office — noted that the Church needs authority because it is a society, with each bishop having full ordinary power in his own diocese and expected to present Christian doctrine in ways adapted to the times. It urged conferences of bishops for exercising pastoral direction jointly.

Decree on Priestly Formation — disciplinary decree, it recommended that the training given in seminaries pay attention to spiritual, intellectual and disciplinary needs in preparing priests to become good pastors.

Decree on Appropriate Renewal of the Religious Life — provided guidelines for the renewal, both personal and institutional, of the lives of Religious (nuns, Brothers, and priests who belong to Religious orders).

Declaration on the Relationship of the Church to Non-Christian Religions — said that the Catholic Church rejects nothing that is true and holy in non-Christian religions, noted some common grounds between Christians and Moslems, called for an end to anti-Semitism, and said any discrimination based on race, color, religion, or condition of life is foreign to the mind of Christ. It insisted that Jews not be presented as rejected or cursed by God.

Declaration on Christian Education — said all men have an inalienable right to an education consistent with their goals, abilities, sex, and national culture and tradition. It affirmed the right of parents to choose the type of education they want for their children. It upheld the importance of Catholic schools, said that public aid should be paid in a way that leaves parents free to choose which schools they want, and defended freedom of inquiry in Catholic colleges and universities.

Here are their titles

The Second Vatican Council enacted with papal approval, between its beginning in 1962 and its ending in 1965, a total of 16 documents on a variety of subjects.

The 16 documents and their titles, in English and Latin:

- Constitution on Sacred Liturgy (Sacrosanctum Concilium), 1963
- Decree on the Instruments of Social Communication (Inter Mirifica), 1963
- Dogmatic Constitution on the Church (Lumen Gentium), 1964
- Decree on Ecumenism (Unitatis Redintegratio), 1964
- Decree on Eastern Catholic Churches (Orientalium Ecclesiarum), 1964
- Decree on the Bishops' Pastoral Office (Christus Dominus), 1965
- Decree on Priestly Formation (Optatum Totius), 1965
- Decree on Appropriate Renewal of the Religious Life (Perfectae Caritatis), 1965

Dogmatic Constitution on Divine Revelation — stated that the Church depends on both scripture and tradition as the one deposit of God's word in drawing her faith and certainty, commended use of modern scientific knowledge of Biblical scholars in studying the meanings of Scripture, and urged new translations to encourage scripture reading by the people.

Decree on the Apostolate of the Laity — pointed out that the laity live and work in both the world and the Church and, in both places, should be motivated by the same Christian conscience. It said laymen should influence their surroundings with Christ's teachings.

Declaration on Religious Freedom — said religious liberty is a right found in the dignity of each person, thus no one should be forced to act in a way contrary to his own beliefs, with individuals and society both bound to respect the rights of others and the common welfare of all.

Decree on the Ministry and Life of Priests — stated that the primary duty of priests is to proclaim the gospel of God to all, with care of the poor a special priestly concern. It said priests should try to serve their people better, approved and encouraged celibacy as a gift, recommended refresher courses for priests and payment of fair salaries.

Decree on the Church's Missionary Activity — outlined the principles of missionary activity and urged all in the Church to rally behind mission work, saying that mission work should help the social and economic welfare of the people and not force anyone to accept the faith. It encouraged cooperation and harmony between Catholic and Protestant missionaries.

Pastoral Constitution on the Church in the Modern World — expressed the Church's admiration for modern man and the progress of modern science and technology. It said the Church must talk to atheists, man must make peace in the world by waging a continental campaign for it, nations should mutually disarm, with nuclear war unthinkable. It said underdeveloped peoples should be helped quickly. It put love between man and wife in marriage on the same level as procreation, urged science to find an acceptable birth regulation formula.

- Declaration on the Relationship of the Church to Non-Christian Religions (Nostra Aetate), 1965
- Declaration on Christian Education (Gravissimum Educationis), 1965
- Dogmatic Constitution on Divine Revelation (Dei Verbum), 1965
- Decree on the Apostolate of the Laity (Apostolicam Actuositatem), 1965
- Declaration on Religious Freedom (Dignitatis Humanae), 1965
- Decree on the Ministry and Life of Priests (Presbyterorum Ordinis), 1965
- Decree on the Church's Missionary Activity (Ad Gentes), 1965
- Pastoral Constitution on the Church in the Modern World (Gaudium et Spes), 1965

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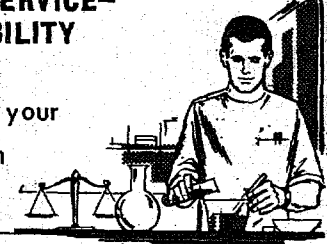
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10 Loans

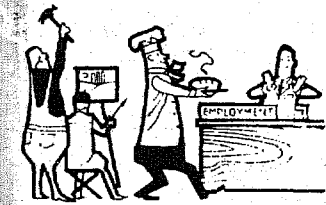
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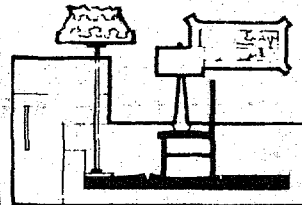
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ony 4 track tape recorder with all attachments and case. Electric hair curler set. All like new. 448-7823

43A Musical Instruments

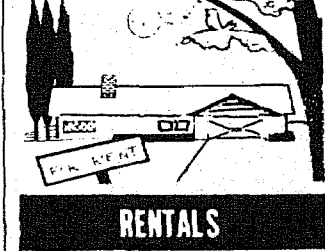
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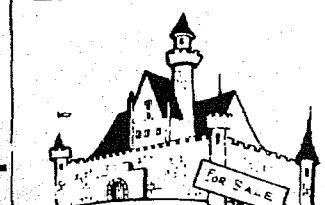
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\$100 a DAY

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The Holy Family Society of the U. S. A.
(organized strictly for Non-Profit)
Invites you to enroll in this low cost Fraternal PAY-DAY Plan for only 25c... covering the first month's protection

Membership is open to all Catholics, 19 years through age 89
You can select a plan that pays you benefits of \$100.00 per day or pays \$50.00 a day—at the Society's low rate. Get coverage for yourself, husband and wife or for individual members of your family.

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 \$8 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!

The answer is simple when you know that the Holy Family Society was first organized by and for Catholics to give members the greatest coverage possible at the lowest possible cost. This is your own fraternal benefit Society and dedicated to the concept of non-profit. All economies are passed on to you. For Example, you enroll by mail without seeing a representative. This saves cost in addition to mass enrollment.

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	PAY-DAY PLAN AT \$100 PER DAY \$700 PER WEEK
18 days @ \$14.28 = 257.04	18 days (less 6 days) @ \$100 per day = \$1,200.00
18 HOSPITAL DAYS \$257.04	18 HOSPITAL DAYS \$1,200.00

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 of 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.

YOUR CASH BENEFITS	RATES PER MONTH FOR EACH MEMBER		
	Age of Applicants		
	19-54	55-64	65-74
PAYS \$100.00 per day	\$8.00	\$12.00	Not available
PAYS 50.00 per day	4.00	6.00	\$12.00
(PAYS 25.00 per day	Ages 75 to 89 @ 7.50)		

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 pre-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.

Society is run by and for its Members

The Holy Family Society membership is composed exclusively of Catholics who freely joined together for their mutual protection and benefit through the instruments of insurance.



"Since 1914, the Holy Family Society of the U.S.A. has been dedicated to the service of the Catholic home, family and community. For nearly half-a-century the Society has offered the finest in insurance protection at low, non-profit rates to Catholics only. Members enjoy the feelings of security and confidence that come with placing their welfare in the hands of their own Society, and at the same time, help strengthen the bonds of fraternalism."

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



Unlike most other insurance companies, here at the Holy Family Society, we literally bend over backwards to pay benefits. The reason: we are a fraternal organization and as such we operate for the good of you, our member. That's why we process claims fast and for the benefit of you—always.

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.

Dear Sir: A note of thanks and gratitude is certainly due the Holy Family Society for the great help they were to me in my sickness. The \$500.35 only helped my recovery sooner. Thanking you very much, sincerely, S. R.

Licensed in the state of Florida
Use this Membership Application Form to enroll. Send only 25c
Apply before midnight, March 5, 1971. No salesman will call—
No obligation. MAIL TODAY!

Application For Benefits and Membership in the Holy Family Society of the U.S.A.—For Individual or Husband-Wife.

THE HOLY FAMILY SOCIETY OF U.S.A.
A Fraternal Benefit Society
Northeast Airlines Bldg.
150 S.E. 2nd Ave., Suite 808
Miami, Florida 33132

Mr.
 Mrs.
 Miss

First Name _____ Middle _____ Last _____

ADDRESS _____ Street or Road # _____

CITY _____ STATE _____ ZIP _____

DATE OF BIRTH _____ Month Day Year _____ AGE _____ SEX MALE FEMALE

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.

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 O28-CV-2-19-71

WILL YOU HAVE ENOUGH CASH FOR THESE EMERGENCY EXPENSES IN CASE OF SUDDEN ACCIDENT OR LONG-TERM ILLNESS?

MORTGAGE PAYMENTS	
FOOD AND CLOTHING	
CAR PAYMENTS	
MEDICAL & HOSPITAL BILLS	
HOUSEKEEPER OR OTHER FAMILY CARE	

YES,
the PAY-DAY Plan pays you \$100.00 a day (\$700 a week) for any sickness or accident.

FREE "Your Heart has Nine Lives."

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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