

Archdiocese aids cold-blitzed migrants

By MITCH ABDALLAH

An allocation of \$10,000 was given this week for the relief of migrant workers, suffering from the aftermath of a hard freeze last month, by the Archdiocese of Miami, at the direction of Archbishop Coleman F. Carroll.

The freeze has left approximately 12,000 farmworkers unemployed in South Dade County with no money to take care of food, clothing, medical expenses and rent.

The emergency fund will be administered by the Catholic Service Bureau to provide clothing, food and medical care for the migrants, said Arthur Foehrenbach,

executive director of Catholic Service Bureau of the Archdiocese.

"THE Day Care Center and St. Ann Church in Naranja were selected as emergency service centers," he added. "This location was chosen in order to be in the community where the migrant's live."

"The Catholic Service Bureau is assigning a social worker full time who will provide emergency services at the Day Care Center and St. Ann's," Foehrenbach said.

The social worker and Foehrenbach went to Naranja to organize activities for the distribution of food and clothing, which it was hoped would be started by Thursday.

Letters have been sent to all the churches to donate canned goods, said Father John McMahon, director of the Archdiocesan Rural Life Bureau.

"This past Wednesday," the letter stated, "many of us received ashes as a sign of our commitment to Christ through prayer and fasting. The migrants, on the other hand, have been fasting due to the critical lack of food."

"Welfare food commodities are inadequate, both as to availability and quantity. In an effort to provide proper nourishment for these people, you are being asked to donate canned goods or rice, beans, meats, baby

foods and other such items," the letter stated.

FOOD donors are asked to pack and deliver the goods to the mission in their area, Father McMahon said. Missions and their addresses follow:

Holy Cross Church, 1101 Fourth St., Indiantown, Fla., 33456; Our Lady of Guadalupe Church, Ninth St., South, Immokalee, Fla., 33932; St. Margaret Church, 208 N. Atlantic St., Clewiston, Fla., 33440; Our Lady Queen of Peace Mission, R. F. D., Route 1, Box 286, Delray Beach, Fla., 33444; St. Ann Mission, 13890 S.W. 264 St., Naranja, Fla., 33030; St. Philip Benizi Church, 708 S. Main St., Belle Glade, Fla., 33430.

An appeal has been made by the Greater Miami Coalition to the utility companies not to shut off electricity and gas on migrants who can't pay their bills. Owners of migrant housing have also been petitioned to hold back on eviction notices. It is hoped that with new crops coming up in March, migrants may earn enough pay to take care of back rents.

Appeals have also been made to the United Fund and the Jewish Federation for funds.

THE VOICE

VOL. XII No. 51 15¢ FEB. 26, 1971

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LENTEN THOUGHTS ON PRAYER

Jesus Prays in desert

By FATHER PETER SCHINELLER S.J.

(Father Schineller, author of the following thoughts on prayer, the first in a series of seven Lenten meditations, was ordained last June and is doing graduate theology at the University of Chicago.)

"Filled with the Holy Spirit, Jesus left the Jordan and was led by the Spirit through the wilderness."

— Luke 4, 1.

These words are from the gospel of Luke, for the first Sunday of Lent. Jesus has been baptized by John. As Luke relates, a special moment occurred there when the voice from heaven spoke of Jesus as the beloved son. The public life of Jesus is now beginning.

But instead of moving immediately into Jerusalem or a small town, to begin teaching, Jesus is led by the spirit to the desert to prepare for his mission and prayerfully reflects on the type of leader and teacher he should be. He fights against the suggestions of the devil that he be a king of this world, a man of miraculous show and power.

IT IS most fitting that the Church begin the season of Lent with this gospel reading, and from it we can consider the significance of prayerful reflection in our own lives. The fact that fasting and abstinence have been reduced, and are viewed as suggestions rather than obligations, should encourage us to focus our attention on an important aspect of the Christian life, the life of prayer.

Thus in these reflections on the Sunday gospels, I will approach them from the viewpoint of how they reveal the meaning and necessity of Christian prayer.

A cartoon of Peanuts will show how difficult it is even to talk or write about prayer. When Linus asks Lucy the simple question, "Do you ever pray?", she responds angrily: "That's kind of a personal question, isn't it? Are you trying to start an argument? I suppose you think you're somebody pretty smart?"

In frustration, Linus goes away, and confides in Charlie Brown: "You're right . . . religion is a very touchy subject!" Even though the subject of prayer may be difficult and touchy, as Christians we cannot avoid it.

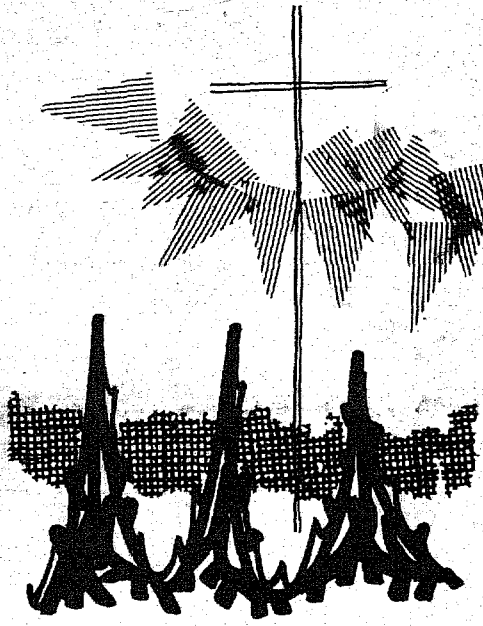
The aspect of prayer we might consider this week is this: prayer is not primarily the effort to bring God into our lives, not the effort to leave our present and future and enter into a new world — the world of prayer. Rather it is the effort to reflect on the ever-presence of God in our lives. In prayer we do not make God accessible to us, but ourselves accessible to God. Prayer is a reflection on how we are to live the Christian

Jesus, full of the Holy Spirit, then returned from the Jordan and was conducted by the Spirit into the desert for 40 days, where he was tempted by the devil . . . Then the devil took him up higher and showed him all the kingdoms of the world in a single instant. He said to Him, "I will give you all this power and the glory of these kingdoms: The power has been given to me and I give it to whomever I wish. Prostrate yourself in homage before me, and it shall all be yours." In reply, Jesus said to him, "Scripture has it, 'You shall do homage to the Lord your God; Him alone shall you adore.'" Luke 4:1-8

life today, in our own time and individual circumstances.

THUS in the gospel, Jesus' prayer in the desert was a concrete reflection on his own mission, to increase his self-understanding and understanding of the forces of evil surrounding Him. The three temptations represent the possibilities open to Jesus — the temptation to be a man of worldly power rather than of divine love. Because of his prayerful reflection, he was empowered to go forth on his mission in a way acceptable to the Father and beneficial to mankind.

Following the example of Jesus, during Lent we might reflect on the Christian texture of our lives. How does the love of the Father, the light of the Spirit, and the example of Jesus affect my family life, my work, my recreation, my relationship with friends and relatives? Is the direction of my



life one of growth in love for others and sensitivity to their needs?

A Jewish theologian, Abraham Heschel has beautifully described this aspect of prayer. Prayer is "like a beam thrown from a flashlight before us into the darkness. It is in this light that we who grope, stumble and climb, discover where we stand, what surrounds us, and the course which we should choose."

Prayer as reflection on the meaning of our Christian life may seem to us not to be prayer, but simply thinking. But as in the example of Jesus in the desert, if it is done in the Holy Spirit, if it consists in a search for God's will, then it must be prayer. As Robert Ochs, S.J., wrote recently, "God does speak to us in our thoughts and imaginations, or he cannot reach us at all."

Teachers told to follow lead of Vatican II

By MARJORIE L. FILLIYAW
Local News Editor

A record-breaking crowd of teachers from Archdiocesan schools participated in sessions of the 13th Annual Archdiocesan Teachers' Institute, where particular emphasis on Religious Education highlighted the three-day program at Immaculata-LaSalle High School.

Sunday's program, devoted entirely to Religious Education, attracted more than 600 parochial and high school instructors as well as CCD teachers and parents. General sessions on Monday and Tuesday were attended by some 1,400 representatives from South Florida schools.

During the opening Mass, celebrated by Father Rene H. Gracida, V.G., Chancellor of the Archdiocese, Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, emphasized that those responsible for religious education, whether as teachers in Catholic schools, or in CCD programs, have responded, perhaps more than any other group within the Church, to implement the teachings and spirit of Vatican II.

"TWO factors especially have combined to produce within the field of religious education startling and significant results," Msgr. McKeever said. "These are the new and radically different approaches in the field of educational psychology and methodology generally and the directives of the Second Vatican Council. This combination has literally made the field of religious education where the action is today."

Through prompt, serious and enthusiastic responses, courses of study have been rewritten, textbooks revised, in-service teacher training programs established, and there have been frequent meetings of religious teachers for the sharing of ideas and evaluation of programs, he said.

CONTINUED ON PAGE 26



RELIGIOUS EDUCATION workshops highlighted sessions of the Archdiocesan Teachers' Institute. Dr. Christiane Brusselmans, Ph.D., is shown during one of her lectures. See other story and additional pictures, P.5.

Mass in Latin at Cathedral Sunday

A Lenten Mass in Latin will be celebrated this Sunday at 11 a.m. in St. Mary's Cathedral, the Mother Church of the Archdiocese.

The St. John Vianney Seminary choir will sing during the Mass.

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



DIALOGUE between Catholic and Lutheran theologians was held last weekend at St. John Vianney Seminary. Semi-annual meetings are sponsored by the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs and the USA National Committee of the Lutheran World Federation.



PROMINENT Catholic and Lutheran theologians present included Dr. Virgil Westlund, Msgr. Joseph Baker, Dr. Paul Empie, and Father John Hotchkin.

Lent norms outlined for Archdiocese

Many calls concerning the fast and abstinence requirements during Lent were received by the Chancery of the Archdiocese and the Voice this week. The following is a summary of the Lenten regulations in the Archdiocese:

In addition to Ash Wednesday, fast and abstinence are to be observed on Good Friday. (The law of abstinence obliges everyone who has completed the fourteenth year of age; the law of fasting obliges those who have completed their 21st year until the beginning of their 60th year. The obligation to abstain means that meat may not be eaten on the day of abstinence. The obligation to fast limits a person to one full meal and two lighter meals in the course of a day.)

On other Fridays of Lent it is highly recommended that the traditional practice of abstinence from meat be followed.

And, on the weekdays of Lent, in place of the customary Lenten fast, the faithful are urged to assist at Mass and receive Holy Communion during the week and to perform meaningful penances of their own choosing.

Mrs. Conway dies; mother of priest

SEBRING — The Funeral Liturgy was concelebrated in St. Catherine Church Thursday for Mrs. Mary Conway, pioneer member of the lay apostolate, whose son is a priest of the Archdiocese of Miami.

Father Laurence Conway, V.F., pastor, St. Ann Church, Naples, was the principal celebrant of the Mass for his mother who died at the age of 73 in a local hospital Monday after a short illness.

Delegations of priests from South Florida and members of St. Ann parish participated in the Mass for Mrs. Conway, a founding member of the Archdiocesan Council of Catholic Women.

FIRST president of the Southwest Coast Deanery of the Miami ACCW, Mrs. Conway came to Sebring in

1943 with her late husband, John. An active member of St. Catherine parish, she was a long-time member of St. Catherine Altar and Rosary Society.

From 1962 to 1964 she served as historian and director-at-large on the board of directors of the ACCW; and from 1965 to 1967 was a member of the Southwest Coast Deanery board of directors as Home and School Associations chairman. She was also a member of the American Legion Auxiliary.

Mrs. Conway is also survived by two other sons: George, Sebring; and Charles, Longbeach, Calif.; and two daughters: Mrs. Charles Vorisek, Yanketown, Fla., and Mrs. Arthur Mercure, with whom she resided in Sebring.

THE VOICE
Archdiocese of Miami
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 6201 Eiscayne Blvd., Miami, Fla. 33138.

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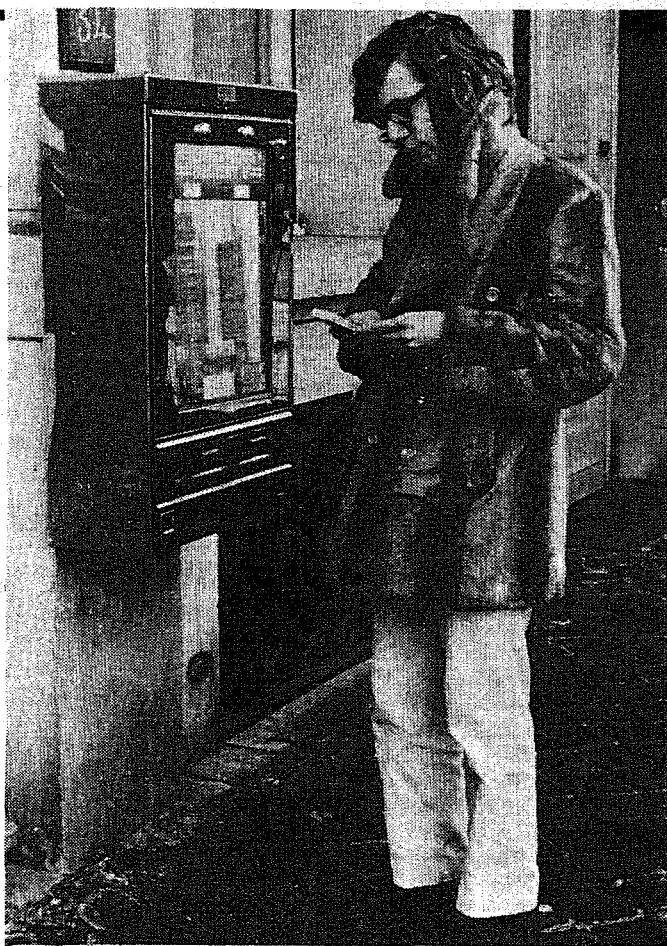
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Boycotts Council of State

ASUNCION, Paraguay — (NC) — Archbishop Ismael Rolon of Asuncion said he will not participate in meetings of the Council of State until the regime of Gen. Alfredo Stroessner stops "the open violations of basic human rights" as well as the anti-Church measures in Paraguay.

ACCORDING to the Paraguayan constitution, the archbishop of Asuncion is automatically a member of the Council of State. The Paraguayan bishops, however, have repeatedly tried to have this constitutional provision deleted.

Archbishop Rolon's refusal to attend Council meetings provoked irate replies from other members of the Council.

Interior Minister Sabino Montanaro, once excommunicated for his part in police repression of priests and nuns as well as lay leaders, charged that the archbishop is "violating his oath to honor the constitution."

Raul Pena, head of the education ministry, said Archbishop Rolon's note stating his refusal to attend Council meetings is "full of stupid lies."

Justice and Labor Minister Saul Gonzalez said the note was part of the Church's "systematic opposition" to signing a concordat with the government, and added the prelate erred in saying his presence in the council would seal his "political dependence" on the regime.

Book, TV, movie awards presented

NEW YORK — (NC) — Christopher Awards were presented to 24 books, 11 television specials, and three motion pictures at a ceremony here yesterday, (Thursday).

In addition, a special award was presented to the Xerox Corporation for its financial backing of Sir Kenneth Clark's "Civilisation" series on Public Broadcasting Service television.

Father Richard Armstrong, director of The Christophers, noted with regret that no children's films had been named for awards this year.

Christopher awards went to the following films:

"I Never Sang for My Father," the Columbia Pictures release starring Melvyn Douglas and concerned the problems of the senior citizen.

"Little Big Man," the Cinema Center Films release directed by Arthur Penn and starring Dustin Hoffman as the sole survivor of Custer's last stand at the Little Big Horn.

"The Wild Child," a United Artists release directed by the Francois Truffaut which dealt with a young boy rescued from an

animal existence.

Among the television specials honored were:

"The Advocates" (PBS), "A Black View of South Africa" (CBS) "The Draft: Who Serves?" (ABC), "The Eskimo: Fight for Life" (CBS), "The Eye of the Storm" (ABC), "For the Love of Fred" (NBC), "Migrant: An NBC White Paper," "The Mystery of Pain" (CBS), "A Storm in Summer" (NBC), "To All the Worlds' Children" (ABC), and "Trip to Nowhere: An NBC White Paper on Youth and Drugs."

EIGHT books for adults honored were:

"The Gospel According to St. John" by Father Raymond E. Brown, S.S., (Doubleday), "Reason Awake" by Dr. Rene Dubos (Columbia University Press), "Recovery of Confidence" by John W. Gardner (Norton), "In This Sign" by Joanne Greenberg (Holy, Rinehart & Winston), "Conquest of the Inca" by John Hemming (Harcourt, Brace & Jovanovich), "My Father's House" by Philip B. Kunhardt Jr. (Random House), "Sal Si Puedas — Cesar Chavez and the New American Revolution" (Random House), and

Vatican rules for examining theological writings praised

By PATRICK RILEY

VATICAN CITY — (NC) — A theologian who urged Pope Paul VI two years ago to safeguard theological freedom from "any form of inquisition" called the Holy See's new rules for examining theological writings "a big step on the right road."

But the theologian, Dutch Jesuit Father Herman Schmidt, professor of liturgy at the Pontifical Gregorian University in Rome, cautioned, that "everything depends on the way the regulations are carried out."

"We must be realistic," he told NC News. "You can't change an ancient institution overnight. These regulations are a big step on the right road."

THE Congregation for the Doctrine of the Faith, the former Holy Office, announced the new norms Feb. 4

and said they would govern all examinations of publicly expressed opinions of Catholics on matters of revelation and Catholic doctrine. Avoiding any mention of "heresy" or "excommunication," the new norms are designed to guarantee that any Catholic theologian or writer with apparently unorthodox opinions will receive a fair and democratic hearing.

Father Schmidt was one of the signers of a letter sent two years ago to the Pope to urge safeguarding freedom of theological inquiry. Other signers included Jesuit Father Karl Rahner, Father Hans Kung, Father Yves Congar, Dominican Father Edward Schillebeeckx and about 30 other editors of the theological review Concilium.

ASKED if the new regulations incorporated recommendations made in

the letter, Father Schmidt said: "Some, yes. But I myself thought the letter entered into too many details and adopted a lecturing tone toward the Roman authorities."

"Anyway, any set of regulations is open to criticism. Everything depends on how the regulations are implemented, that is, on the kind of person who implements them."

"I have often heard it remarked that there is too much talk on reforming structures and not enough talk of reforming persons — ourselves."

Asked whether it is likely that theologians will be treated fairly under the new regulations, Father Schmidt said: "All the officials will try to treat the theologians fairly, but at the beginning there will be some lack of communication. It will take time to establish the right tone of language, and to establish mutual trust. This depends on the frankness and tact of both sides."

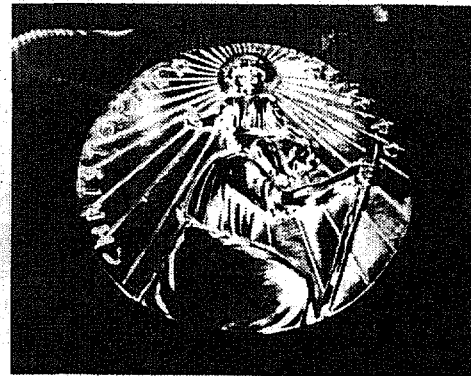
Father Schmidt said that while theological liberty is essential for the Church, "theologians have taken too much power."

THE influence wielded by theologians through the mass media threatens to "turn Christianity into an ideology," he said.

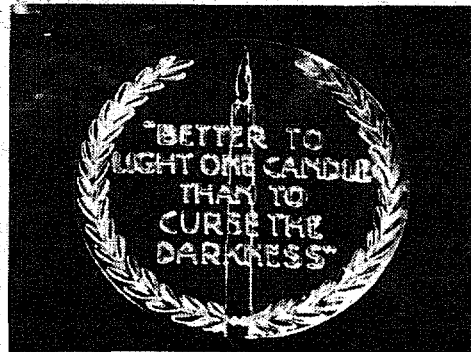
Another danger stemming from the power of theologians is that Catholics may turn away from such highly intellectualized Christianity and "try to find God only through their own lights, with a further danger of fragmenting into sectarianism."

Father Schmidt, as the only Roman theologian on the editorial board of the progressive theological review Concilium, was the only Roman theologian to sign the Concilium letter. The letter urged Pope Paul to protect "the freedom of theologians and theology" through "orderly and normal legal proceedings."

Father Schmidt's signature was already on the letter when the Jesuit superior general Father Pedro Arrupe, asked all Roman Jesuits to withhold their signatures. In addition to Concilium's editorial board, another 1,300 theologians eventually signed the letter.



FIFTY-TWO producers, directors and writers received this medal as the Christophers made their annual awards for achievement in the fields of movies, books and TV.



"Crisis in the Classroom" by Charles E. Silberman.

Eleven youth books were cited, including four for all ages published for United Nations International Children's Educational Fund by Stackpole. The quartet of picture books by William I. Kaufman are the "UNICEF Book of Children's Legends," "UNICEF Book of Children's Poems," "UNICEF Book of Children's Prayers," and "UNICEF Book of Children's Songs."

Two books in the 12-and-over category were honored:

"The Guardians" by John Christopher (Macmillan) and "Sea and Earth, the Life of Rachel Carson" by Philip Sterling (Crowell).

"The Changeling" by Zilpha Keatley Snyder and Pierre Janssen's "A Moment of Silence," translated by William R. Tyler with photographs by Hans Samson, both published by Atheneum, were given awards in the 8-to-12 age category.

One book for youngsters ages 4 to 8, "The Erie Canal" by Peter Spier (Doubleday), was selected by the Christopher judges.

Advisory council pictures self as "The Church in miniature"

By SUE CRIBARI

MARRIOTTSTVILLE, Md. — (NC) — "The Church in miniature" — that's how members of the U.S. Catholic Conference (USCC) advisory council describe themselves.

The council — 10 bishops, 10 priests, 10 Religious and 20 laymen — met recently at Bon Secours Retreat House here. Their main task was to advise the 25 bishops on USCC's administrative board what they felt the priorities should be in USCC's departments of education, communications, health, international affairs and social development.

"What do each of you see in your own minds as the most urgent problems in your areas?" asked John O'Neill, director of USCC's research, plans and programs office. "What things are pushing harder on people than other things?"

DISCUSSIONS at the meeting were free-flowing and honest with subject matter ranging from jobs of the USCC to the role of the modern Church:

"They're asking for an increased budget every year. I wonder if this has to be?"

"Agitating the Christian conscience to social consciousness — to really 'Love thy neighbor' — this is something we must do."

"I wonder if there's some way that we can get across that what we're trying to communicate is Jesus Christ?"

"In the mind of the black man, there is no limit to the wealth of the Holy Roman Catholic Church. There's no way this can be corrected except through education."

"Even if the Church loses people when it takes stands, it had no choice but to keep taking these stands."

"The Church has an advantage the government doesn't have. It doesn't have to answer to all the people in the next election."

Established in 1969, the advisory council meets twice

yearly, immediately prior to the USCC administrative board, so that the board can consider its recommendations. The board takes these recommendations "very seriously," according to Father James Rausch, USCC assistant general secretary.

SOME council members were skeptical about the amount of influence they actually have on the administrative board, but most felt their opinions counted.

"I honestly think bishops are terribly interested in finding out what a large cross-section of Catholics think," said Bishop James J. Hogan of Altoona-Johnstown, Pa., one advisory council member.

Mrs. Rosa Gonzalez of Corpus Christi, Tex., said she was pleased with the effect the advisory council has on a national level. "But my concern is that our recommendations come to pass on a diocesan level," she said.

Bishop Raymond Gallagher of Lafayette, Ind., said he would like to see the council involved "at an earlier stage in the development of departmental policies or programs."

"Our role is awfully important because we're blazing a trail," said Msgr. Richard C. Dwyer of Sacramento, Calif., noting that the advisory council might be the first step to a national pastoral council — a representative advisory body for the entire U. S. Church.

Msgr. J. Paul O'Connor of Youngstown, Ohio, called the advisory council "the first expression of shared responsibility in the decision-making process of bishops on a national level."

Msgr. O'Connor heads a steering committee, composed of 15 advisory council members, which is studying the feasibility of a U. S. national pastoral council. The steering committee study began at the request of the USCC administrative board.

ADVISORY council members — some elected, some appointed — represent a broad spectrum of American Catholics. Lay members of the group are housewives, educators, lawyers, politicians, journalists, urban planners.

Mrs. Jerome Bechtold, council secretary is the mother of 11 children, helps her husband run a dairy farm in St. Cloud, Minn., and serves as a part-time editor for Liturgical Press in Collegetown, Minn.

Charles Tilden, council chairman, is associate administrator of Provident Hospital in Baltimore, Md., and coordinator of a government-funded neighborhood health center.

Miss Maureen McNamara is the registrar of St. Michael's College for men in Winooski, Vt.

"This is a Christian community at work," Father Rausch said. "They're very sensitive about that."

Council members do not seem self-conscious about differences in their Church roles.

"I'm not as optimistic as the bishop (about Catholic education)," a priest said at one session. "It must be the charisma of the episcopacy!"

"I assure you this is not infallibility," the bishop joked back.

But Sister Angelita Myerscough, provincial superior of the Adorers of the Blood of Christ and newly elected head of the Conference of Major Superiors of Women, expressed a more basic reason why council members work well together:

"I like the people in this group," she said, "No one would hesitate in saying what he wants to say."

Delray conference on migrants set

DELRAY BEACH — A meeting to discuss the Apostolic Letter and Instruction of the Holy Father on the Pastoral Care of Migrants will be held at Our Lady Queen of Peace Mission here Feb. 27.

The meeting will feature Joe McSweeney, director of the Campaign for Human Development, United States Catholic Conference. Ten members of each parish coordinating team of the Rural Life Bureau have been invited to attend.

The moderators of the workshop will present 20-minute introductions including the outline of goals, the techniques of implementation, the present status and the future of migrant

programs.

SCHEDULED to begin at 11 a.m., the agenda includes studies on parish festivals, moderated by a priest of the Rural Life Bureau; lunch; early childhood development, moderated by Sister Maria Infanta, assistant superintendent of preschools of the Archdiocese; housing, moderated by Edwin Tucker; human development, moderated by McSweeney, and the concelebration of Mass at 3 p.m.

"Through such discussion," said Father John McMahon, director of the Archdiocesan Rural Life Bureau, "it is hoped

that a proper pastoral program will continue to be developed for all those who live outside their homelands and in their own ethnic communities."

Referring to the Pope's Apostolic Letter, Father McMahon made note that "emphasis is placed on the rights of migratory people to maintain their spiritual heritage of opinions, traditions, languages and cultures.

"Therefore, decisions affecting the rights of migrants to live together as a family is to be safeguarded, with consideration of the needs of family housing, the education of children, working conditions, social insurance and taxes."

Smooth fraud scheme that fell flat

A warning memo was issued by the Child Welfare League of America this week to organizations and businesses that may receive offers from individuals or companies attempting to sell them large quantities of stationary

and office supplies.

The memo pointed out that the fraudulent salesmen are using the names of persons prominent in the community as well as the title of the Welfare League, and the names of its president or the

executive director as an endorsement.

Jesus Gonzalez-Pita, Director of Finance of the Archdiocese of Miami Catholic Service Bureau, reported that soon after getting the memo he had received a "long distance" call from Los Angeles.

THE PERSON calling used Dr. Ben Sheppard's name, Gonzalez-Pita said, and he claimed that the Associate Director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., "Ben," was a very good friend.

The "merchant" said he was liquidating his business in LA and wished to donate a large quantity of clips, paper and other supplies to the Catholic Service Bureau. Gonzalez-Pita reflected. The salesman, however, had a collection of ballpoint pens for which he had to make a "nominal" charge, at cost.

"The cost would be in the neighborhood of \$1,200 dollars," explained Gonzalez-Pita.

"It also turned out that Dr. Sheppard didn't know the caller at all. So, of course the offer was flatly refused," the finance director said.

Community shelter plan to be given

A Community Shelter Plan will be distributed to all residences in three counties, Dade, Broward and Palm Beach, starting Sunday, it was announced this week.

The pamphlet tells people of communities in this area where shelters are located, how to get there, and what other emergency action they could take to survive the effects of a nuclear attack on this country.

ANNOUNCED by the State Division of Emergency Government in conjunction with the Federal Government and the Civil Defense Departments of the three counties, the document will first be printed in Spanish and English in local daily newspapers in the three-county area.

The Chancellor's office had requested that an announcement of the pamphlet's publication be made in parishes in the Archdiocese.

Gables K of C marks 21st yr.

CORAL GABLES — The Coral Gables Council, Knights of Columbus, recently observed the 21st anniversary of its founding.

Founded in 1950 with a small group of members, the Council now numbers more than 800 Knights and is currently conducting a membership campaign for men over 18 years of age.

Faiths set prayer day for POW's

Catholic, Jewish and Protestant churches have been invited to participate in a Day of Prayer Mar. 28 for prisoners of war and servicemen missing in action in Vietnam.

Sponsored by the Forgotten American Committee of the South Dade Chamber of Commerce, a rally will also be held in conjunction with the Day of Prayer at Tropical Park Race Track from 2-4:30 p.m.

Individual churches have been asked to have special prayers or sermons on the Day of Prayer.

There are over 1,500 prisoners of war or servicemen missing in action. Florida ranks second in the nation with the highest number of families having servicemen missing or held captive in Vietnam.

Talk on teaching religion in home

PALM BEACH GARDENS — "How To Teach Religion in the Home" is the title of the second in a series of lectures which will be given by Sister Alma at 8 p.m., Wednesday, March 3 in St. Ignatius Loyola Rectory, Holly Dr. and Military Trail.

Father John C. Mulcahy, pastor, has extended an invitation to all adults, particularly parents, to attend. Baby-sitting services will be provided.

W.C. Fields, Jr. requiem offered

LOS ANGELES — (NC) — Requiem Mass was offered here Feb. 18 for W. Claude Fields Jr., president of the local Catholic Lawyers Guild.

Fields, son of late film comedian W.C. Fields, was an attorney and a retired U.S. Naval Reserve captain.

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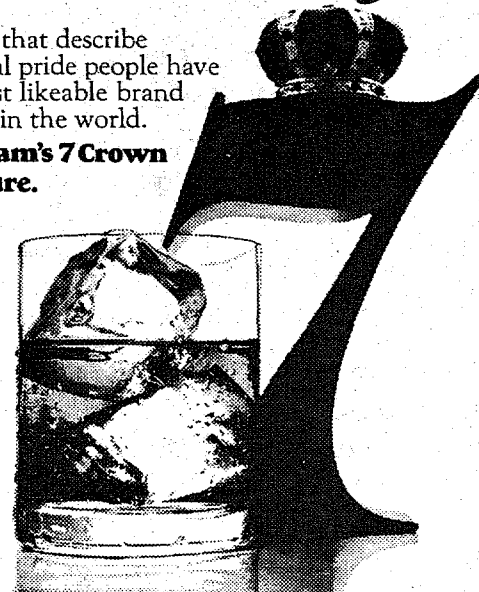
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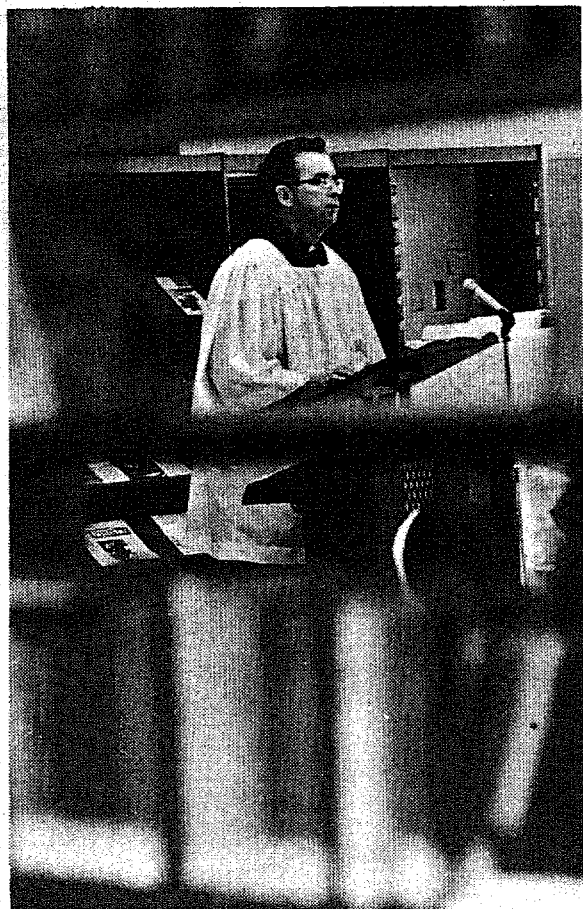
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Southern Bell

MASS celebrated by Father Rene Gracida, V.G., Chancellor of the Archdiocese of Miami, marked the opening of this week's three-day Teachers' Institute at Immaculata-LaSalle Academy.



Moral development missing from society today, teachers are told



ROLES of teachers and parents were outlined by Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, during opening Mass at sessions.

"Love is the motivating force and guide behind which we exert our efforts to shape the child's ethical behavior."

Sister Maria Petra, S.B.S.

today, teachers are told

A new concept in kindergarten education was outlined during the Archdiocesan Teachers' Institute by a Religious considered an expert in the field of pre-school teaching.

Sister Maria Petra, who earned a Ph.D. in Early Childhood Education at Florida State University and is now assistant professor in the subject at Xavier University, New Orleans, emphasized to an over-flow workshop of pre-school and first grade teachers that "as we look around in our society today the one thing that is missing, or seems to be missing, is moral development, and unless educators in Catholic schools provide this moral development, we are all a farce."

RECOGNIZING that the role of the teacher in developing moral responsibility is the continuation of moral development begun in the home, Sister Petra reminded teachers that the "goodness or badness of the adult has its roots in the child, and that the adult is largely the end product of the training an individual receives as a child."

Noting that the term "goodness" when applied to young children frequently means that a child has consumed all of the food on his tray, has taken his nap in the afternoon, is docile and obedient, and who keeps himself neat and tidy, Sister

Petra pointed out that as developers of moral responsibility it is necessary to look at "goodness" and at all behavior in a deeper, basic sense.

"We need to consider the actions that spring from a sense of love or justice or honesty — or from a lack of these qualities," she emphasized.

"WHEN we find a child

Text by
Marjorie L. Fillyaw

Photos by
Tony Garnet



NEW concept in kindergarten teaching was explained by Sister Marie Petra, S.B.S., Xavier University, New Orleans.



INSTITUTE speakers, Father Donald Clifford, S.J., left; and Father Aldo Tos, right, talk with Father Francis LeChiara, Assistant Superintendent of Schools in the Archdiocese of Miami, during sessions of the institute.

who tells the truth even when it means he loses the game; the child who returns something he found even though no one saw him pick it up — behavior of this sort is more than good manners. This is what we mean by ethical or moral behavior. The capacity to grow morally must be nourished just as the capacity to grow physically," Sister Petra explained.

In her opinion such nourishment must be in terms of the capacities of the child at a given age and the problem in providing this nourishment is that often what is considered "good" by one person is considered "evil" by another.

"For the most part we may agree," she told teachers, "that moral behavior is behavior that makes for the

greatest amount of happiness and fulfillment in our own lives and in the lives of others. If you quickly review the Ten Commandments you will find that they incorporate the whole of that general concept," she added.

DECLARING that the love given by grownups to children is a powerful instrument for developing moral character, Sister Petra warned that love should never be used as a weapon to coerce children to be good by threatening withdrawal of that love. Such threats, she emphasized, can distort the notion of what love is, as well as the notion of value of certain virtues.

"Love is the motivating force and the guide behind which we exert our efforts to

shape the child's ethical behavior but it is not synonymous with practical experiences or good judgments. It does not necessarily equip the child for dealing with moral situations of everyday life — it must be implemented by training or direction," she continued.

Sister Petra called on teachers to examine how they live the love they wish the children to learn and suggested that each ask themselves whether every child in their class feels loved by them and by other children.

"Do you respect the child as an individual, do you know something about the immediate needs and abilities of every child. If you don't," she declared, "how can you help him develop morally according to his needs?"



RELIGIOUS education workshop was conducted in Spanish by Brother Emilio Quiros, F.S.C., a member of the Religious Education Department.



INSTANT identification cards were featured at the institute. Sister Mary Noel, I.H.M., Epiphany School, South Miami, sits for picture.

BOX LUNCHES were enjoyed by more than 1,000 Religious and lay teachers "under the big top" on the grounds.



Death in the streets

The death of Patrolman Victor Butler, Jr., 45, in Miami, makes a total of at least 11 policemen who died by gunshot in the line of duty throughout the United States during the past weekend alone.

This is a horrible statistic that our so-called civilized society must ponder — it is a cause for wonder — it is a cause for meditation — it is a cause for investigation.

Why, suddenly, have the men who act as peacemakers in our communities, who put their lives "on the line" each day for our benefit, become living targets in our city streets? It would seem a bit more than coincidental that so many officers died violent deaths in such a short period of time.

DURING the past three years the number of assaults on police officers in Dade County has tripled. In 1967, according to the Dade County Sheriff's Department, there were some 58 assaults. In 1970 a total of 206 were reported, with 86 policemen hurt.

The President's Commission on Law Enforcement in its report "The Challenge of Crime in a Free Society," points out

that in a survey covering the past 100 years in New York City, some 180 officers have been killed while apprehending suspects.

"A study of these 180 cases revealed that in every instance the combat range was 21 feet or less and that in most cases it was 10 feet or less," the report stated. This must have been the case of Miami's Patrolman Butler who was shot through the heart as he left a housing project. Three young Negroes are suspected of killing the black patrolman who was a 20-year veteran on the force.

The complexity, the delicacy and the frustration of the jobs policemen must perform has grown during the recent past.

The Presidential Commission's report points out that "Since police action is so often so personal, it is inevitable that the public is of two minds about the police: Most men both welcome official protection and resent official interference. Upon the way the police perform their duties depends to a large extent which state of mind predominates,

Editorials

whether the police are thought of as protectors or oppressors, as friends or enemies . . ."

THE MATTER of community relations is of vital importance to the role the policeman must carry out if peace is to reign in our streets. Both police and public have a "bridge-building" job ahead and the time grows short.

"It may be paradoxical that the same people who are most victimized by crime are the most hostile to the police . . ." according to a 1967 survey by the National Opinion Research Center. Efforts at building better relationships in these areas have begun since that time, but it is obvious that efforts must be intensified to bring about community harmony so desperately sought.

We urge prayers during this Lenten season not only for the men who have fallen but for all, who, each day risk their lives on behalf of all of their brothers.

Agnew has hope for school aid; advice for clerics

By A.E.P. WALL

Mr. Wall is editor of "The Catholic Review," Baltimore archdiocesan newspaper.)

(Copyright 1971 by NC News Service and The Voice)

WASHINGTON — (NC) — In an exclusive interview here, Vice President Spiro T. Agnew had these words about demonstrators who mix their enthusiasm with violence:

"They got a taste of show business and they liked it."

Conversing on a wide range of current issues and problems, he said the future of nonpublic education in the United States was "under intensive discussion" by the Nixon Administration — and he thinks it now possible "to develop the kind of assistance that is needed."

Agnew believes that priests and clergymen who deliberately break the law to focus attention on social concerns should be punished "just as severely as anybody else who breaks the law."

As for religious leaders who adopt anti-establishment attitudes, the Vice President thinks they ought to "begin listening a little more closely to their congregations" and concentrate on providing "customary religious services."



MR. AGNEW

He spoke of activists.

"Forgetting about particular cases of the moment," Agnew said, "have you noticed how many similar aberrations we've had since demonstrations became a socially accepted technique for bringing pressure — the whole gimmick of demonstrations as opposed to other means of persuasion?"

"The demonstration has an attractiveness to the vacant head, in that nobody ever has to take a position; all that a person has to do is get up and scream that he doesn't like something. Nobody is expected to make a genuine contribution to solving anything, and that is a very good thing for those who haven't got any ideas but simply want to be active."

Agnew's appeals for unity are not new. He spoke to me of the same aspirations over the breakfast table in the governor's mansion in Annapolis before he became an international figure. He's perplexed when his words, spoken sincerely, bounce back like something in a squash court when the Vice President wants to play catch instead.

But he thinks the demonstrators have a purpose in their own words and actions:

"They're trying to persuade the uninvolved. The theory I have about them is that instead of trying to persuade each other to reach an accommodation, they're trying to recruit the uninvolved in the hope that through the sheer weight of numbers they can obliterate their opposition."

Is it working?

"I think mainly it has been unsuccessful," he said, "but in some areas it has succeeded, at least temporarily. I think it has succeeded on too many college campuses."

Does the Vice President think there will be more activism in the churches?

"So far it seems to involve a great number of the clergy," Agnew said. "It has no denominational aspects."

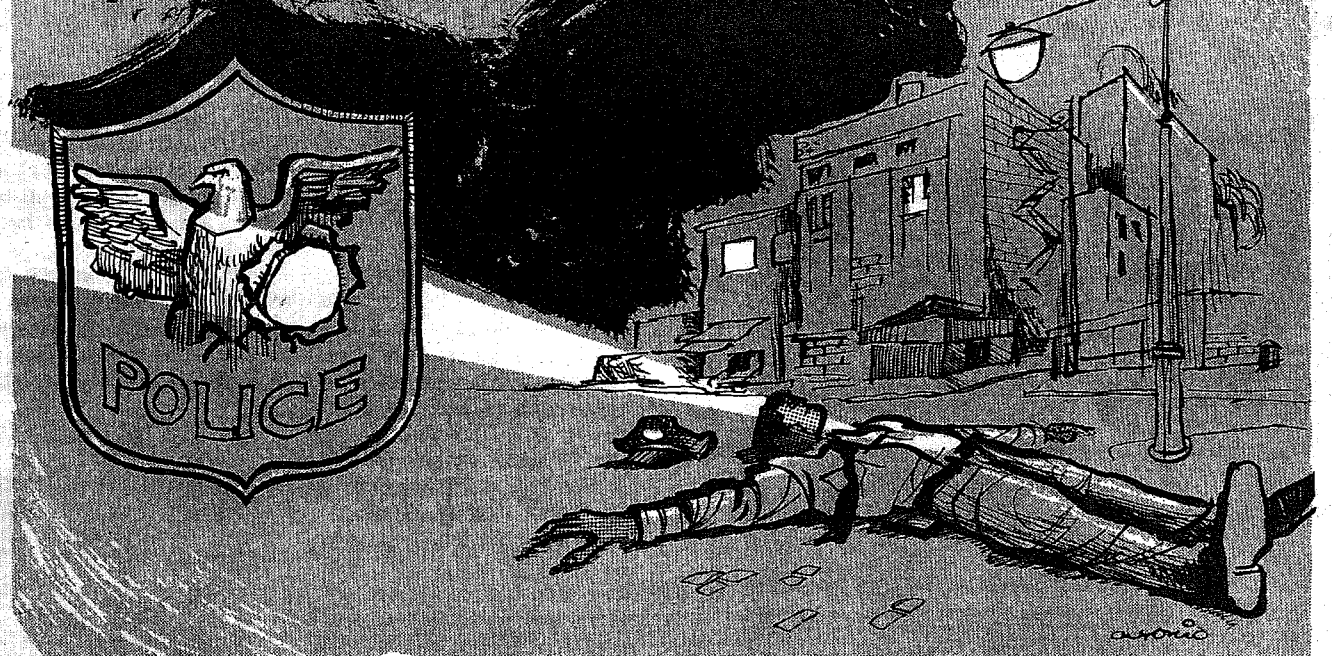
"It seems to draw in particular members of the clergy who serve in what you might call disadvantaged areas, where their frustration over not being able to solve personal problems that exist there makes them seek answers in societal impulses that motivate the people they want to serve."

"THEY try to be a clergyman to the man in need, but they can't reach him. They tell themselves that they can't communicate with that man because society has let him down, and therefore the individual is not at fault; society is at fault, and the clergymen in their frustration become hostile toward the existing establishment."

"I believe that most of the clergymen who have adopted an anti-establishment stance fall into two categories: One, those who serve the disadvantaged areas of the poor and minority groups, and two, those who serve highly sophisticated intellectual areas, where they are really involved more in an academic evaluation of society than in providing customary religious services to the community."

Does the Vice President have any thoughts on the part

Why?



religion might be able to play in restoring a sense of purpose to American life?

He does, and he thinks religious leaders can begin the process by listening more closely to their followers.

"Maybe the leaders ought to realize that their total function is not only to enlighten their congregations, but to live with their parishioners and serve them and be aware of the values that are inherent in the community that they enter — instead of entering that community convinced of the need to instill a new set of values before they've even found out about the ones that exist."

Does this suggest to him that the religious leadership, or some portion of it, may be out of touch with the realities of American life?

"I can only say," Agnew replied, "that a lot of people have told me they don't find that their minister or priest is expressing their viewpoint in many sermons. A lot of people resent the insertion of too much contemporary politics in sermons. They feel that the broad principles religion seeks to make applicable to life don't require the endorsement of an incumbent or the castigation of another."

"THESE principles, people feel, require more speaking to our purposes and our general social aims and the pragmatics that are faced in the world around us. People complain that too many clergymen speak out from the pulpit against individuals and for individuals."

We turned to a question that finds some clergymen disagreeing with others, but one on which the Nixon Administration has spoken plainly. President Nixon has indicated a deep concern for the future of nonpublic education, and I asked the Vice President about progress in that direction.

"The subject is under intensive discussion," he said.

"I'll tell you where I do see progress. The progress comes in the fact that you can talk about this today without running up the red flag that used to appear as soon as anyone mentioned it. It is being looked at on a more pragmatic basis than it was before."

"The hard line church and state separation theory is no longer as powerful as it once was in the minds of the Protestant constituencies around the country."

"I think it is now possible to develop the kind of assistance that is needed."

"When I was governor of Maryland I felt that assistance in the peripheral areas offered the easiest place to begin — such areas as the transportation of school children, which is technically not a part of the educational process, and in recreational activities. There are ways to make a beginning even while we continue to wrestle with long-standing questions. I think in time these questions will be resolved. . . ."

WHILE we were talking about church-state concerns, I asked whether Agnew agreed with a resolution adopted during the recent convention of Americans United for Separation of Church and State in Silver Spring, Md. The resolution urged President Nixon to recall Henry Cabot Lodge as his personal representative to the Vatican.

"If another faith were to develop cohesively, the way the Catholic faith has, we'd be faced with according it the same quality of treatment now accorded the Vatican," Agnew said. "But you don't build a centralized world religion every day."

"The popes have been extremely helpful and ameliorative in some crucial world situations. They can speak without the stigma of nationalistic inclinations, and I think we should not lose a chance to receive the assistance of that kind of power for good. We'd not be really tending to our duties in handling the world diplomatic situation if we were to overlook the Vatican."

Does Agnew have any ideas on how to develop a stronger

feeling of national identity in this country?

"I wish I knew the answer to that," he said. "I really do. I just don't know why patriotism has fallen into such an unfavorable status within the intellectual community. It is a rather self-destructive attitude."

"I HAPPENED to see a movie the other night called 'Catch 22.' It was a sort of semi-spoof on the military-industrial establishment, and it was a sick movie. It was very ill."

"The attitudes expressed in the movie were that the military is a crass, greedy, stupid organization, full of all kinds of corruption, and that the only smart people in America are those who go to Sweden to avoid the draft."

"I found it a sickening experience to realize there are people really convinced that our military is corrupt. We have some tremendously fine, dedicated people in the high reaches of our military establishment who, in most generations, would be figures of public adoration. Instead, they are reviled."

"And again, many of those who are reviling them are those who see good in the most ultimate forms of totalitarian repression. They say we are repressive, and yet they wave the Viet Cong flag and they want to help Castro harvest his sugar cane."

What is Agnew's answer to all of this?

He spread out his hand in an open gesture.

"I can only do what I think is the best thing to do. That is to be respectful of the flag and of the people who serve the country."

He picked up a magazine from his desk.

"Let me read you what they said about Lincoln in his own time. You talk about freedom of the press; listen to this editorial comment about Lincoln: 'A horrid-looking wretch, sooty, scoundry in aspect, a cross between a nutmeg dealer, a horse-swapper and a night man. He's lank-sided Yankee of the uncleanest visage and the dirtiest complexions.'

"And," said Agnew, "this is what one newspaper said about the Gettysburg Address: 'We pass over the silly remarks of the President. For the credit of the nation we are willing that the veil of oblivion shall be dropped over them.'"

Neither Spiro T. Agnew nor his opponents appear ready to accept that sort of veil.

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Archbishop of Miami
President
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Rt. Rev. Msgr. James J. Walsh
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MEMBER: The Catholic Press Association, Inter-American Press and Florida Press Associations.
SUBSCRIBES TO: NC News Service, Religious News Service, Catholic Features Cooperative and Catholic Press Features.

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

MAILING ADDRESS
P.O. Box 1059
Miami, Fla. 33138

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

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John J. Ward, Contributing Editor
Founding Editor, 1959-66
EDITORIAL: Mitch Abdallah, news
editor; Marjorie L. Fillyaw, local
news editor; Allen J. Brent, copy
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PHOTOGRAPHY: Tony Garnet.
SPANISH: Gustavo Pena Monte,
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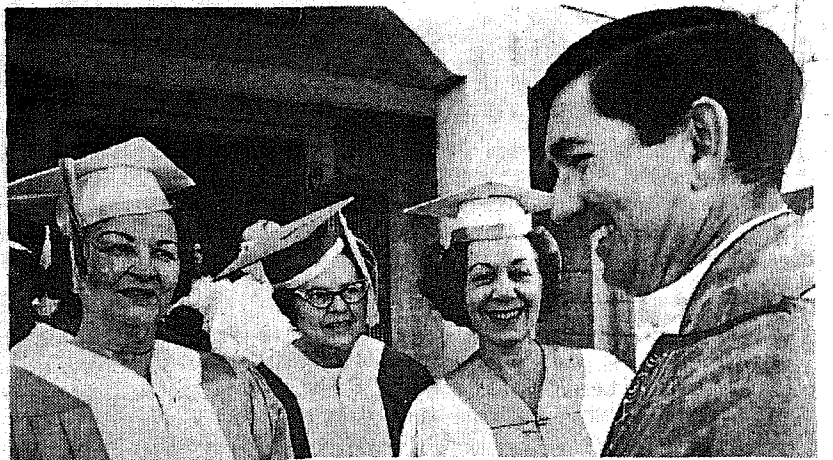
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Jack Rayner, Herb Blais, Linda
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supervisor; Bea Anderson, Berna-
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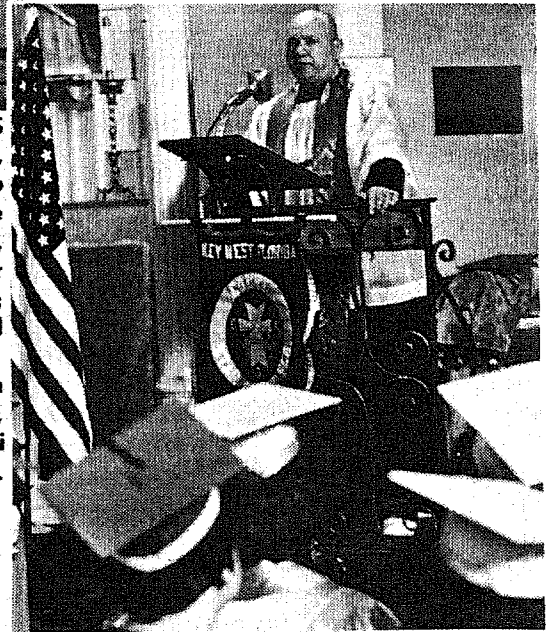
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OFFERTORY Gifts were presented during anniversary Mass in St. Mary Church by Mrs. Winifred Trabeaus and Mrs. Alice Scheidell, past state regent, St. Petersburg.

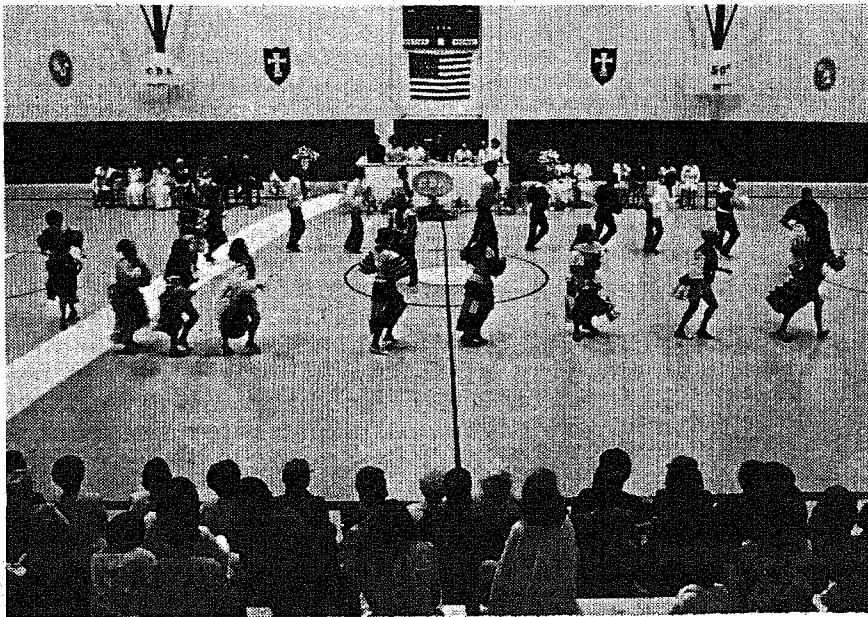


CDA LEADERS Mrs. Cecilia Clermont, state regent, Pompano Beach; Mrs. Irene Tait, grand regent, Court St. Mary Star of the Sea, Key West; and Mrs. Winifred Trabeaus, first vice-national regent, talk with Father Rene Gracida, Archdiocese of Miami Chancellor.

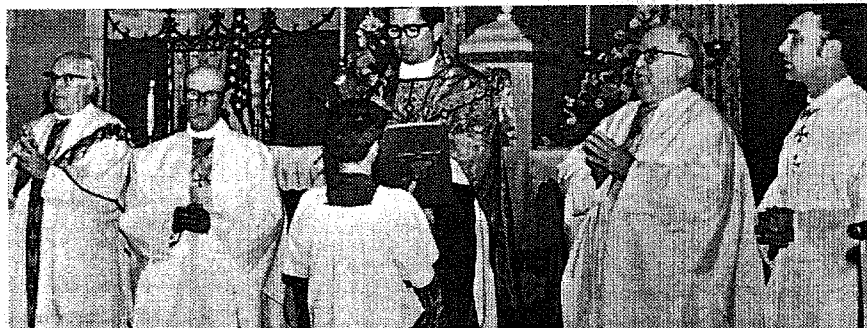


HOMILY during Mass of Thanksgiving was offered by Father Charles A. Szczesny, chaplain, U.S. Naval Station, Key West.

Week-long program of activities for CDA closed during reception in the Coleman F. Carroll Community Center where Spanish dancers entertained guests.

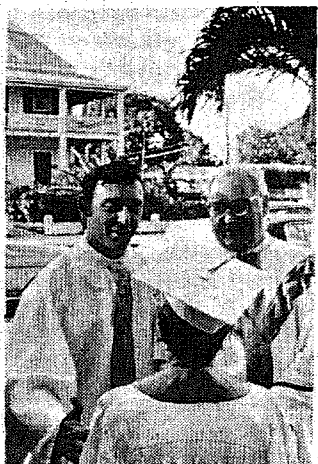


TWO FOUNDING members of the CDA Court were honored during ceremonies. The Archdiocese of Miami Medal of Honor bestowed by Archbishop Coleman F. Carroll was presented by Father Rene Gracida to Mrs. Hesba Whalton, represented by her daughter, May, center. Mrs. Virginia Demeritt, right, was the recipient of the Medal of Honor several years ago.



CONCELEBRATED Mass, with Father Rene Gracida, V.G., as principal celebrant was offered by Father Larkin Connolly, Msgr. Michael J. Fogarty, V.F., Father Robert Nilon, S.J. and Father Charles Zinn, in observance of the 50th anniversary of Key West's CDA Court.

Key West CDA given praise for half century of service



KEY WEST pastor, Father Charles Zinn, St. Mary Church; and Father Larkin Connolly, St. Bede Church; congratulate local CDA members following anniversary Mass.

KEY WEST — Fifty years of dedicated and devoted service to the family, the Church, and the community were observed here by Catholic Daughters of America, Court Star of the Sea, during a Concelebrated Mass of Thanksgiving in St. Mary Star of the Sea Church.

During a reception which followed, the Archdiocese of Miami Gold Medal of Honor bestowed by Archbishop Coleman F. Carroll was presented by Father Rene Gracida, V.G., Chancellor, to Mrs. Hesba Whalton, a founding member of the CDA, in recognition of meritorious service to the Church. Also honored

at the ceremonies was another founder of the local Court, Mrs. Virginia Demeritt, who was the recipient of the Archdiocesan Medal several years ago.

Father Gracida was the principal celebrant of the Mass during which Father Charles A. Szczesny, chaplain at the U.S. Naval Station, Key West, preached the homily.

DURING the reception, held in the new Coleman F. Carroll Community Center, Father Gracida extended the personal congratulations and best wishes of Archbishop Carroll, as well as the prelate's blessings for many more years of service.

"For many individuals," Father Gracida pointed out,

"the golden anniversary of anything is a time of peace and contentment — a time of looking back on past accomplishments.

"Archbishop Carroll is sure that you would look upon accomplishments of the past 50 years as an inspiration and incentive, to continue — redoubled — the energy you have displayed and the great works of charity you have undertaken in the service of family, community and Church."

Civic recognition accorded Key West's CDA members during a week-long program of activities included a proclamation from the Office of the Mayor designating Feb. 16 to March 24 as Catholic Daughters of America month in the nation's southernmost city.



ARCHDIOCESE of Miami Chancellor, Father Rene Gracida, V.G., greeted CDA members and guests during anniversary reception.

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Lenten lecture series slated

FORT LAUDERDALE — A Lenten Lecture Series to which the general public is invited will be inaugurated in St. Maurice parish, 2851 Stirling Rd. at 8 p.m., Sunday, Feb. 28.

"Do You Dare Believe in God?" will be the topic of Father Hugh Clear, Religious Education Coordinator for the South Dade Deanery of the Archdiocese of Miami.

On Sunday, March 7 Father James McGowan, C.M., member of the faculty at the Seminary of St. Vincent de Paul, Boynton Beach, will lecture on "What Has Happened to the Church?"

Father Roger Radloff, director of Family Counseling Services at the Catholic Service Bureau, will discuss "Is Love A Must?" on Sunday,

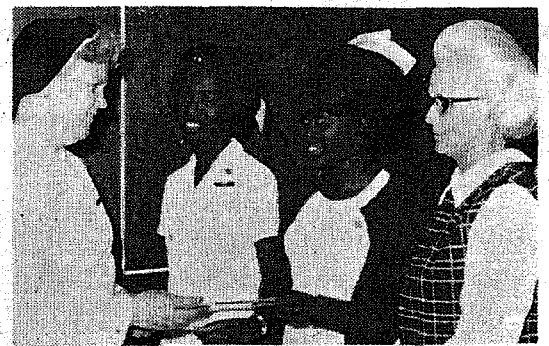
March 14. The following week Sister Marie Mullane, R.C., Cenacle Retreat House, Lantana, will share her thoughts on prayer.

The final presentation of the series will feature Father James Briggs, assistant Pastor, St. Augustine Church, Coral Gables, speaking on "How To Cash In On Holy Week."

Choir invites new members

Men and women are needed in St. Mary Cathedral Choir where rehearsals are beginning for special Easter music.

Those interested are urged to contact Robert Fulton, Cathedral organist and director of the choir at 759-4531.



NURSING SCHOLARSHIPS, made available by Mrs. Robert E. Peterson, right, in memory of her husband, were presented recently to Mrs. Eleanor Walker, LPN; and Mrs. Clara Norman, LPN; center, by Sister Ann Veronica, O.S.F., St. Francis Hospital administrator.

Around the Archdiocese

DADE COUNTY

St. Joseph's Catholic Women's Club will meet at 1 p.m., Monday, March 1 in the club rooms.

The First Friday Book Review of St. Anthony's Catholic Woman's Club will feature a review by Mrs. Francis P. Dreyer at 11 a.m., Friday, March 5 in the home of Mrs. P. J. Fleurant, 700 Royal Plaza Drive, Ft. Lauderdale.

Plans have been finalized for a dessert, card and games party, hosted by the "Young-at-Heart" club of St. Elizabeth Gardens slated for noon, Saturday, March 6, at 801 NE 33 St., Pompano Beach.

A card party, sponsored by the St. Vincent Ladies Guild, Margate, will be held at 8 p.m., Friday, March 5, in the Margate City Hall.

The Guild will hold its regular monthly meeting in the church pavilion, Monday, March 8, beginning at 8 p.m.

A benefit charity ball for Villa Maria Nursing and Rehabilitation Center, 1050 NE

125 St., will be held Saturday, March 13 at LaGorce Country Club, Miami Beach. For information or reservations call Mrs. Richard Spinelli, 891-8850.

The fourth annual benefit luncheon and card party to aid dependent children under the care of the Archdiocesan Catholic Service Bureau is being sponsored by the Women's Auxiliary and is slated for noon, Saturday, March 6 in Jordan Marsh Auditorium.

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

St. Mary Magdalen Women's Guild will hold its regular meeting, Monday, March 1, at 8 p.m., in the parish rectory.

BROWARD COUNTY

"A Day of Inspiration," conducted by Father Charles Mallen, C.S.S.R. is scheduled for Thursday, March 11 from 9:15 a.m. to 2:30 p.m., at St. Bartholomew church and grounds, Miramar. Lunch and babysitting for toddlers will be provided.

Plans for a St. Patrick's Day card party have been announced by the Women of St. Jerome parish, Ft. Lauderdale, to be held at 12:30 p.m., Tuesday, March 2 in the parish hall, 2600 S.W. Ninth Ave.

COLLIER COUNTY

Father Michael Sullivan will be the principal con-

celebrant of a "Day of Reflection Mass" for St. Ann Council of Catholic Women, beginning at 6 p.m., Sunday, March 7 at the St. Ann Church.

The Mass will be the first in a series of Folk Masses. A group of musicians and singers from Naples high school will perform.

MONROE COUNTY

The Homestead Everglades Mounted Posse will perform Saturday and Sunday, Feb. 27 and 28 at the Key Largo Carnival and Fair, slated at the Port Largo grounds Friday through Sunday.

The fair proceeds will be donated to the building fund of the St. Justin Martyr parish on Key Largo.

Set retreats for women

LANTANA — A full program of Lenten retreats for women is scheduled at the Cenacle Retreat House during the month of March.

Women of St. Jude parish, Jupiter; and St. George Church, Fort Lauderdale, will participate Friday, March 5 to Sunday, March 7.

A "Mini-Retreat" consisting of a 12-hour period for married couples is scheduled for Wednesday, March 10. From March 19 to March 21 ladies of St. Gregory parish, Plantation, will observe a weekend retreat.

Women of St. Clement parish, Fort Lauderdale, will participate in conferences, March 26 to 28.

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He knows now he wants to be priest

Six years ago, Tom Barthle's attitude towards a vocation in life was typical of that of the many candidates who will take the entrance examination at St. John Vianney Seminary March 7. Tom wasn't sure he wanted to become a priest.

Tom is now in his second year of college at St. John Vianney. He was accepted as a student after taking the entrance examination. At that time, he said, "I heard that some of the fellows in my class at school were taking the exam. I decided to take it."

"I never thought about the priesthood very seriously before. I just had a passing thought about it. Once I entered the seminary, it didn't take long for me to start thinking about the priesthood more seriously."

NOW DEFINITELY convinced that he wants to be a priest, Tom said, "As a freshman I decided I would stick the seminary out as long as I could. My idea on becoming a priest got stronger because I became more aware of what the priesthood was all about."

The friends Tom made at the seminary, the faculty and seminary life in general instilled a greater sense of re-

Bishop to get scout award

GREENSBURG, Pa. — (NC) — Bishop William G. Connare of Greensburg will receive boy scouting's highest national award this spring.

The executive board of the Boy Scouts of America's national council will present the Silver Buffalo Award to Bishop Connare at the council's annual meeting on May 28 in Atlanta, Ga.

Bishop Connare served as national moderator of Catholic scouting for over eight years.

The Silver Buffalo Award is given for outstanding service to youth on a national or international basis.

spect for the priest and the work he does, Tom added.

In the minor seminary, he stated, "You can see things happening in the Church that the ordinary student in high school does not notice. A young man can't lose anything by going. I would encourage anyone who has thought about the priesthood to seriously consider entering the seminary."

"THE HARDEST thing, at the beginning, for many of the seminarians to overcome," said Tom, "is homesickness. But we're not really secluded from our families. There has to be a certain break from them but it helps the students to mature quicker."

The academic, social and physical programs provide all the background that any other student living at home would encounter. "The seminary becomes our home," Tom added.

Other than the curricula required at other high schools, the seminarians are obliged to take Latin, Spanish and religion. There is a lot of time for study and time to get help with studies, he said.

THE MORE relaxed side of seminary life includes participation in dramatics, for-

ensics and CYO sports. "The seminarians have Saturday afternoon off," Tom added. "We go to the mall to shop, or we can go to the movies. There is always something to do."

St. John Vianney is accredited by the Southern Association of Colleges and Schools. If a seminarian decides to leave the seminary

before the completion of his high school education, the subjects he was taught there will be accepted in other high schools.

The first and second year of college at the seminary prepares the seminarian for an Associate of Arts degree which certifies that he has satisfactorily completed two years of college. This allows

him to pursue two more years towards a BA or BS degree.

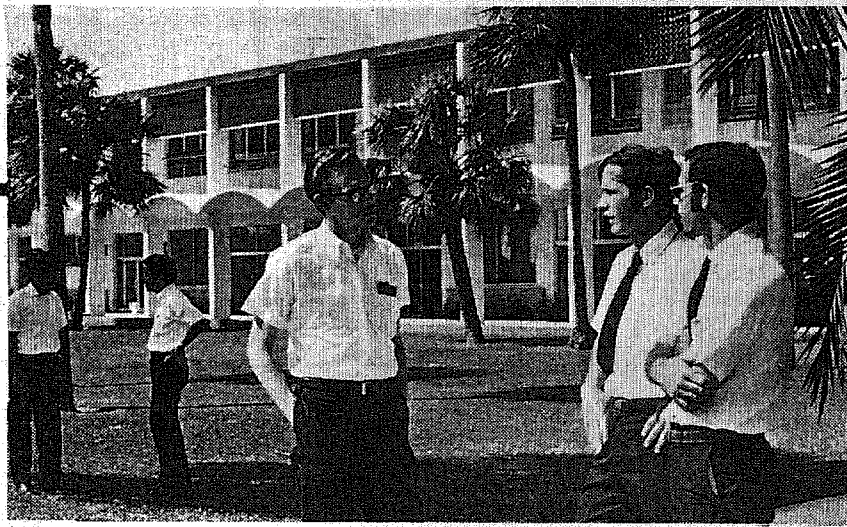
THE APOSTOLIC program at the seminary prepares its candidates for the work they will be doing as priests. For instance, "We visit the homes for the aged and bring a little bit of happiness to them," Tom said.

"We teach religion to students at St. Brendan's, go down to migrant camps to teach and entertain." The camps visited by the seminarians are at Homestead and Naranja.

Why has Tom decided to be a priest? Service to others was the answer, an opportunity to help others spiritually. "Every type of service is done for somebody. The service I want to perform is giving a spiritual lift to people."

"Only a priest can give to the poor, the dying, the sick a reason to live. In order to bring Christianity to the people, you have to live what you preach."

"It's more than a job, as compared to engineering, banking," Tom said. "With a priest, it's a life, your entire life."



SEMINARIANS ENJOY a few minutes of after-dinner conversation in front of the collegiate building on the campus of St. John Vianney Seminary. The seminarians are, left to right, Carlos Miyares, James Lambert, Michael Faulkner, Thomas Barthle and Leo Ambrust.



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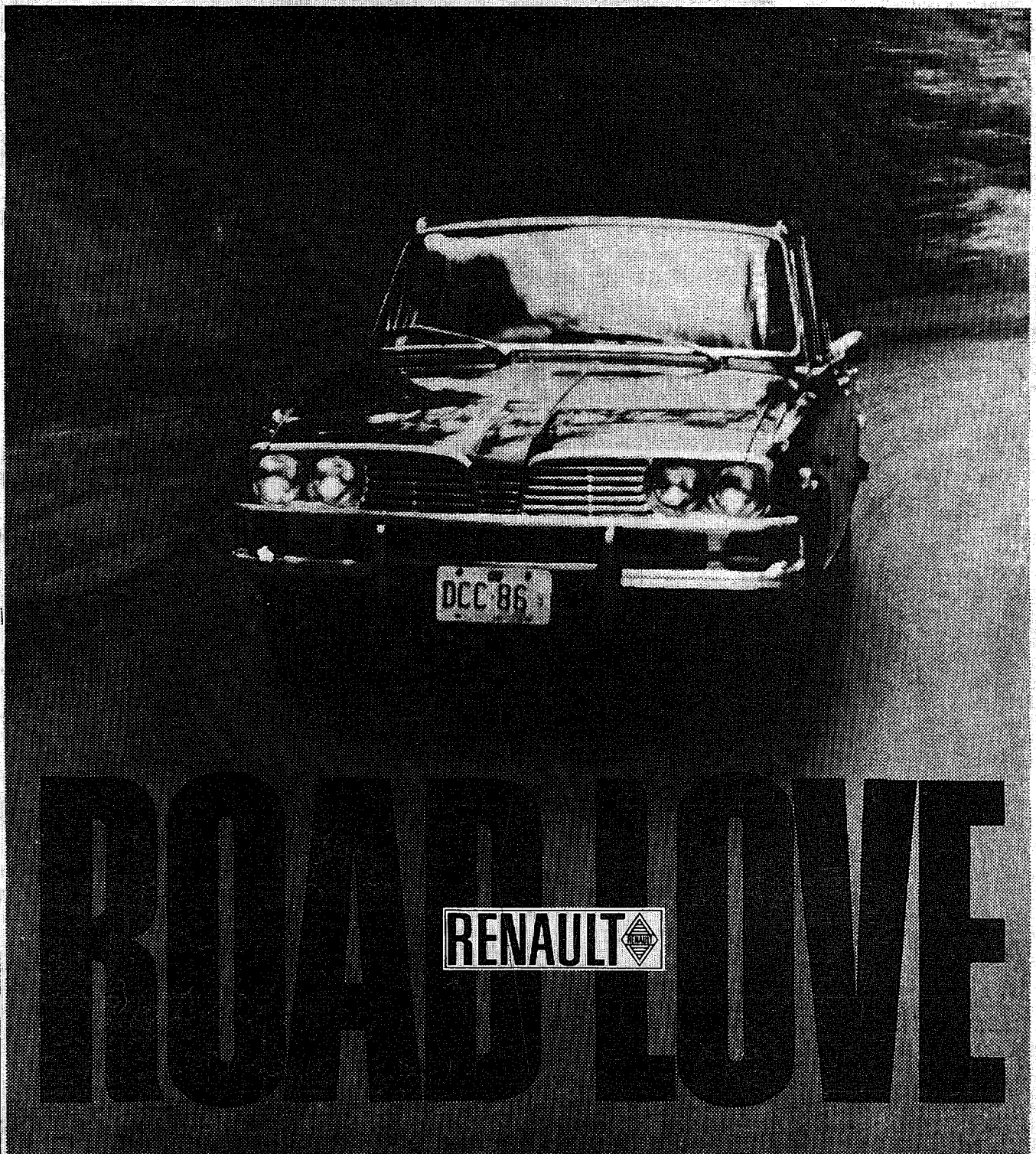
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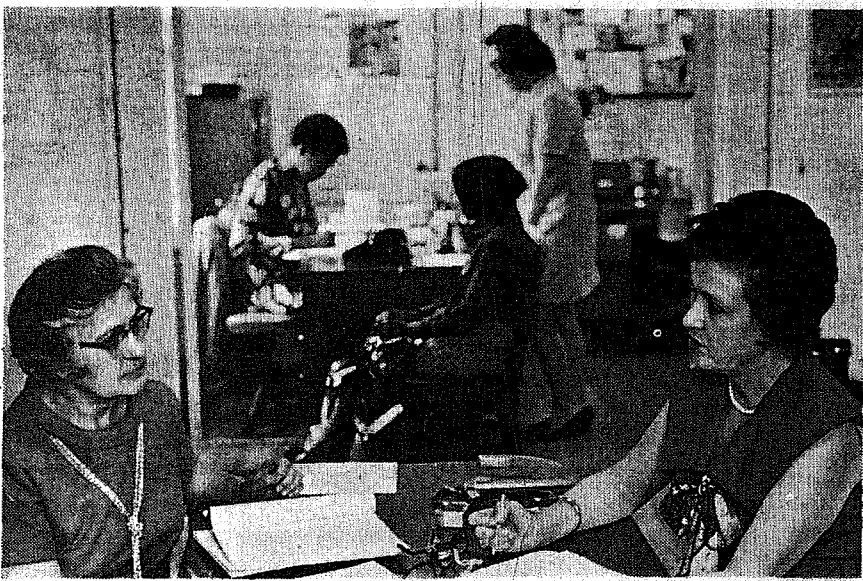
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ORIENTATION program for women applicants to the Job Corps is discussed by Sister Macrina, O.S.F. and Mrs. Maude Peoples, Atlanta regional coordinator of WICS, at the Job Corps Screening Center in Miami.

WICS starts program to reduce 'no-shows'

The national office of WICS, Inc. terms it an "orientation" program but a new course for Job Corps applicants could be called, "Operation No-Show," according to a Franciscan nun who is inaugurating the project in eight U.S. cities, including Miami.

Sister Macrina, O.S.F., Director of Volunteer Training and Special Projects on the national staff of Women in Community Service, Inc., was interviewed in Miami last week.

THE pilot programs have been initiated in the screening centers of the Job Corps. Designed to decrease the "no-shows," or the women applicants who withdraw at the last minute, the new program is being instituted at the request of the funding agency, the U.S. Department of Labor.

After completing the newly-adopted orientation program, the women will be sent to Job Corps Training Centers. There the enrollees will study for high school equivalency diplomas should they lack them. Included in the basic studies will be subjects that will prepare the trainees in homemaking skills, care of a family, the rearing of children, or for work in various fields, such as, in offices, beauty parlors and other fields of endeavor.

"The national average of girls we call 'no-shows,'" Sister said, "are those who change their minds at the last minute after all the preliminary steps are completed. This numbers between 30 and 40 percent of the total."

"Sometimes a boy friend influences them to change their mind — other times there are doubts in the minds of their parents. Still others change their minds after they arrive at Training Centers due to homesickness."

One of the seven regional coordinators for WICS in the

Games party in Hialeah

HIALEAH — Operation Self-Help will benefit from a games party which members of St. John the Apostle Council of Catholic Women will sponsor at 8 p.m., Wednesday, March 3, in the parish hall, 479 E. Fourth St.

Refreshments will be served. Tickets may be purchased at the door or in advance by contacting Mrs. Betty Watson at 888-9922.

nation, Sister Macrina, who has been in her present position for three years, pointed out that the Job Corps is very innovative in trying to meet the needs of the applicants from every point of view.

"**WE** believe in teaching the girls to do for themselves but we also want them to realize that we are willing to help them before, during, and after their training programs," she emphasized, adding that, "sometimes it is thought that because a person applied for the Job Corps she is dumb. This just isn't so," she declared. "Some didn't even have the proper clothes to wear to school to continue their educations. Others had to leave school to get some kind of job to help their families."

Primary goal of the new orientation program is "to give the girls a special preparation so that they can adjust to life away from home with other applicants of various cultural and racial backgrounds; and to motivate them to success in their chosen field at a training center."

Discussions with trained volunteers and field trips to offices of local business firms will be included in the program, as well as participation in a variety of cultural activities in the community.

According to Sister Macrina and Mrs. Donald Humphrey, who will head the new program at the Miami Screening Center, located in the Catholic Service Bureau at 1325 W. Flagler St., applications now received take between four and six weeks to process before a girl is sent to a training center.

Auxiliary will hold luncheon

"**Violets in Springtime**" will be the theme for the annual luncheon of St. Francis Hospital Auxiliary at noon, Wednesday, March 10 at the Bath Club.

Entertainment during the afternoon will be provided by soloist Marie Balaban and students of St. Patrick School. Reservations may be made by calling 751-1037.

Members of the auxiliary will join the Patrician Club of St. Patrick parish in sponsoring a cruise to Freeport March 19 to 22.

Detailed information and reservations are available by calling 534-6796 or 751-1037.

The applicant receives a clothing allowance of \$150 over a period of two years and \$30 monthly which is increased to \$50 after the Job Corps enrollee has completed six months training.

Before coming to Miami, Sister Macrina's tour took her to San Diego, Dallas, Houston, Milwaukee, Richmond and Newark.

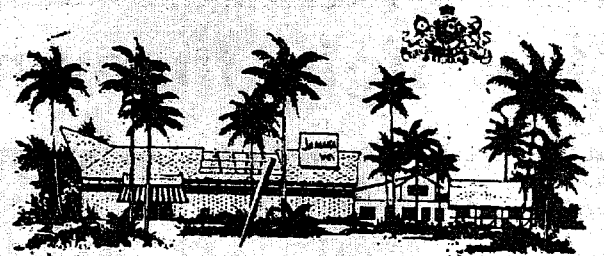


Luau planned in N. Miami

NORTH MIAMI — Their second annual "Hawaiian Luau" featuring dinner, dancing and entertainment, will be sponsored by Holy Family Woman's Club at 7 p.m., Saturday, March 6 in the parish auditorium, 14500 NE 11th Ave.

Music for dancing will be provided by the Musical Keys and entertainment will begin at 9:30 p.m.

Deadline for reservations is March 2 and they are being accepted by Mrs. Lonnie Reeder at 947-0498 and Mrs. Jack Richardson at 891-5224.



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New light thrown on city, suburban population trends

By BURKE WALSH

Experts continue to delve into 1970 Census figures, bringing up much information about varied aspects of American life.

In recent days the following was reported:

- A study of 67 cities, all of those in the United States with populations of more than 500,000 each, shows that in the decade between the last two censuses there was a decrease in the number of whites living in central cities, while there was a larger increase of blacks living there. Between 1960 and 1970, the number of whites in inner cities decreased by 2.5 million, and the number of blacks there increased by 3.4 million. The 67 cities studied embrace about half the U.S. population in their metropolitan areas.

- In the same decade, the black population of Washington rose sharply, from 54 to 71 percent. The total population of the city proper dropped from 763,956 to 756,510 in the same time. The city's black population rose from 411,737 in 1960 to 537,712 last year.

- In four cities — Washington, Atlanta, Newark and Gary, Ind. — the blacks outnumbered the whites in 1970.

- The number of black residents in the Capital's Maryland and Virginia suburbs almost doubled in the 1960s, increasing from 83,946 to 166,417. However there were indications that most of the blacks were moving into areas where other blacks already lived, in effect creating new pockets of segregation. The black percentage of suburban population around the 67 cities studied increased from 4.2 in 1960 to 4.5 in 1970. The increase in the number of Negroes living in Washington's suburbs is said to represent one of the country's largest movements of Negroes to the suburbs.

- In suburbs bordering Detroit, Baltimore, Houston, Dallas, Atlanta, Kansas City, New Orleans and Tampa-St. Petersburg, Fla., the proportion of Negro residents declined, a U.S. Census Bureau analysis of the 1960 and 1970 census figures discloses.

- The analysis also shows that in the same decade the Negro populations increased by 579,000 inside New York City, 290,000 in Chicago, 125,000 in Philadelphia, 177,000 in Detroit and 126,000 in Washington.

The Census Bureau studies cover a 10-year period of time, and seem to indicate relatively little desegregation of American suburbs. But other and private studies reported at nearly the same time give the impression that a good deal of whatever integration there was, was achieved in the last several years, and that there is "increasing integration in some suburbs." These reports give much credit for desegregation to the U.S. Civil Rights Act of 1968.—(NC)

U.S. Catholic hospitals take care of millions

By JOHN J. WARD

There were more than 5,500,000 patients of all races and creeds admitted to the 796 Catholic hospitals in the United States during the year 1970, according to statistics just released by the Catholic Hospital Association. More than half of them were non-Catholics.

Those figures accounted for almost one out of every three beds available in the hospitals of the nation. It was an increase of more than 100,000 admissions over the previous year.

ACCORDING to the CHA, one important trend was more beds in slightly fewer but more efficient hospitals. The 1970 report shows that mergers and closings during the year reduced the number of Catholic hospitals across the nation by 19.

However, the number of beds available increased by 1,100 to 159,600.

The number of patient-days in CHA hospitals also rose, climbing to 1.3 million to a new record of 47,600,000 days.

The mergers and closings occurred in smaller communities and generally involved facilities of 50 beds and less, according to Msgr. Harrold A. Murray, director of Health Affairs for the United States Catholic Conference. He explained:

"Rising costs in the medical care today dictate that smaller hospitals merge where possible, or close, if they duplicate services offered by nearby larger facilities."

He added:

"UNLIKE taxpayer-financed municipal and government facilities, Catholic hospitals are maintained through volunteer funds contributed by individuals and religious groups, in addition to payments for professional services."

In other words, Catholic hospitals must operate efficiently to keep the doors open.

The 796 Catholic hospitals represent a total investment of approximately \$5 billion in land, buildings and equipment.

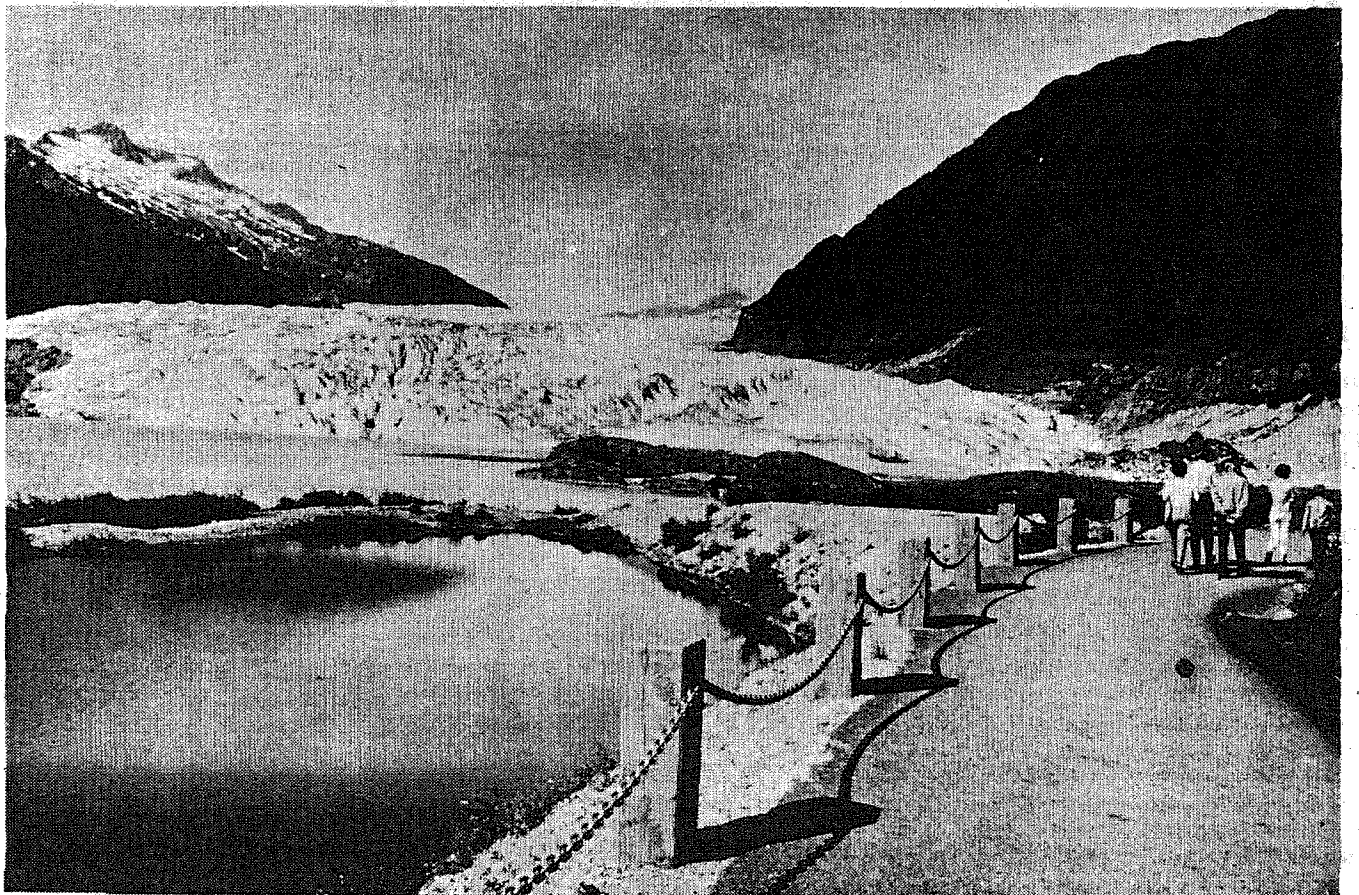
The CHA says the average number of beds per hospital increased from 190 to 200 last year and that figure is expected to continue to rise each year.

The largest Catholic hospital is St. Mary's in Rochester, Minn., with a bed capacity of 930. However, current building programs call for expansion to 1,100 bed capacity at Santa Rosa Medical Center, San Antonio, Tex., and St. Francis Hospital, Pittsburgh, Pa.

Landmarks of America

Mendenhall Glacier

Mendenhall Glacier is an impressive sight, 12 miles of ice flow stretching from its source in the Juneau Alaska, ice field to its face at Mendenhall lake. But it is just an ice cube compared to the huge ice sheets which swept down from the north thousands of years ago, covering and changing the face of North America as far south as the Ohio River. Mendenhall is one of the most popular of our northern state's ice flows, for visitors can drive their cars over paved roads almost to its face.



Looking back with nostalgia

By FATHER ANDREW M. GREELEY

I will confess to being something less than enthusiastic about the wave of nostalgia which currently seems to be sweeping the land. For it seems to me that nostalgia anesthetizes us to the implications of the past by changing the past from reality to sentiment and using that sentiment for entertainment. Nostalgia eliminates the pain and the suffering of the past, and in the process, also eliminates those elements which would improve our understanding of the present.

It is not surprising that at the tag end of an extraordinary period of romantic irrationality we should turn to nostalgia; sentimentality is merely the last dying gasp of that romanticism. Only, oddly enough, we seem to have come to our fin de siècle in the twentieth century three decades early.

I AM ARGUING then that nostalgia is a logical result of the obsession with the future, manifested in different ways by Alan Toffler's extremely poor book, "Future Shock," and Charles Reich's infantile projections in "The Greening of America," and by Margaret Mead's senile youth worship in her "Culture and Commitment." Nostalgia is a logical result of this sort of thinking because it provides an escape from the extreme unhealth that the three books represent.

But only an escape. The healthy, mature man knows where he stands. He has realistic hopes for the future (though, unlike Reich and Mead, he does not have messianic expectations). He understands his own heritage; he neither needs to be a prisoner of it nor make it a scapegoat. Above all, he has a firm, solid grasp on the realities and the possibilities of the present. Both nostalgia and the eschatological dreams of "The Greening of America" are escapes from the realities and the possibilities of the present moment.

But if my capacity for the enjoyment of nostalgia is limited, I do not normally find it offensive. However, one recent exercise in nostalgia struck me as being profoundly offensive, and that was Gary Wills' "A Farewell to the Catholic Liberal," in the recent nostalgia issue of "The Critic." The liberal that Wills was putting down was the 1940-50 variety who took his cue from such people as Thomas Merton, Dorothy Day, Paul Claudel, Jacques Maritain, John Courtney Murray, such publications as "Integrity," "The Catholic Worker," "Work," "Social Order," and, of course "Orate Fratres."

What makes Wills ridicule of the recent past so offensive to me is that he manages to do it in a style which seems almost sympathetic, which would apparently justify the "quite fond" in parenthesis in his title. Wills has managed to put down his recent predecessors with the same appearance of respect and affection that characterizes his profoundly snobbish attack on President Nixon in his recent book on the President.

I am no great admirer of the President, but the violence that Mr. Wills does to him as a human being in his highly tendentious analysis makes me feel almost sympathetic

toward Mr. Nixon. (One might wonder in passing how different the reviews in the liberal journals might have been if Mr. Wills had dared use his technique on a liberal politician. One does not doubt that he would have been roundly denounced.)

IT IS VERY EASY to put down the past. One could ridicule Mr. Wills on the basis of his columns when he was the house conservative for the "National Catholic Reporter" or even do a better job on his "Esquire" series which confidently predicted black violence a number of years ago. In the not too distant future, one could also ridicule him on some of his current "swinging" material in which he displays so much sympathy for the Catholic radicals and the drug culture — a sympathy which is quite at variance with his own normal stance of classical humanism. Such ridicule would I think miss the point just as does his ridicule of the forties and fifties.

We read "The Satin Slipper," delighted in G.K. Chesterton, convened Epiphany parties, went to CFM meetings and Cana conferences, and chanted Gregorian, because these seemed to be appropriate ways to combine a respect for our own tradition with our equal respect for the freedom and democracy of American society.

I suppose the late John Courtney Murray, in many respects the classic example of the liberalism at which Mr. Wills is laughing, who could combine Americanism and Catholicism with extraordinary virtuosity and was one of the giants of the Second Vatican Council, would be out of place in our time. I would conclude, so much the worse for our time.

For the fashionable Catholic intellectualism of the present day denounces both the American tradition and the Catholic tradition. It is not interested in a marriage between the two but rather a subversion of both. There is nothing to be learned from 200 years of American history or almost 2000 years of Christian tradition. What counts is not the past but the future, not what men have thought down through the centuries but what we feel now, not what John Courtney Murray said but what some inarticulate bearded 17-year-old narcotic addict says, not the thought of Jacques Maritain but the thought of Eldridge Cleaver or H. Rap Brown.

EVEN THOUGH I am fundamentally sympathetic with Teilhard de Chardin, I am inclined to think that human progress represents a very wavy line moving slightly upward rather than a firm straight line taking off toward the omega point. Some periods of human events represent upward movement and other periods downward movement. I have a hunch that when the historians of the next century get around to sorting out the '30's, '40's, '50's and '60's of the twentieth century, they will look on the era of the "Catholic liberals" as being a thrust of the line upward, however tentative, and the present period as a thrust downward, not at all tentative.

To put the matter somewhat differently, a hundred years from now I suspect people will still be reading G.K. Chesterton and be quite unaware of the existence of Gary Wills.

Sunday, Feb. 28, 9 p.m. — "Stagecoach" — 1966 Western starring Ann-Margret, Bing Crosby, Van Heflin, and Red Buttons — a listing which suggests that this is more an entertainment vehicle than a dramatic work. John Ford made a classic film by the same name, but forget Ford's original because David Raksin's new version isn't comparable. The new traditional story about the oddly assorted group attacked by Indians is conveyed here in color and with an all-star cast. It may not be a classic Western but most viewers will enjoy its good production and many enjoyable scenes. (A-III) (ABC)

Monday, March 1, 9 p.m. — "Ransom For A Dead Man" — A "world premiere" melodrama about a woman who kills old hubby and then tries to outwit the law. She's a lawyer herself so she knows all the loopholes. Lee Grant is the naughty lady, Harold Gould the police brass she outmaneuvers, and Peter Falk a detective who just won't drop his hunch that she did the dastardly deed. Pot luck. (NBC)

Monday, March 1, 9 p.m. — "The Flim-Flam Man" (1967) — George C. Scott is an aging confidence man who coaches Michael Sarrazin in the subtle art of capitalizing on the greed of his fellow man. Pitched from a moving boxcar, he literally falls into the youth's company, and the unlikely pair go on to

some genuinely hilarious adventures across the Kentucky countryside, providing a refresher course in flim-flamming for those who like their larceny well mixed with laughter. Scott plays his Mordecai with carefree flamboyance and glimpses of the pathos that is part of a drifter's loneliness, and young Sarrazin is completely appealing as the AWOL farm boy who is finally brought to his senses by pretty Sue Lyon. Beautiful location photography by Charles Lang, first rate dialogue and a uniformly capable supporting cast help make this film a delight for all but the very young, and that's no flim-flam. (A-II) (ABC)

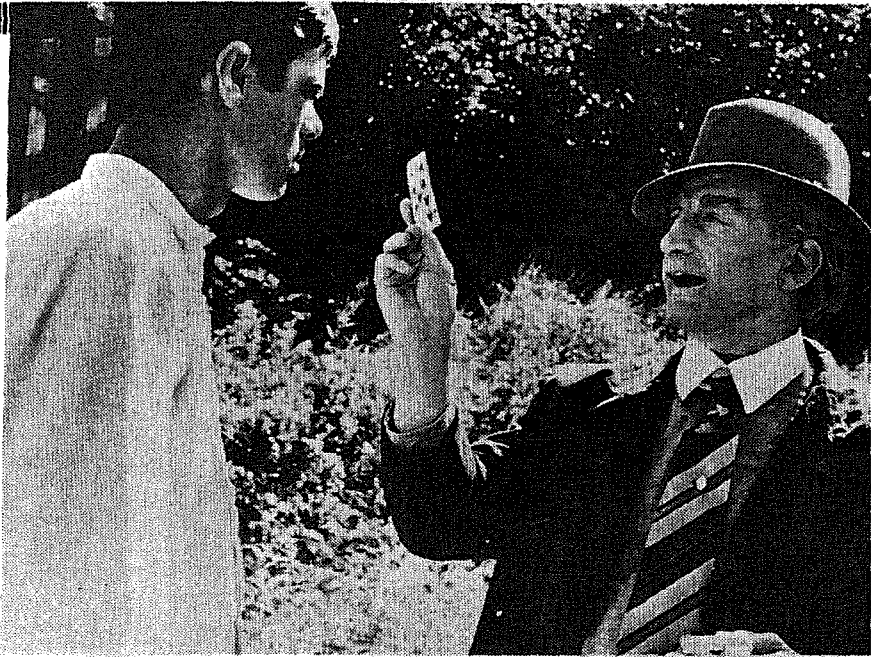
Tuesday, March 2, 8:30 p.m. — "Yuma" — Ninety-minute made-for-television film stars Clint Walker as a frontier marshal in the tough town of Yuma, Ariz. Making it especially tough for him is Barry Sullivan, whom he comes to suspect of instigating a plot to discredit him as a law officer. The dispute grows out of a barroom brawl in which the marshal is forced to kill a big-time rancher and jail the man's brother. Demon Rum! (ABC)

Thursday, March 4, 9 p.m. — "None But The Brave" (1965) — Produced and directed in Japan by Frank Sinatra; this anti-war film is set on an out-of-the-way Pacific island

during the Second World War. The acting by the Japanese characters is exceptionally good as are the special effects. The film's message of brotherhood is clearly stated but a bit too violently. (A-II) (CBS)

Friday, March 5, 9 p.m. — "The Biggest Bundle Of Them All" (1967) — Robert Wagner, Raquel Welch, Vittorio I Sica, Godfrey Cambridge, even Edward G. Robinson combi their talent and non-talent in this hoked-up spoof of a gangster film. Robinson is the big-shot instigator of a \$5 million trade, De Sica the mobster with the know-how to pull it off and Wagner and Welch and others the mob who manage to bungle it every step of the way. In theatrical release, the film was objectionable for its inclusion of various sex posturing of Miss Welch, who is definitely one of the highest paid non-actors of our time. (B) (CBS)

Saturday, March 6, 9 p.m. — "The Glass Bottom Boat" — A secretary (Doris Day) and a scientific genius (Rod Taylor) get involved with each other and assorted spies, gadgets and contrivances. This wide screen, color comedy has a number of good sight gags, some clever situations and a fine supporting cast. As put together by director Frank Tashlin, it adds up to a lot of fun. (A-II) (NBC)



Pick a card, My Boy. Young Michael Sarrazin (l.) is the mystified tyro of the Flim-Flam Man, played by George C. Scott, in an unusually rewarding screen comedy offered Monday night (March 1) on the ABC Monday Night Movie.

NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, Feb. 28, 1 p.m. — Directions — "Religion in America Today" — The Great

Children's corner

Sunday, Feb. 28, 11:30 a.m. — Discovery — "School for Snow Fighters" — Firemen, Policemen, Forest Rangers all have their special academies, and so do the members of the Ski Patrol. Co-hosts Virginia Gibson and Bill Owen conduct a young people's survey of the adventurous and sometimes dangerous training of the snow fighters. (ABC)

Experiment" — The title says it all in this study of contemporary religious exploration and trends in theology today. (ABC)

Sunday, Feb. 28, 4 p.m. — "Horizons Of Hope" — Religious news report on some of the recent developments in individual and institutional response to the needs of society. A co-production with the National Council of Churches. (NBC)

Sunday, Feb. 28, 5 p.m. — Experiment in Television — "The Engagement" — A comedy by the British playwright Tom Stoppard. City dwellers will sympathize with the non-hero (David Warner) who gets involved in a breathtaking problem arising over the fact that he doesn't have enough money to pay a taxi fare. (NBC)

Tuesday, March 2, 9-10 p.m. — First Tuesday — 60 Minutes — NBC and CBS present their magazines-of-the-air, the choice being between a two-hour monthly edition with Sander Vanocur on NBC or a one-hour semi-monthly with CBS's Mike Wallace and Morley Safer (NBC, CBS).

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

FRIDAY, FEB. 28
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)
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.

SUNDAY, FEB. 28
2 p.m. (5) The Slave Of Rome (No classification)
2 p.m. (6) Diary Of Anne Frank. Part II (Family)
3:30 p.m. (7) It Grows On Trees (Family)
4:15 p.m. (1) Westbound (Family)
4:30 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.
4:30 p.m. (11) Glamador, also The Little Wooden Horse (Children)
6 p.m. (10) The Hanging Tree (Unobjectionable for adults and adolescents)
7 p.m. (6) Diary Of Anne Frank. Part II (Family)
9 p.m. (10 & 12) Incident In San Francisco (No classification)
11 p.m. (6) Love Is A Many Splendored Thing (See rating at 4:30 p.m.)
11:30 p.m. (4) The War Lord (Objectionable in part for all)
OBJECTION: This film tends to condone immoral behavior between two sympathetic characters
11:30 p.m. (5) Sunset Boulevard (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Mary Jane (No classification)
11:30 p.m. (11) Nun And The Sergeant (Unobjectionable for adults)
MONDAY, MARCH 1
9 a.m. (5) The Errand Boy (Family)
10:30 a.m. (10) Lady Takes A Flyer (Unobjectionable for adults)
1:30 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)
7 p.m. (6) The Virgin Queen (Family)
9 p.m. (5) Ransom For A Dead Man (No classification)
9 p.m. (7) From The Terrace (Objectionable in part for all)
OBJECTION: The overall emphasis in theme on marital infidelities, together with an emotional justification for divorce and remarriage, surrounds this film with a low moral tone. Furthermore, in treatment there are highly suggestive situations and dialogue.
9 p.m. (10 & 12) The Flim-Flam Man (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Midnight Story (Unobjectionable for adults and adolescents)
TUESDAY, MARCH 2
9 a.m. (5) Appointment With Danger (Unobjectionable for adults and adolescents)
10:30 a.m. (10) The Great Impostor (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)
7 p.m. (6) The Virgin Queen (Family)
8 p.m. (4) Zorba The Greek (Unobjectionable for adults, with reservations)
8:30 p.m. (10 & 12) Yuma (No classification)
11:30 p.m. (10) Joe Butterfly (Unobjectionable for adults and adolescents)
WEDNESDAY, MARCH 3
9 a.m. (5) Copper Canyon (Unobjectionable for adults and adolescents)
10:30 a.m. (10) Banning (Objectionable in part for all)
THURSDAY, MARCH 4
9 a.m. (5) The Trap (Family)
10:30 a.m. (10) I'd Rather Be Rich (No classification)
1:30 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)
7 p.m. (6) David And Bathsheba (Objectionable in part for all)
OBJECTION: Suggestive sequence
9 p.m. (4 & 11) None But The Brave (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Spanish Main (Unobjectionable for adults and adolescents)
FRIDAY, MARCH 5
9 a.m. (5) Hurricane Smith (Unobjectionable for adults and adolescents)
10:30 a.m. (10) Imitation Of Life (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)
7 p.m. (6) David And Bathsheba (See rating Thursday at 7 p.m.)
9 p.m. (4 & 11) The Biggest Bundle Of Them All (Objectionable in part for all)
OBJECTION: Suggestive costuming and situations
11:30 p.m. (10) Safari (Unobjectionable for adults and adolescents)
SATURDAY, MARCH 6
12 noon (6) The Virgin Queen (Family)
1:30 p.m. (10) Gunfight At Dodge City (Unobjectionable in part for all)
2 p.m. (4) Glamador, also The Little Wooden Horse (Children)
2 p.m. (6) David And Bathsheba (See rating Thursday at 7 p.m.)
4:30 p.m. (6) The Virgin Queen (Family)
7 p.m. (6) David And Bathsheba (See rating Thursday at 7 p.m.)
8:30 p.m. (5 & 7) The Glass Bottom Boat (No classification)
9:30 p.m. (10) Blindfold (Unobjectionable for adults and adolescents)
11:15 p.m. (12) Eagle And The Hawk (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Requiem For A Heavyweight (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Man From Del Rio (Unobjectionable for adults and adolescents)



"THE GOOD NEWS," featuring the Peter Buffones, Thomas Hyde, Sister Kathleen Gannon, O.P., Brother Michael, F.M.S., and Father James Briggs will be aired during the "Church and the World Today" program at 9 a.m., Sunday, Feb. 28 on Ch. 7.

RELIGIOUS PROGRAMS

8:30 a.m.
THE FIRST ESTATE — Ch. 4 WTVJ — "Which Way Brotherhood" will be discussed by the panel of clergy including Father Oliver Kerr.
9 a.m.
INSIGHT — Ch. 5 WPTV — "All the Little Plumes in Pain."
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "The Good News" features Father James Briggs, Brother Michael, F.M.S., the Peter Buffones, Thomas Hyde, and Sister Kathleen, O.P.
10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG
1 p.m.
RAPPAROUND — Ch. 4 WTVJ — Father Donald F.X. Connolly guides high school students in group discussion on "Boy Scouts."
4:30 p.m.
MASS FOR SHUT-INS (Spanish) — Ch. 23 WJLA.

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Film Ratings:

National Catholic Office
for Motion Pictures

- Act of the Heart, The (A4)
- Adventurers, The (B)
- Africa Blood and Guts (B)
- Airport (A3)
- A.K.A. Cassius Clay (A2)
- All Together Now (C)
- A Long Ride From Hell (B)
- A Man Called Horse (A4)
- An Event (A3)
- Angel Levine (A3)
- Angels Die Hard (B)
- Ann and Eve (C)
- Antonio Das Mortes (A3)
- A Quiet Place in the Country (B)
- Aristocrats, The (A1)
- At Any Price (A2)
- A Time in the Sun (A3)
- Au Hasard, Balhazar (A3)
- Baby Maker, The (B)
- Ballad of Cable Hogue (B)
- Bamse (A3)
- Barquero (A3)
- Beast of Blood (B)
- Beyond the Valley of the Dolls (C)
- Bird with th Crystal Plumage (A3)
- Bombay Talk (A3)
- Borsalino (A3)
- Brand X (C)
- Bora Bora (C)
- Brotherly Love (A4)
- Bullet for Pretty Boy, A (A3)
- Burn (A3)
- Bushbaby, The (A1)
- Cannon for Cordoba (A3)
- C.C. and Company (B)
- Captain Nemo and the Underwater City (A1)
- Cat and Mouse (A3)
- Catch-22 (A4)
- Cherry, Harry and Raquel (C)
- Cheyenne Social Club (B)
- Chicago 70 (A3)
- Cockeyed Cowboys of Calico County, The (A1)
- Company of Killers (A2)
- Cotton Comes to Harlem (A4)
- Cover Me Babe (C)
- Cowards (A4)
- Crimson Cult, The (A3)
- Cromwell (A1)
- Cry of the Banshee (B)
- Curious Female, The (C)
- Curse of the Vampires (A2)
- Darker Than Amber (B)
- Diary of a Mad Housewife (A3)
- Dirty Dingus Magee (A3)
- Dunwich Horror (B)
- El Condor (C)
- End of a Priest (A3)
- End of the Road (C)
- Eugenie (C)
- Events (C)
- Every Bastard A King (A3)
- Executioner, The (A3)
- Explosion (B)
- Fantasia (A1)
- Fellini Satyricon (A4)
- Female Animal, The (C)
- First Love (A3)
- Five Man Army (A3)
- Flap (A3)
- Float Like a Butterfly, Sting Like a Bee (A3)
- Flying Matchmaker, The (A2)
- Forbin Project, The (A3)
- Fountain of Love (C)
- Four Clowns (A1)
- Games, The (A3)
- Getting Straight (C)
- Giant (A1)
- Give Her the Moon (A2)
- Goin' Down the Road (A3)
- Goodbye Gemini (C)
- Grasshopper, The (C)
- Great White Hope, The (A3)
- Groupies (B)
- Halls of Anger (A3)
- Happy Ending, The (A3)
- Hawaiians, The (B)
- Hell Boats (A3)
- Her and She and Him (C)
- Hi, Mom (B)
- Homer (A3)
- Honeymoon Killers, The (B)
- Hornet's Nest (B)
- Horoscope (A4)
- Horror House (A3)
- Hunting Scenes (A3)
- I Am Curious Blue (C)
- Ice (A4)
- I Never Sang for My Father (A3)
- In Search of Gregory (B)
- I Walk the Line (A3)
- Joe (A4)
- Joke, The (A3)
- Jovita (A3)
- Julius Caesar (A2)
- Juliette de Sade (C)
- Kill Them All and Come Back Alone (B)
- Kremlin Letter, The (A3)
- Lady of Monza (C)
- Landlord, The (A4)
- Land Raiders (A3)
- Last Escape, The (A2)
- Last Grenade, The (A3)
- Lawyer, The (B)
- Leo the Last (A4)
- Let it Be (A1)
- Liberation of L.B. Jones (A3)
- Lickerish Quartet, The (C)
- Little Fauss and Big Halsy (A4)
- Looking Glass War (A3)
- Losers, The (B)
- Love is a Funny Thing (A3)
- Lovers and Other Strangers (A4)
- Loving (B)
- McKenzie Break, The (A3)
- McMasters, The (A3)
- Magic Garden of Stanley Sweetheart (C)
- Mandabi (A2)
- Man from O.R.G.Y. (C)
- Man Who Had Power Over Women (A3)
- M*A*S*H (A4)
- Matter of Days (A4)
- Me (A2)
- Mercenary, The (A3)
- Milky Way, The (A4)
- Mississippi Mermaid (A3)
- Monique (C)
- Monster Zero (A1)
- Moonslime War (A3)
- Mosquito Squadron (A1)
- Most Beautiful Age (A3)
- Move (C)
- Muhair, The (C)
- Murny, Nanny, Sonny and Girly (A5)
- My Lover, My Son (B)
- My Night at Maud's (A3)
- Myra Breckinridge (C)
- Naked Hearts (A3)
- Ned Kelly (A3)
- New Life Style, The (C)
- Night of Bloody Horror (B)
- No Blade of Grass (B)
- Norwood (A3)
- Nun at the Crossroads (A3)
- On a Clear Day (A2)
- One More Time (A3)
- Only Game in Town, The (A3)
- Owl and the Pussycat, The (B)
- Passenger, The (A3)
- Passion of Anna, The (A3)
- Patton (A2)
- People Next Door (C)
- Perfect Friday (B)
- Phantom Tollbooth (A1)
- Phyx, The (A3)
- Pieces of Dreams (A4)
- Pizza Triangle, The (A3)
- Pound (C)
- Private Life of Sherlock Holmes, The (A3)
- Pufnstuf (A1)
- Puzzle of a Downfall Child (A3)
- Quackser Fortune has a Cousin in the Bronx (A3)
- Quiet Days in Clichy (C)
- Reckoning, The (A4)
- Rider on the Rain (A3)
- Riverrun (A3)
- Savage Wild, The (A1)
- Senso (A3)
- Serafino (A3)
- Sicilian Clan, The (A3)
- Skulduggery (A3)
- Slogan (B)
- Soldier Blue (C)
- Something for Everyone (A4)
- Song of Norway (A1)
- Start the Revolution with Me (A3)
- Stewardesses, The (C)
- Story of a Woman, The (A3)
- Strawberry Statement (B)
- Suppose They Gave a War and Nobody Came (A3)
- Swappers, The (C)
- Swimming Pool, The (B)
- Tarzan's Jungle Rebellion (A1)
- Taste the Blood of Dracula (A3)
- Tell Me that You Love Me, Julie Moon (A4)
- That Splendid November (C)
- The Daughter - I, A Woman Part 3 (C)
- There was a Crooked Man (A3)
- Things of Life (A3)
- This Man Must Die (A3)
- Three (A3)
- Threesome (C)
- Too Late the Hero (A3)
- Take a Girl Like You (B)
- Tarzan's Deadly Silence (A1)
- Trog (A2)
- Tropical Ecstasy (C)
- Twelve Chairs, The (A3)
- 24-Hour Lover (B)
- Two or Three Things I Know about Her (A3)
- Up in the Cellar (B)
- Venus in Furs (C)
- Virgin and the Gypsy (A4)
- Virgin Soldiers, The (A3)
- Walking Stick, The (A3)
- Walk in the Spring Rain (A3)
- War of the Gargantuas (A1)
- Watermelon Man (A4)
- Way We Live Now, The (B)
- Wedding Night (A4)
- Weekend with the Babysitter (C)
- What's Good for the Goose (C)
- Where's Poppa? (B)
- Which Way to the Front (A1)
- Winter Wind (A2)
- Witchcraft '70 (C)
- Without a Stitch (C)
- Women in Love (B)
- Woodstock (A4)
- Wusa (A3)
- You Can't Win 'Em All (A2)
- Zabriskie Point (B)
- Zig Zag (A2)

KEY TO RATINGS

- A1 - Morally Unobjectionable for General Patronage
- A2 - Morally Unobjectionable for Adults and Adolescents
- A3 - Morally Unobjectionable for Adults
- A4 - Morally Unobjectionable for Adults With Reservations
- B - Morally Objectionable in Part for All
- C - Condemned

Movie reviews

'Cold Turkey' given a review, also cold

A good idea got lost somewhere between the initial concept of "Cold Turkey" (United Artist - GP) and the final screen presentation, as a preacher mounts an anti-smoking campaign designed to light the fire under a dying midwest town.

A small, slowly dying town in Iowa decides to take up cigaret ad man Bob Newhart's challenge to stop smoking for 20 days. Newhart convinces his clients that the town's failure will have a rebound effect on national cigaret sales and minister Dick Van Dyke persuades his chain-smoking fellow townsmen that the \$25 million offered by the cigaret company will return their town to wartime prosperity.

Director Norman Lear flails about with this sit-com TV plot in an attempt to spoof tobacco industrialists, rural America, the Pentagon, sex, pollution, the clergy, TV commentators, etc., but most of the slight gags go flat.

The frequently vulgar language, the tasteless sexual references, and the portrayal of the clergy as venal and self-serving further deflate the film's already overworked sense of humor. Hot or cold, it's a turkey nonetheless. (A-III)

Boxing pix punches racism resoundingly

The Great White Hope (Fox-GP) Jack Johnson, the first Negro to win the heavy-weight boxing championship, held the title from 1908 to 1915.

During that time, there was what amounted to a national crusade to find a fighter who could defeat him. This hope for a white champion was quite openly racist and was founded on an acknowledged belief in white supremacy.

The historical Johnson, whose prowess can be documented in the newsreel records of his bouts, was finally defeated by a combination of boxing promoters, sports writers, and the U.S. Justice Department. His downfall came from traveling with his white mistress across state lines, escaping a three-year prison sentence by fleeing the U.S. and at last accepting a deal which suspended his sentence in return for losing the championship.

Howard Sackler based his popular Broadway play upon this sorry tale of early twentieth-century racial prejudice. It was true to the historical situation but it had further aspirations. By creating a legendary figure named Jefferson, it told us something about our own times, specifically echoing the Cassius Clay affair. The play's drama dealt in contemporary relevance and its success as the theater was

acknowledged by its many awards.

AS a film, however, Sackler's script retains all the theatricalities, without bringing us any closer to the characters and their world. Good theater is not necessarily good cinema and dramatic highlights, which may be enthralling at a distance, somehow become embarrassing in a close-up.

Given the script, Martin Ritt has labored mightily to turn the play into a film. The boxing scenes try to compensate for the stilted talk of the actors but even here "White Hope" fails to build a realistic framework for the action. This inability to found the drama in the physical world of the ring, a place where men are beaten to a pulp, is the film's essential flaw.

"The Great White Hope" is not a picture about human beings but about the ugliness of racial prejudice. Here, unlike the action in the ring, it pulls no punches and the shock of its directness may help some viewers to an awareness of the unconscious racism that marks much of our civilization.

Producer Lawrence Turman can be satisfied that he expended his efforts and those of his highly talented group in a worthy cause which hopefully will reach the adult audience for whom it was intended (A3)

Capsule reviews

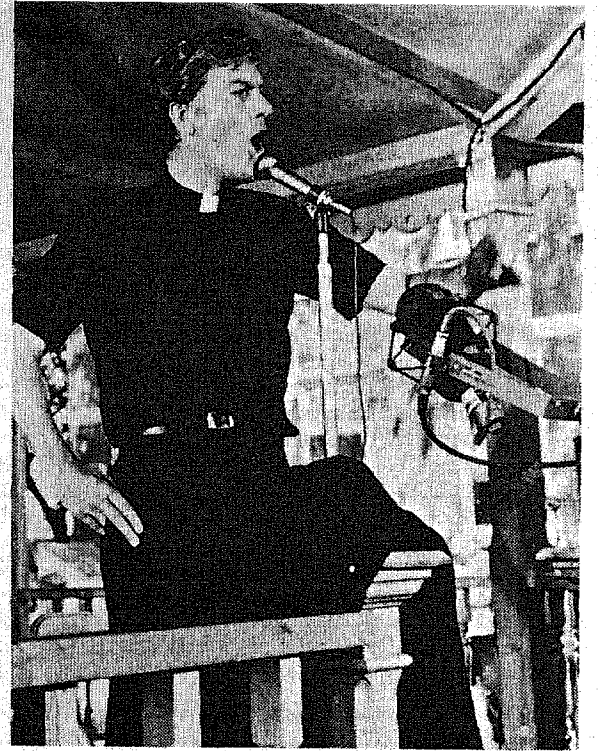
"The Last Valley" (Cinema - GP) James Clavell has made a picture that, with some success, captures the chaotic combinations of allegiances and aspirations that characterized the confusing period of the Thirty Years War. However, he has also hopelessly jumbled the threads of the narrative, making it difficult to follow his contemporary illusions. The lead roles are played by Omar Sharif and Michael Caine. (A-III)

"Saturday Morning" (Columbia - R) is a 90-minute documentary of a group encounter with about 20 teenagers over the course of a week. The predominant theme is the search for values experienced by youth today. Viewed by older teenagers and parents, it can provide an interesting basis for open discussion, though in itself, the film does not provide much light on the problems raised. (A-III)


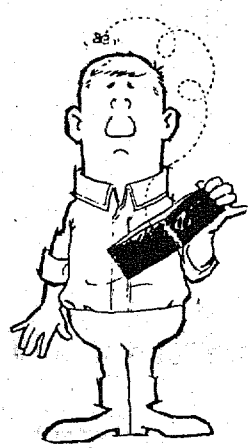
"The Night Visitor" (UMC Films - GP) is an old-fashioned thriller with an ironic twist at the end. Starring Per Oscarsson as a confined murderer and Trevor Howard as the shrewd detective, the film delivers the goods, and shouldn't be missed by thriller fans. (A-III)

"A Man Called Sledge" (Columbia - R) presents a woeful character bent on money and revenge. The film's bent on blood and gore (and spiced with a brutal rape in a deconsecrated church) put it out of the category of wholesome entertainment. (B)

"Get Carter" (MGM - R) is a brutal story of a nasty person involved in some grimy business involving pornography, killers, and cruelty, with a heavy dependence on sex and nudity for its box-off attraction. (C)



Snuff that butt! Dick Van Dyke is an ambitious midwestern minister who takes on the cigaret industry for the supposed good of his little town, in United Artists' comedy "Cold Turkey."

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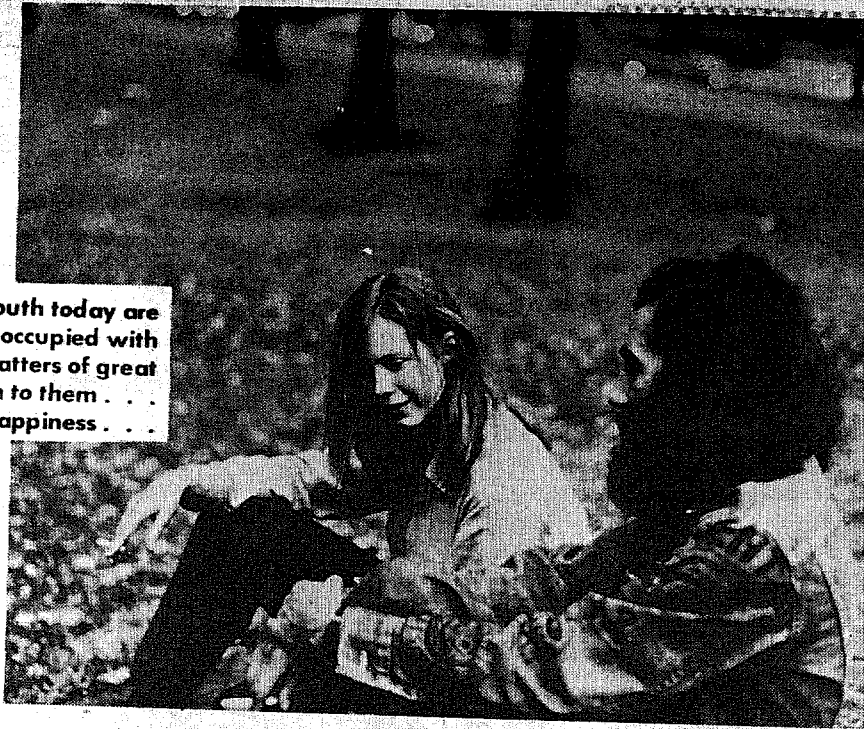
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Letter to a teenager

By FATHER JOSEPH M. CHAMPLIN
Dear Judi,

I love to receive letters from a pretty teenager, especially when she is my niece and writes about matters of great concern to her and to me — God, life, and happiness.

You spoke of the special Mass for your Vatican II class as really beautiful and so uplifting. Why? Was it the girl playing folk guitar? Everyone singing? The priest's casual, personal sermon about love and what it really is and how Christ is love? Was it the smallness of your group and the feeling of closeness which everyone felt?

Whatever the explanation, you said this service seemed to answer questions about finding fulfillment in life and happiness on earth. At the same time, Judi, you ask me how, in the future, can you keep from getting low so easily, so frequently; how can you keep from wondering if Christ even exists; how can you always be strong and have faith.

I don't have any easy, simple answers.

SOMETIMES God seems very near when we pray or worship. We almost sense His presence and experience His love. You did during that Mass. Others do at major moments in their lives — when they are sad or glad, when they feel guilt or forgiveness, when they fall in love or fear the future. Our hearts are open to God on these occasions and we eagerly wait for Him to speak. To celebrate the Eucharist under such circumstances and in those moods may very well uplift and comfort and enlighten.

I don't think it's bad to run for church and plead with God at these critical junctures of life. But to pray only then, to

worship only then, to join with others for Mass only then leaves a bit to be desired.

My mother (your grandmother) often warned me: "It's fine to ask the Lord for what you want or need, but be sure you thank Him afterwards."

SKIPPING church when one doesn't feel like it or when the setting is less than ideal seems to me much like forgetting to say: "thank you." I know Sunday worship in many (perhaps most) places runs a poor second to the warm, personal, close celebration you shared in that classroom a few weeks ago. The churches frequently are too large, the congregations quite different, the singing wooden and half-hearted, the reading poor, almost unintelligible, the sermons not truly tuned in to your interests. Much of this is avoidable and I hope that by the time you reach adulthood, churches will be smaller, the singing more enthusiastic, the reading and preaching of better quality.

But, even so, is Mass for giving or getting? Is it only to say "please" or also to utter a "thank you?" Is it to give gratitude or merely to gain favors? Is it for praising God or solely for finding Him?

I hope, Judi, you have many more Eucharists which are beautiful and do uplift you. But I likewise pray that you have faith and strength to worship around the altar even at dull moments and in drab places.

Love,
Uncle Joe

DISCUSSION QUESTIONS:

1. What religious questions preoccupy the minds of teenagers?
2. What answer would you give to someone who said they "got nothing out of the Mass?"

Social awareness

Is Technology periling

By BURTON L. BENSON

There has been much talk these days about "mindless technology," a mythical villain who is leading us into a cold, Godless world of transistors, computers and push-button morals. Certainly, there are grounds for fear that man's individuality is being threatened by technological advances.

Just as the home dishwasher has encroached upon traditions of "whose turn is it to wash and whose to dry," and the color TV has eliminated mother's reading the serial in the Saturday Evening Post in the evening, technology has also brought us relief from "dishpan hands" and a fantastic communications machine that can bring the whole world to our living room.

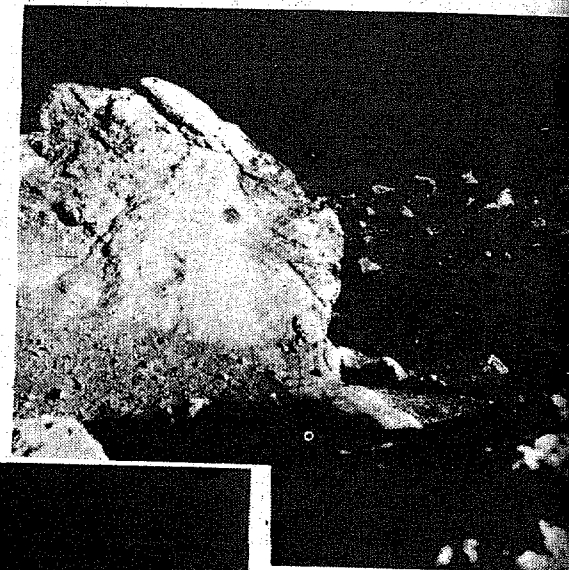
The "good old days" were probably not so good as we see them in retrospect! We also hear people today suggesting that technology is our new god. It is almost as if they are looking upon technological achievements as a separate happening from human development. This is the same kind of middle-ages thinking that accused Roger Bacon of being in league with the devil because he brought gunpowder to light in Europe.

TECHNOLOGY, as we might define it more exactly, is the conversion of ideas into practical, workable devices and techniques that provide increased convenience for the human race. Most of the time, the ideas precede the technology by many years. Technology finally succeeds in making an idea work practically through social pressure, which can produce the necessary expenditure of time and money to bring theory into reality.

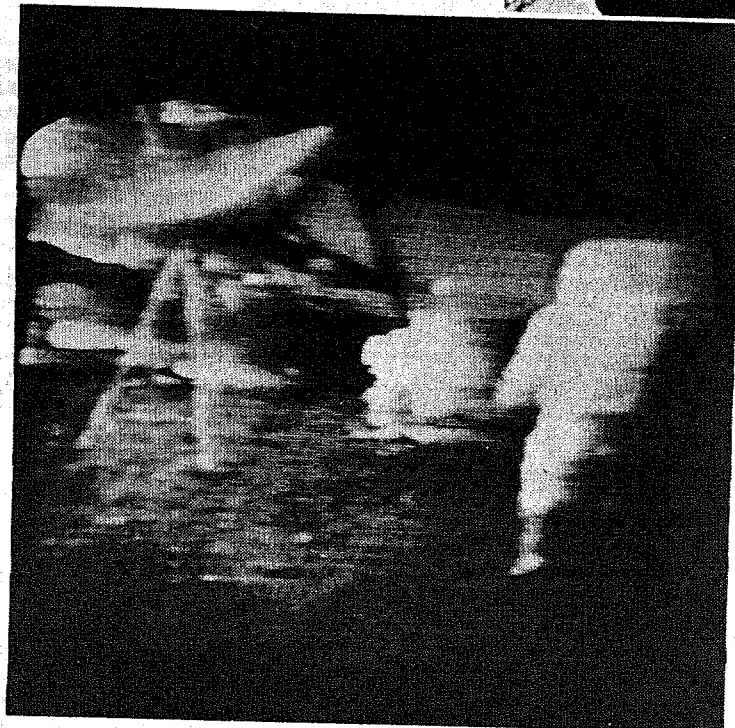
By accident, certain people happen to

end up getting credit, but the social pressures really should have the credit for invention. If Edison hadn't given us the electric light, someone else would have, closely on his heels. The world needed and wanted more light. Technology responded. Da Vinci conceived the helicopter centuries ago. When the world really put the pressure on for helicopters during the Korean war, all the previous work of the helicopter inventors was concentrated in a technological effort that made Da Vinci's original idea a practicality.

Atomic energy and the atomic bomb were conceived in the 1930's. When a real need arrived during World War II, technology made that thinking a reality. The idea of a computer was thought up by Babbage a century or so ago. When the pressures of engineering and business became great enough, the Univac I and the Whirlwind MIT computers were born.



The starkness of a large boulder field (top) in the moon's Fra Mauro region is apparent in this photo taken by Apollo 14 astronauts during a recent moon walk. At left, Commander Alan Sheppard prances back toward the lunar module after his second moon walk.



What's Christian significance of man's conquest of moon?

By FATHER CARL J. PFEIFER

"That's one small step for man, one giant leap for mankind." Millions marvelled at the sound of these words as they watched Neil Armstrong step cautiously from Apollo 11 onto the surface of the moon. Friend and foe all over the world praised this astonishing achievement of scientific technology and the courageous spirit of man.

The moon missions — whatever their merit in relation to other national priorities — symbolize more dramatically than any other events of this century the marvels of human creativity made possible through modern technological advances.

The effort to place two astronauts on the moon and return them to earth drew upon and reminds us of the most sophisticated technological achievements in physics, medicine, communications, engineering, photography, aeronautics and a score of other scientific disciplines. The lives of the astronauts depended not only on their own skill and judgment but upon the calculations of computers and the efficiency of millions of mechanical and electrical parts. In a less dramatic but equally real way, we all depend on thousands of products of technological science for our nourishment, shelter, transportation, communication and entertainment.

THE REAL significance of modern technological development was also suggested by the astronauts. On Christmas Eve, 1968, as the world glimpsed the pockmarked moon-scape through the television cameras aboard the American spaceship cruising just 60 miles above the moon, very ancient words that spanned the centuries now crossed inter-

planetary space into millions of living rooms: "Apollo 8 has a message for you. 'In the beginning God created the heavens and the earth.'"

The sheer marvel of human creativity witnessed that evening as the three astronauts read the biblical story of creation from moon orbit, brings home better than thousands of words the Christian belief that God and man are united in a creative venture.

The world which God created "in the beginning" (Gen. 1:1) was given to man to complete. "Be fertile and multiply; fill the earth and subdue it." God commanded the first man and woman (Gen. 1:28). With them He would continue to create "new heavens and a new earth" (Is 65:17) and to "make all things new" (Rev 21:5). Creation is not merely a past event, but a dynamic, present activity in which men and women have a part with God.

The Second Vatican Council interprets the value of human creativity in words which recall the Genesis account of creation. "For when, by the work of His hands or with the aid of technology, man develops the earth so that it can bear fruit and become a dwelling worthy of the whole human family, . . . he carries out the design of God. Manifested at the beginning of time, the divine plan is that man should subdue the earth, bring creation to perfection, and develop himself. When a man so acts he simultaneously obeys the great Christian commandment that he place himself at the service of his brother men." (Church in Modern World, 57).

AT SOME periods of the Church's history, Catholics and other Christians viewed science with alarm or suspicion. At

other times a naive scientism tended to consider the Creator as a remnant of pre-scientific superstition. Perhaps much of the time Christians saw little relation between their daily work and God, between human creativity and the creative activity of God. Sometimes Christians even considered work as a punishment occasioned by man's first sin. Most often, perhaps, work was seen merely as a means of a livelihood for self and family.

The Church today recognizes that human activity placed at the service of others — whether manual labor, scientific research, technological skills, or professional services — shares in and carries on the creative activity of God. Through his work man shares with God in making the world a better place for men to live healthy and happy lives.

As the Council teaches, men "can justly consider that by their labor they are unfolding the Creator's work, consulting the advantages of their brother men, and are contributing by their personal industry to the realization in history of the divine plan" (Church in Modern World, 34).

THE recognition of man's co-creativity with God in building a better world should be an incentive for Christians to recognize their responsibility to tackle the staggering problems of our age. Pollution can be overcome only through dedicated concern for the health and happiness of others, concern that is translated into scientific research and technological skill. So, too, will the gigantic problems of our bankrupt cities be alleviated through the hard work, technological skill and sound judgment of men and women dedicated to improving man's life on earth.

Charity needs to be incarnated in creativity.

Today technology is a necessary means of feeding the poor, clothing the destitute, creating unity and harmony among men, healing the sick. Through technology aimed at serving people's needs, the Spirit of Christ is at work in the world today, "renewing the face of the earth" (Ps 104:30). "Christ is now at work in the hearts of men through the energy of His Spirit. He arouses not only a desire for the age to come, but, by that very fact, He animates, purifies, and strengthens those noble longings too by which the human family strives to make its life more human and to render the whole earth submissive to this goal" (Church in Modern World, 38).

What the Council teaches is put in simpler language by a fifth grade girl, "You can tell a Christian by how they love creative things and how they love other people."

DISCUSSION QUESTIONS:

1. What is the Christian significance, if any, of the modern technological advances?
2. What does the Second Vatican Council have to say about the value of human creativity?

KNOW YOUR
FAITH

man's godliness?

THE exciting byproduct of each technological advance is the hundreds of new usages which suddenly become apparent as the technology becomes mature. As the technology grows at an ever increasing rate, the responsibilities of the technologists increase. So, as the atom was being harnessed, the atomic bomb became a reality. Fission spawned fusion and the hydrogen bomb. Supersonic aircraft, born from jet propulsion, now pose serious atmospheric pollution problems.

Technology has the tendency of growing upon itself. Given enough money and brain power, together with the fantastic power of modern computers, hundreds of man-years of technological advances can be achieved in an ever decreasing amount of time.

The days of privately-financed research and development operations, such as Edison conducted, are just about over. Practically all R&D facilities are supported directly or indirectly by the government. Our space program could not conceivably have been financed by private corporation. Medical research, in the main, is government financed. Perhaps only drugs, today, have a significant degree of privately financed research. Because technology has become so expensive and complicated, it has become less and less a private matter but a political one with the entire social structure being involved.

IT has been estimated that the power required to reduce one gram of matter to zero gravity could light several large cities for a year. So, the financing of anti-gravity technology becomes hugely expensive. We are familiar with the expense of technology because of the current Supersonic Transport (SST) controversy. The social pressure demanding this speed of transportation is

probably not enough to justify the expense. Obviously we will eventually have an SST and much more, when we really want it!

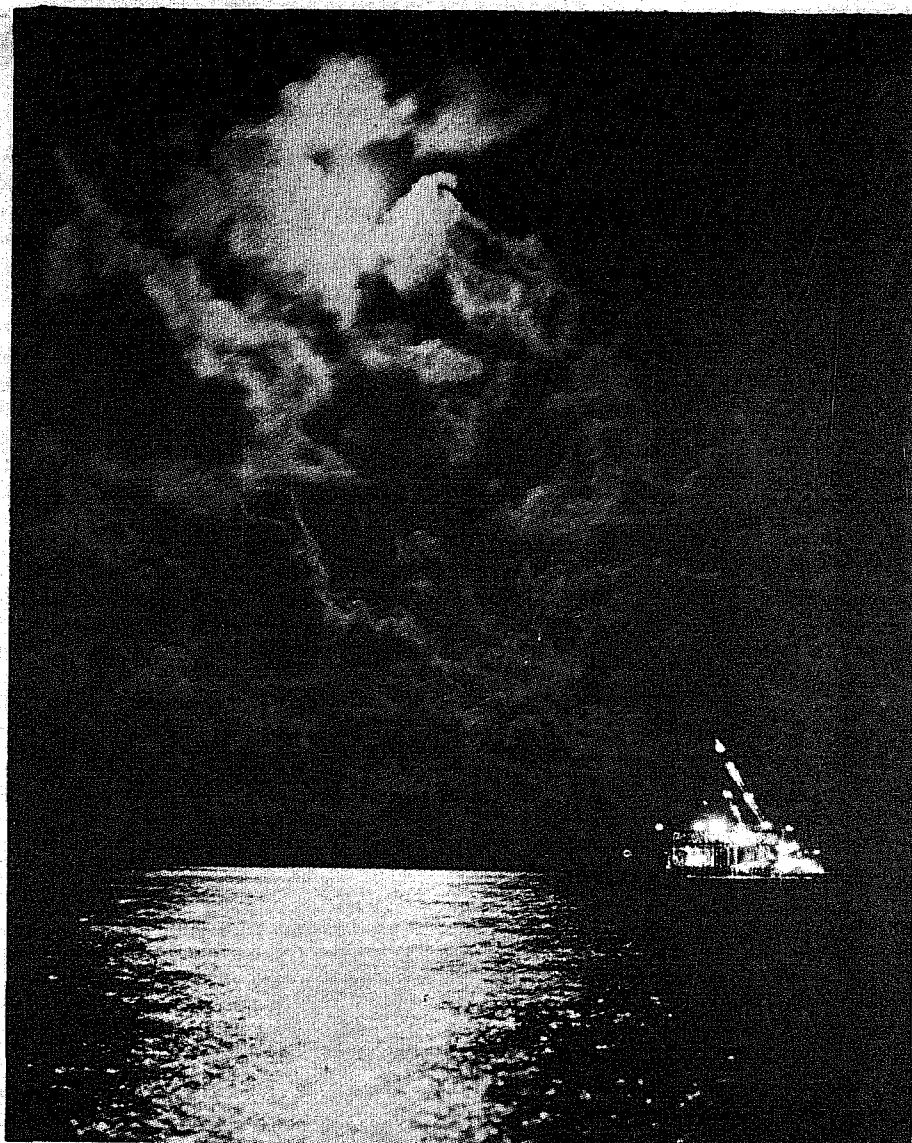
Very probably we will have relative immortality, teleportation (the transmission of matter by electronic means), the control of gravity, computers and robots to do most of our work. These are just a few ideas that technology could probably make practical reality if the social pressures build up enough to demand them.

WE ARE as wrong to blame the technology of television for robbing our children of their heritage of reading and conversation as we would be to blame a gun for killing. Mankind asked for and got both of these products of technology. He asked for and got the computer, atomic energy, birth control pills, the high speed automobile, and all the rest. He is currently asking for more leisure, even faster transportation, freedom from pain and death, and expansion space for his race to the stars. Man's technology will eventually be a slave to these wants and fulfill them.

Our concern should not focus itself upon the fruits of knowledge (technology) but upon the seeds of technology (social wants and needs). It really is a "tradeoff." How much humanness are we willing to trade off for convenience? How much must we trade off for our survival. Never call technology "mindless!" Technology is simply the reflection of mankind's use of his godliness, his free choice to use knowledge. Only we are to blame if we enslave ourselves!

DISCUSSION QUESTIONS:

1. What do you think are the limits of man's technological skills?
2. How can technology be channeled to increase the humanness of man instead of tending to de-humanize him?



A marvel of human creativity made possible through modern technological advances.

KNOW
YOUR
FAITH

St. Paul's idea of role of faith

By FATHER WALTER M. ABBOTT

There is a theory that two rival Christian groups existed at Rome when Paul wrote the Letter to the Romans, one composed of converts from paganism (probably the larger group) and the other of Jewish Christians. The rivalry, it is speculated, was due to a difference of opinion about observance of the Old Testament Law.

Scholars who hold this theory talk about Paul's letter as an ecumenical model; they say that in writing it Paul was attempting to unite the two groups. It is a fact of history, however, that this letter, or rather the interpretation of it, became a battlefield of Christian controversy.

St. Augustine and the Pelagians fought about the correct meaning of the book. At the time of the Reformation, each side quoted the apostle against the other and one might say that as a result Christianity has been divided for four and a half centuries.

IN 1964 a group of French Catholic, Protestant, and Eastern Orthodox scholars set out to see if they could produce a common translation and commentary. If Paul wanted his letter to unite Christians, why couldn't they agree on what he wrote at that time? If they could not agree on the interpretation of a verse or phrase, they would put the conflicting interpretations side by side. It turned out that they were able to agree both on the translation and on what to say about it. Publication of the book in 1967 created a sensation.

The group has gone ahead with the rest of the Bible. The complete New Testament will be published in the spring of 1971. The Old Testament may be finished by 1973. It is the biggest and best organized of the common Bible translation projects which are now under way in 110 languages. There are 100 scholars at work on the French project. Most of the other common translation projects are lucky to have a team of six translators. The French project will therefore be the first to come to completion.

How did they reach agreement on the Letter to the Romans? Let's take a look at the famous verse 17 in Chapter 1. The Revised Standard Version gives this very literal translation of the Greek: "For in it (the gospel) the righteousness of God is revealed through faith for faith; as it is written, 'He who through faith is righteous shall live.'"

The quotation at the end is from the Book of Habakkuk (2:4) in the Old Testament. The prophet meant that Jews who believed in God and trusted in his promises would be delivered from their captivity in Babylon. Paul here makes an application for his readers, likening the state of sin to the captivity of Babylon.

Today's English Version, trying to give the meaning in more modern language, says:

"For the gospel now God puts men right with himself: it is through faith alone, from beginning to end. As the scripture says, 'He who is put right with God through faith shall live.'"

WHAT did the French do? Their translation of the key phrase might be put in English as "by the faith and for the faith" (par la foi et pour la foi): "The formula used here is obscure . . . A number of interpretations have been given: from the faithfulness of God to the faith of the believer, from the faith of the preacher to the faith of the hearer, from the old faith to the new faith (Tertullian), from unformed faith to formed faith (St. Thomas Aquinas). Calvin speaks of the 'continual advancement daily in each of the faithful.' The most probable meaning is that the believer is called to live in a faith that is always renewed."

Today's English Version puts the word "alone" into Paul's sentence, although it is not literally in the Greek original, and it puts the word "only" into 3:28 ("a man is put right with God only through faith"), where Luther also did it. Luther's insertion of the word there caused some of the fiercest polemics of the Reformation. Today's English Version was given the imprimatur in 1969.

BEHIND that imprimatur lies the fact that in 1967 the French common translation and commentary noted on 3:28 that by adding "only" Luther did not twist Paul's thought, since Paul here did not want to give good works any role in the justification of the sinner but to stress that faith is the only way to the mercy of God. The note added that in fact from a linguistic point of view insertion

of the word "only" is "quite necessary if one admits Paul was thinking in the Semitic manner, for Aramaic omits the word 'only' where Western usage would consider it indispensable." Behind that note is the fact that in 1957 one of our best experts on St. Paul, Father S. Lyonnet, of the Pontifical Biblical Institute, had written, in his revised edition of a French commentary on the Letter to the Romans, that Luther's translation could be taken in a perfectly orthodox way. He cited a passage from St. Thomas Aquinas using the "faith only" phrase and referring precisely to Romans 3:28.

DISCUSSION QUESTIONS:

1. Why is Paul's Letter to the Romans sometimes called a "model" of ecumenism?
2. What is the question of concern regarding the "faith" mentioned in Romans?

Poverty a personal thing

By SARGENT SHRIVER

The War on Poverty starts with individuals — with a man, a woman, a child — taking them one by one. But it does not stop there, because poverty is not just an individual affair. It is also a condition, a relationship of society, and to all the institutions which comprise society.

Poverty is need. It is lack of opportunity. But it is also helplessness to cope with hostile or uncaring or exploitative institutions. It is lack of dignity. It is vulnerability to injustice. The treatment the poor get, at the hands of bureaucrats and politicians, at the hands of private industry, at the hands of landlords and merchants and agriculturists is more than the sum of the individuals involved. A pattern of response, a way of reacting to and treating the poor has become entrenched, and institutionalized.

POVERTY is personal. But it is also a terrifyingly impersonal and dehumanizing condition, imposed on thirty-five million Americans. Both dimensions of poverty come through in this statement by Mrs. Janice Bradshaw of Pueblo, Colorado. It says a whole lot:

Poverty is a personal thing!

Poverty is taking your children to the hospital and spending the whole day waiting with no one even taking your name, and then coming back the next, and the next, until they finally get around to you.

Poverty is a personal thing. Poverty starts with the individual but does not stop there. It is also a condition, a relationship to society, a need . . .



Poverty is having a landlady who is a public health nurse who turns off the heat when she leaves for work in the morning and turns it back on at six when she returns. It's being helpless to do anything about it because by the time the officials get around to it, she has turned the heat back on for the day and then it will be off the next.

POVERTY is having the welfare investigators break in at four o'clock in the morning and cut off your welfare check without an explanation, and then when you go down and ask, they tell you it is because they found a pair of man's slippers in the attic, where your brother left them when he visited a month ago . . .

Poverty is having a child with glaucoma and watching that eye condition grow worse every day, while the welfare officials send you to the private agencies, and the private agencies send you back to the welfare, and when you ask the welfare officials to refer you to this special hospital, they say they can't — and then when you say it is prejudice because you are a Negro, they deny it flatly and they shout at you: "Name one white child we have referred there." When you name twenty-five, they sit down, and they shut up, and they finally refer you, but it is too late.

From the opening statement to the Ad Hoc Subcommittee on Poverty of the House Committee on Education and Labor, April 12, 1965.

DISCUSSION QUESTIONS:

1. What factors make poverty an impersonal as well as a personal thing?
2. What are some other examples of the small, personal ways poverty robs a person of self-respect?

Bernadette a 'Miss Know-It-All'

By MSGR. GEORGE G. HIGGINS

Bernadette Devlin, apparently none the worse for having spent several months in prison during the past year, came to the United States recently, for the second time in 18 months, to win moral and financial support for the civil rights movement in Northern Ireland.

At the time of her first visit, a year ago last summer, I thought that, by and large, she made good sense in her numerous speeches and interviews and, for that reason, I backed her enthusiastically in this column.

This time, however, while I still think that her cause is a good one and that it merits the support of the American people, I have the impression that she is foolishly trying to cover too much ground in her staccato-like speeches and, worse than that, I am afraid that she may have become a prisoner of her own rather primitive anti-capitalistic ideology.

BY THAT I mean that instead of concentrating on the one subject she knows something about from personal experience — namely, the plight of the working class in Northern Ireland — she seems to be posing as something of an expert on the war in Vietnam, the race problem in the United States, American capitalism, the crisis in the Middle East, and the revolutionary struggle going on in certain countries of Latin America.

Her approach to each of these problems is very simplistic and very self-assured. In two of her Washington speeches she took the position that all of these problems, together with the crisis in Northern Ireland, make up

one ball of wax and that they can all be traced back to the same root cause, namely, capitalism. Furthermore her remedy for each of them is the same — namely, socialism.

THE following excerpts from her Washington speeches can serve to illustrate the point I am trying to make about the change that seems to have come over Miss Devlin since she was first catapulted into the headlines and became an international celebrity a couple of years ago.

When asked during the question period following her address at the University of Maryland if she advocated the overthrow of the U. S. Government, she said, "congratulate the gentleman on his astuteness of mind . . . The answer is yes." The Irish are noted for this kind of rhetorical bravado, but most of the time they know and their listeners know that they are only trying to break the monotony with a little innocent mirth.

I have the impression, however, that Miss Devlin lacks the typical (?) Irish sense of humor and doesn't go in for innocent mirth — or, in any event, not when she is speaking in public about the evils of capitalism and the need to replace the capitalistic system with a system of revolutionary socialism. In other words, it would appear that she really wasn't kidding when she said at the University of Maryland that she favors the overthrow of the U. S. Government.

COMMON SENSE would seem to dictate that, even if she feels that way about the matter, she ought to hold her peace until she and her colleagues in the Irish civil rights

movement have straightened out the situation in Ulster. Meanwhile, if she has any spare time between confrontations across the barricades in Belfast, she might well devote some of it to a more careful study of the American system.

I offer this gratuitous suggestion for the reason that her present state of knowledge about the situation in the United States — notable, for example, with regard to our involvement in the Vietnam War — leaves something to be desired. She seems to think that the cause of this conflict can be traced back almost exclusively to her favorite whipping boy, American capitalism, and that the only way to end the conflict is to replace capitalism with a system of revolutionary socialism and to put the working class in charge of the system, the working class being, in her considered judgment, "the only class in society that has a pride because it produces the wealth of the world."

Miss Devlin is entitled to this opinion, but she ought to know that, for better or for worse, the working class in this country really isn't interested in socialism and, even more significantly from her point of view, is probably more in favor of the war in Vietnam — again, for better or for worse — than the so-called capitalistic class.

In this connection, I thought it rather ironic that on Feb. 10 — the very day that Miss Devlin's anti-capitalistic speech at Georgetown University was reported in the local papers — the Wall Street Journal again editorialized very strongly against the invasion of Laos and argued in moral (not economic) terms in favor of ending the war in Vietnam as rapidly as possible.



SHOWN HERE is Bernadette Devlin, 23-year-old member of the British Parliament and Catholic civil rights leader as she left court in Londonderry, Northern Ireland last year.

An 'in-depth' book on abortion evil

By JOSEPH A. BREIG

If you want to be informed and intelligent about abortion, which is a crucial issue at this point in history, you should not fail to read "Abortion: the Myths, the Realities and the Arguments," by Germain Grisez.

This is the definitive work for which I, for one, have been waiting. Dr. Grisez, associate professor of philosophy at Georgetown University in Washington, has done the intensive research for a complete, in-depth study of every aspect of the matter.

Astonishingly, considering the complexity of the topic, he is easy and interesting to read. His writing is clear, concise and direct.

THIS BOOK should be in every parish and public library; in every rectory; on the shelves and desks of physicians, lawyers, writers, speakers, legislators, judges, clergymen and counsellors; in the hands of members of discussion clubs; in high schools and colleges, and in many homes. I know of nothing that approaches its usefulness and excellence in its field.

Dr. Grisez divides his fine volume into seven chapters: How Life Begins (a fascinating account of what medical science now shows us about the mystery of the conception and

development, in the womb, of a unique new human being); A Sociological View; A Medical View; Religious Views of Abortion (right back into primitive religion and into Zoroastrian and Egyptian sources); The State of the Legal Questions; Ethical Arguments, and finally Toward a Sound Public Policy.

The book is not only a remarkable piece of research and orderly arrangement; it is also a product of high intelligence and wisdom. In addition to presenting "the myths, the realities and the arguments," Dr. Grisez helps the reader to understand them.

IF ANY one chapter is more immediately valuable than others, it is the one on Toward a Sound Public Policy. If a pluralistic society is really going to be pluralistic, says Dr. Grisez; it must treat every individual as a "legal person" from the beginning of existence, and must protect his right to life.

No liberal, he writes, should support the notion that the unborn may be put to death on the ground that they are not "persons." Rights, he notes, "should be extended, not restricted . . . There is nothing liberal about labeling the unborn non-persons to facilitate their consignment to oblivion."

Dr. Grisez drives home the point that the issue is one of justice. That is what law is all about:

" . . . the whole point of law is to make the naturally unequal sufficiently equal that they can cooperate as persons in a common life, not become exploiter and victim, master and slave . . ."

"THUS the due process and equal protection provisions (of the U.S. Constitution) are necessary not for utility but for a just society. It is no accident that the first was reiterated and the second fully articulated in the context of the Fourteenth Amendment, one of the amendments which put an end to slavery, an institution . . . irreconcilable with justice."

On page 345, Dr. Grisez — eminently honest with readers — notes that a couple of his conclusions on abortion diverge from the 19th century teachings of the Vatican's Holy Office. These relate to rare cases, and are based on what he believes are valid extensions of the "double effect" moral principle. He makes clear that as a Catholic he will accept the final decisions of the Church's teaching authority.

This thoroughly annotated and indexed book of 559 pages is published by Corpus, 110 E 59, New York, 10022. It is \$6.95 in paperback, \$15 in hard cover.

Bernadette again

Says Angela jailed for being a black

MACON, Ga. — (NC) — Northern Ireland civil rights leader Bernadette Devlin said here that black militant Angela Davis would not be facing prosecution in California if she were "white, wealthy and voted Republican."

The 23-year-old Miss Devlin, a member of the British parliament, charged that the Davis case is an example of the "inequality of the legal systems" in many countries, including the United States, Ireland and the Soviet Union.

SPEAKING at Mercer University here, a Southern Baptist institution, she defended Miss Davis, who is in jail after being indicted on charges of murder for her alleged part in the slaying of a judge. The fiery member of parliament said Miss Davis is really being prosecuted because she is "black and a communist."

Miss Davis was fired from a teaching position at a California university for being a communist.

Miss Devlin maintained that President Nixon's wife would not have been arrested if she were involved in circumstances similar to the

Davis case. Miss Davis is accused of buying a weapon that was used by someone else to kill a judge.

Miss Devlin herself spent four months in prison last year for her part in rioting in Londonderry, her home base, in August, 1969.

A MEMBER of the audience, Father Peter Ludden of St. Thomas More Church in Decatur, Ala., who said he is from Ireland, criticized Miss Devlin severely for statements she had made saying the southern Republic of Ireland is as repressive as the British province of Northern Ireland.

Miss Devlin, however, declared that the laws were "equally repressive and I don't care if they're in the name of King William or the Father, Son and Holy Ghost."

Asked if she advocated the overthrow of the U.S. government, Miss Devlin said that, with regard to the overthrowing of any government, when it becomes a question of "the survival of the system or the survival of the people, then we have a moral responsibility to the survival of the people."

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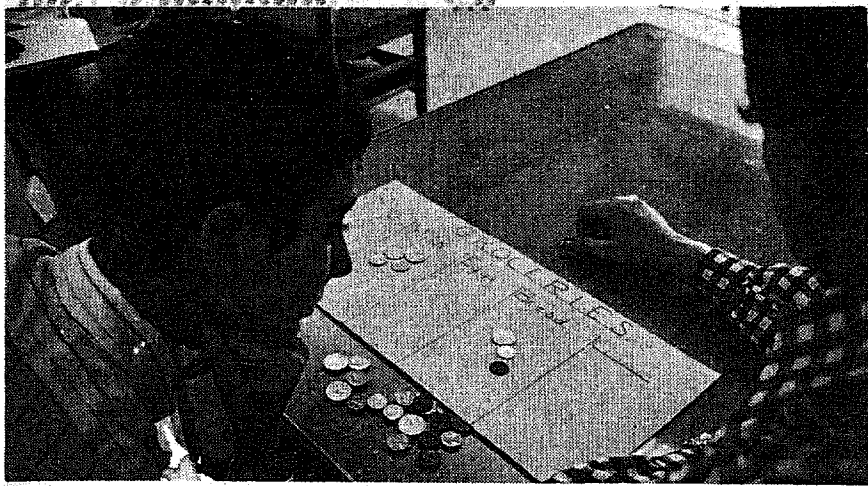
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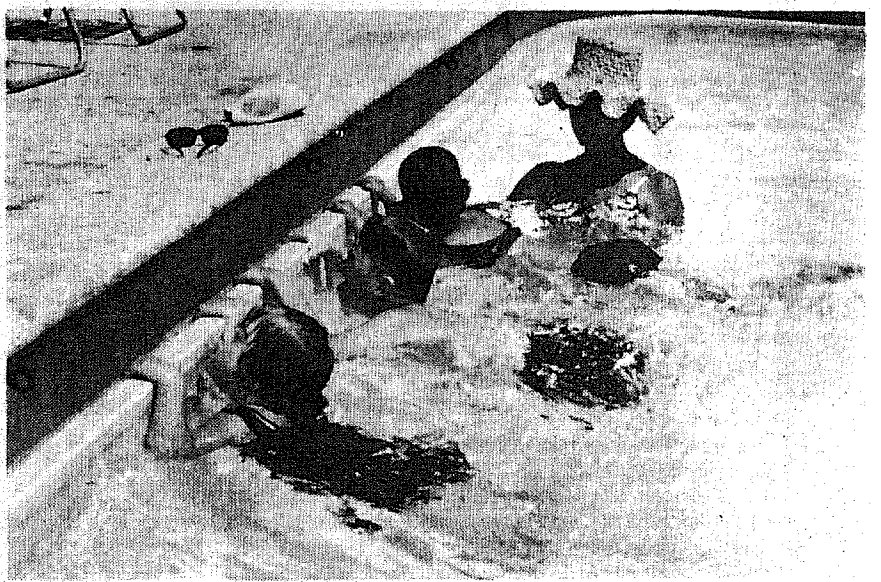
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TRAINING and preparation of exceptional children to live in a practical world and assume a productive role in society is the goal of Marian Schools.

Physical development and exercise is included in program for exceptional children. At right children are shown in the swimming pool at the Marian School in West Palm Beach.



Retarded youngsters need help and get it from Archdiocese

Marian Day Schools for Exceptional Children located in Miami and in West Palm Beach are a manifestation of the constant concern which the Archdiocese of Miami has for retarded youngsters.

Conducted under the direction of the Archdiocesan Department of Special Education, of which Father John J. Nevins is the director, the schools enroll exceptional children between the ages of four and nine and continue to work with them until after vocational rehabilitation makes them ready to accept employment.

ALTHOUGH retarded they are usually educable and trainable and thus can be pre-

pared to function in the community to the best of their capabilities while having regard for their limitations.

At both schools the students are divided into three classes: primary, which is predominantly trainable; intermediate, comprised of educable boys and girls; and an advanced group usually composed of older children who need vocational training.

In addition to studying academic subjects at their various levels, the youngsters also are schooled in science, social studies, arts and crafts and discuss current events.

OLDER exceptional children receive evaluation and assistance from the Florida

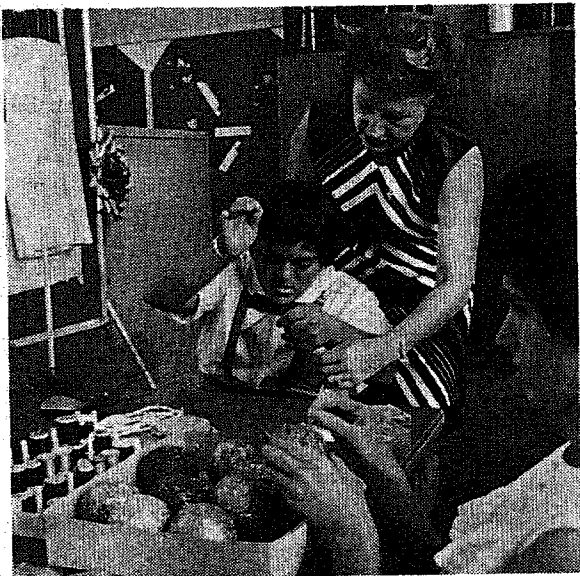
State Vocational Rehabilitation Division. Graduates of Marian Schools are already successfully employed as nurses' aids, hospital orderlies, food handlers, or are engaged in maintenance or assembly work in sheltered workshops.

They are not completely left on their own just because they are employed but are periodically checked to see if they have any problems or if they might be moved to another position.

The Marian Schools are but two of the many institutions made available to persons of need through donations to the Archbishop's Charities Drive.

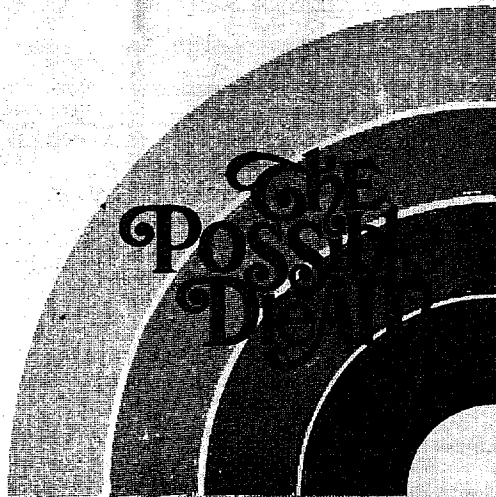


SPIRITUAL development of the exceptional child is a primary concern of Marian Schools. Above, a young child receives First Holy Communion from Father John Nevins, Archdiocesan Director of Special Education.

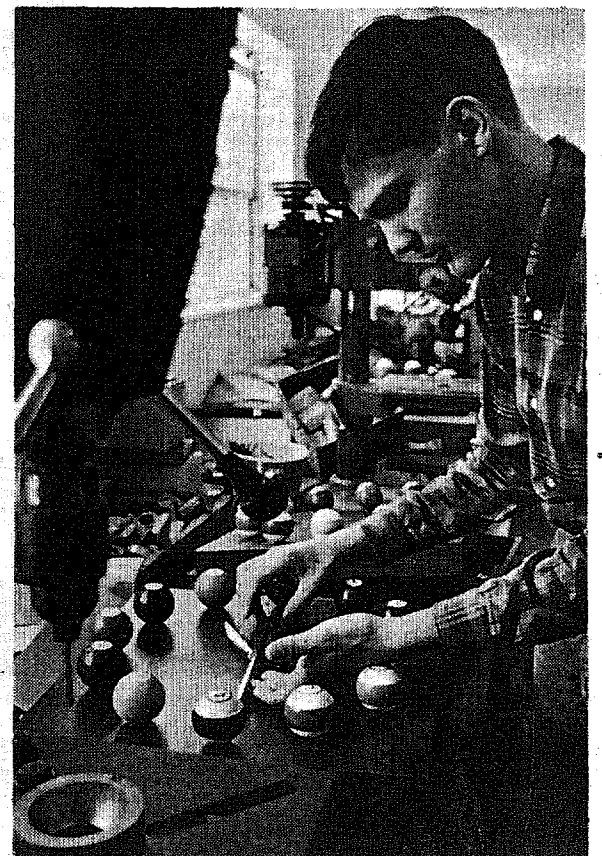


Work tasks for exceptional children are also fun times as youngsters learn to make a variety of items including holiday decorations.

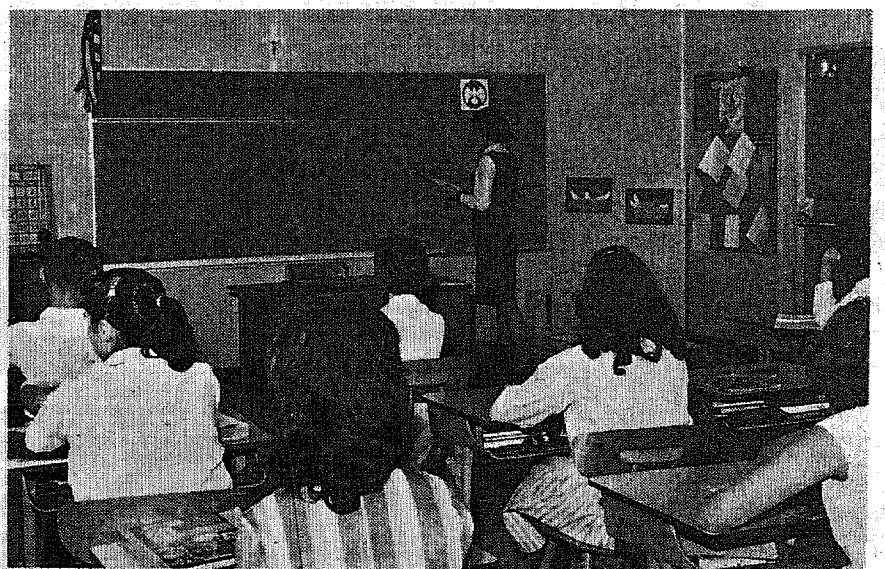
ABCD 1971



Vocational training can provide youngsters with knowledge that will assist them to work in the community.



ADVANCED class members learn a variety of subjects including sewing. Most older children are involved in vocational projects.



ACADEMIC subjects are taught to exceptional children at their level in Marian Schools. Mrs. Marie Renzi conducts an arithmetic class at the Marian School on the grounds of Corpus Christi parish in Miami's northwest section.

Parents are troubled youngsters' best friends



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

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

By DR. BEN J. SHEPPARD

In a recent editorial appearing in the "Journal of American Medicine" it was stated that without confidence and mutual trust no medical problem can be adequately diagnosed and treated. Nowhere is a lack of trust more apparent than in the youthful drug-taker, who hesitates to go anywhere because of the fear of disclosure.

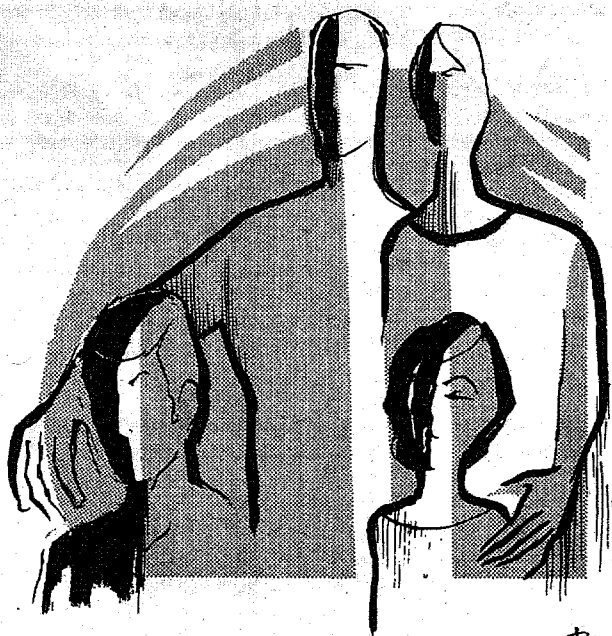
This is true also in a number of cases of venereal disease I have known, where the young people, from either Dade County or out of State, would rather go through the ravages of the disease than have their names in the files of the County Health Society, or to have their parents know of these facts.

Recently, I saw an 18-year-old girl who had been injecting heroin for two years and it was not until she had taken an overdose and almost died that her parents discovered the fact that she was a drug-user. And this time, she was "discovered" and in all probability her life was saved only because the group she was with carried her to her house, rang the bell and fled the scene.

The mother worked each day and the father, a chronic cardiac patient confined to bed, was almost knocked out of the picture at the sight of his daughter on the doorstep.

WHAT TO DO and how to handle these cases presents a dilemma for the doctor. In clinics, parental consent and signature are necessary for minors. How surprised are many of these young people at the understanding of their parents. The youngsters find that most frequently their parents are only too glad to drive them to and from the clinic to get them away from the "pusher" and the dirty needle and syringe.

Recently a boy underwent a bad seizure and was brought in for treatment. To his parents' amazement, he



had kept a needle hidden in the hamster's cage, and brought it out when he needed a "fix."

While the Council on Mental Health and the Committee on Drug Dependence of the American Medical Association may theorize that it is essential for successful treatment to understand that drug-dependent patients are ill persons, something still must be said for other groups. The Council

wisely has urged a nonjudgmental, nonmoralizing acceptance of dependent patients who initially are helpless to deal with their drug problem and do not need members of the medical profession to intensify their guilt and suffering.

The Council has stated that it favors humane treatment of those persons afflicted with a drug problem and opposes "prostituting" the doctor-patient relationship in order to identify "pushers."

Personally, we are in favor of humane treatment, perhaps more acutely than others, and we also feel that pushers should be dealt with very harshly. Still, it must be said that at no time should enforcement departments jeopardize the medical-man's relationship with the patients in order to identify "pushers" or to allow the harassment of the patient at any time.

ALSO, we must look upon the parent-child relationship, particularly from the minor's point of view. Every attempt must be made to reestablish some relationship between parent and child.

Two cases come to mind. The first, I mentioned previously. The child had taken an overdose and the parents, because of this incident, had learned of her addiction. To the child's astonishment, the result was private hospitalization and a private physician to supervise withdrawal from drugs. The adolescent, astonishingly, said she never thought her parents would understand.

The second case was brought to light when a mother finally realized that her 17-year-old daughter for seven months had been "getting fat," but was not over-eating. The girl hesitatingly revealed her secret that she was pregnant. How amazed she was that somehow her father secured the funds to send her to a home for unwed mothers out of the state, while her mother stayed at a nearby motel when it came time for the baby's arrival. What completely surprised her was that they did, in fact, understand and would help. The moral of this story: "Don't sell your parents short."

Mrs. O'Hair is fought by Justice Department

WASHINGTON — (NC) — The Justice Department has asked the Supreme Court to deny atheist Madalyn Murray O'Hair's request that American astronauts be prohibited from religious activities on moon flights.

Mrs. O'Hair, who won a Supreme Court ruling against prescribed school prayers in 1963, claims the Apollo 8 and 11 astronauts engaged in religious ceremonies to establish Christianity as the official religion of the United States.

Justice Department Solicitor General Erwin Griswold argued that Mrs. O'Hair lacks the standing to challenge astronauts' activities on the basis that the federal funds supporting moon flights were used unconstitutionally for religious purposes.

EVEN is she had a taxpayer's claim, Griswold said, the astronauts only carried personal religious items

which had the effect "of improving the morale of the astronauts and thereby contributing to the success of the flight."

Mrs. O'Hair, who lives in Austin, Tex., filed a federal court suit protesting that the Apollo 8 flight was made at Christmas, 1968 to coincide with the religious holiday and that the astronauts read from the Bible on man's first orbit to the moon.

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SAVE 10c — DIVIDER PACK CHUN KING SHRIMP, BEEF, TURKEY, 43-OZ. CAN **99c**

SAVE 4c **Chun King Soy Sauce** 5-OZ. BOTTLE **19c**

SAVE 4c — CHUN KING **Chow Mein Noodles** 5-OZ. CAN **29c**

SAVE 11c — PINEAPPLE PINK GRAPEFRUIT 48-OZ. CAN **\$1**

SAVE 5c — RICELAND **Dole Juice Drink** 3 CANS **51c**

SAVE 5c **Long Grain Rice** 5-LB. BAG **74c**

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STOKELY **Fordhook Lima Beans** 16-OZ. CAN **35c**

SAVE 5c — STOKELY **Gut Green Beans** 3 15 1/2-OZ. CANS **79c**

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Marhoefer Hams 3 LB. CAN **\$2.79** SAVE 90c FULLY COOKED SAVE \$1.70... 5-LB. CAN \$3.99

SAVE 10c — ALL MEAT SKINLESS **Armour Star Franks** OR GRILL 1-LB. DOGS, PKG. **59c**

SAVE 10c — VACUUM PACK THICK **Sliced Kahn's Bacon** 1 1/2-LB. PKG. **99c**

SAVE 10c — ARMOUR STAR **Sliced Wide Bologna** 1-LB. PKG. **59c**

SAVE 30c — KOSHER ZION **Kosher Franks or Knocks** 12-OZ. PKG. **79c**

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The noblest profession

By FATHER JOHN T. CATOIR

Suppose you were speculating on what might be considered the noblest profession in life. It would certainly follow that you would have to make some serious judgments about life itself. How should life be viewed?

According to many political activists, life is viewed as an economic warfare between the "haves" and the "have nots." In this spirit, job actions are taken, protest movements are mounted and bloody wars are fought. The struggle for justice and human rights in this context can be interpreted as economic discontent. If only things were as simple as that.

If this economic view is accurate, the noblest professions on earth would be those which are directed toward the elimination of economic inequities. Well-motivated politicians, economists, sociologists, even dedicated revolutionaries, would be the world's noblest professionals.

THIS raises a new question. Suppose, hypothetically, all of these people do their jobs successfully. After everyone is well provided for with reasonable equity, and finally there is no more need for economic warfare, how then will life be defined? If it no longer involves economic warfare, will we continue viewing it from an economic perspective? Surely there is something more to human existence than improving the standard of living. After all the stomachs are filled, who will feed the human spirit?

Even now, while people are still hungry in the world, the human spirit aches for answers to the puzzle of life. Vast

areas of American suburbia exhibit symptoms of distress that are not cured by a freezer filled with steaks. What is one to believe when the well-fed exhibit a stronger spirit of discontent than the poor and hungry?

HOW do men survive if the human spirit suffers discontent even when things are going well? Who will feed the human spirit? Who will teach men how to find themselves, after they've acquired material prosperity?

A few years ago, the Beatles traveled all the way to India to find a Guru to quiet their search for meaning. If we can judge by their subsequent deterioration as a group, their search was unrewarded. How does a man come to terms with his deepest self which seeks the highest good? How can a man begin to view his struggle for happiness? If happiness is not to be found in material prosperity alone, where is it found? Can it be that happiness is intimately related to man's spirit life, his life with the unknown God?

If one were speculating as to which is the noblest profession: the revolutionary, the ecologist, the social scientist would not qualify, in this writer's view, because they are concerned with very limited and narrow aspects of man's life. Man's fundamental problem is within himself: Who am I? How and why did I get here? Where am I going?

Man is immortal life. The most noble profession on earth must take this into primary consideration. What would you consider to be the noblest profession?

Prayer Of The Faithful

First Sunday Of Lent

Feb. 28, 1971

CELEBRANT: Experience shows us that from time to time we must stand back, see where we are and where we must go. The season of Lent offers us just such an opportunity. Let us pray that during this Lent we will follow the way that leads to the triumphal victory of Easter.

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

COMMENTATOR: That our Holy Father Paul, our Archbishop Coleman Carroll, and all bishops and priests may lead and direct the people of God in a true renewal of heart, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That men of political and economic power will resist the temptation to use that power to serve themselves rather than others, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That those without power, the poor and the oppressed, will not yield to bitterness and violence, but rather, with our help find within themselves self-respect that will set them free, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may see how the mental, emotional and physical suffering of so many people is caused by the evil done by their fellowmen, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

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

PEOPLE: Lord, hear our prayer.

CELEBRANT: Look down in mercy, O Lord, on our efforts at self-renewal during this Lenten season. May they be a true sign and cause of our inner change of heart. We ask this through Christ our Lord.

PEOPLE: Amen.



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Communion in hand OK for 10 lands

VATICAN CITY — (NC) — Ten countries — not including the United States — have received permission to distribute Communion in the hand from the Vatican's Congregation for Divine Worship.

The countries that received permission are South Africa, Austria, Belgium, Canada, France, Germany, Japan, Yugoslavia, the Netherlands and French Somaliland.

Father Annibale Bugnini, secretary of the congregation, explained to NC News that the privilege of Communion in the hand (instead of placing the consecrated wafer on the tongue of the communicant) will be granted to any bishops' conference requesting it.

AT their meeting in Washington, D.C., last November, the U.S. bishops voted 115 to 107 in favor of asking for such permission. This was a majority, but not

the two-thirds majority required.

Those who want the change feel that with Communion in the hand an adult communicant will be able to "feed himself" rather than "being fed" as an infant. Those in favor of preserving the old way argue that there is not a tremendously important or even valuable lesson to be learned in "feeding oneself."

Father Bugnini does not take sides in the debate, but does not think this concession is extraordinary or revolutionary. "It is a simple case of certain episcopal bodies asking for permission to change a practice, and so permission has been given," he said.

After the Second Vatican Council, Pope Paul VI granted permission for recep-

tion of Communion by the laity under both species of bread and wine on special occasions, such as weddings or special anniversaries. Because drinking from a common cup is repugnant to some persons, a more expeditious manner of distribution — placing the Communion wafer into the consecrated wine and then onto the tongue of the communicant.

Cardinal mourned by Pope

VATICAN CITY — (NC) — Pope Paul VI mourned the death after a heart attack of Cardinal Jaime de Barros Camara, 76-year-old former archbishop of Rio de Janeiro.

In a telegram to that archdiocese, the Pope praised the late cardinal for his

"many merits and the dedication he has always shown for fulfilling the various delicate missions entrusted to him by the Holy See."

WITH the cardinal's death, the college of cardinals now has 124 members, of which 78 are Europeans, 15 Latin Americans, 13 North

Americans, nine Asians, seven Africans, one Australian and one New Zealander.

Of these, 98 still may vote in the conclave to elect a new Pope because they have not reached the age of 80. There are 26 cardinals who have passed the 80-year limit for voting for a Pope.

Mass timetable

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave. is as follows: 7: 8, 9:30, 10:30 a.m. (hall), 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish), Saturday 7:30 p.m.

BELLE GLADE: St. Philip Benizi, 7: 10:30 and 12 noon. (Spanish).

BOCA RATON: St. Joan of Arc, 7: 8, 9, 10:30 a.m. and 12 noon, 6 p.m. Ascension, 8:30, 10 & 11:30 a.m., 414 N.W. 35th St.

BOYNTON BEACH: St. Mark, 8: 9:30, 11 a.m.

CLEWISTON: St. Margaret 8 a.m., 12 noon.

COCONUT GROVE: St. Hugh, 7:30, 9 a.m., 10:30 a.m., 12 noon, 6:30 p.m. (Spanish), Saturday 6:30 p.m.

CORAL GABLES: Little Flower (Church) 7: 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. Saturday 7 p.m.

St. Augustine, 7:30, 9, 10:30 a.m., 12, 5 and 6 p.m. Saturday 7 p.m.

St. Raymond, Coral Gables Elem. School, 8: 9:30, 11 a.m., (Spanish) 12:15 and 1 p.m. (Spanish).

CORAL SPRINGS: St. Andrew, 8:30, 10:30 and 11:45 a.m.

DANIA: Resurrection (2nd St. and 5th Ave. 17, 8, 9, 10, 11 a.m., 12 noon and 6:30 p.m. Saturday 6:30 p.m.

DEERFIELD BEACH: St. Ambrose (SE 12 Ave. 17:30, 9, 10:30 a.m., 12 noon and 5:30 p.m.

DELRAY BEACH: St. Vincent, 6:30, 8: 9:30 and 11 a.m.; 5:30 p.m.

FORT LAUDERDALE: St. Anthony, 7: 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m. Blessed Sacrament, 6, 8, 9:30, and 11 a.m.; 12:30, 6 and 7 p.m.

St. Clement, 6:30, 8, 9, 10, 11:15 a.m.; 12:30 and 7 p.m.

St. George, 7, 8, 9:30, 11 a.m.; 12:30 and 5:30 p.m.

St. Helen, 3063 NW 23 Way, 8, 9:30, 11 a.m.; 12:30 and 5:30 p.m.

St. Henry, 700 NE 56 St., 9 and 11 a.m. Pompano Harness Track, 7 and 10 a.m.

St. Jerome, 8:30, 10, 11:30 a.m.

St. Maurice, 9 & 11 a.m. 7 p.m. Saturday, 7 p.m.

Queen of Martyrs, 6:30, 8, 9:30, 11 a.m.; 12:30 and 6 p.m.

FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m. St. Sebastian Harbour Beach, 8, 9:30, 11 a.m.; 5:30 p.m. Saturday, 7 p.m.

HALLANDALE: St. Matthew, 7:30, 8:45, 10, 11 a.m.; 12:30 and 5 p.m. Saturday, 7 p.m.

St. Charles Borromeo, Hallandale Recreation Center, 9, 10:30 a.m. and 12 noon.

HIALEAH: Immaculate Conception, 6, 7, 8, 9, 10:15, 11:30 a.m.; 12:45 (Spanish) 6 and 7:30 p.m. (Spanish)

St. John the Apostle, 6, 7, 8, 9:30, 10:45

a.m., 12 noon, 1 p.m. (Spanish) 5:30 and 6:30 (Spanish)

HIGHLANDS BEACH: St. Lucy, 8:30, 10, and 11 a.m.; 5 p.m. 3510 S. Ocean Blvd.

HOBE SOUND: St. Christopher, 7, 9 a.m.

HOLLYWOOD: Annunciation, 8, 9, 11:30 a.m.; 7 p.m.

Little Flower, 7: 8:15, 9:30, 10:45 a.m., 12 Noon, 5:30, 6:30 p.m. Saturday, 5:30 p.m.

Nativity, 7, 8, 9:15, 10:30, 11:45 a.m., 5, 6, 7 p.m. Saturday 7 p.m.

St. Bernadette, 7:30, 9, 10:30 a.m.; 12 noon and 7 p.m. Saturday 7 p.m.

HOMESTEAD: Sacred Heart, 8, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturday 6 p.m.

INMOKALEE: Lady of Guadalupe 9 (Spanish) 10, 11 (Spanish)

INDIANTOWN: Holy Cross, 9 a.m.; Saturday, 7:30 p.m.

JUNO BEACH: St. Paul of the Cross, Volunteer Fire House, U.S. 1, 7:30, 9 a.m., 10:30, 12 Noon, Saturday, 7:30 p.m.

JUPITER: St. Jude, 8:30 and 10:30 a.m. Saturday, 7 p.m.

KEY BISCAYNE: St. Agnes, 7: 8:30, 10 (Spanish), 11:15 a.m.; 5:30 p.m.

LABELLE: Mission, 10 a.m.

LAKE WORTH: St. Luke, 7, 8, 9:15, 10:30, 12 Noon, 6 p.m. Saturday 7 p.m.

Sacred Heart, 7, 8, 9:15, 10:30, 11:45 a.m. Saturday 6:30 p.m.

LANTANA: Holy Spirit, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

LIGHTHOUSE POINT: St. Paul the Apostle, 8, 9:15 and 10:30 a.m. in Yacht and Tennis Club.

MARCO: Catholic Church of San Marco, 6:30 a.m. (Marco Yacht Club).

MARGATE: St. Vincent, 8, 9, 10:15, and 11:30 a.m. Saturday, 6 p.m.

MIAMI: St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish); 1, 5:30, 6:45 (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish).

Assumption of the Blessed Virgin, (Ukrainian) 8:30 and 10 a.m.

Corpus Christi, 6, 7, 8, 9:15, 10:30 (Spanish), 11:45 a.m.; 1 p.m. (Spanish), 5:30 p.m. (Spanish).

Gesu, 5, 6, 7, 8, 9, 10 (Latin) 11:30 a.m.; 12:30 and 5:30 p.m. (Spanish), Saturday 6 p.m.

Holy Redeemer, 7, 10 a.m.; 6:30 p.m. International Airport (International Hotel) 8 a.m. Sundays and Holy Days.

Melkite Mission, 2626 Coral Way, 10:30 a.m.

St. Catherine Killian High School, 9 and 11 a.m.

St. Francis Xavier, 7 and 9:30 a.m.

St. Dominic, 7, 8:30, 10, 11:30 a.m.; 4 p.m. (Spanish), 6 and 7:30 p.m.

(Spanish).

St. John Bosco Mission, 1301 W. Flagler St., 8:30, 11:30 a.m. (English), 7, 10 a.m., 1, 6, 7:30 p.m. (Spanish).

St. Kevin Mission, Concord Theater, Bird Road, 9, 10, 11 a.m.

St. Kieran (Assumption Academy), 7:30, 9:30, 11 a.m., 12:15 p.m. (Spanish) 5 p.m., 7 p.m. (Spanish) Saturday 7 p.m.

St. Martha, 11450 Biscayne Blvd. 8:30 10 a.m., 11:30 a.m. (Spanish) Saturday, 8 p.m.

St. Mary Cathedral, 7, 8, 9:30, 11 a.m.; 12:30, 5:30 and 7 p.m. (Spanish), Saturday 7:30 p.m.

St. Michael, 7, 8, 9 (Polish), 10, 11 a.m. (Spanish); 12 noon, 6 and 7 p.m. (Spanish), Saturday 6:30, 8 p.m.

Sts. Peter and Paul, 7:30, 9:30, 10:45 a.m., 12 noon, 5:30 p.m. (Spanish) 8:30 a.m.; 1, 7 and 8 p.m.

St. Robert Bellarmine, 3405 NW 27th Ave., 8 a.m. (English), 11 a.m., 1 and 7 p.m. (Spanish).

St. Timothy, 6:30, 7:45, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m. Saturday 8:30 p.m.

St. Thomas the Apostle, 7:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

St. Vincent DePaul, 2100 NE 103 St., 7, 8:15, 9:30, 10:45 a.m.; 12 noon and 6 p.m. (Spanish).

MIAMI BEACH: St. Francis deSales, 7, 8, 9, 10:30, 11:45 a.m.; 6 p.m.

St. Joseph, 7, 8, 9:30, 11 a.m.; 12:30 and 5:30 p.m.

St. Mary Magdalen, 7:30, 8:45, 10, 11:15 a.m., 12:20 and 6 p.m. Saturday, 6 p.m.

St. Patrick, 6:30, 8, 9, 10:15, 11:30 a.m.; 12:45, 6, 7 p.m. (Spanish).

MIAMI LAKES: Our Lady of the Lakes, 7, 9, 10:30 a.m.; 12 noon, 6 and 7:15 p.m. (Spanish).

MIAMI SHORES: St. Rose of Lima, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m. Saturday 7 p.m.

MIAMI SPRINGS: Blessed Trinity, 8, 9:15, 10:30 a.m.; 12 noon, 5:30 and 7 p.m. (Spanish), Saturday 7 p.m.

MIRAMAR: St. Bartholomew, 6:45, 7:45, 9, 10:15, 11:30 a.m.; 12:45 and 7 p.m.

MOORE HAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 7:30, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturday 5:15 p.m.

NARANJA: St. Ann, 11 a.m.; 7 p.m. (Spanish) 10 a.m.

NORTH DADE COUNTY: St. Monica, 7:45, 9, 10:15, 11:30 and 6 p.m.

NORTH MIAMI: Holy Family, 7, 8:30, 9:45, 11 a.m.; 12:15 and 6:30 p.m. Saturday 7:30 p.m.

St. James, 6, 7, 8, 9, 10 a.m. (Latin), 12:30 and 5:30 p.m.

Visitation, 7, 8:30, 10:30 a.m. 12 noon, 6 p.m. 7 p.m. (Spanish); Saturday, 7:30 p.m.

NORTH MIAMI BEACH: St. Lawrence

8, 9:15, 11 a.m.; 12:15 and 6:30 p.m. Saturday 5:30, 7:30 p.m.

St. Basil (Byzantine), 8:30 and 10 a.m.

NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45 a.m.; 12 noon and 5:30 p.m.

OPA LOCKA: Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 a.m. and 5 p.m. (Spanish) 6 p.m.

St. Philip, (Bunche Park), 7, 9:30 a.m.

PAHOKEE: St. Mary, 11 a.m.; 6 p.m.

PALM BEACH: St. Edward, 9 a.m.; 12 noon Saturday 6 p.m.

PALM BEACH GARDENS: St. Ignatius, 8, 9:15, 11 a.m., 4245 Holly Drive.

PERRINE: Christ the King, 8, 9:15, 10:30 a.m. and 12 noon. (Spanish) Saturday 5 p.m.

Holy Rosary, 7, 8, 9:30, 11 a.m.; 12:15 and 5:30 p.m. Saturday, 7 p.m.

St. Richard, SW 144 St. & Old Cutler Rd., 8:30 a.m.; 12:30 and 6 p.m.

PLANTATION: St. Gregory, 7, 8, 9:30, 11 a.m.; 12:30 and 6 p.m.

POMPANO BEACH: Assumption, 7, 8, 9:30, 11 a.m. and 12:15 p.m.

St. Elizabeth, 7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m. Saturday, 7:30 p.m.

St. Gabriel, 8, 9:30, 11 a.m. and 12:15 p.m.

RICHMOND HEIGHTS: Christ the King, 7:30 a.m. and 12 noon.

RIVIERA BEACH: St. Francis of Assisi, 6:45, 8, 9:15, 10:30 a.m.; 12 noon and 5:30 p.m.

SOUTH MIAMI: Epiphany, 6:30, 8, 9:30, 11 a.m.; 12:15 and 6 p.m.

St. Louis, 8, 9:30, 11 a.m.; 12:30 and 6 p.m.

St. Thomas, 7:30, 9, 10, 11 a.m.; 12 noon and 6 p.m.

STUART: St. Joseph, 7, 9, 11 a.m.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 10, 11 a.m.; 12:15 and 7 p.m.

WEST PALM BEACH: Blessed Martin, 9:30 a.m.

St. John Fisher, 7:30, 9, 10:30 a.m.; 12 noon and 6 p.m.

St. Juliana, 6:30, 8, 9, 11 a.m.; 12 noon and 6, 7 p.m. (Spanish).

Holy Name of Jesus, 7:30, 9, 10:30 a.m.; 12 noon and 6 p.m.; Saturday 7 p.m.

St. Ann, 6, 7, 8:15, 9:30, 10:45 a.m.; 12 noon and 5:30 p.m.

ON THE KEYS

BIG PINE KEY: St. Peter's Church, 10 a.m., 12 noon, Saturday, 7 p.m.

KEY LARGO: St. Justin, 8:30, 10:30 a.m. Saturdays 5 p.m. Key Largo Civic Club.

KEY WEST: St. Mary, 7, 8:30, 10, 11, 15 a.m.; and 5:30 and 7 p.m., Saturday, 7:30 p.m.

St. Bede, 8, 9:30, 11 a.m. and 7 p.m.

MARATHON SHORES: San Pablo 8 and 11 a.m., Saturday 7 p.m.

PLANTATION KEY: San Pedro, 7:30, 9 and 11 a.m. Saturday 7 p.m.

Christ not a sad man, Pope asserts

VATICAN CITY — (NC) — Christ experienced immense suffering but He was not a sad man because He had an "interior and superior communion with the Father," Pope Paul VI told an audience in St. Peter's basilica.

His audience talk was another of a series of simple homilies he has been giving on the nature and personality of Christ since last Christmas.

Pope Paul said that in addition to preaching His Gospel and dying on the cross to redeem man, Christ was a man filled with divine goodness, a man with empathy for mankind. "Christ could understand, forgive and rehabilitate" the wayward and the sinner, he said.

The preaching of Christ was passed on by Apostles "commissioned to guide and instruct the followers of Christ, to form the Church and, as its human and historical element, the new people of God," the Pope said.

Because fewer travel at this time of the year, only a few thousand have been on hand for the Wednesday audiences in recent weeks.

Because of the fewer people at the audiences, the Pope has walked down the length of the basilica from the elevator near the front door. If the large basilica were filled, the Pope would be carried in so everyone could see him.

Methods of improving dialogue to be studied

VATICAN CITY — (NC) — Experts in various fields will meet in Rome next March 14-20 to consider ways to improve dialogue and lay participation in the Church, the Vatican announced.

The Council of the Laity, an organization set up by the Second Vatican Council, is sponsoring the symposium and has about 40 theologians, psychologists, sociologists and experts in social communications to participate.

"Nothing works when communication breaks down," Miss Rosemary Goldie, vice secretary of the laity council, said here.

"One of the mandates given us by the Vatican Council was to be an organ of communication within the Church. This does not mean simply an exchange of ideas between clergy and laity, but among all the many sectors of the Church as well."

SCHEDULE OF SERRA CLUBS

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

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

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

College holds annual honors convocation

JENSEN BEACH — The third annual honors convocation of St. Joseph College was celebrated last week in honor of the school's top scholars.

Father C.W. Friedman of the National Catholic Education Association, Washington, D.C., was the main speaker at the dinner held in the college's dining hall.

Administration, faculty and representatives of the student body attended the dinner during which students were named to class Dean's lists.

A special award from the Sigma Society was presented to the Fine Arts Department for the musical "Carousel."

Games, dance

"The World of Matter" will provide the music for a dance at Nativity Hall following the Archdiocesan CYO and Young Adult Basketball Championship games Sunday. The dance will be held from 9 to 11 p.m.

New drama club to stage comedy

MIAMI — The musical comedy, "110 In The Shade," will be the first production of the newly-organized drama club of Christopher Columbus High School.

The play will be presented in the school cafeteria, 3000 SW 87 Ave., Saturday and Sunday, Feb. 20 and 21, beginning at 8 p.m.

For reservations call 221-2131.

Staley is named to college board

BOCA RATON — Kenneth F. Staley, a member of the Board of Regents at Marymount College for the past three years, has been named to the college's Board of Trustees.

A retired vice president of General Motors Corp. who formerly resided in Grosse Pointe Farms near Detroit, Staley came to Boca Raton following his retirement.

CYO basketball title at stake on Sunday

Defending CYO basketball champion, Sacred Heart, defeated St. Rose of Lima, 50-47 and advanced to the championship games against St. Monica.

St. Monica used strong rebounding to slip past St. Isidro, 53-48, despite a 19-point effort from Isidro's Raleigh Demps.

The championship game is set for 7:30 p.m., Sunday in the Chaminade gym.

Preceding that contest will be a 5:30 p.m. Young Adult Championship game between last year's champion, St. Bartholomew, and Annunciation.

Annunciation edged St. Monica, 65-63 with Jeff Binder contributing 31 points.

Psychologist will address student body

"Teenage-Parent Relationships" will be the topic of an address to St. Brendan high school students by clinical psychologist Dr. Eve McNanamy Monday, March 1, at 7:30 p.m.

Dr. McNanamy, a graduate of the University of Miami, is currently engaged in private practice in counseling and psychotherapy for

Youth given scholarship

PITTSBURGH Pa. — A Pompano youth, Donald P. Kain, 18, a graduate of Cardinal Gibbons High School, who is attending Georgetown University, Washington, D.C., was recently awarded one of our four college scholarships sponsored by the Catholic Knights of St. George, here.

Kain, a member of

'Operation Self-Help' topic in lecture series

"Operation Self-Help," a community program of which he is president, will be the topic of Father Sean O'Sullivan, during the next program of the Coleman F. Carroll lecture series at 8:15 p.m., Sunday, Feb. 28 in the Edwin L. Wiegand Center at Barry College.

Ordained six years ago in his native Ireland, Father O'Sullivan serves as assistant pastor in St. John the Apostle parish, Hialeah, and has been for several years engaged in community projects involving youth.

AN advisor to the Governor's Task Force on Nar-

CYO deanery sessions set

Two important CYO deanery meetings are slated for Tuesday, March 2. The East Coast Deanery will meet at St. Clare's, North Palm Beach, beginning at 7:30 p.m.

Blessed Trinity, Miami Springs will be host for a North Dade Deanery meeting, slated for 6:45 p.m.

St. Bartholomew outlasted Holy Redeemer, 67-58.

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adolescents and adults, as well as counseling on marriage.

The program will be held at the church, 8725 S.W. 32 St.

Knight Branch 285, Mingo Junction, Ohio, was chosen on the basis of qualities of character, leadership, financial need, reasonable ability and motivation.

The Knights, a Catholic Fraternal Society, aim to foster the apostolate of the laity in fraternal and charitable works.

cotics and a member of the Dade County Drug Abuse Advisory Committee, he is chairman of the Board of Concept House, dedicated to the rehabilitation of the hard-core drug addict.

Admission to the program, during which Father O'Sullivan will explain how people of all faiths and from various walks of life have united to do something about the drug abuse problem by founding "Operation Self-Help," is free and the general public is invited.

Cheerleading finals Feb. 28

CYO division finals of the Archdiocesan Cheerleading Contest will be held Sunday, Feb. 28 at the Chaminade High School gym.

The 10 squads still in competition include St. Louis, St. John Apostle, St. Michael, St. Stephen, Sacred Heart, (Homestead), Visitation Annunciation, Immaculate Conception, St. James and St. Bartholomew.

'Operation Awareness' gets students hep on big issues

By Mary Ann Linden

"If you're not part of the solution you're part of the problem."

This was the general theme of "Operation Awareness," a month-long student council-sponsored program of speakers at Lourdes Academy aimed at stirring up student action.

TOPICS covered during the series included law and

order, drugs, racial problems, Spanish-American relations and interfaith relations.

"Everything going on will probably affect us either directly or indirectly," said student body president Donna Mennitto in a memo to the students. "It is our responsibility to approach these problems with an open mind to learn all that is possible to improve human relations within the community."

"The first step toward involvement is knowledge of the facts, people and emotions present in the problem," she added.

Spanish-American relations was the fourth subject focused upon by the Awareness program. Miami-Dade Junior College professor and lawyer, Dr. Roberto Hernandez, spoke last week to the girls on the influence of Cuban and Latin American culture on the Miami community.

"It is remarkable how the cultures have adapted," Dr. Hernandez said. "The general attitude of the Miami population to the newcomer accounts for the smoothness of transition."

IN recounting the years since the Cuban influx began, Dr. Hernandez cited the Archdiocese of Miami for its "intelligent, sensible interest" in helping the Cubans adjust to a new life here.

In addition to the talk by Dr. Hernandez, there were previous addresses by Miami area citizens. In the first

phase of the program, law and order, representatives of two police departments, Coral Gables and South Miami spoke to the girls, plus two members of the Youth Relations Board, attorneys Hal Spaet and Beverly Gurevitz.

Three girls, residents of St. Luke's residence, also called Genesis House, Dr. Sheppard's "half-way house" for drug addicts and its director, Mike Parrota, addressed the school in early February.

"The girls' talk gave our girls a greater appreciation of their parents. They had to be made aware of it by their peers," said Lourdes principal, Sister Marie Agnese. "Their talk really shook the girls up — made them do some thinking."

THE racial situation was discussed, third, by two Negro students, Ernest Taylor and Licia Davis, both seniors at Miami Jackson High School, who talked to religion classes.

Winding up Awareness month was a panel composed of youths from the Miami area, who participated in an interfaith, interracial discussion on Thursday.

"All-in-all, the speakers were well-received," Sister Marie Agnese added.

At least, it seems, Lourdes' "Operation Awareness" gave the students a chance to take a stand on the issues, and, at most, stimulated them to a greater involvement.

THE NOW SET

Girl has lead in college play

A Ft. Lauderdale girl, Christine Imms, a junior drama major at Barry College, will have the lead in the school's upcoming production of "Mary, Mary" to be presented in Le Nouveau Theater, Feb. 27 and 28 at 8:15 p.m.

The comedy by Jean Kerr, will be directed by Patti Pater, also a junior speech and drama major from Cincinnati.

Playing opposite Miss Imms as her divorced husband will be Joseph P. O'Shaughnessy, affiliated with the USAF at Homestead. Other players include Cathy Luckfield, Barry senior; Richard Rossetti, Biscayne College sophomore, and Ted McNamara, also from Biscayne.

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ENTRANCE EXAMINATION - 1 High St. John Vianney Seminary

2900 S.W. 87th Avenue, Miami, Florida 33165

DATES Saturday and Sunday, March 6 and 7, 1971
ELIGIBLE 8th grade boys who wish to enter St. John Vianney Seminary next September. Accommodations will be provided in seminary dormitories Saturday night.

PROGRAM: Saturday, March 6, 1971
Arrival at St. John Vianney Seminary no later than 11:00 a.m.
Lunch at 12:15 p.m.

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

Sunday, March 7, 1971
Entrance Examination from 8:30 to 11:30 a.m.

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

Mass for parents and candidates in the early afternoon.
Return home with parents after Mass (about 3:00 p.m.)

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

Mail this part for Reservation

RESERVATION FORM

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

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

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

Name:

Address:

School: Parish:

Return this reservation as soon as possible to:

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

School teams to play in 5 tourneys

The archdiocese high school basketball teams wrapped up their regular seasons last week and it's on to the state tournament playoffs.

The archdiocese teams will be involved in five district tournaments — and the odds are favorable to their coming out with four championships.

Christopher Columbus' young team, with four juniors in the starting lineup, will face the toughest assignment as it will be in the Class AA District 16 meet with a 7-16 record, with tall Palmetto (17-3) as the favorite.

DESPITE its mark, Columbus gave Palmetto a battle last week, losing only 40-37 with an offense that played only for the good shot.

The Explorers were 15-15 at halftime before Palmetto pulled it out in the second half.

However, the tough field of AA teams includes two of the Explorers' regular season victims, Southwest and South Dade. Columbus was to open on Thursday night against South Dade At the Killian gym. A win sends the Explorers against Palmetto for the third time this season.

In Class A, Hollywood Chaminade will be the favorite with a 15-9 record against a field that also includes archdiocese foes Cardinal Newman (14-8) and Cardinal Gibbons in District 15. A late surge has carried Gibbons to a respectable 10-11 record, including wins over Newman and Pace and the Redskins must be regarded as the dark

SPORTS

By JACK HOUGHTELING

horse of the meet at the Boca Raton gym.

IN A-16, Archbishop Curley will be the favorite with a 16-8 record, including two of three wins over top challenger Pace (13-12). LaSalle, de-

spite the return of scoring star Marcello Llorente, isn't given much of a chance, nor is Miami Military, the fourth team in the meet.

In B-16, Pine Crest school has been designated the fa-

vorite but St. Thomas Aquinas' 6-12 record includes just a three-point loss to Pine Crest before the rematch on Monday of this week.

The Raiders should make it close.

The C-16 will feature Belen, whose 21-4 record is the best of the archdiocese teams, against potent Mary Immaculate High of Key West. Belen centers its scoring around 6-3 Julio Campa while

while MIHS has the strong scoring combination of Rodney Wallace and John Albury to lead its attack. St. Patrick's little team was 12-7 for the season but is not given much of a chance at the title.

The C-16 will be played down at Marathon High.

The winners of each district move up to regional play next weekend at sites yet to be announced.

Ah, Spring! baseball and track events

The archdiocese season in spring sports got off to a modest start last week, including Christopher Columbus' 5-2 decision over Msgr. Pace in baseball as Al Powell pitched a one-hitter in the five innings he worked.

In track, Cardinal Gibbons rode the individual performance of junior Dade Shepherd to an 84-39 win over St. Thomas. Shepherd won the 120 high hurdles (16.3), the 180 low hurdles (21.6) the 220 dash (23.0) plus taking a second to John Soukup in long jump as Soukup won with 20-6, along with winning the 100 dash, (10.2).

Columbus opened its new asphalt track by losing to Coral Park in a track meet, 74-48, with Byron Truax turning in the best performance for the Explorers with a 4:40 for the mile.

The Explorers have also named assistant coach Tom O'Neil as its new head football coach. O'Neil had also been an assistant at Coral Park High before moving over to Columbus to succeed Art Conner.

Biscayne meets giant of small college teams

Regardless of whether the Biscayne College Bobcats make the NCAA College Division tournament or not, they do get a chance to end up their season in a blaze of glory.

Biscayne meets the No. 1 small college team in the nation, LSU-New Orleans, Saturday night at the North Miami Beach Auditorium in the season's finale.

The Bobcats pushed their record to 15-7 for the season, including 12 wins in their last 13 games, with a 53-45 win over South Alabama on Monday night, while LSU-New Orleans was 22-0 at the start of the week.

Last Saturday, the Bobcats took the measure of Florida Presbyterian, 97-89, with

Archdiocesan CYO's to meet

Plans for a meeting of all archdiocesan CYO's have been announced by CYO prexy Mike Coniglio. The meeting is scheduled for Sunday, March 7 at 3 p.m. at St. Stephen's in Hollywood.

Coniglio requests that each CYO send at least two representatives.

Congratulations, Andy, all-time basketball star

By JACK HOUGHTELING

The item was a small one in the Ft. Lauderdale News. Maybe, it was because they just didn't really know what an honor it was.

We're referring to the selection of Andy Tonkovich, the Chaminade High basketball coach, as one of the top 10 all-time players who have participated in the NAIA tournament at Kansas City during the era of 1937 thru 1951.

Maybe, they just don't realize the vastness of that selection.

THE NAIA, you see, is the small college national championship — 32 teams from all over the nation come to Kansas City each year to participate in the week-long tourney. They are the finest of the small college ranks, where small colleges outnumber the major universities by a 4-1 margin.

And during that 15-year period of 1937 through 1951, it means some 480 classy basketball teams, with some 5,760 players, were involved.

Thus, Andy was selected from a huge field of standout players to be among the very best 10 of that crew.

Tonkovich gained that honor for his play in the 1947 and 1948 tournaments as a member of the Marshall University team that won the national championship in 1947 and made a strong bid for the 1948 title before losing. To win the title meant playing five gruelling games in six days (five in five if the team drew a first day bye).

Andy was good enough to make the all-tournament team both years, a truly remarkable feat.

We remember the NAIA tournament — it was called the National Association of Intercollegiate Basketball (NAIB) in those days — as the highlight of the basketball season, when we were in high school in Kansas City.

IT USED to be standard procedure for us in the years of 1937 through 1941 to run downtown to the Municipal Auditorium after school to sneak into the huge building just to watch the late afternoon and early evening games. In the first three rounds of the tournament, games started at 10 a.m. and ran close to midnight before the round was completed.

So, there was plenty of basketball and plenty of talent. We had left K. C. by the time Tonkovich's days came along but we still remember some of the then "small colleges" which have graduated to the major category now — Western Kentucky, Florida State, Jacksonville, Loyola (Chicago), Drake, Wichita State, Louisville, U. of New Mexico, . . . just to name a few.

It was great basketball and for Andy Tonkovich to be picked for the all-time all-tournament team of the 1937-1951 era is a far greater honor than most can realize.

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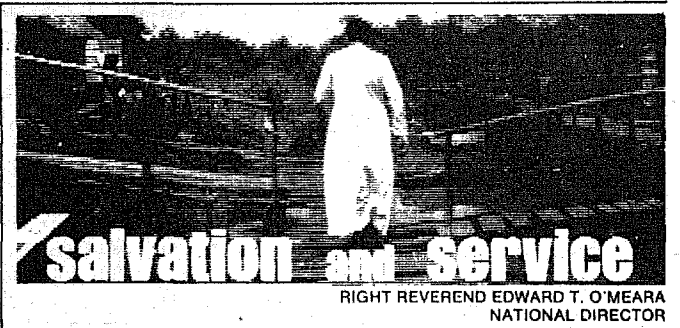
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Christians Alive!

In his only letter in Scripture, St. James offers a pertinent and challenging distinction for us as Twentieth Century Christians in this season of Lent — 1971. He says, "If faith is alone and has no actions with it, then it is dead!" (Jm. 2:17)

Is it not our Faith that makes a difference, or SHOULD make a difference, in our approach and response to life? Lent is a time to rekindle our life of faith . . . a faith that affects us, not only individually as persons, but a faith that affects others.

As we examine our personal life of faith during Lent, let us ask ourselves whether it is "dead or alive" when faced with the terrible reality of suffering human beings, or as James calls them "brothers and sisters?"

Every person is confronted with the world situation; every person responds either by doing something to help, expressing opinions (but not doing), or by complacent indifference. But remember, you are not "every person" — you are a Christian person. What difference does that make?

The nonreligiously-motivated humanist can and does provide food, clothing, medicine, education, and social development to aid the helpless poor in underdeveloped countries. As Christians we must do this too, but even more. That "even more" is what makes the difference. We all have that "even more" . . . we call it "our mission."

Lent is also a time to rekindle our missionary spirit (dead or alive?) for, unlike the mere humanist, we see beneath the human love of helping people, the reality of Divine Love and the acting presence of God.

The missionary today is certainly a person whose faith is very much alive! He serves the overwhelming spiritual, physical, and material needs of the poorest of the poor. His faith constantly demands continued sacrifice and renewed dedication, but then, a person whose faith is alive is a person who loves. And we all know the demands love makes on us!

The missionary needs, above all, the prayers, encouragement, and support of us, his fellow Christians. A missionary serves in the name of Christ; he serves in your name and mine as well, for we are the Body of Christ today, member for member.

May you discover your faith more alive and filled with the newness of life this Easter because during Lent you fell more deeply in love with your brothers and sisters!

May your life witness the truth that your faith DOES make a difference. Please begin today. Clip out this column and send a generous sacrifice for the missions.

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

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Editors show diocesan journals build greater Church support

By E. B. DUARTE

In Peoria, Ill., the priest-editor of the diocesan newspaper cautioned parishioners not to blame their pastor for closing a financially pressed parish school.

In Dallas, Tex., the innovative diocesan newspapers launched a unique pilot project to develop parish cohesiveness, publishing special editions for readers of two parishes.

In Fresno, Calif., the diocesan weekly, mindful that the Church's role is not self-interest, successfully crusaded for the city's first low-income housing project and sparked a diocesan-wide anti-hunger campaign.

The approaches used by The Catholic Post of Peoria, the Texas Catholic of Dallas and the Central California Register of Fresno were attempts urging their readers to realize fully a parish's financial problems, to build a stronger sense of parish identity and community, and to create an awareness of social concerns.

The actions, apparently unrelated, are in a way linked, because the editors of those diocesan newspapers said the efforts were part of an over-all aim to educate their readers continually to support their Church in money, time and commitment.

That aim, other Catholic editors said in an NC News survey, is one of the primary goals of their diocesan newspapers.

"I think it's an obligation on our part to promote an understanding of a parish's financial problems," said Msgr. Robert G. Peters, editor of The Catholic Post. In his regular weekly column, he cited the rising costs of Catholic education and advised his readers not to come to "sudden and uncomplimentary conclusions when Father seems a bit discouraged at the Catholic school picture."

HE told NC News that a Catholic newspaper cannot justify its existence unless it emphasizes the needs of the local area and promotes unity in the diocese.

"Obviously we have an institutional Church, and it has to have money to live," Msgr. Peters said. "Certainly, one of the purposes of the newspaper is to help the actual financial existence of the diocese."

At a time when both the parish and the diocesan press are generally agonizing over the same difficulty — a declining income caused by a lag in collections or circulation — most of the editors surveyed are tapping ways to bridge that gap.

Some newspapers publish annual Church and parish support supplements. Others promote the support idea on a week-by-week soft-sell basis, focusing on work done by diocesan institutions and agencies. Still other newspapers develop new methods, such as the Texas Catholic assigning parish editors, or they rely on the National Catholic News Service's "Know Your Faith" religious education package to provide their readers with regular religious information, on the theory that if the parishioner understands his faith, he will support the Church.

"The parish and the diocesan newspaper are facing similar problems," remarked Bernard Casserly, editor of The Catholic Bulletin of St. Paul-Minneapolis. He said the Bulletin tries to keep attuned

to parish concerns, sending its business manager into the field to talk to pastors and parish council members.

"EVERY January we seek out parishes that have achieved significant results in parish financing and report on them" Casserly noted. Through its news columns, he said, the Bulletin attempts to serve as a catalyst, providing a guide — in tips and suggestions — to other parishes.

A diocesan newspaper, Casserly said, has an obligation of helping parishes overcome a financial crisis. More than that, he said, the Bulletin staff looks upon this activity as "an absolute requirement for survival."

The sharing of ideas has been beneficial for both the parishes and the Bulletin, Casserly said. "It has made a difference. Our experience has proven to be a boon for financially troubled parishes, and as a result, we've been able to maintain a 60,000 circulation in a very troubled period."

A.E.P. Wall, editor of The Catholic Review of Baltimore, gave similar views. "Parish service is central to our work," he said.

"THE diocesan newspaper helps to make the parish aware that it is part of the universal Church, giving parishioners not only the news of the whole Church but also forming a vital communications link between parish and bishop, between parish and Pope," he explained.

Wall credited the Review's circulation increase from 50,000 to 70,000 subscribers over the past five years to support the newspaper has received from the parishes. "The parishioner," he said, "is able to feel that the diocesan newspaper is local and in some sense belongs to him."

Describing the parish-Catholic press link, he noted that nearly all funds raised for Church programs, missions and the deprived are collected in the parishes. "The diocesan newspaper helps the parish collect those funds by explaining why they are needed and how they are used," he said.

Wall said he thinks "more and more pastors and parish councils are supporting their diocesan newspapers with renewed enthusiasm because

they recognize that parish and press are united in a service that is in fact reciprocal."

Henry V. Gosselin, editor of The Church World of Portland, Maine, said that "fund raising is certainly one of the facts of life" of a diocesan newspaper.

The paper, he said, should inform Catholics of the need for such funds and encourage them to contribute, fulfilling their responsibility as members of the diocesan family.

Gosselin recalled that two years ago The Church World played a major role in pushing their bishop's campaign to improve social conditions in the state. Week after week, through in-depth reporting, the newspaper pinpointed the problems: the need to attack poverty, improve the lot of the state's Indians, build facilities for retired priests, renovate the cathedral, better conditions of unwed mothers.

AS a result, Catholics in the Portland diocese contributed \$4.5 million, an over-subscribed amount. It was the largest fund-raising drive conducted by the diocese.

The weekly approach was a key to the campaign, Gosselin said. He noted that a one-shot approach usually "falls flat on its face. It has to be consistent, informing the reader of what is taking place, what the service seeking funds is offering, and why it's worthy of support."

Gosselin said, however, that he thinks the diocesan press should encourage parishioners to give their time — "not just money — to the Church."

George Monahan, editor of The Voice in Miami, Fla., which is currently involved in the annual Archbishop's Charity Drive (ABCD), said promoting such fund-raising activities is an integral part of the archdiocesan newspaper.

Newspaper aid 'best' in anti-poverty drive

By NC NEWS SERVICE

Robert Beusse, who directed the information and education program for the U.S. Bishops' Campaign for Human Development, cited diocesan newspapers as "the single, most important medium of communications in the campaign's success."

Beusse, who is the director of the USCC Communications Department, said in citing the important role of diocesan newspapers:

"We need no better example of credibility and impact of the Catholic Press than the response that it elicited from Catholics throughout the United States to the USCC's Campaign for Human Development. In my judgment it was the single, most important medium of communications in the campaign's success. Without it the campaign would not have achieved its goal."

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Atiende miles de casos Clínica del Centro Hispano Católico

Por GUSTAVO PENA MONTE

Durante el año 1970 un total de 9,349 casos médicos fueron tratados en la clínica del Centro Hispano Católico, mientras se atendieron 1,733 casos en el dispensario dental.

Los últimos reportes económicos, así como las investigaciones dadas a la publicidad por firmas como la First Research Corporation, reflejan un considerable aumento en el nivel económico y social de la colonia hispana de Miami, en particular de la masa de refugiados procedentes de Cuba.

SIN EMBARGO, todavía existen casos de emergencia que hay que atender, particularmente entre los refugiados que acaban de llegar. Las estadísticas del Centro Hispano Católico en 1970 así como lo confirman.

Cuatro mil doscientas cuarenta y tres piezas de ropa fueron dadas a personas durante el año en el ropero del Centro. 190 personas recibieron frazadas para abrigarse del frío durante 1970. Se entregaron 5,431 cestos con raciones alimenticias. Se confeccionaron y donaron 207 canastillas para recién nacidos.

Durante 1970 el Centro Hispano Católico gestionó y obtuvo empleos para 410 personas.

2,660 personas tramitaron su residencia y 47 personas tramitaron su ciudadanía con la ayuda de las oficinas del Centro Hispano Católico.

Parte de lo que la Arquidiócesis de Miami recauda a través de la Campaña Anual ABCD se destina a cubrir estos servicios de emergencia que presta el Centro Hispano Católico a la población de habla hispana de Miami.

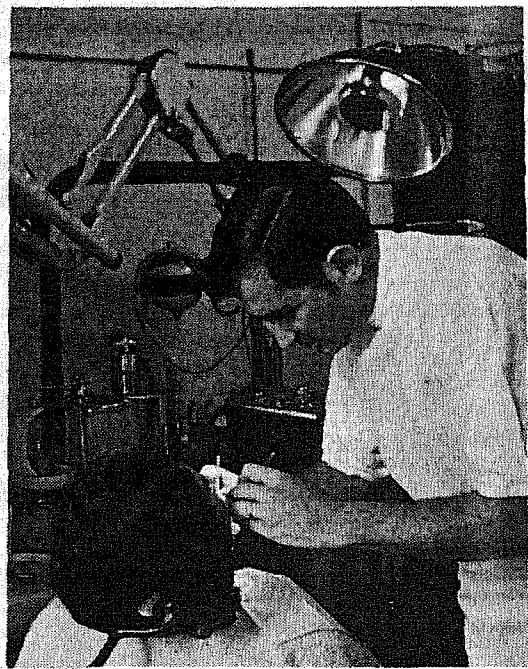
CENA BAILABLE EL 12 DE MARZO

Por otra parte, el Comité Femenino Auxiliar del Centro Hispano Católico ha venido gestionando otros aportes, tanto económicos como en trabajo voluntario y en donaciones de alimentos, medicinas y ropas. En este aspecto puede incluirse la labor de un grupo de mujeres que todas las semanas confeccionan en común las canastillas necesarias para niños de escasos recursos económicos.

EL COMITE Femenino centra su contribución en la cena de gala bailable que este año tendrá lugar en el Hotel Carrillon, de Miami Beach, amenizada por la popular orquesta de "Los Chavales de España".

"La calidad del espectáculo musical que se presentará, unido al hecho de saber que asistiendo a ese baile se contribuye al sostenimiento del Centro Hispano Católico, ha hecho que a las pocas semanas de anunciado el baile en las páginas de The Voice, ya se hayan vendido todas las reservaciones y las personas que están llamando ahora sólo se les concede reservación en caso de que se presente alguna cancelación antes del día 3, que es el plazo fijado para reservar o cancelar," dijo la Señora Caridad Alzugaray.

La Cena Bailable tendrá lugar el viernes 12 de marzo, comenzando a las 7:30 p.m.



Mil 733 casos fueron atendidos durante 1970 en el dispensario dental del Centro Hispano Católico. 9,349 casos fueron tratados en la clínica médica durante el mismo período.

LA VOZ

Suplemento en Español de **VOICE**



Dos mil 660 personas tramitaron su condición de residentes de Estados Unidos con la ayuda de la Oficina Católica de Inmigración en el Centro Hispano Católico. En la foto, el Padre Daniel G. Balbis, director de esa oficina, revisando con sus asistente, la señora Otilia Giménez, una de esas tramitaciones.

Preocupados obispos boricuas por mal cine

SAN JUAN, Puerto Rico — (NA) — Los obispos católicos dijeron aquí en una declaración conjunta que la mayoría de las películas "se apartan no poco de lo que puede considerarse como buen cine al servicio de los verdaderos intereses humanos".

INDICAN que "la carga erótico-sexual, la violencia excesiva, la crueldad sádica y el materialismo parecen ser el denominador común de estas películas".

Preocupados por la situación y reconociendo que la solución no es fácil, los obispos hacen una serie de recomendaciones a fin de asegurar, en lo posible, una recta utilización del cine. Entre las medidas señalan:

Establecimiento de cursos de educación cinematográfica en escuelas e insti-

tutos de formación públicos o privados; fomento e implantación en los medios de difusión, de una crítica integral de las películas; promoción con todo interés y a todo nivel — de comunidad, parroquial, escolar, familiar — de películas de sano entretenimiento y de aquellas que representan valores humanos.

"**EL CINE** es un maravilloso don de Dios y un poderoso instrumento de la técnica a disposición del hombre moderno. Utilizado correctamente puede constituir un excelente medio, no sólo de diversión y recreo, sino de educación, de unión entre pueblos, clases sociales y razas, de promoción económica social y política y de difusión del mensaje cristiano en el mundo", dicen los obispos.

Radio Vaticano: Cuarenta años de apostolado

ROMA — (NA) El doce de los corrientes RADIO VATICANA cumplió cuarenta años de vida. Con tal motivo Paulo VI ha dirigido un augurio a cuantos trabajan en la emisora: el saludo pontificio abre el opúsculo conmemorativo del aniversario.

"A vosotros, dirigentes, locutores, operadores y colaboradores de nuestra RADIO VATICANA, nuestro agradecimiento y estímulo por los cuarenta años cumplidos", escribe el Pontífice.

POR SU PARTE, la televisión italiana tele-trastrasmirió un servicio especial titulado "Cuarenta años de Apostolado".

Se recordó el pasado de la emisora de la Santa Sede, presentando algunas imágenes de la primera transmisión, acaecida el 12 de febrero de 1931, presente Pío XI y el inventor de la Radio Guillermo Marconi, que proyectó y dirigió las instalaciones de la primera estación radiofónica vaticana.

El mensaje a todas las criaturas, con el cual Pío XI, con solemnidad bíblica, quiso inaugurar su estación transmisora, lanzó los en el espacio y por primera vez la voz Papa para ser percibida simultáneamente en toda la superficie del globo.

Así comenzó el ejercicio concreto del primario y fundamental oficio de la Radio Vaticana, de hacer presente la voz del Papa en todos los ángulos de la tierra.

Las oscuras amenazas que se echaron sobre el mundo a finales de los años treinta y las trágicas vicisitudes de la segunda guerra mundial encontraron en la Radio Vaticana — como se señaló en el programa televisado —, un instrumento para difundir las llamadas de Pío XII a la paz y para promover una gigantesca obra de ayuda en favor de las víctimas de los sucesos bélicos.

LA AMPLIA red de conexiones trazadas por la Radio Vaticana par el desarrollo de esta acción caritativa prepararon el terreno para llegar, en la postguerra a un público verdaderamente mundial, gracias al desarrollo de sus instalaciones.

Aumentaron las horas de difusión, realizando así un ecumenismo radiofónico, que tuvo ocasión de desplegarse durante el Concilio, cuyas actividades la emisora siguió detalladamente.

Los Pontífices se han valido de este medio en medida siempre creciente. Y ahora parece psicológicamente difícil imaginar que el Papa pueda desarrollar plenamente su

universal misión profética, sin disponer de un instrumento que responde tanto a las exigencias del mandato evangélico.

A través de los micrófonos vaticanos todas las Iglesias locales en cualquier ángulo de la tierra que se encuentren, en cualquier estadio de desarrollo florezcan o sufran, pueden dialogar cotidianamente con todas las otras, edificarlas con el ejemplo de su vida y con el fervor de sus iniciativas, y, en la hora de la prueba, sentirse cercanas en una ofrenda de consuelo y esperanza.

Progresivamente, a lo largo de sus 40 años de vida, multiplicando y potenciando sus programas, en la medida creciente de las posibilidades técnicas y humanas, la Radio Vaticana se ha esforzado por asumir los deberes apostólicos, que la han sugerido la fundación y el crecimiento, adaptando sus transmisiones a los varios estadios de madurez cristiana y espiritual de los radiooyentes y de los pueblos a los cuales van dirigidos.

Las instalaciones de la emisora de la Santa Sede se encuentran a 18 km. de Roma, sobre una superficie diez veces mayor que toda la ciudad del Vaticano.

SOBRE LAS perspectivas futuras de la Radio Vaticana se han pronunciado los responsables de los diversos sectores de la emisora. El P. Farussi, director del Diario Hablado y de los Servicios Informativos, ha declarado que la Radio Vaticana intenta adaptarse a esta situación del cambio de los tiempos, potenciando los propios noticiarios en varias lenguas, y en el futuro, dando cuerpo al proyecto de fundar una agencia de información religiosa.

El P. Blajot por su parte ha señalado el carácter informativo de los programas mismos, que hoy se transmiten en 32 lenguas, y ha destacado la necesidad de adaptarse a las características de los diversos pueblos.

El P. Giacomo Martegani, Director General de la Radio Vaticana, a la pregunta de si entraba en los proyectos del futuro la creación de una estación de televisión, ha respondido que el proyecto no es de inmediata actualidad, aún por razones de tipo técnicas, ni siquiera la utilización de los satélites artificiales puede resolver el problema. "Si el día de mañana ofreciera esta posibilidad técnica podría pensarse en poner en práctica ese proyecto", dijo el P. Martegani.

Análisis — la situación en Chile

SANTIAGO DE CHILE — (NA) — Diversos acontecimientos vinculados a la vida política y eclesial de Chile, los mismos que por su importancia han ocupado la atención pública, se han venido produciendo en los últimos días en el país.

El problema de la ocupación de tierras, la compra por el Estado de la mayor empresa editora chilena, y la pastoral sobre el diálogo cristiano-Marxista, enmarca el contexto de la problemática chilena esta semana.

LA POLEMICA entre oposición y gobierno sube de tono cada día a raíz de las declaraciones del Ministro de Agricultura, Jacques Chonchol, en el sentido de instalar definitivamente la propiedad estatal de la tierra, a di-

ferencia de la adjudicación personal o cooperativa del agro.

La oposición al gobierno, en especial el Partido Demócrata Cristiano, ha señalado públicamente que se opondrá a una legislación que vaya en contra de las asignaciones personales de tierra, en vías a hacer nuevos propietarios.

Frente a esta reacción natural, ya que fué la Democracia Cristiana quien inició hace 5 años la reforma agraria en el país, ha llamado la atención la protesta levantada dentro de la propia combinación de partidos de Gobierno, por el Partido Radical, agrupación no marxista y de corte democrático.

El Partido Radical ha denunciado al país que se está

cometiendo "excesos inculcables contra medianos y pequeños propietarios" de predios agrícolas, al incautarse sus propiedades — que no exceden las 60 hectáreas de riego — para instalar allí a familias de diversa extracción, muchas de las cuales nada tienen que ver con las tareas agrícolas.

Esto ha obligado a Allende a asumir personalmente la dirección de la reforma agraria. "La conducción política del Gobierno y la manera de realizar la Reforma Agraria son de mi responsabilidad", ha dicho ante la gravedad que están revistiendo la ocupación de tierras y la reacción de los propietarios de las haciendas.

ALLENDE advirtió a la opinión pública, que "el Gobierno será implacable y tomará las medidas necesarias para impedir que se trate de crear la imagen equivocada de un caos, que no existe, y de provocar actos de violencia".

Otro punto motivo de debate en el plano chileno, ha sido la adquisición de la empresa editora Zig Zag, por parte del Estado. La compra incluye el edificio y la maquinaria de la principal editora del país, que publica varias revistas, entre ellas, VEA y ERCILLA.

Zig Zag era controlada por un grupo de empresarios miembros de la Democracia Cristiana, el principal partido de la oposición. A cambio de edificio, prensa y otros equipos, Zig Zag será relevada de una subida deuda con



Desde la Santa Sede, Radio Vaticano ha transmitido al mundo 40 años de apostolado.

(Pasa a la página 24)

El Sacerdote: Hombre de Dios

Con motivo de la Cuaresma, el cardenal Vicario de Roma, Angelo Dell'Acqua dirigió una carta a los sacerdotes de la diócesis. El documento examina los problemas pastorales de más urgencia.

Después de agradecer a los sacerdotes su valiosa colaboración y de recordar que todo el mundo, católico y no católico, debería ver siempre a Roma con admiración y edificación, el cardenal dice:

Recurro a vuestra sensibilidad sacerdotal a fin que prestéis mayor atención en las próximas semanas, al recogimiento y a la reflexión, para que se intensifique la actividad pastoral en cada parroquia, para que se avencine un mayor número de almas, de tal modo que la Pascua de 1971 pueda marcar un renacimiento de la práctica religiosa en cada rincón de la diócesis.

Tratad de empeñaros a fondo en el trabajo del apostolado, no escatimando sacrificios, a fin que crezca el número de los fieles que, con ocasión de la solemnidad pascual, se acerquen a los sacramentos de la Penitencia y Eucaristía. Una confesión bien hecha, lo sabéis por experiencia personal, no sólo es

fuente de paz, sino que muchas veces representa un cambio radical en la vida y se transforma en testimonio integral de Cristo y de su Iglesia. Ciertamente es pesado permanecer horas y horas en el confesionario; pero la historia enseña que los períodos más espléndidos de la Iglesia fueron precisamente aquellos en los que abundaban los confesores y directores espirituales bien preparados.

Los fieles, vosotros lo sabéis mejor que yo, desean un guía, y un guía que sea seguro. Miran al sacerdote y de él esperan la palabra que pueda iluminar sus mentes y juzgar con sabiduría y firmeza sus obras. La misma sociedad en la que vivimos, enferma y ansiosa de energicos remedios, quiere que el sacerdote sea sobre todo hombre de Dios, hombre de oración y de vida interior; y es incapaz de concebir que un ministro del Señor sea como cualquier profesional. En el sacerdote busca una misión sagrada, eminentemente espiritual, ajena a intereses materiales y movimientos políticos, dirigida sólo a educar las almas en el bien y la virtud. No se desean sacerdotes con complejos afectivos, que no van con quien libre y

conscientemente se ha entregado por completo al Señor: por el contrario se desean sacerdotes que intenten amar y servir al Señor y sepan hacer amar y servir con su vida.

Tened siempre presentes las palabras de Jesús: Estáis en el mundo, pero no debéis de ser del mundo. No se debe, por tanto, seguir la rutina del mundo, ni acomodarse y adecuarse a sus puntos de vista y a sus malsanas costumbres; sino que, por el contrario, es necesario contrastar la acción cuando es dañosa para el bien individual, familiar y social. Que os guste administrar el sacramento de la Confesión: feliz y prometedor indicio ver los confesionarios llenos de fieles!

Explicad con frecuencia a los feligreses este sacramento: dadles directrices claras y tales que no lleven a un peligroso laxismo en el campo teológico y moral; actual de tal modo que no suscitéis en ellos perplejidad e incertidumbre o, lo que es aún peor, la duda de que normas basilares de la moral cristiana puedan modificarse radicalmente conformándose a la mentalidad de los

tiempos. Sería un error gravísimo y enorme la responsabilidad frente a la conciencia y a la historia, ya que de hecho se favorecería una moralidad sin fundamento objetivo, que abriría las puertas al relativismo moral y al indiferentismo religioso.

No intento con estas consideraciones cerrar las puertas a un sano y justo "aggiornamento", sugerido por los progresos de la ciencia. Sin embargo, jamás la sociología, tan importante por las aportaciones que puede dar, debe sustituir y menos aún suprimir o dar de lado la teología. Todo debe complementarse y aparecer no en oposición al pasado sino como continuidad sustancial de una doctrina que, permaneciendo sólidamente anclada en la Revelación y en el Magisterio, se enseña y expli-
teniendo presentes las actuales exigencias.

¡Mis queridos sacerdotes! Sólo viviendo intensamente nuestra vocación podremos ser la levadura capaz de fermentar la masa. No es tanto el número, sino la calidad de los sacerdotes de lo que la Iglesia, hoy tal vez más que ayer, tiene necesidad: sacerdotes edificantes.



Vista aérea de un Central Azucarero en Cuba, antes de Castro.

Por MANOLO REYES
Uno de los problemas más serios, sino es el más grave que está contemplando acualmente el régimen de Fidel Castro es el de la zafra azucarera de 1971.

Los castrocomunistas, después del tremendo fracaso que tuvieron el año pasado con la llamada zafra azucarera de los diez millones de toneladas en los que pusieron en juego un titulado "honor" de la revolución, ahora han estado anunciando que harán siete millones de toneladas.

EXPERTOS azucareros occidentales han señalado que el régimen no llegará tan siquiera a cuatro millones de toneladas.

Varias son las razones para ello.

Fundamentalmente está la resistencia del noble pueblo Cubano que se niega a trabajarle al régimen rojo de Cuba porque está cansado ya de tanta tiranía y terror, y porque sabe que el fruto de su trabajo va fuera de Cuba.

Personalmente Fidel Castro ha experimentado presentaciones adversas en donde distintos sectores en pueblos y ciudades le han dicho claramente que no van a ir a los campos.

Ahora el propio Castro está tratando de llevar adelante la zafra azucarera "el corte australiano".

Con este corte Castro ha asegurado que con menos personas harán mayor recogida de caña.

Según hemos podido conocer "el corte australiano" trabaja sembrando la caña a ambos lados de un pequeño camino o vereda. Cuando la caña está lista para la recogida, se le da candela al campo

cañero. Y una vez terminado el incendio, entonces el machetero va por la vereda y corta arriba y abajo la caña de azúcar desprovista de hojas que fueron consumidas por las llamas.

Luego una máquina especial larecoge.

El sistema en si ha tropezado con muchas dificultades en Cuba.

EN AUSTRALIA la quema de la caña entre otras razones es para acabar con los animales venenosos que pudieran haber en los campos cañeros. En Cuba no hay animales venenosos.

Si la caña quemada se tiene más de 48 horas en el campo sin ser recogida, se pudre. Esto está pasando frecuentemente en Cuba.

Otra sería situación es que en Cuba los campos cañeros han producido caña en ocasiones por más de diez años, sin sembrar nuevamente.

Un campo quemado solo producirá caña cuando más para cuatro ocasiones. Así pues se están arruinando los campos de caña de Cuba.

Y finalmente, el mayor problema del régimen es la quema de los campos. Ahora los llamados comités de defensa no pueden intentar apagar los incendios en el campo, así como tampoco los bomberos porque se le da candela con fines de recogida.

Por ello en una ocasión reciente las chispas de las llamas de un campo cañero saltaron y por poco quemaron una ciudad. Y el otro gran problema es: ¿Cuándo un campo cañero en llamas ha sido quemado por la resistencia o por el régimen?

Todo lo cual hace indicar

que la nueva zafra azucarera de Castro será un nuevo y rotundo fracaso.

Analisis de la situacion en Chile

(Viene de la página 23)
el gobierno y recibirá un pago adicional en efectivo y bonos.

Según se anunció, el gobierno de Allende utilizará su nueva propiedad para crear una Editorial del Estado que llevará el nombre de Fray Camilo Henríquez, religioso que editó el primer diario chileno, pero continuará publicando revistas para la empresa — entre ellas ERCILLA y VEA, por lo menos durante dos años.

MIENTRAS TANTO, el Arzobispado de Santiago a través de su Plan Pastoral para 1971 acaba de sugerir un diálogo con los marxistas. El documento ha sido redactado, discutido y aprobado por una comisión de sacerdotes, religiosos y laicos, presididos por el Cardenal Raúl Silva Henríquez.

Desde hace 6 años, en Chile la comunidad se ha venido organizando a través de Centros de Madres, Juntas de Vecinos, Centros Comunitarios, clubes, de los cuales no siempre han participado como responsables y directivos los dirigentes laicos de base parroquiales.

Y como estos organismos van a tener cada día más importancia, y en ellos jugarán papel preponderante elementos marxistas, la Pastoral propone capacitar intensamente a los militantes

Unesco publica Manuscritos de Antigua secta

PARIS — (NA) — Los famosos manuscritos de la "Gnosis", una secta religiosa de los primeros siglos de la era cristiana, serán publicados por la UNESCO. Entre otras cosas, los manuscritos contienen 114 sentencias atribuidas a Cristo, que no aparecen en ningún texto conocido.

La publicación del volumen completo será posible gracias a la colaboración de cinco investigadores egipcios y diez especialistas de diferentes países. Según la UNESCO, la publicación de los textos en mención reavivará las disputas entre los estudiosos sobre el papel de la Gnosis como sistema filosófico y religioso, y sobre su significado en la historia de las religiones y del cristianismo en particular.

cristianos para que puedan intervenir con eficiencia, y aportar allí su esfuerzo y su acción desinteresada.

Comentando los alcances de esta pastoral, el P. Eduardo Barriga, Rector de un Liceo en un barrio popular de esta capital, señaló: "He trabajado varios años con los marxistas, en diversos puntos del país y en la construcción de obras en directo beneficio comunitario. Nunca hemos tenido problemas. Para ello, lo más importante es la aclaración de intenciones previas y la absoluta sinceridad en los fines. Sin ella, cualquier trabajo fracasa".

Por otra parte, el Ministro de Educación de Chile, Mario Astorga, dijo que la educación particular nada tiene que temer, en la medida que se incorpore a los planes y programas que fije el Estado.

"Pero sí, ejerceremos un estricto control en lo que respecta a subvenciones (ayudas económicas) y a la idoneidad del personal", señaló.

EN EL PROGRAMA de la Unidad Popular, hoy en el poder, se dice que "con el objeto de hacer realidad la planificación educacional y la escuela única nacional y democrática, el nuevo Estado tomará bajo su responsabilidad los establecimientos privados".

ORACION DE LOS FIELES

PRIMER DOMINGO DE CUARESMA
28 de febrero

CELEBRANTE: La experiencia nos enseña que de vez en cuando tenemos que hacer un alto, ver dónde estamos y dónde queremos ir. El tiempo de Cuaresma nos ofrece esta oportunidad. Oremos para que durante esta Cuaresma sigamos el camino que nos lleve a la victoria triunfal de la Pascua de Resurrección.

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

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

2. Que los hombres que tienen poderes políticos y económicos resistan la tentación de usar esos poderes en su propio servicio y en detrimento de otros, oremos al Señor.

3. Que aquellos que no tienen poder, los pobres, los oprimidos, los marginados, no caigan en el resentimiento y la violencia, y que con nuestra ayuda encuentren en sí mismos el respeto propio que les dará la liberación, oremos al Señor.

4. Que podamos ver cómo los sufrimientos mentales, emocionales y físicos de muchas personas son causados por la maldad de sus semejantes, oremos al Señor.

5. Por los agonizantes de nuestra parroquia y por los que han fallecido, recordando especialmente a N. y N., oremos al Señor.

CELEBRANTE: Mira con misericordia, Señor, nuestros esfuerzos de renovación personal durante esta cuaresma. Que sean una señal verdadera de nuestra renovación de corazón. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

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Guatemala: Obispos rechazan toda violencia

CIUDAD DE GUATEMALA — (NA) — “La violencia engendra nuevas injusticias, introduce nuevos desequilibrios y provoca ruinas”, dicen los obispos de Guatemala en un mensaje de condena y rechazo a toda forma de violencia.

“En esta hora especialmente trágica que vive Guatemala debemos recordar que Dios nos ha creado a su imagen y semejanza. Dios es también nuestro Padre. Y por eso todos somos hermanos”, señala la declaración dada a publicidad recientemente por el Departamento de Comunicaciones Sociales.

EL PRONUNCIAMIENTO episcopal está originado en la difícil situación de violencia por la que atraviesa este país actualmente”, y persigue “coadyuvar” al afianzamiento de la paz, premisa indispensable al desarrollo de la Patria”.

Los obispos guatemaltecos rechazan la violencia en todas sus formas:

— La violencia de quienes explotan y oprimen a otros hombres, impidiéndoles realizarse plenamente.

— La violencia organizada, de cualquier ideología, cuyos funestos métodos son el sabotaje, el secuestro, el robo y el asesinato alevoso.

— La violencia del que abusa de la cátedra, del mitin político o sindical para sembrar odios.

— La violencia que se genera, ya en la misma infancia, por medio del cine, de ciertos programas de televisión, de publicaciones periódicas, etc.

LA CARTA pastoral recuerda que “para combatir los males que azotan a nuestra sociedad, la Iglesia ofrece

criterios teóricos y prácticos en muchas de sus grandes encíclicas: Rerum Novarum, Quadragésimo Anno, Mater et Magistra, Populorum Progressio”.

“Urge que nuestros fieles acomoden su mente y su acción a esos criterios, que no son precisamente de violencia”, añade el documento.

Recordando que “el nuevo nombre de la paz es el desarrollo”, los obispos de Guatemala al concluir aprueban y bendicen “todas las iniciativas que tiendan a lograr el desarrollo integral del hombre guatemalteco”.

La carta pastoral está suscrita por Mons. Humberto Lara Mejía, obispo de El Quiché y Presidente de la Conferencia Episcopal de Guatemala, y por Mons. José Ramiro Pellecer Samayoa, obispo auxiliar de Guatemala y Secretario de la misma entidad episcopal.

Entrenamiento especializado y amoroso, hace útiles a niños retardados

Los “Marian Day Schools” que funcionan en Miami y West Palm Beach son otras dos manifestaciones de la preocupación de la Arquidiócesis de Miami por

los niños retardados mentales.

Bajo el cuidado del Departamento de Educación Especial de la Arquidiócesis, dirigido por el Padre John J.

Nevins, ambas escuelas educan a niños retardados entre cuatro y nueve años de edad y sigue atendiéndolos hasta que después de un programa de rehabilitación voca-

cional, están aptos para aceptar un empleo.

Se trata en la mayoría de los casos de niños que — aunque retardados — generalmente pueden ser entrenados para desenvolverse en la comunidad si se tienen en cuenta sus limitaciones.

La Escuela Marian de Miami está situada en los terrenos de la Parroquia de Corpus Christi. Con la de Palm Beach, y el Marian Center, que es un hogar para niños retardados que viven bajo una atención especializada, forman los tres centros católicos para niños desventajados mentalmente.

Muchos de los alumnos de estas Marian Schools llegan a trabajar como ayudantes de enfermera, ordenanzas de hospitales, ayudantes de cocina o en talleres de mecánica.

Aún después que son capaces de trabajar, no se les deja por sí solos, sino que son sometidos a chequeos periódicos para comprobar si tienen problemas o si deben ser trasladados a otras posiciones.

Los Marian School son sólo dos de las muchas instituciones que se sostienen gracias a las contribuciones a la Campaña ABCD.

Exaltan Obispos los 'Boy Scouts'

RÍO DE JANEIRO — (NA) — El asistente religioso de los movimientos scouts “está llamado a implantar en las mentes y en los corazones de los jóvenes criterios y perspectivas de generosa amplitud”.

La afirmación fue hecha por los religiosos católicos de la Unión de Asesores de Escultismo del Brasil, en un documento emitido durante su 10a. Reunión Nacional, habida recientemente aquí.

Al analizar las declaraciones del II Encuentro Episcopal Interamericano sobre Escultismo, en las que los obispos remarcan la oportunidad del diálogo ecuménico que brinda el movimiento, los religiosos señalan:

“El asesor religioso, que es pastor por vocación, debe enseñar la ciencia difícil y paciente del diálogo universal de la convivencia con todos, del amor que no discrimina ni condena”.

Por su parte, el arzobispo de Sao Paulo y Secretario de Educación de la Conferencia Episcopal Brasileña, Paulo Evaristo Arns, ha emitido un comunicado en el que aprueba las normas sobre orientación

religiosa de la Unión de Asesores de Escultismo del Brasil, así como las bases de la política religiosa del Consejo Interamericano de Escultismo.

Manifiesta el prelado que dentro del escultismo, la religión a la cual pertenece el joven merece todo respeto y cada uno debe cumplir fiel y sinceramente los deberes que le impone su propia religión. Expresa, asimismo, que el Movimiento Scout tiende a fortalecer las creencias religiosas de sus miembros.

Niños retardados reciben un entrenamiento especializado y amoroso en los Marian Schools, que los capacita para ser útiles a la comunidad en la medida de sus posibilidades. Arriba, el Padre John Nevins, director de Educación Especial, vela personalmente por el adelanto de los pequeños. Abajo, las clases de natación forman parte del entrenamiento que se les provee en los distintos centros sostenidos por la Iglesia Católica.



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- St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.
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- St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.
- St. Francis de Sales, 300 Lenox Ave., Miami Beach - 6 p.m.
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- Visitation, 191 St. y N. Miami Ave. 7 p.m.
- St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.
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- 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.
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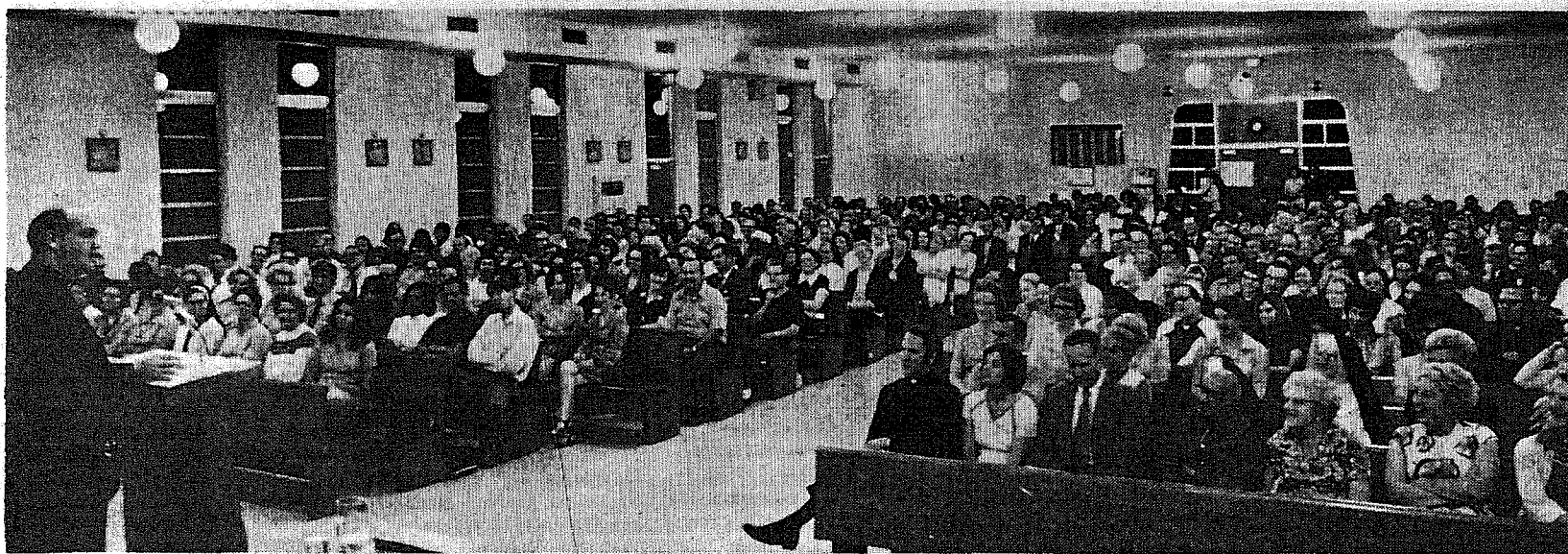
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NOTED psychologist, author and lecturer, Maryknoll Father Eugene C. Kennedy, addresses approximately 700 people at St. Louis Church. Father Kennedy's topic was the "Dimensions of the Incarnation". The theme of his talk centered on the value of the Gospel to today's Christian.

Record teacher group told of new methods

CONTINUED FROM PAGE 1

Graduate programs of studies leading to professionally accredited degrees in Religious Education are already a successful reality, Msgr. McKeever pointed out, and there has been a renewed spirit of cooperation, a sharing with the Department of Schools, CCD, Liturgy, and music and adult education.

He cited as wholesome results and encouraging signs an improved understanding of the Faith on the part of students, a sense of joy in the students' participation in the religious training given them, a conviction in students that they must relate their Faith to live in the community and that as Catholics they have something to bring to the problems of society, an enthusiastic and meaningful participation in the Liturgy, a sense of personal Christian responsibility and commitment, and an increased involvement of

parents in the Religious Education programs.

Msgr. McKeever also called attention to the "danger" of half-truths. "Perhaps the most annoying development of recent times has been the circulation given to half-truths," he warned.

"A HALF-TRUTH is most difficult to counter because it is not false. I believe that much of the misunderstanding and controversy over the nature of the Mass and Holy Eucharist has resulted from an over-emphasis or incomplete presentation of the Church's teaching."

Urging study and re-study of Vatican II documents, Msgr. reiterated that all involved in Religious Education be sure that their trust is accurately and completely that of Vatican II. He added the importance of involving parents in orientation and activity programs.

"In the past by not involv-

ing parents we have left the way open for them to be taken in by today's self-styled 'Guardians of the Faith' who incidentally are usually and generally not in accord with Vatican II directives," he declared.

During her lectures on Sunday and Monday, Dr. Christiane Brusselmans, Ph.D., assistant professor at the University of Louvain and New York's Fordham University, also stressed the necessity of close collaboration between parish priests, teachers and parents for a growth in the faith at all levels; and the importance of good liturgical celebrations, Mass and the Sacraments, for "true Christian living."

Dr. Brusselmans told teachers and parents that only a deep and joyful understanding of parents and other adults makes it possible for the Mass and Sacraments to be meaningful for children and adolescents. The burdening sense of obligation, dislike, and disinterest which frequently characterizes adult attitudes toward Mass and the Sacraments is, she contended, in large measure responsible for young people's withdrawal from parish life.

Dr. Brusselmans believes that children will understand forgiveness in the Sacrament of Penance only if there is a spirit of love and forgiveness in their family and school life. If they are called to reconciliation and the making of peace by the love others have for them, she said they will understand that God calls them to His forgiveness and reconciliation.

Gospel said 'relevant'

"The Gospel is the most relevant doctrine in the world today," a noted Maryknoll priest-psychologist told approximately 700 people at St. Louis Church in Miami Tuesday night.

Father Eugene C. Kennedy, M.M., came to St. Louis Church at the invitation of its parishioners who expressed their gratitude with a large attendance.

Speaking on the importance of the Good News of the Gospel, renewal, and the theological virtues of faith, hope and love, the Maryknoll priest thanked the audience for its large turnout and said it was most pleasing to him to see that so many were still interested in religion.

"THE ESSENCE of religion is how much it demands of man. The Gospel teaches us to enter into the human condition. It shows us that divinity is not a faceless, distant deity but a loving God whose commitment is to mankind. We are called to become fully man.

"If we live in Jesus," he said, "it must manifest itself in our lives. Christianity is a religion which says we are part of Jesus.

"Sin is when we fail man, reject growth (in Christian virtue), refuse to live in the human condition. We must reach out to friendship with others. When we give life to others, we will then enlarge our own lives.

"Christians must take their responsibilities as persons of this world. We must listen to man's cries. Man deserves something better than to die watching the Mating Game," Father Kennedy said.

Christianity is radical in the sense that it reveals to

mankind, he continued. "It takes us more deeply into ourselves. The great mysteries of life are men serving each other.

Turning to the virtue of faith, Father Kennedy said: "Faith challenges us everyday to grow, to reveal ourselves to others. It is believing in what is possible, believing in the potential we have to grow. It is very human and demanding, but it is not only human.

"With hope," he said, "we are asked to reach out to others, to stick with others in difficulty. We have to empty ourselves for the convenience of others."

WHAT IS LOVE? Accord-

ing to Father Kennedy, it the "response to the fact that the human condition is so terribly imperfect in our lives. Love is painful because we have to make ourselves the prey of the beloved. But in loving," he added, "we resurrect others. Love is full of wounds and problems but these are the experiences of common people like you and me.

"We have to say we are sorry and hear ourselves say we are sorry if we are to really love, if we are to really live with one other. It is in the mystery of this that we may recognize the challenge of our growth as human persons."

2 rabbis preside at Right-to-Life meet

Two rabbis presided at a meeting this week of key members of the Right-to-Life committee, which mapped future plans for the group at Temple Beth David Hebrew School.

It was announced that a speakers' bureau had been set up at the meeting, which was chaired by Rabbi Phineas A. Weberman of Congregation Ohev Shalom and Rabbi Tibor Stern, of the Cohen Jacob synagogue and vice president of the Right-to-Life group.

Rabbi Sol Landau, of Beth David and president of the

Rabbinical Association was also present to view a slide display on abortion and to hear a talk by pediatrician, Dr. Richard Applebaum.

"Visual aids, slides and a speakers' group are now available for presentation before any groups interested in the abortion issue," Mrs. Murray Blair Wright, of the Committee reported.

For speaker-slide information contact the Right-to-Life Committee at 4700 S. LeJeune Rd., Coral Gables or call 665-1129 or 444-1694.

School aid bill presented again

DENVER — (NC) — For the third time in six years, legislation was introduced here to give state aid to nonpublic schools.

Known as the children's tuition aid bill, the legislation was introduced in the House with bi-partisan support. A

promise has been made by one Senator to introduce a similar measure in the Senate. Under the tuition bill, the state would give a voucher for \$200 annually to each nonpublic school student to pay a portion of non-religious education costs.

Business briefs

KEY BISCAYNE — appointed senior vice president and director of stores for Jordan Marsh effective March 1. Brown will be succeeded by Don O'Brien of RIKE-Kumler Co., Dayton, Ohio, as vice president of sales promotion, Jordan Marsh.

Adam "Cotton" Reardon had been named vice president and general manager of the Fincher Oldsmobile and American Motors agencies. Vice president and part owner of J.D. Ball Ford for 17 years, he is a resident of Country Club of Miami Estates.

According to Donald Berg, owner, Jamaica Inn has been a dining retreat for members of the Washington diplomatic corps since the late President John F. Kennedy was in the White House.

Max A. Brown has been

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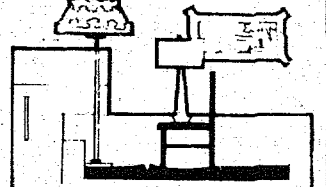
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