

Mental Pollution	P. 6
Catholics, Lutherans, Papacy	P. 9
Christ and Dr. Welby	P. 15
Schooling to Labor Camp	P. 17
Pope Scores Easy Life	P. 19



HER TEARS and the tears of hundreds of other children of migrant farm workers were dried this week as the Archdiocesan Catholic Service Bureau came to the aid of workless migrants with a \$10,000 allocation for relief supplies and the government provided surplus foods. See additional stories and pictures, pages 4 and 5.

People discuss abortion evil; --and also act

The abortion issue is being talked about throughout the country, but unlike the weather, people are doing something about it.

In Maryland, a state legislator has questioned the "credibility" of the Johns Hopkins Hospital in Baltimore because it supported a bill to loosen up abortion procedures.

Delegate John J. Gallagher (D-Baltimore City) called a current move to liberalize the state's 1968 abortion law "a political and commercial issue" intended to provide "financial survival for Johns Hopkins and other similar institutions."

The delegate charged the hospital with neglecting medical research and care of the sick while making itself "a clearing house for social reform." He said this has caused "a waste of excellent facilities, superior personnel, and time. Soon abortion will become a medical school specialty like obstetrics or geriatrics."

Gallagher urged Gov. Marvin Mandel to determine what percentage of government funds is used by the hospital in "social reform programs" instead of operation and research.

IF FINDINGS "should indicate need for cutbacks," Gallagher said, "it seems logical that social reform rather than medical research or care of the sick would be the place to start."

Maryland's proposed bill, now under debate, would make abortions performed before the 20th week of pregnancy a matter to be decided by the physician and the woman. Abortions could be performed after the 20th week if "deemed necessary in the judgment of the treating physician."

Opponents have attempted to delay a decisive vote on the bill by offering amendments day after day.

Nearby in the nation's capital, Cardinal Patrick O'Boyle has designated March 7 as Right-to-Life Sunday in the Washington Archdiocese.

He said the latest attempts to ease laws on abortion in the District of Columbia and Maryland are "both morally and legally wrong."

Catholic parishes in the archdiocese will observe Right-to-Life Sunday in various ways, but the Cardinal has asked priests to read aloud his pastoral letter on the right to life of every individual. Cardinal O'Boyle planned to give the homily at a Mass that morning at St. Matthew's Cathedral.

MEANWHILE, on capitol hill, Rep. John G. Schmitz (R-Calif.) introduced legislation to limit abortions in American military hospitals. His bill would require such hospitals to abide by the laws of the states in which they are located. According to a July 1970 ruling, abortions can be performed in military hospitals "without regard to local state laws."

Twenty Iowa legislators, recently instrumental in defeating a liberalized abortion bill in their state's general assembly, have called upon the bishops of Iowa to transform local Right to Life groups into "Right to Live" groups.

They said the time had come to turn to Iowa's duty "to protect those citizens already living without dignity, that have not been given their rights to a full and equal life in this society."

"We refer specifically to the old-age assistance recipients, the handicapped, the blacks, the Mexican Americans, American Indians, the families on ADC (aid to dependent children) and those people living in the some 30 percent of sub-standard housing in this state," the legislators told the bishops.

They asked the prelates to support legislation to assist such groups.

A pastoral letter from Des Moines Bishop Maurice J. Dignan, which preceded distribution of the legislators' request, echoed the spirit of their concern.

"When we speak of life," the bishop wrote, "remember that it embraces the whole of life, including war, poverty, race, the aged, etc., from the womb to the grave. Our interest in legislative matters must not be limited to abortion. We must address ourselves to all indignities of life, including war, poverty, race, the aged, etc. We must rise up in the defense of life everywhere."

AS A GROUP, the state's four bishops and two auxiliary

CONTINUED ON PAGE 28



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

Tells of Church drive to bust poverty cycle

DELRAY BEACH — "How can a person know what it is like for a family of 10 to live in crowded home conditions unless that person experiences the same conditions himself?"

This was the question of Joseph McSweeney, director of the Campaign for Human Development of the United States Catholic Conference, who pointed out that bureaucracies often think they know what is best for the poor but, he said, "This is not so!"

Speaking at a day-long meeting here last Saturday at Our Lady Queen of Peace Mission, McSweeney gave the main address during the program attended by some 50 migrant workers and members of migrant-coordinating teams representing various Missions in the rural areas of the Archdiocese.

The USCC campaign director made it very clear that the Church definitely is in the thick of the fight against poverty. Citing the

Church's efforts to "break the hellish cycle of poverty," McSweeney said the basic concept of the Campaign for Human Development "is to allow those trapped in the poverty cycle the opportunity to speak for themselves."

THE CAMPAIGN, McSweeney said, has two immediate purposes: to educate the more affluent about what poverty is and to destroy the many myths which surround the poverty cycle.

The campaign will allow the poor to initiate self-help projects at the grassroots level. "It will give the poor a chance to reestablish the dignity which is theirs," he said.

"What is needed though are proposals. The people are requested to submit their ideas to Washington, home base for the Campaign for Human Development, so that guidance be given as to what procedure can be followed."

CONTINUED ON PAGE 4

'Bright hope from ashes'

VATICAN CITY — (NC) — Pope Paul VI joined millions of Christians in the traditional ceremony of Ash Wednesday and told thousands in St. Peter's Basilica that from the wearing of "the burned ashes of penance" comes "the brightness of hope and life, which the Paschal Christ renews in the world."

Following a Bible vigil service the Pope blessed ashes and then received them on his head from the archpriest of the basilica, Cardinal Paolo Marella.

THE Pope told those in the basilica that "this austere rite of the ashes invites man to penance."

Prior to the vigil service the Pope said that during Lent the reflective man will meditate on the meaning of life and death.

Unite in opposing state regulation

Nonpublic schools eyes control

With proposals for state regulation of nonpublic schools apparently pending in the up-coming session of the Florida Legislature, a newly formed group of independent

and private schools has drafted legislation to protect their independence and freedom yet assure the state that a good education is being given to pupils.

According to Thomas Horkan, executive director of The Florida Catholic Conference, Inc., who serves as a chairman of the Florida Association of Academic Nonpublic Schools, drafts of the proposed bill were begun last September.

Members of the new association are groups representing Catholic, Christian, Episcopalian, Lutheran, and Seventh Day Adventist educational institutions.

"**IT IS** anticipated," Horkan said, "that within the next few weeks most of the known organizations of nonpublic schools in the State of Florida will join the association."

As a result of several

meetings held in the past four months, at which the group studied several regulatory proposals, a bill was drafted which would in reality permit nonpublic schools to regulate themselves and would provide that all such schools meet minimum standards of the state.

Emphasizing that it is the "inherent freedom of parents to educate their children as they want," Horkan pointed out that the association's draft has already been accepted for consideration by the Senate Commerce Committee, of which Sen. Fred Karl, Daytona Beach, is the chairman.

ACCORDING to Senator Karl, amendments to the bill will be entertained by the committee during the week of March 15. If the bill is passed out of the committee, he said, the bill may go immediately

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Live on welfare diets in Lent, prelate urges

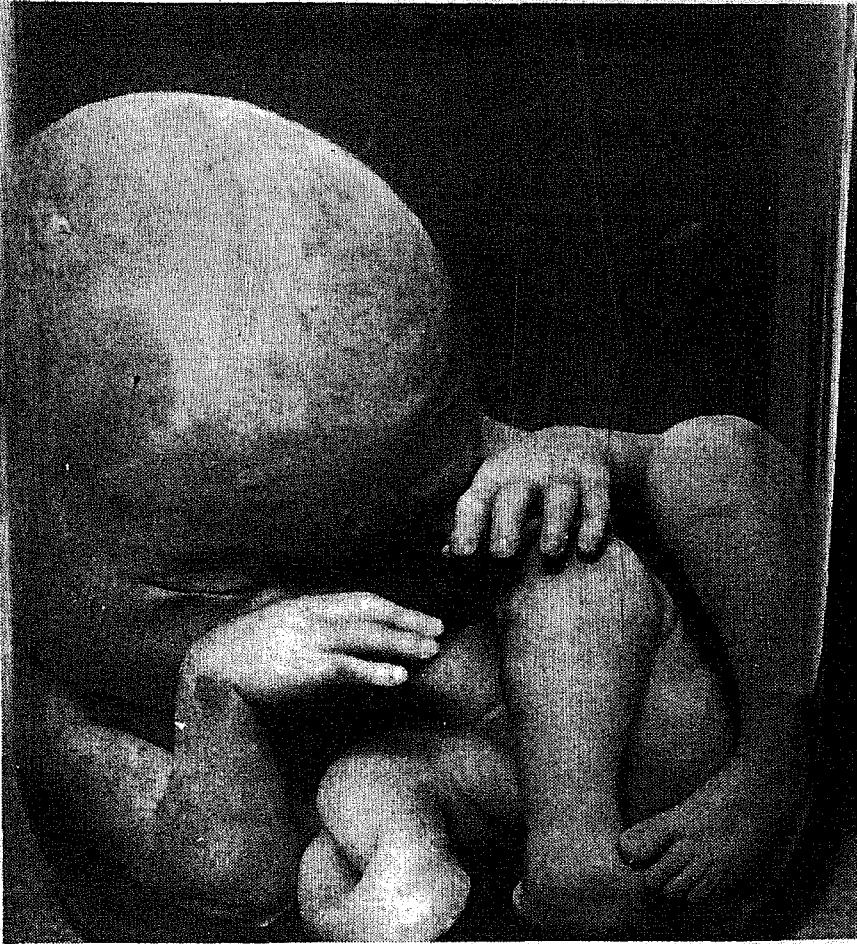
OMAHA, Neb. — (NC) — Archbishop Daniel E. Sheehan of Omaha urged Catholics in his archdiocese during Lent to live on welfare diets so "they will see its religious meaning."

"I think that we could avail ourselves of this Lenten opportunity to make some sacrifices and also acquire a better understanding of the needs of the poor, especially those living on the welfare level," Archbishop Sheehan said in a pastoral.

He suggested Catholics go on welfare diets for one day a week or for an entire week, and that the money saved "could then go to the poor in some fashion."

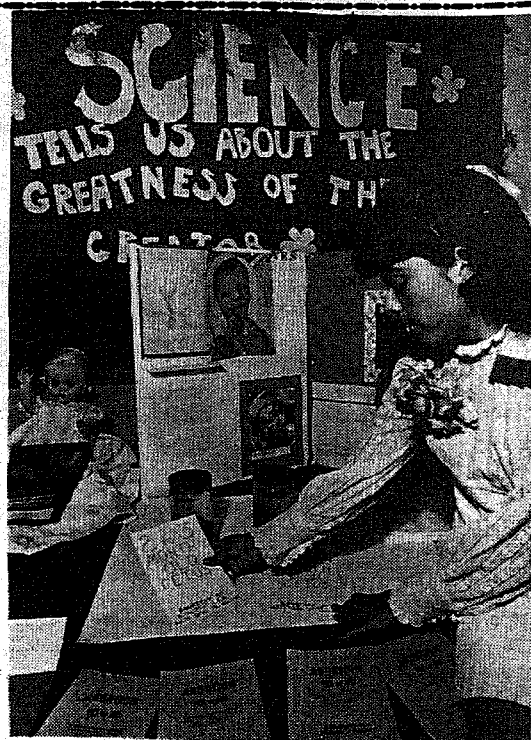
Father Gerald Millenkamp, archdiocesan religious education director, who has been coordinating area efforts to adopt new approaches to the penitential season, said that living for a time on welfare diets might help people realize some of the everyday problems welfare recipients face.

Archbishop Sheehan said in his pastoral that such sacrifices "would undoubtedly make a person more Christ-like."



Death of unborn

FOCUS was on a four-five months fetus, left, during an unusual exhibit of the unborn featured during the annual science fair at St. James School, North Miami. At right, eighth grader, Judy Villar, puts finishing touches on her display which attracted many on the school grounds.



Nonpublic schools fight control

CONTINUED FROM PAGE 1

on the Senate calendar or be referred to another committee if deemed advisable according to its provisions.

Under new regulations in the Florida Senate, the Senator explained, legislation

Regulations called great step ahead

By PATRICK RILEY

ROME — (NC) — Father Bernard Haering, probably the world's best-selling author in moral theology, considers the Vatican's new regulations for the examination of doctrinal writings "a great step forward".

His figure of speech was identical with the one Father Herman Schmidt, another Rome-based theologian, had used on commenting on the new regulations. However, five other Roman theologians declined, for one reason or another, to offer public comment.

Father Haering said: "I see in the regulations a great step forward because the procedures now are known to the public. A principal complaint had been that neither public nor theologians ever knew what kind of procedures were employed in examining theological works."

THE new norms for examination of theological teachings were published by the Doctrinal Congregation Feb. 4.

Father Haering said that they are in accord with modern notions about freedom.

"This is especially so if the author has a full opportunity to choose the theologian who will defend him. Although that is not clear from the regulations, it seems that theologians will in fact have the right to choose.

Father Haering, a German Redemptorist, recently received a Catholic Press Association National Catholic Book Award for his "A Theology of Protest."

may now originate with a committee, instead of an individual legislator.

The proposed legislation calls for appointment by the Governor of a 12-member board, all of whom represent nonpublic schools, to oversee the system. In addition it would require that effective next Fall all newly-employed private school teachers have either a college degree or "equivalent education or experience" as defined by the board.

Although the State Board of Education would have the power to veto proposals of the board it could not initiate any standards itself without the board's approval. Teachers currently employed in nonpublic schools, regardless of

their training, would be exempt from new standards.

In the opinion of Senator Karl, "the state should have a minimal part in the regulation of nonpublic schools."

He feels that neither the state nor its Commission of Education should initiate any regulations over nonpublic schools and that the role of the schools should be one of only an "administrative connection with the state.

"In this way," he told The Voice, "we preserve the autonomy of the private schools and the concept of the separation of Church and state.

"If we try to regulate them," he emphasized, "I think we'd be interfering with religion, destroying initiative and enforcing conformity."



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Pope asks 'intelligent' conformance to Lent

VATICAN CITY — (NC) — Pope Paul VI called on Catholics to make an "intelligent effort" to enter into the spirit of Lent and said that the penitential season can revive "our smothered personality."

Speaking to crowds in St. Peter's square on the first Sunday of Lent, the Pope urged a journey "back down the path that has led us to modern materialism" and called for a "conversation with the infinite."

"Lent is a specifically propitious time for our religious life," the Pope said. "The Church attaches great importance to it and, if we are faithful children of its school, we must not neglect the appeal it now is addressing to us to make an intelligent effort to enter the atmosphere of its spirit."

"It is a matter of opening the closed windows of our soul, and allowing the light and breath of prayer to revive the closed cell of our smothered personality."

The Pope outlined the way a "conversation with the infinite" is carried on:

"At first, it is a matter of listening in silence to the word that comes from the kingdom of God. Then we raise from our mute spirit a word of our own. What will it be? A moan, a cry, a hymn? It will probably be a humble word of sorrow, of repentance, of invocation."



Paolo Cardinal Marella marks Pope Paul VI's head with ashes.

States push school aid bills

By SUE CRIBARI (NC)

WASHINGTON — (NC) — As the U.S. Supreme Court began hearing three cases involving aid to nonpublic schools March 2, deliberations on similar aid programs continued in several states.

In Maryland, the Baltimore archdiocesan board of education endorsed a tuition voucher proposal supported by Gov. Marvin Mandel. The proposal — sparked by the majority report of a special commission on aid to nonpublic schools — would provide "scholarships" ranging from \$75 to \$200 for each nonpublic school student in

families with annual incomes under \$12,000.

THE archdiocesan board commended the commissioners' move to "recognize some of the current financial problems and to head off an even more critical financial plight of future education programs within the state." Public hearings on the voucher plan were held in Annapolis.

A committee of the Colorado House of Representatives also scheduled hearings March 1 on a bill proposing \$200 of state aid for every child enrolled in a nonpublic school which meets state standards. The payment

would cover only "secular" subjects.

Archbishop James V. Casey said in a press conference that pertinent data from Catholic school administrative offices would be open for public scrutiny if that is a necessary stipulation for increased school aid.

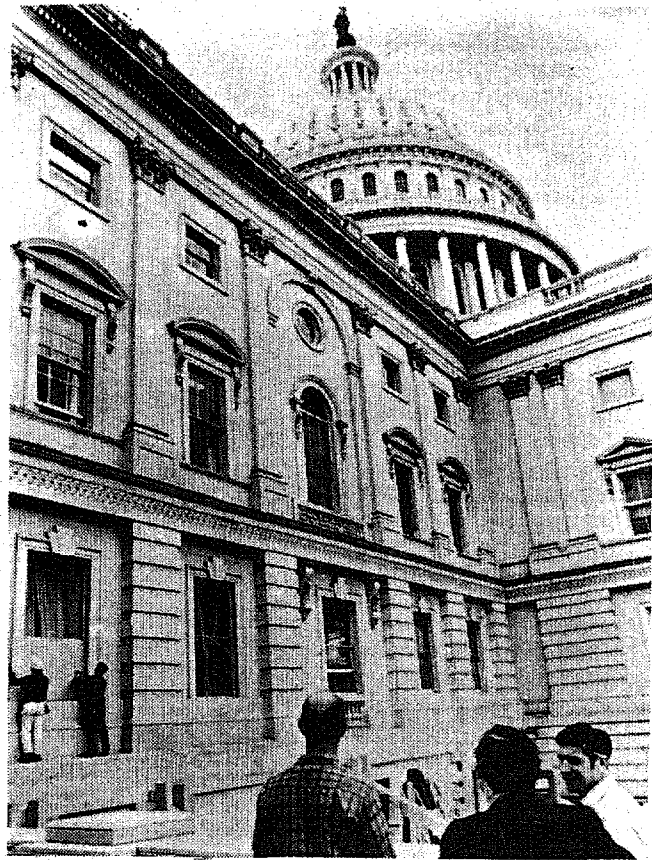
NONPUBLIC schools in New York would be required to supply detailed economic data to the state, under a new aid bill being drafted by one state senator's office. The tentative bill would pay part of the nonpublic school faculty salaries for secular subjects.

Meanwhile, Gov. Nelson

Rockefeller announced the disbursement of \$10.1 million in previously approved state aid to 1,365 New York nonpublic schools.

The money represents the first payment of \$28 million in aid for administrative data which the state requests of nonpublic schools like testing and record maintenance.

In Texas, the house appropriations committee will soon begin consideration of a bill to provide lay teachers of secular subjects in nonpublic schools with three-fourths of the state minimum salary for a teacher with similar qualifications employed in public schools.



WORKMAN BOARD up a window on the Senate wing of the U.S. Capitol after a bomb exploded in a men's lavatory in the building, blowing out windows, knocking plaster off the walls, and doing other extensive damage.

MD's say abortionists are 'misleading' public

By DAVID SUTOR

MAYWOOD, Ill. — (NC) — Many claims by abortion proponents are misleading, exaggerated and unprovable, declared three physicians — from Chicago, St. Louis and New York — attending a recent day-long abortion workshop here.

Dr. Robert R. Onorato, a New York City obstetrician-gynecologist, told an overflow crowd at Loyola University Medical Center that hundreds of babies have died since abortion was legalized in his state.

AS a refutation to the idea that aborted babies are not actually human beings, the doctor said that many of those aborted would have lived if given medical aid.

"The truth is," he told about 600 persons, "that the live births number in the hundreds." But they are not recorded, he explained, "because a birth and death certificate would have to be made out. This might prove embarrassing."

Onorato said in most cases aborted babies are too small to live "even if heroic efforts were used, so they are just left alone until they die."

Nurses in New York, he added, have reported to the Right to Life Committee that "one doctor choked a baby to death; another baby was dropped in a bucket of water; a wet towel was placed over another living baby; one nurse picked up a living baby, ran to the nursery and placed it in an incubator, (and) a baby that was born alive was kept alive and is now up for adoption."

Onorato had special praise for the "admirable" attitude of nurses involved "through all this mess." Most of them, he said, regardless of religious belief, "flatly refuse to have anything to do with abortions."

"THEY have been trained to do all in their power to aid the sick and dying, and to deliberately

destroy a helpless living human is morally and physically repulsive," he said.

He concluded by recommending that the Church be a leader in opposing liberalized abortion and that a concentrated effort be made under one plan and not several. Part of his idea was that small groups of people should organize and keep continual pressure on state legislators.

Dr. Denis Cavanagh, director of obstetrics at St. Louis City Hospital, said that often pro-abortionists use questionable statistics to advance their argument.

Cavanagh, also professor and chairman of the department of gynecology and obstetrics at St. Louis University School of Medicine, argued that the number of illegal abortions reported as having taken place "is being wildly exaggerated." He said the situation is magnified in an effort to convince "honest, basically Christian Americans to accede to 'social abortion.'"

To emphasize his anti-abortion stand, Cavanagh recently resigned as a member of the American Medical Association. He did so, he said, because of an AMA decision to support abortion for non-medical reasons.

An AMA spokesman told NC News between 50 and 75 of the 216,000 members have submitted resignations since the group's abortion policy was established last June and reiterated in November.

Dr. Eugene F. Diamond, professor of pediatrics at Loyola University's Stritch School of Medicine, in Chicago, attacked the pro-abortion argument that abortions prevent the birth of unwanted children.

THE confusion involved, he said, results from "failure to distinguish between the unwanted child and the unwanted pregnancy."

He said that in 15 years as a physician he has "rarely encountered a mother who asked to be rid of her child once she had taken it home from the nursery."

CPA seeks hearing on postal hike

WASHINGTON — (NC)

— The Catholic Press Association (CPA) has notified the Postal Rate Commission here of its displeasure over proposed hikes in postage rates.

Several other religious mail-user organizations joined the CPA Feb. 19 in filing a formal petition and request for a hearing with the rate commission.

Associated Church Press, the Protestant Church Owned Publishers Association, the Evangelical Press Association and the National Catholic Development Conference were the other groups filing the petition.

"We are opposed particularly to the proposed per-piece surcharge in the second-class nonprofit section of the proposed rate schedule," the petition said.

Included in that postage class are diocesan newspapers, which would have to pay a new "per piece" surcharge ranging from one to 1.5 cents a copy under the proposed rate increases.

Rockefeller backs aid for schools

ALBANY, N.Y. — (NC) — Gov. Nelson A. Rockefeller has announced he favors more state financial aid to nonpublic schools.

At a press conference two days after the funeral of State Sen. Edward J. Speno, who was a strong supporter of such aid, Gov. Rockefeller said Catholic schools face a greater financial crisis than public schools.

TWO weeks previously, the governor had declared his opposition to the Speno-Lerner tuition aid bill, calling it "the first step to undermine, if not destroy the public school system of our country, not just our state."

The sudden death of Sen. Speno provided an opportunity for Gov. Rockefeller to meet with Catholic leaders to explain his stand.

The gathering was held, according to the "New York Times," in the residence of Bishop Walter P. Kellenberg of Rockville Centre, which is adjacent to St. Agnes Cathedral where the funeral Mass for the state legislator was

offered.

The Times reported that the governor held his conversation with Bishop Francis J. Mugavero of Brooklyn and five Catholic diocesan school superintendents. The chancery offices for the dioceses of Brooklyn and Rockville Centre would neither confirm nor deny the report.

Frank Lynn, a Times correspondent here, described the meeting:

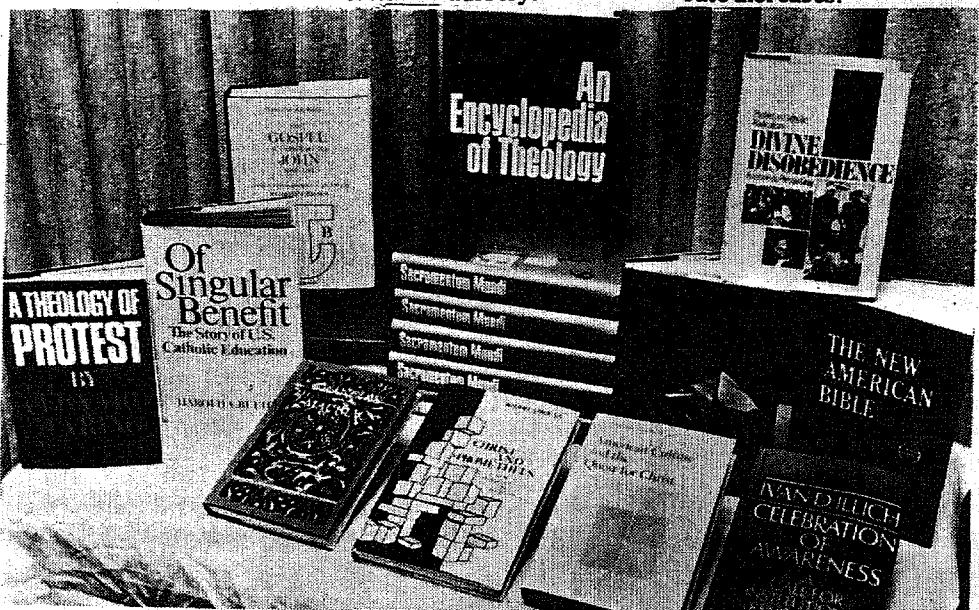
"CHURCH sources reported that the governor had begun the discussion with Bishop Mugavero and the other clergymen, explaining that he was fearful that the tuition aid bill would set an example for Southern states attempting to keep their schools segregated."

"However," the source said, "the governor assured the clergymen that he did favor more state aid for the parochial schools and that in the give and take of a news conference his statements on the Speno-Lerner measure were stronger than he intended."

Respect-for-life day set in Canada

OTTAWA, Ont. — (NC) — The executive committee of the Canadian Catholic Conference, organization of the nation's Catholic bishops, has set April 25 for a countrywide observance of Respect For Life Day.

The CCC designated the day to climax a campaign launched in December which emphasizes the right to life and opposes abortions, so-called mercy killings, genocide and other life taking methods.



ANNUAL BOOK awards of the Catholic Press Association included the 11 publications shown above. Among those awarded honors was "The Gospel According to St. John," written by Father Raymond Brown, S.S., whose father is a Miami resident, and who was ordained to the priesthood in St. Rose of Lima Church, Miami Shores.

Drive on poverty detailed

CONTINUED FROM PAGE 1

The deadline for proposals was March 31, but the deadline has been extended to April 30. "The national committee of the campaign will meet in St. Louis to evaluate the proposals," McSweeney said.

"The Campaign for Human Development has involved itself with rights of all. We advocate, the director said, "a policy which will bring work to the workers rather than bringing workers to the work."

REFERENCE WAS made of the migrants going from one place to the other, which is the cause of instability of the migrant community. Industry is established where the community is stationary and a labor force is available, it was noted.

The ultimate goal of eradicating the causes of poverty is to create a condition of self-sufficiency and self-development, McSweeney said.

He said that the campaign office has the seed money and it already has received hundreds of proposals from throughout the United States.

What is needed on the part of the impoverished communities is organization and patience. "Organization needs to be shown so that an expression of solidarity is evident," McSweeney said. The solidarity is important whenever proposals are made before such bodies as the city council or some other government official, he explained.

"**MAINTAIN YOUR** organization and strengthen it. Above all, don't lose patience," McSweeney advised groups representing the disadvantaged. "We believe in the poor speaking for themselves."

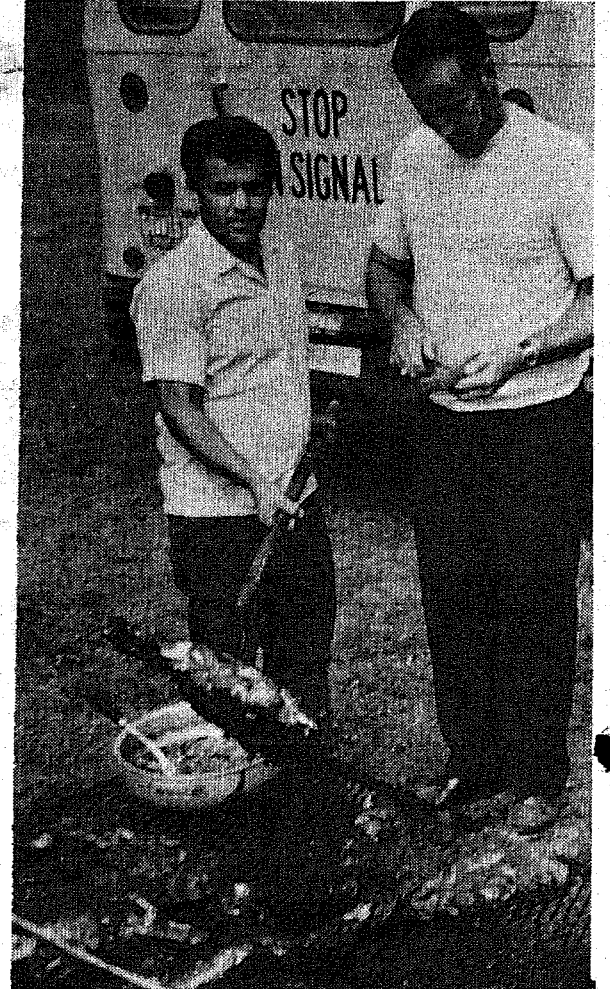
Attendance of meetings such as the one held at Delray, McSweeney said, was helpful and goes a long way in achieving the rights to which the poor are entitled.

"The poor should be asked what they feel would be the best means to effect the improvement of the conditions in which they live," McSweeney said. Through the Campaign for Human Development, the



IMMOKALEE citizens and Guadalupe parish members lined up to buy slices of roast pig, with the proceeds of the fiesta-style barbecue going to the ABCD drive.

BARBECUING CHORES over the open fire were handled by members of Our Lady of Guadalupe parish, Arnoldo Ayala (left) and William Blackwell.



Migrants roast pig to benefit ABCD

Even though they're already suffering financially because of the recent cold and freezes in the South Dade farming areas, the Immokalee migrant laborers joined other parishioners from Our Lady of Guadalupe Church, banding together last week to hold a pig roast for the benefit

of the ABCD Drive, netting them \$102.50.

Being predominantly of Mexican descent, the ABCD Drive gave the farmers a chance to put on a typical fiesta style party.

"THIS is just another sign of the tremendous generosity of the people of Our

Lady of Guadalupe. Although we have been badly hurt by the freeze and there is little work available, still the people want to share and contribute to the ABCD Drive," Father Juan de la Calle, pastor of Guadalupe parish said.

Pledging \$1,109 to the Archbishop's Charities Drive, the parish is hopeful of reaching its goal.

Hearing about Martinez' intention to donate his pig to the cause, two members of the parish offered to kill and clean the pig. Arnoldo Ayala and William Blackwell also volunteered to put on the old-fashioned barbecue.

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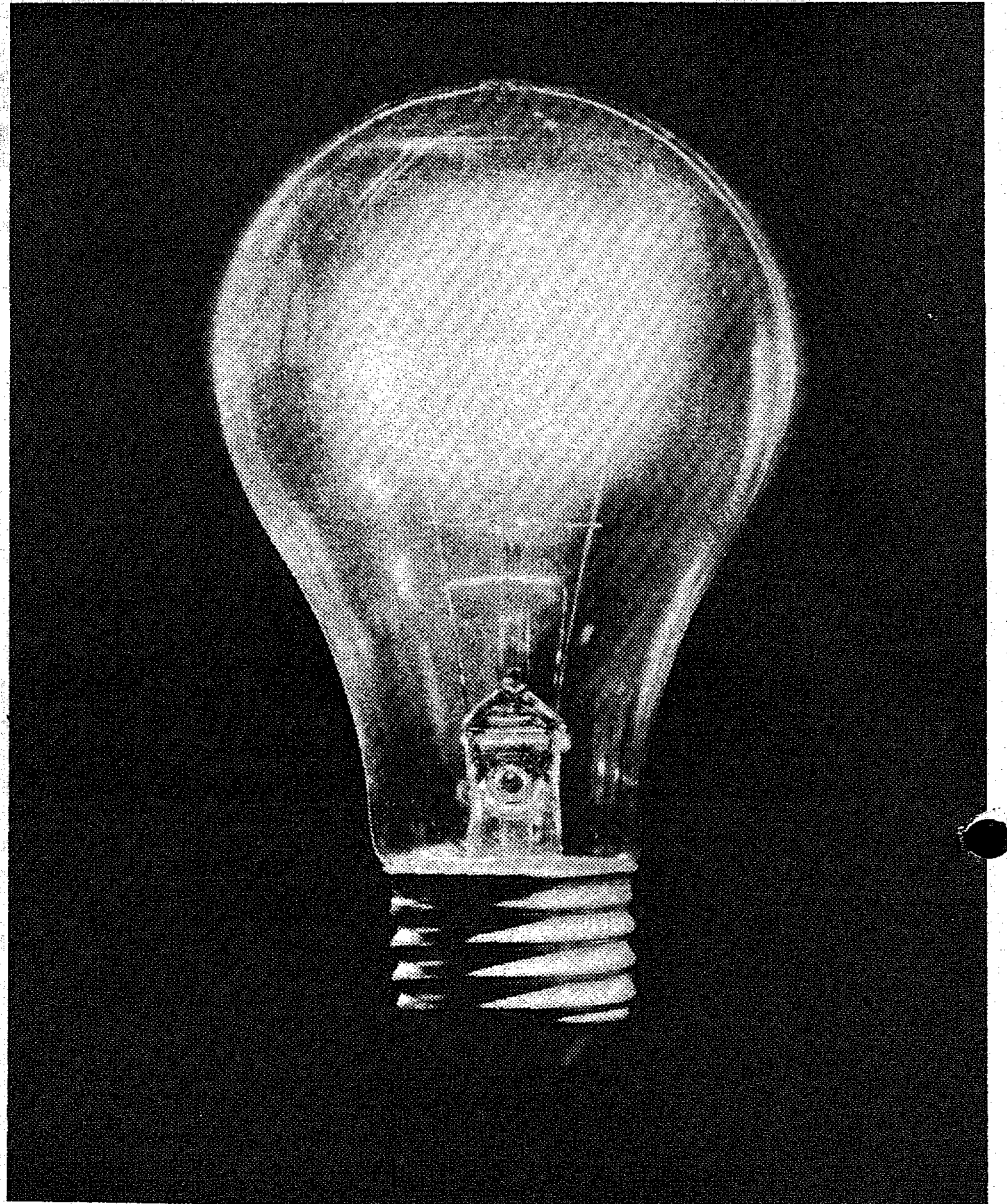
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Propose 'new town' idea for migrants

DELRAY BEACH — Adaptation of the "new town" concept of architecture to the rural communities of seasonal farmworkers was the highlight of discussion during a session of the one-day program last Saturday, sponsored by the

Archdiocesan Rural Life Bureau at Our Lady Queen of Peace Mission here.

The "new town" adapts the concept of community living in all aspects to the needs of its people by the best utilization

of the surrounding terrain.

Pros and cons on the consideration of a "rural new town" took up a great portion of the afternoon as Edwin Tucker, director of the Archdiocesan Community Services, addressed the gathering. He proposed the consideration of "some kind of new town rurally based and oriented."

"The new community would be a base for participation in an economic life of a more generalized community," Tucker said. "The people we have talked to about this would like the opportunity to settle and provide means for marketing their labor."

"ESSENTIALLY this is the kind of thing expressed by people working in agriculture. There is the possibility of using some of the legislation presently available to provide a model for a rural new town," Tucker said.

Several opinions were offered when the Community Services' director asked for impressions of the "ideal community." Several points were brought out in response.

One was the amount of freedom the individual would have in selecting the type of project and the location of housing; another expressed the red tape always present whenever the government or loan companies finance such a project.

Tucker explained that "complaining about red tape does little. As a unified voice, we are much stronger and can cut through the red tape. The unity of a community based on a shared culture helps us beat down red tape."

THE IDEAL development would be one that would allow the greatest flexibility to its residents, one that was cooperatively owned with the possibility of a developed commercial area. He went on to state that residency in such a town would put the people in control of their own destinies and environment.

It was Tucker's belief that such a community, if available to the farmworker at low interest rates, would work on the condition that, from among themselves, agricultural workers could elect proper leadership.

One woman raised the objection that money for such a development would not work because the poor people would not have the money to pay back. It was stated that industry would be encouraged into the community if it saw that the labor force was available and stable.

MSGR. BRYAN WALSH said that the building of a new town was the same old story of separation of races. But, he added, "a ghetto is bad when it keeps people in but good when it allows the people to move out into the mainstream of life. One tragedy we see in the city is that the people get lost in the worst ghettos of all, the ghettos of the city."

"One evil of the city ghetto," stated Tucker, "is that it is exploited by people from the outside." Such does not have to be the case of the "rural new town" where jobs and businesses could be created for the farmworkers during the off season.

At this juncture, Tucker introduced a representative from the Urban Systems Development Corporation, Ft. Lauderdale, which helps establish the "new town" concept and train the community's men for jobs on the off season.

"WE HAVE TO work with the overall community," Greg Betor said. "Our presence as a corporation says we will help people with low income. By developing a community, small industries arise. The new town concept is the quickest, easiest way to develop adequate housing," he stated.

"The concentration of efforts as to where we can go for what is needed is the main purpose for organizing a new community. And this is why outside interest and help is necessary for migrant people at this stage of our development," Betor stated.

Emergency relief task continues

Emergency relief to meet the needs of workless migratory farm workers is being provided by the Archdiocesan Catholic Service Bureau in the South Dade, Immokalee and Delray Beach areas.

Teams of trained social workers are manning emergency service centers in the farm areas hit last month by a hard freeze leaving thousands of agricultural workers without work and consequently without money until the new crops are ready for harvest within a few weeks.

INAUGURATION of such centers at the areas mentioned followed an allocation of \$10,000 made last week by the Archdiocese of Miami at the direction of Archbishop Coleman F. Carroll.

Although hunger was the main suffering of the migrant families, one case of illness was reported at St. Ann Day Care Center in Naranja, where a social worker reported a 14-year-old child was distressed with diarrhea and a fever. According to reports the father of the youngster had taken him to several physicians while moving from camp to camp to find work, with the result that the child was not really under the constant care of any one doctor.

Four truckloads of emergency surplus food was delivered to South Dade last Wednesday to feed the migrant workers. Two of the trucks went to the Redland Labor Camp and the other two to the South Dade Labor Camp.

Food relief for migrants was begun last Tuesday when the Greater Miami Coalition met with other agencies to find a solution for helping the unemployed and hungry migrant workers.

Approximately 30 families in the area had their electricity cut off but the utilities were later put back on.

Most of the camp owners were willing to wait for back rent, said the social worker. The migrant workers are, on the average, two weeks behind in paying their rents.

Food relief for migrants was begun last Tuesday when the Greater Miami Coalition met with other agencies to find a solution for helping the unemployed and hungry migrant workers.

Approximately 30 families in the area had their electricity cut off but the utilities were later put back on.



A GRATEFUL migrant family mother receives a package of food supplies from a commodity truck. Supplementary supplies are being provided by the Catholic Service Bureau.



CATHOLIC SERVICE Bureau personnel, Mrs. Marjory Lemke, social worker; and Roger Schwinghammer, assistant executive director, right; discuss emergency relief plans for agricultural farm workers with Arthur Fohrenbach, CSB executive director.



Surplus U.S. food stuffs were welcomed by hungry migratory farm workers in Redlands Labor Camp, whose work was cut-off as a result of last month's hard freeze.

Legislative commission sets migrant hearings

Hearings and tours to determine the problems of migrants and seasonal farm workers will be held in three cities of South Florida, March 8-10 by the Florida Legislative Commission on Migrant Labor.

Before the hearing dates, migrants in Belle Glade-Clewiston, Pahokee and Immokalee areas invited to the hearings, will be given an opportunity to express their views on the migrant situation.

Particularly concerned with areas of housing, workmen's compensation, education and child labor, the commission will spend the mornings viewing housing conditions, with the afternoons reserved for testimony by migrant community groups.

The hearings are being held so the legislature can better understand the migrant difficulties and open a way for a planned development for improving conditions and reducing problems related to the migrant portion of the labor force.

Tapes, games aid in 'new teaching'

DELRAY BEACH — Children at age three could already be possible drop-outs, if they are not understood and handled properly by teachers and parents. "The children train themselves to turn people off" if they are not approached in an understanding manner.

This was the evaluation of Sister Marie Infanta, O.S.P., before approximately 50 participants who attended a meeting sponsored by Archdiocesan Rural Life Bureau at Our Lady Queen of Peace Mission here.

THE Assistant Superintendent for Preschools for the Archdiocese said that "innovation today means changing our method of doing things. Our progressive edu-

cation involves parent participation."

Changes in education include several elements. A teacher now has a multiplicity of helpers. Not only does she have the cooperation of the school but also of the family and professionals.

There are more devices used today to teach a child. Tapes and games are only two methods used. Bingo was an example of a game used in the classroom. Such games are used, she said, "to teach a child geometrical shapes."

THROUGH a game like Bingo, "a child is taught horizontal, vertical and circular concepts, which prepares him for ready reading," she said. "Also through games, a child

learns colors and language."

She explained to the audience that when a parent enters a classroom and sees the children playing games, the children are actually learning.

In the field of mathematics and science, it is better to use games that are self-corrective, Sister Infanta said. "The children retain more if they figure out for themselves."

SHE said that parents must make an attempt to understand the reasons for their children's behavior. "Make your children feel they are secure, that they are somebody."

"Children have reasons for doing what they do," she



Sister Infanta

said. "Therefore parents shouldn't be too hasty in reprimanding. Accept children as they are. Trust them. Don't force them to do what they are not ready to do."

Slides of children at play and an explanation of how the games helped the children to learn, concluded Sister's presentation.

Editorials

U.S. should heed British questions on abortion law

It comes as no surprise that the British government is ordering a full official investigation into the working of the liberalization of its abortion laws, which, admittedly, have become a cause for increasing concern and scandal since introduced some four years ago.

Britain during that time has been flooded with requests for abortions by residents of civilized nations all over the world which still maintain rigid prohibitions against the operation on the grounds that it is infanticide.

Sir Keith Joseph, social services minister, told the House of Commons this week that he is concerned over the repugnance of many nurses to participate in abortions. He cited also the additional pressure that has been brought on already overworked gynecological wards in government hospitals.

ABORTION on demand was certainly never the intention of Parliament or the original sponsors of the law, the minister told a news conference.

"There is strong evidence that the act is being worked too permissively in some private clinics where it is feared legal provisions are not always observed," he said.

Of course, Voice readers who have followed the development of liberalized abortion in the U.S., know that the original move was made in England in 1966 and various states in this country, since that time, have relaxed their statutes reflecting those of Britain.

NOW the questions are starting. Those who opposed any change in the existing laws back in the mid-'60s were shouted down and the liberalized abortion law was ramrodded through the Parliament. The same phenomenon is taking place in the United States today as legislatures of various states are being deluged with the same pressure and similar bills. And in this country also, the questions are starting.

New York City has had second thoughts about its relaxed statutes. Moves for a full investigation of abortion and the procedures being undertaken in that state have already started.

We hope that the Florida legislature, when it convenes next month, will use the same prudence it has during three past sessions when attempts to relax the existing anti-abortion laws were soundly defeated.

Heritage of young: 'mental pollution'

Pollution — ecology — conservation!

These are but three of the many important concerns facing Americans today. The young, especially, are vitally interested in preserving the environment and in bettering the lives of all men. Perhaps youth is more sensitive to the aspirations of the disadvantaged than past generations have been. If a so-called "generation gap" exists, perhaps this point may be one of its causes.

FOR instance, this week in the Maryland House of Delegates, two women legislators suggested a bill which, if its content were not so tragic, would be cause for public ridicule. They have proposed that marriage should be a three-year contract with an option to renew at the end of that period of time.

Now, of course the idea is ludicrous, but what must its reflection be in the minds of today's youth? This is the same older generation that has brought them such "popular" causes as a war they could not win, the pollution with filth of literature, art, films and entertainment all for profit and greed. Aside from the example on marriage cited above, the older generation has brought its youth, in some states, such "gifts" as abortion, contraception and impossible welfare laws.

NO WONDER that such sustained attacks upon the family structure and upon decency and charity in our society have been bewildering to our young people. Authority in all levels is lost when it is lost in the home — and we need not go into any description of what has happened in our society supposedly governed by law.

Another threat to family life probably will be made in the Florida Legislature when bills are proposed, next month, to further relax the divorce statutes. When will some members of the older generation learn? When will they cease the "mental" pollution to which our youth are being subjected?

THE VOICE

The Most Reverend
Coleman F. Carroll
Archbishop of Miami

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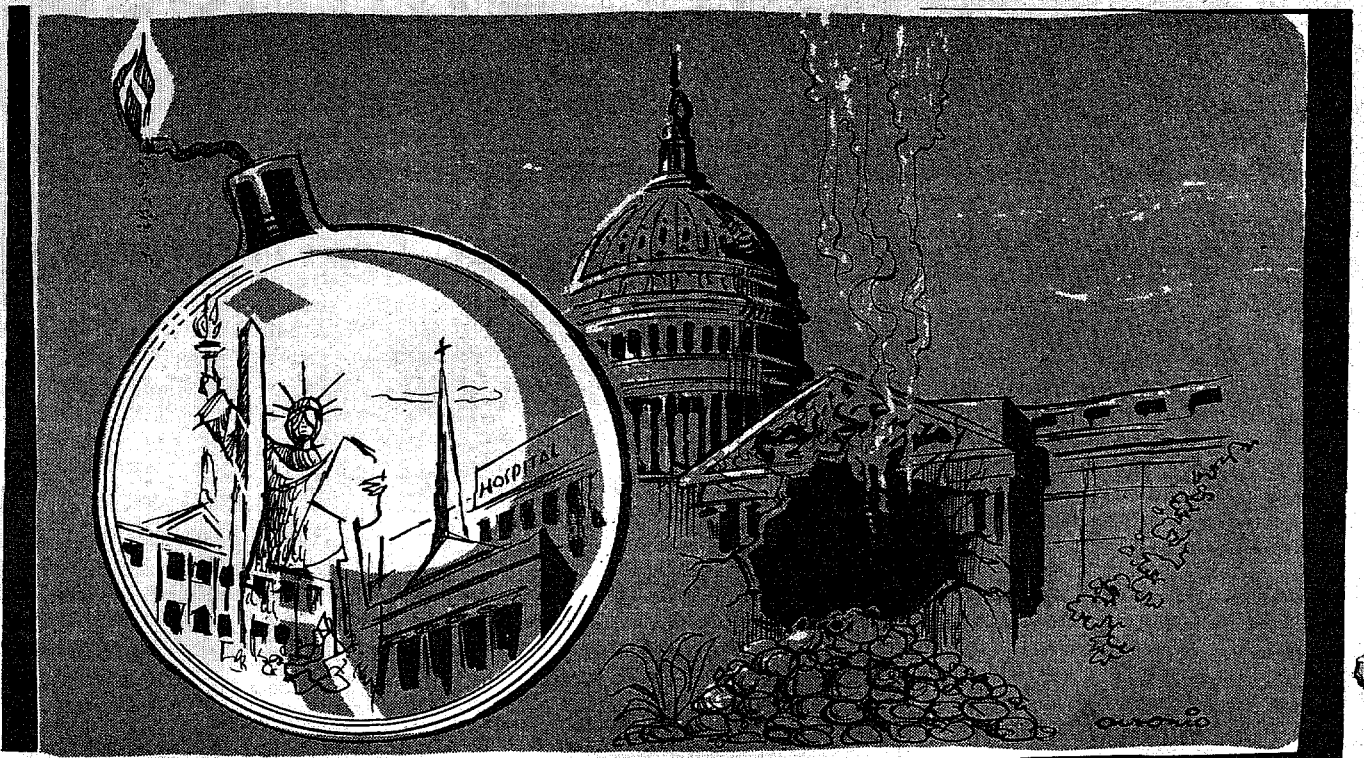
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What's ahead in the deadly crystal ball?



Sought church liberty in Russia

By FATHER
ROBERT A. GRAHAM, S.J.
VATICAN CITY — (RNS)

— Secret negotiations between the future Pope Pius XII and Soviet diplomats took place during the 1920s on church freedom in Russia, according to students of Vatican-Soviet relations here.

The then Archbishop Eugenio Pacelli, Papal Nuncio in the German capital, talked first in 1926 with Cicerin, People's Commissar for Foreign Affairs, and in the next year with the Soviet ambassador in Berlin, Nicholas Krestinsky, in a search for a modus vivendi or accommodation with the

government of Moscow. The negotiations in Berlin, however, failed to get anywhere.

THE two exchanges were only part of the sustained effort by Popes Pius XI and Benedict XV, after the Bolshevik revolution of 1917 to come to the assistance of Catholics in that country.

These long-term but unsuccessful attempts were recalled in the Vatican when Archbishop Agostino Casaroli, Secretary for the Council for the Public Affairs of the Church, left on an unprecedented official visit to Moscow. Archbishop Casaroli is the Vatican's official directly responsible to the

Pope on relations with the Eastern bloc controlled by the Soviet Union.

Nuncio Pacelli was charged in the second case by the Vatican to give specific papal suggestions or conditions for an agreement with the Soviets.

It was proposed that the appointment by the Holy See of bishops in Russia would be subject to a previous examination by the Soviets who could raise objections of a political nature.

In return, the Vatican reduced its demands to three essential points.

IT asked that it might, in addition to naming bishops,

be able to open seminaries, to send priests to Russia (who would be in any case acceptable to Moscow) and to send material help to these priests for their activities.

The Vatican in those years, disregarding the anti-religious propaganda of the Soviets, had not given up hope that moderates among the Bolsheviks might gain control and open up some chance for religious freedom, for Latin Rite Russian Catholics in particular.

At that time, there were five Latin Rite dioceses in Russia proper and one exarchate of the Eastern

CONTINUED ON PAGE 18

'Future shock' hits sisterhoods

By KATHLEEN BURKE BLOOM

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CHICAGO — Perhaps more than any segment of the Church, maybe even society at large, American sisterhoods have been traumatized by "future shock."

Author Alvin Toffler, whose new book coined the term, describes future shock as "the shattering stress and disorientation we induce in individuals by subjecting them to too much change in too short a time."

To say that Sisterhoods have undergone great change in a short time is more than understatement. During the past decade, the majority of American communities have raced to catch up with the twentieth century. Many of them were still living in the twelfth.

Ten years ago, Sisters were bound by yards of serge and shackled by antiquated customs. But vocations were on the increase and new convents were mushrooming.

Today, freed from cumbersome dress, repressive regulations and medieval lifestyles, communities are suffering massive identity crises. Only the most tenuous roots of the past remain. Some communities wonder whether they should dissolve and regroup.

MANY members ask, "Who are we?" "What have we sacrificed?" Many are answering by leaving. In addition, young girls, put off by the apparent instability within Religious communities today, hesitate to make lifelong commitments to foundations whose days may be numbered.

All this has raised grave questions about recruitment of new members and more than 700 Sisters from the United States and Canada met here (Feb. 19 to 21) to discuss vocation work.

Public relations, prayer, theology, campus ministry, pre-entrance and renewal programs were explored at the meeting sponsored by the National Sisters Vocation Conference.

The depth of the analysis being made by sisterhoods today was indicated by Sister Damien Chenot, O.L.L., vocation director of the Victory Noll Sisters, Huntington, Ind., who confessed, "sometimes we wonder just what we have to offer to youth today."

"Some Sisters think vocation work should cease until we get settled. Recently, an ex-nun asked me how, in conscience, I could do vocation work in today's Church.

"I'm able to continue vocation work at this stage because I believe in the religious life," she said.

She regards vocation work as education and exposure, rather than recruitment.

"I do not believe the experience of the religious life-style should be narrowed to young women who might be potential candidates to a Religious community. I believe the religious community should open its doors to priests, the laity and the young people to let them experience what we are," Sister Damien said.

SHE directs an extensive program aimed at re-educating laity and priests. "Many priests have had very bad experiences with Sisters, reflecting back to school days. Laity also have negative feelings, but they have respect for sisters and see a need for us in the Church.

"They want us to remain religious women, but they need

to understand external changes," she said.

Sister Helen Shondell, I.H.M., of Chicago, agreed that there is a definite need to re-educate the clergy. Her community held a potluck supper for that purpose recently and, she says, "it was most successful."

Her group also offers weekend retreats for working girls and for students from colleges, high schools and junior high schools at Shalom House in Detroit as a means of acquainting them with community living.

The same kind of approach was cited by Sister Louise Gleason, S.P., of Seattle. The doors of her center near the University of Washington are always open, she said. "Youth want to know how we live. They want us to stand up and say what we are," she stated.

Father Joseph Haley, C.M., an observer at the session, also advocated active recruitment, even among younger girls. "I'm opposed to waiting until someone is 150 years old," he said.

"Too much has been thrown away too fast," said Sister Mary of the Angels, R.G.S., Chicago vocation recruiter.

"Young people want something to hang onto," she said. "But they are afraid to commit themselves to religious life because of all the confusion. However, this doesn't mean we are going to fold up." She wore a badge reading: "Mission Possible."

AFFILIATE programs, designed to help young women develop a bond with Sisters through visits and correspondence, are a hopeful sign to Sister Marjorie Kolb, S.S.M., of St. Louis.

"Most communities seem to feel affiliate programs are quite worthwhile," she said. About 85 sisterhoods now employ them and more are expected to establish them.

"These programs help the girls see the religious life without a great degree of commitment and without group pressure," she said. "There are disadvantages, chiefly travel and inconvenience in getting affiliates together. And some sisters feel the programs are too remote to be true preparation for religious life."

The majority of Sisters at the Chicago conference appeared optimistic about the future of religious life. But there was some doubt expressed about the direction being taken on the rocky road of liberation.

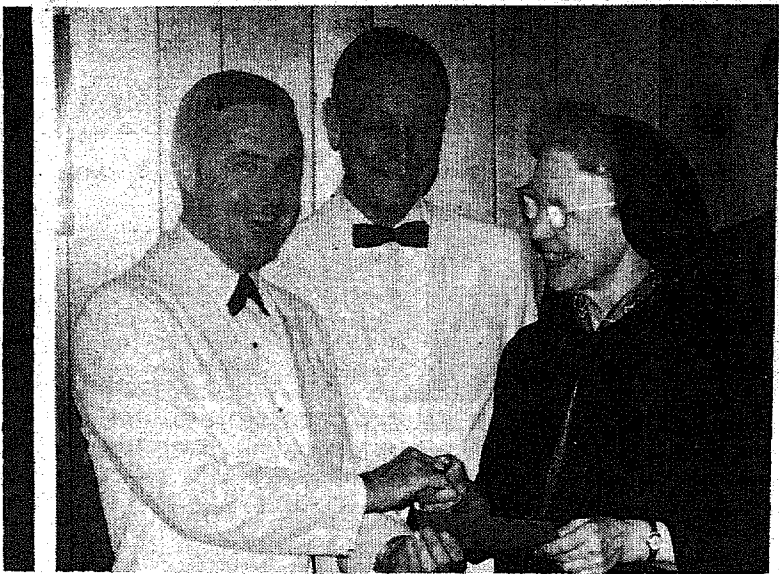
AS ONE SISTER said, "many Sisters do not feel that the religious life liberates us to meet the needs and problems of minority groups. We are taking on a middle-class mentality. We are becoming slaves to a consumer society."

Somewhat the same theme was struck by Father Thomas E. Clarke, S.J., theology professor at Fordham University, New York, and a conference speaker. He asked if sisters have used "the withering away of old and too rigid structures with a responsible freedom."

"Or have we settled down in the dubious freedom of a bland, middle-class existence?" he asked.

He disagreed with recent arguments, led by Brother Gabriel Moran, to "opt out and regroup." He advised Sisters to pay careful attention to the element of change before "opting out."

"Will you also go away?" Or will you follow Him wherever He leads?" Father Clarke challenged.



VILLA MARIA Nursing and Rehabilitation Center, North Miami, was the recent recipient of a \$4,000 donation presented on behalf of Marian Council, K. of C. to Sister Helen Mary, S.B.S., director of the residence for the aged by grand knight David Welsh. Ralph Fisher, center, was chairman of the Council's annual charity ball which was attended by Joseph Mathews, State K. of C. program chairman; and James Mullaney, State K. of C. Deputy, right.

U.S. bishops' meet to focus on Synod

WASHINGTON — (NC) — For the first time since they formed their national episcopal conference in 1966, the nation's Catholic bishops are devoting their entire meeting this spring to one topic — the 1971 Synod of Bishops in Rome.

The National Conference of Catholic Bishops (NCCB) announced here that its April 27-29 meeting in Detroit will concentrate exclusively on Synod preparations, the Synod's two planned topics of the priesthood and world justice, and selection of four American bishops as delegates to the Synod.

Pope Paul called his first international Synod in 1967, assembled a Synod again in 1969, and set next Sept. 30 for the start of another month-long Synod.

THE National Catholic Office for Information, press spokesman for the NCCB and the U.S. Catholic Conference (USCC), said the decision to take up nothing but Synod matters was reached by the administrative bodies of both conferences at a three-day meeting in Washington in mid-February.

The 228 bishops of the

country meet each November in Washington and each April elsewhere, taking up a varied agenda of NCCB and USCC business.

The Detroit meeting, however, will not involve USCC matters but will function instead as a plenary meeting of the NCCB alone, the information office said.

NCCB regional meetings will first be held in 11 geographic areas of the United States to discuss questions about the priesthood. Priests, nuns and laity will take part in those meetings, and written reports from each region will be included on the agenda for the NCCB plenary meeting in Detroit.

Bishop Joseph L. Bernardin, general secretary of the NCCB, has mailed the bishops an outline of topics to help them plan their regional meeting.

The outline is in two sections, one on doctrinal aspects of the priesthood and the other on current issues about the priesthood. Specific topics include the relationship between the ministry of the priest and poverty, celibacy, community role, laity, and the local bishop.

Seminarians among essay winners

Two St. John Vianney Seminary students and a senior at Madonna Academy

in Hollywood are the winners in a pilot essay contest conducted in the Archdiocese of Miami by the National Columbus Day Committee.

Hotel by Mariano Lucca, national chairman of the National Columbus Day Committee.

"Better World" retreat slated

TAMPA — Priests, Sisters, and laity in South Florida have been invited to participate in a Lenten retreat conducted by the Movement for a Better World, from Sunday, March 14 to Saturday, March 20 at the Franciscan Center, 3010 Perry Ave.

Each session includes talks followed by shared dialogue and prayer and the celebration of Mass.

Additional information may be obtained and reservations made by contacting Sister Jean Shively, O.S.F. at 229-2695, area code 813.

A \$100 U.S. Savings Bond was awarded to Arthur Proulx, 11th grade seminary student who is a son of Mrs. Florence Proulx, Bradenton, and is studying for the priesthood of the Diocese of St. Petersburg.

Eleanor Fournasier, a niece of Mr. and Mrs. M. Suarez, North Miami, was the second winner and the recipient of a \$50 U.S. Savings Bond.

Paul Edwards, Archdiocese of Miami seminarian, and son of Mrs. Geraldine Finlen, Hialeah, received the third prize of a \$25 U.S. Savings Bond.

AWARDS were presented during a dinner last Saturday evening at the Columbus

Hotel by Mariano Lucca, national chairman of the National Columbus Day Committee. Conducted this year in the secondary schools of the Archdiocese of Miami under the sponsorship of the Catholic Teachers' Guild, the contest will be inaugurated on a nationwide basis next year with a \$2,000 scholarship provided for the winner.

In his essay on Christopher Columbus, Proulx described Columbus as "true man of God," and as a perfect example of "one who placed his entire fate in the Almighty's hands."

"When Columbus set sail he hadn't the slightest notion of what unknown dangers he would encounter. His only assurance was that his God, to whom he was so devoted, would be with him even to death."

College trustees headed by Lewis

BOCA RATON — Milton F. Lewis of Teaneck, N.J. has been elected chairman of the Board of Trustees of Marymount College, succeeding Coral Gables attorney Stuart W. Patton who has held the post since the college was established in 1963.

Donor of the new Lewis Library dedicated one year ago on the Military Trail campus, Lewis became a member of the college board of trustees in 1968. He is also a member of the board of regents.



COLUMBUS ESSAY winners, Paul Edwards, Eleanor Fournasier, and Arthur Proulx, receive awards from Mariano Lucca. At left is Miss Virginia DiCristafaro, president, Catholic Teachers Guild.

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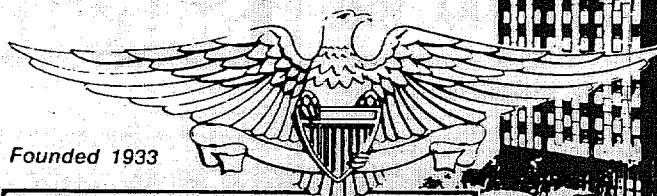


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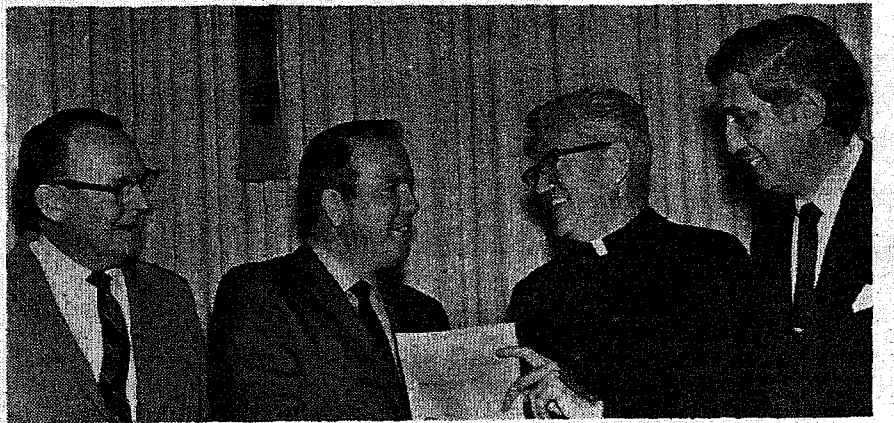
The first Cursillo (Little Course in Christianity) in English held in the Diocese of St. Petersburg was recently conducted in Tampa by Father Thomas Barry, pastor, SS. Peter and Paul Church and a delegation of

cursillistas from South Florida.

Father Barry, director of the English-speaking Cursillos in the Archdiocese of Miami, was the spiritual director for the course, which attracted 27 priests and lay-

men from west and central Florida to Our Lady of Perpetual Help parish center.

Thomas Johnson, Miami attorney from St. Louis parish headed the team of South Florida laymen participating.



BISCAYNE COLLEGE library will benefit from a \$5,000 donation from Gulf Oil Foundation recently presented to Father John McDonnell, O.S.A., president, by District Marketing Manager Robert Vassar, Jr. At left is Gulf Operations manager, H.L. Taylor. At right is Tom Sessa, college vice-president.

DADE COUNTY

A benefit charity ball for Villa Maria Nursing and Rehabilitation Center is slated for Saturday, March 13, at the La Gorce Country Club.

For information call 891-8850.

A "baby shower" for children in Catholic Charities will be held today following the First Friday 10 a.m. Mass of the Epiphany Woman's Club.

A "cheese and chocolate" luncheon will also be served.

The officer installation dinner of the Memorare Society will be held at 8 p.m., Friday, March 12 at the Sorrento Restaurant, 3059 SW Eight St.

For reservation call 448-1937 or 223-9592.

Plans have been announced for a "fun fund raising" cruise to Freeport, March 19, 20 and 21, sponsored by the St. Francis Hospital Women's Auxiliary. The Patrician Club of St. Patrick's parish will co-sponsor the cruise.

The "Musical Keys" will provide the music for the second annual "Hawaiian Luau", hosted by Holy Family Woman's Club.

The affair will begin at 7 p.m., Saturday, March 6 in the parish auditorium, 14500 NE 11th Ave.

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

A corned beef and cabbage dinner on St. Patrick's Day will be discussed by members of St. Lawrence Council of Catholic Women during a business meeting Tuesday, March 8, at 8 p.m. in the school cafeteria. Reservations for the dinner may be made by calling 945-2881.

A St. Patrick's card party under the auspices of the Daughters of Isabella begins at 8 p.m., Monday, March 8 at the K. of C. Hall, 270 Catalonia Ave., Coral Gables. Proceeds will be donated to the seminary bursary fund.

BROWARD COUNTY

"Spring Showers" will be the theme of the annual fashion show and luncheon hosted by St. Sebastian's

Council of Catholic Women, slated for noon, Wednesday, March 10 at the Reef Restaurant.

A dessert, game and card party, sponsored by the "Young-At-Heart" club of St. Elizabeths Gardens, is scheduled for noon, Saturday, March 6 at 801 NE 33 St., Pompano Beach.

Featuring a book review by Mrs. Thomas D. Haupt, the Assumption Guild, Pompano Beach, will meet at 10 a.m., Tuesday, March 10 in building "C" of the Village by the Sea Apartments, 1967 S. Ocean Blvd.

For reservations call 942-9684. All guests are welcome.

Plans for a luncheon and card party will be discussed at the March 9 meeting of St. Matthews Catholic Women's Club, Hallandale, following a 7 p.m. Mass. The meeting will be held in the school library.

The card party is slated for 12:30 p.m., Thursday,

March 11, at the Hallandale Recreation Center.

The second annual luncheon fashion show, hosted by St. John the Baptist Women's Guild, Ft. Lauderdale, is scheduled for 11 a.m., Wednesday, March 10, at the Crystal Lake Country Club.


Fashions by "Fashion Collections" will be modeled. For reservations or further information call 565-8350.

A card party, sponsored by the St. Vincent Ladies Guild, Margate, will be held at 8 tonight (Friday) in the Margate City Hall.

The Guild's monthly meeting is scheduled for 8 p.m., Monday, March 8, in the church pavilion.

Mothers Club of Cham-nade High School meets at 8 p.m. Wednesday, March 10 to hear Dr. Susan B. Anthony, Ph. D., speak on "Progress Through Prayer in the Person-For the Planet." A lay theologian, Dr. Anthony is the author of "The Prayer-

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PALM BEACH COUNTY

The Fashion Show-Card party for the St. Clare Women's Guild is slated to begin at 8 p.m., Wednesday, March 10 at the K. of C. Hall in Riviera Beach.

Gourmet desserts will be served and fashions will be

Members of Sacred Heart parish Women's Guild will host a St. Patrick Card party at 12:30 p.m., Saturday, March 13 in the K. of C. hall, 606 N. F. St., Lake Worth. Reservations may be made by calling 582-9655.

COLLIER COUNTY

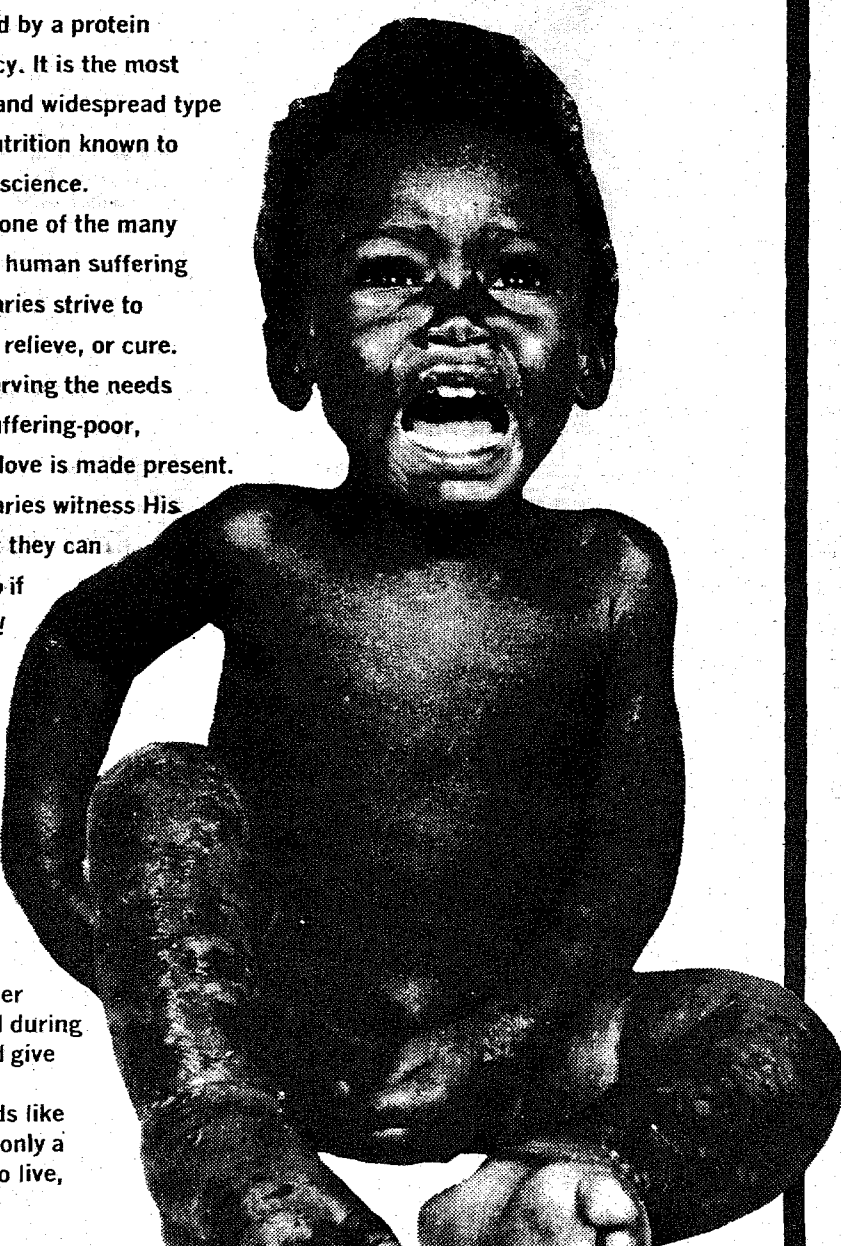
A "Day of Recollection Mass" for St. Ann Council of Catholic Women will be held at 6 p.m., Sunday, March 6 at the St. Ann Church.

Father Michael Sullivan will be the principal celebrant for the first in a series of Folk Masses. A group of singers and musicians from Naples high school will perform.

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Catholics, Lutherans discuss Papacy

The teaching authority of the Church as expressed in the Holy Father's office was the topic of discussion begun by the nation's most prominent Catholic and Lutheran theologians during a dialogue held at St. John Vianney Seminary here.

The 12th in a series of meetings inaugurated in 1965 by the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs and the USA National Committee of the Lutheran World Federation began discussions on the Papacy expected to continue the next two or three years.

New Testament evidence, early Church history, the medieval period, positions of Lutheran reformers, teachings of the Council of Trent and Vatican Councils I and II are all being studied as well as current theological developments, according to Father John Hotchkin, executive director of the secretariat for the U.S. Bishops' Committee.

"It will require at least another session in dialogue to get all of these aspects of the problem in focus," he said during the semi-annual meeting.

DURING the four-day meeting, attended by 11 Lutheran and 10 Catholic theologians, Jesuit Father Walter Burghardt, S.J., professor of historical theology at Woodstock College, New York City, emphasized that "we have learned that we can differ and still love one another. At least we're talking to one another and are beginning to understand one another."

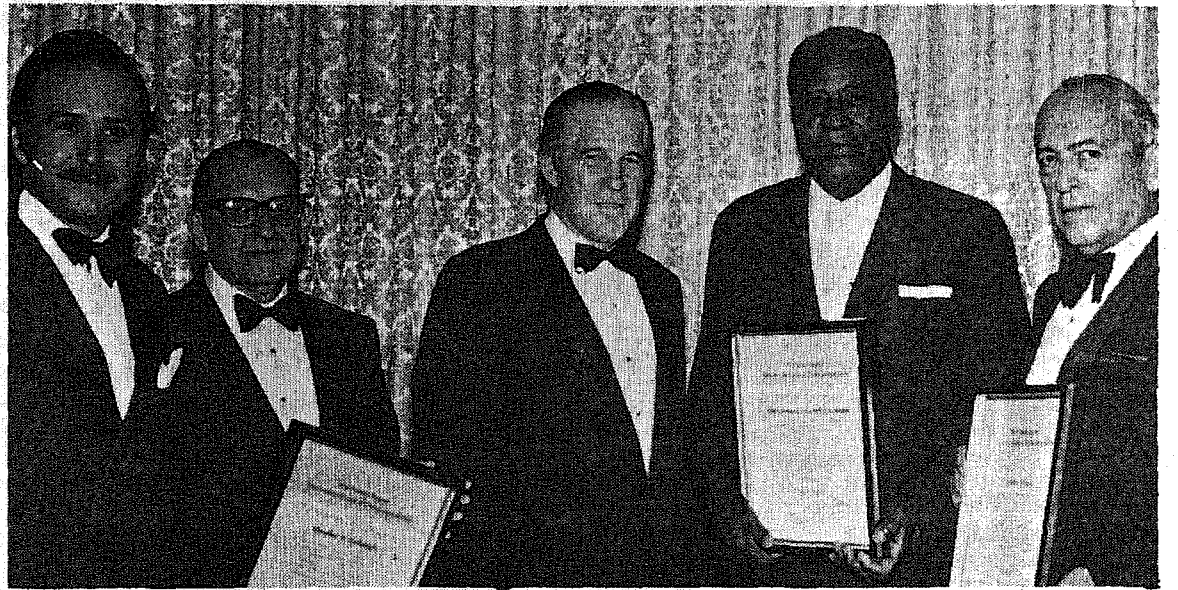
But the theologian expressed disappointment at the "lack of follow-through by authorities" in both denominations to the progress made in Catholic-Lutheran discussions since 1965

and added that he was dismayed at "the length of time it takes for what we do to sift down to the layman."

Only the scholars "know where our real differences are" but have not begun to bridge any fundamental cleavages, Father Burghardt continued. "But we have enough basic agreement in Christ so that we can unite in social action on

such questions as war, peace and poverty."

In his opinion, when Catholic and Lutheran scholars tackle the subject of the Papacy, they are discussing "the most important of all problems" separating Catholics and Protestants. "If we can solve it, it might help solve other problems," he said.



Annual Brotherhood Dinners of the Florida Region, National Conference of Christians and Jews, highlight outstanding contributions to the community when individuals of major faiths are cited with special awards. Honorees this year shown with 1971 chairman, Maurice Ferre, left; and guest speaker, George Romney, Secretary of HUD, center; are Charles H. Kellstadt, chairman of the board at General Development Corp.; Rev. Edward T. Graham, Mt. Zion Baptist Church; and Milton Weiss, president, Miami Beach Federal Savings and Loan Ass'n.

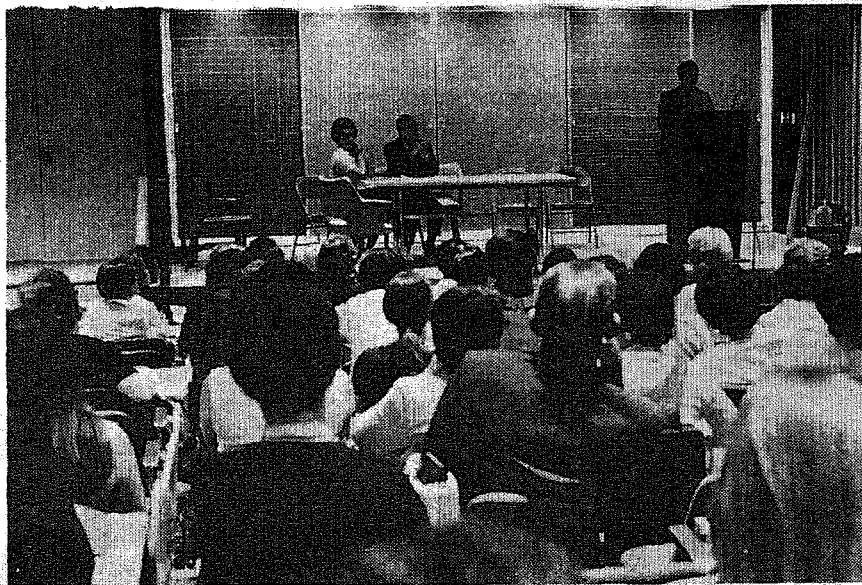
Backward pupil problem aired

(SPECIAL TO THE VOICE)
BOCA RATON — The complete spectrum of child behavior was brought under the microscope and examined by a distinguished panel of speakers at the Second Annual Marymount College Conference of the Association for Children with Learning Difficulties, here, Feb. 27.

Underscoring awareness as the key to diagnosing and understanding the school child with disabilities which prevent a normal school behavior and learning pattern, the panel of two juvenile court judges, two neurologists, a psychiatrist, an ophthalmologist, and a family physician, outlined the latest findings and treatment methods for the recently identified conditions known as hyper-kinetic and dyslexia-afflicted children.

ATTENDING the conference in the Library Lecture Hall at Marymount were about 80 teachers, parents, and professionals interested in the "edu-medical child" with learning problems and abnormal classroom behavior. Mrs. Joan Marshall Moseley, member of the social sciences teaching staff at Marymount and President of the Palm-Broward Chapter of the Association for Children with Learning Disabilities, presided at the all-day workshop.

Methods of identifying, diagnosing, and prescribing for children with brain misfunctions which adversely affect behavior and interfere with school performance were outlined by Dr. James Creveling, Delray Beach neurologist; Dr. Curtis D. Benton, eye specialist, Fort Lauderdale; and Dr. Jesse Cohn, neurologist-psychiatrist, Boca Raton. Advantages and limitations of



LECTURERS during Marymount College Conference for Children with Learning Disabilities included Dr. James Creveling, neurologist.

drug therapy for hyper-kinetic children were discussed by Dr. James A. Moseley, from Boca Raton who has made a special study of dyslexia and other educational ailments.

Juvenile Court Judges Lewis Kapner of Palm Beach County and Frank Orlando of Broward County discussed the origins of anti-social behavior in the disabled child and underscored the unfortunate results when the real causes of behavior variations are not detected and properly handled.

Jack Morgan, Director of Education, Youth Services, for the State of Florida, outlined statewide progress and plans for a better approach to schoolroom procedures for the child with learning troubles.

It was the consensus of the panel of speakers that the most sophisticated teamwork is needed on the part of physicians, parents, teachers,

and school administrators in on the right track for order to get the exceptional elementary school performance child with learning problems and achievement.

Whaley named 'boss of year'

Gerald F. Whaley of Holy Family parish has been

Sister to give

review on book

"The Lovely Ambition" by Mary Ellen Chase will be reviewed by Sister Mary Ellen, O.P. during the second in a series of community "Get-Togethers" sponsored by Barry College.

The public is invited to attend the program at 2 p.m., Sunday, March 7 in Thompson Hall on the Miami Shores campus.

named 1971 "Boss of the Year" by the South Miami-Kendall Jaycees.

Whaley, who with his wife, Joan are leaders of the Christian Family Movement in their parish, is public affairs director for Wometco Enterprises. He received the award for "his business achievement, community endeavors and spiritual leadership," according to Allen Meadors, president of the Jaycees.

He has served as a professor in the Cursillo Movement, was the founding editor of Holy Family parish bulletin, and is a lecturer for Marriage Encounter seminars.

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SPANISH-SPEAKING collegians in South Florida recently participated in a three-day Encounter conducted at St. Patrick School, Miami Beach. Sister Carmen, a Sister of St. Philip Neri, second from left, is shown during a group discussion with a few of the 40 girls who attended.

Charity ball to aid Villa Maria

Archbishop Coleman F. Carroll will be guest of honor during the first annual Charity Ball to benefit Villa Maria Nursing and Rehabilitation Center on Saturday, March 13 at LaGorce Country Club.

Social hour at 7:30 p.m. will be followed by dinner at 8 p.m. Music for dancing will be provided by Al Nubular and his orchestra.

IN conjunction with the first annual dinner and dance for the residence for the aged, Florida Gov. Reubin Askew has proclaimed March 13 as "Villa Maria Nursing and Rehabilitation Center Day."

Richard Potvin is general chairman of arrangements, assisted by an honorary dinner committee including Mrs.

David Lithgow, Mrs. Joseph Robbie, Mrs. John Hurtak, Mrs. Joseph Walker, Mrs. Shepard Broad, Mrs. Elton J. Gissendanner, Mrs. George Baumgartner, Mrs. Edward McKenny and Mrs. Bernard Vinoski.

Reservations for the formal affair may be made by contacting Mrs. Joseph Spinelli at 891-8850.

South Florida's first residence for the aged under Catholic auspices, Villa Maria has served senior citizens for more than 20 years.

ADMINISTERED by the Sisters of Bon Secours, a community of Religious dedicated to the care of the sick, since 1959, Villa Maria residents moved into new quarters in 1970 at 1050 NE 125 St.

Retreats, conferences during Lent scheduled

Spiritual retreats and conferences during Lent have been scheduled by several affiliations of the Archdiocesan Council of Catholic Women throughout South Florida.

On Tuesday, March 9, Father Sean O'Sullivan, assistant pastor, St. John the Apostle Church, Hialeah, will conduct a one-day retreat for members of the Patrician Club and guests in the parish club rooms.

Named Dade County's Outstanding Citizen in 1970 for his numerous civic accomplishments and in particular for his work in founding "Operation Self-Help" for young drug addicts, Father O'Sullivan will conduct the conferences and offer Mass during the retreat, which begins with registration and coffee at 9:30 a.m. and concludes during Benediction at 2:45 p.m.

Reservation may be made by Catholics and non-Catholics by calling 531-7264, 865-5521 or 865-5060.

FORT LAUDERDALE — Women of St. George parish

will participate in a weekend retreat which opens today (Friday) at the Cenacle Retreat House, Lantana.

Conferences will close Sunday afternoon.

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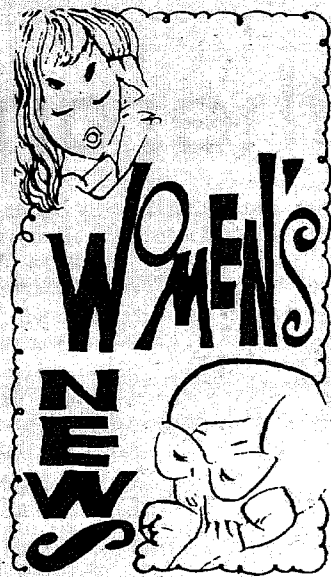
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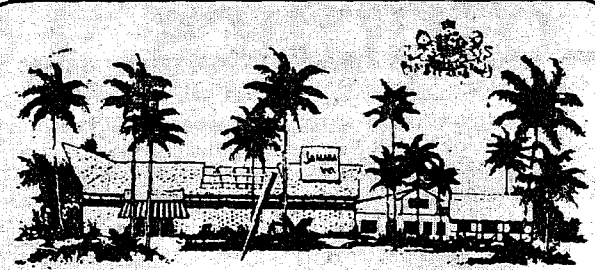
Luncheon, style show sponsored

KEY BISCAZYNE — Its annual luncheon and fashion show will be sponsored by the Mercy Hospital Auxiliary at noon, Thursday, March 18 at the Sonesta Beach Hotel.

Fashions from Burdine's will be featured. Reservations may be made by calling Mrs. Frances Batty at 446-6046 or Mrs. Marjorie Akel at 643-4032.

Card party set St. Pat's day

A St. Patrick's Day card party and luncheon will be sponsored by members of Villa Maria Auxiliary at noon, Wednesday, March 17 at the Balmoral Hotel.



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Render to Caesar what is Caesar's (after deductions)

By JOSEPH McLELLAN
NC NEWS SERVICE

Let's tune in, for a few minutes, on an imaginary program that might be entitled: Tax Dramas in Everyday Life. The stories are true in substance and in principle. Names and a few details have been changed.

The first scene is in an Internal Revenue Service office. Jones, a taxpayer, is in heated conversation with an IRS representative:

IRS MAN: Now, let's see, Mr. Jones. Oh, yes — you say here that you gave your church \$1,300 last year.

JONES: That's right.

IRS: That would come to \$25 per week; you certainly are a devout man, Mr. Jones.

JONES: Very devout. I figure nothing's too good for my church.

IRS: There's just one point; you forgot to tell us which church you gave all that money to.

JONES (getting tense): You want to know the name of my church?

IRS: That's right.

JONES (indignant): That's unconstitutional. The government can't ask citizens about their religion. I have rights under the First Amendment. You'll hear from my lawyer . . . (the scene fades out).

Jones loses, of course. The 9th Circuit Court ruled last year that if a taxpayer claims a deduction for a charitable contribution, it is not unconstitutional for IRS to ask whom he gave the money to. Even if it's a church.

HIS CASE is an example (one of the simpler ones, really) of the kind of complications people run into when, spurred at least in part by the IRS, they begin mixing their philanthropic urges with their desire to cut taxes.

Such complications were recently the subject of an intensive two-day conference in Washington, D.C., attended by about 1,000 accountants, tax attorneys, foundation executives and IRS staff members — the Seventh Annual Conference on Federal Tax Problems of Non-Profit Organizations, sponsored by Organization Management, Inc.

The discussions at the conference had only a few flashes of comedy or human interest. For the most part — as was appropriate, no doubt, for a meeting that cost \$100 for two days of discussion — the points were presented briskly, efficiently, and often in the highly specialized language of the lawyer or the accountant. But taxes do keep running into human nature, and many a small drama can be read between the dry lines of the highly condensed reports.

Below, for your amusement and for whatever practical value they may have between now and April 15, are a few human interest highlights culled from the meeting.

How would you like to take some poor children to a circus? If you do, according to a 1970 IRS ruling, and if it is done of behalf of a qualified charity, you may take the cost of their tickets and hot dogs as a deduction. But you can't deduct your own expenses. Still to be clarified is a related question: if you give the money to the charity directly and the charity then gives you the tickets to take the kids to the circus, can you deduct the whole amount? Nobody knows right now. Tune in next year and there may be an answer.

HOW ABOUT adopting a baby? You pay a fee to the adoption agency and the agency is a recognized charity. Can you deduct the fee as a charitable contribution? No, says IRS (and the Tax Court agrees), the money in such a case is a fee for services rendered — not a simple contribution.

The decision is not always no, of course. The case of John Thomas Blake involved contributions to a church whose charter had expired. The deduction was allowed because, expired or not, the church continued to carry on religious activities.

Sometimes the requirements of tax exemption involve walking a very thin, very shaky tightrope. One of the requirements of tax-exempt organizations is that they refrain from political activity, yet some of the fields open to tax exempt activity are very close to politics. One IRS ruling last year allowed a non-profit organization to conduct research to develop solutions to regional problems — but the organization was not allowed to recommend legislation to translate its findings into action.

Finally, did you know that besides the doctor's bills you can deduct costs for use of your car to travel to the doctor's office? The rate is six cents per mile, up from five cents formerly allowed.

This is the same as the rate allowed if you use your car without compensation for charity, but only half the rate allowed if you use it for business. If you drive to a doctor's office 20 miles away for special treatment once a week, the deduction would come to \$124.80 per year.

This year, under a 1970 ruling, you can also deduct tolls and parking fees incurred in visiting your doctor. The deduction can be taken for visits to a psychiatrist as well as to any other doctor. By the time you finish filling out your income tax form, this may be a valuable bit of information.

Pope's sympathy to tornado area

VATICAN CITY — (NC) — Pope Paul VI sent his sympathy and blessings to the thousands of persons in Mississippi who are victims of a recent tornado.

The telegram, sent in the Pope's name by Papal Secretary of State Cardinal Jean Villot, to Bishop Joseph Bru-

nini of Natchez-Jackson, Miss., said:

"At this sad moment of destruction and devastation the Holy Father wishes to extend to those affected the expression of his deepest concern and sympathy. Upon the suffering and afflicted he invokes the comforting blessings of the Lord."

LANDMARKS OF AMERICA

This old grist mill, viewed annually by thousands of tourists, still grinds cornmeal for the market. It is near Georgia's Stone Mountain, a huge granite dome whose face has been sculpted with prominent figures of the Confederacy.



Lenten thoughts on prayer

Jesus prays on the mountain

By FATHER PETER SCHINELLER, S.J.

(Father Schineller, author of the following thoughts on prayer, one in a series of Lenten meditations, is doing graduate work in theology at the University of Chicago.)

"Jesus took with him Peter and James and John and went up the mountain to pray."

—Luke 9, 28.

With these words, Luke the evangelist begins his account of what we call the transfiguration of Jesus. We catch a glimpse of Jesus in prayerful union with his Father.

Because of the frequent scenes of Jesus at prayer, Luke's gospel has been called the gospel of Jesus at prayer and of the Holy Spirit. Last week we looked at Jesus prayerfully reflecting on his future mission in the desert. This week, following the gospel, we might reflect on prayer as union with God, by our lives and deeds, as well as by our acts of praise and adoration.

In this week's gospel Jesus takes three of his apostles with Him up the mountain to pray. While the three look on, at first tired and almost asleep, Jesus' face is changed, and Moses and Elijah appear with him in glory. A voice from heaven points to Jesus as the chosen one, and calls upon the apostles to "listen to him."

IN CONTRAST to the gospel of last week, Jesus does not reflect here on the meaning of His life and mission. Rather we see Him enjoy a moment of special union with the Father. Peter's reaction to this special revelation was one of joy: "It is wonderful for us to be here."

I feel, however, that our reaction might be somewhat different, as we view the incident of the transfiguration. I suspect we might be discouraged and troubled; we might feel that the ecstatic prayer of Jesus, His intimate union with the Father, is unreal and far from us.

Yet it is precisely here, in the aspect of prayer as union with God, that the scene does relate to us. For while prayer in its most basic sense means union with God, we must recall

that it does not always mean the direct, sensible union that we see manifested in Jesus at the transfiguration.

To see that there are many ways in which man is united to God and His will, we might recall the story of the good Samaritan. Jesus carefully explains that the two persons who passed by the man in need were a priest and a Levite. Both of these represent the hierarchy, the men who should be especially prayerful and religious.

The man who does assist the man left half dead was a Samaritan, an enemy, a heretic, in the eyes of the Jewish people. Yet he was the one who proved to be the neighbor, who was united to God by his act of love. His act of love was a prayer, as were the acts of healing of Jesus, and as are the deeds of love of the mother for her children.

THE New Catechism of Holland speaks in this manner of our whole life as a prayer: "our first and greatest answer to God is our life as it is lived: in our care for our family, our work, our study, our love, our perseverance, our patience, and above all, our obedience to his will. Some saints have emphasized very strongly that our whole life is a prayer."

In addition to this prayerful union with God by our lives, there should also be moments of what we might call the prayer of adoration. This might begin by reflection before God on all that he has done for us, in our family, our faith, and our friends. But then we might advance further, and focus not on what God has done for us in creation and redemption, but on who he is who has done this. We honestly express our weakness, our difficulties in remaining in God's presence, and we also recall that our success at prayer depends not only on our own effort, but on God's grace.

Today we are accustomed to do many things together — we listen to music as we drive; we study, work, and converse with music in the background. We find it increasingly difficult, therefore, to take time out of our activities to stand before God and praise him. But if we reflect on the foundation of our lives — the fact that we come from God, we belong to God, and we hope to return to God — then surely we can find time to stand before, adore and praise the Mystery which encompasses us.

Children's television special

Visit by 'The Cat in the Hat'

The CBS Television Network presents a children's treat (for the whole family, actually) based on a popular volume in the wonderful Dr. Seuss library.

There was a Peanuts comic strip years ago in which little Linus was asked by fussybudget Lucy who his pediatrician was. After a moment of serious reflection, Linus volunteered that his physician was probably "Dr. Seuss."

Linus' innocent remark, though medically inaccurate, was right on target with its point. Dr. Seuss is probably the most widely known and loved "doctor" in the world of children. (Kids don't know Dr. Spock — it's their parents who consult him.)

Dr. Seuss is really Theodore Geisel, a writer-artist who spent a good deal of his boyhood free time roaming around the Springfield (Mass.) zoo, where his father was a parks supervisor and zoo overseer. Geisel is his real name; he used the name "Seuss" as a nom de paintbrush, and the "Dr." was added upon the award of an honorary M.D. degree.

PEOPLE, especially little people, might well expect Seuss-Geisel to bear a faint resemblance to someone like Sam-I-Am, or at least to have the heart of Yertle the Turtle. Actually, the creator of the Grinch, the yop, the gack, and a thousand and one other oddly conformed creatures and near-humans has trouble convincing people that he is in truth Dr. Seuss.

"Kids expect Dr. Seuss to have a red nose, baggy pants, and a beard," Geisel says. "At the very least, I should resemble a drum-tummed snumm — which I don't. So when-



ever youngsters meet me in person, they're disappointed. I tell them I'm Dr. Seuss and they simply don't believe me."

Whether or not kids (and their elders) believe that Dr. Seuss is Dr. Seuss, they will instantly recognize "The Cat in the Hat," who pays us a visit this coming Wednesday March 10 at 7:30 p.m. over the CBS Color Television network. If you've read the book, now see the program, a wonderful animated children's special.

Film fare on TV

Week of March 7

Sunday, March 7, and Monday, March 8, 9 p.m. — "Mutiny On The Bounty" (1962) — Mammoth production of the classic high-seas adventure novel by Charles Nordhoff and James Norman Hall. Marlon Brando is the mutinous Fletcher Christian, Trevor Howard his ornery Captain Bligh, and Tarita the pretty Polynesian lass who makes Fletcher's legs too weak in the knees. This lavish 1962 production comes nowhere near being as exciting or powerful as the 1935 version starring Clark Gable as Christian and Charles Laughton as Bligh, but the story is so huge in itself, and the actors so uniformly good, that it is pret' nigh irresistible. (NCOMP rated it A-II in 1962) (ABC)

Monday, March 8, and Tuesday, March 9, 9 p.m. — "Vanished" — World premiere of the movie based on the popular novel by Fletcher Knebel about the intrigue rampant in Washington, D.C. Credits list 58 featured cast members, including Richard Widmark, Tom Bosley, James Farentino, Robert Hooks, Eleanor Parker, William Shatner, Robert Young, even Chet Huntley (who played in movies before

becoming NBC's ace newscaster). Should be interesting as pure escapism in the finest television tradition. The plot is both simple and sturdy: a governmental crisis arises when the President's top advisor "vanishes" in what looks to be a defection to the other side. (NBC)

Tuesday, March 9, 8:30 p.m. — "River Of Gold" — Ninety-minute romantic adventure made especially for television, involving the fortunes and misfortunes of some Americans on an Acapulco sojourn. (ABC)

Saturday, March 13, 8:30 p.m. — "The Pleasure Of His Company" (1961) — Debbie Reynolds and Fred Astaire star as a daughter and her long-separated father who meet after 15 years on the occasion of the daughter's marriage. Poppa feels that his bride-daughter's husband-to-be is not just suited to her — but poppa's a scoundrel with some larcenous inclinations. Not nearly as bright or sophisticated as the original play by Samuel Taylor and Cornelia Otis Skinner. (NCOMP rated the film A-II in 1961) (NBC)

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

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)
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 for adults and adolescents)
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.)
9:30 p.m. (5 & 7) The Glass Bottom Boat (No classification)

RELIGIOUS PROGRAMS

8:30 a.m.
THE FIRST ESTATE — Ch. 4 WTVJ — "God and the Arts" will be discussed by actress, Blanche Calloway, with the panel of clergy including Father Frank Cahill.
9 a.m.
INSIGHT — Ch. 5 WPTV — "The Whole Damn Human Race and One More."
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Legalize 'Grass' — Yes or No" will be the subject of debate by U. of M. students: Ethlo Scherker, David Acton, John Moppert, and Steve Sibert. Paul Rashkind is the moderator.
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 "The Student and Politics"
4:30 p.m.
MASS FOR SHUT-INS (Spanish) — Ch. 23 WAJA

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)

SUNDAY, MARCH 7
2 p.m. (5) Conqueror Of Maracaino (No classification)
2 p.m. (6) David and Bathsheba (Objectionable in part for all)
OBJECTION: Suggestive sequences
3:30 p.m. (7) Brightly of the Grand Canyon (Family)
4:30 p.m. (6) The Virgin Queen (Family)
4:30 p.m. (11) John And Julie (Children)
6 p.m. (10) Shenandoah (Family)
7 p.m. (6) David and Bathsheba (See rating at 2 p.m.)
9 p.m. (10 & 12) Mutiny On The Bounty, Part I (Unobjectionable for adults and adolescents)
11 p.m. (6) The Virgin Queen (Family)
11:30 p.m. (4) An Eye For An Eye (Unobjectionable for adults and adolescents)
11:30 p.m. (5) The Bridges of Toki Ri (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Man In The Shadow (Objectionable in part for all)
OBJECTION: Excessive brutality
11:30 p.m. (11) Boy Who Caught A Crook (Family)

MONDAY, MARCH 8
10:30 a.m. (10) The Sisters (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Gibraltar (No classification)
7 p.m. (6) The Seven Year Itch (Objectionable in part for all)
OBJECTION: This film treats in a flippant and farcical manner marital fidelity and is suggestive in costuming, dialogue and situations.
9 p.m. (5 & 7) Vanished, Part I (No classification)
9 p.m. (10 & 12) Mutiny On The Bounty, Part II (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Strategy Of Terror (Family)

TUESDAY, MARCH 9
10:30 a.m. (10) Backstreet (Objectionable in part for all)
OBJECTION: The story centrally occupies itself with an adulterous relationship which, however, is neither justified nor condoned.
1:30 p.m. (6) Gibraltar (No classification)
7 p.m. (6) The Seven Year Itch (See rating Monday at 7 p.m.)

8 p.m. (4) The Robe (Family)
8:30 p.m. (10 & 12) River Of Gold (No classification)
9 p.m. (5 & 7) Vanished, Part II (No classification)
11:30 p.m. (10) Hell Below Zero (Unobjectionable for adults and adolescents)

WEDNESDAY, MARCH 10
10:30 a.m. (10) Female On The Beach (Objectionable in part for all)
OBJECTION: Low moral tone
1:30 p.m. (6) Gibraltar (No classification)
7 p.m. (6) The Seven Year Itch (See Monday at 7 p.m.)
11:30 p.m. (10) Blast Of Silence (Unobjectionable for adults and adolescents)

THURSDAY, MARCH 11
1:30 p.m. (10) Lonely Hearts (Unobjectionable for adults)
7 p.m. (6) The Tall Man (Objectionable in part for all)
OBJECTION: Suggestive situations and costuming; tends to condone immoral actions.
9 p.m. (4 & 11) Travis Logan, D.A. (No classification)
11:30 p.m. (10) The Browning Version (Unobjectionable for adults and adolescents)

FRIDAY, MARCH 12
10:30 a.m. (10) Sister Kenny (Family)
1:30 p.m. (6) Gibraltar (No classification)
7 p.m. (6) The Tall Man (See rating Thursday at 7 p.m.)
9 p.m. (4 & 11) Harry (No classification)
11:30 p.m. (10) Battle Hell (Family)

SATURDAY, MARCH 13
12 noon (6) The Seven Year Itch (See rating Monday at 7 p.m.)
1:30 p.m. (10) Devil's Canyon (No classification)
2 p.m. (4) Children's Film Festival
2 p.m. (6) The Tall Man (See rating Thursday at 7 p.m.)
4:30 p.m. (5) The Seven Year Itch (See rating Monday at 7 p.m.)
7 p.m. (6) The Tall Man (See rating Thursday at 7 p.m.)
8:30 p.m. (5 & 7) The Pleasure Of His Company (Unobjectionable for adults and adolescents)
9:30 p.m. (10) Champagne Murders (Objectionable in part for all)
OBJECTION: Low moral tone; suggestive treatment
11:15 p.m. (12) Johnny Guitar (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Friendly Persuasion (Family)
11:30 p.m. (11) Fanfare For A Death Scene (No classification)

Children's corner

Sunday, March 7, 11:30 a.m. — Discovery — "Hawaii, Land of Volcanoes" — Co-hosts Virginia Gibson and Bill Owen conduct a tour of the Hawaiian Islands, with a special visit to the Hawaii Volcanoes National Park. (ABC)

Sunday, March 7, 4:30 p.m. — Children's Film Festival — "John and Julie" — 90-minute children's film about two little British subjects who out of loyalty, curiosity, and a child's sense of adventure make their way from home to Buckingham Palace to visit the Queen. (CBS)

Highlights in sports

Sunday, March 7, 2 p.m. — National Hockey League Game — Montreal Canadians versus the Detroit Red Wings, from Detroit. (CBS)

Sunday, March 7, 4:15 p.m. — The American Sportsman — Actor David Wayne angles for tarpon off the Mexican Gulf Coast, an "average hunter" stalks deer up in Michigan. (ABC)

Saturday, March 13, 2 p.m. — NCAA Basketball Playoffs — First-round double-header action; second game begins at 4 p.m. (NBC)

Network programs of special interest

Sunday, March 17, 11 a.m. — Camera Three — "The Magic of Peter Brook" — Brook may be no magician but he is one of the most daring and innovative of today's stage directors. The program, with host James MacAndrew, presents documentary film and discussions with members of the cast of Brook's "A Midsummer Night's Dream." (CBS)

Sunday, March 7, 1 p.m. — Directions — "The Individual," Part I — The current growth in personal religious reawakening is examined in a survey of activities in many American religious sectors. (ABC)

Sunday, March 7, 5 p.m. — Experiment In Television — "This is Al Capp" — Re-broadcast of a somewhat wild program shown a year ago, featuring the highly opinionated, colorful creator of the Lil' Abner cartoon strip, in a discussion with both his admirers and his detractors. Edward Binns referees. (NBC)

Sunday, March 7, 6 p.m. — Comment! — Former NBC News correspondent Chet Huntley returns to network TV for a visit with host Edwin Neuman. Under discussion will be the subject of the country's ecological problems. (NBC)

Tuesday, March 9, 10 p.m. — CBS News Special — "New Voices in the South" — Roger Mudd reports on the newly elected governors in the American South who are considered to be "racially moderate." (CBS)

Saturday, March 13, 3:30 p.m. — Professional Bowlers Tour — "\$85,000 Cougar Open" — Live tournament action from New York's Madison Square Garden. (ABC)

Saturday, March 13, 4 p.m. — CBS Golf Classic — Mike Hall and Dave Hill team up to meet Grier Jones and John Miller in a quarter-final round from Akron's Firestone CC. (CBS)

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On the brink of puppy love, young Mark Lester and Tracy Hyde in a child's garden of a film, "Melody."

'Melody' has insight

Tender story of childhood

Mark Lester and Jack Wild find their friendship has its trials with the arrival of Tracy Hyde, in a warm and understanding film about childhood and the first awakenings of puppy love.

"Melody" (American Continental — G) is a British film about children that should appeal as much to adults as it does to the young. It is, by all standards, a small film, unpretentious in its intentions — which are quite simply to explore a child's view of the grownups' world through the school day fantasies and realities that make up the limited ambience of his experience.

Two youngsters (Mark Lester and Jack Wild) from different economic and social backgrounds meet and form a boys' friendship at a semi-suburban London school. Into their world of Latin classes, after-school bus rides, firecracker experiments and riotous school assemblies there gradually intrudes 11-year-old Melody (Tracy Hyde) who attracts the eye of Daniel (Mark Lester).

THE boys' relationship is strained as the puppy love affair draws Daniel away from his boyish pastimes and into the girl's world. An idyllic day away from school at the seashore brings the pair into conflict with their teachers and parents who (quite unreasonably) oppose the children's announced decision to marry.

Eliciting the sympathy of their classmates, the youngsters perform their own marriage ceremony that turns into a climactic free-for-all between teachers and children. The youngsters succeed deliciously in routing the grownups, and Melody and Daniel escape together into the sunset.

To say director Waris Hussein (Thank You All Very Much, Quackser Fortune Has a Cousin in the Bronx) stacks the deck against the adult world is essentially to miss the point of his film. "Melody" is less about the failures of an educational system or the misunderstandings adults have of the sensitivities of pre-teen children than a fresh and clear-eyed look at the fantasy life a child brings to his developing experience of adult realities.

Hussein has captured the first awakenings of boyhood friendships and sexual interest, the hesitant attempts at self-expression and those needs a child has to

dramatize his personality, with an intuitive feel for a child's ability to resort to his imagination to soften and translate frustrating and uncomfortable realities.

NOT by any means a serious study of the supposed pre-teen generation gap, "Melody" is nonetheless a charming picture of what a child feels and how he solves the problems that are timeless in the process of human growth and maturity.

The film's development, a series of casually connected vignettes, is held together beautifully by the color camera of Peter Suschitzky (Thank You All Very Much, Charlie Bubbles, Leo the Last), who carefully shoots much of the material from the child's eye view, and yet manages to maintain the humor and gentle ironies which are the film's mature comment on its subject matter.

MUCH of the credit for "Melody's" success is due to its young actors. Jack Wild and Mark Lester, both performers with already impressive lists of screen credits, carry off the drama and comedy of their parts with winning and lighthearted competence, and Tracy Hyde, the 11-year-old British schoolgirl discovered by the film's producers, brings a candor and delicate feel for varied nuance to the role of Melody that is utterly captivating, whether she is exchanging a party dress for a goldfish or discussing the difficulties of permanence in marriage.

The roles of the adults, particularly as portrayed by James Cossins, the grouchy headmaster who lectures the young people on the trials of marriage, and Sheila Steafel, Daniel's social-climbing mother who is properly shocked at the boy's interest in drawing nudes, are amusing caricatures of the children's vision of their elders.

A genuinely engaging film, "Melody" mixes its fantasy and romance with a series of penetrating insights into the nature of childhood perceptions in a manner that proves once again that films of wide general appeal can be as substantive as they are entertaining. (A-II)

A lovely film of son's homage to his mother

Promise At Dawn (Avco Embassy - GP) A nine-year-old boy living in the Lenin-grad of the 20's promises his Jewish-Russian mother that he will grow up to be famous and important. She promises in return that she will always love him.

Such a simpering exchange would seem to suggest a mawkish motion picture, but writer-director-producer Jules Dassin has transformed novelist Romain Gary's memoir of his boyhood into a buoyant film, rich in the cultural humor and solid values that stoke the human spirit's inexhaustible striving for identity and achievement.

Young Romain (Francois Raffoul; there are different performers for the three periods of the boy's life) lives with his mother-actress Nina (Melina Mercouri) and together they travel with an acting troupe to Poland and later to France.

Despite her ethical and occupational failings at times, Nina admirably teaches her son to grow into a man (Assaf Dayan) and encourages him to fight for a free France when his adopted country has yielded to the Nazis. And Romain does "redeem her frustrations;" he fulfills his promise to a dying mother by becoming a decorated war hero and, later, an award-winning author.

"Promise at Dawn" garners strength from the shining performance of Melina Mercouri (in real life, Mrs. Jules Dassin) who blends her deftness for comedy with just the right touches of pathos.

Although special credit belongs to production designer Alexandre Trauner and cinematographer Jean Badal, who create a series of tableaux in which classic faces come to life, the most memorable scenes are the ones shared by mother and son alone.

"Promise at Dawn" will linger in the memory of adults and older adolescents

as a lovely film portrait of the homage rendered by a son to his mother and by a film maker to his wife. (A3)

'Little Fauss and Big Halsy'

Motorbike racing: dirt track and dirty morals

Little Fauss and Big Halsy (Paramount — R) are Michael J. Pollard and Robert Redford, much grubbier but only slightly changed since their respective appearances in "Bonnie and Clyde" and "Downhill Racer." The narrative level of this new, socially conscious motorcycle film from director Sidney J. Furie has the pair plying their trades (Pollard is a mechanic with racing ambitions, Redford is already a racer who gives the appearance of being headed for the top) along the gritty bike racing circuit.

On the deeper, "more meaningful" level, the film presents a theme critical of the competitive syndrome that supposedly makes life so desolate and futile for all Americans. This is a big chunk to chew, much less to digest, in a film that is too involved with the unique, cool, mannered mystiques of each of its stars.

THE distraction of a pretty girl (Lauren Hutton) adds decoration to "Little Big" but only a modicum of tension between the two principals. Her presence serves as the theatrical occasion for a parting of ways — Pollard strikes off alone to pursue his dream of becoming a top racer, leaving Redford with the girl but no money and no mechanic, either.

The film succeeds in making clear that motorcycling is neither the cult of the leather-clad terrorist nor the nylon-clad speed demon, but that bike racers, like many other Americans, have to eat a lot of dirt, live by their wits

and contend with breakdowns and no finances.

and contend with breakdowns and no finances.

"Little-Big" then, is a movie which says that life is not like what you see in the movies. This is all fine but why, one wonders, does Furie so carefully orchestrate random scenes demonstrating Redford's sexual prowess with the sleazy girls who follow the races? Or why, for that matter, did he feel Redford needed to wear racing outfits designed by Pierre Cardin? (A-4)

Thriller of deadly germ: it hitched ride to Earth

Readers of the popular Michael Crichton novel about a deadly germ that hitches a ride on a returning U.S. space probe will enjoy this lavish production; nonreaders may be confused by its complexity.

"The Andromeda Strain" (Universal — G) such a breakdown occurs in the last reel.

At a time when U.S. astronauts are quarantined for three weeks after splash-down to avoid possibly disseminating space bacteria, the subject matter of this recently popular novel by Michael Crichton is quite pertinent. As a film, "The Andromeda Strain" suffers from its complicated material and an overdose of technology, but manages nonetheless to grip viewers, young and old, with a drama peculiarly realistic in the twentieth century.

AN unmanned U.S. satellite returns to earth carrying a lethal germ which kills all but two of the 48 inhabitants of the New Mexican town where the capsule lands.

Four top medical scientists are given the task of isolating and destroying the organism before it contaminates the entire country. Much of the action takes place in a fantastic subterranean biochemical research laboratory where the scientists study the capsule and the two survivors, an infant and an elderly alcoholic, to determine the nature of the germ and their immunity.

The laboratory has been constructed to self-destruct by nuclear explosion in the event that there is a quarantine breakdown on any of its five levels. Needless to say,



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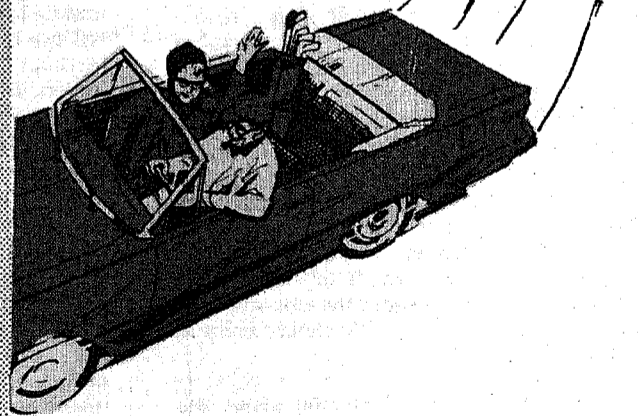
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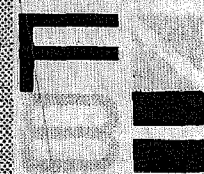
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Capsule reviews

B.S. I Love You (Fox - R) is a poor take-off on "The Graduate" — poor in taste, concept and execution. It revolves around the unhealthy fantasies of a young advertising executive, his prurience, irresponsibility, and unrelenting concentration upon sex. (C)

Fragment Of Fear (Columbia - GP) features David Hemmings as a reformed drug addict who becomes involved in the mysterious death of his philanthropic aunt. A bit confusing (and at times frustrating), the film

plays as a loose suspense thriller with a cop-out "surprise" ending. (A-II)

Garden Of Delights (Altura - GP) is a bizarre tale (in the fashion of Luis Bunuel) of an incapacitated Spanish industrialist desperately trying to regain his hold on reality. The heavy emotional experiences of his past life, coupled with the exploitation by his family and friends leave him in a world of fantasy and frustration. An unusual and quite rewarding film for the more sophisticated viewer. (A-III)



Evangelism is not to be despised

By FATHER WALTER M. ABBOTT, S.J.

In the first chapter of the Letter to the Romans, St. Paul says the Gospel, the good news about Jesus, is "the power of God for salvation to every one who has faith" (1:16 in Revised Standard Version) or more simply "God's power to save all who believe" (Today's English Version). He says that in the Gospel "the righteousness of God is revealed" (RSV), which is better understood in a fuller translation: "For the Gospel reveals how God puts men right with himself" (TEV).

It is through faith, Paul says, that God puts men right with himself, and he quotes the prophet Habbakuk (2:4) to draw the conclusion: "he who through faith is righteous shall live" (RSV) or "he who is put right with God through faith shall live" (TEV).

AS YOU KNOW, however, faith comes through hearing the good news, whether preached or communicated in some simpler manner, and the Second Vatican Council taught that bringing the Gospel to men is the work not only of priests and Religious but of all Christians. All, therefore, are to share in the work of evangelism. It is to be done, obviously, according to one's abilities and opportunities.

To do it well, you should understand that the faith Paul talks about here is faith in Christ, and the righteousness of "being put right" or "justice" as you will find in some translations is the gift from God to man.

I know there are some who hold Paul was talking here about an attribute of God Himself, especially His fidelity to His promises, and that Paul was therefore using a common term of the Old Testament when he inaugurated here in the New Testament a theology founded on the new fact of the Gospel.

If you will look at the Letter to the Philippians, 3:9, I think you will understand better what Paul is talking about here: "No longer do I have a righteousness of my own, the kind to be gained by obeying the law. I now have the righteousness that is given through faith in Christ, the righteousness that comes from God, and is based on faith."

What Paul does next in the Letter to the Romans is show that neither the pagan cults nor judaism put men right with God. This is the whole point of the section 1:18-3:20. Then Paul sets forth the teaching that being right with God is done through Christ, by whole-hearted belief in Christ the Savior (3:21-4:25).

PLEASE read and meditate on 3:31-26 where Paul gives a summary of the Gospel he preached. See there how he explains that God offered Jesus "so that by His death he should become the means by which men's

sins are forgiven, through their faith in Him."

It seems to me that anyone reading these verses about how Jesus justified and redeemed us must feel something of the evangelical spirit that urges the telling of this good news to others. I'm afraid that in most American Catholics that spirit is quickly suppressed when it is felt. I have the impression that they think most people around them already know the good news. And furthermore evangelism, in this day and age especially, is something undignified.

Do most people in America know what Paul teaches here in the Letter to the Romans? Yesterday a group of American clergymen, Catholic, Protestant and Jewish, visited me in my office and claimed that 50 per cent of Americans are unbaptized and uncommitted to any religion.

IS evangelism undignified? I noticed recently that Dr. Albert Outler, one of the most respected theologians in America, dealt with that problem when he addressed

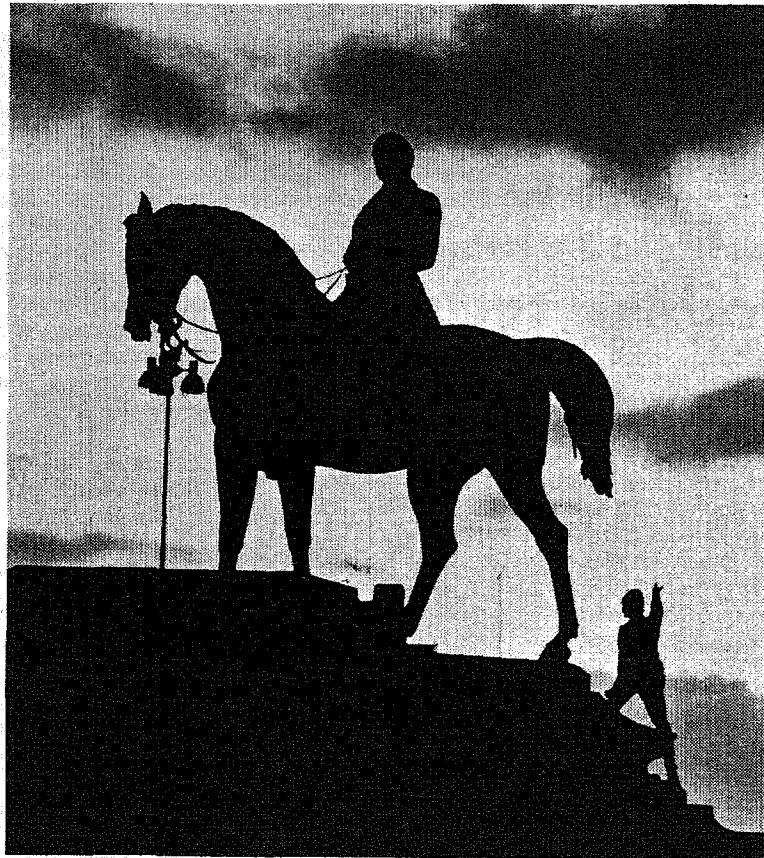
his fellow Methodists in the United Methodist Congress on Evangelism, at New Orleans, on January 8, 1971. He used a wonderfully calibrated sentence: "Many have images of abrasive zealots flinging their Bibles about like a missile, with a flat-earth theological profile that suggests hysteria."

Dr. Outler was speaking about a distorted image of evangelism. The communication of the good news doesn't have to be like that at all. The style of certain preachers should not deter you from doing it your own way in the totally different context of conversations with friends. If you hear that some of your friends are calling you a "turned-on Christian" as a result of your experimenting in this apostolate, I hope you will take it as a compliment.

DISCUSSION QUESTIONS:

1. According to St. Paul, how does man put himself right with God?
2. What kind of evangelism can a Christian practice in his daily life?

The history of ancient Rome reveals a mighty people who believed in the use of power to survive. In his letter to his Roman converts, Paul says that it is God's power which will save all who believe.



KNOW YOUR FAITH

Learn about Liturgy by using tiny tape recorder

By FATHER JOSEPH M. CHAMPLIN

Pan Am has them. So does JAL (Japanese Air Lines) and Iberia and Braniff. I am not speaking about jumbo jets, but tiny cassettes for tape recorders. You can now walk down the streets of Paris or Rome with a portable machine slung over your shoulder and enjoy an unaccompanied guided tour around these marvelous cities.

But those firms, as many businesses do, also use tape cassettes for other purposes — to train fresh personnel, to explain new procedures, to conduct company seminars. The Secretariat for the Bishops' Committee on the Liturgy wonders if this modern and rapidly developing medium for communication might not serve the cause of worship in a similar fashion. We should know in about six months.

A PILOT TAPE, "Learning about the Liturgy," is now available. Relatively inexpensive (\$3.75 each), the cassette uses a standard tape speed of 1-7/8 ips. Side I, "New Approaches to the Eucharist," features three 10-minute presentations written and

narrated by a staff member of the Liturgy Secretariat in Washington. Side II, "The Revised Holy Week Liturgy," likewise includes three programs of similar length.

There were reasons for dividing a 60-minute tape into such short sections. Experts tell me the maximum attention span in this medium is about 12 minutes. Moreover, priests in their cars, Sisters in a convent, and parish or diocesan worship committees probably would not listen to an hour lecture; they might, however, turn on their recorders to hear a brief, compact discussion of a specific subject.

We hope, naturally, this experimental tape will ease introduction of new changes in the liturgy and deepen appreciation of the old. That, ultimately, is the goal. Our audience consists of clergy and Religious, diocesan and parish worship commissions, musicians with their choirs, religious education classes, home study units, and individuals concerned about the Church and its liturgy.

ORGANIZATIONAL manuals for diocesan liturgy committees, as well as for

parish councils and worship commissions, stress the need to allocate a few moments at each meeting for educational purposes. The liturgy cassette keeps this in mind. Each of the sections can be easily located through notations on the sleeve and the cassette. The tape itself includes a distinct announcer's voice and musical interludes to aid further in finding the desired spot.

A bit about the content of this new venture.

Side I treats three matters, made of some current concern through recent decisions by Rome or the American (and Canadian) bishops. "Communion under both kinds." Why? Because the local bishop may today permit laity to receive Communion from the cup at any Mass, practically speaking, when it can be done with reverence and spiritual profit.

"Lay Ministers of Holy Communion." Why? Because an ever increasing number of dioceses have asked for and received permission to employ them where needed.

"Communion in the hand." Why? Because this is an approved option in over a dozen countries already and may someday become so in the United States.

Side II offers a theological, historical and practical explanation of the revised Holy Week liturgy taking effect this year throughout our land and in Canada.

Videotape cartridges which fit into small machines for classroom or home viewing really claim the present attention of futuristic communication specialists. If audio tape cassettes work out well in this task of learning about liturgy, then perhaps we will tackle videotapes when they come into their own.

DISCUSSION QUESTIONS:

1. What advantages are there to being able to learn about the liturgy in one's leisure time?
2. How has the technological advances made in recent years affected the Church?

Medicine

By BURTON L. BENSON

Medicine in the Western World has gradually changed from "the art of healing" to a science of survival. As with all technologies, the technology of medicine has advanced at a rate governed by social demand. But, contrary to the normal evolution of highly social-significant technologies, the control of medical technology has remained in the hands of an elite few . . . the medically educated.

Most other technologies having high social significance have come under the control of the people through local and federal government. Consider power generation, telephone, television and radio communications. Most of the elements of our personal survival eventually come under government control and government subsidy. But the care and preservation of human life remains in the hands of privately regulated fraternities of specialized individuals. Even in socialist countries, socialized medicine can only control cost factors, not technology.

MEDICINE encompasses the entire areas of human bio-chemistry, pharmacology, nursing, hospital administration, as well as the physicians and surgeons who apply medical technology to the individual patient. This vast complex has evolved into a

Christ

By FATHER CARL J. PFEIFER S.J.

Dr. Marcus Welby, M.D., has become the medical idol of television watchers all over America. Each Tuesday evening he and his motorcycle riding assistant, Dr. Stephen Kiley, M.D., enter millions of homes with their latest episode of medical prowess.

They have won the hearts of faithful television viewers — and TV critics as well — with their warm, heartfelt concern for their patients, their skilled use of the latest instruments of medical technology, and their honest facing of the social issues affecting doctor and patient alike. They seem to combine the personal warmth of the old-fashioned country doctor with the highly refined skill of the modern specialist.

Dr. Welby, M.D. seems to epitomize the medical profession praised in the Scriptures:

"Hold the physician in honor, for he is essential to you, and God it was who established his profession.

From God the doctor has his wisdom . . .

His knowledge makes the doctor distinguished . . .

God endows men with the knowledge to glory in his mighty works

Through which the doctor eases pain and the druggist prepares his medicine;

Thus God's creative work continues without cease in its efficacy on the surface of the earth . . ."

(Sir 38: 1-8)

The Scriptures recognize God's creative, healing energy operating through the hands and heart of the doctor, who

Profile on

By PHILIP DOUGHERTY

Antonia Matos is a tall, overweight, 26-year-old with a pretty face, large warm brown eyes, three small children and no husband. She is also a special sort of poverty statistic — an entry on the relief rolls.

Her family is one of the 389,000 defined by Welfare Commissioner James R. Dumpson as "having only the necessities for subsistence." Without the Department of Welfare she would be in subpoverty.

As it is, the \$2,280.82 a year the family receives in welfare payments is \$1,000 less than the "minimal budget requirement" called for by the Mayor's Council on Poverty in a report last week.

THE only money that comes into the family's three-room apartment, which is badly in need of paint and floor covering, is a \$94 check from the city every 15 days. Life depends on this check, on the monthly free Federal surplus foods and free medical care.

The very existence of Miss Matos and

We no longer have to rely on outmoded means of transportation to learn about our changing world. So too with the liturgy; modern technology has made it possible to learn about the new liturgy without leaving our living room.



icine: new priesthood of survival

social "estate" of enormous proportion with surprisingly little social control.

True, licensing of practitioners and other state controls have been instituted for public health protection, with such legislation being mainly written and instituted by the professions themselves. But neither the medical educators nor the medical fraternities have prepared their constituencies for the deluge of moral and social issues now suddenly become reality or near-reality.

The medical doctor has maintained a mystique over the years and has remained aloof from many questions previously delegated to religion, philosophy or politics. He has his own moral code, and it served well as long as his patients could be considered malfunctioning organisms that could be made more comfortable and/or be repaired.

TOTAL survival of the individual was once the business of the Church. The doctor could only be expected to help a person to travel the road towards death as comfortably as possible. Where the doctor left off, God took over, and the priest was the link with God. The priest was concerned with persons, the doctors concerned with patients.

Today, mankind is not satisfied with the role of patiently awaiting a next life. His instincts of survival have asked for and are

increasingly getting medically-assisted immortality. In the process of providing for this wish, the medical profession has suddenly become aware that it has entered a new realm, carefully avoided for centuries. Now questions of person must be faced by defining life and death in more than a clinical fashion.

Transplants have brought these questions into sharp focus. When is a donor really dead? If an individual has been given a certain number of other people's organs, is he still the same person? How about brain transplants or computer "hookups?" What constitutes a person?

MODERN pharmacology has presently available a pill to cause "natural" abortion "after the fact" up to three months. What about the person being aborted? Just this year, an artificial gene has been manufactured. The genetic DNA molecule, present in the cells of all life, is considered to be the very key to personality. Predictions state that soon, heredity factors in humans will be alterable by altering DNA chemically. If we are able to select human personality at will, what of the resulting person? These are just some of the real questions faced by modern medicine. And this has said nothing of the everyday problems of growing emotional

DISCUSSION QUESTIONS:

1. Can modern medical advances lead to an increasing depersonalization of the human being?
2. Will man's increasing control over life itself lead to an eventual replacing of God as Creator in the minds of men?

disorder, drug and alcohol addiction, etc., being dumped into the laps of overworked doctors.

Whether they like it or not, because of their specialized knowledge and their devoted response to the demands of human survival, the members of medical profession have assumed a special sort of "priesthood." Some fulfillment of this responsibility has been made by inviting clergymen to sit on committees that decide the questions of actual death for transplant donors. Educational institutions are paying more attention to the study of "humanities." The personal needs of the patient have been given more consideration in hospital and clinic

policies. But what of the patient who has a free will of his own?

In our frantic search for earthly immortality, we are perhaps asking medicine to keep us alive at all costs. Will this urge to preserve our own lives result in a sacrifice of personal integrity? Certainly this becomes a vital question when considering birth control and abortion. And these subjects will only be a part of what is to come in making up our minds about our person. We can't blame medicine for these dilemmas. We have created the "priesthood" of the medical profession by our own desires for personal survival. What are we doing to the survival of the person? Only time will tell.

and Dr. Welby

once said, "I, the Lord, am your healer" (Ex 15:26), heals through the sensitive fingers of the surgeon and the discerning diagnosis of the physician.

It is true that there are doctors who betray the ideals of their profession, taking advantage of other's afflictions to build a personal fortune. But the dedicated doctor, at the service of life and health, armed with the healing powers of human compassion and the equipment of modern medical technology, makes tangible the healing power of God.

WHILE all human work, scientific research and technology included, shares in God's creative activity, medicine does so in a way that is particularly symbolic of God's saving presence among men. It is significant that Jesus' major work besides preaching the Good News of God's love was that of healing the sick.

When John's disciples questioned him about his identity, He told them simply, quoting the prophet Isaiah, "Go back and report to John what you hear and see: the blind recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them" (Mt 11:4-5).

Jesus' healing ministry symbolized the healing power of God overcoming not just germs and disease but all the dark powers that penetrate and surround man. Mental and physical sickness is not only evil in itself but somehow symbolizes the deadly forces that envelop man, debilitating his spiritual vitality.

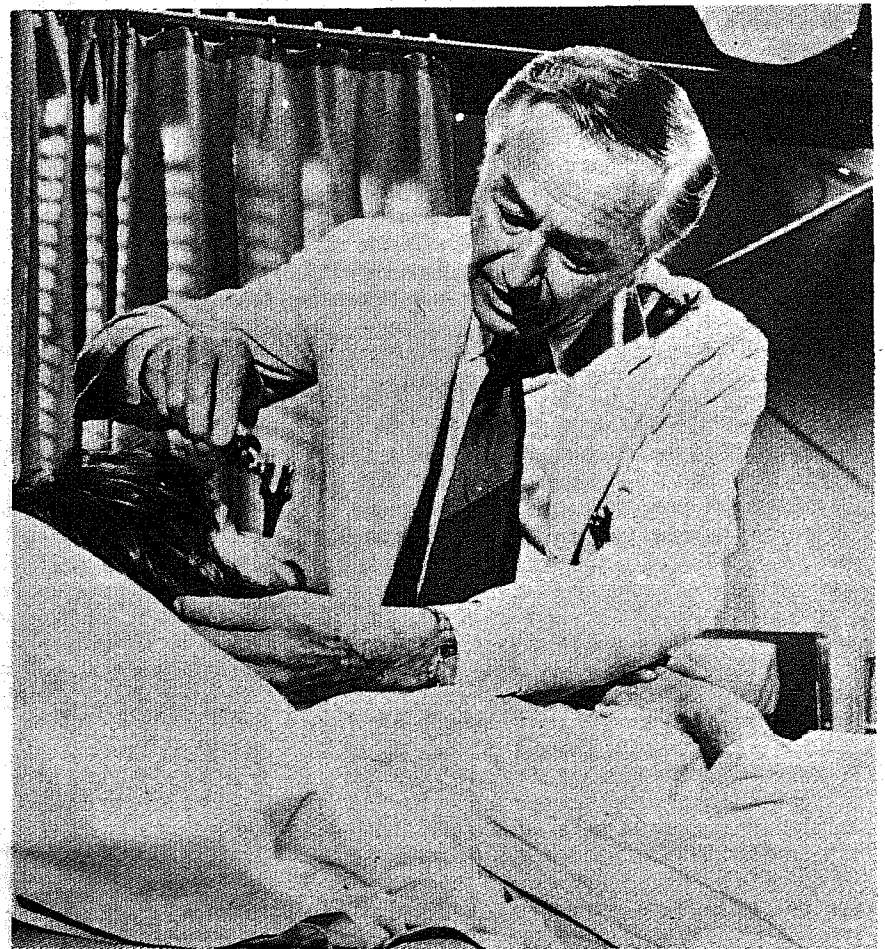
Sickness and death symbolize what the Scriptures call "sin" (Jn 1:29), or "Satan" (Mk 13:16): namely the forces in human experience that blind and bind man's spirit,

enslaving him in the constructing web of selfishness. In a very real sense we are all blind, deaf, dumb, and crippled. We all need the healing presence of Christ. We can all pray from the deep shadows of our being, "Lord, that I may see!" (Mk 10:51)

JUST as physical and emotional illness is a sign or symbol of the deeper sickness that afflicts all men (which is not to say that it is the punishment of an individual's personal sins, as many people fear), so each healing moment symbolizes the gradual triumph of God's power over sin and Satan. Sickness is an ever present reminder of the fractured condition of man in a world not yet fully redeemed. Healing the sick is a dramatic sign of the healing powers of Christ bringing redemption to a sinful world. The miracles of science motivated by compassion symbolizes the deeper healing of man's spirit by the Spirit of Christ.

Every act of healing, each advance in medical research or therapy, suggests that final victory of Christ over all that restricts man's bodily and spiritual life, when "He shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain . . ." (Rev. 21:4).

Until that day, Christians are privileged to recognize in the healing skill of the physician the creative activity of God curing the mind and body of painful disease so that people may live healthier, happier lives. Christians are able also to recognize in the compassionate practice of medicine a symbol of the deeper healing of man's spirit by the Spirit of Christ. Both insights should lead to a deep gratitude and faith in the Divine Physician who is in the world to bring healing, and genuine respect for the doctors who share in and remind us of Christ's healing presence.



GOD'S CREATIVE, healing energy, operating through the hands and the heart of the doctor, is recognized in Scripture. Today's "electronic generation" seems to identify the medical profession with TV's Dr. Marcus Welby, M.D., above, whose "skill" epitomizes those qualities praised in the Scriptures.

"My son, when you are ill, delay not but pray to God, who will heal you . . ."

Then give the doctor his place lest he leave; for you need him too." (Sir 38:9-12)

DISCUSSION QUESTIONS:

1. How is the practice of medicine a particularly symbolic profession of God's saving presence among men?
2. What moral problems often are a part of the profession of medicine?

poverty — A family on welfare

her family, a 7-year-old son and two daughters, rests with her welfare investigator and his little black book — the omnipresent *Manual of Policies and Procedures*. The book tells the agent in minute detail what an individual's "entitlement" is, depending on age, sex, employment and physical condition.

Exclusive of rent, utilities and a few other recurring items, the official daily budget, which is required by state law, comes to \$1 for the mother, 90 cents for the son, 74 cents for the 4-year-old daughter and 66 cents for the baby. These allowances must provide food, clothing, personal care and household supplies.

The big days each month for Miss Matos in her rat-infested fifth-floor walkup on East Fourth Street, are the 1st and the 16th. Those are the check days. Where she goes and what she does with the check depend a lot on the thyroid condition that keeps her seriously overweight, the five flights that leave her

breathless, and the children.

SHE goes just across cobblestoned, pushcart-filled Avenue C to the bodega which she and other Puerto Ricans simply call "the Spanish store."

"The kids like Spanish food," she said. "Me, I eat half English and half Spanish." She likes the rice she gets there and the cans of Spanish beans, which she and the two oldest children have every day. She spends \$25 for food every two weeks, which means she'll have meat five of the 15 days.

"I don't count welfare meat," she said, stroking Jean's curly head. Welfare meat and its kindred welfare beans and welfare rice are the names used for the Federal surplus items.

Each month she gets about 19 packages of food with a retail value of \$17.50 — eight pounds of meat, two pounds of peanut butter, 10 pounds of flour, five pounds of lard. There is also rice, cereal, cornmeal and powdered milk. Next month a pound of powdered eggs

will be added.

The investigator arranges for the check-like voucher for these staples. He also arranges for grants for such items as suits, overcoats and overshoes.

WHEN the investigator visits he always checks on the receipts for rent and utilities. Many persons on relief fall behind on gas and electricity payments because the bills come bimonthly and they have failed to save for them.

"I don't owe nobody," Miss Matos said with pride.

The budgets worked out by the Welfare Department do not include such items as the 15 cents every couple of weeks for her son's milk and cookies at school, or the television set that takes the place of movies.

When the investigator works out the family budget he is guided by tables compiled by the state home economists down to the last hairpin and bar of soap. Each family must be given a budget, although they

do not have to follow it.

A welfare client must scrimp on the necessities for any luxuries. With Miss Matos, the luxury item is extra makeup.

"My face is something I don't fool around with," she said.

There is going to be an average of 5 percent increase to public assistance recipients on July 1. The other day, in the sudden darkness before a thunder-shower when her flat was looking its worst, Miss Matos was asked what she would do with \$10 more in every check.

She surveyed the peeling paint, dirty wood floor, cheaply colored statues, pastel-print drapes, second-hand furniture — unrelieved drabness with the smell of poverty.

"Just look around," she said.

DISCUSSION QUESTIONS:

1. How adequately would you be able to live on a welfare allowance?
2. What might be the psychological effects of being on welfare for a long period?

A fearful risk in gambling with China

By FATHER JOHN B. SHEERIN

Gambling can be immoral under certain circumstances. A man may gamble with his own money as he pleases but, if he gambles with money belonging to someone else, he must do so prudently. He must be quite sure that the risk of incurring a heavy loss is outweighed by the benefits that might be gained if he wins.

President Nixon was gambling with American lives when he announced recently that he would not limit the use of American airpower in Indo-China and refused to rule out the possibility of an invasion of North Vietnam by American supported South Vietnamese troops. He was risking a war with China in the hope of shortening the war in Vietnam.

SOME government specialists on China said that the risk was minimal. They claimed that there was scant possibility of Chinese intervention because such intervention would not serve China's interests at this time. Their reasoning was that Red China is not yet ready to engage in a nuclear war with

the United States and that the North Vietnamese, long the traditional enemies of the Chinese, are not anxious to allow Chinese fighting soldiers on Vietnamese territory.

However, the top U.S. experts on Red China were dead wrong about Chinese intentions in the 1950s. They insisted that Red China would never dare to get involved in the fight against Americans in the Korean war. History proved them ignominiously wrong. For this reason, I think we should hesitate to brush off the present Chinese threats so casually.

On Feb. 12 the Red Chinese deplored the incursion into Laos as "a grave menace to China." A mammoth anti-American rally of protest took place in Peking and the Red government pledged all-out support and assistance for the Indo-Chinese peoples fighting the Americans.

THE China-watchers have dismissed these threats as harmless "rhetoric." We are reminded that the Egypt-watchers blithely dismissed as "Arab rhetoric" Nasser's threats in June, 1967, to "throw the Jews into the sea."

So too the words of the chief North Vietnamese negotiator at Paris have been dismissed as rhetoric. When he said on Feb. 18 that extending the war to North Vietnam would menace Red China, the learned experts deemed it an empty threat. His spokesman explained that Red China does have a national interest in an American thrust northward because it has mountains, lakes and rivers in common with North Vietnam and Laos.

When men of the stature of Senator Fullbright, Senator McGovern and Averell Harriman take the Red China threats seriously, I think we can afford to look into this gamble with extra care. Can we be sure that Red China is bluffing? Those experts who play down the risk seem to be awfully sure they know what the Red Chinese are thinking.

YET only a few months ago, China experts were urging the admission of Red China to the UN so that we could get to know what is on the mind of the men at Peking. As one China-watcher said recently, "we simply do not know what is going on and what is

taking place in Mao's name in China; nor do the Chinese for that matter."

A few years ago, we used to regard Red China as inexorably belligerent, ruthless, revolutionary, hungry for more territory to support its hungry millions, everlastingly persistent in its drive to spread world revolution. We thought it was just waiting for the day when it would have the intercontinental missiles necessary to blast American cities to smithereens.

That was an exaggerated view of China's expansionist ambitions. Now the pendulum seems to have swung to the opposite extreme. Now the prevalent notion is that China is just another underdeveloped country, wanting only to be left alone to solve its internal problems.

The truth is probably somewhere in between. Red China's threats may be real and genuine. We are in no position to risk a nuclear confrontation with China. When the stakes are so high, we ought to play a safe game. When we gamble with American lives, we ought to be absolutely certain of the odds.

Christians should let Jews in on social action

By MSGR. GEORGE G. HIGGINS

Newsweek's perceptive cover story on "The American Jew" summarizes the findings of two opinion polls of Jewish attitudes on "Pride and Prejudice" and "U.S. Support for Israel." The first of these two polls reveals that 61% of American Jews think that in the past few years Jews in the United States have felt an increasing sense of pride as a group. Despite this growing sense of pride, however, 34% think that anti-Semitism in the United States has increased during that same period of time.

I have no way of knowing whether or not the fears of this very sizeable percentage of the Jewish population in the United States are exaggerated but, whatever of that, there is no question about the fact that there is still a lot of subtle — and sometimes not so subtle — anti-Semitism in this country.

This means — to put it very bluntly — that a lot of U.S. Christians, including a fair share of Roman Catholics, are still indulging in an ugly form of prejudice which can in no way be reconciled with the faith which they espouse and, indeed, runs completely counter to that faith. This is a sad commentary on the state of Christian belief and Christian practice in a country in which one out of every 30 citizens is a Jew.

IT NEED hardly be said that the Christian community as a whole has a serious obligation to try to correct this tragic situation by every means at its disposal. In the case of the Catholic community, a number of constructive programs are now under way but, if the truth must be told, we have hardly begun to scratch the surface in our belated effort to come to grips with a problem which has been with us for centuries, has very deep cultural roots, and is much more serious, I suspect, than most of us like to admit.

The very fact that our response to Vatican II's Declaration on Catholic-Jewish Relations has been so spotty and, on the whole, so inadequate may help to explain why so many American Jews, despite the progress the Jewish community has made both in terms of economic and professional success and in terms of social and political acceptance, are still haunted by the fear of anti-Semitism.

In the light of all this, we Christians in general and we Catholics in particular would be well advised to start listening more carefully to what responsible Jewish spokesmen are trying to tell us, from their point of view, concerning the state of Christian-Jewish relations in this country.

MORE specifically, I think it is highly important that careful attention be paid to a recent article by Rabbi Marc Tanenbaum of the American Jewish Committee entitled "Is Christian Ecumenism a Threat to the Jews?" (This article was written for and distributed by the New York Times syndicate. Copies can be secured by writing to the American Jewish Committee, 165 E. 65th St., NYC 10022).

Rabbi Tanenbaum, Director of Interreligious Affairs for AJC, has probably done as much as any single member of his own faith to promote the cause of Christian-Jewish understanding. I might add that, on the basis of personal experience over a long period of years, he also knows more about the strengths and the weaknesses of Catholic efforts in this area than all but a handful of our own Catholic experts.

In other words, his credentials as a friendly and constructive critic of certain aspects of Christian ecumenism in this country are in perfect order and, for that reason, as suggested above, he deserves a thoughtful hearing.

Being a man of superior intelligence and rare sensitivity, Rabbi Tanenbaum readily concedes that it would be "a monumental presumption on the part of Jews to tell Christians how to run their internal affairs — no less a display of 'chutzpah' than were Christians to seek to impose their ideas as to how the Jewish community should organize itself."

NEVERTHELESS Tanenbaum feels that he is entitled — and so he is, in my opinion — to raise certain questions and to express certain anxieties about the drift of Christian ecumenism in the United States. He states these anxieties, in summary form, as follows:

"Some forms of Christian ecumenism are showing signs of becoming a potential threat to the pluralist character of American society and to world community.

"Christian ecumenism in certain of its present institutional arrangements threatens to undermine 'the three major faiths' formula of American society, with the possibility of reducing Judaism and the Jewish community to second-class status — the characteristic status of Jews throughout much of their history in the Christian West.

"Christian ecumenism in some of its theological thinking holds the seeds of sprouting again the Marcionite heresy, which in the second century urged Christians to break away from their Old Testament moorings. Marcionism became the source of much anti-Jewish thinking and behavior."

As a rank amateur in the field of ecumenism, I am not qualified to comment, even in passing, on the theological implications of Rabbi Tanenbaum's three major concerns about the way in which Christian ecumenism is developing in this country. I do feel qualified, however, to express an opinion with regard to one of the principal examples he has cited by way of illustrating his over-all position on this matter.

HE CITES the fact that in too many cases, both in this country and at the international level, Christian ecumenical efforts in the field of social action tend to exclude the Jewish community. He objects to this very strongly — and so do I. In other words, I fully agree with Tanenbaum that inter-faith programs in the field of social action should always include representatives of the Jewish faith on an equal footing with their Catholic and Protestant counterparts.

As Tanenbaum points out, there is no reason in the world why Catholics and Protestants who decide to do their "Christian thing" jointly or ecumenically in areas of common social concern cannot work constructively with Jewish leaders on a peer-to-peer basis. As a matter of fact, I happen to feel so strongly about this matter that I have long since made up my mind that I will never, under any circumstances,

Deanery meetings arranged by women

Spring meetings are scheduled in deaneries of the Miami Archdiocesan Council of Catholic Women during the month of March.

"Be A Sign of His Presence Among All Men and Bearers of Joy," is the theme of the one-day sessions which will be held by the South Dade Deanery on March 18 in St. Brendan parish; Broward Deanery, March 23 in St. Helen parish, Fort Lauderdale; North Dade Deanery, March 24 in St. John the Apostle parish, Hialeah; and by the East Coast Deanery on March 25 in St. Vincent Ferrer parish, Delray Beach.

enter into an inter-faith social action program which does not provide for equal Jewish representation.

It goes without saying that joint Catholic-Protestant-Jewish cooperation in the area of social action will not of itself bring about the millennium. Nevertheless it will be a great step forward — and, who knows, it might even help to resolve, or at least to clarify, some of the deeper theological issues raised by Rabbi Tanenbaum in his very timely article.

I am delighted that he wrote the article, and I again express the hope that Christian ecumenists and Christian social actionists will give it the thoughtful and sympathetic attention it deserves.

BELOW OLYMPUS By Interlandi



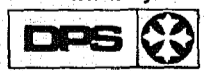
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"I don't like it — it's too quiet! Wonder what they're up to."

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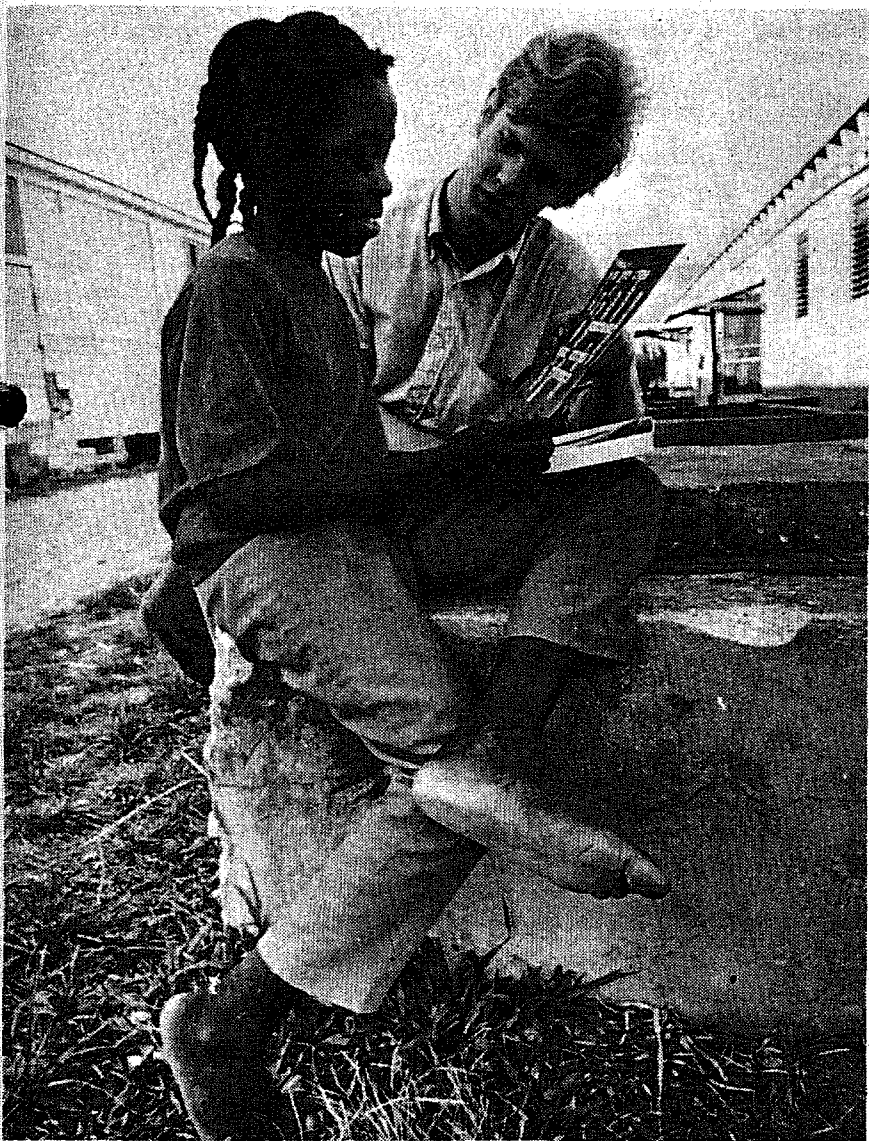
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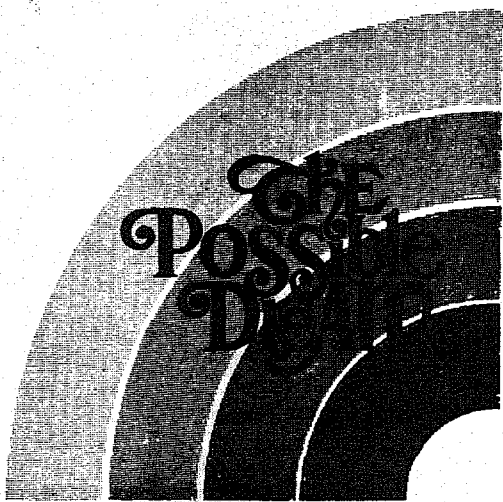
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Schooling is brought to kids in labor camp

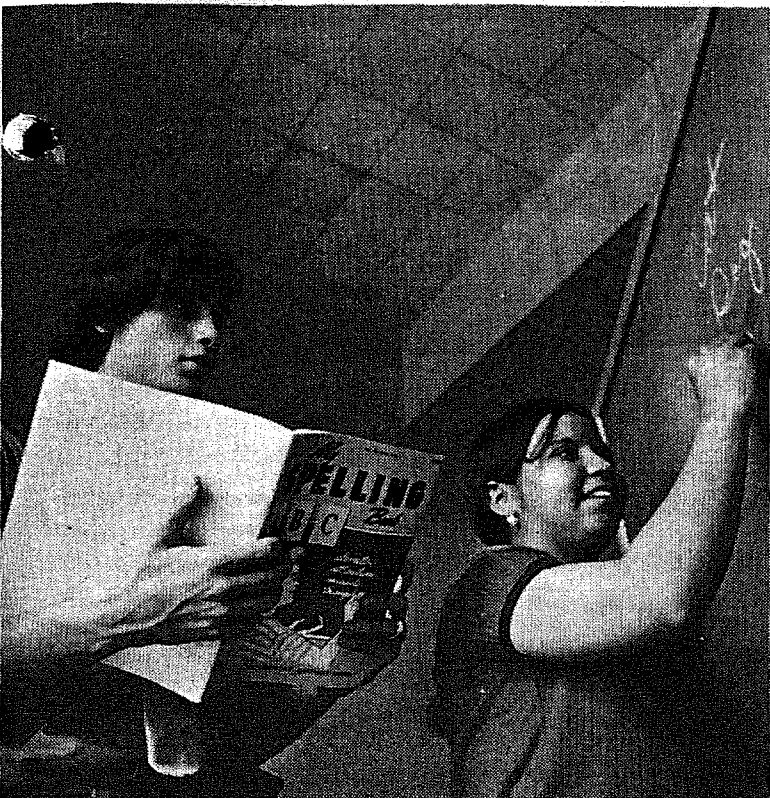


Student volunteers from Immaculate-LaSalle High School and the Ransom School are among volunteers at the center. Grady Neale is shown aiding a youngster to read.

ABCD 1971

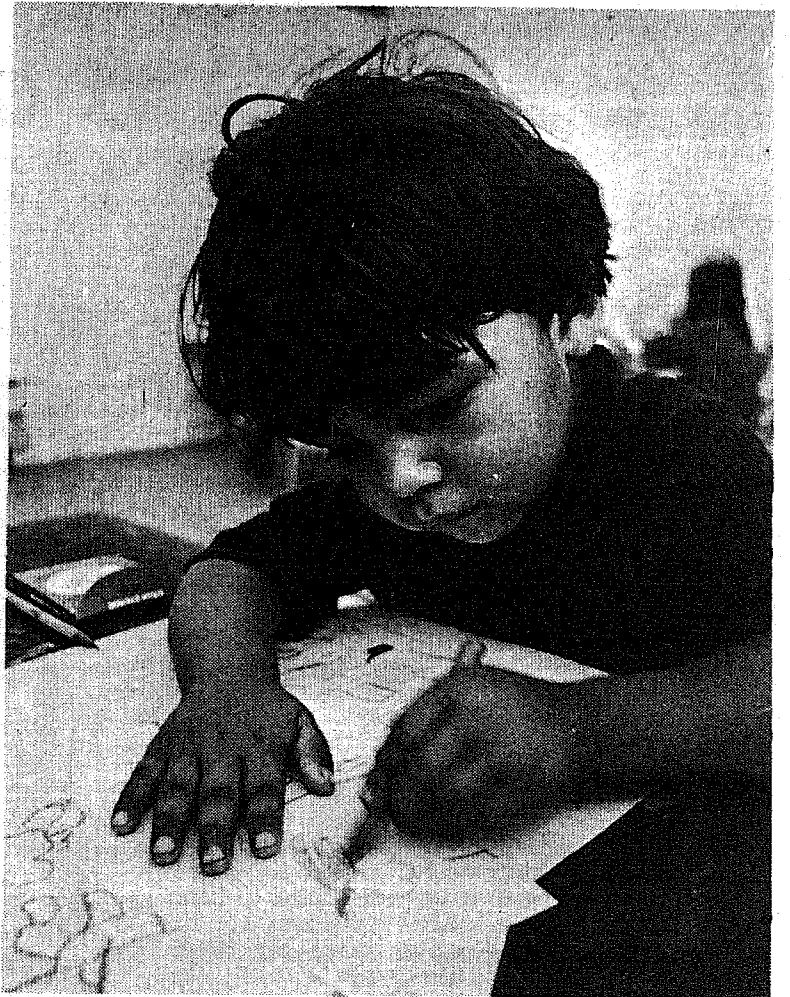


Sister Mary Anthony, a Religious of the Assumption, talks with a few of her students in South Dade Labor camp.



Spelling for beginners is taught by Ed Gutierrez as part of the schooling program at Coleman Instruction Center for migrant youth.

Crayons and drawing paper add color to the usual drab world of a migrant child as he learns to make circles, lines, trees and houses at the Coleman Instruction Center recently inaugurated in the South Dade County area.



FOR MOST children throughout the nation A, B, C, D are the first letters of the alphabet but in South Florida's migratory farm labor camps ABCD stands for the generosity of concerned citizens to the Archbishop's Charities Drive.

Through contributions to the annual fund-raising campaign a new life has begun for the children of agricultural workers who are learning to read, write, and are studying arithmetic, English, and the arts and crafts.

On Tuesday and Thursday afternoons, groups of boys and girls, whose parents are working in the fields, meet in front of a structure in the South Dade Labor Camp which houses the new Coleman Instruction Center opened Jan. 26 under direction of Sister Mary Anthony Hodson, R.A.

AN EXTENSION of "Project Good News," a new cultural and educational program sponsored by the Archdiocesan Rural Life Bureau for migrant children, the center is staffed by student and faculty volunteers from Immaculata-La-Salle High School and the Ransom School. Art instructors conduct special classes on Mondays and Saturdays.

According to Sister Anthony the center will become mobile and "take to the road" in October in response to numerous requests from other migrant camps in South Dade.

In the simple words of migrant mother, Mrs. Delores Hernandez, "Migrant parents are grateful to Archbishop Carroll and to all who are making possible the instruction of our children."

Is addiction a criminal act or sickness?



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.

DR. BEN R. SHEPPARD

Should the violent acts of drug dependents be viewed as criminal actions or as physical sickness or illness?

For example, last week I spoke to two youngsters who had been on heroin for more than 18 months without their parents' knowledge. How can it happen?

THERE were also two young girls, one 18, the other, 15, who had contracted gonorrhea. There was also a 16-year-old boy who had shot so much speed that he didn't remember his own home phone number, giving instead the number of a pad he had lived in in California.

His grandparents, afraid to contact the authorities about their grandson for fear that it would mar his record, bolted their doors from the inside to prevent him from stealing valuables which he would sell to support his habit. The grandson claimed that the narcotics bureau was giving him a \$100 a day to buy drugs from different "connections" so that they could make arrests. The grandparents believed him.

For the same fear of getting her son in trouble with the police, a widowed mother permitted her son to knock down a fully lighted Christmas tree and rip a telephone out of the wall because he thought someone was listening in on his conversation. Knowing that he had hundreds of dollars hidden away in the house, the mother was afraid to go home because she thought he would hit her.

WHAT IS happening? Must we have separate courts for adolescent drug users? The way of life for the glue sniffer, who may become homicidal, the speed user who will destroy himself, or the heroin user who steals his baby's savings bonds to buy a fix — should these acts be treated as criminal in intent or signs of sickness?

I tend to removing the user, the young adolescent "hooked" on drugs, from the criminal courts and build, instead, a liaison among the psychologist, a social service worker, a probation officer, a lawyer and a law enforcement officer. The harried parent can then turn to this group to secure advice and, if need be, then turn to the court.



WE MUST learn to treat the patient and the family. Pictures and slides of heroin users is not the answer. Why can't parents and guardians understand that a red light is being raised when their high school son or daughter,

who were doing well in school and in their home environment, are suddenly turning away from his or her former friends and travel instead, hundreds of miles to see people he would never bring to his house, who cuts classes, 20 days at a time.

When the new-found friends do come home with him, they go immediately to his bedroom and lock the door. The youngster who was formerly well-mannered now breaks out in four language, stays alone in the bathroom or in bed for prolonged periods of time, who loses the healthy look, and becomes very sloppy. These changes should cause parents to see the danger signs of drug use.

THE YOUNGSTER who leaves facial tissues with blood on it after a long stay in the bathroom is asking for help. Please act.

Some years ago a Supreme Court Judge wrote a decision concerning a drug user. A former patient of mine sent me a clipping on the decision. In part it said that "to be a confirmed addict is to be one of the walking dead." The article pointed out that teeth often rot out, the stomach and intestines don't function properly, as well as the gall bladder, the eyes and the skin are affected. Continuing, the decision report said that often the blood vessels, nerves and muscles are weakened, often leading to bronchitis or tuberculosis. The description ends by saying, "such is the plague of the walking dead."

HOW WRONG this picture is. This mental image remains in the minds of too many parents and it hinders us from working with the drug dependent. Too often, when approaching a financially able person for monetary aid, I have been met with shudders and a turned back.

Too often, parents with this image of the drug user, take out second and third mortgages to pay some quacks for a quick remedy rather than looking into legitimate remedies and seeking advice and guidance. The picture described in the court decision is a horror picture. I have never seen anyone who fills it.

Religious liberty

CONTINUED FROM PAGE 6

Rite. Latin Rite Catholics included many Poles and several hundred thousand Germans. The Germans had lived in the Volga basin for several centuries.

THE points were submitted to Ambassador Krestinsky by the future Pius XII on Oct. 5, 1927. Their nature has become known through a memorandum of Msgr. (later Cardinal) Joseph Pizzardo, at that time substitute Vatican Secretary of State.

The autograph memorandum of Pizzardo is dated Oct. 20, 1927 and has been found in the diplomatic reports of Diego von Bergen, the German ambassador to the Holy See at that time. These reports are now conserved in the foreign ministry at Bonn.

The Piccardo autograph note states: "Confidential memorandum. Archbishop

Pacelli, nuncio in Germany, met Mr. Krestinsky, ambassador of the Soviet Union in Berlin, on Oct. 5, and explained to him viva voce (orally) that the Holy See is disposed to take into account the objections of a political nature which the Russian government may have against candidates for the episcopacy and asked to be able — a) to open seminaries, b) to send to Russia priests acceptable to the Government and c) to support financially these priests and their activities."

Although this offer of Vatican recognition was not accepted by the Soviet Union, attempts did not entirely cease on the part of the Holy See to find a basis for agreement with the Soviets. The consolidation of power by Stalin and the sharpening of religious persecution in the early 1930s substantially changed the situation.

Priest will mark 25th anniversary

A priest who pioneered in the early development of two South Florida parishes will observe the 25th anniversary of his ordination this month in the Diocese of St. Petersburg.

Father William J. Weinheimer, Litt. D., pastor, St. Raphael Church, Snell Isle, St. Petersburg, served his first parochial assignment as an assistant pastor at Sacred Heart Church, Lake Worth.

FROM 1949 to 1950 he was assistant pastor in St. Rose of Lima Church, Miami Shores, and offered Sunday Masses in the North Dade area in the parish mission which later became Holy Family parish. During that time he worked with parishioners who

donated their time and much of the material, to build the first Holy Family Church, now used as a parish hall.

From 1950 to 1953, Father Weinheimer was Newman Club chaplain at the University of Miami.

Msgr. James F. Enright, to whom Father Weinheimer was an assistant in both St. Paul parish, St. Petersburg; and at St. Rose of Lima Church, will be among members of the clergy who will offer a Concelebrated Mass of Thanksgiving with the jubilarian on Tuesday, March 9 in St. Raphael Church.

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The Gospel

March 7

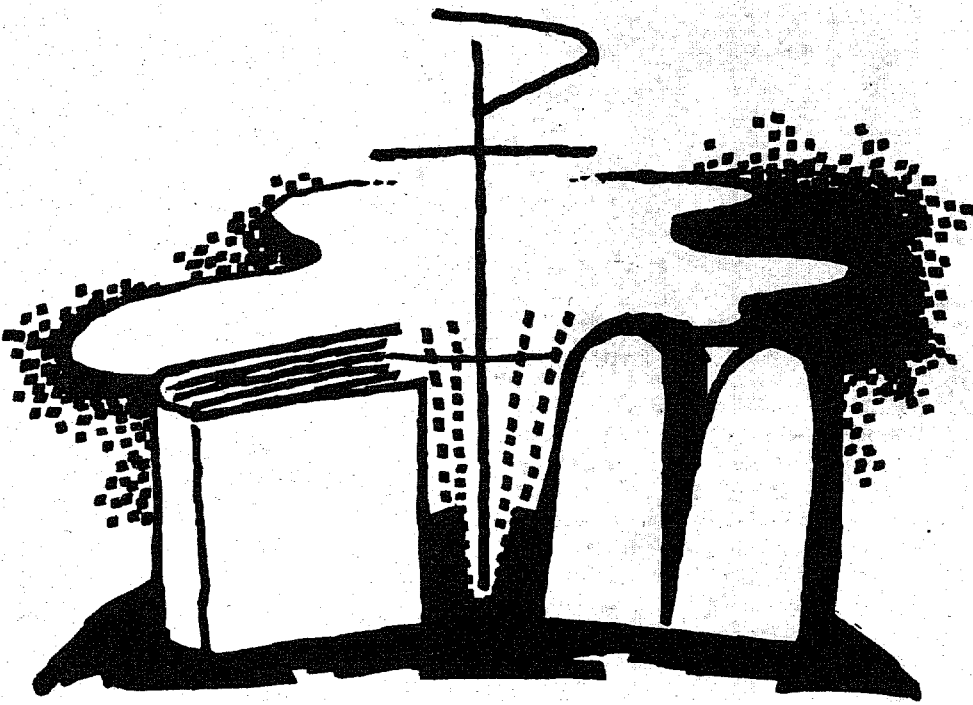
... he took Peter, John and James and went up onto a mountain to pray. While he was praying, His face changed in appearance and His clothes became dazzling white. Suddenly, two men were talking with Him — Moses and Elijah. They appeared in glory and spoke of His passage, which he was about to fulfill in Jerusalem. Peter and those with him had fallen into a deep sleep but, awakening, they say His glory and likewise saw the two men who were standing with Him.

When these were leaving, Peter said to Jesus: "Master, it is good for us to be here. Let us set up three booths, one for you,

one for Moses and one for Elijah." ... While he was speaking a cloud came and

overshadowed them ... is my Son, my Chosen One. Then from the cloud came a voice which said, "This

—Luke 9: 28-36



Prayer Of The Faithful

Second Sunday Of March 7, 1971

CELEBRANT: The covenant God made with Abraham is renewed in the person of Christ. God is faithful to His word. May His glory shine upon us as we place our needs before Him.

COMMENTATOR: Our response today is, Lord, glorify us in your service.

COMMENTATOR: That all our church leaders may be a clear sign of Christ's continuing and loving presence in the world, we pray to the Lord.

PEOPLE: Lord, glorify us in our service.

COMMENTATOR: That during this Lent, God will move us to be less pre-occupied with ourselves and more sensitive to others' needs so we may show tenderness to the poor and to those among us who are alone, we pray to the Lord.

PEOPLE: Lord, glorify us in your service.

COMMENTATOR: That national leaders will help us to turn our interest and abilities to areas where there is human need, and where help can be received, we pray to the Lord.

PEOPLE: Lord, glorify us in your service.

COMMENTATOR: That all those with responsibility for others might reflect the kindness, mercy and justice of God, we pray to the Lord.

PEOPLE: Lord, glorify us in your service.

COMMENTATOR: That we have the wisdom to see the extraordinary in ordinary times and places, and to recognize Christ when he is close, we pray to the Lord.

PEOPLE: Lord, glorify us in your service.

COMMENTATOR: That our parish community might invite others to Christ and His truths by showing the meaning He has for us in our lives, we pray to the Lord.

PEOPLE: Lord, glorify us in your service.

CELEBRANT: God our Father, these prayers present our willingness to work for the glory of your Son. May the covenant meal which we now prepare keep us always faithful to this task. We ask this through Christ our Lord.

PEOPLE: Amen.



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Pope condemns easy life

ROME — (NC) — Pope Paul VI accused many Religious and lay Catholics of seeking an easier life for themselves and of forsaking the use of penance.

In an Ash Wednesday address in a Roman church, Pope

Paul criticized those in the Religious life who have abandoned their garbs and forsaken their "demanding and severe rule of life." And many of the laity, he added, tend toward "a comfortable and undemanding Christian life," one that excludes, little by little, "mortification, sacrifice and the cross."

Continuing a custom revived by Pope John XXIII, Pope Paul drove across the Tiber river to the Aventine, the southernmost of the seven hills of Rome, to celebrate Mass and preach in the fifth-century church of Santa Sabina.

Claiming that many men today prefer a kind of Christianity that is easy, the Pope said that such people are dedicated to the development of their own personality by seeking an unrestrained freedom. They will never find the simplicity of Christ this way, he said.

He defined penance as a conversion in which sinful man changes his life and returns to God. It is also an awareness of one's inadequacy before God and genuine humility, he said.

The man who "pronounces on himself the judgment of condemnation has gained mercy for himself," the Pope concluded.

MONSIGNOR NOLAN WRITES:

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

When people ask why priests in India are working to find water I go to the faucet and return with an empty glass.

Water, like breathing, is something we take for granted. Without it we cannot eat, or drink, or wash, or be baptized.

INDIA: DON'T WASTE THE WATER
People, too, we sometimes take for granted. In India there are 530 million—more than twice as many people as in the U.S.A. and Canada combined. The average Indian's take-home pay is less than 50¢ a week.

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Write me or phone me (212/YU 6-5840) for our full-information leaflet.

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The dust rises

Remember man from dust you come and to a risen body you shall return
By FATHER JOHN T. CATOIR

I am writing this on Ash Wednesday. The liturgical words in the Ash Wednesday Ritual are still with me: "Remember man, you come from dust and to dust you shall return."

There is something incomplete about this little admonition. What is says is fine, but there is too much that it does not say. Whether one takes the creation narrative in the Book of Genesis literally or not, the section which describes God as breathing into a handful of dust and creating Adam, it is still perfectly clear to everyone that one day we all return to ashes. At least our mortal bodies will.

Not a very nice thought, I admit, but it is one of the few things in life of which we are certain. Yet it is not fitting for Catholics to enter the season of Lent as though it was a long dreary meditation on death. Christ's revelation tells us much more about our destiny than what we observe with our senses.

WE SEE enough death every day. There are constant reports of murders and periodic accident statistics, not to mention the horrible weekly scoreboard of battlefield deaths. We are inundated with news of death-dealing pollution; not

even the air we breathe or the water we drink is safe. Enough of death and ashes. Christianity offers more to us than this dismal chorus of gloom and doom.

The phrase on Ash Wednesday reminding us of our precarious existence is good, because it is good for man to reflect on his destiny, but it should say more: "Remember man, from dust you come. You know your mortal body shall wither and die, but you will rise again with Christ."

"A new body, a refined and liberated spirit shall be yours. Youth, brilliance, vitality, vibrance, shall be yours. This life is but a moment, a mere flash in the continuum of time; you are made for heaven, something far more dazzling than anything you can imagine in your wildest dreams."

ONE DAY each of us will be celebrating our one-thousandth birthday somewhere, though we will no longer measure time as we do now. Nevertheless, from the perspective of 1000 years in the future, the phrase, "You are dust and to dust you shall return," will be an amusing anachronism. It will sound almost silly, even as it does at this very moment to those who understand clearly that death is merely an illusion, a peaceful movement to our life beyond.

Lent, like all of life, is a happy time because it is our yearly retrenching for Easter Morn. It is the beginning reminder of our Alleluia! Christ is Risen; we are risen with Him.

Bill legalizes Marian feast

AGANA, Guam — (NC) — The Feast of the Immaculate Conception, Dec. 8, had been declared a legal holiday in a bill passed by the Guam territorial legislature.

Guam is a U.S. territory whose residents are U.S. citizens and subject to the federal constitution.

The bill makes law what has been a fact for years. Upwards of 85 percent of the Guam population of 95,000 is Catholic, and devotion to Mary is intense. Dec. 8 is a feastday of island-wide importance, sometimes drawing as many as 14,000 people to the capital city of Agana for an afternoon procession and Mass. Businesses and schools, both private and public, have traditionally been closed on that day.

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- March 19-21 . . . Corpus Christi, St. Dominic, St. Michael, . . . Sts. Peter & Paul, St. Raymond, St. Brendan . . . (all Miami), Little Flower (Coral Gables)
- March 26-28 . . . Epiphany, St. Hugh, St. Kieran, St. Augustine . . . (all Miami), St. Agnes (Key Biscayne), St. Helen, St. Williams (both Vero Beach)

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

200 Scouts to receive awards at Cathedral

Over 200 Scouts are expected to receive the "Parvuli Dei, Ad Altare Dei, and Pope Pius Medals" at a Mass in St. Mary's Cathedral, Sunday, May 16 at 3 p.m.

Scouts who have qualified for the religious awards provided by the Catholic Church will receive the "Parvuli Dei" award for Cub Scouts, the "Ad Altare Dei" award for Boy Scouts and the "Pope Pius" award for Explorers and Senior Scouts. A special award, the "St. George" medal will be presented to adults actively involved in the scouting programs.

THE Catholic Committee on Scouting intends to present these awards annually with the celebration of a joint Mass of all scouting units sponsored by Catholic institutions.

Scout Chaplain, Father Walter Dockerill, Father Jose Tey, Dick Snowberger and Carlos Arboleya, committee members, have started preparing for the May Mass celebration.

Any scouts interested in receiving these awards should immediately contact their scoutmasters or their respective pastors who will give them further details. The requirement books and applications can be obtained through the Scout Office, 2960 Coral Way or in the CYO

Inter-diocesan CYO meeting

CYO elections, the convention and the Spring sports program are on the discussion agenda of the Archdiocesan CYO meeting, scheduled for 3 p.m., Sunday, at St. Stephen's social hall.

Representatives from the Diocese of Orlando will also be at the meeting to discuss the possibilities of inter-Diocesan activities with the Miami group.

Sailing, waterskiing in Barry 'Olympics'

Sailing and waterskiing competition will be part of Barry College's Olympics Day for the first time this year. The sailboat races are scheduled for today (Friday) at the Dinner Key Marina. The waterskiing competition will be held on Monday, March 8 at Lake Carolina.

The actual Olympics Day events are slated for Tuesday, March 9.

A parade of floats, each class representing a different theme, will start off the ceremony, followed by pre-Olympian festivities in the Florida

office at the Archdiocesan Chancery, 6301 Biscayne Blvd.

Pace takes two games in baseball

Baseball continued its early season competition, with Msgr. Pace off to a good start. The Spartan upset Carol City, 3-1, on a three-hit pitching effort by Pete McNab, after an easy 13-8 win over Riverside.

Pace, last year's regional finalist against LaSalle, will have second baseman Pete Hertler back in the lineup now that the basketball season is finished for the Spartans.

LaSalle, with aces Tom Vrabel and Mike Sanz graduated, dropped a 6-2 game to last year's AA state champion Miami Beach.

Chaminade, led by Tim O'Leary's two RBIs, posted four runs in the top of the seventh inning to beat Curley, 5-1, aided also by Mike Manguso's three hits.

Cardinal Gibbons surprised Forest Hill, last year's District 3-AA regional champs, with a 5-1 decision behind Gooze's hitting and Lindsey's four-hit pitching.

In track, Pace upset St. Thomas, 99-34, with Yoder winning both the mile and the two-mile.

Archbishop Curley's top pair of wrestlers, Pat Murphy and Steve Gillis, qualified for the state championship tournament this weekend at Cocoa, even though they lost district championship matches last weekend.

Murphy made it to the finals of the 122-pound class while Gillis went to the finals of the 135. Both lost on points but qualified for the state meet as the top two in each weight class advance.



NATIONAL MERIT SCHOLARSHIP program winners are these four seniors from Christopher Columbus Catholic High School. To achieve this mark of distinction the boys had to rank among the one-half of the top one percent of all high school graduates in the United States. Left to right, they are, Thomas Webb, Francis Schaefer, Daniel Dobbs and Thomas Hough. Not pictured is Barry Boggio. Hough, Schaefer and Webb earned finalist ratings while Boggio and Dobbs were semi-finalists.

THE NOW SET

Softball league teams sought

Any CYO's interested in entering a team in one of the CYO softball leagues should immediately call the CYO office, 757-6241.

Play begins Sunday, March 7 for three Archdiocesan counties: Dade, Broward and Palm Beach.

Will go bowling

St. Rose of Lima CYOers will go bowling after their Sunday night, 7:30 meeting in Scout Hall.

Girl co-editor of college paper

A Pompano Beach girl, Theresa Todd, has been named co-editor of a new weekly publication, The Torch, at Ohio Dominican College, Columbus, Ohio.

The new paper is the result of a merger of two other campus periodicals in an effort to broaden the appeal.

Essay contest begins for children of migrants

An essay contest for youth of migrant parents is underway, sponsored by Christopher Columbus High School's Student Council.

The social significance of the essays will be judged by U.S. Senators, and leaders and legislators in the Miami and Tallahassee areas. Cash awards will be given to the essay winners.

In order to enter, the youngster must be from a mi-

grant family and must write on one of three topics provided on the entry form.

For further information and for entrance material write: Essay Contest, Christopher Columbus High School Student Council, 3000 SW 87 Ave., Miami, Fla., 33165, or call the Student Council office, 221-5458 between 2:30 and 4 p.m. or Bill Matthewman, 221-3617, between 4:30 and 10 p.m.

Hold analysis of prayer

The "why, when and where" of praying was the object of a "Day of Prayer" conducted by the senior class of Immaculata-LaSalle high school for all students last Wednesday.

Building on the communication theme of a similar program in December, classroom groups and smaller discussion teams analyzed prayer as a form of communication with God, with one's brothers and with oneself.

At the end of the day, the students and faculty met in the library and evaluated the success of the prayer sessions.

"The atmosphere here was peaceful, beautiful," said Sister Marie Terese, assistant principal in charge of student affairs.

Tentatively, similar "en-

counter-type communication" sessions will be scheduled on other Holy Days.

Champ hangs on to title

For the second straight year, Sacred Heart of Homestead won the Archdiocesan Basketball Championship. Sparked by Leroy Welch's 18 points and Brian Guinand's ball-handling, the Homestead team defeated St. Monica 63-42. Butch Ikaliana scored 13 points for St. Monica.

St. Bartholomew's captured the Young Adult title by defeating Annunciation, 71-51. John Dolan's 18 points led the Miramar team to victory. Bruce Griswold hit 25 points for the losers.

Best in cheering

Annunciation CYO won the sixth annual Archdiocesan cheerleading contest in the CYO division Sunday. In high school competition, Msgr. Pace won its second title in two years.

Chosen as most valuable player

Eighth grader Sergio Rubio, student at St. Mary's Cathedral School, was voted the "Most Valuable Basketball Player" in the recent Muskateer Classic sponsored by St. Teresa's Catholic School.

Wind ensemble will perform

CORAL GABLES — The University of Miami Symphonic Wind Ensemble will perform at 8:30 p.m., Wednesday, March 10 in Nancy Green Symphony Rehearsal Hall on the main campus.

First selection of a varied program will be a version of the Star-Spangled Banner scored for the Brass Band of the Third New Hampshire Regiment and included in its band book for playing during the Civil War.

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Four Archdiocese teams in regional playoffs

SPORTS

By JACK HOUGHTLING

Archbishop Curley . . . Chaminade . . . St. Thomas Aquinas . . . Mary Immaculate . . .

Those are the elite high school basketball squads that will carry the archdiocese banner into this weekend's state regional playoffs. Each won district tournaments last week, but, unfortunately, only three of the four schools can possibly survive this weekend's competition.

BOTH Curley and Chaminade will be in the same regional meet, the Class A affair at Stuart.

St. Thomas will be the host for the B-4 regional at its own gym while Mary Immaculate of Key West will be in the C-4 at Moore Haven, where its first opponent will be, ironically, former diocese school, Bishop Verot of Ft. Myers.

Curley and Mary Immaculate gained their regional spots by knocking off other archdiocese rivals in their district championship games, while Chaminade rallied to take Cardinal Gibbons in the first round of its district meet.

Curley topped Msgr. Pace for the third time in four games, 60-51, in the A-16 finals while MIHS took Belen, 71-59, in the C-16 championship game.

Closing out their seasons on a losing note also, were Cardinal Newman, Christopher Columbus, LaSalle and St. Patrick's.

Barry tennis team vs. Yale

Barry College's tennis team will host a meet against Yale College's first women's tennis team Tuesday, March 16.

Later that week on Thursday, Barry netters will play against Dade Junior, South Campus and Saturday they will face Marymount.

This weekend the Barry team is attending the Collegiate International Tennis Tournament in Tallahassee. On the 23 and 24 of March, the Barry team will compete in the State Tennis Tournament in Gainesville.

IN THE A-4 regional, Curley (8-8) will face the A-14 district champion, which was not to be decided until Monday due to racial problems in the schools involved, in the opening 7 p.m. game, while Chaminade (17-9) goes against host Martin County.

If both should come up winners, they'll meet for the third time this season with Curley forced to pull out a third straight win over the Lions. Chaminade's only losses in Class A competition this season have been to Curley, twice in South Atlantic Conference competition.

Curley's only loss to an A school was to Pace in early December.

Curley advanced to the regional meet with an easy 79-58 win over LaSalle as Ted Hamiter popped in 32 points while Pace was having an equally easy time against Miami Military, 71-42, as Wayne Keen had 22 points to lead the way.

In the district title game, Curley twice built up five-point leads in the first half but

Pace came back each time to tie the score, the first half ending 22-all. In the second half, however, Stan Baker began to find the range with 12 points in the final period as the Knights pulled away from a 36-36 tie to overcome the scrappy Spartans. Baker finished with 17 points to top Curley while Keen had 27 for the Spartans.

IN the A-15 meet, Chaminade had to come from one-point behind against Gibbons at halftime, 25-24, with a strong second half performance led by the defensive efforts of the ailing 6-3 Jim Alter for the win. Alter came into the game to shut off the high-scoring 6-4 Gary Hanrahan, who had 13 of the Redskins' first-half points. John Parilla at 17 points and Ed Udvardy with 16 were high men for the well-balanced Chaminade attack, while Hanrahan finished with 19.

In the title game against Boca Raton, which had nipped Cardinal Newman, 63-62, in the first round despite 20 points by Jim Stewart, the Lions rallied again, from a 30-26 halftime deficit to roll up the win. Alter again turned in a fine defensive effort while Parilla hit for 20 points and Jimmy Drummonds had 17 to lead the attack. The second half drive, highlighted by a 22-9 fourth quarter advantage, gave Chaminade its 76-65 victory.

In the B-16 meet, St. Thomas (8-12) built up a 33-28 halftime margin behind Dwight McKinzie's scoring and then held on for a 53-51 victory over tournament favorite Pine Crest. McKinzie finished with 22 points as the Raiders scored their second win in three meetings with Pine Crest. McKinzie was also high for the Raiders in

their opening round, 66-54, decision over Coral Shores with 16 points.

St. Thomas will meet Immaculate at 8:30 in the second game of tonight's B-4 regional affair, with Lake Placid facing St. Cloud in the opening game.

THE C-16 district meet ended just as had been anticipated, a shootout between the two archdiocese teams with the best records, Mary Immaculate (24-6) and Belen (22-6).

MIHS, playing on its home court, received a big 38 points performance from John Albury and 17 from Rodney Wallace to register a 71-59 triumph. Belen's ace, Julio Campa, was held to 15 points while Juan Garcia topped the Jesuit's scoring with 19 points.

In the opening round, Belen had taken an 81-59 deci-

sion from St. Patrick's as Campa dropped in 19 points, while MIHS was defeating Marathon.

MIHS' biggest competition in the C-4 regional meet is expected to come from Miami Dearborne (20-6) a team it has beaten twice during the regular season.

Christopher Columbus came out 1-1 in the Class AA District 16 meet, pulling off a 39-36 win over South Dade, overcoming a 35-33 deficit in the final four minutes of play, with Jim Ard and Bob Bustamante each getting 14 points. In the semifinals, however, the Explorers were beaten for the third time this season by powerful Palmetto High, 74-60, with Bustamante the high man with 19.

Columbus finished with an 8-17 record but will have four starters back for next season.

Bobcats wash out final two

Biscayne College's 10-game winning streak and hopes for a post-season NCAA College Division tournament bid both came to an abrupt halt as the Bobcats dropped their final two games of the season against powerful teams with tourney ambitions of their own.

The Bobcats lost a crucial 66-56 game at Stetson University and then were beaten 78-66 by LSU-New Orleans, which had been rated the No. 1 small college team in the nation and finished with a 23-1 record.

Biscayne completed its own season with a 15-9 record,

a slight improvement over last year's 16-10 mark, but far better when considering the caliber of the competition.

UNTIL the final two defeats, the Bobcats had been under consideration by the NCAA for a tourney berth and a sweep of those last two would have probably guaranteed Biscayne the tourney bid.

Instead, the Bobcats must now look to next season.

"I've got to get some big boys," stated Coach Ken Stibler.

Graduation takes away three starters, including Stibler's two biggest starters,

6-6 Bob Cook and 6-5 Steve Brady, along with speedster Keith Finley. Stibler's fine backcourt combination of Jim McCloud and Johnny Gay will be expected back as the team's nucleus.

Tallest of the returnees will be reserves 6-5 Steve Sahli, 6-5 Greg Havlusch and 6-7 freshman Ken Tanke.

Richard Haas, 5-11 sophomore, and Roddy McCarthy, both 5-11 sophomores, are other key returnees.

Unless Stibler can come up with the big frontliners, the Bobcats will again be short and quick.

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Feast day of patron of all Catholic schools

By JOHN J. WARD

"Patron of all Catholic schools."

Do you know the Saint who bears that title? He is, of course, St. Thomas Aquinas, whose feast day is observed Sunday, March 7.

Thomas was born in the 13th century, which was a time of extraordinary intellectual activity, not without its dangers. In their enthusiasm for learning, students flocked by thousands to the great universities, which were as often schools of infidelity as of faith. The philosophers had but one master, Aristotle, a heathen, and as Lacordaire said:

"Unfortunately, Aristotle and the Gospel did not always agree."

THE great professors, who were the oracles of the day, often tried to make a name for themselves by holding bold theories in matters where original speculation is seldom friendly to the Faith.

It was amidst the confusion of these new opinions that St. Thomas Aquinas was born in the fortress of Rocca-Secca about the year 1225. It was to the little town of Aquino nearby that he owed his surname "Aquinas." His father, a Count, was a nephew of Emperor Frederick Barbarossa. On his mother's side, he was descended from the Norman barons who had conquered Sicily two centuries before. The Aquinas family could claim relationship with St. Gregory the Great, and was allied by blood to St. Louis of France and St. Ferdinand of Castile.

The future vocation and sanctity of little Thomas had been predicted to his mother, the Countess Theodora, by a holy hermit named Bonus.

The first words the baby lips were heard to utter were "Ave Maria."

WHEN he was only five years old, his education was begun by the Monks of the famous Benedictine Abbey of Monte Cassino, which was only a few miles distant from Rocca-Secca. Thomas made such progress in his studies that his parents sent him at the age of 10 under the care of a tutor to the newly-founded University of Naples.

There, his extraordinary talents became more and more manifest while at the same time he made rapid strides toward saintliness. He was continually held up as a model to his fellow students in a way most painful to his humility.

At the age of 19, he

received the white habit of the order of St. Dominic, despite his parents' efforts to undermine his resolution. He was even imprisoned for more than a year in one of the towers of the Castle, where he suffered from cold, hunger and every sort of privation.

HE finally escaped but a last attempt was made to shake his constancy. An appeal was made to the pope, who summoned Thomas to Rome. Thomas pleaded his cause so well that the pontiff granted him permission to remain a Religious. The Dominican General then took Thomas to Cologne, where he became a disciple of St. Albert the Great. Astonished at his genius, St. Albert put the learning of his saintly disciple to a public test and exclaimed to his students:

"We call Brother Thomas 'the dumb ox,' but I tell you he will one day make his following heard to the uttermost parts of the earth."

The Church has always venerated Thomas' numerous writings as a treasure-house of sacred doctrine.

SUMMONED by the Pope to the General Council at Lyons for the reunion of the Greek and Latin Churches, St. Thomas, though ill, started his journey. A companion asked him the best way of living without offending God. He replied:

"Be certain that he who walks in the presence of God and is always ready to give Him an account of his actions will never be separated from Him by sin."

Those were his last words. He died peacefully March 7, 1274.

'Free' university augments religious insight on campus

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

"I'm lost," exploded an exasperated purple-belled coed. Hers was not an existential statement however, but a practical question aimed at Father Jack Totty, who was lecturing on "Agnosticism and the New Morality" at the newly-formed "Free" University.

Father Totty and the confused girl are part of the "Free" University which met for the first time on a rainy Monday recently in Hillel House on the University of Miami campus. Rabbi Stan Ringler, Jewish Director of the meeting facility, explained, "Although the classes meet on Miami's grounds, the 'Free' University is not affiliated with the school."

THE concept of a "Free" University, although tried on various college campuses, was initiated here through the University Chaplains Association. As Father James Briggs, chairman of the Association, pointed out, "The Religion department is small, very limited; yet religion is a field of interest and study that has mushroomed."

"In an effort to augment scheduled college courses," Father Briggs continued, "we thought of getting together some resource people, some lecturers who designed courses for two strategies. One, the teachers would impart facts. Two, the students could question ideas about their faith or early religious training which they feel no longer stand up for them."

CALLED "free" because there is no tuition, no requirements of prerequisites or of registration, and no credit, "the university also hopes to maintain a relaxed, dialogic

student-teacher interchange," Rabbi Ringler clarified.

Father Totty's course constitutes only one of the 18 original offerings, which include titles such as: "Doing the Faith," "Religion, Revolution and the Future," "Black Power and Black Theology" and "A Radical Jewish Theology after Auschwitz."

In addition, sessions deal with specific religious thinkers.

Pierre Teilhard de Chardin is explored at 4 p.m. each Wednesday by Father Hugh Clear while the philosophy of Martin Buber is discussed under the guidance of Rabbi Barry Tabachnikoff. Dr. Lynn Bartlett teaches "Freedom and the Rights of Women in Contemporary Society" later on Wednesday evenings.

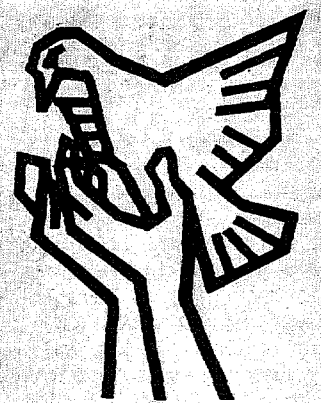
"IN terms of numbers, we're not delirious but the quality of the response is re-

warding," said Father Clear, assessing his group. "The six who meet with me are enthusiastic and able to grasp the point." Included in this class are a chemist, a secretary from Canterbury House, an Episcopal foundation; and a student who also works for the campus newspaper.

Classes began Feb. 8 and will conclude March 19. Individual courses meet once weekly on Monday through Friday afternoon or evenings.

Long-hairs in tie-dyed jeans as well as close-cropped, traditionally-groomed young men and a few women heard Father Totty explain in the first class that "together we'll take the opportunity to explore the problem of God and morality."

"THERE are no pat answers," asserts Stan Ringler, who presents an



overview of "The American Jew: From Columbus to Portnoy" on Thursdays at 9 p.m. "We attempt to give guidance and suggest directions to search," he said.

When asked to evaluate the first week of the "Free" University, Rabbi Ringler shrugged and suggested somewhat offhandedly, "we'll have to wait and see what happens next week."

After three weeks, the Jewish educator offered these observations, "Several courses have grown substantially in size. Some courses dropped. Results? We are pleased!"

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Con una misa inauguraran nueva etapa del Canal 23

Con una misa que será televisada a las 4:30 p.m., el Canal 23 inaugurará su nueva etapa, bajo una nueva empresa y nueva programación.

WLTW serán las nuevas letras del Canal 23 desde el próximo domingo, día que se presentará una programación especial que comenzará con la misa y que incluirá entre otros atractivos la película en colores "La Cuba de Ayer", la Zarzuela española La Revoltosa y a las 6:30 y 11:30 p.m. los nuevos noticieros bajo la dirección de Humberto Estévez.

Aleida Leal, directora de relaciones públicas de la

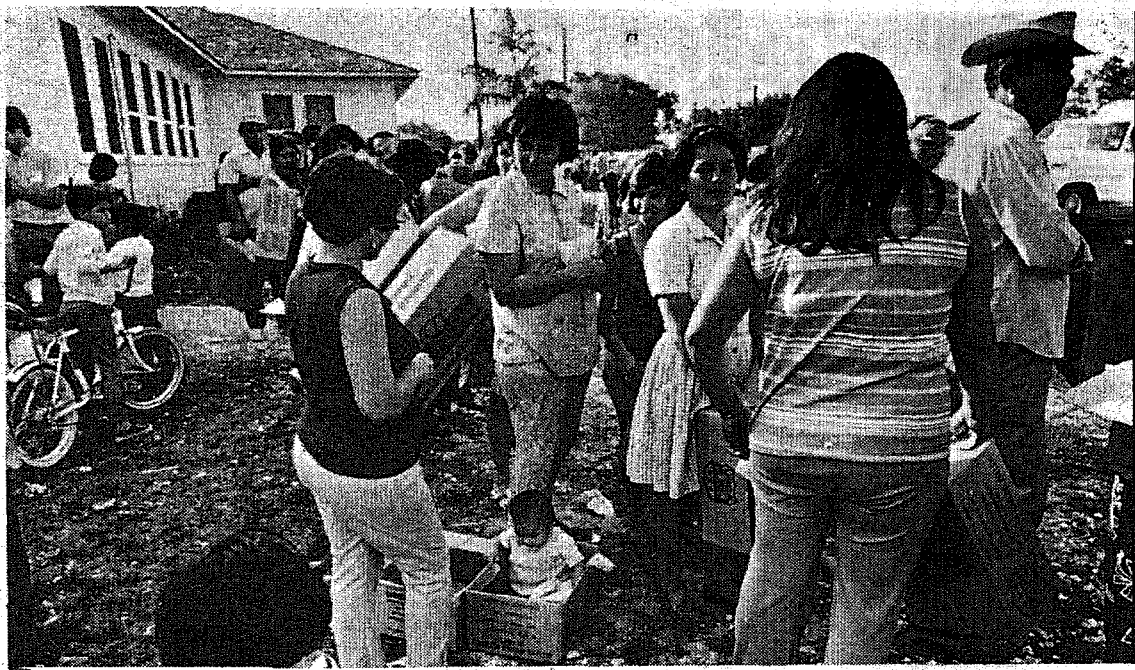
nueva empresa televisora informa que — a partir del día 14, — todos los domingos, el Canal 23 iniciará su programación a las 12 del día con la Santa Misa, oficiada por el Padre Jose L. Hernando.

OTROS PROGRAMAS CATOLICOS EN RADIO TV

"UN DOMINGO FELIZ", por la WFAB, "La Fabulosa". Hora de 9:15 a 10:00 A.M. cada domingo. Lleva saliendo al aire por años. Hablan P. Agustín Román y P. Angel Villarronga.

"CRISTO, AYER Y HOY" WLTO, "Radio Latino". El domingo primero de cada mes. Hora: de 8:00 a 8:30 A.M. Habla el P. José M. Paz, Pastor de la Misión de Sta. Ana, en Naranja.

"LOS CAMINOS DE DIOS" WQBA, "La Cubanísima". Hora: de 9:15 a 9:30 A.M. Domingos. Saldrá por primera vez al aire este próximo domingo. Habla el P. José L. Hernando.



Largas filas de hombres y mujeres, víctimas del masivo desempleo en las zonas agrícolas al sur de Miami, esperan por los alimentos de emergencia que vienen a mitigar el hambre

después de varias semanas sin salarios. Madres acuden con sus pequeños hijos que han sufrido días de deficiente alimentación, porque sus padres no han podido librar el sustento

Fotos: Tony Garnet Textos: Gustavo Pena Monte

Aporte católico mitiga problemas de desempleo masivo en S.Dade

Un fondo de emergencia aportado por la Arquidiócesis de Miami ha contribuido a contrarrestar la situación de hambre y desesperación económica en que están sumidos más de 12,000 trabajadores migratorios en los campos de cultivo de Homestead al Sur de Dade.

Debido a la pérdida de las cosechas en las zonas agrícolas, al sur de Miami, a consecuencia de las recientes olas frías, miles de trabajadores migratorios que vinieron a trabajar en la recogida de frutos menores, se encontraron sin empleo y sin dinero para pagar sus rentas así como las más perentorias necesidades de alimentación y medicinas.

Ante esta situación el Arzobispo Coleman F. Carroll dispuso la semana anterior que se situara un fondo de \$10,000 para atender los casos de mayor emergencia, de manera particular la alimentación y asistencia médica de los pequeños hijos de esos trabajadores.

Equipos de trabajadores sociales de las agencias del Catholic Service Bureau, así como sacerdotes, religiosas y seglares han venido orientando a esos trabajadores en la crítica situación.

Cuatro camiones conteniendo alimentos distribuidos por el gobierno federal, tales como harinas, leche y huevo en polvo, carne enlatada, fueron distribuidos la pasada semana en los campos Redland y South Dade.

La ayuda en alimentos comenzó el pasado martes cuando la Greater Miami Coalition apeló a distintas agencias para buscar solución a los problemas de hambre creados por el desempleo masivo.

Novena de la Gracia

Como en años anteriores se está efectuando la Novena de la Gracia en honor a San Francisco Javier en la Iglesia del Gesu, antes de la Misa de 12 m. y por la tarde a las 5 p.m. a continuación la Santa Misa.

Comenzó el 4 de Marzo hasta el 12 del mismo mes. "San Francisco Javier como todos los años, concederá abundantes gracias a los que acuden con fe a hacerla, y confesando y comulgando un día de la Novena" dice el Padre Manuel López S.J. que dirige los cultos.

Más de la mitad de estos 12,000 trabajadores son perso-

nas de habla hispana, procedentes de las áreas de Texas y la frontera de Mexico, así como de Puerto Rico.



Estos pequeños no han tenido oportunidad de una escuela. Ahora, en el área de South Dade, jóvenes alfabetizadores voluntarios, de los Colegios Inmaculada-La Salle y Ransom, bajo la dirección de Sister Mary Anthony Hodson R.A. les enseñan a leer y escribir. El ABCD... llega a ellos gracias a la generosa contribución de los católicos de Miami a la Campaña ABCD-1971.

"ABCD"... Alfabetiza...

Al igual que millones de niños en Estados Unidos y otras partes del mundo, los pequeños hijos de los trabajadores migratorios del Sur de Dade han comenzado a identificar el A B C D con las primeras letras del alfabeto...

... PERO para muchos de ellos que por primera vez tienen oportunidad de aprender ese alfabeto, A B C D tiene una significación especial. Esas letras representan el aporte de miles de personas preocupadas por el bienestar de sus semejantes, a la campaña anual "ArchBishop's Charities Drive".

Gracias a las contribuciones de miles de personas a esa campaña anual de caridad, una nueva vida se abre ahora para esos pequeños que debido a las condiciones de trabajo de sus padres, muchas veces se ven impedidos de asistir regularmente a la escuela.

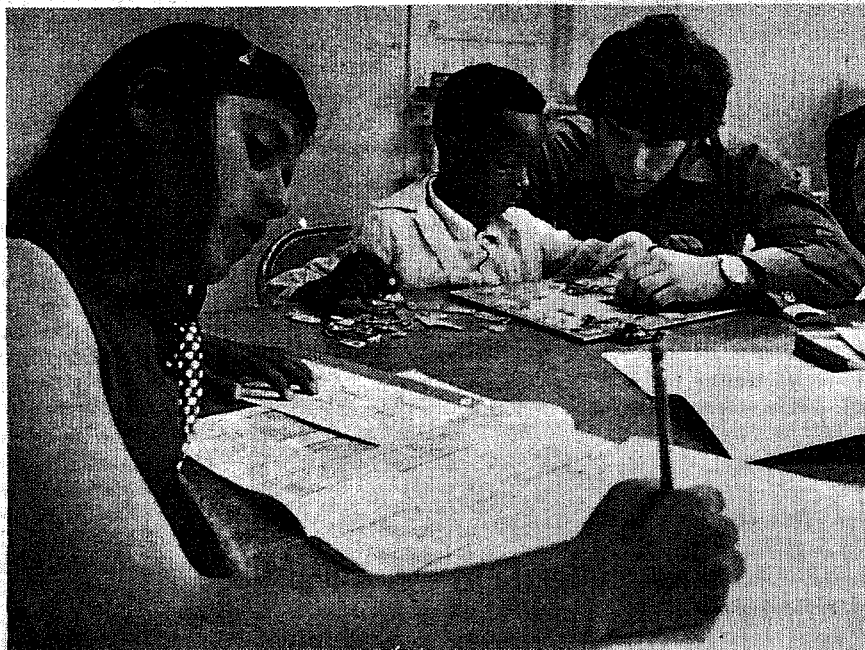
En el Coleman Education Center, inau-

gurado el pasado 26 de enero bajo la dirección de Sister Mary Anthony Hodson, R.A. en South Dade Labor Camp, los pequeños están aprendiendo las primeras letras y los mayores tienen oportunidad de estudios y repasos más adelantados.

Profesores y estudiantes de los planteles Inmaculata-LaSalle y Ransom School acuden los martes y jueves por las tardes como alfabetizadores voluntarios, llevando la luz de la enseñanza a los pequeños, en dos idiomas, inglés y español.

PARA EL próximo otoño se planea hacer ambulante este Centro Cultural, para responder así a los pedidos de otros campos agrícolas.

En las sencillas palabras de una madre "migrant" la señora Dolores Hernández, "los 'migrants' estamos muy agradecidos al Arzobispo Carroll y a todos los que hacen posible la educación de nuestros chamacos."



Adolescentes y niños se benefician culturalmente en el Coleman Instructional Center, inaugurado el pasado mes en los campos de cultivo del Sur de Dade.

Retiros de Cuaresma en la Casa Emaús

"Dedica a Dios y a ti dos días de los 365 que tiene el año y encontrarás el éxito para el resto del mismo". Con esta exhortación se está anunciando los Retiros Espirituales que se ofrecerán durante esta cuaresma en la Casa de Cursillos Emaús.

El primero de estos retiros (para hombres) tendrá lugar los días 20 y 21, sábado y domingo.

El segundo, para mujeres, se efectuará los días 27 y 28 de marzo.

El retiro para hombres será dictado por el Padre José L. Hernando; el de mujeres estará a cargo del Padre Agustín Román.

La entrada a los retiros

Campaña Caballeros de Colon

El Consejo Nuestra Señora de la Caridad de la Orden de Caballeros de Colon se unirá a una serie de actos a la campaña nacional de esa institución que con el lema de "A su Servicio." reafirmará lealtad al liderazgo pastoral del Papa.

Una campaña de proselitismo en la que participan todos los consejos de C. de C. en Estados Unidos será secundada por el Consejo N.S. de la Caridad (5110).

A tales efectos, el Consejo 5110 tuvo una ejemplificación del Primer Grado

Igualmente habrá una ejemplificación del Segundo Grado o Grado de Formación el día 11 de marzo y oportunamente se anunciará la fecha para el grado de Caballería, o tercer grado.

El Consejo Nuestra Señora de la Caridad se prepara para celebrar el décimo aniversario de su fundación, con una serie de actos durante el mes de marzo.

será el sábado a las 8 a.m. y terminarán el domingo a las 7 p.m.

Aunque se efectuarán en el local de los Cursillos de Cristiandad, estos retiros no son exclusivamente para miembros de ese movimiento, pudiendo participar cualquier católico interesado en los mismos.

Las personas que deseen mayor información deben llamar, después de las 5 p.m. al señor Roberto Hernández, por el teléfono 371-4868.

Misión cuaresmal

Una misión de cuaresma se efectuará del lunes 8 al viernes 12 comenzando a las 7:30 p.m. en el parque situado adyacente al 1437 S.W. 5 St.

Estas jornadas al aire libre serán como preparación a la Gran Misión de Cuaresma que ofrecerá la Iglesia de San Juan Bosco desde el día 22 de marzo bajo la dirección del Padre Agustín Román y de la que ofreceremos información oportunamente.

RETIRO PARA PADRES DE FAMILIA

El Padre Emilio Vallina, párroco de San Juan Bosco, anuncia que en esa Iglesia se ofrecerá un Retiro de Cuaresma para padres de familia el que tendrá lugar el domingo 14 de marzo, de 9 a 5 p.m., tratando a la luz del Evangelio los problemas del hogar actual, de manera particular las relaciones entre padres e hijos. Conducirá el retiro el propio Padre Vallina. La jornada terminará con una misa. Este día de retiro se ofrecerá gratuitamente a los matrimonios asistentes ofreciendo la parroquia el almuerzo, sin costo alguno.



El Cardenal Jaime de Barros Câmara, Arzobispo de Río de Janeiro falleció el pasado 18 de febrero cuando visitaba el Santuario de Nuestra Señora de Aparecida, en el estado de Sao Paulo. Contaba 76 años. El Cardenal celebró el quincuagésimo aniversario como sacerdote el pasado primero de enero. Y falleció en la celebración del vigésimo quinto aniversario de su exaltación al cardenalato.

La Obra Redentora de Cristo

Temas de Cuaresma

¿Cuál ha sido la finalidad de la vida de Jesús?
¿Tuvo una intención, un designio, un fin?
¿Qué ha hecho Jesús, Hijo de Dios y de María entrando y actuando en este mundo?

Estas preguntas son respondidas — valiéndose de nociones al alcance de todos — por el Santo Padre, Paulo VI, en el texto de su catequesis en la Audiencia general del pasado 17 de febrero. La palabra del Papa nos lleva a través de la vida de Cristo hacia su obra final y total: La Redención, y nos destaca la forma en que la Redención penetra los destinos humanos, estableciendo una relación libre y deseada de cada hombre con Cristo.

Esta enseñanza del Papa nos llega como una lectura apropiada para continuar nuestra serie de Temas de Cuaresma. He aquí, en la palabra de Paulo VI, la respuesta a estas cuestiones que asumen proporciones inmensas y misteriosas:

Observando intuitivamente la historia del Señor con una visión de conjunto, podemos responder: el por qué de la vida de Cristo, el primero, el más evidente, es el anuncio de su Palabra. El ha venido para predicar el Evangelio. La presencia de Cristo en el mundo está caracterizada por la verdad que El proclama. Su vida es la Palabra de Dios a la humanidad. Esta Palabra aparece confirmada por los milagros realizados por Cristo, y encuentra un instrumento para su difusión y para su permanencia en el tiempo mediante la elección y la investidura de los Apóstoles, encargados de guiar y de instruir a los discípulos de Cristo, de formar la Iglesia, complemento humano e histórico, el nuevo Pueblo de Dios.

EL DRAMA DE LA CRUZ

¿Esto es todo? ¿Hemos observado bien? ¿Hemos escuchado bien? Veamos: no podemos dejar de considerar, ante todo, el fin trágico de la vida terrena de Cristo, el drama de su muerte en la Cruz. No se puede tampoco prescindir de un hecho extraordinario que da a este drama un significado excepcional: Jesús sabía que había de morir así. Ningún héroe conoce la suerte que le espera. Ningún mortal puede medir el tiempo que le queda de vida, ni saber cuántos y qué tipo de sufrimientos deberá soportar.

Jesús, sin embargo, lo sabía. ¿Podemos hacernos una idea de la psicología de un hombre que prevé claramente un martirio moral y físico como el que soportó Jesús? El predijo su pasión a sus discípulos muchas veces, en momentos de conciencia plena. La narración evangélica está llena de estas confidencias proféticas que demuestran la angustiosa presciencia de Jesús sobre el destino que le esperaba. El conocía "su hora". Una meditación sobre "su hora" sería interesantísima para penetrar un poco en el interior de Cristo; el evangelista Juan le dedica indicaciones frecuentes y preciosas; Cristo, podría decirse, tiene ante sí continuamente el reloj del tiempo futuro y del tiempo presente referido a los ciclos misteriosos de los acontecimientos vistos por Dios; las profecías del pasado y las del futuro son un libro abierto ante su mirada divina.

EL ROSTRO Y EL CORAZÓN DE CRISTO

Jesús quería. El carácter voluntario de la Pasión de Cristo aparece claro en la gran cantidad de testimonios que El nos da en los Evangelios. Cuando, por ejemplo, predice a sus discípulos que era necesario ir a Jerusalén para sufrir mucho y para morir. Pedro protesta y quiere hacerle desistir de tal propósito y Jesús reprende con aspereza a Pedro. Y le reprenderá de nuevo cuando Pedro, en Getsemani, intentará defenderle con la espada: "Mete la espada en la vaina; el cáliz que me dió mi Padre, ¿no he de beberlo?" Recordemos una vez más lo que nos refiere el evangelista Marcos: "... El Hijo del hombre no ha venido a ser servido sino a servir y a dar su vida en rescate por muchos".

Reflexionando sobre la vocación de Jesús, vocación de dolor y de sacrificio, podremos imaginarnos algunos rasgos del

rostro de Cristo. Quizás un apócrifo adivinó algo: Jesús jamás se rió (cfr. Carta de Lentulo); lloró alguna vez (cfr. Jn 11,35 Lc 19,4); y nos agrada imaginárnoslo sonriendo dulcemente a los niños (Mc 9,36; 10,16); pero ¡que sufrimiento interior llevó Jesús en su corazón durante toda la vida saboreando su pasión inminente! Podemos intuirlo por la escena de Getsemani (Lc 22,43). Y, sin embargo, no era un estoico, no era un hombre triste; se encontraba equilibrado en una comunión interior y superior con el Padre (cfr. Jn 12,27-28).

EL SALVADOR, UN HOMBRE PARA LOS DEMÁS

Podemos también señalar alguno de los rasgos distintivos de su figura moral, de su corazón. Jesús era bueno, con una bondad divina (cfr. Mc 10,17-19-21); entendía el dolor y las angustias de los demás (Mt 11,28); sabía comprender, perdonar y rehabilitar: son muchos sus encuentros con los pecadores. Jesús ha sido magníficamente entendido y definido, en el debate cristológico contemporáneo, como "el hombre para los demás". Si. Y San Pablo, es decir, toda la teología del Nuevo Testamento y de la Tradición católica, vio en profundidad el secreto de la vida terrena de Jesús, el por qué, la finalidad de la Encarnación, y nos dejó dicho de qué manera y hasta qué punto Jesús fue un hombre para los demás: "Cristo murió por nuestros pecados, según las Escrituras" (1Cor 15,3). Jesús vino al mundo por nosotros y por nuestra salvación. Esto es lo que hizo Jesús: nos salvó. Se llamaba precisamente así: Jesús, que significa Salvador. Y nos salvó haciéndose víctima para nuestra Redención, misterio éste de humillación del hombre-Jesús que se funde con el de la exaltación del hombre Jesús que es la Encarnación, y que forma parte de la más importantes verdades del sistema teológico cristiano: esto es — por referirnos a algunas —, diremos que forma parte del designio eterno del amor de Dios hacia nosotros (Col. 1,26) manifestado en plenitud únicamente con Cristo; del dogma oscuro y tremendo pero indispensable — como decía Pascal (Pensées, 434) — porque sin él no podríamos saber nada de nosotros mismos; y del valor sacrificial de la Pasión del Señor, valor universal y sustitutivo de la expiación que, de otra manera, nosotros hubiéramos tenido que dar y no hubiéramos podido.

He aquí la obra final y total de Cristo: La Redención.

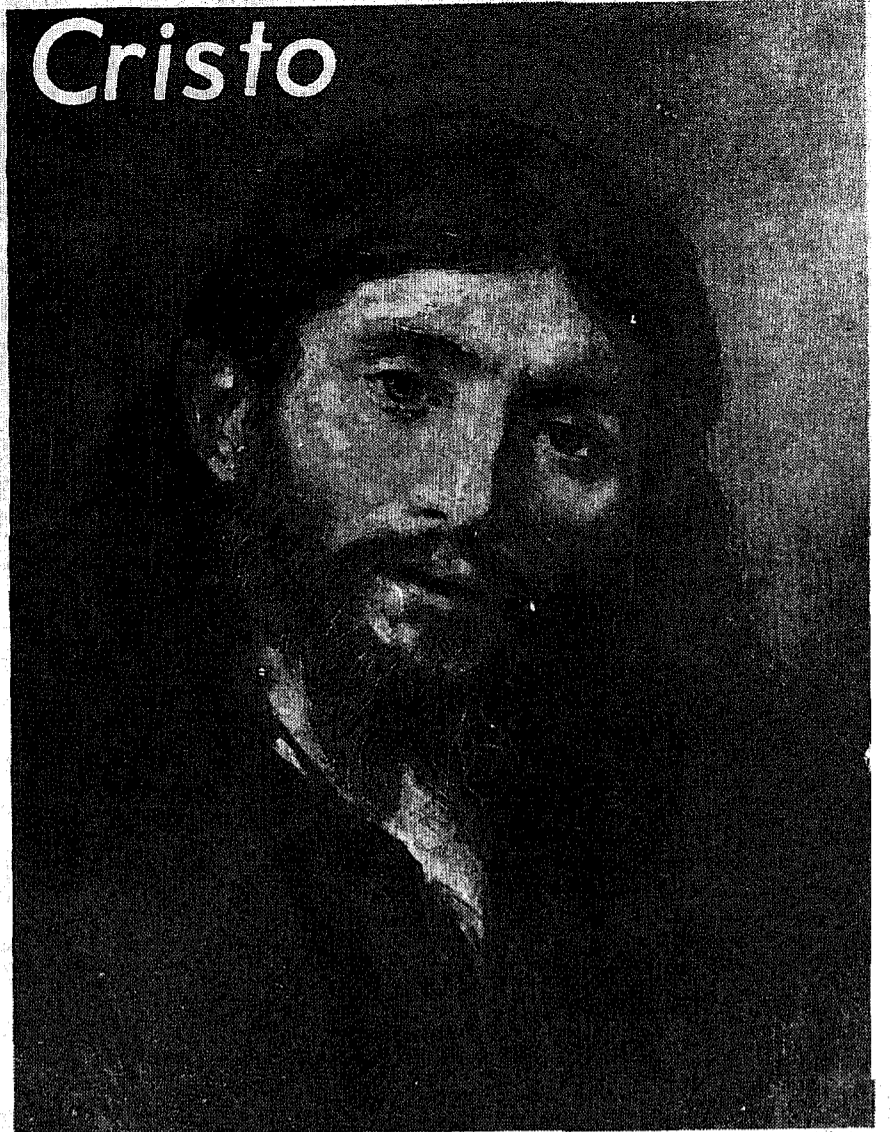
Y ésta penetra de tal manera en los destinos humanos que establece una relación posible, libre y deseada, de cada uno de nosotros, personalmente, con Nuestro Señor Jesucristo: "Cristo nos amó, proclama San Pablo, y se entregó por mí" (Ef 5,2; Gal 2,20). Por mí: aquí hermanos e hijos queridísimos, comienza para cada uno de nosotros la vida cristiana, vida de amor que llega hasta nosotros: luz, fuego, sangre de Cristo, en el Espíritu; y amor que desde nosotros se eleva, como puede, con todas las fuerzas, hacia Cristo y va, en busca de hermanos, siempre en el Espíritu.

● El primero y más evidente por qué de la vida de Cristo es el anuncio de su Palabra. El ha venido a predicar el Evangelio. La presencia de Cristo en el Evangelio. La presencia de Cristo en el mundo está caracterizada por la Verdad que El proclama. Su vida es la Palabra de Dios a la humanidad.

● Hay que tener presente el fin trágico de la vida terrena de Cristo, el drama de su muerte en la Cruz. No podemos dejar de considerar un hecho extraordinario que da a este drama un significado excepcional: Jesús sabía que había de morir así.

● El carácter voluntario de la Pasión de Cristo se manifiesta en la gran cantidad de testimonios que El nos da en los Evangelios.

● Jesús vino al mundo por nosotros y por nuestra salvación. Nos salvó haciéndose víctima para nuestra Redención, misterio éste de la humillación del hombre-Jesús que se funde con el de la exaltación del hombre Jesús que es la Encarnación, y que forma parte de las más importantes verdades del sistema teológico cristiano.



"Cabeza de Cristo", pintura de Rembrandt Van Ryn realizada alrededor de 1640.

Fraternal diálogo de obispos católicos y anglicanos

Por JOSE IGNACIO TORRES

BOGOTÁ — Acaba de finalizar en Bogotá una de las más interesantes experiencias ecuménicas llevadas a cabo en América Latina: el diálogo entre Obispos Católicos Romanos y Obispos Católicos Anglicanos. Este diálogo se realizó entre el 9 y el 14 del presente mes de febrero, con la asistencia de 10 Obispos Católicos Romanos y 10 Obispos Católicos Anglicanos.

El diálogo ecuménico de Bogotá fue preparado por el Departamento de Ecumenismo del Consejo Episcopal Latinoamericano (CELAM) y la Conferencia Anglicana Latinoamericana (CALA). Tuvo su origen en una resolución tomada por el departamento de Ecumenismo el año de 1970, cuando la Comisión Episcopal de este Departamento señaló el programa de trabajo para el mismo.

ADEMÁS el diálogo tuvo antecedentes en las cada vez mayores y mejores relaciones de la Comunión Católica y la Comunión Anglicana en diversas partes del mundo. Aunque, en Latinoamérica nunca antes se había realizado una experiencia de este tipo.

El diálogo pretendía una serie de aspectos, muy importantes en el camino lento del ecumenismo. Entre otros el que por primera vez los Obispos Anglicanos y Católicos en América Latina pudieran conocerse, relacionarse y crear una amistad. Luego, el estudio concreto de algunos temas. Estos estuvieron divididos en 4 grandes secciones:

1. —La Sagrada Escritura;
2. —Relaciones entre Anglicanos y Católicos Romanos en América Latina;
3. —Autoridad, Ministerio, Sacramentos;
4. —Cooperación mutua en la misión a partir de los propios patrimonios espirituales.

AL TERMINAR el Encuentro, los participantes redactaron un Documento con importantes conclusiones. Sin embargo el contenido de

éstas, en forma concreta no se dió a conocer por el momento, ya que los textos deben ser enviados primeramente a las autoridades competentes como: La Presidencia del Consejo Episcopal Latinoamericano, a los Obispos Anglicanos de América Latina y a las Conferencias Episcopales del Continente.

El padre Jorge Mejía, Secretario Ejecutivo del Departamento de Ecumenismo, al referirse a las Conclusiones que se habían adoptado manifestó: "Aunque por el momento no se puede revelar su contenido, si se puede decir que en general estas conclusiones cubren suficientemente las áreas de colaboración que se presentan a las dos confesiones en América Latina, y que son prácticamente ilimitadas. Fueron adoptadas como un fruto del diálogo,

trabajadas y aceptadas por ambas partes, con gran sentido de colaboración y fraternidad".

A pesar de la no divulgación de las Conclusiones totales, algunas de sus ideas si se dieron a conocer. Un pequeño boletín de prensa indicó: "además se vió claramente que, para el conocimiento y vivencia más profunda de la palabra de Dios, fuente de unidad y de verdad, es de gran conveniencia que se incrementen los estudios bíblicos, que ya se vienen realizando en muchos lugares."

MUCHOS aspectos caracterizaron este diálogo Episcopal ecuménico: la fraternidad, la amistad, el sentido eclesial, la vida litúrgica, la oración, la franqueza, la libertad para la exposición del pensamiento de cada quien.

ORACION DE LOS FIELES

SEGUNDO DOMINGO DE CUARESMA
(17 de Marzo)

CELEBRANTE: La alianza que Dios hizo con Abraham es renovada en la persona de Cristo. Dios es fiel a su mundo. Que su gloria resplandezca ante nosotros al presentarle nuestras necesidades.

LECTOR: La respuesta a las oraciones de hoy será "Señor, glorifícanos en tu servicio."

1. Que todos nuestros líderes espirituales sean genuinos testimonios de la continua y amorosa presencia de Cristo en el mundo, oremos al Señor.

2. Que durante esta Cuaresma, Dios nos mueva a preocuparnos menos por nosotros mismos y a ser menos insensibles a las necesidades de los demás, para que podamos mostrar ternura a los pobres y a aquellos que entre nosotros viven solitariamente, oremos al Señor.

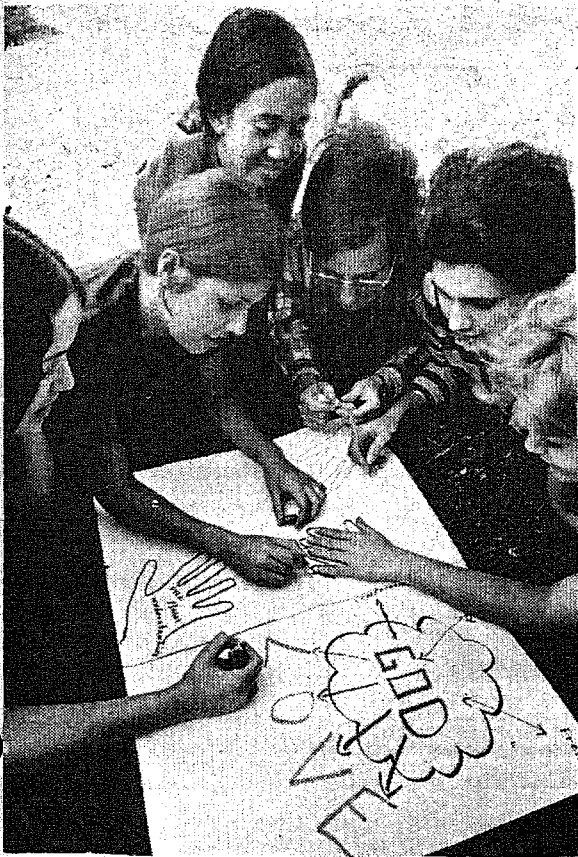
3. Que nuestros líderes nacionales nos ayuden a volver nuestros intereses y nuestra capacidad hacia las áreas de mayores necesidades humanas, donde nuestra ayuda pueda ser recibida, oremos al Señor.

4. Que gocemos de la sabiduría de ver lo extraordinario en aquellas cosas y oportunidades ordinarias, y a sentir a Cristo cuando está cerca de nosotros, oremos al Señor.

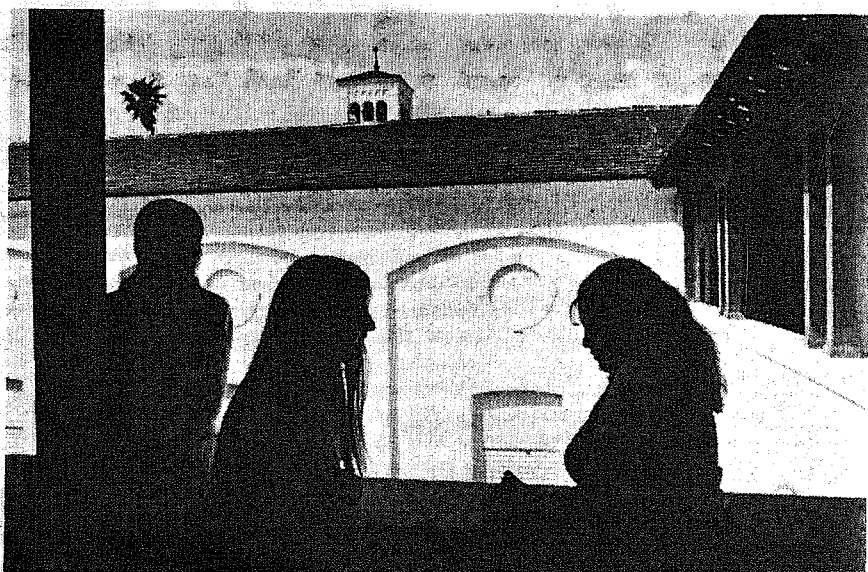
5. Que nuestra comunidad parroquial invite a otros a participar de Cristo y su verdad, mostrando el significado que El tiene en nuestras vidas, oremos al Señor.

CELEBRANTE: Dios, Padre Nuestro; que estas oraciones representen nuestra voluntad de trabajar por la gloria de Tu Hijo. Que la alianza del alimento eucarístico que ahora nos preparamos a recibir, nos conserve siempre fieles a ese propósito. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.



Jóvenes estudiantes universitarias cubanas participaron en un "Encuentro" de tres días que tuvo como marco el Colegio de St. Patrick, Miami Beach, en una intensa jornada en las que las jóvenes discutieron y meditaron la necesidad de apoyar sus vidas sobre las bases evangélicas de los principios cristianos. A la izquierda, después de una de las charlas, las jóvenes graban en un 'poster' el mensaje captado. A la derecha, tres jóvenes cambian impresiones en los amplios corredores del plantel. Al fondo, la cruz del campanario de St. Patrick.



La directora seglar del Encuentro, Magaly Rodríguez, (extrema izquierda) conduce los cantos folklóricos y litúrgicos en los que participa el Padre Ernesto García Rubio, que actuó como director espiritual. En la foto inferior, el Hermano Agustín, De La Salle, modera uno de los debates que siguieron a las charlas.



Encuentro de jóvenes estudiantes universitarias

El pasado fin de semana se efectuó un "Encuentro de jóvenes", ofrecido en esta oportunidad para señoritas, y que tuvo como escenario la Escuela Parroquial de St. Patrick, en Miami Beach, cedida para ello por las Dominican Sisters, las que brindaron al Encuentro la más amplia colaboración.

LA DIRECCION del mismo estuvo a cargo del Padre Ernesto García Rubio y del Hno. Agustín Domínguez F.S.C., con un equipo de adultos y adolescentes, con los que compartió las responsabilidades Sister Joan Dameron, del Convento de Hermanas Dominicanas de la Playa.

Ofrecemos a nuestros lectores un reportaje gráfico de esta interesante experiencia, en la que participaron 34 muchachas, una de las cuales recibió el Bautismo y dos la Primera Comunión durante los días del Encuentro.

Estos encuentros, que han venido celebrándose en el área de Miami durante un año, no constituyen un movimiento apostólico, sino que pretenden ser, como nos informa el Hno. Agustín Domínguez, "un factor educativo, dirigido al joven en un mundo pluralista, basado en la necesidad de identidad y participación que tiene la persona humana, y que presenta la Palabra de Dios como un reto a crecer en una línea de integración de la personalidad y una participación progresiva en la vida, dando una respuesta positiva a un proceso de maduración y liberación en uno de sus momentos fuertes: la adolescencia".

EL PROGRAMA que se desarrolla en los Encuentros responde a una serie de necesidades intensamente sentidas por el joven de hoy, como son, continúa diciéndonos el Hno. Domínguez, "la urgencia de vivir a plenitud el 'aquí y ahora': el deseo íntimo de recibir un continuo llamado a 'crecer y madurar' en un clima de libertad y apertura; la necesidad de apoyar sus vidas sobre las bases evangélicas de los principios cristianos; así como la aspiración de ver atendidas las más profundas inquietudes de los jóvenes, tanto en su dimensión individual como en su dimensión comunitaria".



Presentando la Palabra de Dios a las jóvenes universitarias el Hermano Agustín, modera uno de los debates.



Las Aulas de la Escuela St. Patrick se convierten en improvisados dormitorios para el encuentro de tres días buscando una respuesta positiva a las inquietudes de la juventud de hoy.

Pésimo estado de la salud pública en Cuba

Por MANOLO REYES

Hemos dicho... y mientras las circunstancias continúan demostrando la reafirmación de nuestras aseveraciones seguiremos repitiendo... que en la isla mártir hay una vasta Resistencia Patriótica Cubana.

SE DUDA que el régimen de Fidel Castro, por obvias razones, admita este hecho. Pero cada día que pasa hay nuevos indicios del efectivo trabajo de esa resistencia.

Precisamente ahora se puede mencionar uno muy importante.

A finales del año pasado hicimos un artículo titulado: "Análisis de la situación médica de Cuba". Y en el mismo relacionábamos detalladamente algunas de las enfermedades que estaban aquejando a Cuba por la falta de cuidado en la salud pública imputable al régimen Castrocomunista. Y por la entronización de nuevos virus y enfermedades en Cuba debido a la presencia de elementos que nunca antes habían estado en la isla.

En general, el cuadro de salud pública y de medicinas en Cuba es pésimo. Y así se señaló en aquel escrito.

Ahora la Resistencia Patriótica Cubana ha enviado al exilio una hoja que pudo ser sacada por ella del titulado Ministerio de Salud Pública de Cuba, del Departamento de Estadísticas terminada el 26 de diciembre de 1970.

CLARO está que esas estadísticas han sido preparadas por los Castrocomunistas para consumo interno entre ellos. Y aun así se presume que ellos han tratado de disminuir a menos de la mitad, la verdadera situación de salud pública de Cuba. Pero aún así los números que saltan a la vista son alarmantes.

La lista es por semana y acumulativa para todo el año 1970.

En la misma se señalan nuevos casos de fiebre tifoidea en la semana del 26 de diciembre de 1970 y 390 casos acumulados en ese año hasta esa fecha. Sesenta casos de tuberculosis en la semana anteriormente men-

cionada y 2,485 en todo el año 1970. La Parotiditis epidémica o infecciosa tuvo en esa semana 94 casos. En el año 2,761 casos.

Hay otras enfermedades de grandes proporciones tales como la Hepatitis infecciosa que para la semana del 26 de diciembre indicó el reporte hubo 234 casos y en todo el año 70 8,497 casos.

Finalmente esta la enfermedad diarreica arrojando para los siete días que terminaron el 26 de diciembre último, un total de 10,904 casos. Y para el año 1970, en forma acumulativa hasta esa fecha, 612,672 casos. O sea, más de medio millón de casos.

TODO esto, repetimos, partiendo de la base que el propio régimen Castrocomunista siempre trata de falsear la verdad, disminuyendo estas cifras.

Pero que la Resistencia Patriótica Cubana pudo sacar fuera de la isla para que el mundo supiera el pésimo estado de salud pública en Cuba.

Bride And Groom

Issue

MARCH 26, 1971

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4th Annual "Bride & Groom" Issue

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Page 25

March 5, 1971

THE VOICE

Dialogue in print

Exercise of Church authority

(Copyright 1971, The Voice and NC News Service)

(Many are concerned about polarization in the Church. Too often polarization develops and grows because both sides are not dialoging with one another. In the interest of bringing liberals and conservatives together, NC News Service asked liberal Donald J. Thorman, publisher of "National Catholic Reporter," and Christopher Derrick, noted conservative author and lecturer, to dialogue in print.)

Statement

By CHRISTOPHER DERRICK

Within the Church, "authority" is a twofold concept. In the first place, there exists the doctrinal or intellectual kind of authority: we know that xyz is true, because Christ says so through His Church. In practice, this principle needs an enormous amount of careful qualification: "the teaching of the Church" is not the same thing as "the opinion currently prevalent among ecclesiastics."

Even so, this kind of authority is absolutely central to the idea of Catholicism. If any man rejects it radically, he may be an excellent person, but it is linguistically absurd to call him "a Catholic."

And in the second place, within the Church — as within a family, an army, or a business — there exists authority of the disciplinary kind. Rules are made and orders are given, creating (but, as before, with many qualifications) a moral duty of obedience.

SO LONG as the doctrine (in faith or morals) appeals to us naturally, so long as we consider the rules and orders to be sensible and necessary, neither kind of authority creates any serious practical problem. But notoriously, at this present time, a less happy situation prevails widely, and the consequent fuss is deafening.

About this new situation, many things can be said. But it seems to me that two aspects of the matter tend to be overlooked, and therefore need to be emphasized.

In the first place, authority of either kind can be exercised badly — perhaps foolishly, perhaps wickedly. If so, the man in authority, our neighbor, will be guilty of a fault and perhaps of a sin. But we are told, on high authority, to forgive our guilty neighbor and not to sit in judgment upon him; and nothing could be more alien to the spirit of the Gospel than the practice — now so prevalent — of angrily accusing and denouncing those who carry the burden of authority.

Of course they carry it imperfectly: they are only human. But as with other human imperfections, our first and chief response should be dictated by "He that is without sin among you, let him cast the first stone." Loud anger at other people's failings is not a Christian thing: if they are our brothers in Christ, and especially if they are our fathers in Christ, it is a moral failing and a mark of great immaturity.

IN THE second place, many of us appear to forget that obedience — even to imperfectly exercised authority — is a principal virtue, "the key that opens all doors," as C.S. Lewis said, a most radical requirement if there is to be any spiritual renewal and development. This fact runs all through the Gospels, all through the Fathers and the great spiritual writers. But for many people, it seems to have dropped completely out of sight. Perhaps modern psychology is to blame, with its emphasis on self-fulfillment where Christianity emphasizes self-denial.

The thing currently needed, therefore, is a rehabilitation of both ideas: obedience and acceptance on the one hand, authority on the other. This is not the whole story, but it is the part of the story that needs to be stressed.

God sees fit to do his work through very imperfect human instruments. Which fact interests us more — the fact that Popes and Bishops are imperfect, or the fact that God works through them? The faults of Church authority have always been obvious enough, and are obvious now: but where they occupy too much of a Catholic's attention and are the objects of his Pharisaical denouncing, a weakness in faith is indicated. A truly believed and Catholic Christianity provides us, with more interesting things to think about.

Response

By DONALD J. THORMAN

The heart of the difference between Mr. Derrick and me, indeed, the very reason for the "less happy situation" prevailing widely today to which he alludes, is that he is speaking of traditional theory and I am concerned with contemporary practice and reality.

Perhaps for most, certainly for many Catholics today, the problem is not essentially theological. That is, they are not disloyal, rebellious or querulous by nature. But they are living in an age when the password is participatory involvement. They simply are turned off and turned out by arbitrary uses of authority — legitimate or not. Witness the revolutionary changes which have taken place recently in our historically rigid armed services as one indication of this, not to mention the universities before them.

I refer specifically to Mr. Derrick's reference to "disciplinary" authority within a family, an army, or a business. These very areas are among the leading examples of change away from a "disciplinary" authority to participatory involvement.

Families, armies, businesses are all currently responding to the contemporary realities, namely, that the art of leadership, the art of authority must replace the use of traditional power. For the Church as well as for other social institutions this is the 21st, not the 13th century.

Statement

By DONALD J. THORMAN

The real problem with the exercise of authority in the Church is simply that there is so little of it. Instead, there is a great deal of the use of power and jurisdiction of superiors over inferiors. But authority is little understood and practiced less.

The late Bishop W. M. Bekkers of Den Bosch, Holland, focused on the heart of the matter when he said that authority has to do with "saying something." Hitler, as a modern example, did not have authority; he had power and force. But Pope John, with nothing but simplicity and a love for life, had an extraordinary amount of authority.

Pope John had things worth saying which convinced people because of their intrinsic significance. He did not need force or sanctions or threats of suspension or excommunication to maintain his authority. He was trusted for himself and the genuineness of his message. And a relationship of authority can exist only among men worth trusting.

Confidence and trust is built by a person in authority, especially in ecclesiastical authority, by his ability to invite rather than to force, to lead rather than to drive, to be interested less in his own image and importance than in helping develop the personalities and welfare of others.

This unselfishness, this love is the very force which creates the respect and trust which creates genuine authority. People begin to speak of an "authority crisis," Bishop Bekkers said, when trust is gone. All too often as a response, authority then begins to rely on sanctions and force to survive. And by so doing, it ceases to be genuine and authentic authority.

WHAT has been happening, at least since the Reformation, is simply that we have had a Church of monologue rather than of dialogue. Authority has been viewed mainly as a hierarchical ordering of persons with the chiefs at the top and the Indians at the bottom and with communication and orders flowing from the top down. So long as the people accepted this situation and were content with it, the system worked well. But when something unsettling such as an ecumenical council happened, the entire system went out of timing and balance.

Once there was loss of confidence in the leadership and trust began to erode, there began to be talk of the "authority crisis" to which Bishop Bekkers referred. But the real problem was not authority; it was at heart a lack of trust and confidence to which official leadership unfortunately often reacted, predictably enough, with attempts at force and sanctions.

This is the polarized situation in which we find ourselves today within the Church. And, in addition, there is good reason to believe that significant numbers of Catholics have simply gotten tired of the Church of monologue and walked away from the one-way communication, possibly to be lost for all time.

If this analysis of the "authority crisis" within the Church is true, then those who are attempting to solve it by fiat and appeals to sanctioned authority will have to have their efforts and energies directed into new channels. They are going to have to think less about how to run a military type of organization and more about how to build a community of dialogue that will recreate the trust and confidence which are the cornerstones of authentic authority.

They will have to memorize the words of Bishop Bekkers that "genuine authority in the Church proclaims salvation, achieves salvation, liberates men for salvation . . . Such an authority will have something of the authority of Jesus Christ. In other words it will have something to say which will be self-evident; it will not have to force itself upon people; it will be in a certain sense without defense. Have you noticed how seldom Christ makes an appeal to any authority in the Gospel? He never says 'I am the Messiah, and therefore . . .'"

The vast majority of laity and clergy within the Church today want and need a strong, clear voice of leadership and authority, an authority to which they can react creatively and confidently. But they never again will respond to authoritarian and unauthentic voices, for in this Age of Aquarius men are seeking liberation of soul as well as body.

Response

By CHRISTOPHER DERRICK

It seems to me that Mr. Thorman confuses the issue by using the word "authority" in a sense of his own — an unhelpfully vague sense. Mutual trust and respect, dialogue, the charisma that inspires confidence and makes for good leadership — these are most desirable things, and they can contribute enormously to the wise and successful use of authority. But they are not the same thing as authority itself.

Perhaps we can agree that the Church ought to be Christ-like. If so, we can usefully turn back to the New Testament and remember that what Christ said was very far from being self-evident, as Bishop Bekkers so oddly suggested. He said difficult things, which provoked resentment and contradiction; and he did not base them upon dialogue and agreement among the disciples, or between them and their surrounding world, but upon his own authority and that of the Father.

He laid down the law, in fact, and told his disciples to do the same on his authority: by human standards, he was guilty of insufferable arrogance and dogmatism, and talked endlessly about "his own image and importance" in a way that presumably shocks Mr. Thorman.

As seen from the receiving end, by people of little faith, divine authority always seems an intolerable thing. They crucified Christ for claiming it, for exercising it. Are we to crucify the traditional and teaching Church — his Body, his mouthpiece — on the same basis? Which side are we on?



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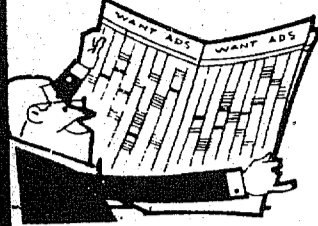
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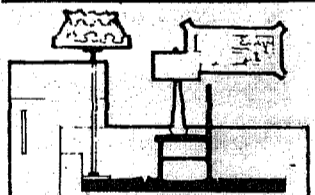
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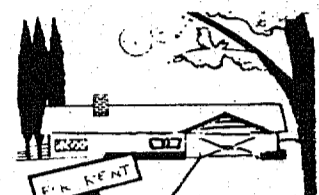
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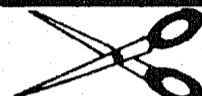
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National poverty war tops \$8 million

WASHINGTON — (NC) — The U.S. Bishops' anti-poverty Campaign for Human Development raised over \$8.4 million, the largest total ever obtained in a single national Catholic collection.

Auxiliary Bishop Michael R. Dempsey of Chicago, the campaign's national director, announced the amount at a news conference here March 4.

THE FUNDS will be used for self-help programs — not necessarily under Catholic Church sponsorship — aimed at attacking the root causes of poverty such as poor housing, inadequate education and job training and the lack of legal services and health care.

Bishop Dempsey said the first grants to groups applying for the funds would be made by July 1. Deadline for funding applications is April 30.

Guidelines and criteria covering distribution of the funds specify that the poor must have a "dominant voice in planning, directing and implementing" the program.

About 200 groups have thus far submitted proposals amounting to a combined total of \$7 million. A Human Development spokesman, who said preliminary reviews of some proposals had already begun, said the campaign hopes to distribute "as much as possible" of the \$8.4 million this year.

A LIST of guidelines, prepared by the campaign's 40-member National Committee for Human Development, was also released at the news conference.

The money for the campaign was contributed by Catholics in collections in their parishes last Nov. 22.

Commenting on the amount raised, Bishop Dempsey said the collection was "all the more notable in that . . . it was realized during a period of widespread economic recession."

He said the campaign's purpose is not only to raise money and disburse it to the poor. He said the effort is also aimed at dispelling myths about poverty and educating the more affluent to assist those in need.

"In this respect, too, the campaign appears to have made an auspicious start," the bishop said.

CAMPAIGN officials noted that the total collected would probably exceed \$8.5 million, because five dioceses had not reported at the time the latest figure — \$8,428,847.92 — was compiled.

According to campaign plans, 75 percent of the money collected in each diocese is remitted to the national level, while 25 percent remains at the diocesan level for use in funding local Human Development programs.

Under the 75-25 percent formula, funds received at the national level from the dioceses now total \$6,182,916.42. In addition, donations from religious orders, institutions and individuals come to \$79,268.30 — making a total received at the national level of \$6,262,184.72.

THE GUIDELINES note that "particular attention" would be given to groups seeking funding for programs covering employment opportunity, health, housing, education, social action, legal rights and community organization.

"Strongly encouraged are those projects which will generate cooperation among and within diverse groups in the interest of a more integrated and mutually understanding society," the guidelines state.

"Institutional change is at the heart of the cycle of poverty," the criteria continues. "Attacking the basic causes of poverty is an objective of the Campaign for Human Development."

ATTENDING the news conference with Bishop Dempsey

were Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference, and Dr. Albert Wheeler, chairman of the campaign's national committee and the Detroit archdiocese's Christian Service director.

Bishop Dempsey described the campaign as "only a beginning." He said "none of us associated with the campaign intends to rest on his laurels."

He said the campaign's 1971 collection would be taken up in Catholic parishes throughout the country next Nov. 21.

Evil of abortion

CONTINUED FROM PAGE 1

bishops last September issued a statement expressing similar concern.

The Colorado chapter of the National Organization of Women (NOW) put its support behind a permissive abortion bill proposed for that state. It would allow an abortion up to 20 weeks of pregnancy on the decision of the doctor and the woman, who would not have to be a Colorado resident.

In Missouri, the executive director of the state's Catholic conference has called upon Church and conference officials to indicate "strong but tactful opposition" to abortion-on-demand legislation to be considered by a House committee.

In Philadelphia two physicians were given the right to intervene on behalf of conceived but unborn children in a case challenging the constitutionality of Pennsylvania's abortion laws before Pennsylvania's eastern district federal court.

John A. Papola, attorney for physicians George A. Porreca and Basil J. Gilletto, obstetrician-gynecologists, said the basic conflict in the case seemed to be over the right of the expectant mother to privacy and control of her body, versus the right of the unborn to life.

AS STATE legislators prepared to consider again a liberalized abortion measure, defeated a year ago, Bishop Robert F. Joyce of Burlington, Vermont's statewide diocese, warned:

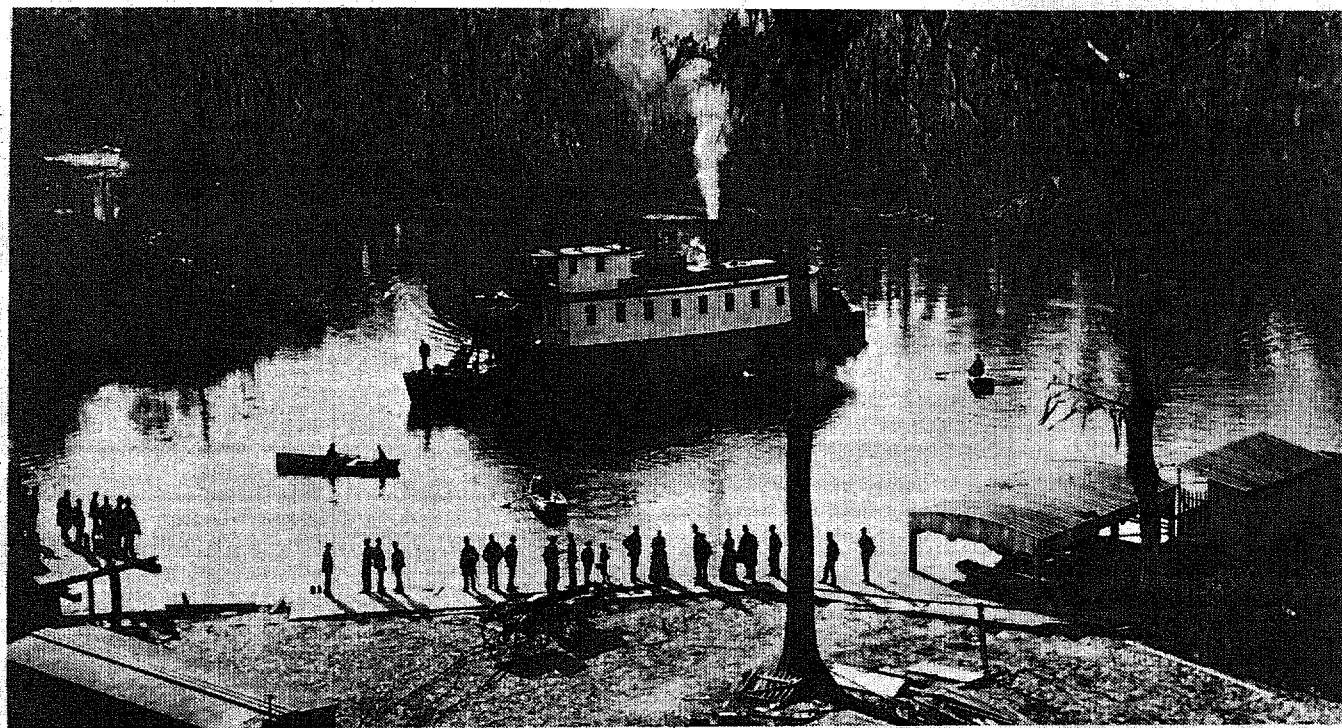
"All life is endangered once we tolerate the killing of the unborn child — the aged, the handicapped, the invalid may be considered candidates for arbitrary death sentences, as indeed they have been and are in some cultures."

Allen R. Foley, former Dartmouth College professor and legislator from Norwich, said the new bill will be based on the New York state law, but with a 20 instead of 24-week cut-off period and an in-state residency requirement. A similar bill cleared the House last year, but was defeated, 20-10, in the Senate. The present state laws permits abortion when an expectant mother's life is endangered.

THE CATHOLIC bishops of Indiana in a joint statement expressed shock at current efforts to liberalize the state's abortion law. They described such efforts as an attempt "to remove the protection of life from those human beings yet to be born," as well as a violation of the "Fifth Commandment to which all faiths and beliefs subscribe." The bishops contended present Indiana laws provide adequate protection.

In New York, state Atty. Gen. Louis J. Lefkowitz asserted that commercial abortion referral agencies should either be outlawed or subjected to strict regulations.

Lefkowitz said personally he favors outlawing the commercial agencies and leaving referrals to non-profit organizations or government agencies. He said that before recommending legislation along these lines he plans to confer with the state medical society and other concerned groups.



THIS IS FLORIDA, or at least an area of the peninsular state, at Silver Springs, about 1886. The picture is one of over 120 prints, drawings and maps contained in a new

book, "A History of Florida", by professor Charlton W. Tebeau. The book will be released this month by the University of Miami Press in Coral Gables.

Bill proposes tax lift

TALLAHASSEE — A House bill, exempting charitable institutions from payment of municipal utility taxes, has been prefiled in the State Legislature. Authored by House of Representative Don Reed of Boca Raton, the prefiled bill states:

"All recognized religious and charitable institutions of the state, including all non-profit hospitals, are hereby exempt from the payment of any utility tax imposed by any municipality on property owned by such institutions and used exclusively for religious, charitable or medical purposes."

The bill amends Section 167.431 of the Florida Statutes. This act will become effective when it is passed into law.

Another House bill, written by Representative Donald Nichols of Jacksonville, has been prefiled in the Legislature. This bill "exempts churches from municipal utility taxes incurred in connection with the use of church property used exclusively for church purposes."

Jewish body makes report

NEW YORK — (NC) — Although the Church is not responsible for anti-Semitic propaganda, "some of it comes from Catholic sources and not enough has been done to counteract" its impact, according to a report issued by the American Jewish Committee (AJC).

"The great masses of Catholics have not abandoned their negative attitudes toward Jews," declares a co-operative study by the AJC entitled "Vatican Council II's Statement on the Jews: Five Years Later."

The study recognized that a major breakthrough in Catholic-Jewish understanding has occurred in the United States since the Vatican II declaration and cited a report of the U.S. bishops' secretariat for Catholic-Jewish relations, presented to the National Conference of Catholic Bishops in Washington last fall, as evidence of this.

Pope on retreat early in Lent

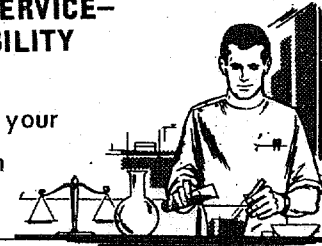
VATICAN CITY — (NC) — Pope Paul VI has been spending the first full week of Lent in meditation and prayer. The Pope's annual spiritual retreat began Saturday evening, Feb. 28, and will end on Saturday morning, March 6.

The Pope will be joined by members of his staff in reciting daily prayers and attending a series of meditations in the Matilde chapel, and oratory built by Pope St. Pius X.

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