

Surpass '71 donations, ABCD donors urged

PALM BEACH — An appeal for a 10 per cent increase over donations to last year's Archbishop's Charities Drive was urged here by Archbishop Coleman F. Carroll during the last in a series of dinners highlighting the annual campaign.

Making his first appearance since the dinners began, the Archbishop, who has been recuperating from pneumonia and bronchial flu, expressed his appreciation to Auxiliary Bishop Rene H. Gracida for his presence at previous dinners held throughout South Florida.

William McBain, general chairman of the ABCD, speaking to the more than 400 guests at the Hotel Breakers, paid tribute to Archbishop Carroll.

"UNDER HIS ENERGETIC leadership," McBain said, "the clergy and laity



ABCD was the topic of Archbishop Coleman F. Carroll when he spoke to dinner guests at the Hotel Breakers in Palm Beach. At right is Paul Coughlin, dinner chairman.

have rallied to him to cure the ills which a complacent community has too long ignored. He has inspired all of us so that by our deeds we may transform all of South Florida in fact into one community of brotherly love.

"At a stage in life when most men are seeking a less arduous path to tread, with the same indefatigable spirit which has been his hallmark all his life, he continues to forge forward in all areas where charity, faith and justice beckon. He puts aside his own personal health in order to carry on the great work which he has started," McBain declared.

Discussing the continuing needs of the people in South Florida, Archbishop Carroll emphasized that, "All must be motivated by the spirit of love-true love," predicting that the next 20 years will bring an influx of people from northern areas to live in Florida.

NOTING that the Catholic population of the Diocese of Miami had increased from 180,000 to 550,000 during the past 14 years, the prelate added that 87 parishes have been established in the area in that same length of time.

Citing the Archdiocesan Seminary of St. Vincent de Paul at Boynton Beach as the most important institution in the Diocese, the Archbishop explained that the monies needed for the acquisition of the seminary by the Archdiocese were obtained in just a few weeks from three people, one of whom was a woman.

"Miraculously, the faculty of the seminary put together in two months time is the equal of any faculty in any seminary in the United States today," he declared, urging that the seminary be remembered in the last wills of the faithful and emphasizing that no better work could be done for the "good of the Church."

(CONTINUED ON PAGE 2)



CORE volunteer, Mrs. Helen Kooka, center, provides transportation for senior citizens, Mrs. Santa Crisinar and Mrs. Mae Kennedy to do their household shopping. See story and other pictures on P. 13.



Lent, a time to advance in spiritual life

Dear beloved in Christ:

This Lenten Season occurs as we near the tenth anniversary of the opening of the Second Vatican Council. It may appear to many who are sensitive to the turmoil in the world at large and to the ferment in the Church itself, that we are further away than ever from Pope John's promised Second Pentecost.

The reflective mood of Lent, however, reminds us with consolation that God's ways are not our ways. His thoughts are not our thoughts. The Holy Spirit breathes where He wills, and in a manner mysterious and invisible, until in God's good time, the renewal of His Church will be made manifest to all.

It is important also for us to remember that the renewal of the Church must begin with each of us. No period of the year finds us more willing to ponder this truth than Lent. In the current approach to penitential observance, the stress is firmly placed on our personal need of conversion. The Christian, however faithful, can never reach the point where he no longer needs to turn more intimately to God. The sinner realizes well how much he needs to turn back to Christ and to break with the barriers separating him from God.

No extraordinary Lenten program is proposed for this kind of conversion. As Pope Paul has emphasized in recent years the virtue of penitence must be exercised in persevering faithfulness to the duties of one's state in life.

If during these 40 days of prayer and penance, we strive with more sincere, enduring effort to fulfill our obligations to God and neighbor, then we are firmly treading the path to personal conversion.

In practice, I would urge you to attend daily Mass and receive Christ in the Eucharist as the primary means of growing in love and gaining in strength needed to fulfill your other obligations to your neighbor.

Penance of the highest order can be found in your attempts to relieve the sad lot of the poor, to bring help and consolation to the sick and old and lonely, to be more tolerant of the views of others, to bring together those who once were friends, to risk ridicule by defending the rights of the underprivileged and oppressed, to work more closely with your priests in the parish in making known the saving message of Christ, especially to help instruct the young in religion, to participate in community affairs with Christian motivation, to be a peacemaker in your own home and neighborhood.

Many will find new consolation and strength in greater fidelity to old devotions, such as the Rosary, Stations of the Cross, visits to the Blessed Sacrament. Although fast and abstinence are required only on Ash Wednesday and Good Friday, many voluntarily will want to observe this ancient praiseworthy practice on other days.

These 40 days can be as rich in grace as any generation in Christian history. If we unite with Jesus in His Church and with each other in untiring efforts to convert ourselves more fully to God's Will, then surely the Peace of Christ, which is beyond understanding, will be ours to a much greater degree.

Asking God to bless your spiritual efforts in this Penitential Season and begging your prayers on my behalf, I remain

Devotedly yours in Christ,

Coleman F. Carroll
Archbishop of Miami

"... and into dust you shall return."



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FEBRUARY 11, 1972

Bills ask bus, book aid for nonpublic schools

TALLAHASSEE — Rep. Ed Trombetta, D-Fort Lauderdale, has introduced two bills to relieve the financial burden of parents with children in private or nonpublic schools.

By providing aid to these parents in the area of textbooks and transportation, the bills would alleviate the pressure on parents forced to support both the education of their own children and the public school system. The bills are now in the House Education Committee.

Under House Bill 3172, the state would provide the same bus transportation to pupils in nonpublic schools as it provides to those in public schools.

Under House Bill 3173 the state would lend textbooks to nonpublic school students on the same basis as it now lends them to public school students.

THE SAME textbooks in use in the public schools would be made available to nonpublic school students.

Trombetta said that these bills are a sensible investment by the State of Florida. The bus transportation bill would provide for the safety and welfare of the children, and furnish to the parents a much needed service on an equitable basis. "The public safety of all citizens is the direct concern of the State of Florida," he said.

The state has long furnished textbooks free of charge to students in public schools. By extending the loan of these books to students in nonpublic schools the state can

assist the parents of these children in a well-recognized constitutional manner, he said.

"While these bills will not relieve the financial plight of parents of parochial school students they will relieve part of the burden of parents sending their children to those schools and at the same time serve the state in its well-recognized functions," he stated.

The bills were endorsed by Thomas Horkan, executive director of The Florida Catholic Conference, who called the bills "excellent measures" which would go far toward "helping us maintain our pluralistic school system."

Rep. Trombetta urged all those who share his concerns to write or contact their legislative delegations to support HB's 3172 and 3173.

OFFICIAL Appointment

Archdiocese of Miami

Archbishop Coleman F. Carroll announces the following appointment effective Friday, Feb. 11:

THE REVEREND FATHER LAURENCE J. CONWAY to Moderator, Miami Archdiocesan Council of Catholic Women.

Massive new march staged in Ulster

By DICK GROGAN

DUBLIN — (NC) —

People prayed in the streets here and in other Irish cities as the most massive civil rights march ever to defy the Northern Ireland government ban on demonstrations took place Feb. 6 in Newry, just north of the border.

Their prayers were answered, for the 50,000 marchers managed to hold their rally in peace — in contrast to the British Army's slaying of 13 marchers in Derry the previous Sunday.

DURING the Newry demonstration, people in all parts of the country waited with bated breath. One spark could have set off the powder keg that is Ireland today. The powder keg was still open, however, with the news that 30 of the most prominent marchers — civil rights organizers and northern oppo-

sition politicians would be prosecuted for taking part. Thousands crossed the

border from the south to join the Newry march. All were

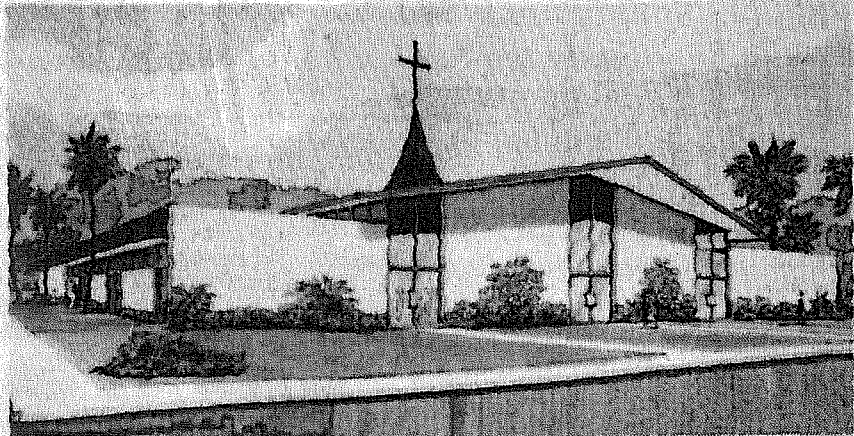
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Thousands of Roman Catholics march silently through the streets of Newry, Northern Ireland, in a civil rights march. The two-hour demonstration, which openly defied a ban on marches in Northern Ireland, avoided the center of the city and any confrontation with hundreds of British soldiers.



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



Architect's Conception of St. Andrew Church In Coral Springs.

Groundbreaking ceremonies for St. Andrew Multi-Purpose Center, Coral Springs, were held last Sunday as Msgr. John J. O'Looney, pastor emeritus, St. Anthony Church, turned the first shovelful of earth. At right is Father Patrick Farrell, pastor of the new Broward County parish.



OFFICIAL Lenten regulations

Archdiocese of Miami

The following are the Lenten Regulations for the Archdiocese of Miami, as announced by the Chancery:

ASH WEDNESDAY AND GOOD FRIDAY

Fast and abstinence are to be observed on each of these days. The law of abstinence obliges everyone who has completed the 14th year of age; the law of fasting obliges those who have completed their 21st year until the beginning of their 60th year. The obligation to abstain means that meat may not be eaten on the day of abstinence. The obligation to fast limits a person to one full meal and two lighter meals in the course of a day.

OTHER FRIDAYS OF LENT

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

WEEKDAYS OF LENT

On the weekdays of Lent, the Faithful are strongly recommended to participate "in daily Mass and a self-imposed observance of fasting." Recommended also are "spiritual studies beginning with the Scriptures, as well as the traditional Lenten Devotions (sermons, Stations of the Cross and the Rosary) and all the self-denial summed up in the Christian concept of Mortification." (Pastoral Letter of American Hierarchy on Penitential Observance.)

French honor U.S. cardinal

WASHINGTON — (NC) Cardinal Patrick O'Boyle, the highest that the French government can give an individual, as a long-time friend and benefactor of the French people. Ambassador Charles Lucet placed the ribbon and medal around the cardinal's neck in ceremonies at the city's cathedral.

Pilgrimage to protest abortion

South Floridians are being urged by the Miami Archdiocesan Council of Catholic Women to participate in a statewide Day of Prayer and Penance at Nombre de Dios Mission in St. Augustine on Sunday, Feb. 20, to seek God's intercession in the continuing fight against liberalized abortion laws.

The idea for invoking God's help in the dispute

about when life begins and who should determine when it should end, was sparked by a similar pilgrimage sponsored by a group of nurses in England last Fall, according to Raymond Armstrong, Orlando, chairman of the Committee for Life, an interfaith group organizing the program.

Dr. Frank Sheed, internationally known lecturer,

author and theologian, heads the list of speakers during the Rally for Life at the mission at 2 p.m. on the first Sunday in Lent.

OTHERS SCHEDULED to speak are Dr. Richard Applebaum, Miami pediatrician and prominent foe of liberalized abortion laws; Rev. Bob Ware, pastor, Orlando's Tabernacle Baptist Church and Mr. Armstrong, lay theologian at St. Mary Magdalen Church, Maitland.

The committee, which has sent out appeals to Protestant, Catholic and Jewish communities throughout Florida, has received support and encouragement from Anglicans and Lutherans as well as their own denominations.

Msgr. Michael Gannon, professor of religion and history at the University of Florida, and former director of Mission of Nombre de Dios, will be master of ceremonies.

No victimless crimes, chief tells citizen group

There is no such thing as a "victimless" crime, Miami Police Chief Bernard L. Garmire recently told members of the Dade County Concerned Citizens Committee.

According to Rev. Jacob B. Jerstad, chairman of the committee, who also directs Miami Mayor David T. Kennedy's Committee on Decency, Chief Garmire stated that he believes "there are crimes which involve the consent and prior knowledge of those involved which are therefore "consensual" crime.

MOST GENERALLY, the Chief explained, such crimes involve activities which are violations of both the moral and criminal code, e.g. gambling, narcotics violations, prostitution, pornography, obscenity and some liquor law violations.

The commission of these

crimes, he said, although they involve consent and knowledge of two or more persons, do not provide for victimless situations.

"The flourishing of such activities inevitably involves organized crime and contributes to the overall rate of crime of the community," Chief Garmire stated.

Members of the Concerned Citizens Committee met last week with Metro Mayor Steve Clark to seek his support in their efforts to rid Dade County of hard-core pornography.

Agreeing that the "worse the cancer grows, the worse it gets," Mayor Clark set a future meeting date for mid-March for further action on proposals made by the committee and promised his cooperation in their campaign.

Theologian to lecture

Father Richard P. McBrien, associate professor of theology at Boston College and visiting professor of theology at Pope John XXIII National Seminary, Weston, Mass., will be the guest speaker during the second presentation of the Religious Studies Lecture Series at 8 p.m., Sunday, Feb. 13, in the Barry College auditorium.

"Christian, Who Are You?" will be the topic of Father McBrien, who is a priest of the Archdiocese of Hartford, Conn., and has a doctorate in theology from the Gregorian University, Rome, and is the author of five books as well as articles and reviews in several professional journals.

Tickets may be obtained by calling 758-3392, Ext. 304.

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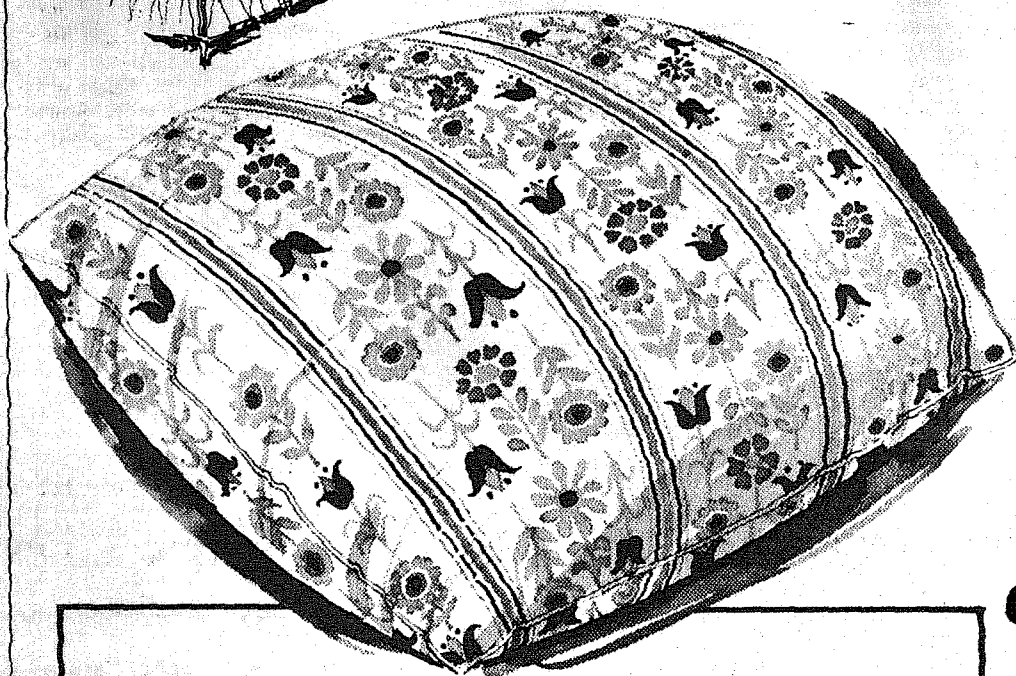
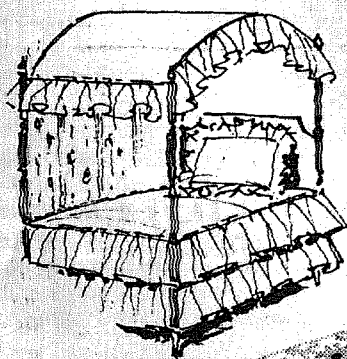
TURNING to accomplishments of the Archdiocese in Palm Beach County last year, Archbishop Carroll reminded guests that multi-purpose facilities now under construction at Newman High School, West Palm Beach, are being provided with the aid of ABCD funds; and he pointed out \$300,000 of ABCD funds were used last year to maintain the high standards in Archdiocesan High Schools throughout South Florida.

Emphasizing the importance of Maurawood Residence for Unwed

Mothers in West Palm Beach, where expectant unwed mothers are cared for in a homelike and loving atmosphere, Archbishop Carroll said, "We should all be mindful of the fact that is a strong campaign throughout the country to bring about the legality of abortion. We know certainly that abortion is murder and it is my obligation and responsibility to remind you of this fact today.

"There is no question that from the moment of conception there is life and no exception can be made on that."

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Ulster bloody Sunday: 'suddenly shots, death'

(Father Edward Daly, 35-year-old assistant pastor of a Londonderry parish of 15,000 Catholics, made world news in the "Bloody Sunday" deaths when he crawled to the aid of a dying boy in the street. He flew to New York four days later, appeared on CBS television and at a press club luncheon, telling what happened. Here he gives NC News his eyewitness account.)

By FATHER EDWARD DALY

A march was called to protest internment without trial. It was set for Sunday, Jan. 30. The Stormont (Northern Irish) government had banned all marches. Between 15,000 and 20,000 persons took part in it.

At the end of the line of march was a barrier or roadblock. This was anticipated. About 20 or 30 of the marchers, young people they were, threw stones and bricks at the roadblock.

The army retaliated after a while with tear gas and colored-water cannon. The leaders of the march went through the

crowd, instructed them to move and reassemble at a distant place for a meeting, to hear a few speeches.

Most of the crowd moved away. Some of the people went home. Some moved away and were standing about talking.

I HAPPENED to be there because it's the district I work in. I've made it my business during the past three years to be on hand, to allay the fears of the old people, calm them down, look after people as best I could.

Suddenly 10 shots rang out. This apparently was in the Williams Street area, at an abandoned factory building where an army sniper apparently was stationed. Two people were hit — a man in his 50's and a youth.

I didn't know anyone was hit until a few minutes later a woman told me. Another priest was already there. I went back. People were still talking quietly.

There wasn't any rioting going on — I must stress this — and it was a good 20

minutes after the parade ended.

Suddenly three or four armored cars charged toward the area where we were. I ran with everyone else. We all fled toward an area of high apartment buildings, 11 stories high, known as the Rossville Flats.

As I was running along, there was a young boy, about 16 years of age, running alongside me. A shot rang out from the direction of the troops. I heard the young boy yell out, or cry out, and he fell. I thought he had been hit by a rubber bullet.

THERE WAS a huge fusillade of gunfire from the paratroops. I dived to the ground and crawled in the direction of a little wall, to try to get cover.

As I crawled, I looked back to where the boy had fallen. He was lying on the ground with blood pouring out all over his shirt from a wound in his chest. I crawled over to him along the ground. I gave him absolution, and I anointed him.

And still the gunfire went on. There were other people lying, apparently shot as well, some distance away.

After some minutes, a young Knight of Malta first-aid man crawled out also. Sometime later two civilians, two men, did the same. Whilst lying there we decided to carry the boy to some place where he might receive medical attention.

It was just at this point — for the first time and only time that afternoon — that I saw a civilian fire a gun, a revolver, at the soldiers. He fired two or three shots, then ran off.

Walking before the three men carrying

the boy, I carried a handkerchief in front of me, asking the troops to hold their fire. We managed to get the boy to a place where we could get an ambulance.

Before it came, the boy had died.

AFTER the ambulance took his body away, I returned to the scene by another way. The firing had stopped. But there were dead, dying and wounded people lying everywhere — almost 30 of them in all.

With six other priests, we attended to them and tried to console the wounded and their relatives.

That night many of us were talking together quietly. We were sickened and stunned by what had happened. The people were deeply angry at the first reports that came out. One of them from the British government said it had learned from a planted agent that a man had been killed Saturday, and his body kept hidden overnight, and then dragged out onto the street Sunday so that the marchers could show at least one person killed if there was any trouble.

That really infuriated my people. If you know the Irish regard for human life, their reverence for the dead, you know this is something they could never do.

My people thought: the world must know what happened here — not from politicians, not for political gain, but simply so that it will never happen again.

They asked me to come. They wanted me to tell the story. The Irish government (in Dublin) financed the trip, but it was my people who sent me.



ONE OF the rioters is chased into custody by a member of the parachute regiment when civil resistance parade ended in riots in Londonderry. Thirteen were killed and 13 more are in the hospital with gunshot wounds.

Vatican says religious must have distinct garb

PHILADELPHIA — Religious congregations may not abolish the religious habit or leave its use to the judgment of individual Sisters, according to the Vatican congregation in charge of Religious.

In a letter to Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops, Archbishop Luigi Raimondi, apostolic delegate in the United States stated:

"Under date of Jan. 22, 1972, the Sacred Congregation for Religious and Secular Institutes states that its information from various

countries indicates that Religious, men and women, in ever increasing numbers, are abandoning the religious habit and also any distinctive external sign.

"The Holy See has many requests for information about its thought on the subject. It therefore considers it opportune to express itself, and your eminence may wish to make the following known to the members of the episcopal conference."

The congregation's statement, which Cardinal Krol has forwarded to all American bishops, notes:

"FIRST OF ALL, it is

appropriate to state again that the religious habit has been considered by the Second Vatican Council as a sign of consecration for those who have embraced in a public way the state of perfection of the evangelical counsels.

"Moreover, this concept has also been confirmed by the recent apostolic exhortation of His Holiness, 'Evangelica Testificatio.'

"Nevertheless, religious institutes, in their general chapters, may, and in some cases ought to, modify the traditional habit in accord with practical requirements and the needs of hygiene, but

they may not abolish it altogether or leave it to the judgment of individual Sisters.

"The basic criterion to be observed is that the habit prescribed by religious institutes, even as modified and simplified, should be such that it distinguishes the religious person who wears it.

"On the other hand, the dress of the religious purely secular clothes, women should not depart without any recognizable exterior sign, can be

permitted, for particular reasons, by the competent superiors to those Sisters to whom the use of the religious habit would constitute an impediment or obstacle in the normal exercise of activities which should be undertaken in certain circumstances.

"Even in this latter case, the dress of the religious, exterior sign, can be

proper to the religious state. It should always be 'in some way different from the forms that are clearly secular.'

Archbishop Raimondi concluded his letter with the notation that similar norms are applicable to members of male religious communities "who ought always to be distinguished . . . by the Roman collar or some visible and appropriate sign."

Study favors Catholics' joining churches' council

By JOSEPH McLELLAN

WASHINGTON — (NC) — An official joint study committee, in a report made public here, has endorsed the idea of Roman Catholic membership in the National Council of Churches but cautioned that such membership "will not in and of itself be a major ecumenical achievement."

The report, summarizing two years of work by 17 representatives of the Catholic Church and the National

Council, was published Feb. 9 by the U.S. Catholic Conference here in a 48-page pamphlet.

Coming at a time when the NCC has been seriously re-examining its own functions and values, the report asked two questions: whether the NCC or some near equivalent should continue to exist and, if so, whether the Catholic Church should be part of it.

BOTH questions the committee answered affirmative-

ly, noting that "nearly every argument in favor of the continuance of the NCC (or a comparable successor) is also an argument for Roman Catholic membership."

As expressed in the documents of the Second Vatican Council, the report said, "Roman Catholic ecclesiological principles are in substantial accord with the aims and methods of the NCC."

Properly prepared for, the report said, Catholic

membership in the NCC "might rekindle the ecumenical enthusiasm of many Roman Catholics, which has somewhat subsided since the days of Vatican II, and at the same time strengthen the commitment of the present member churches of the NCC to the aims and purposes of the ecumenical movement."

THE REPORT noted difficulties which must be resolved before Catholic membership becomes pos-

sible. Most notable and practical of these, probably, is the question of size. The Catholic Church in the United States has some 48 million members, outnumbering the 42.3 million persons who form the combined memberships of all 33 communions now in the NCC. Since representation in the Council's general assembly and general board is based on the membership of the participating communion, a lopsided situation could develop in which Cath-

olic membership might swamp that of non-Catholics.

THE REPORT recommended that the bishops conduct widespread consultations of the clergy and laity "as a matter of pastoral prudence" on the question of NCC membership.

"The appropriate authority for making a decision to join quite properly is the highest duly constituted ecclesiastical body in the country," the report said.

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AS THE FIRST woman member of the American Bishop' Secretariat for Catholic-Jewish Relations, Sister Katharine Hargrove, R.S.C.J. (right), would like to promote better understanding between the two religions. The Florida regional office of the Anti-defamation League of B'nai B'rith, directed by Arthur E. Teitelbaum (left) works closely with the 14-member committee;

3 selected for awards by NCCJ

Three Miamians, representing major religious faiths, will be honored with the Silver Medallion of Brotherhood award of the National Conference of Christians and Jews during the Annual NCCJ Brotherhood dinner on Thursday, Feb. 24, at the Hotel Fontainebleu.

Recipients of the NCCJ's highest award will be Sister Mary Dorothy, O.P., president of Barry College since 1963; Dr. Irving Lehrman, Rabbi of Temple Emanu-El, Miami Beach; and Harry Hood Bassett, chairman of the boards of Southeast Banking Corp. and the First National Bank of Miami.

According to Thomas C. Wasmuth, chairman of the board of Burdine's, medallion recipients are chosen on the basis of their leadership in community and civic affairs.

Proceeds from the dinner are used to further the NCCJ's program to promote cooperation and mutual understanding among all religious and racial groups.

Children's picnic

St. Mary Cathedral CYO is sponsoring a picnic for children, ages 6-10, Sunday, Feb. 13, from 2 to 4:30 p.m. at Morningside Park, 750 NE 55 Ter. For transportation contact Ann Nielson, 754-1100.

that Jesus was never Catholic. He was Jewish in the fullest sense and His life's work was based on good deeds. As Catholics we need to recognize this Jewish aspect in our faith."

Sister Katharine feels another important aspect of the committee's effort is to inform Jews of the basics of their religion. "I would like to make Jews aware of the treasures of their Jewishness and get them enthusiastic about their faith."

IN AN EFFORT to bring
(CONTINUED ON PAGE 22)



"Is God calling me?" this youth may be asking as he looks at the statue of St. John Vianney on the grounds of the minor seminary where SRA High School Placement Tests for eighth grade boys interested in studying for the priesthood will be given on March 4.

She helps to promote Catholic-Jewish amity

By MARY ANN LINDEN
Voice Staff Writer

"In improving Jewish-Catholic relations, it's not a lack of action among Catholics but a lack of knowing what to do," Sister Katharine Hargrove, a member of the American Bishops' Secretariat for Catholic-Jewish Relations, said in a Voice interview last week.

She is the first woman appointed to the 14-member committee.

Sister Katharine, Society of the Sacred Heart, is a pro-

fessor at Manhattanville College in Purchase, N.Y.

SHE feels Catholics must appreciate the Jewish religion and tradition as an entity and "not hold a bias against them.

"Jews have always held their belief in one God, but not in the divinity of Christ. Their religion is a practical one, made up of good deeds, while ours is a religion of belief. We must remember

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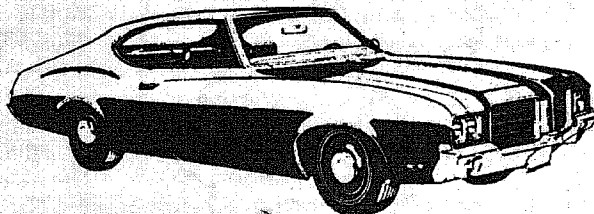
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Confirmation schedule in Archdiocese of Miami

The Sacrament of Confirmation will be administered as follows. Parishes not listed will have Confirmation in the Fall according to a schedule to be published subsequently. Where two parishes are listed, the ceremony will take place in the church of the first parish.

Sunday, Feb. 20, 10 a.m. ST. FRANCIS XAVIER, Miami
 Tuesday, Feb. 22, 7:30 p.m. ST. JOAN OF ARC, Boca Raton Ascension, Boca Raton
 Wednesday, Feb. 23, 7:30 p.m. ST. JOHN THE BAPTIST, Fort Lauderdale; Blessed Sacrament, Fort Lauderdale
 Thursday, Feb. 24, 7:30 p.m. EPIPHANY, South Miami
 Sunday, Feb. 27, 3:00 p.m. ST. AMBROSE, Deerfield Beach
 Tuesday, Feb. 29, 7:30 p.m. LITTLE FLOWER (Coral Gables)
 Wednesday, March 1, 7:30 p.m. OUR LADY QUEEN OF MARTYRS, Fort Lauderdale
 Thursday, March 2, 7:30 p.m. BLESSED TRINITY, Miami Springs
 Sunday, March 5, 4 p.m. ST. MICHAEL THE ARCHANGEL, Miami
 Tuesday, March 7, 7:30 p.m. ST. JEROME, Fort Lauderdale
 Wednesday, March 8, 7:30 p.m. CHRIST THE KING, Perrine:St. Catherine of Siena, Miami
 Sunday, March 12, 4 p.m. HOLY FAMILY, North Miami
 Tuesday, March 14, 7:30 p.m. ST. ROSE OF LIMA, Miami Shores
 Wednesday, March 15, 7:30 p.m. ST. BARTHOLOMEW, Hollywood
 Thursday, March 16, 7:30 p.m. ST. CLEMENT, Fort Lauderdale
 Sunday, March 19, 3:30 p.m. ST. COLEMAN, Pompano Beach

Tuesday, March 21, 7:30 p.m. ST. MARGARET, Clewiston; St. Joseph Mission, Moorehaven; O.L. Queen of Haven, LaBelle
 Wednesday, March 22, 7:30 p.m. ST. HUGH, Coconut Grove
 Thursday, March 23, 7:30 p.m. ST. PATRICK, Miami Beach; St. Raymond, Miami
 Wednesday, April 12, 7:30 p.m. ST. MONICA, Opa Locka
 Sunday, April 16, 3:30 p.m. ST. JAMES, Miami
 Tuesday, April 18, 7:30 p.m. SACRED HEART, Lake Worth; Holy Spirit, Lantana
 Wednesday, April 19, 7:30 p.m. ST. MATTHEW/ST. CHARLES BORROMEO in Hallandale
 Thursday, April 20, 7:30 p.m. ST. CECILIA, Hialeah
 Sunday, April 23, 3:30 p.m. ST. JOHN THE APOSTLE, Hialeah
 Tuesday, April 25, 7:30 p.m. OUR LADY OF THE LAKES, Miami Lakes
 Wednesday, April 26, 7:30 p.m. ASSUMPTION, Pompano Beach
 Thursday, April 27, 7:30 p.m. ST. BRENDAN, Miami
 Sunday, April 30, 3:00 p.m. ST. LUKE, Lake Worth
 Tuesday, May 2, 7:30 p.m. ST. FRANCIS DE SALES, Miami Beach
 Wednesday, May 3, 7:30 p.m. ST. CLARE, North Palm Beach; St. Paul of the Cross, Juno
 Thursday, May 4, 7:30 p.m. ST. LAWRENCE, North Miami Beach
 Sunday, May 7, 4 p.m. ST. FRANCIS, Riviera Beach
 Tuesday, May 9, 7:30 p.m. GESU, Miami
 Wednesday, May 10, 7:30 p.m. IMMACULATE CONCEPTION, Hialeah
 Thursday, May 11, 7:30 p.m. ST. JOSEPH, Miami Beach
 Sunday, May 14, 4 p.m. ST. MAURICE, Fort Lauderdale
 Sunday, May 21, 3 p.m. ST. MARY CATHEDRAL, Miami

Pope urges Irish cease all violence

(CONTINUED FROM PAGE 1)

searched and scrutinized by armed British troops who encircled the town.

Catholics in many southern towns held marches in support of the Newry march. More than 5,000 marched in Dublin, and at a meeting outside the general Post Office here a Dominican priest, Father Austin Flannery, told them the British army paratroops were used in Derry in "as inhuman a plan as human devilry could devise."

A PLAN to flush out the Irish Republican Army (IRA) had failed, he said, and instead the British army had flushed out the whole Irish people.

While anger and revulsion

are inevitable, he said, such emotions are blind and dangerous guides as to what should be done.

"Our cause is not served by attacks on English people who live or work here," Father Flannery said. "Nor is it served by attacks of any kind on Protestants in the Republic, who are decent and hardworking people . . . let us leave senseless acts of violence to the barbarians who wear the British uniform."

"The hand of friendship should be extended to the Northern Protestants," he said, and they should be asked to recognize the evil deeds done in their name. "Let us Catholics also recognize the

evil in our hearts and the evils done in our name."

AT A SHRINE in O'Connell Street, Dublin's main thoroughfare, hundreds were led in reciting the rosary by Father Gabriel Harty, as the hour of the march drew near.

In the Dublin march, banners were carried with slogans like: "Damn your concessions, England. We want our country."

The Protestant archbishop of Dublin, Dr. Colin Buchanan, asked all his clergy in Dublin to keep a prayer vigil during the afternoon. Other Irish bishops, both Catholic and Protestant, appealed for people to show "real Chris-

tianity by restraint and good example."

Meanwhile, reports from political sources indicated that action by Britain to break the long political deadlock over Northern Ireland may be imminent. New proposals, it was hinted, will offer the north's Catholics some kind of role in government.

Feeling was running so high, however, in both north and south, that efforts at compromise may be doomed to failure. What rankles most is the refusal of British Prime Minister Edward Heath to acknowledge the facts about the Derry murders. The anger instilled into Derry Catholics by the continued

charge that the 13 people shot were gunmen or bombers has to be experienced to be believed.

IT APPEARED no time limit would be set on the judicial inquiry Britain has set up to probe the affairs. This will certainly not satisfy northern Catholics and Derry people told this NC News correspondent last week they will not give evidence to any inquiry unless it is international, impartial, and excludes both British and Irish representation.

It is noted here that the inquiry has saved Britain embarrassment in one specific way — English Sunday newspapers had large investigating teams in Derry

during the week and were about to publish an exhaustive analysis of what happened. Their editors were persuaded at the last minute not to run the stories, believed critical of the British army. The excuse given was that the matter is now 'sub judice,' or under inquiry. During the week, interviews with the wounded and with eye-witnesses were also suppressed for the same reason.

IN COMING DAYS the anger of Derry and of Northern Catholics will be expressed in civil disruptions throughout the north. IRA activity has already stepped up and now has a much broader base of support among the people.

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Editorials

Reason and good will— desperate Ulster need

Events of the past weeks in Northern Ireland certainly will be recorded in history books of the future and will be etched in the memories of generations of Irish to come.

"Bloody Sunday," that resulted in 13 civilian deaths as British troops fired upon crowds of demonstrators in Londonderry on Jan. 30, perhaps, as nothing else, served to solidify opposition to the growing repression throughout Northern Ireland.

This opposition was emphasized dramatically last Sunday as some 50,000 marchers paced peacefully through the outskirts of the grey border town of Newry in defiance of a government ban on demonstrations.

A CLIMATE of apprehension preceded the protest which, it was feared, would spark further bloodshed. Pope Paul, on the morning of the march, referring to the growing discord in Northern Ireland, said: "With sorrow, we see there acts and threats of violence. Violence is against God's law and against Christian and civil custom. We desire that any form of violence may be avoided by the parties concerned — from any side — and that justice and peace may be achieved through the ways of reason and

good will."

Ten abreast, arm-in-arm, the Newry marchers tramped along "contingency" routes that skirted barricades manned by British troops and Ulster police, thereby avoiding direct confrontation which could have led to another slaughter in the streets.

Protesting the deaths of their comrades at Derry, the demonstrators, among other things, demanded the end to internment-without-trial, and insisted upon the withdrawal of British troops and the abolition of the Protestant-dominated provincial government.

THEIR MARCH can only be regarded as a giant victory for the civil rights movement in Northern Ireland, for until this time the British occupation force had insisted that a peaceful protest, without violence or bloodshed, would be impossible.

We pray with Pope Paul that reason and good will shall prevail. We feel that the simple act by the British government of inviting the opposing forces to sit down at the conference table could save lives and, ultimately, could lead to peace with justice in Northern Ireland for both Protestant and Catholic alike.

Press chief shows surprise at indicated mail rate hike

WASHINGTON — (NC) — The head of the Catholic Press Association (CPA) has expressed amazement over a U.S. postal official's preliminary approval of postage increases affecting diocesan newspapers and other non-profit mailers.

James A. Doyle, CPA executive director, said religious press representatives "will meet next week to plan our next step, which will almost certainly include filing objections to this recommendation and possibly oral arguments before

the (Postal Rate) Commission beginning March 15."

IN AN "initial decision" issued Feb. 3, chief postal hearing examiner Seymour Wenner said that with a few revisions the rates and fees recommended by the U.S. Postal Service "constitute a fair and equitable schedule" of revenues.

Doyle said the CPA is "amazed that the hearing examiner has apparently recommended everything in second class the Postal Service asked for..." Diocesan newspapers fall under the second class non-profit mailing category.

The rates the Postal Service proposed will eventually equal 100 percent of the costs of handling nonprofit mail, but a preferential rate was maintained by not forcing them to contribute to overhead costs, as first class and other regular mail categories do.

Doyle said the CPA is disappointed that the preliminary approval "includes the onerous per-piece surcharge for the struggling nonprofit press."

That part of the proposal means that after a 10-year phase-in period, second class nonprofit mailers will have to pay a surcharge of 1.5 cents for every piece of mail they send.

Euthanasia drive pushed

LONDON — (NC) — The campaign for Voluntary Euthanasia in Britain is now being intensified, its backers using much the same tactics the supporters of abortion employed before the passing of the 1967 Abortion Act.

The renewed pleas for so-called mercy killing coincide with mounting criticism of the working of the Abortion Act.

Recent statistics show that 126,774 abortions were carried out in 1971, an increase of 42,925 over 1970.

Many opponents of voluntary euthanasia have said they fear that the legalization of euthanasia would simply be a first step in a campaign to make it obligatory for those suffering from incurable diseases.

ONE of the latest shots in the euthanasia campaign was fired in a British Broadcasting Corporation (BBC)

radio program, "The World This Week End."

The program started with reporter Roger Cook describing euthanasia as "a positive thing." He said that it is "homicide by request," and often "the answer to a prayer."

Such pleas directed to the emotions of the listeners are reminiscent of the pleas made before 1967 by or on behalf of girls who had suffered so-called back-street abortions.

The euthanasia campaign, however, is likely to meet with a great deal of opposition, not merely from such groups as the Human Rights Association, which is currently campaigning against Voluntary Euthanasia, but also from people who have become alarmed by the way the Abortion Act is being abused and regarded by many as merely another form of birth control.



"Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?"

— First Inaugural Address
March 4, 1861

Lent: joyful not sad if looked at rightly

By MSGR. JAMES WALSH

Back in the fifties when Pope Pius XII made what then was considered a startling change in the Eucharist fast in allowing water to be taken before Communion, one pious old lady was reported as saying indignantly: "Well if the Pope wanted to lose his soul, that's his business. But I'm not touching water before Communion."

Let's hope she had gone to her reward when another Pope, Paul VI, approved much more radical changes, especially with regard to fast and abstinence.

There were also strong and conflicting reactions to his reforms of penitential observances. And to this day, several years later, there is considerable confusion, some resentment and not a little indifference resulting from the shift of emphasis in the obligation to do penance.

A MIDWEST diocesan paper, I think it was in St. Louis-Minneapolis, sometime after the changes, made a survey of reactions in various age groups. While not claiming the accuracy of Mr. Gallup, the paper came up with responses which may still represent a cross section of Catholic thinking about Lenten penance. As expected, some were against the changes, others in favor of them.

A 37-year-old housewife complained: "It just didn't seem like Lent. It could be a good idea — people choosing their penance. But, as for me, I didn't do anything."

A 55-year-old man confessed: "I liked to be regimented. It's too easy to avoid doing anything."

Another housewife of 40, who said she was from a "progressive" city parish, admitted: "I'm old fashioned. I liked the old way. I definitely felt Lent used to mean a lot more."

A 17-year-old high school boy who slid through Lent like any other time of the year frankly said he felt: "It would be better if we were told what to do because more people would do it then."

An 80-year-old widow admitted finding in the new Lenten exhortations the value of making "extra effort to help sick people and people in trouble" during Lent. She seemed to have caught the meaning of Pope Paul when she added: "We like that kind of penance. It is more meaningful — just like the penance you get at the confessional now. It's doing something positive rather than just 'Our Father' and 'Hail Mary'. It means more."

An 8th grade girl said: "If the Church tells you to do it, it's just a law. If you do it on your own, it means more."

IN A REAL SENSE the Church considers "doing it on your own" very important in today's world. She is guiding her children more strongly towards maturity and a deepened sense of responsibility.

But stay with me for a moment, lest this be misunderstood. Unfortunately those gifted with the agility to ride the pendulum to the far extreme and rivet it there, interpret "doing it on your own" as doing without law — and without penance. They say the Church has wised up and done away with penance because we are so much more aware of our freedom and dignity that penance and self-

repression are degrading and really unnecessary.

How's that for double talk?

But what is the Church trying to get across to us these past few years in changing ancient laws? She is reminding us by a different approach that there is no way of getting around the obligation of penance. Since all sin, all are therefore bound to do penance. However, the Church continues, all penitential observances do not have to take the same form as that of our ancestors of a century ago, for whom meat, for example, was an exceptional form of food in many places. We don't keep a horse in the garage because great grand-dad thought it a wonderful and necessary means of transportation. Nor do we perpetuate the one-time great value of wood stoves, cakes of ice brought daily and so on.

Very simply put, the need for conversion and salvation is unchanging. So penance binds us all — in one form or another. This holds for saint and sinner, pope and scholar, truck driver and teacher, pipe fitter and pilot, housewife and magazine editor.

Take a moment and think of your past ideas of penance. Chances are you think of it in terms of "giving up". It used to be that people were repelled by the thought of Lent's coming, because all that seemed "good" to them in daily life suddenly appeared "bad" for their souls, unless they were "given up."

Cigaretts, movies, candy, liquor and a host of ordinary pleasures of an ordinary life suddenly took on the appearance of transforming the soul, if we turned our backs on them.

IT MAY HAVE HAPPENED often that a strong-willed person could give up all those things and take great pride in his self-denial, but throughout Lent, as during the rest of the year, remained habitually unkind to his family, discourteous to his neighbor unless it would hurt business, sneered at the poor as if they had made their own bed, so they ought to lie in it, complained that God let him have ulcers when he had harmed no one, and, in general, acted like one who had never heard of Christian love of God and neighbor.

Far-fetched? Don't believe it. So... the Church in trying to give a more positive thrust to our lives in talking to us now as the apostle John used to address his flock: "Little children, you have offended the good God. His mercy knows no bounds. He is quicker to forgive than you are. But He expects penance from you, and He has a right to. Not merely to appease Him, but to help you carry on the saving work of Christ. You don't need new laws to tell you how to do penance or where to find it. You have the laws already. They are all contained in the one law of love of God and neighbor. Whatever effort you make, whatever pain you endure, what it costs you to be faithful every day in fulfilling this law of love is penance. Be kind, charitable, humble, thoughtful, unselfish, generous towards the poor and the sick. All this is your penance. Lent is your time of greater effort."

And it should, therefore, be a time of joy, not sadness. Why? Because renunciation of one's self-interest is a gift of new opportunities to serve Christ and others.

THE VOICE

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The Voice
of
The Holy Father



Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Live-as-you-like code is alien to the honest mind

Any attempt to examine the causes of the crisis of faith would plunge us deeply into an immense sea of contemporary psychology. Let's leave that to psychologists, to masters of the spiritual life and to philosophers. Let it be sufficient to point out that the reasoning capacity of the people of our times is elementary and poor. The disintegration of rationality by one-sided experiences of philosophical thought inclines people to negative doubt and destructive criticism. Consequently, the modern mind, confronted with cultural innovations and social changes, finds itself inexpert in formulating careful analyses and complete syntheses. It trusts current opinion, becomes accustomed to the superficiality of a biased press and prefers to judge through the senses. In the end, it experiences that inner insecurity as a result of which everything becomes a problem and there seems to be no other way but to think and live as one likes. The so-called freedom of thought and the so-called philosophical and religious pluralism doesn't satisfy the really free and honest mind. The essential question of truth remains and torments them secretly, urging them to begin anew the indefatigable search.

Speaking to a general audience. January 5, 1972

★ ★ ★

The whole of Christianity is summed in the words: God's love for us. Who can say God does not love him? Not the sick, since He came for those who suffer. Not the children, since He became a child Himself. Not the mother of a family, since He chose to become a member of the human family. Not the worker, since He willed to become a poor carpenter. God became man so that man would understand His language. His words were always simple, suited to our poor intelligence but they are nevertheless divine, great words. Jesus died to save us. The Lord loves us. He loved us through the sacrifice of Christ. Jesus gave His blood. He is the victim who paid with His life. We should not have been saved if there had not been Jesus. After Adam's sin, we were all lost, communications with God were broken. It was Jesus who reestablished them again, with the sacrifice of Himself, with love for each of us. We must return this love. The gravest sin of our poor humanity is that of ingratitude to God who loves us. If we love God, we must also love our neighbor, as He did. Do you know what love is? Well, pour a little of this feeling into the life of your community in imitation of the Lord.

Speaking to the Faithful. Dec. 25, 1971

Renews pledge to support UN

VATICAN CITY, — (NC) Pope Paul VI pledged his continuing support to the United Nations during an audience with the world organization's new secretary general, Kurt Waldheim.

Waldheim, accompanied by a small staff, visited Pope Paul after meeting in Rome with Ambassador Gunnar V. Jarring, the UN's special delegate appointed to deal with the Middle East situation. No details of the conversation between the Pope and the UN diplomat were released but it was understood they discussed a wide range of international problems.

After the private conversations, Pope Paul told Waldheim and his aides that both "your efforts and ours" aim toward "the profound desire of all mankind — peace!" He also noted that both the UN and the Catholic Church are dedicated to the "defense of the rights of man, of the rights of human groups and especially of ethnic minorities."

The Pope said that while "the Church . . . is above all concerned with the rights of God," it is also deeply concerned with the rights of man and therefore "the Church feels injured when the rights of man are disregarded and violated," wherever that occurs.

Recalling his visit to the UN New York headquarters in 1965, the Pope reaffirmed his attitude toward the UN. He said:

"We have faith in the UN. We have confidence in its possibilities of extending the area of peace and the rule of law in this tormented world. We are ready to give it all our moral support."

"The cause of peace and of right is sacred. Obstacles which it encounters must not discourage those who devote themselves to this cause. Whether caused by adverse circumstances or by the malice of men, they can and must be overcome."

Pope praises NATO

VATICAN CITY — (NC) — Pope Paul VI praised the North Atlantic Treaty Organization (NATO) for its twofold

aim of preserving peace and defending civilization.

The Pope spoke in French and English to 58 graduates of the NATO Defense College in Rome during a special audience at the Vatican.

Acknowledging that he was addressing military men, the Pope said that NATO sought peace through friendship among nations and said he believes the NATO graduates will "do all in their power to guard the rights of people and preserve their just aspirations for security in liberty."

The Pope added:

"You desire to prevent new conflicts and new injustices and, we say it frankly, to avoid a recourse to arms."

Speaking of the true civilization worth defending, the Pope said:

"Such a civilization refuses warlike overtures, aspirations of prestige and vain glory. While suppressing the need of domination, it avoids reducing man to an object for material ends."

"Further, this civilization does not depend on force for balance in society, but rather on respect for the rights of the human person by developing in him a spirit of service, a sense of the common good and of international solidarity in the search for a genuine peace."

"Further, this civilization does not depend on force for balance in society, but rather on respect for the rights of the human person by developing in him a spirit of service, a sense of the common good and of international solidarity in the search for a genuine peace."

Recalling the theme of his message Jan. 1 for the World Day of Peace, the Pope reminded the graduates that peace is to be obtained only when justice is present everywhere in the world.

The NATO Defense College was founded in Paris 20 years ago to train military officers from the NATO nations to fill command positions within NATO. Students at the college take a six-month course in NATO policies and practices.

Six years ago the college was transferred to Rome when the French government asked NATO to leave that country.

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5	1,200.00	237.87	6,649.72
6	1,200.00	296.24	8,145.96
7	1,200.00	357.00	9,702.96
8	1,200.00	420.22	11,323.18
9	1,200.00	486.00	13,009.18
10	1,200.00	554.46	14,763.64
11	1,200.00	625.70	16,589.34
12	1,200.00	699.83	18,489.17
13	1,200.00	776.97	20,466.14
14	1,200.00	857.25	22,523.39
15	1,200.00	940.78	24,664.17
16	1,200.00	1,027.71	26,891.88
17	1,200.00	1,118.16	29,210.04
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Greater Miami clergy seminar

Msgr. John Egan, director of the Institute of Urban Affairs at the University of Notre Dame, will participate in a pastoral seminar for the clergy of Greater Miami at 9:30 a.m., Monday, Feb. 28 at Cedars of Lebanon Hospital, 1321 NW 14 St.

"Ministry Today — The Challenge of Change" will be topic of Msgr. Egan, who will be assisted by two respondents from the Protestant and Jewish communities in Miami.

Reservations for the seminar may be made by contacting Father John W. Mullally at Cedars of Lebanon Hospital.

Around the Archdiocese Palm Beach County

St. Ignatius Loyola parish, Palm Beach Gardens, will sponsor a card party, Thursday, Feb. 17, at 8 p.m. in the rectory, 10019 N. Military Trail. For ticket information call Mrs. Bernice Meckle, 622-4370.

★ ★ ★

Two big events are coming up for St. Juliana parish, West Palm Beach.

A fish fry will be held on Ash Wednesday, Feb. 16, in the cafeteria from 4:30 to 8 p.m., 4500 South Dixie, West Palm Beach.

The Women's Club will host its annual George Washington card party, Thursday, Feb. 17, from 1 to 4 p.m. in the Venetian Room at the Breakers Hotel, Palm Beach. Proceeds will go to the Church. For reservation and further information contact Mrs. James Flora, 585-0372 or Miss Fran Fischer, 655-1721.

Monroe County

A variety of rides, games and other attractions will highlight the winter carnival, sponsored by St. Justin Martyr parish, Key Largo, slated from Feb. 18-21 on the parish grounds. Proceeds from the carnival will be donated to the building fund of the one-year old parish.

Broward County

St. Charles Borromeo Catholic Women's Club, Hallandale, is sponsoring a Valentine luncheon-card party at noon Tuesday, Feb. 15, at the parish center, Hallandale Beach Blvd. and NW Sixth Ave.

★ ★ ★

Father John F. McKeown will present his third in a series of talks on the history of Florida, at the Monday, Feb. 14, meeting of the St. Pius X Women's Club, to begin at 10 a.m. in the parish hall, 2605 NE 33 Ave., Ft. Lauderdale.

★ ★ ★

The Young at Heart Club of St. Elizabeth Gardens, Pompano Beach, will sponsor a card and po-ke-no party at noon, Saturday, Feb. 12 at 801 NE 33 St.

★ ★ ★

"Hearts and Flowers" will be the themes of the luncheon and fashion show hosted by St. Elizabeth Guild, Pompano Beach. The affair will be held at Harris Imperial House, Pompano Beach, at noon, Saturday, Feb. 12. For tickets contact Kay Lawless, 942-2582 or Eileen Dufek, 942-0146, or can be purchased at the rectory between 8 a.m. and 4 p.m. on weekdays only.

★ ★ ★

The Women's Guild of St. Bernadette parish, Hollywood, is sponsoring a fish fry, Wednesday, Feb. 16, from 4 to 8 p.m. in the parish hall, 7450 Stirling Road.

Dade County

"Love Is" will be the theme of the St. Hugh Guild's luncheon and fashion show, Saturday, Feb. 12, at noon at the Holiday Inn, 2051 Le Jeune Road, Coral Gables. For tickets call 443-4959 or 448-9870.

★ ★ ★

A "Country Square Dance," sponsored by St. Augustine Church, 1400 Miller Rd., Coral Gables, is slated Saturday, Feb. 12, at 8:30 p.m. in the parish auditorium. For reservations call 661-4321 until 4 p.m. and in the evening, call 445-6861.



IN RECOGNITION of his untiring efforts on behalf of the building of Holy Cross Hospital, Fort Lauderdale, Broward County pioneer-priest, Msgr. John J. O'Looney, pastor emeritus, St. Anthony Church, recently received a hand-lettered scroll of appreciation, from the hospital's board of trustees. Shown with him are William Maus, co-chairman of the original fund-raising drive to build the hospital; Sister Innocent, administrator; and Robert Radice, board of trustees chairman.

Former prisoner will address meet

Father Aedan McGrath, who was imprisoned for three years by the Chinese communists in Chunking, will be a principal speaker during a Congress of the Miami Regia, Legion of Mary, on Saturday, Feb. 19, at Barry College.

Mass celebrated at 9 a.m. by spiritual directors of the various praesidia will formally open the one-day sessions.

"The Legion of Mary in the Mystical Body of Christ" is the theme of this year's congress.

A native of Ireland, who was ordained in 1929, Father McGrath is a representative of the Concilium Legionis Mariae in Dublin, Ireland, headquarters for the Legion throughout the world.

Additional information on

the Congress or concerning Mary membership in the Legion of calling 238-4564 or 652-1996.

Religion study series starts

WEST PALM BEACH — A Religious Studies program has been inaugurated at Cardinal Newman High School on Monday evenings which will continue through March 27.

The first class is conducted from 7:55 to 8:55 p.m. with a second session beginning at 9 p.m. and concluding at 10 p.m.

Courses include The Bible, Psychological Development of Religious Response, Liturgy, Old Testament, Dynamics of Christian Values, Christian Approaches to Human Sexuality, Marriage and the Family.

Speakers include Sister John Aquin, O.P., Father William Denze, O.M.I., Father Leo Dionne, O.M.I., Father Raymond Prybis, O.M.I., Father Charles Cassetta, O.M.I.

Additional information may be obtained by calling Cardinal Newman High School.

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Charity ball set Feb. 19

FORT LAUDERDALE — The 16th annual Charity Ball to benefit Holy Cross Hospital will be sponsored by the women's auxiliary at 7 p.m., Saturday, Feb. 19, in the Venetian Ball Room of Pier 56.

Reservations are being accepted by Mrs. Fred Behr, 3300 NE 36 St., Apt. 1709 Fort Lauderdale, 33308. Mrs. Lorretta Peschio is general chairman of arrangements.

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To forget or not forget

By FATHER
JOHN B. SHEERIN, C.S.P.

The mysterious "autobiography" of Howard Hughes has been in the news for weeks now. It has all the elements of a good detective story: the honey blonde, the forged Swiss passport and the missing money. It is a good story but like most stories, it has no particular significance. When the flowers bloom in the spring — tra-la — it will be as completely forgotten as Judge Crater.

The public memory is a strange and curious phenomenon. It can remember certain past events when it wants to do so but it can also become a very tricky "forgettery" that is quite a convenient limbo. It is said that a perfect memory would be a curse because it would clutter up our normal thinking and stifle new ideas. Maybe that is part of the reason why the public remembers what it wants to remember and forgets what it prefers to forget.

A LARGE SECTION of the American public, for instance, wants to remember the incident at Chappaquiddick and their memory is so vivid that it probably stands in the way of Senator Kennedy's nomination at the Democratic Convention. On the other hand, the public has evinced a colossal amnesia with regard to events a hundred times more significant than Chappaquiddick.

I have in mind the My Lai case. When the news of the My Lai atrocities first leaked out, it was greeted with an outburst of moral indignation that shook the whole country. Then there was a second quake in the clamor that arose when Lt. Calley was sentenced to 20 years imprisonment.

Now, all that is forgotten. Calley has been removed from the stockade and placed under comfortable house arrest. It is rather doubtful that he will ever be punished at all, but no one

seems to care. The Calley case is no longer news.

Recently Pulitzer-prize-winning Seymour Hersh published a report in The New Yorker in which he said that an official Army investigation revealed that the massacre at My Lai actually totalled 347 non-combatants and that another unit that same day had killed 100 civilians in a neighboring village. But the public is unresponsive. It prefers to forget the whole nasty business. Apathy has replaced indignation.

MEMORY is a tricky business. It is a faculty of repressing in consciousness experiences that formerly belonged to it. It is a wonderfully flexible instrument, capable of repressing itself at the slightest influence from prejudice, suggestion or emotion.

Judging by the support given neo-Nazis in Germany, it does seem that many Germans have conveniently forgotten Hitler and the crematoria. The Jews, aware of the human ability to forget, keep reminding the world of the murder of the six million Jews in Hitler's Germany. Which is a source of annoyance to those who would prefer to forget the six million.

How true it is of certain Catholics! What a blissful euphoria pervaded their hearts and minds in the early 60's as they read front-page reports of the latest developments at Vatican II! Now some clergy as well as laity want to forget Vatican II as they would forget a bad dream.

I believe it was Hegel who said that the only thing we learn from history is that we never learn from history. We should learn — but it is sometimes very pleasant to forget the lessons of the past. Those who forget history may be condemned to repeat it.

There is a common expression among members of the peace movements, "No more Vietnams!" The whole tragic story of our involvement in Vietnam is a very unhappy



"Good morning, Mr. Shaughnessy! Giving up golf for Lent?"

memory but unless we deliberately keep it up front in our memories, we will become involved in other Vietnams. Bad news can be transformed into good news if we try to remember what we want to forget.

Relationship between Judaism and Christianity

By MSGR. GEORGE G. HIGGINS

There is an old adage which says, in effect, that a traveler brings back from India what he takes with him to India. I thought of this ancient saying more than once during a recent visit to Israel.

I had gone to Israel with an open and sympathetic mind, determined to try to understand, as well as any Christian can, what the new State means theologically to the Jewish people, but since I had taken with me only a meager knowledge of Judaism as a living reality, I was less than adequately prepared to grapple with that central question.

Unfortunately, I brought back from Israel what I had taken with me to Israel — a superficial understanding of the Jewish attachment to the "land" which God had sworn to Abraham, Isaac and Jacob that he would give to their descendants.

My visit to Israel was highly instructive, even in this regard, for it brought home to me in a very personal way my obligation as a Christian to try to make up for lost time in my study of the theology of "the people and the land." To this end, I have turned to a recent book entitled "Brothers in Hope," edited by Msgr. John M. Oesterreicher, Director of the Institute of Judaean-Christian Studies at Seton Hall University (Herder and Herder, New York, \$7.50).

THE FIFTH VOLUME in Msgr. Oesterreicher's continuing series of Judaean-Christian studies, "The Bridge," this new collection of learned essays by a representative cross section of Jewish and Christian scholars probes the implications of the Second Vatican Council's Statement on the Jews. It searches for "an answer to the problem of how the two communities (Jewish and Christian) that call Abraham their father are related to one another, under the one God of Israel." It's one of the most important books of its kind published since the end of the Council.

Unfortunately, however, it hasn't yet received in Catholic circles anything like the attention it so richly deserves. It is my hope, then, that this little "plug" will serve to compensate, in some small measure, for the unaccountable failure of so many of our leading Catholic periodicals to review the book in depth or at least to call it to the attention of their readers.

Several of the individual essays in "Brothers in Hope" refer, in one context or another, to the theology of "the people and the land." For present purposes, I would call attention to one of these essays in particular as being of special interest to Catholic readers. I refer to Msgr. Oesterreicher's essay entitled "The Theologian and the Land of Israel."

Msgr. Oesterreicher takes note of the fact that there is "a weighty difference" between the Jewish and Christian approaches to the promised land. To the Christian, he says, no country is holier than the others; hence, "no land plays a similar role in the religious experience of the Christian as does the land of Israel in the experience of the Jews."

Though this lack of experience makes it difficult for the Christian to grasp the Jewish attachment to "the land," it certainly does not forbid him to respect this attachment. There is, in my opinion, no religious tenet that imposes on him a detached or neutral stance toward the reality that Jews have regained their ancient land and now live under their own flag.

TAKING THE ARGUMENT a step further, Msgr. Oesterreicher points out that the living reality of the State of Israel should, for the most part, evoke the respect and admiration of the Christian theologian.

"For the theologian," he says, "Israel's future cannot be a mere political problem. Heaven forbid that he allow the cry 'Politics!' to prevent him from taking a stand."

Certainly, what the exact boundaries of the State should be, who would best succeed the present Prime Minister, and many similar questions are the kind of political problems that are fully outside his special competence. Not so, however, the question of whether the sovereign State should stay on, or be wiped off, the face of the earth; or whether its people should be drowned in the sea or live in peace.

I, at least, cannot see how the renewal of the land could be anything to the theologian but a wonder of love and vitality, how the reborn State could be anything but a sign of God's concern for His people."

In closing, let me add a word of personal thanks to Msgr. Oesterreicher and his long-time associate, Father Edward Flannery, Executive Secretary of the U.S. Bishops Committee on Catholic-Jewish Relations, for all that they have done to help their fellow Catholics come to a better understanding of Judaism as a living religious reality and of the

relationship between Judaism and Christianity. They are great credit to the Church in the United States. More power to them.

Their followers, alas, are not as numerous as one might hope, but the tide of Catholic opinion is beginning to turn their way.

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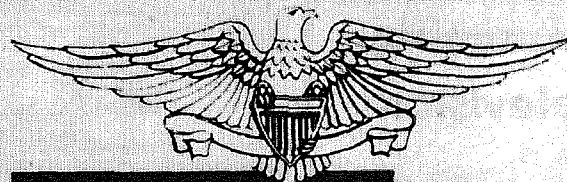
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THE AGED will be discussed by panelists, Father John J. Nevins, Sister Marie Welter, Sister Mary Eleanor, Sister Noreen, and Dr. Ben Sheppard during the Church and the World program at 9 a.m., Sunday, Feb. 13 on WCKT, Ch. 7.

Film fare on TV

SUNDAY, FEB. 13

9 p.m. (ABC) — *Cleopatra, Part I* (1963) — Bloated, extravagant production, mildly offensive in its atmosphere of heavy sexual tension and innuendo, with a huge, international cast headed by Richard Burton as Mark Antony, Elizabeth Taylor as Cleo, Rex Harrison as Caesar. This is a kind of spectacular they don't make anymore and, anyway, Cecil B. de Mille did it better in 1934 — for that matter old Will Shakespeare did it best of all way back in 1608. In the movie, there's a whole lot of action going on: Caesar's victories in Greece, his visit to Egypt to calm a family squabble between the Queen of the Nile and her brother, his return to Rome as Dictator for Life, Cleo's triumphant entry into Rome, Caesar's assassination, the subsequent romantic turmoil and political intrigue. (Part II will be shown on Monday evening, Feb. 14.) (B)

'Help unwed mother save the child'

Proper counseling to instill new confidence and build the morale of the unwed mother was advanced as an alternative to killing "the unborn child" during a panel discussion Sunday morning.

The advice came from Dr. Ben J. Sheppard, associate director, Archdiocese

Film appeals to kids, adults

"Film Odyssey" series of movie classics presents *Beauty And The Beast*, 1946 French fantasy, over public television channels.

Jean Cocteau wrote and directed this adaptation of the well-known children's classic "The Beauty and the Beast." Cocteau, the favorite of French intellectuals, was appalled by the devastation of the world war and made this film uplift the spirits of his fellow countrymen during the dark days of reconstruction. Immensely popular in France, it is his only work that has appealed to a mass audience.

THE nominal stars of the film are Josette Day and Jean Marais, the then heart-throbs

of Miami Service Bureau; Father John J. Nevins, director of Catholic Charities for the Archdiocese of Miami, and Mrs. Cecelia Bazan, case-worker at St. Vincents Hall, home for unwed mothers.

THE PROGRAM was devoted to institutions supported by the annual Arch-

diocese of French Cinema. The really outstanding performances, however, are by art designer Berard whose sets are some of the most imaginative in film history and cameraman Henri Alekan who keeps his lens focused on the wonderment of marvelous fantasy.

It is that seldom achieved rarity, a truly universal film. Children enjoy it simply as a well-told fairy tale. Adults are fascinated by the power of its illusion or in Cocteau's words, "the reality of the unreal."

Francis Steegmuller, an authority on Cocteau's life and works, will comment on the film after its presentation on the PBS network, Friday evening, Feb. 18, on WPBT — Ch. 2 in Miami.

Bishop's Charities Drive (ABCD) currently under way, during which the trio discussed the plight of the unwed mother on the program "The Church And The World Today" over TV Station WCKT Ch. 7.

"I salute the young people and their parents," Dr. Sheppard said in hailing the decision of growing numbers to continue with the pregnancy rather than "to kill the unborn child."

Maternity homes such as St. Vincent's Hall in Miami, and Maurawood, West Palm Beach, offer the girls the neutral environment they need for protection, Mrs. Bazan explained. She added that they need a place "where they can do some thinking and self-searching."

Contrary to popular belief, the ease with which abortions are obtained do not eliminate the need for maternity homes, Father Nevins observed.

Dr. Sheppard added that St. Vincent's and Maurawood are the only homes in South Florida "where the unwed mother can turn to for help, guidance, counseling and

planning for her future life."

HE SAID that the four year history of births at the institutions indicate an absence of congenital defects in the offspring which contradict any arguments used as an excuse for abortion.

The doctor-lawyer warned of "post abortion mental trauma" which can seriously affect the young woman undergoing such an ordeal.

Dr. Sheppard blasted those in the gray market "who arrange for births and have the baby adopted at tremendous fees. All they do is pay the poor girl's hospital and doctor bills and that's about all." He added that the Catholic Service Bureau conducts a thorough investigation of the background and the capacity to be a parent of everybody involved in the adoptive home.

The care offered the unwed mother at St. Vincent's also includes a school program which permits her to continue her education without exposure to the com-

(CONTINUED ON PAGE 11)

V AMUSEMENTS MOVIES-TV-RADIO

MONDAY, FEB. 14

9 p.m. (ABC) — *Cleopatra* (1963) — Concluding part of overlong epic described above. (B)

9 p.m. (NBC) — *Operation Kid Brother* (1967) — One of the best examples of movieland's incredible belief in exploitation — and one of the worst movies ever made. When Sean Connery backed out of the 007 role (he recently returned in "Diamonds Are Forever"), after "Thunderball" the studios were desperate for a substitute. So what did they do? Why, search Sean's old Highland neighborhood and drag out his kid brother Neil Connery for a romp before the cameras. This atrocious "Spaghetti Bond" flick boasts Adolfo Celi as a super-baddie bent on cornering the world gold market, and Daniela Bianchi as a temptress so luscious she appears to be in danger of melting under the hot movie lights. Forget it entirely, or watch it for its unwitting laughs. (A-II)

TUESDAY, FEB. 15

8:30 p.m. (ABC) — *Call Her Mom* — Original 90-minute TV film stars Connie Stevens as a waitress who becomes fraternity housemother. The effect on the quiet college town rivals the effect of that famous earthquake on San Francisco around the turn of the century. When someone orders a plate of hash in a diner, the waitress yells out, "The gentleman will take a chance." That's what you'll be doing if you tune in for this one.

FRIDAY, FEB. 18

8:30 p.m. (NBC) — *Evil Roy Slade* — A "world premiere" TV film, with John Astin, Edie Adams, Mickey Rooney, Dick Shawn, Henry Gibson, and a raft of others. Astin is in the title role as the "meanest outlaw in the West," and most of the others spend great amounts of time and energy tracking him down in order to (a) do away with him, or (b) reform him. Typically lightweight TV fluff, but fun nonetheless.

SATURDAY, FEB. 19

8:30 p.m. (ABC) — *Notorious* (1946) — Early Alfred Hitchcock, and a dandy Cary Grant, Ingrid Bergman, and Claude Rains star in a tense drama blending romance and international intrigue. U.S. secret agent Grant enlists "Notorious" socialite Miss Bergman (notorious because of her father's treason, not her behavior) as a double agent. Of course they fall in love, but Miss Bergman winds up marrying Claude Rains, who turns out to be an agent for the other side and who figures in a sinister atomic plot. This classic spy-thriller is deftly written and directed, with the psychological tension that is Hitchcock's trademark, and it will provide a fine evening of movie entertainment. (A-II)

9 p.m. (NBC) — *The 25th Hour* (1967) — World War II film designed to show the devastating effects of any war on the innocent. Petty official scheming and a series of senseless coincidences separate happy Romanian peasant Johann (Anthony Quinn) from his wife (Virna Lisi) for eight years. Their ultimate reunion as a beaten family of displaced persons only proves there are no happy endings when such people suffer the misuse of power. Worthy theme, but the contrivances are thin, and the film does not achieve a genuine blend of comic and tragic elements. Henri Verneuil directed. (A-II)

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

FRIDAY, FEB. 11
1:35 p.m. (6) *The Fan* (Unobjectionable for adults and adolescents)
4 p.m. (5) *Three Violent People, Part II* (Unobjectionable for adults and adolescents)
4 p.m. (10) *Reluctant Astronaut* (Family)
8:30 p.m. (5 & 7) *Two Mules For Sister Sara* (Unobjectionable for adults)

RELIGIOUS PROGRAMS

TV
Saturday
3:30 p.m.
THE TV MASS — (Spanish) Ch. 23 WLTV
Celebrant Father Florentino Azcoitia, S.J.
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "The Aged-Does Anybody Care?" will be the topic of Father John Nevins, Dr. Ben Sheppard, and religious who devote their lives to the care of senior citizens.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father Frank Cahill.

9 p.m. (4 & 11) *Crawlspace* (Unobjectionable for adults)
11:30 p.m. (10) *Monster On The Campus* (Unobjectionable for adults)

SATURDAY, FEB. 12
10:30 a.m. (6) *Kid Flix — The Enemy Below*
12 noon (6) *Phone Call From A Stranger* (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions

1 p.m. (4 & 11) *Children's Film Festival — Elephant River*
2 p.m. (4) *Mysterious Island* (Family)
4:30 p.m. (6) *The Girl In The Red Velvet Swing* (Unobjectionable for adults and adolescents)
7 p.m. (6) *Phone Call From A Stranger* (See rating at 12 noon)

8:30 p.m. (10 & 12) *The Hound Of The Baskervilles* (No classification)

11:30 p.m. (11) *The Glory Brigade* (Family)

SUNDAY, FEB. 13
1:30 p.m. (7) *Never Say Goodbye* (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue
2 p.m. (6) *The Girl In The Red Velvet Swing* (Unobjectionable for adults and adolescents)
4:30 p.m. (4) *Bad Day At Black Rock* (Unobjectionable for adults and adolescents)
4:30 p.m. (6) *Phone Call From A Stranger* (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions

8:30 p.m. (6) *The Girl In The Red Velvet*

Swing (See rating, 2 p.m.)
7:30 p.m. (4 & 11) *Ben Hur, Part I* (Family)
9 p.m. (12) *Cleopatra, Part I* (Unobjectionable in part for all)

OBJECTION: This pretentious historical spectacle is seriously offensive to decency, because of its continual emphasis upon immoral costumes throughout its four-hour running time. Boldly suggestive posturing, dancing and situations compound the offense.

11:30 p.m. (11) *Love That Brute* (Unobjectionable in part for all)
OBJECTION: Suggestive costuming

11:45 p.m. (5) *Operation Double Cross* (No classification)

MONDAY, FEB. 14
1:35 p.m. (6) *Seventh Heaven* (Unobjectionable for adults and adolescents)
4 p.m. (5) *The Rainmaker, Part I* (Unobjectionable in part for all)

OBJECTION: Reflects the acceptability of divorce; suggestive sequence

9 p.m. (5) *Operation Kid Brother* (Unobjectionable for adults and adolescents)
9 p.m. (7) *35 Days At Peking* (No classification)

9 p.m. (12) *Cleopatra, Part II* (See rating Sunday, 9 p.m.)

11:30 p.m. (4 & 11) *A Patch Of Blue* (Unobjectionable for adults)

TUESDAY, FEB. 15
1:35 p.m. (6) *Seventh Heaven* (Unobjectionable for adults and adolescents)

4 p.m. (5) *The Rainmaker, Part II* (See rating Monday, 4 p.m.)

8 p.m. (4) *Hombre* (Unobjectionable for adults and adolescents)
8:30 p.m. (12) *Call Her Mom* (No classification)

11:30 p.m. (4 & 11) *Anniversary* (Unobjectionable in part for all)
OBJECTION: This comedy of the outrageous may be attempting to satirize the evils of "momism" but fails. Its lack of human compassion, its frequently tasteless and unhealthy humor serves only to offend an audience.

WEDNESDAY, FEB. 16
1:35 p.m. (6) *Seventh Heaven* (Unobjectionable for adults and adolescents)

4 p.m. (5) *War Of The Worlds* (Family)
11:30 p.m. (4 & 11) *Twilight Of Honor* (Unobjectionable for adults)

THURSDAY, FEB. 17
1:35 p.m. (6) *Seventh Heaven* (Unobjectionable for adults and adolescents)

4 p.m. (5) *Lovers And Lollipops* (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) *My Blood Runs Cold* (Unobjectionable for adults and adolescents)

11:30 p.m. (4 & 11) *The Glass Bottom Boat* (Unobjectionable for adults and adolescents)

FRIDAY, FEB. 18
1:35 p.m. (6) *Seventh Heaven* (Unobjectionable for adults and adolescents)

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Catholic programming on network television

SUNDAY, FEB. 13

10:30 a.m. (CBS) WTVJ — Ch. 4 — Part III of a three-part discussion series "Toward World Justice," on the weekly television program, "Look Up and Live." Series is based on documents on justice, world peace and development issued by the recent Bishops' Synod and by the November, 1971, meeting of the American hierarchy.

1 p.m. (ABC) WPLG — Ch. 10 — "A Priest-Sociologist Looks at the Issues in the Church" on the Directions program. Father Andrew Greeley, a program director of the National Opinion Research Center, Chicago, well-known author and a syndicated columnist, whose articles appear weekly in The Voice, will discuss with ABC correspondent Frank Reynolds such areas as marriage and family life, ethnic groups within the Church, and race relations.

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V AMUSEMENTS MOVIES-TV-RADIO

'The Hospital' unnerving film

The Hospital (United Artists) — Anyone with a hospital in his future might find "The Hospital" momentarily unnerving, but for George C. Scott's fans it's a clear example of the actor's virtuoso talents. His presence dominates the Paddy Chayefsky story, which centers in one room on one wing of a prestigious New York City hospital as its occupants and their fates interact.

The death of a young intern, sleeping in a deceased patient's empty bed, begins the confusion. A progression of unaccounted-for events make up the basic elements of plot.

ONLY gradually does the befuddled Scott become convinced of foul play, sensing that there must be a madman loose in the hospital. Madman there is, insanely clever as well, and blessed with a perfect sense of timing.

Actually each murder attempt on his part is matched with an inadvertent supporting act by an innocent nurse or orderly.

Scott, the fifty-ish surgeon-administrator, already depressed by his cumulative failure at home and now by the increasingly chaotic circumstances at the hospital, is reduced to suicidal moods of depression.

One of Scott's major worries centers on his presumed impotence. This carries over into his inability to cope with his life as it disintegrates around him. Several instances where he speaks of his personal frustrations, first to a hospital psychiatrist and then to a young girl who later seduces him, illustrate the stature of Scott the actor. They also indicate the tenor of the film.

It is not simply funny. Diana Rigg, daughter of the "eccentric" patient/murderer, does a successful job of provoking Scott into a brief, violent love scene which proves he is not impotent, though her further plans for his peace of mind do not seem as plausible.

A FINAL hilarious case of mistaken identity and an upsurge of the "love interest" occur simultaneously and director Arthur Hiller brings his film to a climax with a rapid-fire ending.

Throughout the film most audiences will be reduced frequently to laughter. Hiller brings out all the nuances involved in the hour-to-hour havoc engulfing Scott. Life-and-death struggles ordinarily mark the stuff of tragedy; "The Hospital" uses them to point up the absurdities of life to which all people are subject, their idiosyncrasies and foibles. The film is paced with such urgency that few credibility gaps intrude. The Chayefsky dialogue flows easily and Hiller keeps his camera in control.

When tragedy does overcome, some understandably rough language erupts, just as some sequences feature bloody cadavers. Nonetheless, "The Hospital" maintains the proper tension between taste and turmoil. (A-III)

Help unwed mother

(CONTINUED FROM PAGE 10)

munity or the presence of any public record of her pregnancy.

The older, out of school girl is given vocational rehabilitation, explained Mrs. Bazan.

"THE MAIN GOAL of the home is to prepare these girls for the future. Our concern is to prepare them to live healthier, more satisfying

lives," and to equip them "to handle their needs in a more mature way when they leave the home," she concluded.

The panel also agreed that some effort should be made to help the "unwed father." Dr. Sheppard indicated that the boys need help and an effort should be made to get them into discussion groups and to impress the boys with the gravity of the problem.



GIVING A powerful performance as a surgeon, George C. Scott is nearly brought to madness by the chaos in a city hospital under attack from all sides. Diana Rigg co-stars.

'Pocket money' reel-y a lot of loose change

Movie Reviews

Pocket Money (National General) — is a slight, frequently quite amusing comedy about a cattleman (Paul Newman) down on his luck and finding himself forced to go south of the border to buy rodeo bulls for a shady entrepreneur (Strother Martin).

In Mexico he meets old friend, free-wheeling fast-talking Lee Marvin. He enlists Marvin's help in purchasing the cattle, only to discover, painfully, that Marvin, like his 1963 Holley-carburetted Buick is all sound and fury — signifying nothing. The two match wits with the rancheros and Newman ends up more than once shelling out the pesos, with Marvin and the Mexicans coming off both with the cattle and the loot at the climax.

"Pocket Money," directed by Stuart Rosenberg, is the initial film of First Artists, the recently formed production company put together by Newman, Barbara Streisand and Sydney Poitier. As a first film, unfortunately, it relies too heavily on Marvin's and Newman's improvisational comic talents; the screenplay (by Terry Malick) is simply too insubstantial, and the bravura antics of the principals that work so well in individual sequences are curiously without conviction when stretched out into a full-length feature.

Isolated moments, a spurious deal to buy a prize herd on the condition that

Newman accept several flea-bitten steers as part of the sale, Newman's experience in a Mexican jail to advance Marvin's "political" position, are uproarious.

If the final sequence, the pair's confrontation with the amiable hood Martin, is meant as an index of comparable worth, Newman and Marvin get off with their respectability but nothing else to show for it. Thoughtful audiences will come off about as well. (A-III).

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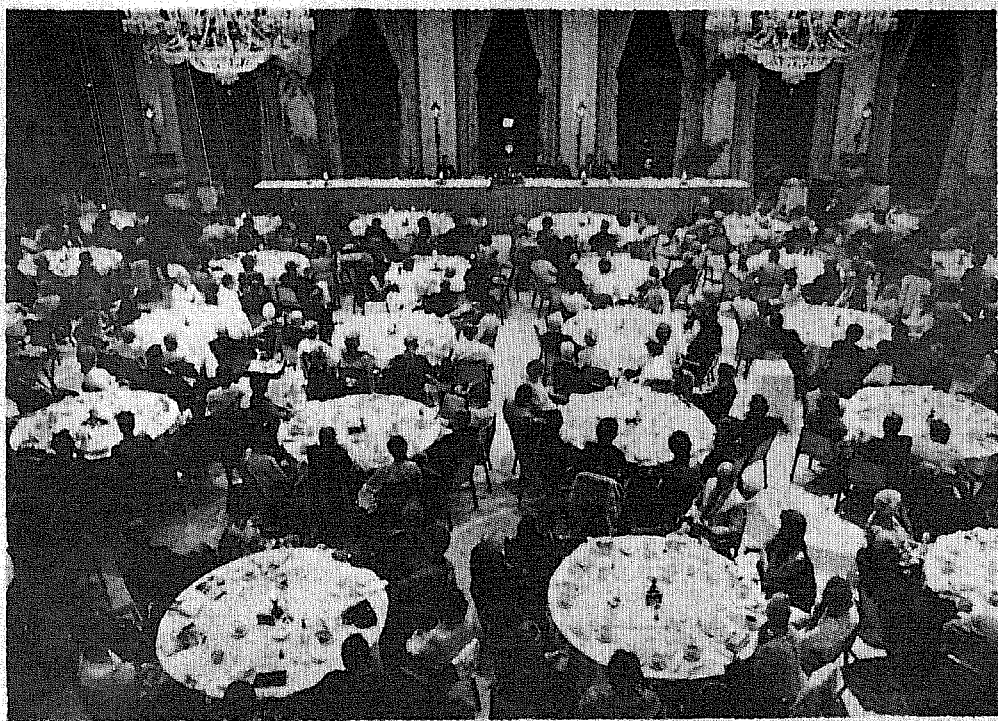
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Hundreds in Palm Beach give support to the ABCD



SPECIAL BROCHURE printed for the ABCD by The Voice held the attention of Mr. and Mrs. Tim McMillan and Mr. and Mrs. Robert Trosclair.



ARCHDIOCESAN agencies which will be provided with funds from donations to the ABCD are outlined in the brochure viewed by Mrs. John Cassidy.



PALM BEACH Countians are welcomed by Archbishop Carroll following the banquet.

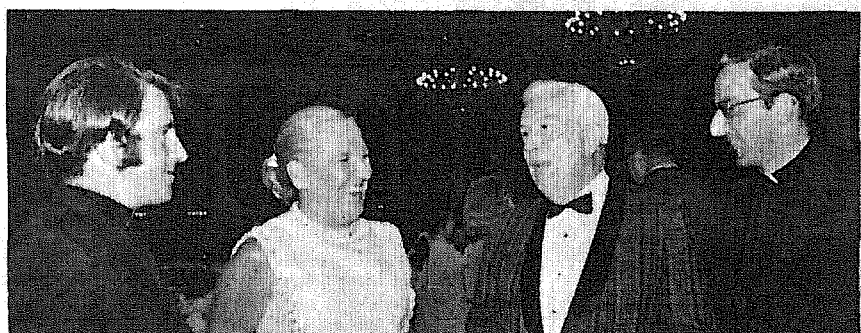
Plan Benefit for home for aged

WEST PALM BEACH — A "Fiesta" to benefit Lourdes Residence for aged will be held from 10 a.m. to 8 p.m., Sunday, Feb. 13 at 307 S. Flagler Dr.

Operated by the Carmelite Sisters for the Aged and Infirm, the residence now cares for 118 women and 32 men ranging in age from 74 through 99.

Community residents are invited to attend the fiesta.

Pastor Emeritus of St. Edward Church, Msgr. J.P. O'Mahoney, P.A., right; talks with Msgr. William F. McKeever, pastor, St. Juliana Church.



DURING SOCIAL hour which preceded banquet the Frank Wilsons talked with Father Patrick Organ, left; and Father John Delaney.



COMMUNITY NEEDS in South Florida are discussed by Dr. and Mrs. James McCarthy with Father Frank McCann, pastor, St. John Fisher Church.



AMONG GUESTS at the last of a series of ABCD dinners were Arch Keegin, Mrs. Floyd Embry and Mrs. Richard Palermo.

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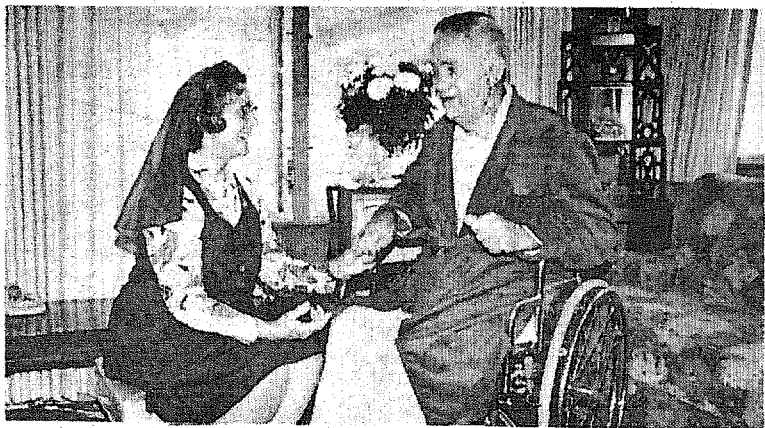
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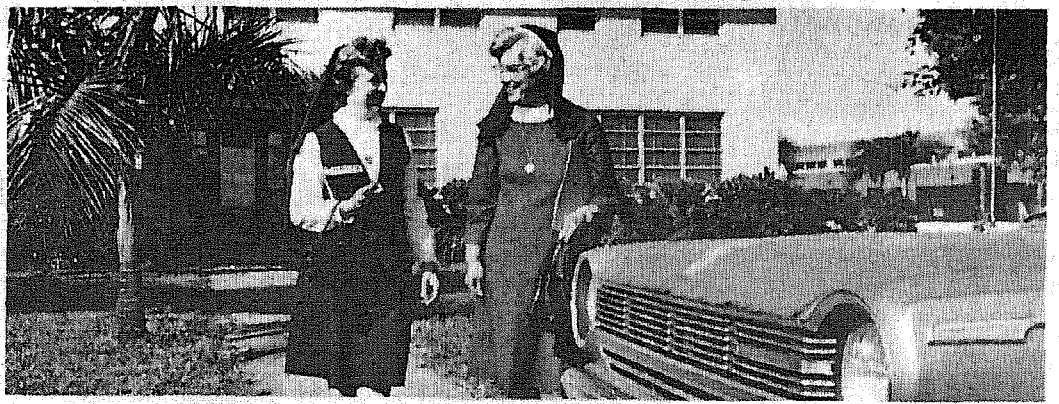
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CHEERFUL visit from Sister Noreen Gildea for paraplegic Vernon Johnson.



MISSIONERS of Mercy, Victory Noll Sisters Marie Welter and Mary Eleanor Clements leave their convent in North Miami for home visitations among the area's needy.

New service to needy

A youth is looking for a lawn mowing grass — and a senior citizen's yard is overgrown with weeds.

A registered nurse would like to devote her talents to helping those in need — and a home-bound aged person would welcome some nursing care.

Two elderly people need transportation to go shopping — and a homemaker with some spare hours would like to do something for others.

And a new apostolate called CORE recently inaugurated in the Archdiocese of Miami brings them together through a program which involves individuals of all ages, and civic, social and Church organizations.

Sister Marie Welter, a member of the Victory Noll Sisters known for the past 20 years through their catechetical work in the State of Florida, is the coordinator of the program assisted by Sister Mary Eleanor Clements, a native of Florida; and Sister Noreen Gildea.

SPONSORED by Archdiocesan Catholic Charities, the Sisters conducted a survey last September in Holy Family parish, North Miami, where the program is a pilot one. Results indicated that "there are a great many people in need and many people who wish to reach out to others," Sister Marie explained, revealing that they already have on file the names of about 55 persons who are willing and anxious to donate their time and talents in the areas of transportation, home service, yard work, secretarial service, etc.

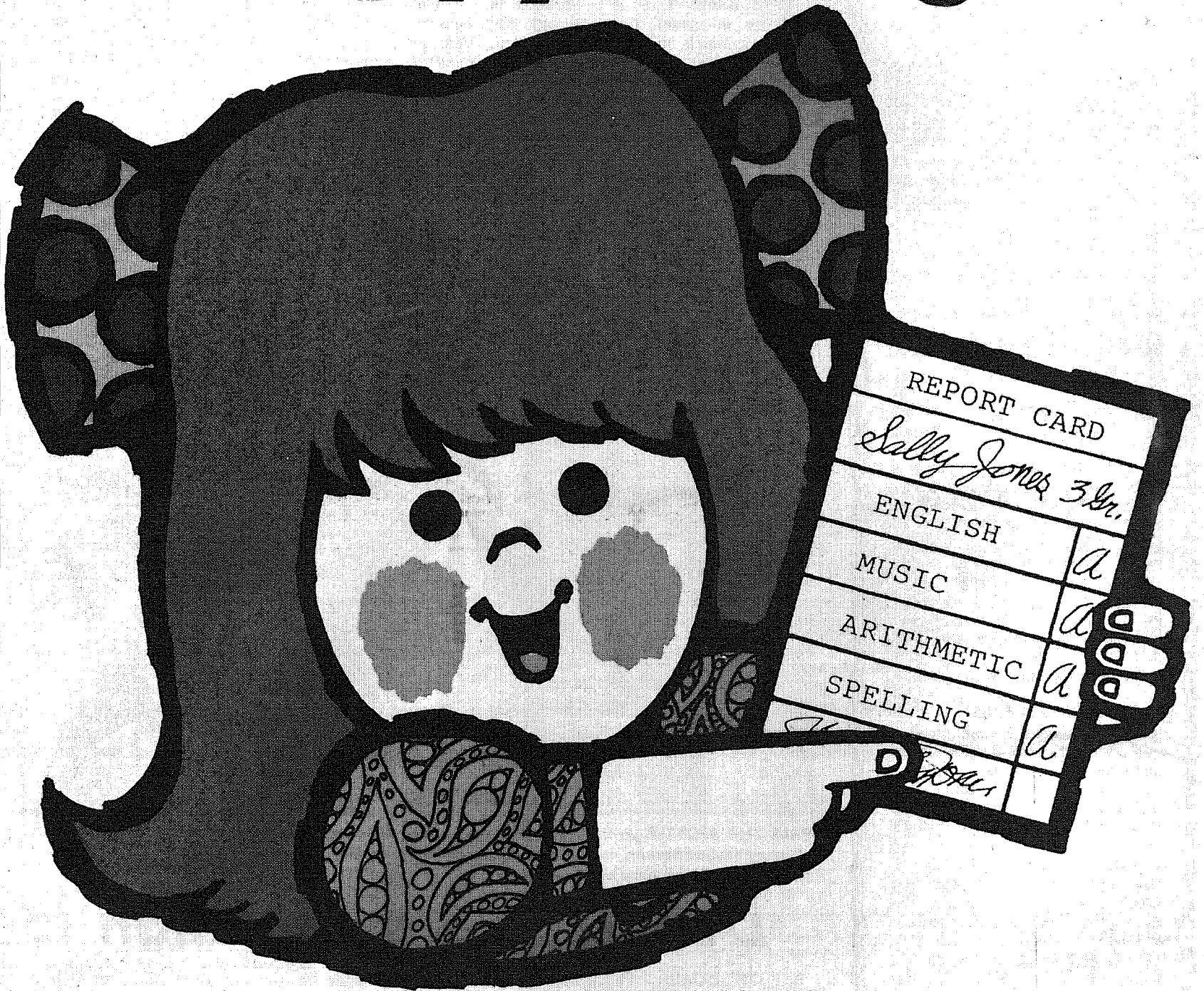
The new service is not limited to Catholics, Sister Marie said, "If we meet people in need we help them regardless of faith."

Secular nursing homes in the North Dade area are the particular project of Sister Mary Eleanor, who weekly visits patients in six residences for the aged. She estimates that there are about 10 or 15 persons among those she visits who don't have any relatives at all or whose families are out-of-town. Sister writes letters for them and has received warm and sincere thanks from relatives anxious to hear about their aged family members. Sister Noreen is presently making up a booklet of prayers in primary type for use by those whose eyesight is failing.

CORE does not supplant existing, effective programs already in progress, Sister Marie emphasized. "Our goal is to help those in the community remain in the community," she said.

Those who need assistance of any kind or persons interested in volunteer work should call 944-6467, Sister said.

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Sacraments: Signs and source of Christian life

Signs that guide man to God

By FATHER
QUENTIN QUESNELL, S.J.

• Two people declare their love for one another and try to live that love faithfully, trustingly, humbly. It is a sign to the world of God's love for us all. As we look to it, we feel drawn to open our hearts in trust to Him as these two have opened themselves to one another.

• Two people forgive one another from the heart. A whole community declares itself ready to forgive one of its members, no matter how awful the guilt he bears. We all catch a glimpse of how God loves us and has shown His forgiving love in Christ.

• A group of believers gathers to celebrate life. They give God thanks and praise for a beautiful universe, as Jesus gave us thanks and praise before going to His own death. And doing this, the community experiences the truth that Christ is present in their midst, and His self-offering becomes theirs.

• A community once again rehearses over a new member an ancient ritual which it borrowed from other religions centuries ago. But it gives that rite a meaning which began only with Jesus: baptized into His death, ready to walk with Him in newness of life (Romans 6, 3f.). The ritual becomes an external expression of the heart of the faith: Christ suffered and died and rose from the dead, and this is our salvation. The new member is marked with the life-giving sign of the cross — for a lifetime of life through death.

• An initiation into adulthood, a rite for designating ministers, and anointing with oil for good health — these too become, in faith, acts which speak of our commitment to God in Christ. As they show God's love they make it present and operative in the world. For though His love is always there, ready and waiting for men, men cannot open themselves to it unless they know it is there.

"Everyone who calls on the name of the Lord will be saved. But how can they call on Him, if they have not believed? And how can they believe, if they have not heard the message? And how can they hear, if the message is not preached?" (Romans 10, 13f).

Preaching the message in a symbolic action is the work of a sign. It makes God's love present as visible, audible, sensible. Many such signs are mentioned in the New Testament.

Through the centuries, seven of them came to be recognized as very special examples of how material gestures and objects help men come closer to God. These came to be called the Seven Sacraments. Most Protestant Christians recognize only the two greatest of these — Baptism and Eucharist — as being Sacraments in the full sense. But even more important than counting the Sacraments correctly is living by them fully. All Christians try to do that.

★ ★

By DR. MONIKA HELLWIG

People often ask in what way the Sacraments make a difference in life. To answer that they confer grace is not very helpful unless we know what we mean by grace. Clearly, grace is not a sort of invisible fluid that is poured out according to measure, nor a sort of electric current that is weaker or stronger according to how much power is transmitted. Such images are useful analogies to a certain point but they can also be badly misleading.

A better analogy is that grace is a relationship, a relationship of friendship with God, openness to God's influence on one's life. Of course, a friendship cannot be switched on nor poured into somebody. I cannot bestow on you a friendship with me if you do not agree to be my friend. God cannot bestow grace on anyone who does not receive it, and because grace is friendship with God is usually implied certain renunciations and certain commitments that have to be made in order to accept it.

A SACRAMENT is a celebration in which we encounter God, through the community which makes Christ present, offering His friendship. In one sense the Sacrament is efficacious by itself, because whenever it is celebrated, no matter how inadequately, God's friendship is held out — because the celebration links this action to

that of the universal Church and to that of Jesus Himself who is the living, personal invitation of God.

To say that the sacraments confer grace, then, is equivalent to saying that they are redeeming or liberating acts, setting men free from what seems like fate and from the consequences of evil deeds in the world. This is probably best seen in relation to marriage and the sacrament of reconciliation or penance.

Paul the apostle wrote that marriage among Christians is a mystery (a Sacrament) because it expresses the great mystery of the union of Christ with His Church. Not that it is simply an image or likeness of that great mystery but that it expresses it — makes it actual and present in the world.

MARRIAGE is a commitment. It is not simply a contract in which the terms can be spelled out beforehand, but what the Bible calls a covenant, that is, a pledge of total loyalty and sharing of destiny in changing and unpredictable circumstances.

When we look around us today at the number of divorces, separations and unhappy marriages and at the rapidly changing social scene, we might be tempted to conclude that a pledge of lifetime loyalty is unrealistic and foolish. But the Christian view is that when two followers of Jesus make this commitment within the

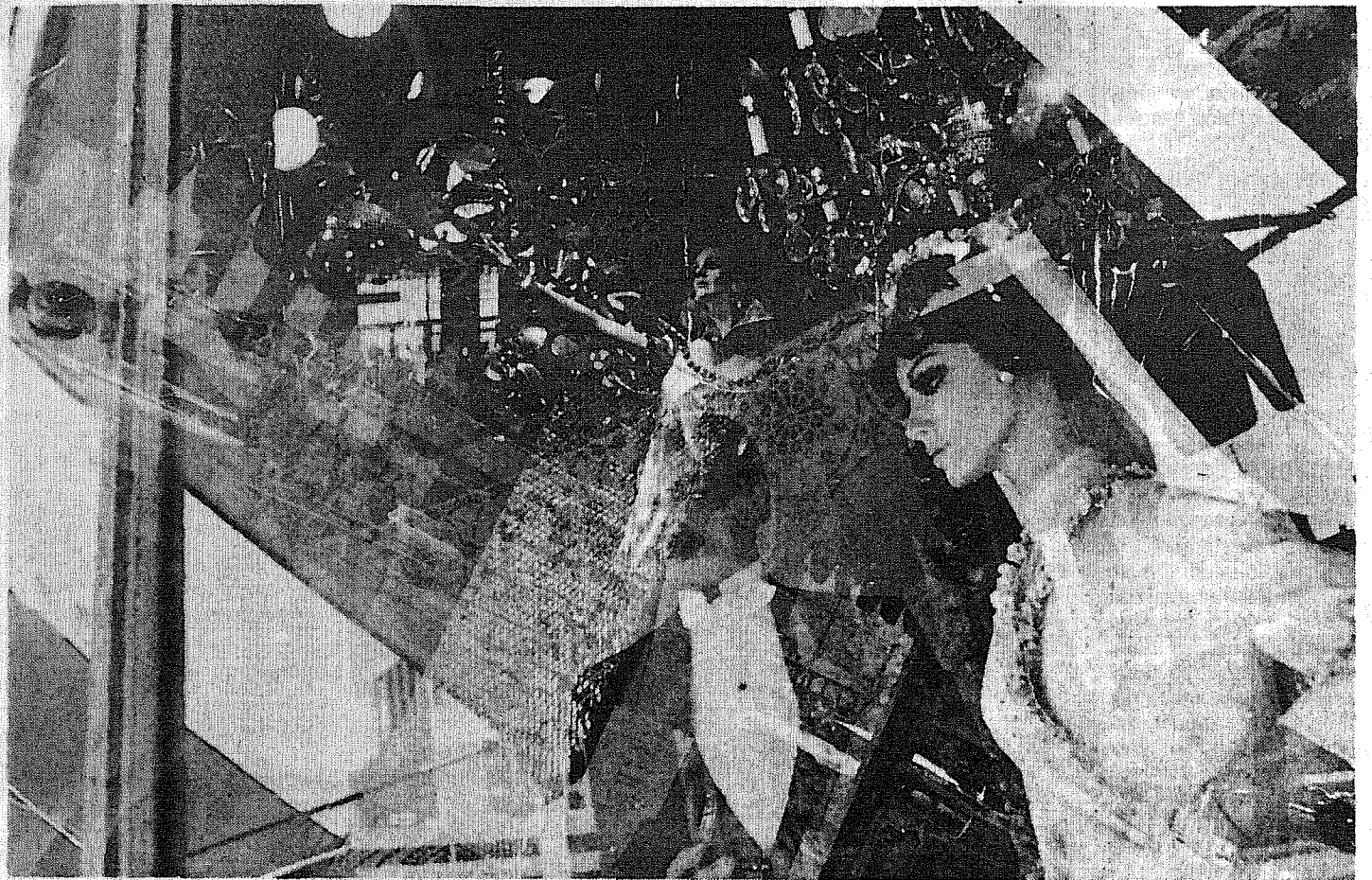
community, inserting their lives and commitment within the mystery of the mutual fidelity of Christ and the Church, the action becomes redemptive.

It sets them free from the grip of destructive forces that seem like fate and from the consequences of their own and others' evil deeds. If they will accept the freedom with its implications, the Sacramental celebration expresses the guarantee that that freedom is possible and is theirs to possess and to pass on as a foundation of freedom for others.

The Sacrament of reconciliation is a particular celebration of what the whole Church is there to do in the world. Each celebration of the Sacrament of penance expresses to the penitent, and through him to the world, that the Church is a community of reconciliation, a community that really knows how to forgive because it is quite confident of being forgiven.

It will be easier for the penitent to believe and accept the reconciliation or forgiveness if his experience of the congregation which he knows as Church is really that of a community of forgiveness.

Jesus Christ liberates, that is, redeems, through the Church. We are the Church, and the Sacraments are the actions in which we most clearly and precisely express what we are — for one another and for the world — when we live and act as followers of Jesus.



PAUL THE APOSTLE wrote that marriage among Christians is a mystery (a Sacrament) because it expresses the great mystery of the union of Christ with his Church.

Developing a Christian identity

By FATHER CARL J. PFEIFER, S.J.

Last year I asked a group of fifth graders what their religion was. They all answered that they were Catholic. Pursuing this further, I wondered aloud how you could tell a Catholic from someone of a different faith. Many of the youngsters stated that Catholics went on Sunday to the local parish that they and their parents attended. Asked how they could be distinguished from, say, Methodists, they said that Methodists went to the Methodist Church three blocks away.

In a sense these are superficial answers to a very complicated and subtle question. But the youngsters' responses point to something much deeper than they were perhaps conscious of. One fifth grade girl in another school wrote a bit more thoughtfully: "I am not a Catholic. But to me a Catholic is a follower of Christ, who worships Him in a special way."

Her description of a Catholic is thought-provoking. Clearly it is not a complete, comprehensive description. Yet it is not only accurate, but suggestive of the extreme importance of the Church's liturgy in expressing and fostering a person's religious identity. In fact she unwittingly echoes a very ancient Christian saying.

IN THE EARLY centuries of Christianity it was a common saying that "The norm of worship is the norm of belief." In other words, a person's beliefs were

recognizable from the way he worshiped. Christian identity was able to be perceived by observing Christians at worship. Christian identity was deepened in the Christian community through participation in the Church's liturgy.

The Second Vatican Council reiterates this traditional insight into the role of the Sacraments in expressing and deepening Christian identity. In one place the Council teaches that "the liturgy . . . is the outstanding means whereby the faithful may express in their lives and manifest to others the mystery of Christ and the real nature of the true Church" (Liturgy, 2). A few pages further on we read that the sacramental worship of the Church is the "primary and indispensable source from which the faithful are to derive the true Christian spirit" (Liturgy, 14).

So it would seem that the apparently superficial responses of these fifth graders suggest the traditional Christian insights into the important role of the liturgy in forming individuals and communities in the true Christian spirit. Worship both expresses identity and deepens it. The liturgy is the "sign and source" of who Christians really are.

From a religious education standpoint this traditional awareness might well give us pause. In recent years in the United States the bulk of serious religious education efforts have been centered on the parochial school

or CCD classroom, new textbooks, teacher training and adult education programs.

BY WAY of contrast, a few moments' reflection on the typical Sunday Mass, the usual manner of administering the Sacrament of Penance or Baptism, leads one to question whether our practical priorities reflect our teaching that the liturgy is the "primary and indispensable source" of the true Christian spirit.

Next texts, trained teachers, better equipped parochial schools and schools of religion, more efficient management, attractive adult education programs — all these religious education efforts are highly desirable. It would be unfortunate, however, if equally serious efforts were not devoted to the celebration of the liturgy.

What can we do — not just the priests, but all of us — in our own parishes, to improve the quality of the Sunday sermons? To make the celebration of the Eucharist more meaningful to ourselves and our children? What can we do to help discover instructive, moving ways of celebrating the Sacrament of Penance in our parish? How much time and energy are we as a group willing to invest in preparing the parish celebrations of the liturgy? Do we really believe what our youngsters already sense superficially and what the Council teaches, that the Sacraments are the "outstanding means" of expressing and discovering our identity as Catholic Christians?

That old black magic

By FATHER JOSEPH M. CHAMPLIN

There are a few Catholic Christians who proudly wear ashes on their foreheads at the beginning of Lent, but never make it to the altar for Communion on Easter Sunday. In fact, Ash Wednesday may be the one day of each year these people visit a Church. Better once than never, I suppose, yet most priests find this nearly fanatical devotion to a good, but relatively insignificant sacramental disconcerting to say the least.

In large city parishes the doorbell rings constantly throughout the evening as anxious Catholics who missed the regular ceremonies seek to have black ashen crosses traced on their brows. During the day itself and at crowded Eucharistic services, there can be frantic pushing and shoving as individuals rush to reach the celebrant and then dash quickly back to work. Perhaps this is the really revealing incident (and not an infrequent one either): an earnest person comes before the priest in the sanctuary and then, recognizing the error, mutters in panic, "Oh, I wanted ashes, not Communion."

The Church certainly has not given ashes any magical power to save men or make them holy. Neither, presumably, has God. They are signs only, external reminders of a certain truth (life's temporary nature and our ultimate death) and marks on one's body which speak of a conversion within one's heart.

REVISIONS in the Ash Wednesday liturgy seek to preserve the valuable aspect of this rite and to eliminate some of those false attitudes which have come to surround it.

An alternative formula recited during the imposition of ashes links the ritual with Lent's overall purpose — an inner conversion and a personal preparation for the renewal of baptismal promises at Easter. Based on Mark 1:15 it simply states: "Repent, and believe the Good News." The key word here is "repent" and includes the notion of start over, be converted, do penance, take stock, change your heart, try harder.

The more traditional, "Remember, man, that you are dust, and unto dust you shall return" (Genesis 3:19) still may be used. In either case, priests might, where possible, personalize the imposition formula through adding the individual's name before it. That practice has proven extremely effective with Holy Communion and should work equally well with ashes.

More important in the reform of Ash

Wednesday's liturgy than a new, optional form, however, is the obvious assumption of the rubrics that ashes will normally be blessed and distributed either within Mass (the ideal) or at least in the context of a scriptural service. The swift, in and out practice I described at the beginning of this column hardly gives the Lord through his inspired word much of an opportunity to touch and move the human heart. It does smack of magic and gives to blessed ashes more spiritual power or value than the Church intends them to possess.

On the other hand, careful proclamation of the biblical texts, some appropriate music, and a brief homily by the celebrant, even apart from the Eucharist, can help dispose those present and deepen the ashes' impact upon them.

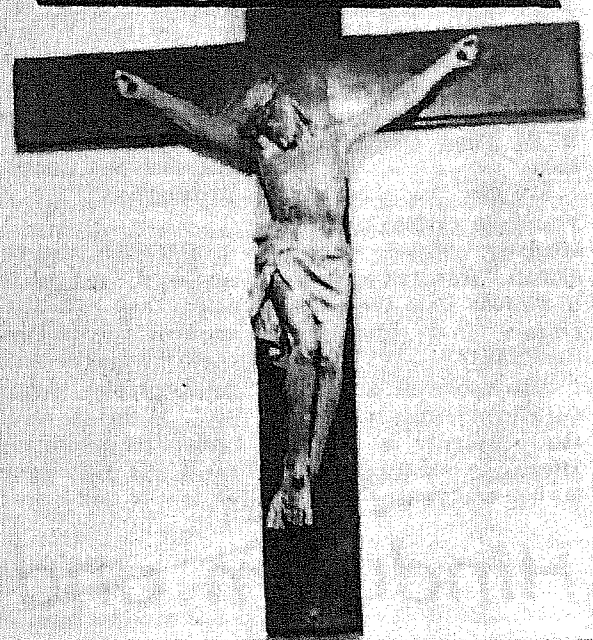
THE LECTIONARY contains three readings perfectly suited for the day. First, the prophet Joel warns Israel and us with this message from the Lord: "Return to me with your whole heart, with fasting, and weeping, and mourning; rend your hearts, not your garments and return to the Lord your God." St. Paul's remarks to the Corinthians are also most apt for Ash Wednesday: "Now is the acceptable time! Now is the day of salvation!"

Finally, Jesus, in the Gospel, warns His followers: "Be on guard against performing religious acts for people to see. Otherwise expect no recompense from your heavenly Father." Christ's admonition could cut deeply in the case of a person who feels that a black cross above the eyes without a conversion of attitude or a correction of habits will satisfy his or her Lenten obligations.

In a nearby parish last year, ashes were distributed only in the evening at a special Mass. The church was jammed, and at the door each worshiper received a small, square piece of burlap with a cross sewn into the fabric. Later they were asked to take these home and keep them during Lent as a more permanent reminder of the rather fleeting ashen sign they received at that Eucharist.

On Holy Saturday these people, strengthened and renewed by 40 days of prayer and penance, returned their "sack cloths" to the altar. This simple method made it clear that the imposition of ashes is not a today only experience, but a symbol of the Christian's entrance into a period of serious conversion and repentance.

KNOW YOUR FAITH



THE SHAPE of the cross hangs over every act of kindness done during the Lenten season, beginning with Ash Wednesday and extending beyond Easter.

What's attitude of the young to Sacraments?

By JAMES L. ALT

The Church. What is it? It is often referred to as "that place we go on Sunday," but teenagers in Colorado and Kansas think of the Church mainly in terms of its relationship to people. Mark Lane, 17, Colorado Springs, says "the Church to me is mediator of God and men. The Church is people. It is us."

To Debbie Glasgow (17, Colorado

Spring) the Church is the "living community of persons through which Christ remains alive as the gift of love, is passed on from heart to heart." Corinne Krampe (17, Seward, Kansas) defines the Church as "the community of people brought together under God." The Church is God and man coexisting in a relationship of love," says Father Melvin Thompson, also from Colorado Springs, Colorado.

WHILE ALL the young people agreed that the Church influenced them, they did differ as to degree. Kim Austin, (15, Medicine Lodge, Kansas) says "the Church doesn't make a big difference in my life, at this moment, but it does play a part. In considering the question of whether something is right or wrong, I always stop to consider what Christ would have done in the same situation."

Mark Lane maintains "the Church and my religion make a big difference in my life. It puts a lot of boundaries on my actions which are good and are needed in order to live a decent life. It helps me strive for goals in my life, and it helps me keep out of trouble, because I think religion and Church help young people form a conscience."

Debbie Glasgow adds "the Church (which is really people) does make a difference in my life. Without some sort of religion I would feel terribly alone and useless. However, knowing that Christ is living within me, ready to show himself everytime I show love, gives me a feeling of purpose. Also, knowing I don't have to carry a burden totally by myself is a great relief to me. I feel that God will never give me more than he and I can handle together."

Since reception of the Sacraments is a primary source of Christian life, what attitude do young people have towards them? Asked specifically about the Sacrament of Penance, opinion varied considerably. "Since God will ultimately forgive any sin except denying His existence," says Debbie Glasgow. "penance is not really necessary. However, its purpose is to make us once again a part of the community whom we have sinned against. We are really asking forgiveness from our fellow man and from God."

Since teenagers usually shun organized

religious activities, because of the hypocrisy involved, they would rather ask God's forgiveness in their own personal way — rather than through the Sacrament of Penance."

Faye Clowers (15, Belpre, Kansas) thinks penance "is a real good deal, because it makes me feel free again, by receiving the Sacrament God and I become friends again."

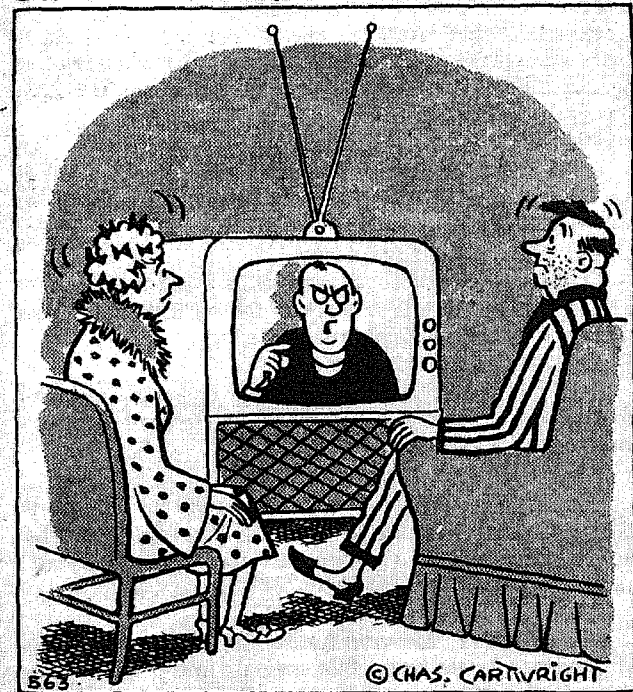
ON THE OTHER HAND, Kim Austin says "I personally don't see why we have to have a private confession after Father has a communal penance; as far as that goes, why do we even have need of a communal penance? We are always told God sees and hears everything we do, so why can't I just say, 'Lord, I'm sorry, please forgive me,' when I sin? Why do I have to wait till I go to confession at all if I've already asked God's forgiveness?"

Corinne Krampe thinks private confession is necessary "because I believe that we receive grace through the Sacrament of Penance and that this grace will help me to resist temptation to do wrong. However, I believe that for small offenses it is really better to ask for God's forgiveness when I realize the wrongness of my deeds. If I feel that it was a sin and I am really sorry, then I believe God will forgive me whether or not I confess it to a priest or just confess it to him in my own mind."

No doubt thinking about the Sacrament of Penance differs very much, especially, as the young people point out, between the older and younger generations. But despite our differences of thinking about penance, perhaps Mark Lane's thoughts sum it all up.

He says, "I think that the Sacrament of Penance will only work within us if we are willing to let it. If we are open-minded and are willing to be honest, I think the Sacrament of Penance is a big help in our lives."

Church Chuckles by CARTWRIGHT



"The Church doesn't make a big difference in my life, at this moment, but it does play a part," says Kim Austin, a teenager. Does the Church play a part in your life?

"At the risk of ruining my Nielsen rating, I'd like to ask 'how's come you're not in church?'"

'Hang holy pictures—don't be ashamed'

DAYTON, Ohio — (NC) — Catholics should not be ashamed to hang crucifixes or holy pictures on walls in their homes, Archbishop Nicholas T. Elko said here, pointing out that the late Pope John XXIII "had one in every room."

"Today you must make your faith evident," said the auxiliary bishop of Cincinnati. "How can we do that if we hide from the original rituals that identify a Christian?"

He spoke at an annual Cursillo movement reunion at the University of Dayton, after concelebrating Mass in the university chapel.

"Many idolize Pope John because he opened up new doors toward a universal love for all men," Archbishop Elko told the Cursillistas. "Nevertheless, many read only one side of the saintly pope's countenance — the side that was turned toward the neighbor."

PEOPLE who do so, he continued, "are not objective unless they look also at the spiritual side of Pope John, which he makes clear in his autobiography, 'Journal of a Soul.' In this he reveals that his love for people was engendered and daily enriched by his love of God first. It is not

objective for the admirers of Pope John to reject the integral part of his daily program which included prayer."

Archbishop Elko said that "those who leave prayer, leave God."

"Some say it is not by prayer alone that we reach God, but by communicating with Him through our neighbor," he said. "True, we communicate with Him through our neighbor, but an absolute essential is to communicate with Him first. God is greater than the neighbor. He does not want us to bypass Him . . . Our fellow men

cannot totally replace God."

"Those who have deluded themselves that they can sign off prayer," he continued, "are like a person who says he can exist without protein in his diet."

Calling for a "return to simple rituals" as a means of communicating with God, Archbishop Elko recalled that "Pope John, for instance, fingered and meditated on the Rosary. He prayed to and honored the Blessed Virgin Mary. He believed in the efficacy of holy water. Why can't we, if we admire John, follow him not half way but all the way?"

Hinduism and the 'single soul'

By FATHER JOHN T. CATOIR

(This is one in a series of articles on the history of religion.)

For Hindus, man is merely an individual expression of the underlying reality of one undivided being who is Brahman, the subtle essence, or hidden center of the universe.

The totality of creation is conceived as having a single soul which animates every living part. At the center of every man, woman and child there is a unique human soul which is called Atman.

Atman is the true self, the hidden self. It is also a particular-expression of the World-Soul, Brahman, and therefore though it is distinct from every other Atman, it is nevertheless part of the Great Brahman.

The mystery of life revealed by the holy men of India is that man must learn who he really is. Too often men identify themselves with self they know, the surface self, which is just a passing reality. They fail to search for their innermost soul, their Atman, which is in fact none other than Total Reality, Total Being, and therefore they miss the real meaning of life.

This is the ascetical basis for Yoga, which is an attempt to help men achieve union with the Supreme Reality by finding their own life center. We shall discuss Yoga in greater detail in a subsequent article; for now it is sufficient to understand the A.B.C.'s of Hinduism.

THE ULTIMATE GOAL of life is the attainment of Nirvana, a state where man escapes from the life of surface preoccupations and illusions, by reaching his Atman and thereby attaining union with his deepest God-self. Since all visible reality is held in low esteem, a merely a transitory, irrelevant phase of the life force, the Indian has drifted further and further away from what we call reality.

They do this precisely because they deny it is reality. Reality is the Real One, the invisible World-Soul. Each life is lived and then it ends. If at the end of life we have discovered the secret and lived according to its law, we will reappear in a new existence with a higher degree of participation in the life of Brahman.

Hence the concept of Reincarnation. The soul must go somewhere, so it is absorbed into Brahman, and will emerge in a new day to take a new form.

What that form will be depends entirely on how well, or how poorly, the individual gained awareness of the true-self. Nirvana would mean total absorption into the Ground of Being, a kind of final beatitude wherein individuality is snuffed out and union with God is achieved perfectly, like a drop of water returning to the ocean. Until that state is attained, we must wander through life down through the ages, whether in the form of an animal, an insect, a king or a beggar.

The law of Karma refers to this cycle of life and is explained in the following selection from the Garuda Purana: "A man reaps that at that age, whether infancy, youth or old age, at which he had sowed it in his previous birth. The Karma of a man draws him away from a foreign country and makes him feel its consequences even in spite of his will. A man gets in life what he is fated to get, and even a god cannot make it otherwise."

Because of this attitude Hindus will walk past dying beggars, while Mother Theresa goes about providing shelter, food and comfort to give them a dignified death. Hinduism is fatalistic. Christianity is full of hope.

Russian Churchmen in Rome

ROME — (RNS) — The rector of the Russian Orthodox Theological Academy of Zagorsk and three other Orthodox clergymen from the Soviet Union arrived here, possibly for talks at the Vatican.

They were met at the airport by Father John Long, specialist in Catholic-Russian Orthodox relations in the Vatican Secretariat for Promoting Christian Unity, and other clergymen.

Neither the visitors nor Vatican officials were immediately available for comment on the purpose of the visit.

The party is headed by Bishop Filaret, rector of the academy, one of three seminaries operated by the Orthodox Church in Russia.

The party will visit Milan as well as Bari, a city on the Adriatic coast in which is located a large ecumenical center specializing in Catholic-Orthodox relations during the post-conciliar period.

One Vatican source said he recognized one of the names in the visiting party as a "renowned Russian Orthodox theologian."

Prayer Of The Faithful

Sixth Sunday of the Year

Feb. 13, 1972

CELEBRANT: Today Jesus speaks to us of the law. We are Christians and Jesus' words are not easy to understand. The law still stands He says, but it is not enough. More is asked of us — the spirit not just the letter. And we are free men called not just to obey in fear, but to grow in strength and wholeness beyond the law. So let us pray.

COMMENTATOR: Our response today will be: Lord, hear us.

COMMENTATOR: That the clergy and all Christians may continually give witness to their love for Christ through their continued observance of His laws.

PEOPLE: Lord, hear us.

COMMENTATOR: That during the Lenten season which begins this week, all Christians will live in the spirit of prayer and penance striving to deepen their love of God and man, we pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: That the leaders of our world will come to learn the wisdom of God, to realize how much they gain by sharing with others, and how powerful they can be when they make peace with their enemies, we pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: That those who have grown bitter and unhappy in their marriage may find the faith to fall in love with each other again, and discover again new meaning for their lives, we pray to the Lord.

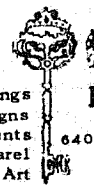
PEOPLE: Lord, hear us.

COMMENTATOR: That we may never dismiss another person as worthless, but strive always to see the good, the beautiful, the heroic in every human being, we pray to the Lord.

PEOPLE: Lord, hear us.

CELEBRANT: Father we thank you for the continuing presence of Christ among us. We thank you for the way He still demands that we put aside our masks, our prejudices and begin the difficult but liberating task of learning to love each other. Help us to love. We ask this through Christ our Lord.

PEOPLE: Amen.



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Prayer Of The Faithful

Ash Wednesday

Feb. 16, 1972

CELEBRANT: We come together with ashes on our heads. Recognizing our personal responsibility of doing penance daily, we pray for generosity and vision to live each day of Lent as Christians.

COMMENTATOR: Our response today will be: Lord, have mercy.

COMMENTATOR: That the Church may continue to purify and renew itself, showing unwavering leadership in meeting the problems and developments of our time, we pray to the Lord.

PEOPLE: Lord, have mercy.

COMMENTATOR: For an end to dissension and war so that all men may rejoice in the gift of peace and concord, we pray to the Lord.

PEOPLE: Lord, have mercy.

COMMENTATOR: That those of us who have the goods of this world may work to love and serve Christ in the poor and needy, we pray to the Lord.

PEOPLE: Lord, have mercy.

COMMENTATOR: That our prayer and penance during the Lent will lead us to a deeper love for God and our neighbor, we pray to the Lord.

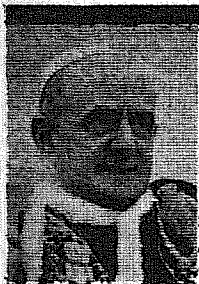
PEOPLE: Lord, have mercy.

COMMENTATOR: For all of us here that we will be honest enough to admit what we hate, what we love, what we are selfish about, what we care for, and what doesn't matter to us at all, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Merciful Father, in your goodness hear our prayers. As we begin this special time of prayer and penance, may our requests lead to a change of heart so that we may enter fully into the joy of Easter. We ask this through Christ our Lord.

PEOPLE: Amen.



HOW TO KEEP LENT

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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

GOOD WHEN IT HURTS

FEED THE HUNGRY

In India, our priests and Sisters subsist on ounces of rice each day so they can share what they have with lepers and orphans. \$10 will feed a family for several weeks at least. \$50 will feed five families. \$100, ten families . . . Only \$975 gives a priest a two-acre 'model farm' to raise his own food and teach his parishioners how to raise more food. Archbishop Mar Gregorios will write to thank you.

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

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Serra Club of Palm Beach
First and third Monday of each month
Meetings at 7:00 p.m.
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The Dameans Song reflects desire for peace

I'D LIKE TO TEACH THE WORLD TO SING

*I'd like to build the world a home
and furnish it with love
Grow apple trees and honey bees
and snow white turtle doves.*

*I'd like to teach the world to sing in perfect
harmony*

*I'd like to hold it in my arms and keep it
company*

*I'd like to see the world for once waltz hand
in hand in hand*

*And hear them echo through the hills for
peace throughout the land.*

*It's the real thing, what the world wants
today*

*That's the way it'll stay with the real thing
Peace and love. It's the real thing*

*I'd like to teach the world to sing in perfect
harmony*

*A song of peace that echoes on and never
goes away.*

*Put your hand in my hand, let's begin
today*

*With your hand in my hand
Help me find the way*

*I'd like to see the world for once hand in
hand in hand.*

(C) Shada Music-Ascap

By THE DAMEANS

The pop music scene certainly can pride itself in its variety. People seem to enjoy something different and out of the ordinary. One "out of the ordinary" musical creation high on the popularity charts is "I'd Like to Teach the World to Sing (In Perfect Harmony)," a variation of the Coke commercial "I'd like to buy the World a Coke."

Why is it so popular? It combines a nice catchy tune with a universal ideal of love and peace. This sing-a-long, released by both the Hillside Singers and the New Seekers, has sold over one million copies. Not bad for a commercial!

Our times have been marked by a quest for the ideal and the realization that we have not been doing our part in achieving the "real things" of life. The prose work "Desiderata" and the song "Imagine" are examples of people's setting forth what they consider ideals of life, ideals for which all men should strive. With the song "I'd Like to Teach the World to Sing," we reflect on the ideals of love and peace and what these concepts mean in our lives.

IF YOU ARE LIKE US, you may be saying at this point "love and peace — not again!" We see these words so often and hear them blurted out so frequently that we wonder if the words are a reality. Naturally everyone agrees with the basic concepts "I'd Like to Teach the World to Sing" or seeing the world waltz hand in hand and echoing "for peace throughout the land." It is easy to relate to this and agree universally.

CYO scores in basketball

BOYS		GIRLS	
St. Francis of Assisi	59	St. Theresa	61
St. Vincent Ferrer	50	St. Joseph	55
St. Clare	53	St. Mary's Cathedral	61
St. Mark	23	St. Martha	49
WPB YMCA No. 1	60	St. Stephen	29
WPB YMCA No. 2	54	Little Flower	13
Annunciation	64	St. Monica	37
St. Stephen	49	St. Rose of Lima	13
St. Monica	65	St. Francis of Assisi	13
St. Rose of Lima	45	Annunciation	12
		Visitation	2
		St. James	0
YOUNG ADULT			
St. Bartholomew	77		
Holy Redeemer	67		
Annunciation	86		
St. James	59		
St. Stephen	73		
St. Rose of Lima	48		
St. Monica	70		
St. John Vianney	34		

Pace seniors nominated for academies

Two Archdiocesan Catholic High School youngsters were among 10 young men from the 11th Congressional District appointed to the U.S. armed service academies by Congressman Claude Pepper (Fla.-D).

At Msgr. Pace High School, Alexander John Evans received an appointment to the Military Academy, while Carlos Viera, received appointments to the Air Force and Naval Academies.

Alexander is the son of Mr. and Mrs. Jerry Evans, 9235 NW 32 Court Road, Miami and Carlos is the son of Mr. and Mrs. Carlos A. Viera, 180 E. 43 St., Hialeah.

Valentine dance

"The World of Matter" will provide the music for a St. Valentine Dance, tonight (Friday) at the K. of C. Hall, North Miami, 13300 Memorial Highway.

St. James CYO is sponsoring the 8 to 11 p.m. dance.

However, the real challenge and work comes in putting these words into action, in our everyday life experience. In his letter in the New Testament, St. John states "My children! Our love should not be just words and talk; it must be true love, which shows itself in action" (1 John 3:18).

This "action," before it can have any possibility of a universal dimension, must first of all be a part of our personal life. You may recall the song "Easy to be Hard" in the musical "Hair." This song reflects on the fact that sometimes we jump on the band wagon for some "cause" but are insensitive to people near us. It states:

*"Especially people who care about strangers,
who care*

about evil and social injustice. Do you only

care

about the bleeding crowd. How about

needing a friend —

I need a friend."

This is love in action. This is love brought down to a personal level.

Let us make love and peace "real" by starting with "our" lives. Do we have peace in our hearts? Have we really tried to get our "head together" with the peace and love of Christ? Have we at least tried to understand what the peace of Christ means? Are we peacemakers at school, at home, at work, in our everyday life situation?

We can ask ourselves the same questions with regard to love. In other words, let us make these "real things," love and peace, one with our personal lives and then these ideals will spread to others.

In his book "Building the Earth," Teilhard de Chardin emphasizes that each person and race should maintain its uniqueness enriching and complementing one another (thus the blending in perfect harmony). He continues:

"Remain true to yourselves, but move ever upward toward greater consciousness and greater love! At the summit you will find yourselves united with all those who, from every direction, have made the same ascent. For everything that rises must converge."

If we make the ideals of peace and love alive in our lives, we will be doing our part in teaching the world to sing in perfect harmony — and that would be quite a song!

Scout retreat nears

A three-day "Religious Insight Festival" for all Catholic Boy Scout troops and Explorer units and Catholic Scouts from other troops throughout the Archdiocese will be held next weekend, Feb. 18-20, at St. John Vianney Seminary, Boynton Beach.

Non-Catholic Scouts wishing to attend the festival must have the written consent of their parents. All Scouts should arrive between 3 and 8 p.m. on Friday. Orientation will start at 9 p.m. Departure is scheduled for 10 a.m. Sunday.

Auxiliary Bishop Rene H. Gracida will be the principal concelebrant at the 9 a.m. Saturday Mass.

For further information on the three-day program contact Fred Priebeis, 754-2651 or 681-8131.

Barry 'valentines' off for island

What do sailors do about Valentine's Day when they're isolated on a Caribbean island? They import them from the mainland. Thirty-five co-ed "valentines" from Barry College will be going for a weekend of activities, Feb. 11-14.

W.J. Overman, Commanding Officer of the U.S. Naval Facility, Eleuthera, Bahamas, has invited the 35 girls to the base, which is located 50 miles east of Nassau.

After a flight from Miami, the girls will be greeted by officers and men and escorted to dinner and an evening get-together, followed by a U.S.O. show.

Sightseeing, a dinner-dance, an all-day beach party will be held over the weekend.

Game, dinner set

A volleyball game between the faculty and students of the junior high of St. Rose of Lima parish will be held Saturday, Feb. 12 from 5 to 6 p.m. A spaghetti dinner will be served afterward in the cafeteria.

**THE
NOW
SET**

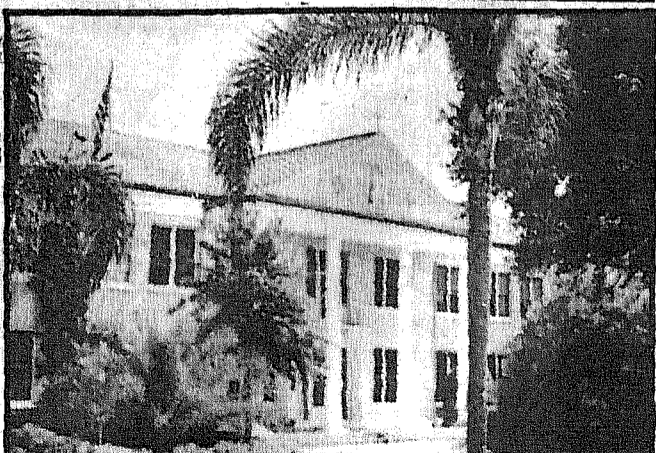
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Curley captures SAC title



UNDER INTENSE pressure, John O'Neil sinks the first of two foul shots to give Archbishop Curley its win over Gibbons and the SAC basketball title.

It looked as if the South Atlantic Conference was destined to have new basketball champs last week but Archbishop Curley cagers had different ideas. After a slow start in the first quarter, Curley caught up with Fort Lauderdale Cardinal Gibbons to win the conference title for the second straight year by a close score of 53-51.

Gibbons made a good initial showing but fell back in the second quarter, being out-scored by Curley 22 points to 8.

The fourth quarter proved to be the most exciting as the game came down to a nip-and-tuck battle. It could have gone either way in the final minutes.

WITH 36 seconds remaining in the period, a free throw by Redskin Gary Hanrahan tied the game at 51-51. Two foul shots by Curley's John O'Neil, with seven seconds left to play, made the difference.

"We've been behind in the first quarter all season," said Curley coach Phill Petta. "We've been slow starters." The turning point in the game was the second quarter, he added. "We began slowing the ball down and picked our spots," Petta said.

The Knights' coach admitted he was uncertain as to

what effect the absence of his star Mike O'Neil would have on Curley's chances of beating such a "good team" as Gibbons. O'Neil has been out for the past several games with a sprained ankle. However, O'Neil expressed the hope that he could play by the time district tournament meet roled around at the end of this month.

HIGH SCORER of the Curley-Gibbons match was O'Neil's brother, John, with 24 points. He was also the leading rebounder. Gibbons' leading scorer was John Stocker with 14.

Hurting Gibbons' chance to win were the fouls called against the Redskins. Gibbons had 25 called and Curley had nine.

Redskins' leading starters Frank Smith and Bob Castorri both fouled out in the last quarter. At the end of the third quarter there was only a three-point difference in the score. In the fourth, "we put in a full court press," said Gibbons' mentor Tony Licata.

After Smith and Castorri fouled out, Licata had to put in a couple of inexperienced varsity players. One was Brian McGuire, a junior who played only one time before in varsity competition. High rebounder for the Redskins was Paul Witte with 16.



CHAMPS OF THE Catholic Grade School League of Dade County are, left to right, sitting, Johnny Enriquez, Ira Fluit, Robert Jarro; second row, Pepe Seicieras, Mirko Morales, Mario Hernandez, Raul Martinez, Bernard Banos; third row, Ozzie Diaz, Osmar Paeze, Nelson Correa, Raul Granda, John Botz and coach Butch Staiano.

Gesu cagers defeat Immaculate Conception

In a see-saw battle most of the game, Gesu Parochial School beat Immaculate Conception in the final minutes to become Catholic Grade School League champs of basketball during final competition recently. The score was 33-28.

Gesu was southern conference titlists of the league and Immaculate Conception game was northern conference winners. The consolation game

matched St. Theresa School against Holy Family School. The Second-place St. Theresa won over Holy Family 50-45.

Gesu and Immaculate Conception will play the Catholic Elementary League's all-stars of the opposing divisions Feb. 24 at Miami-Dade North. The game will precede the Floridian-Denver Rocket game.

VOICE of Sports

By Mitch Abdallah

Chris Evert routs tennis court queen

The queen of the U.S. tennis court found it a little difficult to swallow what was being served to her last weekend as she lost two straight sets to Fort Lauderdale's Chris Evert during the singles' final of the Women's International Tennis Tournament. The 17-year-old St. Thomas Aquinas junior upset Mrs. Billie Jean King 6-1, 6-0.

In defeating the top-ranked U.S. tennis queen, Miss Evert easily retaliated from last year's defeat at the hands of Mrs. King when she was defeated at Forest Hills. There weren't too many fans who expected the Aquinas lass to completely rout the 28-year-old Californian.

OF COURSE there were reasons given by both players as to what caused Chris' victory over Miss King. Billie Jean said her timing was off. It was Miss Evert's opinion that Billie Jean "was not concentrating like she seemed to do at Forest Hills. She was definitely off and just missing her shots."

After losing the first set, Miss King, it appeared, tried to make Miss Evert play her game. She began to play the net more but Chris saw through the strategy and placed the ball out of reach or pushed it right past her adversary. Miss King ended up hitting the net on the return and overshooting the line. "I just tried to keep moving the ball," said Miss Evert.

PLAYING A CONSERVATIVE game, Chris allowed her opponent to make mistakes and capitalized on them. It was by far one of the worst defeats Miss King has ever suffered on the court. And from the other side of the net, it was one of the sweetest victories that Miss Evert has experienced.

Always deadly on ground strokes, Miss Evert said she preferred to play the back court. She also enjoys playing the net but she doesn't feel she has as much confidence up close.

The first game appeared to be an indication of what could be expected. The score was tied four times in that grueling first encounter but Miss Evert's accurately-placed shots gave her the win. From there on in it was Chris Evert all the way.

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Travel Talk



BILL FARR

Watch out crossing streets in the British Isles. Traffic moves on the left. This isn't just contrariness that grew up during the age when horse-drawn highway coaches and city carriages were monarchs of transportation. The driver of a horse sits on the right side of his vehicle with his buggy whip installed on the right. Thus it proved safer to pass another vehicle on the left, leaving the driver's whip hand free if his passer turned out to be a robber.

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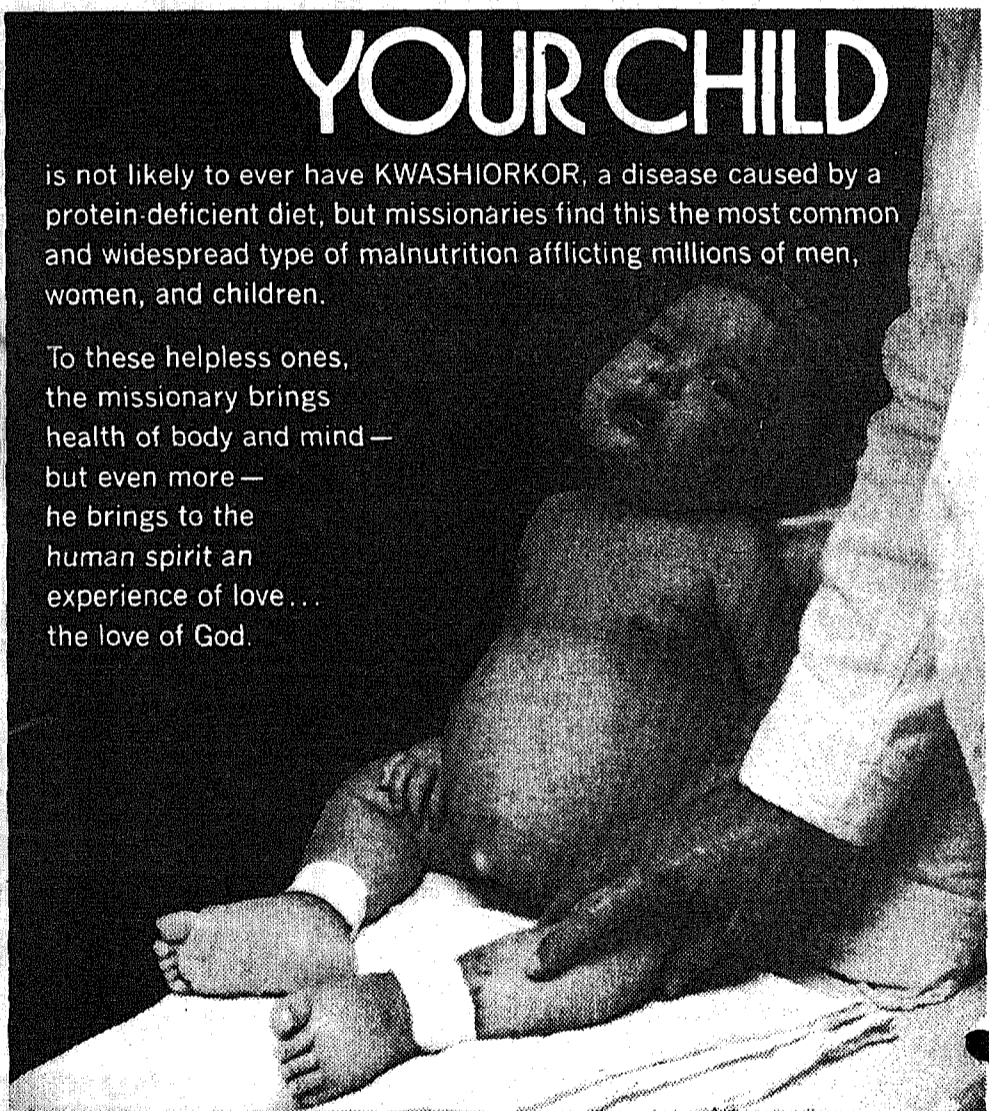
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What's behind increased drug misuse?



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.

By DR. BEN SHEPPARD

What motivates such an increased drug misuse?

What is the medical use, if any, of psychotropic drugs, including marijuana, the hallucinogens, methamphetamines and narcotics?

Too often the fault for drug misuse lies with physicians. Detail men from pharmaceutical houses and advertisements have led many to believe that what used to be a minor problem which the individual could handle without drugs, has suddenly become an illness that requires medication.

An anxiety calls for an anxiety reliever. Depression calls for a depression reliever, where before the patient worked the problem out for himself. Now he has a chemical outlet and his capacity mechanisms are never developed. Twenty years ago we didn't need drugs to make us think we played drums better or to socialize better.

FIRST, we must realize the patterns of drug use have changed and vary in different parts of the country. Miami youths travel from coast to coast, where patterns of drug use vary from area to area and from urban to rural.

Peer pressures vary too. The pressure to use marijuana is different from the peers that urge LSD use. These social pressures can be likened to the tremendous group "turn-on" at rock festivals.

There also seems to be a great search for religious "turn-ons." Dr. Herbert Copland has expressed that the seductive message of the psychedelic drugs in the early 60's which promised everything from instar psychoanalysis to boundless creativity, has been replaced by rock groups which attempt to describe drug experiences, encourage social experimentation and show the way to a life of fun.

In the bulletin of the U.S. Department of Justice in 1968, it was stated quite clearly that "religious or social prohibitions have little impact and law enforcement merely tests the ingenuity of the drug user." Thus, it has been long recognized that law enforcement itself is a relatively ineffectual preventive technique.

In a 1969 Time report, it was stated that Operation Intercept seemed to result in a redirection of interest from marijuana to more available compounds. Half the fun in smoking marijuana is trying to get it and then thumbing your nose at authority and law enforcement officials. The boy or girl who has been "busted" has become a hero.

THIS IS AN ERA of widespread social experimentation which stresses things beyond intellectual gratification. Drugs provide a rush or give a person an insight into himself. Learning how to socialize better is an end in itself.

Through "rap" sessions, we have found that individual reactions often differ because of the different grades of hash or LSD used. Mescaline, a "maternal" psychedelic, is often preferred because of its mind-opening effect. These people in the groups then come to expect certain reactions from the drugs, and later verbalize on their experiences, which really didn't happen.

Communication today is rapid. Television, rock festivals, coast-to-coast wanderers spread the word quickly. Youth doesn't need translations or code breakers. All the media vocalizations bring about contact with the young people who share similar emotional needs. Youngsters turn to their peers for counsel. Why? These young people don't trust their elders. They have evolved their own social groups. Everything the establishment does is wrong. Our entire school systems must be revamped.

The new hang-up is ecology, racism, war, nationalism. Youth resents anything which would put too much emphasis on security and money value. They are worried. They won't be lectured to about anything that would indicate steps toward middle class life. They have abandoned all their old values set up by the establishment. For some, drugs have become a religion. Organic foods and vegetarianism is a must. We mustn't expect them to accept any values as seen through our eyes.

When speaking to the youngsters, you'll find pessimism and depression about the future. Do they use drugs as a means to escape?

THERE ARE generally three categories of drug users accepted among youth — tasters, seekers and heads. On the first try with drugs, most youngsters will admit that they didn't go off by themselves. Generally, the first drug experience comes at a party. I personally feel that this peer pressure is the greatest cause for youngsters using drugs. Most youngsters disagree, though.

Curiosity plays a big part in drug pleasure. As the youngster become more involved in drugs, he will describe pleasure as playing a great part in the continued use of the drug. Once the youngster is in the established group, they do what the group does, be it shoplifting or robbery. So as a parent, if the police call to tell you your child is in jail for robbery, don't condemn him, but get someone to talk to him



with understanding. Youngsters want to be independent and use drugs to set themselves aside. Because we don't understand this, as parents we get very angry with them for using drugs.

Don't play into their hands by saying "You are using drugs because you just can't or won't face problems." This

infers that they are weak and stupid. Now what child is going to admit this?

Remember also that the use of heroin is going down, more and more, into the 13-15 age group. Pregnancies are also more frequent in this group. I average two new cases of venereal diseases each week.

THE CHROMOSOME DAMAGE sometimes observed among drug-abusers may be related to the interaction of several drugs, rather than the use of one single agent. Dr. Arthur Falek of Emory University School of Medicine began to investigate this possibility after a report that 48.9 percent of a group of 185 persons who had taken street LSD had a high incidence of chromosome breakage.

Increased chromosome damage was found in only 14.3 percent of 126 volunteers who took pure LSD. A possible explanation was that the street LSD was often cut with amphetamines, which LSD users often use anyway. Dr. Falek studied multiple drug abusers in the methadone maintenance clinic at the Georgia Mental Health Institute. He found that five of the 15 persons had chromosomal anomalies rarely seen in normal persons.

Morphine, quinine, and methadone in test tube experiments showed that none of these drugs caused chromosome damage by itself. Quinine is used to cut heroin. Thanks to a flier given to me by Dr. Joe Davis, chief medical examiner for Dade County, I found that heartless and conscienceless pushers in the Washington D.C., area were using quinidine rather than quinine to cut heroin. Quinidine is a powerful heart affecter and can stop the heart beat if enough is taken. Dr. Falek's study concluded that methadone used alone does not cause chromosome damage.

It is too early for definite answers, according to Dr. Falek, but it can be pretty well concluded that multiple drug use has a synergistic effect, which results in an increase in chromosome fragility.

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Por JOSE P. NICKSE

"Entonces fué llevado Jesús por el Espíritu al desierto para ser tentado por el diablo." Mt 4:1

En el primer domingo de Cuaresma la Iglesia nos presenta el pasaje de Mateo que relata las tentaciones de Cristo. Un análisis de las tentaciones de Cristo implica necesariamente una evaluación de la respuesta que damos en nuestras vidas a la llamada de Dios. Cada tentación es un espejo en el cual vemos reflejada nuestra condición humana. El Gran Inquisidor de Los Hermanos Karamazov de Dostoyevski nos dice que "en esas tres tentaciones se predice la historia de la humanidad... y en ellas se resumen todas las contradicciones de la naturaleza humana."

TODO cristiano tiene sus momentos en el desierto al igual que Cristo. En el desierto de nuestras vidas, de nuestra condición humana, surgen estas mismas tentaciones de que nos habla Mateo. Meditemos un poco sobre nuestra respuesta.

La primera tentación es la del materialismo. Es la negación de los valores trascendentales del hombre. En esta tentación caen los que todo lo resuelven con "pan." Se resume en esa frase tan corriente "barriga llena, corazón contento."

Y es muy fácil condenar al materialista explícito que niega la existencia de Dios. Sin embargo, cuantos materialistas implícitos llenan las iglesias los domingos. No hace mucho hablaba con un joven que lo tenía todo. Sus padres trabajaban día y noche. No le faltaba nada. En esa casa había de todo, menos el calor de un hogar. Con tanto trabajo no había tiempo para darle a ese joven lo que él más necesitaba; un poco de amor, de comprensión. ¡Qué confusión de valores!

La respuesta de Cristo es tajante: "No solo de pan vive el hombre, sino de toda palabra que sale de la boca de Dios." (Mt 4:4). Es una invitación a salirnos de la rutina diaria que vivimos. Es una invitación a escuchar al Dios que nos habla a través de nuestros padres, de nuestros hijos y de nuestras vidas.

Hay que saber escuchar, y quizás ese es el problema de nuestros tiempos. Para poder escuchar hay que saber abrirse a los demás.

PARA escuchar lo divino no hay que negar lo humano. La Palabra de Dios no niega la existencia de nuestras necesidades materiales. Todo lo contrario, Dios pone el mundo a nuestra disposición. Pero estos valores trascendentales que contiene la Palabra de Dios son los que constituyen la dignidad humana. El cristianismo integra

las necesidades materiales y espirituales del hombre. Tanto la falta de pan como la falta de Dios deshumanizan al hombre.

Si bien la primera tentación nos lleva al materialismo, la segunda nos lleva a una concepción falsa de la religión. Es la religión condicional. Le decimos a Dios "si tu me das... yo te doy..." La oración se convierte en una simple transacción bancaria. A lo mejor encendemos una vela. Y todo esto porque en el fondo le estamos diciendo a Dios "Hágase mi voluntad en la tierra y en el cielo, en mi familia, en mi trabajo." Esta tentación es la negación de la libertad humana creada por Dios. Por supuesto, esta libertad conlleva una responsabilidad ante Dios y los hombres. Es más fácil evitar esta responsabilidad y ponerlo todo en manos de Dios. Cuando caemos en esta tentación no solamente no nos preocupamos de que los demás no tengan pan, sino que culpamos a Dios de que no lo tengan.

Ante esta situación Cristo responde "No tentarás al Señor tu Dios." (Mt 4:7). El verdadero cristiano se entrega a Dios incondicionalmente. El cristianismo no nos garantiza una vida sin problemas, sin sufrimientos. El símbolo del cristianismo es la cruz. Una cruz con los brazos abiertos para todos los hermanos. Cualquier otra actitud

no es cristiana.

La última tentación es algo diferente. Ya el diablo no le dice a Cristo "Si eres el Hijo de Dios." Le ofrece el mundo entero si se arrodilla y le adora. Ya aquí no hay engaño. En realidad es inconcebible que Cristo escoja la cruz. No hay explicación humana. La lógica falla. San Pablo nos dice "predicamos a Cristo crucificado, escándalo para los judíos, locura para los gentiles, mas poder y sabiduría de Dios para los llamados." (1 Cor 1:23).

SOLO el que toma el cristianismo en serio se puede enfrentar a esta tentación. Los que caen en las primeras dos tentaciones se quedan en el camino. Aquí la pregunta básica es ¿Estoy dispuesto a entregarlo todo por Cristo?

A esta última tentación Cristo responde "Solo al Señor tu Dios adorarás." (Mt 4:10). Si nos vamos a llamar cristianos no podemos dejar que nada nos separe de Dios. Hoy en día, este camino hacia Dios necesariamente tiene que pasar por el mundo de la acción. Nuestras acciones tienen que ser fruto de nuestra fe. Ser cristiano significa estar seriamente comprometido en la creación de un mundo mejor. Un mundo en que a nadie falte pan. Un mundo en que a nadie falte amor.

José P. Nickse es un joven seminarista cubano que cursa estudios en el Seminario Mayor de St. Vincent de Paul. Esta es la primera de una serie de meditaciones sobre la cuaresma.

¿Es solo una suposición el infierno?

¿CUAL ES SU DUDA?

He leído en un libro de los Testigos de Jehová que el infierno no existe. Ellos explican que una alusión al Hades, ha hecho que algunos crean que el infierno de la Biblia es un lugar de tormento físico. En donde Jesús habla del hombre rico y de Lázaro y dice que el hombre rico murió y sufrió tormento en Hades (Lucas 16: 22-31). ¿Por qué es tan diferente el uso de Hades aquí al compararlo con su uso en otros lugares? — dice el libro, y continúa explicando —: Porque Jesús estaba hablando en parábola o ilustración y no de un lugar literal de tormentos. Considere esto: ¿es razonable o bíblico creer que un hombre sufre tormentos sencillamente porque es rico, lleva buena ropa y tiene mucho de comer? ¿Es bíblico creer que a uno se le bendice con la vida celestial sólo porque es un mendigo? Considere esto también: ¿Está el infierno literalmente a tal distancia del cielo que se puede oír en un lugar lo que se dice en el otro, de modo que puedan conversar entre sí dos personas en uno y otro? Además, si el hombre rico estuviera en un lago ardiente ¿como podría Abrahán enviar a Lázaro a refrescar su lengua con una gota de agua en la punta de su dedo. Entonces ¿qué estaba ilustrando Jesús? — Rubén Dario Sotés.

Noy hay por qué usar la palabra Hades, con que los griegos de antes de Jesucristo designaban el lugar subterráneo donde imaginaban iban a parar las almas de los muertos. Los latinos usaban la palabra *inferi* para designar lo mismo, de donde proviene nuestro vocablo infierno, que significa lugar inferior, o subterráneo, sin que ello significase "lugar de tormentos".

UNA reminiscencia de esta última acepción encontramos en aquellas palabras del Credo "descendió a los infiernos", para expresar el "lugar" donde estaban las almas de los justos que esperaban la redención, y que los hebreos llamaban "seno de Abrahán."

Ponemos entre paréntesis "lugar", porque para el alma, ser inmaterial, no existe lugar alguno. O sea que ni los ángeles, ni los demonios, ni los justos, ni los condenados, están sometidos a dimensiones espaciales o temporales.

Pero Jesús que vino a enseñarnos el Reino de los Cielos, y no filosofía, ni historia ni geografía, aceptaba con sencillez los conceptos populares, con tal que la gente entendiese lo fundamental del mensaje evangélico. Por eso repite los conceptos ya en boga como "seno de Abrahán", "infierno", etc., para designar el lugar, por un lado, donde los justos esperaban la redención, y por otro el "lugar" donde los condenados sufrían su pena.

Hoy día, entendemos por infierno el estado (mejor que el lugar) en que se encuentran los condenados, privados de la vista de Dios y sometidos a los tormentos eternos, y que en la Biblia, antiguo y nuevo Testamentos, se designa con las denominaciones de "seol", gehenna, abismo, horno de fuego, estanque de fuego y azufre, fuego eterno, tinieblas exteriores, lugar de tormentos, segunda muerte, etc.

La existencia del infierno como lugar de

suplicios eternos, es una de las verdades reveladas en la Biblia con más insistencia, tanto en el antiguo como en el nuevo Testamento.

La parábola del rico y del pobre Lázaro, es uno de tantos pasajes de las Escrituras donde se habla del infierno. Por consiguiente, para esclarecerlo, es necesario confrontarlo con los demás donde se trata el mismo tema. Ya dijimos que Jesús respetó la "topografía" imaginaria en que sus coetáneos colocaban el infierno, para destacar lo esencial de su enseñanza; aquí no es lo principal la existencia de tormentos eternos, que se da por supuesta, sino el bien o el mal uso de esta vida y de sus bienes. El rico, como ya lo observó San Juan Crisóstomo, no fue sepultado en el infierno porque era rico, sino por haber hecho mal uso de sus bienes, gozándose egoístamente, con olvido de los demás. Y el pobre no entró en el "seno de Abrahán" por haber sido pobre, sino por haber sobrellevado con paciencia la miseria y las enfermedades, y haberse valido de ellas para perfeccionarse.

La Biblia afirma la existencia del infierno eterno en múltiples pasajes. Citemos solamente, Mateo 25: 41-46; "apartaos, malditos, al fuego eterno, preparado para el diablo y sus ángeles; San Pablo en Tes. II, 1:9. "los que no obedecen al Evangelio de Nuestro Señor Jesucristo sufrirán la pena de una eterna condenación".

A través de la Biblia se denomina el infierno "eterno suplicio", las tinieblas, el crujir de dientes. Y así como a cada paso habla de vida eterna para los que cumplieron con sus deberes, se asegura, la muerte eterna para los que no lo hicieron.

Es realidad no es Dios quien condena al infierno. Es el mismo pecador el que se condena, al ponerse voluntariamente en situación de imposibilidad para contemplar a Dios por el pecado.



Así imaginó Durero la lucha entre el arcángel San Miguel y Lucifer, con cuya derrota comenzó el infierno

La Dedicación

Por MANOLO REYES

Las grandes obras de la humanidad se han conseguido con un elemento esencial: la dedicación.

Aquellos que han hecho historia para la libertad, la paz y el progreso de sus naciones lo han logrado con un común denominador en sus acciones: la dedicación.

EL ARMA que siempre destruye a los enemigos de los hombres de buena fe es: la dedicación.

Claro está que la dedicación no se obtiene en forma fácil. Todo un camino de sacrificios, de fuertes emociones y de contrariedades separan a los caracteres de su posesión.

Pero debe alentar el hecho de que quien persevera, llega. Jamás la ola de mar dejó de horadar a la poderosa e inmovible roca. Y esta

siempre sucumbió ante el flujo y reflujo constante de las aguas.

Quien quiera poseer la dedicación, debe hacer acopio de voluntad para resistir todos los contratiempos. Es fácil cumplir con la vida, en tiempos de bonanza. Los caracteres se fortalecen, se forjan fuertes y poderosos, cuando se entrenan a las dificultades.

Y los que escogen el camino de la dedicación siempre tienen que afrontar duras pruebas que tratarán de desviarlos de su cauce bueno y honrado. Es la eterna lucha del bien contra el mal.

Pero en cada nueva victoria que se obtiene sobre las fuerzas del mal, más se robustece la voluntad, el espíritu de lucha a fin de seguir con dedicación por el proceloso mar de la vida.

Nunca se supo la resistencia de una embarcación hasta que afrontó la primera tempestad.

ADEMAS que si hay dedicación en el bien, piénsese que hay muchos dedicados a hacer el mal y perjudicar a la humanidad.

Pero si se tienen ideales puros y nobles, si se tienen principios decentes y honrados, si se lucha porque los hijos de los pueblos tengan un destino mejor sin odios, sangre o ruina, entonces se está en posesión de las características esenciales para una buena dedicación. Y es mejor que se diga: "Ese ser está dedicado a hacer el bien," a que "allí yace enterrada una buena intención." Una voluntad constante — puesta al servicio de una buena causa — siempre triunfa en su empeño.



Los restos de la Catedral de Yungay, que quedaron en pie después del terremoto que sacudió a Perú en mayo de 1970, serán conservados como recuerdo de la ayuda que recibió ese país de gobiernos y pueblos de todas

partes del mundo. La Catedral se levantó en medio de una ciudad de 25,000 habitantes. Hoy no es más que un desierto, aunque algunos edificios han sido reconstruidos.

Con la simbólica ceremonia de la imposición de las cenizas — "Recuerda hombre que polvo eres y en polvo te convertirás" — iniciará la Iglesia el próximo Miércoles de Ceniza (16 de Febrero) el tiempo litúrgico de la Cuaresma, destinado a preparar a los fieles para la celebración de los grandes misterios de la Pasión y Resurrección de Cristo en pos de la Redención de la humanidad.

La Iglesia pide a sus fieles de manera especial en estas semanas de Cuaresma que redoblen el espíritu de penitencia y oración, ejercitando la caridad y participando más frecuentemente en ejercicios de piedad.

Se recomienda la participación en la misa diaria, la intensificación de devociones como el rosario y el viacrucis, las lecturas bíblicas, inspiracionales y formativas, la participación en retiros espirituales y el realizar obras de misericordia, como visitar a enfermos y presos.

Muchas parroquias están organizando ya jornadas, misiones y retiros de cuaresma, sobre los que Voice informará oportunamente. En esta misma edición aparece el primero de una serie de artículos en español "Meditando la Cuaresma."

ORACION DE LOS FIELES

SEXTO DOMINGO DEL AÑO
13 de febrero

CELEBRANTE: Hoy Jesús nos habla de la ley. Somos cristianos pero esas palabras de Cristo no son fáciles de entender. La ley todavía rige, dice El, pero no es suficiente. Se nos pide algo más. — El espíritu, no sólo la letra. Y somos hombres libres llamados no sólo a obedecer en temor, sino a crecer en fortaleza y plenitud más allá de la ley. Por tanto, oremos.

LECTOR: Nuestra respuesta de hoy será "Señor, escúchanos".

1. Que los ministros de la Iglesia den testimonio de que el amor de Cristo no está limitado o atado por las meras palabras de la ley, oremos al Señor.

2. Que durante el tiempo de Cuaresma, que comienza esta semana, todos los cristianos vivamos en el espíritu de oración y penitencia profundizando su amor a Dios y los hombres, oremos al Señor.

3. Que los líderes de nuestro mundo lleguen a aprender la sabiduría de Dios, comprendiendo cuanto ganarían compartiendo con otros y cuan poderosos pueden ser cuando hacen la paz con sus enemigos, oremos al Señor.

4. Que aquellos que sufren amargura e infelicidad en su matrimonio encuentren la fe para que renazca el amor dando nuevo significado a sus vidas, oremos al Señor.

5. Que nunca menospreciemos a una persona, sino que siempre tratemos de ver lo bueno, lo bello, lo heroico en todo ser humano, oremos al Señor.

CELEBRANTE: Padre, te damos las gracias por la constante presencia de Cristo entre nosotros. Te damos gracias por la forma en que El nos demanda que nos quitemos las máscaras y los prejuicios y comencemos la difícil pero liberadora tarea de amarnos los unos a los otros. Ayúdanos a amar. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

MIERCOLES DE CENIZA
(16 de febrero)

CELEBRANTE: Nos reunimos con cenizas sobre nuestras frentes. Reconociendo nuestra responsabilidad personal de hacer penitencia diariamente, oramos por la generosidad y visión de vivir como cristianos cada día de la Cuaresma.

LECTOR: Nuestra respuesta de hoy será "Señor, ten piedad."

1. Que la Iglesia continúe renovándose y purificándose, mostrando inquebrantable liderazgo al encarar los problemas y desarrollos de nuestro tiempo, oremos al Señor.

2. Por el fin a las disensiones y las guerras para que todos los hombres se regocijen en el don de la paz y la concordia, oremos al Señor.

3. Que aquellos que poseemos bienes de este mundo nos empeñemos en amar y servir a Cristo en los pobres y necesitados, oremos al Señor.

4. Que nuestra oración y penitencia durante la cuaresma nos conduzca a un amor más profundo a Dios y nuestros semejantes, oremos al Señor.

CELEBRANTE: Padre misericordioso, en tu bondad escucha nuestras oraciones. Al comenzar este tiempo especial de oración y penitencia haz que nuestras oraciones nos conduzcan a una renovación del corazón, para que entre nosotros plenamente en el gozo de la Resurrección. Te lo pedimos por Cristo nuestro Señor.

PUEBLO: Amén.

Baile de enamorados

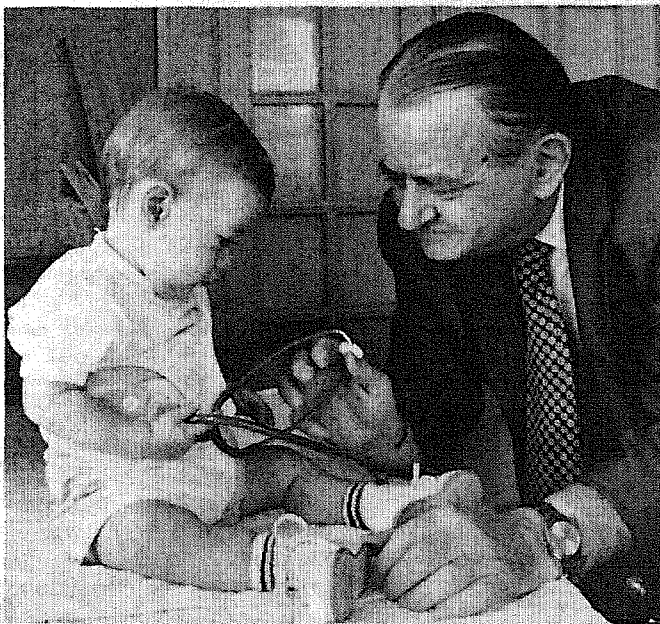
Mañana, sábado, 12 de febrero, comenzando a las 9 p.m. se ofrecerá el Baile de Enamorados organizado por el Movimiento Familiar Cristiano.

Tendrá lugar en el North Miami Armory, 13250 N.E. 8 Ave., North Miami, ame-

nizado por el Conjunto Krystal. La admisión ha sido fijada en \$10.00 por pareja, lo que incluye la cena tipo buffet.

Para reservaciones o información: 361-2386 y 885-8625.

Obrando milagros de vida y amor



La historia de Frankie es de inefable emoción. Es el fruto de una muchacha angustiada que se sintió sola. Fue la entrega de un triste vacío. Encontró un hombre. No se casaron. Pero Frankie fue concebido. Unas semanas

después nació prematuramente. Era una cosita minúscula. Pero latía, palpitaba. Se necesitaron equipos complejos y costosos, tratamientos y atenciones esmeradas para sostener esa frágil vida. Los fondos recaudados por ABCD se pusieron a la disposición de los empeños para salvar esa vida. Si no hubieran existido esos fondos, la tierna criaturita hubiera muerto.

Hoy Frankie es un niño alerta y lleno de vida. Ha encontrado una pareja de padres adoptivos que lo aman entrañablemente. En la foto aparece ingenuo y saludable con el Dr. Ben Sheppard durante un chequeo rutinario.

El hombre y la mujer — feliz matrimonio — que adoptaron a Frankie lo tienen como el más preciado de los dones en sus vidas. Usted, que contribuyó a la Campaña ABCD, hizo posible este bello regalo a un matrimonio que anhelaba alegrar su hogar con la sonrisa de un niño. Usted hizo posible que una vida se salvara. Y creciera feliz, y encontrara un hogar con amor. Y que en vida llevara la alegría a un hogar. Su donativo ayudó a obrar un milagro de vida y amor. Su donativo de este año — ABCD-72 — puede también realizar milagros. Quizás rehabilitar a un joven — aunque fuera uno sólo — enterrado en vicio de los drogas.

Para citar uno sólo de los milagros que con la ayuda de su caridad podrá hacer ABCD en 1972.

Marcha a S. Agustín por el derecho a la vida

El Consejo de Mujeres Católicas de Miami está exhortando a participar en un

Día de Oración y Penitencia por el Derecho a la Vida en la Misión Nombre de Dios, de la

Ciudad de San Agustín, que tendrá efecto el domingo día 20.

La idea de invocar la ayuda de Dios en la disputa en torno a cuándo comienza la vida y quien puede determinar cuándo ha de terminar, surgió de una peregrinación similar a esta organizada por enfermeras de Inglaterra.

Oradores judíos, católicos y protestantes, (médicos, sacerdotes y ministros,) hablarán durante la jornada.

BREVES

Acto Cubano-americano

Un banquete en conmemoración del natalicio de George Washington y de la fecha

cubana del 24 de febrero será ofrecido por el Consejo Nuestra Señora de la Caridad el sábado 26 de febrero a las 8:30 p.m. en el Centro Vasco. Las personas interesadas en asistir pueden hacer reservaciones llamando a Miguel García, 371-5209 o Pascual Rodríguez, 642-6967

Nuevo Pabellón

Un nuevo pabellón de 42 camas fue inaugurado en el Mercy Hospital de Miami elevando el número de camas en ese hospital a 357.

Subasta

Una subasta de objetos variados se ofrecerá en el Auditorium de la Academia Lourdes (5525 S.W. 84 St.) el viernes 18, comenzando a las 7 p.m. y el sábado 19, comenzando a las 12 del día.

Legión de María

Un sacerdote que estuvo preso tres años en China, el Padre Aedan McGrath, será el principal orador durante el Congreso de la Legión de María de habla inglesa de Miami y otras partes de la Florida, en Barry College, el sábado 19.

Al evento se invita a los miembros hispanos de la Legión que hablen inglés. Para más información 238-4564 y 652-1996.

Comida Rotaria

El 24 de febrero, conmemorándose el 77 aniversario del comienzo de la Guerra de Independencia de Cuba, los Rotarios Cubanos Exiliados dedicarán su sesión-comida a recordar esta efemérides. El acto será a las 8 p.m. en el Hotel Everglades.

Festival en Cayo Largo

En Cayo Largo, la parroquia de St. Justin ofrecerá un festival de invierno desde el 18 al 21 de febrero. Entretenimientos para grandes y chicos. Tanto para los residentes de esa área como para los que utilizan el Cayo Largo para sus placenteros fines de semana.

Nuevas misas en Santa Ana

La iglesia de la Misión de Santa Ana, en el suburbio de Naranja, en el sur de Dade ha agregado otra misa en español a su horario dominical. Esta a la 1 del día, la que se añade a las de las 11 a.m. y 7 p.m. ofrecidas hasta ahora.

Enclavada en el 13890 SW 264 St. la Iglesia de Santa Ana sirve a la población de trabajadores agrícolas migratorios que todos los inviernos vienen a laborar en las cosechas del Sur de Dade. Por otra parte, el desarrollo de nuevas urbanizaciones con una elevada población hispana en el área próxima a la Iglesia, tales como Rivas City ha hecho que la asistencia a misa en la pequeña iglesia se haya visto multiplicada desde hace varios meses.

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Cursillo headquarters transferred to Dallas

DALLAS — (NC) — A reorganization and relocation of the national center of the Cursillo Movement was announced here by Bill Luff, a national group coordinator.

The changes, implemented by the national Cursillo secretariat at its meeting near Chicago, Jan. 12-16, include reorganization of the national office into a

national group center, the addition of full-time Spanish-speaking clerical and lay personnel to the national group staff, and the moving of the national center from Reno, Nev., to Dallas.

Luff and Father Don Byrnes, national priest advisor, made the announcement while here to lay the groundwork for the move of

the national center, which is scheduled to take place after April 1.

At the Chicago meeting the national secretariat emphasized the use of the Cursillo method of group reunion in guiding the movement at all levels. The group reunion is a small Christian community composed of friends who have made a Cursillo.

Cursillos were developed in Spain in the mid 1950s and spread thereafter to other countries, including the United States. They offer short lessons in Christianity which are taught in a retreat-like format. Cursillos also encourage group discussion, particularly on individuals' personal faith commitment. Cursillos are pledged to implement their faith in their daily lives.

Mercy errand ends in death

HOLLYWOOD — Word has been received here of the death of Father Roch Robito, a Capuchin friar, whose sister is a member of St. Maurice parish.

The superior of the Capuchin Friars Mission drowned while crossing the Zambezi River on an errand of mercy at the

Zambian mission outpost of Chingyingi in Central Africa.

A native of Boston, Mass., who was ordained in 1956, Father Robito was 45. He frequently visited South Florida — the last time being in the summer of 1970.

In addition to his sister, Mrs. Mary Luongo, he is survived by his father, Michael, and a brother, both of Boston.

Gibbons takes tourney title

Cardinal Gibbons girls' basketball team captured the Archdiocesan championship last week by defeating Msgr. Pace, 36-20, in the finals of the Archdiocesan Basketball Tournament.

Named to the Archdiocesan All-Star team

were Redskin players Dee Dee Benam and Jean Slavin.

More than million

FATIMA, Portugal — (NC) — Over a million pilgrims visited the famed Marian shrine at Fatima in 1971, according to recently released figures.

She helps to promote Catholic-Jewish amity

(continued from page 4)

the two religions together in everyday life, Sister Katharine has taken a year's leave from her theology post at Manhattanville to travel. She has just returned from Israel, where she traveled with some 20 Jews and Catholics on a two week trip.

Since the formation of the committee last year by Terence Cardinal Cooke of New York, Sister Katharine has been instrumental in setting up several Judao-Catholic study groups in the New York Archdiocese and one film study group in St. Louis.

"MANY Catholics have mistaken ideas about the

Jews, and vice versa. Through these groups they get to know one another as individuals, as unique people with whom they can develop friendships," she said.

The committee, in conjunction with the Anti-Defamation League of B'nai B'rith, has set up a tour to Israel, and hopes to organize more to promote better relations between Catholics and Jews.

Terming herself a "born, bred, and 'love it' New Yorker," Sister Katharine has edited a book, "Star and the Cross," a dialogical book paralleling Jewish-Catholic questions.

Business Briefs

Banker to receive award

CARLOS J. ARBOLEYA, president and vice-chairman of the board of FIDELITY NATIONAL BANK, will receive the 1972 Golden Eagle Award from the National Council of Invest in America, in recognition of his great leadership in developing and nurturing the human resources of Cubans and Miamians in Dade County through his work in the Boy Scout movement.

FORD dealers set new records in truck and total vehicle sales in January in the Jacksonville sales district which encompasses South Florida. A. G. WALKER, district sales manager has reported a total of 10,572 vehicles sold in the Georgia-Florida area. "With the excise tax now eliminated and with the business climate improving, we are looking forward to continuing our record performance."

A new dividend policy for FOOD FAIR STORES, INC., designed to conserve cash for current expansion programs, was proposed recently by company officials. According to LOUIS STEIN, chairman, and JACK FRIEDLAND, president, the policy, if approved, would call for an annual dividend package of 20 cents in cash and four percent in stock in lieu of the 90 cents a share the company now is paying.

MACEY I SCHAFFER has been appointed vice-president in charge of national and regional sales of CHANNEL 51 TELEVISION, Dania, which will return to the air in the near future as WKID. Schaffer, a Miami resident, was formerly with Channel 23 where he was manager of the English department.

Laugh-In's Dick Martin, Dolphin coach Don Shula, Robert Stack, Joe DiMaggio and Joe Namath will be among the stars to join the celebrity prom-am which leads off the \$260,000 JACKIE GLEASON INVERRARY CLASSIC later this month.

Fifty top touring pros join the 50 celebrities and 100 amateurs to complete in foursomes on the first two days of the tourney, Feb. 22 and 23. The two final rounds of the program will be telecast on Saturday and Sunday, Feb. 26 and 27.

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ANNOUNCEMENTS

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Miscellaneous for sale

Thermo Fax copying machine ("The Secretary"), \$80, excellent condition. 666-4625.

21A Miscellaneous Wanted

Donation wanted of small cabin cruiser for use of missionary priest in Haiti. Write Box 130, The Voice, 6201 Bisc. Blvd. Miami 33138.

Girl's bike, exerciser, cabinet sewing machine \$25; dish \$10 3 piece kitchen set \$15; record player, small kitchen appliances, odds & ends. 1770 Espanola Drive, Grove Phone 448-7823 after 2 p.m.

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MR. & MRS. B had a six month old baby who developed a heart disorder which necessitated two hospital confinements for a total of 13 days. The hospital bills came to \$1,340.10 and the Society paid \$1,216.10. An additional \$100.00 was allowed for the doctor's bill.

MR. H. is a seventy year old man who fell off a ladder while working around his house. He broke his leg and was confined to the hospital for 33 days. His hospital bill came to \$916.35 and the Society paid \$815.28.

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