

Regulations for Fast and Abstinence in Diocese of Rochester

These modified regulations have been established by Bishop Kearney in virtue of special faculties granted to him by the Holy See.

Abstinence

Everyone over seven years of age is bound to observe the law of abstinence. Complete abstinence is to be observed on the following days only:

All Fridays; Ash Wednesday; the vigil of the Immaculate Conception (December 7); the vigil of Christmas (December 23 or 24).

There are no days of partial abstinence.

Fast

Everyone between the ages of 21 and 59 is bound to observe the law of fast. On days of fast, only one full meal is allowed. Two other meals may be taken to maintain strength, but together they should not equal another full meal. There are no restrictions regarding the use of meat at any of these meals. Eating between meals is forbidden, but liquids, including milk and fruit juices, are allowed.

Every weekday of Lent, all Ember days, and the vigils of the Immaculate Conception (December 7) and Christmas (December 23 or 24) are days of fast.

Application of the Laws in Lent

Individuals between the ages of 7 and 21, and all those over 59 are obliged to the law of abstinence only. During Lent, they must observe abstinence on Ash Wednesday in addition to the usual Friday abstinence. No other dietary laws oblige them.

Individuals between the ages of 21 and 59 must observe both the law of abstinence and the law of fast. On Lenten weekdays, they may eat only one full meal, and two lesser meals. Meat may be eaten at all three

meals, except on Ash Wednesday and Fridays. Meat is not allowed at any meal on Ash Wednesday or Fridays.

Ember Days

The law of abstinence will not be in effect on Ember Wednesday or Ember Saturday.

Ember Wednesday and Ember Saturday are days of fast alone. Ember Friday is a day of fast and abstinence.

The Lenten Ember Days occur March 10, 12 and 13.

ALITALIA



Baltimore—(RNS)—Archbishop Lawrence J. Shehan of Baltimore pauses for a last farewell as he boards a plane for Rome. He will be elevated to the Sacred College of Cardinals this week. Also on the plane with him were members of his family, his secretary and other aides and friends. The Baltimore archbishop was the only American among 27 prelates named Cardinals by Pope Paul VI. A leader in the ecumenical movement, he is a member of the Vatican Secretariat for Promoting Christian Unity and chairman of the U.S. Bishop's Ecumenical Affairs Committee. He has been Baltimore's archbishop since Dec. 8, 1961.

'New Services' from Cardinals

Pope Paul, on the eve of the colorful rites which will raise 27 prelates to be Princes of the Church, said they will be asked for "new services" rather than given "new honors and privileges."

He said the honors of their rank are meant as a papal approval of the dioceses, the religious orders and institutions headed by the new cardinals.

The Pope also explained that naming eastern rite patriarchs to the cardinal's rank would

not "westernize" them but extend their responsibilities to a worldwide level.

Pope Paul also said "the growing gravity and complexity" of administering the Catholic Church required increasing the College of Cardinals to its new record total of 103 members.

He frequently referred to the College as "this senate of ours." He also left the door open for the final session of the Vatican Council to set up a parliament of bishops to aid the Pope in Church government.

The Pope then briefly reviewed the variety of persons chosen for the honor of becoming cardinals, beginning with the patriarchs called "from the venerable and ancient Oriental churches . . . which makes them illustrious and worthy of our brotherly and special observance, and which joins them to your College with particular regard to their dignity and singular canonical position."

Speaking of the new cardinals from behind the Iron Curtain, the Pope said that their

"particular characteristic and common glory is the suffering endured before the eyes of men for the Catholic faith and its confession, supported by a pure innocence, oppressed by unjust pain in the name of Christ."

He also noted that the honor of being named a cardinal was being conferred on bishops of important dioceses, members of the Roman curia who have given the Holy See "their daily diligent and faithful collaboration" and to priests who have contributed to the Church through their theological studies, apostolate and preaching.

After answering possible criticism and giving his major reasons for increasing the college, the Pope concluded that two great demands today call for an inflaming of the charity of the Church. These are, he said, a successful conclusion of the ecumenical council and "defense of the faith, of authority and of Catholic morals, a defense which appears to demand from us, owing to new dangers arising, added vigilance and timely aid."

Teenagers from Abroad Looking for Homes in U.S.

Washington—(NC)—March 15 is the deadline for applications from U.S. Catholic families wishing to be hosts to foreign teenagers coming here in August for one year of study.

The students, all of whom speak English and have met a screening committee's requirement that they show potential for future leadership in their homelands, spend a year attending Catholic high schools and learning about life in the United States.

Further information is available from the International High School Student Program, National Catholic Welfare Conference, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

Rabbi Reports on Study Of Encyclical at UN

(Continued from Page 1) What was the power that drew all these races, religions, all ages and tongues, and all political ideologies together? The example of Pope John XXIII against the fatalism and cynicism of our time, against the deterministic philosophies, the example that one man and his ideals and efforts could make a difference, and that mankind could therefore determine its own future.

What was the power that brought these people together from the coasts of the earth? It was Pope John's assertion that the old, great religious "ideals" must for the first time be taken seriously if we are to survive: world organization, world law, social and economic equality, the destruction of weapons, negotiation, the peaceful co-existence of various states and ideologies—all are now stark practical necessities if we are to survive and build a world order more in accord with God's law.

The Convocation opened at the darkest moment in the history of the United Nations and in the midst of the terrible, cruel and morally ambiguous crisis in Southeast Asia. Just that morning, the United Nations had been thrown into turmoil. Yet, when the president of the United Nations, Alex Quaison-Sackey, said to the Convocation of the United Nations with such determination, "It will not die!" he was still drawing on the hope, the strength and the determination of Pope John XXIII.

And I came to realize as the sessions went on and as I met people of such a profusion of varieties, that the one singleness of determination, of hope and of purpose that I felt everywhere flowed again from Pope John XXIII, because he had voiced the deepest and noblest aspirations of all men and told us all: This is no mere dream. You can achieve peace and security for the world. You must achieve it. And with God's help, you will.

Will your daughter become Miss Rochester? (and maybe Miss New York and Miss America?)

If she is between 18 and 28 years of age—with beauty, poise and talent—the answer can be, "Yes."

As a preliminary to the famous annual Miss America pageant in Atlantic City, Station WOKR-TV and the Community Savings Bank of Rochester are sponsoring a local competition—the winner of which will become Miss Rochester.

The culmination of this competition will be a March 19 one and one-half hour televised program from the grand hall of the Chamber of Commerce. The master of ceremonies will be Mike Douglas whose popular TV program is seen regularly in Rochester.

What should you or your daughter do?

Obtain an application blank, together with the rules and regulations, either by contacting WOKR-TV or dropping in or telephoning any of the six convenient offices of Community Savings Bank. Closing date for entry is March 8.

By a River in Nigeria

(Continued from Page 1)

Why else would the brightest girl in the Class Two leave in the third week of the first term? Surely not for low marks, for she had constantly maintained the highest average in her class. And the thought of a discipline problem was absurd.

Maria was an active legionnaire in the Legion of Mary voted secretary last year. The legionnaires were the top girls. No it wasn't discipline.

There could be but one reason: Maria could not pay her fees and what's more, no one she knew could pay them for her.

When the principal was ordered by the bishop of the diocese to make all students pay their fees because of high-building costs, Mother Mary Joseph thought immediately of Maria. That was last year, when Maria was still in Class One.

Of the seventy pounds (about two hundred dollars) covering room, board, tuition, books and uniforms, Maria had paid only seventeen pounds.

Maria's mother and father, both Protestants, had not lived together for many years. Her mother now eked out a living in a small bush village of Ekot Akpan selling cigarettes, chewing sticks, and eggs in a tiny shed in front of her small mud house.

Her father's situation was equally unfortunate. For many years, he had been Chief Inspector of Produce in the busy town of Ekot Ekpene. So successful

was he in fact, that he could easily afford to have three wives, an arrangement equal in status to a swimming pool or Cadillac in America.

Two years ago, however, Daniel Eduok's luck changed. Caught up in some business scandal, the details of which no one knows, he was forced to give up his job. His property was confiscated and the two wives he married at the height of his prosperity, took their children and returned to their respective villages.

Maria's mother was one of these women. Once in Ekot Akpan, Maria took up the daily routine of a bush child, ambuling to the stream for water, washing clothes in the river, tending to younger brothers and sisters and walking along the road, hour after hour, a tray of oranges, bananas or groundnuts on her head, sold at the most for three pence a bunch.

But as is characteristic of the tribal woman, Maria's mother worked hard. She travelled on foot to markets, sometimes up to eight miles away every day. The huge porcelain pot atop her head would be filled to capacity with grain (garrie), rice or plantain, a small stool to sit on, a bottle of drinking water and an umbrella placed crossways. All this she balanced gracefully as she walked with the stride of a soldier in a parade.

And money was made—enough to send Maria through eight years of primary school where her final grades were so high that the authorities suspected her teachers of giving her the questions before the exams. Distinction in English, Arithmetic and General Knowledge read the print of her First Leaving School Certificate. It was no wonder that her father, upon hearing the result, tried desperately to borrow enough money to pay for her entrance fees to a secondary school.

But his life since losing his wife was proving a difficult one. Once the successful produce inspector, he was now merely a vender of palm kernels, the bitter-tasting nut eaten to herald ceremonial occasions. With his blades, he travelled miles into the bush regions buying huge sacks of kernels to sell in the shed of straw mats in front of his house in Uyo.

With very little property of any value and his credit worth nothing, it was almost impossible for Daniel Eduok to bor-

row money for his daughter. But one man did agree to lend him ten pounds with a five pound interest rate. Eager for his daughter's future, he accepted gladly.

Maria scored the highest mark on her entrance exam for St. Theresa's. With the ten pounds from her older sister, Maria began her first year of secondary school January 1964. Thirty pounds alone were needed for the first term, but Reverend Principal M. Joseph made no demands. There "were many students owing fees. And there were tears and promises to pay; promises and more promises."

The cheques arrived for other girls, but nothing came for Maria. By the end of the year, over fifty pounds were owing. Maria's sister was called from her teaching post. Could she pay her fees? Something at all? The answer was no, she couldn't. Yes, she had been working for several years, but she hadn't managed to save anything, at least not enough to finance her younger sister through school. She had given seven pounds, but no more.

When her father came, he begged to have his daughter remain although he confessed his finances were so low that even a primary school education seemed out of the realm of possibility for his younger children.

As for Maria's mother, she neither offered money or encouragement. With Maria out of school, at home again, there would be a grown girl to share the burden of the farm, care for the younger children and trek the miles to the village markets each day. Or better still, there was the possibility that she would arrange a good marriage for Maria. By "good" was meant "profitable" for although Maria had not gone far in her education, she was more quick and vibrant than most school girls her age.

And when a girl is not in school at sixteen, chances are more than likely that a marriage price will be asked by a local man desiring another wife to work the fields. Of course the man would not be a Catholic, for while her mother did not protest when Maria chose to be baptised at fourteen, she was totally indifferent to her new religion.

School reopened this year on January 22. Maria arrived in the knowledge that she had scored tops in her class with the highest marks in Religion, Latin, History and Biology. She went to the bulletin board to read her name and the dormitory to which she was assigned.

But Maria Assunta Daniel Eduok's name was not on the list. Outside the office, students gathered with brown envelopes containing money from their parents. Maria walked past them to her old dormitory, where there happened to be a spare bed. She unpacked, changed, took her pall, joined a group to the spring and thus began the first term of her second year.

Maria did not approach the principal nor did the principal summon her to ask about tuition. There were so many other things to crowd the principal's mind; a new staff to orientate, schedules and timetables to arrange, books to distribute, new

students to register, fees to collect and laborers to supervise as the new buildings went up.

And there were bills to pay, so many in fact, that it became apparent to the sister that the bishop's order would have to be enforced if progress were to continue. Students were summoned, more promises made and many of them went home for the balance of their fees. A few days, a week and they were back, brown envelopes in their hands.

For three weeks, Maria was not called. Classes were well underway, and she was exhibiting her usual academic prowess. Finally on a Tuesday evening following night prayers, Mother M. Joseph stopped her. There in the darkness, two bush lamps the only source of light, she was told that unless her fees were paid, she would have to leave St. Theresa's. There were no tears, no scene.

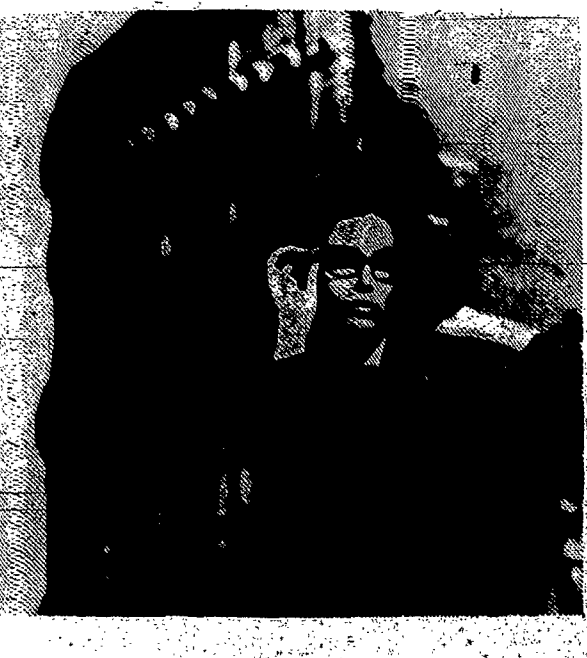
The principal said that there was the possibility of a scholarship from the Ministry of Education, but they wouldn't know for sure for at least two months. Regardless, she would have to go.

The next morning she was ready. In her small canvas basket were her Latin, Math and science books, gifts from the principal with orders to continue studying. The principal had also told her to go to her father in Uyo rather than her mother in Ekot Akpan. The thought of the arranged marriage was at the back of her mind.

That was a few days ago. Maria is in Uyo now. She is caring for her half-brothers and sisters. She is trekking to the stream for water and she is washing clothes in the river. And when there is nothing to do around the house, she places a tray of her father's palm kernels on her head and walks down the road hoping to sell them. The family can't afford much kerosene for lamps, so the early evening is filled with talking or dancing with little or no light for reading.

And besides, she is tired by nightfall and there's only energy left to sit and dream about the scholarship the principal said might come.

Waldert: Recommended by your Eye Physician for 52 Years



Timetable Beauty . . .

Your life may not be one grand travelogue, but it certainly has "going places" built into every second of every day! Your shortest cut to beauty . . . a fabulously fashioned frame, an architectural triumph, wouldn't you say!

Four Stores Offering Identical Services.
WALDERT OPTICIANS
56 EAST AVE. • 1300 Mt. Hope Ave.
IRONDEQUOIT SHOPPING PLAZA
310 CHILI AVE.

ELDERCARE

... better care than Medicare

Here's why the Herlong-Curtis Eldercare Bill, HR 3727, is the best answer to the health care needs of people over 65

MORE BENEFITS FOR THE ELDERLY
Eldercare would provide a wide range of hospital and medical services for the elderly—much more than Medicare.

	ELDERCARE	MEDICARE
Physicians' Care	YES	NO
Surgical Costs	YES	NO
Drugs—In and out of Hospital	YES	NO
Hospital & Nursing Home Charges	YES	YES

LESS COST TO THE TAXPAYERS
Eldercare offers more care for the elderly who need help, but would cost less because it does not provide benefits for the wealthy and well-to-do. Eldercare would not require a new payroll tax. It would be financed by federal-state funds through a program that already exists.

By contrast, the Medicare tax plan would increase payroll taxes to provide benefits for everyone over 65, the wealthy included. Furthermore, the Medicare tax would hit hardest those least able to pay. The \$5,600-a-year worker would pay as much tax as the \$56,000 executive.

Your doctors, who care for the elderly, support Eldercare because it also assures free choice of physician and hospital . . . provides for protection through Blue Cross, Blue Shield and health insurance policies . . . and lets people over 65 qualify for benefits before illness strikes—without a welfare type investigation.

Write Today!

Urge YOUR congressman and senators to vote for Eldercare (The Herlong-Curtis Bill, H.R. 3727)

If you desire further information, write or call
MEDICAL SOCIETY OF THE COUNTY OF MONROE, INC.
144 East Avenue, Rochester, N.Y. 14610 • GR. 3,7573



See our beautiful development . . . featuring lifetime aluminum in our outstanding homes. In Victorwood . . . overlooking the Valley. Terms to suit your needs.

Monthly Payments Start at . . . \$101 INCLUDING TAXES
Models Open Daily 2-7 p.m. (St. Patrick's Parish)

GWF Homes Corp.
22 Lake Street
Canandaigua, N.Y.