





## Priest-psychologist will give a lecture

A Maryknoll priest who is a noted psychologist and author will be a guest lecturer in St. Louis parish at 8 p.m., Tuesday, Feb. 23.

Father Eugene Kennedy, professor of psychology at Loyola University, Chicago, who serves as a consultant to the Menninger Foundation and other institutions, will speak on "Search for Meaning."

**FORMERLY** visiting professor at McCormick Theological Seminary, Chicago, Father Kennedy is the author of "Fashion Me A People," and "Comfort My People," both winners of the National Catholic Book awards; "The People Are The Church" and "A Time For Love" published by Doubleday & Co.

His latest work, "What A Modern Catholic Believes About Sex" is now in publication.

Father Kennedy's articles have appeared in The Critic and other Catholic publications as well as in The New York Times and the Saturday Evening Post. In addition he is the editor of a newsletter entitled, "You, The Quest for Spiritual and Personal Fulfillment," published by the St. Thomas More Association.

## Priests' unit is revising Constitution

Revisions on the constitution were one of the top considerations presented to members of the Archdiocesan Priests' Senate Wednesday.

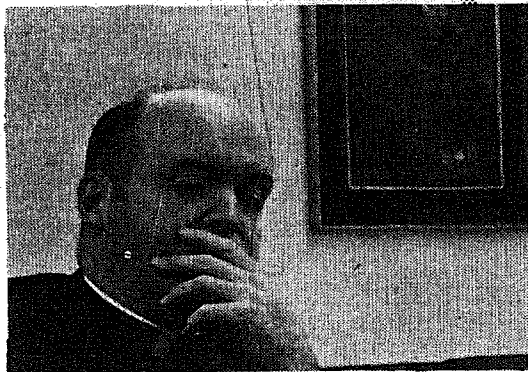
The purpose of the constitutional revisions is "to create an equalization of voting for priests of the Archdiocese," said Father James Fetscher, Senate secretary.

**OTHER** considerations before the Senate were the continuance of an educational program and also the establishment of study days, one-day workshops on pastoral matters, in various parts of the Archdiocese for the clergy.

The agenda also included recommendations made by the social committee regarding a "greater involvement of priests in their work with people having drug problems," Father Fetscher said. Reports were also received from the personnel committee which advises Archbishop Coleman F. Carroll in clerical appointments, he added.

**ANOTHER** item on the agenda was a statement on the priestly life. The statement will be referred to Archbishop Coleman F. Carroll in preparation for the national bishops' meeting scheduled for April.

"The bishops of the country," said Father Fetscher, "will in turn make recommendations to the Synod of Bishops which will meet in Rome in the fall." The topics of the priesthood will be discussed by the Synod members at that time, Father Fetscher added.



**NOTED PRIEST-psychologist, Father Eugene Kennedy, M.M. will lecture in St. Louis parish, South Miami, on Tuesday, Feb. 23**

## Brotherhood event

# Romney to speak at dinner

The chairman of the 19th annual Brotherhood dinner of the Florida Region of the National Conference of Christians and Jews will be former Miami city commissioner, Maurice Ferre.

Ferre, president of Ferre Florida Corporation and head of Maule Industries, will host the award dinner, Thursday, Feb. 18, at the Fontainebleau Hotel, Miami Beach.

**FEATURED** speaker at the dinner will be George Romney, secretary of the United States Department of Housing and Urban Development.

Three-time governor of Michigan and businessman, Romney has been a leader of voluntary cooperative efforts

for involving private resources in the solution of public problems. He has held positions in several organizations, including the United Negro College Fund, the Detroit Round Table of Christians and Jews, the Boy Scouts and Project Hope.

**AT THE NCCJ** Brotherhood dinner, the annual Silver Medallion Brotherhood Awards will be presented to three outstanding Miami citizens of three major faiths who have made significant contributions to their community.

The honorees receiving the awards are the Rev. Edward T. Graham, Mt. Zion Baptist Church and a Miami City commissioner; Charles H. Kellstadt, chairman of the

board of General Development Corporation; and Milton Weiss, president of Miami Beach Federal Savings and Loan Association.

The Rev. Graham has served as minister of Miami's Mt. Zion Baptist Church since 1948.

A civic organization, the NCCJ is composed of all religious faiths which work together to promote cooperation and mutual understanding among religious and racial groups.

## Retreat for Priests scheduled

**NORTH PALM BEACH** — "The Role of the Priesthood in Our Times" will be the theme of the clergy retreat scheduled to be held Feb. 15 to 19 at Our Lady of Florida Retreat House.

Father Addison Wright will conduct the conferences, in which Bishop John J. Fitzpatrick and priests of the Archdiocese will participate.

Included will be Msgr. R. E. Philbin, Msgr. William E. Powers, Father Norman Bulanda, Father Thomas Cleary, C. S. Sp.; Father Jaime H. Concha, CMF;

Father Jeremiah Crowley, Father Kieran Darcy, Father John Delaney, Father Thomas Dennehy (moderator), Father Thomas Engbers, Father Neil J. Flemming, Father Gerald Grace, Father Thomas J. Goggin, Father Thomas Hanly, (coordinator), Father Todd Hevia and Father Roger Holoubek.

Also Father Robert A. Hostler, Father Joseph Huck, Father James Kisicki, Father John D. McGrath, Father Xavier Morras, Father John W. Mullally, Father William C. O'Connell, Father Henry O'Loughlin, Father Sean O'Sullivan, Father Robert Palmer, Father Ronald Pusak, Father James A. Quinn, Father James E. Quinn, Father Harry Ringerberger, Father William Romero, Father Angel Vizcarra, O.P.; Father Charles J. Zinn.

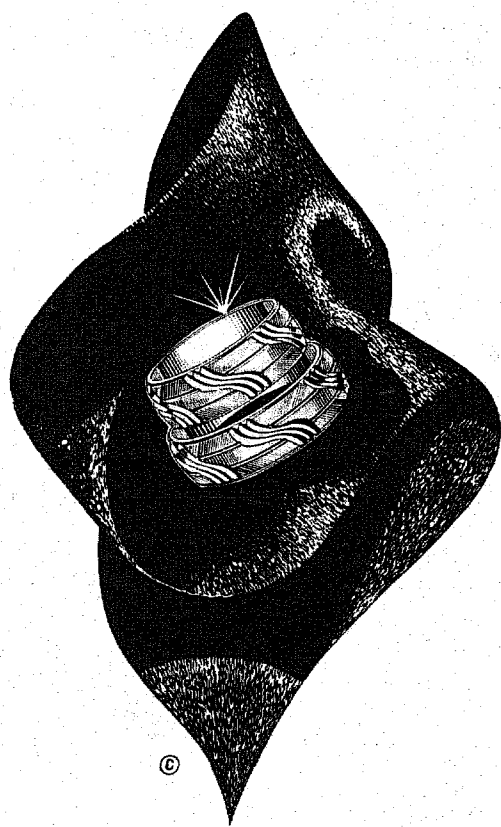
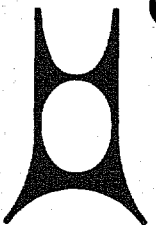
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# Vatican guarantees fair hearings to theologians

By JAMES C. O'NEILL

VATICAN CITY — (NC) — The Vatican office that guards the faith has guaranteed, in a new set of norms avoiding any mention of "heresy" or "excommunication," that any Catholic theologian or writer with apparently unorthodox opinions will get a fair and democratic hearing.

The Congregation for the Doctrine of the Faith, the former Holy Office, said in announcing them at a news conference that the norms would govern all examinations of the publicly expressed opinions of Catholics on matters of revelation and Catholic doctrine.

"IN THE congregation today there is no electric chair, not even a gas chamber," jested Msgr. Joseph Tomko, a congregation official, when reporters raised questions from the past about accusations without a hearing, judgments without appeal, and the ancient smell of smoke and stake.

Msgr. Tomko said the new rules — consisting of 18 numbered paragraphs and running almost 1,000 words — were pastoral in intention and were concerned with "clarifying ideas rather than condemning them."

The spirit of the new norms, he insisted, aims at a calm and impartial examination of ideas expressed by a Catholic who, for one reason or another, may have caused a problem of faith for another Catholic.

HE stressed that the new approach of the congregation, as expressed by the latest norms, is not to deal in terms of a "trial" or "process." Instead, the idea is to determine what a given author thinks, whether or not what he thinks is in conformity with the teachings of the Church, and if it is not, what can be done about it.

As Msgr. Tomko put it: "the spirit of this examination doesn't seek to throw someone out of the Church but to clarify the thoughts and ideas of the author."

The norms set up to forms of examination: ordinary and extraordinary. The extraordinary form, which would be rare, would involve cases in which opinions expressed are "clearly and certainly erroneous," without any doubt or qualification.

In such cases the local bishop would be advised of the congregation's decision and the author would be asked to correct his opinion.

The ordinary examination is more important because more common. It will involve cases in which the thought or opinion expressed may be doubtful — either in what it says, or in the way it says it.

THE NORMS for ordinary examination, as explained by Msgr. Tomko, center on two approaches:

- What is the man saying exactly? Is it in full agreement with Catholic doctrine and revelation?

- What effect has it had upon the Catholic community as a whole and what should be done if clarifications do not come forth?

The ordinary process calls for two stages to begin with. The first stage requires that an exact text of what the author said be reviewed by officials of the congregation. They must express their views as to whether "it conforms with revelation and the magisterium of the Church." If they find it does not, they

can recommend alterations. If the changes are not accepted, the second stage is begun.

OFFICIALS of the congregation review the pastoral aspect of the opinions expressed: what are the possible dangers that might befall Catholics? How widely has an opinion said to be erroneous already spread among the people and what remedies should be taken?

Throughout these steps there is one specialist, named by the congregation, to defend the thinking and ideas of the author involved. He is an official of the examination and has the specific charge of

pointing out all the positive aspects of the author's thought and theological development.

The whole process or procedure, as the Doctrinal Congregation prefers to call it, aims at much fuller dialogue between the suspect author and those who are appraising his product.

Msgr. Tomko said the idea was to avoid the head-on collisions of the past. If necessary, he said, it is possible that the Doctrinal Congregation would speak out clearly if error were persisted in. He said the whole procedure would go to the Pope before any further steps were taken.



These officially commissioned public display at the White House. Painted by New York artist Aaron Shikler, the portraits are both done in pale pastel shades.

## 'Repression' is predicted

WASHINGTON — (NC) — U.S. theologians will face increasing repression if they continue to preach against war, racism, and other social issues, Harvard theologian Harvey Cox predicted in an interview here.

He cited the indictment of Father Philip Berrigan and five other pacifists on conspiracy charges as evidence that the repression has already begun.

"There is a fundamental contradiction between the American system and what we have to say as Christians about war and racism and even more basic issues such as the concept of one world," he said.

"If the church is serious about the Gospel, these tensions are bound to become sharper and will increase."

"Now, the change of position of the United States — the emergence of the American empire — has again sharpened the contradiction between Christianity and the American system."

## Text on priesthood drafted for Synod

ROME — (NC) — A document on the priesthood for the 1971 Synod of Bishops was prepared by an ad hoc commission appointed by the Holy See last November.

The commission, which includes theologians, Vatican officials, pastors and one layman, drafted the document early in December, availing itself of material put together the previous month by the Holy See's International Theological Commission.

The ad hoc commission's December draft was in turn revised in January by the council of bishops of the synod's permanent secretariat in January.

THE priestly ministry, its problems and its function in the Church today will be one of the principal themes of study for the synod this fall. Numerous study papers have been prepared by various bishops' conferences on the subject as well as by the

synod's council of bishops and various university faculties.

Since the January meeting of the synodal council was to be its final meeting before the opening of the synod itself, its document on the priestly ministry is regarded as the final draft.

That however does not rule out eventual alterations by the Pope or his principal aides.

Among the members of the ad hoc commission were Archbishop Pietro Piazzi and U.S. Holy Cross Father Edward Heston, secretaries, respectively of the Congregation for the Clergy and the Congregation for Religious; Fathers George Medina and Marie Joseph LeGuillou of the International Theological Commission, and Victor Bachelet, layman who is president of Italian Catholic Action.

## Fr. Berrigan sets plea of 'not guilty'

HARRISBURG, Pa. — (NC) — Josephite Father Philip Berrigan entered a plea of "not guilty" at his arraignment Feb. 8 before a federal judge here on charges of conspiring to kidnap presidential aide Henry Kissinger and to blow up heating systems of federal buildings in Washington, D.C.

The arraignment, scheduled for 11 a.m., was postponed for two hours to enable the priest and his legal counsel to meet with the other defendants and their attorneys to prepare a defense.

Father Berrigan had been unable to meet with his codefendants previously because he is serving a six-year sentence in the federal penitentiary at Danbury, Conn., for destruction of selective service files in Catonsville, Md. in 1968.

About 100 supporters of the defendants held a peaceful vigil on the sidewalk outside.

## Long-time editor is signing off

ROCHESTER N.Y. — (NC) — Msgr. John S. Randall, managing editor of the Rochester diocesan weekly, the Courier-Journal, has resigned his post after 28 years of association with the paper.

The monsignor, 64, who also retired from active duty in the diocese, was a leader in the Catholic Press Association. He served two terms as CAP president, from 1965 to 1968, and was a member of several of the organization's committees.

DURING his tenure as managing editor of the Courier-Journal, the newspaper's circulation was increased from 17,000 to 61,000.

Ordained in 1931, Msgr. Randall's priestly service included also 14 years as pastor and 18 years as director of the diocesan Society for the Propagation of the Faith. Several times in his career he held two or three assignments at once.

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Education authorities will speak

## Teachers' institute to last 3 days

Educators recognized as authorities in the fields of religious and secular education will participate in sessions of the 13th Annual Archdiocesan Teachers Institute Feb. 21, 22, and 23 at Immaculata-LaSalle High School.

Faculty members of Archdiocesan elementary and high schools and parent-educators in the Confraternity of Christian Doctrine are expected to participate in the sessions, which have been extended this year to three days.

Dr. Christine Brusselmanns, Ph.D., author and lecturer, will speak during the opening program at 10:30 a.m. Sunday on the subject, "Sacramental Encounter," with emphasis on the Sacraments of Penance and Holy Eucharist.

A Eucharistic Celebration is scheduled to begin at

12:30 p.m. Sunday and will be followed by lectures at 2:30 and 7:30 p.m.

**INSTRUCTORS** of religion in the elementary schools will also hear Dr. Brusselmanns discuss "Religious Education for Elementary Schools" at 10:30 a.m. Monday.

Speaking during a concurrent session for teachers in the secondary division will be Father Aldo J. Tos, Ph.D., a priest of the Archdiocese of New York and an adjunct professor of Religious Education at Fordham University. A lecturer for three summers in the Institute of Pastoral Studies, Loyola University, Chicago, Father Tos was an instructor in the Archdiocesan Religious Education program last summer at Barry College.

Religious Education, Consciousness and Con-

science" will be the topic of Father Tos, who is the author of "Approaches to the Bible: The Old Testament," and articles on Biblical topics in the New Catholic Encyclopedia for School and Home and in the Catholic Educational Review.

Father Donald Clifford, S.J., S.T.D., Department of Theology, St. Joseph College, Phila., will speak to teachers in the secondary division on the subject, "The Church Af-

ter Vatican II: Is There Room for the Young?" at 2 p.m. on Monday.

**WORKSHOPS** in Religious Education will be conducted on Monday afternoon at 2 p.m.

Tuesday's sessions will be devoted to workshops in mathematics, English, administration, science and social studies as well as a special discussion for cafeteria managers and kindergarten instructors.

## Nun-specialist will speak to kindergarten teachers

A nun-specialist in early childhood education whose studies have taken her to England, Jamaica and to Indian reservations in the U.S. will be among speakers at the 13th Annual Archdiocesan Teachers Institute.

Sister Maria Petra, a Sister of the Blessed Sacrament from Cornwells Heights, Pa., will discuss, "Developing Moral Responsibility in Young Children" at the 2 p.m. pre-school session of the institute on Monday, Feb. 22.

**AWARDED** a Ph.D. in Early Childhood Education by Florida State University, following studies at Villanova University, Villanova, Pa.;

## Parish plans a carnival

**KEY LARGO** — Their first carnival and fair will be sponsored by members of St. Justin Martyr parish, Feb. 26, 27 and 28 on the Port Largo property south of the Key Largo post office.

Rides, games, variety booths and other attractions will be featured during the three-day festival sponsored jointly by members of the Women's and Men's club of the parish under the direction of Mrs. William Crawford and Paul Steese.

and Xavier University, New Orleans; Sister Petra's teaching experience includes as-



**SISTER MARIA PETRA**

signments in New York City, Philadelphia, Pawkusa, Okla., and in the rural areas of Louisiana.

"Curriculum in Kindergarten" will be discussed by Sister Petra during a special workshop for kindergarten teachers at 10 a.m., Tuesday, Feb. 23 at the institute.

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## Closing of CCD classes during institute is urged

In conjunction with the 13th Annual Archdiocesan Teachers Institute on Feb. 21, 22, and 23, the Archdiocese of Miami Department of Religious Education is urging the cancellation of parish CCD classes on Feb. 20 and 21.

"Because this is an unparalleled opportunity for the theological and pedagogical formation of CCD teachers, the Religious Education Department recommends cancellation of CCD classes scheduled for that Sunday," Father Gerard LaCerra, assistant director, pointed out. "Further it might be just as well to cancel Saturday classes also so that teachers have one free day that weekend for their personal responsibilities," he added.

## Director of Guidance to address teachers

**FORT LAUDERDALE** — Father Jeremiah A. Crowley, Director of Guidance for the Archdiocese of Miami Department of Schools, will be the guest speaker during the annual Spring luncheon of the Catholic Teachers Guild on Saturday, Feb. 13 at the Sea Garden Hotel, 615 N. Ocean Blvd.

"Guidance As A Resource for Today's Teacher" will be the topic of Father Crowley, who emphasizes that "Very few children come to school failures; none come labeled failures; it is school and school alone which pins the label of failure on children. Most children have a success identity," Father Crowley declared, "regardless of their homes or environments."

Formerly assistant pastor in the parishes of Epiphany, South Miami Immaculate Conception, Hialeah; St. Patrick, Miami Beach; and St. Augustine, Coral Gables, Father Crowley served as administrator of St.

Vincent Church, Margate prior to taking post-graduate studies at Catholic University of America.

He is presently student counselor at Notre Dame Academy and Archbishop Curley High School in addition to holding his position in the Department of Education.

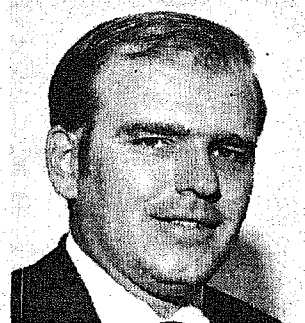
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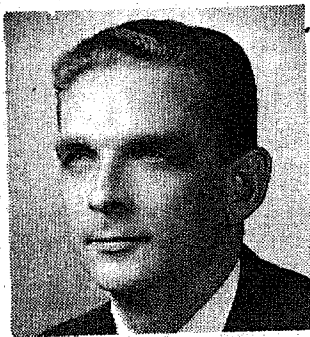
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# Catholic Immigration Service helps to ease human tragedies

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

Freedom is a sweet thing; a dear thing. For Father Daniel Babis, Director of Immigration Services for the Archdiocese, and his assistant Mrs. Otilia Gimenez, the daily drama of men and women struck with the realization of their decisions to shun cultural and national background for the land of delicious promise is "difficult to watch but gratifying if we can help. Sometimes we can."

"Today a Cuban applies for a permit to leave his Communist-occupied country," Father Babis explained. "He swears to remit his home, car, family esteem, job and life savings. Then he comes to know how costly freedom may be. He is a stripped man who is not yet sure about the uncertain taste of his cold, new freedom."

THE Immigration Service provided by Father Babis from the third floor of Centro Hispano Católico, attempts to enable modern man without not only a country but an identity to replace the security, the job, the lost savings through employment and housing arrangements.

Although the Archdiocese of Miami Immigration Agency lists as a voluntary immigration service, it assists the Federal agency, and works closely with its Washington, D.C. counterpart.

Freedom is a handy thing; a useful thing. From Ireland, where the proverbial surplus-vocation phenomenon continues to supplement the clergy-need in Miami, young priests enter various parts of America. Here their entry is facilitated by assistance of the Immigration Service.

Language and cultural barriers rarely constitute problems for the immigrant priests. One County Cork clergyman found "the time-saving help of the Catholic Office a real factor in easy entry" to his chosen Miami mission field.

SISTERS from various foreign religious communities who minister in Miami also find their entrance less cumbersome "through consultation with the Catholic Immigration Service."

Freedom is a helpful thing; a humane thing. That point is illustrated through the more relaxed immigration laws which take human needs into consideration. Special attention is being given to children.

Immigrants who are minors may claim their parents residing outside the country. Arrangements to bring refugee



**AIDING IMMIGRANTS** who arrive in South Florida is the apostolate of Father Daniel G. Babis, whose downtown Miami office has a variety of stories.

parents to the States in the name of teenage filial sponsors ranks as one of the "most gratifying" ways assistance is given by the Immigration Service.

Msgr. Bryan O. Walsh, Episcopal Vicar for Migrants, Refugees and Travelers, who directs the Archdiocesan immigration program, frequently works in this area.

Young Cubans who have left their country for America on a Freedom Flight or via Spain find that through the direction of Msgr. Walsh or his secretary, Mrs. Lloydine McGuinn, their immigration claim becomes in the Monsignor's words, "the easiest of the lot."

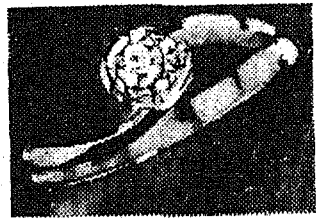
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## Drive on abortion launched in Minn.

ST. PAUL Minn. — A weeklong "Reverence for Life" drive opposing any weakening of Minnesota's abortion law was opened here by the Archdiocese of St. Paul-Minneapolis.

Priests of the Archdiocese were asked by Coadjutor Archbishop Leo C. Byrne to preach on abortion at Sunday Masses. Copies of the U.S. bishops' statement on abortion were distributed after Masses.

The Archdiocese sponsored two television programs presenting the Catholic Church's view of abortion. The first featured a talk by Archbishop Byrne. The second program saw a panel answer call-in questions.

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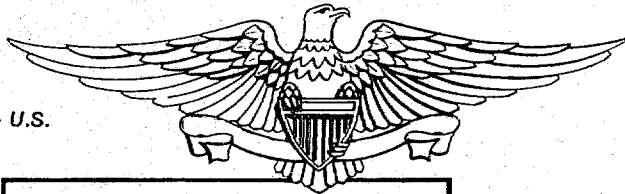
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# What future, mankind?

During the seven years that American militarymen have been fighting in Vietnam, some 42,500 men have died.

Since the State of New York liberalized its statutes, just six months ago, about 69,000 abortions have been performed.

This startling contrast in death, which points up the dangers inherent in the move by many states — including Florida — to liberalize the laws concerning abortion, was emphasized this week by Archbishop Coleman F. Carroll.

**SPEAKING** during a televised interview by Larry King on WTVJ's "News Weekend" show, Miami's Archbishop warned of the danger ahead for this nation if the laws concerning abortion continue to be relaxed.

"Abortion is nothing but a form of murder," Archbishop Carroll said. He stressed the fact that the question of abortion is a moral problem which transcends any particular sectarian approach.

Our opposition to abortion, the Archbishop continued, derives from our conviction that whatever is opposed to life is a violation of man's inherent rights. This position has a strong basis in the history of American law, he said.

**NEARLY** a year ago, meeting in San Francisco, the U.S. Catholic Bishops, issued a landmark statement on the subject and the move that is afoot in many states to weaken or to eradicate the statutes relating to abortion.

"The U.S. Bill of Rights," the Bishops declared, "guar-

antees the right to life to every American, and the U.N. Declaration on the Rights of the Child, which our nation endorses, affirms that the child, because of his dependent status, should be accorded a special protection under the law before as well as after birth."

**IN LIGHT** of the attempts to remove all prohibition of abortion from our legal system, they continued, the life of the innocent unborn child is no longer given universal protection in the laws of our land. Moreover, the absence of all legal restraint promotes the acceptance of abortion as a convenient way for woman to terminate the life of her child and the responsibilities that she has as its mother.

"The implications of this proposed change in legal philosophy are enormous. Once we allow the taking of innocent human life in the earliest stages of its development for the sake of convenience, how can we logically protect human life at any other point, once that life becomes a burden?" they added.

**THIS QUESTION** has become particularly pertinent at this point in time. To new generations that are highly sensitive to the rights of others, that are extremely vociferous regarding the right that all have to a fair and impartial hearing, the plight of the unborn should be of special concern.

Certainly the subject of ecology grows in importance

## Editorials

each day. The preservation of the land and of our natural resources increasingly worries Americans. But what of the questions that supercede all of these — the question of the senseless, inhumane slaughter by means of abortion of future generations of Americans? And the question of what implications this might have in the future on the control of life itself.

Should these basic questions not concern each of us — and particularly our youth — with the same impact as those problems relating to our environment? If the environment is preserved and there is no one to enjoy it, what will be the gain?

## Archbishop Carroll lauded in Congress

WASHINGTON — Archbishop Coleman F. Carroll was called one of the "unsung heroes" who have "contributed so much to the needy" in a speech on the floor of the U.S. House of Representatives this week.

Congressman Claude Pepper lauded Miami's Archbishop for the work he has done "tirelessly for the betterment of all faiths and creeds."

**FOLLOWING** is the complete text of Rep. Pepper's remarks:

"All too often, in the press of our complex modern problems, we tend to neglect those heroes of our time who have silently contributed so much to helping our fellow citizens. Among the unsung heroes, few have contributed so much to the needy as Archbishop Coleman F. Carroll, the Archbishop of Miami, Fla.

"Assigned as the first bishop of the Catholic diocese of Miami in 1958, Archbishop Carroll has worked tirelessly for the betterment of those of all faiths and creeds. Since his installation in October, 1958, Archbishop Carroll has built homes for the aged, residences for homeless teenaged boys and girls, facilities for unwed mothers, orphanages, day-care centers for the children of working mothers, centers for rehabilitation of drug and alcohol addicts, homes for retarded children, centers

to feed the hungry daily, and has provided all sorts of services to alleviate the trials of migrant workers.

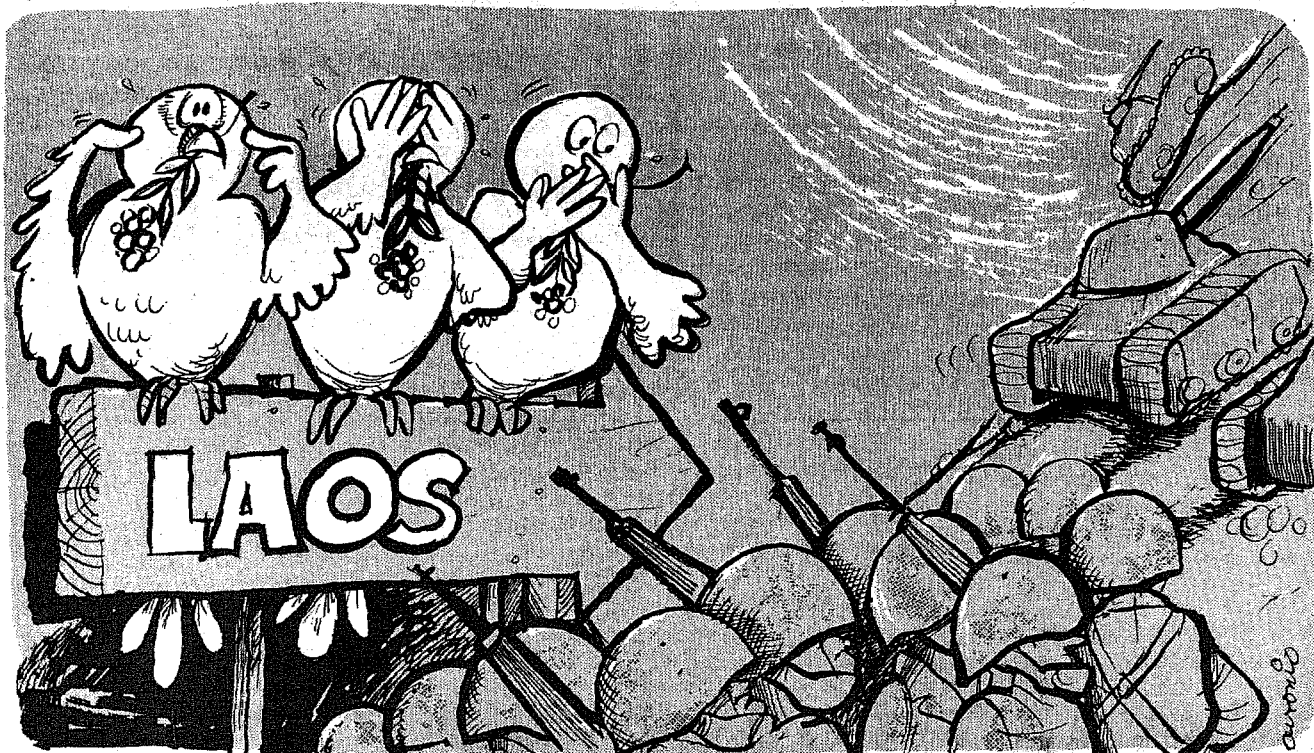
"**WHEN** the Cuban refugee exodus began, the Archdiocese of Miami single-handedly provided, for 18 months, the transportation, educational, medical, feeding and clothing, and shelter needs for these victims of Communist oppression. Today, the Archdiocese continues to expend time, money, and the service of dedicated personnel to alleviate the sufferings of the oppressed who reach the safe shores of America from Cuba.

"There has not been a social need to which Archbishop Carroll has not responded since he became the spiritual leader of south Florida's Catholics. Of the more than 50 social service institutions he has established in his jurisdiction, each and every one of them serves the community without regard to race, creed, or color.

"On Feb. 9 of this year, Archbishop Carroll observes his 66th birthday. I could not let this occasion pass without giving public commendation to this superb humanitarian, churchman, and American citizen.

"May God bless and prosper his work, and may all of us continue to be inspired by his leadership and compassion for his fellow man."

## Perhaps they'll go away?



## Postage hike would hit Catholic press

WASHINGTON — (NC) — Proposed increases in current U.S. postage rates will mean higher costs for the nation's Catholic press.

James W. Hargrove, assistant postmaster general, announced the U.S. Postal Service's rate recommendations at a news conference here Feb. 2.

If the recommendations are approved by the Postal Rate Commission, second class nonprofit mailers — the category under which diocesan newspapers fall — will experience substantial postage increases.

All diocesan papers will have to pay an additional "per piece" charge ranging from one to 1.5 cents a copy.

**EXACTLY** how the proposed rates would affect those papers is governed by a number of variables like circulation area and amount of advertising. The exact rate would also depend on whether mailers have previously paid

postage at a pound, piece or copy rate.

Rates for a diocesan paper circulated in an area not exceeding 150 miles, for instance, would rise from 2.1 cents per pound to 5 cents per pound for the non-advertising portion of the paper.

If 20 percent of the paper is advertising, postage for that portion would rise from 4 cents per pound to 7.8 cents per pound.

Combining the two proportionately — and adding the new "per piece" charge — would give the total postage cost.

Hargrove noted that rates for nonprofit mailers would be phased in over a 10-year period and would never exceed costs of handling the mail. An annual Congressional appropriation of \$150 million will keep the postage rate at that level, he said.

"These new rates — if they are put in effect — will add a very serious additional

financial burden to already hard-pressed religious nonprofit publishers," said Catholic Press Association director James Doyle.

"We believe, however, that our member publishers will be ready to accept their share of the obviously-needed postage increases to pay for postal improvements and necessary wage increases," Doyle said.

The CPA president noted rates for nonprofit publications would still be lower than regular rate publications under the proposal.

"For too long, diocesan newspapers have been underpricing their circulation rates," commented Richard M. Guilderson, Jr., director of NC News Service here. "Raising these rates might be one way to offset the proposed postal rate increases."

"A **DOLLAR** increase in a subscription is only two cents a week. Even with this increase, diocesan news-

papers are still the most inexpensive way to provide religious information and education to a massive Catholic audience."

Guilderson said the proposed change in first class and airmail postage "could mean an increase of up to \$50,000 to NC News Service and would have to be passed on to its subscribers." First-class rates would rise from 6 to 8 cents and airmail from 10 to 11 cents under the plan.

"For the past six months, NC News has been negotiating with a national wire service in anticipation of the postage increase," he said.

"The CPA-NC liason committee has approved the idea of transmitting the news service for diocesan papers via a closed-circuit teletype system which would guarantee next-day delivery."

Before any final commitment is made, however, all NC subscribers will be surveyed, he said.

## THE VOICE

The Most Reverend Coleman F. Carroll Archbishop of Miami

President The Voice Publishing Co., Inc. Rt. Rev. Msgr. James J. Walsh Editorial Consultant

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Founding Editor, 1959-66

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## Abortion controversy stirs over U.S.

CONTINUED FROM PAGE 1

state's constitution by establishing the rights of an unborn child from the moment of conception. They will ask that protection of that life be the duty of the state.

The proposed constitutional amendment must be passed by two consecutive sessions of the Iowa General Assembly and then by the voters to become law. Walsh, a Republican, said the bill would not affect the present Iowa law which allows termination of pregnancy when the mother's life is endangered.

Another Iowa senator, Charlene Conklin has stated that she will enter a bill seeking to relax the present abortion law.

In Montana, a bill was introduced to make abortion a matter between a woman

and her doctor which would be performed without residency restrictions or consideration of length of pregnancy. The bill, introduced by freshman Rep. Dorothy Bradley, was repudiated by the governor.

The Catholic bishops of Montana issued a joint statement last fall rejecting abortion as a legitimate solution to the agonizing social problems of society and called on men of good will to work for more effective means of meeting human problems.

Oregon's U.S. Sen. Robert W. Packwood, however, predicted "we are going to have legalized abortion state-by-state or by federal act within two to five years." In his judgment, the momentum for uniform federal legislation will come from the actions of

state legislators.

**ALTHOUGH** he thinks the atmosphere is more favorable to abortion than in the past, Packwood said he still sees no immediate chance of passage of his own Federal Abortion Act, which he plans to resubmit during this session of Congress.

The Florida Catholic Conference has issued an accusation against proponents of liberalized abortion there charging them with making incorrect statements in an attempt to gain support for their position.

For the fourth consecutive year, Florida's 102-year-old abortion statutes, which permits abortion only if the physical life of the mother is in danger, is under attack. At least six bills have been prefiled for consi-

deration by the legislature. They range from complete repeal of all statutes to one which permits abortion under conditions controlled by the state.

Among the most recent priests' senates to condemn changes in abortion laws, is that of the Wheeling, W. Va. diocese. There, the senate, representing 250 priests, said it did not favor "any such legislative innovation."

The group said its intention "is not to complicate what may appear already to be an insoluble problem. Rather, we want to encourage you to an honest, human and positive meeting with that problem. In return, we promise you our attentive and prayerful interest, as well as whatever continuing cooperation we may provide." — (NC)





"DAY AT RACES" sponsored by Marian Center Auxiliary, Feb. 18 at Hialeah Park, is planned by Mrs. Jacques Junger and Mrs. Frank Mackle.

## They'll see races and fashions, too

Their annual "Day at the Races" will be sponsored by members of the Marian Center Auxiliary on Thursday, Feb. 18 at Hialeah Race Track.

Included will be lunch in the clubhouse, a fashion show by Neiman-Marcus and seating in a special reserved section of the clubhouse.

"Hialeah is the only place in the world where the beautiful flamingos can be seen in flight as they are flushed into the air by Seminole Indians after the running of the sixth race," Mrs. Frank Mackle

## Anti-smut laws will be discussed

CORAL GABLES — Anti-pornography laws, enforcement problems, and the role of the concerned citizen in efforts to stop the current flood of pornographic material will be discussed during the Little Flower Holy Name Society breakfast Sunday, Feb. 14 in St. Theresa School cafeteria.

Co-sponsored by the Coral Gables Council of the K. of C., the breakfast, which will follow the 8 a.m. Mass, will feature a panel of speakers.



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Keep a first aid kit with you when you travel for minor emergencies.

## Lenten lecture series slated at Homestead

HOMESTEAD — South Floridians have been invited to attend a series of Lenten lectures and discussions beginning Monday, March 1 in Sacred Heart parish.

"Drugs and Youth" will be the topic of Father Sean O'Sullivan and of former addicts from Operation-Self-Help, Hialeah, on March 1. A discussion and question and answer period will be included on each program.

Father Jeremiah Crowley, Director of Guidance in the Archdiocesan Department of Schools, will

discuss "Parent-Child physiology" on Monday, March 8. "Man in Today's World" will be the topic of Father David Punch, assistant pastor, St. Timothy Church.

"The Church in the Modern World" will be the topic of Father Hugh Clear, assistant pastor, Sacred Heart Church, on Monday, March 22. Father James Belint, chaplain at the Homestead Air Force Base, will lecture on "Faith and Revelation" on Monday, March 29.

All programs are scheduled to begin at 8 p.m. in Petrina Hall.

## Charity dinner and ball to raise hospital funds

FORT LAUDERDALE — The 15th annual Charity Dinner and Ball to benefit Holy Cross Hospital will be held Saturday, Feb. 20, at 7:30 p.m. at Pier 66.

A highlight of the winter season, the ball is sponsored by the Women's Auxiliary, of which Mrs. Robert J. Rainier is president.

Music for dancing will be provided by Sammy Spear and his orchestra during the benefit, the principal fund-

raising activity of the year for the auxiliary.

Mrs. Robert Nushawg and Mrs. Ralph F. Pelaia are general co-chairmen of arrangements. Reservations must be made no later than Feb. 15 by calling Mrs. Eugene Ahearn, 523-8729.

Proceeds from this year's function will be donated to the new Emergency Room under construction at the general hospital, operated by the Sisters of Mercy of Pittsburgh.



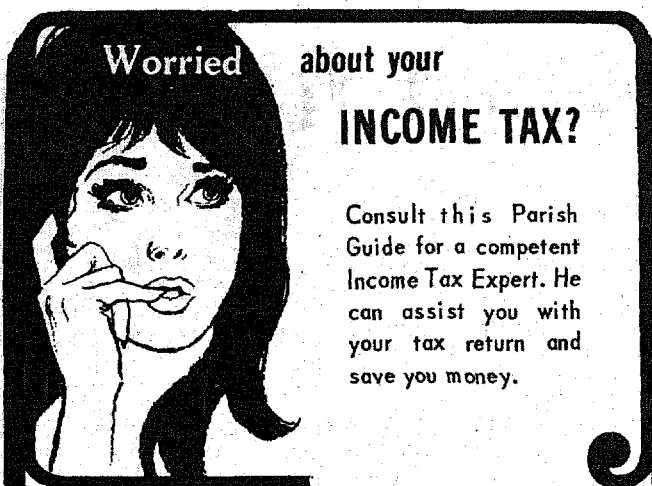
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# Around the Archdiocese

## MONROE COUNTY

A barbecued chicken dinner, hosted by St. Bede's parish, Key West, is slated to begin at 5 p.m., Friday, Feb. 19, at the church.

The annual Valentine dinner, hosted by the Ladies of San Pedro Altar Society and the St. Justin Martyr Women's Club, is slated for Sunday, Feb. 14, from 2 to 7 p.m., San Pedro Church hall, Plantation Key.

## BROWARD COUNTY

With proceeds going to clearing off the area around the church, St. George parish will sponsor a games party every Sunday afternoon at 2 p.m. in the new hall, 3640 NW Eighth St.

A pre-Lenten Mardi Gras Costume Ball, hosted by St. Maurice parish, Hollywood, is slated to begin at 8:30 p.m., Friday, Feb. 19 in the stable Church on Stirling Road.

Louis Rossi and his Dixieland Six Musicians will provide the music. Best costumes will be judged and a King Rex and Queen chosen.

For information or reservations call 981-0600.

Chaplain from Holy Spirit Council, Father Michael J. Devaney, will address members of Father Michael J. Mullaly General Assembly K.

of C. at a breakfast, beginning at 9:30 a.m., Sunday, Feb. 14, in the Galt Ocean Mile Hotel.

The Venetian Room of Pier 66 will be the scene of the annual fashion show and luncheon hosted by the Blessed Sacrament Women's Club, Ft. Lauderdale.

The affair, to be held at noon Saturday, Feb. 13, is open to all members! For tickets call 563-8938 or 565-7130.

The St. Valentine Ball, sponsored by St. Coleman's parish, Pompano Beach, will be held tonight, (Friday) at the Crystal Lake Country Club.

A "One Woman Fashion Show," sponsored by St. Matthew's Catholic Women's Club, Hallandale, will be held Tuesday, Feb. 16 in the Beaux Arts room of the Diplomat Hotel.

A luncheon-fashion show, hosted by Nativity Guild, is slated for Thursday, Feb. 18, at the Diplomat Hotel.

For tickets call 983-1595, 981-1412 or 987-3935.

Florida State Manager for the Christian Brothers Winery, Donald Martin, will be the guest speaker at St. Gregory's Women's Guild meeting, Tuesday, Feb. 16 in the club room, 200 University

Dr., Plantation. The meeting will begin at 8 p.m.

## DADE COUNTY

The annual "Crystal Ball" of St. Rose of Lima Mother's Club will be held from 9 p.m. to 1 a.m., Saturday, Feb. 20, in the K. of C. Hall, 13300 Memorial Highway, North Miami.

For reservations call 757-8177.

A joint gala St. Valentine's Day card and games party, hosted by St. Dominic and St. Michael Councils of Catholic Women is scheduled for Sunday, Feb. 14 at 8 p.m. in St. Dominic's parish hall. Both men and women are invited.

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

Fashions for men and women will be presented by Richards, with Dan Fitzgerald as commentator.

For reservations call 446-6139, or 443-8266 by Monday, Feb. 15.

The Catholic Daughters of America, Court Miami 262, will observe a Corporate Communion Sunday, Feb. 14 at the 11:30 a.m. Mass. Their

regular meeting will be held at 2 p.m. that afternoon in the Gesu Center.

The Home-School Association of Our Lady of Perpetual Help will meet Monday, Feb. 15 at 8 p.m. in the parish hall.

A dessert-coffee and card party, hosted by the Villa Maria Auxiliary, is scheduled for Monday, Feb. 15 beginning at 12:30 p.m.

The Villa is also planning a rummage sale, Friday and Saturday, Feb. 19 and 20 from 10 a.m. to 6 p.m. on the grounds of the Villa, 1050 NE 125th St.

Old and new household goods, antiques and clothing will be available. Proceeds will be put in the Villa funds.

A Bal Masque luncheon and fashion show, under the sponsorship of the St. Lawrence Council of Catholic Women, will be held Tuesday, Feb. 23 at noon at the Miami Springs Villa Play House, 500 Deer Run.

For ticket information call 947-9823.

The Scriptures will be the topic of an address by Sister Margaret Mary, Dominican Retreat House, at the 8 p.m. meeting of Holy Rosary Council of Catholic Women, Perrine, Wednesday, Feb. 17 in the school library.

St. Kevin's will host an annual dance, "Sweetheart Ball," at St. Brendan's Hall, Saturday, Feb. 20. For reservations call 223-4584.

## PALM BEACH COUNTY

A weekend bake sale, sponsored by the Sacred Heart Women's Guild, Lake Worth, is scheduled for Saturday and Sunday in the Audio-visual room of the church. For information call 582-0726.

Tickets may be purchased at the door for the annual card and games party of St. Ann's Home-School Association to be held on Wednesday, Feb. 17 at 8 p.m. in the school cafeteria. For information call 848-2074.

With the proceeds going to the new church building fund, the Rosary Altar Society of St. Vincent Ferrer Church, Delray Beach is planning a luncheon-fashion show at the Breakers, Palm Beach, Wednesday, Feb. 17. The luncheon will follow a social hour at 1 p.m.

The second in a series of dessert-card parties to provide scholarships for the Li-

censed Practical Nurses program at St. Mary's Hospital will be given at 1 p.m., Saturday, Feb. 20, under the sponsorship of the Hospital's Women's Auxiliary.

## KC to welcome new members

HOLLYWOOD — New members will be welcomed by the K. of C. council No. 6032 during ceremonies on Monday, Feb. 22 at Council headquarters, Lincoln St. and 64 Ave.

Membership drives are being conducted in K. of C. Councils throughout South Florida and the United States in cooperation with a national campaign which begins Feb. 15 and continues through Feb. 28.

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• Ft. Lauderdale - 3801 W. Broward Blvd. (Westgate Center)  
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• Pompano Beach - 3561 N. Fed. Hwy. (U.S. 1) Shoppers Haven  
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**WEDNESDAY**  
Braised Tender Lamb Shank Dressing, Mint Jelly ... 2.65  
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Old Fashioned Choice Beef Stew ..... 2.65  
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**FRIDAY**  
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## Dateline: Washington

# End-draft move likely to ignite a Congress battle

By BURKE WALSH

Hearings have begun on President Nixon's proposals looking to a possible termination of the draft in 1973, touching off what a key senator predicts will be "one of the hardest fought battles in this new session" of the Congress.

The President, in a special message, proposed to legislators the spending of \$1.5 billion to up the pay levels of the armed forces, raising them some 50 percent in the first two years of service. It is envisaged that service in the armed forces would be like a job in private industry; that the members of the armed forces would live in college-like dormitories with carpeted floors, and that "Mickey Mouse" work details would be eliminated. It is hoped that these proposals would lead some 325,000 men to enlist each year.

**THE** President promised "every endeavor to reduce draft calls to 'zero' by July 1, 1973, and asked Congress to extend for only two years, instead of the usual four years, the draft law which expires on July 1, of this year.

Sen. John Stennis (D.-Miss.), chairman of the powerful Senate Armed Services Committee, said as the hearings began that he is not opposed to zero draft calls in principle, but called the proposal for an immediate end to the draft "a flight from reality . . . impossible to achieve."

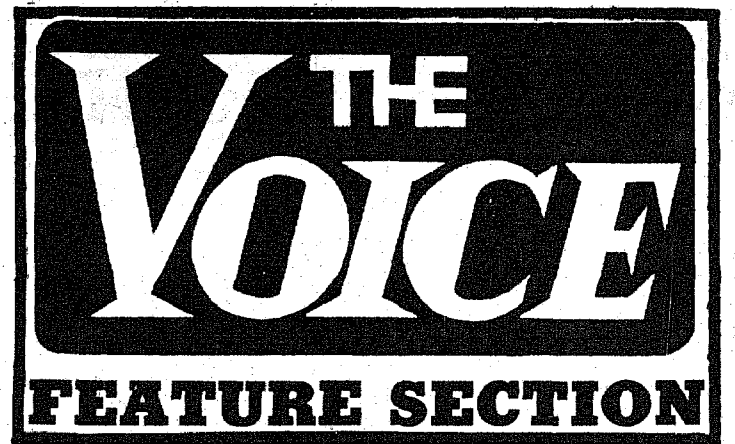
The senator also said that since Labor Day he has talked with some 1,200 servicemen about the idea of a volunteer force, and that "to at least 95 percent of these men, trying to maintain a combat army without a draft was a pure joke and they said so."

Mr. Nixon has said that "no one knows precisely when we can end conscription," but that his proposals "would move us substantially closer to the goal of an all-volunteer force." Meanwhile, he asked that the draft be made more equitable for as long as it must be relied upon, and proposed among other things legislation to permit the phasing out of undergraduate student deferments and exemptions for divinity students.

**THE FACT** that the President has asked that the draft law be extended only until June 30, 1973, has prompted some persons to ask if he hopes to have the Vietnam war ended satisfactorily by that time. Certainly most people hope it will be, and, at the same time, most people who have given some thought to the matter seem to doubt that an adequate all-volunteer force can be raised and maintained in war time.

### LANDMARKS OF AMERICA WASHINGTON MONUMENT

At a height of just over 555 feet, the Washington Monument towers over the nation's capital. The giant obelisk is on the Mall near the spot designated by capital architect Pierre L'Enfant at the cross axis running south from the White House and west from the Capitol. Originally designed by Robert Mills, the monument was completed in 1884 after many delays in construction. This view is from the portico of the Lincoln Memorial, separated from the monument by a long reflecting pool.



## Going to Killarney, were ye, li'l man?

By JOSEPH BREIG

Like most parents and grandparents, I have been asked from time to time to come up with an explanation of the freedom of angels and human beings within the context of God's omnipotence and total foreknowledge. I do not, of course, know the ultimate answer; nor does anybody else. That's why it is a mystery.

In Paradise Lost, the poet John Milton had his Satan asserting that it is better to reign in hell than to serve in heaven — thus suggesting that perhaps rhinoceros-hide pride might mitigate the horror of separation from the boundless divine goodness.

**BUT** in no sense can hell be a reign; it is a hideous captivity to the self-hatred that results from the self-love that rejects God's love and holiness.

Milton, I think, came a bit closer when he wrote — also in Paradise Lost — that "the mind is its own place, and in itself can make a heaven of hell, a hell of heaven." But that too is erroneous, because although the mind can make a hell by turning inward, it can make a heaven only by turning outward — by departing, in a sense, from "its own place."

Sometimes we find in humor what is hidden from us in seriousness. The best approach to the mystery that I have ever encountered is not so much an explanation as a philosophical acceptance of the reality and the mystery.

**I REFER** to the story about the little man in the little town in Ireland who one day started packing his little bag for a journey.

"Where are you going, Kevin?" the people asked, and he replied, "I am going to Killarney." Shocked, they reminded him that he should be saying, "I am going to Killarney, — God willing." But he only repeated, "I am going to Killarney."

Seeing that the little man needed a lesson, God changed him into a frog and put him in a pond for seven years. When he emerged as Kevin once more, he resumed his packing, and again his friends inquired as to his destination.

"I am going to Killarney," he told them.

"Kevin, Kevin," they exclaimed, "be very careful what you are saying. You mean that you are going to Killarney — God willing."

"Nothing of the kind," replied Kevin, setting his chin. "I mean that I am going to Killarney or back into that frog pond."

## Why destroy to re-educate?

By FATHER ANDREW M. GREELEY

There are two ways in which one might engage in the reeducation which has been necessary in the Church in the wake of the dramatic changes during and after the Vatican Council. According to one position, it is necessary first of all to destroy the outmoded "mythological" and superstitious faith that many Catholics have. Only when one has destroyed what is old can one expect to make any progress teaching the new.

According to the second position any reeducation which makes sense will start not by destroying what people have, but by beginning with what they have and progressing to deeper and richer understanding. The second position assumes that the old symbols do contain truth — though not of course the whole truth, (no symbol can contain the whole truth), and that the pre-Vatican categories, despite their frequent obsolescence did manifest a faith that was authentic. In this second approach one does not attempt to show people that what they believed was false but rather to show them how they can explore the more profound meanings of what they believed.

**THERE** can be no doubt at all that from the point of view of educational psychology the latter approach is the one that makes sense; and only the naive would insist that nothing but the most recent existentialist categories are capable of manifesting authentic faith.

However, rather little of what passes for religious education has followed the second path; the prophets have been eager to destroy and not very eager to build. That their pedagogy is so obviously and appallingly bad suggests that destroying the faith of others is great sport for them and that it meets important emotional needs in their lives. The religious educators are very angry men and women; and they find release for their anger by ridiculing the faith of others, by telling them what they don't have to believe and by ignoring the question of what there is to believe. In fact, if one reads some of them, one gets the impression that there isn't anything left to believe.

One of the worst examples of this phenomenon is the European writer Louis Evely. Once a writer of pious books, Evely recently resigned from the priesthood and launched an angry attack on the traditional teaching of the faith. Dutiful Catholic liberals are hailing his books as "opening up extremely important questions" and a "turning point in post-Conciliar thinking." If they really are either of these we are in bad shape.

His most recent work is an emotional, shoddy piece of work, calculated to shock rather than to inform, to hurt

rather than help, to disturb rather than support. Not only is it completely without scholarly merit, it ignores scholarship.

**THUS**, in one excerpt (dutifully published by that paragon of positive thinking, the "National Catholic Reporter", Evely asserts that the "Our Father" teaches error, that for 2,000 years we have said it without understanding it and that not a single Catholic boy or girl says it with any joy. "The phraseology as it stands is mystifying and alienating; it teaches error about God and about us." Too bad for Jesus, since most Scripture scholars today would argue that He was actually responsible for the prayer (though perhaps not its exact wording). Indeed, the scholars have even reconstructed the Aramaic text. And how does Evely know that no one says it with joy and that for 2,000 years no one understood it until he came along to explain it. His words are a nice blend of ignorance, arrogance and blasphemy.

On the opening words he comments:

Does religion lead to infantilism? Aren't we Christians condemned, or authorized, to remain children all our lives because we have a Father, and an almighty one at that? . . . We can remain little, ignorant and passive because we trust in "him who knows better than we," "without whom we can do nothing." . . . One becomes adult vis-a-vis one's father when one no longer expects anything from him (and) when one knows that he has already given us everything . . .

Now this all sounds very nice, except there is readily available a completely different explanation. Evely and his liberal admirers need only spend a dollar for the Fortress Press' translation of the famous article on the Our Father by Professor Joachim Jeremias to discover what the prayer really means. Jeremias points out that the word "father" in the salutation contains the whole of the Gospel of Jesus and is unquestionably His word. "Abba" is a term of great affection and familiarity which no other person but Jesus ever dared to use of God. "Papa" or even "Dadio" come closest to conveying its meaning. By using it, Jesus claimed the closest intimacy with the Father and by instructing us to use it he summarized his whole Gospel message of God's incredible love of us.

If Evely is unaware of this well known scholarly explanation, he ought not to be writing books on prayer; and if he is aware of it and doesn't use it, then serious questions must be asked about why not. Why is he out to destroy when it would be so easy and so helpful to build? And why are those who ought to know better encouraging this work of destruction?



## NETWORK PROGRAMS OF SPECIAL INTEREST

**Sunday, Feb. 14, 1 p.m.** — Directions — "El Greco" — Rebroadcast of a gallery full of the Spanish master's paintings, with the added dimension of period background music. Hurd Hatfield is narrator. (ABC)

**Tuesday, Feb. 16, 8 p.m.** — "The Everglades" — News documentary special examines the present condition of the vast Everglades National Park, and casts a sober eye in the direction of its future. The program is of special interest because it presents a close-up view of one of nature's last strongholds in America.

The Everglades, covering more than 9,000 square miles across the Florida peninsula, is home for some of the rarest (and most endangered) wildlife species in the world. Draining, diking, canal-building, and land-filling are some of the areas of "development" that encroach on the park and threaten its inhabitants' future.

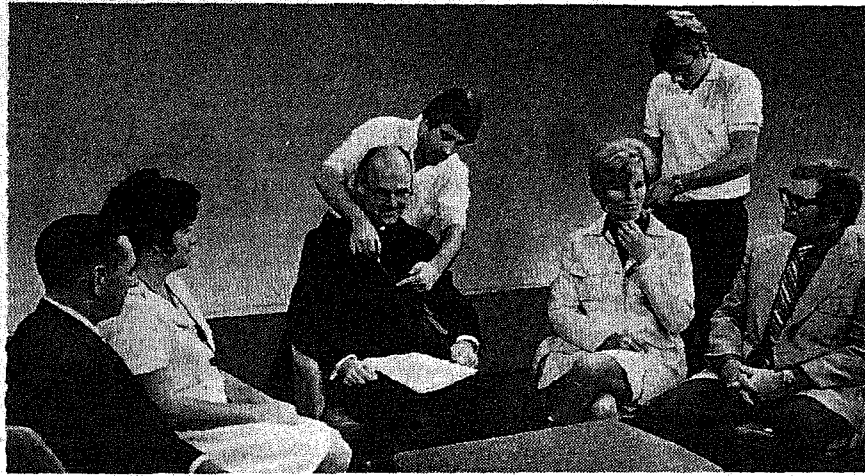
Hugh Downs will be the guide for the program, spending some time on what steps can be taken to ensure both the continued natural ecology

of the area and its best use by man — which may be no use at all. (NBC)

## Children's corner

**Sunday, Feb. 14, 11:30 a.m.** — Discovery — "Hong Kong: Water People" — Virginia Gibson, Bill Owens are co-hosts on a visit to the Hong Kong family of Cheng Shui Mui, a youngish (40) but gnarled woman eking out her existence in the floating village of Yaumati on the Hong Kong island. Yaumati is a "typhoon shelter" harbor, and because of this its houseboats and floating markets are virtually self-sustaining. Children will find this introduction to an unusual way of life very interesting and instructive. (ABC)

**Sunday, Feb. 14, 4:30 p.m.** — Children's Film Festival — "Tiko and the Shark" — Burr Tillstrom, Kukla, Fran & Ollie are hosts. This week's presentation, shot in Tahiti, offers a most intriguing subject: the story of a young



"SALUTE TO FOSTER PARENTS," is the title of the Church and the World program at 9 a.m. Sunday, Feb. 14 on CH. 7. Father John Nevins, Archdiocesan Director of Catholic Charities will participate with Mr. and Mrs. Joseph Valenti and Mr. and Mrs. Hank Fineberg.

Tahitian boy and his pet shark — that's right, pet shark! The story itself is absorbing, and the film is all the more rewarding because it also presents a fine look at Tahitian life and customs. (CBS)

**Saturday, Feb. 20, 12 noon** — Hot Dog — Most kids chew bubble gum (or would like to), but how many know how it is made? And after they chew gum, it would be a good idea to get out the trusty toothbrush. Explanations of how it is made, along with the bubble gum, stained-glass windows, and other assorted

items, are the subjects of this week's installment. Woody Allen, JoAnne Worley, Jonathan Winters are hosts; the Youngbloods liven things up with musical background. (NBC)

**Saturday, Feb. 20, 12:30 p.m.** — "The Pogo Birthday Special" — Get out the funny hats and noise-makers, it's a Pogo Cartoon Birthday Party!!! Pogo, Porky Pine, Churchy La Femme, Miss Mam'selle Hepzibah, Beauregard, Howland Owl — all the gang will be there to celebrate, and you're invited too. (NBC)

## Sporting week

**Sunday, Feb. 14, 2 p.m.** — NBA Basketball Game — "Pistol Pete" Maravich and the Atlanta Hawks are hosts to Big Lew Alcindor and the Milwaukee Bucks. (ABC)

**Sunday, Feb. 14, 2 p.m.** — National Hockey League Game — The Boston Bruins square off against the Toronto Maple Leafs, live from Toronto. (CBS)

**Sunday, Feb. 14, 4:30 p.m.** — The Bob Hope Desert Classic — Coverage of the final golf go-round in the comedian's classic tournament. (NBC)

## Even Ursula can't save it

**PERFECT FRIDAY** (Chevron-R). In this post-James Bond and Mission Impossible era, the "clever caper" story that has nothing more than the cleverness of the caper to hold the audience must be fantastically ingenious and fast-moving, humorous, plausible, and with interesting characters you can vicariously identify with. Lacking most of this, "Perfect Friday" tries to live up Stanley Baker's clever bank robbery with an incoherently staccato narrative, a couple of false alarms that needlessly prolong the tale, and the interjection of several box-office shots of Ursula Andress undressed. The film's sense of moral perspective, not to mention director Peter Hall's sense of timing and humor, leave a lot to be desired. (B)

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## Better programming sought for kiddies

The President of the ABC Television Network, James E. Duffy, has announced that a programming workshop will be held in February for the advertisers and producers of children's television programs for ABC Television. The purpose is to examine ways in which commercial broadcasting can improve the quality of its programming for the young.

Mr. Duffy noted that "the line can no longer be drawn between 'education' and 'entertainment.' They are one and the same... We in network programming have at least come to see that television can no longer be a babysitter for children."

THIS kind of announcement is in keeping with the newfound concern of the three major networks with the betterment of programs available for children. The success of public television's "Sesame Street" and the complaints of various parent organizations have helped bring about this

change of attitude.

It is noteworthy that ABC plans to include the advertisers in this workshop since they are of prime importance for what is being presented on commercial television. Not only that, but a constant source of irritation in the area of children's broadcasting has been the almost dishonest huckstering of children's products in the commercials made for these programs.

"Sesame Street" is in the middle of its second year. The commercial networks can point to only a few innovative attempts which they have made to follow up its success.

The workshop will not effect any immediate change in the situation but at least it holds the promise that perhaps three years after the start of educational television's program for children, the commercial networks may be in a position to offer some competition.

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

**FRIDAY, FEB. 12**  
10:30 a.m. (10) Arsenic And Old Lace (Unobjectionable for adults and adolescents)  
1:30 p.m. (6) Mr. Belvedere Goes To College (Unobjectionable for adults and adolescents)  
7 p.m. (6) Let's Make Love (No classification)  
9 p.m. (4 & 11) The Rat Race (Objectionable in part for all)  
**OBJECTION:** The false values which pervade the development of this film tend to justify immoral behavior. Suggestive situations

**SATURDAY, FEB. 13**  
12 noon (6) Rally Round The Flag, Boys (See rating Monday at 7 p.m.)  
1:30 p.m. (10) Joe Dakota (Family)  
2 p.m. (4) Lionheart (Children)  
2 p.m. (6) Let's Make Love (No classification)  
3 p.m. (4) Maya (Family)  
4:30 p.m. (6) Rally Round The Flag, Boys (See rating Monday at 7 p.m.)  
7 p.m. (6) Let's Make Love (No classification)  
8:30 p.m. (5 & 7) A Patch Of Blue (No classification)  
9:30 p.m. (10) Ice Palace (No classification)  
11:15 p.m. (12) Blood And Sand (Objectionable in part for all)  
**OBJECTION:** Suggestive scenes and costumes

11:30 p.m. (4) Experiment In Terror (Unobjectionable for adults and adolescents)

**SUNDAY, FEB. 14 (DUP)**  
2 p.m. (5) Marie Antoinette (Unobjectionable for adults and adolescents)  
7 p.m. (6) Let's Make Love (No classification)  
3 p.m. (7) Weekend With Father (No classification)  
4:30 p.m. (6) Rally Round The Flag, Boys (Objectionable in part for all)  
**OBJECTION:** Suggestive costumes, dialogue and situations

4:30 p.m. (11) Tiko And The Shark (Children)  
6 p.m. (10) I'll Never Forget What's 'is Name (Condemned)  
**OBJECTION:** Seriously delinquent in treatment of sex  
7 p.m. (4 & 11) Ben Hur (Family)  
7 p.m. (6) Let's Make Love (No classification)  
9 p.m. (10 & 12) Fantastic Voyage (Family)  
11 p.m. (6) Rally Round The Flag, Boys (See rating at 4:30 p.m.)  
11:30 p.m. (5) Donovan's Reef (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) Black Narcissus (unobjectionable for adults and adolescents)  
11:30 p.m. (11) Bachelor Party (Objectionable in part for all)  
**OBJECTION:** The immoral atmosphere in which the theme of this film is developed lends credence to the acceptability of certain premarital practices. Furthermore, the picture contains suggestive situations and subject matter without sufficiently strong moral indictment.

11:45 p.m. (4) Captain Eddie (Family)

**MONDAY, FEB. 15**  
10:30 a.m. (10) San Antonio (Unobjectionable for adults and adolescents)  
1:30 p.m. (6) Perils Of Pauline (Family)  
7 p.m. (6) The Black Orchid (Family)  
7:30 p.m. (23) Desert Fighters (No classification)  
9 p.m. (10 & 12) The St. Valentine's Day Massacre (Unobjectionable for adults)

11:30 p.m. (10) Rebel Flight To Cuba (No classification)  
**TUESDAY, FEB. 16**  
10:30 a.m. (10) Tammy Tell Me True (Family)  
1:30 p.m. (6) Perils Of Pauline (Family)  
7 p.m. (6) The Black Orchid (Family)  
7:30 p.m. (23) I Shot Jesse James (Unobjectionable for adults and adolescents)  
8 p.m. (4) Gypsy (Objectionable in part for all)  
**OBJECTION:** A gaudy attempt to rationalize and glamorize a morally questionable occupation  
8:30 p.m. (10 & 12) Maybe I'll Come Home In The Spring (No classification)  
9 p.m. (5) Madigan (Unobjectionable for adults)  
9 p.m. (7) Ocean's II (Unobjectionable for adults)  
11:30 p.m. (10) Dr. Goldfoot And The Bikini Machine (Unobjectionable for adults and adolescents)

**WEDNESDAY, FEB. 17**  
10:30 a.m. (10) Shadow Over Elveron (No classification)  
1:30 p.m. (6) Perils Of Pauline (Family)

7 p.m. (6) The Black Orchid (Family)  
7:30 p.m. (23) Trapped By Fear (No classification)  
11:30 p.m. (10) A Lawless Street (Objectionable in part for all)  
**OBJECTION:** Excessive brutality

**THURSDAY, FEB. 18**  
10:30 a.m. (10) Lafayette (Family)  
1:30 p.m. (6) Perils Of Pauline (Family)  
7 p.m. (6) Hud (Unobjectionable for adults)  
7:30 p.m. (23) Young Racers (Unobjectionable for adults and adolescents)  
9 p.m. (4 & 11) Battle Of The Bulge, Part I (No classification)  
11:30 p.m. (10) Pharaoh's Woman (Objectionable in part for all)  
**OBJECTION:** Suggestive costumes

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

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

11:30 p.m. (4) Devil At 4 O'Clock (Unobjectionable for adults and adolescents)  
11:30 p.m. (11) Kiss Before Dying (Objectionable in part for all)  
**OBJECTION:** Low moral tone

## RELIGIOUS PROGRAMS

8:30 a.m.  
**THE FIRST ESTATE** — Ch. 4 WTVJ — "Wynwood Community Project" will be the topic of the clergy panel joined this week by Mother Miranda.

9 a.m.  
**INSIGHT** — Ch. 5 WPTV — "A Dry Commitment"

9 a.m.  
**CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT — "Salute to Foster Parents" features Father John Nevins, Mr. and Mrs. Joseph Valenti, and Mr. and Mrs. Henry Fineberg.

10:30 a.m.  
**LOOK UP AND LIVE** — Ch. 4 WTVJ — "Light of Life" focuses on new approach to religious education in the Catholic Church and features Rev. William Tobin, assistant director, National Center for Religious Education of the CCD.

1 p.m.  
**RAPPAROUND** — Ch. 4 WTVJ — Father Donald F.X. Connolly guides high school students in group discussion on "Is the Family Unit Breaking Up?"

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# A Lot of hokey that pleases

Dismiss all the notions you may have as to what a Western should be, for "Zachariah" (Cinema-GP) simply does not fit the mold. It has taken the time-honored genre and updated it: rock music, hippie garb, the search for identity and a pleading for peace, all laced together with self-parody and an incurable romanticism.

Don Johnson (Stanley Sweetheart) and John Rubenstein are close friends, introduced without any background. They become gunslingers topnotch sharpshooters embroiled in a world of violence, searching for their manhood in a value system of domination and death.

THEY eventually split up, realizing their prowess will only lead them to confront each other.

Rubenstein gives up the gun after being introduced to the peace and beauty of life by an old-timer (William Challee) living in the wilderness. Johnson eventually shows up for

a final gundown, and only with difficulty is he reconciled to his former friend. Peace, love and friendship are reconfirmed in a world of violence, hate and mistrust.

Hokey as it all may sound, the film works. Infused with a surrealistic landscape of rock musicians and plywood Western towns, the film has no pretensions, conventional drama, and dispensing with this, makes up its own rules.

It tells a story with a message, a message very "now", very needed, completely in the terms of the young. Its honesty will be called sheer amateurishness by the effete; its ear-splitting music will cause grimaces from Leslie Bricusse/Jerry Goldsmith devotees; its sets, plot and characterizations will annoy those expecting a more conventional experience. But somehow it all works, if given a chance, and its overriding values and goals can not be dismissed too lightly. (A-III)



GO WEST, young men? John Rubenstein (l.) and Don Johnson have different outlooks in "Zachariah," a pop Western that examines such things as the meaning of loyalty and friendship.

## Movie reviews

### 'How to waste time'—in several reels

Like second novels, second movies don't always measure up to expectations — as Larry Tucker and Paul Mazursky (who scored with last year's "Bob & Carol & Ted & Alice") amply demonstrate in "Alex in Wonderland." (MGM-R)

Hollywood should beware its new crop of boy-wonder directors, especially those who come virtually from nowhere with a hot first film and then, at the flick of a

wrist, expect to repeat their early success.

Larry Tucker and Paul Mazursky were last year's naughty darlings with their wry study of California

### It's story of courage

In "The Wild Country" (Walt Disney-Buena Vista — G) a Pittsburgh family arrives in the Wyoming territory in the 1880's full of hope and fervor of the early settlers. But their goals are hard to come by: their ranch is below expectations, their water supply is in jeopardy from a farmer-hating cattleman, and a devastating cyclone nearly destroys their homestead.

It is a story of courage and fortitude and basic American stick-to-itiveness, perhaps overly simplistic and contrived, but "The Wild

Country" is a film of solid family entertainment values.

Steve Forrest heads this indomitable little family through the challenges of their new frontier life. Vera Miles plays the stalwart wife and mother, with Ronnie Howard the "young man" of the troupe, and Cline Howard from a farmer-hating cattleman, and a devastating cyclone nearly destroys their homestead.

Walt Disney Productions again provide wholesome, quality material sorely needed in today's film market. (A-I)

togetherness, "Bob & Carol & Ted & Alice." They collaborated on the screenplay, which Tucker produced and Mazursky directed.

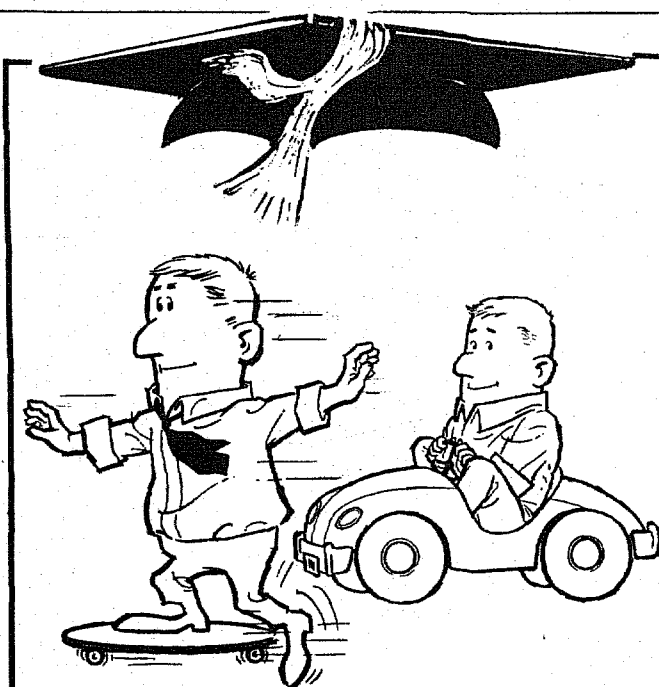
NOW they're back again with "Alex in Wonderland," a film about a young film maker (played by Donald Sutherland) who cannot seem to find a property or even an idea to match his shapeless creative urges. Only the baldest kind of self-consciousness and self-adulation would allow a major studio to back such an effort. And only a director like Federico Fellini (With his '84') could pull this sort of thing off.

In the hands of Mazursky-Tucker, Alex is an abominably self-indulgent "home movie," lavish in its budget and skimpy in audience appeal. The basic objection is that no one outside of a few Hollywood insiders really cares about a young director's personal hangups over his next project. The story might make for momentary interest in the form of a brief item in

Variety, but as full-length feature film — whew!

THERE are a few things in Alex that salvage it from being a total loss. One is the screen presence of Donald Sutherland, who in any situation is always an interesting, gentle actor to watch. Another positive note is the performance of Ellen Burstyn as Alex's rather ordinary, patient, and appealing wife. She alone provides a steady influence in the film, for she alone realizes that her husband's creative frustration is mostly self-generated and that it isn't so profound anyway.

It is a shame that her sensibility is obscured by the surrounding flashiness as Tucker-Mazursky attack the slick-sick Hollywood "system," the hangers-on, even Los Angeles' air pollution. There are really no positive values offered by Alex and enough negative ones to sour the entire venture. Mazursky-Tucker have wasted their time and ours. (B)



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## Film fare on TV

### Week of Feb. 14

**Sunday, Feb. 14, 7 p.m. (through 11 p.m.)** — "Ben-Hur" (1959) — One of the all-time great motion picture spectacles, highly recommended upon its original theatrical release by the National Catholic Office for Motion Pictures. Presenting a very human story against the most epic of the Hollywood-extravaganza backdrops, "Ben-Hur" tells of one man's Christianity in pagan Rome. Charlton Heston plays Ben-Hur, a Judean aristocrat who defies Roman custom and law to follow the teachings of Christ. Others starring are Jack Hawkins and Hugh Griffith. (NCOMP rating: A-I) (CBS)

**Sunday, Feb. 14, 9 p.m.** — The Sunday Night Movie — "Fantastic Voyage" (1966) — Fantastic, for once, is an apt

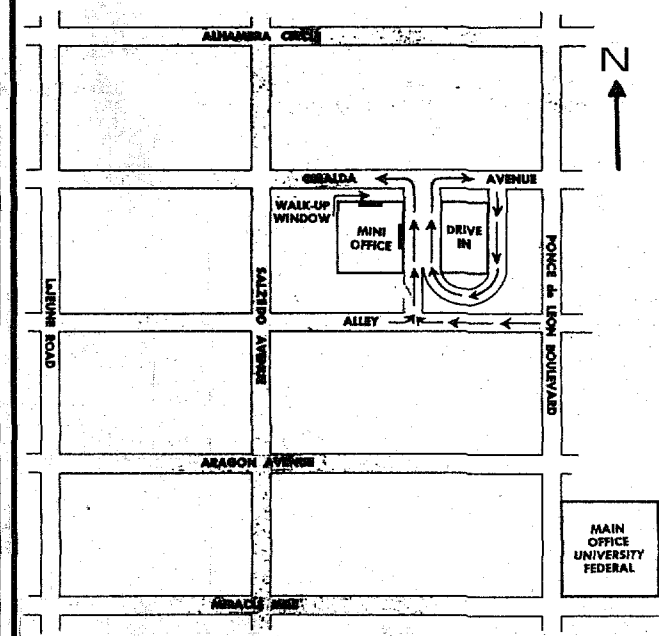


Ride, Ride! Charlton Heston holds the reins in an exciting chariot race around the Roman Colosseum in MGM's "Ben-Hur," a special movie presentation this Sunday (Feb. 14) at 7 p.m. over the CBS network.

description of this cinematic voyage. A sci-fi tale, the film takes a pack of miniaturized doctors on a voyage inside a patient's bloodstream, to get, quite literally, to the heart of his ailment. The medics, whose mission is complicated by an invasion of anti-bodies and miniature enemy agents, include Stephen Boyd, Donald Pleasance, Arthur Kennedy, and pretty Raquel Welch. They are all good, but the picture really belongs to the special effects crew that creates their fantastic surroundings. (NCOMP rating for theatrical release: A-I) (ABC)

**Monday, Feb. 15, 9 p.m.** — The Monday Night Movie — "The St. Valentine's Day Massacre" — (1967) — A bloody representation of one of the more lurid episodes of America's gangland history. Jason Robards, George Segal, and Ralph Meeker are the standout thugs. If spending an evening with Al Capone (Robards) and Bugs Moran (Meeker) is your cup of tea, then get set to take your lumps. (NCOMP rating for theatrical release: A-III) (ABC)

**Tuesday, Feb. 15, 9 p.m.** — Tuesday Night At The Movies — "Madigan" (1968) — New York City Detectives Madigan (Richard Widmark) and Bonaro (Harry Guardino), momentarily distracted by the nude female companion of the criminal they had come to arrest, are ignominiously disarmed and locked up while their quarry escapes. In a frenzied couple of days of routine leg work and getting tough with a bizarre assortment of underworld tipsters the pair strives to redeem themselves by recapturing the psychotic killer. Other highly charged complications intrude themselves, involving Madigan's self-centered, demanding young wife (Inger Stevens) and also the personal and professional traumas of the Police Commissioner (Henry Fonda), including the ending of an adulterous affair with a society matron, an explosive accusation of police brutality and the implication of the Commissioner's deputy and oldest friend (James Whitmore) in a bribery charge. The characterizations are so vivid and the police routine, photographed against real New York backgrounds, is so authentic-seeming that the film unreels quite absorbingly. Only in retrospect do its superabundance of unresolved plot details and moral ambiguities begin to assert themselves. (Universal) (A-III) (NCOMP rating for theatrical release: A-III) (NBC)



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## 'Neither shining knights nor porcine goons'

By MSGR. GEORGE G. HIGGINS

Calvin Coolidge got his start in big time national politics by breaking a Boston police strike — or so we are told in the history books. He was Governor of Massachusetts at the time. I forget at the moment just what it was he said about the rebellious Boston cops, but whatever it was, it brought him enough publicity and endeared him to enough indignant voters to start him on his way to the White House.

Coolidge was one of the last of the old line laissez-faire conservatives in American politics. By contrast, Peter Hamill, a columnist for the New York Post and a great friend and supporter of another Massachusetts dignitary, the late Bobby Kennedy, is an authentic new-style liberal, 1971 vintage.

He is as raucously vocal as Coolidge was laconic on public issues and has nothing at all in common with Silent Cal — except a passionate disdain for policemen who, in violation of the law, go out on strike. This is by way of saying that Hamill's reaction to the recent New York police strike was so violently critical of New York's Finest as to make Coolidge's reaction to the Boston police strike of an earlier generation seem downright tame by comparison.

IN A SERIES of two articles in the New York Post, Hamill charges the New York police force with "mutiny" and argues vehemently that they should be punished to the very limit of the law.

Peter Hamill is famous around New York City for his hard-hitting, pungent style of writing, but I have never known him to write with such bitterness, not to say venom,

as he does in his recent series on the New York police strike.

To be sure, Mr. Hamill has a right to be bitter about this mass violation of the law by a group of men who are pledged to enforce the law. In other words, the New York police strike was absolutely indefensible.

In this writer's judgment, however, Hamill weakens his argument against the New York strike by indulging on a massive scale in rhetorical overkill. He lashes out almost compulsively and much too simplistically at policemen in general.

It's perfectly clear, in other words, that Hamill has a kind of contempt for New York policemen as a group, clearly aside from their recent violation of the Taylor Law covering civil servants in the State of New York. "Make no mistake," he says. "The cops, two-thirds of whom do not live in this town, don't really care whether we live or die, whether we are safe or in danger, whether our mothers are mugged, our fathers murdered, our children molested. They care about one thing: money. . . . They took the jobs for the security, to get out of the competition with real people in the real world, to get the almighty pensions that would come later. But if they got retirement at full pay after 10 years, if they got salaries of \$20,000 a year to start. . . . they would still speak in snarling contempt about the town that hired them."

Mr. Hamill will have to forgive me for saying that that's spoken like a good liberal who undoubtedly earns far more than all but the highest-paid officers on the New York police force and seems to have no sympathy for the economic plight of the average cop

and no understanding of the terrible risks involved in being a policeman in a city which — pardon the expression — is a kind of jungle.

I DON'T HAVE any statistics on the income of New York policemen, but I am certain that they are woefully underpaid. This being the case, I am rather surprised that Mr. Hamill isn't out beating the drums on their behalf, while at the same time, of course justifiably excoriating them for having violated the Taylor Law.

Neither do I have any statistics about the number of New York policemen who have been killed in the line of duty in recent years, but I do know that the figure is alarmingly high. In this connection, I wonder if Mr. Hamill would be willing to take his chance as a cop in New York City or any other metropolitan area in the United States for a salary that he couldn't possibly live on without moonlighting or without going into debt. I know I wouldn't.

This is not to say that policemen in New York or any other city in the United States are paragons of virtue. Quite the contrary. It is to say, however, that they are human beings — with the usual mixture of virtue and vice that one expects to find in every other segment of the population — and that as such, they deserve to be treated with more understanding and sophistication and with a greater measure of sympathy than Mr. Hamill accords them in his recent columns on the New York strike.

In other words, they deserve the kind of nuanced treatment that they receive from one of their own — a Los Angeles policeman by the name of Joseph Wambaugh — in a

recent novel on the LA police force. The New Centurions (Little, Brown, Boston, \$8.95).

This is probably the best novel ever written about a group of policemen. As Thomas Fleming points out in a recent issue of the New York Times Book Review, "it achieves a mixture of empathy and objectivity that creates genuine understanding. Of course the empathy is more important for the cop haters who seem so numerous these days. But the objectivity is equally important for the cop lovers — the boosters and the buffs who see every member of the force as a knight on horseback defending law and order, as if that shadowy entity were a virgin about to be rendered by the Visigoths."

Another reviewer, Robert Buhrman, writing in the January issue of the magazine, Los Angeles, is equally complimentary of Sergeant Wambaugh. "He knows" says Mr. Buhrman, "what cops are like — that they're not a horde of porcine goons any more than they are missionaries. Wambaugh knows that policemen are neither superhuman nor subhuman, but only very human — all too human in fact. They laugh and hate, cry and love, fume and fear just like the rest of us."

In summary, Sergeant Wambaugh, in writing about policemen, strikes the kind of balanced objectivity that is so egregiously lacking in Peter Hamill's recent columns on the New York strike. The columns, as suggested above, represent a classic case of rhetorical overkill and are still another indication that liberal intellectuals and/or journalists all too frequently are guilty of a kind of doctrinaire arrogance in writing about the complexities of human nature and human institutions.

## Is Jewish opposition to school aid wavering?

By FATHER JOHN B. SHEERIN

Rabbi Harold Saperstein, president of the New York Board of Rabbis, delivered a very significant address recently to the 90th annual meeting of his organization. This Board represents more than 1000 Reformed, Conservative and Orthodox rabbis in the New York area. He said that the Jewish community in the United States has been virtually unanimous in its opposition to federal or state aid to religious schools but that the time had come to reexamine the question.

Rabbi Saperstein did not explicitly urge any abandonment of the traditional Jewish demand for separation of Church and State. What he did was to ask for "an intensified search" for some means whereby governmental aid can be

given to religious schools within the framework of the Constitution and without violating the principle of separation of Church and State."

THIS is a very significant development in Catholic-Jewish relations. It is true that Orthodox Jews have supported state aid for religious schools. The Rabbinical Council of America (Orthodox) has often said that state aid to such schools is not a violation of the Constitution. But this is the first time that a non-Orthodox head of such a prestigious group as the New York Board of Rabbis has urged support of some form of state aid.

Rabbi Saperstein said that in times like these "we must do some trail-blazing" in order to raise the standards of our education because it is unrealistic to expect the religious schools to carry the full burden in these days of financial stress.

The Saperstein address came under immediate fire. The very next day a coalition of Jewish organizations blasted the "trail-blazer" for his address. "We Jewish religious and secular organizations wish to make clear that we reaffirm our vigorous opposition to state financing of sectarian schools." They went on to say that they considered an attempt to obtain tax-raised money for such schools "a profound threat to the independence of religion and the stability of government."

IN THEIR news release, signed by top organizations such as The American Hebrew Congregations, the organizations explicitly said that their joint statement was a response to Rabbi Saperstein's remarks of the day before.

Rabbi Saperstein's remarks have immense potential

implications for the Catholic-Jewish dialogue. True, the Rabbi was speaking in his own personal capacity but a spokesman (according to the N. Y. Times) said that the Rabbi's views represented the opinion of the majority of the 1000 members of the New York Board.

Catholic-Jewish relations are very good at the present time. The Secretariat for Catholic-Jewish Relations reported to the American Bishops in November that in the last five years, Catholic-Jewish relations have reached a point of understanding and collaboration "the equal of which has never been witnessed before in Christian history." It seems to me that the most prolific source of friction has been in the non-theological area and in this area the most disturbing controversies have arisen over Church-State questions.

It is possible that the Saperstein address may lead to internal quarrels in Judaism that may hurt Catholic-Jewish dialogue. On the other hand, it seems more probable that the Rabbi's suggestion of an intensified search for a new solution to the old problem may serve to give new life to the dialogue.

Previously, Catholics and Jews have discussed the question of federal and state aid to religious schools from an almost exclusively legal angle. But the quality of American education, the poverty of the parochial schools, good community relations — all these are considered by the Supreme Court in determining what the law on aid to religious schools should be.

The present state of the law is not written down somewhere in a book. As Justice Holmes said, Constitutional Law is "a prophecy of what the courts will do in fact and nothing more pretentious."

## BELOW OLYMPUS By Interlandi



A way out?

### Priests caught in a cross-fire

MONTREAL, Que. — port. Three of the priests had been at the airport to accompany the fourth, who was scheduled to leave on a trip. The priests killed were identified as Father Jean-Paul Demers, 60, of St. Isadore, Que. and Father Gerard Perreault, 55, of St. Hyacinthe, Que. Father Adrian Farmer of Sarsfield, Ont. and Father Gerard Geurds of the Netherlands were injured.

Reports received here indicated that the priests — three Canadians and a Dutchman — were caught in machine gun fire as military troops occupied Kampala air-

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# They die in streets

By FATHER JOHN T. CATOIR

Recently, the Pope John XXIII Peace Prize was awarded to Calcutta's Mother Theresa by Pope Paul VI. The honor included a donation of \$25,000 which came from the funds of a Peace Prize awarded to Pope John before his death.

Who is Mother Theresa and how did she come to receive such an honor? To understand her apostolate to the abandoned dying, you would have to know something about Hindu beliefs. Severe poverty and hunger are so common in India that people are abandoned by the hundreds to die in the streets. This is not a temporary phenomenon resulting from an economic depression; it is a condition as ancient as India itself.

The Hindus believe in the law of Karma, the cycle of life commonly known as reincarnation. An individual's state of life is determined by his behavior in a former life. If he was good, he returns to a higher form of human life; if evil, he descends to a lower form, to become an insect or an animal, or a poor diseased beggar.

WHATEVER form life takes, it is either a just punishment for evil or a reward for good. The Hindu heaven is a state called Nirvana. Having lived out all the prior lives, one rises and breaks through the cycle to be absorbed once and for all into Brahman, the Godhead. Meanwhile, each one is expected to endure the misery of his state. The indignity of suffering, therefore, is viewed dispassionately, fatalistically, as an inevitable fact of life.

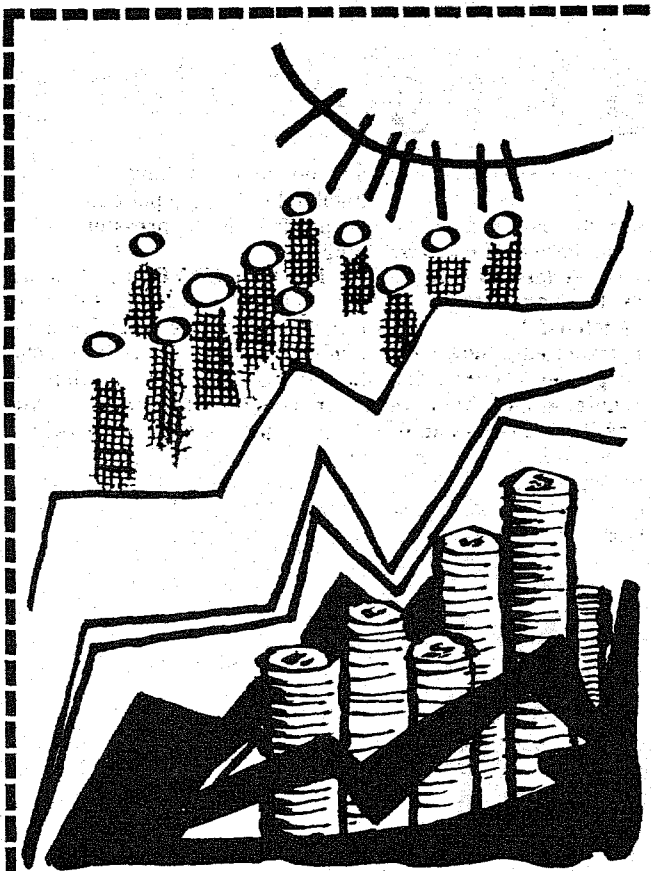
How does this work out in every day life? Not so nicely, I'm afraid. The Hindu is unconcerned and untroubled by the sight of hunger, disease or death. An emaciated woman, gasping for her last breath in the gutter, is passed by with indifference. She is paying a just price for some evil done in one of her former lives. The suffering is a necessity if she is to go on to a higher state.

Needless to say, the Christian vision of life is radically different. Years ago, Mother Theresa dedicated herself to the loving care of these neglected men and women. She has but one purpose in her work: to assist the poor and abandoned so that they may die with dignity and love.

This remarkable Catholic nun sees an abandoned leper covered with sores, as another Christ, calling for her attention and love. Each member of her community, which now numbers around 700 Sisters, takes a vow "to give wholehearted, free service to the poorest of the poor." They never preach or attempt to convert anyone.

Mother Theresa says, "the worst disease of all is the disease of being an unwanted cast-off. Our people go out with the love that Christ gave to us and we pass that love on to others. If we would not be part of the stream of love which God is always pouring out, we could not come back here day after day."

EACH DAY the Sisters rise at 4:30 a.m. for meditation and Mass before they go out in teams to all corners of Cal-



## Gospel, Feb. 14

Then raising His eyes to His disciples, he said: "Blest are you poor; the reign of God is yours. Blest are you who hunger; you shall be filled. Blest are you who are weeping; you shall laugh. Blest shall you be when men hate you, when they ostracize you and insult you and proscribe your name as evil because of the Son of Man. On the day they do so, rejoice and exult, for your reward shall be great in heaven..." Luke 6 - 20-23

cutta to clean and feed the sick and dying. Every Thursday they spend the whole day in meditation and prayer. An interesting insight into their spiritual strength can be found in this fidelity to prayer. They do their work in the streets, rather than setting up huge hospitals, though they do bring home those in imminent danger of death, to provide for them until their last breath.

When we compare our own life with holiness of this quality, we have much to think about. Mother Theresa will long be remembered because she is, in her quiet, simple way, another Christ, speaking brilliantly to the world through a life of silence, prayer and loving service to others.

# Prayer Of The Faithful

Sunday, Feb. 14, 1971

**CELEBRANT:** Our prayers have meaning only if they are founded on faith and trust. With faith and trust, then, let us bring our petitions before the Father, confident that He will hear us.

**COMMENTATOR:** Our response for today's prayer of the faithful will be: Father, hear us.

**COMMENTATOR:** That God may guide and strengthen the Church during these times of renewal and change, let us pray.

**PEOPLE:** Father, hear us.

**COMMENTATOR:** That all national leaders may come to see that war and violence are tragic and an ineffective means of achieving peace, let us pray.

**PEOPLE:** Father, hear us.

**COMMENTATOR:** For the poor, the hungry, and those who mourn, that they may rejoice in the words of the Beatitudes, let us pray.

**PEOPLE:** Father, hear us.

**COMMENTATOR:** That we may not look to the future with fear, but with strong hope and confidence in God, let us pray.

**PEOPLE:** Father, hear us.

**COMMENTATOR:** That those who mourn the death of loved ones may find peace and hope in the Resurrection of Christ, our pledge of future glory, let us pray.

**PEOPLE:** Father, hear us.

**COMMENTATOR:** That the sign of the Eucharist may constantly remind us of how closely we have been called to live with God, let us pray.

**PEOPLE:** Father, hear us.

**CELEBRANT:** Let us pray. Father, we turn to you in hope. We ask you to lead and strengthen us in your Spirit. Help us and our fellow Christians everywhere; bring all men the word of reconciliation, justice, peace, and love, that is your Son, Jesus Christ, our Lord.

**PEOPLE:** Amen.



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# Yes, kiddies, there was a real Valentine

By JOHN J. WARD

"I love you." Those three words symbolize and express best, perhaps, the true meaning behind St. Valentine's day, which is observed Sunday, Feb. 14.

Webster's dictionary defines the word "valentine" in this way:

"A sweetheart complimented on St. Valentine's day; hence, one's beloved. Also something as an ornamental greeting of a sentimental nature or by extension a comic character sent, usually anonymously, on St. Valentine's Day."

THE Catholic dictionary describes St. Valentine as "a third century martyr. The custom of sending romantic greeting cards on this feast arose from the belief that birds begin to mate on that day, which was therefore considered propitious for lovers."

The popular customs of celebrating St. Valentine's Day no doubt had their origin in a conventional belief generally accepted in England and France during the Middle Ages that it was on Feb. 14, half-way through the second month of the year, that the birds begin to pair.

For this reason, the day was considered as specially consecrated to lovers and as a favorable time for writing love letters and sending lover's gifts. French and Eng-

lish literature of the 14th and 15th centuries abound with allusions to the practice.

However, to help abolish the superstitious custom of boys' drawing the names of girls in honor of their goddess Februata Juno, the names of saints were substituted by several zealous pastors in billets given on that day.

And who was Valentine? WELL, he was a holy priest in Rome. With St. Marius and his family, he assisted the martyrs who were persecuted under Emperor Claudius II. He was apprehended and sent by the emperor to the prefect of Rome, who on finding all his promises to make him renounce his faith ineffectual, commanded that he be beaten with clubs and afterward to be beheaded.

Valentine was executed on Feb. 14, about the year 270.

Pope Julius I is said to have built a church near Ponte Mole in memory of St. Valentine which was originally named Porta Valentini but is now known as Porta el Popolo.

The greater part of the relics of St. Valentine are now in the Church of St. Praxedes.

If there is one word which describes the feast of St. Valentine, that word is "love" — love of God and of our fellow-lover's gifts. French and Eng-

# Mass timetable

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

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave. is as follows: 7, 8, 9:30, 10:30 a.m. (hall), 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish). Saturday 7:30 p.m.  
**BELLE GLADE:** St. Philip Benizi. 7, 10:30 and 12 noon. (Spanish)  
**BOCA RATON:** St. Joan of Arc. 7, 8, 9, 10:30 a.m. and 12 noon. 6 p.m.  
Ascension. 8:30, 10 & 11:30 a.m., 414 N.W. 35th St.  
**BOYNTON BEACH:** St. Mark. 8, 9:30, 11 a.m.  
**CLEWISTON:** St. Margaret 8 a.m., 12 noon and 7 p.m. Saturday 7 p.m.  
**COCONUT GROVE:** St. Hugh, 7:30, 9 a.m., 10:30 a.m., 12 noon, 6:30 p.m. (Spanish). Saturday 6:30 p.m.  
**CORAL GABLES:** Little Flower (Church) 7, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. Saturday 7 p.m.  
St. Augustine. 7:30, 9, 10:30 a.m., 12, 5 and 6 p.m. Saturday 7 p.m.  
St. Raymond. Coral Gables Elem. School. 8, 9:30, 11 a.m., (Spanish) 12:15 and 1 p.m. (Spanish).  
**DADE COUNTY SPRINGS:** St. Andrew. 8:30, 10:30 and 11:45 a.m.  
**DANIA:** Resurrection (2nd St. and 5th Ave.) 7, 8, 9, 10, 11 a.m., 12 noon and 6:30 p.m. Saturday 6:30 p.m.  
**DEERFIELD BEACH:** St. Ambrose (SE 12 Ave.) 7:30, 9, 10:30 a.m., 12 noon and 5:30 p.m.  
**DELRAY BEACH:** St. Vincent. 6:30, 8, 9:30 and 11 a.m., 5:30 p.m.  
**FORT LAUDERDALE:** St. Anthony. 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m. Blessed Sacrament. 6, 8, 9:30, and 11 a.m.; 12:30, 6 and 7 p.m.  
St. Clemeat. 6:30, 8, 9, 10, 11:15 a.m.; 12:30 and 7 p.m.  
St. Helen. 3063 NW 23 Way. 8, 9:30, 11 a.m.; 12:30 and 5:30 p.m.  
St. Henry. 700 NE 56 St. 9 and 11 a.m. Pompano Harness Track. 7 and 10 a.m.  
St. Jerome. 8:30, 10, 11:30 a.m.  
St. Maurice. 9 & 11 a.m. 7 p.m. Saturday 7 p.m.  
Queen of Martyrs. 6:30, 8, 9:30, 11 a.m.; 12:30 and 6 p.m.  
**FORT LAUDERDALE BEACH:** St. Pius X. 7, 8, 9:30, 11 a.m. and 12:30 p.m.  
St. Sebastian Harbour Beach. 8, 9:30, 11 a.m.; 5:30 p.m. Saturday 7 p.m.  
**HALLANDALE:** St. Matthew. 7:30, 8:45, 10, 11 a.m.; 12:30 and 6 p.m. Saturday 7 p.m.  
St. Charles Borromeo. Hallandale Recreation Center. 9, 10:30 a.m. and 12 noon.  
**HIALEAH:** Immaculate Conception. 6, 7, 8, 9, 10:15, 11:30 a.m.; 12:45 (Spanish) 6 and 7:30 p.m. (Spanish)  
St. John the Apostle. 6, 7, 8, 9:30, 10:45

a.m., 12 noon, 1 p.m. (Spanish) 5:30 and 6:30 (Spanish)  
**HIGHLANDS BEACH:** St. Lucy. 8:30, 10, and 11 a.m.; 5:30 and 7 p.m. Ocean Blvd.  
**HOBE SOUND:** St. Christopher. 7, 9 a.m.  
**HOLLYWOOD:** Annunciation. 8, 9, 11:30 a.m.; 7 p.m.  
Little Flower. 7, 8:15, 9:30, 10:45 a.m., 12 Noon, 5:30, 6:30 p.m. Saturday, 5:30 p.m.  
Nativity. 7, 8, 9:15, 10:30, 11:45 a.m., 5, 6, 7 p.m. Saturday 7 p.m.  
St. Bernadette. 7:30, 9, 10:30 a.m.; 12 noon and 7 p.m. Saturday 7 p.m.  
**HOMESTEAD:** Sacred Heart, 8, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturday 6 p.m.  
**IMMOKALEE:** Lady of Guadalupe 9 (Spanish) 10, 11 (Spanish)  
**INDIANTOWN:** Holy Cross. 9 a.m.; Saturday, 7:30 p.m.  
**JUNO BEACH:** St. Paul of the Cross. Volunteer Fire House. U.S. 1. 7:30, 9 a.m., 10:30, 12 Noon. Saturday, 7:30 p.m.  
**JUPITER:** St. Jude. 8:30 and 10:30 a.m. Saturday 7 p.m.  
**KEY BISCAYNE:** St. Agnes. 7, 8:30, 10 (Spanish), 11:15 a.m.; 5:30 p.m.  
**LABELLE:** Mission. 10 a.m.  
**LAKE WORTH:** St. Luke. 7, 8, 9:15, 10:30, 12 Noon, 6 p.m. Saturday 7 p.m.  
Sacred Heart. 7, 8, 9:15, 10:30, 11:45 a.m. Saturday 6:30 p.m.  
**LANTANA:** Holy Spirit. 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.  
**LIGHTHOUSE POINT:** St. Paul the Apostle. 8, 9:15 and 10:30 a.m. in Yacht and Tennis Club.  
**MARCO:** Catholic Church of San Marco. 8:30 a.m. (Marco Yacht Club)  
**MARGATE:** St. Vincent. 8, 9, 10, 15, and 11:30 a.m. Saturday 6 p.m.  
**MIAMI:** St. Brendan. 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish); 1, 5:30, 6:45 (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish).  
Assumption of the Blessed Virgin. (Ukrainian) 8:30 and 10 a.m.  
Corpus Christi. 6, 7, 8, 9:15, 10:30 (Spanish); 11:45 a.m.; 1 p.m. (Spanish), 5:30 p.m. (Spanish).  
Gesu. 5, 6, 7, 8, 9, 10 (Latin) 11:30 a.m.; 12:30 and 5:30 p.m. (Spanish). Saturday 6 p.m.  
Holy Redeemer. 7, 10 a.m.; 6:30 p.m. International Airport (International Hotel) 8 a.m. Sundays and Holy Days.  
Melkite Mission. 2626 Coral Way, 10:30 a.m.  
St. Catherine Killian High School. 9 and 11 a.m.  
St. Francis Xavier. 7 and 9:30 a.m.  
St. Dominic. 7, 8:30, 10, 11:30 a.m.; 1 p.m. (Spanish), 6 and 7:30 p.m.

(Spanish).  
St. John Bosco Mission. 1301 W. Flagler St. 8:30, 11:30 a.m. (English). 7, 10 a.m., 1, 6, 7:30 p.m. (Spanish).  
St. Kevin Mission. Concord Theater. Bird Road. 9, 10, 11 a.m.  
St. Kieran (Assumption Academy). 7:30, 9:30, 11 a.m.; 12:15 p.m. (Spanish) 5 p.m., 7 p.m. (Spanish). Saturday 7 p.m.  
St. Martha. 11450 Biscayne Blvd. 6:30 10 a.m., 11:30 a.m. (Spanish) Saturday, 8 p.m.  
St. Mary Cathedral. 7, 8, 9:30, 11 a.m.; 12:30, 5:30 and 7 p.m. (Spanish). Saturday 7:30 p.m.  
St. Michael. 7, 8, 9 (Polish). 10, 11 a.m. (Spanish); 12 noon, 6 and 7 p.m. (Spanish). Saturday 6:30, 8 p.m.  
Sts. Peter and Paul. 7:30, 9:30, 10:45 a.m., 12 noon, 5:30 p.m. (Spanish); 8:30 a.m.; 1, 7 and 8 p.m.  
St. Robert Bellarmine. 3405 NW 27th Ave. 8 a.m. (English). 11 a.m., 1 and 7 p.m. (Spanish).  
St. Timothy. 6:30, 7:45, 9, 10:15, 11:30 a.m.; 12:45 p.m. (Spanish) and 6:30 p.m. Saturday 6:30 p.m.  
St. Thomas the Apostle. 7:30, 8, 9, 10, 11 a.m.; 12:15 and 6 p.m.  
St. Vincent DePaul. 2100 NE 101 St. 7, 8:15, 9:30, 10:45 a.m.; 12 noon and 6 p.m. (Spanish).  
**MIAMI BEACH:** St. Francis deSales. 7, 8, 9, 10:30, 11:45 a.m.; 6 p.m.  
St. Joseph. 7, 8, 9:30, 11 a.m.; 12:30 and 5:30 p.m.  
St. Mary Magdalen. 7:30, 8:45, 10, 11:15 a.m.; 12:20 and 6 p.m. Saturday, 6 p.m.  
St. Patrick. 6:30, 8, 9, 10:15, 11:30 a.m.; 12:45, 6, 7 p.m. (Spanish).  
**MIAMI LAKES:** Our Lady of the Lakes. 7, 9, 10:30 a.m.; 12 noon, 6 and 7:15 p.m. (Spanish).  
**MIAMI SHORES:** St. Rose of Lima. 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m. Saturday 7 p.m.  
**MIAMI SPRINGS:** Blessed Trinity. 8, 9:15, 10:30 a.m.; 12 noon, 5:30 and 7 p.m. (Spanish). Saturday 7 p.m.  
**MIRAMAR:** St. Bartholomew. 6:45, 7:45, 9, 10:15, 11:30 a.m.; 12:45 and 7 p.m.  
**MOORE HAVEN:** St. Joseph. 10 a.m.  
**NAPLES:** St. Ann. 7:30, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturday 5:15 p.m.  
**NARANJA:** St. Ann. 11 a.m.; 7 p.m. (Spanish) 10 a.m.  
**NORTH DADE COUNTY:** St. Monica. 7:45, 9, 10:15, 11:30 and 6 p.m.  
**NORTH MIAMI:** Holy Family. 7, 8:30, 9:45, 11 a.m.; 12:15 and 6:30 p.m. Saturday 7:30 p.m.  
St. James. 6, 7, 8, 9, 11 a.m. (Latin); 12:30 and 5:30 p.m.  
Visitation. 7, 8:30, 10:30 a.m., 12 noon, 6 p.m. 7 p.m. (Spanish). Saturday, 7:30 p.m.  
**NORTH MIAMI BEACH:** St. Lawrence

# SCHEDULE OF SERRA CLUBS

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

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

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



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in need...  
every race  
and creed

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**The  
Possible  
Dream**



# Dreams of a happy home and education come true for dependent children

By MITCH ABDALLAH

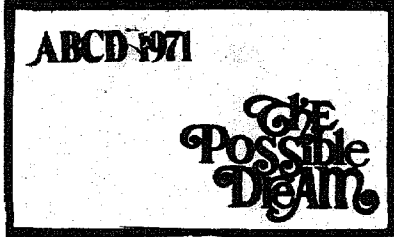
The desire of a happy home life, pursuit of an education, a feeling of security and the opportunity to mature — these are the dreams of hundreds of young people in South Florida. They range in age from six years to their late teens.

However, not all of these youth will have an opportunity to see all their dreams come true. For some, who will be forced into living without parents, for various reasons, it will be a time of trial. But for many of these, there will be a "home" in the truest sense of the word.

For many years now it has been the continuing concern of the

Archdiocese of Miami to maintain facilities for dependent children. Many of the children are orphans. In some instances they come from broken homes, have been abandoned by their parents or are unable to live at home because of adverse circumstances.

UNDER THE sponsorship of the Archdiocese there are three homes for dependent children: Bethany Residence for adolescent girls between the ages of 13 and 16; Boystown of Florida for adolescent boys between the ages of 13 and 16; and The Catholic Home for Children which houses boys and girls between the ages of six and 12 and six through high-school age respectively.



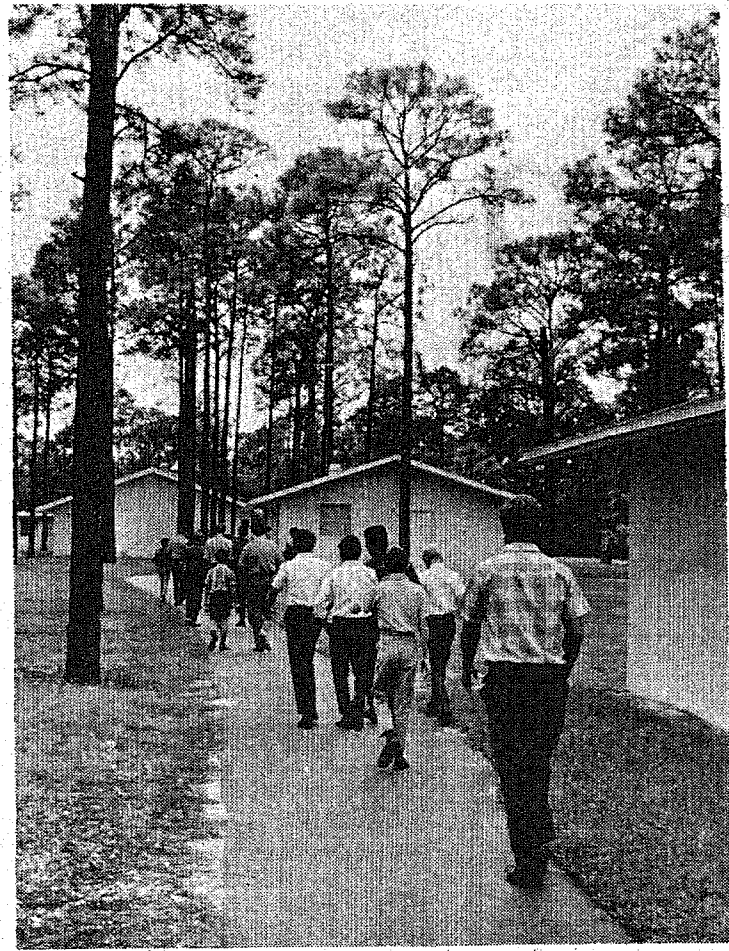
All three of these institutions provide security, educational guidance for choosing a career, religious education, cultural and social activities, and recreational programs.

The Archdiocesan facility of Bethany Residence is conducted by the Dominican Sisters of Bethany from the Netherlands. Group therapy, casework and psychological services are available at Bethany, which accepts girls regardless of race or creed.

THE SAME ORDER of Sisters also staffs the Catholic Home for Children. Cottage-type living facilities are used at the home.

Psychological and casework services are also available at Boystown. As at Bethany Residence, boys are accepted regardless of race or creed. Director at Boystown is Father Vincent Sheehy.

Sister Ancilla is administrator at Bethany Residence and Sister Mirjam VanVliet is administrator at the Catholic Home for Children. The children at the three



Never at a loss for companionship, the boys of Boystown enjoy a walk on the premises. The boys share in the responsibility of maintaining the property.

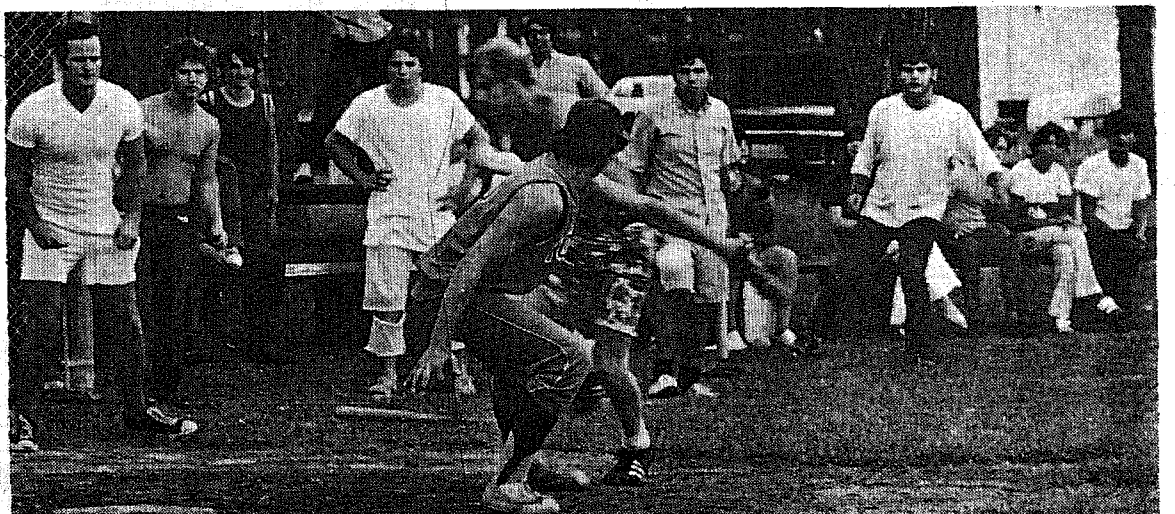


Everything is not study and work for dependent boys. Relaxation is part of their learning process to maturity.

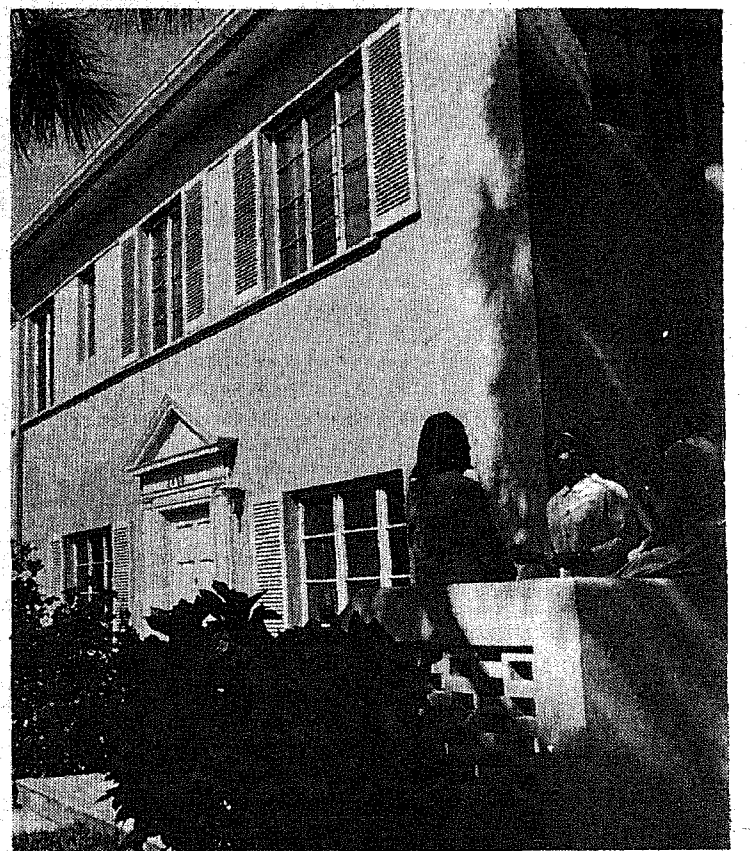


Being sick in bed is not always so bad. Service to others is a responsibility taught at Boystown.

Participation in sports is urged at Boystown. Good sportsmanship is also taught. At right, Father John Nevins, Archdiocesan director of Catholic Charities, gives a few pointers on football.



Competition with other schools and teams is part of the program at Boystown. All the boys are urged to participate.



Girls at Bethany Residence live in a family and community atmosphere. Ample time is provided for them to recreate and share each other's joys and interests.

homes are not delinquents; they are dependent boys and girls. The homes provide a well-rounded education for these youth so they can go into the world with the same opportunities given to other boys and girls who are blessed with happy homes and concerned parents.

DURING 1970 over 14,000 hours of day care were provided in the Archdiocese for homeless teenagers and 6,000 hours of care for orphans.

Maintenance of facilities at the homes and normal operational

costs are enormous. But the sad thing is that many more children need the same care but because of lack of facilities, they will not be as fortunate as those who have "a home away from home."

Who knows where these boys and girls would be or what they would be doing if it were not for their Archdiocesan homes: Bethany Residence, Boystown and Catholic Home for Children. Their homes now will help them realize "The Possible Dream" — a happy familial home as parents and adults.



# THE FALLACY:

# 'If legal alcohol, why not marijuana?'



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

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

By DR. BEN SHEPPARD

Alcohol or marijuana?

This seems to be the biggest question among youngsters today. If alcohol is legal, then why can't marijuana be legalized?

To some people, alcohol is a poison, an intoxicant, just as harmful, in their eyes, as marijuana. In both substances, it's the dosage that really matters. Both are harmful in large dosages.

In considering marijuana, you have to keep in mind the grade and the concentration of THC. If the grade is high and the THC is heavy, the action is quick and in one to two hours the greatest effect of the marijuana will be felt. It usually takes off in six to eight hours.

Marijuana-smokers say there is a sense of well being, contentment and sociability which eventually turns into a feeling of drowsiness along with a loss of inhibitions. These symptoms are very similar to the effects of alcohol.

THIS LOSS of inhibitions, of ego censorship, promotes the fallacy that marijuana is an aphrodisiac.

The attitude the drug user has to the drug and what he expects from it, is the most important thing to consider when determining the effect of narcotics.

Some people get "high" on two puffs — because this is what they want. The drug induces the effect you want induced.

This holds true for any medication. I knew a patient who couldn't go to sleep without taking two Nembutal. The Allerton Company made placebos (fake pills resembling a Nembutal) to give the patient. The patient slept just as well on the placebos as she did on the real thing.

At the Methadone clinic we had a young man who had been detoxified for two weeks. Although he wasn't aware of it, he was receiving Tang with a little salt flavor to simulate methadone. He was very surprised when he learned that he had been drug-free for two weeks.

The same reaction is true for the fellow who smells the alcohol bottle cork and becomes the life of the party. The grass smoker is also the same.

In the case of marijuana, there is no increase in creativity or sensory awareness. The feeling may be there, but the actual experiences are not.

People under alcoholic influences may become loose-tongued and to things they normally wouldn't but they don't develop an emotional dependency on alcohol like a heavy drug-user does with marijuana.

Why does the "establishment" have such a dread of drug usage among its youth?

I GO BACK to the Volstead Act-prohibition days, when the big thing was to have the address of a good "Speak-easy." And the more devious the ways of getting in, the more respect you earned from your peers. It is this illegality, which is part of the disrespect for established practices, which fascinates the young.

In the drug culture of today, the youngsters do not recognize the chance that drug usage may lead to use of heavier, more harmful drugs. They don't realize anything, except being a partner in outwitting the "establishment." This is one of the causes of our great social unrest.

The "addiction" which occurred in the countries of the Near East is well substantiated in history books. It is probably no accident that the society which did nothing to stop the use of strong addictive drugs produced one of the sickest social orders ever created by mankind. Thinking men spent their time, sitting in a Buddha position, under the influence of drugs, while poverty, disease, social discrimination and superstition reached their highest and most organized form in all history.

McClelland, of Harvard Review, was writing about India. Developing an insight by using drugs is passive and easy. It may help a man to understand himself, but it can't be translated into action or creation.

## Most social 'conscious'

NEW YORK — (NC) — Roman Catholics are more concerned about social issues than are members of any other American religious denomination, according to survey done for Lutherans here by the National Opinion Research Center at the University of Chicago.

The NORC said that 48.5 percent of the replies rated Catholics as the "most and next most" socially concerned group. Baptists got 27.5 percent and Methodists the 22.5 percent. Others trailed behind.

YET the same three denominations — Catholics, Baptists and Methodists — were considered more "conservative" than others. They were also seen as the most fervent Christian evangelists, welcoming others into their churches easily.

Findings in the survey were reported in New York at the fifth meeting of the Lutheran Council in the U.S.A., which had commissioned it. The council is a cooperative agency of the nation's three major Lutheran church bodies.



Our young people are tired of talking about drugs. They know as much about drugs as we doctors do, but the drug problem is still not cleared up. DON'T underestimate the young people. They are be-

coming more and more mentally involved with social problems, as they see them, than we did when I grew up. Today they follow the group, the peers do as their peers do and one must not be left out.

There is no magic indicator like the Gluek scale for delinquents, which will predict which of the early drug users will become addicts. Youths today use marijuana as a form of rebellion. We must square this away.

Youth find it hard to understand why alcohol is legal and the use of marijuana isn't condoned. The chronic alcoholic will face the same dangers of addiction that marijuana users face.

One thing is certain, it is our occasional cocktail-drinking "establishment" which has made the great advances which have built up this country. As McClelland pointed out, it was our alcohol-using "establishment" which licked the devil out of the marijuana-using countries in the Mideast in the six-day war.

I believe we would all be better off if we got completely away from all drugs, the sleepers, the diet pills. Drugs are for physical illness and should be used sparingly and wisely until the symptoms are cleared. Becoming emotionally, psychologically or physically dependent on drugs has become a way of life for too many people.

Alcohol, alone, costs the public millions of dollars every year, so why encourage another intoxicant, marijuana, which will lead to another billion a year if 10 percent of marijuana users go on to harder drugs.

Marijuana does nothing for anyone. The O'Leary concept that "if it doesn't hurt anyone else, then why should I stop," is faulty. The society as a whole will be hurt.

We must teach the young, in becoming more social conscious, to think in terms of what is best for the entire world, not the individual goal of self preservation.

**BONUS SPECIAL!**

**GRADE 'A' FOWL**

FANCY FRESH ICED **39<sup>c</sup>** LB.

**BONUS SPECIALS! SAVE UP TO 46<sup>c</sup>!**

**COLD POWER** KING SIZE 84-OZ. PKG. **89<sup>c</sup>**

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LAUNDRY DETERGENT

LIMIT ONE PKG. EITHER BRAND. PLEASE WITH OTHER PURCHASES OF \$10 OR MORE EXCLUDING CIGARETTES

**PORK LOINS**

WESTERN CORN FED

LOIN END **55<sup>c</sup>** RIB END **45<sup>c</sup>** LB.

TOP U.S. CHOICE WESTERN

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**BEEF (WHOLE) TENDER LOINS** **\$1.99**

AVG. WGT. 5 TO 7 LBS.

ALL FLAVORS

**Regular Ritz Soda** 10 16-OZ. NO RET. BOTTLES **\$1**

SAVE 10<sup>c</sup> ESKIMO

**Ice Cream Sandwiches** BOX OF 6 **59<sup>c</sup>**

TASTY

**Food Fair Snack Crackers** 12-OZ. BOX **29<sup>c</sup>**

SAVE 4<sup>c</sup> FIVE VARIETIES

**Food Fair Cake Mixes** 4 19-OZ. PKGS. **\$1**

FLO-SUN

**ORANGE JUICE** QUART CONT. **25<sup>c</sup>**

SAVE 10<sup>c</sup> — ALL FLAVORS

**Master's Yogurt** 2 8-OZ. CUPS **29<sup>c</sup>**

SAVE 17<sup>c</sup> — BORDEN'S COLORED AMERICAN

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LES' CAL LOW FAT (98% FAT FREE)

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LOW FAT (99% FAT FREE)

**"Power 99" Milk** HALF GAL. **59<sup>c</sup>**

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**SUPERMARKETS**

FEATURES EFFECTIVE THRU SATURDAY, FEB. 13 AT ALL FOOD FAIR AND FREDERICH'S STORES FROM KEY WEST TO PALM BEACH

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AVAILABLE AT STORES WITH SERVICE COUNTERS. ALL CHEESE AND LUNCH MEATS SLICED TO YOUR ORDER... AND ON DISPLAY FOR YOU TO SEE.

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**GRIDDLES, KNOCKS or SPECIAL FRANKS**... LB. **99<sup>c</sup>**

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**Black Forest Liverwurst**... LB. **99<sup>c</sup>**

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**BONUS SPECIAL! — SAVE 32<sup>c</sup>**

**BALLANTINE BEER** REGULAR OR DRAFT 6 12-OZ. CANS **99<sup>c</sup>**

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SAVE TIME AND WORRY. HAVE YOUR TAX PREPARED BY QUALIFIED TAX CONSULTANTS

CHECK YOUR FOOD FAIR STORE FOR ADDRESS NEAREST YOU!

FLA. GA. GRADE 'A' FRESH ICED

**Fryer Thighs or Livers**... LB. **59<sup>c</sup>**

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**Fryer Drumsticks**... LB. **59<sup>c</sup>**

FLA. GA. GRADE 'A' FRESH ICED WHOLE

**Fryer Legs or Breasts (WITH RIBS)** LB. **59<sup>c</sup>**

FLA. GA. GRADE 'A' FRESH ICED

**FRYER QTRS. LEG or BREAST QUARTERS** **39<sup>c</sup>** LB.

SAVE 8<sup>c</sup>

**Green Giant Sweet Peas** 4 17-OZ. CANS **\$1**

SAVE 8<sup>c</sup> — GREEN GIANT

**Niblets Corn**... 4 17-OZ. CANS **\$1**

SAVE 10<sup>c</sup> — HANOVER

**3-Bean Salad**... 17-OZ. JAR **49<sup>c</sup>**

SAVE 4<sup>c</sup>

**Dinty Moore Beef Stew**... 24-OZ. CAN **69<sup>c</sup>**

**BONUS SPECIAL! — SAVE 10<sup>c</sup>**

**SLICED BACON** RATH'S AND KAHN'S 1-LB. PKG. VACUUM PACK **69<sup>c</sup>**

SAVE 16<sup>c</sup> — SEASHORE'S "BARREL CURED"

**Kosher Pickles**... QUART JAR **59<sup>c</sup>**

AMERICAN KOSHER MIDGET

**Salami or Bologna**... 12-OZ. CHUB **89<sup>c</sup>**

SAVE 20<sup>c</sup> — NATURAL COLOR

**Kahn's All Meat Wieners**... 1-LB. PKG. **59<sup>c</sup>**

FOOD FAIR

**Midget Liverwurst**... 8-OZ. CHUB **29<sup>c</sup>**

**BONUS SPECIAL! SAVE 20<sup>c</sup>!**

FLO-CANE GRANULATED

**SUGAR** 5 LB. BAG **39<sup>c</sup>**

LIMIT ONE BAG. PLEASE WITH OTHER PURCHASES OF \$5 OR MORE EXCLUDING CIGARETTES

TOP QUALITY INDIAN RIVER

**Seedless Grapefruit** 5 FOR **49<sup>c</sup>**

GARDEN FRESH

**Crisp Pascal Celery** LARGE STALK **19<sup>c</sup>**

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**JUICE ORANGES** 10 FOR **39<sup>c</sup>**

**BONUS SPECIAL! SAVE UP TO 30<sup>c</sup>!**

FULL FLAVORED RICHNESS...

**COFFEE** 1-LB. CAN **49<sup>c</sup>**

ALL GRINDS

**FOOD FAIR FYNE TASTE**

ALL PURPOSE GRIND

LIMIT ONE CAN. EITHER BRAND. PLEASE WITH OTHER PURCHASES OF \$7 OR MORE EXCLUDING CIGARETTES

\$1.29 VALUE — ALL STYLES INSTANT

**Noxzema Shave Cream** 11-OZ. CAN **99<sup>c</sup>**

\$1.59 VALUE

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**JUICE ORANGES** 10 FOR **39<sup>c</sup>**

FOOD FAIR THREE VARIETIES

**8" Layer Cakes**... EACH **\$1.19**

FOOD FAIR OLD FASHION

**Streussel Coffee Cake** 8-OZ. PKG. **49<sup>c</sup>**

FLORIDA COOKED STONE

**CRAB CLAWS** LB. **\$1.29**

SAVE UP TO 11<sup>c</sup> — FROZEN BEEF, CHICKEN, TURKEY

**MORTON'S MEAT PIES** 4 8-OZ. PKGS. **88<sup>c</sup>**

ALSO MACARONI & CHEESE, SPAGHETTI & MEAT



# Sacrament for the sick and the aging

By FATHER CARL J. Pfeifer

"Will you still need me when I'm 64?" These words from a hit song by the Beatles suggest a dimension of human experience we too easily tend to forget.

Old age, with its gradual diminishment of vitality, and increased vulnerability to illness, is often coupled with deep loneliness. In our culture it is easy for individuals and society to love the young, dynamic, attractive, and just as easy to forget the aging and the sick. "Will you still love me when I'm 64 — or 84 — or 104?" is a question that touches and tests the depths of love.

For some centuries it appeared that to some extent the Church had failed this test of love. While it is true that parish priests and close relatives often visited the sick and elderly very faithfully, the community as a whole through the official liturgy appeared to forget those whose energy was diminishing.

SACRAMENTAL celebrations surrounded the infant at baptism, the growing child at confirmation, first communion and first confession, young adults in matrimony, the newly ordained in holy orders. These peak-moments of growth in Christian life were celebrated with special sacraments. But there was no sacrament celebrating the continued fidelity of Christ and his Church to the sick and aging. Not until they were on the brink of death and fearfully received "extreme unction."

Vatican II changed this. "Extreme unction," which may also and more fittingly be called "anointing of the sick" is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the appropriate time for him to receive this sacrament has certainly already arrived" (Liturgy, No. 73).

At Mount St. Francis Motherhouse in Dubuque, Iowa, and at the nearby infirmary, Immaculate Conception Convent, the suggestion of the Council fathers is carried out in a beautiful manner.

EVERY month or two some of the elderly, retired, Franciscan Sisters receive the sacrament of the anointing of the sick. They see it as a preparation for their last days, a consecration of the rich but often painful days of full maturity, and as a source of strength to endure the pains and distress of aging.

After a period of preparation the Sisters who desire to receive this sacrament are given places of honor in the chapel. The entire community participates in the sacramental rite, which is relatively brief and simple. Sometimes the sacrament is received during Mass, sometimes outside of Mass. The priest anoints each of the recipients of the sacrament with oil on the eyes, ears, nose, mouth, and hands, praying at each anointing for God's merciful grace.

The Sisters add a touching, symbolic gesture to the official liturgical symbolism. Each of the elderly sisters who receives the sacrament is given a carnation which she then places on the altar. It remains on the altar until it dies, a symbol of the Sister's offering of her last days to Christ who is with her in sickness and old age as he was present in youth and health.

THE ceremony at Mount Saint Francis recalls the concern of the early Christian communities for the sick. "If one of you is ill, he should send for the elders of the church, and they must anoint him with oil in the name of the Lord and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again." (James 5:14). The Council of Trent endorsed the tradition that these prayers and anointing are the origin of the Church's sacrament of the anointing of the sick.

What is clear at Mount Saint Francis in

Dubuque and at Jerusalem in the time of the Apostle James is the fact that the Christian community stands by the aging and ill with genuine concern. The person who is now weak has normally spent many years serving others in the community, contributing to the needs of others. Now when the energy for service is draining away, the Christian community is there to support and comfort. The sacrament of anointing is an official gesture of continuing love on the part of the local Church.

IT IS equally a sign of the continuing love and presence of Christ, faithful "in sickness as in health." Through this sacrament he is present to the sick or elderly person just as truly as he was to the suffering men and women of Galilee and Judaea. He asks of the sick now exactly what he asked of Jairus,

"Do not be afraid; only have faith" (Mk 5:36).

Along the streets of Nazareth and Jerusalem some were cured of their illness, others were given courage and patience to find meaning and hope in the shadows of life. So today the power of Christ brings healing to the sick who receive the Sacrament of Anointing with faith, sometimes physical healing or improvement, other times renewed hope, and insight into the deeper meaning of suffering.

The presence of Christ through this Sacrament, participated in by the whole community, is a sign of the reality of those days when God "shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain," (Rev 21:4). And Christ reminds the sick and elderly that

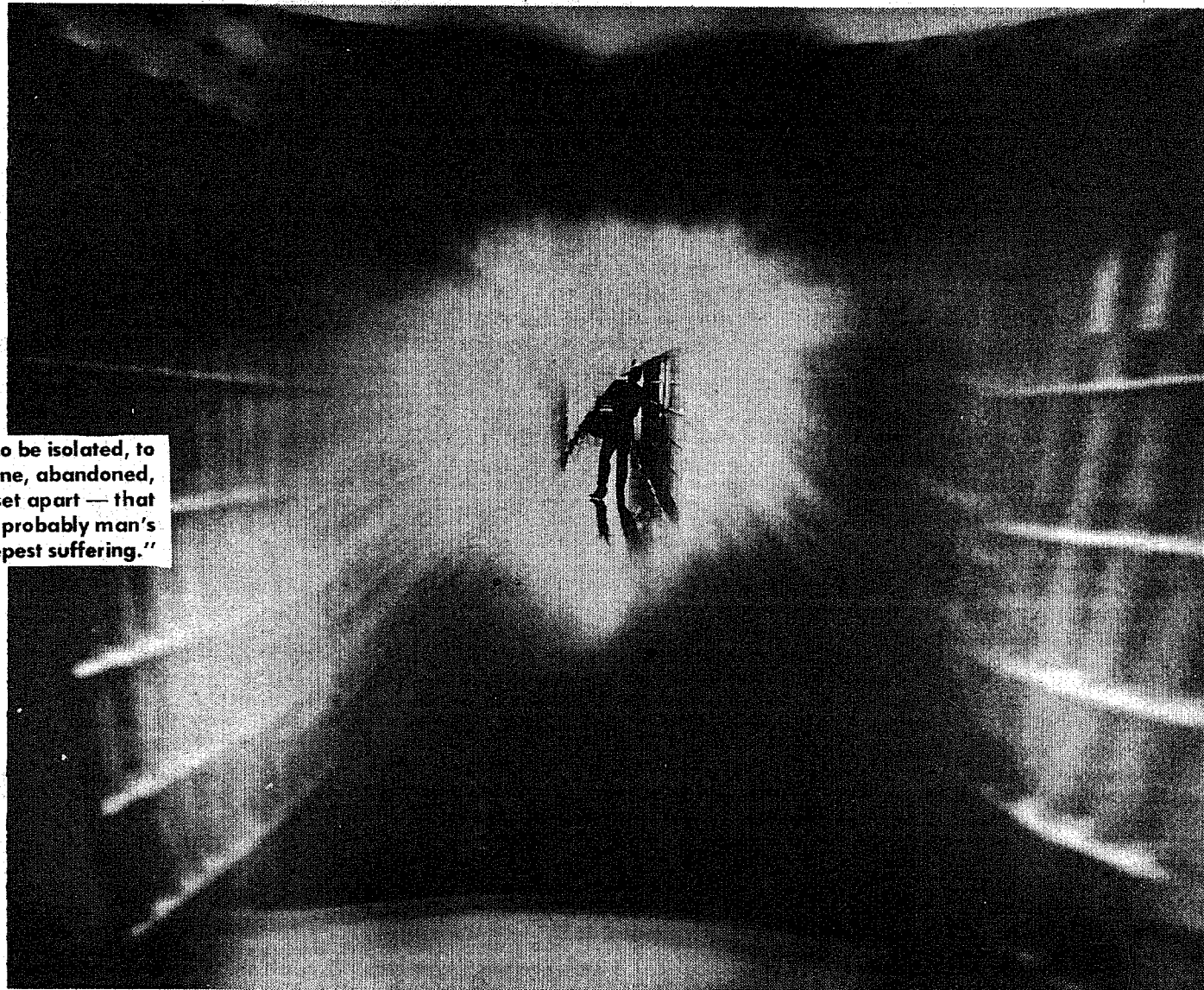
until those happy days of heaven, "my grace is enough for you; my power is at its best in weakness" (2 Cor 12:9).

Understood in this way, the sacrament of anointing of the sick should be a joyful, comforting experience, reminding the sick and elderly that we Christians, and Christ himself, still love him and that sickness and old age can be privileged moments of Christian growth.

**DISCUSSION QUESTIONS:**

1. What did the Second Vatican Council say about the sacrament of Extreme Unction?
2. What can the Christian community do for the sick and aging in their midst when it comes to liturgical functions?

"To be isolated, to feel alone, abandoned, set apart — that is probably man's deepest suffering."



## Anointing gives the sick hope of future salvation

By FATHER PETER J. RIGA

The specific reference of the sacramental anointing of the sick is the special spiritual comfort and experience of God's mercy for a person in danger of death. In this sacrament, the Church stands by the seriously sick person to comfort and bear witness to the future hope of Christian existence which is implied in all the sacraments but here meets the baptized in a particular way.

This sacrament — even among the faithful — is not very popular, since it is usually administered to the faithful when they are dying or have actually died. This is bad pastoral practice and worse theology. Moreover, it also implies a pagan vision

where death is the last word of human existence.

The Church would not be Church if she abandoned her faithful in one of their most trying moments.

THE Church is a pilgrim on earth with no abiding city here below; she is, in the words of Vatican II, related to the future who is God since God is the hope of every man. Every sacrament is related to this absolute future of man and is a symbol of divine reality and hope.

What more natural and indeed essential function of the Church could there be than a special sacrament which symbolizes the future hope of the baptized, thereby strengthening him in his great hour of need? The Church calls this the sacramental reality and symbol of the anointing of the sick.

Vatican II clearly taught that the Church is related to the future who is God (Constitution on the Church, par. 48-52). It is we who are the Church in a true sense since the Church is made manifest and visible in history through her members who exist in this space and in this time.

The Church is therefore the community of those who await in prayerful hope for the full manifestation of the Kingdom of God in the "second coming" of Christ. She is essentially characterized by her longing for the last day when "there will be neither tear nor groan, but Christ in all."

FOR each of the faithful, the time of death is the supreme test of that faith in God, when he prepares to enter eternity. It is also at this moment that the world and all its wealth, power, prestige, ect., are utterly powerless to give anyone meaning and hope and that is why the "world" retreats from death in embarrassed silence because it has nothing to offer man.

Not so the Church who comes to the seriously sick man with the word of the living God that death is not a death to darkness but death in Christ and the entrance to eternal life. That is why the early Church saw the anointing of the sick as the culmination of the sacraments of baptism and penance. The whole Church stands by the sick man with the symbol of anointing and God's Word, to spiritually strengthen this sick man in hope and faith at the crucial moment of human existence.

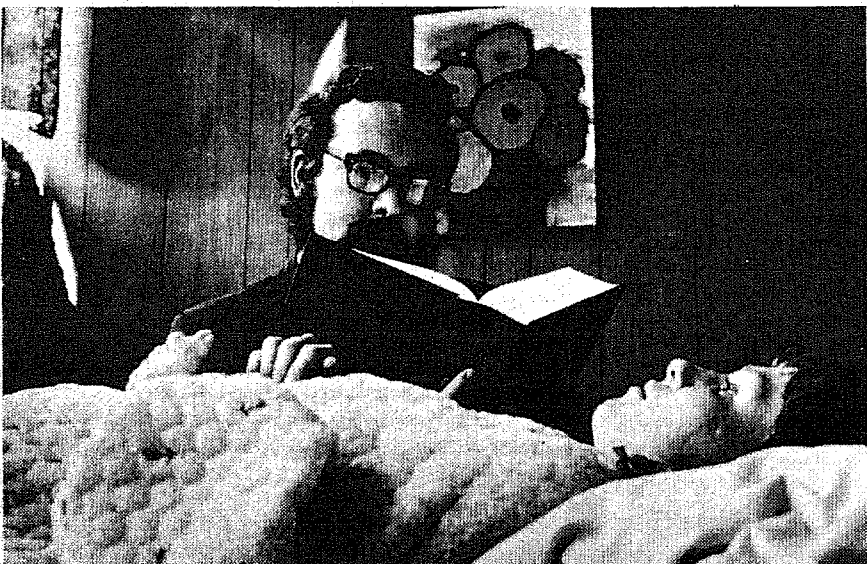
THIS symbol of anointing is not empty since it proclaims the future hope of every Christian in God. It gives hope that even in the midst of the tragedy of sickness and death, the significance of his death has been radically changed by the death of Christ.

This sacrament gives spiritual strength to the sick man. He is fortified because the image of death has now been changed by the death of Christ, in which the baptized has been incorporated and saved. The anointing of the sick gives and strengthens the hope and faith of the sick man in making this reality of salvation, his own during this most critical moment of his human existence.

Death does not and cannot have the final say, since God has responded to our fear and despair of death, in the future promise of Himself, Who is love, for all eternity.

**DISCUSSION QUESTIONS:**

1. Why is the Sacrament of Extreme Unction not a very "popular" sacrament?
2. How does the sacrament of Extreme Unction strengthen the hope and faith of a seriously ill person?



The reading of Scripture should be an integral part of the sacrament of the sick and the dying.



# Prelates, priests and criticism

By FATHER WALTER M. ABBOTT

Some Catholics are dismayed when they read in the newspapers about cardinals or bishops or priests criticizing the Pope. Others wish the Pope would restrict his complaints to a few significant occasions. It seems to me as I think back over the past year that all these instances have been very mild and polite compared with what you can read in the last four chapters of St. Paul's Second Letter to the Corinthians.

In those chapters, 10-13, you see prelates publicly disputing the apostle. I'm using the word "prelates" loosely here to include any and all who guided the early churches. Paul sarcastically calls these men "apostles" (11:5).

IT WAS NOT all sweetness and light in the early Church. When you begin to read these last four chapters, you will see at once how different the tone is from the previous chapters. Paul here defends himself against a number of charges, and he does so with considerable vehemence.

Paul hits hard at those who have made the charges, which concern his life-style, his motives, and his authority. The men who made the charges were apparently spokesmen for a group based in Judea who were still trying to have Christians keep the laws and customs of Judaism. "How stupid they are!" Paul bluntly says (10:12). As far as I can recall, nobody this past year called the Pope stupid, nor did he speak that way about his critics.

In chapter 11, Paul turns the heat on the Corinthian Christians themselves. It is quite an indictment: "for you gladly tolerate anyone who comes to you and preaches a different Jesus, not the one we preached; and you accept a Spirit and a gospel completely different from the Spirit and gospel you received from us!" Some of the things this past year were similar but, it seems to me, not so sweeping.

OF COURSE Paul exaggerates here. If Paul piles up proof that he is not "the least bit inferior" to the men he sarcastically calls "those very special 'apostles' of yours" (11:5), notice that he seems to concede he is not as polished a speaker as some of those visitors: "perhaps I am an amateur in speaking" (11:6). Perhaps there was something to the first charge he noted at the beginning of chapter 10, that he was "meek and mild," a man of not much presence, when he was with the Corinthians, but "bold" when he was away, i.e., when he sent them letters.

Paul insists, however, that he surpasses his fluent adversaries in knowledge (11:6), meaning knowledge of God and His revelation, and in simplicity of life-style (11:7-11). You will see how he returns to these points again and again in his typical interweaving style.

Thus he takes up the question of knowledge again in 11:16-21. Notice, too, how he returns to scoring the Corinthians themselves, with a remarkable scathing sentence: "You yourselves are so wise, and so gladly tolerate fools! You will tolerate anyone who orders you around, or takes advantage of you, or traps you, or looks down on you, or slaps you in the face." He sarcastically adds: "I am ashamed to admit it: we were too timid to do that!"

SOME scholars have speculated that the early bishops literally did slap their adversaries on some occasions. It is a fact of history that bishops occasionally came to blows during ecumenical councils, but not since the Council of Trent, as far as I can remember. There was some pushing and shoving on the front porch of St. Peter's one morning during the Second Vatican Council, but it was just a case of some bishops trying to get protestors and their printed protests out of the way. There were no punches thrown.

The tone of these last four chapters has led some scholars to argue that chapters 10-13 may be a separate letter that was tacked on here in the final editing process, by St. Paul or one of his disciples. Some think this may be the severe letter mentioned in 2:4, the one Paul says he wrote "with a greatly troubled heart, and with many tears," and which most scholars hold has been lost.

IT COULD BE that "missing" letter, but I think the argument is weak. Paul was perfectly capable of swinging into a new tone or several tones in one letter. For a change of tone right within this angry section look at 11:1. Paul has just said that those who commend themselves are foolish, but now in a sudden and surprising change of tone, he asks his readers to let him imitate the foolish ones.

Paul proceeds to boast that he took no remuneration from the Corinthians when he preached among them. Apparently his

adversaries were circulating stories that he taught gratuitously because his teaching was worth nothing, or that he refused to accept gifts from the Corinthians because he did not

love them enough. The public criticism in the Church has improved considerably since the early days.

DISCUSSION QUESTIONS:

1. Should the hierarchy of the Church be open to public criticism?
2. What attitude did Paul take toward those who criticized him?

## KNOW YOUR FAITH



The loneliness of old age can be deepened by neglect by those who place more emphasis on the more dynamic young.

## Sacrament of healing

By FATHER JOSEPH M. CHAMPLIN

Someone said: "If you want to really hurt a person, ignore him." To be isolated, to feel alone, abandoned, set apart — that is probably man's deepest suffering.

Patients in mental hospitals should know. They often are the least visited and the ones most misunderstood. Ask yourself: How frequently do you call on that relative or friend confined in a state hospital or private institution? How comfortable are you with him or her? Do you breathe a sigh of relief when the duty is over and you return home, free until your probing conscience pushes you back for another uneasy period with a troubled individual?

TWO Servite priests, Fathers Tom LoCascio and Hugh Calkins, care for over 1,000 disturbed Catholic patients at the Elgin State Hospital in Illinois. They recently read about a Communal Rite for Anointing the Sick which had taken place on an experimental basis in Lourdes, thought it might help with this loneliness or abandonment problem in their own hospital, and asked Bishop Arthur O'Neill of the Rockford diocese to seek permission from Rome for this revised ceremony.

The Holy See quickly said "Yes" and a week before Christmas Bishop O'Neill, assisted by several dozen neighboring clergy, celebrated this Mass for the sick. Together they anointed 500 assembled in the chapel and another 500 in wards, day rooms or sick beds.

It was a community, ecumenical venture from the very beginning. Doctors, psychiatrists, nurses, and aides helped bring patients to the Assembly Hall. A supervisory nurse read the first Scriptural text (Isaiah) and the institution's superintendent a second (James 5: "The prayer of faith will save the sick man").

After the gospel (Matthew 25: "Insofar as you did this to one of the least of these brothers mine, you did it to me"), Bishop O'Neill preached and then began the anointing. The priests joined him, fanning out around the hall and through the buildings.

THIS anointment, on the forehead and outstretched hands only, stresses healing — restoration to full spiritual and physical health. A prayer after the homily and before actual administration of holy oil sums up what we hope the sacrament will accomplish.

"Redeemer of the world, we implore you by the grace of the Holy Spirit to heal these sick people of their infirmities. Forgive their sins, remove all cause of suffering, both in soul and body. By your mercy give them in abundance spiritual and bodily health. In your goodness heal them. Give them strength necessary to resume their normal activities . . ."

Participation booklets, prepared especially for the occasion, enabled the congregation to answer responses and assist with the singing. An organist played background music during the interval while the clergy were anointing patients.

REACTIONS? Bishop O'Neill commented: "I think we made history in the United States here today and started a trend, a trend that will and should be spreading widely to other hospitals and nursing homes, to nights for the sick in parishes, to ordinary pastoral calls on those who are ill."

The rabbi present, the ministers in attendance, and observing doctors thought it was "beautiful," "deeply impressive."

Priests from surrounding parishes liked the ceremony and saw parallel possibilities for the future.

The patients seemed awed and grateful, thrilled because the Church had come to see them, to console them, to care deeply about all they had endured and were going through. It made them feel less alone, less forgotten. The new rite did heal; it did help.

DISCUSSION QUESTIONS:

1. What are some of the specific actions associated with the sacrament of Extreme Unction when it is administered?
2. In preparing a liturgical service for the anointing of the sick, what steps would you follow?

Worship

and

the

world





**DELRAY BEACH'S St. Vincent Ferrer Church will benefit from a luncheon and fashion show on Feb. 17. Final plans are discussed by Mrs. Firmin P. Renuart, Mrs. J.A. Jettinghoff, and Mrs. James W. Ellis.**

## Building fund to get boost

DELRAY BEACH — The building fund of St. Vincent Ferrer Church will benefit from a luncheon and fashion show which members of the Holy Altar Society will sponsor Wednesday, Feb. 17 at the Hotel Breakers in Palm Beach.

Fashions from Francis Brewster of Delray Beach and Palm Beach will be modeled during the luncheon which is expected to attract more than 600 guests at noon.

Mrs. Carl Mandewirth is

## Club to mark silver jubilee

FORT LAUDERDALE — Their silver anniversary will be observed by members of St. Anthony Catholic Women's Club during a luncheon and fashion show at noon, Tuesday, Feb. 23 in the Governor's Club Hotel.

"Star-Spangled Seventies" will be the theme of the party and proceeds will be donated to the Msgr. John J. O'Looney Scholarship for Social Studies at Miami's Barry College.

Reservations may be made by calling Mrs. Arthur Nomina at 522-0350.

## Convention

April 18 - 20

A change in the date of the upcoming annual convention of the Miami Archdiocesan Council of Catholic Women was announced this week by Mrs. Edward Keefe, president.

Hundreds of women from South Florida will participate in sessions April 18-20 at the Galt Ocean Mile Hotel, Fort Lauderdale.

## Boat and bus ride planned

The "Young At Heart" Club in St. Rose of Lima parish will sponsor a boat and bus ride to the Everglades on Thursday, Feb. 18.

Complete information may be obtained by calling 754-5735.

## Valentine Day dinner slated

A Valentine's Day champagne dinner will be hosted by members of the Miami Catholic Singles Club Saturday, Feb. 13 at 6135 SW 116 St.

Guy Elden will welcome members and guests for the party, which begins at 5:30 p.m. Dinner and dancing will follow a social hour.

Reservations must be made no later than Feb. 10 by calling 666-4879 during the day or 681-3486 in the evening.

## Bazaar at home

WEST PALM BEACH — A bazaar sponsored by Lourdes Residence for the Aged will be held Saturday and Sunday, Feb. 20 and 21 in the basement of the residence at 308 S. Flagler Dr.

## CDA unit at Key West

# Will mark 50 years of service

KEY WEST — Fifty years of service to the Church and the community and nation will be observed by local members of Catholic Daughters of America on Feb. 16 at 4 p.m. in St. Mary Star of the Sea Church.

At that time Archbishop Coleman F. Carroll will be principal celebrant of a con-celebrated Mass which will conclude a week-long program of activities marking the golden anniversary of the founding of Court St. Mary Star of the Sea in 1921.

A reception will follow in the recently dedicated Coleman F. Carroll Com-

munity Center where entertainment will be provided by Latin Comparsa Dancers, Hector Barosas' band and Evaristo Morales, Flamenco guitarist.

ONLY TWO of the group of 43 women who organized Court St. Mary 50 years ago during a meeting in the local K. of C. Hall, are still active. Mrs. Hesba Whalton and Mrs. Gena Demeritt both look back on years filled with a variety of activities.

In the early days, they recalled, all projects of the organization were church-related and included re-decorating the rectory,

"cleaning, painting, re-furbishing." Since 1929 they've been holding meetings in St. Ann Hall, at one time a residence for the local priests.

During the war years funds raised by the group provided sidewalk and curbing in front of the USO-NCCS Club as well as whatever was needed for the parish church and school.

AS THE national CDA moved into the area of assisting with civic projects the local court has also become involved in such programs contributing to the care of the mentally retarded, underpriv-

ileged children and others. In cooperation with national headquarters they sponsor a poetry contest annually in local schools, contribute to scholarship funds to educate priests, conduct campaigns against pornography, etc.

Mrs. Whalton and Mrs. Demeritt will be among those who are honored by the Court during the observance, which will include the initiation of a golden jubilee class, radio and television programs relating the history of the CDA in Key West, as well as a round of dinners and recep-tions.

# Can You Afford Cancer?

Most Americans cannot afford cancer. But that doesn't mean they won't get it.

Two out of every three families will be stricken by some form of cancer. This year cancer will kill seven times as many people as automobile accidents. Even though cancer will strike one out of every four Americans, it can be cured thanks to the progress being made by medical science. Actually, The American Cancer Society estimates that one out of every three Americans afflicted by this dread disease can now expect to be cured.

But the cost of curing cancer can be a crippling thing itself. Surgical, X-Ray, radiology, and other hospital expenses quickly add up to thousands of dollars. Few families can afford that kind of expense.

That's why we think you'll be interested in a new insurance policy. It's called a Cancer Expense Insurance Policy. That's exactly what it is. It covers nothing but cancer. But it does cover cancer in all its many forms. And it covers expenses incurred in treating cancer up to \$27,500.

We recommend that you consider it carefully. The cost is low. Only \$38.00 covers husband, wife, all unmarried children under age 22. Only \$24.00 covers one person.

### What is Cancer Expense Insurance?

It is just what the name implies. An insurance policy to cover the costs of treating any kind of cancer. It covers transportation to treatment facilities, surgery, radioactive isotope treatment and nursing. See the schedule below for complete details of benefits.

### Why should I have a Cancer Expense Insurance Policy?

Unless you are extraordinarily wealthy the cost of adequate treatment of cancer for yourself or one of your family can wipe out all your savings. Even if you carry other health and hospital insurance, the cost of treatment could ruin you financially. The cost of treating cancer, like everything else, is constantly rising. The Cancer Expense Insurance Policy will pay up to \$27,500 in medical benefits and will allow an extra 10% payment for non-medical expenses.

### Will a Cancer Expense Insurance Policy pay benefits if I already have other insurance?

The Cancer Expense Insurance Policy pays full benefits for the treatment of cancer regardless of what other insurance you may carry.

### Will the Cancer Expense Insurance Policy pay for doctor bills?

The Cancer Expense Insurance Policy pays for surgery and for attending physician.

### Will the Cancer Expense Insurance Policy pay for nursing at home?

The Cancer Expense Insurance Policy pays for a registered nurse in hospital or home.

### Will the Cancer Expense Insurance Policy pay for X-ray therapy in the doctor's office?

Yes, up to \$1,000

### Will the Cancer Expense Insurance Policy pay for surgery in the doctor's office?

Yes!

Even minor surgery performed in a doctor's office is covered.

### Will the Cancer Expense Insurance Policy pay for more than one period of hospitalization or surgery?

Yes!

The Cancer Expense Insurance Policy will pay for all treatment until the scheduled maximums outlined in the policy are used up.

### Can the policy be cancelled by the company?

Absolutely not. You may renew the policy at each anniversary. We guarantee that once you have qualified, your policy is renewable for life.

### Who can qualify?

Anyone who is a member of any Catholic parish, and any member of his or her family, who has not had cancer is eligible. Also eligible are all Catholics who plan to register in a Catholic parish within 12 months.

### How much does it cost?

Because of the low group rate being offered to Catholic parish members and their families, the cost is only \$38 per year. Single person is only \$24 per year.

### How do I apply?

Fill in the application below. Send it to us along with a check made payable to Financial Life Insurance Co. for the desired mode of premium payment listed on the application. We will send you a complete policy. Examine it carefully.

### Benefits up to \$27,500 for each person insured

HOSPITAL \$40 per day first seven days, then \$20 per day thereafter.	\$18,400
SURGICAL \$30 to \$500 per operation according to schedule in the policy.	\$ 3,000
X-RAY RADIUM Usual and customary charges for X-ray Radium and Radio-Active Isotope treatment.	\$ 1,000
ANESTHESIA Maximum of \$70 per operation according to schedule in the policy.	\$ 700
PHYSICIAN Pays in addition to surgery \$10 per visit in hospital, maximum of one visit per day.	\$ 500
NURSING Up to \$24 per day for registered graduate nurse at home or hospital.	\$ 500
BLOOD AND PLASMA Usual and customary charges.	\$ 300
TRANSPORTATION To nearest hospital with treatment facilities not available locally; at doctor's discretion. By air or rail.	\$ 500
AMBULANCE PLUS 10% EXTRA CASH BENEFIT of claim paid to compensate the insured for non-medical losses, such as household expenses, etc.	\$ 100

### What does the 10% extra payment clause mean?

We will allow an extra 10% over and above your medical expenses for non-medical purposes. For example, you might use the 10% to pay for a housekeeper while your wife is confined to the hospital . . . or use it to help offset the loss of income that you would suffer if you were hospitalized.

## APPLICATION FOR THE CANCER EXPENSE POLICY

TO: FINANCIAL LIFE INSURANCE COMPANY  
P.O. BOX 20911 - ORLANDO, FLORIDA 32814

V-2-12

Policy No. \_\_\_\_\_ Effective Date \_\_\_\_\_

NAME OF INSURED (Please print clearly with ball point pen) \_\_\_\_\_ SEX \_\_\_\_\_ AGE \_\_\_\_\_  
(Last) (First) (Middle) DATE OF BIRTH (Mo.) (Day) (Yr.)

STREET ADDRESS \_\_\_\_\_ NAME OF PARISH \_\_\_\_\_

CITY AND STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

Individual  Annual \$24.00  Semi-Annual \$12.50  
 Family Rate  Annual \$38.00  Semi-Annual \$20.00  Quarterly \$11.00

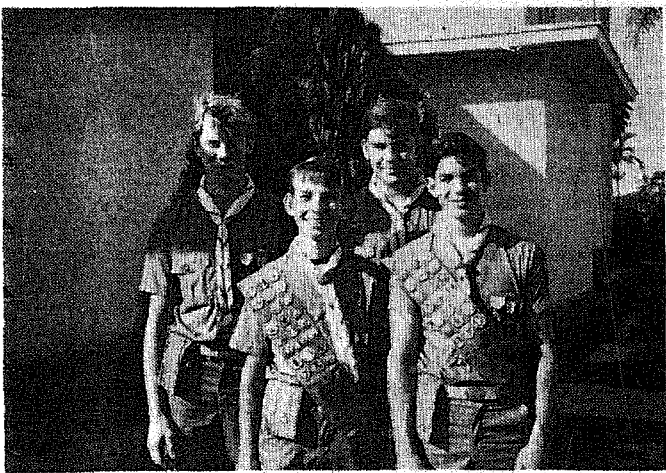
**NAME OF GROUP CATHOLIC PARISHIONERS**  
**AGREEMENT AND REPRESENTATION OF POLICYHOLDER:** I hereby represent that, to the best of my knowledge, information and belief, no person to be insured under this cancer expense policy has now, or has ever had, any type of cancer in any form EXCEPT \_\_\_\_\_

who is to be completely excluded from all coverage of this policy.

AGENT: WILLIAM R. METALLO

Insured's Signature X





**RECEIVING THE first four Pope Pius XII awards in the South Florida Council on National Scout Sunday at St. James parish were Kenneth Campbell, Albert Stettner, Edward Bienkowski and Michael Stettner. Other scouting awards were presented during Mass. Terry Brown, Shaughn and Mark Bennett received the Ad Altare Dei Awards. Parvuli Dei Awards were given to Timothy Mooney and Theodore Brenner.**

## Children cite reasons for aiding the ABCD

Hundreds of essays have been pouring into the ABCD office in response to a contest for all elementary school children entitled, "Why We Should Do Our Share For ABCD."

Each of the entries has its own unique way of expressing an understanding of the purpose and scope of ABCD. Here are a few of the youngster's comments:

"God does not measure how much money comes out of a pocket, but how much love comes out of it."

## Youths take tour of state

MIAMI — Forty Visitation CYO youths and their moderator, Father Vernon Langford spent last weekend on a "See Florida" tour.

Leaving early Friday morning, they visited the State Fair in Tampa, the

"You may be giving someone in need a second chance, maybe even his first."

"I believe this is a marvelous organization because it helps people who for some reason find themselves unprotected."

The essays are in the process of being judged and the winners will be announced shortly. A four-year Archdiocesan high school scholarship will be awarded to the winner.

Busch Gardens and spent one night in Lake Wales.

Before returning home Sunday in time for their weekly meeting and Mass, the group stopped in Venice and visited Cypress Gardens.

## Valentine party for hospital kids

Youngsters from the children's ward of Jackson Memorial Hospital will be treated at a Valentine Party sponsored by a group of CYO'ers from the North Dade

Deanery. The party will be held on Saturday, Feb. 13. Singing and guitar-playing, along with special Valentine treats, will be provided.

## It's a 'Stone Soul' week

I am a Negro. I am the present and the past. I make my future."

These lines sum up the purpose of Negro History Week at Holy Redeemer School — to re-acquaint the youngsters with their rich heritage.

THE theme of the week, "African Culture and Civilization: A Worthy Historical Tradition," was carried throughout a week of activities. In addition to the opening assembly on Monday, an essay contest, "I Am A Negro," was held on Tuesday.

A "Stone Soul" talent and fashion show was performed on Wednesday, followed on Thursday by a play, "Ethiopia at the Bar of Justice."

Rounding out the events were an art exhibit by Afro Art Theatre and a concluding assembly, "A Salute to Frederick Douglas, Abe Lincoln and Martin Luther King."

## Theatrical

## classes set for children

A Spring Theater for children between the ages of 8 and 14 will be inaugurated Saturday, Feb. 20 at Barry College.

Classes covering all phases of the professional theater, including instructions in acting, stage techniques and theatrical make-up, will be under the direction of Christine Imms, junior drama major of Fort Lauderdale.

Musical comedy dance, tap and stage movement will be directed by Marilyn Laudadio, sophomore drama major of Hollywood.

Registration for classes, which began last week, will continue on Saturday, Feb. 13 from 10:30 a.m. to 12:30 p.m.

Production of the workshop will be staged May 28 and 29. Additional information may be obtained by calling 754-3322.

**BRINGING BACK MINSTRAL days, Holy Redeemer students (above) staged an assembly program Monday to pay tribute to black musicians, dancers, poets and singers. School principal, Sister Clementina (right) enjoys the first program in series of activities scheduled in celebration of Negro History Week.**

## College girls on a naval tour

MIAMI — At the invitation of Commanding Officer W.J. Overman, Department of the Navy, 40 Barry girls will spend a festive weekend on Eleuthera Island at the naval facility, Feb. 12-14.

As guests of the Navy, the girls will be staying in private homes or hotels. The planned activities include a USO show, a St. Valentine's dance with music provided by an island calypso group and a beach party on the last evening.

## Spaghetti dinner

A parish spaghetti dinner, hosted by St. Brendan's CYO, will be held in the hall, Sunday, Feb. 14 from 1 to 7 p.m. Tickets will be available after Masses or at the door.



Now accepting applications for September, 1971

## DAY SCHOOL FOR BOYS

Entrance Exam February 27!

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## ENTRANCE EXAMINATION — 1 High

## St. John Vianney Seminary

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

**DATES** Saturday and Sunday, March 6 and 7, 1971

**ELIGIBLE** 8th grade boys who wish to enter St. John Vianney Seminary next September. Accommodations will be provided in seminary dormitories Saturday night.

**PROGRAM:** Saturday, March 6, 1971

Arrival at St. John Vianney Seminary no later than 11:00 a.m.

Lunch at 12:15 p.m.

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

**Sunday, March 7, 1971**

Entrance Examination from 8:30 to 11:30 a.m.

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

Mass for parents and candidates in the early afternoon.

Return home with parents after Mass (about 3:00 p.m.)

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

Mail this part for Reservation

### RESERVATION FORM

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

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

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

Name: .....

Address: .....

School: ..... Parish: .....

Return this reservation as soon as possible to:

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

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For information and registration write:  
Sister Ann Morgan, RSCJ, Camp Director  
THE CARROLLTON DAY CAMP  
3747 Main Highway  
Miami, Florida 33133  
Telephone (9 a.m. to 4 p.m.) 444-0402

Companion to Summer School



# Tournament time in basketball near

## SPORTS

By JACK HOUGHTELING

With Archbishop Curley's 54-43 win over Chaminade apparently sewing up the South Atlantic Conference title and the regular season heading into the final stages, the basketball spotlight will fall on state tournament play to be staged Feb. 26-27.

Archdiocese teams will be involved in five district tournaments and they can be considered favorites in four of the five. Christopher Columbus High, the lone archdiocese school competing in the state's largest classification, AA, will be unlikely to pull out a district title for the archdiocese schools.

However, in the other four meets, one archdiocese school is considered to emerge a winner and move on to the regional competition the following weekend.

**IN CLASS A** competition, the District 15 meet at Boca Raton High will have three archdiocese schools in the four-team field, and the District 16 meet at Chaminade is the same.

The 16-B meet will be hosted by St. Thomas Aquinas and the Raiders are figured as co-favorites although the only archdiocese school in the meet.

Three archdiocese teams will battle it out in the Class C District 16 meet at Marathon, with Belen, Mary Immaculate of Key West, and St. Patrick's joining host Marathon High. Belen and MIHS are rated the favorites in this one.

The A-15 meet will find two of the strongest archdiocese teams competing as Cardinal Newman of West Palm Beach and Chaminade of Hollywood head up the tourney field. Both have played an abundance of Class AA schools and still come out with winning records.

Cardinal Gibbons is the third archdiocese team in the meet and the Redskins have showed strong improvement since the start of February, including a one-point loss to Curley last week. Host Boca Raton completes the field.

Newman and Chaminade are expected to battle for the title, with Newman led by 6-5 Jim Stewart while Chaminade has John Parilla as the leader of a balanced attack.

Gibbons has rallied from a very slow start to climb to a 7-10 record, with Gary Hanrahan setting the pace. The 6-4 Hanrahan had 19 points in the loss to Curley and then came back with 30 in

the Redskins' 62-51 win over Pine Crest.

**IN A-16**, the showdown is expected when Curley and Msgr. Pace meet for the fourth time this season. Curley holds a 2-1 margin over the Spartans and a 13-7 record. The early season loss to Pace was the lone defeat handed Curley this season by a Class A team.

The Knights are led by 6-3 Ted Hamiter, who is averaging close to 16 ppg., while Stan Baker, Ted Sladky and Mike Royals are all in double figures also.

Pace has built its attack around the inside work of Wayne Keen, who was 24.5 ppg. as the top scorer in the archdiocese, and the outside play of Pete Hertler, 13.5 ppg.

LaSalle is the third archdiocese team in the meet, but the Royals have had nothing but troubles this season and

do not figure to challenge the top two.

In an extremely odd manner of scheduling by the state tournament committee, the meet will be held at the Chaminade gym in Hollywood, although Chaminade is not in the tournament and all four of the competing schools are situated in Dade County.

St. Thomas, like its bigger schools, has been playing a heavy slate of games inst Class A and AA schools and the Raiders' 6-9 record does not reflect their ability against Class B competition. Thus, the Raiders will be the favorites in the B-16 field, with Joe Raffa as the scoring leader.

**THE C-16** meet will be a duel between Mary Immaculate and Belen, which had earlier been figured as competing in Class B but gets one more year of Class C tournament play.

MIHS was 16-7 for the season, with three losses by two points and one single-point loss against larger schools, with Rodney Wallace and John Albury as the scoring leaders, while Belen posted a 15-4 record against mainly B and C competition, with Julio Campa averaging over 20 ppg. as the leader. St. Pat's has had 5-5 Scott Simmons as its scoring leader all season.

Columbus faces a tough

CONTINUED ON PAGE 22

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# Candidates to visit seminary

A first-hand look at the seminary and an opportunity to discuss vocations to the diocesan priesthood will be available to eighth graders March 6 and 7 at St. John Vianney Seminary.

Entrance examinations for eighth-grade students aspiring to the priesthood will be held that weekend.

Prospective candidates are expected to arrive at the seminary no later than 11 a.m. March 6. The balance of the day's schedule will consist of lunch, classes on seminary life, recreation with seminarians and the opportunity for aspirants to the priesthood to discuss their vocations with priests from the Vocation Office.

The examination will begin at 8:30 a.m. March 7. The rest of the day will consist of lunch, open house for parents and an opportunity for them to discuss their son's vocation with a priest and the celebration of Mass.

Those taking the exam will sleep in the seminary dormitory Saturday night.

Graces can come at any stage of life, said Father William Hennessey, Archdiocesan director of vocations. The purpose of the seminary, he added, is to give the aspirant an opportunity to nurture this grace so it will equip him intellectually, spiritually and physically to choose the life of the priest.

## Biscayners will go on road trip

Biscayne College's ambitious Bobcats end a 10-day rest period Saturday night when they meet Florida Southern College in the first of a two-game road trip that may determine the team's hopes of a post-season basketball tournament bid by the NCAA College Division.

The Bobcats will carry a nine-game winning streak and a 12-6 overall record on the trip to Florida Southern and Rollins College on Monday night.

## Hi school tournament time near

CONTINUED FROM PAGE 21

task in the AA district meet with a 6-13 record against an almost all AA schedule. The Explorers have had four juniors starting with 6-4 senior Roy Nentwig and are probably a year away from making a serious threat for the title.

Jim Ard, at 17 ppg., and Bob Bustamante, 16 ppg., are the Explorers' two scoring leaders while Nentwig handles the rebounding as well as scoring in double figures.

## CYO teams start play-offs

With regular season play behind them, 10 Archdiocesan CYO basketball teams are

preparing for the championship play-offs, set to begin Sunday, Feb. 14.

Two games are scheduled in Riviera Beach and three at the North Miami Beach Auditorium.

## 18th century comedy has premiere tonight

"Servant of Two Masters," an 18th century comedy by Carlos Goldini, will be presented by the Barry College Drama Department at 8:15 p.m. today, Saturday, and Sunday in the college auditorium.

Directed by Miss Patricia Minnaugh, the play is the story of four masqued characters including the hero, Truffaldino, who undertakes to serve two masters to collect two wages, resulting in many comic situations.

Marilyn Laudadio, Hollywood sophomore speech and drama major, is cast in the leading feminine role, supported by Christine Imms, junior speech and drama major of Fort Lauderdale; and Paula Miller, Miami, junior speech and drama major.

Biscayne College sophomore Michael McKenna will

be seen in the male lead of Truffaldino. Other Biscayne students in the cast are Gerald Caracappa, Mark Mason, Richard Rossetti, and Domenich Inera.

Also Chuck Ferguson, Miami Dade Junior College, and J. R. Ponce, Eastern Airlines.

A matinee will be staged at 2 p.m. tomorrow (Saturday).

AMONG the 10 teams involved in last year's championship, is Sacred Heart of Homestead, which has four starters back from last year.

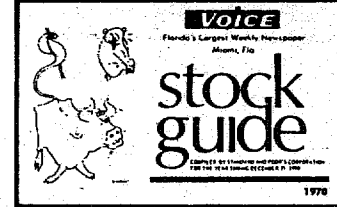
Other teams in the play-offs include St. Vincent Ferrer, St. Isidro, St. Stephen, St. Rose of Lima, Epiphany, St. Joseph, Immaculate Conception and St. Monica.

The Young Adult play-offs involve four teams: Annunciation, St. Bartholomew, Holy Redeemer, and St. Monica. Annunciation had the best record, 7-1, losing only to last year's champion, St. Bartholomew.

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## CAN YOU GIVE YOUR LIFE AWAY

The liturgical season of LENT is approaching; it is a time to take a "spiritual inventory" . . . a time of penance. Before we begin the Lenten season, let us examine the meaning of the word "penance." Penance in the Greek is metanoia, meaning a "change of heart." In this sense, whatever we DO as "penance" should effect a change in the attitudes or dispositions that bind us to our selves; to change whatever keeps us from really going out in love for others. What others? All others!

But how can we do that? We can give of ourselves (our lives) to our family, friends, and acquaintances by giving of our time, patience, understanding, work, or just by being present and available. This can be "penance" enough, especially when we're just not in the mood for whatever demand is made on us at the time.

But how can we really give our "life" to those not physically present; to those around the world we don't even know; to those so removed from us, yet so needy of us? What penance makes such love possible?

We CAN give our "life" to all others in many ways: by a LIVELY concern for their problems . . . by a prayer LIFE that includes the suffering-poor . . . by a Eucharistic LIFE that believes and receives all men as brothers in Christ, the Bread of LIFE. In short, by realizing our actual relationship to all others in our LIFE of faith. And there is more . . .

We can give of our money to support today's missionaries giving their lives in service to God's poor. Our money is a sign and reflection of our LIVES: the earned wage of our LIFE'S work — our means of sustenance. In many ways it determines our LIFE-style; it provides us with many good things in life, as well as causing many of life's problems.

Could we turn our hearts this Lent to Christ's poor missionaries by giving them some of what we would spend on entertainment, cigarettes, alcohol, candy, snacks, frivolities, luxuries, and simple pleasures?

Whatever you "give" or "give-up" to make this Lent personally meaningful, do it, NOT FOR YOURSELF, BUT FOR OTHERS! Missionaries and their suffering-poor NEED YOU more than anyone else in the world — please make your METANOIA in Lent a giving to them.

Your love (your life) gives them a meaning in life . . . it gives them Easter. Begin today. Send a generous gift for the missions right now — more than a gift — make it a real sacrifice.

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genova, 6301 Biscayne Blvd., Miami, Florida 33138.

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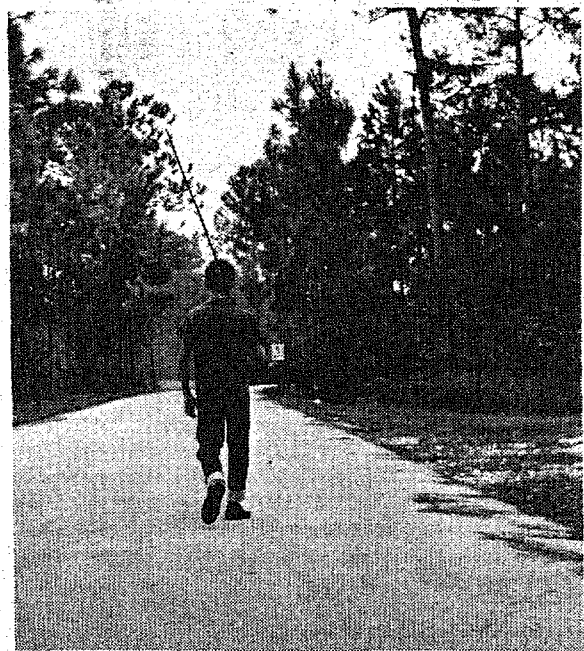
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## Niños desamparados

### ¿Qué futuro se abre ante ellos?



Que futuro se abriría ante él, desamparado, quizás huérfano, quizás abandonado, quizás traumatizado por la quiebra de su hogar... Regresa de una tarde infructuosa de pesca junto al lago cercano. Al final del camino, los patios de la Ciudad de los Niños. Amigos y compañeros de estudio, techo y una apetitosa merienda. Una persona que vela por su educación y su crecimiento. Una oportunidad de crecer hacia un futuro luminoso. Un oficio, una carrera.

### Profesión de votos hará joven religiosa cubana el domingo

Una joven religiosa cubana que llegó a Miami a través del Programa Católico para Niños Refugiados hará este domingo, día 14, la profesión de sus votos finales, en ceremonia a las 7:30 p.m. en la Dominican Retreat House, Kendall.

Sor Mary Caroline, O.P., ingresó hace siete años en el noviciado de las Religiosas Dominicanas de St. Catherine de Ricci, en Filadelfia. Antes de ingresar en la vida religiosa era Iliana Valdés Peña, nacida en La Habana.

Aunque con sus consejos han alentado a madurar su vocación, los padres de la nueva religiosa no podrán estar presentes en la ceremonia de profesión de votos, porque aun permanecen en Cuba; son ellos el Dr. Carlos Valdés Cartaya y su esposa Carolina Peña de Cartaya.

Desde la primera enseñanza comenzó a familiarizarse Sor Carolina con la comunidad en la que el domingo hará la profesión de votos. Ella es antigua alumna del Colegio de las Dominicanas Americanas del Vedado, La Habana, conducido por las Dominicanas de Santa Catalina de Ricci.

El Obispo Raymond Gallagher, de Lafayette, Ind., vendrá a Miami para officiar en la ceremonia.

### Verbena Noche Cubana

Noche Cubana, una verbena con juegos, entretenimientos y comidas típicas en los terrenos y sacos de la parroquia de San Juan Bosco tendrá lugar los días 20 y 21 de febrero (sábado y domingo), a beneficio de las obras de caridad de esa parroquia y para recaudar fondos destinados a la habitación de un campo de deportes.

### Baile de Enamorados en el North Miami

El Baile del Día de los Enamorados que ofrecerá mañana, sábado día 13 el Movimiento Familiar Cristiano, no se efectuará en el local previamente anunciado y que aparece impreso en las papeletas de entrada. El baile tendrá lugar en el North Miami Armory, 13250 N.E. 8 Ave., North Miami, según informan los organizadores, después de verse precisados a un cambio de local.



El Obispo Eduardo Pironio vino a la Florida para dictar un retiro a los sacerdotes de habla hispana. En la foto aparecen el Padre Jude Dowling, director de la Casa de Ejercicios Espirituales de Palm Beach, con el Obispo Pironio, Mons. Calixto García y Mons. Bryan O. Walsh.

El anhelo de un hogar feliz, de una adecuada educación, de un sentimiento de seguridad y una oportunidad de madurar están presentes en centenares de niños en el Sur de la Florida.

Sin embargo, para muchos de esos niños no hay una oportunidad de ver sus anhelos convertidos en realidad. Para algunos de ellos, forzados a vivir por una u otra causa sin el cuidado de unos padres, la infancia es un período de prueba.

Algunos, — menos desafortunados, más afortunados — tienen un hogar en el genuino sentido de la palabra.

Desde hace muchos años el problema de la niñez desamparada ha venido siendo una de las principales preocupaciones de la Iglesia Católica en la Arquidiócesis de Miami.

Hogares infantiles, residencias para señoritas, una Ciudad de los Niños velan por el desarrollo integral de centenares de niños y juveniles.

Muchos de ellos son huérfanos. Otros proceden de hogares destruidos. Algunos han sido abandonados por sus padres, o quizás no pueden vivir en sus propios hogares debido a circunstancias adversas muy variadas.

**BETHANY RESIDENCE**, para niñas adolescentes entre 13 y 16 años, Boystown o Ciudad de los Niños, para varones entre 13 y 16 años, y el Catholic Home For Children, para niños y niñas entre 6 y 12 años de edad.

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proveen educación, entrenamiento en oficios, formación religiosa, cívica y cultural, recreación y deportes especialmente diseñados para cada edad, sexo y condición.

Durante 1970 la Arquidiócesis de Miami ha provisto 14,000 horas de atención a niños sin hogar y 6,000 horas a niños huérfanos.

Tradúzcase este tiempo a servicios pedagógicos, orientación psicológica, trabajo social y labor de consejeros educacionales, personal altamente calificado en sus respectivas profesiones.

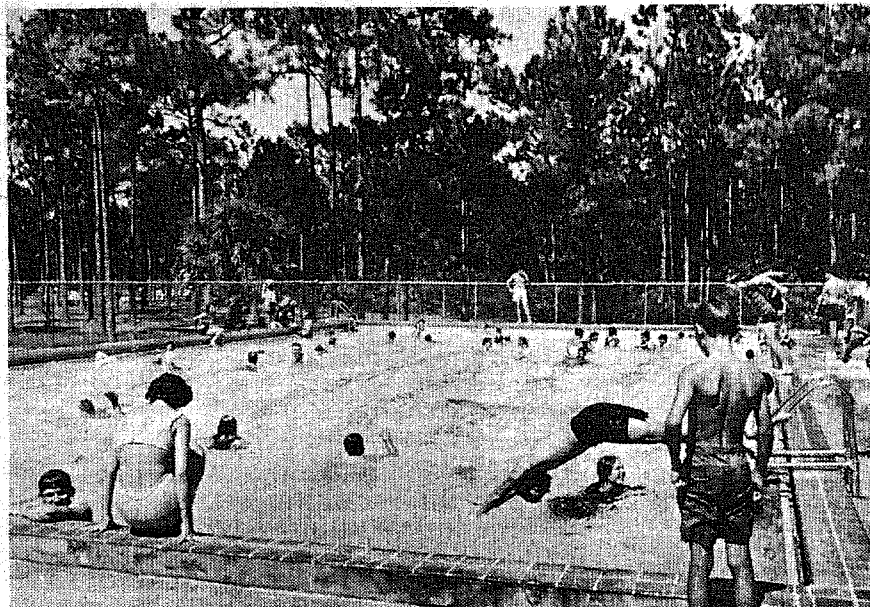
**EL MANTENIMIENTO** de esos hogares en las ac-

tuales circunstancias, incluyendo alimentación, ropas, mobiliario, equipos de estudio y deporte, es enorme.

Pero lo más triste es que muchos otros niños no tienen hogares así donde crecer sanos en cuerpo y mente.

Las tres instituciones de la Arquidiócesis de Miami, en sus actuales circunstancias, son insuficientes.

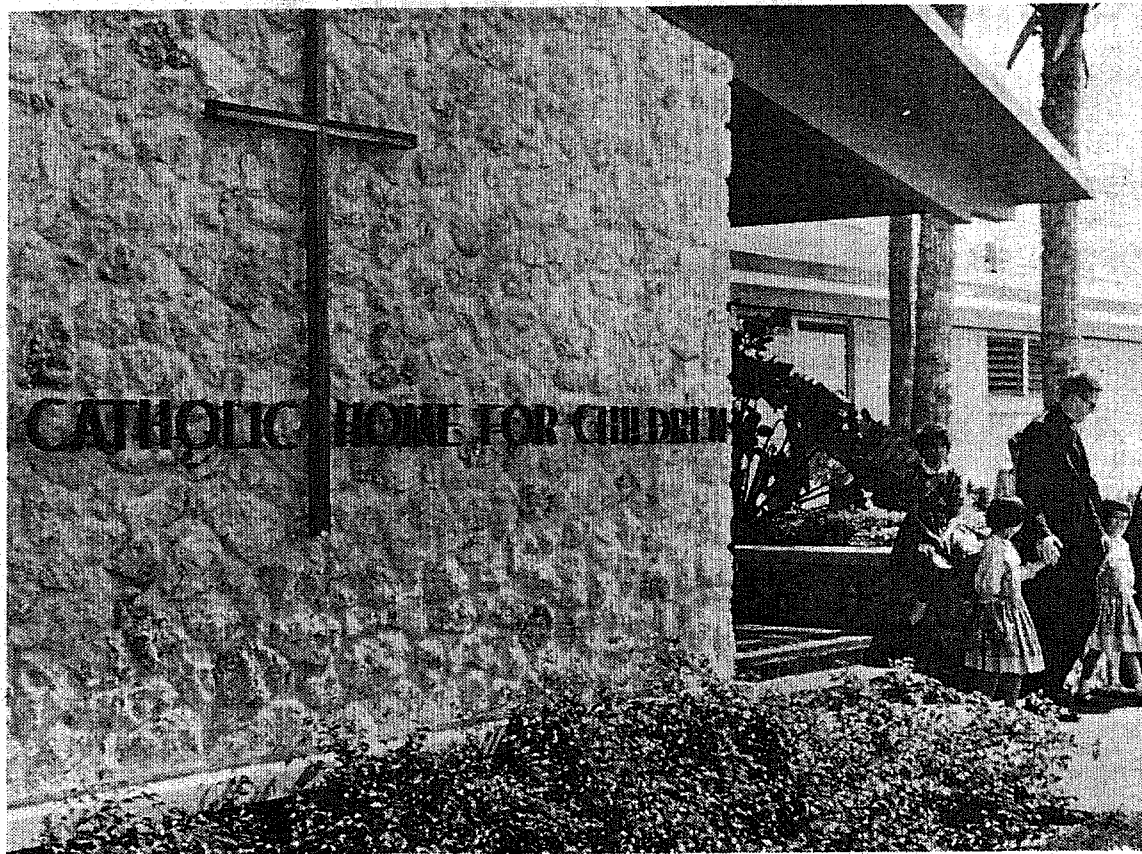
¿Qué sería de estos niños que hoy reciben amparo en estas instituciones, si no hubieran encontrado el techo, la educación, la orientación profesional, la formación cívica y religiosa que hoy reciben y que viene a llenar el vacío del hogar inexistente?



Mentes sanas en cuerpos sanos, reza la vieja sentencia. Piscinas Olímpicas, campos deportivos, espaciosa sala, confortables habitaciones. Estos niños, que carecieron de un hogar, cuentan hoy con todo eso. Gracias a la generosidad de aquellos, que teniendo hogar, comprenden la tragedia de niños que lo han perdido, o que nunca lo han tenido.

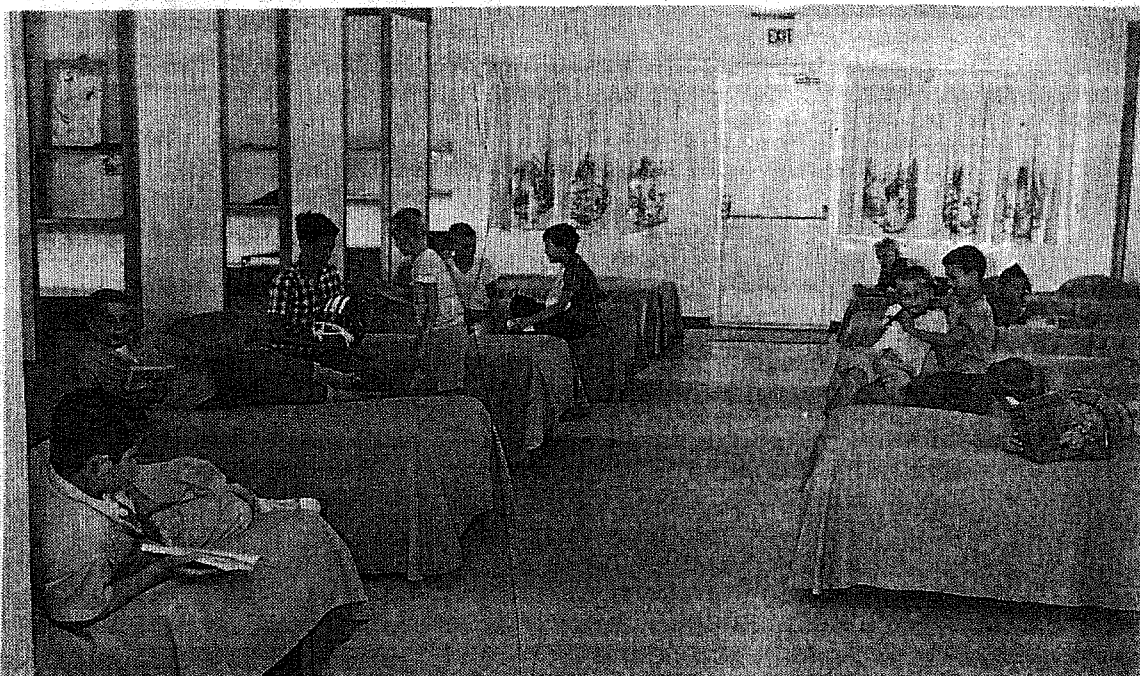
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# Qué es el amor?

a propósito  
del Día de  
los Enamorados

Por Padre  
ANGEL  
VILLARONGA

Pocas cosas tan desacreditadas hoy día, como el matrimonio. Y pocas cosas tan combatidas también. La religión, los gobiernos y el matrimonio son quizás los tres temas más comunes objeto de chistes, anécdotas y chascarrillos.

**MAS QUE** eso, cada noticia sensacional, dramática y llamativa acerca de matrimonios "famosos", normalmente tiene como consecuencia redundar en su des- crédito.

Un célebre artista cómico, a los 45 años se divorcia de su quinta mujer. Al día siguiente, cuando parecía que, en favor de los hijos — víctimas inocentes de los juguetos de los papás — ella intentaba un acercamiento, aparece muerta a balazos, juntamente con el cadáver de un "amigo" que la amaba, dentro de una habitación íntima. ¿Qué se piensa del matrimonio? ¿Dónde queda el amor en el matrimonio?

¿**QUE ES** el matrimonio? ¿Dónde anda metido el amor en tanto matrimonio?

Pero, en realidad, tiene algo que ver el amor con el matrimonio? Y, en definitiva, ¿qué es el amor?

Las canciones modernas están llenas de conceptos que pasan como amorosos: amor y pecado; besos que queman los labios; suspiros que matan el alma.

¿Que es el verdadero concepto del amor,

y del amor en relación con el matrimonio? Hace unos días vi en un puesto de venta de libros en un subway de Nueva York el título de un folleto con amplia demanda: "Love is a dirty word" — El amor es una mala palabra —. No me imagino qué pensarán los adolescentes que esperando la llegada del tren lean el título del folleto. No me imagino que pensarán los novios que, cogidos de la mano esperan el tren para ir a realizar juntos una visita, y lean estas palabras. No me imagino lo que pensarán el hombre y la mujer casados que después de la jornada diaria salen del tren empujados por la masa humana que vuelve del trabajo y, camino del hogar, sus ojos lean estas palabras.

Pero preguntémosnos, de nuevo: ¿Tiene algo que ver el amor en el matrimonio? Porque a veces no es el amor la única senda que llevó al altar. Y debería serlo, ya que es lo único que ofrece todas las garantías de éxito matrimonial. Lo demás puede ser excepción que sólo habrá de confirmar la regla.

Nótese que digo éxito matrimonial, que no siempre es sinónimo de felicidad. La dicha perfecta, la felicidad sin sombras, no se alcanza aquí en este mundo, aunque hombre y mujer se lo ofrezcan mutuamente y mutuamente se comprometan a intercambiársela. El ser humano es limitado, finito, mudable, y solo puede ser causa de

efectos finitos, mudables y limitados.

Lamentablemente no es el amor la única senda que lleva a la unión sagrada.

A **VECES** se va al matrimonio simplemente en busca de una compañía. La soledad es un espectro; la soledad espanta; la soledad es el coco del cuento. Y cualquier cosa — incluso casarse — antes que quedarse sólo — sobre todo, sola —. La clásica frase de "quedarse para vestir santos" o "ser la tía de los sobrinos", sencillamente, espanta. Y la salida es casarse a toda costa. Y no se mira con quién. Porque el propósito no fue hallar o tratar de ser la persona adecuada para el otro, sino sencillamente, huir de la soledad. Y a la postre, no basta sola la compañía del otro, para la entrega mutua, el sacrificio mutuo y la comprensión mutua que exige el matrimonio.

Otras veces el altar es el final de una fuga. El matrimonio se presentó como una solución a cierta insostenible situación familiar: inadaptabilidad, incompreensión, aislamiento, tiranía, y en el matrimonio se presentó un escapismo a la irresistible realidad. Mal camino este de la fuga festinada, para hacer frente a tanta realidad concreta, anodina, normal y oscura, que engalana su puerta de entrada con el poético marco de una luna de miel, y en cuyo interior, la miel no será sino el resultado del propio sacrificio, de la propia paciencia, de la propia adaptabilidad.

¿Y cuántas veces no se va al matrimonio sino por el interés? Un apellido, una posición, una cuenta de banco, no es la unión de dos corazones; es la unión de dos billeteras. Entonces no importa la ostensible diferencia de edad, porque hay dinero. Ni cuenta la palpable diferencia de educación, porque hay dinero. Ni se considera la visible diferencia de moral porque hay dinero. "Poderoso caballero es don dinero" . . . pero con todo su poder, don dinero por sí solo es incapaz de engendrar el amor.

Y el matrimonio al que se va por el sexo. Es el más bajo de los niveles en que puede descansar el amor humano. El sexo, bueno por ser creado por Dios, es un medio en la vida del ser humano, con una finalidad específica, pero que no es un fin en sí mismo. El sexo es una flor que termina marchitándose. La recompensa del sexo no es suficiente para el largo peregrinar que es la vida del matrimonio. No basta el sexo, como tampoco el romanticismo para la convivencia mutua, porque el primero se apoya en la carne, y la carne termina dejando hastío; y el segundo se apoya en las nubes y la vida desde las nubes es una vida irreal e inexistente: las nubes son a veces tan inconsistentes como pompas de jabón.

Y no termino con los diversos caminos que llevan al altar, porque no haya más; hay la boda-telegrama, hay el amor a primera vista; hay el matrimonio por anuncios clasificados.

El concepto cristiano del matrimonio, que no se alienta de esencias materialistas, añade al concepto de contrato natural, la dignidad de ser uno de los siete sacramentos de la Iglesia. Esto lo hemos oído repetidas veces y no nos hemos percatado de que bastaría solo vivir esta realidad, para anular todas las ideas satíricas, irónicas, fatalistas y peyorativas que también se filtran en nuestro matrimonios.

**AMAR ES DAR.** El amor conlleva a la donación y el servicio a los demás; normalmente dada la naturaleza humana, exige sacrificio. Cuanto más se saca, cuanto más se aprovecha, cuanto más se disfruta, ni siquiera cuando más feliz se es.

Vivir para el bien y la felicidad de la persona amada. Salirse de uno mismo para volcarse en bien del otro, eso es amar. Lo mismo que en nuestras relaciones con Dios. Jesucristo dijo: No todo aquel que me dice "Señor", entrará en el reino de los cielos, sino aquel que hace la voluntad del Padre que me envió . . . El que me ama guarda mis mandamientos. Obras son amores.

Una vez leí una hermosa y clásica definición de la palabra devoción, tan expuesta a falsas e inexactas interpretaciones; decía así: "la prontitud del ánimo para hacer la voluntad de Dios". No entra en esta definición ni el fervor sensible, ni el ardor, ni las palpitaciones del corazón.

Creo que con la realidad del amor pasa algo parecido: no el sentimiento, ni la pasión, sino el dar; el darse es la medida del amor: y en el darse uno mismo entra todo lo que uno es, tiene y posee, incluso sin la esperanza de recompensa alguna.

**BUSCAR** el bien de la persona amada, darse plenamente en servicio del otro, es lo opuesto a esa inhibición con que muchas veces se ha censurado el amor cristiano. Se ha acusado a la religión de ser enemiga de la vida, de la felicidad y del amor, y no hay acusación más injusta. Es posible que la acusación provenga de la posición del cristianismo a lo que mancha y rebaja: un amor que enloda, no es amor para la religión cristiana.

Sería hermoso y de unas consecuencias espectaculares ir decorando día a día el amor matrimonial con las mismas características que el apóstol San Pablo enumera cuando, en un lirismo único, entona el cántico de la caridad cristiana. Los calificativos son del apóstol: El amor es paciente, el amor es benigno, sin envidia; el amor no es jactancioso, no se engríe; no hace nada que no sea conveniente, no busca lo suyo, no se irrita, no piensa mal; no se regocija en la injusticia, antes se regocija con la verdad: todo lo sobrelleva, todo lo cree, todo lo espera, todo lo soporta. El amor nunca se acaba . . ." Esta es la base del amor en el matrimonio. Esta es la única realidad para el matrimonio.

## Misas Dominicales En Español

Catedral de Miami, 2 Ave. Ave. 12:15 p.m. y 7 p.m.  
y 75 St., N.W. 12:15 p.m. St. Hugh, Royal Rd. y  
Main Hwy., Coconut Grove  
- 12 m.

Corpus Christi, 3230 N.W. 7 St. Robert Bellarmine,  
Ave. 10:30 a.m., 1 y 5:30  
p.m. 3405 N.W. 27 Ave. - 11 a.m.,  
1 y 7 p.m.

SS. Peter and Paul, 900 St. Timothy, 5400 SW 102  
S.W. 26 Rd. 8:30 a.m., 1. 7  
p.m. Ave. 12:45 p.m.

St. John Bosco, Flagler y St. Dominic, 7 St. 59 Ave.,  
13 Ave. - 7. 8:30 y 10 a.m., y N.W. - 1 y 7:30 p.m.

St. Michael, 2933 W. Flag- St. Brendan, 87 Ave. y 32  
ler - 11:15 a.m., 7:15 St. S.W. 11:45 a.m., 6:45  
Gesú, 118 N.E. 2 St., 6 p.m. p.m.

St. Kieran, (Assumption Little Flower, 1270 Anas-  
Academy) 1517 Brickell St. Patrick, 3700 Meridian  
tasia, Coral Gables. - 1

Ave., Miami Beach - 7 p.m.  
St. Francis de Sales, 800

Lenox Ave., Miami Beach -  
6 p.m.

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

St. Raymond, (Pro-  
visionalmente en la Es-  
cuela Coral Gables Ele-  
mentary, 105 Minorca  
Ave., Coral Gables) - 11  
a.m., 1 p.m.

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

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

Blessed Trinity, 4020 Cur-  
tiss Parkway, Miami  
Springs - 7 p.m.

Our Lady Of Perpetual  
Help, 13400 N.W. 28 Ave.,  
Opa-locka - 5 p.m.

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

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

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

Nativity, 700 W. Cham-  
nade Dr., Hollywood - 6  
p.m.

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

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

St.-AGNES, Key Biscayne  
10 a.m.

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

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

St. Mary, Star of the Sea  
cayo Hueso. - 7 p.m.

### ORACION DE LOS FIELES

SEXTO DOMINGO DEL AÑO

14 de febrero

**CELEBRANTE:** Nuestras oraciones sólo tienen sentido si están fundadas en la fe y la confianza. Con fe y confianza, pues, presentemos nuestras peticiones al Padre celestial, seguros de que El nos escuchará.

**LECTOR:** La respuesta a las oraciones de hoy será "Padre, óyenos."

1. Oremos para que Dios guíe y fortalezca a la Iglesia en estos tiempos de renovación y cambio.

2. Oremos para que los líderes de todas las naciones comprendan que la guerra y la violencia son medios trágicos e inefectivos de alcanzar la paz.

3. Oremos para que los pobres, los hambrientos, los atribulados, encuentren regocijo en las palabras de las Bienaventuranzas.

4. Oremos para no mirar al futuro con temor, sino con esperanza firme y confianza en Dios.

5. Oremos para que aquellos que sufren la pérdida de un ser querido encuentren paz y esperanza en la Resurrección de Cristo, promesa de nuestra gloria futura.

6. Oremos para que la Forma Eucarística nos recuerde constantemente cuan unidos hemos sido llamados a vivir con Dios.

**CELEBRANTE:** Oremos. Padre, miramos a ti con esperanza. Te pedimos que nos guíes y nos fortalezcas en tu espíritu. Ayúdanos a nosotros y a nuestros semejantes en todas partes del mundo; muestranos a todos los hombres el verbo de reconciliación, justicia, paz y amor que es Tu Hijo, Jesucristo, Nuestro Señor.

**PUEBLO:** Amén.



Bride And Groom

Issue

MARCH 26, 1971

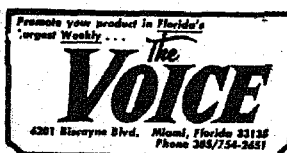
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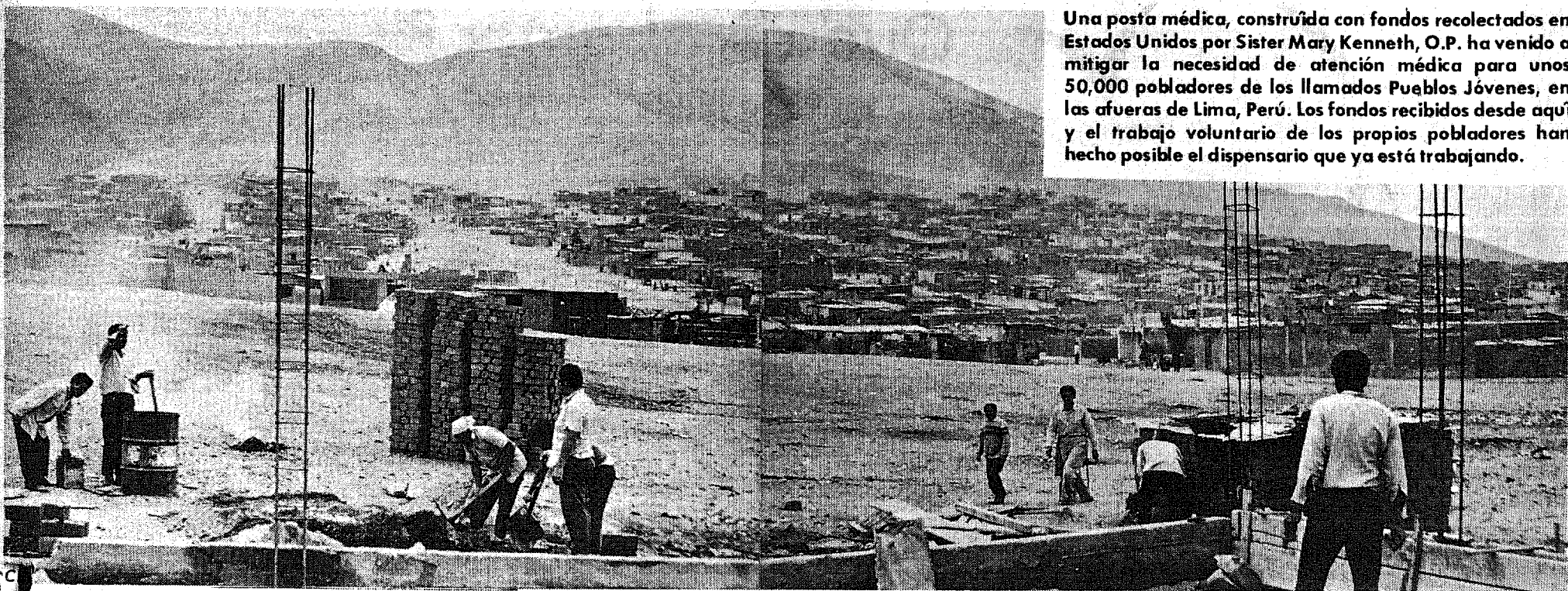
DEADLINE FOR ADVERTISING MARCH 12



4th Annual "Bride & Groom" Issue

MARCH 26, 1971





Una posta médica, construida con fondos recolectados en Estados Unidos por Sister Mary Kenneth, O.P. ha venido a mitigar la necesidad de atención médica para unos 50,000 pobladores de los llamados Pueblos Jóvenes, en las afueras de Lima, Perú. Los fondos recibidos desde aquí y el trabajo voluntario de los propios pobladores han hecho posible el dispensario que ya está trabajando.

# LA VOZ

Suplemento en Español de **VOICE**

## Perú: Ayudando a las víctimas de un "terremoto permanente"

## Sesenta años de Boy Scouts

Por **MANOLO REYES**

Una de las organizaciones más prestigiosas de los Estados Unidos, conmemora en esta semana un aniversario más de su establecimiento en los Estados Unidos.

Se trata de los Boy Scouts de América, organización que tiene un gran relieve mundial.

Hace sesenta años que los Boy Scouts fueron establecidos en este país. Y esta semana fué dedicada a dicha conmemoración por haber abierto sus puertas en Estados Unidos.

**EL PUEBLO** cubano tiene una deuda especial de gratitud con los Boy Scouts de América.

Muchos recordarán que cuando se llegó a este país hace nueve, diez, once o doce años, los Boy Scouts de América no estaban funcionando en relación con la juventud y la niñez cubanas, en la forma que lo están haciendo ahora.

El éxodo era nuevo para todos. Y había que reglamentar, había que ordenar las situaciones, había que analizar, pero teniendo siempre presente el bienestar de la juventud los Boy Scouts de América, trabajando con cubanos exilados, lograron emprender una ruta juntos que hoy es orgullo y satisfacción para todos. Dígame que en todos los Estados Unidos hay un aproximado a cinco millones de muchachos enrolados en los Boy Scouts.

Según funcionarios oficiales Scouts en Miami hay cerca de 28.000 muchachos inscriptos en la prestigiosa organización.

Estos muchachos han formado más de 800 unidades o tropas o manadas, de las cuales más de cincuenta son latinas, en su mayoría, formadas por cubanos. Cerca de tres mil muchachos cubanos han encontrado en los Boy Scouts de América en estas áreas una forma de aprender y superarse.

**DIGASE** también que más de 300 adultos latinos se encuentran en la actualidad

trabajando directamente con los Boy Scouts de América, donando su tiempo y esfuerzo, en beneficio de la juventud.

Finalmente cabe señalar que una organización como los Boy Scouts de América no sólo se encuentra establecida en los Estados Unidos, sino en todas las naciones del mundo libre. Claro está que en el mundo comunista no hay Boy Scouts. En los países tras la Cortina de Hierro no pueden haber Boy Scouts. Es que la primera base esencial del joven Boy Scout, que se encuentra en su juramento, es: "Prometo servir a Dios y a mi patria."

Por **GUSTAVO PENAMONTE**

Hace poco menos de un año, una zona de Perú fué sacudida por un terremoto que provocó muerte y desolación. En aquella ocasión, el pueblo de Miami, respondiendo al llamado de la Iglesia Católica y otras instituciones, envió una considerable ayuda de emergencia en ropas, alimentos, medicinas, médicos.

**AQUEL** terremoto ocurrió en el área de Chimbote. Hoy, manos de Miami, contribuciones procedentes de Miami, están ayudando a aliviar los sufrimientos de miles de peruanos que en las afueras de Lima, la capital del país, no fueron víctimas de ese sismo, sino que son víctimas del "terremoto permanente", que significa la condición de pobreza en las barriadas miserables que hoy se llaman Pueblos Jóvenes.

Sister Mary Kenneth, (¿Quién no conoce en Miami a Sister Kenneth? — ella dictó cursos de inglés para médicos

cubanos exiliados, creó programas de capacitación para otros profesionales exiliados, dió orientación a los que llegaban en busca de oportunidades culturales y de trabajo), fué a Perú a dictar cursos de inglés técnico para los médicos de ese país.

Conoció de cerca el drama de los pobladores de esas barriadas pobres que circundan a la capital. Y se decidió a hacer algo. Escribió a sus amigos de Miami y otras partes de Estados Unidos. Recolectó tres mil dólares. Con ellos compró materiales. Entusiasmo a los pobladores para que ellos mismos levantaran voluntariamente las paredes. Así surgió el modesto pero funcional edificio de una posta médica en Pamplona Alta, uno de esos barrios pobres.

Alentó a los médicos jóvenes del Hospital del Empleado de Lima. Y consiguió que muchos de ellos se turnen para atender a los enfermos de una población que no tiene un médico en

varias millas. La Posta Médica funciona toda la noche. Se abre a las 7 p.m. y en los ocho meses que lleva funcionando ha atendido más de ocho mil casos. Los pacientes pagan unos nueve centavos por cada consulta. Y obtienen las medicinas gratis.

Esas medicinas han sido también, en gran parte, donadas por médicos e instituciones del área de Miami. Ahora mismo Sister Kenneth está preparando su viaje de regreso a Lima. Antes de partir, ha escrito a algunos médicos que fueron sus alumnos:

"El gran problema es la falta de medicinas. ¿Como nos pueden ayudar?"

"**ESTOY** pidiendo que mis amigos, los médicos cubanos, me ayuden con donaciones de muestras medicinas, y personalmente garantizo que supervisaré la distribución de estas medicinas, que serán ofrecidas completamente gratis a estas personas pobres."

Sister Kenneth está en el

Barry College, el mismo lugar donde ha enseñado inglés a tanto médico cubano, donde ha capacitado gratuitamente a tanto profesional cubano que hoy ocupa cátedras en universidades de Estados Unidos, gracias en gran parte a su orientación.



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# RENAULT 10



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# RENAULT 16

**SEDAN - WAGON**







Among those representing 23 parishes and schools in South Florida were Sue Stone and Diane Kowatch, St. Ambrose parish, Deerfield Beach.

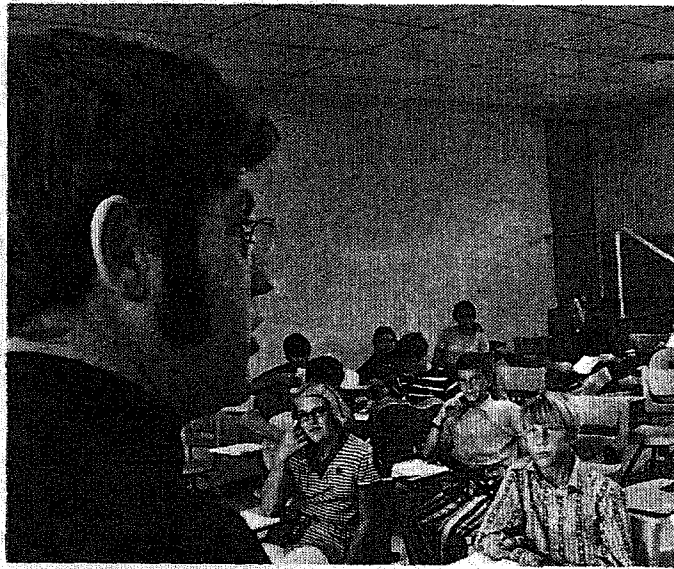


YOUNG FOLK-musicians attending last Saturday's guitar workshop at Madonna Academy participated in sessions on preparation for the Eucharistic Celebration led by Diocese of St. Petersburg seminarian, Michael Lydon, a student at the Seminary of St. Vincent de Paul.



Bill Burke practices for guitar concert, a highlight of all-day workshop.

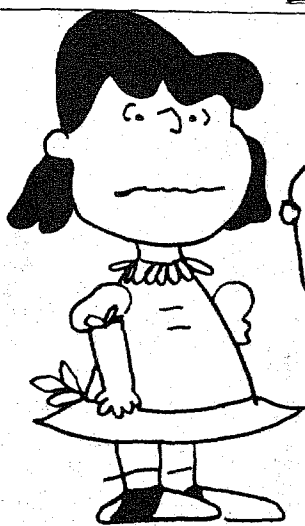
Class in Music Theory was conducted by Benedictine Father Paul Romfh, Diocese of St. Petersburg Music Consultant.



"Ministry of Music" was the topic of workshop conducted by Vincentian Father John Buckley of St. John Vianney Seminary. More than 100 teenagers and music directors participated in the workshop sponsored by the Archdiocese of Miami Department of Schools.



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This is the time of the year to enroll in this Association, either individually or as a family, and to enroll your friends. Please send us your name and the names of others you wish to enroll. We will send you, with our deep appreciation, a membership certificate you will be proud to have.

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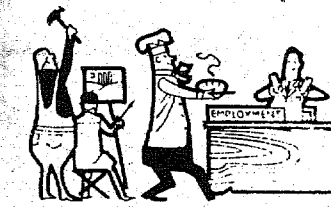
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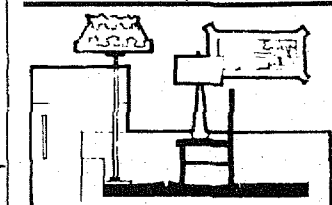
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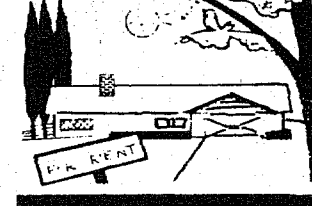
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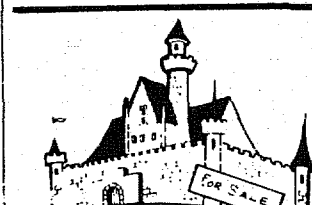
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Drapes. Prime area. Low 30's.  
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**Northwest**

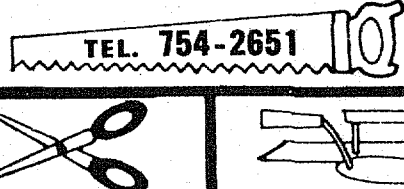
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# Catholics, So. Baptists find common problems

CONTINUED FROM PAGE 1

And racism is a great concern not only for Catholics but for many Baptists, if participants in the conference were any indication of Baptist social consciousness.

Dr. Starkes told NC News that while no consensus was reached on racism, and while no sub-regional group nor the conference as a whole has drafted a public statement, "there apparently resulted from discussions a general

confession and a sense of remorse that more had not been done in the past. There also seemed to be a resolve to identify more effectively with these problems."

Dr. Cecil Sherman, of Asheville, N.C., in his opening "motivating talk," said that early Christians directed their attention to individuals. He said today there is evidence that attention must be directed by the Church toward the system. Dr. Sher-

man and Bishop John L. May of Mobile, who preceded Dr. Sherman in the opening session, both said that the late Dr. Martin Luther King had seen how the system could corrupt men.

BUT the system is hard to change. Mrs. William (Lura) Ethridge, a Catholic and an attorney from Jackson, Miss., told the conference that by prejudice citizens force honest men to take stands against their convictions, for

example, regarding race. Threat of withdrawing financial support from candidates who are essentially supporting social change has weakened the chances of such change.

Some Baptist ministers said they had mounted the pulpit and endorsed particular candidates — and they recommended that their fellow Baptist preachers and also Catholic priests do the same. This was met with

vigorous dissenting views.

Despite debates on the "how" of the matter, Baptists and Catholics seemed to agree, according to Father Law and Dr. Starkes, that the system must receive Christian witness and in varying degrees, they also agree that it needs changing.

But differences still abound, and the initial and most important difference is at the base of Christian doctrine and principle.

Bishop Joseph A. Durick, of the BCEIA, commented that problems "through the centuries, have been solved by we the people, whether political, social or economic. Today, the two largest religious groups in the country have met regionally on a grassroots level to discuss some of the pressing problems which the Church and world face in serious, searing, soaring 70s.

"This is a beginning."

## 2 Auxiliaries named for Los Angeles

WASHINGTON — (NC) — Pope Paul VI has named two new auxiliary bishops for the Los Angeles archdiocese, Msgr. William R. Johnson and Father Juan Arzube.

Bishop-elect Johnson, 52, is Los Angeles archdiocesan director of charities and has served since 1956 as director of the Catholic Welfare Bureau of Los Angeles.

Bishop-elect Arzube, also 52, a native of Ecuador, is administrator of Our Lady of Guadalupe Mission in El Monte, Calif.

The appointments were announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Bishop-elect Johnson was born Nov. 19, 1918 in Tonopah, Nev. He attended parochial school in Los Angeles and studied at Los Angeles College (junior seminary) and St. John's seminary in Camarillo, Calif. He also studied after his ordination in 1944 at the Catholic University of America here, earning a master's degree in social work.

Bishop-elect Arzube was born in Guayaquil, Ecuador, June 1, 1918. He attended Catholic grammar schools in Ecuador and England, and went to high school at the Colegio San Gabriel in Quito, Ecuador. He studied at Rensselaer Polytechnic Institute in Troy, N.Y., and at St. John's Seminary, Camarillo.

He was ordained in 1954.

### Mrs. Downey dies; ex-official of CDA

The Funeral Liturgy will be celebrated at 9 a.m. today (Friday) in Corpus Christi Church for Mrs. Anne Marie Downey, former treasurer and secretary of the Florida State Court of Catholic Daughters of America.

Father Francis X. Fenech, pastor, will offer the Mass for Mrs. Downey, who died Tuesday at the age of 53 in a local hospital following a stroke.

A NATIVE of Cleveland, who came here 20 years ago, Mrs. Downey was a founding member of Court Patricia, CDA, and last May served as credentials chairman during the State convention of the organization in West Palm Beach.

She was also a member of Corpus Christi Altar Society, the Third Order of St. Francis, and the Homemakers Club of Dade County.

In addition to her husband, Jack, with whom she resided at 4901 NW Fifth Ave., Mrs. Downey is survived by a daughter, Theresa; her mother, Mrs. Anna Tomayko, Miami; and two brothers, Dr. William Thomas, Texas; and John H. Thomas, Miami.

Burial will be in Our Lady of Mercy Cemetery under direction of Lithgow-Kolski-McHale Funeral Home.

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