

Legislators visit migrants' camps

MEMBERS of a legislative panel spoke last week to migrant and seasonal farmworkers about problems caused by the recent freeze which damaged crops and put them out of work. Tours and hearings were held by State legislators in three areas of South Florida. At one of the hearings, a representative of the migrants pointed out that, until that time, of all the funds promised by various agencies, the only money which had been forthcoming was \$10,000 donated by the Archdiocese of Miami at the direction of Archbishop Coleman F. Carroll. See story and photos, Page 19.



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Asserts pendulum

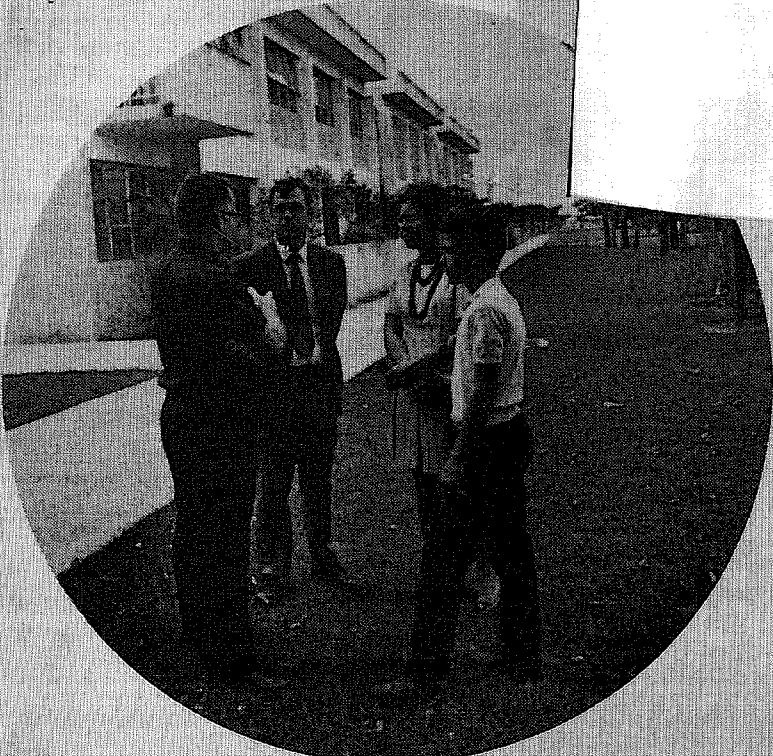
WASHINGTON — (NC) — Citing court decisions, protests and legislative action, the director of the U.S. States Catholic Conference's family life division said that the pendulum has begun to swing against abortion demand.

"Throughout the country there seems to be a rather spread rejection of easy abortion," said Msgr. James McHugh, the USCC official.

"The drift toward legal permissiveness seems to have been checked somewhat," he added.

Msgr. McHugh cited as reasons for the setback:

- Court decisions upholding existing state abortion laws.



At St. John Vianney Seminary, Father James Morris, C.M., talks with Mr. and Mrs. James Noreika and their son Steven, who took the seminary's entrance examination last Sunday. See pictures and story on page 4.

By SUE CRIBB
WASHINGTON — (NC) — Nonpublic school officials all over the country are watching and waiting to see what the U.S. Supreme Court will say about three cases argued here March 2 and 3.

All three cases deal with the constitutionality of providing public financial aid to church-related schools, and all three were appealed to the high court by citizens' groups with strong feelings about how the Constitution should be interpreted in this area.

Tilton vs. Richardson concerns federal grants to four nonpublic colleges in Connecticut for "urgently needed" secular campus facilities.

Lemon vs. Kurtzman involves a Pennsylvania "purchase of services" law allowing the state to reimburse eligible nonpublic elementary and secondary schools for books, teacher salaries and instructional materials used to teach secular subjects.

Robinson vs. DiCenso is a Rhode Island case about a law supplementing the salaries

of school teachers.
THE FIRST TWO were declared constitutional by lower courts; the third was ruled unconstitutional.

Oral arguments have been presented, and the court is expected to make a decision on the three cases by mid-June. In the balance hang many other aid programs for U.S. nonpublic schools, and possibly their ultimate survival.

The arguments the high court heard were largely applications of former decisions dealing with the separation of church and state. The First Amendment to the U.S. Constitution says Congress "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In a 1968 decision, — Board of Education vs. Allen — the Supreme Court offered interpretation of the so-called "establishment clause" widely cited by both sides in the three nonpublic aid cases now before the court.

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Key issues for legislature

Special to The Voice

TALLAHASSEE — A number of key issues are expected to come before committees of the Florida Legislature this

week as speculation grew that Governor Reubin Askew would call a special session to debate a constitutional amendment concerning taxation of corporations.

Report-meeting held by ABCD

The general report-meeting of the 1971 Archbishop's Charities Drive was held last evening (Thursday) at the Hotel Everglades.

Coverage of the meeting, where Archbishop Carroll met for dinner with pastors, regional chairmen and all past general chairmen, will be published in the next edition of The Voice.

• Some 25 bills will come before the Judiciary-Criminal Committee of the Senate on March 18 at the state Capitol. Among them will be five bills seeking to liberalize existing statutes which presently prohibit abortion under most circumstances unless the life of the mother is in danger. These measures, according to Capitol sources, are expected to face stiff opposition.

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THE VOICE

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

at drug-abuse parley

Two nationally-known psychologists who are pioneers in new methods for the treatment of drug addicts will be among the guest speakers at a conference on Drug Abuse and Rehabilitative Methods, March 19-20, at Miami Springs Villas, 500 Deer Run.

Dr. Daniel Casriel and Dr. Alexander Bassin will be on the two day annual program with local and state officials and individuals working in the field of drug-prevention.

THE training institute will be co-sponsored by Operation Self-Help and its counterpart, Concept House, in conjunction with the Florida Department of Rehabilitative Services.

The doctors are two of the original supporters of the "here-and-now, behavior, group session" idea and co-founders of one of the first drug rehabilitation programs in the country, "Daytop Village," in New York.

Dr. Casriel, proponent of the "new identity" group process, involving vocalizing emotions, will discuss the dynamics and advance treatment of drug addiction. Both he and "Daytop" co-founder, Dr. Bassin, are now psychological consultants to Operation Self-Help, in Dade County, which was modeled,

in part, after the "Daytop" concept.

Community-based rehabilitation programs will be the topic of Dr. Bassin's talk. He is presently associate professor of criminology at Florida State University.

IN addition to talks by U.S. Representative Claude Pepper and Father Sean O'Sullivan, president of Operation Self-Help, the more classical psychiatric approach to drug addiction will be evaluated by Dr. James Sussex, chairman of the department of psychiatry, University of Miami School of Medicine.

The use of Methadone treatments, now utilized at the archdiocese-sponsored St. Luke's Methadone Center, will be reviewed by one of the method's first supporters, Maurice Bachrach, administrator of the Beth Israel Medical Center, New York.

Also on the program agenda will be a talk by Florida Attorney General Robert Shevin on therapeutic training school concepts in the State.

Open house will be held Friday night at Concept House and one is scheduled for Saturday evening at Operation Self-Help.

Registration for the two-day session will be at 9 a.m., March 19.

Lodge to talk with vatican

ROME — (NC) — Ambassador Henry Cabot Lodge, special envoy of President Nixon to the Vatican, will arrive here March 13 for a third round of talks with high Vatican officials on topics including peace prospects, disarmament and drugs.

Lodge will begin his official schedule March 15, working out of his offices in the Grand Hotel. It is expected that he will remain in Rome for three weeks, and perhaps until after Easter.

In his assignment as President Nixon's special envoy to the Vatican, Lodge visits Rome about three times a year for a period of three weeks to a month.



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Man who turned Ireland Christian

By JOHN J. WARD

March 17, Wednesday of next week, will be a big day for the Irish and for millions of others throughout the world. It is the feast day of St. Patrick.

It marks not the date of his birth but, strangely enough, the date of his death.

The Apostle and Patron of Ireland was not born in Ireland but rather in Scotland, in a village called Bonaven Taberniaw, probably the town of Kilpatrick on the mouth of the River Clyde, between Dumbarton and Glasgow.

HE called himself both a Briton and a Roman, or of a mixed extraction. He said his father was of a good family named Calphurnius and a resident of a neighboring city of the Romans. It was in the year 409 A.D. that the Romans abandoned Britain.

Patrick's mother was Conchessa, who was a niece

of St. Martin of Tours. It is believed that it was his mother who taught her son to practice her piety.

Patrick's father, Calphurnius, was a Roman official of easy virtue who was serving at the time in Britain. Later, however, he was converted and became a deacon, apparently through the prayers, penance and good example of both his wife and his son.

When he was 16 years of age, Patrick was captured by a group of barbarians, who took him to Ireland. There he kept cattle on the mountains and in the forests, amidst snow, rain and ice. But it was at this time that God quickened him to a sense of his duty by granting him a strong interior grace.

AFTER six months in slavery under the same master, Patrick was admonished by God in a dream to return to

his own country and informed him that a ship was then ready to sail.

He went immediately to the seacoast, a great distance away and found the vessel. At first, he could not obtain passage because of a lack of money.

He was returning to his hut, praying, when the sailors, who were pagans, called him back and took him aboard.

After three days of sailing, they made land and then wandered for 27 days through deserts. For a long time they had nothing to eat. Patrick had often spoken to the company on the infinite power of God and the crew asked him why he did not pray for relief.

Animated by a strong faith, he assured them that if they would address themselves to the true God, He would hear them and save

them. They did so, and on the same day met with a herd of swine. From that day on, provisions never failed. Finally they came into a country that was cultivated and inhabited.

Some years later, Patrick was taken captive again but he recovered his liberty after two months. It was the year 405 A.D. when he reached home.

SAFE with his own people, Patrick began studying for the priesthood. His teacher was St. Germain, Bishop of Auxerre. God revealed to Patrick that he was destined to the great work of converting Ireland. He saw Pope Celestine, who gave him his mission and the apostolic benediction.

Because of Patrick, the faith is now as fresh in Ireland as when he first planted it there.



SAINT PATRICK

Buoyed by faith, kidnaped aide says

RIO DE JANEIRO, Brazil — (NC) — Brazilian diplomat Aloysio Dias Gomide said here that his "Christian faith alone" sustained him during the 205 days he was held by Tupamaro guerrillas in Uruguay.

Asked how he felt after the Tupamaro guerrillas killed another kidnaped official, U.S. public safety adviser Dan Mitrione, Dias Gomide said:

"I was raised to know and believe that my life is not exclusively of this earth. I always knew that by my death I would gain something better."

THE Tupamaros still hold British Ambassador Geoffrey Jackson, but released U.S. soil-expert Claude Fly March 2 after holding him for nearly seven months.

The Tupamaros delivered Fly, 65, to a hospital here where doctors said he is in "serious condition" after apparently suffering from a heart attack eight to 10 days earlier.

Hospital spokesmen said Fly, unable to walk, was brought to the hospital in a station wagon and carried in on a stretcher.

No money was received

for Fly's release, although the Tupamaros indicated earlier that he could be ransomed for \$1 million.

Dias Gomide, consul at Montevideo, Uruguay, was released Feb. 21 after sustained efforts by his wife, Maria Aparecida, to raise and deliver a ransom demand of \$300,000. She was given substantial assistance by churchmen in Brazil.

"I have tried to be a convinced Catholic. I abhor violence, subversion and the Marxist philosophy," the Brazilian consul said. "What kept my trust that somehow I would come out alive was my Christian faith alone."

HE SAID he spent his captivity in a darkened hall and lost count of time. The Tupamaros, he added, tried to start a debate with him on their plans and thinking, but he said he refused to get involved.

The Tupamaros are a leftist band of urban guerrillas who take their name from a Peruvian Indian who fought against the Spanish during the colonial period.

"It was clear that the kidnapers thought the end justified terrorist means," Dias Gomide said.

Pope urges Orthodox to commune

VATICAN CITY — (NC) — Pope Paul VI sent the head of the Greek Orthodox Church a letter expressing longing for the day when "we will be able to commune together from the same chalice of the Lord."

The Pope told Ecumenical Orthodox Patriarch Athenagoras I of Constantinople that he thanks God "for what has been granted to us to accomplish during these last few years for the reestablishment of ever closer bonds between our churches."

THE letter — in French — was given to the Greek Orthodox Metropolitan Meliton during an audience at the Vatican Feb. 8, but its contents were not published until March 6.

In it Pope Paul wrote that "an almost total communion already existed between our church and the venerable Orthodox churches — though not yet perfect — as the result of our common participation in the mystery of Christ and His church."

He also noted that the Holy Spirit "has granted to us, in these past few years, the recovery of a lively awareness of this fact," which has led to both sides taking steps toward unity.



BRITISH TROOPS scatter for cover in Belfast as a molotov-carrying demonstrator charges at them during further rioting when a British army post came under fire and streets were ablaze with firearms in the Catholic Falls Road area.

In Rhodesia

Families of blacks broken up

By TADZIMIRWA SHAMBARE

GWELO, Rhodesia — (NC) — The racist policies of the Rhodesian government have caused the break-up of many families of black Africans who have to work in white areas.

The Land Tenure Act, which went into effect last March, divides Rhodesia into two areas: one totalling 44.9 million acres for 240,000 whites and another of 45.2 million acres for 5 million blacks. The act forbids "occu-

pation" of either area by members of the other race.

Consequently, if a black man is employed in the white area as a domestic servant, he may live in the servants' quarters next to his employer's house, but his wife may not live there. Unless they can find lodgings elsewhere in town, the black's wife and children have to live at the nearest Tribal Trust Lands, which are usually at least 25 miles away from any white town, and in many cases are hundreds of miles away.

Because domestic ser-

vants are poorly paid and are required to work on weekends, many see their families only once or twice a year.

Some white families employ the wives of their servants, in order to evade the legislative prohibition against an unemployed wife living with her husband in the white area where he is working. But the children of such couples cannot live with their parents unless a special permit is granted by the city council. Even if a permit is obtained, the children may not stay with their parents for more than three months at a time.

U.S. bishops speak out for school aid

By SUE CRIBARI

WASHINGTON — (NC) — As state legislators across the country continue to examine pros and cons of public aid to nonpublic schools, several U.S. bishops are reiterating the need for such aid in their respective areas.

In a joint statement to their diocesan newspapers March 4, Indiana's five Catholic bishops endorsed an aid bill introduced into the state legislature providing for the state to purchase some secular educational services from nonpublic schools.

The bishops noted that projected per-pupil operating costs in Indiana public schools is \$746 annually.

The aid bill now before the state legislature "would cost \$10 million per year," the bishops said, "which translates into less than \$100 per nonpublic school student."

Cardinal John Cody of Chicago told 130 Masonic and Catholic lawyers at a recent meeting that Catholic schools are financially "at the end of the road."

THE CARDINAL predicted "almost certain" closing of 52 Catholic schools without state aid. "We're going back again with our head high though we have been defeated twice," he said, referring to previous attempts to gain state aid.

Illinois Gov. Richard Ogilvie proposed a \$29 million aid package for the state's nonpublic schools in a message on elementary and secondary schools delivered to the legislature. An aid bill for that amount was killed last year in the state senate.

Cardinal John Krol of Philadelphia urged support from the Jewish community for government aid to nonpublic schools at a recent institute on Catholic-Jewish relations.

"The intensity of feeling among most Catholics about their schools can be as puzzling to non-Catholics as the intensity of feeling among Jews about Israel can be to non-Jews," the cardinal said. "Perhaps this is a common reaction to a shared history of prejudice and oppression which generates a determination to be, and to be ourselves."

Msgr. Francis Schulte, Philadelphia archdiocesan superintendent of schools, said in a television interview last month that archdiocesan Catholic schools would need at least double the present \$5.5 million in state aid to maintain their current level of services.

EVEN THAT AMOUNT of aid may be in jeopardy since the U.S. Supreme Court is currently considering an appeal filed by opponents of a Pennsylvania "purchase of services" law benefiting nonpublic schools.

In another state aid development, Msgr. William C. Newman, Baltimore archdiocesan school superintendent, spoke in favor of a Maryland aid bill to provide tuition grants ranging from \$75 to \$200 for nonpublic school students.

Maryland taxpayers are paying about \$20 million annually to educate the 20,000 students forced out of financially-pressed Catholic elementary schools since 1965, Msgr. Newman said at a public hearing in Annapolis March 3.

Dr. Otto P. Kraushaar, head of a state commission on aid to nonpublic schools which proposed the tuition grant bill, was asked whether the proposal would lead to an unreasonable amount of future state aid.

Kraushaar said he would suggest tying future increases in nonpublic school aid to percentage of increases in aid to public schools.

Testifying against the proposed aid bill was T. Joseph O'Donoghue, executive director of the National Association

of Laymen. O'Donoghue said the aid proposal was based on incomplete financial reports and that passing the measure would provoke "a religious war within the state."

Maryland delegate Arthur King claimed nondiscrimination clauses in the aid proposal were vague and therefore unconstitutional.

King also charged that archdiocesan Catholic schools were discriminatory, but when questioned further said he knew of no instance in which a black child had been denied enrollment in an archdiocesan school.

NONPUBLIC school aid backers in New York are continuing to press for tuition grants to parents of nonpublic school students — a form of aid which Governor Nelson Rockefeller considers unacceptable.

Rockefeller said at a March 2 news conference that a plan now under study which would provide partial payment of nonpublic teachers' salaries is "much more promising."

J. Alan Davitt, executive secretary of the New York State Council of Catholic school superintendents, said that proposal would mean "mythical aid only" if the U.S. Supreme Court ruled unconstitutional two similar aid programs it is now considering.

Davitt claimed the teacher salary proposal would not help many nonpublic school children, since it was apparently aimed at nonpublic schools in poverty areas.

"To assist some children in their needs and ignore others in theirs would be greatly liable to subjective choice and preferential treatment," Davitt said.

Rockefeller said at his news conference he did not think the bulk of aid would go to poverty areas. A Catholic school spokesman said this would "remove a major objection" to the proposal.

Young candidates take exams for seminary

Forty-three eighth graders from throughout the Archdiocese received a deeper insight into seminary life last weekend when open house and entrance examinations were held at St. John Vianney Seminary.

"It was a good experience for a number of the boys," said Father William J. Hennessey, director of vocations for the Archdiocese.

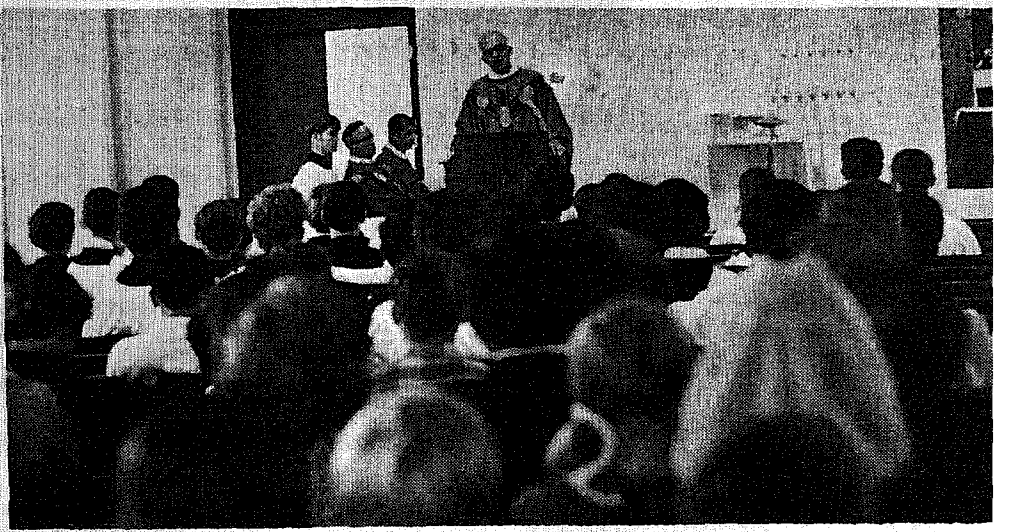
"The visit by the candidates gave them a deeper conviction and encouragement about the priesthood," he added. "In general we were pleased with the turnout."

Quite a number of parents also showed up. The parents talked with priests from the Vocation Office about their sons' vocations.

A concelebrated Mass was offered on Sunday with Bishop John J. Fitzpatrick as chief concelebrant. Assisting him were Father Stephen Biscol, C.M., Father Patrick Fleming, C.M., Father Fred Easterly, C.M., and Father William Hennessey. Bishop Fitzpatrick also delivered the homily.

Seminarians of St. John Vianney acted as hosts to the parents and eighth grade students. Members of the seminary's Voca Club helped to register the candidates. The purpose of the Voca Club is to foster vocations to the priesthood and disseminate information about the seminary.

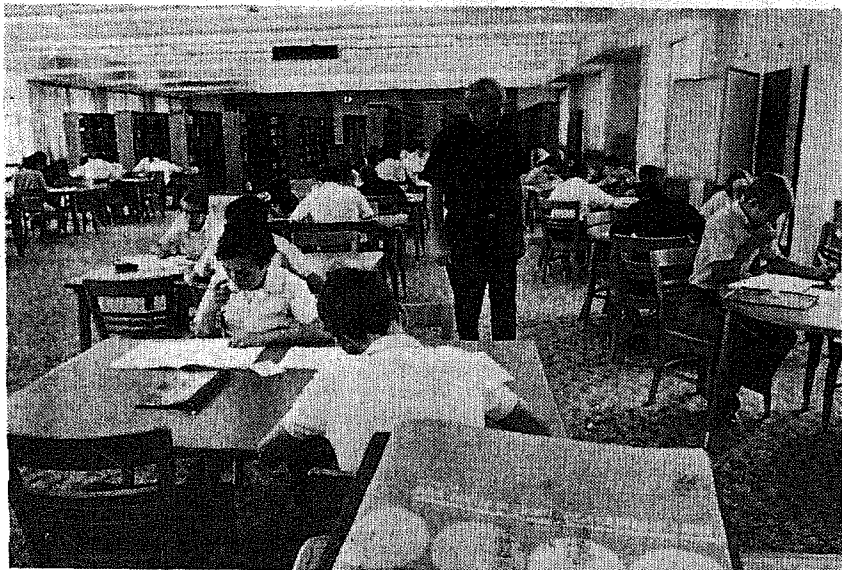
The number of candidates taking the examination this year was larger than last year, said Father Hennessey.



IN THE CHAPEL of St. John Vianney Seminary, Bishop John J. Fitzpatrick delivers the homily to seminarians, eighth graders and parents who participated in a Concelebrated Mass last Sunday.



DURING a short break candidates Kevin Wales and Mike Orsillo get together to figure out a solution to an examination problem.



UNDER the watchful eye of Father Joseph McBride, C.M., over 40 eighth grade students work out problems of the entrance examination held in the seminary library.



MAKING new friends, Father William Hennessey greets Mr. and Mrs. Renardo Annati and their children. Priests were on hand to discuss the vocations of aspirants to priesthood.

Polish Premier, Cardinal confer

WARSAW — (NC) — Cardinal Stefan Wyszynski of Warsaw and Polish Premier Piotr Jaroszewicz discussed Church-state relations for three hours March 3. It was the first such meeting between Poland's primate and this country's communist leadership in 10 years.

The Polish Press Agency (PAP) issued a one-sentence statement on the conference between the two leaders, saying

that "the two discussed problems connected with the normalization of relations between state and Church."

Observers recalled that Jaroszewicz, in a speech in December, 1970 — after the food riots in several Polish cities brought down the regime of Communist party chief Wladyslaw Gomulka — said that the government would seek "to normalize" relations with the Church.

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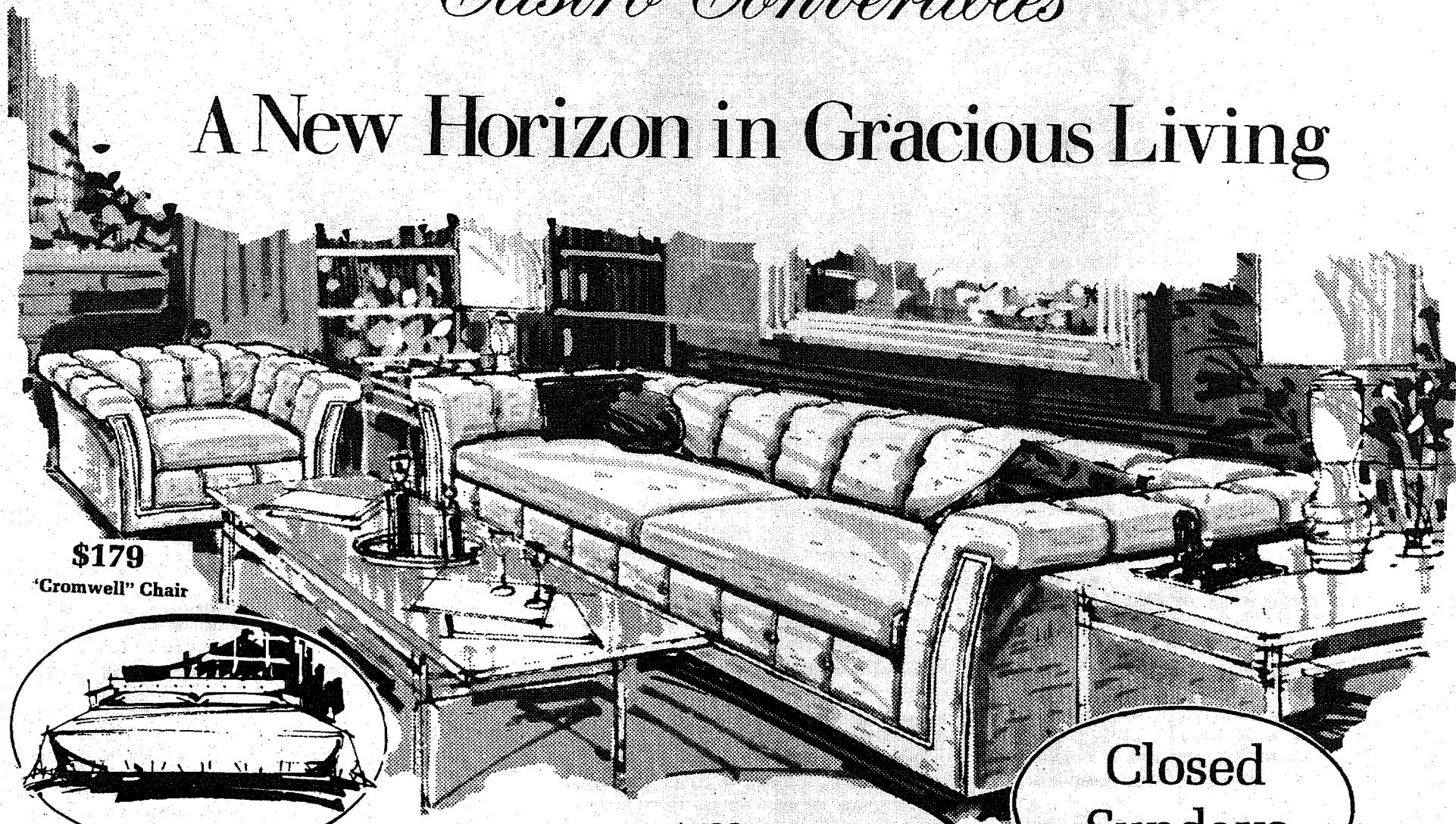


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Editorials

Why does paper link airlift and prisoner issues?

Again this week, the "Miami Herald" editorially has urged that the Cuban Freedom Flights be cut-off. And again, that newspaper's logic is as "spacey" as it has been during the past two-year period it has been urging cessation of the airlift.

Its argument this time centers about the idea that the Freedom Flights impede the release of U.S. citizens being detained in Cuba. This, of course, is ridiculous concept. Never has there been any connection between the U.S. citizens' being detained by Castro and the negotiations for the airlift.

Naturally, it is criminal that Americans are being held prisoner by the Red regime. We concur heartily that every effort should be made to secure their release. However, there is no indication at all, should the airlift cease, that the Americans would be permitted to return home.

But two questions arise: Why does the Herald link these issues and exactly why is that newspaper so adamant in its position that Cubans, who also wish to flee, be held prisoner despite their wishes?

Ideas that could benefit Florida

The message last week of Attorney General Robert Shevin to the Florida Legislature contains a number of suggestions we feel must represent the sentiments of a majority of the people of this state.

His recommendation that a state subsidy of local police salaries be implemented should reflect the opinion of many people who were distressed when a recent budget cutback delayed provisions of the 1970 act.

The move would provide a starting minimum for law officers of \$5,400 per year in fiscal 1971-72 to be increased to \$7,800 over three years. Although this will total \$5 million over a full year, we feel it will be money well spent and long overdue.

Mr. Shevin's recommendation that a trust fund of \$10,000 be set up by the State for survivors of a policeman killed on duty can only be regarded as basic justice. Too frequently have fallen police officers' widows and orphans been forgotten after the last bugle call at graveside.

CONSOLIDATION of drug laws dealing with narcotics, pills, and legally prescribed drugs, which are presently scattered between three separate statutes seems like plain, common sense. Mr. Shevin's petition for one consolidated statute, broken into two classifications, is commendable. He urges regulations for the legal use of prescribed drugs and a criminal statute for the unlawful use of all drugs. Also, suggested is the increase of the sentence for the sale of LSD from the present two-year minimum to a term of five years.

Authorization of "class actions" by individual citizens against those who pollute the environment can meet with no opposition.

"When it is apparent that pollution is causing a severe threat to public health," Mr. Shevin said, "there should be no waiting period afforded the polluter before a citation is issued."

He urged that the director of the Department of Air and Water Pollution Control be empowered "to issue immediately, orders for corrective action to abate pollution."

Although we cannot support the suggestion that all legal services, now shared by many agencies, be consolidated under the Attorney General's office, we can but laud Mr. Shevin for his motive which he says would afford the State a savings of 50 per cent in legal fees. It is the feeling of The Voice editors that the matter of retaining individual counsel, permits each department to take best advantage of the expertise attorneys must deal with in each of their specialized fields.

Again, we wish to congratulate Mr. Shevin upon a fine presentation and hope, with him, that the Legislature will enact those many excellent recommendations which will benefit all Floridians.

The true fight of the centuries



Work of librarians termed highly beneficial to schools

(Father Leslie W. Sheridan, article, is chairman of the Florida Unit of the Catholic Library Association and director of the library at the Seminary of St. Vincent de Paul, Boynton Beach.)

not only the library expertise required but also the personal encouragement so often called for if the job is going to be completed. Presently this section is striving to hire a professional librarian-supervisor who will be able to work full-time in visiting and assisting these libraries.

One of the organizations in the Archdiocese which has received very little public notice despite its breadth of educational activity is the Florida unit of the Catholic Library Association. By its very nature, the role of librarian rarely commands headlines and associations of this kind usually function month by month with little notice being taken. But a hidden talent is still a talent.

WE often read articles and listen to speeches which spell out the necessity of continuing and developing the nonpublic schools which serve youngsters in the Archdiocese. These schools spend enormous energies to maintain not only their financial viability but also a quality standing along side the public schools in South Florida.

No school, public or no, will long operate in a truly professional manner if the librarian has not been working behind the scenes to provide all the materials which we call a library. No task in these schools is easy. It is the purpose of the Florida unit of CLA to facilitate the librarian's contribution.

From its humble beginnings about five years ago, the group has included librarians from all levels of educational endeavor. Our college and seminary librarians, the many high school and innumerable elementary school librarians and many from parish libraries attend the thrice-yearly meetings.

As many as can afford the trip journey to a yearly national convention in order to further assist in the growth of efficiency in the local library. Over the years the unit has learned how to help individual libraries and individual librarians over the many small and sometimes large problems. From serving patrons, they have organized to serve each other.

LIBRARIANS on the respective educational levels have banded into sections which meet challenges head-on. The elementary librarians particularly have over the years instructed fellow members in the methods of developing an adequately efficient library from teachers and youngsters alike.

Workshops, demonstrations, lectures, and on-site inspections have provided

The high school and college librarians, each in their own section, face problems and difficulties peculiar to today's high school and college library. Not the least of these challenges is qualifying for financial assistance from the government. What one library cannot do alone, can often be achieved through inter-library cooperation. The colleges particularly have striven to cooperate in a sharing of resources.

THESE librarians, then, meet not only at the scheduled meetings but also on many other occasions when they together strive to attain the goals that have been set for them. More than professional allies, they are friends. More than individuals in distinct libraries, they are a group which united can achieve what alone would never be possible. While many of the activities are similar to those exercised by other library associations in South Florida, they display a distinct spirit and a distinct effectiveness.

While they do not seek publicity, neither are they adverse to it. Anything which will help the library better serve its patrons will be eagerly incorporated into the activities of the organization. Any person who is a librarian, a former librarian, a prospective librarian, or just plain interested is cordially invited to attend the next meeting which will be held on Saturday, March 20. Most members arrive between nine and ten in the morning. A nominal sum enables you to join lunch. The site is the Marian Center, 15701 N.W. 37th Avenue, Opa-Locka.

Sisters' council meets Sunday

WEST HOLLYWOOD — The Spring meeting of the Sister's Council of the Archdiocese of Miami will be held at Madonna Academy on Sunday, March 14. Sessions will begin at 10 a.m. in the school library and continue until 4 p.m. Luncheon will be served.

Mass will be celebrated by Msgr. David Bushey, Vicar for Religious, at 1 p.m.

VOICE OF PEOPLE

Chief lauds Cites some editorial 'good news'

Dear Editor:

I wish to commend you on the fine editorial which appeared on Feb. 26, 1971, in your newspaper, entitled "Death on the Streets."

This excellent article is a tribute to policemen everywhere who continually place their lives "on the line" in order to maintain law and order in their communities.

If we can be of any assistance to you, please feel free to call upon us at any time.

Sincerely,
Bernard L. Garmire
Chief of Police
Miami, Fla.

Dear Editor:

Once in awhile the press gives us some good news, such as your plans to continue seminary training; also your call for a "balanced liturgy and Gregorian chant" which was promised to us, but not carried out by many dioceses. This has scattered many sheep who may never return and left others waiting on the sidelines hoping for a return to the Faith of Our Fathers.

Sincerely,
Mrs. W.F. Guidote
San Jose, Calif.

Devoted foster mother's prayer

Dear Editor:

I think you might be interested in seeing the attached foster mother's prayer.

We owe much to our devoted foster mothers who provide a home and family to children who do not have their basic human needs. Foster parents are important people in our agency, The Catholic Service Bureau, and in our community.

Sincerely,
Arthur J. Fohrenbach
Executive Director
Catholic Service Bureau
Miami, Florida

(The full prayer is reprinted below for the benefit of our readers. — Editor)

"Our" Babies By a Foster Mother

God bless the babies we take under our care. We know they will soon have a new home somewhere. I thank God each day that I'm able to help in my small way. To give them the love they need to survive is the little thing I provide. I don't mind the feedings, the diapers and such. They really don't need too much. I'll keep the crib ready and the water boiled to make ready for another child temporarily spoiled. You do your part from heaven above by looking down and filling us with your love. I'll do my share down here below and thank you God as I watch each one go. "Our" babies have had their start and we helped out by giving them a tiny piece of our heart. God, bless these babies and Foster Parents too. I'm here, Lord, and I'll work hard for you.

THE VOICE

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

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Mother of six adopted is leader in the Right-To-Life movement

By MARJORIE L. FILLYAW

LOCAL NEWS EDITOR

Children — born and unborn — are a primary concern of Mrs. Richard Cecilio, North Dade homemaker, wife, mother, and president of the North Dade Chapter of the Florida Right-To-Life Committee.

Her zealous campaign against liberalized abortion laws and against passage of the "Death-With-Dignity" bill in Florida begun three years ago has probably gained for her more friends and adversaries than she ever dreamed of having when she came to Miami 11 years ago.

The mother of six adopted children who range in age from two to seven, Dolores has gained a reputation as South Florida's most "outspoken" foe of abortion in daily newspapers, on radio and television stations, and in a bulletin which she regularly publishes to inform those in the area of the provisions of relaxed abortion laws in other states; of pending legislation in Florida; and of up-dated reports on the aftermath of liberalized abortion in states now flourishing as "abortion mills."

SINCE the Right-To-Life Committee's activities are conducted at national, state, and local levels by volunteers with voluntary donations, she is, of course, hamstrung from a lack of much-needed financial support except from "the people who believe in me and what we're trying to do," she explains.

Dolores estimates that since the first liberalized abortion laws were introduced in the Florida legislature three years ago, she and her husband, who operates a small gun, coin, and antique shop, have spent in excess of \$2,000 on printing, stationery, mailing costs, etc.

"Right now," she commented, "I owe the printer \$300 or \$400 but he knows I'm good for it."

A follower of the late Miami physician, Dr. Edward J. Lauth, who prior to his death early in 1969 participated in many public debates against liberalized abortion, Dolores points out that "every state that has liberalized the law in order to stop illegal abortions hasn't accomplished a thing."

She feels that members of the NOW organization and other women who claim that a woman should have the right to do as she pleases with her body haven't given serious thought to their goal.

"Where are these rights going to be after the state starts telling them how many children they can have?" she asks, explaining that in her opinion liberalization of abortion laws and abortion-on-demand are only the beginning of other violations of human rights such as the killing of the aged, the handicapped, etc.

ALTHOUGH Dolores devotes some part of every day to the work of the Right-To-Life Committee on which she is assisted by persons of other faiths, she confines most of her activities to the evening hours "when other people are probably watching television."

When requested by various clubs and organizations, she and others speak on the issue of abortions and her husband, who usually accompanies her, shows slides of fetuses actually aborted at various stages of development.

Her parents have six children, three of whom are pupils at St. James School. "If I took time away from them I would be defeating my purpose as a woman," she said.

"I'd adopt six more children if I could," she added, "but do you know that adoption agencies are running out of babies?"

She emphasizes that pro-abortionists have used every means of communication available to "deceive the uninformed."

"Our purpose besides speaking for the unborn is to speak truthfully with facts to the uninformed. In spite of the fact that the opposition would have you believe that the public is either in favor of or apathetic toward liberalized abortion, this segment of the public represents a very small minority."

"I don't believe that people are apathetic," she added.



SIX CHILDREN including three pre-schoolers do not interfere with Mrs. Richard Cecilio's activities on the Right-To-Life Committee.

"They just don't know how or where to start in making themselves heard."

Meanwhile she and her co-workers will welcome the support of persons against liberalized abortion if they will write to her at 1060 NW 130 St., Miami, Fla. 33168.

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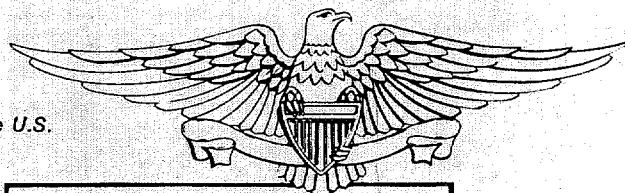
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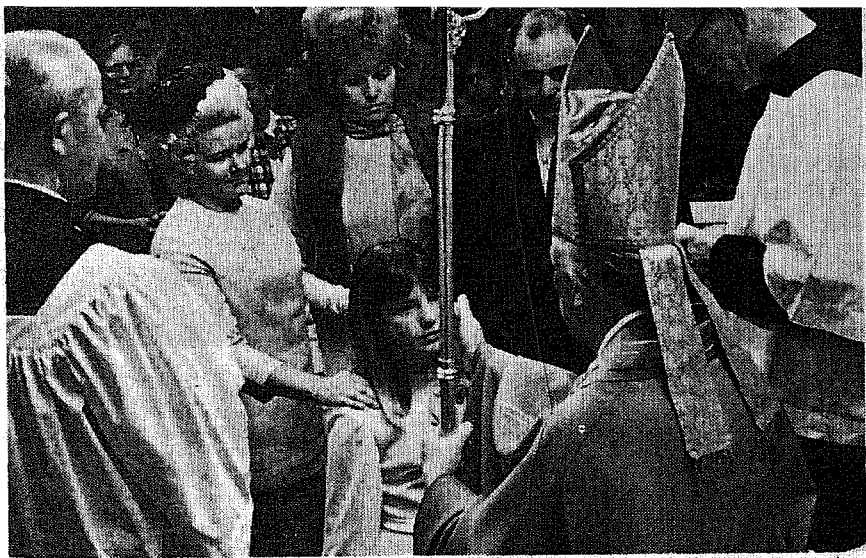
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MANIFESTING their desire to introduce their children to Christian maturity, parents of youngsters to be confirmed participated in ceremonies at Our Lady of the Lakes Church. Shown above, Mr. and Mrs. John Cifarelli presenting daughter, Francine Sofatinos; and sponsor, Mrs. Rachel Mort, to Bishop James E. McManus, C.S.S.R. who administered the Sacrament of Confirmation.

Around the Archdiocese

DADE COUNTY

With proceeds going into a fund for parish equipment for a new church, Resurrection Guild, Dania, will hold its annual fashion show luncheon, Wednesday, March 17 at the Reef Restaurant.

Square dancing, cake walks and a "white elephant" sale will be part of the festivities of St. Brendan parish's "Star Studded" Old Fashioned Picnic, from 1 to 7 p.m., March 28 at the church, 8725 SW 32 St.

Sponsored by the Woman's Club of the parish, the event will feature Skipper Chuck and the Popeye Playhouse Gang.

Mrs. Ralph Madonna will be installed as president of St. Mary Magdalen Women's Club during 11 a.m. Mass, Saturday, March 20 in the parish church.

Msgr. Patrick J. O'Donoghue will install the new officers.

Luncheon will follow at noon at the Ocean Club in the Hemispheres, Hallandale.

St. Francis Hospital Women's Auxiliary and the Patrician Club of St. Patrick's parish are cosponsoring a fund-raising cruise to Freeport, March 19, 20 and 21.

The Sonesta Beach Hotel will be the scene of Mercy

Hospital's Auxiliary luncheon and fashion show, at noon, Thursday, March 18.

For reservations call 446-6046 or 643-4032.

Officer installation for St. Mary Magdalen Women's Guild is slated for Saturday, March 20 at the Ocean Club dining room at the Hemispheres, 1980 S. Ocean Drive, Hallandale.

For reservations call 949-3823 or 947-6431.

A rummage sale, sponsored by the St. Lawrence Council of Catholic Women, will be held from 8 a.m. to 8 p.m., Saturday, March 13 and Sunday, March 14 from 9 a.m. until all articles are sold. The sale will be held at 22000 NE 191 St., Miami Beach.

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

For information call 891-8850.

The officer installation and fashion show of the Memorare Society will be held at 8 p.m., tonight (Friday) at the Sorrento Restaurant, 3059 S.W. Eighth St.

PALM BEACH COUNTY

"Up, Up And Away," will be the theme of a fashion show to be presented by St. Ignatius Loyola parish, Palm Beach Gardens, at 8 p.m., Thursday, March 18 at the Holiday Inn. For ticket information call 848-7915.

BROWARD COUNTY

Marcella Donnelly, coordinator for the Broward County Narcotics Guidance Council, will be the guest speaker at the March meeting of the St. Gregory Women's Guild, Plantation. The meeting is slated for 8 p.m., Tuesday, March 16 at the Community Center, 5555 Palm Tree Road.

Guests and husbands of Guild members have been invited.

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S. Fla. Irish will mark grand day

Irish-born South Floridians and descendants of sons and daughters of Erin will observe the feast of Ireland's patron saint with a variety of activities.

Their 14th annual St. Patrick's Ball will be sponsored by the Shamrock Society of Florida at 9 p.m., Saturday, March 13 at Hialeah Municipal Auditorium, 4700 Palm Ave., Hialeah.

Music for dancing will be provided by Ed Cook's band. Reservations may be made by calling 688-4721.

Miami Catholic Singles Club will sponsor a dance at 8 p.m., Saturday, March 20 at the Holiday Inn, 2201 Collins Ave., Miami Beach.

A corned beef and cabbage dinner followed by dancing will highlight the Miami Council K. of C.'s St. Patrick's party at 7 p.m., Tuesday, March 16 in the Polish-American Hall, 1250 NW 22 Ave. Proceeds will be donated to Camillus House.

Reservations may be made by calling 373-8994.

NORTH MIAMI — A St. Patrick's dance under the auspices of St. James CFM begins at 8 p.m., Saturday, March 20 in the parish hall, 530 NW 131 St. Music will be provided by the Royaltones.

Tickets may be obtained by calling 688-8367 or 681-7007.

NORTH PALM BEACH — The new St. Paul of the Cross parish will benefit from a St. Patrick's Day dinner of corned beef and cabbage which will be served Wednesday at the Juno Volunteer Fire Department.

Tickets may be obtained by calling 842-1212 or 848-6971.

POMPANO BEACH — Shamrocks, shillelaghs and shenanigans will highlight a dinner which will be served Wednesday evening at St. Elizabeth Gardens, 801 NE 33 St.

Spring chorals start March 25

WEST PALM BEACH — The first in a series of Spring choral festivals by students in elementary schools of the Archdiocese of Miami will be held at 8 p.m., Thursday, March 25 at Rosarian Academy.

Mrs. Patricia Johnson, Palm Beach Junior College, will conduct and Sister Mary Catherine, O.P. will be the accompanist.

Similar festivals are scheduled during April and May in Dade and Broward Counties.

Marymount dean guest lecturer

BOCA RATON — Dr. Justin Steurer, academic dean at Marymount College, will be guest lecturer during a humanities series at Virginia Intermont College, Bristol, Va., on March 15.

"Looking at the World from a Christian Viewpoint" will be the subject of Dr. Steurer, who was selected to present the outlook for religion during the series of cultural development lectures.

'Passion Play' excursion set

A trip to the "Passion Play" at Lake Wales will be sponsored by members of the Memorare Society on Saturday and Sunday, April 17 and 18.

Additional information may be obtained by calling 274-0244.

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WEDNESDAY
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THURSDAY
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FRIDAY
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- Ft. Lauderdale - 3801 W. Broward Blvd. (Westgate Center)
- Ft. Lauderdale - 2394 E. Sunrise Blvd.
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Dateline: Washington

Sobering problems rise in wake of Capitol bombing

By BURKE WALSH

The early morning explosion of a bomb in the U.S. Capitol here two weeks ago, blew most other news off the first pages of local newspapers, and sent waves of shock and indignation through the country. It was, by all odds, the biggest news for some days, and politics, the state of the economy and even the Vietnam war temporarily took back seats.

Reaction was quick and strong. President Nixon, for example, said at once it was "a shocking act of violence that will outrage all Americans." Members of Congress, who work in the Capitol, and plain citizens everywhere echoed this sentiment.

There was a bomb set off in the Capitol on July 2, 1915, allegedly by a man protesting the sale of U.S. arms to Great Britain and France in their World War I fight with Germany. This country had not yet entered that conflict. Some sticks of dynamite were found near the Capitol grounds eight years ago, and just 17 years to the day before the latest bombing some Puerto Rican nationalists fired shots from the gallery of the House of Representatives, wounding five lawmakers on the floor.

THE LATEST incident brought the disclosure by Capitol police that there were "about 100" threats telephoned to the Capitol switchboard in 1970. Following the March 1 bombing, there were some 20 threats telephoned to other federal buildings in this city on the same day.

Immediately everyone wanted to know who would do a thing like this; was it the work of an "organization" or of a single insane individual? Almost as soon, people wanted to know how to defend against such outrages in the future. The answer will not be an easy one to arrive at, and that may well have been what the bomber had in mind, not the \$300,000 in damage which it was estimated had been done at the Capitol.

The Capitol, more than any other public building in Washington, seems to belong to the people of the country as a whole, and they flow through it in great numbers every day. Capitol police estimated that between 30,000 and 40,000 visitors go through the building at the height of the tourist season.

This is the place where constituents see their representatives and senators at work, and the legislators are unwilling to curtail their visits any more than is absolutely necessary. The Capitol is the most easily accessible public building in the city, Congressional leaders pointed out, adding that nothing was going to be done to change that.

AT THE SAME time, it seems agreed that security precautions at the Capitol must be tightened. It is questionable that the present 589-man police force can do more than it is doing at present to guard a six-building complex on 150 acres. The main building, the Capitol itself, has been described by one official as being "like Swiss cheese, full of tunnels and passage ways." There has been a call for a larger and "more professional" police force (25 per cent of the members are said to be political appointees).

Most government buildings here have had in force for some time a check of parcels and briefcases brought into them. Such a check was instituted at the Capitol following the recent bombing, and may continue in force indefinitely. But, some wonder, what will happen when sightseers begin to arrive at floodtide. There are bound to be some large backups while checks are made at entrances, and if constituents are made to stand outside for long periods, especially if it's raining, the senators and representatives are going to hear about it.

Telephoned threats of bombing continued to be made to government buildings the second day after the Capitol bombing. They all proved to be false, fortunately, but many employees had to be evacuated from the structures — 5,700 workers at one building alone — with the disruption of business and the loss of thousands of man hours of work. And, of course, there have been bomb scares in numerous public buildings across the country.

The March 1 bombing has been universally condemned as an appalling thing. In its wake, the problems it raises seem just as sobering. It has been said the incident throws light on a certain strain of sickness in our society. Right now, this sounds like something more than a mild understatement.

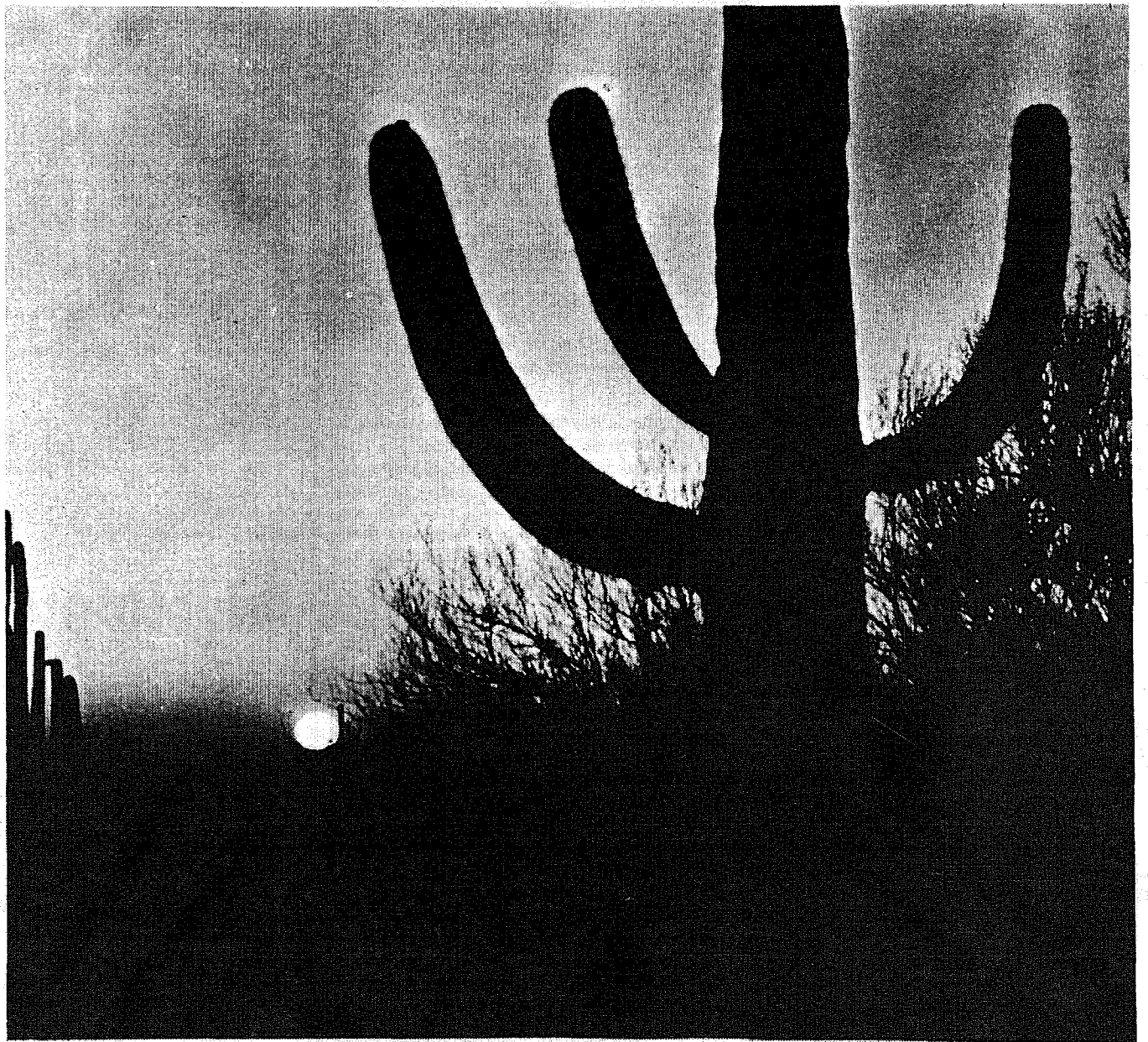
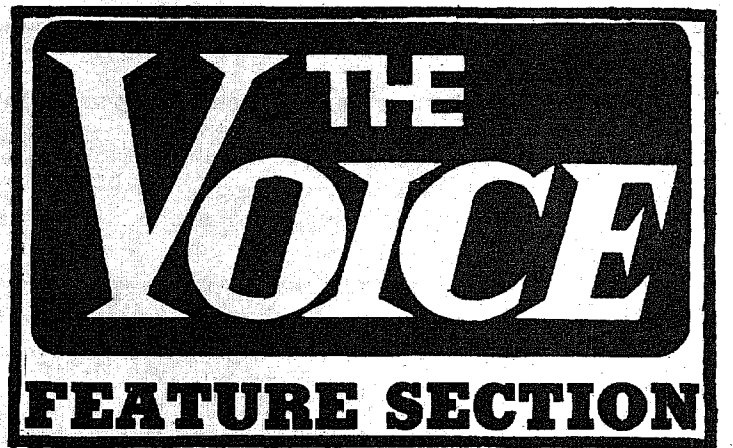
Project equality goes independent

CHICAGO — (NC) — synagogues and church councils. Project Equality, the nation's largest private program urging fair employment practices, separated from its parent body here to incorporate as an independent inter-religious organization.

Formed in 1965 as a unit of the National Catholic Conference for Interracial Justice, Project Equality now has nearly 400 participating religious bodies ranging in size from the New York archdiocese to local churches, each month.

March 12, 1971

THE LATE afternoon sun sets behind giant saguaro cacti on the Papago Indian Reservation in Southern Arizona. The reservation lies in the Sonoran Desert, one of five major divisions of the Great American Desert. This huge expanse can be divided into five distinct deserts: the Great Basin Desert covering most of Utah and Nevada; the Mohave Desert of Southern California and Nevada; the Painted Desert of the Four Corners area where Utah, Colorado, Arizona and New Mexico join; the Chihuahuan Desert of Mexico, New Mexico, Arizona and Texas; and the Sonoran Desert, (shown here) extending from Northwestern Mexico into Arizona and California.



Casting stones at others

By FATHER ANDREW M. GREELEY

In one of the Lenten Sunday Gospels there is a passage when Jesus tells a crowd that is eager to dispatch a sinner, "Let he who is without sin cast the first stone." Judging by the criteria of that passage, there must be a considerable number of sinless people in contemporary American society. Not only are those who disagree with us misinformed, ill advised, and mistaken; they are racists or sexists or war criminals.

I wonder how many converts have ever been made to a political or social cause by telling these potential converts that they were immoral and ought to feel guilty about their immorality.

There are a number of places in Scripture where Jesus has harsh words to say about moralistic denunciations. We are told that we ought not to judge lest we ourselves be judged and that we should get the two by four out of our own eye before we criticize the speck in the eye of another. But judging by what we hear and read there are lots of people who are not at all afraid of the prospect of judgment and who are quite convinced that there is no two by four in their eye.

THERE ARE, for example, the nine nuns from Detroit who have quit teaching in a school because it is "racist." Why is it racist? Because many of the parents had attitudes which hindered the teaching of justice, because there is disagreement over the religious education program, because there were "clashes during parent conferences, poor attendance at meetings," and because the parish council arrives at decisions regarding the school which are "inadequate" and "stem from racial attitudes." Indeed, to quote their charge against the parish:

"The fact that the teaching of Christian principles was not considered by council members as the main reason for maintaining St. Raymond's school and the fact that concern for our disadvantaged brothers in the church of Detroit was almost totally disregarded at the council meeting led us to conclude that for us to staff the school would signify acceptance if not approval of this mentality."

One scarcely knows how to begin. Teaching at the school would endorse the values of the parish council? Why would it? Could it not just as easily endorse the values of the Gospel? Even if the parish council were racist — and the Sisters' description of its conclusions merely seems to show that the

council did not choose to use the language that the Sisters deemed appropriate — is it the attitude of the parish council or the attitude of the teachers which determines what is taught in the school? Even if the adults of the parish were racist — and not coming to meetings scarcely makes a parish racist — who is going to win the children away from such attitudes?

The heavenly Father is willing to let His sun shine and His rain fall on both the just and the unjust but the Detroit Sisters are apparently willing only to teach the children of just parents — and justice will be measured by not making trouble at conferences, by coming to meetings, and by repeating all the appropriate liberal cliches when discussing the purpose of Catholic education.

THE TRUTH of the matter is that bigotry is to be found everywhere in the human condition and not just among the lower middle class and working class ethnics that the Sisters have walked out on. It is to be found among liberal university professors who stereotype white ethnics as hard hats, it is to be found among feminists who class all men as sexists, it is to be found among blacks who condemn all whites, it is to be found among romantic revolutionaries who denounce an entire society, and it is to be found among self-righteous nuns who write off their ethnic parishioners without trying to understand what the social, economic, and historical problems are that make white ethnics afraid of racial change. If the nuns wish to work only with children whose parents do not have traces of bigotry, then they had better work with the children of angels.

I do not want to defend Catholic bigots of whatever variety. I had to deal with more than enough of them in my years in parish work. But, you know, I never changed anyone's mind by telling him he was a racist. Yet some people did change their mind when I finally learned how to understand their point of view — without agreeing with it. I do not contend that the Detroit nuns should stay in a school where they do not want to be. But I do strongly question whether they ought to justify their walkout by writing off a whole community with the cheap and easy label "racist."

They may argue that Jesus condemned people. Indeed he did, though only rarely. And who were the ones he condemned? As I remember the Gospel, most of His condemnations were aimed at a group who thought they were morally superior to others — the Pharisees by name.

THE VOICE

Miami, Florida

Page 9



Family TV special—
'Born Free'

CARING for lion cubs is Virginia McKenna in a scene from "Born Free."

Beautiful, exciting nature film

"Born Free" provides an exciting and worthwhile two hours of family entertainment, Sunday, March 14, at 7 p.m. over the CBS Television Network.

Joy Adamson wrote a best-seller about her adventures with a lion cub named Elsa who eventually had to be taught how to survive in the African jungle. The fact that so many people had enjoyed this true story and its sequel convinced a movie company that it would be worth the effort to film it.

Carl Foreman, who, as executive producer, coordinated all of the various talents that were required to bring off such a difficult undertaking, deserves to be congratulated for the result.

"Born Free" is a beautiful nature film that fills the eye with the natural beauty of its color locations and satisfied the imagination by capturing the characteristics of wild animals in their natural habitat and in

their adaptation to the human environment of a government game station.

James Hill has directed other documentaries of charm and beauty but never one with so wild a subject. His film captures exactly the footage needed to convey the situations, and the mind boggles at the amount of patience that was required to get various actions and then edit them into such a smoothly flowing narrative.

What is also striking is the natural integration of Virginia McKenna and Bill Travers into their potentially dangerous environment. They play their roles with such an easy manner that one does not have the problem of disbelief, as is the case with many similar films. (A-I)

Network programs of special interest

Sunday, March 14, 1 p.m. — Directions — "The Individual" — Part II of a study of the contemporary individual and religion, this week focuses on religion and the communal way of life. A co-production of ABC News and Catholic, Protestant, and Jewish broadcasting offices. (ABC)

Sunday, March 14, 4 p.m. — "Purge's Palace" — An original one-hour drama written for television by Father James Conlan, whose "He's Got the Whole World" was one of last year's best religious programming efforts. The new drama concerns a man named "Purge" who is faced with the challenge of purging his soul of sin. (NBC)

Sunday, March 14, 7 p.m. — Wild Kingdom — "Trail of the Moose" — Intrepid natu-

ralists Marlin Perkins and Stan Brock join scientists in a study of the moose in his wilderness environment. (NBC)

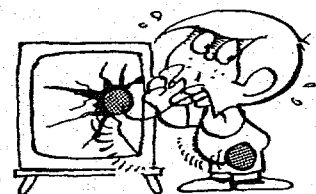
Sunday, March 14, 9 p.m. — "The Burt Bacharach Special" — Don't let the unimaginative title fool you: here is an hour of fine musical entertainment from one of the most imaginative and versatile musicians of the pop era. Guests Barbra Streisand and Tom Jones are no slouches, either. (CBS)

Tuesday, March 16, 8:30 p.m. — 13th Annual Grammy Awards — Ninety minutes of the past year's best-selling record hits, live from the Hol-

lywood Palladium with host Andy Williams. (ABC)

Friday, March 19, 7:30 p.m. — The Undersea World of Jacques Cousteau — "The Secrets of the Sunken Caves" — Documentary special in oceanographer Cousteau's extraordinary sea-adventure exploration series. Cousteau here voyages with the Calypso crew to the hitherto-unexplored undersea caves off the coast of British Honduras and, later, off the Bahamas. The second location takes Cousteau and his divers on "the most incredible and dangerous dive of my life." Ours, too, as the cameras give a flipper-level view. (ABC)

Children's corner



Sunday, March 14, 5:30 p.m. — Animal World — Host Bill Burrud and cameras examine the remote jungle frontier of the Amazon region. Among the local fauna and flora are such standouts as the giant anaconda, the boa constrictor, a giant anteater, a fresh-water dolphin and a treetop colony of chattering monkeys. (CBS)

Saturday, March 20, 12 noon — Hot Dog — Regulars Jo Anne Worley, Woody Allen and Jonathan Winters take kids on exploratory trips inside a honey-laden beehive, also under the sea to see how

sponges grow, and into factories to watch compasses, baseball gloves and bicycles being manufactured. (NBC)



Sporting week

Sunday, March 14, 1 p.m. — American Basketball League Game — Denver Rockets versus Indiana Pacers, from the Indiana State Fair Coliseum. (CBS)

Sunday, March 14, 2 p.m. — NBA Basketball — The Philadelphia 76ers test the Atlanta Hawks, from Atlanta. (ABC)

Sunday, March 14, 3 p.m. — National Hockey League Game — St. Louis Blues vs. Chicago Black Hawks, from Chicago. (CBS)

Sunday, March 14, 4:15 p.m. — The American Sportsman — Andy Griffith and Slammin' Sammy Snead go for snow geese in Texas; the late Gypsy Rose Lee angles for marlin off Australia; and various sports get "skunked" at various sports. (ABC)

Saturday, March 20, 2 p.m. — NCAA Basketball Championships — Four hours of double-header action from either the Eastern or Western regional finals. Check local log for teams. (NBC)

Saturday, March 20, 3:30 p.m. — Professional Bowlers Tour — Live play from the Fair Lanes Open tournament. (ABC)

Saturday, March 20, 4 p.m. — CBS Golf Classic — Quarter-final match with team of R. H. Sikes and Homero Blancas versus Frank Beard and Larry Hinson. (CBS)

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

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

SATURDAY, MARCH 13
12 noon (6) The Seven Year Itch (See rating Monday at 7 p.m.)
1:30 p.m. (10) Devil's Canyon (No classification)

2 p.m. (4) Children's Film Festival
2 p.m. (6) The Tall Man (See rating Thursday at 7 p.m.)
4:30 p.m. (6) The Seven Year Itch (See rating Monday at 7 p.m.)
7 p.m. (6) The Tall Man (See rating Thursday at 7 p.m.)

8:30 p.m. (5 & 7) The Pleasure Of His Company (Unobjectionable for adults and adolescents)
9:30 p.m. (10) Champagne Murders (Unobjectionable in part for all)
OBJECTION: Low moral tone; suggestive treatment

11:15 p.m. (12) Johnny Guitar (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Friendly Persuasion (Family)
11:30 p.m. (11) Fanfare For A Death Scene (No classification)

SUNDAY, MARCH 14
2 p.m. (5) Testament Of Dr. Mabuse (No classification)
2 p.m. (6) The Tall Man (No classification)
3:30 p.m. (7) Destination Inner Space (No classification)

4:30 p.m. (6) The Seven Year Itch (Unobjectionable in part for all)
OBJECTION: This film treats in a flippant and farcical manner marital fidelity and is suggestive in costuming, dialogue and situations.
6 p.m. (10) Backtrack (Unobjectionable for adults and adolescents)
7 p.m. (6) The Tall Man (No classification)
9 p.m. (10 & 12) The Quiller Memorandum (Unobjectionable for adults)

11 p.m. (6) The Seven Year Itch (See rating at 4:30 p.m.)
11:30 p.m. (4) Desire In The Dust (Unobjectionable in part for all)
OBJECTION: A low moral tone permeates this film. In addition it contains suggestive situations and subject matter which is morally unacceptable in a mass medium of entertainment.

11:30 p.m. (5) Napoleon (No classification)
11:30 p.m. (11) Fury At Showdown (Unobjectionable for adults and adolescents)
11:45 p.m. (10) The Restless Years (Unobjectionable for adults and adolescents)

MONDAY, MARCH 15
10:30 a.m. (10) Stairway To Heaven (Unobjectionable for adults and adolescents)
1:30 p.m. (6) A Dog Of Flanders (Family)
7 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)

9 p.m. (5) Banyon (No classification)

9 p.m. (7) The Pleasure Seekers (Unobjectionable in part for all)
OBJECTION: This tasteless film tries to compensate for the triteness of its characters and their contrived romances by absurd emphasis upon suggestive costuming and by a leering approach to sex. Moreover, the director's cheap and vulgar exploitation of authentic Spanish art and culture is appalling.

9 p.m. (10 & 12) Who's Minding The Mint? (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Big Steal (Unobjectionable for adults and adolescents)

TUESDAY, MARCH 16
10:30 a.m. (10) The Fountainhead (Unobjectionable in part for all)
OBJECTION: Suicide in plot solution; suggestive situations

1:30 p.m. (6) A Dog Of Flanders (Family)
7 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)
8 p.m. (4) A Summer Place (Unobjectionable in part for all)

OBJECTION: This film reflects the acceptability of divorce and through its emotional impact justifies remarriage. In addition it tends to condone immoral actions.

9 p.m. (5) Boy Did I Get A Wrong Number (Unobjectionable for adults)
9 p.m. (7) Fever In The Blood (Unobjectionable for adults)

11:30 p.m. (10) Andy (Unobjectionable for adults)

WEDNESDAY, MARCH 17
10:30 a.m. (10) Mr. Deed Goes To Town (Unobjectionable for adults and adolescents)
1:30 p.m. (6) A Dog Of Flanders (Family)

THURSDAY, MARCH 18
10:30 a.m. (10) All Through The Night (Unobjectionable for adults and adolescents)
1:30 p.m. (6) A Dog Of Flanders (Family)
7 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) The Shattered Room (Unobjectionable in part for all)
OBJECTION: Suggestive situations, murder and suicide in plot solution

11:30 p.m. (10) Shadow Of The Cat (Unobjectionable for adults and adolescents)

FRIDAY, MARCH 19
10:30 a.m. (10) The Naked Brigade (Unobjectionable for adults and adolescents)
1:30 p.m. (6) A Dog Of Flanders (Family)
7 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) This Property Is Condemned (Unobjectionable in part for all)
OBJECTION: This story about the degradation of the human spirit in the face of environmental odds loses much of its real significance because, in his treatment, the director has highlighted indecency in costuming and situations.

11:30 p.m. (10) Home At Seven (No classification)

SATURDAY, MARCH 20
12 noon (6) Elephant Walk (Unobjectionable for adults and adolescents)
1:30 p.m. (10) The Half Breed (Unobjectionable in part for all)
OBJECTION: Suggestive costuming

2 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
3 p.m. (14) Corsican Brothers (Family)
4:30 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)
7 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) The Misfits (Unobjectionable in part for all)
OBJECTION: The low moral tone, highly suggestive costuming and degrading situations which permeate this film tend to obscure and nullify any alleged serious dramatic purpose of the picture-makers.

9:30 p.m. (10) Marty (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Circle of Deception (Special classification)
OBSERVATION: The theme of this film (the military use of man contrary to the laws of man) poses multiple problems about wartime morality, such as the deception of the innocent, the recommendation of lethal pills, the use of sex as a weapon, etc., while there is no attempt by the film to justify such wartime immorality. The issues are such that a positive and valid conclusion requires maturity of judgment.

7 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)
11:30 p.m. (10) So Long At The Fair (Unobjectionable for adults and adolescents)

SUNDAY, MARCH 14
10:30 a.m. (10) All Through The Night (Unobjectionable for adults and adolescents)
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7 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)

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11:30 p.m. (11) Hongkong Confidential (Family)



Travel Talk

BILL FARR

Wherever you travel — here or abroad — people who serve you expect a tip. It is their livelihood. A simplified guide for tipping would be: Air Travel: Air personnel do not receive tips. Porters at Airports, however, expect a tip. About 25 cents a bag is a pretty safe rule for most cities. Hotels: Many countries of the world add a 10 to 20 percent "service" charge to your bill. This is divided among all the employees. But in addition, hotel porters, doormen, the concierge (or his equivalent) are tipped accordingly. Restaurants: Outside the U.S. a service charge is usually added to the check. If not, the usual tip is 15%. If service is extraordinary, tip more. Taxis: Cab drivers are usually happy with 20% of the meter as a tip. When you start thinking about trips, tours or vacations, make FARR TOURS, 424 Lincoln Road, 531-5327, your first stop. We have had 50 years of experience and cater to the needs of the independent and individual traveler. We personalize your trips to fit your individual interest, and there is no extra charge for booking through our agency. SEE US AND SEE THE WORLD IN STYLE.

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Want to be scared? Well, this can do it

THE NIGHT VISITOR (UMC Pictures-GP) A double murder disrupts the quiet of a Scandinavian countryside, and a man under suspicion (Per Oscarson) tells the police inspector (Trevor Howard) that the murderer in his brother-in-law (Max von Sydow) who must have escaped from the nearby insane asylum.

After visiting the inmate in his cell and inspecting the security of the asylum, the inspector is forced to reject the possibility. The escape would seem humanly impossible, yet the inspector realizes that von Sydow cannot be underestimated.

BUT the viewer does not share Howard's uncertainty because he has been aware from the opening shots that von Sydow indeed, dressed only in underwear and boots, was the eerie figure stalking

the empty winter landscape. And when his motivation for revenge on those who testified against him as criminally insane is revealed, the viewer is convinced that no one else is safe.

Like the recent "Investigation of a Citizen Above Suspicion," "The Night Visitor" begins by identifying the murderer and then reveals why he did it. The main interest for us here is how it is done, that is, how does von Sydow manage to get through the barred gates, past asylum guards and over the walls of the asylum, isolated and fortress-like in its stolidity.

"The Night Visitor" has the intrigue of an escape movie but it is essentially a "locked door" mystery in reverse. If you have admired von Sydow as a Bergman actor, you must see him per-

form as an accomplished gymnast in a role that demands the utmost in physical dexterity as well as in brooding intensity of character.

It is a modern, Gothic tale that is intended to scare the daylights out of its viewers, and in the hands of Laslo Benedek (*The Wild One*) it succeeds admirably. (A3)

Movie reviews

Movie of boy-men has stunted appeal

HUSBANDS (Columbia-GP). At the outset of "Husbands," John Cassavetes, Ben Gazzara and Peter Falk, three fortyish middle-class commuter pals from Long Island, enter a cemetery to pay last respects to their mutual friend suddenly carried off by a coronary, and Cassavetes observes "Death is the most humiliating thing in the world."

In Cassavetes' most recent film since "Faces," death is both the catalyst and the context in which the drunken antics and middle-aged frustrations of three true-to-life examples of arrested male development take place.

Encountering their own mortality for the first time, the three flee into a four-day bender that takes them through a New York gym, a bar, a quick spree in London, and finally, for two of the three, the trip back home to confront their wives and families.

FOR the characters in the drama, there is little enlightenment and certainly no growth; for the viewer, there is a rare glimpse into the peculiarly American plight of the affluent man whose life's options are largely accidents and whose ideals of freedom, fulfillment and masculinity cannot stand adult tests of reality.

"Husbands" is an intermittently brilliant film that stumbles disastrously over its own virtues. As 'fictional' cinema Cassavetes' latest effort depends almost entirely on improvisation but, while the talents of the actors and cinematographer Victor Kemper are considerable — one might even say remarkable in a working combination — the film's technique cannot sustain its inordinate length.

WHAT we have is a series of flashes buried amid whole reels of film that verge on the edge of narrative and meaning; an effort less directed and written than simply unleashed upon the audience. It is as though, and one imagines as in fact, Cassavetes, Gazzara and Falk spent the hours discussing the characters Cassavetes envisioned as the archtypal examples of American boy-men, and then simply set the cameras running. (A3)

Mime theater on March 21

Claude Kipnis and his Mime Theater will be the final presentation of Barry College's Spring Culture Series at 8:15 p.m., Sunday, March 21 in the college auditorium.

"Opus Blue Is Pink" is

the title of the program by the Paris-born pantomimist, who created "Men and Dreams," with which he toured Israel and appeared at the Nord Sea Festival, Belgium, the Festival of Theater des Nations in Paris, and the Theater de lys in New York.



"A PATCH of Black," which will be featured on "The Church and the World Today" program at 9 a.m., Sunday, March 14 on CH. 7 will be presented by students of Holy Redeemer School. The program was written and directed by Mrs. Ardie Edwards and eighth grade student, Rhogean Simmans, shown discussing the presentation in upper left photo.

Film fare on TV

Week of March 14

Sunday, March 14, 9 p.m. — "The Quiller Memorandum" (1967) Resurgence of Nazism in Germany is background for more undercover work in a Harold Pinter screenplay with George Segal, Max Von Sydow, Senta Berger (and Alec Guinness, in a small role that does not justify his second star billing). Excellent color photography of West Berlin. Consensus: Some suspenseful moments and some foggy ones in a sincere but simple spy story, drawn out to its limits and slightly beyond. (A-III) (ABC)

Monday, March 15, 9 p.m. — "Banyon" — World premiere presentation starring Robert Forster as a private eye who hunts for a killer who used the detective's own gun in a shoot-out at his own office. In the process, Forster finds himself among the hunted. Anjanette Comer, Darren McGavin co-star. (NBC)

Monday, March 15, 9 p.m. — "Who's Minding The Mint" (1967) — Jim Hutton, Dorothy Provine, Milton Berle and Joey Bishop give you an idea of the seriousness of this entertainment. Some laughs are to be found among the antics as a band of inept robbers blunder into a plot to relieve the U.S. Mint of some fresh cabbage. (A-II) (ABC)

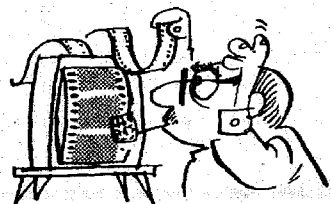
Tuesday, March 16, 9 p.m. — "Boy, Did I Get A Wrong

Number" (1966) — Bob Hope and Elke Sommer, with Phyllis Diller and Cesare Danova. A low-browed, high-powered real estate operator (Hope) rents an isolated cabin retreat to a harried French movie queen (Miss Sommer) in the hopes of raising the cabin's market value. There's just enough of the old Hope pizzazz to make one long for those wonderful "Road to..." sparklers of yesteryear. (A-III) (NBC)

Thursday, March 18, 9 p.m. — "The Shuttered Room" (1967) — Semi-scary thriller based on an H.P. Lovecraft novel about the strange and occult goings on at Dunwich. Gig Young and Carol Lynley are an American couple who try, despite the shadowed warnings of local folk, to settle down in a spooky old place that's been shuttered for over 40 years. Sinister Oliver Reed soon helps them find out why a house is not always a home. (B) (CBS)

Friday, March 19, 9 p.m. — "This Property Is Condemned" (1966) — Natalie Wood is wooden as the noble property given the bad rating in the title. The story attempts to tell it like it was in the stagnant small-town atmosphere of Mississippi during the Depression. Railroad spotter Robert Redford supplies the big-city lure necessary for melodrama, but the promising material is undercut by a generally lurid screen treatment. (B) (CBS)

Saturday, March 20, 9 p.m. — "The Misfits" (1961) — Clark Gable, Marilyn Monroe, and Montgomery Clift are the titular stars in a tender and rewarding but definitely adult film directed by John Ford and written by Arthur Miller. The three misfits must pursue their own destinies apart from the rest. Gable and Clift are struggling hunters of wild horses, a subject which is itself a symbolic study in the film. Gable died shortly after completing the film, and now Miss Monroe and Clift are gone, too. (Originally rated B by NCOMP for theatrical release) (NBC)



Capsule reviews

A Severed Head (Columbia — GP), a sophisticated British comedy of manners, is a collection of savagely civilized exercises of mixing and matching mates, starring Lee Remick and Richard Attenborough. The film, for strong stomachs, ultimately fails through its weak characterizations, overly rapid pacing, and soap-opera presentation. (A-IV)

When Dinosaurs Ruled The Earth (Warner Brothers — G) is a few cuts above the average prehistoric monster movie, despite its obvious anachronisms. Its an enjoyable movie for the kids, not too scary, and colorful enough to hold their attention. (A-I)

Pigeons (Plaza Films — R) is another aimless youth tale of the lost-in-the-city and boy-meets-girl type. Everything is all too familiar and

too cute and cliched. Don't feed the Pigeons. (A-III)

Relations (Cambist Films) spotlights a middle-aged, married businessman infatuated with a teenage girl in the pornography business. A complete waste. (C)

The Projectionist (Maron Films — GP) is a moviegoer's nightmare of fantasy, nostalgia, action and off-beat comedy. Many scenes from classic films are cut into projectionist Chuck McCann's bizarre world of the imagination. (A-III)

Lupo! (Cannon — G) Quiet, appealing, delightful low-key comedy from Israel. Its several episodes revolve around a simple, down-to-earth and lovable character named Lupo who gets his nose into everybody's business. (A-I)



Be Ready

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U.S. lacking in great leaders today?

By FATHER JOHN B. SHEERIN

As the candidates for the Presidency in 1972 begin to warm up their platform oratory, street and cocktail-party chitchat turns to the question of leadership.

The general impression is that leaders are conspicuously absent from the public scene at this time. DeGaulle, Churchill, Stalin, Kennedy have passed off the scene and it is said we have no charismatic leaders to compare with them.

At the Governors' Conference in Washington in February, one common opinion prevailed — that none of the Presidential candidates visible at present will cause a stampede of voters to the polls.

We hear it declaimed that the great leader needs charisma. This is one of those words that is so vague as to mean almost anything and almost everything but it seems to imply that a charismatic leader evokes a kind of religious worship from his followers. He is worshipped because he gallops off on his white charger as though God has given him infallible instructions as to direction.

THE FACT of the matter is that a good leader is one who enjoys the confidence of his people. They trust him because they feel that he knows their problems, their joys and sorrows, their uneasiness and restlessness and the questions they are too humble or too confused to ask. This goes for a President or Governor or Mayor, a pastor or bishop or pope.

John Gardner in his "Recovery of Confidence" speaks of the lack of good leaders today and says that people are willing to delegate decisions to their leaders but hesitate to actually do so unless they have confidence in them. "Derision and contempt are common fare for leaders today. There exists among many segments of the populace a sour mixture of apathy and negativism. The average citizen, feeling vaguely coerced by an impersonal society, trained in the passivity of the spectator, experiencing no sense of personal responsibility, looks at the leader with a mean and ungracious skepticism."

It seems to me that the people want

more than good looks in a candidate, more than the dash and go of a romantic reformer, more than sober dignity or Olympian seriousness. They want compassion, the sympathetic understanding that comes from listening to what they have to say. The leader, above all, must be a good listener. For instance, the leader who will appeal to youth will not be the one who will watch what they do, but who will listen to what they are trying to say.

RECENTLY I read some remarks made 50 years ago by Justice Holmes in an address to a group of law students. The Supreme Court was under heavy fire at the time. He admitted that the criticism was hard to take when his motives were being questioned and it looked as though the critics were hunting for evidence of his moral turpitude. But he advised the law students to take criticism such as this philosophically and "try to see what we can learn from hatred and distrust and whether behind them there may not be some germ of inarticulate truth."

Today, in the irrepressible torrent of words coming out of the TV tube, the daily press, publishing houses, radio and living room chatter — the leader has to listen intently and try to discover "some germ of inarticulate truth." He must know the mind and heart of the people.

This is true in the Church as in the world. There can be no true leadership unless the people have confidence in the leader. He can learn their heartaches and their anxieties and their questions, to a limited degree, by studying their actions. He can learn even more from the literature and films and plays of the time: these profoundly reflect the mood and mind of the people. But most important of all, the real leader must wade through the raging flood of millions and millions of words of comment and criticism to find what the real problems are.

The charismatic leader may pull the wool over the public's eyes. The great leader doesn't need rhetoric. He has listened and learned "the inarticulate truth."

Mix social action and prayer in what ratio?

By MSGR. GEORGE G. HIGGINS

The Berrigan affair and a number of similar cases involving so-called "radical" or anti-Establishment priests, nuns, and Catholic laymen and laywomen have been so widely publicized as possibly to have created the impression among rank and file Catholics that their own religious community, for better or for worse, has a kind of monopoly on this sort of thing and that the Protestant community, by contrast, is enjoying (if that's the proper word) a period of relative peace and quiet or, if you will, has worked out at least a tentative *modus vivendi* with the status quo.

In point of fact, however, that's not the way it is at all. On the contrary, there is at least as much "radical" ferment within the over-all Protestant community as there is in Catholic circles, and possibly even more.

AND, judging from my own reading on the subject, I would say that the division between so-called "radicals" and so-called "conservatives" (granting the fuzziness of these misleading labels) is probably more extensive and more extreme in the Protestant than in the Catholic community.

Will Oursler, a well known free lance journalist and the author of several popular biographies, has attempted to capture the flavor of this conservative-versus-radical controversy within the Protestant community in a new book entitled "Protestant Power and the Coming Revolution" (Doubleday, New York, \$5.95).

Mr. Oursler says that his "primary objective in this book has been to bring together the hard facts of religious revolution, particularly in the liberal, Protestant churches, and to present these facts objectively. For there are two sides, there are gradations of right and wrong, and both sides must be seen and heard and understood if the public is to understand what is at stake."

Whether or not the leaders of the Protestant social action movement will agree that Mr. Oursler has, in fact, been all that objective, remains to be seen. Meanwhile, speaking as one less wise and walking imprudently into the middle of a family quarrel, I would have to say that, in one respect at least, Mr. Oursler — perhaps unwittingly — has prejudiced his readers against the so-called liberal wing of the Protestant Establishment (as represented, for example, by the majority group on the staff of the National Council of Churches) by leaving the impression, in a round-about and rather awkward way, that they are social activists pure and simple (outright humanists, if you will), and, more specifically, that they have given up prayer and are not greatly concerned, if at all, with religious values as such.

"**THESE**," he says, speaking of the ecclesiastical bureaucrats who work in the Interchurch Center in New York City, "are dedicated, very much involved human beings. Yet in the time I watched these toilers of the spirit in the lunch hour gathering, I did not observe anyone saying grace before or after the meal. I never picked up fragments of conversation about God. I did not notice anyone reading or carrying a Bible."

With all due respect to Mr. Oursler, I am rather surprised that an experienced reporter would come to such a pejorative judgment about the "religiosity" or the "piety" of these toilers of the spirit on the basis of such flimsy evidence. Be that as it may, I feel under some obligation, as a matter of simple loyalty, to note for the record that the bureaucrats I deal with in the Protestant social action Establishment strike me (as though it were any of my business to make such a judgment) as men of faith and solid piety. Since Mr. Oursler himself has referred to the matter, I might add that they also strike me as being men of prayer.

Having differed with Mr. Oursler to this extent, I would hasten to add that he has every right in the world to raise the question as to whether or not the social action movement, in the Catholic as well as the Protestant community, is based solidly enough on religious values and, more specifically, whether or not it places due emphasis, in its own scheme of things, on the importance of prayer, both public and private, in the life of the Christian activist.

Two Baptist authors, Will D. Campbell and James Y. Holloway, have raised these questions even more pointedly than Mr. Oursler in a recent book entitled "Up To Our Steeples in Politics" (Paulist Press, New York, \$1.95).

I FIND it almost impossible to figure out exactly what it is that Campbell and Holloway are trying to tell us in this provocative series of essays on the role of the Christian in society. On the face of it, they seem to be saying that there is no place whatsoever in the Christian scheme of things for social action in the sense in which this term is commonly understood, but, giving them the full benefit of the doubt, I gather that what they are really warning against is not social action as such but what they regard as "an obsession with politics" on the part of many Christian activists and this at the expense of what they refer to as "evangelism," the living out in practice of the full Gospel of Christ.

I go along with Father Thomas Clancy, S.J., of the staff of America when he says that "while there is scarcely a page in the (Campbell-Holloway) book to which I could give wholehearted assent, I found it the most challenging thing I have read on Christian ethics in a long time." I say this, along with Father Clancy, if only because of the fact that the Campbell-Holloway book points up so effectively the truth of Bonhoeffer's widely quoted dictum that "Cheap grace is the deadly enemy of the Church."

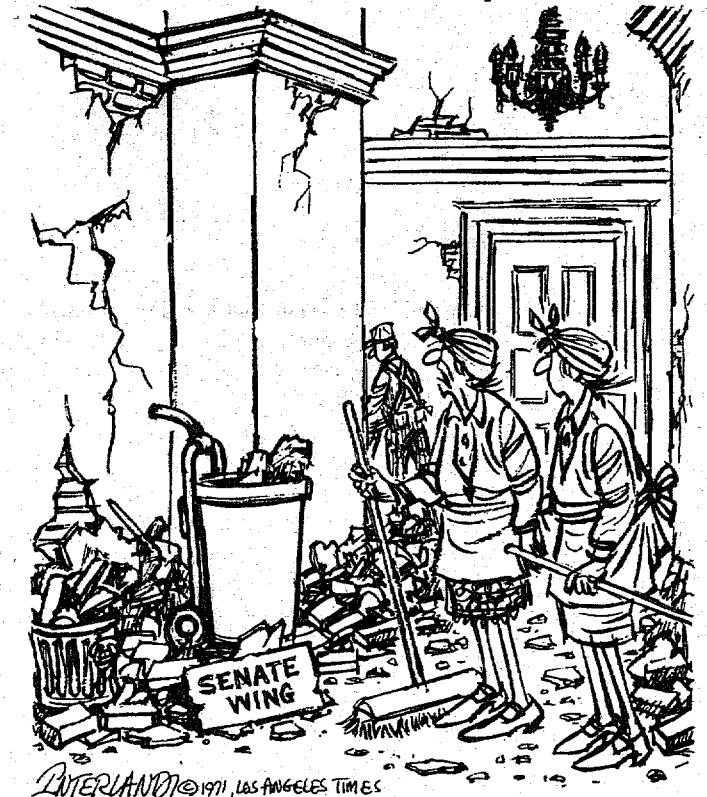
This is also Thomas Merton's message in one of the key chapters of his posthumous book entitled "Contemplation in a World of Action" (Doubleday, New York, \$7.95). "Far from being irrelevant," Father Merton says, "prayer, meditation and contemplation are of the utmost importance in America today."

THIS IS SO, he continues, for the reason, among others, that "he who attempts to act and do things for others or for the world without deepening his own self-understanding, freedom, integrity and capacity to live, will not have anything to give others. He will communicate to them nothing but the contagion of his own obsessions, his aggressiveness, his egocentered ambitions, his delusions about ends and means, his doctrinaire prejudices and ideas."

"There is nothing more tragic in the modern world than the misuse of power and action to which men are driven by their own Faustian misunderstandings and misapprehensions . . . We are living through the greatest crisis in the history of man; and this crisis is centered precisely in the country that has made a fetish out of action and has lost (or perhaps never had) the sense of contemplation."

Mr. Oursler, to give him his due, was probably trying to make this same point in his critical reference, as quoted above, to the Protestant social action Establishment. The fact, that, in this writer's judgment, he made it rather poorly does not in any way detract from the importance of the point itself, as many, if not most, of the people he is worrying about in the Protestant social action movement would undoubtedly agree.

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We acknowledge our sinfulness

By FATHER PETER SCHINELLER, S.J.

(Father Schineller, author of the following Lenten meditations, is doing graduate theology at the University of Chicago.)

"Unless you repent, you will all perish as they did."

—Luke 13,3

In spite of the progress of science, we still face disasters beyond our control. The recent earthquake in California, the tornadoes in Mississippi, and last year's typhoon in Pakistan attest to this. Disasters such as these lead us to ask the question of their cause. What type of God allows these events? How do they relate to man's sinfulness?

The second part of today's Gospel refers to a tragedy in which 18 men were killed when a tower collapsed on them. Jesus' reflection on this event is instructive for our questioning. He puts an end to the question of God's justice in relation to the catastrophe and turns it into a new question — the miracle



Sunday's Gospel

"At that time, some were present who told Him about the Galileans whose blood Pilate had mixed with their sacrifices. He said in reply: 'Do you think that these Galileans were the greatest sinners in Galilee just because they suffered this? By no means! But I tell you, you will all come to the same end unless you reform...'

"Jesus spoke this parable, 'A man had a fig tree growing in his vineyard, and he came out looking for fruit on it, but did not find any. He said to the vinedresser, '... For three years now I have come in search of fruit on this tree and have found none. Cut it down...'. In answer, the man said, 'Sir, leave it another year, while I hoe around it and manure it; then perhaps it will bear fruit. If not, it shall be cut down.'"

Luke 13: 1-9

that all men escape the justice of God.

THE lesson to learn from

natural disasters is that man must never forget his sinfulness and his need for God's grace. In the first letter of John we read: "If we say we have no sin in us, we are deceiving ourselves and refusing to admit the truth" (1,8).

The repentance that Jesus calls for is a prayerful turning to God in which we acknowledge our sinfulness and ask for his forgiveness. That such repentance before God is not easy, might be seen if we reflect on our human experience. One of the most difficult things for man to do is to admit to another that he has been wrong. Rather than honestly and openly admitting and confessing our failings, we prefer to pass them over, and hope that they will be forgotten in time.

But for the Christian, a fundamental prayer must be that of repentance, as we pray in the Lord's prayer, "forgive us our trespasses, as

we forgive those who trespass against us." Thus too, at the beginning of every Eucharistic liturgy, we pray the prayer of repentance as we "call to mind our sins," to prepare ourselves to celebrate the sacred mysteries. We confess to God that we are sinners who stand in need of his grace.

THE repentance Jesus calls for means a turning to God and a change of heart. We are to reflect on our lives and begin to think differently and begin to develop fresh attitudes concerning our behavior. The sinfulness we are to overcome is not simply the wrong deeds of the past, acts which are external, and which can be brushed aside and forgotten. During Lent we should reflect on the attitudes and direction of our lives, to see if attitudes of selfishness or self-centeredness, rather than love, are at the center of our lives and at the root of our actions.

Yet more important than focusing on ourselves in the prayer of repentance is that we focus on God and his good-

ness. We can turn to Him because He has already turned to us. We recall that we are accepted by God, that His love and salvation are at hand, provided that we freely turn to Him. Then, in the strength of His love, we can love and forgive others.

The poet Robert Penn Warren has written recently that "the disease of our time is the sense of being cut off from reality. Man feels that a screen has descended between him and nature, between him and other men, between him and the self." The prayer of repentance, in contrast to this description of our times, is the attempt to know who we are and where we are, the attempt to acknowledge our situation of human weakness, and at the same time recognize the strength of the forgiving love that comes from God.

Unless we admit our sinfulness before God, and accept our forgiveness from God, we will present a facade of ourselves to the world, and we will remain estranged from ourselves, from others, and from God.



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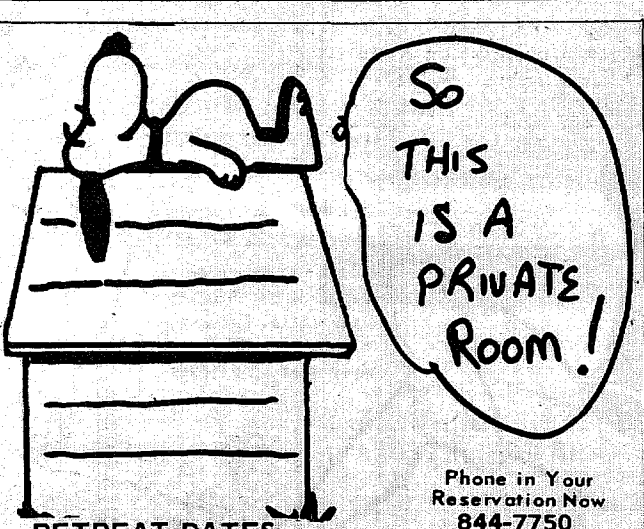
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Retirees plan 3-day St. Pat observance

WEST PALM BEACH — Three days of celebrations will highlight the observance of St. Patrick's Day at the Pennsylvania Retirement Home, 208 Evernia St.

"Irish Luck Days" will be held from 7 to 9 p.m. on Saturday, March 13; and from 1 to 4 p.m. on Sunday, March 14 when games parties will be held in the second floor foyer.

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Prayer Of The Faithful

Third Sunday Of Lent March 14, 1971

CELEBRANT: God has spoken to men in all ages, in ways too diverse to be recorded. God speaks to us today in what is happening in the world. The wisdom of our fathers in faith will help us as we seek to find the newness of life which he has given us.

COMMENTATOR: Our response today is: Lord, hear our prayer.

COMMENTATOR: That as Christian people we may recognize our weakness, our need to reform and seek God's deliverance, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For those who lead their countries, their cities, their churches, their families, that they will not think of themselves as exempt from the failures that other men experience, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That confronted with the faith and wisdom of the ancients, the nations of the Middle East will resolve their bitter struggle over the Holy Land, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the violence in the world may be a call to personal penance and reconciliation which will bring about love, justice and peace, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For those who value only novelty, that they will see in God's words to Moses the wisdom and righteousness which must be sought in tradition, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all of us who are tempted to believe that a busy day of usual routine is a fair use of our talents, that we will not be content until we have nurtured them until they bear fruit, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Father, our search for new life is our Lenten goal. Make us sensitive to your demands so that we may be more perfect instruments for the building of your kingdom. Lead us to a grateful participation in the death and resurrection of your Son, so that we may become one body, one spirit, through Christ our Lord.

PEOPLE: Amen.

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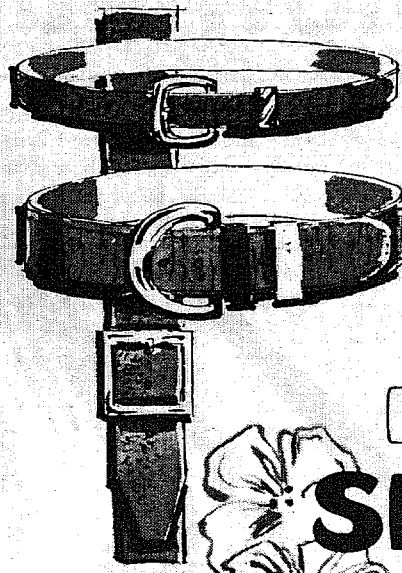


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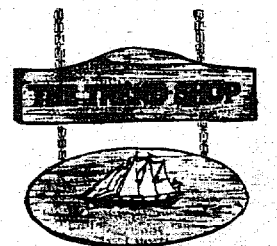
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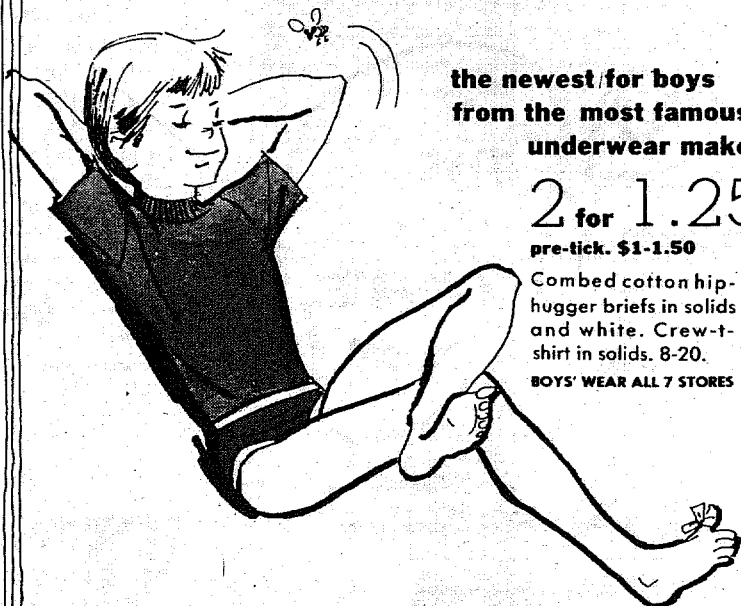
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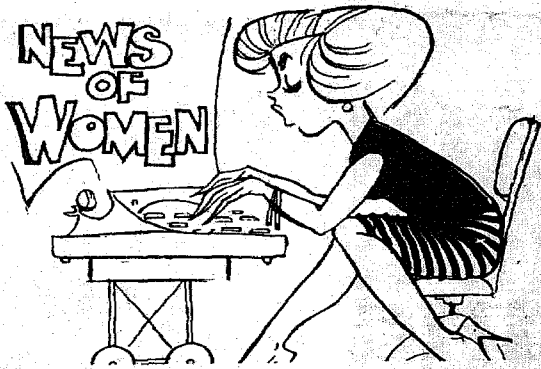
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Women criticize judge over smut mail ruling

ORLANDO — The action of a California jurist in delaying enforcement of a federal law by which citizens can request their post offices to prevent delivery of obscene literature was the subject of a resolution here by the Miami Provincial Council of Catholic Women.

The resolution calls on the National Council of Catholic Women "to take steps to counteract Judge E. Avery Cray's disturbing action."

PRESIDENTS of Florida's Councils of Catholic Women pointed out that "The U.S. Congress has passed, a law whereby a citizen may list his name at his local post office indicating that he does not want to receive sexually oriented materials" and that "U.S. District Court Judge E. Avery Cray of Los Angeles is opposing enforcement of this

law by blocking the U.S. post office from enforcing it until a hearing can be held."

Signing the resolution, copies of which were sent to President Richard M. Nixon, Chief Justice Warren Berger, Gov. Reubin Askew, Gov. Ronald Reagan and U.S. Congressmen, were Mrs. E.H. Oliver of Jacksonville, Provincial Council president; Mrs. Edward H. Keefe, president, Miami ACCW; Miss Idelle Murphy, president, St. Augustine DCCW; Mrs. Frank Filewicz, president, St. Petersburg DCCW, who introduced the resolution; Mrs. Karl C. Kaylos, president, Orlando DCCW; Mrs. Thomas F. Palmer, immediate past Provincial Council president; Mrs. Julian Warren, past president, St. Augustine DCCW; and priest-moderators of the Councils.

New step is taken to curb smut mail

A new procedure "to curb the mail flow of sexually-oriented advertisements to any resident who does not desire to receive such matter" became effective this month.

The procedure, explained postmaster E. M. Dunlap, requires postal customers to fill out a simple form which is available at local post offices. The names of the customers will then be placed on a master Postal Service list.

A MAILER must determine if his mail fits the law's definition of "sexually-oriented advertisement." If the mail does fit the definition, the envelope or cover must be marked with an inscription that the contents include "sexually-oriented advertising matter."

Once a postal customer's name has been on the master Postal Service list for 30 days or more, and he does not de-

Chance to sign for medicare

Persons who have reached the age of 65 and have not yet signed up for Medicare medical insurance may enroll now through March 31 at any social security office.

Medicare medical insurance helps pay doctor bills. A person may first enroll in the program within the three months before or the three months after the month he reaches 65.

Medical insurance is funded by individual voluntary monthly premiums that are matched by the Federal Government.

Spaghetti dinner

A spaghetti dinner, sponsored by St. Timothy CYO, is slated for Friday evening, March 19 from 5:30 to 8:30 p.m. in the church hall.

Proceeds will go into a fund for parish youth programs.

Wearin' o' the green, Irish jigs in the offing

"Twill be the wearin' of the green and dancin' of Irish jigs during a variety of St. Patrick's Day parties planned by affiliations of the Archdiocesan Council of Catholic Women next week.

LAKE WORTH — On Saturday, March 13, members of the Sacred Heart Guild will sponsor a card party at 12:30 p.m. in the K. of C. hall, 606 N. "F" St. Refreshments will be served and reservations may be made by calling 582-9655.

NORTH MIAMI BEACH — A traditional corned beef and cabbage dinner will be served by members of St. Lawrence Council of Catholic Women from 5 to 7 p.m. on March 17 in the school cafeteria, 2200 NE 191 St. Reservations may be made for children and adults

by calling 945-2881, or at the cafeteria from 9 a.m. to 2 p.m.

accompanied by Jan Krupa at the organ.

FORT LAUDERDALE — "Leprechaun Capers" will be



the theme of St. Pius X Woman's Club annual luncheon and fashion show at noon on St. Patrick's Day at the Hotel Sheraton.

Fashions from Frances Brewster will be featured

Educational 'fair' slated

"Board Our Carousel" is the theme of the 1971 version

Lent retreat for women

KENDALL — "Christian Commitment" will be the theme of a general Lenten retreat for women which will be held at the Dominican Retreat House, March 19-21.

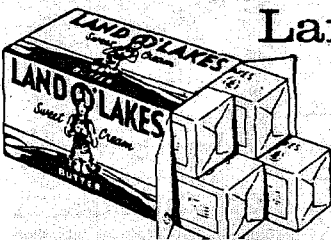
Father David Punch, assistant pastor, St. Timothy Church, will conduct the conferences. Reservations may be made by calling 238-2711.

of My Lady Fair scheduled to be held Friday and Saturday, March 19 and 20 at Dinner Key Auditorium.

Sponsored by the Council for the Continuing Education of Women, the fair features opportunities which exist for women in the areas of education, volunteering, employment and self-improvement through individual exhibit booths and a "super booth" in each area with continuous programs and exhibits.

Also planned is a special seminar for high school guidance counselors and students to discuss non-traditional jobs that have opened up for girls and women.

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Meeting to elect officers

Election of officers will highlight the Spring meeting of the South Dade Deanery of the Miami ACCW at 9:30 a.m., Thursday, March 18 in St. Brendan parish hall, 8725 SW 32 St.

St. Brendan Women's Club will be hostesses to the one-day meeting, which begins with coffee and registration, followed by a business session.

PLANS for the April convention of the ACCW will be outlined by Mrs. Edward Keefe, president. Affiliation presidents will be featured during a program, "Salute to the Presidents."

Mass will be celebrated at noon in St. Brendan Church by Msgr. John O'Dowd, V.F., Msgr. David Bushey, pastor; and Father Christopher Konkol, deanery moderator. Msgr. Bushey will preach the homily.

New officers will be installed following Mass.

During luncheon, at 1 p.m., members will hear Father Konkol speak on the meeting theme, "Be A Sign of His Presence Among All Men and Bearers of Joy."

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God said, "let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth." God created man in the image of Himself, in the image of God he created him, male and female he created them. . . . But of the fruit of the tree in the middle of the garden God said, "You must not eat it, nor touch it, under pain of death. . . . The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge that it could give. So she took some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it. Then the eyes of both of them were opened and they realized that they were naked." (Genesis)

Genesis and survival

By BURTON L. BENSON

The story of Genesis is ingeniously designed to apply to all histories and to evolve in meaning as history evolves. Genesis is always speaking to today. The Old Testament is a living document which is not outdated by historic evolution.

IN our generation, the lesson of Genesis begins to mature. Our problem today is that of survival. Adam and Eve in the story were not concerned with theological arguments. They were cast out? This is the real message of Genesis. It applies today more than ever before. God was not kidding when he "created man in the image of Himself. . . ." It is a very real game we humans are playing.

Suddenly, we have become aware of the word "ecology." We could call it Eden, that state of being where life exists in harmony. Man, by his existence and knowledge, has destroyed that harmony. The big, wide world is beginning to tire of giving us unlimited resources and refusing to accept our unrestricted garbage.

We could quote hundreds of statistics

that would illustrate graphically that the good green earth is in danger. You've read them all many times. The Jesuit prophet Chardin tells us that, geologically, we are coming to the end of the Pliocene age. That means that we are really just graduating from the caveman period. It all adds up to the fact that all of a sudden the evolutionary future of the earth is in our laps. And, we don't have unlimited time to make up our minds as to what to do about it.

We have about three choices to make. First, we can retire to our "Faith in Providence" and hope that God will straighten things out. This choice essentially puts the burden on natural evolution which will result in the simple statistical survival of the fittest. Mankind might come out pretty badly in that contest.

SECONDLY, we can live by the hope that things are not really as bad as the statisticians would have us believe and that natural evolution of life and man's ingenuity will put things back in order.

Thirdly, we can assert ourselves as "masters of the fish of the sea, the birds of the heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth." We can truly accept our role as God's partners!

To do the latter involves a fantastic responsibility of godliness. We must accept a far greater responsibility than was offered to our forefathers. That responsibility has become a personal one, politically, religiously, and socially. We cannot, in any total sense, rely upon social institutions to guide us. We must make up our own minds. As such

we are, "the image of God." That means that in a sense we are alone with a responsibility that is very lonely.

As in Genesis, each man and each woman is alone in his and her responsibility to evolution. Each is individually responsible to God. Each has the mastery of the world as a heritage. Each has had his "eyes opened and realized that they are naked." With that knowledge has grown a more mature responsibility with each passing year of human history. We are about to be cast out of Eden, just as Adam was. And we are doing it to ourselves, just as Adam did.

DISCUSSION QUESTIONS:

1. In what ways is man made in the image of God?
2. Do Christians have any special responsibility in the face of today's ecological crisis?

Social
awareness

Ecology and Eden

By FATHER CARL J. PFEIFER, S.J.

"Daddy," asks a young girl on a recent radio spot, "why can men go all the way to the moon, but our lake is dead?"

Although the voice is young, the question is not naive. Last July Look magazine popularized some frightening data culled from recent research: "Americans pour two million gallons of sewage into the nation's waterways every second. Lake Erie is dead, the Hudson and Potomac are dying. And it will take ten billion dollars to restore Lake Michigan."

We Americans are increasingly aware of the dangers of pollution and the ravaging of natural resources. We breathe polluted air, remain indoors during "smog alerts," use low-lead gasoline, hesitate to eat tuna, perhaps drink bottled spring water. Ecology has become a household word, and ecologists warn us that unless serious steps are taken soon, we will be submitting to world suicide by pollution.

THE little girl's question is a thoughtful one. How can it be that the most creative technological achievements co-exist with the destructive effects of advanced technology? If machines can enslave and even destroy man, what stance is man to take toward scientific, technological creativity? What does the ecological crisis suggest about man and human creativity in an industrialized culture?

Vatican II affirms that man's work, simplified through science and magnified by machines, participates in the creative activity of God the Creator, and fulfills the divine command to subdue the earth. But the ecological crisis of our day suggests a caution against an overly naive conclusion.

The Council does not imply that making

bigger and better machines is itself carrying out the divine plan mapped out in Eden. Nor does the Genesis account mean that man is given unrestrained mastery over the world which he is commanded to subdue. Science is not a sacred cow.

Reflection on the first two chapters of Genesis indicates that man is indeed given dominion over the earth and all that lives on it. In fact, this dominion is a reflection of the total dominion of God over all that exists. Made in the image of God, man shares His dominion over the rest of created things. Therefore, like God, he is free. He is not to be enslaved by anything on earth because all else was made by God for man. Through his creative work man is to gradually build a better world for human habitation, discovering and learning to control the mysterious forces of nature.

HOWEVER, man's freedom is not unlimited and his dominion is not without restrictions. In a sense, he is king of the earth, but paradoxically is a servant king. He is born free, but grows maturely free only through service and realizes his reign through respect. His freedom, like God's, is a freedom to love. His mastery over the world is a stewardship, respectful of His

Creator, respectful of his brothers, respectful of the world of things. He is his brother's keeper and the earth's caretaker.

This respectful stewardship is suggested in the prohibition against eating the fruit of the tree of life. Man is not given the garden of Eden as if it were a blank check. His creativity is subject to God's commands as they are gradually discerned more clearly. His creativity shares in the creative act of God when like God, his creativity is marked by compassion and respect.

The concrete expressions of this respectful, compassionate creativity will depend on man's growing grasp of the laws of nature and his ability to channel nature's resources for the good of man. The greater his scientific knowledge and technological skill the greater his responsibility. His concrete responsibilities and challenges are conditioned to a large extent by circumstances.

FOR EXAMPLE, 50 years ago the internal combustion engine apparently posed no ethical problems of pollution. Today in crowded urban areas it has become a threat to health. Man is no longer free to build bigger combustion engines for more and more automobiles, even if he has the technology to do so. His freedom is to be

directed by respect and compassion to discover solutions to efficient transportation without polluting the atmosphere.

Technology, then, is a marvelous development of man's potential for living out God's design for the creation of a more humane world. It is not to be condemned by Christians, but encouraged and entered into. There is the added incentive today that the problems created by technology can only be solved by scientific research and technological development.

The real challenge is to discover how to direct these efforts along creative lines that respect the limited resources of the earth and show compassion for all men. For man's mastery of the world can only be achieved through respect and compassion.

• What obligations does man have to preserve the world that was created by God?

• How can the advances made possible by technology be used for the greater honor and glory of God?



The creation of the world is related to us in the Book of Genesis. In our generation, the lesson of Genesis begins to mature. Our problem today is that of survival.

A change of heart

By FATHER JOSEPH M. CHAMPLIN

Most of us in this modern world don't have enough time to stop and ask where we have been, how we are doing, and what direction we should take in the future. Life is terribly busy. Crisis follows crisis. We retire at night with unfinished business on our minds and rise in the morning to tackle another list of tasks.

Lent should help us cope with this situation. A few days ago the Lord in effect said, "I, also, was a busy man with much to do and little time in which to accomplish it. But I stepped aside for 40 days, ate nothing, prayed, and at the end was hungry. It's your turn. Instead of this preoccupation with life on the outside, think a bit about what goes on within you. Ease up a bit on the here and now, ponder for awhile the hereafter. Pray. Practice a little self-denial. Change your attitude. Start over."

THE revised Roman Calendar says these things, but in dry, abstract terms: "The season of Lent is a preparation for the celebration of Easter. The liturgy prepares catechumens for celebration of the paschal mystery by the several stages of Christian initiation; it also prepares the faithful, who recall their baptism and do penance in preparation for Easter." (Article 27).

Baptism and penance; a conversion of one's heart and a renewal of baptismal vows — these are twin notions which permeate the Lenten liturgy. Giving up an in-between snack of a cigarette, or a drink makes sense only if it leads to a changing of the inner self.

The Church therefore strongly recommends frequent, even daily participation at weekday Masses during this season. In an uncomplicated way that practice achieves many goals: it forces us to step aside; it demands some self-sacrifice; it pushes us to pray; it fills our minds with the Church's Lenten and Easter messages; it softens, stirs, and strengthens the heart; it sets the stage for a personal living of the Holy Week liturgy.

WE will use this year in the United States a new rite for these sacred days. The changes in it are relatively few and quite

DISCUSSION QUESTIONS:

1. Why do people seem to have little time to think today? Do we really have less time, or do we just take less time?
2. In what ways can Lenten penance be seen as a way of taking time for the important actions and values we often neglect? Where does the Holy Week liturgy fit in?

Scripture in the life of the Church today

On talking easily about Abraham

By FATHER WALTER M. ABBOTT

The more I read St. Paul's Letter to the Romans, the more I am convinced that he wrote it to unify the Christian community at Rome, which had become divided into two groups: one chiefly Jewish and the other chiefly Gentile.

From that point of view you could say that the Letter to the Romans gives elements for dialogue between the two groups. Since the whole of Chapter 4 deals with Abraham, you can conclude that Paul regarded the patriarch as a very important element in the dialogue.

Who was Abraham that he should be so important? Just ask any Jewish acquaintance how Abraham is regarded in his faith, and I guarantee you will have a fascinating conversation.

IN THE course of your dialogue with him, ask if he agrees with what Paul says in Chapter 4, especially the point about Abraham's being put right with God because of his faith, not because of his works or his observance of God's laws.

To understand Chapter 4, and to be prepared for such a conversation, read the story of Abraham in the first book of the Old Testament, Genesis, Chapters 12-22. Note especially Genesis 15:6, where it says that Abraham believed when God promised he would have a son and descendants numerous as the stars, and that God "reckoned it to him as righteousness" (RSV).

For his immediate readers Paul was making the point that his teaching of justification by faith rather than by observance of the Law was not against the Hebrew Scriptures but in complete

minor, improvements suggested as a result of extensive parish experience with the texts introduced in 1955.

On Palm or Passion Sunday (the two have been combined), we celebrate Jesus' victorious entrance into Jerusalem and begin to recall the bitter sufferings of Christ. Red vestments symbolize both mysteries — a king marching in triumph and a martyr shedding his blood.

Music likewise can capture a mood which shifts from joyful greeting of the long-awaited king to sorrowful consideration of the suffering servant. "To Jesus Christ our Sovereign King," for example, expresses the former, "O Sacred Head Surrounded," the latter.

Holding palms in our hands for the procession is roughly parallel to waving flags and throwing confetti at a parade in honor of astronauts who have walked on the moon. We congratulate, praise, even thank the travelers to outer space. We do the same, and more for Christ, pledging loyal obedience to the Messiah symbolized by a celebrant as we walk with or watch him enter the church and sanctuary before Mass begins.

Fame fades fast and loyalty often is short-lived. The citizens of Jerusalem shouted "Hosanna" on Sunday and a few days later cried out "Crucify Him, crucify Him." Palm Sunday's liturgy dramatizes this fickleness.

When parts of the Passion are divided so an entire congregation can take the crowd's responses, parishioners will then also be saying, "Hosanna" in one breath and "Crucify Him, crucify Him" in the other. That action becomes a strong reminder of how fickle the people in Judea were and we sometimes are.

agreement with them. Apparently contemporary rabbis were teaching that the call of Abraham was a reward for his upright conduct. Paul insists upon a return to the best tradition of Jewish belief.

Paul goes on to make the point that Abraham is "the spiritual father of all who believe in God," circumcised and uncircumcised. The promise made to Abraham referred, Paul holds, not only to Jews but to all who would be put right with God through faith — the vast number of all those who would believe in God.

Paul keeps stressing that every man and woman who turns to God and trusts in him for pardon, for salvation from sin, becomes a friend of God or is "put right" with God. That is why Paul quotes from the Psalms: "How happy are those whose wrongs God has forgiven, whose sins he has covered over! How happy is the man whose sins the Lord will not keep account of!"

HERE you see Paul trying to preserve the Jewish heritage as fully as he can and at

Profile on poverty

Spanish Harlem

By PATRICIA CAYO SEXTON

At 6:30 a.m., while silk stocking Manhattan is asleep, East Harlem is starting to bustle. The poor are early risers. They have the jobs others don't want: the early-hour jobs, the late-hour jobs. Many rise early because it is a rural habit.

Along about 7:30 the streets are filled with fast-moving people: men, women and swarms of children of all sizes. The parochial school children can be seen in clusters, with their togetherness identity tag — a school hat, a blouse, a uniform.

You may be able to buy The New York Times at the corner newstand in the morning, but you probably will not be able to buy a cup of coffee. The poor drink their coffee and eat their breakfasts, such as they are, at home. Few eat out.

SOME will stand at the bus stops, but most will crowd into the downtown subways that speed them to jobs in commercial or silk-stocking areas to serve the affluent, or work in their stores or small industrial shops. Many of the Negro women will go to domestic service and the Puerto Rican women, to their sewing machines in the garment shops.

Later in the day, if it is warm, the men who have no jobs will come out and stand on the sidewalks and talk together. They will watch the street and the passers-by and kibitz with one another. The old people, and from time to time the housewives, will sit at the window and join the watchers. And those with leisure may call them idle.

Later, when the children return from school, the sidewalks and streets will jump with activity. Clusters of men, sitting on orange crates on the sidewalks, will play checkers or cards. The women will sit on the stoop, arms folded, and watch the young at play; and the young men, flexing their muscles, will look for some adventure.

Vendors, ringing their bells, will hawk hot dogs, orange drinks, ice cream; and the caressing but often jarring noise of honking horns, music, children's games, and casual quarrels, whistles, singing, will go on late into the night.

WHEN you are in it you don't notice the noise, but when you stand away and listen to a taped conversation, the sound suddenly appears as a background roar. This loud stimulation of the senses may produce some of the emotionalism of the poor.

East Harlem is a busy place, night and day, filled with the joyous troubled lives of residents — rather than the heavy commercial traffic of mid-Manhattan. New York's street life is unique. So much action, so much togetherness. The critics who lament its passing have a point. The middle class who disdain life conducted so openly in the streets might compare its satisfactions to the sometimes parched and estranged quality of their own backyards.

East Harlem is a land of juveniles, especially in public housing. One of six residents of the area is under 13. One of four is under 19. As these children grow up and marry, they are likely to leave East Harlem, abandoning it to the aged and to new migrants with large families of small children.

THE MOST striking contrast between the rich and the poor areas of Manhattan is in the visible wealth of the one and the visible children of the other. Also, there is the obvious restraint of the one and the expressive-ness of the other. In East Harlem, music is everywhere, and visible gaiety, anger, fear, love, and hatred.

East Harlem is the poorest spot in one of the richest areas of the world, Manhattan. Across its southern border is the glitter of the East Side gold coast, home of some of the world's richest and most celebrated people. On its west flank is another fabled area, Negro Central Harlem, off-and-on home of Adam Clayton Powell, A. Philip Randolph, James Baldwin, Malcolm X, Langston Hughes.

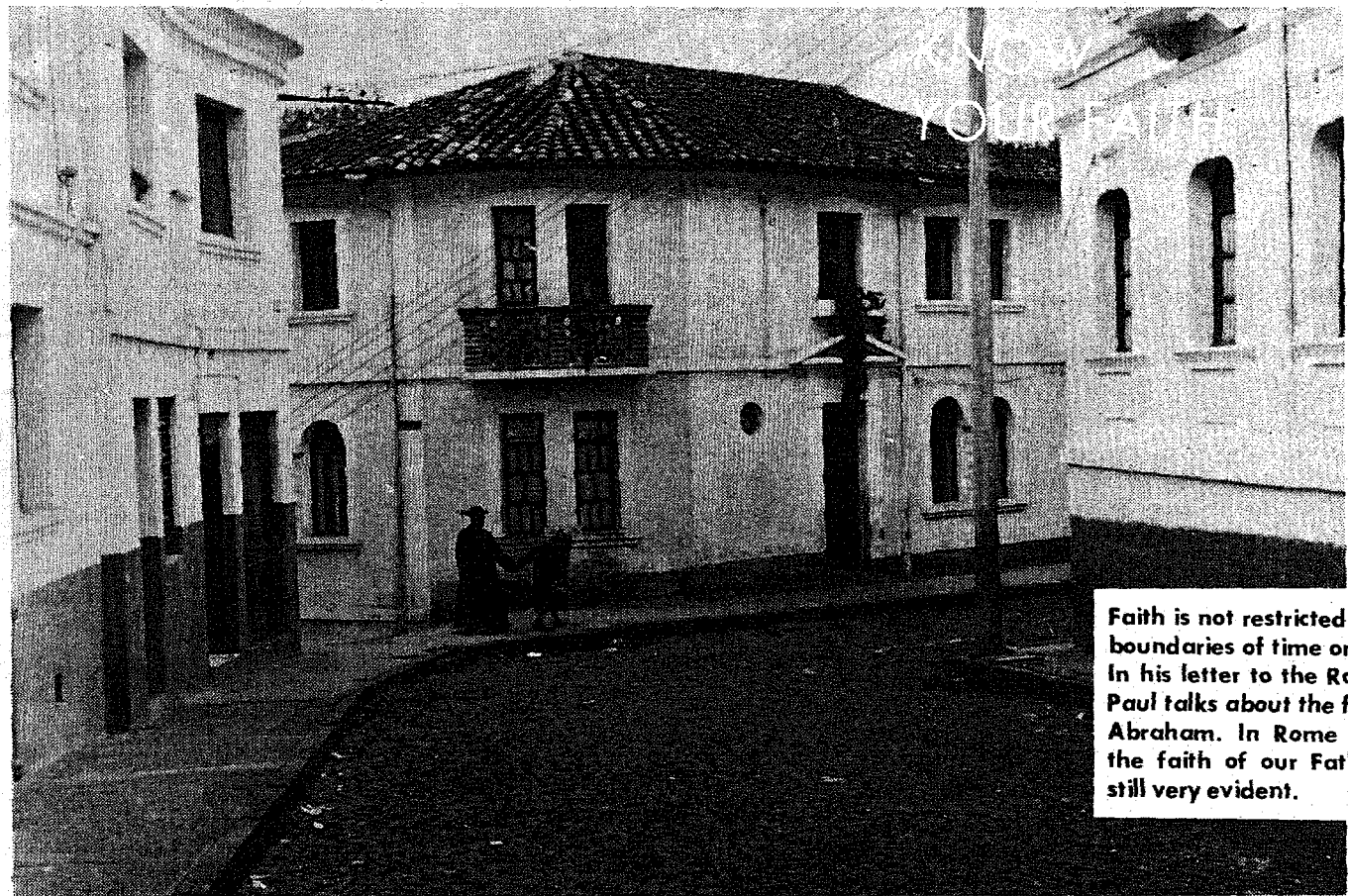
In contrast to such celebrities, East Harlem is plain Jane. If it is "exotic," as advertising for middle income housing claims, that is because of the Spanish flavor below 125th Street. Almost half of its population speaks Spanish.

From the book SPANISH HARLEM

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DISCUSSION QUESTIONS:

1. What are some of the problems ethnic groups like the Puerto Ricans have in assimilating into life in a city like New York?
2. Do you think middleclass suburban dwellers have lost anything important in their move from neighborhoods like East Harlem?



Faith is not restricted by the boundaries of time or place. In his letter to the Romans, Paul talks about the faith of Abraham. In Rome today, the faith of our Fathers is still very evident.

the same time showing how God has unfolded His plan with consistency from the time he made a special covenant with Abraham right up to the moment at which Paul was writing.

That covenant led straight to Jesus, then on to the Roman Christians and all others who would become members of Jesus. Abraham is thus seen as the father of all believers.

I was looking the other day at the section on Abraham in "Biblical Themes and Classroom Celebrations," a year's course in catechetics for children between the ages of 9 and 12, by Cinette Ferriere, a Belgian mother of four and a lecturer at the Lumen Vitae catechetical training center in Brussels (Geoffrey Chapman Ltd., 1968).

She writes: "On the threshold of the history of salvation, we must set up before our pupils the towering figure of our ancestor Abraham, father of believers." She speaks about a French record presenting Old and New Testament passages about Abraham which brings about a real "encounter" with

him and conveys "the drama of this man in the grip of a vocation which transcended him."

ON ONE of the cards accompanying the lessons she presents a drawing of Abraham which conveys "something of the lonely greatness of the father of all who believe."

All that might lead young people to think of Abraham as a remote, perhaps forbidding figure. Mrs. Ferriere rightly adds that the teacher should note the story includes the big lie Abraham told about his wife, showing he was a poor sinner like ourselves.

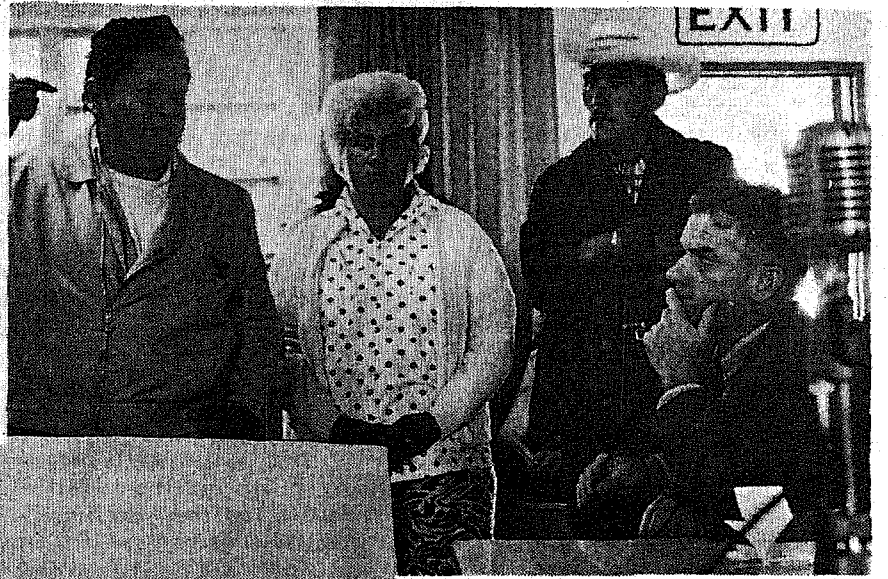
You will see in the Genesis account how much evidence there was that Abraham was a kind man and a good host. Angels would not ordinarily partake of food, but in that account they do so for Abraham.

DISCUSSION QUESTIONS:

1. Why is Abraham called the "spiritual father of all who believe in God?"
2. How does Abraham bring the Jewish and Christian traditions together?



FOUR MEMBERS of the six-member Legislative Commission on Migrant Labor begin hearing testimony on housing problems in Belle Glade. Seated, left to right, are: Representative Mixson, Senator Lewis, Representative David Clark and Senator Lee Weissenborn, chairman of the commission.



OMICA representative Rudy Juarez, left, answers a question on migrant housing which was asked by Representative Wayne Mixson, vice chairman of the Legislative Commission on Migrant Labor. Next to Juarez is Mrs. Connie Trevino of the Redland Camp in Homestead and Felix Anguiano.

Legislators visit migrant camps; hear about woes

What was termed as the first tour of a Florida Legislative commission that can do something about remedying conditions under which migrant workers live, was conducted in three areas of South Florida this week.

The tour and public hearings which followed were held as conditions for seasonal farmworkers worsened in the wake of a freeze that threw thousands of migrants out of work for a number of weeks until new crops are ready for harvest.

The commission's first hearings were conducted at the Lake Shore Civic Center in Belle Glade. Other area sites which were selected for the hearings were Immokalee and Dundee.

Testimony began in the afternoon after morning tours were held at various local migrant camps. A tour of housing conditions in the Belle Glade area included sections of the Pahokee Project, the Fifth and Sixth Streets areas and the South Bay area.

DISTANCE DID not stop two busloads of migrants from South Dade from coming to Palm Beach County to testify before the commission, which was composed of Senator Lee Weissenborn, Senator Philip Lewis, Representative Wayne Mixson and Representative David Clark. Due to other commitments, two commission members, Senator David Lane and Representative Marshall Harris, were not present at the Belle Glade hearings.

At the beginning of the testimony, Senator Weissenborn clarified a point which he thought was confusing. He said that previous tours made through the camps were conducted by private groups. "This is the first tour of the Legislative Commission," a body that can do something about remedying the conditions under which migrants live, he added.

"I hope you will not consider us as outsiders," the Senator said. "We also want to hear from the public officials of Belle Glade."

Leading the delegation of Organized Migrants in Community Action was Rudy Juarez. Citing money which was to help the migrants, Juarez said: "I have seen nothing of the \$25,000 from the Greater Miami Coalition. All I have seen, in the way of money, is the \$10,000 from Catholic Charities."

The issue of food stamps in June is no good, Juarez said. "We need them now." The stamps are still not helpful to the migrants, he added, because "the people are forced to pay \$40 or \$50 to get 125 stamps."

THE COMMISSION did move to declare the situation of migrants in South Dade as critical and to take steps to approach Gov. Reuben Askew in appealing for relief from the Federal government.

It was hoped that such action would prompt President Richard Nixon to enforce the disaster relief act of 1970 for all the migrant areas in the state.

A question by Senator Lewis brought several suggestions from Juarez. "Do you have any suggestions to this committee for long range plans?" asked the Senator.

"The only way the farmworker will improve his condition," answered Juarez, "is in his wages and workman's benefits. He needs compensation, his Social Security revised, and insurance. The farmer should give these to the worker."

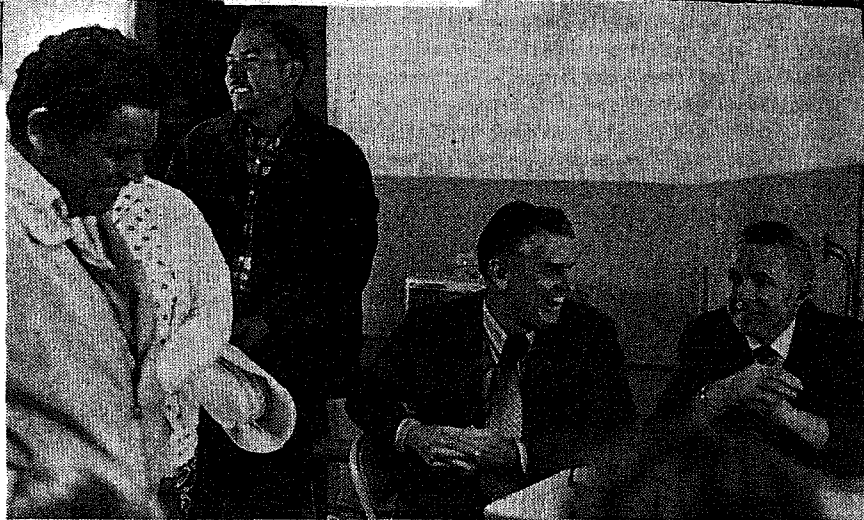
"There is nobody to provide medical aid when it is needed. There have been some instances where we have pleaded with hospital officials to care for our children. Some bill should be enacted to guarantee that workers receive help from the hospitals."

When the migrant demands a greater wage and benefits from the farmer, "We are called troublemakers," Juarez said.

A report was made during the meeting that action was being initiated to contact President Nixon, that more palatable foods were en route to South Dade and that the U.S. Department of Labor had plans for a project which would provide jobs for 1,000 unemployed migrant workers at \$1.60 an hour.

Juarez said that when such jobs became available, 12,000 unemployed could be expected to apply for the 1,000 jobs.

Other recommendations from various groups included: unfreezing money made available to the county for projects to help the impoverished, the establishment of satellite food distribution centers so that distance would not be a factor in obtaining emergency food, mispent funds to be redirected to their proper use, a migrant education loan program, and the erection of a half-way house to be used as temporary quarters for migrants who have been put out of hospitals.



THERE WERE MOMENTS for laughter during Legislative Commission testimony last Monday in Belle Glade. Enjoying a laugh during the hearings are, left to right, seated, Representative Mixson and Senator Philip Lewis. The greater part of the testimony dealt with the plight of the migrants caused by the recent freeze.

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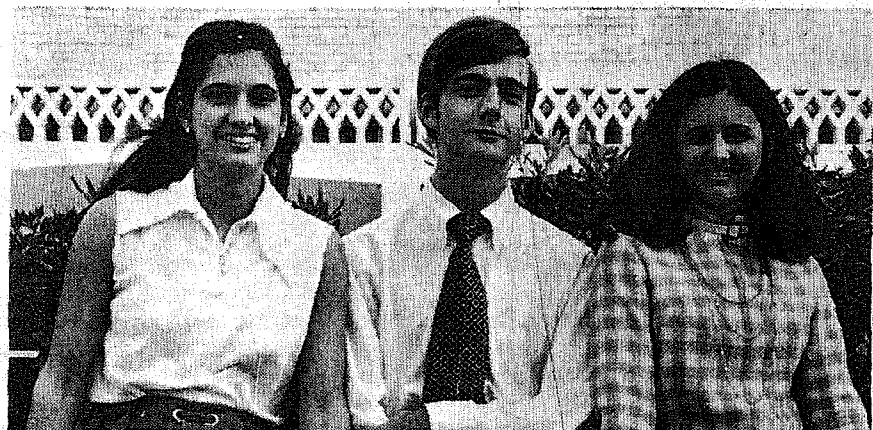
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MARYMOUNT'S TOP sophomore scholars head the recently announced Dean's List at the Boca Raton junior college. L. to r. are Sharon Macri from Miami (third with a 3.82 out of 4); Bob Calder, Lantana, (first with 3.85), and Katherine LoBianco, Deerfield Beach (second with 3.84).

Sems slate entertainment

An "Evening of Fun" presented by students at St. John Vianney Seminary begins at 8 p.m., Saturday, March 13 at 2900 SW 87th Ave.

Four vignettes entitled "Tokyo to New York," "Myself," "Girls" and "The Last of My Solid Gold Watches" highlight the program, which

will also include selections by the Glee Club of the seminary.

Father John Buckley, C.M., a member of the faculty since 1962, is director of the program. Michael Faulkner is manager.

Tickets will be available at the door. The general public is invited to attend.

Curley cops talk tourney

Archbishop Curley High School swept first place team honors in a speech tournament for Catholic high schools this weekend at Madonna Academy. Lourdes Academy placed second and Cardinal Gibbons and Notre Dame tied for third place.

In other events the winners are as follows:

Original Oratory: Carlos Vega (Curley), first; Lucy Turner (Gibbons), second; Alice Audie (Lourdes), third.

Boys' Extemporaneous speaking: Ray Benkoczy (Curley), first; Mike Cronin (Curley), second; Bill Atkinson (Columbus), third.

Girls' Extemporaneous: Barbara Yoham (Lourdes), first; Celeste Begueristain (Notre Dame), second; Anna Ascuy (Notre Dame), third.

Declamation: Ava Tunstall (Lourdes) first; Mike Grady (Curley), second; Miriam Garcia (Notre Dame), third.

The next tournament of the South Florida Catholic Forensic League will be a debate tourney at Archbishop Curley High School March 20.

Dance Scheduled

The "World of Matter" will provide the music for a dance Sunday, March 14, sponsored by the North Dade Deanery CYO.

The dance is scheduled for 7:30 to 10:30 p.m. at Immaculate Conception parish.

This award solely for Scouts

What is the "Ad Altare Dei" award which a large number of Archdiocesan Boy Scout will receive May 16 in a joint Mass at St. Mary's Cathedral?

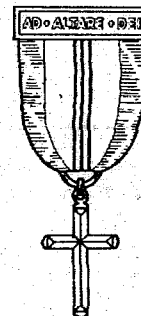
One of four religious awards sponsored by the national Catholic Committee on Scouting, this award is specifically for Boy Scouts.

THE Archdiocese of Los

Angeles created the first program, which has since been modified in form and requirement. Evolving from recognition of service as an altar boy, the award now recognizes a broad knowledge in Catholic doctrine and practice, paralleling a Scout's growth in rank.

The award now has a two-fold purpose: First, to encourage a boy in a more intimate association with the Mass and to reward his faithful performance of duty in connection with service at the altar, and secondly, to broaden the boy's horizon and to help him associate Scouting with the teachings of his home, school and church.

Any Scouts interested in receiving these awards should immediately contact their scoutmasters or pastors about further details. Requirement books and applications may be obtained through the Scout office, 2960 Coral Way or at the CYO



office in the Archdiocesan Chancery, 6301 Biscayne Blvd.

Softball starts

CYO softball begins Sunday in Dade, Broward and Palm Beach counties. Boys and girls teams will be seeking berths in the championship playoffs set for the end of May.

The boys champion team will play the champion from the Diocese of Orlando.

THE NOW SET

Car washes

East Coast Deanery CYO groups are holding a series of car washes this month. St. Mark and St. Vincent Ferrer will start the "wash-up" on March 13, while St. John Fisher's is slated for the 14th.

St. Francis of Assisi has scheduled one for March 20 with St. Clare's to be held on March 27.

Chamber music to be offered

CORAL GABLES — A program of chamber music will be presented by nine students and four members of the faculty at University of Miami School of Music at 4 p.m., Sunday, March 14 in the Bertha Foster Memorial Building, main campus.

Included in the program will be "The Soldier's Tale" by Igor Stravinsky and "Serenade in D. minor, opus 44" by Anton Dvorak.



salvation and service

RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

CELEBRATING LENT

How beautifully the liturgy expresses our participation in Mass as a "celebration!" But how does celebration apply to the forty days of penance and sacrifice we call Lent?

The word celebration calls to mind many familiar examples: birthdays, anniversaries, holidays, and parties for every imaginable occasion! Whatever we are commemorating, to "celebrate" means to enact a "ritual" be it as elaborate as a formal ceremony or as uncomplicated as company for an informal dinner.

Following a ritual simply means giving special significance to ordinary things — communicating with symbols. Imagine a Christmas without carols, gifts, and trees; or a Thanksgiving without a dinner; patriotic holidays without a parade; a birthday party without a cake and candles; or a New Year's Eve without a toast!

The liturgy celebrates our life in Christ by commemorating those special events in His life which He continues in us today as God's people. The Mass is a family celebration. We celebrate liturgically through ritual and symbols drawn from ordinary things: we greet each other; we sing and pray together; and we come together at the Lord's table to partake of the same Eucharistic Bread. Every Mass celebrates the totality of Christ's redeeming presence acting in us; the liturgical seasons merely allow us to concentrate on one or more aspects of this mystery reflected in the whole cycle of life.

During Lent, then, in liturgy and life we reflect on Christ present and acting in our lives in our human weaknesses; our need to change or make amends; to transcend by the power of His love whatever cross we suffer.

The liturgy of Holy Week reminds us that, if we profess Jesus as Lord, we must go up to Jerusalem to be crucified; Maunday Thursday reminds us that we must be servants to one another, and that our brotherhood is sealed in His Body and Blood; and we are reminded that love means dying to self to rise again — alive with eternal life.

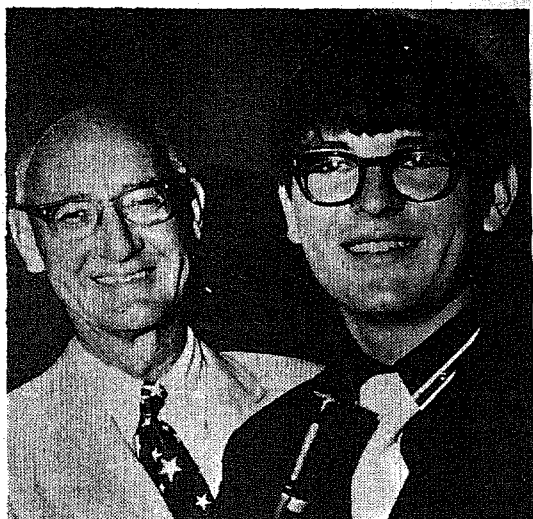
The liturgy teaches us to recognize God in our life: in each other, in goodness, beauty, and truth, but it also teaches us to recognize Him in the suffering-poor, in the sinner, the diseased, serve the Lord.

Missionaries are Christ's servants today. They need their fellow Christians to help them carry the many burdens of the mission poor. Please celebrate Lent in the spirit of the liturgy by loving the missions even more. May your sacrifice for them be more meaningful because when you turned to help your brother you saw that he was Christ.

Send your special sacrifice today!

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

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ORATORICAL CONTEST chairman, Courtenay Crutcher, left, congratulates the 1971 winner of the SAR contest, Aquinas High School student, Patrick Gent.

Wins oratory prize

A St. Thomas Aquinas High School student, Patrick

Biscayne nine

wins weekend pair

Biscayne College has turned its sports spotlight to baseball and the LaSalle High alumni pair of Tom Vrabel and Julian Rodriguez helped the Bobcats build a 5-2 season's record with a weekend pair of wins over Eastern Illinois State U.

Vrabel, although giving up 10 hits, pitched the route as the Bobcats won their first against Eastern Illinois with an 8-6 decision, with Craig Penman's two hits and two RBI's leading the way, while in the 9-8 second win, Rodriguez had three doubles and a single, along with a three-run homer by John Belmont, as the Bobcats rolled up 13 hits.

Gent, has won the Sons of the American Revolution oratorical contest sponsored by the Ft. Lauderdale-Broward chapter for the second consecutive year. Last year he won for his declamation on American history.

The contest is also known as the Douglas High Oratorical contest, a nationally sponsored event.

The Ft. Lauderdale youth, in addition to winning a cash award, is eligible for state competition. Top winners of the state will proceed to the national contest, held at the SAR convention later this year.

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Mariners in state basket ball finals today

SPORTS

By JACK HOUGHTELING

Little Mary Immaculate High School travels 500 miles this week to play a basketball game — but it's well worth the long trip.

The Mariners from Key West open the state high school basketball tournament finals at Jacksonville at 9 a.m. today when they meet Ponce de Leon High in the opening round of the Class C playoffs.

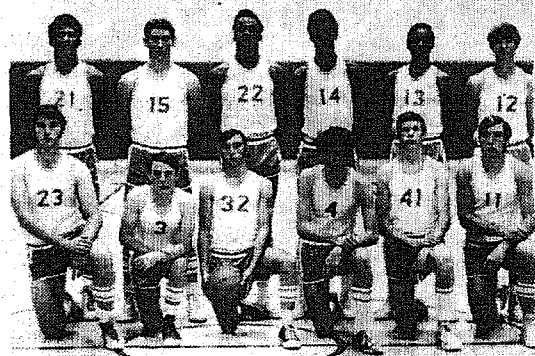
A VICTORY today sends MIHS into the championship finals on Saturday.

Mary Immaculate is the lone survivor of the four archdiocese teams who won district titles two weeks ago and then fell in the regional championships last weekend.

Archbishop Curley High made it to the finals of Class A Region 4 meet before losing to host Martin County, 95-68, while Chaminade lost to Martin in the first round, 66-53, and St. Thomas Aquinas was eliminated in opening round of the B-4 regional by Immokalee, 88-54.

Mary Immaculate will carry a 26-6 record into the state finals, including a perfect 16-0 mark against other Class C schools, after taking the C-4 regional with an 86-63 win over former diocese foe Bishop Verot of Ft. Myers and a 90-72 victory over host Moore Haven.

A VICTORY for the Mariners would likely send them against two-time Class C state champion Greensboro, which



KEY WEST'S Mary Immaculate High School basketball team includes: kneeling, l. to r., Paul Taylor, Mike Murphy, Scott Cohen, Tony Valladares, Kevin Jones and Tubby Alpizar. Standing, l. to r., John Albury, Chuck Malby, Tomy Ferguson, Maurice Thurston, Rodney Wallace and Donald Rains.

plays Clearwater Catholic in the other opening round game. Greensboro is the defending titlist and a pre-meet favorite.

MIHS Coach Dick Dougherty was well-pleased with the performance of his team in the C-4 regional, especially in the title game against Moore Haven.

"They pressed us the whole game, but we have a few

turnovers and scored a lot of easy baskets on long passes for the fast break."

The Mariners showed the scoring balance among their big three, just as they have all season. In the opening win over Verot, Rodney Wallace had 28 points, Tom Ferguson 19 and John Albury, 13. Against Moore Haven it was Ferguson with a big 35 points, Albury 24 and Wallace 13. In addition to his big scoring night, the 6-3 Ferguson hauled in 22 rebounds.

Curley, which made it to the finals of the A-4 regional with a 61-59 win over Belle Glade Central, started the title game cold and never found its shooting eye. The Knights trailed Martin County, 27-12, at the end of the first period and were down 50-30 at halftime. Stan Baker's 20 points was high for the Knights, while in the Belle Glade victory, Ted Hamiter was tops with 18 points before fouling out with 2:15 left.

THE loss was only the second of the season for Curley to a Class A team as the Knights finished with a good 19-9 record.

Chaminade lost to Martin County when a fourth quarter surge by the hosts turned a close game into a runaway.

Chaminade rallied from an early deficit to take a three-point lead in the third quarter but couldn't hold off the height of Martin County, two 6-7 starters, after both 6-4 Ed Urvardy and 6-3 Nick Alter fouled out early in the fourth quarter as the Tigers rolled up a 22-13 fourth quarter edge on a 9-for-11 field goal shooting performance.

Dave Bonomo was high man for Chaminade, which finished with a 17-10 record for the season.

In Class B, St. Thomas was never in the game as Immokalee rolled up a 25-4 first quarter lead, stretched it to 36-4 and then coasted home. Dwight McKenzie's 10 points was the best that the Raiders could manage, ending up with an 8-13 season's record.

Curley, Pace Gibbons all smack ball

Both Archbishop Curley and Msgr. Pace turned in impressive wins in baseball. Curley, behind the shutout pitching of John Scally and three RBI's by Joe Gillen, topped LaSalle, 6-0, while Pace, with Peter Hertler back in the lineup following the end of the basketball season and getting two hits, routed St. Thomas, 11-0 with Tom Farrell pitching a 5-hitter.

Cardinal Gibbons also posted a fine win, with a 5-1 decision over Chaminade, with four runs in the top of the eighth after a 1-1 tie. Googe's two hits and two RBI's led the Gibbons attack while Hartzell tossed a 3-hitter in getting the win.

Litzinger gives up coaching

Bo Litzinger, for 25 years a head coach at St. Thomas Aquinas High School and its predecessors, St. Anthony's and Central Catholic, has announced his retirement.

Litzinger will continue as the St. Thomas athletic director but will no longer serve as an active coach. He has coached the school's basketball team for the full 25 years

and at one time was also head football and head baseball coach.

HE came to little St. Anthony's High in 1946 right after World War II and has seen the school outgrow its small quarters in the parish building and the little St. Anthony's gym to its own spacious facilities on Ft. Lauderdale's southwest side of town.

Highlight of Litzinger's coaching career was undoubtedly several years back when the school's own field house was built. Litzinger had built such an exceptional winning record in the little St. Anthony's gym that the larger public schools refused to play the Raiders in the band box.

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Vatican diplomat tells of mission to Moscow

By PATRICK RILEY
ROME — (NC) — The first Vatican diplomat to go on an official mission to Moscow since Russia went communist half a century ago said his "substantial and interesting" talks with Soviet officials on the role of religion marked a passage "from monologue to colloquy."

But Archbishop Agostin Casaroli made it clear that the Holy See had had earlier and informal contacts with the Soviet government on other matters, specifically on "parallel or convergent action in favor of world peace."

AND HE emphasized that the purpose of his six-day (Feb. 24-March 1) visit to Moscow was to deposit the Holy See's declaration of adherence to the nuclear Non-Proliferation Treaty with the Soviet government, as one of the so-called depository governments.

The purpose explained my trip and defined its real character," the secretary of the Council for the Church's Public Affairs asserted on his return from Moscow.

However, he made no effort to conceal his attempts to profit by his presence in Moscow to discuss international questions with officials of the Soviet foreign ministry. He also let it be known, without saying so in so many words, that he had discussed the situation of Catholics in the Soviet Union with officials of the government's Council for Religious Affairs.

AFTER speaking of the purpose of his visit, Archbishop Casaroli said:

"The trip also offered the opportunity of contacts that I might call substantial and interesting with the Soviet government, both with qualified representatives of the foreign ministry (on the matters that at this moment are drawing the major attention of all governments) and with the president and vice president of the Council for Religious Affairs of the USSR's Council of Ministers."

Of his talks with officials of the Religious Affairs Council, Archbishop Casaroli said:

"I consider the second contact also to have been positive. Certainly in this field it is prudent and obligatory to abstain from any forecast, but the very fact that after 50 years we have been able to pass from monologue to colloquy, and the very atmosphere in which the colloquy unfolded gives hope, unless I am mistaken, that it will be possible to carry on a fruitful dialogue."

Auxiliary for N.Y. See

WASHINGTON — (NC) — Pope Paul VI has named Msgr. Frank J. Harrison, a 58-year-old pastor in upstate New York, to be auxiliary bishop to Bishop David F. Cunningham of Syracuse.

A Syracuse native, Msgr. Harrison studied at Notre Dame University before entering St. Bernard's Seminary in Rochester, N.Y. He was ordained in 1937.

During his 34 years as a priest, Msgr. Harrison has served in Utica, Binghamton and Syracuse. He was also a diocesan curial advocate, or lawyer, and a pro-synodal examiner and judge. He was made Vicar for Religious in 1963.

He said that after concluding the official phase of his visit, "I took advantage of the other days to meet high representatives of the Russian Orthodox Church."

Asserts pendulum swinging against eased abortions

CONTINUED FROM PAGE 1

Since the law took effect July 1, there have been 12 deaths in the city related to abortions.

In the controversy surrounding alleged profiteering on abortion cases by some commercial referral agencies, state Atty. Gen. Louis J. Lefkowitz asserted that such agencies should either be outlawed or subjected to strict regulations.

Recent court decisions, Msgr. McHugh noted, have upheld the constitutionality of restrictive state abortion laws. The rulings, he added, have defended the rights of the unborn child.

He said the U.S. Supreme Court, reviewing appeals on the constitutionality of state abortion laws, has advised lower courts against overturning state criminal statutes.

The high court action, in effect, has resulted in keeping legally challenged state abortion laws on the books. Appeals concerning such laws could be tied up two years in the courts before a final judgment is handed down, he added.

Msgr. McHugh singled out the growth of the citizens' "right-to-life" groups as the "most important factor" in the anti-abortion movement. He said about 50 such groups had been formed across the nation.

HE CITED the Massachusetts Value of Life Committee, an ecumenical group including physicians, nurses, lawyers and some Protestant theologians, which has issued statements protesting the increasing number of legalized abortions across the nation.

Right-to-life committees have focused attention on the dangers of liberalized abortion, Msgr. McHugh noted. He added that the groups have lobbied effectively against such bills in several state legislatures.

He said another anti-abortion group — including actress Loretta Young, constitutional lawyer Charles Rice, public health officer Dr. Herbert Rafter and author Germain Grisez — is planning a national Right-to-Life Congress next spring. Msgr. McHugh said the group might develop a national political strategy against abortion.

The priest also cited the increasing number of "Birthright" organizations that provide counseling service for women with pregnancy difficulties. He said members of the groups provide help, encouragement and service to women who need them. Birthright volunteers are assisted by doctors, welfare workers and psychologists who refer needy women to competent health care facilities.

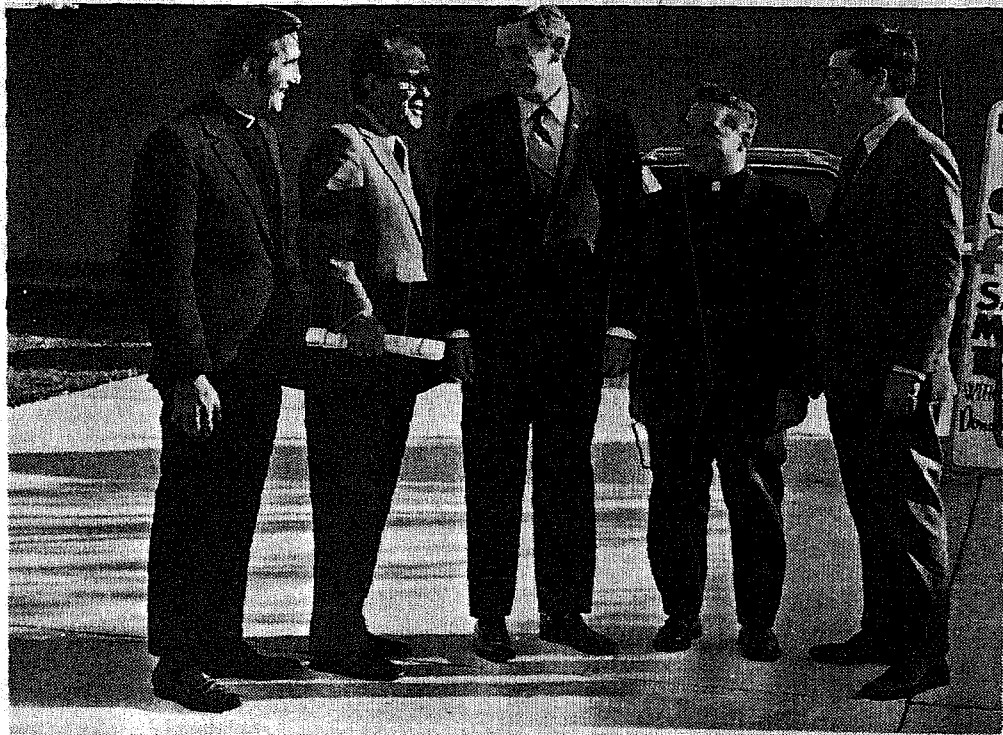
On the legislative side, the priest said of the 47 state legislatures now in session: "We don't see a groundswell of activity in favor of permissive abortion laws."

HE NOTED that in recent sessions, legislative bodies in Minnesota, New Jersey, Iowa, Mississippi and North Dakota had rejected liberalized abortion bills.

"The different groups and individuals represent different approaches, and it's not likely that any one group will find a magic answer," the family life director said.

"But legislators and politicians are being forced to take a careful look at the issues, and those who oppose abortion laws are discovering a whole range of concerns — help for the unwed mother, the need for genetic research, pediatric and maternal health care programs — that will make them regular visitors to their elected representatives.

"The political experience," he added, "is leading to a new corps of lobbyists who will be promoting the cause of mothers, babies and the sanctity of life."



RECENT VISITOR to Our Lady of the Lakes Church was Florida Governor Reubin Askew, center, shown talking with Father Donald Walk, Metro Mayor Steve Clark, left; and Msgr. Francis Fazzaloro, pastor; and Sen. Robert Graham, right. Gov. Askew was in the area to break ground for a new public school and recreation area which adjoins the parish plant.

High court hears cases on nonpublic school aid

CONTINUED FROM PAGE 1

Justice Byron White, delivering the court's opinion in the Allen case, said that for a law to be permissible under the establishment clause, "there must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion."

Attorneys defending aid legislation in all three cases stressed that aid was granted to the nonpublic schools in question "to improve secular education." Public funds were used to keep a significant portion of the state's educational system going, they argued, and were never used to subsidize religious courses.

"There is no Catholic calculus, no Lutheran logarithms or Jewish gymnastics," said William Ball, defending the Pennsylvania "purchase of services" law.

New York attorney Leo Pfeffer, noting that the Connecticut court had ruled only that college facilities built by federal funds were not used for religious purposes, objected that such facilities could not be extracted from a particular college as a whole.

CARRIED to its extreme, Pfeffer argued, the lower court's position could mean a sectarian college which forces students to comply with the doctrine and dogmas of a particular religion and does everything to propagate that religion except give divinity degrees "can constitutionally receive governmental funds so long as in its bookkeeping it allocates these funds to the construction of a chemistry laboratory or biology class room."

In a related question, Justice Harry Blackmun asked whether subsidizing the teaching of secular subjects in nonpublic elementary and secondary schools frees the school "to use the dollars it does have for religious instruction."

Ball replied that the high court has previously upheld school aid laws — such as the Allen case involving textbooks grants — knowing that these laws saved nonpublic schools millions of dollars.

A word which came up again and again in the two-day court session was "entanglement" — a term extracted from another previous decision important

to the school aid cases.

In its 1970 decision on a church tax exemption case — Walz vs. New York City Tax Commission — the court said government must ask itself whether its involvement with religion is excessive "and whether it is a continuing one calling for official and continuing surveillance leading to an impermissible degree of entanglement."

Attorneys opposing the aid legislation in all three cases said the administration involved in granting aid would mean a high degree of such government entanglement with religion.

"I don't think any gumshoe (detective) from the office of education should be lurking around to see if Sister Mary is using the Bible to teach the French language instead of Voltaire," said Philadelphia lawyer Henry W. Sawyer, arguing against the Pennsylvania aid law.

ATTORNEYS FAVORING the aid legislation were just as adamant that the laws did not constitute impermissible "entanglement." Close state or government surveillance is not required, they said.

Washington attorney Edward Williams, arguing against the "entanglement" claim in the Rhode Island school case, said nonpublic schools must adhere to state minimum standards in their curricula. If this does not constitute government "entanglement," Williams said, neither would granting subsidies in these areas.

He said administrative procedures required to give the aid would not add to the "entanglement" but only assure the state it was getting what it bargained for under the statute.

The issue of de facto segregation in nonpublic schools was also raised at the hearing — but only marginally, since lower courts did not hear evidence on the subject and no new evidence can be introduced at the Supreme Court level.

The nine high court justices have many options open to them in the three aid cases they must now decide.

But regardless of the form the justices' decision takes, it is sure to have momentous effects on the shape of future public financial aid to the nation's nonpublic schools.

Key issues slated for legislature

CONTINUED FROM PAGE 1

Among other measures, the Senate Commerce Committee is expected to vote on the Independent School Act, drafted by the newly-formed Florida Association of Nonpublic Schools, which has been accepted for consideration by the Senate Commerce. Amendments to the bill will be entertained by the committee next week and if it is passed out of committee it may go immediately to the Senate calendar or be referred to another committee.

The measure, designed to protect the independence of nonpublic schools, provides for a 12-member board appointed by the governor, all of whom would represent nonpublic schools, to oversee the system; and would require that all newly-employed private school teachers have either a

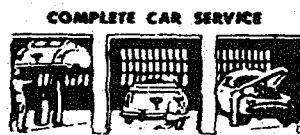
college degree or "equivalent education experience" as defined by the board. The State Board of Education would have the power to veto proposals of the board but could not initiate any standards itself without the board's proposal.

According to Thomas Horkan, executive director of The Florida Catholic Conference, Inc., who is chairman of the FAANS, the bill would protect the freedom of private schools and yet guarantee that the schools would meet minimum standards of the state.

A subcommittee of the Finance and Taxation Committee of the House of Representatives is expected to study bills dealing with tax exemption.

Proposed bills on family planning will come before the Health and Rehabilitative Services committee of the House.

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Misiones y retiros de Cuaresma anuncian en varias parroquias

Según avanza la cuaresma, acercándose a la celebración de los misterios fundamentales del cristianismo, con la pasión, muerte y resurrección de Cristo, distintas iglesias de Miami anuncian programas especiales destinados a facilitar la renovación interior de sus fieles, propugnada por la Iglesia como una de las metas de este tiempo litúrgico.

Misiones cuaresmales, retiros espirituales, charlas de formación, misas y via crucis forman parte de estas actividades de cuaresma.

ESTE DOMINGO, día 14, comenzará la Misión de Cuaresma en la Iglesia de Corpus Christi. Durante todas las misas en español de esa parroquia, el Padre Angel Villaronga predicará el sermón preparando a toda una semana de charlas cuaresmales que se ofrecerán del lunes 15 al jueves 18 inclusive, comenzando a las 8 p.m.

La semana siguiente el mismo Padre Villaronga tendrá a su cargo la misión cuaresmal en la parroquia de St. Brendan, los días 22, 23 y 24, lunes, martes y miércoles.

EN PALM BEACH

La parroquia de Santa Juliana, en West Palm Beach ofrecerá también este año una misión cuaresmal para todas las personas de habla hispana que viven en el área del Condado de Palm Beach, las charlas los días 29, 30 y 31 estarán a cargo del mismo predicador franciscano, Padre Villaronga, quien también tendrá a su cargo las charlas de Semana Santa en la Iglesia de St. John the Apostle, Hialeah, de las que informaremos oportunamente.

RETIRO PARA PADRES DE FAMILIA

Este domingo, día 14, en el salón parroquial de San Juan Bosco, Flagler y la 13 Ave. se ofrecerá un retiro espiritual de cuaresma para padres de familia, el que comenzará a las 9 de la mañana y terminará a las 5 p.m. Las charlas estarán a cargo del párroco, Padre Emilio Vallina, quien está invitando a todos los padres de familia para que en esta cuaresma dediquen un día a reflexionar sobre sus responsabilidades como colaboradores de Dios en la obra de la creación, con la misión de educar cristianamente a sus hijos, de acuerdo con las circunstancias de momento y lugar que les ha tocado desarrollar esa misión.

La parroquia de San Juan Bosco ofrecerá un almuerzo ante este retiro, que

terminará con una misa vespertina.

La misma parroquia de San Juan Bosco ha venido ofreciendo durante toda esta semana una misión cuaresmal en el área de la calle 5 y la 14 Ave., como preparación a la Misión de Cuaresma que a cargo del Padre Agustín Román se ofrecerá desde el día 22 de marzo y de la que ofreceremos más detalles en la próxima edición.

RETIRO FAMILIAR

El tradicional Retiro Familiar de Cuaresma, que desde hace casi una década viene ofreciendo el Movimiento Familiar Cristiano, se ofrecerá este año el domingo 23 de marzo, de 2 a 5 p.m. en la iglesia de Corpus Christi.

Como en años anteriores, habrá un retiro para los matrimonios en la iglesia, mientras en las aulas de la escuela parroquial se ofrecerán charlas para los hijos de esos mismos matrimonios, en las edades entre 12 y 19 años. Para los más pequeños se ofrecerá un programa de juegos y entretenimientos, para al final reunirse toda la familia en la misa de 5:30 p.m. en la propia iglesia de Corpus Christi. Aunque organizado por el Movimiento Familiar Cristiano, este retiro no es sólo para los matrimonios miembros de esa organización, sino que se está invitando a todas las familias que en esta cuaresma quieran participar en una jornada de revisión de la vida conyugal y familiar a la luz del Evangelio.

RETIROS ESPIRITUALES

La Casa de Cursillos Emaus ofrecerá un retiro para hombres los días 20 y 21, sábado y domingo, bajo la dirección del Padre José L. Hernando y un retiro para mujeres los días 27 y 28, bajo la dirección del Padre Agustín Román. La entrada a ambos retiros será el sábado a las 8 a.m., terminando el domingo a las 7 p.m.

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

Al anunciar este retiro, los organizadores ofrecen a los interesados:

"Dos días fuera de casa, libre de preocupaciones . . .

"Dos días de sosiego espiritual y físico para encontrar paz . . .

"Dos días para orar, pensar, dialogar y hacer

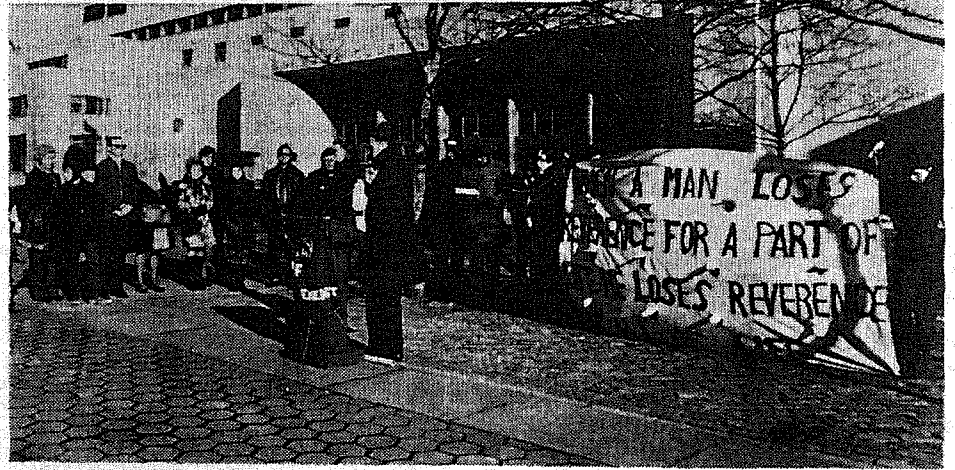
nuevos planes . . . "Dos días dedicados a tí y a Dios. Dos días de los 365 que

tiene el año, en los que encontrarás el éxito para el resto del mismo".



EN BROOKLYN, N.Y., frente al edificio de la Corte Suprema, una vigilia de día y noche proclamó

recientemente el espanto popular ante los sucesos provocados después de la aprobación de la ley que facilita los abortos en el estado de New York. "Cuando el hombre pierde reverencia por un aspecto de la vida humana, pierde reverencia por toda la vida," proclama la tela que despliegan.



EN LA FLORIDA, líderes cívicos expresan a sus legisladores la oposición a los proyectos de liberalización de las leyes de aborto. En la foto, la señora Murray Blair Wright expone sus puntos de vista, como mujer, en una reciente audiencia efectuada en el Ayuntamiento de North Miami Beach.

Crece la oposición a las leyes de liberización del aborto

WASHINGTON — Basándose en decisiones judiciales, protestas públicas y actos legislativos, el Director de Via Familiar de la Conferencia Católica de Estados Unidos dijo que el péndulo ha comenzado a girar en contra de los que promueven el aborto en demanda.

"A LO LARGO y ancho del país está surgiendo un amplio rechazo al aborto fácil" dijo Mons. James T. McHugh.

Para apoyar su declaración, el prelado citó varios hechos:

— Decisiones judiciales deteniendo leyes de aborto ya existentes.

— Grupos de ciudadanos movilizándose contra la liberalización del aborto.

— Varias legislaturas estatales rechazando proyectos de facilitar los abortos.

"Es evidente que para esta primavera y verano se apreciará un viraje completo en la corriente tendiente a facilitar los abortos.

El sacerdote se refirió a los lamentables sucesos en el Estado de Nueva York, uno de los que aprobó una de las más liberales leyes de aborto.

EL PUEBLO está comenzando a consternarse por los recientes acontecimientos en New York relacionados con los abortos. La muerte de varias mujeres a consecuencia de abortos, la aparente comercialización y utilitarismo de algunas instituciones y médicos de la práctica del aborto, y el evidente desprecio por la criatura por nacer, son algunos de los aspectos que están comenzando a mover las conciencias de la opinión pública.

Algunos importantes magazines nacionales se han hecho eco ya de esta situación, reportando que en algunos hospitales las enfermeras se resisten a participar en operaciones de aborto.

Uno de los síntomas es el auge de los grupos denominados "right to life" (derecho a la vida), de los que se han formado más de cincuenta en los últimos meses.

Por otra parte, un grupo de líderes nacionales contra la liberación del aborto, que incluye a la actriz Loretta Young, el letrado constitucionalista Charles Rice, el Dr. Herbert Rather, autoridad en salud pública, y la autora Germain Grisez están organizando un congreso nacional de derecho a la vida para esta primavera.

EN EL ESTADO de la Florida, donde los proyectos de liberalización del aborto han sido rechazados por cuatro legislaturas consecutivas, los observadores señalan que los intereses que se mueven detrás de la liberalización del aborto no tendrán mejor suerte este año.

Sin embargo, una campaña popular a lo ancho del estado está comenzando a contrarrestar la costosa propaganda auspiciada por los intereses que promueven la liberalización del aborto.

Las legislaturas de los estados de Minnesota, New Jersey, Iowa, Mississippi y North Dakota han rechazado en sesiones recientes los proyectos de liberalización de las leyes de aborto.

Festival Mexicano en Santa Ana, Naranja

Una feria mexicana, con bailes, música y comida mexicana y texana tendrá lugar este domingo, día 14 en los terrenos de la Misión de Santa Ana, en el poblado de Varanja, en el Sur del Condado Dade.

A las 9 a.m. una caravana recorrerá las calles de Homestead, para trasladarse después al área de Naranja. A las 11 a.m. se ofrecerá una misa al aire libre, seguida de la ceremonia de coronación de la reina de la feria y sus cinco damas, iniciándose así toda una tarde de feria con juegos, bailes, música y una cafetería en la que se servirán comidas mexicanas, guatemaltecas y cubanas.

El Padre José M. Paz,

párroco de Santa Ana, al anunciar esta feria, invita a la colonia de habla hispana de Miami a participar en este día de festejos típicos mexicanos.

La iglesia de Santa Ana está enclavada en la 139 Ave. y 264 St. S. W. A ella se llega siguiendo la U.S. 1 hasta la S.W. 139 Ave. o hasta la 264 y doblando izquierda en esta última hasta encontrar la iglesia, contigua a la Naranja Elementary School.

Tacos, tortillas, tamales, harán las delicias en la cafetería, junto a otros platos. Un conjunto mexicano aportará corridos y música moderna y habrá una serie de entretenimientos, que incluyen paseos a caballo.



Hoy viernes en horas de la noche tendrá lugar en el Hotel Carrillon de Miami Beach la Cena Bailable a Beneficio del Centro Hispano Católico, amenizada por la popular orquesta de los Chavales de España. En la foto, algunas de las organizadoras del acto, las señoras Beatriz Escagedo, Emma McCormack, y Perla Bardino

con Sor Angela, O.P., directora del CHC. Lo recaudado por esta cena bailable a la que se espera asistan cerca de un millar de personas, se destinará a las obras de asistencia social del Centro Hispano Católico, tales como el dispensario médico y dental, distribución de ropas, alimentos y canastillas

Llamada a la Conversión

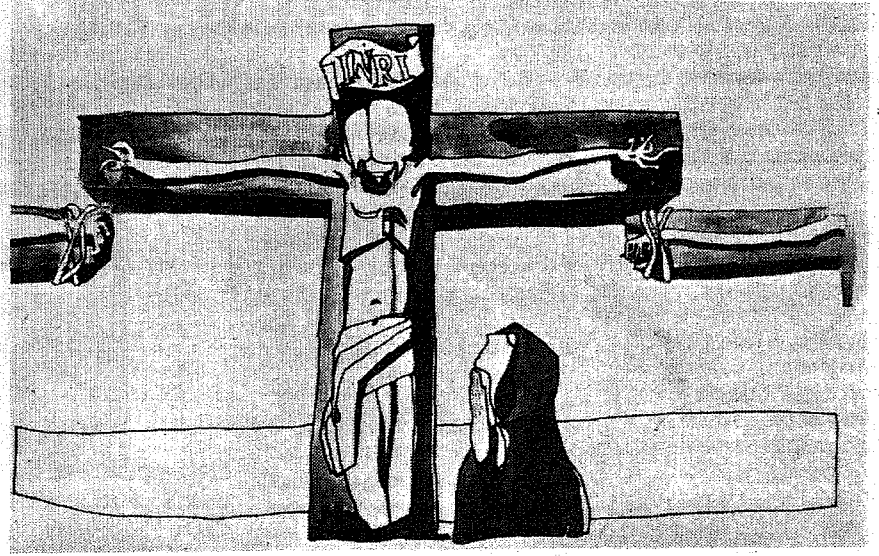
Temas de Cuaresma

● El tiempo cuaresmal, es como el itinerario clásico hacia nuestra salvación. Aceptemos la exhortación que nos hace la Iglesia a centrar nuestra atención sobre nosotros mismos.

● Cuando nos preguntamos sobre nuestro ser, sin la luz de alguna sabiduría complementaria superior, quedamos desconcertados. El balance de nuestros recuerdos es una amarga experiencia. Y se hace más amarga y desesperada si esta actividad se dirige a cuanto nos rodea por fuera, personas o cosas, ya que hace patente la glacial soledad de nuestro Yo.

● El Concilio ha corregido la visión restringida de los que acusan al cristianismo de ser enemigo de los valores temporales, y ha reconocido los aspectos que hacen dignos de estima los bienes de la creación, de la naturaleza, de la obra humana, del siglo presente. El cristianismo no es pesimista.

● La Iglesia nos invita a la "metanoia", a la reflexión, al replanteamiento, a la penitencia... para hacer surgir de las apagadas cenizas de la penitencia el nuevo rayo de la esperanza y de la vida que el Cristo Pascual renueva en el mundo.



Catequesis del Papa en la audiencia general del miércoles de Ceniza

Debemos aceptar la exhortación seria y saludable que la Iglesia maestra nos dirige al comienzo del tiempo cuaresmal, que con derecho podemos considerar como el itinerario clásico hacia nuestra salvación, la cual será contemplada en la celebración del Misterio de la Redención realizada por Cristo crucificado y resucitado.

¿Cuál es esta exhortación? Es el momento con que se nos intima a cada uno de nosotros, por medio del impresionante rito de la imposición de la ceniza sobre nuestra cabeza de hombres vivos.

Memento: ¡Acuérdete! La exhortación, como es natural, pretende atraer nuestra atención y dirigirla hacia un juicio sobre nosotros mismos. Estamos bastante habituados a realizar actos de reflexión, exámenes de conciencia, a replegarnos sobre nuestra vida interior; la grande y perenne lección de la escuela ascética de la Iglesia recibe de alguna manera confirmación con el desarrollo de los estudios psicológicos y de los análisis introspectivos sobre los fenómenos del conocimiento instintivo o racional, que nos habitúa a este retorno a la celda de nuestro yo y nos invita a este diálogo silencioso con nosotros mismos. Pero es raro que este diálogo o, mejor, soliloquio, tome en una consideración de conjunto toda nuestra existencia y se aventure en las ambiguas profundidades "hamlélicas" de nuestros destinos existenciales.

PRECARIEDAD DE LA CONDICION HUMANA

Normalmente permanecemos ignorantes sobre nuestra verdadera naturaleza;

no sabemos exactamente quiénes somos, a no ser por medio de alguna observación fenoménica a de alguna indicación exterior relativa a nuestro empadronamiento. Y cuando nos preguntamos sobre nuestro ser, sin la luz de alguna sabiduría complementaria superior, quedamos desconcertados.

Hojeamos mentalmente el libro de nuestros recuerdos pasados, y enseguida nos sorprende la vaciedad a la que los condena el tiempo en que fueron escritos: pasaron; ¿qué queda de su realidad? El recuerdo; nos atrevemos incluso a decir: la historia; pero ¿qué entidad tiene para nosotros, para nuestro ser personal, tal grabación? ¿Qué valor? La vida humana advierte la insuficiencia de estos tesoros de la memoria; el olvido los consume; la nostalgia, aunque los hace dulces e instructivos, denuncia la pérdida de lo que conservan, la nulidad entitativa de su contenido. El balance de nuestros recuerdos constituye una amarga experiencia. Y se hace más amarga y desesperada si esta búsqueda se dirige a cuanto nos rodea por fuera, personas o cosas, ya que hace patente la glacial soledad de nuestro Yo; la relación que nos une con lo que está fuera de nosotros manifiesta su inexorable precariedad; es inútil y quizás insensato aferrarse, para tener seguridad de nuestra existencia, o cuanto poseemos, conocemos, amamos y llamamos nuestro.

¿Qué nos queda? ¿El alma, nuestra persona, nuestra vida íntima? Si, pero ¡qué gran oscuridad nos invade en torno a esto! ¿Qué somos? ¿Qué permanece de nosotros mismos? ¿Qué es la muerte? ¿Es el vacío, el

océano de la nada, o la misteriosa sobrevivencia del núcleo central de nuestro ser, el alma?

VALORACION CRISTIANA DE LA REALIDAD TERRENA

Al llegar a este punto, vienen en nuestra ayuda las palabras del Señor: "¿Qué aprovecha al hombre ganar todo el mundo si pierde su alma? ¿O qué podrá dar el hombre a cambio de su alma?". Estas palabras nos hacen reflexionar en la devaluación de todas las cosas, en el juicio cristiano sobre nuestra vida. Y es una reflexión que llena las páginas del Evangelio, la predicación, los tratados de espiritualidad, las vidas de los Santos, las páginas de los ejercicios espirituales, etc... hasta tal punto que es posible, para quien mira al cristianismo solamente bajo algunos de sus aspectos particulares, acusar al cristianismo mismo de enemigo de los valores temporales e incapaz de apreciar la vida presente. El Concilio ha corregido esta visión restringida y ha reconocido los aspectos que hacen dignos de estima los bienes de la creación, de la naturaleza, de la obra humana, del siglo presente.

El cristianismo no es pesimista. La obra de Dios y, a un nivel muy inferior, la del hombre, son objeto de altísimo interés en la valoración cristiana. Pero cuando la vida del hombre es considerada en su doble perspectiva final y finalística, es decir, como medida por el tiempo y por el criterio moral, entonces, por una parte, aparece reducida a morir; y por otra, queda sobrevalorada en su ser espiritual y en su destino inmortal, es decir, en situación de decidir en el tiempo presente su futuro de ultratumba.

Ciertamente esta concepción de la vida

humana no está de moda. Todo contribuye hoy a hacérsela olvidar. Se vive con una mentalidad totalmente inmersa en el momento actual, como si éste fuese algo permanente, y no inevitablemente atropellado por el momento sucesivo; y con mucha frecuencia esta mentalidad intenta sustraerse a la responsabilidad de un criterio moral y de un juicio final. Se encuentra uno así en una doble ilusión, como si fuésemos dueños del tiempo y pudiésemos vivir en un indiferentismo moral, sin deberes basados sobre una norma extrínseca a nuestro arbitrio y a nuestra libre conciencia.

Nosotros conocemos algo de los efectos prácticos y sociales de este vivir a ciegas, como si estuviésemos exonerados del designio real y moral en el que está inexorablemente inserta nuestra vida. Y, como nos sentimos habitualmente inclinados a dar una importancia soberana a los bienes temporales en que se desarrolla nuestra existencia terrena, he aquí que la Iglesia nos hace volver a la realidad: ¡Memento! ¡Atención! ¡Ten cuidado! ¡Vigila! ¡Comprueba la dirección de tu camino! Así nos habla y nos dice esto con el rito de las cenizas, un rito serio, lúgubre, si queréis; pero saludable y optimista en el fondo, pues nos abre los ojos sobre nuestra misera situación de seres mortales, situación miserable porque somos pecadores, es decir, porque nos encontramos en estado de muerte en relación a la vida auténtica que recibimos solamente en comunión con Dios, único, supremo y misericordioso principio de vida.

CRISTO ES NUESTRA SALVACION

La Iglesia nos advierte así que tenemos

(Pasa a la página 25)

caminos que van y vienen... VOCACION

VOCACION sin dos palabras

Vocacion al Ser Cristiano y por consiguiente a la santidad Cristiana. Al laico se le ha dicho más de una vez que es un "simple" cristiano como si fuera de segundo orden y cristiano pudiese ser sólo y de una manera como superpuesta. La realidad es que no hay dos palabras para decir "tengo vocación" y soy cristiano. La vocación se significa por el Ser equidistante entre yo y mi Bautismo. O quizá hasta de mejor manera: El yo incorporado a Cristo por el Bautismo de modo que Cristo vive en mí y yo en El. La profundidad, por tanto, de la Vocación está en esa clarividencia del Misterio voluntario y aceptado como tal Misterio: Dios en mí y yo en El. Sin distinción numérica, puesto que el Amor se realiza en la consumación de una sola carne y un solo espíritu. Y si esto es así en el amor humano, cuanto más será en el Amor Divino que se deja comer para consustanciarse con el hombre.

SOLO HAY UNA PALABRA

Dios dice Su palabra y el hombre se define ante su vida personal. Libre y en la conciencia iluminada por el Espíritu yo acepto mi compromiso de entrega a las consecuencias de mi Bautismo.

Dios es el que habla y el hombre escucha. No será defecto de Dios cuando el hombre pregunta. Defecto del hombre que pregunta, pero busca la respuesta sólo en los signos temporales o externos. Tomar conciencia del signo interior, de la palabra oída aún a través de los signos contradictorios de los tiempos, y más cuando éstos se revuelven como caminos que van y vienen.

En su definición el hombre tomará la postura generosa de entregarse como seglar, como sacerdote, como religioso. No se podrá decir: voy a servir a Dios. Si nos tenemos que preguntar: ¿Cómo voy a servir a Dios, de manera que yo haga fructificar los dones que en el Bautismo he recibido, y por consiguiente me encuentre bien servido yo en cuanto sirvo a Mi Señor? La antropología actual va por derroteros muy importantes para el descubrimiento de ese yo casi sin medida y con las puertas abiertas. Ese yo que se encuentra en las distancias espaciales y en las medidas temporales.

Espacio y tiempo que se registra en las calculadoras y producen pavor al hombre más avezado a los datos científicos.

LA CIENCIA COMO CAOS

Si destruye al hombre, la ciencia será un caos. Un monstruo de mil cabezas para devorar. Entonces la ciencia tendría que ser destruída antes que la ciencia destruyese al hombre.

No sería de otra manera el proyecto del hombre concientizado de su poder. Pero la ciencia reside en el hombre. En su razón el hombre encuentra el fenómeno y lo analiza y lo formula. También debe llegar a formularse el Yo personal y trascendente de mi vida, el yo autor de mi vida. Hoy se polemiza a Dios, pero Se le busca. Diríamos como siempre, pero hoy quizás con mayor poder de escalada. Se le interroga por la ciencia, pero ella es muda. La ciencia sólo es poder. El hombre es poder y más poder: pertenece "al reino de Sacerdotes, que reinan sobre la tierra" (Apoc. V-10). Y en ese reinado "todos los hombres son llamados a formar parte. Por lo cual este Pueblo, siendo uno y único, ha de abarcar el mundo y TODOS los tiempos, para cumplir los designios de la voluntad de Dios, que creó en el principio una sola naturaleza humana, y determinó congregarse en un conjunto a todos sus hijos que estaban dispersos (Jo. XI, 52) (Const. sobre la Igl. cap. 11 n. 13).

Por tanto, no será ese pueblo escogido, ni tú ni yo, ni nadie, clérigo o seglar. Seremos cristianos en distintos oficios: los unos, sirviéndonos unos a otros en la Paz y en la Justicia. Los otros, siguiendo más de cerca al que "El, el Cordero, ha hecho para nuestro Dios un reino de Sacerdotes que reinan sobre la tierra" (Apoc. V. 10) esa es la repetición de nuestro Dios. Que lo escuche quien quiera y alimente, esa realidad, en su conciencia para darla a conocer al Mundo. ¿Que la conoce? Es evidente que no. Se ha hecho por unos y otros esas raras distinciones, clasistas, apoltronadas, burguesas y estereotipadas, de unos y otros. A unos tendríamos que decir con San Agustín "Para vosotros soy el Obispo, con vosotros soy el Cristiano". "Aquél es el hombre del cargo, éste es el de la Gracia. Aquél el del peligro, éste

es el de la salvación". Antes habrá dicho: "Si me aterra el hecho de lo que soy para vosotros, eso mismo me consuela, porque estoy con vosotros".

No nos metamos los unos con los otros sino por el vericuetado del Amor. Un vericuetado misterioso y trascendente, pero amable y luminoso. El amor es el que va hacer la revolución, no parcial, sino total. Y el amor aunque pierda siempre es bien servido. El ejemplo de Jesús es claro y a los seguidores les está hecha la promesa; no en vano unos siembran y otros recogen.

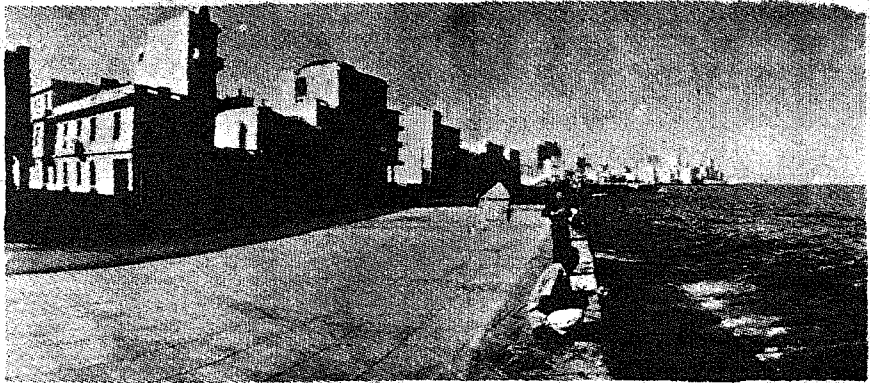
VOCACION DE SIEMPRE, VOCACION DE HOY.

La vocación no es otra cosa que ese llamamiento universal que penetra como una fibra, como un Laser, en toda la conciencia, en todo el ser del hombre y lo promociona, lo informa y lo contagia a los demás. Es como la luz, y el calor, y la fiebre. No deja parar ninguna fibra. Todo lo conmueve, lo transforma, lo consume. Y quien está en ella, quien se encuentra cogido "aún cuando no sabe decir ah, ah" (Jeremías) huye, pero entra; entra, pero sale, corre y se va a las tinieblas, pero tiene nostalgia de la luz y la vuelve a buscar, y cuando no la encuentra gime con gemido inenarrable.

Y VUELVE A DEJAR

Quien se encuentre así que vuelva. El hombre deberá reconocer sus fracasos. En la moderadura del polvo, en la insatisfacción de la fenomenología y empirismo, distanciando de uno y de otro, persiguiendo imágenes no podrá concretarse jamás sino en la persecución de lo inimaginado. Es demasiado grande nuestro Dios para dejarse coger. Y el hombre es demasiado pequeño para abarcarlo en su medida. Por todo esto el hombre se debate, se esfuerza, protesta, grita, hasta con la violencia creyendo buscar la justicia. Pero no la Santidad. Y si una es correlativa a la otra, sólo el Santo encuentra y ejercita la Justicia. Y el santo será, es, el fiel Cristiano, que donde quiera que Dios le indica, allí está él. Esta es la Vocación.

(Me he servido para realizar este trabajo de las citas del P. Andrés Vela, S.J. en "Vida Pastoral")



El malecón habanero, ayer bullicioso y alegre, hoy triste y solitario según la revista peruana Informe



EN WASHINGTON se anunció que la Colecta de los Obispos de Estados Unidos para crear un fondo contra la pobreza (Campana de Desarrollo Humano), recaudó más de \$8.400,000, la suma mayor alcanzada por alguna colecta católica en la historia de E.U. Los fondos serán distribuidos a obras destinadas a contrarrestar los efectos de la pobreza desde la raíz, como por ejemplo, programas de vivienda, educación y entrenamiento para trabajos, así como servicios legales y de salud.

siglo, dijo que sus "sustanciales e interesantes conversaciones con funcionarios soviéticos sobre la situación de la religión, marcaron un paso del monólogo hacia el diálogo". El Arzobispo Agostino Casaroli declaró que el motivo de su visita era hacer patente el respaldo del Vaticano al Tratado de No Proliferación de Armas Nucleares.

están más divididos por malentendidos y malas interpretaciones que por desacuerdos reales.

EN EL VATICANO, La Iglesia terminó con la antañona tradición de utilizar solamente aceite de oliva en los sacramentos de Bautismo, Confirmación, Orden Sagrado, y Extremaunción. De ahora en adelante se podrán usar aceites de otros vegetales y semillas, tales como aceites de coco, mani, maíz, etc. El permiso aparece en una directiva promulgada por la Congregación de Culto Divino. Por siglos, la Iglesia ha seguido la costumbre bíblica de usar el aceite de oliva como símbolo de honor y poder al consagrar personas y objetos sacros, tales como cálices e iglesias.

EN LONDRES, el teólogo jesuita alemán Fr. Karl Rahner dijo que las iglesias debían unirse sin esperar a resolver las diferencias doctrinales y buscar un diálogo con ateos y el comunismo. En una entrevista con el Times de Londres, el teólogo dijo que la mayoría de los cristianos están ya unidos en los fundamentos de una fe común y que en muchos casos

EN NEW YORK el anuario de Iglesias de América informa que la afiliación a iglesias de distintas denominaciones en el periodo 1969-70 aumentó sólo en un .03 por ciento, el más bajo aumento en los tiempos modernos. El anuario, publicado por el Consejo Nacional de Iglesias una militancia de 128,505,084. El mismo anuario reporta el número de católicos en 47.872,089.

EN BRUSELAS, Bélgica, la Conferencia Mundial de Comunidades Judías prometió "incesantes esfuerzos para asegurar que el clamor de los judíos de la unión Soviética sea escuchado por la conciencia del mundo entero hasta que se les haga justicia". En una declaración hecha pública reclaman que se deje salir a los judíos de la URSS y que se les permita practicar su vida de acuerdo con el patrimonio cultural y religioso del judaísmo y educar a sus hijos en este patrimonio.

EN ROMA, el primer diplomático vaticano que viaja a Moscú en misión oficial desde que Rusia se hizo comunista hace medio

"los comunistas impusieron tanta diversificación en la agricultura de la isla que Cuba se quedó sin agricultura."

Basándose en afirmaciones de castristas por devoción menciona a Hilda Gadea, primera esposa de Ernesto Guevara alias El Che, quien recientemente afirmó: "En Cuba persiste el racionamiento de todo artículo."

El periodista peruano refiriéndose a los llamados tribunales populares afirma que "este 'tribunal' como es de suponer sólo cuenta con acusadores y acusados. No hay defensor alguno!"

El periodista Lisson enjuicia la reforma urbana, la asistencia médica en Cuba, así como los titulados comités de vigilancia.

EN RESUMEN, el periodista peruano Luis Lisson hace un reporte objetivo y pragmático de la terrible odisea que está sufriendo el noble pueblo cubano bajo el castrocomunismo. Y pone de manifiesto el fracaso de la técnica marxista en Cuba.

Así se ratifican... por una voz peruana... muchas de las denuncias hechas por exilados cubanos.

Ratificación de la tragedia cubana en revista peruana

Por MANOLO REYES

La tragedia del noble pueblo Cubano bajo la garra del comunismo internacional no se ha hecho eco solo en las voces de los exilados cubanos que han podido salir de la isla mártir. Y así lo han denunciado ante el mundo.

En otras latitudes del orbe... y aún de nuestra América... también se ha sentido el eco del desastre y la ruina traídos a Cuba por Fidel Castro.

Ahora vamos a mencionar una prueba muy reciente de ello.

SE TRATA de una revista que se publica en el Perú. Su nombre: Informe.

El número correspondiente al 25 de febrero último publicado en Lima, Perú, tiene en la portada una caricatura de Fidel Castro y un título: "Castro, el gran impostor".

Se trata de un artículo publicado por el destacado periodista peruano Luis Lisson, sobre un análisis objetivo de los doce años que Fidel Castro ha estado detentando el poder en Cuba.

En el artículo impreso en la Revista Informe el periodista Lisson informa que "tras doce años de Marxismo, Cuba es para Latinoamérica un penoso ejemplo de lo que significa el comunismo." Y agrega que "los hechos que el, Lisson, anuncia son solo una parte de la tragedia Cubana."

Refiriéndose a la ruina traída sobre Cuba y el dolor del pueblo el periodista Lisson muestra una fotografía actual del Malecón de la Habana, diciendo que "antes del Malecón fué alegre y hermoso. Hoy se ve triste y desierto."

AGREGA LISSON que

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St. Michael, 2933 W. Flagler - 11:15 a.m., 7:15

Gesu, 118 N.E. 2 St., 6 p.m.

St. Kieran, (Assumption Academy) 1517 Brickell Ave. 12:15 p.m. y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12 m.

St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.

St. Timothy, 5400 SW 102 Ave. 12:45 p.m.

St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.

St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.

Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.

St. Patrick, 3700 Meridian 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, (Provisionalmente en la Escuela Coral Gables Elementary, 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 Curtiss 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. Chaminate Dr., Hollywood - 6 p.m.

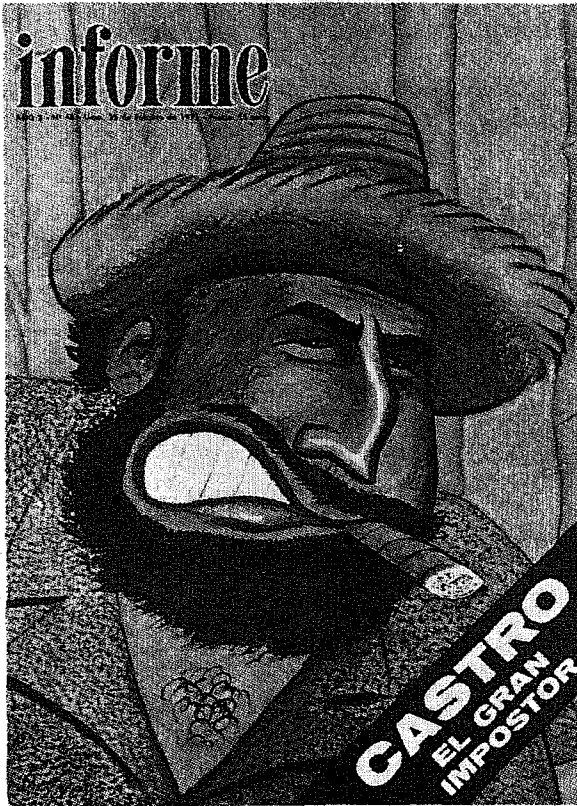
Santa Ana, Naranja - 11:00 a.m. y 7 p.m.

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 Biscayne Blvd. - 11:30 a.m.



Portada de la revista Informe, que publica un amplio reporte sobre Cuba.

Llamada a la conversión

(Viene de la pagina 24)

necesidad de salvación, para indicarnos inmediatamente que esta salvación la encontramos en Cristo.

Y entonces adquiere un gran valor este tiempo, precisamente este tiempo que vamos a comenzar: el "tempus acceptabile", el tiempo propicio. ¿Propicio para qué? Para la "metanoia", para la reflexión, para el replanteamiento, para la penitencia. A ella nos invita la liturgia de la Iglesia con el rito austero de la ceniza. Como sabéis, este rito es antiquísimo; tiene derivaciones bíblicas y evangélicas; y lo encontramos

tramos enraizado en la historia de la liturgia desde los orígenes del cristianismo.

Debemos creer que, si se realiza con sentimiento humilde y sincero de uniformidad con la venerable tradición eclesial, este rito tendrá para nosotros también la misma eficacia que tuvo para tantas generaciones de cristianos en los siglos pasados: la de hacer surgir de las apagadas cenizas de la penitencia, símbolo de nuestra condición de mortales y de la condena debida a nuestros pecados, el nuevo rayo de la esperanza y de la vida que el Cristo Pascual renueva en el mundo.

ORACION DE LOS FIELES

CELEBRANTE: Dios ha hablado a los hombres de todos los tiempos en muy variadas manifestaciones. Dios nos habla hoy a nosotros a través de lo que está aconteciendo en el mundo. Que la sabiduría de nuestros padres en la fe nos ayude a encontrar la nueva vida que Dios presenta ante nosotros.

LECTOR: La respuesta a las oraciones de hoy será "Señor, escucha nuestra oración."

1. Que como cristianos, sepamos comprender nuestras flaquezas, así como nuestra necesidad de reformarnos y buscar la acción liberadora de Dios.

2. Por aquellos que dirigen pueblos, naciones, ciudades, iglesias, familias, para que no se crean libres de los fallos y fracasos que experimentan otros hombres, oremos al Señor.

3. Que iluminados por la fe y sapiencia de sus antecesores, los pueblos del Medio Oriente resuelvan su amarga disputa en la Tierra Santa, oremos al Señor.

4. Que la violencia en el mundo sea un llamado a la penitencia personal y a la reconciliación, que traerán amor, justicia y paz, oremos al Señor.

5. Que aquellos que sólo aprecian lo novedoso vean en las palabras de Dios a Moisés la sabiduría y rectitud que ha de buscarse en la tradición, oremos al Señor.

6. Que nos sintamos tentados a creer que en un agitado día de trabajo rutinario hemos hecho buen uso de nuestros talentos, y que no estemos satisfechos hasta que no veamos a esos talentos producir el fruto debido, oremos al Señor.

CELEBRANTE: Padre: Nuestra búsqueda de una nueva vida es nuestra meta para esta cuaresma. Haznos sensibles a tus demandas, para que seamos mejores instrumentos en la construcción de tu reino. Conducenos a una agradecida participación en la muerte y resurrección de tu Hijo, para que seamos un solo cuerpo y un solo espíritu, por Cristo, Nuestro Señor.

PUEBLO: Amén.

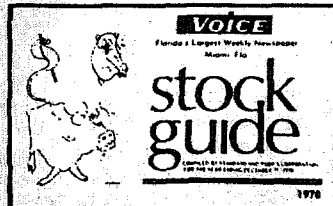
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First anti-poverty grants likely May 1

By E. B. DUARTE

WASHINGTON — (NC) — First grants in the U.S. bishops' \$8.4 million Campaign for Human Development will probably be made by May 1, although it will be determined before then who has the final authority in distributing the anti-poverty funds on the national level.

Auxiliary Bishop Michael R. Dempsey of Chicago, the campaign's national director, told a news conference here March 4 that the amount collected was the largest ever obtained in a single national Catholic collection.

THE funds will be used for self-help programs — not necessarily under Catholic Church sponsorship — aimed at attacking the root causes of poverty.

Applications are being reviewed by the Human Development Campaign staff, the campaign's 40-member national committee and its sub-committees and an ad hoc committee of six bishops appointed by the National Conference of Catholic Bishops to oversee the project.

Asked if the bishops' committee could veto funding proposals, Bishop Dempsey said "there is no immediate answer" to that question. He said, however, the bishops' committee and the national committee, would meet "soon, perhaps this month" to resolve that matter.

Dr. Albert Wheeler of Detroit, chairman of the national committee, who also addressed the news conference, said the forthcoming meeting "would not be a question of

the national committee on one side and the bishops' committee on the other. It's a question of how do we work together to implement self-help and self-determination programs for the poor.

Bishop Dempsey said the meeting would represent a "shared responsibility" that both groups have in taking part in the campaign.

Wheeler said some of the problems to be discussed were raised at a January national committee meeting in San Antonio, Tex.

Wheeler said groups involving the poor in decision-making concerning planning, directing and implementing programs would be given funding priority.

He said campaign officials would also consider innovative programs such as those assisting school dropouts, "so they can drop-in society again," or aiding undernourished pregnant women so they can give birth to healthy instead of retarded children.

Wheeler said that since the campaign was national in scope, it would also be national in approach — with funds distributed to groups throughout various sections of urban and rural America.

DEADLINE for groups to apply for funding is April 30.

Campaign officials noted that the total collection would probably exceed \$8.5 million because five dioceses had not reported at the time the latest figure — \$8,428,847.92 — was compiled. The money for the campaign was contributed by Catholics in collections in their parishes last Nov. 22.



FIRST MEETING of the Archdiocese of Miami Ecumenical Commission was held recently. Shown above are Bishop John J. Fitzpatrick, Father John McGrath, Miss Virginia O'Dowd, Mrs. Robert Lehfeldt, Mrs. Avelina Malizia, Mrs. John McConnell, Father John Block, Sister Rose Germaine, O.P., Father Cyril Burke, O.P., Father Donald F.X. Connolly, Commission chairman; and Sister Joyce LaVoy, O.P.

Bishop backs seizures

BOGOTA, Colombia — (NC) — The current epidemic of land seizures by rural squatters demonstrates that the nation "cannot afford to delay any longer the administration of agrarian reform any longer," Bishop Raul Zambrano Camader of Facativata said here.

Farmers took over more than 350 haciendas by force the last week of February. Many of the squatters have been evicted by police, but the seizures continue.

The only way to stop the invasions is for the government to distribute the land, Bishop Zambrano said.

These farmers "have become a powerful pressure group that can no longer be ignored," said Bishop Zambrano. He is on the board of directors of the government-sponsored Colombian Institute for Agrarian Reform (INCORA).

Bishop Zambrano said he is convinced that the campesinos are men and women "of good will" who would prefer to operate within the law.

He said he believes they turned to illegal land seizures out of "frustration and anguish" after bureaucracy and political compromise all but paralyzed the implementing of land reform here.

(Colombia enacted an Agrarian Social Reform Law in 1961. Recent statistics show that approximately 6,000 families were aided under INCORA since that time.)

Report on migrant collection

Following is the list of donations of the faithful to the Migrant Worker Mission Collection taken up in all churches and chapels of the Archdiocese:

Annunciation, W. Hollywood	00.00
Ascension, Boca Raton	00.00
Assumption, Pompano Beach	00.00
Blessed Sacrament, Ft. Lauderdale	562.00
Blessed Trinity, M. Springs	00.00
Christ the King, Perrine	194.14
Corpus Christi, Miami	189.00
Epiphany, Miami	746.00
Gesu, Miami	465.86
Holy Cross, Indiantown	20.05
Holy Family, N. Miami	620.00
Holy Name of Jesus, W.P.B.	364.00
Holy Redeemer, Miami	50.00
Holy Spirit, Lantana	634.00
Immaculate Conception, Hialeah	00.00
Little Flower, Coral Gables	1,090.00
Little Flower, Hollywood	781.41
Nativity, Hollywood	582.25
O.L. of Guadalupe, Immokalee	00.00
O.L. of the Holy Rosary, Perrine	211.00
O.L. of the Lakes, M. Lakes	295.65
O.L. of Perpetual Help, Opa L.	100.50
O.L. Queen of Heaven Mission, La.	00.00
O.L. Queen of Martyrs, Ft. L.	534.50
O.L. Queen of Peace Mission, Del B.	15.50
Resurrection, Dania	462.00
Sacred Heart, Homestead	68.50
Sacred Heart, Lake Worth	590.00
San Isidro Mission, Pom. Beach	00.00
San Juan de Puerto Rico Mission, M.	00.00
San Marco, Marco Island	165.28
San Pablo, Marathon	79.00
San Pedro, Plantation Key	65.00
St. Agnes, Key Biscayne	277.00
St. Ambrose, Deerfield B.	610.75
St. Andrew, Coral Springs	85.00
St. Ann, Naples	820.50
St. Ann Mission, Naranja	00.00
St. Ann, W.P.B.	791.00
St. Anthony, Ft. Lauderdale	1,672.75
St. Augustine, Coral Gables	257.00
St. Bartholomew, Miramar	182.00
St. Bede, Key West	156.00
St. Bernadette, Hollywood	151.00
St. Brendan, Miami	451.00
St. Catherine of Siena, Miami	00.00
St. Charles Borromeo, Hallandale	176.00
St. Christopher, Hobe Sound	71.65
St. Clare, N.P.B.	342.50
St. Clement, Ft. Lauderdale	1,080.00
St. Coleman, Pompano Beach	1,832.00
St. Dominic, Miami	241.00
St. Edward, Palm Beach	1,224.00
St. Elizabeth, Pompano Beach	852.35
St. Francis of Assisi, Riviera B.	568.72
St. Francis de Sales, M. Beach	250.00

St. Francis Xavier, Miami	17.36
St. Gabriel, Pompano Beach	486.50
St. George, Ft. Lauderdale	302.46
St. Gregory, Plantation	471.00
St. Helen, Ft. Lauderdale	203.25
St. Henry, Ft. Lauderdale	98.00
St. Hugh, Coconut Grove	443.00
St. Ignatius Loyola, P.B. Gardens	70.94
St. James, Miami	680.00
St. Jerome, Ft. Lauderdale	193.00
St. Joan of Arc, Boca Raton	611.40
St. John the Apostle, Hialeah	250.00
St. John the Baptist, Ft. Lauderdale	387.00
St. John Bosco, Miami	141.00
St. John Fisher, W.P.B.	83.45
St. Joseph, Miami Beach	1,502.00
St. Joseph, Stuart	185.00
St. Joseph the Worker Mission, MH	00.00
St. Jude, Jupiter	269.00
St. Juliana, W.P.B.	00.00
St. Justin Martyr, Key Largo	101.00
St. Kevin, Miami	00.00
St. Kieran, Miami	400.76
St. Lawrence, N. Miami Beach	379.00
St. Louis, Miami	604.50
St. Lucy, Highland Beach	156.00
St. Luke, Lake Worth	94.00
St. Margaret, Clewiston	00.00
St. Mark, Boynton Beach	550.00
St. Martha, N. Miami	121.50
St. Mary Mission, Pahokee	00.00
St. Mary's Cathedral, Miami	633.60
St. Mary Magdalen, M. Beach	1,550.00
St. Mary Star of the Sea, Key West	155.00
St. Matthew, Hallandale	590.00
St. Maurice, Ft. Lauderdale	68.00
St. Michael the Archangel, Miami	454.00
St. Monica, Opa Locka	92.00
St. Patrick, Miami Beach	530.00
St. Paul the Apostle, Lighthouse P.	315.00
St. Paul of the Cross, N.P.B.	215.00
St. Peter, Big Pine Key	123.00
Sts. Peter and Paul, Miami	192.68
St. Philip, Opa Locka	20.54
St. Philip Benizi, Belle Glade	109.78
St. Pius X, Ft. Lauderdale	1,221.05
St. Raymond, Miami	133.55
St. Richard, Perrine	124.00
St. Robert Bellarmine, Miami	72.00
St. Rose of Lima, Miami Shores	1,850.00
St. Sebastian, Ft. Lauderdale	743.00
St. Stephen, W. Hollywood	462.00
St. Thomas the Apostle, Miami	00.00
St. Timothy, Miami	232.67
St. Vincent, Margate	342.75
St. Vincent de Paul, Miami	62.50
St. Vincent Ferrer, Delray B.	779.00
Visitation, Miami	286.00
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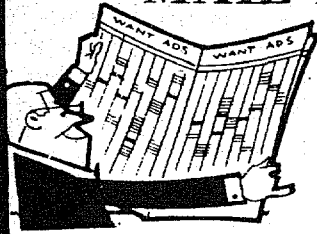
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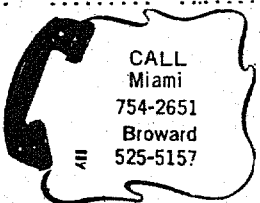
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CALL
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 525-5157

5 Personals

BETTIE JONES BEAUTY SALON
 25 years same location. 415 71st St. Miami Beach 866-1227
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 Wigs set and styled. \$3 and \$4. Call Judy 681-4058.

MAKE \$1.00 PER SALE selling engraved metal Social Security plates. **FREE SALES KIT.** Engravaplates, Box 10460-1107 Jacksonville, Florida 32207.

Reliable working lady wanted to share my 2 bedroom, northeast apt. Reasonable. 758-3797.

Reliable clean retired person to share 2 bedroom home. Home price. North Miami Beach. 947-7340.

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10 Loans

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 Expert vocal instruction and instrumental. 885-3822.



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17 Help Wanted—Female

Housekeeper, South Broward area rectory. Pension plan and insurance paid entirely by employer. Write Box 112, The Voice, 6201 Bisc. Blvd. Miami.

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 525 Pan Am Bank Bldg. 379-3633

18 Help Wanted—Male

Maintenance man wanted for local work. Moderately skilled in one or more trades. Usual benefits. Reply to Voice, Box 61, The Voice 6201 Bisc. Blvd., Miami 33138.

JANITOR

Semi-retired 6-10 P.M. top pay. 524-6500 or 374-5444

Cook-housekeeper for church rectory. Live-in. Send resume and references. Write Box 120, The Voice, 6201 Bisc. Blvd., Miami 33138.

NEWSPAPER SPACE SALES

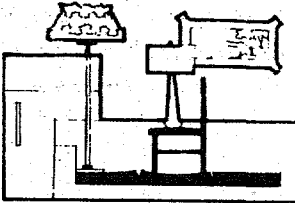
Good opportunity for experienced rep. Protected territory—good bonus plan means good income. If you are a self starter and want to make money—
write: Voice Sales
P.O. Box 1059
Miami, Fla. 33138

18 Help Wanted—Male

NORTH MIAMI MOTORS has opening for **IMPORT CAR MECHANIC**
 Phone Mr. Emerick **949-7461**
 North Miami Motors
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21 Positions Wanted—Female

Secretary available Thursdays—Good typist and shorthand. Prefer South Miami or Gables location. Phone 274-5835, after 6 p.m.



MERCHANDISE

31 Automobiles For Sale

1971 Mercury Cougar XR7. Top shape, must sell. \$3,800 or best offer. 757-0527.

1963 Falcon. 2 door, aircond. Stereo tape, stick shift, good condition. \$300. 754-6129.

40 Household Goods

CARPET SALE
 deal direct with owner. All styles available. We can carpet your home, very reasonable. 891-5959.

42 Miscellaneous For Sale

Homemade Patchwork Quilts
 Also afghans. Different patterns. 1320 S.W. 15 St. 373-3575.

SALE—Paperbacks 6 for 99¢ or 10 for 99¢ with trade. Records 45's 13 for 99¢ — 33 1/3 25¢ and up. Sell us your junk. Brownie's Bookstore, 12506 N.E. 6 Ave., North Miami.

ony 4 track tape recorder with all attachments and case. Electric hair curler set. All like new. 448-7823

42 Miscellaneous For Sale

Hand made knit sweaters all sizes and colors. Also made to order, hand embroidered table cloths, pillowcases, scarfs and afghans. 1390 S.W. 17th St. 379-1904.

6 piece rattan set, \$75. Wrought iron dining set, 7 piece, \$65. Call 443-7695.

43A Musical Instruments

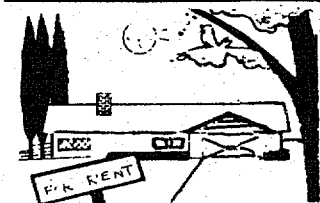
Ludwig drum set complete. Sacrifice, \$225. Phone after 6 P.M. 444-5960.

48-A Tool Rentals

Over 100, Low Rental Tools
SMITTY'S Hardware & Paint Co.
 12320 NW 7 Ave. 681-4481

49 Air Conditioning

MUST SELL
 Must sell all size new airconditioners. 947-6674.



RENTALS

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227 N.E. 2 St. Near Gesu, furn effcy's, bedroom apts. Utilities. Adults. Johnson Apt. Hotel. 374-4015.

S.W. Office, store and apt. for rent. Information, manager, Apt. 3, 561 W. Flagler Street.

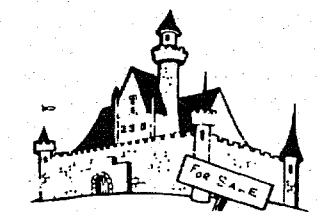
63 Rooms For Rent

Private room & bath, kitchen facilities. Near church, bus and stores. 688-8885.

Room and board for senior citizen in private house. Country, lake. Congenial. \$135 mo., W.P. Beach. 683-3021.

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 4 Unit apts. — 2512 N.E. 192 St.
 Business — 65 N.W. 166 St.
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Kendall/Perrine

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MUST SELL 1970 MODELS NEW 1971 MODELS BEING BUILT PRICED BELOW NEW COST
 9260 SW 146 ST.
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3 BEDROOM 2 BATH COLONIAL

4 BEDROOM 3 BATH SPANISH POOL, central air, foyer, family room, breakfast room, 2 car garage, large screened patio, circle drive, 122'x125' sprinklered lot, dishwasher, disposal, double oven, dual sinks, intercom, post light, shag carpeting and cushioned vinyl floors throughout, many more deluxe features. **ONLY \$52,900**
\$8,000 DOWN
\$10,000 below replacement price
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 Prestige area — adult, garden apartments, heated pool, recreation area. Now vacant:
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Real opportunity, 3 bedroom, 2 bath home. Large lot, fruit trees. Walk to shopping. Priced to sell. FHA.

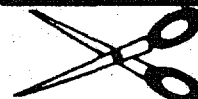
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3 bedroom, oak floors, carpeting, Aircond., draperies, sprinklers. Fast possession. In \$20's. FHA-VA

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VA OR FHA MINIMUM DOWN DUPLEX PLUS HOME
 NEAR NEW N.W. 79 ST. MALL, \$37,000 APPRAISED PRICE.
MULLEN REALTOR
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Lovely corner, pool, elec. kitchen. Fla. room. 2 aircond. units. (Income from built-in apt., \$105). FHA commitment for \$29,500 or assume 5-1/2% conventional mortgage. terms. Walk to bus and shops. Owner. 3101 N.W. 77th St. 691-2934.

Northeast

EAST OF BISCAYNE BLVD.
 Nice 3 bedrm., 2 bath, garage
 Price low \$30's. Many extras
PIEBER Realty Realtors
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Northeast

New 3 bedroom, 2 bath, aircond. Garage, screen patio, porch. 225 N.E. 152 St. Owner, builder.

LOW DOWN PAYMENT

Drive by 14795 N.E. 9 Ct. and call for inspection. Lovely 3 or 4 bedroom 2 bath, fenced yard. Near schools and shopping. Mrs. Curry, Assoc. 757-8682.

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 We Repair Your Present Roof 33 years of guaranteed work. Also new roofs.
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MASTER ROOFER — SINCE 1932 Est. and Specifications. 649-0976

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 Pumpouts, repairs, 24 hr. service. 888-3495.

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 Join the 3rd order of St. Francis for true peace.
 Write Box 1046, Ft. Laud. 33302.

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 OLD BLINDS—REFINISHED
 REPAIRED — YOUR HOME
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NOW... A REMARKABLE NEW PLAN THAT PAYS YOU LARGE AMOUNTS OF CASH... AT LOW NON-PROFIT RATES. HELPS YOU

GET THROUGH ANY FINANCIAL CRISIS CAUSED BY MAJOR MEDICAL and HOSPITAL CHARGES...



The Holy Family Society of the U. S. A.
(organized strictly for Non-Profit)
Invites you to enroll in this low cost Fraternal
PAY-DAY Plan for only 25c...
covering the first month's protection

Membership is open to all Catholics, 19 years through age 89
You can select a plan that pays you benefits of \$100.00 per day or
pays \$50.00 a day — at the Society's low rate. Get coverage for your-
self, husband and wife or for individual members of your family.

Find out how it can pay you

\$100 a DAY

Yes, not a \$100 a week... \$700 a WEEK whenever you are hos-
pitalized for any sickness, injury or accident. Pays direct to you—
over and above any other insurance—individual, group or Medicare.

During this limited membership enrollment you and your spouse can join the Holy Family Society simply by mailing the enrollment application with 25c. This entitles you to full coverage for one month as well as the many other benefits offered by your Society. Mail the enrollment form before midnight, April 15, 1971.

When folks first read about this remarkable Pay-Day Plan, the first question they ask is how can the Holy Family Society offer so much in benefits for so little. How can they pay \$100 a day at a rate as low as \$8 a month for hospitalization due to any sickness or accident. Even pre-existing conditions such as cancer, heart ailment or other diseases are covered after two years.

BECAUSE IT'S YOUR OWN NON-PROFIT CATHOLIC FRATERNAL—IT'S LOW IN COST!

The answer is simple when you know that the Holy Family Society was first organized by and for Catholics to give members the greatest coverage possible at the lowest possible cost. This is your own fraternal benefit Society and dedicated to the concept of non-profit. All economies are passed on to you. For Example, you enroll by mail without seeing a representative. This saves cost in addition to mass enrollment.

YOU NEED LARGE AMOUNTS OF CASH TO COVER RISING HOSPITAL COSTS!

If a friend or relative has been in the hospital lately, you know that ordinary hospital insurance—even Medicare—can't hope to cover all the huge expenses. The cost of a one day stay in a hospital, excluding physician's care, has gone from \$44 in 1965 to \$70 today. Robert H. Finch, Secretary of Health, stated recently "Next year, it will probably be \$80 a day. Three years down the road, at the present rates of increase, the cost will hit \$100 a day."

Could you afford to be in a hospital today for any unexpected accident or sickness? Chances are you would not have enough insurance to cover all the "extra expenses" or to cover the "increase" in hospital costs. Without adequate financial protection, a sudden illness or accident could leave you with savings gone, bills you can't pay, emotional depression—even your chances of recovery could be seriously endangered.

Even if your ordinary hospital insurance does cover part of the medical and hospital bills, what happens in case of a major catastrophe? Intensive care services, expensive physical therapy or other care and treatment could mean weeks of hospitalization. In fact, statistics show the total average stay in U.S. hospitals is 18.6 days. You see why you need large amounts of cash to protect you from any hospital emergency.

HERE'S HOW THE PAY-DAY PLAN BENEFITS YOU MOST!

When you compare the Pay-Day Plan with those usually advertised in newspapers paying \$100 a week, there is no comparison. The reason: the Pay-Day Plan does not pay by the week but pays you by the day—starting after the first six days. This pre-elimination period makes it possible to pay up to \$100 a day—for as many as 26 days—all for the lowest pos-

sible cost per month. This avoids those small early claims that run up costs. Let's compare the Pay-Day Plan with other ordinary plans. Let's assume, for example, you are in the hospital for 18 days. That's the average total stay based on the American Hospital Association's statistics. (93.5% of all Hospitals Registered).

Ordinary Hospital Plans AT \$100 A WEEK	PAY-DAY PLAN AT \$100 PER DAY \$700 PER WEEK
18 days @ \$14.28 = 257.04	18 days (less 6 days) @ \$100 per day = \$1,200.00
18 HOSPITAL DAYS \$257.04	18 HOSPITAL DAYS \$1,200.00

As you can see, the Pay-Day Plan supplies large amounts of cash when you need it most of all. In fact, five times more money in this one example: You get this cash without any red tape and can spend it as you see fit. Whether it's to pay additional hospital and doctor bills not covered by insurance or Medicare—or to pay your rent, mortgage, car payments, food, even for a vacation—in other words, tax free money for any purpose you wish is yours.

YOU RECEIVE LARGE AMOUNTS OF CASH IN ADDITION TO BENEFITS FROM OTHER SOURCES

If you, as husband and family income-producer are suddenly hospitalized, your income may stop, yet, expenses at home keep piling up. You need large amounts of cash to carry you through this financial crisis.

If your wife is hospitalized, you could encounter untold expenses you never realized existed. Who would care for your family? Could you take time off from your job? Could you afford to hire domestic help to cook, clean and care for the family?

If you are over 50, these are the high risk years. The frequency of sickness is greater and the length of time required for recovery is longer. In the past five years, the actual number of days of in-patient care provided by hospitals increased by 19% and the actual number of out-patient visits grew by 33%. This fact, coupled with the age factor, makes these later years even more hazardous.

If you are approaching 65 or over and are hospitalized, you may discover Medicare won't pay all your hospital charges or any household expenses. These are, of course, the most critical years. An AHA Survey shows the use of in-patient services by people 65 years of age and older is increasing. You certainly want to keep your independence secure and never want to find yourself forced to seek financial help from your children or community.

THE PAY-DAY PLAN IS FOR YOU... NO PHYSICAL EXAM... NO RED TAPE—ENROLL NOW FOR 25c

The date your hospitalization plan becomes effective will be printed directly on the Policy. It starts automatically. There are no waiting periods for accidents. Your payment benefits for any new sicknesses start after your policy has been in force for only 30 days. Pre-existing conditions are covered after 2 years. Your coverage benefits will extend over one

full month. Thereafter, you can continue to keep the Policy in force automatically. The decision to continue the Policy is yours.

During this limited enrollment period, you need no other qualifications other than to be a Catholic, 19 through age 74 and to complete the enrollment application below. As soon as we receive it, along with your 25c, we will send your Pay-Day Policy immediately by return mail. No sales representative will call.

The Society's Low "NON-PROFIT" Rate lets you fit it into Your Budget

Choose the payment plan that suits you best. Decide whether you want coverage as an individual or for both husband-wife. The monthly amount shown on the schedule below is for each member. Send only 25c for your first month's full protection, which covers both you and your spouse.

YOUR CASH BENEFITS	Age of Applicants		
	19-54	55-64	65-74
PAYS \$100.00 per day	\$8.00	\$12.00	Not available
PAYS 50.00 per day	4.00	6.00	\$12.00
(PAYS 25.00 per day	Ages 75 to 89 @ 7.50)		

On all plans above, your large cash amounts are paid directly to you—not to the doctor or hospital. You are paid regardless of the reason for your hospitalization. The policy becomes effective the very date we receive your enrollment application. Accidents are covered at once and sickness is covered after the policy has been in force after 30 days. Your payment benefits begin after 6 days of hospital confinement and payment extends for the maximum of 26 days. You are entitled to benefits for each separate sickness or accident with no limit on the number of times you use the plan. Pre-existing conditions are covered after the policy has been in force for two years.

The only exclusions to coverage are the usual such as those caused by mental disorders, suicide attempt, act of war, military service, cosmetic surgery (except by injury), pregnancy, childbirth, intoxicants, narcotics, dental (except by injury).

THE PAY-DAY PLAN IS GUARANTEED RENEWABLE FOR LIFE

For as long as you pay your premiums, the Holy Family Society can never cancel or refuse to renew your policy for reasons of health. Also, we will never raise your rate unless we do the same with all policies of this form.

The Pay-Day Plan is not pro-rated. Holy Family Society pays you in full, and in cash, regardless of any other insurance you may have, even Medicare and Workman's Compensation.

10 DAYS TO EXAMINE POLICY. YOUR 25c WILL BE REFUNDED—IF NOT SATISFIED

While the thought is fresh in your mind, send the 25c for the first month's coverage. If for any reason you decide not to continue you may return the Policy within the first 10 days and we will send you 25c back. Don't delay; the sooner you return the enrollment application, the sooner your coverage will begin.

Ph. 373-8613

Society is run by and for its Members

The Holy Family Society membership is composed exclusively of Catholics who freely joined together for their mutual protection and benefit through the instruments of insurance.



"Since 1914, the Holy Family Society of the U.S.A. has been dedicated to the service of the Catholic home, family and community. For nearly half-a-century the Society has offered the finest in insurance protection at low, non-profit rates to Catholics only. Members enjoy the feelings of security and confidence that come with placing their welfare in the hands of their own Society, and at the same time, help strengthen the bonds of fraternalism."

Letters of Appreciation

On behalf of the membership of Lodge 35 of the Holy Family Society, Miss Hermina Polek receives a rosary and a check from our President, Mr. Joseph J. Konrad.



Dear Sir: I sure appreciate the way you handle your claims. I think I could sell a few policies to my friends as they sure think it is great. L. N.



Dear Sir: Thank you very much for your cooperation with my hospital expenses. I was very much pleased. J. S.

Personal Message From Nancy Owen, the Head of the Claims Department.



Unlike most other insurance companies, here at the Holy Family Society, we literally bend over backwards to pay benefits. The reason: we are a fraternal organization and as such we operate for the good of you, our member. That's why we process claims fast and for the benefit of you—always.



Gentlemen: Thank you for your prompt settlement of my claim for benefits on my policy.

Thanking you for your check and kind consideration on my behalf, I am, Very truly yours, P. B. K.

Dear Sir: A note of thanks and gratitude is certainly due the Holy Family Society for the great help they were to me in my sickness. The \$500.35 only helped my recovery sooner. Thanking you very much, sincerely, S. R.

Licensed in the state of Florida
Use this Membership Application Form to enroll. Send only 25c
Apply before midnight, April 15, 1971. No salesman will call—
No obligation. MAIL TODAY!

Application For Benefits and Membership in the Holy Family Society of the U.S.A.—For Individual or Husband-Wife.

THE HOLY FAMILY SOCIETY OF U.S.A.
A Fraternal Benefit Society
Northeast Airlines Bldg.
150 S.E. 2nd Ave., Suite 808
Miami, Florida 33132



Mr. Miss

First Name _____ Middle _____ Last _____

ADDRESS _____ Street or Road # _____

CITY _____ STATE _____ ZIP _____

DATE OF BIRTH _____ Month Day Year AGE _____ SEX MALE _____ FEMALE _____

I am a member of _____ Catholic Parish

My Pastor is _____

NOTE: Please fill out below if you wish the coverage for your spouse. This is optional.

SPOUSE _____

BIRTH DATE _____ AGE _____

If you or your spouse are now a member of the Holy Family Society, please list any other policy numbers.

To the best of my knowledge and belief neither I nor any person listed above has been refused or had cancelled any health, hospital or life insurance coverage due to reasons of health. I understand that I, and any person listed above will be covered under this policy as follows: Immediately, starting on the effective date shown on the policy for any injury or accident; after 30 days of this effective date for any sickness and 2 years after the policy has been in force for pre-existing conditions. It is understood that this policy shall not be in force until the Effective Date shown in the Policy Schedule.

Signature _____ Date _____

GR 10-AB 1-028-3-12-71

WILL YOU HAVE ENOUGH CASH FOR THESE EMERGENCY EXPENSES IN CASE OF SUDDEN ACCIDENT OR LONG-TERM ILLNESS?

MORTGAGE PAYMENTS	
FOOD AND CLOTHING	
CAR PAYMENTS	
MEDICAL & HOSPITAL BILLS	
HOUSEKEEPER OR OTHER FAMILY CARE	

YES,
the PAY-DAY Plan pays you \$100.00 a day (\$700 a week) for any sickness or accident.

FREE "Your Heart has Nine Lives."
Your prompt reply will bring you a copy of this best-seller condensation. A prominent heart specialist says: "This book can save your life! Here are nine ways to protect yourself against coronary heart disease."

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