

Florida Bishops assail eased abortion

The following letter was issued this week by the bishops in the Province of Miami:

Dear Beloved in Christ:

In a short time, we shall once again celebrate the Resurrection of Our Lord Jesus Christ. It is a time to remember that He won for us a victory over sin and death. He not only gave us a new life in the spirit, but also reason to have deeper concern for the life and welfare for all persons.

The sacredness of human life continues to be questioned by those seeking social, legal, medical and moral acceptance of abortion. Direct abortion undertaken precisely for the purpose of interrupting pregnancy is clearly a direct attack on human life. If the abortionist fails to recognize any moral disorder in this, it is because he has erroneously judged that the rights of the innocent are not inviolable, and that human life can be directly destroyed if it is decided that some apparent good will come of it.

There is no question of the right of self defense against an unjust assailant, for no one could describe as an unjust assailant an innocent child. Nor does there exist any so-called right of extreme necessity which could extend to the direct killing of an innocent human being. Governments and legislatures must remember that it is the duty of public authority to protect the life of the innocent by appropriate laws, when those whose lives are attacked and endangered are unable to protect themselves, as is the case with infants in their mother's womb. If the State authorities not only fail to protect these little ones, but by their laws and declarations subject them to be killed, and then deliver them to the hands of doctors and others for that purpose, let them remember that God is the Judge of this innocent blood that cries from earth to heaven.

Reverence for life demands freedom from the direct interruption of life once it is conceived. Human problems

abound, but abortion is an inhuman solution. Abortion is not a sectarian issue — it is a human issue. For all these reasons, we beg those whose duty it is to study this delicate matter to rectify false opinion and to take a stand firmly on the side of life.

Sincerely yours in Christ,
Archbishop Coleman F. Carroll,
 Metropolitan of the Province of Miami.
Bishop Paul Tanner, Diocese of St. Augustine.
Bishop Charles McLaughlin, Diocese of St. Petersburg.
Bishop William Borders, Diocese of Orlando.
Bishop John J. Fitzpatrick,
 Auxiliary to Archbishop Coleman F. Carroll.



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Church, U.S. aid brings new hope to migrants

By MITCH ABDALLAH

A \$2.5 million governmental program designed to relieve the plight of some 15,000 migrant workers was scheduled to begin today in the wake of emergency aid that has been provided for them by the Archdiocese of Miami amounting to more than \$20,000 in funds and donations of food, clothing and other necessities.

The second \$10,000 allocation by the Archdiocese, given at the direction of Archbishop Coleman F. Carroll, was one of two simultaneous reactions which brought new hope to approximately 15,000 farmworkers, early this week.

Following on the heels of the Archdiocesan contribution Monday morning, an announcement was made by President Richard Nixon which declared South Florida a

disaster area because of an earlier freeze which destroyed crops and left farmworkers without work.

The plight of the migrants reached such a critical state that Gov. Reubin Askew petitioned the President for federal assistance about a week ago.

IN A determined attempt to make their plight known to President Nixon, some 500 migrants packed themselves in 15 buses and 10 cars and traveled to Key Biscayne and the Winter White House Saturday. They spent mid-afternoon to 7 p.m. waiting to see the President. They finally departed to nearby Crandon Park to spend the night and discuss plans to present President Nixon with a petition for aid.

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Miami's Archbishop Coleman F. Carroll, discusses plight of migrant workers with representatives of the farm laborers last Saturday at Crandon Park. At right, a typical scene in the park as 500 migrants and their families kept an allnight vigil hoping to hear from President Nixon.



EXTERIOR VIEW of the new St. Kevin Multi-Purpose Center blessed last Saturday by Archbishop Coleman F. Carroll in Miami's southwest section. See additional pictures and story on Page 10.

ABCD report meeting hears preliminary total

Priests and laymen who serve as regional coordinators and chairmen in the 1971 ABCD met with Archbishop Coleman F. Carroll to hear a preliminary report on the campaign to benefit thousands of needy in South Florida.

Speaking on behalf of the many who will receive assistance from the ArchBishop's Charities Drive, Archbishop Coleman F. Carroll expressed gratitude and deep appreciation to all who in any manner worked in the annual campaign.

"It cannot be a success without the

dedicated efforts of the priests and laymen who take a very active interest," the prelate said, as the blackboard reflected donations of \$2,007,986.

Noting that many parishes have increased their contributions at a time when many persons are "holding on to their money not knowing what the future holds," the Archbishop pointed out that the Archdiocese of Miami is in debt in the amount of \$18 million.

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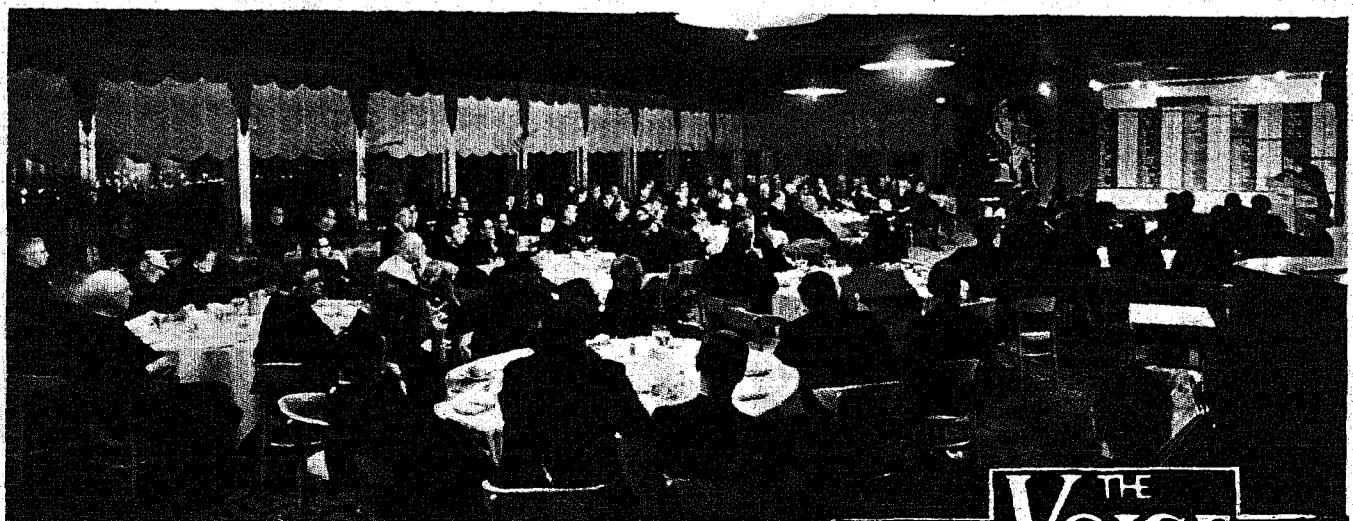
Decency rally slated Sunday

A decency rally in the Archdiocese of Miami hall, NW 75th St. and NW First Court will highlight the observance of "Spring Cleaning" Sunday, March 21 as proclaimed by the City of Miami Commission.

Sponsored by the Little River Concerned Citizens Association which has spearheaded a drive against adult book stores and theaters which show nudie-art films in the Little River area, the rally will begin at 2:30 p.m. and continue to 4 p.m.

ALL INTERESTED people in the area are invited to attend the rally at which Miami Mayor David Kennedy, City of Miami Commissioner, the Rev. Edward T. Graham; Leonard Rivkind, Special Assistant State Attorney; and City of Miami attorney,

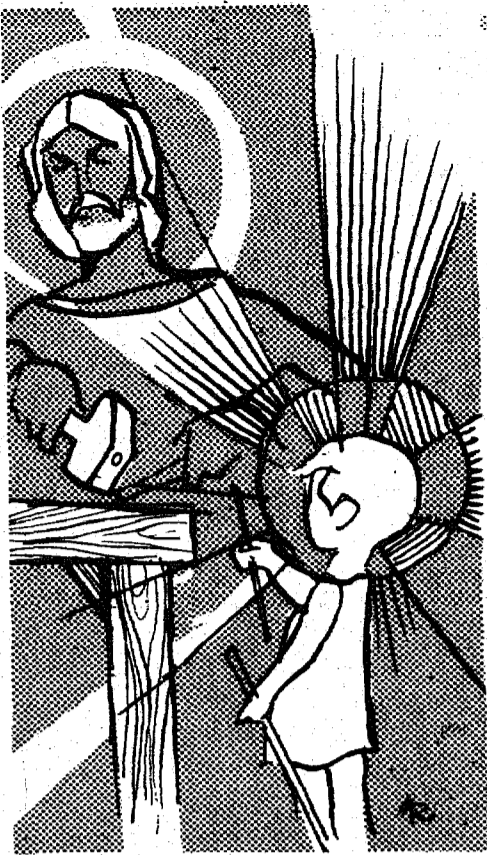
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PRIESTS and regional chairmen of the 1971 ABCD participated in a campaign report meeting held at the Hotel Everglades.



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



St. Joseph and Jesus

Model for all men

St. Joseph feast is observed today

By JOHN J. WARD
"He was a just man."
So it has been written of St. Joseph, whose feast-day is observed by the Church today, Friday, March 19.

In the life of St. Joseph there were no miracles nor any other unusual happenings. Along a common and very simple path, the Foster Father of Jesus reached the heights of sanctity — that path, the one of faithful daily fulfillment of duties. Consequently, he is the model for all men, pointing out in his life the sure road to Heaven.

"HE that doth the Will of my Father who is in Heaven, he shall enter into the kingdom of Heaven." (St. Matthew, 7:21).

Practically speaking, all men have but one vocation — to serve God and to save their souls. However, as many roads lead into cities and towns, so do many avenues lead into the glorious and eternal City of God.

There are many stations in life, all of which come from God and return to God. To fulfill conscientiously the duties of one's particular station in life is all that is required for reaching the goal. That St. Joseph did in an outstanding manner.

AS head of the Holy Family, as spouse of the Blessed Virgin Mary, as the protector of the Son of God, St. Joseph performed willingly and uncomplaining all the duties as they arose.

As an Israelite living under the promulgations of Moses or as a subject of the Romans who ruled the land, St. Joseph looked upon an order as the voice of God and he faithfully obeyed. As a workman, he accepted with cheerful resignation the lot of man since Adam's sin.

Thus, the years of the man whom God was able to call a "Just Man" passed rapidly and meritoriously.

He prepared for himself a death in the arms of Jesus and Mary and a reward not eclipsed by that, with one single exception, of any of God's creatures. And when the allotted time was ended, the God whom he loved with his whole heart called him from work to

rest, from serving to ruling, from suffering to glory.

IN the words of Pope Pius IX, the Church teaches that St. Joseph has been designated by God as "the master of His goods and of His household."

St. Joseph is the patron of the Universal Church. In 1955 Pope Pius XII added the title "Patron of Workmen" for St. Joseph. That feast is celebrated on May 1.

St. Joseph is also the patron of the dying.

Everyone should "go to Joseph" in their difficulties, as the Church advises. All can learn from St. Joseph how perfectly God may be served by a faithful performance of daily duties.

Newspaper ads denounce abortion legalization

NC NEWS SERVICE

CHICAGO — (NC) — Proposed liberalization of abortion in Illinois was denounced here in newspaper advertisements by members of a Catholic religious order.

In a half-page Chicago Tribune ad and a full-page Chicago Sun Times ad, some 285 Jesuits of the Chicago province urged the state and the nation to seek constructive solutions to its social problems, "not destructive and violent ones which, by attacking innocent life itself threatens the very quality of life."

THE ILLINOIS legislature is considering a measure designed to ease the state's abortion law.

The advertisements challenged:

- "Headlong rush to abortion on-demand . . .
- "Widespread disregard of the rights of voiceless, voteless unborn children . . .
- "Any encouragement of these abuses by the law of the land."

Proclaiming their duty, as concerned citizens, to participate and influence public policy on abortion, the priests sought a guarantee of human life, from conception to death.

They also urged compassionate understanding of "mothers in a crisis-pregnancy" and recommended genuine human solution and support.

They expressed hope that "all of our fellow citizens will reflect seriously, pray earnestly, and speak out on a matter of such importance to us all."

IT IS their hope, the advertisements read, "that ultimate public policy will express this moral concern of so many American citizens and will be the product of high-level discussion."

In Michigan, the state senate has approved and sent to the House a bill to allow pregnancy to be terminated within its first 90 days for any reason. The bill has a three-months residency requirement for mothers seeking abortions. The operations could be performed, if the law is passed, after the 90-day period, providing a physician certifies that the women's mental or physical health is endangered by pregnancy or that the unborn child would be mentally or physically defective at birth.

In Iowa, legislators who last month praised by letter the state's bishops for support of campaigns successfully waged

there to defeat abortion on demand, received a reply.

Archbishop James J. Byrne of Dubuque, in a response addressed to the state legislators, said he was delighted "that you exposed frankly your concern about the social situation that exists in our beloved State."

AN ABORTION bill sponsored by Robert Bell in Minnesota is temporarily dead. The measure to repeal the present abortion law could not muster the strength to get out of a House subcommittee.

Another Minnesota measure, called the doctors' bill, must face a final committee vote before going to the legislature. That bill would leave the decision about abortion to the woman and a panel of three doctors.

Meanwhile, increased approval of the permissive New York abortion law has spread among obstetricians and gynecologists in the state, according to a survey here.

The study, the second of its kind, was undertaken by the Albert Einstein College of Medicine, in New York City. Director of the study, which covered about half of the state's 2,800 obstetricians and gynecologists, was Dr. Raymond C. Lerner.

Irreverent talk of Ti-Grace causes furor at Catholic U.

By LYNNE MENEFE

WASHINGTON — (NC) — Controversial feminist lecturer Ti-Grace Atkinson was outdistanced in militancy when angry Catholic demonstrators picketed in protest and prayed six rosaries at the National Shrine during her court-enforced appearance on the Catholic University campus next door.

In a tense episode of religious polarization, some 1,500 persons in the huge basilica dedicated to Mary listened to a sermon praising the Blessed Mother's virginity at the same moment that Miss Atkinson, who had been expected to resort to gutter words and irreverence, was disputing the same doctrine in her talk to an overflow crowd of approximately 800.

A prominent Catholic laywoman, Mrs. Patricia Buckley Bozell, rushed to the platform in the packed lecture hall during the talk and tried to attack Miss Atkinson.

"I CAN'T stand this," exclaimed Mrs. Bozell, leaping from her seat at the first mention of Mary. The microphone at the lectern deflected her arm as she tried to slap the speaker.

Mrs. Bozell, 43-year-old mother of 10 children, is the wife of the publisher of Triumph magazine, conservative Catholic monthly. Senator James Buckley, New York Conservative, and columnist William F. Buckley are her brothers.

The confrontation climaxed a week-long battle between Catholic University

officials and students over the religious nature of the school and the right of Miss Atkinson to fill a student-arranged speaking date. Dr. Clarence C. Walton, university president, had tried to cancel her March 10 appearance because he thought she would use crude language and raise questions about doctrine on Mary, as she did last October in a talk at Notre Dame University.

THE day after the lecture, Miss Atkinson and Triumph magazine each

called separate news conferences.

She charged that the Catholic Church and the university had conspired to harass her during her paid talk and had arranged for Mrs. Bozell to go after her.

Spokesmen for the university had no comment later but laughed at the accusation when asked about it. Triumph magazine had issued a broadside attack on the speaker, the university, the university president and the students in



Patricia Bozell

a statement before the Atkinson talk.

At Triumph's own news conference, Mrs. Bozell, managing editor of the magazine, said that "the requirements of honor" had caused

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Catholic paper hits war-abortion views

WORCHESTER, Mass. — (RNS) — Pastoral letters issued recently by leaders of several Protestant churches in Massachusetts condemning America's continued involvement in Southeast Asia "smacked of hypocrisy," a Catholic newspaper here charged.

"Almost without exception," the Catholic Free Press said, "the cries were raised in behalf of 'morality' and human life by men whose Churches or who, individually, in other public utterances in recent weeks and months have supported the destruction of human life through legalization of abortion."

"Can it really be said," The Free Press asked, "repugnant though America's

involvement in Southeast Asia may be, that as Bishop Burgess said, 'no domestic matter, no other international matter can be dealt with adequately until we come to terms with Vietnam'? What about a person's basic, inalienable, inherent right to life itself?"

"The issue at issue in Vietnam and Laos and Cambodia is not war," the Catholic newspaper commented in its editorial, "much less American involvement in that war. It is life and dignity — human life and human dignity. How can a man or a Church be against war and support wholesale abortion? The contradiction is baffling."

Restrictions placed

VATICAN CITY — (NC) — The Vatican has told the world's bishops they must keep laicized priests from performing almost all pastoral functions and from holding many teaching positions at Catholic institutions.

The word went out Jan. 13 from the Doctrinal Congregation in a confidential letter to bishops and religious superiors. The Vatican press office told of the letter on March 11 after news reports began to appear in Germany. The press office did not release the letter's text.

THE congregation, which processes applications for laicization, said its letter was prompted by a February 1970 directive of Pope Paul. He

had expressed concern that the laity might be harmed pastorally and spiritually if priests who give up their ministry should continue in roles associated with the priesthood.

The congregation's letter said the processing of laicization cases was being speeded up. A normal case now takes about six months instead of 18 to 24 months, an informed source said. He added that assignment of more personnel in the Vatican congregation has helped cut down the time, with removal of apparent foot-dragging in processing the laicization requests also a major factor.



STUDENTS FROM Bishop Loughlin Memorial High School in Brooklyn demonstrate in front of Gov. Nelson Rockefeller's Manhattan office urging support for a non-public school parent-aid bill pending in the state legislature. Brother Denis Coakley, F.S.C., assistant principal, joins the students. More than 1,000 students, teachers and parents took part, demonstrating their support for the Speno-Lerner bill now in committee hearings at Albany.



MIAMI'S SENATE of Priests heard Archbishop Coleman F. Carroll during a meeting held last week at St. John Vianney Seminary.

Clergy task force prompts Hallandale ghetto 'review'

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

HALLANDALE — As a result of the "Clergy Task Force" report presented by Father William Gunther, pastor of St. Charles Borromeo, to the Hallandale Human Relations Commission, conditions in the black ghetto area in the Northeast section, here, have been slated for review this week by the city's Board of Commissioners.

The Human Relations group voted to present the report to the city fathers along with a proposal for their action which states: "To alleviate the problems of a black minority Hallandale should establish its own community service agency and referral system."

THIS proposal rests on the results of investigative tours by Father Gunther and the Clergy Task Force. Among the points cited include the "complete lack of support or involvement of black ministers who have churches in the ghetto."

"One minister lives in Ft. Lauderdale," exclaimed the active priest. "In spite of churches' going up continuously, there is no

black religious leadership."

The clergyman's evaluation also indicts absentee landowners for their lack of enforcement of building codes.

"Density in the black section is high," the priest explained. "Wooden houses, with outdoor, public toilets, constitute the major forms of shelter and sanitation facilities. Some houses have no hot water; one bathroom is frequently shared by seven family units."

In addition to criticisms of the physical aspects of the neighborhood, the Task Force Report records "a lack of programs for social problems or public services."

Father Gunther acknowledged the already-established community fine arts program. "Hallandale has a fine cultural program for white people with free time and aesthetic interests. But the city must gear itself to the needs of the whole city."

Basic hygiene, money management, child care — these are the educational programs advocated by the social-minded clergyman.

Clergy of Archdiocese discuss priesthood role

The Senate of Priests of the Archdiocese sponsored a series of discussion groups of priests around the Archdiocese which culminated in the General Assembly meeting on March 10, at St. John Vianney Seminary. According to Father James Fetscher, Executive Secretary of the Priests' Senate, more than 140 priests heard three papers which sought to assess the Church today and the role of the priesthood within the Church.

Father Charles Zinn, pastor of St. Mary Star of the Sea Church, Key West, spoke on the "Church as Sign." He noted that "the dissolution of old systems of thought and values in all institutional arrangements, everything from government to personal relationships was characterized by the Second Vatican Council as a "crisis of growth." The Council declared that the human race is passing through a new stage in its history."

Father Zinn said that technological development in today's world tends to dissolve "older cultural contexts within which man can find security. How can the Church be a sign of God speaking to man in these circumstances? The Church has to find ways of preserving its truth and relating it to man and translating it into the new evolving culture of a post-modern world, and at the same time participate in and influence the very development of that world's culture."

"VALUES THAT we seek to communicate to the world

have to be in some way institutionalized, made a part of our external structures so that the world can see that these are our values, such values as collegiality, freedom and personal responsibility which the Council enunciated.

"It's a paradox, but the only way the Church can fulfill its mission of speaking credibly to the men of this new changing world about the reality of God's love, is to express this reality in a living way in a changing society. We have God's love as something never changing and yet we have to express it in a changing way."

Father Zinn pointed out that all over the world there are new emerging forms of Christian community emerging trying to meet the challenges of the world, people "who are giving witness to the priestly, kingly and prophetic aspects of their baptismal commitments in a living way."

"I DON'T think we have anything to fear. The tensions, the crises, the hopes that are generated by the situation today are all aspects of the great reality which is life. For a Christian and for the Church there can't be any greater promise than life," Father Zinn concluded.

Father Hugh Clear, Co-ordinator of Religious Education for the South Dade Deanery, spoke on the "Role of the Priesthood in the leadership of the Church." He pointed out that as we perceive the mission of the Church, "any renewed under-

standing of the reality and mission of the Church is bound to affect our understanding of the priesthood.

"The Second Vatican Council represents a fundamental shift of emphasis. Through the Council the Church sees a whole new program for itself in the modern world as the sacramental agent of the unification of all mankind in Christ. It no longer sees itself as an embattled army surrounded and threatened by hostile forces, but as the light of Christ raised on high for all the nations of the world to see and follow," he said.

FATHER CLEAR agreed with Father Zinn that the external manifestations of the Church to the world must incorporate the visible sign of the values it wishes to give to the world. He said: "The concept of the Church as the People of God, the great brotherhood of Jesus Christ is not only more true to its biblical sources, but it also happens to coincide with the best thought and deepest aspirations of mankind today. The cherished dream of salvation through science and technology are gradually giving way to the cold reality that more and more modern man is directed to the central values of peace and brotherhood, even though the "know-how" of peace eludes his grasp."

Father Clear quoted the Council as saying "the beginning, the subject and the goal of all social institutions must be the human person." Man

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New FCC unit established

TALLAHASSEE — A Social Development Committee has been organized by the Florida Catholic Conference, to coordinate the activities in dioceses of the Province of Miami in various areas of social action.

At a meeting held Monday in Orlando with Bishop William D. Borders, committee members elected Msgr. John Lenihan, director of

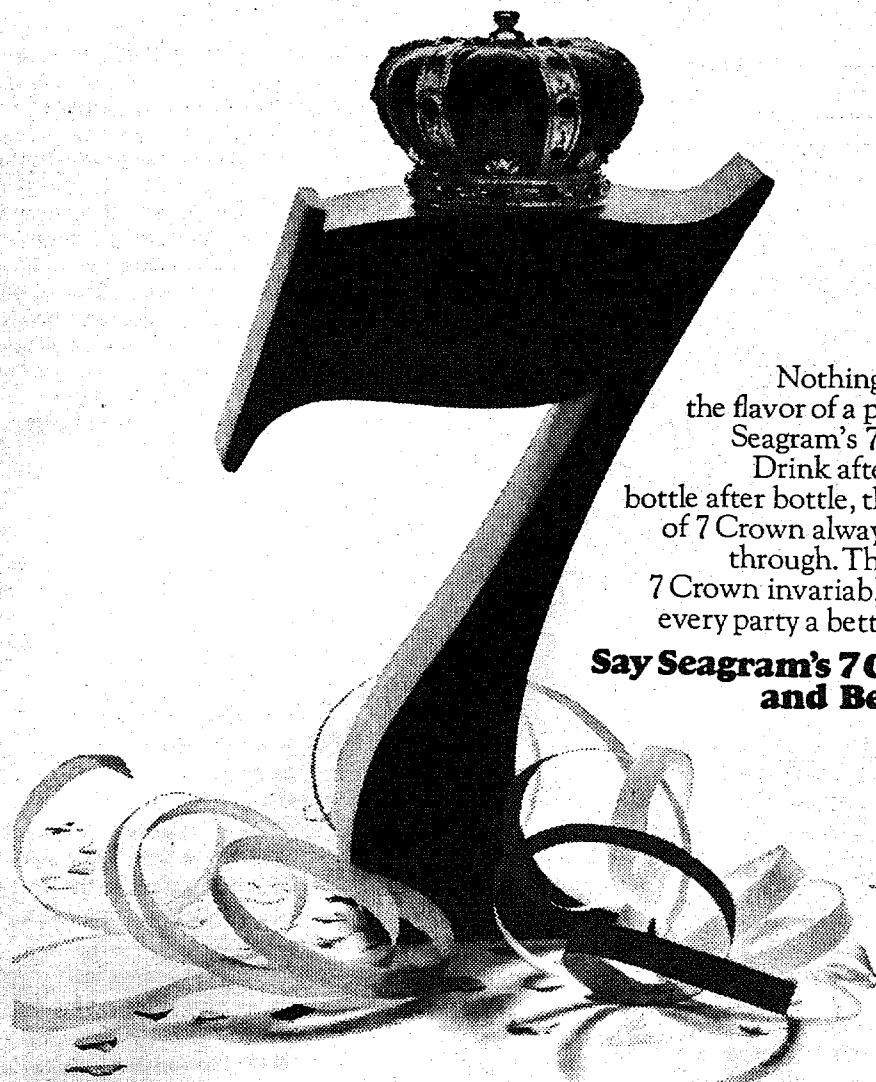
Catholic Charities in the Diocese of St. Augustine, chairman; and Thomas Horkan, executive director of The Florida Catholic Conference, as secretary.

OTHER members of the committee are Father John J. Nevins, Archdiocese of Miami director of Catholic Charities; Joseph Ems, Diocese of St. Petersburg director of Catholic Charities; and Fa-

ther Richard Steinkamp, co-ordinator of Social Services in the Diocese of Orlando.

The new committee, which will serve as a liaison between The Florida Catholic Conference and the archdiocese and dioceses, has established five subcommittees in the areas of migrants, family, elderly and aged, youth, governmental, health and social welfare.

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Migrants get helping hand in hour of need

ASSURING MIGRANTS that the Church is doing everything possible to assist them, Archbishop Coleman F. Carroll offers his assistance to some 500 farmworkers gathered at Crandon Park, Key Biscayne, as they attempted to see President Nixon concerning their plight caused by the recent freeze that put them out of work.



GETTING READY for a long night's wait, clothing and blankets are distributed to some 500 migrants who set up open-camp quarters in Crandon Park last Saturday night.



A MEMBER of St. Martha parish, Dwayne Rutte distributes cartons of milk supplied by a dairy to migrant farmworkers who camped out in the park's parking lot and grounds on Saturday night.

Mass of Thanksgiving victory march follow news of U.S. aid

IMMOKALEE — What started out as a peaceful demonstration to renew a petition for government assistance ended up with a victory march and a Mass of Thanksgiving here Monday night.

Some 1,200 blacks, Mexican Americans and residents of the community gathered in front of the office of Organized Migrants in Community Action (OMICA) in Immokalee to continue their plea for federal assistance for unemployed migrant workers.

When it was announced that President Richard Nixon had declared South Florida a disaster area, due to a hard freeze which destroyed crops earlier this year, the gathering formed a procession from the OMICA office to Our Lady of Guadalupe Church where a Mass was offered in thanksgiving by Father John McMahon, Rural Life Bureau director of the Archdiocese of Miami.

AS A CONSEQUENCE of the promised federal assistance, Gov. Reubin Askew had been spared a possible confrontation with hundreds of migrant workers this week. This was one of the alternatives which the farmworkers had been considering should federal assistance be wanting.

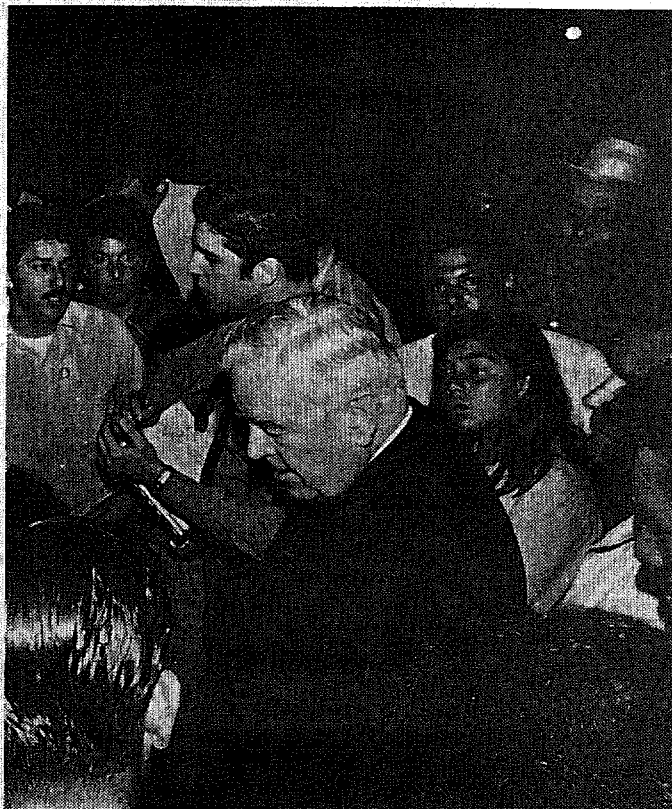
"We were going to meet last Tuesday night to talk about further plans," said Willie Rodriguez of OMICA. "There was a chance that we would have traveled to the Governor's office to make a further plea for help."

At that time Rodriguez was with some 25 other migrants at St. Ann Mission in Naranja waiting in line for food vouchers being distributed by Mrs. Marjory Lemke, a social worker from Catholic Service Bureau. Up to that time the migrants had not heard of President Nixon's order for relief aid to South Florida migrants.

PRIOR TO THE announcement of promised federal assistance, the second allocation of \$10,000 by the Archdiocese of Miami, given at the direction of Archbishop Coleman F. Carroll, was already being used to subsidize food vouchers at various missions.

Two vouchers were made available to the farmworkers. One granted the migrants to shop at Grand Union in Perrine and the other was a letter of introduction to the Welfare Department at Cutler Ridge.

The Grand Union made \$11 worth of food available to the farmworkers at a 10 per cent discount. Mrs. Lemke said this particular store was the only one that agreed to set up a program with Catholic Service Bureau. Other food stores had been approached, she added, but no contract could be agreed upon.



OMICA president Ramón Rodriguez, far left, discusses plans to present a petition to President Nixon as Archbishop Coleman F. Carroll met with migrant farmworkers last Saturday night at Key Biscayne.



CHILDREN at St. Ann Day Care Center in Naranja enjoy a mid-afternoon snack. The number of children at the center fluctuates from day to day, said Mrs. Katherine Semple, R.N., director. Care has been given to as many as 40 children in one day, she said.

A MASS is offered by the Episcopal Vicar for the Spanish-Speaking and Migrants, Msgr. Bryan O. Walsh, at Key Biscayne. Assisting Msgr. Walsh is Father John McMahon, Archdiocesan director of the Rural Life Bureau.



Editorials

Nonresidents deserve rights

A demonstration by migrant workers near the Little White House last weekend culminated the efforts of farmworkers to make their plight known to the President.

For the past weeks, because freezing weather had killed the crops, they have been without work. Many had gone without food for days, some had little or no clothing for the inclement weather, and others lacked various necessities of life.

WHEN the emergency arose, the Archdiocese of Miami, at the direction of Archbishop Coleman F. Carroll, came to their assistance with a gift of \$10,000 and contributions of clothing, medical care, and food. Emergency facilities were set up and the full efforts of the Catholic Welfare Bureau went into motion to bring them whatever comfort and assistance possible. Other churches and private groups joined in to bring aid.



REP. CLAUDE PEPPER

As time went on, Governor Reubin Askew petitioned the government for help but none was forthcoming. Finally, in desperation, the farmworkers decided to make their plea to the President.

Their demonstration was short-lived, however. When nightfall approached last Saturday, they were forced to retreat to the park area on Key Biscayne, determined to be heard. That night, food and blankets were brought to the farmworkers by the Catholic Service Bureau. Archbishop Coleman F. Carroll came to the park and mingled with the groups of hungry men and promised that he would get them an answer to their petition.

The following day, at the request of Archbishop Carroll, Rep. Claude Pepper made a number of calls to the White House seeking immediate assistance. The Archbishop then announced that additional emergency funds amounting to \$10,000 would be made available.

ON MONDAY morning, President Nixon declared that \$2.5 million would be forthcoming from the government and at his order distribution of government food will start today. Also, unemployment compensation and funds for housing will be provided soon.

President Nixon must be commended for his response to the pleas of the farmworkers. And, importantly, the historic precedent for granting them unemployment compensation must be praised.

But, it must be pointed out that this same type of crisis confronts the migrant nearly each year, and nearly each year, the Church and other private agencies come to their assistance. They have been denied coverage for workmen's compensation, a minimum wage, and other Federal benefits on numerous occasions.

Each State denies the migrants and seasonal farmworkers assistance when need arises on the grounds that they are not residents.

Because of the nomadic nature of their work, the migrants must be assured the same benefits accorded other workers. We hope that this will mark the beginning of continuing governmental concern for these landless people. If farmers are subsidized for not cultivating crops, why can not these men and women who grow our food, be granted the dignity they deserve as free men?

Says give no interviews 'if you want to be Pope'

TORONTO — (NC) — Cardinal Leo Suenens of Malines-Brussels, Belgium, who has repeatedly urged a greater sharing of authority in the Church, takes a dim view of the effect his statements may have on his chances of being elected Pope.

The Cardinal suggested at a press conference here that it might be better to have the Pope elected by a body of bishops rather than by the College of Cardinals. The office of bishop, he pointed out, was instituted by Christ, whereas that of cardinal was not.

Asked what effect these views might have on his chances of being elected Pope, the Cardinal said: "In case you wish to be a Pope today, you don't give interviews, and you certainly don't ask the cardinals who have to vote for you to disappear."

Migrants--a new day dawning?



Proposed canon law changes stress mercy

By PATRICK RILEY

VATICAN CITY — (NC) — In the current reform of the Church's penal law "the greatest possible place is given to Christian mercy," the Commission on the Revision of Canon Law said in its twice-yearly review, Communications.

"In the draft of penal law the principal intention has been that the penal canons should above all express the spirit of the Second Vatican Council," said the commission, which was founded by Pope John XXIII.

Pope John cherished the hope that the Second Vatican Council and the reform of canon law would be outstanding achievements of his pontificate.

THE commission reported in its proposed penal section of the Code of Canon Law that penalties will be both imposed and remitted outside the sacrament of Penance.

This means that an excommunicated person will no longer be forbidden to receive sacramental absolution from sin under the proposed laws.

There can be no censure on a whole community, no general interdict.

In such an interdict a community or parish can be excluded from the reception of sacraments.

The distinction between excommunicated persons who may be "tolerated" and those who are "to be avoided" is abolished. The so-called stigma of "infamy" is abolished also. (The stigma of infamy has been applied to those who profane the Blessed Sacrament, use violence on the Pope or his legate or a cardinal, desecrate bodies in graves, take part in duels or commit bigamy. It is also used to describe persons who lose their good name by committing a serious crime or evil conduct.)

ANOTHER censure the draft laws propose to abolish

is exclusion from Church burial. Such a penalty, the commission argues, is "too severe and in no way effective." (However, it has been argued from pastoral experience that in certain societies the prospect of burial outside the ancestral churchyard is an effective stimulus to return to the Church.)

The number of laws in the new penal section has been reduced almost by half — from 119 to 64. (There are 2,414 canons in the present Code of Canon Law, which dates from 1917.)

Under the new regulations, which must still be approved by the world's bishops and the Pope before becoming law, Church authorities may not impose penal sanctions on non-Catholic Christians.

Of the greatest importance are those laws whose tendency is to restrict the use within the Church of punishment, and to make use rather of other instruments, pastoral or even judicial," the commission stated.

One of the newly proposed laws stipulates that a bishop or Religious superior will impose penalties "only when he sees that neither fraternal correction nor by other kinds of pastoral solicitude can scandal be sufficiently repaired, justice restored, and the culprit reformed."

Wins a fight for drug center

PHILADELPHIA — (NC) — Father Peter Quinn has won his six-month battle to obtain zoning approval for a drug "resocialization" center here.

The Zoning Board of Adjustment unanimously voted permission for a group of professional and community people, headed by the priest, to open The Bridge, a former residence of the Medical Mission Sisters.

LENIENCY is recommended even to the judge in a Church with case "if he sees that the good of a person is better served."

Automatic penalties (called "latae sententiae" penalties) are reserved to a very few cases. (More than a century ago Pope Pius XI restricted the number of these automatic penalties, observing that they had "gradually and greatly multiplied, so that some, owing to altered times and customs, have ceased to serve the end or answer the occasion for which they were imposed.")

Another new law states that when punishment seems necessary "the Ordinary should follow attentively, with fatherly kindness and pastoral charity, those who have been subjected to penal sanctions, especially the more serious ones, and help them solicitously and efficaciously to recover."

Only those who act with deliberate malice are subject to penalties under the proposed code. No longer, as under the present code, will there be presumption of malice until the contrary is proved."

'Objector' recognition advocated

WASHINGTON — (NC) — Bishop Joseph L. Bernardin, general secretary, United States Catholic Conference (USCC), is hopeful that Congress will enact a draft law recognizing selective conscientious objection.

The U.S. Supreme Court recently ruled that the present draft law — which provides exemption from military service for those objecting to all wars but not just a particular war — is constitutional.

THE ruling, according to Bishop Bernardin "has left the door open to congressional action to recognize the right of selective conscientious objection" or objection to a particular war.

It indicated, he explained, "that a law accommodating selective conscientious objectors could also be constitutional, although it would be more difficult to administer."

The bishop said the National Conference of Catholic Bishops and the USCC have "for some time taken the position that the law should recognize the rights of selective conscientious objectors."

THE VOICE

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ABCD report meeting hears preliminary total

CONTINUED FROM PAGE 1

REITERATING that he is very conscious of the needs of the Archdiocese, the Archbishop told priests and laymen that he knows of no comparable campaign conducted year after year which has increased its results as the ABCD has done, and expressed his confidence that this year's campaign will be another success.

Bishop John J. Fitzpatrick told guests at the combination dinner and report meeting that "If the drive is a success it is due to the great love that the priests and the people have for the poor.

"Archbishop," Bishop Fitzpatrick added, "the success of the drive, if it is a success, is a demonstration of our esteem for you and our great love for the poor. I think that is an unbeatable combination."

GRATITUDE was also

expressed by Father John Nevins, the Archbishop's Coordinator for ABCD who defined the word "help."

"To me," Father Nevins said, "help is making things

happen — help is providing the financial means to do the job. Help is people doing a job — helping other people to find the answer to their needs. Help is the willing spirit to be available — help is a response to a plea for a solution — help is an expression of a conviction which says eloquently, 'I'll do because I believe I should do.' Throughout this campaign this conviction was most evident by everyone concerned," the Archdiocesan Director of Catholic Charities, declared.

William McBain, general chairman of the 1971

ABCD, praised all those who had actively participated in the campaign, singling out Archbishop Carroll, Bishop Fitzpatrick, Father Nevins, Father Donald F.X. Connolly, Frank Hillary, campaign director; The Voice, and all pastors, assistant pastors and volunteers.

A complete list of all donations made through parishes of the Archdiocese will be published in The Voice at the conclusion of the 1971 ABCD.



Preliminary returns in the 1971 ABCD are viewed by Archbishop Coleman F. Carroll and campaign director, Frank Hillary during the report dinner last week.



ABCD GENERAL Chairman, William McBain praised the tireless efforts of clergy and laity who volunteered their time in behalf of this year's campaign.

Priests' housekeeper, Mrs. Mary Larkin, dies

Funeral services will be held today for Mrs. Mary Louise Larkin in St. Germaine's Catholic Church, Bethel Park, a suburb of Pittsburgh. A Concelebrated Mass will be offered at 11 a.m. by Msgr. Bryan O. Walsh, St. Martha's parish,

Miami, and Father Thomas Kram, St. Germaine.

Mrs. Larkin, 74, died Monday in Pittsburgh after a short illness. For the last 13 years she had been housekeeper in a number of rectories in the Archdiocese of Miami, including St. Juliana's, West Palm Beach; Sacred Heart, Homestead; St. Agnes, Key Biscayne and SS. Peter and Paul, Miami. At the time of her death she was housekeeper at St. Martha's parish, Miami.

A native of Pittsburgh, Mrs. Larkin was the widow of the late William P. Larkin, who for many years operated an automobile dealership in Pittsburgh. After his death, she, with the help of her sons, ran the agency until she came to Florida in 1956.

Mrs. Larkin is survived by three sons, William P. and Charles of Pittsburgh, and Thomas of West Palm Beach; two daughters, Mrs. James E. Smith and Mrs. David W. Collins, both of Pittsburgh, and a sister, Mrs. Ruth Larkin of Pittsburgh.

Special concert for children

An old legend of gypsies, ghosts and young love, entitled "El Amor Brujo," a ballet-pantomime, will be featured at a special concert for children presented by the Miami Philharmonic Sunday, Sunday, March 21 at 2:30 p.m.

The Philharmonic, under the direction of Alain Lombard, will present Khataturian's "Sabre Dance," Dukas' "Sorcerers Apprentice," and Rossini's "William Tell Overture."

Children must be accompanied by parents to attend the concert in the Dade County Auditorium.

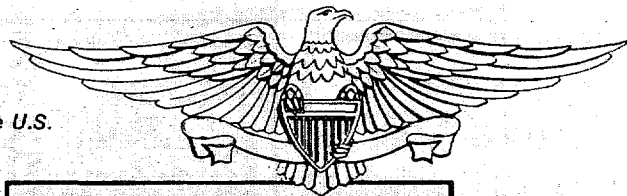
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Around the Archdiocese

DADE COUNTY

Election of officers will be the main purpose of the regular meeting of Holy Rosary Council of Catholic Women, Perrine, Wednesday, March 24, beginning at 8 p.m. in the school library.

A spaghetti dinner, hosted by Sacred Heart Women's Club, Homestead, is scheduled for Sunday, March 21, from noon to 6 p.m. at the Patrino Hall at the church.

For information call 247-3311.

St. Kevin's annual rummage sale will be held at the Concord Shopping Center, Saturday, March 27. All proceeds will go toward the building fund.

A dance, sponsored by the Miami Catholic Singles Club, is scheduled for Saturday, March 20, at the Holiday Inn, 2201 Collins Ave., Miami Beach.

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.

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

A "Star Studded" old-fashioned picnic, sponsored by the Women's Club of St. Brendan's, will be held from 1

to 7 p.m., Sunday, March 28, at the church, 8725 SW 32 St.

The nominating committee's slate of new officers will be presented at the Epiphany Home and School Association meeting, Thursday, March 25.

A Hat Party, sponsored by the St. Mary Cathedral Women's Guild, will be held at 10:30 a.m., Saturday, March 20, in the Archdiocesan hall. The group will observe Communion Sunday, March 21, at the 8 a.m. Mass. Their regular meeting will follow the Mass.

BROWARD COUNTY

A variety of articles will be available at the "Flea Market" of Our Lady Queen of Martyr's Church which is scheduled for Saturday, March 20 on the church patio, 11th Ct. and Riverland Drive, Ft. Lauderdale.

The parish Women's Club is hosting the event, which will begin at 9:30 a.m. and continue until all items are sold.

A weekend cruise aboard the "M.V. Freeport," sponsored by St. Bartholomew Women's Club, Hollywood, is slated for March 26-28. For reservations call Mrs. Bernice Shaw, 981-2937.

A cartoon presentation by Lois Fisher will follow a short business meeting of St. Anthony's Catholic Woman's Club Ft. Lauderdale, at 1 p.m., Tuesday, March 23, in the clubroom.

Luau planned as a benefit

Annual Luau dinner dance sponsored by the Friends of Bethany will be held Friday, March 26 at 7 p.m. at the Bath Club.

Mrs. Charles McAdam and Mrs. Stuart Patton are general co-chairmen of arrangements for the benefit, which will aid Bethany Residence for teenage dependent girls, staffed by the Dominican Sisters of Bethany.

Reservations may be made by calling Mrs. Thomas Bowes at 754-3660 or Mrs. William Golding at 751-5946.

Scripture scholar to give talk

"The Biblical View of the Priesthood in Relationship to Contemporary Problems," will be the subject of prominent Scripture scholar, Father Raymond E. Brown, S.S., when he speaks in St. Rose of Lima parish auditorium at 8 p.m., Sunday, March 28.

Guest lecturer in the third of the parish Adult Education Series, Father Brown is professor of Sacred Scripture at St. Mary Seminary, Baltimore.

The son of R.H. Brown, a member of St. Rose of Lima parish, he was ordained to the priesthood in the parish church in 1953. The author of several books, his newest publication, "Priest and Bishop: Biblical Reflections" published by the Paulist Press is already in its second printing.

Library group meets Saturday

The Florida unit of the Catholic Library Association will meet at 9 a.m., Saturday, March 20 at Marian Center, 15701 NW 37 Ave.

Librarians, former librarians, and prospective librarians are invited to attend.

Luncheon will be served.

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FASHION PREVIEW of attire at the upcoming Luau dinner dance to benefit Bethany Residence highlighted planning meeting of Mrs. Charles McAdam, Mrs. Edward H. McHale, Mrs. Frank Mackle and Mrs. Stuart Patton.

KC council sponsoring grand ball

HALEAH — The 10th Annual Grand Ball will be sponsored by the Father Lawrence J. Flynn Knights of Columbus Council at 9 p.m., Saturday, March 20 at Milander Municipal Auditorium, 4800 Palm Ave.

Music for dancing will be provided by the Swingables and other entertainment will feature Ruth McMahon accompanied by Ray Farrell.

Andrew Izzi is chairman of arrangements for the semi-formal dance.

Ticket and table reservations may be made by calling Sylvester Pyka at 691-4032.

College sets fine arts week

JENSEN BEACH — Fine Arts Week will be observed at St. Joseph College beginning Sunday, March 21 with the film, "Hemingway's Adventures of a Young Man," to be shown at 8 p.m. in the college auditorium.

Other events of the week will include a student art and ceramic show, a program of poetry with interpretive dance, a Belgium art exhibit, a pastel exhibit, and the showing of another film, "The

Hospital calls for U.S. flags

FORT LAUDERDALE — A call for donations of American flags has been issued by Holy Cross Hospital where recent high winds have damaged those now in use.

Anyone wishing to donate a flag may call the auxiliary office at the hospital.

Spirit of Rome.

The public is invited to attend these events. Additional information may be obtained by calling 287-8200.

'Cross and Sword' urged as state's official play

TALLAHASSEE — "The Cross and Sword," annual pageant of the City of St. Augustine which commemorates the founding of the See city of the Diocese of St. Augustine, will become Florida's official play if proposed legislation is passed.

Last year the Cathedral of St. Augustine was designated a national historical landmark under provisions of

St. Joseph Day supper slated

A St. Joseph Day supper will be sponsored at 7:30 p.m. today (Friday) at the Washington Federal New Bank Bldg., 699 NE 167th St., North Miami Beach.

The Italian American Women's Club is sponsoring the event.

the Historic Sites Act of 1935. In 1966 a 208-foot stainless steel cross was raised at the Mission of Nombre de Dios, oldest mission in the nation and site of the First Mass celebrated on Sept. 8, 1565.

Florida House Bill 212, filed by Rep. A.H. Craig of St. Augustine, points out that Don Pedro Menendez de Aviles and his Spanish colonists sighted the coast of Florida and on Sept. 6, 1565, landed at St. Augustine Bay and established a fortified colony which has the distinction of being the oldest permanent settlement in North America.

"This outstanding moment in the history of our state and our Nation as recreated in this annual pageant is worthy of official recognition and encouragement," the measure states.

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TUESDAY
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WEDNESDAY
Braised Tender Lamb Shank Dressing, Mint Jelly ... 2.65
Old Fashioned Chicken and Dumplings 2.45

THURSDAY
Old Fashioned Choice Beef Stew 2.65
Baked Pork Chop with Dressing & A.S. 2.45

FRIDAY
Roast Leg of Lamb with Dressing, Mint Jelly ... 2.85
Baked Florida Sea Bass Lemon Butter Sauce ... 2.45
Fresh Florida Seafood Plate 2.75

SATURDAY
Creighton's Ranch Steak with F.F. Onion Rings ... 2.95
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Multi-purpose center at St. Kevin blessed

Hundreds of residents of the Village Green area of South Dade County participated in the ceremonies of blessing at the new St. Kevin parish multi-purpose center last Saturday.

the designer of the rectangular structure, which has folding doors to separate the sanctuary from the hall when social events are being held. The building accommodates 400 persons.

Archbishop Coleman F. Carroll dedicated the new structure, recently completed at 4120 SW 125th Ave., and celebrated Pontifical Mass in the building, which provides a large social hall which is converted for Masses.

Formerly a mission of St. Brendan parish, St. Kevin parish was established by Archbishop Carroll on June 14, 1967. Masses were conducted in the Concourse Theater until the new center was completed.

Msgr. David Bushey, pastor, St. Brendan Church, preached the homily during the Mass.

According to Father Michael Licari, administrator, Sunday Masses are now celebrated in the new center at 9, 10, 11 and at 12 noon for Spanish-speaking.

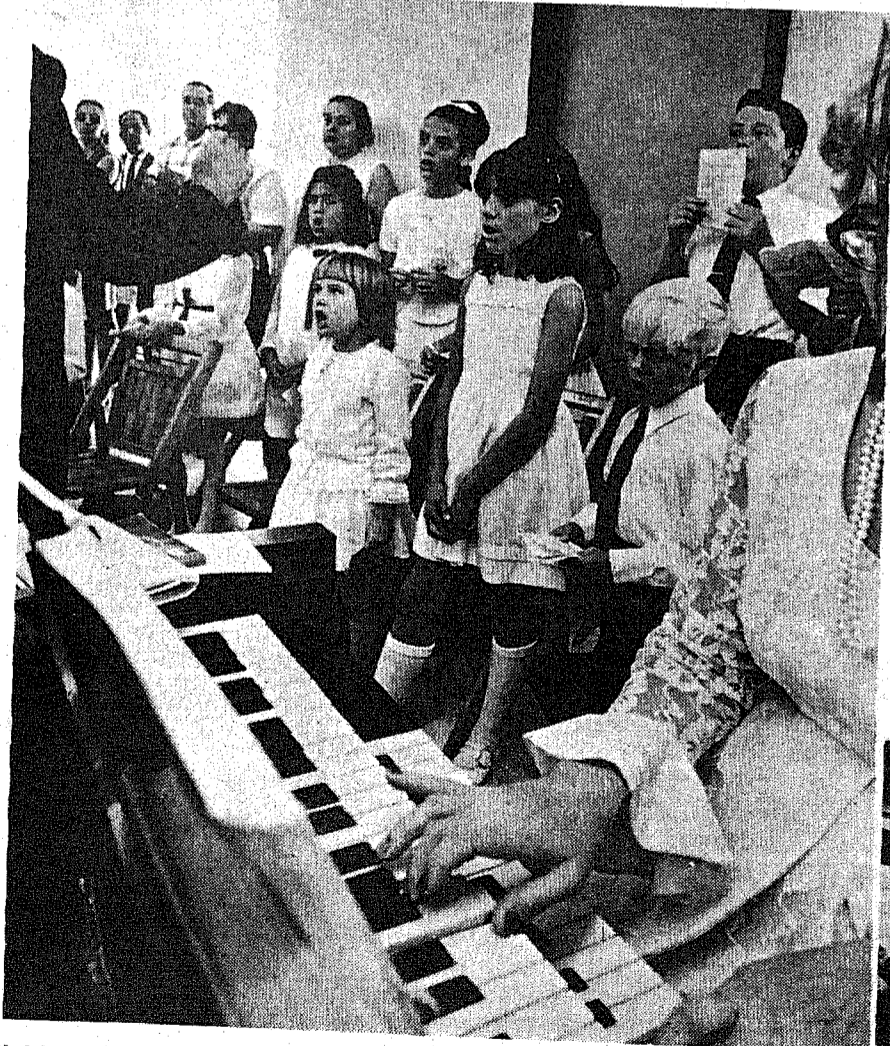
Miami architect Rene Valladeres is



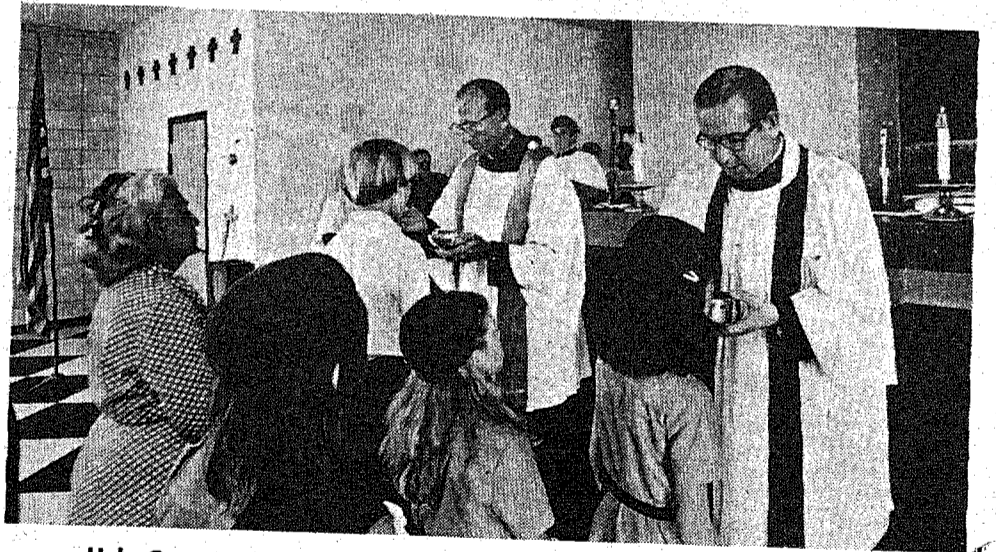
New multi-purpose center in St. Kevin parish located in Miami's southwest section was dedicated (above) by Archbishop Coleman F. Carroll who celebrated Pontifical Mass (right) following ceremonies of blessing last Saturday.



Children of the parish participated in the Offertory procession. Archbishop Carroll is shown talking with a small child.



Children's choir of various ages sang during ceremonies of blessing and Pontifical Mass under the direction of George McLaughlin.



Holy Communion was given by Father Michael Licari, left, pastor, and Msgr. David Bushey, pastor, St. Brendan parish, who preached the homily during the Pontifical Mass.

Throngs of parishioners of St. Kevin Church greeted Archbishop Carroll shown as he gave his blessing to the people at the conclusion of the ceremonies.



Where have the senses of some students gone?

By JOSEPH BREIG

There are elementary distinctions, decencies and civilities of which a great many students today appear to be unaware. A case in point is the student invitation to Ti-Grace Atkinson to speak at Catholic University of America — an invitation cancelled by CU's president, Dr. Clarence Walton.

The fact that a federal judge forced Catholic University to let Miss Atkinson speak on campus does not alter in any way the truth of what I say about the appalling callousness and conceit we are seeing among some of our students. Let us hope that time and experience will eventually civilize them.

Dr. Walton acted because of the nature of a previous speech given by Miss Atkinson at the University of Notre Dame. Replete with four-letter words about the Church and Catholic teachings on abortion, marriage, the family, motherhood and sex, the talk was reported in detail in the Notre Dame student newspaper.

No newspaper which goes into people's homes prints this sort of thing. Editors universally agree that there are such things as good taste and common decency.

Dr. Walton said his main reason for refusing the hospitality of Catholic University to Miss Atkinson was her derision of Catholic teaching on the virginity of the Blessed Virgin Mary, Mother of God Incarnate, Jesus Christ.

AFTER ALL, Catholic University is a pontifical institution, chartered by the Holy See, and created to uphold and serve the Christian Faith of Catholics, who for generations have supported it with donations sacrificed from their small earnings — most of them — from back-breaking work on railroads, in coal mines, in steel plants.

Student leaders at Catholic University did not have the good manners to respect Dr. Walton's decision; the character of Catholic University, and the convictions and sensibilities of American Catholics. The Graduate Students Association and the undergraduate Student Government jointly hired a lawyer to advise them concerning their right to hear speakers on campus, and said that if they could not listen to Ti-Grace Atkinson on campus, they would do so in a nearby motel.

And of course the students made the usual complaints about alleged violations of academic freedom and freedom of speech. As I say, they seemed unaware of elementary — and indeed indispensable — distinctions, decencies and civilities in a civilized society.

IF STUDENTS insist on hearing the kind of garbage which caused the very tolerant Bishop Leo Pursley of Fort Wayne-South Bend to protest in writing to Father Theodore Hesburgh, president of Notre Dame, they are perfectly free to listen and to pay speakers for dishing it out to them. They can wallow all they please in the four-letter slop which apparently they see as some sort of evidence of maturity, although the truth is that it proves they are still in adolescence.

The students have full academic and speech freedom. They can explore gutters and sewers as they wish. But here is the elementary distinction of which I speak: they cannot do this sort of thing on the premises of Catholic University of America. And they can't do it in my home.

Dr. Walton, after all, has serious responsibilities to the Church, to the Faith and to the Catholic people. He cannot allow Catholic University to be dragged through the mud. As he said, "Should a church vestibule have pornography in its literature rack?" He was trying to explain to college students something they should have learned in early childhood when they were taught that the living room is not the bathroom.

Controversial feminist scores Marian doctrine

CONTINUED FROM PAGE 3

her to try to silence the lecturer.

"Miss Atkinson was, in my presence, defaming the Mother of God and God Himself in the vilest possible manner; and I am a Catholic," she said.

Michael Lawrence, editor-in-chief of Triumph, told NC News that Miss Atkinson's accusation of conspiracy was not true.

"THE main culprit is C.U. for tolerating the appearance," he said. Then he explained that presumption as to what she thought the speaker might say was the main reason why Mrs. Bozell

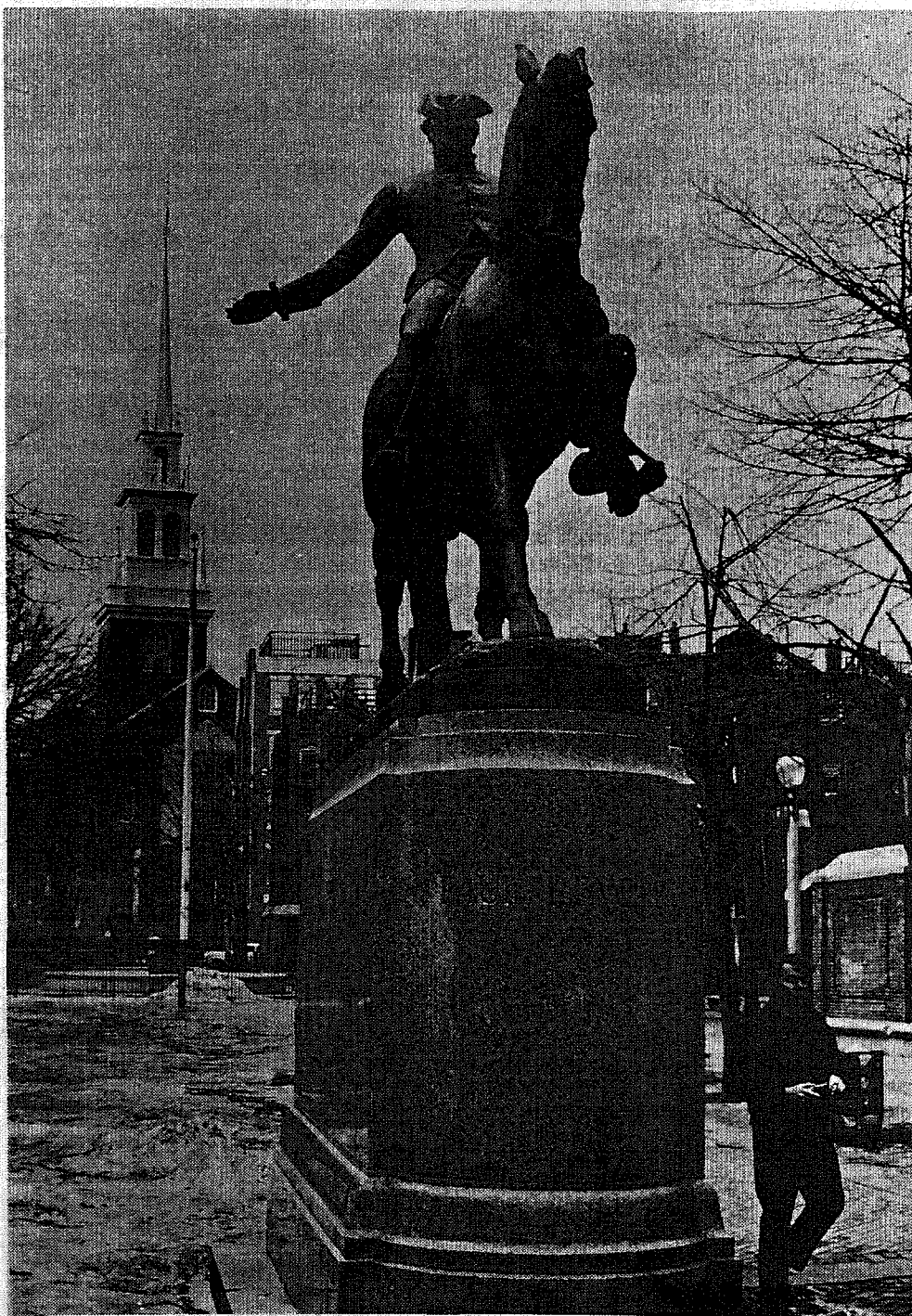
tried to assault Miss Atkinson.

He said that Mrs. Bozell had objected to "the tone and lack of reverence implied" in the early part of the lecture, and that she presumed that Miss Atkinson was about to repeat "the rest of the Notre Dame blasphemy." Her prepared text did not repeat it.

The Catholic University appearance was Miss Atkinson's second talk at a Catholic college in Washington in recent months. Last November she spoke to students at Trinity College, a women's school. She arrived one hour late, refused to answer any questions after her talk there, and received a generally cold reception.

LANDMARKS OF AMERICA OLD NORTH CHURCH

On an April night in 1775, lanterns were hung in the steeple of Boston's Old North Church to warn a silversmith named Paul Revere of the approach of British troops. He set off on a midnight ride from Charlestown to Lexington with the warning that the British were coming. The next day "the shot heard around the world" rang out at Concord and the American Revolution had begun. Today, a statue of Paul Revere stands in front of the famous church, one of the most popular attractions in Boston.



Speculation isn't doctrine

By FATHER ANDREW M. GREELEY

One certainly can rejoice that the Roman Curia has given up its ancient practice of condemning theologians as heretics, though one waits for future evidence that a change in style is also going to mean a change of substance in the curial attitude towards theological inquiry.

However, not everyone is yet ready to give up the hurling of anathemas. For just as Rome abandons the "heresy" thunderbolt, Frank Morriss, one of the more shrill of the right wing Catholic journalists, announces to his faithful readers that Hans Kung is in the "sorry company of anti-papal heretics."

One wonders how Mr. Morriss knows. The English edition of Father Kung's book has yet to be published. Perhaps Mr. Morriss has read the advance galleys, or maybe he has even studied it in the original German. One would certainly not want to think that such a self-righteous Christian as Frank Morriss is condemning a theologian without even reading his book. Even the Holy Office at its worst never went that far.

MANY American Catholics are inclined to write off the debate between Father Kung and his theological colleagues as irrelevant. "Infallibility" is a conservative issue, according to these observers, in the sense that only conservatives could care about it. As one prominent Catholic layman put it to me, "After the Humane Vitae fiasco, who cares about infallibility?" I pointed out to him that no one had claimed that the encyclical was an exercise of the infallible authority of the Pope or the Church. "If you can't be infallible on something that important," he snorted, "then what good is it to be infallible?"

It is to such questions which Father Kung is addressing himself; and I think the issue can be rephrased in a way that its relevance does become obvious — at least to all those save theologians like Rosemary Reuther who seem to think that the main purpose of theology is to underwrite revolutionary romanticism.

There are two facts which we cannot deny. Jesus commissioned His followers to go forth and proclaim the good news of God's saving love and promised to sustain them in that effort. On the other hand, from Peter on, His followers have been sinful, misguided and ignorant men. Mistakes, blunders, to say nothing of selfishness, ambition, pride and

greed, have been part of the life of the Church from the beginning. The parables of the kingdom make clear that there is no reason to expect otherwise until the End.

Those who have been leaders and those who have been followers have failed to live up to the vision of love which is at the core of the Gospel message. The fundamental question then is how we can reconcile the divine element in the Church — that is, the Church's role as the herald of the kingdom — and the all too obvious human element. Such a question is unimportant only for those who consider the message of the kingdom unimportant — and these have ceased to be Christian.

Father Kung's book on infallibility is an attempt to wrestle with that very difficult issue. Unlike Frank Morriss, I am not qualified to pass theological judgment on the book (and I have read it).

WHETHER it is a successful or unsuccessful exercise in theological speculation is something that the professional theologians will have to judge.

Father Kung makes it quite clear that he is engaging in tentative theological exploration, not in laying down norms of faith. Whether his exploration can be reconciled with tradition is something that lengthy theological discussion will determine.

Obviously, his opinion is not one that ought to be preached from the pulpit or incorporated into catechisms at the present time. Both right wing adversaries and left wing enthusiasts seem incapable of distinguishing between scholarly discussion and popular religious instruction.

But there is little reason for having theologians if we are not going to let them speculate on difficult and complicated questions. Many of the problems the Church faces today can be traced to our reluctance in days gone by to tolerate theological speculation on anything but the safest and easiest issues.

Whatever the final conclusion of theologians, however, anyone who has read Hans Kung's work — both scholarly and popular — ought to have little doubt that he is a man of faith and a loyal son of the Church. Far from trying to destroy the tradition of faith he is trying to preserve it. He will be remembered for this effort long after loud-mouth critics like Frank Morriss are forgotten.

NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, March 21, 1 p.m. — Directions — "The Family," Part I — Religious-cultural program continues its current "Religion in America Today" series with a tentative exploration of the family and its relation to religious beliefs and practices. (ABC)

Sunday, March 21, 1:30 p.m. — Issues And Answers — Newsmen Bob Clark and Sam Donaldson interview Senator George McGovern, the Democrat from S. Dakota and, to date, the only announced seeker of his party's 1972 Presidential nomination. (ABC)

Sunday, March 21, 7 p.m. — Wild Kingdom — "Return of the Sea Cows" — Marlin Perkins and Stan Brock help Florida marine wildlife experts take a census of the growing Manatee (sea cow) population congregating near famed Crystal Springs. (NBC)

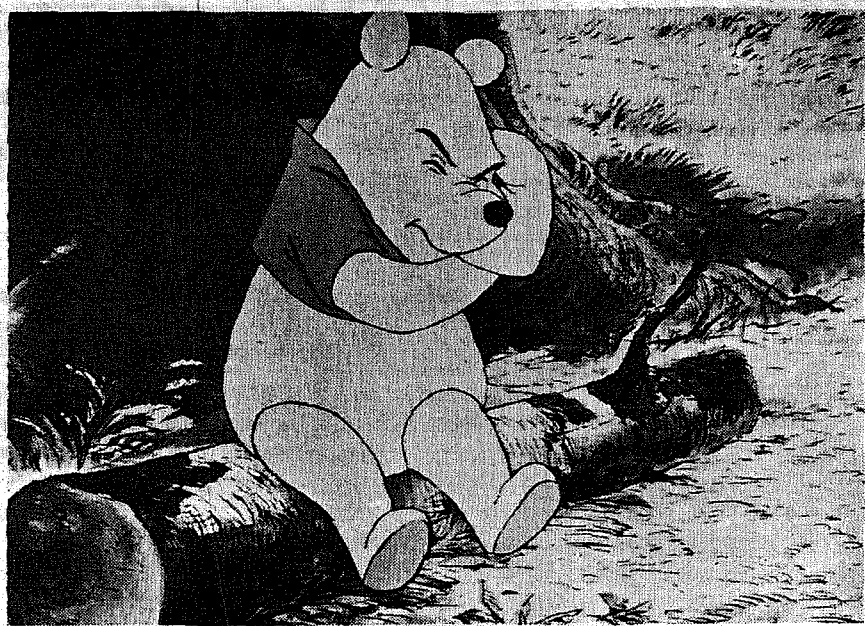
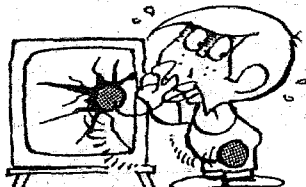
Wednesday, March 24, 9 p.m. — "Jane Eyre" — Elaborate two-hour production of the classic Charlotte Bronte romantic novel, starring George C. Scott and Susannah York. Splendid entertainment, if gothic suspense and heavy romance are your thing, as the strong-willed but love-struck governess at Thornfield Hall uncovers often frightening but nonetheless fascinating bits from her master's past. (Miss York is the governess, Scott her employer, Edward Rochester.) (NBC)

Friday, March 26, 8:30 p.m. — Hallmark Hall of Fame — "Gideon" — Handsome mounting of the Paddy Chayevsky play, with Peter Ustinov and Jose Ferrer. (NBC)

Children's corner

Sunday, March 21, 11:30 a.m. — Discovery — "Lost World of the Mayas" — Re-broadcast of a fascinating 1969 offering about the mysterious traces of the ancient Mexican civilization. Hosts Virginia Gibson and Bill Owen explore Mayan ruins at Usmán, on the Yucatan Peninsula. (ABC)

Saturday, March 27, 12 noon — Mattel-NBC Children's Theatre — "A Day with Bill Cosby" — Cosby is one of the few big-time entertainment personalities whose warmth and concern for children is deep and genuine. During this hour-long visit he takes children on a tour of NBC's "beautiful downtown Burbank" studios. It's a tour with a point, evidenced by his three special guests: Father Daniel Egan, Dr. John Stuart Marr, and Patrolman Ulysses Williams in the field of drugs and drug abuse. Father Egan is known as the "Junkie Priest," for his extensive work among New York City's young drug addicts. He, Cosby, and the others score some gentle but firm points against drug use, and they offer both children and parents some valuable information about drugs. This is a fine, sensitive, and sensible program. Why not tune in with the kids. (NBC)



Full of honey, Winnie the Pooh curls up for a nap.

Children's TV special Winnie the Pooh and friends —a sweet bunch—hunt honey

"Winnie the Pooh and the Honey Tree" enjoys an encore telecast for the kids (and their young-thinking elders) Monday, March 22, 7:30 p.m. (EST) on NBC.

Want to make a little honey bear happy, along with your little ones? Then whip up a batch of Winnie the Pooh's favorite dish, Honey Oatmeal Cookies:

Preheat oven to 350 degrees. The ingredients: 2 tablespoons butter; 1 tablespoon liquid shortening; 1/2 cup brown sugar; 1/4 cup honey; 1 egg; 1 tablespoon water; 1/2 cup all-purpose flour, sifted; 1/2 teaspoon baking soda; 1 1/2 cups rolled oats; add any amounts of the following: chopped dates, figs, apples, raisins, currants, chocolate chips, chopped nuts or a mixture of these.

Butter cookie sheets. Blend butter (at room temperature) with liquid shortening, brown sugar, honey, egg and water. Sift together the sifted flour, salt and baking soda. Add rolled oats. Stir and blend the oats mixture with liquid mixture. Add fruits, nuts, etc., and mix into batter. Spoon onto greased cookie sheets. Bake for 12-15 minutes. Remove with a spatula to cool on a wire rack or foil.

Set the cookie jar in front of the television and gather around with the

family to enjoy "Winnie the Pooh and the Honey Tree," a delightful animated special from the Walt Disney studios.

THE special, based on the classic A.A. Milne stories, finds Pooh, master Christopher Robin, and friends Eeyore the donkey, the Wise Owl, Kanga, Little Roo, Rabbit, and the Gopher in the vast "hundred aker wood" on a quest for — you guessed it — honey.

Pooh has no trouble at all sighting and then following bees, which lead him to the honey tree, but it's getting the sweet stuff away from the bees that poses certain problems. Plot details and illuminating side notes are provided by Sebastian Cabot's tongue-in-cheek narration, and Sterling Holloway's voice gives life to Pooh's utterances.

Some delightful situations and songs provide more fun, including a visit to rabbit's burrow during which Pooh in good-guestly fashion consumes all of his host's honey supply and thereby becomes wedged in the burrow opening. Tune in for a sweetly flowing visit with Pooh and Co.

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

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. (4) 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)
RELIGIOUS PROGRAMS

4:30 a.m.
THE FIRST ESTATE — Ch. 4 WTVJ — "The Community Faces Welfare Reform" features attorney, Harry B. Smith, United Fund, with the panel of clergy.

9 a.m.
INSIGHT — Ch. 5 WPTV — "The Hate Syndrome"

9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Come To The Lord" — a religious education program for children featuring Paula Miller and guitarist, Tim McNamara.

10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG

12 noon
MASS FOR SHUT-INS — (Spanish) — Ch. 22 WLTV.

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.

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

SUNDAY, MARCH 21
2 p.m. (5) The Invisible Dr. Mabuse (no classification)
2 p.m. (6) Decision Before Dawn (unobjectionable for adults and adolescents)
3:30 p.m. (7) Ride The High Wind (No classification)
4:30 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)
6 p.m. (10) Trial Run (No classification)
7 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Goodye, Charlie (No classification)
11 p.m. (8) Elephant Walk (Unobjectionable for adults and adolescents)
11:30 p.m. (4) One Foot In Hell (Unobjectionable for adults)
11:30 p.m. (5) Warpath (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Lonely Hearts (Unobjectionable for adults)
11:45 p.m. (10) The Traitors (Family)

MONDAY, MARCH 22
10:30 a.m. (10) City For Conquest (No classification)
1:30 p.m. (6) Little Boy Lost (Family)
4 p.m. (10) Five Miles To Midnight (Unobjectionable for adults)
7 p.m. (6) The Tenth Victim (Unobjectionable in part for all)
OBJECTION: Suggestiveness in costuming, dialogue and situations adds an unnecessary sensational dimension to this satirical comedy

8 p.m. (23) Algo Flota Sobre El Agua (No classification)
9 p.m. (7) Dear Brigitte (Family)
9 p.m. (10 & 12) Africa, Texas Style (Family)
11:30 p.m. (10) Here Come The Nelsons (Family)
TUESDAY, MARCH 23
10:30 a.m. (10) Lady With A Lamp (Family)
1:30 p.m. (6) Little Boy Lost (Family)
4 p.m. (10) Tammy And The Bachelor (Family)
7 p.m. (6) The Tenth Victim (See rating Monday at 7 p.m.)
8 p.m. (4) Wall Of Noise (Unobjectionable in part for all)
OBJECTION: Low moral tone pervades the

development of this film.
8:30 p.m. (10 & 12) In Search Of America (No classification)
9 p.m. (5 & 7) Spinout (Family)
11:30 p.m. (10) Murder By Two (No classification)

WEDNESDAY, MARCH 24
10:30 a.m. (10) Always Leave Them Laughing (Unobjectionable in part for all)
OBJECTION: Suggestive situations, dialogue and costumes.
1:30 p.m. (6) Little Boy Lost (Family)
4 p.m. (10) Johnny Concho (Unobjectionable for adults and adolescents)
7 p.m. (6) The Tenth Victim (See rating Monday at 7 p.m.)
11:30 p.m. (10) Rage Of The Buccaneers (No classification)
THURSDAY, MARCH 25
10:30 a.m. (10) Lost Horizon (Family)
1:30 p.m. (6) Little Boy Lost (Family)
4 p.m. (10) Pushover (Unobjectionable for adults and adolescents)
7 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)
9 p.m. (14 & 11) Casino Royale (Unobjectionable for adults)
11:30 p.m. (10) Rock Pretty Baby (Unobjectionable in part for all)
OBJECTION: Suggestive sequences; tends to encourage questionable moral behavior patterns

FRIDAY, MARCH 26
10:30 a.m. (10) Mine Own Executioner (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage
1:30 p.m. (6) Little Boy Lost (Family)
4 p.m. (10) The Kentuckian (Unobjectionable in part for all)
OBJECTION: Excessive brutality

7 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Cannon (No classification)
11:30 p.m. (10) At Swords Point (Unobjectionable for adults and adolescents)
SATURDAY, MARCH 27
12 Noon (6) The Tenth Victim (See rating Monday at 7 p.m.)
1:30 p.m. (10 & 12) Fort Massacre (Family)
2 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)
3 p.m. (4) The Three Hundred Spartans (Family)
4:30 p.m. (16) The Tenth Victim (See rating Monday at 7 p.m.)
7 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) Countess From Hong Kong (Unobjectionable for adults)
9:30 p.m. (10) The Outsider (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Between Time And Eternity (Unobjectionable in part for all)
OBJECTION: This film tends to create sympathy for adultery.

TV special: Ustinov in a comic drama

Paddy Chayevsky's Broadway hit "Gideon" will be presented in a TV adaptation on the "Hallmark Hall of Fame," Friday, March 26, at 8:30 p.m. (EST) over the NBC Color TV Network.

Actor Peter Ustinov seems to have the uncanny talent for saving his television appearances for only very special occasions. His appearance last year as the kindly Jewish storekeeper in upstate New York who takes a "fresh air" city boy under his wing garnered him a Christopher Award, possibly an Emmy, and, without a doubt, a place in the hearts of the millions who tuned in to watch "Storm in Summer."

Now he returns in the title role of "Gideon." Set in biblical times, the play presents a comic drama about a humble peasant farmer, Gideon, who is chosen by God (represented by a messenger Angel played with wit and wisdom by Jose Ferrer) to lead 300 Hebrews equipped with 300 horns and 300 lamps in a spectacular rout of their Midianite oppressors.

MUCH to everyone's amazement, Gideon's army triumphs, and it is not long before the Hebrews are entreating Gideon to honor them by ascending the throne of their kingdom.

The temptation is a mighty one for Gideon, eased not in the slightest by his honest desire to serve the people (that's what got him into battle dress in the first

place), much less by the seductive efforts of one Orpah, the village beauty who'd like to marry the man — once he becomes a king, that is.

The temptation of Gideon means a challenge for the Angel of the Lord, whose mission is to see that Gideon remains in the Lord's service. Ferrer, in what has to be an ideal role, fills the Angel with all of the wily wisdom necessary to keep Gideon on the straight and narrow.

THE play offers much in the way of comic entertainment, is warm and sensitive, and there's no small amount of simple dramatic insight to be had, too. Ustinov is subtle and superb as the tempted, slightly bewildered Gideon, and Jose Ferrer, plays the Angel with all of the stops pulled.

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Meant to disturb audience and does

Little Murders (Fox — R) Jules Feiffer is a moralist whose chief weapon is the satire of black comedy. In "Little Murders," he has tried to make us see his dark vision of

the insane violence that pervades modern America.

Movie reviews

Using the concrete battlefields of New York City, his film (which he adapted from his play) presents the cruel brutality of urban life by satiric exaggerations that are not too far away from every day realities.

greater objectivity the forms our society is taking today.

One wishes he were a little more relaxed about it, though. The more serious he gets, the more he stretches his material, and his intentions become too obvious. The marriage sequence, for instance, goes on cataloguing the dishonesty surrounding many such ceremonies long after the point has been clearly made. Yet, on balance, the film succeeds with its intentions more often than it fails.

There is an essential problem with the film in that Alan Arkin, who also directed the stage version, has been unable to do more than re-stage the play's set pieces in actual city locations. The scenes and their dialogue only occasionally shake off their theatricality to take life as a film. The self-conscious use of profanity proves to be both offensive and tiresome.

The film's intention was obviously to sensitize its audience by shocking it. Viewers willing to undergo such an experience will find enough insights to satisfy this approach. (A-4)

The plot involves a young man who refuses to get involved with the world around him, protecting himself by rejecting all human contact. Elliott Gould plays this apathetic sleep-walker who is awakened to a need for personal relationships by an aggressive young woman (Marcia Rodd). When she is senselessly murdered by a sniper, he joins in the insanity that surrounds him.

WHAT will disturb some viewers about all this is that Feiffer seems to be reveling in the ills that affect modern society. If he goes too far in some aspects (and some would argue that he does not go far enough), it is because he wants to disturb his audience, to force it to look again at the quality of modern life, to perceive afresh and with

'Patton' glorifies indomitable man

Patton (Fox — GP) If World War II must undergo a reevaluation in light of the new Aquarian philosophy, then George S. Patton rather than any of his peers should be singled out for a film biography. He cannot be discussed quite so simplistically as Eisenhower or MacArthur, and his appeal to a generation that can say, like Catullus, "I hate and I love," is infinitely greater — and also better box office.

Francis Ford Coppola and Edmund North have brilliantly captured the essence of a human paradox: Patton the poet who can stand by a Carthaginian ruin and rehearse the Third Punic War as if he had been there, Patton the coward-hater who can tenderly pin a Purple Heart to the pillow of a wounded soldier and then strike an enlisted man for weeping publicly.

THESE aspects of Patton's character are not like so many careening tangents; rather they are like a series of threads interwoven to create a complex tapestry, and George C. Scott weaves each one to perfection. Like an Achilles seeking his kudos, Scott turns Patton into something of an epic hero.

The final scene where Patton walks across a field with his dog as a windmill turns slowly evokes the image of a weary Don Quixote, a historical anachronism without a lance.

THIS is a strong film which makes use of the violence and frequent profanity which are perfectly plausible in context and, in fact, necessary.

The film opens with Patton addressing his soldiers against the backdrop of an

American flag which fills the entire screen.

There are those who may see Patton as a glorification of war, and there are those who will view it as an anti-war tract. It is neither. "Patton" is, however, the glorification of an indomitable spirit that could, unfortunately, achieve its destiny only in wartime.



TRAVEL TALK

BILL FARR

No trip to the West Coast is ever complete without a visit to the happy land of Disneyland. A trip into the future, into the center of an atom or a ride on the monorail are yours in Tomorrowland. Fantasyland is the small world, the happy world, the world where Tinkerbell flies from the mountain to start the fireworks every night. Frontierland has wild Indians, old cowboys, and a real ghost town. In Adventureland you will take a jungle ride, visit Tom Sawyer's island, and live in a tree hut. Come to Disneyland for a few days... you will be happy you did.

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HELPFUL HINT
In Disneyland a book of tickets purchased at the gate will save you money and time when visiting the park.

Sporting week



Sunday, March 21, 1 p.m. — National Invitational Tournament (NIT) — first round action between the nation's top college basketball powers, live from Madison Square Garden in New York. (CBS)

Thursday, March 25, 7:30 p.m. — NCAA Basketball Championships — First game of the semi-finals from the Astrodome in Houston, Tex. (NBC)

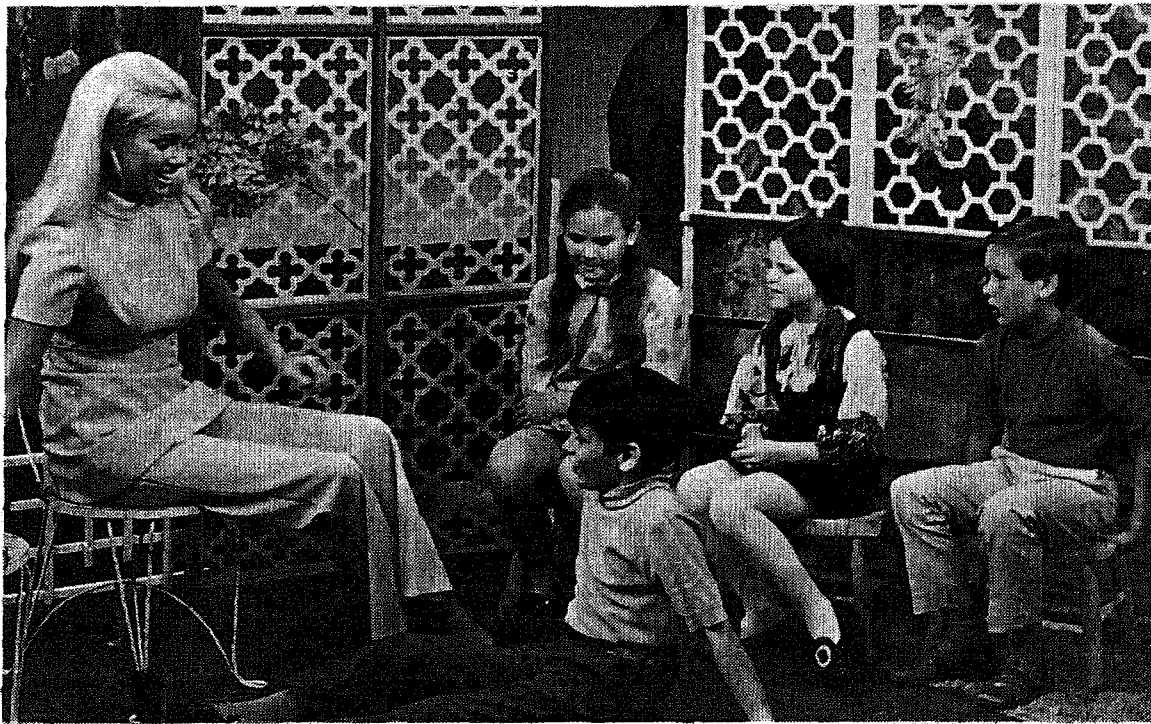
Saturday, March 27, 1 p.m. — NIT Championship Game — Teams to be announced for the final championship game from Madison Square Garden in New York. Don Criqui and Pat Summerall supply the play-by-play description and color commentary. (CBS)

Saturday, March 27, 2 p.m. — NCAA Basketball Championship Game — Four hours of the best in college basketball as teams go (at 2:00 p.m.) for the runner-up slot and (at around 4:00 p.m.) for college basketball's national championship. (NBC)

'Abortion topic on TV program

"Abortion" will be discussed during the "Women Today" program at 9:30 a.m., Tuesday, March 23 on Ch. 10.

Participating will be Mrs. Beverly Martin, Right-To-Life Committee; Dr. Dorothy Dix, and Alice Linswieler.

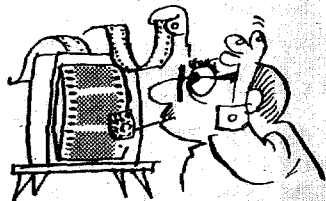


"COME TO THE LORD," a religious education program for children is the presentation of the Church and the World Today at 9 a.m., Sunday,

March 21 on CH. 7. Barry College student, Paula Miller is shown with a few of the participating youngsters.

Film fare on TV

Week of March 21



Sunday, March 21, 9 p.m. — "Goodbye, Charlie" (1965) — Suspend your belief and visualize: a roguish playboy named Charlie, cornered by an outraged husband, is dispatched to the briny deep; he subsequently turns up at the pad he shared with roommate Tony Curtis, but there's one basic change, namely, Charlie has been reincarnated in the form of a roguish gal, Debbie Reynolds. From this preposterous point on, it is one predicatable and ironic episode after another, with — you guessed it! — the net result being wedding bells for the new Charlie and the old roommate. Very much a matter of taste, or, rather, tastelessness. (NCOMP rating for theatrical release: A-III) (ABC)

Monday, March 22, 9 p.m. — "Africa, Texas Style" (1967) — American boys are hired to herd wild animals on the plains of Kenya because domestic cattle are turning the land into a dust bowl. The idea of switching from cattle ranching to game ranching is an intriguing one that is kept moving by plenty of old-fashioned Western action in exotic settings. Hugh O'Brien and Tom Nardini are the Texans working for John Mills whose experiment is threatened by rival rancher Nigel Green. Andrew Marton, an old hand at this type of thing gets credit for a capable job of direction. This Ivan Tors' production is the basis for the now-defunct TV series, "Cowboy in Africa." (NCOMP's original rating for theaters: A-1) (ABC)

Tuesday, March 23, 9 p.m. — "Spin Out" (1966) — Elvis Presley sings and wings his way through this inoffensive and at times charming musical-comedy about a pop singer whose greatest challenge in life seems to be deciding which of the four lovelies who yearn for him to marry. Like most Elvis vehicles, this one has little to do with the problems or even pleasures of real life. Take it for what it is, if you take it at all. (NCOMP rating for theatrical release: A-1) (NBC)

Tuesday, March 23, 9 p.m. — "In Search of America" — This made-for-television creation was not reviewed at press time. From the looks of it, though, it seems to amount to a 90-

minute integration of three TV pilots about teenagers, parents, and grandparents, woven together as the three generations close the gap, hop on a Greyhound bus, and head out "In Search of America." (ABC)

Thursday, March 25, 9 p.m. — "Casino Royale" (1967) — Once Sean Connery had sewn up the flashy role of James Bond in his definitive way, the only way anyone else could portray Bond was to turn to characterization into a comic role. That's what's been required of David Niven in this spoof of the spooey Ian Flemming thriller. With Peter Sellers, Orson Welles, and Woody Allen aiding and abetting, and such birds as Ursula Andress, Dalhia Lavi, Deborah Kerr and Johanna Pettit providing romantic interest or basic decoration, the film has its clever moments. Nevertheless, as Bond is brought out of retirement for a special assignment aimed at cracking a SMERSH plot to wipe out the world's remaining "good-guy-spy" population, Casino Royale starts out brightly as satire, descends to farce, and winds up dubiously in a slapstick vein. Only tolerable in theaters, films like this just don't hold up under TV commercial interruptions. (NCOMP rating for theatrical release: A-III) (CBS)

Friday, March 26, 9 p.m. — "Canon" — Get set for the "world premiere" of another hard-boiled detective movie. This one involves a private eye who goes back over the past to help the wife of a slain pal clear herself of the charge of murdering her hubby. (CBS)

Saturday, March 27, 8:30 p.m. — "A Countess From Hong Kong" (1967) — Charlie Chaplin's return to film-making after a 10-year absence is nostalgic, but. This romantic comedy in which an impoverished countess (Sophia Loren) tries to get to the U.S. by stowing away in American diplomat's (Marlon Brando) stateroom is too slight for weight of super-production. two-hour length and Brando's determined attempt at light comedy. Margaret Rutherford and Patrick Cargill provide the laughs. (NCOMP rating for theatrical release: A-III) (NBC)

The spiritual life is meant for all

By FATHER WALTER M. ABBOTT, S.J.

"Civilization in Danger: Only Faith Can Save Mankind." This is the title of an article I have just read in an Italian magazine. The subtitle is: "The progress of technology results in the risk of the human person's being reduced to slavery if he is not guided by religious and moral values."

An evangelistic publication? No, the Catholic weekly news magazine, "La Chiesa nel Mondo" ("The Church in the World"). It covers events with religious connections around the world in a way that many American Catholics have desired for decades but have not yet found. It is a magazine about the size of "Time" with reprints of news stories and photographs from papers and magazines around the world.

THIS article was from the Italian newspaper "Avvenire" reporting statements made by Andre Neher, a professor of Hebrew language and literature at Strasbourg, France, on the meaning of Hiroshima, Auschwitz, and the Iron Curtain, on the nuclear-weapons build-up, and the modern trend to regard the sacred as irrelevant.

Professor Neher says we've gone from the threat to man represented by religious totalitarianism to the still worse threat of absolute materialism. He pleads with all Christians to take serious the call, reaffirmed by Vatican II, to share in the missionary work of the Church and bring modern men the only thing that will save them, "the light and life of Christ in which alone the mystery of man is illuminated."

I'm deliberately using this as an introduction to our study of Chapters 5 and 6 in St. Paul's Letter to the Romans. You will see why in a moment.

At the beginning of Chapter 5, Paul teaches that being put right with God through faith brings peace with God, a life in the grace of God, and "the hope we have of sharing God's glory." Those are certainly things evangelistic preachers and intellectuals alike yearn for.

I'm going to make a case that Chapters 5 and 6 give all Christians a summary of what they should know and use in thinking about, praying for, and talking with the rest of

modern mankind around them.

IF what Paul says in these chapters is true, shouldn't all Christians want to share what they have with others so that by faith they too may be brought into the good favor and friendship of God? Consider, for example, Paul's statement that the Christian can even rejoice in his troubles, because "trouble produces endurance, endurance brings God's approval, and His approval creates hope."

I don't think Paul means this is how it works only for those who have heroic sanctity. I think he means this is the way it should be for every Christian.

The Holy Spirit "who is God's gift to us" has been given to all of us in baptism, and by means of the Spirit "God has poured out His love into our hearts" (5:5). God doesn't forget us, no matter what it may seem like at times. If we persevere with faith, we shall have the proof of it.

Now isn't that something worth communicating to others — including other Christians who for some reason don't seem to manifest it? I'm afraid, however, there is a widespread feeling that it can all be left to God and to "chosen" souls. Because these two chapters have for 400 years been so intensively studied by theologians, I know there is also a general feeling in the Church that they are difficult and they are a preserve for specialists. Not so!

YOU just read those chapters for yourself, especially in a clear modern translation like "Good News for Modern Man," and you will see they are a straightforward account of the Christian experience. You will then be able to give a good account about the restoration of estranged and sinful man to union and companionship with God through what was done by Christ.

You, too, will be able to talk about the resulting three-fold liberation of the Christian experience: freedom from sin and death, freedom from self through union with Christ, and freedom from the Old Law.

Evangelistic missionaries use Chapter 5 at a great rate. I have come to think that, after all, what they are really doing, essentially — and quite apart from anti-Catholic tirades that they still get into in

some places — is this: they are pushing so that everybody will have what we in the Roman Catholic Church have traditionally associated with priests and Religious, with seminarians and novices: a daily life of prayer in union with Christ, nurtured by daily study and meditation in the Scriptures.

St. Paul in these chapters and the Scriptures in general teach that the spiritual life is for all. If we could get our people to

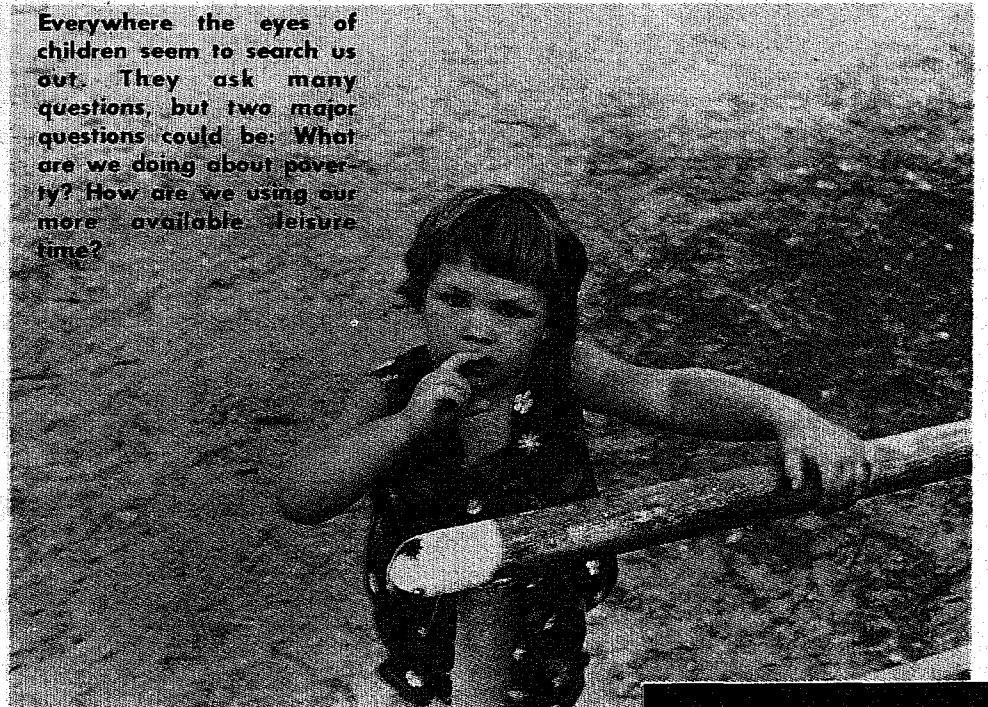
see it and to act on it, the world would have much more illumination from the light and life of Christ.

DISCUSSION QUESTIONS:

1. What does Chapter 5 of Paul's Letter to the Romans say about the relationship Christians should have with one another?

2. How does Paul make clear the point that the spiritual life is meant for all, and not just priests and religious?

Everywhere the eyes of children seem to search us out. They ask many questions, but two major questions could be: What are we doing about poverty? How are we using our more available leisure time?



Profile on poverty

KNOW YOUR

The Great Depression

By CAROLINE BIRD

"No one has starved," Hoover boasted. To prove it, he announced a decline in the death rate. It was heartening, but puzzling, too. Even the social workers could not see how the unemployed kept body and soul together, and the more they studied, the more the wonder grew.

Savings, if any, went first. Then insurance was cashed. Then people borrowed from family and friends. They stopped paying rent. When evicted, they moved in with relatives. They ran up bills. It was surprising how much credit could be wangled. In 1932, about 400 families on relief in Philadelphia had managed to contract an average debt of \$160, a tribute to the hearts if not the business heads of landlords and merchants. But in the end they had to eat "tight."

EVERY serious dieter knows how little food it takes to keep alive. One woman borrowed 50¢, bought stale bread at 3½¢ a loaf, and kept her family alive on it for 11 days. Every serious dieter knows how hunger induces total concentration on food. When eating tight, the poor thought of nothing but food, just food. They hunted food like alley cats, and in some of the same places.

They haunted docks where spoiled vegetables might be thrown out and brought them home to cook up in a stew from which every member of the family would eat as little as possible, and only when very hungry. Neighbors would ask a child in for a meal or give him scraps — stale bread, bones with a bit of good meat still on them, raw potato peelings.

Children would hang around grocery stores, begging a little food, running errands, or watching carts in exchange for a piece of fruit. Sometimes a member of the family would go to another part of town and beg.

Anyone on the block who got hold of something big might call the neighbors in to share it. Then everyone would gorge like savages at a killing, to make up for the lean days. Enough people discovered that a five-cent candy bar can make a lunch to boom sales during the generally slow year of 1931.

You get used to hunger. After the first few days it doesn't even hurt; you just get weak. When work opened up, at one point, in the Pittsburgh steel mills, men who were called back were not strong enough to do it.

THOSE who were still prosperous hated to think of such things and frequently succeeded in avoiding them. But professional

people could not always escape. A doctor would order medicine for a charity case and then realize that there was no money to pay for it. A school doctor in Philadelphia gave a listless child a tonic to stimulate her appetite and later found that her family did not have enough to eat at home.

A reporter of The Detroit Free Press helped the police bring a missing boy back to a bare home on Christmas Day, 1934. He and his friends on the paper got a drugstore to open so they could bring the boy some toys. The Detroit Free Press has supplied Christmas gifts for needy children every year since.

A teacher in a mountain school told a little girl who looked sick but said she was hungry to go home and eat something. "I can't," the youngster said. "It's my sister's turn to eat." In Chicago teachers were ordered to ask what a child had had to eat before punishing him. Many of them were getting nothing but potatoes, a diet that kept their weight up, but left them listless, crotchety and sleepy.

THE police saw more than anyone else. They had to cope with the homeless men sleeping in doorways or breaking into empty buildings. They had to find help for people who fell sick in the streets or tried to commit suicide. And it was to a cop that city people went when they were at the end of their rope and did not know what else to do.

In New York City, the police kept a list of the charities to which they could direct the helpless. In 1930 they took a census of needy families, and city employes started contributing one percent of their salaries to a fund for the police to use to buy food for people they found actually starving. It was the first public confession of official responsibility for plain poverty, and it came not from the top, but from the lowest-paid civil servants, who worked down where the poor people were.

Teachers worried about the children who came to school to get warm. They organized help for youngsters who needed food and clothing before they could learn. Sometimes Boards of Education diverted school funds to feed them. Often the teachers did it on their own. In 1932, New York City school teachers contributed \$260,000 out of their salaries in one month. Chicago teachers fed 11,000 pupils out of their own pockets in 1931, although they had not themselves been paid for months. "For God's sake, help us feed these children during the summer," Chicago's superintendent of schools begged the governor in June.

DISCUSSION QUESTIONS

1. If we had a depression today, would people react differently than they did in 1929?

2. Why do you think misfortune or tragedy often brings out people's better qualities?

Worship and the world

A renewal of vows of priestly service

By FATHER JOSEPH M. CHAMPLIN

Last year about this time something of a furor developed over Pope Paul's alleged invitation (command?) for priests everywhere to renew their vows of celibacy during the Holy Thursday liturgy. No one ever successfully discovered which Vatican official said this or what precisely it meant or how the rededication should officially be performed.

The shouting seems to have subsided, even though our revised Chiasm Mass contains a definite "Renewal of Commitment to Priestly Service." Rubrics for the celebration recommend that the bishop in his homily urge priests to be faithful in fulfilling their office and invite them to renew publicly their priestly promises.

THE suggested ceremony of renewal, however, speaks about priesthood, not celibacy, and if a married clergy one day should materialize in the Latin rite, not a word of the ritual would have to be altered. After the sermon, the bishop poses these three questions to his priests:

"My brothers, today we celebrate the memory of the first Eucharist, at which our Lord Jesus Christ shared with His apostles and with us His call to the priestly service of His Church. Now, in the presence of your bishop and God's holy people, are you ready to renew your own dedication to Christ as priests of His new covenant?"

"At your ordination you accepted the responsibility of the priesthood out of love for the Lord Jesus and His Church. Are you resolved to unite yourselves more closely to Christ and to try to become more like Him by joyfully sacrificing your own pleasure and ambition to bring His peace and love to your brothers and sisters?"

"Are you resolved to be faithful ministers of the mysteries of God, to celebrate the Eucharist and the other liturgical services with sincere devotion? Are you resolved to imitate Jesus Christ, the head and shepherd of the Church, by teaching the Christian faith without thinking of your own profit, solely for the wellbeing of the people you were sent to serve?"

EACH priest responds "I am" to the triple inquiry. The bishop then invites others present to pray that these ministers may remain true to their promises. He finally asks the people to intercede for him.

"Pray also for me that despite my own unworthiness I may faithfully fulfill the office of apostle which Jesus Christ has entrusted to me. Pray that I may become more like our High Priest and Good Shepherd, the Teacher and Servant of all, and so be a genuine sign of Christ's loving presence among you."

It is a quite logical liturgical development. The thoughts of Holy Thursday turn upon Jesus' institution of the Eucharist. His establishment of the priesthood, the blessing of sacred oils for sacramental use throughout the diocese, the oneness of bishop, clergy and laity in Christ, and our Lord's order to love and serve others.

Renewal of priestly vows seems very natural, particularly when the bishop, surrounded by his priests and representatives of the Religious and laity, concelebrates this special Chiasm Mass at the Cathedral.

Later that day we start the Easter triduum of Christ's passion and resurrection. It begins with Mass of the Lord's Supper, reaches a high point in the Easter vigil, and closes at night prayers on Easter Sunday. The evening Holy Thursday service honors in a unique way the Blessed Sacrament and recalls Jesus' mandate to serve.

The celebrant, either through washing the feet of several persons or by some similar gesture, acts out what the Savior did and commanded. I heard recently of a parish in which the priest felt shining shoes of invited individuals would say more to contemporary man about humble service than washing their feet. He did just that and his congregation clearly grasped the message.

DISCUSSION QUESTIONS:

1. What promises are renewed by priests on Holy Thursday?

2. Why is it important that priests renew their promises periodically?

Work and leisure

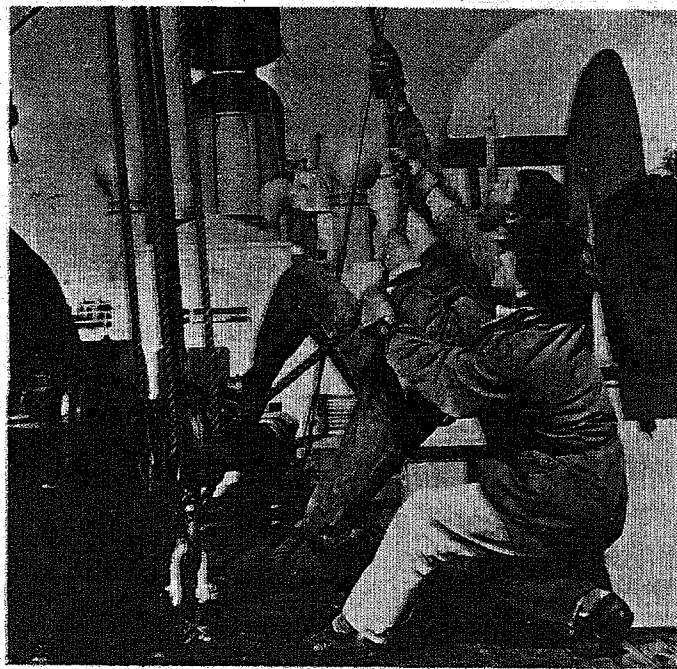
Social awareness

Does leisure make you feel guilty?

By BURTON L. BENSON

During the Depression, when the majority of people were barely making a living, the thought that leisure would ever be one of our major problems would have evoked a big guffaw from the working man. If the average American in the 30's had suddenly been given a month off with pay, his reaction, after the first surprise wore off, would probably have had undertones of guilt. He would have begun to look for work to do around the house, perhaps even picked up a "moonlighting" job. Doing nothing but relaxing would not only have made him feel a little guilty. It would have been boring.

The American of the 1970's is little different in his outlook on work and leisure, al-



though the economic situation has changed. The average work week has been shortened and appears to be getting even shorter. But people do not really take advantage of their free time.

CURRENT studies show that the average man and woman use only about 50% of

the free time they have available. This means that they make more work than they have to. Add to this the desire of families to acquire more "things" by holding down additional jobs, having more and more mothers work, and thinking up various other money raising projects, and we see that the shorter work week is more fancy than fact.

Historically this nation equates non work with idleness. Margaret Mead, the famous anthropologist, describes the traditional concept of leisure as "something which has to be paid for later. It comes under the heading of vice, where the pleasure comes first and the pain afterward, instead of virtue, where the pain or work precedes the reward."

Individually, this cultural tradition has meant that we identify productive work as the source of much of our self-respect and social worth. Thus unemployment often leads to personal degeneration or even mental illness. Now we must face a new reality. As we work less, we must search for a new standard of human identity, a new measure of human worth.

THE words that identify the morality of work and leisure must have new meaning for us. The idea that leisure and idleness are identical must be abandoned. Our methods of judging our accomplishments in terms of the material gains that result from our work must be reappraised. "Success" must be redefined, not only in a secular sense, but also in Christian life.

Perhaps the coming generation is recognizing to some degree that it is good to "let things happen to you." This could be equated to accepting leisure as one should accept God's love and the love of brother.

If men and women can learn to accept both work and leisure in the sense of witness to Christ, their sense of self-worth will not be injured but enlarged. Once this under-

standing of self becomes a reality it is easier to understand the problems of others.

For ages the Church has told us that leisure is a time for "re-creation," a time to build up our reserves for continuing work. Today the modern retreat, carefully organized, forces us to "let things happen to us" instead of "making things happen." Yet, after the retreat, do we learn to accept leisure?

NATIONALLY, war is a sort of work. Ancient Sparta collapsed as a society when war was no longer necessary. Hitler's and Caesar's concepts were based upon a continuous war work ethic. By accidental design, America's economy and much of its social consciousness have come to be based on the war work ethic. But fortunately or unfortunately from an economic view, the war we are now fighting is unpopular. Not enough people are enough involved in it to use up their time with self-satisfying work. The element of self-sacrifice for a cause, fully evident in World War II, is missing.

Were the war to end tomorrow, our reaction to leisure would not end. Neither would the nation's work be redefined in terms of ending poverty, curing disease, or feeding the hungry. We are too ingrained with a philosophy of work that abhors peace. This does not mean that most individual citizens abhor peace. They pray for peace individually and collectively. But history shows that when "peace breaks out" people shortly become bored with it.

"What is a man?" "What is he to be?" That reappraisal must be made and is being made by many of our young people today. Our wealth today is not to be measured in money but in time. What shall we do with it? Our work over the centuries has earned us the gift of leisure. Let us accept it and also give it to our brothers. Then we will not be bored with peace.

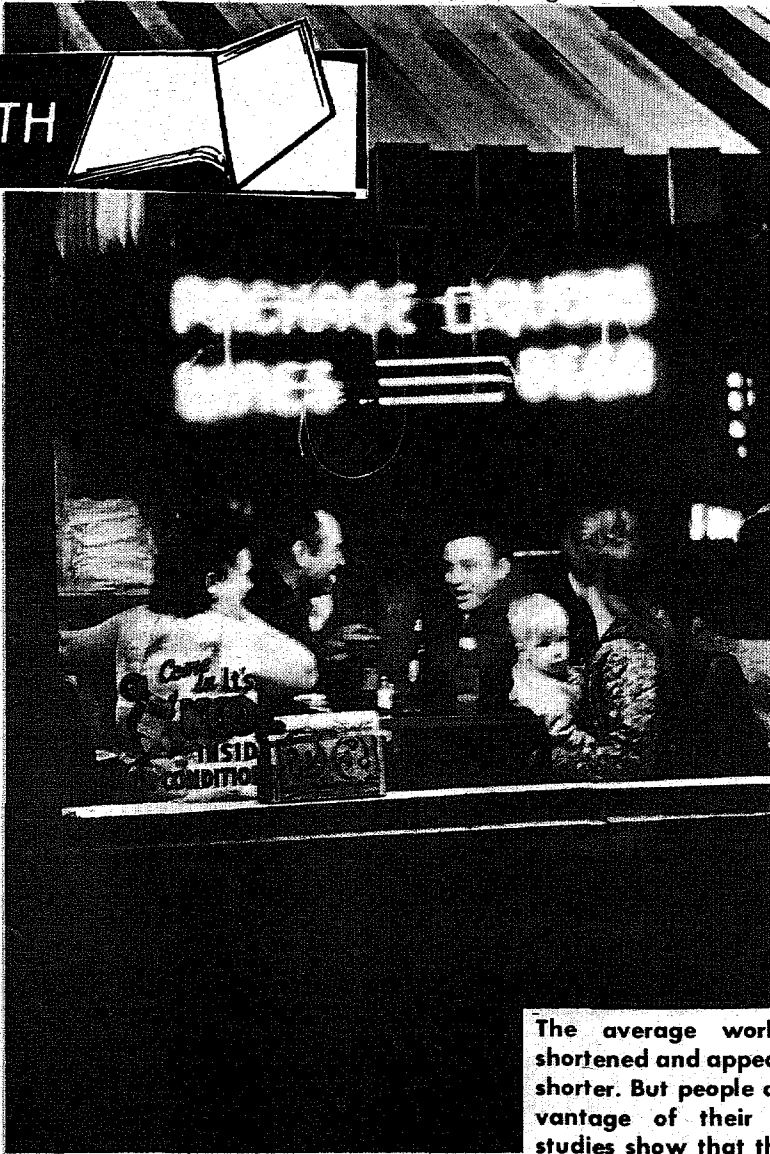
DISCUSSION QUESTIONS:

1. What is the Christian significance of the great amount of leisure time that is ours today?
2. What is the difference between leisure time and idleness?

Although hard work can be a virtue when properly pursued, leisure can also be used to add balance to the high pressure of daily work. How a person spends his leisure time, though, becomes a personal question.

The average work week has been shortened and appears to be getting even shorter. But people do not really take advantage of their free time. Current studies show that the average man and

woman use only about 50% of the free time they have available. This means that they make more work than they have to do . . .



A time to work and a time to play

By FATHER CARL J. PFEIFER, S.J.

Have you ever felt restless when you had a few hours free for relaxation, or a few days for vacation? Do you ever get nervous when you don't have some work to keep you occupied? Do you tend to judge a person's moral worth in terms of his capacity for work?

Many American Catholics would, I think, have to honestly answer yes to those three questions. I recently heard of a highly placed American ecclesiastic who judged Pope Pius XII a great Pope simply because you could see the light on in his study late each night. He worked late and hard, therefore he was a great Pope. My point is not to disagree with his assessment of Pius XII, but to draw attention to the reason given for his greatness, namely that he was a hard worker.

We have tended to equate diligent work with moral virtue to such a degree that many of us actually feel guilty or uneasy when we have time for recreation. We may even be suspicious of any activity that is easy, believing that the degree of virtue in any human activity is proportionate to its difficulty. The harder, more painful it is, the more virtuous.

WHEN we think of Jesus, what comes most readily to mind? I would guess that for

many of us Jesus is imagined as spending His days and most of the nights hard at work preaching and healing. In fact, the Scriptures recall how on occasion he did not even have time to eat or drink, much less sleep (Mk 6:32). As a child and young man he worked as a carpenter, then spend His years of active ministry in almost ceaseless work only to sacrifice His life in a most painful way on the Cross.

But can we imagine Jesus on a picnic? Can we visualize Him relaxing after a fine dinner in the home of friends? Do we really believe he had a good time at the wedding at Cana?

The Scriptures reveal a side of Jesus that is important for understanding Him and for appreciating the importance of leisure. There is no doubt that Jesus worked hard, from His early years up to His death. But he also knew how to relax. He could enjoy a few hours of leisure, and was sensitive to the fatigue of His friends.

A very human story is that of Jesus and His disciples setting out in their boats on a picnic. They were going to cross over to a quiet place on the shore to relax after a few days of tiring ministry. And it was all Jesus' idea: "Come by yourselves to an out-of-the-way place and rest a little" he suggested. (Mk 6:31).

MANY an evening he spent in the home

of Lazarus, Martha and Mary at Bethany. Whenever he was in the area of Jerusalem, he made a point of going out for dinner to Bethany — just a short distance from Jerusalem. There he enjoyed the good food, conversation and friendship of these three good people.

We can gather from the Gospels that Jesus was a man who enjoyed the natural beauty of the Galilean and Judean hills. He mentions the beauty of the flowers and the birds. He is at home in the quiet of the desert, where he often went to be alone and renew himself. He loved the company of His friends, and enjoyed the solitude of prayerful reflection. Some of the more rigid religious leaders were taken aback by His obvious enjoyment of food and drink in the company of friends and strangers alike. It is striking that John records His first sign or miracle as adding festivity to a wedding reception where the wine had run out.

We Christians today need to relearn, to recapture something of Jesus' ability to relax and enjoy the leisure that was His. We have much more time for leisure and much wider opportunities than Jesus had.

WHILE it is certainly true that the Spirit of Christ is creatively at work through the work of man, through his technological achievements, as well as more commonplace labor, it is also true today that the

same Spirit is with us to help us to relax and enjoy our leisure. Some people work in order to live, to better the world, and balance their work with leisure. Others seem to live in order to work, and are uncomfortable with leisure.

The Second Vatican Council urges that Catholics and others learn not only to work hard for the betterment of the world, but also to enjoy leisure for the betterment of themselves. "All workers should also enjoy sufficient rest and leisure to cultivate their family, cultural, social and religious life. They should also have the opportunity to develop on their own the resources and potentialities to which, perhaps, their professional work gives but little scope." (Church in Modern World, 67)

One of the responsibilities of educators in general and religious educators in particular is to help people grow in their capacity for enjoying leisure. The ability to enjoy oneself, to relax, to make the most of leisure, is as much a virtue as the capacity for hard work. A healthy rhythm between work and leisure combines both virtues.

DISCUSSION QUESTIONS:

1. What specific examples in Scripture reveal to us how Christ spent His leisure time?
2. Should a person spend all his leisure time "doing something"?

Is Church fumbling public policy role?

By MSGR. GEORGE G. HIGGINS

Father Virgil C. Blum, S.J., Professor of Political Science at Marquette University, says — in one of the most provocative and, I might add, one of the best articles I have read in any Catholic magazine in recent months — that the Church in this country is failing to have an influence on public policy-making because it really doesn't understand the workings of democracy.

Writing in "America" under the title "Public Policy-Making: Why the Churches Strike Out," he argues that "religious leaders," by and large, have put too much stock in statements by the hierarchy and in bureaucratic ecclesiastical lobbying and have failed to understand that if they really want to influence public policy on matters involving moral values, "they must inform, educate and help organize the people."

"CONGRESS," Father Blum says, "listens to the petitions of the people organized at the grassroots level — informed, educated and inspired by group leaders. Congress is indeed more attuned to the voices of the people than to statements issued by bishops." Similarly, he points out in a slightly different context, "there is more to the democratic processes than buttonholing lawmakers and generating a blizzard of pulpit-inspired letters to legislators."

Father Blum is not arguing in favor of a Catholic power-bloc. To the contrary, he strongly favors a completely inter-faith, nonsectarian approach to public policy issues and says that any attempt on the part of Catholic citizens "to segregate

The Yardstick

themselves as Catholics in politics is to be un-American, un-democratic, un-Christian and to render themselves incapable of influencing local and national policies, and of shaping the future cultural development of their nation. It is Catholic ghettoism."

In this writer's judgment, Father Blum's basic thesis is substantially correct. In fact, I couldn't agree with him more when he says, by way of summarizing his position, that "in our interest-group democracy, citizens with a common interest will exert no influence on public policy unless they organize at the grassroots level."

On the other hand, I find a certain ambiguity or, if you will, a lack of clarity and consistency in Father Blum's repeated insistence that it's the bishops who must take the leadership in urging and helping laymen to organize "Catholic" interest groups. He laments the fact, for example, that "until recent years there were virtually no local or state Catholic interest groups, and even today there is still not a single national group with a grassroots membership of Catholics."

TRY as I will, I can't quite reconcile this complaint with Father Blum's repeated

warnings, referred to above, against the dangers and the sheer ineffectiveness of Catholic separatism.

Be that as it may, I have even more serious misgivings about Father Blum's assumption that unless the bishops take the lead in urging and helping Catholics to organize grassroots interest groups, whether Catholic or non-sectarian in character, then nothing is going to happen. I wonder about that.

I certainly hope it isn't true in the case of important public policy issues — the war in Vietnam, race relations, the farm labor problem, inflation, unemployment, the environmental crisis, to cite but a few examples. I doubt that Catholics really expect the bishops to take the initiative in urging and helping them to organize grassroots interest groups centered around issues of this kind.

It goes without saying, of course, that those Catholics who see the need for organizing such interest groups, whether along strictly Catholic or inter-confessional lines, expect and have a right to expect that the bishops will encourage their efforts or, in any event, that they will not get in their hair or in any way try to interfere with what they are doing. But that's another matter.

ONCE AGAIN, then, I find a certain ambiguity or lack of clarity and consistency in Father Blum's overall argument. On the one hand, he takes the very firm position that "in our democracy the people are king," but, on the other hand, he seems to be saying that

this new king is so apathetic and so immature that he can't possibly mobilize an effective political action program unless his religious leaders urge him and help him to do so.

For my own part, I sincerely hope that the people are really not all that dependent on their religious leaders in the political order. If they are, this would seem to suggest that we are still working from a pre-Vatican II definition of the Church. By that I mean that we may still be equating the Church with the hierarchy.

It strikes me, incidentally, that Father Blum himself comes close to doing just that when he says that "if the bishops want to influence public policy," they must do so and so. Question: Is it the bishops who want (or should want) to do this or is it the entire Church in the broadest sense of the term? It occurs to me that it's rather a waste of time to get bogged down in an argument about strategy until we have come to some kind of a consensus with regard to this most basic question.

In closing, let me repeat that I liked Father Blum's article very much and fully agree with what I take to be its basic proposition, namely, that pastoral letters, chancery-inspired sermons, and ecclesiastical lobbying are no substitute for organized grassroots political action. My only purpose in raising certain questions and expressing certain misgivings about the manner in which Father Blum develops this proposition is to keep the discussion going and, hopefully, to entice him into writing another article or series of articles on the same subject.

Art of 'modified murder' in Madison Square Garden

By FATHER JOHN B. SHEERIN

Churchill extolled the war-time heroism of the British in his book, "Their Finest Hour." We Americans recently had our finest hour and a glorious event it was. I refer not to the moon landing but to the blessed moment when time stood still on March 8 in Madison Square Garden.

All the high and holy events of our historic past faded into shadows when Muhammad Ali stood toe to toe with Joe Frazier in a battle of giants. Wordsworth wrote of the French Revolution, "Bliss was it in that dawn to be alive, but to be young was very heaven." More blissfully blessed are we to have lived at the time of this latest massacre.

Perhaps there was a special glow about this butchery because it came at a moment when America is battered, confused, tense and in need of comfort and consolation. These two musclebound monsters soothed the weary public by belting the life out of each other in a colossal display of super-human savagery.

IT WAS a magnificent display of power. We have done wonders in Vietnam with napalm, with B-52s dropping thousands of tons of bombs on little towns, with magic chemicals that have devastated every last living plant and flower for miles and miles. But all this Vietnam damage was too scientific, it was impartial and impersonal and un-theatrical.

Not so the shambles in Madison Square Garden. Never in all the vast panorama of man's inhumanity to man was there

butchery so flatulently ballyhooed, so glamorously staged, so Barnumized and bombastic. The murder of the Christians in the Coliseum was a drab spectacle in contrast to this circus. After all, the Christians were dying for their faith in a leader who taught brotherly love but these two gladiators were clobbering each other for \$2.5 million apiece.

Someone has said that this fight was the last dying gasp of professional boxing. This sort of remark reflects little confidence in the survival power of primitive instincts. Only a poet or religious fanatic or bleeding heart would ever show so little trust in the urge to kill. As we look around the world we see very few signs of a decreasing demand for bloodshed.

THE performance at Madison Square Garden was bathed in an eerie and macabre light. There was color in Genghis Khan's colossal bloodbaths and there was a riot of color the day we killed the 70,000 at Hiroshima.

But the melee on March 8 was a sunburst of bad taste. The gladiators were "dressed up to kill." Joe Frazier wanted to appear kingly: his cape alone was reported to have cost about \$300. Someone may say that it seems strange to dress up like a king when you are about to commit assault and battery, or that the \$300 might be better spent on the poor.

However, one explanation is that the cape will undoubtedly draw a high price at auction after the bout. In fact, one expert said that if Judy Garland's red slippers drew \$15,000 at auction there is no reason why the two boxers' outfits should not draw at least that. Let me not forget the tricky white shoes belonging to Muhammad Ali. They had come from Germany and had red tassels braided into the laces. By contrast, jungle beasts go at each other's throats without any clink of coins, ostentation or ballyhoo.

Professional boxing is at all times reprehensible. I know of no reputable theologian who will defend it. To deliberately inflict injury, possibly death, on another child of God is always evil. But it seems to me that it is particularly objectionable in a time like the present when violence stalks the streets. Two powerful boxers crouching and lunging for the kill whet in spectators an appetite that most men try to control unless they are drugged or drunk. Maybe things are better in Tuscaloosa or Kankakee but around New York we don't need any ringside inducement to crime in the streets.

Cardinal sees better Church

REGINA, Sask. — (NC) — The post-Vatican II Church has entered its Good Friday, but out of the present suffering a better Church will emerge, Cardinal Leo Suenens of Malines-Brussels, Belgium, said here.

The Cardinal urged an overflow audience in the Saskatchewan Center of the Arts to have confidence in the continuing presence of the Holy Spirit in the Church.

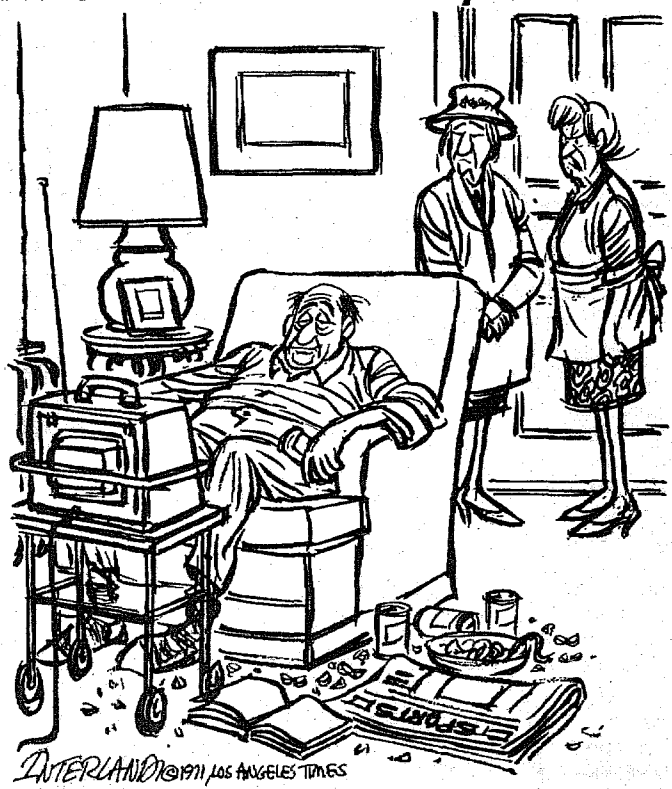
"I am more open to what is coming in the Church than to what is dying," he said.

The root of today's transition crisis, he said, is not the Second Vatican Council, but the fact that the council was so long in coming.

Immobility had set into the Church, he said, and the form of the Mass and canon law were rigid. Now, he went on, some in the Church want drastic revolution, while for others even gradual evolution is too much. He said he favors "a profound evolution," in which the legalistic, immobilist and clerical image of the Church dies.

BELOW OLYMPUS

By Interlandi



"You'd think the government would keep dossiers on people who don't participate in politics as a threat to democracy!"

VIII reasons why Van Orsdel's is Miami's most recommended funeral service

- I Convenient Locations—six chapels strategically located for family and friends.
- II More experienced—Van Orsdel's conducts many more funerals than the average firm in Dade County... and passes savings developed on to the families we serve.
- III Fine facilities — Van Orsdel's beautiful chapels provide everything needed for comfort and reverent dignity. All chapels equipped with pews and kneeling rails.
- IV Finest service—no compromise with quality. Our best service always—to everyone—regardless of the amount spent—and we guarantee our service.
- V Personal attention—our staff trained to personally handle every problem, no matter how difficult; every detail, no matter how small.
- VI Freedom of choice—every family may select a service price within their means—no one has to plead charity to purchase a modestly priced funeral—no questions are asked—and we use no selling pressure!
- VII Complete funerals, quality for quality, cost less at Van Orsdel's—and have for over 25 years. All of our caskets are suitable for church funerals.
- VIII We offer all families a choice of over 60 different caskets, with the finest of funeral service and facilities... complete in every detail, from \$279-\$348-\$383. Standard Concrete Burial Vaults from \$120—Standard Concrete Burial Boxes \$60.

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 Bird Road, 9300 S.W. 40th St. 221-8181
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LARGE CATHOLIC STAFF

We dare to address God as 'Father'

By FATHER
PETER SCHINELLER, S.J.

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

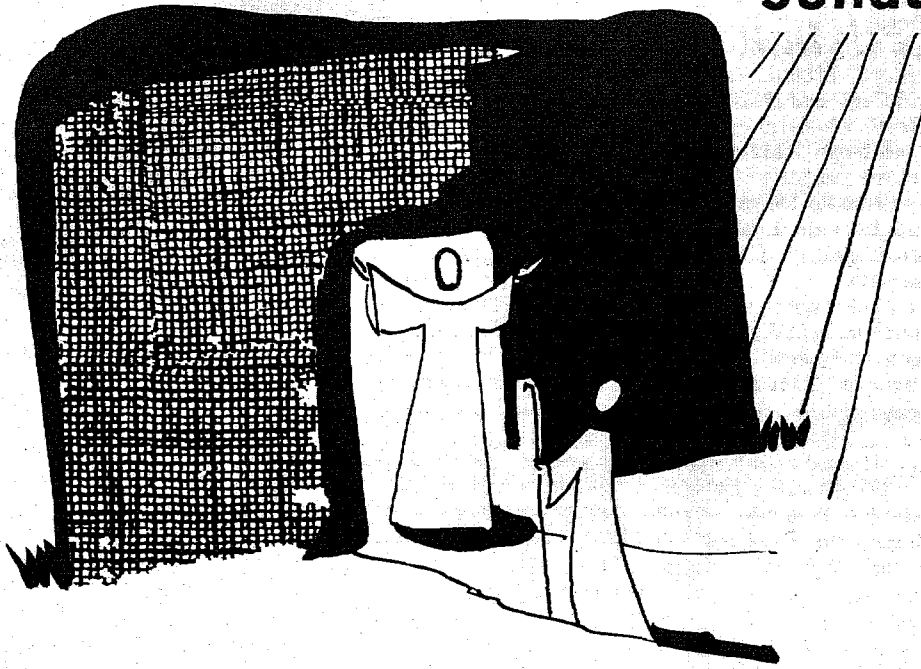
"... In the words Our Savior gave us: 'Our Father ...'"

"Father, I have sinned against heaven and against you, I no longer deserve to be called your son."

—Luke 15:21.

The story of the prodigal son is without doubt one of the most beautiful of all literature. Yet this most familiar story is also deceptively simple. We usually focus our attention on the prodigal son, his journey to the far country, and his return and pardon. We fail to reflect on the other son, the dutiful son who becomes jealous of the father's generous attitude toward the prodigal son.

But according to most commentators, the main figure in the story is the father. If we wish to know exactly what Jesus understood by the word father, we must look at where Jesus explains



Sunday's Gospel

"... While he was still a long way off, his father caught sight of him and was deeply moved. He ran out to meet him, threw his arms around his neck, and kissed him. The son said to him, 'Father, I have sinned against God and against you: I no longer deserve to be called your son.' The father said to his servants: 'Quick! bring out the finest robe and put it on him; put a ring on his finger and shoes on his feet. Take the fatted calf and kill it. Let us eat and celebrate, because this son of mine was dead and has come back to life. He was lost and is found.' Then the celebration began."

Luke 15: 20-24

He is the Lord, the Creator, the Redeemer, the Almighty, the King, the Judge, the God of Abraham, Isaac and Jacob. But for Christians, the most common, and the most proper way to address God is that of Father: "Our Father who art in heaven."

In fact, this form of address is so taken for granted, that perhaps we fail to appreciate the uniqueness of calling God Father. In the liturgy, until recently, we used to preface the Lord's prayer with the introductory phrase, "we dare to say, Our Father" It is only rarely that the Old Testament invokes God as Father, and the actual word in the New Testament that is translated as father, more properly means the informal, confident familiar expression used by children, "daddy."

BY USING this expression, Jesus is teaching us that our prayer to God should be that of a son to a father. If we grasp the significance of this teaching of Jesus, we have in effect grasped the central teaching of the New Testament, the revelation of God as a loving Father to mankind.

In addition to the teaching of Jesus, we also have the beautiful testimony of the apostle Paul.

this most clearly, here in the story of the prodigal. The significance of this for our reflection on prayer is that the most common way of addressing God is that of Father. The characteristics of the father in this story add meaning to our prayer to God as Father.

THUS in the story of the

prodigal, the description of the father's loving pardon is the real masterpiece. The father has allowed the son the freedom to set out on the journey, yet he remains present in the memory of the son when the son comes upon hard times. The father sees the returning son when he was still far off, rushes to meet him,

covers him with kisses, and celebrates the return with a banquet.

What Jesus does in the story is in effect to compare God to a father rather than merely a shepherd or a housekeeper.

There are, of course, many ways in the Scriptures for addressing God in prayer.

Pope says human life 'eaten away by despair'

VATICAN CITY — (NC) — Human life today is being eaten away by despair because in his frantic search for a better life man is without a clear definition of what he is

really trying to achieve, Pope Paul VI told thousands at his weekly general audience in St. Peter's Basilica.

"Uncertainty, fear and anguish grip the spirit be-

cause it is not known where mankind will end, threatened as it is by the instruments of its destructive capacity and by the secret despair it carries in its heart," the Pope said.

good, the knowledge of true purpose ... the concept and existence of good — which in the end is God."

Pope Paul said that "contemporary man is enormously advanced in his knowledge of means, but remains uncertain in his knowledge of purposes. Because this knowledge is essentially linked with religion, the process of the disintegration of religious thought, and of the life that flows from it, has created confusion in man's conscience and human activity."

Prayer Of The Faithful

Fourth Sunday Of Lent March 21, 1971

CELEBRANT: The Israelites reached their promised home because God led them. Our way back to God the Father is through Christ. He does not hold our sins against us any more than the father in today's Gospel did when his son came home again. Confident of God's loving kindness, we ask Him for all our needs.

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

COMMENTATOR: That the Church may lead the world in showing true concern and dedicated care for those who are rejected by our society, we pray to the Lord.

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That peace and reconciliation may come quick to the peoples of Southeast Asia and the Middle East, we pray to the Lord.

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That we will use our resources and skills to break the bonds of illiteracy, hunger, unemployment and poverty that burden migrant workers, we pray to the Lord.

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That parents and children who suffer from mutual misunderstanding, confusion and conflict may learn and practice the accepting love of Christ, we pray to the Lord.

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That we may not separate ourselves from the mercy of God by giving way to envy, jealousy, or the rejection of others, we pray to the Lord.

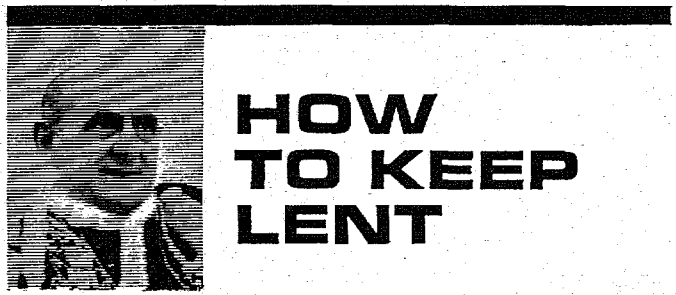
PEOPLE: Lord, hear our prayer.
COMMENTATOR: That we may reflect upon the ways we have been an obstacle to God's message of reconciliation (pause) we pray to the Lord.

PEOPLE: Lord, hear our prayer.
CELEBRANT: Help us, Lord, to be free enough to admit sin and selfishness and to seek forgiveness. May we experience the joy of being your reconciled people, a favor we humbly and confidently request through Christ our Lord.

PEOPLE: Amen.

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HOW TO KEEP LENT

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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

GOOD WHEN IT HURTS

FEED THE HUNGRY

TRAIN A SISTER

HELP A CHILD

MASSES FOR LENT

JOIN THIS ASSOCIATION

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

Enable a girl to become a Sister. For 41c a day (\$12.50 a month, \$150 a year, \$300 altogether) you can pay in full for her two-year training, have a Sister 'of your own.'

For only \$10 a month (\$120 a year) you can make sure that an abandoned child has food, clothing, a blanket and love ... We'll send you a photo of the boy or girl you 'adopt'.

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

Enroll yourself, your family and friends in this Association. You will be helping Pope Paul in one of his most ambitious and heartfelt works, while sharing in the blessings of thousands of Masses. (The offering for one year is \$2 per person, \$10 for a family; perpetual membership is \$25 per person, \$100 for a family.)

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ _____

FOR _____

NAME _____

STREET _____

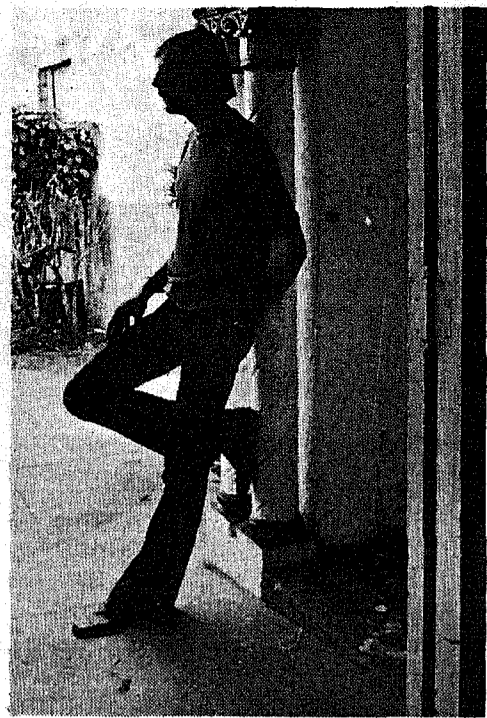
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THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



NEAR EAST MISSIONS

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MSGR. JOHN G. NOLAN, National Secretary
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330 Madison Avenue • New York, N.Y. 10017
Telephone: 212/YUkon 6-5840



"M," a resident at St. Luke's Center, tells of his past experiences in a drug-oriented group and his "new" life at the Center.

His 'years of hell' now 'turn to hope'

St. Luke Center at 124 NW 30th Court in Miami is a live-in and out-patient drug rehabilitation clinic. There have been a variety of reactions to the program headed by Dr. Ben J. Sheppard. An interview with M, one of the residents, provides another insight into the project.

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

"My father was 100 per cent discipline; my mother gave me all the love a guy could want. Because of that conflict which I learned from earliest childhood, I never had a secure rational pattern of thought," the blond, 21-year-old drug addict, M, explained.

That his friends may recognize his story and that adversaries will hesitate to indict anyone in particular, the initial M identifies the speaker.

M moved from town to town, even from state to state, as he grew. Once, in a change, he was promoted two grades at a time. At 16 he dropped out of school. His transient life continued. But he was still clean, and finished high school. He ventured higher education.

"WHEN I went to college, my roommate had a ready supply of stuff to release me from the pressures of scholastic deadlines and social responsibilities. By my second year I had a \$100 a day heroin habit," the articulate young addict continued.

"My roommate flunked out so I was left cold. That was the beginning of my moral degradation. Each day was a scramble for the fix," said the soft-spoken, college degreed long-hair.

"In a daily routine, much like the 8-to-5 trap most Americans are caught in, I stole enough for the fix I needed — 10 cartons of cigarettes from five different supermarkets, enough meat which sold at half price got me some bread, and then bigger things — radios, tapes — from warehouses.

I STOLE and didn't care," the tall, lanky boy admitted quietly.

"Capitalism leads to that anyway. People think that they're not robbing a man but

Do Lent and fish go together?

NEW YORK — (NC) — Lent and fish go together like Thanksgiving and turkey, or so hope the tuna salesmen.

Fish industry spokesmen are confident the Lenten season will rescue fish sales which have been down since what they call the "great mercury scare."

A United Press International survey taken during the height of the scare — over fish contaminated by mercury — indicated the industry was suffering more than any time since the mid-1960s. Then, tuna sales dropped because of isolated cases of botulism death in Michigan.

an impersonal organization. There was no personal motivation for good conduct. There was only the need for the fix.

"Then the law caught up with me and I had a choice: quit heroin or go to jail. So I turned myself in here to Dr. Sheppard. I said, 'Do something to keep me out of prison.' He did."

"I'm tired," M sighed and leaned back in the wicker chair. He looked very, very hard — somewhere. "It takes only 10 minutes to tell four years of hell. That's intense talking. You ought to sit and listen to the guys who have been on longer than I have."

THE blond youth stretched his long legs and lighted a Marlboro.

"Environmental factors are motivational, you know. I never bothered to assess my life like that but I've been here since September and had a lot of time to think. If married people are together in the head — agree, I mean — they should have kids. But if the family thing isn't clear, kids can't figure the public reality," observed the youthful college-graduated drug addict who lives at St. Luke Center on NW 30th Court.

Residents at St. Luke obtain passes for recreational activities outside the clinic. Part of this freedom allows M and another young user of Methadone time to prepare and to lecture at various gatherings.

"I go out and talk to parent groups and school classes frequently. We've passed the stage of showing people the pills and the needles. Now we've got to talk about rehabilitation," the blond boy-addict said.

"They do that here. We have individual and group counseling sessions. We're not street addicts anymore. The clinical addiction is safer and purposeful. I'm at a stage now where I really don't care about helping society. But I've got to do something for Dr. Sheppard. Because of him I'm no longer a criminal. That's all."

M, tall, trim, serious, young — a drug addict brushed back some blond hair which had fallen over one eye as he rose to lead the way to the door.

Decency rally slated Sunday

CONTINUED FROM PAGE 1

Alan Rothstein are expected to speak.

Also present will be the Rev. Jacob Jerstad, pastor, Biscayne Boulevard Lutheran Church; president, Mayor's Committee for Decency; Miami Attorney David Cerf, and Father John McGrath, assistant pastor, St. Mary Cathedral, members of the Mayor's Committee for Decency; and members of the Little River Concerned Citizens Association.

Included will be the Rev. Harold Dann, First Baptist Church; Father William Pickles, St. Paul Episcopal Church; Rev. Orville Ripley, Grace Methodist Church; Rev. Harold Davenport; Mrs. Thomas F. Palmer, legislative chairman, Miami Archdiocesan Council of Catholic Women; Miami attorney, Robert Birmelin; Dr. Helen Seamans, and Mr. and Mrs. Gordon de Battista.

ACCOMPLISHMENTS OF both the Mayor's Committee and the Little River association to combat the sale of alleged

pornographic material and the objectionable advertising of "adults only" theaters in the area will be reviewed as well as plans of both committees for the future. The present status of laws regarding pornographic books and films will also be discussed.

The designation of March 21, first day of Spring, as "Spring Cleaning Sunday" by the City of Miami Commission on March 18 followed a report of the Little River Concerned Citizens Association at a commission meeting on that date.

Reverend Jerstad told commission members that the group had been successful in bringing to trial in a city court a Biscayne Boulevard theater in the northeast area. Municipal Judge Richard Hickey, he said, found the theater guilty of charges of displaying objectionable outside advertising and imposed a fine of \$500.

COMMITTEE MEMBERS had also visited the editor of the Miami Herald,

he added, requesting that the newspaper change its policy of accepting what the committee considers "objectionable" advertising for adult theaters. Miami Herald editors, he revealed, said that they would consider the request but pointed out that they would not want the "First Amendment to be violated."

Reverend Jerstad praised the cooperation which the committees have received from local citizens of various faiths during picketing of local theaters but noted that "Although we have made these efforts, still we have another of these theaters opening making more than a dozen in our area. We ask," he queried the commission, "doesn't anyone care?"

The Lutheran minister also read excerpts from an editorial in The San Francisco Examiner which said in part: "There comes a time when even the most open-minded editor must draw the line. The line that we draw is against

advertising in our columns by the dispensers of depraved "entertainment" offered presently in more than two score theaters in this area. We are not blue noses. We do not seek to impose the Puritan ethic on the community in general, or on our readers in particular. However, we can no longer permit our advertising columns to be exploited by the panders of moral pollution."

HE NOTED the importance of advertising to nudie-art theaters pointing out that their success is dependent on it.

At the suggestions of Reverend Jerstad and attorney David Cerf, members of the commission voted unanimously to proclaim Sunday, March 21 as "Spring Cleaning Sunday" when in the words of Commissioner Graham Miami's citizens may observe the day as one of "cleaning up not only the minds but the hearts of individuals, a day on which we might turn over a new leaf," Reverend Graham said.

SAVE UP TO 30% ON THIS COFFEE BREAK!

COFFEE

MAXWELL HOUSE • FOOD FAIR

1-LB. BAG REGULAR OR ELECTRA PERK **59¢** ALL GRINDS OR ALL PURPOSE FINE-TASTE **49¢** 1-LB. CAN **49¢**

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

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QUICK ACTION! GREAT SAVINGS!

U.S.D.A. GRADE 'A' - U.S. INSPECTED - QUICK FROZEN YOUNG

TURKEYS

YOUNG TURKEYS

10 TO 14-LB. AVERAGE LB. **45¢** 18 TO 22 LB. AVERAGE **39¢**

FLA. GA. GRADE 'A' - FRESH ICED LEG OR BREAST **FRYER QTRS. LB. 39¢** FOOD FAIR JELLIED CRANBERRY SAUCE 16-OZ. CAN **25¢**

INCOME TAX Prepared here!

PROMPT SERVICE • NO APPOINTMENT

AS LOW AS **\$2** UP AND AS HIGH AS **\$2** YOUR TAX PREPARED BY QUALIFIED TAX CONSULTANTS

CHECK YOUR FOOD FAIR STORE FOR ADDRESS NEAREST YOU!

SAVE 23¢ LIBBY'S SLICED HALVES

Yellow Cling Peaches 3 29-OZ. CANS \$1

SAVE 16¢ LIBBY'S **Vienna Sausage 4 4-OZ. CANS \$1**

LIBBY'S **Tomato Juice 3 46-OZ. CANS \$1**

SAVE 9¢ DEEP BROWN **Libby's Pork & Beans 7 14-OZ. CANS \$1**

BONUS SPECIAL! 29¢ VALUE EA. LIBBY'S BUTTERED CUT

GREEN BEANS 2 10 1/2-OZ. CANS 29¢

29¢ VALUE EA. - BUTTERED

Libby's Cut Beets 2 11-OZ. CANS 29¢

SAVE 16¢ ALL FLAVORS

Sego Liquid 4 10-OZ. CANS \$1

SAVE 14¢ TOTAL DINNERS

Tabby Cat Food 3 5-OZ. SEAFOOD-LIVER TREAT CANS 79¢

FYNE TEX **Spray Starch 3 21 1/2-OZ. CANS \$1**

BONUS SPECIAL! SAVE 90¢

MARHOEFER'S HAMS 3 3-LB. CAN 279¢ FULLY COOKED

SAVE \$1.70 - 5-LB. CAN \$3.99

SAVE 10¢ RATH AND KAHN'S VACUUM 1-LB. PKG. **Sliced Bacon 69¢**

SAVE 10¢ COPELAND'S SLICED 1-LB. PKG. **All Meat Wide Bologna 59¢**

SAVE 10¢ COPELAND'S REGULAR OR DINNER STYLE 1-LB. PKG. **All Meat Franks 59¢**

SLICED SPICED **Kahn's Luncheon Meat 8-OZ. PKG. 49¢**

STAR OF DAVID WINE FILLETS OR 12-OZ. JAR **Creamed Herring 89¢**

FOOD FAIR SUPERMARKETS

FEATURES EFFECTIVE THRU SAT., MAR. 20 AT ALL FOOD FAIR AND FREDERICH'S STORES FROM KEY WEST TO WEST PALM BEACH.

SAVE MERCHANTS GREEN STAMPS YOUR BONUS WITH EVERY PURCHASE

FARMER GRAY-TCP QUALITY **CORNED BEEF BRISKET 2ND CUTS LB. 89¢**

FRESH-FIRM CRISP **GREEN CABBAGE 9¢**

GARDEN FRESH GENUINE **Idaho Baking Potatoes 10 LB. BAG 79¢**

TOP QUALITY INDIAN RIVER **Seedless Grapefruit 5 FOR 49¢**

GARDEN FRESH **Sno-White Mushrooms LB. 99¢**

BONUS SPECIAL! SAVE 88¢ ON 2 PACKS **BUDWEISER BEER 12-OZ. SOFT TOP CANS 6 FOR 99¢**

LIMIT 2 SIX PACKS, PLEASE, WITH OTHER PURCHASES OF \$7 OR MORE, EXCLUDING CIGARETTES

TCP U.S. CHOICE WESTERN **CHUCK STEAK LB. 69¢**

TOP U.S. CHOICE - WESTERN **California Roast LB. 99¢**

TOP U.S. CHOICE - WESTERN **London Broil THICK CUT SHOULDER LB. \$1.29**

TOP U.S. CHOICE - WESTERN **Fresh Ground Chuck LB. 89¢**

TOP U.S. CHOICE - WESTERN **Boneless Top Round Steak LB. \$1.39**

TOP QUALITY - WESTERN SELECTED **BEEF LIVER 69¢**

FRESH WESTERN - CORN FED **Country Style Spare Ribs LB. 59¢**

FRESH WESTERN - CORN FED **Pork Butt Roasts LB. 59¢**

FRESH WESTERN - CORN FED **Pork Butt Steaks LB. 69¢**

U.S. INSPECTED - HICKORY SMOKED **Smoked Pork Shoulder LB. 49¢**

BREAKSTONE'S OR FOOD FAIR'S CREAMED **COTTAGE CHEESE 1-LB. CUP 35¢**

FLO-SUN **Orange Juice QT. CONT. 25¢**

MASTER'S - WITH FRUIT SALAD OR PINEAPPLE **Creamed Cottage Cheese 12-OZ. CUP 29¢**

LOW FAT **Power 99 Milk HALF GAL. CONT. 59¢**

FOOD FAIR OR KRAFT NATURAL **Sliced Swiss Cheese 6-OZ. PKG. 49¢**

SOFT WHIPPED **Blue Bonnet Margarine 1-LB. PKG. 47¢**

SAVE UP TO 44% - GET WHITER ACTION!

LAUNDRY **DETERGENTS**

FAB • FYNE TEX

49-OZ. GIANT BOX **39¢** 49-OZ. BOX BLUE OR WITH ENZYMES **29¢**

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

A TOP QUALITY BONUS SPECIAL!

THIN SKIN JUICY VALENCIA **ORANGES 10 FOR 29¢**

STRONGHEART **Dog Food 3 5-LB. CANS 33¢**

OUR SEAFOOD DEPTS. CARRY A COMPLETE VARIETY OF FRESH & FROZEN SEAFOOD FOR YOUR LENTEN NEEDS! FRESH SEAFOOD AVAILABLE AT STORES WITH SERVICE COUNTERS

FRESH CUT **HADDOCK FILLET LB. 98¢**

SKINLESS AND BONELESS

SAVE 9¢ FROZEN POLY PERK **Coffee Lightener 2 16-OZ. CTNS. 49¢**

BONUS SPECIAL! \$1.19 VALUE **LAVORIS MOUTHWASH 14-OZ. BTL. 69¢**

WHITE BREAD 1-LB. 4-OZ. LOAF 33¢

SPECIAL FOR THE WEEK-FOOD FAIR'S COUNTRY SQUARE

WHITE BREAD 1-LB. 4-OZ. LOAF 33¢

SPECIAL FOR THE WEEK-FOOD FAIR'S COUNTRY SQUARE



FIRST ANNUAL Charity Ball for the Villa Maria Nursing and Rehabilitation Center attracted more than 250 guests. Sister Helen Mary, S.B.S., executive director, right; and Mr. and Mrs. John Hurtak, are shown welcoming Mr. and Mrs. Earl Clawson.

250 attend Villa Maria benefit

Some 250 guests dined and danced for the benefit of Villa Maria Nursing and Rehabilitation Center last Saturday at La Gorce Country Club in observance of Florida Gov. Reubin Askew's proclamation that March 13 be observed as "Villa Maria Day."

On behalf of Archbishop Coleman F. Carroll, Msgr. James F. Enright expressed gratitude to the institution, staffed in North Miami by the Sisters of Bon Secours.

IN response for a plaque of recognition presented to

citizens regardless of race or creed.

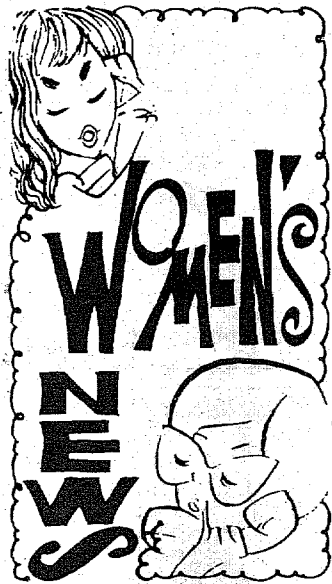
Proceeds from the first charity ball will be used to defray the cost of the new building, located at 1050 NE 125th St., Sister Helen Mary said.

The 180-bed facility,

dedicated last year, provides spacious room accommodations, modern equipment, central dining area, laboratory rooms for routing diagnostic tests and X-Rays, a pharmaceutical department, indoor lounges and outdoor patios.



VISITORS from England, Dr. and Mrs. Dan McCarthy, talked with Archbishop Coleman F. Carroll before the ball held Saturday at LaGorce Country Club.



her, Sister Helen Mary, S.B.S., executive director of the Villa Maria, emphasized that the goal of the 20-year-old residence and nursing center for the aged is "to maintain an atmosphere in which human dignity is preserved," and to serve senior

Pre-Easter retreats set

KENDALL — A series of pre-Easter retreats has been scheduled at the Dominican Retreat House, 7275 SW 124 St.

A "CCD Weekend" begins Friday, March 26 and continues until Sunday, March 28. Father Hugh Clear will be the retreat master.

A general retreat for women begins Friday, April 2 and concludes Sunday, April 4. Father Harold Pascal,

C.M., a member of the faculty at St. John Vianney Seminary, will conduct the conferences, which end on Palm Sunday.

A one-day retreat for women begins at 9:30 a.m. and continues until 2:30 p.m. on Wednesday, April 7. Luncheon and participation in Mass will be included.

Additional information on these retreats may be obtained by calling the retreat house at 238-2711.

Women in 3 deanery areas will hold meetings next week

Three deaneries of the Archdiocesan Council of Catholic Women will hold Spring meetings next week in Dade, Broward and Palm Beach Counties.

Reservations for the luncheon at the "702" Restaurant, 3301 W. Okeechobee Rd., may be made by calling 888-5790.

men of St. Vincent Ferrer parish will be hostesses during a meeting of the East Coast Deanery on Thursday, March 25.

HIALEAH - Dr. Richard Applebaum will discuss "Abortion and the New Morality" during one-day sessions of the North Dade Deanery which begin at 9 a.m., Wednesday, March 24 in St. John the Apostle parish hall, 479 E. Fourth St.

A graduate of St. Louis University School of Medicine, Dr. Applebaum has been in the practice of pediatrics in Miami for the past 10 years. He is a charter member of the Right-To-Life Committee and is currently vice-president of the organization.

Registration at 9 a.m. will precede the business meeting.

Officers named will be installed following Concelebrated Mass at 11:30 a.m. in the parish church by Msgr. Francis Dixon, V.F., pastor, St. James Church, and moderator of the North Dade Deanery; Msgr. Dominic Barry, pastor, Immaculate Conception Church; and Father Thomas Rynne, pastor, St. John the Apostle parish.

FORT LAUDERDALE — Bishop John J. Fitzpatrick will be the principal speaker during a meeting of the Broward County Deanery on Tuesday, March 23 in St. Helen parish.

Mass celebrated at 8:30 a.m. in St. Helen Church, 3340 W. Oakland Park Blvd., will precede business sessions at 10 a.m. in the parish meeting hall.

New officers will be elected and speakers will include Mrs. Patrick McNally, Sister Bernard of St. Joseph Residence for the Aged; and Mrs. Edward Keefe, president, Miami ACCW.

Bishop Fitzpatrick will speak on the meeting theme, "Be A Sign of His Presence Among All Men and Bearers of Joy," during luncheon at the Roundtable Restaurant, Oakland Park Blvd. and Federal Hwy.

Reservations may be made by calling 731-3299 or 731-6270.

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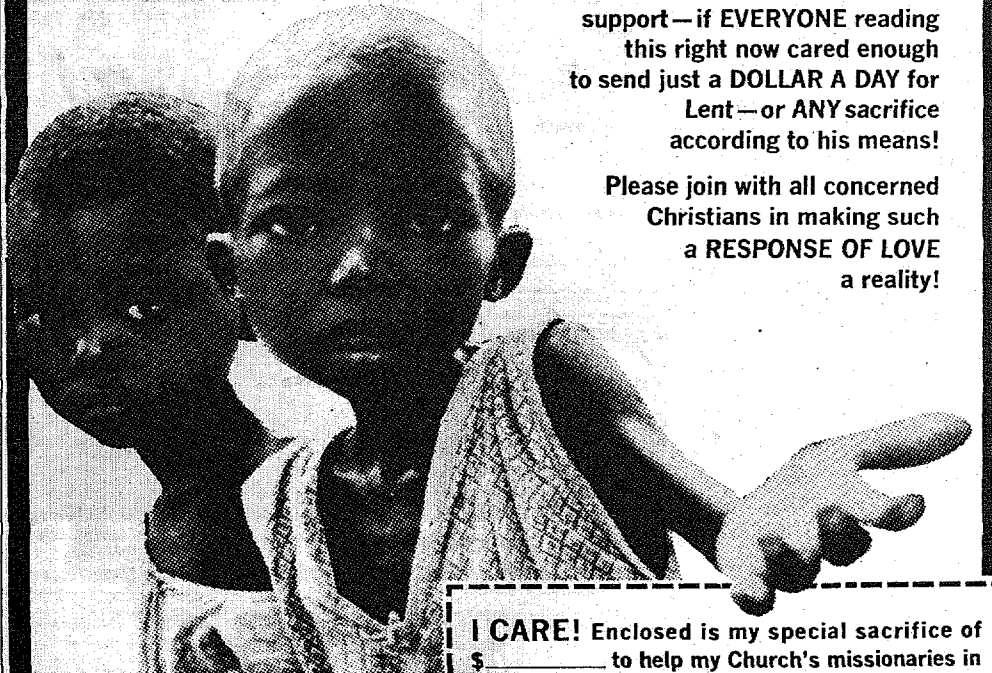
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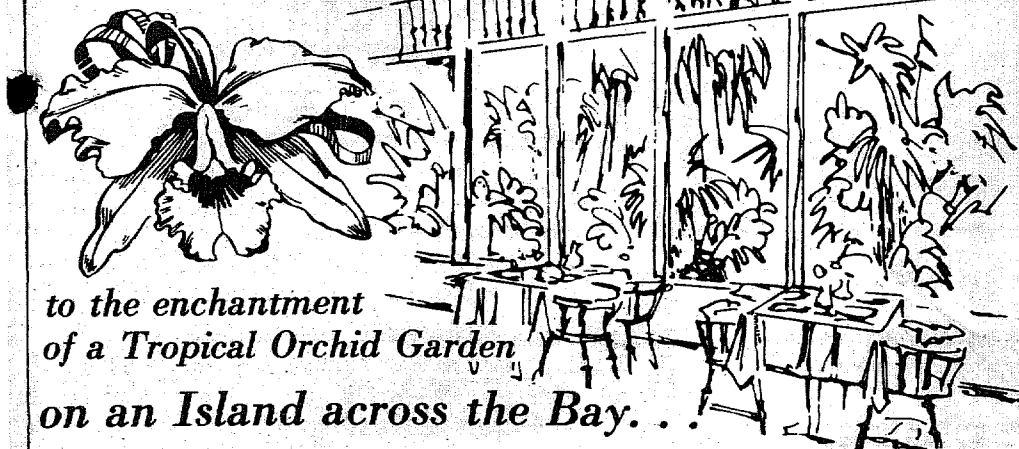
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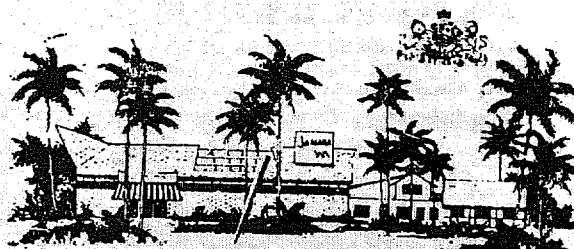
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Science fair projects reveal youths' talents

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These were just a couple of titles of science projects exhibited by over 70 Catholic school youngsters at the South Florida Science Fair, held last week at Dinner Key Auditorium. Over 30 of the students received superior and excellent ratings, not discounting over 10 honorable mentions.

The Fair was open to all public, private and parochial students, grades 7-12, in the South Florida area.

ONE of the top awards was won by Thomas Wiswell, Nativity student, who received a Lincoln Library for his project, "the Anatomy of an Arachnea," plus a superior rating in the lower junior division.

Lourdes student, Gloria Villamor, won top honors in the senior division of the

bridge-building event, while St. Theresa students "cleaned up" on the lower division. Dante Ticcini rated a superior, Francisco Rasco, an excellent and Serjia Smith got an honorable mention.

OTHER winners and their projects include:

Superior awards: senior division Robert Hayden, Columbus, classical conditioning; Donald Jacobovitz, Curley, emotional development; and David Shipano, Chaminade, moon orbits.

Excellent awards, senior division: Tamir Ellis, Columbus, hemotoxins; Chere Steen, Notre Dame, effects of mercury on copepods; Manuel Basallo, Columbus, Euphausiid content; Maria Carrera, Lourdes Academy, electrophoresis; and Salvador Peron, Curley, effect of cigaret smoke on hemoglobin.

Superior awards, upper junior division: Robert Birk,

Chaminade, decompression; and Alberto Penalver, Columbus, mycorrhizal fungi and tomato plants.

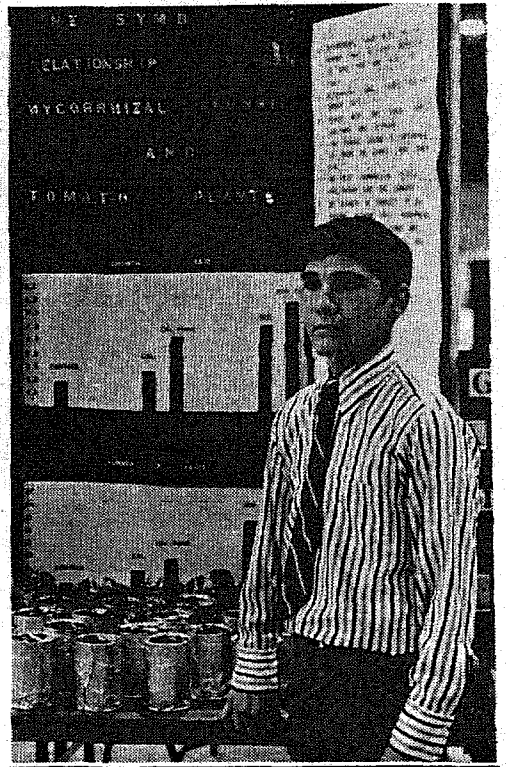
Superior awards, lower junior division: George Ramirez, Immaculate Conception, antibodies; Edward Peron, Corpus Christi, chemistry; Thomas Wiswell, Nativity, arachnea anatomy; and Rosemarie Lamanna, Immaculate Conception, blood. Excellent awards: lower junior division, Michele LePage, St. Theresa, study of mice; Sonia Pawluc, St. Theresa, personality traits; Ricardo Perez, St. Michael, sharks and sound; Rita Bahr, St. Rose of Lima, DNA molecules; David Pinder, St. Michael Archangel, making and growing crystals; Cecilia Rosello, St. Brendan, cleansing agents; and Christine Duffy, Sacred Heart, crystals and light refraction.

Excellent awards, lower



ELECTRICALLY CONTROLLED cable cars were explained by Frank Zaccaro, Little Flower school, to his grandfather, Frank Zaccaro at the Science Fair.

COLUMBUS HIGH student, Alberto Penalver received Superior rating for his science project in the senior division on fungi and tomato plants.



junior division: Andre Mitchell, Corpus Christi, microbiology; Victoria Civile, SS. Peter and Paul, My Friends the Planets; Peter Veneziano, Nativity, stars; Guillermo Orth, St. Brendan, fly-by-night moths; Jann Lamendola, Holy Family, evolution of canine family; and Karen Nalley, St. James, study of hamsters and mice.

Religious awards for Scouts



Three other religious awards, in addition to the Ad Altare Dei award for Scouts, will be presented at a Mass May 16 in St. Mary's Cathedral to Cub Scouts, Explorers and Senior Scouts and adult Scout leaders of the Archdiocese.

The Parvuli Dei award, meaning "Children of God," is available to a Cub Scout to help him become more aware of God's presence in his daily life. The Church, through this award, recognizes a Cub's advancement in religious knowledge and spiritual formation.

EXPLORERS and high school-age Scouts are eligible to receive the Pope Pius XII award. The emblem contains the "Keys of St. Peter" with the words "dignity, respect and humility" inscribed around the edge. The corresponding plaque contains a motto which, translated, means "Citizen of Two Worlds," reflecting the ideal of youth's growing concerns with the world of God as well as the world of man.

The final award, the St. George medal, will be presented to Catholic Scout leaders for outstanding contribu-

tions to the spiritual development of Catholic youth in the Boy Scout program.

Religious emblems are not scouting emblems but are conferred on Scouts by the National Catholic Committee on Scouting.

In order to be eligible for

any of these awards, Scouts should contact their pastor or scoutmaster. Applications and requirement books are available at the Scout office, 2690 Coral Way, Miami, or in the Archdiocesan CYO office, 6301 Biscayne Blvd., Miami, Fla., 33138.

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Columbus nine cracks two AA teams

The up-and-down Christopher Columbus High baseball team certainly reached the highs last week. All the Explorers did was knock off two of South Florida's top AA teams in the span of five days.

The Explorers, just 5-3 for the season, ended defending state champion Miami Beach High's 16-game winning streak with a 6-3 decision, on Tuesday, and then come back on Saturday to hand tough Miami High its first loss of the year, 2-1.

IN between, the Explorers had the downs as they lost a 3-1 game to so-so Coral Gables High.

Columbus had a host of heroes in the two big wins, with junior Chris Lynch pitching standout ball. Lynch held Miami Beach scoreless until the fifth when Beach got all of its runs and junior Jay Attardi came on in relief to shutout the Tides the rest of the way.

Against Miami High, Lynch relieved Attardi after one inning when Jay was hit by a batted ball and couldn't continue. Lynch gave up five walks but didn't allow MHS a hit over the six innings he pitched.

Hitting honors were also well-spread with Boyd Booher getting a triple and a single while John Manasa had a double

SPORTS

By JACK HOUGHTELING

and a single as Beach ace Gary Kelson suffered his first loss. Against Miami High, John Oakley was the big gun, with a triple and a double, scoring later on both occasions for the Explorers' two runs.

Against the Gables, Al Powell pitched a three-hitter but a pair of errors and only two hits by Explorers accounted for the loss.

IN another baseball highlights, Msgr. Pace won its sixth straight for a 6-2 record as the Spartans won an important South Atlantic Conference game from Chaminade, 4-1. Pete McNab pitched a two-hitter and struck out 10, to help overcome his own nine walks. McNab was also the big hitter for the Spartans as he cracked out a two-run homer in the second inning to give Pace a 3-1 lead. Two hits by George Cuervo helped the Spartan attack.

Also prospering last week was LaSalle, which registered its first two wins of the season after dropping three straight. The Royals took St. Thomas, 11-6, as Mike Wilke came up with three hits; and then took Curley, 15-4, as Raul Hernandez and Alberto Barrero each had three hits and Carmelo Gonzalez added a pair.

St. Thomas, meanwhile, after looking for some pitching help, found it in John Raffa, who stopped Belen on a five-hitter, 1-0 for his first victory after coming off the basketball team. The Raiders got just four hits off Belen's Julio Campa in taking the tight duel.

Other baseball highlights saw Chaminade still in a hitting slump, dropping a 1-0 game to Stranahan as Mudano hurled a four-hitter but lost his first game, Cardinal Gibbons took Curley, 6-4, in an SAC game with Dennis Romanelli getting two RBI's and Mike Hartzell winning his third straight on a four-hitter but then the Redskins were edged 4-3 by St. Andrews after losing a 3-2 lead in the bottom of the seventh, achieved on soph Bill Gooze's three RBI's Belen came back from its 2-1 loss to Miami Military to nip Westminster, 7-3, on a three-run triple by Manuel Diaz.

Chaminade, Gibbons, Pace go-go on track

In track, Chaminade, Cardinal Gibbons and Msgr. Pace were the big winners.

Led by Dennis Skelton's 4:18.6 clocking (his best this season is a 4:16), Chaminade's trio of Neil Murphy and Tom Elbert, who finished third and fourth, respectively, won the team mile run in the big Flying L's Relays, after earlier taking Curley in a duel meet, 84-48, with Skelton running a 53.5 440.

Cardinal Gibbons aided by the versatility of Dave Shepherd, who won the 120 high hurdles (15.8), the 100 dash (10.6), the 180 low hurdles (21.5), the pole vault (10-6) and was second in the long jump, upset Class AA Northeast and then took LaSalle easily, 105-27, with

Shepherd winning five events, including a 52.5 for the 440.

Msgr. Pace won its fifth straight duel meet with Bob Seng taking three firsts in beating Curley, 94-48. Jim Soukup of St. Thomas established himself as the archdiocese's top dash man with a 9.8 for the 100 as the Class B Raiders lost an 88-43 decision to Class AA Pompano Beach.

Soukup also posted a fine 51.5 in taking the 440, 22.7 in winning the 220 along with a 20-7 leap in the long jump for first place.

Spring style show tonight at academy

"Astronomy of Beauty" will be the theme of this year's annual spring fashion show and games party sponsored by Lourdes Academy, slated for tonight (Friday) beginning at 8.

Fashions will be furnished by Burdines and modeled by Lourdes girls. Music will be provided by the school's glee club.

Proceeds from the event will go toward the building fund for the new auditorium and cafeteria.

The event will be held on the school patio, 5526 SW 84 St. The public has been invited.

Seminarian is second in big contest

A junior at St. John Vianney Seminary, Michael J. Miciak, placed second in the annual Voice of Democracy Radio-Speech contest sponsored by the Veterans of Foreign Wars.

Writing on the required topic, "Freedom, Our American Heritage," his five-minute radio address was one of some 153,000 submitted on local and district levels.

CYO softball scores

Boys

St. Bartholomew
St. Stephen

11
3

Annunciation
Visitation

9
5

St. Theresa
Holy Rosary

11
7

St. Timothy
St. Louis

7
6

Boytown
St. Brendan

10
6

St. John Vianney
St. Raymond

9
8

St. Monica
St. James

12
0

St. Michael
St. John the Apostle

11
6

Blessed Trinity
St. Rose of Lima

9
4

Girls

St. Bernadette
St. Stephen

28
18

Annunciation
Visitation

19
6

St. Timothy
St. Louis

36
1

Holy Rosary
St. Louis

21
11

St. Monica
Our Lady of the Lakes

18
1

St. Michael
St. James

18
12

Holy Redeemer
St. Rose of Lima

25
6

Mariners sink in final

Young Mary Immaculate High School's Mariners carried their bid for the first state championship for an archdiocese team to the final game of the state tournament, before losing, 80-55, to defending Class C champion Greensboro.

The Mariners had taken an easy 86-63 decision over Ponce de Leon in the semifinals. The two tournament games wound up MIHS' season with a 27-7 record, with the loss to Greensboro the first of the season to a Class C team.

MIHS was cold in its shooting and the pressure of the title showed. The Mariners committed 16 turnovers in the first half.

Greensboro jumped to a 14-10 first quarter lead and was 41-26 at half-time.

THE Mariners managed to close the gap in the third period to 51-42 with a 16-10 advantage but Greensboro turned it on in the fourth period as fouls took their toll of the pressing MIHS.

Rodney Wallace, 6-3 senior, was the top scorer for MIHS with his 19 points, while 6-4 senior Tom Ferguson got 13 and 6-3 soph John Albury had 10. The 6-3 Chuck Malby,

the only other senior in the top seven, had four points while 6-5 freshman Maurice Thurston collected eight points.

With Albury, Thurston along with part-time starters Tony Valladeres and Scott Cohen all due back next sea-

sin, the Mariners figure on making another strong challenge for the state title.

THE Mariners lost all six of their regular season games to larger Class AA, A or B schools while running up their perfect record against Class C competition.

'Flea market at high school

A "flea market and carnival" will be held Sunday at Archbishop Curley High School, from noon to 6 p.m.

With proceeds going into the athletic fund, there will be booths of games, rides, sale material and food.

The public has been invited to attend the "fun day the Curley Way."

'Peace Day'

Carnival booths, games and a roast beef dinner will highlight the annual "Peace Day" celebration of Msgr. Pace High School.

The affair will be held on the school grounds from 1 to 6 p.m., Sunday, March 28. For further information call 821-9608.

Spaghetti feasts

With proceeds going into the parish youth programs, St. Timothy CYO will hold a spaghetti dinner tonight (Friday) from 5:30 to 8:30 in the church hall.

Boy Scout Troop 199 of Our Lady Queen of Martyrs parish, Ft. Lauderdale, is sponsoring a spaghetti dinner from 5:30 to 8:30 p.m., Saturday, March 20 at the St. Thomas Aquinas High School cafeteria.

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They take Church to people in a home mission program

By MITCH ABDALLAH

Five Passionist Fathers from Our Lady of Florida Retreat House, North Palm Beach, have been bringing the Church to the people for the past two and a half years.

Citing reports of decreased church attendance during the past several years, Father Paulinus Gepp, C.P., said, "If the people will not come to church, then it is up to us to bring the Church to them."

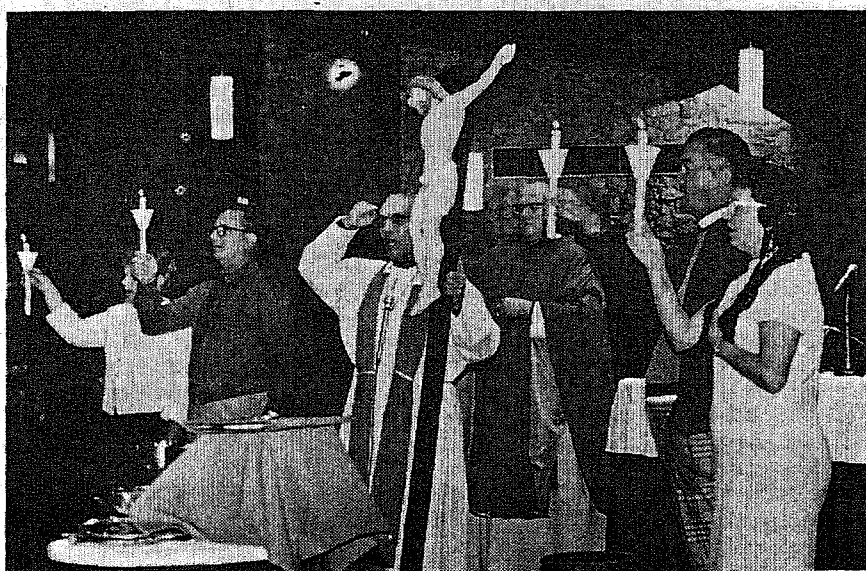
THE largest attendance they have ever received in the program, called the Home Mission, was at Nativity Parish in Hollywood.

"During the course of the first week of the mission, Father Alphonsus Grande, C.P., and myself have visited 20 homes and have had a total of 631 attending. This is a record in the four southern states in which we have conducted the missions," the director of the Passionists' Home Mission Band said.

Last week, mission services in Nativity Church attracted a daily average of 600 parishioners. "We've had this type of mission in every state in the United States," Father Paulinus said. "Our own mission band covers four states and eight dioceses. The four states are Florida, Georgia, South and North Carolina."

There are two phases of the Home Mission program. The first week, services are conducted in the homes of volunteer parishioners. There are two morning sessions and two evening sessions.

At both the morning and evening services Mass is offered, a homily is given and discussion on subjects brought forth by the participants is held. There is a short coffee-break after the celebration of Mass.



REPRESENTING the congregation attending the Home Mission in Nativity Church, four parishioners hold lighted candles and recite the renewal of baptismal vows with Father Alphonsus Grande, C.P., holding the large crucifix, and Father Paulinus Gepp, C.P. The renewal of vows climaxed two weeks of a Home Mission in Nativity Parish.

IN THE EVENINGS, said Father Paulinus, "We talked, on most of the nights, until 11 p.m. We discuss religion in general, problems arising in the home, the duties of parents to children and children to parents, how to endure suffering in a Christian spirit, the documents of Vatican II and love."

The second phase of the program is the traditional mission held in the church, the Passionist explained. Due to working conditions, many of the people will come at night to the church because they can't make it to the homes in the morning, he added.

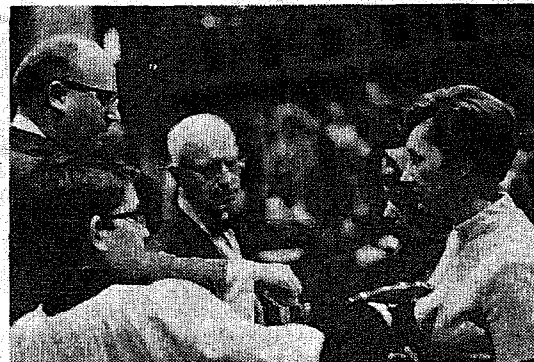
Services in the church include Mass, a homily and confessions before and after Mass. "The Home Mission is relatively new in the Church," Father Paulinus said. According to the

information he has received, the program was started by the Redemptorists in the North.

THE HOME Mission has had favorable results. "People become more interested in adult education classes in order to learn more about 'the changing Church,' it is an impetus for many to educate themselves; the people create a greater interest in the Bible and learn to appreciate the Mass more."

Having the Mass in the home is a unique experience for the homeowner and the neighbors who attend. At one mission service that was held in the home in the past, Father Paulinus recalled, one life-long Catholic said she really felt "she had been at the Last Supper."

Another advantage of bringing "the Church to the home" is that non-Catholics are more inclined to visit a neighbor's home to learn more about Catholicism than



DIPPING the consecrated Host into a chalice of wine, Father Paulinus Gepp, C.P., prepares to distribute Communion to parishioners attending Home Mission services at Nativity Church recently.

they would be by coming to a rectory or church service. and the large attendance at Nativity parish is also proof of its growing popularity."

BEING PRESENT in the homes is like "personal counseling," Father Paulinus said. "We have a chance to talk about anything which interests them and a better opportunity to help them become better Christians."

"We have received good reports of people coming back into the Church as a result of the Home Mission program," the Passionist director said. "So the program is working

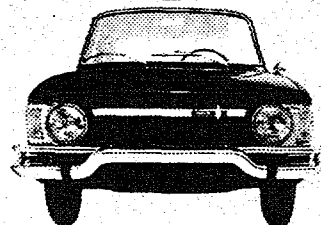
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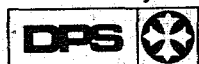
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Obispos de la Florida Recuerdan a Legisladores la Misión de Proteger la Vida Humana

Ante la presencia otra vez de proyectos tendientes a legalizar el aborto en la presente legislatura del Estado de la Florida, los obispos de la provincia Eclesiástica de la Florida han emitido un comunicado conjunto recordando la función de gobernantes y legisladores de proteger la vida humana inocente, como es el caso, por ejemplo, de la criatura concebida en el vientre de una mujer.

He aquí una traducción de ese documento.

Amados en Cristo:

En corto tiempo estaremos celebrando nuevamente la Resurrección de Nuestro Señor Jesucristo. Es un momento propicio para recordar que El obtuvo para nosotros una victoria sobre la muerte y el pecado. No sólo nos dió El una nueva vida en el espíritu, sino también una razón para sentir profunda preocupación por la vida y el bienestar de todas las personas.

LA CONDICION sagrada de la vida humana sigue siendo puesta en duda por aquellos que buscan la aceptación social, legal, médica y moral del aborto. El aborto directo, realizado precisamente con el propósito de interrumpir el embarazo es claramente un ataque directo a la vida humana. Si los que propugnan el aborto no encuentran

ningún desorden moral en esto, es porque tienen un concepto errado en el sentido de que los derechos del inocente no son inviolables y que la vida humana puede ser destruida si se decide que de ello surja algún bien aparente.

No puede hablarse de una defensa personal contra un asaltante injusto, porque nadie puede llamar asaltante injusto a una inocente criatura. Ni existe ningún llamado de derecho de extrema necesidad que pueda llevar a la muerte directa de un ser humano inocente.

Gobernantes y legisladores han de recordar que es deber de la autoridad pública el proteger la vida del inocente, a través de leyes adecuadas, cuando sus vidas se ven atacadas o amenazadas; o no pueden defenderse por sí mismas, como es el caso de los infantes en el vientre de sus madres.

Si las autoridades estatales no sólo fallan en la protección de estos pequeños, sino que, más aun, por sus leyes y declaraciones los dejan sujetos a ser asesinados, y luego los lleva a las manos de médicos y otros para ese propósito, recordémosles que Dios es el Juez de esta sangre inocente, que clama de la tierra al cielo.

La reverencia a la vida demanda que se le proteja desde el momento en que ha sido concebida. Abundan los problemas humanos, pero el aborto es una solución inhumana. El aborto no es un asunto sectario — es un asunto humano. Por todas estas razones, solicitamos, imploramos de todos aquellos que tienen el deber de estudiar esta delicada materia, que rectifiquen opiniones falsas y que firmemente se pongan del lado de la vida.

Sinceramente en Cristo.

Arzobispo Coleman F. Carroll,
Metropolitano de la Provincia
de Miami.
Obispo Paul Tanner, Diócesis
de St. Augustine.
Obispo Charles McLaughlin,
Diócesis de St. Petersburg
Obispo Williams Borders, Diócesis
de Orlando.
Obispo John J. Fitzpatrick,
Auxiliar del Arzobispo Coleman
F. Carroll.

Ayuda Católica y Federal trae esperanza a los "Migrants"

Una jornada de demanda pública y oración, que llevó a los trabajadores migratorios a acampar en una vigilia en Key Biscayne, cerca de la residencia presidencial de invierno, culminó con el triunfo que representa el decreto del presidente Richard Nixon declarando al Sur de la Florida zona de desastre y situando los fondos necesarios para mitigar las necesidades de más de 12,000 obreros sin empleo.

AL CONOCER la decisión de unos quinientos trabajadores migratorios de ir hasta Key Biscayne para plantear sus demandas, el Arzobispo Coleman F. Carroll les visitó allí, ofreciéndose para hacerse portador de las mismas, acompañando a esos obreros.

El propio Arzobispo, en una medida de emergencia en vista de que no se producía una solución al problema, dispuso que la Arquidiócesis de Miami destinará otra partida de \$10,000 para ayudar a los braceros agrícolas y sus familias en las más perentorias necesidades de alimentación, cuidado médico, vivienda, etc.

Ya dos semanas antes la Arquidiócesis de Miami, en otra disposición de emergencia del Arzobispo Carroll, había entregado otros diez mil dólares ante la situación

de hambre que padecían particularmente los pequeños hijos de esos trabajadores.

Como se sabe, las frías temperaturas que azotaron las regiones agrícolas del sur de la Florida durante los meses de enero y febrero, dañaron las cosechas de frutos menores, miles de trabajadores que vienen todos los inviernos a la Florida a trabajar en la recogida de esos frutos se encontraron sin empleo.

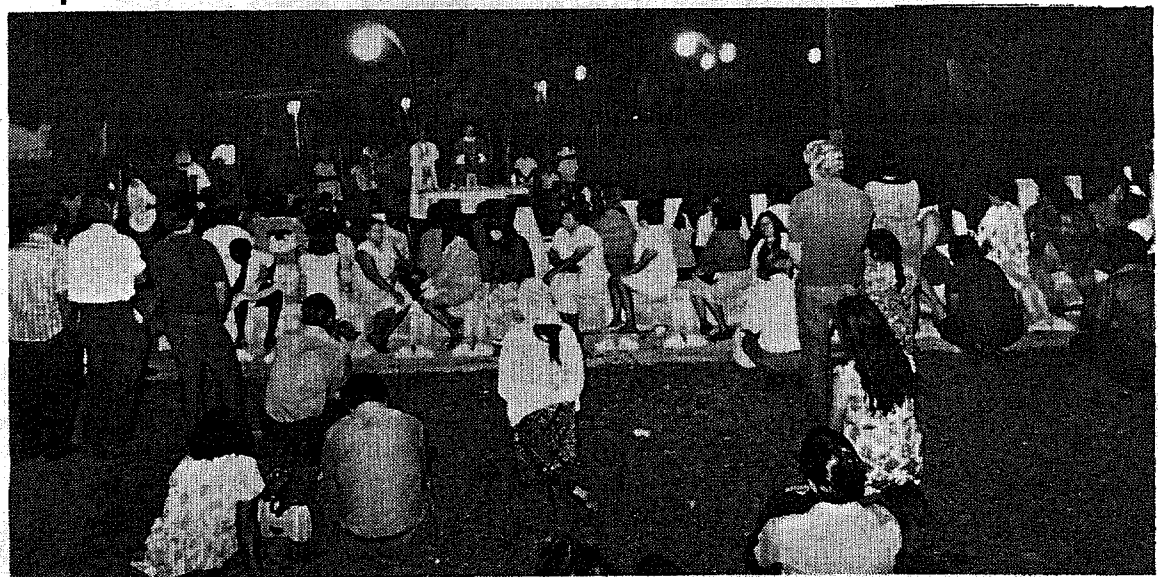
La visita del Arzobispo se produjo el sábado por la noche, cuando los trabajadores estaban acampados a la entrada de Key Biscayne, área residencial y turística donde el Presidente Nixon tiene su residencia de verano.

El Vicario Episcopal para los pueblos de habla hispana, Mons. Bryan O. Walsh, ofreció esa misma noche una misa al aire libre en la que participaron centenares de trabajadores con sus familias. En el sermón, Mons. Walsh dijo que "estamos reunidos en torno al altar por tres razones: Para demostrar al mundo que la iglesia se preocupa por aquellos que atraviesan dificultades; para pedir a Dios su ayuda en estos momentos de prueba, y para orar para que se de la ayuda necesaria a aquellos que sufren necesidad, sin recurrir a la violencia."



Visitando a los trabajadores migratorios que demandaban atención presidencial al problema de desempleo causado por el frío en las zonas agrícolas del Sur de la Florida, el Arzobispo Coleman F. Carroll dispuso que la Arquidiócesis de Miami administrara una

nueva suma de \$10,000 para mitigar las más elementales necesidades de alimentación y salud. Dos semanas antes ya la arquidiócesis había situado otros \$10,000. Más de 12,000 braceros agrícolas estaban desempleados y sus familias pasaban hambre.



Orando por la ayuda de Dios, centenares de braceros migratorios participaron a las 11 de la noche del pasado sábado en una misa de campaña oficiada por el Vicario Episcopal,

Mons. Bryan O. Walsh, en una explanada en la que acamparon los trabajadores migratorios en Key Biscayne, cerca de la residencia presidencial de invierno.

Décimo aniversario de Caballeros de Colón

El próximo día 26 de Marzo, se conmemora el 10 Aniversario de la fundación del Consejo Nuestra Señora de la Caridad 5110 y con éste motivo se efectuarán los siguientes actos.

- 1) Un Segundo Grado en honor de S.S. Paulo VI,
- 2) El día 25, una Misa por los fundadores de la Orden y el Consejo, a la cual se invita a todas las familias. 7:30 p.m., San Juan Bosco.
- 3) Inauguración de la Cámara y presentación de las banderas por la Escuadra de Cuarto Grado.
- 4) Se hará entrega de una canastilla, por la Asociación de Damas, al hijo o la hija de algún caballero que naciera en estos días.

Nos anuncia el presidente de Fraternal, Arturo Méndez, que el Sábado día 27, se celebrará una sesión-comida en el restaurante Montecarlo para conmemorar fecha tan señalada y también por el 89 Aniversario de la fundación de la Orden.

En dicho banquete, se entregarán los Diplomas de Primero, Tercero y Cuarto Grado a los hermanos que hayan recibido esos honores.

Las banderas de Estados Unidos y Cuba serán presentadas por la Escuadra de Cuarto Grado del Consejo.

El Diputado de Estado de la Florida, ha prometido su asistencia e igualmente lo ha hecho el Señor Arzobispo Coleman Carroll.

Los interesados en asistir, pueden comunicarse con el Sr. Méndez, por el teléfono 634-8862. Hora 8:00 p.m.

Cruzada de "Limpieza" comenzarán contra espectáculos obscenos aquí

Un "Día de la Limpieza de Primavera" será observado el domingo, día 21 de marzo, proclamado por la Comisión Municipal de Miami, como parte de una "cruzada de adecentamiento" impulsada por distintos sectores de la población de Miami.

UN ACTO en el Salón Arquidiocesano de Miami, NW 75 St. y NW 1st Court (al costado de la Catedral de Miami) será el acto principal del día.

Comenzando a las 2:30

p.m. el acto está siendo auspiciado por la Agrupación de Ciudadanos de Little River, en protesta por la proliferación de teatros y librerías pornográficas en esa sección de la ciudad.

El Alcalde de Miami, David Kennedy y el Comisionado Municipal Rev. Edward T. Graham figuran entre los oradores. Líderes cívicos así como representantes de credos protestantes, judíos y católicos.

La designación del 21 de marzo, primer día de la esta-

ción de primavera como "Día de la Limpieza de Primavera" por la comisión municipal de Miami, fue producto de una comparecencia de los líderes cívicos del área de Little River en el Ayuntamiento de Miami, la semana anterior.

LOS VECINOS de Little River protestaron por el tipo de propaganda que algunos de los llamados teatros de arte o adultos están realizando. Se reveló que ya uno de los teatros ha sido declarado culpable por los tribunales,

obligándose a pagar una multa de \$500 por el tipo de anuncios que desplegaba.

Los miembros del comité dijeron que habían visitado a editores de The Miami Herald pidiéndoles que ese diario cambie en política de aceptar anuncios "objektivos" de los llamados teatros adultos.

Agente de ventas para una Sociedad Fraternal Católica Beneficios Mutuos Una buena oportunidad para un vendedor tope. Llamar al 373-8613 para entrevista.

Llamada a la penitencia cristiana

Se tiene la impresión de que el hombre moderno no quiere ya oír hablar de penitencia, como si se tratase de algo irracional e inadmisiblemente triste reminiscencia de tiempos obscurantistas e inhumanos; él organiza toda su vida según la fórmula del bienestar, ante el cual la concepción cristiana de la vida normalmente no tiene nada que objetar; es más, la caridad que inspira por completo la vida cristiana, hace que ésta sea solidaria y promotora del bienestar, especialmente cuando se trata de procurar a quien se encuentra en penuria y necesidad los medios imprescindibles para alcanzar la salud física, el legítimo bienestar humano y la auténtica dignidad de la vida.

Pero a pesar de todo, esta austera palabra, "penitencia", no se puede cancelar del lenguaje programático cristiano. Ella ha sido declarada necesaria. En efecto, el Señor, comentando un hecho sangriento y hablando de las víctimas que había causado el derrumbamiento de la torre de Siloé, dice repetidamente: "Si no hicieréis penitencia, todos igualmente pereceréis" (Lc 13, 1-5). Más aún, el anuncio del Reino de Dios, con el que se abre el Evangelio, se hace bajo el lema de la penitencia: esto es lo que predica Juan, el Precursor (Mc 1,); esto mismo es lo que dice Jesús: "Arrepentíos y creed en el Evangelio" (Mc 1, 15); y la primera predicación apostólica que Pedro realiza el día de Pentecostés tiene también por tema la penitencia: "arrepentíos y bautizaos..." (Act 2, 58; cfr. 3, 19).

QUE SIGNIFICA MEDITACION

Es importante remontarse al significado original de esta palabra. ¿Qué significa en el lenguaje escriturístico el término "penitencia", "metanoia" en griego?

Como todos saben, significa conversión, cambio de mentalidad; y este cambio se refiere al estado del hombre pecador, que siente necesidad de modificar su vida y de dirigirse a Dios, y por ello desea deplorar sus propias faltas, arrepentirse e invocar la divina misericordia.

La penitencia es, pues, antes que nada un conjunto de actos interiores, es una rectificación de las propias ideas, una toma de conciencia de la propia indignidad, un reconocer de nuestra verdad personal es anómala frente a Dios, lo cual no puede menos de ser una verdad humillante. De aquí que la humildad pertenezca a la esencia misma del acto religioso (pensemos en el "Magnificat").

CAMBIO DE MENTALIDAD

Si, además de esto, la humildad debe reconocer, no sólo el motivo metafísico del incolmable desnivel existente entre la creatura y el Creador; sino también el motivo de una indignidad moral, la verdad que ella expresa le lleva a la desesperación o a la penitencia; y entonces la persona o bien pronuncia sobre sí misma un juicio de condena o bien invoca misericordia para ella.

Esta última invocación no es más que la penitencia interior, es decir, un profundo sentido personal de verdad y de justicia que hace suyas las palabras del publicano de la parábola, el cual no se atrevía a cruzar los umbrales del templo y ni siquiera alzaba los ojos al cielo, sino que golpeándose el pecho decía: "Oh Dios, sé propicio a mí, pecador" (Lc 18, 13). Esto es la contrición, la conversión, la penitencia, de la cual la gracia hace brotar la nueva vida del alma, al venir al encuentro del hombre penitente. La metamorfosis del hombre viejo en el hombre nuevo, prodigio de gracia, de psicología, de orientación moral, alcanza su maduración precisamente mediante la penitencia.

Todo esto nos demuestra que la penitencia, lejos de producirnos miedo, debería estimular nuestros ánimos y nuestra esperanza.

LA TENTACION DE UN CRISTIANISMO FACIL

Ella no es un fin en sí misma, a pesar de que durante toda la borrascosa navegación de nuestra vida tendremos necesidad de la penitencia interior. Santo Tomás dice que "tal penitencia debe durar hasta el final de la vida"; es lo mismo que el que está guiando una barca en medio de un mar agitado: si quiere seguir la ruta en la dirección precisa, debe ir maniobrando constantemente el timón.

Pero el hecho es que la penitencia interior fortalece, no deprime, a quien emprende su valeroso y austero ejercicio, y conduce, no a la tristeza, sino a la paz y a la alegría interior.

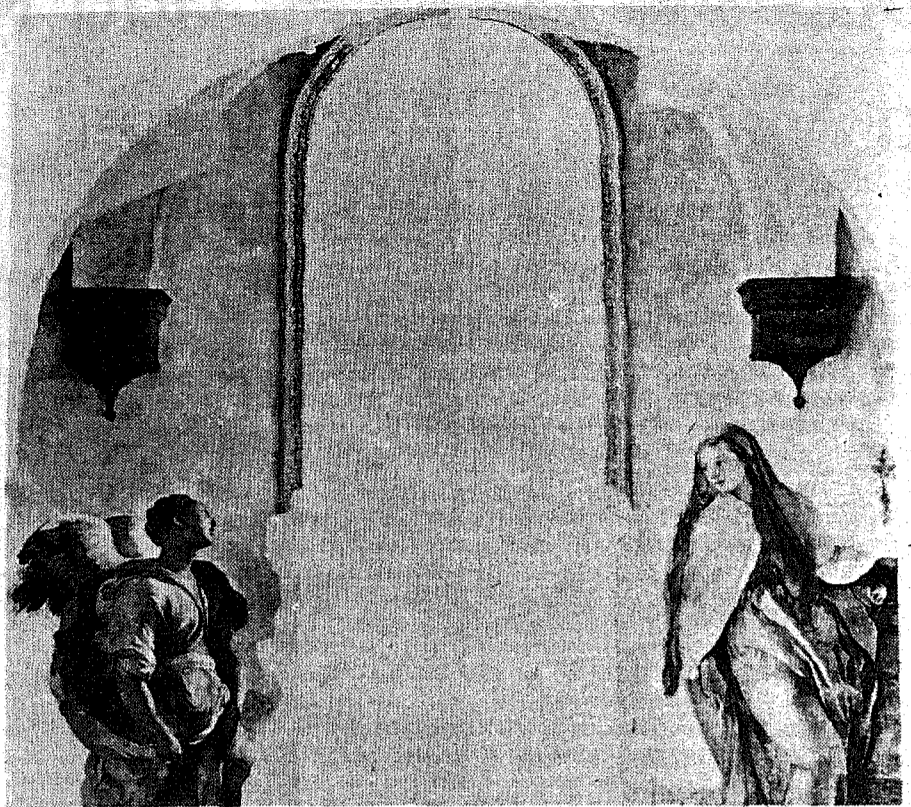
Como nos enseña San Pablo, la pedagogía cristiana es una pedagogía agónica del espíritu; el Apóstol, haciendo una comparación entre los fieles y el atleta que ambiciona llegar el primero a la meta, les exhorta con estas palabras: "Corred de modo que alcancéis el premio".

Y esto viene bien incluso para nuestro tiempo en el cual una cierta fobia por la tradición eclesial y una cierta simpatía por la secularización han hecho perder a tantos cristianos, y hasta en algunos ambientes religiosos, la estima y el gusto por el estilo austero y penitencial adoptado por la Iglesia en algunas de sus prácticas ascéticas: éstas de suyo no son indispensables pero la experiencia ha demostrado su utilidad para que el espíritu conserve su primado en el complejo organismo humano, complicado y desordenado (a causa del pecado original); para convertir la actitud interior de penitencia en ejercicio exterior y en testimonio social y para neutralizar la tentación de lo mundano; tan insinuante y difundido en nuestros días.

Prácticamente el ayuno ha desaparecido casi por completo, debido a la comprensión de la madre Iglesia ante las necesidades de sus hijos y ante las costumbres de nuestro tiempo. Pero es que en muchos sectores de la disciplina eclesial ha desaparecido también el uso de hábito clerical y religioso, el respeto a una regla precisa y severa, la renuncia a las cosas superfluas y al exhibicionismo, con frecuencia equívoco y falaz que los medios de comunicación social ofrecen de la opinión pública y de la disipación mundana. Y hasta nosotros, seguidores de Cristo y catalogados como fieles católicos, no pocas veces tendemos insensiblemente hacia una vida cristiana cómoda y conformista, y poco a poco, de nuestro estilo de vida, vamos excluyendo prácticamente la mortificación, el sacrificio, la cruz.

Hoy son muchos los que desean un cristianismo fácil, liberado de leyes canónicas y de obediencias comunitarias; prefieren, como alguien dice, escoger la libertad, desarrollar la propia personalidad, conceder a la curiosidad no sólo una prudente y legítima información, sino a veces la experiencia de las formas reprobables o discutibles de la vida profana: lecturas, conversaciones, espectáculos, relaciones, diversiones, algunos criterios amorales... que no son ciertamente reflejo del valeroso, coherente y perseverante seguimiento del Señor, el cual ha predicado la senda estrecha, la sencillez, la pobreza y la ley del morir para vivir.

No queremos con esto hacer artificialmente difícil la práctica de la vida cristiana, ni pretendemos atribuir excesiva importancia al formalismo exterior en el que aquella puede caer, ni tampoco censurar las



ANUNCIACION — Detalle de el Angel y la Virgen María de un fresco del pintor italiano Jacopo da Pontormo (1494-1557) en la iglesia de Santa Felicità, Florencia. La solemnidad de la Anunciación señalada por el calendario el 25 de marzo, conmemora la visita a María del Angel Gabriel para anunciarle la encarnación de Cristo en su vientre.

LA VOZ

Suplemento en Español de **VOICE**

Cita con Dios en la Cuaresma

—Palabras de Pablo VI a los fieles reunidos en la plaza de San Pedro para recitar el «Angelus», domingo 28 de febrero—

Tenemos todos el ánimo sobrecogido por los acontecimientos cercanos y lejanos de estos días; pero más que distraernos de la oración en este período cuaresmal, nos deben impulsar a dedicar mayor atención a nuestros intereses espirituales.

La cuaresma es un tiempo específicamente propicio para nuestra vida religiosa. La Iglesia le atribuye mucha importancia, y, si somos hijos fieles de su escuela, no debemos descuidar la invitación que ahora nos dirige a un esfuerzo inteligente para entrar en la atmósfera de su espíritu.

Se trata de abrir las ventanas cerradas de nuestra alma, y de dejar que la luz y el hálito de la oración entren y renueven la celda oculta de nuestra asfixiada personalidad, que nosotros mismos quizás, subyugados por el proceso de la secularización moderna, hemos reducido a la inmediata experiencia, tan natural, de nuestras cosas profanas y temporales, las cuales son, sí, necesarias y vitales, pero no bastan a la vida integral; por sí solas nos engañan con su opaca certeza, y sofocan al auténtico hombre que vive en nosotros y que ha nacido para el coloquio misterioso y embriagador con Dios.

Ahora es el momento de intentar este coloquio con el Infinito. Se trata ante todo de escuchar la Palabra que viene del reino de los cielos. Se trata, después, de hacer nacer de nuestro espíritu mudo una palabra nuestra: ¿cuál?, ¿un gemido, un grito, un himno? Será probablemente una humilde voz de dolor, de arrepentimiento, de invocación. Así debe ser. No es fácil para nosotros, hombres de hoy, desandar el camino que nos ha traído al materialismo moderno, turbio y, con frecuencia, desengañado acerca de la Verdad y la Belleza de la religión, que es precisamente el intento de llegar a la Realidad del Dios vivo, sin el cual no existe auténtica vida para nosotros.

Pero este intento audaz no es vano en la Iglesia de Cristo: alcanza la meta inevitable. La religión se convierte en comunión. Comunión con Dios. Probad. Probemos todos dedicando a la oración, tan rica y tan lírica durante la cuaresma, algún momento de intensidad y de profundidad. Así nos disponemos a la Pascua. Así reflexionaremos sobre los acontecimientos de nuestro tiempo con nueva esperanza. Así nos encontraremos nosotros mismos en la cita con Dios.

reformas que la Iglesia promueve y aprueba. Queremos más bien un cristianismo lógico y fuerte, una adhesión filial y varonil a las exigencias institucionales y comunitarias de la Iglesia, una tendencia diligente y solícita a cumplir la voluntad de Dios, una valoración moral y espiritual de voluntarias y alegre fidelidad al deber cotidiano, una espiritualidad de doble dimensión, es decir, orante y operante.

EL EJERCICIO DE LA CARIDAD

Y, para decirlo todo, quedan aún otros dos puntos que merecen ser mencionados en esta rápida apología de la penitencia, tema sugerido por la apertura de la cuaresma: en

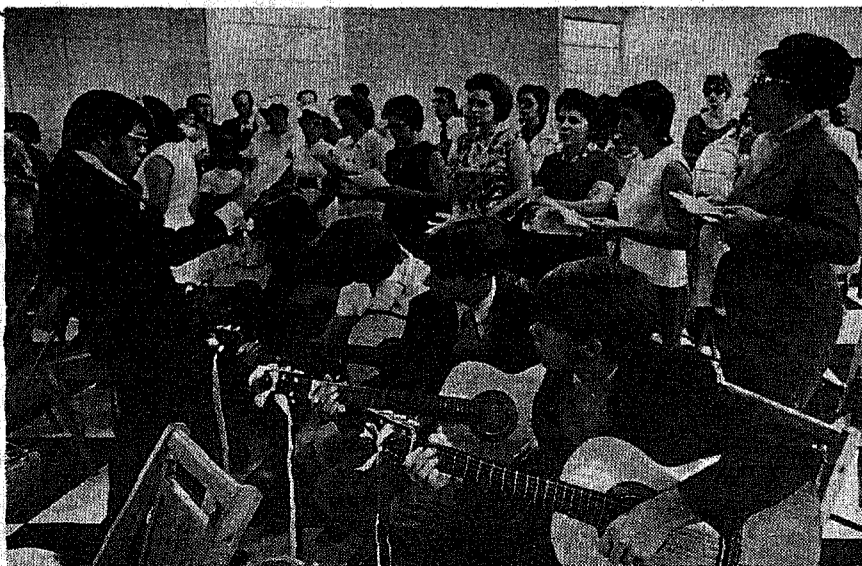
primer lugar el ejercicio de la caridad para con los pobres y los que sufren, para con las obras de beneficencia y de asistencia cristiana, para con las misiones católicas y el desarrollo del así llamado Tercer Mundo, para con nuestras escuelas y nuestra prensa, para con las necesidades de la comunidad eclesial y social, que son tantas.

Sabéis que la caridad es multiforme: se extiende a todo el amplio abanico de las obras de misericordia, corporales y espirituales; es multiforme, como lo son las necesidades de nuestros hermanos. Nadie puede decir que no tiene posibilidad de repartir entre ellos algún tesoro de caridad o, al menos, de plegaria, dado que la cuaresma aumenta el tiempo y las formas de oración (éste sería otro tema a tratar).

EL DOLOR Y EL AMOR

El segundo punto es el de la reconciliación con el dolor; queremos decir, el esfuerzo por comprender el valor que puede tener, para gloria de Dios y para nuestra salvación y la de los demás, el sufrimiento, que es expiación, purificación, regreso humano y, sobre todo, en el que vence la muerte. Estos pueden ser los tesoros ocultos en el dolor, incluso humano y, sobre todo, en el que para nosotros es naturalmente inexplicable y absurdo: el dolor inocente.

¿Pero es que Cristo no nos ha redimido con el amor y con el dolor? Y Él, ¿no era acaso inocente? Misterio dramático éste, a cuya contemplación y participación nos conduce la cuaresma; al final de su fatigoso itinerario está el Crucifijo, y está también Jesús resucitado.



En ceremonia oficiada por el Arzobispo Coleman F. Carroll fué inaugurado el edificio múltiple para la recién creada parroquia de St. Kevin, en el sur de Dade. El local, diseñado por el arquitecto René Valladares servirá al mismo tiempo como templo y salón parroquial, ya que está provisto de puertas desplegadas que cubren el santuario cuando se usa el salón para actos culturales, sociales o cívicos. Con capacidad para 400 personas, el nuevo edificio parroquial está situado en el 4120 S.W. 125 Ave. y a partir de este domingo se ofrecerán misas a las 9, 10 y 11 a.m. en idioma inglés y a las 12 del día en idioma español. En la foto, voces y guitarras de la Coral de St. Kevin participan en las ceremonias de inauguración.

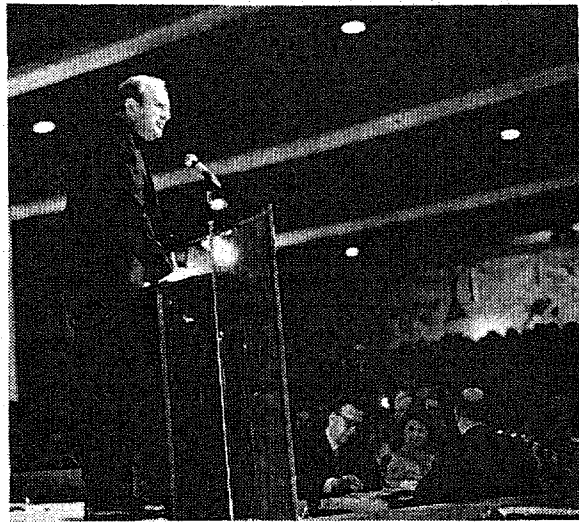


Las bailarinas españolas del espectáculo de los Chavales de España pusieron una nota de colorido, garbo y salero animando la comida destinada a recaudar fondos para las obras de asistencia social del Centro Hispano Católico, que incluyen clínica médica y dental, buró de empleos, ropero, y ayuda de emergencia en alimentos y medicinas a refugiados e inmigrantes de habla hispana.

El Vicario Episcopal, Mons. Bryan O. Walsh, habló en representación del Arzobispo Coleman F. Carroll durante la cena a la que asistieron más de 800 personas.



La Presidenta de la Liga Femenina del Centro Hispano Católico, señora Beatriz Escagedo, expresa su gratitud a todos los que cooperaron al éxito de la cena bailable a beneficio de las obras de asistencia social del CHC, ofrecida en el hotel Carrillon, Miami Beach.



Retiro Cuaresmal comienza hoy

Un retiro cuaresmal para mujeres se ofrecerá en el sótano de la Iglesia de Gesu los días 18, 19 y 20 de marzo, viernes, sábado y domingo, comenzando a las 9 a.m. y terminando con la misa de 12 del día. Los actos del retiro estarán dirigidos por el Padre Manuel López, S.J.

Preparación al matrimonio

Un ciclo de conferencias de preparación al matrimonio, para aquellas parejas que planean casarse en los próximos meses, será ofrecido en la Iglesia de San Juan Bosco (1301 Flagler St.) los días 26 y 28 de abril y 3 y 5 de mayo (lunes y miércoles), comenzando a las 8 p.m.

Asamblea Cooperativista mañana

La cooperativa de Ahorro y Crédito de San Juan Bosco efectuará su quinta asamblea anual mañana, sábado, con una comida a las 8:30 p.m. en el salón de actos de San Juan Bosco. En cinco años la cooperativa ha sido vehículo

de ahorro para centenares de residentes hispanos de Miami y a través de sus préstamos ha resuelto perentorias necesidades de decenas de individuos, que han obtenido el dinero a intereses mínimos. Oportunamente ofreceremos

una amplia información sobre este lustro de actividades cooperativistas en Miami, y la función social que esta organización ha realizado en favor de individuos y familias de la comunidad hispana.

A los ojos de un obrero francés...

"Cuba hoy es una pesadilla"

Por MANOLO REYES

A finales del año pasado una destacada periodista de la Revista Francesa "Realidades" y directora también de la televisión de Francia, concibió la idea de hacer un programa especial de televisión en colores de 105 minutos de duración, para exponer al mundo a través de los ojos de un trabajador industrial de Francia.

EL TITULO del programa sería: "La Sociedad de mis sueños".

La directora llamada Madame Danielle Hunebelle dijo que había concebido esta idea alrededor de la Noche Buena del pasado año.

Agregó que para el seis de enero ya había encontrado el trabajador del Sur de Francia, que sería el protagonista del programa televisado. Su nombre: Laurent Piccoli, uno de los 8,500 trabajadores de una fábrica de aviones supersónicos en Toulouse.

El joven Piccoli hace un promedio de 236 dólares al mes y tiene dos hermanas. Su padre, trabajador agrícola, hace un promedio mensual de 150 dólares. Así dice el reporte del caso.

El joven Piccoli dijo que quería ir a Cuba donde él creía que el pueblo vivía pobre pero cerca de la naturaleza. Quería venir a los Estados Unidos, fuente de la libertad y de muchos sueños Europeos; y también visitar al Japón, donde hay grandes técnicos.

En enero 23 el joven Piccoli y la productora de televisión con el equipo de filmación estaban en Nueva York. Y el 29 de enero llegaron a Cuba. Donde permanecieron dos semanas.

Cuando regresaron a Estados Unidos Piccoli volvió totalmente desilusionado de Cuba. En un reporte periodístico publicado en el Washington Post de este mes, Piccoli declaró que estaba profundamente impresionado por la falta de libertad existente en Cuba... la baja moral y las dificultades de vida. Señalando que cada cubano entre otras pocas cosas, recibía un tabaco cada seis meses y tenía derecho a un par de zapatos por año.

Dice el informe periodístico que Madame Hunebelle, quien ha visitado otras naciones comunistas, expresa que ninguna ha sido como Cuba, donde el pueblo tiene que hacer enormes colas de cientos de personas para conseguir los más elementales artículos de vida. Agregó que ninguno se atrevió a hablar ante las cámaras.

LA FRASE de mayor sentencia dicha en este caso fue la del joven Piccoli quien expresó: "Cuba luce tener una sociedad de pesadilla".

Y estas expresiones no son dichas por Cubanos exilados. Sino por ciudadanos franceses que hace sólo pocas semanas visitaron la isla mártir.

Cuba, hoy en día, es una pesadilla.



Los resultados preliminares de la Campaña de caridad ABCD-1971 reflejan la suma de \$2.007,986, aunque todavía se están recibiendo nuevos aportes, la cifra supera la meta fijada en dos millones. Al dar a conocer la suma, el Arzobispo Coleman F. Carroll expuso

su gratitud al pueblo de Miami, señalando que esto reflejaba la gran preocupación por resolver las necesidades de la comunidad, en programas como hogares para niños y ancianos, educación para niños retardados, rehabilitación de drogadictos, etc.

ORACION DE LOS FIELES

CUARTO DOMINGO DE CUARESMA

21 de Marzo

CELEBRANTE: Los israelitas llegaron a su tierra prometida porque siguieron la guía de Dios. Nuestro camino hacia Dios Padre es a través de Cristo. El perdonará nuestros pecados como lo hizo el padre en la parábola del evangelio de hoy, cuando su hijo retornó al hogar. Confiados en la amorosa bondad de Dios, imploramos por nuestras necesidades.

LECTOR: Nuestra respuesta para hoy será "Señor, escucha nuestra oración."

1. Que la Iglesia guíe al mundo demostrando una genuina preocupación y un amoroso cuidado por aquellos que son rechazados y marginados por nuestra sociedad, oremos al Señor.

2. Que los pueblos del Sudeste de Asia y del Medio Oriente encuentren pronto la paz y la reconciliación, oremos al Señor.

3. Que usemos nuestros recursos y facultades para romper los nudos de analfabetismo, hambre, desempleo, y pobreza que pesan sobre los trabajadores migratorios, oremos al Señor.

4. Que los padres e hijos que sufren mutuas incomprensiones, confusiones y conflictos aprendan y practiquen el amor comprensivo y acogedor de Cristo, oremos al Señor.

5. Que no nos distanciamos nosotros mismos de la misericordia de Dios, cayendo en la envidia, o en el rechazo y la animadversión hacia otros, oremos al Señor.

6. Que reflexionemos sobre las formas en que hemos actuado como obstáculos al mensaje de reconciliación de Dios, (pausa) oremos al Señor.

CELEBRANTE: Ayúdanos, Señor, a admitir nuestros pecados y egoísmos y a buscar el perdón de los mismos. Que experimentemos el gozo de ser tu pueblo reconciliado, favor que humildemente te pedimos, por Cristo, Nuestro Señor.

PUEBLO: Amén.

(SOLEMNIDAD DE LA ANUNCIACION DE LA SANTISIMA VIRGEN)

(25 de marzo)

CELEBRANTE: Hoy conmemoramos el Sí dado por María a algo que ella no entendía cabalmente. Oremos al dedicarnos libremente a hacer el mismo tipo de decisión total para que Cristo entre en nuestras vidas.

LECTOR: Nuestra respuesta de hoy será "Señor, ayúdanos a responder, Sí."

1. Que nosotros, que somos Iglesia, compartamos la obra salvífica de Cristo, una obra comenzada en María, oremos al Señor.

2. Por la mujer, sierva del Señor, para que cada mujer encuentre la plenitud en su estado de vida, por la inspiración del Espíritu, oremos al Señor.

3. Por los pobres, para que escuchen la buena nueva de oportunidades de empleo, vivienda digna, y solución a sus necesidades más elementales, oremos al Señor.

4. Que cada uno de nosotros sea tan abierto como María a la voluntad del espíritu, oremos al Señor.

5. Que todos reconozcan el milagro de la presencia de Dios en sí mismos, y que se regocijen con ello, oremos al Señor.

CELEBRANTE: Padre, enséñanos a aceptar la vida que nos has ofrecido. Conducenos hacia tí, hacia esa unión que es nuestra libertad. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

MISAS DOMINICALES EN ESPAÑOL

- Catedral de Miami, 2 Ave. y 105 St., Miami Shores. — y 75 St., N.W. 12:15 p.m. y 1 p.m.
- St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) - 11 a.m. y 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. Misión 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 12:15 p.m.
- St. Monica, 3490 N.W. 191 St., Opa-locka. - 12:30 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.
- Sta. Marta, 11450 Biscayne Blvd., - 11:30 a.m.
- St. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 p.m.
- St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1, 6 y 7 p.m.
- St. Michael, 2933 W. Flagler - 11:15 a.m., 7:15, 7 p.m.
- 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 p.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, 600 Lenox Ave., Miami Beach - 6 p.m.
- St. Rosa de Lima, 5a. Ave.

Clergy of Archdiocese discuss priesthood role

CONTINUED FROM PAGE 4 progresses "only through his dealings with others, through reciprocal duties and through brotherly dialogue."

"THESE WORDS", Father Clear noted, "convey quite clearly the new emphasis in the Church's exercise of authority. The judgment of God would be severe on His Church if the binding force of unity comes rather from the fear of power to punish than from the spontaneous responsibility of mature people. Personally, I find comfort and assurance that this new program came precisely from the highest levels of the Church's leadership and therefore rests upon the greatest possible authoritative base. In practice, the key word is 'participation.'"

He noted that many developments have already come as a result of this broader participation, but that it remains incomplete until the Church's Law more clearly spells out the manner of this participation on the part of the priests and laity. Father Clear called for the consideration of this question at the Roman Synod in the Fall when the topic will be the priesthood.

HE NOTED that we are not talking about total democracy in the Church but rather about "the spirit of mutual respect and trust between bishop and priests, between priests and priests, between priest and laity, so that those under authority in the Church may feel free to voice their honest opinions and participate consultatively with their leaders, to facilitate the best possible decision in any matter affecting the mission of the Church by a priest, a bishop, or the Pope himself. Surely this is no less and no more than the Gospel intends."

Father Fred Wass, pastor of St. Louis Church in South Miami, gave the final talk dealing with the "Life Style"

of the Priest. He noted that the points raised in his talk were an outgrowth of the small discussion groups held among the priests. He said that it would be very easy to define "life-style" and then squeeze every priest in that mold, but the one great fact "that was obvious in all our meetings was an awareness that there should be and could be a diversity of life style in the same priesthood of our Lord and this diversity might even be urgent to serve the complexity of modern man as he is in the world today."

FATHER WASS noted that there was a strong agreement "that we must have a great mutual support, with a strong recommendation that small groups of priests come together more often to pray together. However, the vital areas of mutual support must be our rectories-our homes. In addition to mature understanding and real charity there must be "shared responsibility" on all levels according to the competency of each of the priests of the household." Father pointed to a need for greater experimentation in the area of "co-pastor", each priest being responsible for a certain section of the parish; a need for smaller parishes; team ministries with different priests being totally responsible for different areas of the apostolate of the parish.

Father Wass said that the priests offered many suggestions; among them, specific terms for Pastor and Associate Pastors, when possible a greater attention to where a priest would be asked to work according to his talents and desires, and so forth.

THE PRIEST SAID that "concern over these and similar questions indicated a real desire on the part of the priests of the Archdiocese to study our present living condition structure with the hope that whenever possible,

changes will be made in the structure or in the individual circumstance, that will allow each priest to exercise his mature self initiative, yet at the same time be always aware of the good order needed for the effective service to the people of God."

He declared that much discussion has been taking place around the country with regard to the question of celibacy, and he noted that among 124 priests who took part in the discussions, 103 expressed the view that obligatory celibacy should not be mandatory as a requisite for the priesthood. 11 priests favored it, and four abstained from expressing a definite view.

ARCHBISHOP CARROLL addressed the Priests Assembly at the conclusion of the papers and said "I would like to express to all of you my sincere appreciation for your increasingly genuine interest in the work of the Church and the work of the priesthood in our diocese."

The prelate noted that from the papers that had been presented to the priests during the session and from their discussions around the Archdiocese, that their thoughts and considerations were turned "to the basically fundamental and important things of concern to the Church, of concern to the faithful, and above all at this time to that which is being considered by the (Roman) Synod, the things that are of vital concern to every priest."

He asked the priests to recommend to him a representative to accompany him to the regional meeting of the bishops of the Southeast United States, where the bishops will prepare for their own April meeting on the question of the priesthood. The Senate recommended Father Hugh Clear who went with the Archbishop to Atlanta on Tuesday.

Educators laud State programs

Superintendents of Schools in the dioceses of the Province of Miami this week praised the State Department of Education for its effective conduct of the Federal ESEA programs in Florida.

Catholic school officials in the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg, and Orlando, pointed out that, "Federal guidelines issued under the Elementary and Secondary Education Act of 1965 are somewhat involved in many instances, and have created administrative problems in many parts of the country."

"The implementation of this law through the public school system in Florida has involved occasional misunderstandings and difficulties which have required great skill and courage to overcome. The Commissioner of Education, Floyd T. Christian, and more particularly the Office of Federal State Relations under Jon L. Stapleton are to be complimented for the forthright way in which the program has been handled. The education of many nonpublic school children has been enriched by these efforts."

"Florida is one of the leading states in the nation in the operation of ESEA programs in nonpublic schools, the superintendents said.

Discussion held

VATICAN CITY — (NC) — The Council of the Laity, established by Pope Paul VI in 1967 to coordinate the lay apostolate, began a week-long discussion March 14 on dialogue within the Church.

Cardinal Maurice Roy of Quebec, president of the council, told 43 delegates from five continents that dialogue is necessary for a healthy growth of the Church.

Third lecture set

PALM BEACH GARDENS — Father John Mulcahy has invited all interested adults, especially parents, to hear Father Grace discuss, "Conscience, Sin and Confession." Baby-sitting services are provided.

Confirmation schedule

The Sacrament of Confirmation will be administered in the following parishes on the dates and times indicated. Where more than one parish is involved in one confirmation ceremony, the parishes are bracketed and the name of the church where the ceremony is scheduled is underlined.

March 19, 7:30 p.m., (St. Vincent, Margate; St. Andrew, Coral Springs.)

March 20, 7 p.m., (St. Matthew, Hallandale; St. Charles Borromeo, Hallandale); 7:30 p.m., St. Kevin, Miami.

March 21, 7:30 p.m., St. Ann, West Palm Beach; 7:30 p.m., (San Pedro, Tavernier; St. Justin Martyr, Key Largo).

March 22, 7:30 p.m., St. Kieran, Miami; 7:30 p.m., (St. Juliana, West Palm Beach; St. Edward, Palm Beach).

March 22, 7:30 p.m., (St. Elizabeth, Pompano Beach; St. Paul the Apostle, Lighthouse Point); 7:30 p.m., Sacred Heart, Lake Worth.

March 23, 7:30 p.m., St. Francis de Sales, Miami Beach; 7:30 p.m., (San Pablo, Marathon; St. Peter's, Big Pine Key).

March 25, 7:30 p.m., (St. Clare, North Palm Beach; St. Paul of the Cross, North Palm Beach; St. Ignatius Loyola, Palm Beach Gardens). 7:30 p.m., (St. Vincent Ferrer, Delray Beach; Our Lady Queen of Peace Mission, Delray; San Isidro Mission, Delray Beach; St. Lucy, Highland Beach).

March 26, 7:30 p.m., St. Jude, Jupiter; 7:30 p.m. St. Stephen, Hollywood.

March 28, 7:30 p.m., St. Lawrence, N. Miami Beach; 7:30 p.m., St. Ann, Naranja.

March 29, 7:30 p.m., St. Dominic, Miami; 7:30 p.m., St. Pius X, Ft. Lauderdale.

March 30, 7:30 p.m., St. Coleman, Pompano Beach; 7:30 p.m., St. Mary Star of the Sea, Key West; 7:30 p.m., St. Bede, Key West.

March 31, 7:30 p.m., St. Joseph, Miami Beach; 7:30 p.m., St. Gregory, Plantation.

April 1, 6:30 p.m., Holy Family, N. Miami; 7:30 p.m., (St. John Bosco, Miami; San Juan de Puerto Rico Mission, Miami); 7:30 p.m., (St. Joseph, Stuart, St. Christopher, Hobe Sound).

April 2, 7:30 p.m., St. Francis of Assisi, Riviera Beach.

April 19, 7:30 p.m., (St. Rose of Lima, Miami Shores; St. Martha, North Miami); 7:30 p.m. St. Louis, Miami.

April 20, 7:30 p.m., (Holy Redeemer, Miami; St. Philip, Opa Locka); 7:30 p.m. Sacred Heart, Homestead.

April 21, 7:30 p.m., Corpus Christi, Miami; 7:30 p.m. St. Vincent de Paul, Miami.

April 22, 7:30 p.m., St. James, Miami.

April 23, 7:30 p.m., St. Luke, Lake Worth.

April 25, 9:30 a.m., St. Philip Church, OpaLocka; 7:30 p.m. Our Lady of Perpetual Help, OpaLocka; 7:30 p.m. St. Patrick's, Miami Beach.

April 26, 7:30 p.m., Annunciation, West Hollywood.

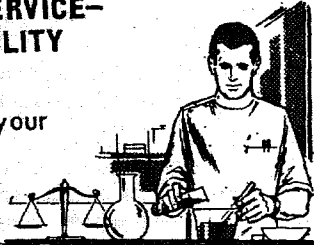
April 27, 6 p.m., (Gesu, Miami; St. Francis Xavier, Miami).

May 3, 7:30 p.m., Holy Name, West Palm Beach; 7:30 p.m. Homestead Air Force Base.

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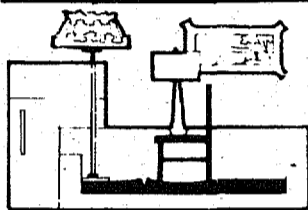
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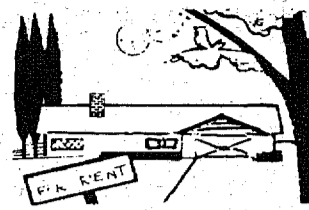
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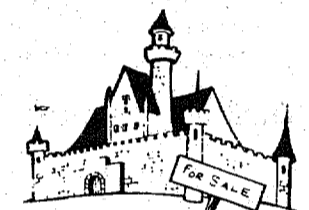
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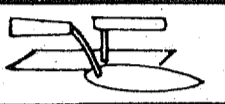
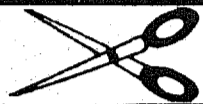
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Church, U.S. aid brings new hope to migrants

CONTINUED FROM PAGE 1

Making a personal visit to Crandon Park Saturday night to assure the migrants of the Church's concern for them, Archbishop Coleman F. Carroll met with the migrants to help them and "do whatever could be done," said Msgr. Bryan O. Walsh, Episcopal Vicar of the office for the Spanish Speaking and Migrants for the Archdiocese of Miami.

Miami's Archbishop went from group to group to let the farmworkers know that the Church in South Florida would give whatever assistance was at its disposal. The Archbishop also said he would make every effort to contact the President to inform him of the migrants' plight.

Msgr. Walsh offered Mass at 11 p.m. in the presence of 300 migrants. In his sermon he noted that "we are gathered at the altar for three reasons:" to show the world that the Church is concerned with people who are in difficulty and who have trials to endure; to ask God's help during these trying times, and to offer up prayer that necessary help would be given to those in need without the occurrence of violence.

Assisting Msgr. Walsh at the Mass was Father John McMahon, director of the Archdiocesan Rural Life Bureau. The migrants, said Msgr. Walsh, had requested that a priest stay with them all night. Father McMahon offered to stay.

NEXT MORNING, Sunday, Father McMahon offered another Mass for the cause of the migrants. In his sermon, he related this period of privation and suffering the migrants were undergoing to Christ's penitential period prior to His Resurrection. He told them that they too would experience a time when new life would be given to them, and that through their peaceful demonstration they too, like Christ, were fulfilling the will of the Father.

With the completion of Mass, which was begun around 6 a.m., the petitioners boarded vehicles to return to their camps.

"Two weeks ago," said Msgr. Walsh, "when the matter first came up of the misery among the migrants, the Archdiocese had allocated its first \$10,000 for relief purposes. Those funds were exhausted.

"THE PURPOSE of these new funds is to help relieve the acute cases of suffering of the unemployed migrants" until such a time when full government aid is available.

Msgr. Walsh said that Father John Nevins, Archdiocesan director of Catholic Charities, "stressed the fact that the present unemployment among the 15,000 migrants in the South Dade area and the thousands in Immokalee and other areas in South Florida is expected to continue through the middle of May." The Archdiocesan funds are being distributed through the Office of the Catholic Service Bureau.

The funds provided by the Archdiocese were being distributed at various mission churches to subsidize food vouchers and other necessities. In a period of less than a day, over 100 food vouchers had been given to migrant applicants at St. Ann Day Care Center in Naranja.

THE SECOND \$10,000 allocated by the Archdiocese complements the \$2.5 million federal funds which is being

distributed and organized by state and local officials. The allocation ordered by the President will provide free food and food stamps for the unemployed migrants, unemployment compensation of \$40 a week for about two months and funds to keep the farmworkers who do not live in government housing from being evicted from their homes because of back-rent payment.

One migrant worker who came to St. Ann Day Care

Center Monday said he was able to find a half-day's work this week, during which time he earned \$2.50. He used up \$1 worth of gas out of that \$2.50 to get from his camp to St. Ann's and back. He said he was fortunate just to find that little bit of work.

MANY OF THE migrants are looking for work in order to buy enough gas to get them back to the North. Another farmworker, from South Texas, said he had been coming to Florida for years.

He has been down here since October with his parents, three sisters and six brothers.

"This is the first time we have ever been stranded," he said. "One hundred dollar is all we need to buy food and tires for our truck in order to get back to Wyoming in May to pick sugar beets," he added. A hundred dollars with a family of 11 to go that distance is still stretching it some. But yet, he said, it could be done if work was

available to provide that much money.

OPERATIONS FOR THE distribution of food commodities to those unemployed migrants in counties which do not have a food stamp program was begun Friday. The Farmer's Market, a group of packing sheds in Florida City, was selected by the welfare department as the site for the food distribution and storage.

Unemployment among migrants is another problem

which is being given immediate consideration.

Complementing the unemployment compensation of the federal relief program is another plan which will provide 500 migrants with work at \$1.60 an hour for a six-week period. Approved by the Metro Commission Tuesday the program, called "Operation Mainstream," will give migrants the opportunity to work for the Public Works, Parks, and Recreation Departments.



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