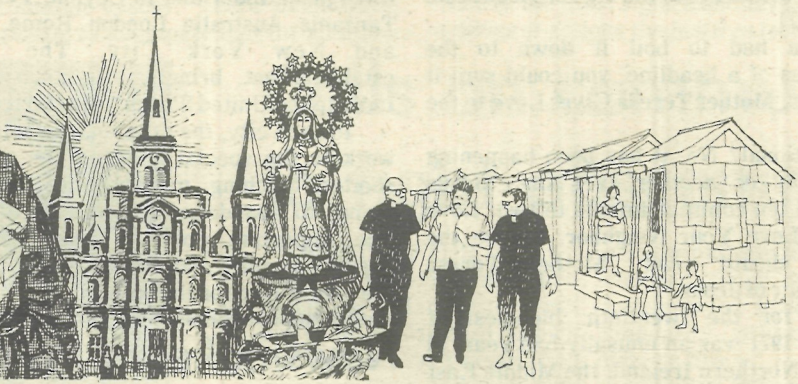


THE VOICE

VOL. XIII No. 45

15¢

JANUARY 14, 1971



Be sharers, is appeal of ABCD

Catholic Charities is the public communal response of the people of God to man's need, hundreds were told last week during dinners sponsored by the Annual Archbishop's Charities Drive at Miami Beach and Miami Springs.

Welcoming guests at the dinners were Bishop-elect Rene H. Gracida, speaking on behalf of Archbishop Coleman F. Carroll, who is recuperating from bronchial flu; and William McBain, general chairman of the campaign now in its 11th year.

Father John J. Nevins, Archdiocesan Director of Catholic Charities and the Archbishop's Coordinator for the drive, reminded guests, residents of Dade County, that the response of the people of God to man's need is a shared responsibility from which no member of the Church can exclude himself, noting that the responsibility of the Bishop in each diocese is shared in a horizontal line with all the members of Christ's body in that diocese.

EMPHASIZING that Catholic Charities

means to be the right arm of the Ordinary of the Diocese — in South Florida of Archbishop Coleman F. Carroll — Father Nevins cited the many thousands of people who go to the five regional offices of the Catholic Service Bureau seeking help, the 200 children now directly under care, the unwed mother, those whose families are broken and call for professional services.

"We will indeed represent Jesus Christ each day when the many problems come to the doors of our respective agencies or insti-

tutions, which rank over 50 agencies today," he continued. "Catholic Charities means belonging to the Child Welfare League of America, which means that of over 400 child-caring agencies of this nation we rank among the best of the 300 that have been chosen to be accredited."

Chairman McBain told guests that, "None of us really cares to have someone ask us to part with even a portion of our possessions and conversely in our society to

(CONTINUED ON PAGE 26)

Refugee 'phase-out' proposal hit

An Archdiocese of Miami official who pioneered in the field of aid to South Florida's Cuban refugees this week took issue with the recommendation of Sen. Edward M. Kennedy (D., Mass.) that the Federal government begin "phasing out" the Cuban refugee program.

Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking, whose program of care for thousands of unaccompanied Cuban children received national

acclaim some years ago, told "The Voice" this week that "Senator Kennedy's criticism of the U.S. government's resettlement program for refugees is surprising only in that it has taken the Congress so long to find out the weakness of this program."

"We've been long convinced that the problems related in the report of the U.S. General Accounting Office audit were not created by the Cuban refugees but by the government's lack of proper

planning.

"On Dec. 14, 1961, Archbishop Coleman F. Carroll, testifying before the Senate Subcommittee on Refugees and Escapees, of which Senator Kennedy is now the chairman, said, 'Resettlement, if it is to be successful, must be on a sound planning basis and resettlement in itself, without good job opportunities, would succeed only in spreading the problem so thin around the country that it would become unnoticed.'"

Msgr. Walsh added that again on March 18, 1963, the Archbishop of Miami testified at a hearing conducted in Miami by Representatives Dante Fascell and Claude Pepper that "lack of intelligent planning by the Federal government is responsible, in part, for the serious problems posed by Miami's Cuban refugees."

On Oct. 22, 1965, Msgr. Walsh also recalled, Archbishop Carroll proposed that

(CONTINUED ON PAGE 22)

World better place, thanks to Boystown

By JOHN DeGROOT

A family doesn't die in one day. It takes a long time and there is a great deal of suffering and lonely anguish as the dregs of love turned bitter.

Trouble is, the children never understand.

Trouble is, the children lie awake in the dark and wonder, "Is it my fault . . . is there something wrong with me?"

No one is there to answer these questions. Mom and Dad are downstairs tightrope-walking over the razor edge of their emotions . . . sometimes screaming in animal rage, sometimes frozen in acid silence.

And so it goes.

And then one day, the family is dead.

So what's a kid to do? And who is left for him to trust?

THEY DEAL with hard questions like this beneath the whispering pine trees that shelter the cottages at Boystown of South Florida . . . a facility operated by the Archdiocese of Miami, a place where they try to fill the empty cups drained by hatred and broken homes.

In the old days, a Boystown was a place for orphans. You've seen the famous painting. You've watched it come to life on the screen . . . they're standing in the snow . . . the older brother carrying his sleeping younger one . . . "He ain't heavy, Father. He's my brother." . . . and Mom and Dad are dead because they went to sleep with the gas on . . . or Dad was killed fighting the Kaiser and Mom went to sleep from sickness of the lungs.

(CONTINUED ON PAGE 15)

Pope flays arms race — 'world-wide contagion'

VATICAN CITY —(NC) — Pope Paul took the annual occasion of his New Year audience with diplomats accredited to the Holy See to denounce the arms race by both big and small countries as the "most disconcerting phenomenon of our time."

The Pope received the diplomatic corps Jan. 10, and listened to a New Year's greeting from the corps' dean, Cuban Ambassador Luis Amado Blanco y Ferendez. In a more than 3,500-word-speech, the Pope deplored the armament race and said: "It is an epidemic phenomenon; no people now seem able to escape its contagion."

Noting that every country, big or small, is now engaged in stockpiling weapons, the Pope said:

"What is most disconcerting is that this phenomenon is occurring at a time when men have become more aware of their own dignity and have a livelier sense of being members of the same human family, when individuals and peoples are more keenly aspiring to peace in justice, and when among the younger generation — for many of whom the human family is already a living unity —

protests against the arms race are becoming ever more widespread."

IN TRYING to isolate the proliferation of armaments, the Pope pointed to the need of "great and medium powers" to produce arms for their economic system "to avoid economic imbalance and mass unemployment."

But he said "such a motivation is radically opposed to the spirit of civilization and still more to that of Christianity."

"How can it be admitted that there is no way of finding work for hundreds of thousands of workers other than setting them to making instruments of death?"

In discussing the Church's role in the world today, the Pope asked the assembled diplomats: What is the policy of the Church? He answered his own question with three words — separateness, presence and service. The Church is separate, he explained, because it is not involved in political activity since its mission "is essentially spiritual."

The Church also "shuns all violent action, for she takes as her sole model

(CONTINUED ON PAGE 26)

Philharmonic concert set in Cathedral

The Miami Philharmonic Orchestra, under the direction of Alain Lombard, will appear in concert Wednesday, Jan. 19, at 8:30 p.m., in St. Mary's Cathedral, NW 75th St. and NW 2nd Ave., Miami.

The concert, made possible by a private grant, is being presented by Archbishop Coleman F. Carroll in keeping with the decree of sacred liturgy of Vatican Council II. This document recognizes that the musical tradition of the Church is a treasure of immeasurable value and "should be preserved and fostered with very great care."

Appearing as soloist will be John Grady, celebrated organist of the Metropolitan Opera, New York City.

The musical program, in addition to selections by Grady, will include Mozart's "Eine Kleine Nacht" and Saint-Saen's "Third Symphony" performed by the orchestra.

Week of prayers for unity slated

A week of prayer for Christian Unity will be observed in South Florida and throughout the nation beginning Tuesday, Jan. 18, when Christians of various faiths will participate in a variety of programs.

At 7:30 p.m. on Tuesday, Father Thomas Barry, pastor, SS: Peter and Paul

Church, will be a principal speaker during the third annual Catholic-Baptist Fellowship at Coral Baptist Church, 2732 SW 32 Ave.

HE WILL DISCUSS changes in the Catholic Church since the Second Vatican Council. The Rev. R. G. Bryant, director of missions in the Miami Baptist

Association, will outline changes in Southern Baptist Life since 1964. Both presentations will be followed by a question and discussion period.

Rev. Lloyd N. Whyte, area missionary-director, has invited Catholics and Baptists in the area to participate.

In South Dade, 10

churches including Epiphany and St. Augustine are participating in Christian Unity Week during a week-long program.

At 10 a.m. on Tuesday, women of various faiths are invited to Christ the King Lutheran Church to hear a panel discuss, "Christian

(CONTINUED ON PAGE 26)

THE VOICE

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

Newsmaker of '71--She gives love to the dying

By JOSEPH McLELLAN
(Copyright 1972, The Voice and NC News Service)

Love and death. Love conquering death. That was the theme of the Crucifixion and Resurrection nearly 20 centuries ago and it was again the theme in the big religious news story of 1971.

If you had to boil it down to the simplicities of a headline, you could sum it up like this: Mother Teresa Gives Love to the Dying.

Sensational? No, it has been happening in one way or another ever since Jesus condensed ten commandments to two: Love God and Love Your Neighbor. Maybe the headline should read: Mother Teresa Follows Law of Jesus.

Even for the twentieth, bloodiest of centuries, 1971 was an unusually bad year. In Pakistan, Northern Ireland, the Middle East and Southeast Asia, death made most of the headlines and love was hard to find. Perhaps that is why the Catholic newspaper editors of the United States and Canada, responding to a poll by the NC News Service, chose Mother Teresa Bojaxhiu of Calcutta as "Newsmaker of 1971." The real newsmaker is the one who swims against the tide.

Mother Teresa, 61, has been doing that for a long time — since 1946, when she decided that she wanted to leave her convent in Calcutta and go out alone, to live in one of the world's worst slums.

SHE HAD BEEN a schoolteacher in Calcutta for 20 years. For a time, she had been principal of a Catholic high school. She had known since she was a 12-year-old girl in Yugoslavia that she wanted to devote her life to poor people. She loved teaching and was happy in the Sisters of Loreto, her religious family. But she felt that God was asking more of her.

The full scope of her vocation unfolded gradually. At first, she went on as a teacher, dealing now with illiterate street children who had never been in a school, but she added medical care to her solitary apostolate. It was not until 1952 that she opened her first Home for the Dying, a most practical kind of establishment in Calcutta, where people were dying neglected, in slum gutters.

The first dying person she befriended was a woman "half eaten by the rats and ants," whom she took to a hospital, refusing to leave until the woman was reluctantly admitted. After that, she went to the city authorities and asked for a building where she could bring people to die in peace. They gave her a temple dedicated to Kali, Hindu goddess of evil and death.

Since then, she has welcomed more than 23,000 dying people from the streets of Calcutta alone, "to make them feel that they are wanted." Approximately half of them have recovered. Those who did not, have had at least a better death, sharing for a few hours an atmosphere of human and divine love. They have all been people who tried and failed to find a place in a hospital.

THIS IS almost the whole story of Mother Teresa Bojaxhiu — with one small

addition. Her work has grown every year. Even today, when nearly all religious orders are shrinking, her sari-clad Missionaries of Charity have continued to bring in new members. There were 12 in 1950, all in Calcutta. Today, there are more than 700, throughout India and in Ceylon, Venezuela, Tanzania, Australia, London, Rome, Belfast and New York City. The newest establishment, bringing missionaries from India to the United States, is in Harlem.

In each city, the missionaries tailor their work to the special needs of the people — shelter, teaching, medical care; aid to the dying, to abandoned children or to lepers. The important point is that they must express as fully and effectively as they can the love of God for the outcast.

Newsmaker of the week

Among Mother Teresa's most fervent admirers is Pope Paul VI, who made a special point of visiting her during his 1964 trip to India and who donated to her the white limousine in which he traveled. Mother Teresa promptly raffled off the automobile — without ever having taken a ride in it — and used the money for service to the poor.

In 1970 she was the first recipient of the Pope John XXIII Peace Prize, which a smiling Pope Paul gave her personally at the Vatican.

Asked to comment on the newsworthiness of their choice, most of the editors kept their remarks as simple as the work of Mother Teresa.

"**SHE EXEMPLIFIED**, to millions, what Christ is all about," said Robert G. Vezina of the Canadian Register.

"In a corner of the world marked by tragic news throughout the year, she stood out as a living symbol of Christian hope," commented Gerald M. Costello of the Beacon, Paterson, N.J.

Thomas O'Neill of the Pittsburgh Catholic cited her "example of total dedication to the outcasts of the world."

Father James Gray, O.S.B., editor of the Prairie Messenger, Muenster, Sask., said that "she has offered an anguished world a concrete and warmly human response to the scandal of today's slavery to poverty and loneliness."

"She epitomizes the concerned Christian of the '70s and heralds a revival among religious women," said Father Joseph O'Neil of the Catholic Observer, Springfield, Mass.

A somewhat more complex statement was that of John Donoghue, editor of the Vermont Catholic Tribune: "She bridged the credibility gap in partibus infidelium (among the pagans) and the vocation gap in partibus fidelium (among believers)."

DESPITE such praise, however, Mother Teresa does have her critics. Not everyone welcomes the arrival of the Missionaries of Charity in a new neighborhood — perhaps because Romans and New Yorkers have trouble thinking of their cities as mission territory.

Archbishop's letter

Help to improve lives of migrants

Dearly Beloved in Christ:

It is time that I again write to you in behalf of the plight of the seasonally employed agricultural workers of our Archdiocese. There are in the southern half of Florida, for nine or more months of the year, 30,000 to 40,000 persons who are unequipped by education or training to do any work other than fruit and vegetable picking.

In 1971, approximately 3000,000 people in South Florida were dependent in whole or part upon farming for their livelihood. Almost half of these people were Catholic. Increased mechanization in other farming areas and other factors lead us to expect even more migrant workers this season.

In accord with the recent instructions of our Holy Father, the Archdiocese of Miami has established nine parishes and three missions with twelve priests and nine sisters and many lay volunteers committed to this

apostolate. They strive to create a Christian community environment through religious education, early childhood development centers, special education, tutorial and cultural heritage programs, "seed" money for housing, and other Christian community development programs.

Keeping in mind the injunction of our Holy Father, "renew the whole world and do what truth, justice, and love demand," I ask you to respond to this appeal with the same whole-hearted generosity as you have in the past.

Sincerely yours in Christ

Coleman J. Carroll

Archbishop of Miami

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At the end of your 18-year savings program, your annual interest will build up to a point where it exceeds your deposits. Then you can start withdrawing that same amount (\$25, \$50, \$100 a month) for the rest of your life! And your principal amount (more than \$31,622 on a \$100 a month plan) will never decrease! In fact, it continues to increase!

If you are 45 or younger, think ahead 18 years. Consider what you could do with \$100 a month income (for life!) and a bank balance of \$31,622 that keeps building up. Or consider a 20-year plan (see chart) and see how much faster your principal grows even while you're withdrawing a regular monthly income!

It's a flexible plan. You can stop it anytime you want. Draw out all your money anytime you want. Without penalty. An excellent retirement income booster plan. Or educational plan for your children.

But remember, the sooner you start saving, the sooner you start collecting!

18 YEAR SAVINGS PLAN			
Year No.	Amount Saved Yearly (\$100 mo.)	Interest Earned	Total in Account
1	1,200.00	26.24	1,226.24
2	1,200.00	76.02	2,502.26
3	1,200.00	127.84	3,830.10
4	1,200.00	181.75	5,211.85
5	1,200.00	237.87	6,649.72
6	1,200.00	296.24	8,145.96
7	1,200.00	357.00	9,702.96
8	1,200.00	420.22	11,323.18
9	1,200.00	486.00	13,009.18
10	1,200.00	554.46	14,763.64
11	1,200.00	625.70	16,589.34
12	1,200.00	699.83	18,489.17
13	1,200.00	776.97	20,466.14
14	1,200.00	857.25	22,523.39
15	1,200.00	940.78	24,664.17
16	1,200.00	1,027.71	26,891.88
17	1,200.00	1,118.16	29,210.04
18	1,200.00	1,212.28	31,622.32
19	1,200.00	1,310.24	34,132.56
20	1,200.00	1,412.17	36,744.73

Figures on this chart based on 4% annual interest compounded quarterly. The rate of interest may change from time to time depending upon governmental regulations and/or the national economy.



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Army court cuts priest's sentence

RIO DE JANEIRO, Brazil — (NC) — Brazil's top military court has reduced the 20-year jail sentence given Father Helio Soares do Amaral for a "subversive" sermon to six months.

The priest, who belongs to the Ribeirao Preto archdiocese in Sao Paulo state, was jailed in September.

Father Soares was charged with inciting to rebellion and linking Brazil "to U.S. economic domination."

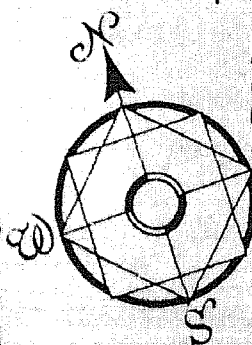
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Foresees high court switch on smut cases

WASHINGTON, D.C. — (RNS) — The U.S. Supreme Court may be on the verge of a new era of action in a controversial area — obscenity cases.

This is the view of Lyle Denniston, staff writer of the (Washington) Evening Star, who covers the high Court.

Denniston saw in two recent actions by the Court "strong indication" that a 5-4 majority "might soon form in favor of prosecuting distributors of erotic magazines, books and films."

"For years," he continued, "a Court majority — ranging as high as 7-2 at times —

has struck down conviction after conviction in this field. A major goal of the Nixon Administration's Justice Department "has been to get the Court to abandon its view that a challenged publication or film is legal if it has some 'social value.'"

"If, as expected, the two new justices — Lewis F. Powell, Jr., and William H. Rehnquist — support that goal, it would appear that a five-man majority would have emerged," Denniston wrote. "The other three would be Chief Justice Warren E. Burger and Justice Harry A. Blackman — President Nixon's first nominees to the Court — and Justice Byron R. White — the

only remaining appointee of the late President John F. Kennedy."

THE CASES the Star's reporter referred to involved two Californians convicted of selling obscene magazines and films at a store in San Diego, and a Missourian convicted of showing an obscene movie, "Night of Lust," at a drive-in theater in a St. Louis suburb.

Denniston believes that if Justice White had not voted with Chief Justice Burger and Justice Blackman (which he had not done in previous similar cases), "there would have been no reason to anticipate that the addition

of two more conservative justices to the Court would provide a majority of five.

"Although White has generally gone along with rulings voiding obscenity convictions, his views on the issue have not favored as wide a range of public discussion and display of sex as other justices were willing to permit," the journalist noted.

He saw in Justice White's dissent in these two cases, citing a 1967 ruling (Redrup v. New York) which had been cited repeatedly by the justices as the sole reason for striking down obscenity convictions, as "one of the most significant developments in a series of actions the justices took."

Space man chapel is planned

WASHINGTON, D.C. — (RNS) — The "Chapel of the Astronauts," proposed for the John F. Kennedy Space Center, Cape Canaveral, Fla., reportedly resulted from the readings from Genesis by Apollo VIII astronauts as they circled the Moon on Christmas Eve 1968.

This was pointed out in a document issued by the House Committee on Science and Astronautics. Its subcommittee on manned space flight held hearings on a bill conveying 5½ acres of Space Center land to the non-profit corporation which plans to build the \$1.6 million chapel.

THE BUILDING is to be "an interfaith-worship space for the corporate community," the committee document states, quoting from a statement prepared by the non-profit corporation. "It shall also fulfill the deep need of individual meditation, which often characterizes these men who are lone adventurers."

The interior of the chapel will reflect the confrontation of the human and the Divine, the intersection of time and eternity. This must be unquestionably evident to all who enter."

"The chapel, too," the document continues, "will serve as a symbol of man's strength and determination, his search for worlds beyond the stars, and of the deep and lasting relationship of all men with God."

"However, it is basically the rite and the Word which God performs through and in man and which conversely man, himself, performs in and through God. That is the essential nature of what is to be created. This chapel, by the very nature of its requirements, should undeniably become one of the most significant places of worship created in this century."

THE NON-PROFIT corporation, called The Chapel of the Astronauts, Inc., was organized by interested Florida businessmen and retired military officers for the sole purpose of constructing and maintaining the chapel. All construction and maintenance costs of the chapel have been and will be paid for by voluntary public subscription.



LEOPOLD STOKOWSKI conducts the American Symphony Orchestra in a special program in New York's St. Patrick's Cathedral. More than 1,500 people attended the 90-minute program, which included performances by soprano Benita Valente and the Choir of St. Patrick's.

The lonely old people— How can they be helped

By ETHEL GINTOFT
MILWAKEE — (NC) — Only five percent live in institutions. The other 95 percent, to a great extent, live alone in apartments or rooming houses out of touch with the spirit-energizing of parish life.

They are the lonely elderly. Too frequently churches believe that the aged will seek out a clergyman nearby or partake of parish activity, but this is an erroneous assumption. Often they are unable to get to church, don't know about the activities, and as a consequence, being "out of sight" they are "out of mind."

THIS is the opinion of Dr. David O. Moberg, a researcher and professor, who presented a paper on the spiritual well-being of the elderly to the recent White House Conference on Aging.

Dr. Moberg, chairman of the department of sociology and anthropology at Marquette University, described ways in which churches can assist the elderly in an interview here.

Dr. Moberg noted that many churches are not engaging in activities that relate specifically to the elderly. They provide some kind of program or activity that perhaps also involves an inexpensive hot meal. "That in itself speaks to a need," he observed. "The aged often aren't aware of what is a balanced diet, and so the problems of physical and

mental health set in."

THE COMPLICATION is that the "outside" elderly, those already outside the arms of these programs and who have few if any friends in the parish community, aren't aware of these helpful programs.

So one of the greatest Christian opportunities, Dr. Moberg said, is that of ministering to the needs of these people. Find the isolated, draw them into the social activities. By doing so, indirectly they can help the elderly in other needs, psychological and material, "all of which are interrelated with spiritual ministries."

"If we think of a man as a whole being, to leave out any one dimension of need is doing a disservice," he said.

SUCH DISSERVICE inadvertently is just what some church programs accomplish. "If they lean over backwards to be non-denominational, they might be omitting the spiritual dimension entirely. On the other hand, churches must not trap them into a 'if you want supper you must first come to Mass or a religious meeting' kind of thing."

Dr. Moberg stressed that the clergyman of the congregation cannot be responsible for all spiritual assistance given the aged. It is an apostolate for all Christians, especially, he said, for the young, because elderly like to have young people around.

Dr. Moberg suggested that the way concerned Chris-

tians can begin to keep the elderly is to get a group together that would first investigate the needs of the elderly in the parish area. How many shut-ins, rich or poor, are being overlooked? How many of another faith denomination? Specifically what are their needs: transportation, money, companionship, counsel?

IN DETERMINING, the psychological, physical health, social or material problems (some churches have installed ramps for wheelchairs), Dr. Moberg suggested that concerned Christians work with the aged in planning and implementing programs. The very participation in a senior citizens type committee might be the outlet some aged need.

He cited as an example the telephone reassurance services, whereby shut-ins make a point of calling other elderly each day and are themselves called by someone. Residents of nursing homes, he said, should be included in this kind of activity.

Telephone reassurance, however, is applicable only if the elderly individual has a phone. So here is a project some parish group might want to assume: seeing to it financially that the elderly resident is provided a phone. It isn't feasible, then the group could work out a schedule whereby someone stops at the aged's home each day.

Calls on community to fight obscenity

MANCHESTER, N.H. — (NC) — Bishop Ernest Primeau of Manchester has called on his diocese to pick up where self-regulating agencies have failed in controlling obscenity and pornography in films, television and printed matter.

"There is no easy solution to the problem of obscenity and pornography," the bishop wrote in a pastoral letter.

Bishop Primeau called on his priests, the laity and Religious, to cooperate "toward the development of informed and articulate public opinion" throughout New Hampshire.

"The question that immediately arises is the one of censorship. If the motion picture industry is unable to regulate itself, must someone else assume the responsibility?" he asked.

"IN OUR REACTION to the dangers of obscenity and pornography we must be careful to distinguish between the legitimate and healthy progress being made in understanding sexuality and the deviations which depersonalize and cheapen sex."

"We must not, for example, indiscriminately condemn all forms of sex education as we endeavor to protect our community from the debasing influence of sexual exploitation," the bishop wrote.

He said the Motion Picture Association's voluntary rating system devised in 1968 essentially has failed in

helping parents protect their children "from the debasing influence of lowered moral standards so prevalent in today's films."

Bishop Primeau has proposed that his diocese provide the community of New Hampshire with high-quality movie reviews produced by proven experts in the field of ethics and cinematography.

"EXISTING organizations and publications should be used for this purpose whenever possible but we would not hesitate to create new agencies whenever existing structures are not adequate to our new needs. In this regard the new film and television service provided by the National Catholic Office for Motion Pictures should be most useful," the bishop wrote.

"There is no lack of reliable motion picture critique. The difficulty we face is to make this information easily available to all members of our community — especially parents," he said.

"We must conclude that obscenity and pornography can only thrive in an atmosphere that is hospitable to them. No amount of containment will be successful until the atmosphere itself is changed."

"Our task, therefore, will be ultimately to educate, to motivate, to inspire. It will be to uplift the society we live in through the power of the Word we preach and the example we show."

Order will retain its religious garb

PHILADELPHIA — (NC) — Sisters of Mercy, who number more than 700, will continue to wear religious habits for all professional and apostolic work and for religious and social gatherings.

The dress standards were announced at the order's mother house in Merion near Philadelphia at the Sisters' recent annual meeting. (In the Archdiocese of Miami the Sisters staff St. John the Apostle School, Hialeah.)

Sisters were told that on occasions unrelated to Church or professional endeavors, they may exercise personal choice in dress. They were reminded, however, that the clothing should be ap-

propriate for religious women and reflect simplicity of life.

The Sisters also work in the dioceses of Atlanta, Philadelphia, Portland, Ore.; Allentown, Pa.; Camden, N.J.; Raleigh, N.C.; and Richmond, Va. The order has a mission in Jamshedpur, India.

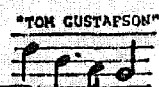
During the annual meeting the Sisters also discussed their apostolic work and emphasized their dedication to the service of the poor, the sick, and those deprived of the necessary skills to live in dignity.

The Sisters reaffirmed their spiritual commitment in terms of renewal, emphasizing the need for the virtue of mercy.

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Meeting airs problems of Mexican-Americans

Who is the Mexican-American? How do we understand him and how do we see the Church's mission to him? These were some of the questions raised during a workshop on migrants held at the Archdiocese of Miami Seminary of St. Vincent de Paul, Boynton Beach, recently.

The workshop, under the auspices of the Archdiocesan Rural Life Bureau, was conducted by Father Virgil P. Elizondo, dean of studies at Assumption Seminary, San Antonio, Tex.

IN ORDER to understand the Mexican-American, it is necessary to know the problems which confront him, Father Elizondo said. These problems are found in the migrant's social, economic and educational life.

The Mexican-American is basically indifferent to the Church because in the past, especially in Mexico, the

Church has not been concerned with the poor in outlying areas, Father Elizondo said. However, he is very fond of ritual, which goes back to his Indian heritage. The Latin American sees the Church as the focus of celebration.

But the Church's mission involves more than this. One role of the Church, Father Elizondo continued, is to build a community in which members will show the desire to love and serve each other.

"**HOW** do we begin this with our people?" he asked. "It can take any number of forms. How can we view ourselves in this outline?" Participants of the workshop responded that the Church, through its members, should be present to show the migrant that they are there to serve.

Making reference to an overall pastoral plan, Father Elizondo said, "Many times

people can't enter into the sacramental life of the Church, which leads into deeper frustration. We have to accept the fact that there are things we can't do anything about at this particular moment."

IN THE FIELD of education, Father Elizondo said that for too long a time, the Mexican-American has not allowed himself to be educated. "His present condition," he has been told, "was God's will. Because the parents are functionally illiterate, their children have been kept at the same level of illiteracy." The language barrier has also contributed to a migrant's lack of education, he added.

The Church also has to enter into the economic field. "She has to see how she can best help the people," Father Elizondo said.

"The greatest bond of slavery for the Mexican-American is the economic bond. They are not stewards of what they have because they have never had money before."

IN SEEKING to understand the Mexican-American, Father Elizondo said, "We don't have to do everything ourselves but we should be able to find those who can help." Another dilemma facing the Mexican-American is his two-fold inferiority complex: "Mexico does not accept him and North America does not accept him."

The fundamental mission of the Church, Father Elizondo concluded, is to lead the whole man to God... take him as he is at this moment and go on from here.

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Says Cuban teachers cannot mention God

Teachers in Cuba are under strict orders not to mention God, said Edelmira Ponce Miyares on her arrival here.

The 31-year-old woman, a teacher from Bayamo, Oriente Province, added that "the Cuban regime keeps watch on all teachers to determine which ones go to church, attend Mass, talk about religion with neighbors or mention God to students."

Inspectors from the ministry of education, Miss Ponce said, periodically remind teachers that they must follow programs denying "the existence of God" and asserting that the state can care for all the people's needs.

Some teachers who do not comply or openly profess their religion are tried and sent to work camps, she said. Others are simply fired.

Miss Ponce, who came to Miami as a refugee in the Cuban airlift, spoke at Freedom House here. She said children often ask parents and relatives if it is true that there is no God. The older people keep their faith and instruct the youngsters in basic religion, she said.

Only public schools function in Cuba. Premier Fidel Castro nationalized all private schools in 1961, including more than 300 Church-related institutions.

Priest saves lives of nuns

COCHIN, India — (NC) — Five mission stations in the Dinajpur diocese in East Pakistan — now Bangla Desh — were destroyed in the recent conflict, according to a letter written by a nun working there.

Writing to a priest here who was once a missionary in that diocese, Sister Teresita Vattapilly identified the mis-

sion stations destroyed by Pakistani troops as Benedwar, Patharghata, Rohanpur and Thakurgaon.

She said the troops lined up nuns, patients and staff at St. Vincent's hospital in Dinajpur under trees and were about to shoot them until a Father Bonolo came running up and stood in front of the machine guns.

Ondrizek rites held

The Funeral Liturgy was celebrated Tuesday in St. James Church for 20-year-old Eugene Ondrizek, who died in an aerial collision near Patlatka.

Msgr. Francis Dixon, V.F., pastor, offered the Mass for the son of Mr. and

Mrs. Al J. Ondrizek. He was an airline mechanic in New York and was returning home with a friend when the light plane in which they were traveling collided with another.

A native of Miami, who was graduated from Msgr. Edward Pace High School, where he lettered in football and track and was a writer for the school newspaper, Eugene studied at Eastern's school for mechanics in Miami and earned an aircraft and power license last March. Prior to entering high school he was an altar and choir boy at St. James Church.

In addition to his parents he is survived by four brothers, Joseph, of Corpus Christi, Tex.; Gary, Richard, and Kennedy; three sisters, Mrs. Mary Devlin, Texas; Anita and Melanie, Miami; and his paternal grandmother, Mrs. Mary D. Ondrizek, Pennsylvania.

Relief super-agency meets for 1st time

VATICAN CITY — (NC) — The top governing body of Pope Paul's new super-agency for coordinating Catholic relief and development work around the world has met for the first time.

An authoritative source at Cor Unum (One Heart), as the six-month-old Pontifical

Inter-faith meeting

LANTANA — The problem of ministry was the principal topic of discussion at the Cenacle Retreat Home for the third official meeting of representatives of the Anglican Communion and the Lutheran World Federation from four continents and 10 countries.

Archbishop emeritus Gunnar Hultgren of Sweden and Bishop R.R. Williams of Leicester, England, led the discussions.

HIGHLIGHT of the conferences was the possibility of mutual recognition of ministries between the two communions without a prior acceptance of the historic episcopate in unbroken succession.

Lutheran participants stated that the retention of the episcopal office in Lutheranism in various forms (including that of the historic episcopate) and the continuation of the one apostolic task in a diversity of forms of ministry, provides the freedom to "recognize that the historic episcopate can serve as a sign of the unity of the Church and can be accepted by Lutherans where it serves in obedience to the Gospel."

Participants issued a joint statement on "The Church" during the meeting here. In the section on the unity of the Church, the statement said that there "can be various stages in the mutual recognition of churches in the practice of inter-communion and in the reciprocal acceptance of ministries. The goal should be full 'altar and pulpit fellowship' including its acceptance by the individual members of the churches, and structures that will encourage such fellowship and its acceptance."

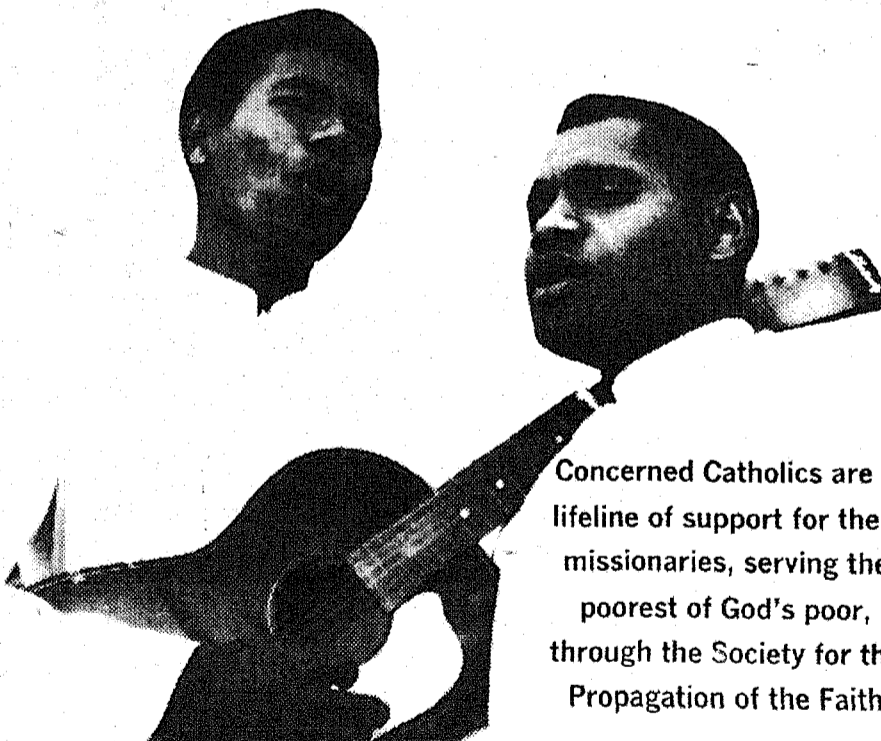
ONE criticism levelled at Cor Unum since its foundation in July, and denied explicitly and repeatedly by the Vatican, is that it will deprive individual Catholic agencies of their initiative and even their freedom. Another criticism, also denied, has been that it would give the Vatican control over the finances of national and international Catholic relief and development agencies. One publication estimated the international transfers of funds and goods involved at a billion dollars annually.

The Cor Unum source told NC News Service: "The purpose of this meeting is to enable the members to hear each other's opinion about how Cor Unum should operate. It is an immensely important meeting for the future of Cor Unum."

TWENTY-EIGHT of the council's 30 members were present, including Bishop Edward Swannstrom, head of Catholic Relief Services, overseas aid agency of U.S. Catholic, and Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis.

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Editorials

Christian unity — a cherished goal

The annual celebration of the Week of Prayer for Christian Unity begins this coming Tuesday, Jan. 18.

The call to love is found in one form or another in most religions. Yet it is the universal human experience that love cannot be commanded. Christ alone could issue this command, since His invitation to live as He lived, to love in the light of His truth, is bound up with His person, life and mission. In the person of Jesus, Christians have unity, but we are not yet in the full sense united.

In emphasizing the importance of prayer for unity, Archbishop Carroll recently reminded Catholics in the Archdiocese of Miami that the initiatives which have been undertaken in the interest of promoting unity are more numerous and more vigorous than ever before. "The inevitable conclusion," he added, "is this: more urgent than ever before is the need for prayer. The Second Vatican Council's Decree on Ecumenism states that 'change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole Ecumenical Movement.'"

As we pray for unity during this coming week, it is important to remember that Christ Himself prays with us: "I pray not only for these, but for those also who through their words will believe in me. May they all be one. Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me."

Priesthood study gets consultative committee

By JOHN MAHER
WASHINGTON — (NC) — An 11-member consultative committee has been appointed to assist the U.S. Bishops' Ad Hoc Committee for the Implementation of the Study on the Priestly Ministry, Msgr. Colin A. MacDonald, the ad hoc committee's executive director, said here.

The members of the consultative committee were appointed by the ad hoc committee, which was itself established in September by the Bishops (NCCD). The ad hoc group will develop programs for pastoral implementation of the findings of the \$500,000 study of the priesthood commissioned by the bishops' conference.

The members of the consultative committee are:

- Msgr. George G. Higgins, director of the urban life

division of the U.S. Catholic Conference (USCC)

- Msgr. Alexander O. Sigur, rector-president of Notre Dame Seminary in New Orleans.

- Msgr. Robert G. Peters, editor of The Catholic Post, newspaper of the Peoria diocese.

- Father William B. Smith of St. Joseph's Seminary, Yonkers, N.Y.

- Franciscan Father Roberto Flores of San Antonio.

- Divine Word Father Joseph A. Francis of Los Angeles, provincial of the Divine Word Fathers' western province.

- Benedictine Father Colman Barry, former president of St. John's University, Collegeville, Minn.

- Passionist Father Paul Boyle, president of the Conference of Major Superiors of Men's Institutes in the United States.

- Father Francis J. Bonnike of Chicago, president of the National Federation of Priests' Councils.

- Msgr. William E. Gallagher, pastor of St. Luke's parish in Seattle, Wash.

- Father Raymond Goedert of Chicago.

Archbishop Philip M. Hannan of New Orleans is chairman of the ad hoc committee. The other members are: Archbishop Ignatius J. Strecker of Kansas City, Kan.; Bishop James W. Malone of Youngstown, Ohio; Bishop Edward A. McCarthy of Phoenix, Ariz., and Auxiliary Bishop Thomas J. Grady of Chicago.

The priesthood study, which took four years (1967-71), looked at the sociological, psychological, historical and theological aspects of the priesthood. It found the 57,000 priests of the

(continued on page 26)



"Whatever came to be in him, found life, life for the light of men. The light shines on in darkness, a darkness that did not overcome it. John 1: 4-5

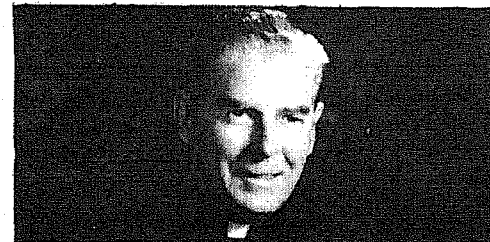
The new spirituality — How did it come about?

By MSGR. JAMES J. WALSH

Last week we noted that the "new" spirituality as found in the Jesus Movement and other current forms of religious expression, leaves many people cold, especially those who cherish the "old." This is at the root of more than a little tension and a certain amount of knocking among those in the Church who interpret Christian spirituality in seemingly contradictory ways.

Let's not waste space in an effort to over-simplify by sticking the threadbare labels of liberal or conservative on this matter. Resorting to this boring routine causes more confusion and generates more heat than light.

Here is something we should all face. The fact that there is indeed a new spirituality in the Church in a real sense is no repudiation of the value of the old. We are



MSGR. JAMES J. WALSH

The Truth of the Matter

dealing with essentially the same matters. But we need to get a closer look at this.

FOR ONE THING, the approach today is different. And often misunderstood. In the past, let's say that we started with God in the spiritual life and worked down to man. Today it is common to begin with man and work up to God. In fact, preoccupation with man, his identity, his goals, his strengths and weaknesses, dominates current spirituality in the interpretation of many.

It used to be that Christian spirituality as practiced by many was highly negative, that is, one's main concern was to avoid mortal sin. Today the thrust is more positive — do good to your neighbor, especially in the social problem areas, take his cause as your own, "be not overcome by evil, but overcome evil by good."

In the past, too, perhaps the motive of fear dominated the spiritual approach of most people, which underlined their preoccupation with their own spiritual wellbeing and destiny. Today the emphasis is on love, which implies a more selfless, charitable attitude towards God and neighbor.

One leaned heavily on laws in the past for guidance and support. Today the stress is on personal responsibility and freedom. The approach is much more subjective now than heretofore.

THIS IS GOOD AND BAD. Good, in the sense that it lays stress on one's own personal response to God's grace and helps

one to realize that spiritual maturity is not automatic, like a coin machine. Bad, when it is pushed to the extreme (which is not uncommon now) of viewing doctrine and law as subjective matters to be decided merely by one's own feelings and concepts.

The prayer life of many is different today also, partly because of the tempo of our lives, broader education, less simple culture. The quest of unity among Christians, as stimulated by Pope John, has further influenced the style of prayer, since we pray now with non-Catholics in public and in private groups. There is less dependence on formal, memorized prayers, more on spontaneous, personal prayers.

These are but a few, superficial aspects of the new spirituality. How did it come about? Through many influences converging at the same time. Perhaps at the basis of it, following World War II, is the philosophy of personalism, the stress on personal dignity and rights and freedom, which has dominated society in recent years. This has been accompanied by an awakening concern for my neighbor, a sense of responsibility for the plight of all men.

Vatican II in updating the church took all this into account. The restored image of the layman as an apostle with a mission of his own in the Church has given a new dignity to the individual Christian.

THE CLEARER CONCEPT of the Church as the mystery of God's love, as a pilgrim church, and of ourselves as the People of God, has done much to make us understand a little more that we must build a community, and not remain a collection of individuals. And all this has deeply affected our spirituality.

This explains, too, why the liturgy has given a new look to spirituality. The revised Mass is intended to turn people from the private devotions of isolated individuals during the sacrifice to a united participation as a family. Again the stress is on working together in prayer, like parents and children in a home, rather than each person is doing his own thing, like people in a neighborhood.

This leaves much unsaid, of course. And it gives us a reason for dipping a little more into the same subject next week.

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Pat Moynihan puts 'em down

The
Church '72

By FATHER ANDREW M. GREELEY

In almost enough time to be named the "Man of the Year," one candidate has at least started off 1972 with a flash. He is Daniel Patrick Moynihan, whose post-Christmas escapades were a rare dash of brilliance in an otherwise lackluster year.

I guess it's no secret that I greatly admire the way the Finn MacCool of Francis Street puts down both the right and the left. But seldom has he done it with so much zest as during this twelfth night. On the day after Christmas, he took on J. Edgar Hoover and the FBI, indicating that it was time the national disgrace of Mr. Hoover's arbitrary and unchecked power be brought to an end. His point that being investigated by the FBI is indeed intimidation, if being bored to death is intimidation, has to be one of the best lines of the season.

But Daniel Patrick was only warming up. Two days later he took on the pompous American Association for the Advancement of Science (AAAS) and refused to address the meeting of these academic windbags because Hubert Humphrey had been heckled and hit with a tomato at their presumably dignified scholarly sessions. More than that, he hinted that the treatment of Humphrey smelled of fascism. The scientists recoiled in horror. Who could possibly think they were fascists just because they permitted their spoiled brat radical toughs to disrupt a meeting?

IT IS TIME, indeed long past time, that someone draw

the line on the subject of the disruption of meetings by New Left thugs. If the scholarly organizations are not able to exercise any restraint over their unruly offspring, and if they are unwilling to call the police to maintain order, then they have no right to expect anyone to speak at their meetings. What is to be regretted is not that Mr. Moynihan did not talk but that Mr. Humphrey did. Any speaker with self-respect should simply leave the stage when the heckling begins, give those responsible for the meeting five minutes to restore order, and then depart — with a promise that a statement for his services will be sent on the morrow. It should be that simple. Society should not yield its right of free speech to the professional disrupters — which is of course precisely what scholarly organizations do when they cravenly surrender to their more nutty young members.

If Moynihan gets my award as man-of-the-year for standing up for freedom of speech, Barry Commoner, the well publicized ecologist, gets the nod for being the dolt of the year. Mr. Commoner was outraged at Moynihan for failing in his duty as vice president of the AAAS by not giving his speech. The best that can be said about Mr. Commoner is that he is a phony. It is an obligation of speakers to face hecklers and tomatoes but it is apparently not the obligation of men like Mr. Commoner to see that those who come to destroy freedom of speech are not kept out or, alternatively, put where they belong — behind bars on disorderly conduct

charges.

Mr. Commoner has presumed to lecture all the rest of us about respect for the environment — for animals and birds and air and water. But he apparently assumes no responsibility to see that organizations, meetings and human beings are respected. It is bad, according to Mr. Commoner, to pollute the environment (and I strongly agree) but it is apparently not bad to pollute meetings.

ALMOST AS BAD as Mr. Commoner are those other scientists who informed the press that things were much better at this year's meetings than in the past. Great progress is being made. One can rejoice that only a few sessions are disrupted, only a few speakers are insulted, only a few former public officials have vegetables thrown at them. My, isn't it impressive how much progress science is making. Some day it may progress so far that free exchange of ideas becomes possible.

Moynihan is nothing but a loud-mouthed, shanty Irishman. As one who has been called the same thing by self-righteous academics who think that everything the Irish do is immoral and that everything they do is of unquestionable virtue, even if it means caving in to fascists because they claim to be radicals, I can only say more power to him.

Or, as we put it in the mother tongue, "Slainte, Pat!"

A synod critic is handled without kid gloves

By MSGR. GEORGE G. HIGGINS

The Christian Century is a first-rate publication from almost every point of view. Its professional standards are consistently very high, not the least in its treatment of even the most controversial Roman Catholic issues. Living up to its own self-definition as an "ecumenical" weekly, it goes to considerable lengths to cover Catholic as well as Protestant developments and to do so as objectively and irenicly as is humanly possible.

Now and again, however, the Century's coverage of Catholic news tends to be — at least from this writer's point of view — a little too aggressive and, if I may be permitted to say so with the best of good will, a little too patronizing or supercilious in tone. I thought I detected some of this, for example, in its Dec. 22 round-up article by William Triggs on the recent Roman synod.

Mr. Triggs, who covered the synod as a correspondent for the Century, takes the view that, overall, it was a complete failure — a failure "in courage and vision." As I have already indicated in an earlier release of this column, I am not disposed to argue with those who feel this way about the synod. Although their unrelieved pessimism and the absolute, not to say dogmatic certainty with which they hold to it, strike me as being, shall we say, a bit extreme, I really don't see any point in getting all upset about the matter.

MY CRITICISM of Mr. Triggs' article is not related, then, to his overall assessment of the synod as a total failure. If that's what he thinks about the synod, he obviously has a right to say so, and, from this writer's point of view, that's the end of the matter — period.

On the other hand, I must say, as irenicly as possible, that I am not altogether happy about the tone of Mr. Triggs' article. Moreover I think the record will show that some of his specific complaints about the synod are inaccurate or, at best, misleading.

As suggested above, I found Mr. Triggs' article a bit too aggressive and somewhat patronizing, not to say sarcastic in tone. The last paragraph in the article is a case in point: "The worst possible reaction to this synod would be indifference. Rather than that, one would hope even for rebellion."

Calling upon Catholics, through the medium of a magazine like The Christian Century, to "rebel" against the synod may be in good form or in good taste, ecumenically speaking, but I rather doubt it — unless ecumenism has developed much further and much faster than I thought it had.

New group fights hunger

DAYTON, Ohio — (NC) — A new national organization is being formed here to encourage the fight against world hunger through the broad application of new developments in food production.

Called MAP (More Agricultural Production), the organization already has attracted specialists with recognized expertise in fields related to its objectives.

But the vast majority of MAP's members will be non-

specialists who are personally convinced that the ultimate success in the struggle against hunger must be found in agricultural nations, according to the founder of MAP, George M. Barmann, Dayton editor of the Catholic Telegraph, Cincinnati archdiocesan newspaper, and for 13 years farm writer for the Springfield, Ohio, Sun.

EMERGENCY food relief from surplus-producing nations often is vital and must continue, according to

By the same token, I question whether it was really necessary for Mr. Triggs to say (in an effort to explain why allegedly "only a few Latin Americans spoke out" in the synod) that "reliable sources revealed that the Vatican had put pressure on the hierarchies in those countries to name as their delegates those not given to 'trouble-shooting.'" Frankly I think the editors of The Century should have blue-penciled this little exercise in ecumenical gossip mongering. I don't happen to believe a word of it, but that's beside the point.

THE POINT IS that the editors of The Century — given the anonymity of Mr. Triggs' so-called reliable sources — had absolutely no way of knowing whether it was accurate or not. Accordingly I don't think they should have gone along with the game. Moreover I think they should have double checked to make sure that, in point of fact, only a few Latin American bishops spoke out at the synod. As one who attended every session of the synod, I deny the accuracy of this statement — unless Mr. Triggs has one definition of the word "few" for Latin America and another definition for Europe, Asia, Africa and North America.

Thirdly, I must confess that I bristled momentarily when I found Mr. Triggs saying that "the growing conviction among Catholics that the Church should not compromise with the powers that be but should stand with Christ at the side of the poor and the oppressed was judged irrelevant by the Synod."

I am not at all sure that I know what all this ferocious rhetoric adds up to, but frankly I don't like it at all. In brief, I find it rather insultingly sarcastic in tone and, forgive me for saying so, rather mushy in content.

The synod's discussion on world justice and its final document on this subject may not have been to Mr. Triggs' liking. If so, he should have told his readers why instead of impugning the integrity of the synod Fathers with a supercilious and, from my particular point of view, rather meaningless rhetorical jab.

I WOULD HAVE TO SAY the same thing, in all honesty, about Mr. Triggs' highly polemical criticism of the synod as being only a consultative and not a deliberative assembly. I happen to share his opinion that the synod should become a deliberative body.

I hasten to add, however, that the mean-spirited way in which he develops his argument in this regard is highly regrettable. "If the church," he says, "is primarily a community, dialogue and communication are as necessary as daily bread. But if the church is primarily a hierarchical body (as it is for Vatican

Barmann. But this approach to hunger cannot be the final answer to the world problem.

Some of the first MAP members include college professors who have special competency in the problems of agriculture, demography, biology and biochemistry, and physicians, attorneys and newspapermen who are active in Right to Life and Birthright organizations. MAP opposes abortion and government population controls as approaches to the hunger problem.

circles) it does not need dialogue or communication, cannot even tolerate them, for it possesses the truth and it communicates the truth. In such a church a synod of bishops is totally superfluous."

My reaction to this statement is to point out that the hand and the typewriter are obviously quicker than the eye. This is just another way of saying that Mr. Triggs has constructed for himself a convenient little strawman (a monolithic, Vatican controlled hierarchical church), has then created the impression that this is, in point of fact, the only kind of church that Pope Paul VI believes in or is willing to tolerate, and has finally concluded with irresistible logic that "in such a church a synod of bishops is totally superfluous." Q.E.D.

SURELY there must be — there simply has to be — a more balanced and more ecumenical way of discussing the pros and cons of the synod of bishops as it is presently constituted. This problem, incidentally, is considerably more complicated than Mr. Triggs makes it out to be. For example, I happen to know one prominent Catholic

ecumenist who believes (pace Mr. Triggs) that the synod will prove to be more effective in the long run if it retains its present consultative character and doesn't become a deliberative body.

In fairness to Mr. Triggs, let me point out, in conclusion that I fully agree with some of his specific complaints about the 1971 synod. My only regret is that he gave vent to these complaints in such an unfriendly manner as to suggest that, whether wittingly or otherwise, he was aggressively and very polemically grinding his own theological axe.

In doing so, he has not in my judgement, appreciably advanced the cause of ecumenism. Maybe I am being old fashioned about this matter, but I had always thought that there was general agreement in ecumenical circles that each party to the dialogue should give the other party the benefit of every reasonable doubt. It is my impression that Mr. Triggs has done the very opposite. That is to say, he doesn't give the synod the benefit of a single doubt. He simply gives it the back of his hand.

The graffiti plague — a sign of decadence

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

Anthropologists say that the history and culture of a people can often be read in their "graffiti." The word comes from the Italian and means "scratchings." The whole record of a civilization has been found scratched or painted on the walls of rocks or caves.

We are all familiar with the "graffiti" on the walls of the Catacombs in Rome, most of them bearing witness to the faith and devotion of the early Christians. It has been said that the Latin spelling and syntax in these Catacombs "graffiti" often indicate that the early Christians were quite literate and capable of expressing their spiritual convictions.

"Graffiti" are becoming a major problem around New York City. We are bedeviled by graft, graffiti and obscene telephone calls. You will find obscenities and the usual four-letter-words splattered in paint on the walls of public buildings, churches and any and every available billboard.

IN CONTRAST to the "graffiti" in the Catacombs however the New York "graffiti" indicate an amazing degree of illiteracy among the daubers. A drunk who had run amuck with a pot of paint would certainly write something more intelligible than is usually found in these blotches of paint.

In years to come, anthropologists will decipher these blotches and conclude that

here lived a race of noble savages who had never been corrupted by the slightest trace of education.

Occasionally one of these graffiti has a religious message, like "Become Catholic" or "Believe in Jesus", and a few are genuinely funny but most represent a remarkably low level of idiocy. It is depressing to read the latest budget for Board of Education expenditures and then step into a brand-new, bright and shining subway car that some vandal has defaced with splashes of painted gibberish it will take hours of scrubbing to remove.

THE POLICE seem unable to cope with this vandalism. Perhaps they feel their time can be better spent in catching big-time criminals but it is disheartening to see this madness accelerating and robbing the city of what little beauty it still possesses. I dare say that New York is not alone in regard to this public nuisance. New York is unique among big cities only in the incredible illiteracy of its "graffiti".

How did this rampant abuse ever take hold in big cities? We have always had a few retarded souls who persisted in scrawling obscenities on billboards but the great extent of the abuse is something new. It probably is an aftermath of the protests of the civil rights campaign and the anti-war movement. Protesters felt they had a just

grievance and expressed them in writing in public places. The public tolerated words such as "Free Angela Davis" or "Get out of Vietnam" as protests that had some social significance.

The American public shows a special tolerance for freedom of speech even when it takes exotic forms. The Catonsville Nine, aware of this, have described their destruction of government property as "symbolic language" protected by the free speech clause of the First Amendment.

BUT THERE is absolutely no social value in the "graffiti" that deface subway platforms, churches, sidewalks and office buildings. There is no intelligible message of any kind, no rational protest against a social injustice. Nothing but splashes of paint that bear witness to nothing but irresponsible whims of illiterate vandals. This is 99 percent sheer unadulterated violence, brainless and senseless.

How long will the public tolerate this vandalism? It seems to me that the public should refuse to tolerate this mindless violence. It may tolerate behavior that is the result of bad judgment but it should not tolerate irrational violence. For irrational violence cannot be controlled. It proliferates and before long it becomes an epidemic that, unchecked, can end up only in sheer chaos and anarchy.

Around the Archdiocese

Adult education program is scheduled in Broward

FORT LAUDERDALE — An Adult Education Program sponsored by the Archdiocese of Miami adult education division will be inaugurated this month and continue through March in Broward County.

Sessions will be held from 8 p.m. to 10 p.m. on Monday, beginning Jan. 17, at St. Clement parish hall, Andrews Ave. and NW 29th St.; on Tuesdays, beginning Jan. 25 at St. Paul the Apostle Religious Education Center, 2830 NE 34 Ct., Lighthouse Point; on Wednesdays, beginning Jan. 19 at St. Thomas Aquinas High School, 2901 SW 12 St.; and on Thursdays, beginning

Jan. 27 at Little Flower parish auditorium, 1805 Pierce St., Hollywood.

Topics and speakers include, "Do Catholics Really Know Anything About the Bible", Father Arthur DeBevoise; "Are We Jesus People?" Father Gerald Grogan; "The Church — Should It Remain the Same?" Father William Gunther; "Do We Need the Sacraments Today?" Father John Vaughan; "But I Don't Have Time to Pray", Sister Marjorie Fisher or Sister Kathleen Gannon; "Must I Go To Mass Every Week?" Father Ronald Brohamer.

Broward County

St. Pius X Women's Club, Ft. Lauderdale, will host a night at the Pompano Harness Track, Thursday, Jan. 20. A bus will leave the church grounds at 5:30 p.m. for the track, which includes dinner. All members and guests have been invited and reservations can be made by calling Mrs. Henry Horne, 565-2173.

A polka party, sponsored by the Altar and Rosary Society of St. Clement parish, Ft. Lauderdale, is slated for tonight (Friday) beginning at 9, in the parish hall, 301 NW 29 St., Wilton Manors. The popular Johnny Vadnal Orchestra will provide the music. For reservations call 566-3871, 771-6792 or 564-3870.

The Family Fair of St. Jerome parish, Ft. Lauderdale, is now in progress and will continue through Sunday on the parish grounds, 2601 SW Ninth Ave. Games, rides and a talent show will be part of the fun. Tonight (Friday) events begin at 5 p.m., and on Saturday and Sunday at 1 p.m., continuing until 11 p.m. each night.

Dade County

"A House is not a Home" will be the topic of talk by Anita Priest, past president of the National Society of Interior Designers, at the Wednesday, Jan. 19, meeting of the St. Rose of Lima Mother's Club. The meeting will convene at 11 a.m.

A football party for "Super Bowl" Sunday is being planned by the Coral Gables Council of the K. of C. at the Council Hall, 270 Catalonia Ave. Color television sets will be installed for viewing.

The St. Mary Cathedral Women's Guild will observe a Corporate Communion at the 8 a.m. Mass, Sunday, Jan. 16. Their regular meeting is set for Thursday, Jan. 20 at 8 p.m. in the Cafetorium.

Plans for the February garage sale will be finalized at today's meeting (Friday) of the Villa Maria Auxiliary, starting at 11 a.m.

The Memorare Society for Catholic Widows and Widowers will meet tonight (Friday) at 8 at the St. Dominic coffee shop, 5909 NW Seventh St.

The annual luncheon and fashion show, hosted by the St. Lawrence Council of Catholic Women, is set for noon, Tuesday, Jan. 18 at Miami Springs Villas.

Bavarian music will highlight the annual parish dance of St. Rose of Lima Church, slated for Saturday, Jan. 22, at the auditorium from 9 p.m. to 1 a.m. The affair is sponsored by the Mother's Club. For further information or reservations, call Dolores Hamrick, 758-6687 or Dottie Clum, 757-7183.

Palm Beach County

Sacred Heart Guild, Lake Worth, will sponsor a benefit card party, luncheon, and fashion show, Saturday, Jan. 22 at Famous Restaurant. A social hour will start at 11:30 a.m. with lunch following at noon.

For reservations contact Mrs. Guthrie, 582-0334 or Mrs. Jo Branch, 582-8941. Benefits from the affair will go to a fund for the new Church hall.

St. Clare's Women's Guild, North Palm Beach, will hold a card-game social, Wednesday, Jan. 26, from 8 to 11 p.m. Make reservations for a table by calling Bernice Lewis, 848-6072.

All members have been asked to bring old Christmas cards to the church.

Marriage, family lecture scheduled

PALM BEACH GARDENS — A lecture on love and sexuality and marriage and family will be the next lecture of the Adult Religious Education program in St. Ignatius Loyola parish. All adults in the area are invited to attend the session at 8 p.m., Wednesday, Jan. 19 in the rectory, Holly Drive and Military Trail.



Will relate their drug experiences

PLANTATION — Their personal experiences with drug addiction will be outlined by six young people for members of St. Gregory Women's Guild during an 8 p.m. meeting, Tuesday, Jan. 18 at the Plantation Community Center.

The youths will appear during a program presented by Art Baker of The Seed, a drug rehabilitation center in Fort Lauderdale. All members, parents and teenagers are invited to attend. A short business meeting will precede the program.

Right-To-Life leaders to talk

Abortion will be the topic of Miami physician, Dr. Richard Applebaum, and Coral Gables attorney, Robert M. Brake, during a one-day seminar on Saturday, Jan. 15, at the New Covenant Church, 4300 NW 12 Ave.

Both are members of the board of directors of the Dade Right-To-Life Committee. The seminar will start at 10 a.m.

Krupa to give two concerts

NAPLES — Jan Krupa, internationally known organist, will present two organ concerts to benefit St. Ann School and St. John Episcopal Church on Jan. 25 and 26 at Naples High School Auditorium.

Mr. Krupa, a member of St. Gabriel Church, Pompano Beach, came to Florida several years after attaining national acclaim throughout the country. He has played concerts in Jacksonville, Miami Beach, and Miami and three times weekly plays at Holy Cross Hospital, Fort Lauderdale during visiting hours.

The concerts, open to the public, are sponsored jointly by St. Ann Council of Catholic Women and the Episcopal Church Women of St. John Church.



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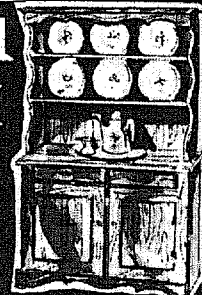
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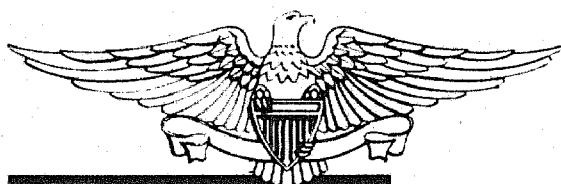
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Songs that make you think

By FATHER RALPH F. TAYLOR, S.J.

To many observers of American culture the most encouraging development of the postwar years was the folk music revival of the late 1950s and early 60s. American music rediscovered its origins, a popular art form took on serious content, and the folk-artist victims of McCarthyism regained some of their rightful place in the annals of America.

The folksong revival provided a meaningful outlet for the now-maturer youngsters who were first captivated by the rock and roll explosion of the middle 50's. Looking for a more articulate expression of their hopes and ideals, they discovered that the lyrics of Seeger and Dylan seemed to fill the need. Folksongs brought many new listeners to popular music. The music was simple and clear, and heavy dominant beat of rock was absent, and the lyrics were more important than the music.

Folksong success prepared the way for the middle 60's combination of meaningful lyrics and rock music that became known as folk-rock. The urban folksingers had expanded traditional folk content by the creation of new songs and the use of more complex instrumentation. It was almost predictable that a team like Simon & Garfunkel would come along.

THE FIRST area that provided material for the social thrust of popular music was racial justice. Seeger's "Blowin' in the Wind" was the anthem of a generation that cried for racial equality. "We Shall Overcome" asserted unity in the face of prejudice, bigotry, and often violence. "If I Had a Hammer" called for the expenditure of human energy in the service of justice. "Brothers" and "Sisters" became common words in songs and everyday speech. "Society's Child" created a controversy by singing about the problems of interracial dating.

The injustice encountered by the American Indian was expounded in the song by Buffy Sainte-Marie. "Now That the Buffalo's Gone" compared the American atti-

tude toward defeated Germany and Japan ("you left them their pride and you left them their lands") with the plight of the Indians.

After racial justice the most common theme was peace and war. "Where Have All the Flowers Gone?" was a simple ballad emphasizing the loss of life and love that comes with war. "Universal Soldier" tried to show that all soldiers really want the same thing, and these things aren't achievable by war. "Masters of War" condemned those who profit from the manufacture of arms. "I Ain't Marchin' Anymore" saw nuclear war as the final proof of the senselessness of international conflict. "Come Away Melinda" tried to bring the sorrow of war home by giving it a future perspective. The advocates of war had their brief moment with the "Ballad of the Green Berets".

The combination of the personal and emotional emphasis of rock music and the traditional of thoughtfulness in folk enabled folk-rock to tackle problems more psychological than social. "I Am a Rock" projected the hurt of rejected love. "Sounds of Silence" compared society's lack of communication to the deadly spread of cancer. "Eleanor Rigby" saw a world of lonely people unable to help each other.

THE GENERATION gap had its songs, notably, Dylan's "The Times They Are A-Changin'" and the Beatles' "She's Leaving Home". Awareness of the passing of time and perhaps the passing of hope are part of "Circle Game", "When I'm 64", and "Five O'Clock World".

In a heavily philosophical vein, the very nature of the American way of life was questioned in Steppenwolf's "Monster." The confused but sincere search for truth shared by so many young Americans is echoed in "Flowers Never Bend with the Rainfall". A sense of urgency about the condition of society comes through in Chicago's "It Better End Soon" and Sloan's "Eve of Destruction".

The Beatles' "Revolution" evidences sympathy

with those who want to change, but speaks out against hatred and destruction. (Unfortunately, many people to whom popular music in general or Beatles' in particular were things to be avoided condemned the song without ever listening to it. If it was titled "Revolution" and put out by a popular music group it must be subversive and inflammatory.)

The cycles of life and death, day and night, and the passing of time provide the structure for the Moody Blues' "Days of Future Passed". Stages in the growth of young girl from infant to woman can be traced in Strie-sands' "My Name is Barbra" album. Pete Seeger's "Turn, Turn, Turn" is a biblical based plea for peace.

Peaceful London suburb scene of 'Gothic' goodie

An Afternoon Walk, by Dorothy Eden, Coward, McCann and Geoghegan, 242 p., \$6.95, Suitable for General Reading.

Dorothy Eden's new Gothic goodie is laid in a peaceful suburb of London. On a hot summer afternoon, attractive young Ella Simpson, with her five-year-old daughter Kitty, walks farther than usual, and they come upon a large old abandoned house in a wildly overgrown garden.

They peer in at the windows and wander through the neglected garden paths. Ella, recognizing the former charm of the old house, fantasizes a story, much to Kitty's delight, about a family who might once have occupied it. They leave, finally, without actually going inside, somewhat discomfited by a screeching owl flying out of the third floor window.

View of human condition; memoirs 'glow with life'

Thresholds, by Dorothea Straus, Houghton, Mifflin Co., 183 p., \$5.95, Suitable for General Reading.

Although Dorothea Straus, wife of the president of Farrar, Straus and Giroux, has published in several magazines, "Thresholds" is her first book. Colored by time and sharpened by a sprightly intelligence, this beautifully written memoir glows with life. As she evokes the past and shares with her readers the details of individual lives and personal experiences, the particular is universalized and becomes an incisive, compassionate comment on the human condition. Keenly aware of the influence her German-Jewish

ancestors had on her life, the author recalls in rich detail her affluent, urban childhood. Whether she is describing Rheingold, the family citadel, the rustic summer home in the Adirondacks, the innumerable ocean voyages, or the artistic heritage of a great city, Mrs. Straus is always cognizant of the transparency of time. A superb stylist, her language is perfectly adapted to her ideas while her ideas are, both stimulating and provocative.

"Thresholds," however, will likely not appeal to the mass taste; it is addressed to the literary connoisseur.

Sister Gregory Duffy
Rosary College
River Forest, Illinois

Details of whaling-- a big kettle of blubber

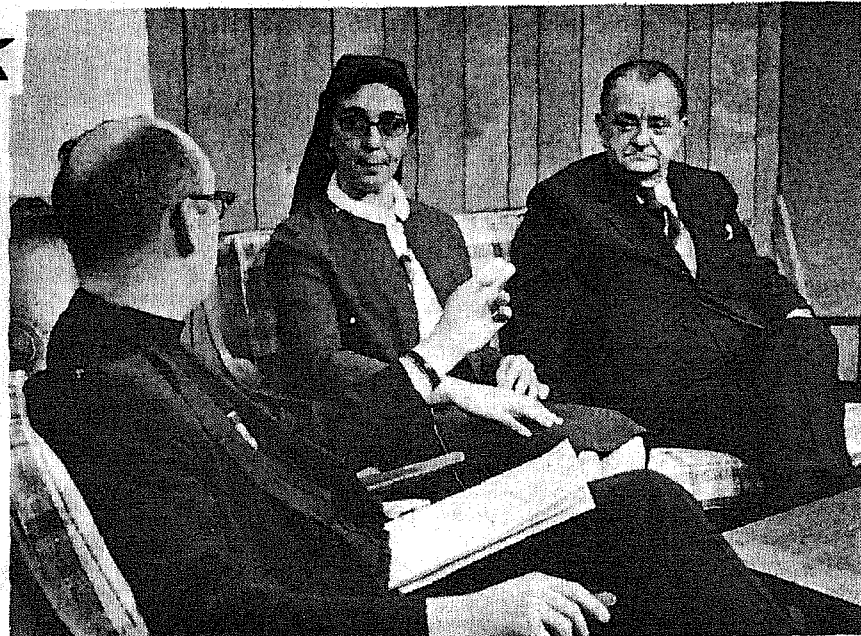
Cape of Storms, by John Gordon Davis, Doubleday, 519 p., \$7.95, Adults only because of immoral language or incidents.

This is a novel about whaling. Now, if you have an insatiable desire to learn how to find a whale, how to kill a whale, and how to process a whale in gory, bloody, nauseating detail, the "Cape of Storms" might be your kettle of blubber.

If your whaling fleet happens to be crewed by South Africans and the hero is the only really educated, cultivated white man with a sense of right and wrong aboard, and there happens to be but

one young, beautiful nubile female nurse on a ship that spends months at sea, just guess what happens? And what if the nurse, pregnant after her tour, is considered a criminal in South Africa because her blood is one-eighth Malay and therefore is classified "coloured" by the racist government upon her arrival home. What is the noble, upright father of the unborn child to do? Therein lies the tale.

I suppose this is a readable enough volume. It does point out the cruelty of South African apartheid in a most vivid way.



MANY FACETS of Catholic Charities in South Florida will be discussed by Father John J. Nevins, Archdiocesan Director; Sister Bernard, superior, St. Joseph Residence for the Aged, Fort Lauderdale; and Dr. Ben Sheppard, during "The Church and the World Today" program at 9 a.m., Sunday, Jan. 16, on WCKT, Ch. 7.

BOOK REVIEW

abandoned house in any locale, to say nothing of Max's transparent attempts to undermine his wife's confidence, you will probably be able to read on to the end. So I shall not give away the rest of the plot.

Dorothy Eden has a large, faithful, and apprecia-

five audience who will doubtless love this as they have loved her many previous novels. For myself, I can only quote from a recent New York Times review -- "Lady prose can be a trial."

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A collegian's inside look at the '69 Moratorium

Marching Nowhere, by Ken Hurwitz, Norton, 224 p., \$6, Suitable for General Reading.

October 15, 1969 -- The Moratorium. This is a story from the inside by Ken Hurwitz, then a junior at Harvard and, like so many bright young college kids, anxious to promote and to share in war protests. He is now working on a novel; this book, his first, is well worth reading. It shows immaturity in style -- is at times a bit cute -- but over all it is effective and the humor comes through as a relief against the frustration of today's efforts to end this terrible war.

Sam Brown, it will be remembered, was the front man in terms of publicity for the moratorium. This book will give readers a close acquaintance with Sam and many of the workers for peace. They are not kooks.

The phone conversations around the nation as Ken Hurwitz tries to mobilize campus support are sometimes done in dialect (southern, for instance, or Jewish) and the humor is a bit much, but the

steady voices from the campus are reassuring. The meeting in El Paso of the National Student Association is well documented and quite fascinating.

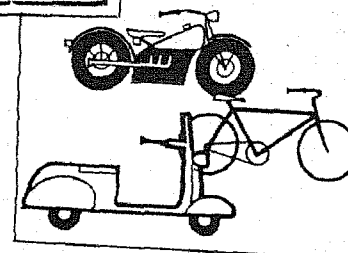
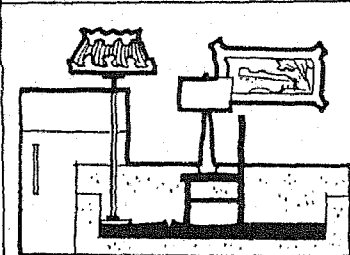
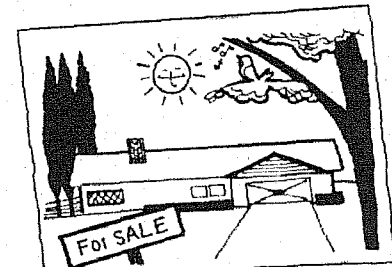
The ingredients are predictable: harsh black voices raised against parliamentary procedure; the reasoned (sic) voices of those firmly entrenched within the Establishment; and some others. With it all there is an inability on the part of the kids to exercise the power that they feel.

On that October day, however, when Ken Hurwitz and his girl friend Marcie leave college halls and join the crowd of ten thousand on Boston Common, it all seems worthwhile -- for the moment. I like very much the frank criticism of Senator McGovern's speech. We need this honest flak if we are to speak to the young. It is all here, with an openness which our politicians might emulate.

Eugene J. Linehan, S.J.
Manresa-on-Severn
Annapolis, Maryland

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Drug-fighter will be on TV special

On Sunday, Jan. 16, the CBS network TV series, "Look Up And Live" will present "Ecstasy or Escape," an exploration of youth and drug abuse. Featured guest on the half hour show will be Father Roland Melody, S.T., author of "Narco Priest", (World Publishers) an account of Father Melody's two-year experience working incognito with the New York City Narcotics Squad.

Father Melody's first-hand experience in dealing with all aspects of the drug problem and his years of counseling young addicts and their families, has led to his current appointment as National Director of the Catholic Office of Drug Education (CODE). The creation of the CODE office, under the

Department of Health Affairs, United States Catholic Conference, marks the first effort of the Catholic Church on a national level to deal with the wide-spread problem of drug abuse.

Father Melody, based in Washington, D.C., will travel throughout the country helping to set up drug research, educational and referral programs in each diocese.

The Jan. 16 program, "Ecstasy or Escape," will focus on Father Melody's counseling techniques with young addicts and their parents through on-location filmed sequences, followed by a studio interview with Father Melody by Steve Young, CBS correspondent. The program will be on Ch. 4 and Ch. 11 at 10:30 a.m.

V AMUSEMENTS MOVIES-TV-RADIO

Film that mistakes pathos for comedy

Made For Each Other (20th Century Fox) — Concerns itself with a New York couple, an Italian boy and a Jewish girl, who find each other at a group therapy session and shout and fight their way across the city into matrimony.

The film's few virtues and many faults are all attributable to Renee Taylor and Joseph Bologna, who both wrote and star in what it seems safe to assume is something of a real-life experience.

LESS AMUSING and, for that matter, penetrating than their "Lovers And Other Strangers," this mismatch at least has the conviction of two performers who thoroughly inhabit their roles to the point of self-identification.

What can be said, however, of two psychologically determined, totally neurotic misfits, one the product of a mother who finds in the stars a Hollywood career for her untalented daughter, the other unwittingly coached by his father into a life of hapless womanizing.

Where the humor of "Made for Each Other" goes beyond the moronic sterilities of TV's "All in the Family" into clearly adult situations and dialogue, its encounters become terrifying to the point of the grotesque — it is almost believable, for example, that a protective Italian mother would mount a savage attack upon her son's Jewish girl friend at the family New Year's Day dinner.

The boy who never knew day of peace

Hoa Binh (Transvue Films) — Raoul Coutard has proven himself to be one of the world's most creative cinematographers. His visual contribution to the look of the New Wave in France was as important as that of directors such as Godard and Truffaut for whom he worked. His own experience as a combat cameraman in Indochina and later as photographer of a documentary about the French soldiers there, convinced him to make his own film about a country and a people which he admired.

His film is about life in Vietnam as seen through the eyes of an 11-year-old boy. Except for a helicopter attack under the opening credits, the physical war of combat, bombings, and daily terrorism is not shown. Coutard instead wants us to experience what life has come to mean after 30 years of warfare for the average Vietnamese. We see the war through its consequences for the civilian population living in a modern doomsday world.

THE FILM is about a child who has never known a day of peace. He, his sick mother and baby sister are refugees who move from place to place as the opportunity for work impels them. When the mother is hospitalized, the boy undertakes to provide for his sister by shining shoes, selling newspapers, working on the docks, even stealing.

The mother dies and all that keeps the boy going is his hope that some day he and his sister will be reunited with

their father who is presumed to have joined the Viet Cong.

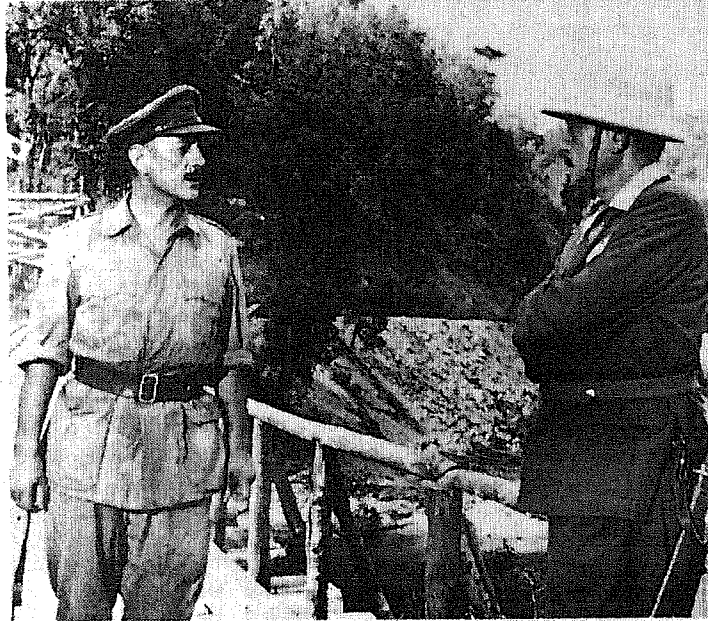
This fictional dramatization of human reality is closer to the humanistic tradition of Robert Flaherty's documentaries than to today's politically committed brand of radical cinema.

Coutard has made a positive anti-war film, one that will reach the moral indignation of its viewers by depicting the brutalization of the everyday life of a child rather than by detailing monstrous scenes of torture and atrocity.

HE HAS also succeeded in making it possible for us to know the Vietnamese as people rather than casualty figures, an achievement that is perhaps the best thing about the film.

It is a film of compassion and not polemics. Coutard is not interested in judging the combatants or voicing rhetorical condemnations. Both Americans and Viet Cong give short explanations of their military actions. It is left to the viewer to judge whether either side can condone on political grounds what has happened to even this one unfortunate child, let alone the millions of dead, wounded and uprooted Vietnamese.

Coutard's unconcern for Realpolitik make "Hoa-Binh" a work that with each succeeding year will become more important as a document for all mankind of the human cost of war and, in particular, as a reminder for Americans of their moral responsibility in mending a devastated land. (A-II)



IMPASSE — Alec Guinness, playing a senior British officer imprisoned by the Japanese, informs Sessue Hayakawa, as the Japanese commander of a prison camp, that he will not permit his fellow officers to aid in the building of a bridge, in "The Bridge on the River Kwai," two-part presentation on "The CBS Sunday Night Movies" Sunday, Jan. 16 (8-9:30 p.m.) and Sunday, Jan. 23 (7:30-9:30 p.m.) on WTVJ, Ch. 4 and WINK, Ch. 11.

Western has humor of the hee-haw type

Something Big (National General) is actually just a pleasant little slice of corny Western clap trap, thanks to the slurred mugging of Dean Martin as a crafty frontier outlaw and, especially, the harrumphing cavalry colonel created by Brian Keith.

The two clash good-naturedly (up to a point) when Dino mistakenly kidnaps Keith's wife, who has traveled all the way from Pennsylvania to join him at the outpost and force him into retirement.

There is some nice Western humor to be had here, albeit a bit rough around some of the edges. (A-III)

RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.
THE TV MASS — (Spanish) Ch. 23 WLTV
Celebrant Father Jose Hernandez
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — Second in a two-part series discussing the "Impact of Catholic Charities on South Florida" features Father John Nevins, Dr. Ben Sheppard and Sister Bernard.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father Frank Cahill

Number of Sees increases by 20

VATICAN CITY — (NC) — Catholic dioceses and residential sees around the world now total 2,189 — an increase of 20, according to the 1972 edition of the Vatican Yearbook.

The 1972 Pontifical Anuario reported that the new figure includes 11 patriarchates, 401 metropolitan sees, 62 archbishoprics and 1,715 bishoprics.

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

FRIDAY, JAN. 14

1:30 p.m. (6) The Hideout (Unobjectionable for adults and adolescents)
OBJECTION: Suggestive situations; low moral tone, reflects the acceptability of divorce.
8:30 p.m. (5) The Seven Faces Of Lao (Family)
8:30 p.m. (7) Anna And The King Of Siam (Family)
11:30 p.m. (10) Lady And The Bandit (Unobjectionable for adults and adolescents)

SATURDAY, JAN. 15

12 noon (6) Kid Flix — Pony Express
1 p.m. (4 & 11) Children's Film Festival — Funny Stories
1:30 p.m. (6) Queen Of The Nile (No classification)
3 p.m. (7) All I Desire (Unobjectionable for adults and adolescents)
4:30 p.m. (6) Attack And Retreat (No classification)
7 p.m. (6) Queen Of The Nile (No classification)
8 p.m. (5 & 7) Emergency (No classification)
8:30 p.m. (10 & 12) Madame Sin (No classification)
11:30 p.m. (4) Requiem For A Heavyweight (Unobjectionable for adults and adolescents)
11:30 p.m. (11) The Way To The Gold (Unobjectionable for adults and adolescents)

SUNDAY, JAN. 16

2 p.m. (5) Devil's Agent (No classification)
2 p.m. (6) Attack And Retreat (No classification)
2 p.m. (10) Winter Meeting (Unobjectionable for adults and adolescents)
3 p.m. (7) Bright Victory (Family)
4:30 p.m. (6) Queen Of The Nile (No classification)
6:30 p.m. (6) Attack And Retreat (No classification)
8 p.m. (4 & 11) The Bridge On The River Kwai, Part I (Family)
9 p.m. (10) In Harm's Way, Part I (Unobjectionable in part for all)
OBJECTION: A shallow melodrama

developed against the background of Pearl Harbor and the Pacific war, this film becomes morally objectionable because an audience is expected to accept an extramarital liaison between the hero and the heroine as a part of the pattern of their otherwise faultless behavior.
11:30 p.m. (7) Desert Legion (Family)
11:30 p.m. (11) The Proud Ones (Family)
11:45 p.m. (5) Operation White Shark (No classification)

MONDAY, JAN. 17

1:30 p.m. (6) Fallen Angel (Objectionable in part for all)
OBJECTION: Light treatment of marriage; reflects the acceptability of divorce.
4 p.m. (10) Battling Bellhop (No classification)
9 p.m. (10) In Harm's Way, Part II (See rating Sunday at 9 p.m.)
11:30 p.m. (10) The Saint In Palm Springs (Family)

TUESDAY, JAN. 18

1:30 p.m. (6) Fallen Angel (See rating Monday at 1:30 p.m.)
4 p.m. (10) The Conspirators (Unobjectionable for adults and adolescents)
8 p.m. (4) Welcome To Hard Times (Objectionable in part for all)
OBJECTION: An inept and confused treatment tends to magnify the brutal and degraded tone which permeates this film.
8:30 p.m. (10) Getting Away From It All (No classification)

WEDNESDAY, JAN. 19

1:30 p.m. (6) Fallen Angel (See rating Monday at 1:30 p.m.)
4 p.m. (10) The Fountainhead (Objectionable in part for all)
OBJECTION: Suicide in plot solution; suggestive situations
8:30 p.m. (10) Come Spy With Me (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Saint Strikes Back (Unobjectionable for adults and adolescents)

THURSDAY, JAN. 20

1:30 p.m. (6) Fallen Angel (See rating Monday at 1:30 p.m.)

4 p.m. (10) Male Animal (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Chuka (Unobjectionable for adults)
11:30 p.m. (10) The Saint Takes Over (Unobjectionable for adults and adolescents)

FRIDAY, JAN. 21

1:30 p.m. (6) Fallen Angel (See rating Monday at 1:30 p.m.)
4 p.m. (10) Manpower (No classification)
8:30 p.m. (5) Return Of The Seven (Unobjectionable for adults and adolescents)
8:30 p.m. (7) Cheyenne Autumn (Family)
9 p.m. (4 & 11) Something Evil (No classification)
11:30 p.m. (10) The Saint In New York (Unobjectionable for adults and adolescents)

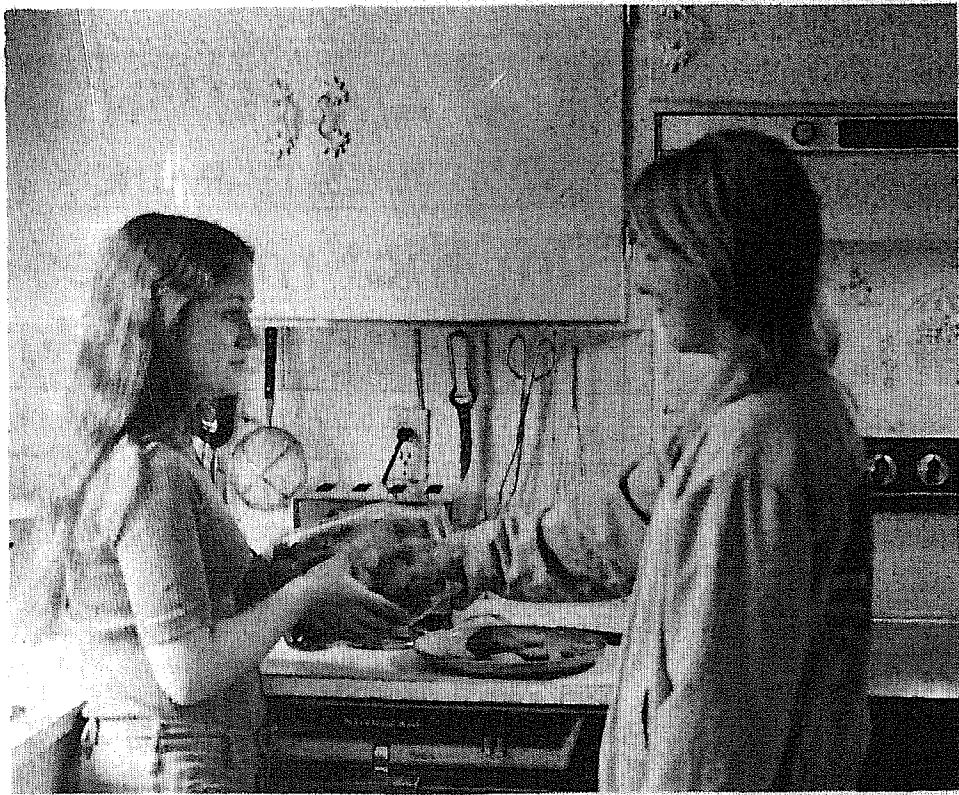
SATURDAY, JAN. 22

12 noon (6) Harry Black and The Tiger (Unobjectionable for adults)
1 p.m. (11) Children's Film Festival — Heidi, Part I
1:30 p.m. (6) Brush Fire (Unobjectionable for adults and adolescents)
1:30 p.m. (10) The Outsider (Unobjectionable for adults and adolescents)
2 p.m. (4) The Running Man (Unobjectionable for adults)
3 p.m. (7) To Hell And Back (Unobjectionable for adults and adolescents)
4:30 p.m. (6) Darling (Unobjectionable for adults, with reservations)

OBSERVATION: This caustic social commentary on the gradual spiritual, moral, and, finally, human degeneracy of a young woman explodes the time-worn and contemporary codes that "whatever one does is all right as long as no one gets hurt."
7 p.m. (6) Brush Fire (Unobjectionable for adults and adolescents)
8:30 p.m. (10) The People (No classification)
9 p.m. (5 & 7) The Russians Are Coming, The Russians Are Coming (No classification)
11:30 p.m. (11) The Model And Marriage Broker (Objectionable in part for all)

OBJECTION: Although this film, in the story it tells, indicates some evils consequent on divorce, nevertheless, it presents the marriage bond as dissoluble; it is opposed to traditional Christian teaching.

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THE GIRLS take turns in preparing supper at Bethany Residence. In picture at left, Maria Mercado, left, and Bobbie Fink get the dessert ready. Never completely free from school work, Lilly Piniero, in picture at right, goes through some typing lessons while receiving advice from Sister Gemma, who is the house-parent on the second floor at Bethany Residence. The older girls live on the second floor and the younger girls, from ages 13-15, live on the first floor.



At Bethany Residence girls get right outlook

By **MITCH ABDALLAH**
Voice News Editor

"The girls see there is hope here, that things are settled — They're like different people. They see there is a normal way of life and they become more positive in their outlook," said Loretta Bussiere, house-parent at Bethany Residence for teenage girls.

Bethany Residence is the only "group home" in South Florida, according to Sister Gertrude, a Dominican Sister of Bethany and administrator of the home. She explained that the home is not an institution for delinquent girls, but truly a home for "average girls with average problems."

Another house-parent and secretary at the residence, Judy Tierney, said that the girls come to Bethany Residence for various reasons. Parents may be separated, the girl's home environment may not offer a normal setting, or they may be removed from the family home because of lack of rapport between parent and the child.

"IT'S UNFORTUNATE that some girls are going through their adolescent years with the added burden of an unstable situation," said Miss Bussiere, who is the house-parent for the first floor at the residence. While the girls are at Bethany, every effort is made to provide a home-like atmosphere. "While the girls are here, we try also to work with the parents," said Miss Bussiere.

House-parents on the second floor of Bethany, which accommodates girls from 15-17, are Sister Alice and Sister Gemma. While the younger girls, ages 13-15, are supervised a little closer, all the girls have to maintain their own rooms and do their own cooking. They have the same responsibilities as other youth their ages, said Sister Gertrude.

A **PERSONAL** allowance of \$3 a week is given to each of the 13 girls at Bethany Residence by Catholic Charities Office. A monthly allowance, \$14, is also provided by the Charities' office for the girls to buy clothing. It takes an average of \$20 a day for the support alone of a girl at Bethany Residence.

And there are still things that need to be done from day to day. And then there are the little luxuries which are needed, like volunteers coming to the home to give lessons in piano and art to the

girls who find their talents bent in this direction.

REQUIREMENTS for girls coming to Bethany House include the ability to function in an open setting and in a normal school atmosphere. Each girl, said Sister Gertrude, can select the school of her choice.

They can go out on dates, go shopping or visiting. And some of the girls have part-

time jobs in the department stores after they come home from school.

Some girls stay longer than others at Bethany. Only a few in the 13-15 age bracket can be helped to return home, said Miss Tierney. A home situation for the others is not possible, she added.

"The girls take pride in living here," said Miss Bussiere. "They are not ashamed

of where they are living. They are proud of the other girls they live with."

BETHANY Residence is in need of another full-time house parent, said Sister Gertrude. She explained that for the first time since the home was opened in 1964, Miss Bussiere and Miss Tierney are the first full-time lay members of the Bethany Residence staff. Not only is

the home in need of funds but also in need of volunteers.

Miss Tierney noted that the government provides funds to help delinquents and youth with drug problems, but it never helps homes of dependent girls. These homes need just as much help, she added.

Asked what the girls at

Bethany Residence thought about the home, Miss Tierney produced a typed sheet of paper with opinions expressed on it. The girls described Bethany as a place "Which shows that people care what happens to you. It gives other girls like us a chance for the type of life they want. It helps a girl find herself and find her goal in life."



ST. BRENDAN Church pastor, Msgr. David Bushey welcomes the John Hopes and the Eugene Spellmans to ABCD dinner at Miami Springs Villas.



AMONG GUESTS at Miami Springs Villas dinner were Msgr. Francis Fazzalano, pastor, Our Lady of the Lakes Church, shown with the Dan Brosnahan and the Thomas Kundes.



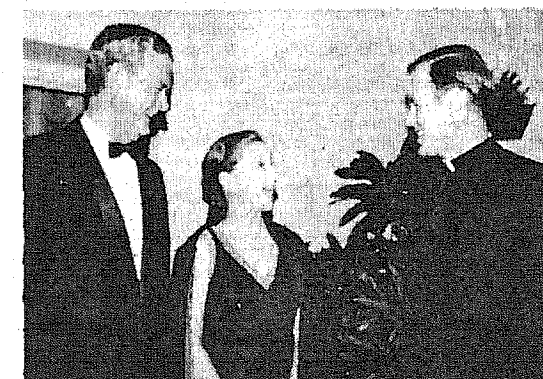
HIALEAH pastor, Father Thomas Rynne, pastor, St. John the Apostle Church, greeted Mr. and Mrs. George Lane at ABCD dinner.



VISITATION Church pastor, Father John McGrath, talks with Mrs. William Byrd.



REGIONAL chairman, William Byrd, talks with Regional Coordinator, Msgr. Francis Dixon, V.F. during dinner at the Bath Club.



MIAMI SHORES residents, Mr. and Mrs. John Ryan talk with Father Frederick Brice before dinner at the Bath Club.

Boystown: Many a lad became better man

By MARJORIE L. FILLAW

"It is far better to build a boy than to mend a man." This is the unofficial motto at South Florida's Boystown located in Miami's southwest section at SW 137 Ave. and 120 St.

Hundreds of youths have already been "graduated" from Boystown, which was inaugurated in 1964 by Archbishop Coleman F. Carroll to provide a home for dependent, not delinquent boys between the ages of 12 and 18.

UNDER THE DIRECTION of Father John J. Nevins, Archdiocesan Director of Catholic Charities, assisted by John Perrotti, four counselors who are experienced in child care, and two sets of house parents, Boystown has at this time 51 residents.

All but one are enrolled in public high schools with one studying at an elementary school. Like other Dade County youth they utilize the Dade County buses to go to and from school while the one Boystown bus is used to transport them to special events, and to shopping centers and movies, etc.

How does a boy get into Boystown? According to Perrotti, who has been associated with the residence since it opened, the youths are recommended and referred by the Catholic Service Bureau, the courts, other agencies and privately from families where there are difficulties.

APPROXIMATE cost of maintaining a boy at Boystown is \$13.25 per day and last year the residence pro-

vided 15,262 days of care for the youths.

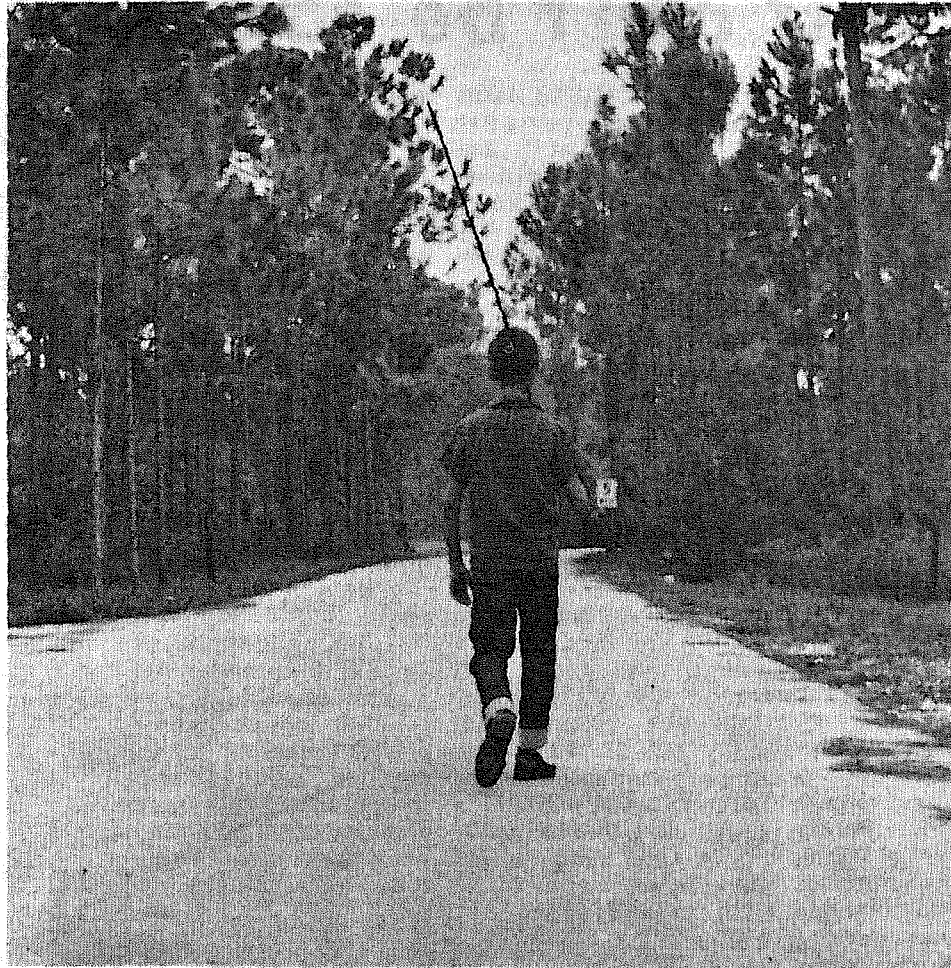
Self-reliance is emphasized at the residence where youths enjoy the facilities of four dormitories, a dining hall and chapel. Mass is celebrated daily and Sunday in the chapel but the boys are only required to participate in religious devotions once a week. In the case of non-Catholic youths provisions are made to take them to the church of their faith.

During summer months the boys join the large army of youth who work at summer jobs either on or off the grounds. Those who work at Boystown, where there are four horses to be cared for among other chores, are paid and of their earnings one-third is given to them for spending money, another third is used for their educational fund and the remainder for a clothes allowance.

If a youth should need clothes and not have quite enough money Boystown has a supply of good, wearable clothing which is donated throughout the year by benefactors of the residence.

"**WE TRY** to get each boy away for at least one week each summer," Perrotti points out, explaining that facilities for a vacation are sometimes offered by benefactors throughout South Florida at resort areas. "Last year a group took sleeping bags, etc. and spent a week at Flamingo," he said.

Meanwhile a wide variety of sports are provided at Boystown including



THIS BOY is only one of more than 50 residents of Boystown of South Florida, one of the agencies which will benefit from donations to the ABCD.

fishing, volleyball, soccer, softball, basketball, track and swimming in the Olympic-size swimming pool. Newest activity is the formation of a little theater group which Perrotti said will soon be ready to stage its initial performance.

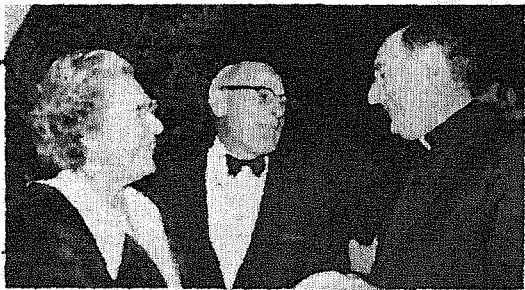
EVERY Sunday is visiting day when relatives

and friends are welcomed to Boystown and may avail themselves of the spacious picnic area.

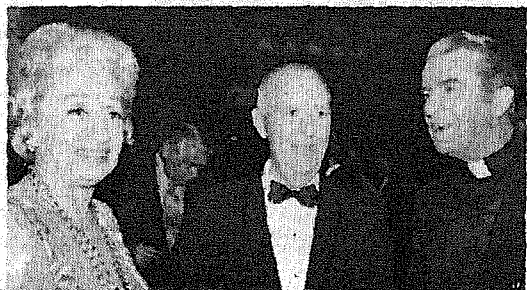
When a boy graduates from high school he is not "dumped" by Boystown and is welcome to continue to live in his familiar surroundings during a transitional period while he gets a

job and prepares to "go out on his own," a period of usually three months according to Perrotti. In some cases Boystown has even helped the youths get started in their own apartments when directors and counselors feel it is time for him to "make the break" with Boystown.

**A
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1972**



ST. ROSE of Lima Church pastor, the Very Rev. Noel Fogarty, V.E. greets Mr. and Mrs. James F. Sladky.



MIAMI BEACH residents, Mr. and Mrs. Charles Mastronardi, joined Msgr. Joseph O'Shea, during social hour.



ENJOYING a get-together before ABCD dinner were Mrs. Cora Matton and Mr. and Mrs. Richard McNamara. Mr. McNamara is a general co-chairman for the 1972 drive.



CATHEDRAL parish members, William Shearin, Mrs. Harry Touby, Thomas Palmer, Mrs. Palmer, and Harry Touby dined with the Very Rev. John J. Donnelly, rector.



ABCD is topic of discussion for William J. Dwyer, Father F.M. Hoffman, Dorothy Kuhn and Ruby Bazley at Miami Springs Villas.

With 3 cats and horse kids just can't be sad

With three domestic cats, a horse, assorted other farmyard animals, plus the company of a lot of other youngsters, how could any child be lonely?

Loneliness and sadness are seldom evident at the Catholic Children's Home in Perrine, which serves as a "home away from home" for some 20 dependent children, ages 4 through 12.

"Most of the youngsters are well-adjusted at this young age," Miss Margory Lemke, the home's social worker, said. "They see living here as a temporary thing. They always are thinking about going home."

THE HOME, actually two separate housing units, each with dormitory sleeping quarters housing 10 children, is operated and funded through the Catholic Service Bureau of the Archdiocese of Miami. Situated on a broad expanse of land, the home is located in a residential area in Perrine.

A staff of four house-parents, a social worker and child care worker provide this home-like atmosphere for the children.

Archdiocesan Director of Catholic Charities, Father John Nevins is director of the home, and John L. Perrotti is in charge of administrative duties.

As in most homes where children cavort, their signs are everywhere, including "extra" blue house slippers under the chair, and a collection of school art class originals on the walls.

A STYLISH woman, with grown children of her own, Mrs. O'Connor and her husband, Martin, moved here from the north last Spring and took over as house-parents in one of the cottages. He takes care of the cooking chores, waxes floors and cares for the horse, "Champ" which was a gift from Boystown.

Mrs. O'Connor, like most mothers, spends her days knee-deep in washing clothes, picking up the house and occasionally, she manages a few moments rest watching a favorite soap opera.

In the other cottage, activities are much the same for Mrs. James Kromroy, although she does a little more picking up after the children, since they're the younger

ones, and in addition, takes care of the three cats, "Fat Cat," "Thin Cat," and "Georgy Boy," so named because his mother devoured a parakeet named "Georgy."

AS IN MOST HOMES, the older youngsters have chores after school — sweeping the patio, setting the dinner table and washing dishes. All the children are responsible for keeping their "cubbyholes" clean too.

As far as disciplinary problems are concerned, Mrs. O'Connor says they are few in number. "Like most children, they're very active and have loud voices, but we expect that. They've got to constantly be doing something." Contrary to Mrs. O'Connor's children that aren't big TV fans, Mrs. Kromroy's are spell-bound by television, which makes for a quiet house in the evenings.

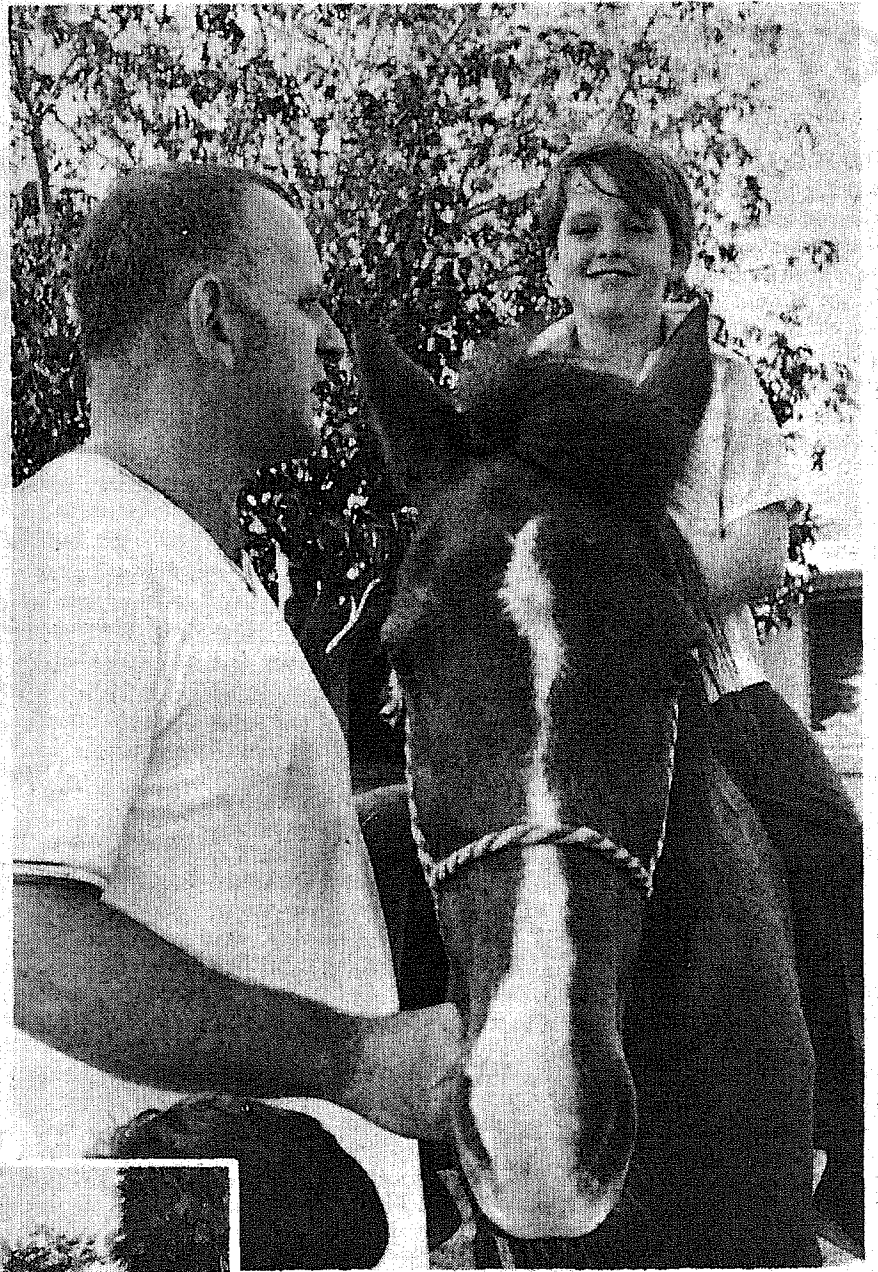
"A local theatre allows the children to come to the

movies, the Walt Disney-type, free, anytime we wish," Mrs. Kromroy added.

Mrs. Kromroy and her husband, have been in child care work for some time. They came from a Tampa children's home in June. Perrine Catholic Children's Home looks good to them.

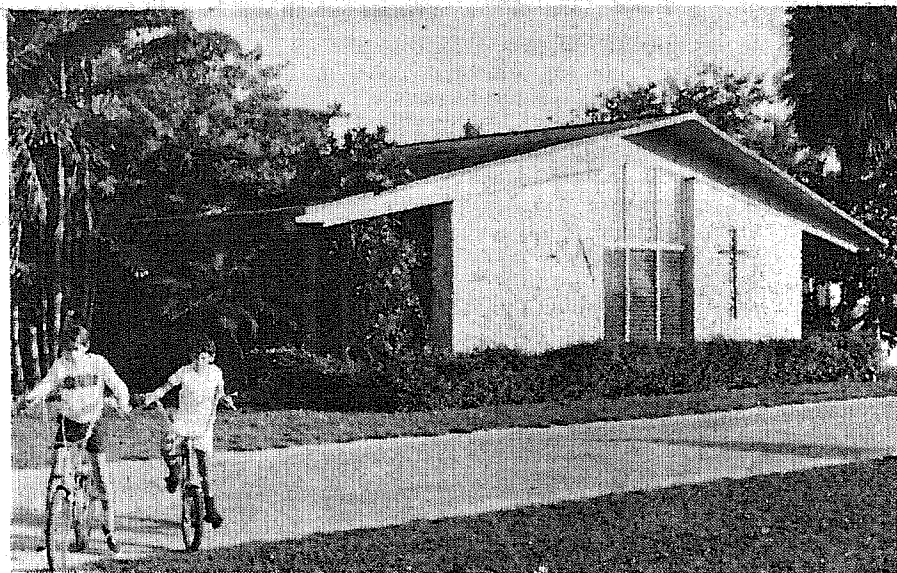
"Many places are too large and child care workers come in shifts, never getting to know the children personally. Logs are kept of every child's activities from dawn to dusk.

"Here," she added, "I wash a load of clothes every day, cook all the meals, and we sit down together to eat." The home has a charge account at several stores to provide clothes for the children in need. Presently though, one of their biggest problems is finding a dentist who'd like to donate his time to care for the children.



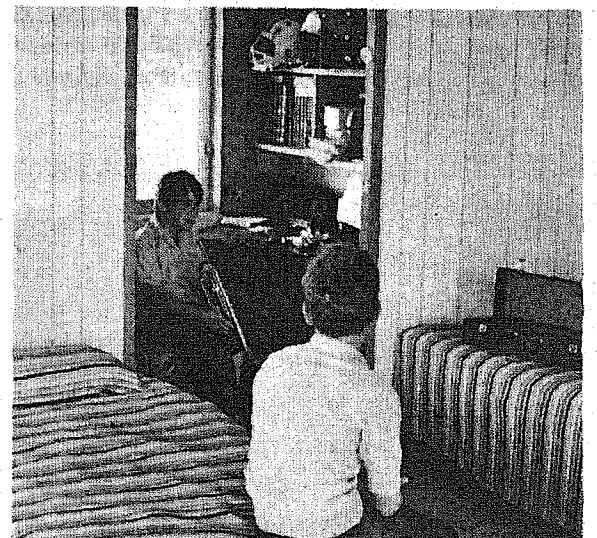
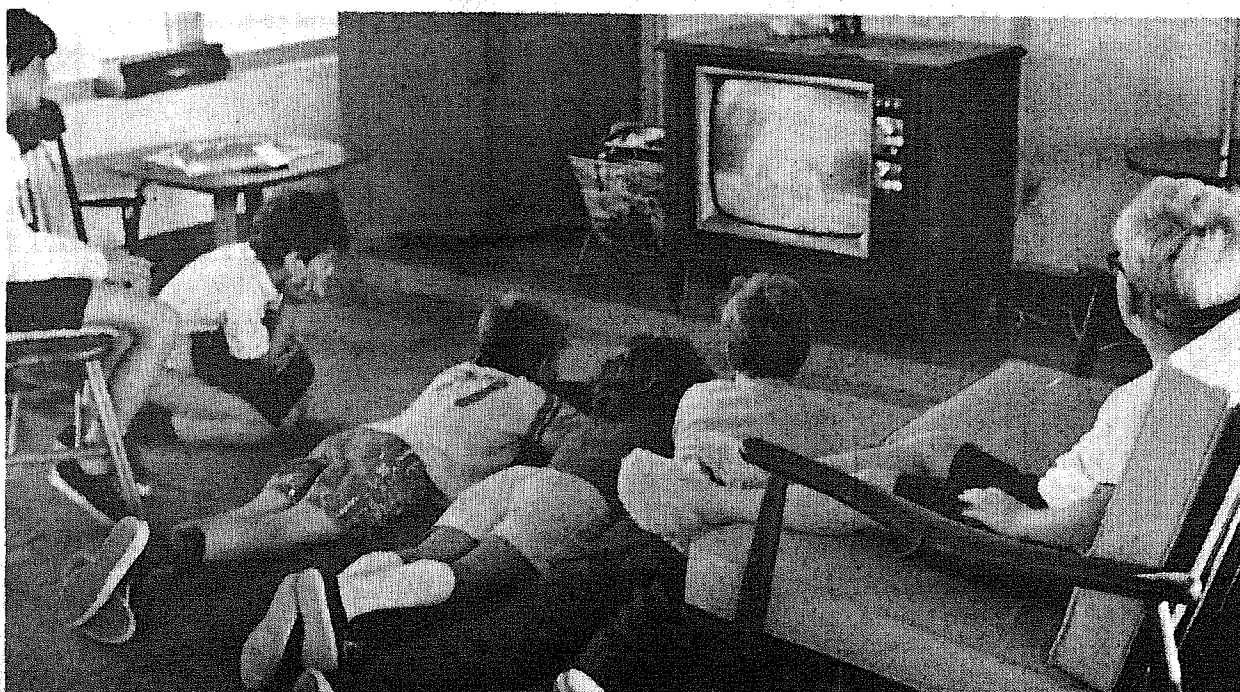
RIDE 'M COWBOY. All the children enjoy the pleasures of "Champ," (above) a recently acquired gift from administrative director of the Home, John Perrotti, (left), who brought the horse from Boystown. At left, on the Home's circular driveway, bike riding is another favorite after school activity.

*Text by Mary Ann Linden
Photos by Gustavo Pena*



ABCD 1972

RAIN OR SHINE, there's always something to keep the children occupied. At left, one bunch of youngsters expend their energies on a variety of swings and slides while below, the quieter ones, seem content to watch an afternoon mystery movie on television.



EACH CHILD has his own "cubbyhole" for his personal belongings, and it's the child's job to keep it cleaned up.

World a better place, thanks to Boystown

(CONTINUED FROM PAGE 1)

That's how it used to be. Clean cut. Black and white. Open and shut. Homeless boys. Literal orphans.

But there's been progress of varied kinds and now society produces orphans of a different breed.

Call them orphans of the soul.

Call them sorry victims of the crunch of human frailty . . . mental illness, alcohol, drugs, tarnished dreams, empty futures.

Empty of everything. That's the way they get a lot of the young lives at Boystown.

YOU SEE, a kid doesn't wake up one morning and tell his father to dive into a bottomless bottle of booze that will never restore reality.

No child asks his mother to take too many pills before she goes to sleep at night.

No boy ever clears his throat and then observes, "Mom and Dad, one of you has got to pack your bags and split forever."

Children aren't that way. But a lot of times their parents are.

So what they do down at Boystown is try to pick up the jagged pieces of young lives ruined by adults.

And by the way, your money pays the bills for this place of human compassion called Boystown. That is because it is supported by the Archdiocese of Miami. And you are the Archdiocese of Miami . . . if you're Catholic, if you care, if you believe and have the Faith.

Since you're footing the bills, you have a right to meet one of the guys down at Boystown. It's only fair.

He's 14 years old. That's the average age of the nearly 50 boys your money offers hope to down at Boystown.

His name doesn't matter . . . although that's about all his parents ever gave him.

Sometimes he's very bright and sometimes he's not.

Sometimes he's big and strong, but other times he's a little guy and everybody likes to twist his arm and make him say "Uncle."

A lot of the times he's Catholic. But then again, he may be Protestant, or Jewish . . . or even nothing.

ALWAYS, he has come to Boystown because there has been bad trouble somewhere and someone has decided there just isn't any other place for him to go except maybe jail, or the children's ward of a mental institution.

Sometimes it's been so bad that he comes to Boystown without even knowing how to use a knife and fork. He eats with his hands because nobody ever told him that he shouldn't.

Or again, his need for life is so great that there are times when his young body shakes and trembles with a violent rage and he explodes with savage profanity because nobody has ever given a damn and that's the way the world is!

It's hard going . . . picking up the jagged pieces down at Boystown . . . hard and slow and often very painful.

Sometimes you win. That's very good. The boy becomes a man and one day he comes around with a shy grin and a growing family . . . never really saying thank you enough, shuffling his feet in the Florida sand, embarrassed by all the love he has found, wanting to share it with the people who

helped him.

Yes, he's got a job and sometimes maybe even a college degree. And he's got a nice little place with a back yard and "why don't you drop by some weekend for a grilled hamburger?"

That's when you have won. That's when it's very good.

But then again, you can lose. That's when you bite your lip because some law-

man is calling you in the middle of the night. So-and-so's in jail. Did it again. Caught up in a cycle of bitterness and self-destruction. Couldn't get out. Couldn't be helped, no matter how many times you tried. Honest to God.

THAT'S THE WAY it is when you try to pick up those jagged pieces of life down at Boystown.

John Perrotti can tell you

all about it. In fact, he'll be happy to, because you help pay the bills down at Boystown and he's the man in charge.

He's a big, bulky man. Sort of Aldo Ray with more muscles, a great big smile and an awesome case of love for kids.

You can walk right into his office and he'll offer you a cup of coffee and then take you out and show you pic-

tures of countless boys . . . all kinds, different colors, different shapes and sizes, different expressions on their young boy faces. They're all boys who've been through, come and gone . . . each one looking for a little love and a little future.

"This one's in college," John Perrotti will say as he points a stubby finger at one boy standing in a group photograph taken during a

long ago fishing expedition.

"This one's married and has a job in a boat factory. Got married in the chapel right here at Boystown. I saw that kid eat six grilled cheese sandwiches once." John Perrotti will tell you.

The pointing finger moves on to other boys and other photographs of yesterday.

"This one went to Viet-

(CONTINUED ON PAGE 22)

Get that happy feeling



One of the happiest feelings in the world is having a fully paid mortgage. And a great way to continue that happy feeling is to put some of the mortgage money you no longer pay each month into a Coral Gables Federal savings account.

Not only is your money there when you need it, but it never stops growing. And all the while it grows, it's in one of the safest and soundest savings and loan associations in America.

Coral Gables Federal. Now nearly 400 million dollars in assets. And that's a lot of sunshine for your savings to bask in.

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5% per year passbook account compounded daily			

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Baptize when parents don't care?



This happy scene is seen at many baptisms. The occasion of baptism is a good time to stress the duties of parents in raising their children in the Faith.

By FATHER JOSEPH M. CHAMPLIN
I think it was the Legion of Mary handbook which made this observation: Some persons will dash full-speed into heaven; others will creep there, and a few must be pushed through those gates leading to eternal life.

That illustration describes rather well the various degrees of religious commitment or concern we find in Christian parents. Some take the responsibilities they assume relative to the spiritual training of their children very seriously; others fulfill the minimum requirements, but without enthusiasm; a few neglect even the basic duties.

However, most "non-practicing" Catholic parents, mothers especially, do worry a bit about the baptism of their offspring. True, they may not quite get to it for several months or a few years. But generally, despite the flesh's weakness, the spirit seems more than willing.

WHAT SHOULD BE DONE when people who seldom worship on Sunday suddenly bring a tiny, or maybe not so tiny, baby to church for baptism? What about those parents who have not confessed or communicated in a decade? What policy must we follow — and this is the more difficult question — if mother and dad give a little religious instruction in the home and make only feeble efforts to see that some is received outside the house?

The new baptismal rite exacts a promise from parents to train the child "in the practice of the faith." From that we could argue for a hard line attitude towards such religiously marginal people: prove you are good Catholics — a conscientious Christian mother and father — or forget about the baptism.

On the other hand, neither life (frequently complex) nor Christ (the wheat and the weeds) nor the Church (sacraments are for the people) operates in that fashion. The revised ritual demonstrates something of this flexibility when it states:

"If one of the parents cannot make the profession of faith . . . he may keep silent." The Church only asks that when baptism is requested for the child, arrangements should be made or permission given "for the child to be instructed in the faith of its baptism."

We understandably stress on the occasion of a baptism the duties of parents and hope they will follow through afterwards. After all, no one can transmit the heritage of our Christian faith as well as a believing, praying, loving mother or father. But, to keep matters in perspective, "the faith in which the children are baptized is not the private possession of the individual family, but is the common treasure of the whole church of Christ."

Jesus was patient with sinners, understood the weak, preferred to fan a flickering flame rather than to snuff it out. The Church cannot do otherwise. It seeks to preserve and spread this faith, this common treasure under both the best and the poorest of circumstances, through the parents or in spite of them.

OUR CANADIAN NEIGHBORS in the Montreal archdiocese have tried to resolve in practice those earlier questions I posed. Their Pastoral Liturgical Service in an Aug. 13, 1971 document, "The Baptism of Children Born of Non-Practicing Parents," includes this sensible and sensitive paragraph:

"Baptism should not be refused to a child on the grounds that the parents no longer 'practise' although they still affirm their belief in God and in the Church. The fact that some parents ask that their child receive baptism proves, to some extent at least, that they have a minimum of faith in God and that they hold to retaining a link with the Church even though that faith is not apparent exteriorly and the link with the Church seems weak.

Why should we 'quench the smoking flax' and risk breaking that bond with the Church? On the contrary, this would provide an excellent occasion for each pastor to revive this wavering faith and to strengthen this link."

Acts of the church

Confirmation, Holy Orders, Anointing

By FATHER QUENTIN QUESNELL, S.J.

One day the Jerusalem Christians met and chose seven men to help the apostles in their work. Then "they brought them to the apostles, who prayed and placed their hands on them" (Acts 6,6).

One day the community in Antioch set aside Paul and Barnabas to go do missionary work. Then "they fasted and prayed, placed their hands on them, and sent them off" (Acts 13,3).

One day Paul wrote to Timothy, who was organizing the church in Ephesus: "Do not neglect the spiritual gift that is in you, which was given to you when the prophets spoke and the elders placed their hands on you" (I Tim. 4,14).

And another time: "I remind you to keep alive the gift God gave you when I laid my hands upon you" (II Tim. 1,6).

Philip had once been preaching and baptizing in Samaria. When he had finished, the apostles Peter and John came from Jerusalem and "placed their hands on them and they received the Holy Spirit" (Acts 8,17).

IN THE GOSPEL OF MARK, the apostles went and "poured oil on many sick people and healed them" (Mark 6,10). James writes: "Is any one sick among you? Let him call in the elders of the Church and they will pray for him and pour oil on him in the name of the Lord. This prayer, made in faith, will save the sick man. The Lord will restore him to health, and the sins he has committed will be forgiven. Therefore, confess your sins to one another, and pray for one another, so that you may be healed" (James 5,14ff.).

One wonders, could not God have conferred his Holy Spirit directly, without any intervention by the hands of men? Could not

God heal without oil? Or forgive without the forgiveness and prayers of men? Could God not have spoken directly to those He wanted to go on His missions, without waiting for human beings to place their hands on them to mark them for this work?

Was there not a danger in all this that external signs and ritual actions could be confused with superstition and magic? Was there not a danger that men who were chosen by the community to exercise spiritual power would fall into the evils of clericalism and Pharisaism, tyrannizing over the flock (I Peter 5,3), tempted to simony (Acts 8,18ff.), and avarice (I Tim. 3,3)?

The answer to all these questions is "yes," of course. The dangers are real. And God surely had other possibilities. But, in the Christian dispensation as we know it from the New Testament, this is the way he gave us from the beginning.

Signs that Christ instituted

By FATHER CARL J. PFEIFER, S.J.

An ancient image comes to my mind when I think of the Church's role in the sacramental activity of Christ. Perhaps you have seen one of the several versions of this image.

In one painting Jesus Christ hangs dying on the Cross. From the wound in his pierced side gushes a heavy stream of water. The water falls into a chalice-like fountain, out of which it flows through seven openings as seven smaller streams. Below the fountain stand men and women drinking from the seven streams of water.

Another painting replaces the Crucified Christ with the figure of a lamb, standing upright with a white flag of victory. The stream of water flows from a deep wound in the lamb's side, and as in the first painting, into a fountain, from which seven streams of water flow down to the thirsting people.

For Christians familiar with the Bible, the image is richly suggestive. Throughout the Bible "water" symbolized the life-giving presence and activity of God. In the New Testament "water" is a common symbol for the grace-filled presence of the Holy Spirit. The "lamb" is, of course, Christ, risen and victorious, but still marked by the wounds of death.

THE "LIVING WATER" in those two paintings flows from Christ to people through the chalice-shaped fountain, symbolizing the Church. The Church in turn channels the stream of living water to men and women through the seven sacraments.

The imagery of these paintings, based on biblical symbols, suggests the importance of the Church and the sacraments in Christian life and worship. The Vatican's new General Catechetical Directory translates the visual imagery into words: "The Mystery of Christ is continued in the Church, which always enjoys His presence and ministers to Him. This is done in a specific way through the signs that Christ instituted, which signify the gift of grace and produce it, and are properly called sacraments" (No. 55).

Christ acts today, healing, forgiving, nourishing, inspiring, much as He responded to those who crossed His paths in Galilee or Jerusalem. His saving activity may be experienced in almost any significant moment of life. But there are special moments, moments of more than ordinary significance, in which His gracious presence may be more surely and obviously experienced. These moments are the seven acts of the Church which are called Sacraments.

While the image of the water flowing from the pierced Body of Christ through the seven openings of the fountain graphically symbolize the significant role of the Church and the seven sacraments in Christ's life-giving activity, the image is weak in that both Church and sacrament are depicted so impersonally. As the Second Vatican Council emphatically taught, the Church is not an object but a community of men and women, the "People of God" (Church, 1).

THE SACRAMENTS then are not magical contact-points dispensing grace, but

are the human acts of human beings joined together in a local Christian community. The baptism of an infant is not merely a simple gesture accompanied by official words, but it is that symbolic action as part of the local community's welcoming the child into the community of believers. The revised Rite of Baptism repeatedly stresses the importance of the presence and participation not merely of the Priest, but of members of the parish beyond just the immediate family and friends.

The Second Vatican Council set down a basic principle regarding community involvement in the sacraments: "Liturgical services are not private functions, but are celebrations of the Church, which is the 'sacrament of unity,' namely, a holy people united and organized under their bishop" (Liturgy, 26). "Communal celebration involving the participation of the faithful is therefore preferred to private celebrations of the sacraments" (Liturgy, 27).

Religious educators, at home, in the classroom, or from the pulpit, have the task of guiding others to recognize the traditional Christian belief that the sacraments as acts of the Church are special signs of the gracious presence of Christ. The entire community has the further responsibility of celebrating the sacraments together in such a way that this faith is deepened through the sacramental experience. As the General Catechetical Directory affirms, "The sacraments are surely to be considered inestimable blessings of the Church" (No. 55).

Sacraments as acts of the Church

By DR. MONIKA HELLWIG

We are quite used to hearing that the sacraments are acts of the Church. To many Catholics that may mean no more than that "the priest does them." However, it would be nearer the truth to say that sacraments are acts of the Church because the community does them together.

Last week this column discussed the sacraments as acts of Christ, but it must be added that they are only acts of Christ because the community of the followers of Jesus is doing them. The fact that the community continues through the centuries to gather and re-enact the Last Supper celebration means that this action of Jesus which explains the meaning of his death and Resurrection is continued throughout time.

In this way more and more people can come part of it and try to live out the implications of it, so that the reign of God will become more of a reality in the world about us and not only in the hearts of a few faithful people.

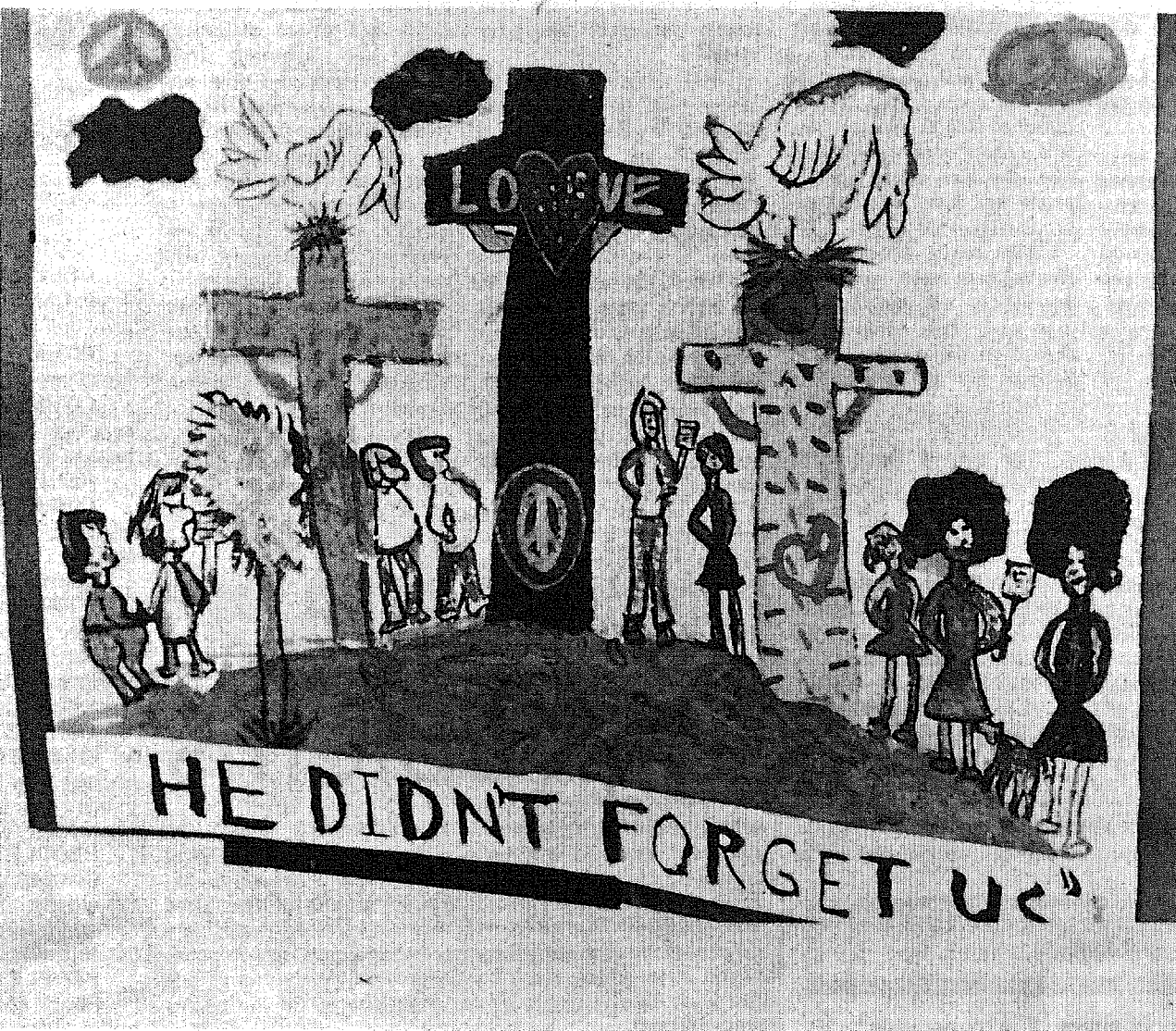
MANY PEOPLE today wonder whether the Church should stop being so concerned about religious activities like the sacraments, in order to devote itself more to activities in the field of social justice and charity. The answer is that these should not be seen as alternatives. "Saving souls" is not a separate sphere of activities from saving the world from war and fear and hatred and social injustices.

We know from the gospel that a person saves his soul when he "loses" it, that is when he devotes himself to making life better and happier for others instead of always looking to see what he will get out of it for himself. But to live in this way is difficult. To do it alone is impossible. Jesus assembled his followers into a community that would do it together, by being a group of people visibly and tangibly committed to making the world better by what they themselves were as a community.

The life of the community of the followers of Jesus, from the beginning, was supposed to be a life of cooperation rather than competition, of community support to the weak and less able instead of rugged individualism, of a liberal sharing of everything instead of emphasis on personal property. This is a matter of the way one lives the whole of one's everyday life, but it was and is expressed in a tangible way when the community comes together to pray and to reflect on the meaning of life for the believers and to realize the presence of Jesus in committing themselves to bring about his dream for the world.

FOR EACH OF THE MEMBERS of the local church, the parish, it is not easy to live in this way. But if at the Sunday Mass they find a community of people seriously recommitting themselves together to the task of redemption when they celebrate the death and Resurrection of Jesus, then the Eucharist which is the action of the Church (the whole Church which is not visible to the Sunday worshipper) really becomes a solid support to the individual.

In the same way all baptisms are really



Christ has not forgotten us and He established the Sacraments as acts within the Church to help and strengthen us in daily life.

Teenagers and the Church

By JAMES L. ALT

In the life of every teenager, much depends upon whether or not they are part of the "in" crowd in the social community of which they are a part. Teenagers in Louis-

ville, Ky. have revealed that this "sense of belonging" extends also to their attendance and participation at Sunday Mass.

According to students at Presentation Academy and St. Xavier High School, their presence at Sunday Mass depends more on the fact that they feel "wanted" there than it does on following a rigid set of guidelines.

Asked whether they felt they were a part of the Church community when they attended Mass, the young people said it all depended on what took place at Mass.

Doug Voll, a 17-year-old senior, does not feel he is a part of the Church community when he attends Mass "because it becomes a 'routine thing' every Sunday morning. If Mass could be more personal and relevant to myself and the world I live in, it would make me feel like I was part of the Church community."

A CLASSMATE, Marty Cogan, 17, says that most of the time "the Mass seems to be more of a habit and an ancient rite rather than a celebration of a group of people as a community. There seem to be so many meaningless actions."

Two 16-year-old students at Presentation Academy, Connie Brumleve and Cynthia Rausch, sometimes feel a part of the Church

community, while at other times they feel left out. Says Connie: "I feel like I'm a part of the Church community to a certain extent when I attend Mass in my parish. I feel I can take my rightful place in the community, knowing I contribute by teaching the basis of my faith to second-graders on Sunday. I would, however, feel more a part of the community if I knew more people."

If Sunday Mass is not meaningful for today's youth, how can it be improved? Both Doug and Marty think much of the formality should be taken out of the Mass. By being more informal, they feel it would be more relevant to themselves and other young people.

The girls think Mass would be more meaningful if people participated more than they now do. "If people participated more at Mass, if they would wake up and worship instead of sleeping through most of the service, we would have a more united parish," says Connie Brumleve.

Cynthia Rausch feels the key to getting people to participate lies with the priest. "People must have an incentive," says Cynthia, "and some priests can do miracles in this way. They make the Mass joyful, put in some thought-provoking lines here and there, and make it relevant to the problems of youth."

A TEACHER, Sister Mary Jane Rhodes, lists "a more personal approach by the celebrant, relaxed atmosphere, planned liturgy and meditation on the Word" as means to making the Mass more meaningful. She agrees with another teacher, Brother Gerald Boylan, that groups attending Mass should be smaller and more unified, to make it seem more like a community celebration.

Asked to define "community," all described it as a group united together with a common goal or purpose. Should this common goal be social rather than religious in nature? "I say no," says Cynthia, "part of the role of the Church in one's life is meant to be 'religious activities.' They may not mean anything to some people, but nevertheless they are a duty of the Church. Social activities should be given attention, but people shouldn't need the institutionalized Church to help others. The amount of individual ability to help can be surprising."

What role should young people have in the Church community? Someone who works with them constantly, Brother Gerald Boylan, gives us some good insights when he says, "Young people are working Christians as well as any of us. They should be allowed to do all they are capable of doing."

"Their role in the Church is sometimes either neglected or given full rein; neither of these attitudes are correct. Guidance is needed for all of us, especially for the young, who are asking both, 'what should I do?' and 'what can I do?'"

KNOW YOUR FAITH

actions of the Church, that is of the community of the followers of Jesus. When an individual is baptized he passes symbolically through the death and Resurrection of Jesus, through the waters of chaos to new life and meaning in life.

In fact he passes from being an individual in a chaotic and unjust world to being a member of a community that lives differently and makes it possible for him to live differently. This is only possible because the community of believers welcomes him into its midst and accepts responsibility for him. It is only possible because the baptism is an act not only of a priest but of the community of believers, that is the Church.

Even a member of the "in" crowd needs time alone to contemplate the individual role each of us must take toward this sense of community.



St. Agnes feast day Jan. 21

By JOHN J. WARD
 What is the matter with the young people today? That is the question being raised among many of the older generation. And the answer, decidedly, is — that there is nothing the matter with them. Of course, they are a lively bunch and some of them do get their names in the paper occasionally with demonstrations and tangling with the police. But on the whole, they are a fine group of young citizens and the future of this nation will be in good hands when they take charge. These thoughts came to the mind of this writer when he noticed that Friday, Jan. 21, is the feast-day of St. Agnes. SHE WAS only 13 years old when she suffered martyr-

dom for the Faith in Rome in the year 303 during the persecution of Diocletian. A beautiful and wealthy child, she had consecrated her virginity to God at an early age. When she was only 12 years of age, she was called upon to prove her love for God and her hatred of sin. The young noblemen of Rome had vied with one another to win her hand in marriage, but finding her resolution unassailable, they accused her to the governor of being, of all things, a "Christian." She ignored the alluring promises of the judge and stated repeatedly that she would have no other spouse than Jesus Christ. The governor threatened her, but Agnes remained firmly courageous, even desiring the rack and death. With a cheet-

ful countenance, she fearlessly surveyed the executioners. SHE WAS DRAGGED before the idols and commanded to offer incense. St. Ambrose has testified that she "could by no means be compelled to move her hand except to make the Sign of the Cross." When the governor saw his efforts were to no avail, he said he would send Agnes to a house of ill repute, but the Saint answered: "You may stain your sword with my blood, but you will never be able to profane my body, consecrated to Christ." The governor was so incensed that he ordered her to be led there at once. Her Divine Spouse then showed by a miracle the value he sets upon virginity. A SHAMELESS youth

attempted to approach the child, and in an instant, a flash like lightning from Heaven struck him blind and he fell to the ground. His terrified companions raised him up and carried him to St. Agnes, who was at a distance singing hymns of praise to Christ, her protector. Through her prayers, the youth's sight was restored. The governor, exasperated at seeing himself outwitted by one so young, condemned St. Agnes to be beheaded. The spectators wept at seeing one so young and fearless in face of death. St. Agnes' body was buried near the Nomentan Road, a short distance from Rome. During the reign of Constantine the Great, a church was erected over the spot.

Prayer Of The Faithful

Second Sunday of the Year

Jan. 16, 1972

CELEBRANT: We are a holy people, constantly in Jesus Christ and called to imitate Him in service. Let us pray that His love and peace may be known through us.
COMMENTATOR: Our response today will be: Lord, hear our prayer.
COMMENTATOR: That the Church of Christ may truly be a light to the nations, illuminating the way of peace and justice. For this we pray.
PEOPLE: Lord, hear our prayer.
COMMENTATOR: For a world-wide armistice and an end to the folly of the arms race that all men may unite as brothers. For this we pray.
PEOPLE: Lord, hear our prayer.
COMMENTATOR: That the enthusiasms and unity engendered among the people of South Florida by the Dolphins' march to the Super Bowl may be carried over in our attempt to solve the problems of our communities. For this we pray.
PEOPLE: Lord, hear our prayer.
COMMENTATOR: For the unemployed who despair because they have no way to express their energies, no way to contribute to society or to support themselves. For these our brothers we pray.
PEOPLE: Lord, hear our prayer.
COMMENTATOR: For those people who take care of the elderly, the dying, and the mentally ill without seeing any improvement, that they may recognize Jesus in their patients and in one another. For this we pray.
PEOPLE: Lord, hear our prayer.
COMMENTATOR: That the light of Jesus may warm as well as instruct us in the worth of every single one of us . . . and of all people. For this we pray.
PEOPLE: Lord, hear our prayer.
CELEBRANT: Father, you sent your Son to be a living sign of your love for us. Help us to grow in love and service, so that through us all men may be drawn to Him. We ask this through Christ our Lord.
PEOPLE: Amen.

Islam facing big problems

By FATHER JOHN T. CATOIR
 (This is one in a series of articles on the history of religion.)
 Catholics would have no trouble recognizing the

delineation of three categories: conservative, liberal and moderate, as a means of distinguishing the different styles of thinking within the Church. The Jews have a similar breakdown, as you know. Orthodox Judaism maintains its exalted privileges from God, believing themselves to be exclusively the chosen race, divinely appointed to promote righteousness on the earth. Rigid rituals, celebrated within the family are observed; fundamentalist interpretations of the scriptures are preserved. On the other hand, Liberal or Reformed Judaism which began with Moses Mendelssohn (1729-1786), breaks from this traditional rigidity. Essentially this was part of the enlightenment movement of the eighteenth century, and it sought to liberate Jews from the literal bind imposed by the Talmud. Reform Jews hold that revelation is ongoing and not final, and they do not believe the Bible and the Talmud hold the final word about truth, righteousness and the worship of God.

CONSERVATIVE Judaism is more moderate than conservative as we understand the term. This group attempts to mediate the differences between the Orthodox and Reform branches. In trying to preserve (hence, "conservative") the traditions, it also tries to adjust to the practical circumstances of daily life.

Every religion has had this flow of action and reaction within its membership; so it is not surprising that Islam is faced with the same dilemma. Muslims must agree on all the essential points of the faith, as indicated earlier in the Five Pillars of Islam, but in matters less than essential, they have their different schools of thought. The Maliki school is fundamentally traditionalist, while the Hanafi school leaves itself free to interpret the traditional teachings in the light of modern events and circumstances. The Shafi's follow a middle road, holding fast to the concept of authority in the Koran and the authentic teachings and traditions of the masters, but allowing interpretations to range beyond the absolute literal position of the Maliki.

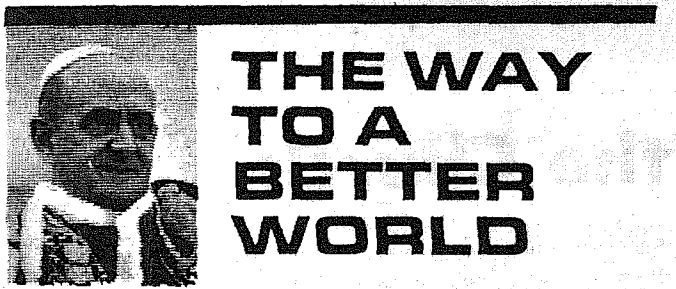
Does it all sound familiar? Human nature seems to produce the same patterns of behavior in each religion. Another feature of the Islam faith common to most other faiths is the presence of mysticism. The orthodox approach was so mechanical (prayer five times a day, never permitting prayers of petition by the way, only prayers of praise and thanksgiving) that the need for a deeper penetration of the mystery of God expressed itself in a form of mysticism called Sufism.

SUFISM enabled the Muslim to be free of the dogmatism and scriptural literalism of the traditionalists by entering the world of direct inspiration and ecstatic union with the Supreme Being. There were many in this school who began to teach that Mohammed was the divine incarnation, Mohammed himself disclaimed this many times, and canonized his humanity in the Koran, but many Sufis began to believe it anyway.

Like Protestants, Catholics and Jews, the Muslims are facing the same basic problems of the modern world. Widespread modern scholarship is breaking down many of their assumed beliefs, disturbing the simplistic formulas of thought presented in the Koran. Rules and regulations pertaining to the discipline of marriage, for example, are under continual attack since they are so completely out of date. Women are fast becoming emancipated. Outmoded educational practices are being rejected, and people are less prone to accept authority. Last, but not least, there is the Communist threat with its official position on atheism. All religions are experiencing turmoil in the twentieth century. Islam is in for particularly hard times in the years ahead.

Spirituality study commission set up

WASHINGTON — (NC) — A nine-member commission has been formed to study the spirituality of the priesthood as part of the larger study of the priesthood commissioned by the U.S. bishops in 1967 and now partially completed. Msgr. Colin A. MacDonald, executive director of the bishops' Ad Hoc Committee for the Implementation of the Study on the Priestly Ministry, said the co-chairmen of the spirituality study committee are Carmelite Father Ernest E. Larkin of the Catholic University of America here and Father Gerald T. Broccolo of St. Mary of the Lake Seminary in the Chicago archdiocese.



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Honor paid memory of apostle in India

COCHIN, India — (NC) — Special services were held Jan. 2 in Christian churches throughout Kerala state to mark the start of year-long celebrations of the 1,900th anniversary of the death of St. Thomas, India's first apostle.

Christians were asked to make a "spiritual renewal" of both individuals and families the hallmark of the centenary celebrations. The celebrations were to have been inaugurated at Madras — where the Apostle suffered martyrdom in 72 A.D. — with a three-day program of pilgrimage to his tomb and other observances.

But in the aftermath of the India-Pakistan war, the inaugural festivities were cancelled by Archbishop R. Arulappa of Madras-Mylapore. A JOINT LETTER of bishops of the Catholic, Orthodox, Mar Thoma and Protestant churches noted that an ecumenical lay-clergy committee was at work on practical program aimed at realizing the general theme of the celebrations — Sharing in The New Life.

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 Fort Lauderdale 12:15 p.m.—luncheon meetings

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

Use of drugs as pain-killing medicines



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

By DR. BEN SHEPPARD

For the past 10 years, terminal cancer patients have been receiving a "cocktail" five to six times a day in two London hospitals.

"Cocktail" ingredients? Usually they contain 25 mgm. of heroin, 10 mgm. of cocaine, some alcohol, sucrose syrup and Miltown. This "cocktail" idea has been in effect at the St. James Hospital for 10 years and in St. Christopher Hospital since 1967.

About 99 percent of the patients are getting adequate relief from severe pain, although 20 percent suffer some pain occasionally.

In Baltimore, another group of doctors report using LSD to lessen suffering without making the patient comatose. This is just part of patient care. Heroin is used primarily because it brings less nausea and very often brings back the patient's appetite. The tranquilizer seems to enhance the strength of the heroin, so that very little heroin is actually needed.

IN THEIR 10-YEAR STUDY, they found, because there was no pain, there was no psychological addiction and that there was no need to increase the dosage of heroin over the years.



In the study, 36 of the patients were dramatically improved in the LSD experiment, while 36 were moderately improved and 19 percent remained unchanged. There was a definite trend toward the reduction of the amount of pain-

killing medicines used in the hospital, according to a report in Medical World.

Three cases of near-fatal reactions to MDA, an hallucinogenic drug resembling LSD in its effects, were reported in the Journal of the American Medical Association.

Chemically, MDA resembles mescaline, DOM and STP. In these cases, all three people had taken 500 mgm. capsules of MDA. One of them had gone into severe convulsions, and when taken to the hospital, doctors thought he had been injected with strychnine, which occasionally is used to adulterate heroin and LSD. They also found that the person had been using barbituates and amphetamines, plus the MDA.

ON ANOTHER POINT, studies on the generation gap problem have shown, more and more, that this is a figment of the media, which has become obsessed with radical youth, "hippies," "yippies," campus encounters, teach-ins, student strikes and the sexual revolution. This obsession is supposedly to point up the difference between the current generation and parents of previous generations. Some have said that the new value system of the young is in the forefront of the new morality.

Seemingly, there are more imagined ideas than true facts in these readings and studies by the media. A study by Downan and Adelman, to the contrary, showed that a vast majority of 14 to 18-year-olds had very little disagreement with their parents at any age. This is especially true of the girls questioned for the study.

Studies of activist students show that, although they feel alienated from larger society, they don't feel alienated from their parents. Young people and students are influenced by propaganda about the generation gap, which, in many ways, is just an imaginary problem.

Release of funds to schools ruled

HARRISBURG, Pa. — The purchase-of-services (RNS) — Pennsylvania's nonpublic schools are entitled to receive about \$24 million provided by the now-defunct state purchase-of-services act, according to a three-judge federal district court.

Payments authorized by the act had been held up since June 28, when the U.S. Supreme Court ruled that the state law was unconstitutional because it involved "excessive entanglement" between church and state. The act provided \$36 million in total aid.

THE FUNDS are still being held by the state treasurer for 30 days, pending any appeals of the federal court decision. Opponents of the law said they may appeal the court's order to release the funds.

Howard Fetterhoff, executive director of the Pennsylvania Catholic Conference, hailed the decision, declaring that "many schools have included this money in this year's budget, and its loss would put many of them in an impossible situation."

act, struck down along with a similar "direct aid" bill in Rhode Island, authorized nonpublic schools to be reimbursed in part for funds spent on teachers' salaries, textbooks and instructional materials used in mathematics, foreign languages, physical science and physical education.

The three-judge panel said that payments cannot be made to church-related schools for services performed or costs incurred after last June 28.

William B. Ball and Henry T. Reath of the PCC represented the nonpublic schools at the hearing Dec. 15 before Chief Judge William Hastie and Judges E. Mac Troutman and Alfred Luongo.

Since the purchase-of-services act was struck down in Pennsylvania, the legislature has enacted a nonpublic education bill which reimburses parents for tuition in the amount of \$75 for every elementary school student and \$150 for every high school student.

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Fruit Cocktail 3 16-OZ. CANS **1**

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TENORS, BARITONES and basses under the direction of native blend well in Curley's 22-man choir, Bahamian, Napoleon Reed.

Curley choir guided by 'pro'

Deeper involvement in the Church is synonymous with a resurgent interest in the arts in the opinion of a former Broadway singing star who now directs the music department at Archbishop Curley High School.

"This would include all forms of cultural development such as music, literature, painting and drama," advocates Napoleon Reed, whose views are shared by Father Thomas Engbers, supervising principal of the Archdiocesan high school for boys.

Obviously, music is the "life" of the artist whose mellow voice has entertained and moved millions during his performances as "Joe" in the B'way musical, "Carmen Jones," a musical which enjoyed an almost three-year run in New York; as well as his singing in "Porgy and

Bess" during a three-year tour in Europe, and other musical successes as a protege of the late Oscar Hammerstein. His more formal musical training includes two years of study at Julliard School of Music and a Bachelor of Arts degree in music from DePaul University.

WITH such spontaneous enthusiasm for music, Reed had no difficulty in transmitting this devotion to the arts to his high school pupils; and shortly after his arrival at the school he had organized a choir.

While he was rounding the 22-member choir into shape, the native Bahamian, who now entertains night club audiences at Miami Beach and in Nassau, caught a glimpse of another equally talented group just up the



AS IF BY magic, Mrs. Reed whipped up bright orange shirts for the boys using a pattern of her own design.

street at Notre Dame Academy.

It took only a little persuasion to convince Mother Marie Assumpta, I.H.M., principal, that sponsoring a joint holiday concert would be in the best interests of both schools and when arrangements were completed a holiday folk musical, "It's the Lord's Thing" made its December debut. Reed directed the undertaking with a special staff from Napoleon Reed Community of Artists assisting.

Paralleling this activity came a request for Reed to sing the national anthem prior to kickoff of the Miami Dolphin-Green Bay Packer football game in December.

"I INSISTED on one condition," Reed said. "I told them I'd sing if my Curley choir could precede me with a rendition of the Pledge to the Flag." The game program committee also wanted Reed to recite the preamble to the U.S. Constitution during the pre game show.

Reed suggested Charly McClelland, Charly is not only Florida's extemporaneous speaking champion but the Curley junior is president of the school's debating team and led the school to two consecutive titles in the Catholic Forensic League competition. All was in readiness

except for one thing, according to the music teacher.

"If the group was going to make an impression, it needed more color than just ordinary dress clothes could provide. I told Father Engbers we needed uniforms." The principal came through with a money allotment that was just enough for black slacks, white belts and kerchiefs. "But to complete the school colors scheme, we need orange shirts," Reed continued.

Mrs. Napoleon Reed came to the rescue and contributed her creative genius to countless yards of orange-hued material. With a pattern of her own design and a week and a half of sewing and fitting, the Curley choir was custom-fitted with magnificent shirts.

Now they're looking forward to a benefit spring concert.

"Thought Festival" set; CYO deanery meet slated

South Dade Deanery CYO president, Alice Audie, has announced that the next Deanery meeting will be held on Monday, Jan. 17, at 7:30 p.m. at St. Theresa school, 2701 Indian Mound Trail, Coral Gables. Each parish has been asked to send two delegates to the meeting.

CYO leaders, moderators, advisors and members from throughout the Archdiocese are planning to attend the "Thought Festival" being sponsored by St. James CYO at the parish hall, 601 NW 131 St., Saturday, Jan. 15. The festival will run from 10 a.m.

to 3:30 p.m.

A numbers of CYOer's from Epiphany, St. Louis, Immaculate Conception, and St. Monica parishes, manned voter registration booths at major Dade County shopping centers last Saturday. The youngsters are working in co-operation with a national organization, "Youth Citizenship Fund, Inc."

Several area Christian Church youth groups have been invited to view a film, "Ski the Outer Limits" by members of the St. Rose CYO group. Sunday evening at 7:30.

CYO basketball scores

Boys		Young Adults	
St. Rose	57	St. James	2
OLPH	39	Immaculate Conception	0
St. James	57	St. Stephen	2
Visitation	17	St. Mark	0
St. Monica	57		
St. Vincent de Paul	11		
St. Francis of Assisi	54		
St. Vincent Ferrer	42		
St. Mark	2		
St. Clare	0		
St. Marv	53		
St. Martha	32		
Blessed Trinity	60		
Immaculate Conception	56		
St. Louis	59		
Epiphany	32		
Sacred Heart	45		
St. Timothy	35		
St. John Vianney	56		
St. Brendan	31		
St. Charles Borromeo	54		
Queen of Martyrs	43		
St. Stephen	52		
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St. Rose	9		

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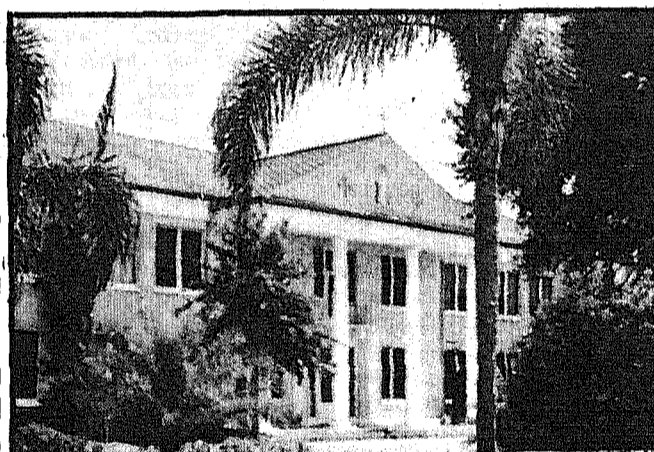
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VOICE

of Sports

By Mitch Abdallah

Team making most of breaks will win

Well, our wish of a Super Bowl match between the Dallas Cowboys and the Miami Dolphins will be reality in a few days.

As far as the Cowboys are concerned, maybe the situation is a little uncomfortable for coach Tom Landry, since his squad has come this far once before, only to return to Big D licking its wounds. But things are different now. The Cowboys have proven that they can win the big ones, exemplified in playoff competition.

There's no doubt that this Cowpoke squad is the best ever led by Landry. It has depth, experience and a championship attitude. But what's more important than anything else, it has been making its own breaks and cashing in on opponents' mistakes. The Cowboys' eight-game winning streak is indicative of its maturity.

The number one problem for Dallas will be to stop the passing of the Dolphins' Bob Griese and the running of Larry Csonka and Jim Kiick.

As for the Dolphins, this expansion team of just six years ago is taking on the difficult task of proving it is numero uno. And in their effort to make believers out of the whole world, the Dolphins have shown excellent credentials, especially with their impressive victories over two world champions, the Kansas City Chiefs and the Baltimore Colts.

BOTH TEAMS HAVE PROVEN they can move the ball and both have also shown they can prevent opponents from doing the same. Roger Staubach and Griese have been acknowledged top quarterbacks in their respective conferences. But the edge is with Griese, whose experience Staubach probably wishes he had.

However, in considering quarterbacks, one must not forget that Staubach is a scrambler and can gain the yardage when his running backs seem to fail in that department. Dallas' multiple offense may give the Dolphins a few headaches, but let us not forget what Miami did to the Baltimore Colts, whose offense is similar to that of the Cowboys.

So what the game will boil down to, in our opinion, is what team will make the most of the breaks coming its way. Turnovers will definitely play a big part in the match. And if turnovers become the name of the game, Dallas would have the slight edge, since this has been the game it has been most efficient in during the last few outings.

A BIG DRAWBACK in a Dallas-Miami contest is the fact that neither team has met in competition before. Both will be facing each other cold. This is good and bad. Good because such a match has not given either team an advantage as to how it should attack. It will give each team the chance to make use of the opportunities as they evolve in the game, and how it can adapt during actual battle. Since neither team has played each other before, they both face the uncertainty as to where the opponent's weaknesses and strengths are.

Both teams are capable of beating the other in its own game. . . as Dallas did in its contest with the Vikings prior to the National Football Conference title game. If we recall correctly, Dallas' rugged defense and its conversion of breaks in its favor brought it back to Texas Stadium victors over the Vikings. Minnesota was supposed to be the one with the rugged defense, remember?

Who are we going to predict as winners? That's a tough question. In order to be as objective as we possibly can, let's answer it with another question. If you had lived in Dallas for the past 20 years, and lived as a resident in the sunny city of Miami for one year, where would your allegiance be? Not a simple answer, is it?

Wrestling: chance for little guy

"This group here — start lifting the weights. You others, get on the mat," barks the Archbishop Curley High wrestling coach as he puts his 22-member team through practice paces.

After watching some of his heavyweights roll around on the mat, one would get the impression that Ed Hargrove would be a little more careful about the way he gives orders to his boys. But they know he knows a lot more about the game than they do.

New at Curley this year, Hargrove has had many years of experience as wrestling coach in another state, Virginia. Most of the high schools from that part of the country have wrestling teams, he said. "The sport is fairly new down this part of the country," which explains the

Curley takes first place

FORT LAUDERDALE — In basketball action last week Archbishop Curley took over first place in the South Atlantic Conference by downing Cardinal Gibbons, 73-66, on the Redskins' court.

A close game up to the half, Curley took the lead in the third period and Gibbons was never able to close the gap. The game's leading scorer was Frank Smith of the Redskins, with 24 points.

John Drury, with 25 points, headed the Redskins' scoring attack as Gibbons added a conference victory to their record on Friday by trouncing Monsignor Pace, 71-51. Ahead by eight points at the close of the first quarter, the Redskin cagers enlarged the lead to take a 40-28 half-time advantage. Paul Witte, 6-5, controlled the backboards for the Redskins with 14 rebounds.

reason why only a few schools are represented in the South Atlantic Conference.

OF THE schools, according to latest reports, Curley seems to be on top against its other Catholic opponents — Chaminade and LaSalle. Curley has also beaten a few public schools. Their two losses have been to Palmetto and Carol Park, both of which are state-ranked.

What are the advantages of a school having a wrestling team? "It gives the little fellow a chance to participate in a sport," said Hargrove. "These little guys are too small to make a football or a basketball team. And it gives a kid more individual recognition than some of the other sports could give."

THERE'S MORE to wrestling than meets the eye. For instance there are 12 different weight categories. Beginning with the 98-pound wrestler, the weight classes can include those who weigh 106, 112, 119, 126, 132, 138, 145, 155, 167, 185 pounds. Then

there is the unlimited weight class which is above 185 pounds.

One match has a duration of six minutes, if a match goes that long. However, the match is broken down into three two-minute periods. And if an opponent gets pinned down before the six minutes expire, the match ends.

Curley's 272-pound heavy-weight, Carlos Pages, has won all of his matches except one, and this one loss came at the hands of an Edison lad who is supposed to be number one in the state, said Hargrove. Pages, despite his weight, is quick for a lad his size, he added.

"**IN THE** heavyweights, if you don't have the strength, you can't win. In wrestling in general, you've got to have the moves, the speed and knowledge to know how to counteract," he added. "Wrestling is a coordinated sport. It makes use of all the muscles in the body. You al-

ways have to be in shape," he added.

Another asset to the Curley team is undefeated Joe Howard, a 133-pound senior. "Howard is not real strong but he has the knowledge of wrestling and knows what moves to make in order to win," said Hargrove.

"Then there is Bill Ferring, 138, who has pinned down three of his four opponents. Ferring is fast, strong and knowledgeable. The man with the quickest moves on the team is Pedro Rodriguez. He has great potential."

In all of his years as wrestling coach, Hargrove has never had a losing season. And it seems he is off to a good start with his new wrestling team at Archbishop Curley.

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Talk**

Bill Farr

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Pope
Paul
VI

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

Tremendous fields of action lie open for lay apostolate

Vast fields of action lie open today for the lay apostolate. The needs are immense and manifold, extending tragically beyond our human resources; but they produce an effervescent upsurge of new energies coupled with a wealth of research and experience in all fields of human endeavor. So, the eye of the apostle can see much reason for hope. From all sides comes the appeal of the oppressed for more justice, and since this appeal is confronted with innumerable obstacles, it demands action from many men of goodwill among those who have the resources. And more than that, it awakens more and more the conscience of the poor themselves and transforms them into agents of their own human and spiritual advancement. What can we say about the young, with their uncertainty and revolt, as well as their desire to build a world of brotherhood and peace and to engage in dialogue and more meaningful collaboration with their older brothers? What can we say about the present family situation, about the dangers which threaten it? What can we say about the light and strength the Gospel brings to all those who seek to base their life on the truth and stability of love? In these fields and in so many others, what is needed is pastoral action which will always better adapt itself to the various socio-cultural groups. What is needed is an apostolic activity which will not be satisfied with sporadic efforts and routine methods, but which will call for concerted effort — both inventive and bold — on the part of the laity. The recent Synod noted several times that there is much work remaining to be done if the laity is to play its full role in the apostolate of the Church and give it the missionary spirit which the Council sought to impart.

Speaking to participants of Laity Council. Dec. 2, 1971



Offering the light of the divine message and cooperating with the determined work of her sons, the Church is not motivated by human interests. She is responding to the call of the Spirit, who urges her to plant now, on earth, the Kingdom of Heaven, the final fulfillment which gives man an overall view of his pilgrimage on earth. Today, more than ever, human problems, with their complexities and implications, go beyond the limits of small groups or even nations. From this point of view, the Church, by her very nature, feels particularly bound to offer her impartial service when it is a question of finding more profound solutions and putting them into practice. Especially since she wishes to faithfully continue the work of Christ, who came to the world to bear witness to the truth, to save, to set free and to serve. We hope and trust this action of the Church will be advantageous to all; and everyone will find in it a stimulus for their own efforts and unerring guidance in their march toward complete progress, so that it may be motivated by the highest spiritual and moral values and implemented in an atmosphere of brotherhood, real justice and peaceful coexistence.

On receiving ambassador of Bolivia, Dec. 2, 1971.

You and Your Faith



From Sunday's Gospel

The next day, when John caught sight of Jesus coming toward him, he exclaimed: "Look! There is the Lamb of God who takes away the sin of the world! It is He of whom I said: 'After me is to come a man who ranks ahead of me, because He was before me.' I confess I did not recognize Him, though the very reason I came baptizing with water was that He might be revealed to Israel."

John gave this testimony also: "I saw the Spirit descend like a dove from the sky, and it came to rest on Him. But I did not recognize Him. The one who sent me to baptize with water told me, 'When you see the Spirit descend and rest on someone, it is He who is to baptize with the Holy Spirit.' Now I have seen for myself and have testified, 'This is God's chosen One.'"

John 1: 29-34

World a better place

(CONTINUED FROM PAGE 15)

nam and he died there. We put up a plaque for him at our outdoor shrine. He was 19 when he died. Good kid. He had a dog while he was here. We allow that.

"That one's in jail. Got mixed up with drugs. He was just too empty when we got him."

BUT THE THING OF IT IS that hundreds of boys without hope have passed through Boystown. And the world's been a little better for it. And a lot of jagged pieces have been mended. And empty futures have been filled with the promise of hope.

John Perrotti doesn't laugh at the I-gave-at-the-office-one-liner. For him, charity is not a sorry word. He has all those photographs and memories . . . all those young lives made whole because you helped.

"This kid's got two sons of his own now. Fine kids. He brought them around last weekend. He wanted to show them his home."

Thus speaks John Perrotti as he considers one more young face that has come and gone . . . but is not forgotten beneath the whispering pines of Miami's Boystown.

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That is because your help is needed in many areas of human compassion.

Boystown is one of them. Stop by there some gentle afternoon. John Perrotti will be happy to say thanks. He'll also show you some photographs and talk about young and empty lives made whole because of you and your Archdiocese.

Refugee proposal hit

(CONTINUED FROM PAGE 1)

the government persuade industries to move into Dade County much in the same manner as it had done in recent years to relieve economic distress in Appalachia and northeast sectors of the nation and in many parts of Texas.

"Such a program," the Archbishop said, "would provide prompt and urgently needed relief in the area of jobs for the refugees as well as for the large segment of the permanent Black population here, many of whom are desperately seeking work."

Late in 1966, Msgr. Walsh, speaking to sessions of the national meeting of the National Council of Catholic Women at Miami Beach, advocated that a "solid, well-planned resettlement program on a case by case basis" was necessary and good for the individual and his family.

"WE DO THINK that both government and voluntary agencies should exercise caution in how this is promoted and we do not think that the publishing of statistics and the number of people who are resettled presents a true picture of the total refugee situation to the public."

The Irish-born priest, who formerly served as director of Catholic Charities in the Diocese of St. Augustine and the Archdiocese of Miami, expressed surprise that "it has taken Senator Kennedy and the General Accounting Office so long to find out what has been aware to many of us working with Cuban refugees from the very beginning, namely, that resettlement in itself is not the only or final answer to relieving the impact of the Cuban refugees on this community."

Msgr. Walsh recalled that early in 1961 when the late President John F. Kennedy sent Abraham Ribicoff, then Secretary of Health, Educa-

tion and Welfare, to look into the Cuban refugee situation, that he, Msgr. Walsh, had criticized the resettlement program inaugurated by the Eisenhower administration one month before and that he had pleaded for adequate programs in financial assistance, medical care, schooling, and jobs in Miami.

MSGR. WALSH charged that the root cause of the problem has been that resettlement has been a "political solution rather than a real solution based on needs. Public opinion was alarmed at the successive waves of refugees and the best clue to the government's approach is the emphasis on the number of refugees relocated."

Msgr. Walsh declared, "But at the same time, there is the complete absence of any effort by the government or its agencies in Miami to stimulate employment opportunities or new housing."

"While the financial assistance grants in Miami are and have been grossly inadequate for Cuban refugees and for all other people who need assistance — up to June of last year the maximum grant to a family was \$100 a month, which could not even pay rent. While the majority of those resettled have no doubt benefited from the program, the increasingly large numbers on welfare rolls indicates that more screening of refugees, additional job opportunities, and housing opportunities should have been assured before they left Miami," Msgr. Walsh pointed out.

WITH THE SEVERE cut-back in the airlift and a resulting drop in the number of new exiles, Msgr. Walsh feels that the resettlement program will necessarily slow down and eventually can be reduced to the minimum required for family reunions. He warned however that the,

government must continue to maintain, not only its welfare and medical programs here for Cuban refugees, but that it has an obligation to do something even now about housing and employment opportunities.

He urged that the funds not needed for resettlement now be used for housing and that the government begin a "long overdue effort" to relieve a critical situation. He said that 10,000 applications on the waiting list for public housing in Miami indicates a critical need and also recommended a complete overhaul of the Florida State Employment Service which, he said, is subsidized largely by Federal funds but "has completely neglected the refugees and indeed, the Spanish-speaking in general."

He reminded that Cuban refugees are here as a result of national policies and that even if they end that they are a national and not a local responsibility until they have been integrated into the economy of the area, and added that "We do have serious questions as to whether the \$119 million paid to the public schools of Dade County have been spent wisely or in the best interests of the students for whom it was intended."

"We think that Senator Kennedy's suggestion that the time is due for phasing out of the Cuban refugee program, misses the serious problem that still exists in this community as a result of the impact of the refugee on Dade County," Msgr. Walsh concluded. "We do not think it is too late to correct some of the mistakes that were a result of poor planning over the last decade and we think that the opportunity provided by the present lull in new refugees coming is an excellent time to reconsider and improve the program but not to phase it out," he said.

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Culpan al Gobierno Federal por falta de planeamiento en ayuda a los refugiados

El Vicario Episcopal Kennedy de que el gobierno para la Comunidad Hispana de la Archidiócesis de Miami, que fue uno de los pioneros en los programas de ayuda a los refugiados, expresó esta semana sus puntos de vista sobre la recomendación hecha por el Senador Edward

Kennedy de que el gobierno federal debía comenzar a eliminar el Programa para Refugiados Cubanos. Monseñor Bryan O. Walsh, que en 1961 creó un programa que ayudó a miles de niños refugiados cubanos, dijo a The Voice que "las

críticas del Senador Kennedy de refugiados patronizado por al programa de relocalización el gobierno federal pueden

ser sorprendidas sólo por el mucho tiempo que tomó al Senado de Estados Unidos comprender las fallas que esa relocalización conllevaba."

"Hace mucho tiempo nosotros estamos convencidos que los problemas relatados en el reporte de la Auditoría General de Estados Unidos no fueron creados por los refugiados cubanos, sino por la falta de planificación adecuada por parte del Gobierno Federal. Ya en diciembre 14 de 1961 el Arzobispo Coleman F. Carroll testificó ante el Comité del Senado para Refugiados, del que es presidente ahora el senador Kennedy, expresando que "La relocalización, si se quiere que sea efectiva, tiene que descansar en una adecuada planificación y esa relocalización, por sí misma, sin buenas oportunidades de empleo, solo lograría, esparcir tanto el problema a lo ancho de la nación que lo haría poco evidente."

Añadió Mons. Walsh que nuevamente en Marzo 18 de 1963 el propio Arzobispo Carroll, testificando ante una audiencia conducida en Miami por los representantes Dante Fascell y Claude Pepper, expresó que "la falta de un planeamiento inteligente por parte del gobierno federal, es responsable en parte de los serios problemas que encaran los refugiados cubanos."

En octubre 22 de ese mismo año — recuerda Mons. Walsh — el Arzobispo Carroll propuso que el gobierno federal persuadiera a los industriales a establecer nuevas fuentes de trabajo en el Condado Dade, en forma similar a la adoptada en años recientes para aliviar los problemas económicos del área de Appalachia y otros sectores en el nordeste de la nación, así como en muchas partes de Texas. "Tal programa, — decía entonces el Arzobispo — proveería rápida y urgentemente la ayuda necesaria en el área de empleos para los refugiados así como para un gran sector de la población negra permanente de Miami, muchos de los cuales están buscando empleo desesperadamente."

A fines de 1966, Monseñor Walsh, hablando en una convención nacional de Mujeres Católicas en Miami dijo que "es necesario un sólido programa de relocalización basado en un sistema de caso por caso, para beneficiar al individuo y su familia. Creemos — advirtió — que tanto el gobierno como las agencias voluntarias deben actuar cuidadosamente en la promoción de esta relocalización y no creer que la publicación de estadísticas sobre el número de personas relocalizadas representa una genuina imagen de la situación total del refugiado ante el público."

El Vicario Episcopal expresó la sorpresa de que haya tomado tanto tiempo al Senador Kennedy y a la Procuraduría General el comprender lo que resultaba evidente "para muchos de los que trabajábamos de cerca en la ayuda a los refugiados cubanos desde el principio. Específicamente que la relocalización en sí misma no es la única ni la definitiva respuesta en el empeño de aliviar el impacto de los refugiados en esta comunidad."

Recordó también Mons.

Walsh que en 1961, cuando el Presidente John F. Kennedy envió a Abraham Ribicoff, entonces secretario de Salud, Educación y Asistencia Social, para que estudiara la situación de los refugiados, él, Mons. Walsh, criticó el programa de relocalización inaugurado por la administración Eisenhower sólo un mes antes y pidió adecuados programas de asistencia económica, médica, educacional y, particularmente, oportunidades mayores de empleo en Miami.

Dijo el prelado que la raíz del problema estaba en que la relocalización había sido "una solución política, más que una real solución basada en las necesidades. La opinión pública se alarmaba ante las sucesivas olas de refugiados y la solución más fácil para el gobierno era poner énfasis en el número de exiliados relocalizados, mientras se olvidaba de cualquier esfuerzo por estimular las oportunidades de empleo o vivienda en Miami."

La asistencia económica en Miami ha sido inadecuada tanto para los refugiados como para cualquier otra persona necesitada de ayuda, (hasta junio pasado la ayuda máxima a una familia era 100 dólares al mes), lo que no alcanza ni para pagar la renta, dijo el prelado y añadió: Es cierto que la mayoría de los relocalizados se han beneficiado sin duda del programa, pero el número creciente de personas en "welfare" indica que más oportunidades de trabajo, y de vivienda hubieran sido más efectivas antes de sacar a esas personas de Miami.

Reconoció Mons. Walsh que con las constantes interrupciones del puente aéreo y la consecuente disminución en la llegada de refugiados, el programa de refugiados llegaría a reducirse eventualmente al mínimo requerido sólo para las reuniones familiares. Advirtió, sin embargo, que el gobierno tiene que seguir manteniendo no sólo los programas de asistencia económica y médica para los refugiados, sino también que tiene la obligación de hacer algo ante el problema de la vivienda.

Recomendó que los fondos que no se necesitan para relocalización se empleen para resolver el agudo problema de la vivienda en Miami, que se refleja en más de 10,000 solicitudes de viviendas públicas, así como una completa revisión del Servicio de Empleos del Estado de Florida (Florida State Employment Service) que durante mucho tiempo ha venido desconociendo las necesidades del refugiado cubano y de las personas de habla hispana en general.

Recordó que los refugiados cubanos están aquí debido a actitudes políticas nacionales y son una responsabilidad de la nación y no sólo de esta localidad.

"La Música en la Catequesis" será el tema de un seminario de estudios para maestros de la Confraternidad de la Doctrina Cristiana (CCD) en español, que se ofrecerá el domingo 30 de enero, de 1 a 6 p.m. en la cafetería de la Escuela Parroquial de Little Flower, Coral Gables.

LA VOZ

Suplemento en Español de "VOICE"



"HUERFANOS DEL ALMA". Así ha calificado alguien a los jóvenes que crecen en la Ciudad de los Niños del Sur de la Florida. En el pasado, huérfanos eran sólo aquellos niños cuyos padres morían. Hoy, la sociedad contempla otra clase de orfandad, quizás más triste. La de los niños que ven como su hogar se va resquebrajando. Hasta que un día hace crisis y todo se desmorona. arriba del infeliz pequeño "¿Seré yo el culpable,? ¿será que no me quieren?" Traumatizado se llena de inquietudes e interrogantes. Las circunstancias le están deparando un futuro bien incierto. Necesita afecto, orientación, cuidado, inspiración. Saber que alguien se preocupa por él. Eso se lo proveen instituciones como la Ciudad de los Niños, o como Bethany Residence, o como el Hogar Católico Infantil de Perrine, para citar tres de las instituciones que sostiene la Archidiócesis de Miami gracias a la generosidad de las personas que responden

al llamado de la Campaña Anual ABCD. Lo que otros no quisieron, supieran o pudieran darles, estos niños lo reciben gracias a la generosidad de usted, que se conmueve ante estos dramas humanos. Porque es usted quien puede hacer posible que el techo de la Ciudad de los Niños siga firme, y que no se desmorone un nuevo techo sobre estas cabezas jóvenes, porque haya demasiados egoístas o indiferentes. Con el techo y la alimentación, estos jóvenes reciben cuidado amoroso, orientación espiritual, educación, la amistad de otros niños, que llega a convertirse en hermandad. Y la preparación para ser útiles en la vida. Como el aprendizaje de oficios o profesiones. Como estos jóvenes que dan sus primeros pasos en el aula-taller de mecánica de la Ciudad de los Niños del Sur de la Florida. Porque usted quiere responder al llamado del ABCD.



ABANDONADOS en sucios callejones mientras sus padres trabajan en los campos. Expuestos a la enfermedad, el vicio, los accidentes, la desnutrición, la desventaja para el aprendizaje. Guarderías infantiles (Day Care Centers) son la respuesta más factible a este problema. La Archidiócesis de Miami está construyendo y sosteniendo esas guarderías allí donde se hacen más necesarias. En las zonas agrícolas, en los 'ghetos' urbanos. ABCD es el instrumento.

UNA SIESTECITA después del bien balanceado almuerzo. Sanos, amorosamente atendidos en las distintas guarderías infantiles de la Archidiócesis de Miami, el futuro de estos niños es hoy un poco menos incierto. Gracias a que hubo y sigue habiendo personas que conocieron el problema, se inquietaron y decidieron hacer algo. Responder al llamado del ABCD.



"Elijan entre su fe y egoísmo"

Rio de Janeiro — (NA) — "A los católicos grandes propietarios de tierra que reducen nuestro pueblo a la esclavitud, les pediremos, si quieren oírnos, una simple elección entre su fe y su egoísmo. De nada les servirá seguir cursos 'de doctrina cristiana' en Sao Paulo, o entregar limosnas a las Misiones si cierran sus ojos y su corazón al administrar sus propiedades muertas o reducir las a la esclavitud."

Esta frase figuraba en la primera carta pastoral del obispo de Sao Feliz, en el Estado de Matto Grosso, según informa Ecclesia, órgano de la Acción Católica Española, número correspondiente a la semana del 18 y 25 de diciembre de 1971. En 130 páginas, dicha carta refleja las injusticias que existen en aquella región del Brasil.

Y esto de una manera tan cruda que la Conferencia

conflicto con el sistema de las grandes propiedades, con motivo de la marginación social, institución de hecho.

La diócesis de Sao Feliz alcanza una extensión de aproximadamente ciento cincuenta mil kilómetros cuadrados, a caballo sobre los Estados de Matto Grosso y del Amazonas. Los "latifundistas" que explotan la región son principalmente familias de Sao Paulo y la mayoría ni siquiera conocen la región.

Hablando de la situación de los peones indígenas, la carta pastoral dice: "Muchos de ellos, enfermos, huyen para sobrevivir. Pero, a lo

largo de estas tentativas, ellos son asesinados por "pistoleros" pagados para esta misión. Incluso la Policía local, frecuentemente es empleada para endurecer las condiciones de esclavitud de los peones."

Sigue un cuadro trágico de la situación de la mano de obra indígena: "Casi todos afectados por la malaria... Sin medicamentos, o con medicamentos insuficientes y entregados demasiado tarde. Sin esperanza. Con un salario cuyo pago se retrasa varios meses, los peones se encuentran siempre en deuda con respecto a su propietario."



Suplemento en Español de "VOICE"

Pide el Arzobispo que ayuden a obreros migrantes

Muy amados en Cristo:

Ha llegado otra vez el momento de hablarles de las necesidades de los trabajadores migratorios del área de esta Arquidiócesis. En la mitad sur de la Florida viven durante nueve o diez meses del año entre 30 y 40 mil personas que debido a su falta de educación y entrenamiento no pueden hacer otro tipo de trabajo que no sea la recogida de frutos menores.

En 1971, en esta parte de la Florida, aproximadamente 300 mil personas dependieron totalmente o en parte de la agricultura para su sustento. Casi la mitad de esas personas eran católicas. El aumento de la mecanización en otras zonas agrícolas, así como otros factores, nos hacen pensar que este año el número de trabajadores migratorios en esta área será aún mayor.

Acorde con las recientes instrucciones del Santo Padre, la Arquidiócesis de Miami ha establecido nueve parroquias y tres misiones donde trabajan doce sacerdotes y nueve religiosas, así como muchos voluntarios laicos, dedicados al apostolado de ayudar a estos trabajadores y a sus familias. Su labor es crear para ellos un ambiente de comunidad cristiana mediante la educación religiosa, centros para el cuidado de niños pequeños, programas de ayuda en la instrucción y de desarrollo cultural, proyectos para la construcción de viviendas, etc.

Recordando el mandato del Santo Padre, "Renovad el mundo y haced lo que demanden la verdad, la justicia y la caridad," les ruego que respondan con generosidad a esta llamada ofreciendo su cooperación para el sostenimiento de los programas de ayuda a los trabajadores migratorios.

Afectísimo en Cristo,

Arzobispo de Miami



Los reyes magos vinieron a Miami. Visitaron muchas casas y muchas instituciones. Lejos de disminuir con el paso de los años, la tradición hispana de los reyes se enraza cada vez más in Miami. Las fotos fueron tomadas en la Misión San Juan de Puerto Rico, de Miami, donde niños cubanos, boricuas y nativos americanos recibieron la visita de los reyes con sus regalos.



"En Chile no hay paz", declaran los obispos

SANTIAGO — (NA) — "No puede haber paz cuando

se olvida el amor. Y no puede haber amor cuando, mintiéndonos a nosotros mismos, dividimos a los hombres en bandos antagónicos, que monopolizan, unos, toda la verdad y la justicia, y otros, toda la maldad y toda la culpa", reza el Mensaje de Navidad del Episcopado de Chile, calificando en diversos círculos como "el más realista y enraizado en lo que es el país en estos momentos".

Semana de oración por la unidad de los cristianos

Una semana de oración por la Unidad de los Cristianos comenzará a celebrarse en todo el mundo el próximo martes, 18 de enero. Católicos, protestantes y ortodoxos del Sur de la Florida se unirán a esta celebración mundial no sólo con sus oraciones, sino con distintos actos que están organizándose en común.

El martes 18, a las 7:30 p.m. El padre Tomás Barry, párroco de SS. Peter and Paul, será el principal orador durante la tercera Reunión Católico-Bautista en la Coral Baptist Church del 2732 SW 32 Ave.

En otra parte de esta misma edición se informa sobre otros programas especiales en idioma inglés, tendientes a buscar el diálogo entre cristianos de distintos grupos.

La Octava de la Unidad de los Cristianos, que fue iniciativa de un protestante que luego abrazó el catolicismo haciéndose sacerdote, ha venido fructificando por años y cada vez es más palpable el acercamiento de todos los cristianos y se hacen mayores las esperanzas por la unidad.

Esta bella iniciativa ha hecho posible el ir eliminando asperezas entre católicos, protestantes y ortodoxos y facilitando el diálogo, en una forma cada vez más abierta y sincera desde que observadores protestantes fueron invitados a participar en las sesiones del Concilio Vaticano II.

Que esta jornada de oración una a todos los hombres que siguen las enseñanzas de Cristo en un solo rebaño y así puedan ofrecerle al mundo el mensaje de amistad y salvación de Cristo, que siempre quiso que todos seamos uno.

Con la firma del Obispo José Manuel Santos, Presidente del Comité Permanente del Episcopado, el Mensaje denuncia que "no puede haber paz si publicitamos preferentemente el odio, y faltamos al respeto a la verdad y al hombre. No puede haber paz si practicamos, o toleramos, la ley antihumana de la venganza, y nos arrogamos el derecho de conquistar por las armas lo que creemos nuestro".

El mensaje se produce en circunstancias en que el país viene soportando, desde hace dos meses, una ola de violencia política como antes nunca se conoció. Campesinos armados y guerrilleros de izquierda, por encima del status legal y a veces con la complacencia de las autoridades locales, han despojado de sus terrenos a pequeños propietarios, con saldos a veces trágicos.



Antes de entregar los juguetes a los niños de la catequesis de la Misión San Juan, los reyes magos representaron un cuadro navideño, rememorando sus primeras ofrendas, ante el Niño Dios.



También en el Centro Hispánico Católico los Reyes Magos hicieron su tradicional visita. En la foto se les ve obsequiando juguetes a los niños con la ayuda de madres y maestras. El conocido Tomás García Fusté narra para la Fabulosa. Detrás de las barbas de estos simbólicos reyes estaban los artistas del 'show' de Los Bocheros, encabezados por Miguel Herrero, su esposa, Carmelita, y el joven Migué.

'Queremos independencia, no ruptura' —Cardenal Tarancón

CIUDAD DE MEXICO — (NA) — "La Iglesia española, con sus obispos, sus sacerdotes y sus fieles, desea independizarse del Estado para poder seguir su camino sin privilegios de orden civil. No queremos una ruptura, pues ésta sería en perjuicio del pueblo de Dios".

Lo anterior fue declarado en Madrid por el primado de España, Vicente Enrique y Tarancón, durante una entrevista con el corresponsal del Excelsior, el sacerdote Miguel López Saucedo.

AGREGO el cardenal primado que si todos los españoles son católicos y todos son ciudadanos del Estado español y miembros de la Iglesia, una ruptura sería peor para los mismos católicos.

Respecto a la separación de Iglesia y Estado en España, el prelado dijo que traería muy grandes ventajas ya que el Estado será más libre para actuar y la Iglesia no tendría los actuales inconvenientes que siempre la dañan por tener contacto con

el poder. "La gente que no razona mucho cree que nosotros nos aprovechamos de la política y que tenemos mucha influencia en el campo político. Esto produce mal efecto a la Iglesia", señaló.

Preguntado cómo deben ser las relaciones entre Iglesia y Estado, Monseñor Enrique y Tarancón contestó:

"Después del Vaticano II, la cosa está suficientemente clara: la Iglesia ha de buscar su propio camino con libertad e independencia de toda autoridad civil, aunque en un clima de concordia y colaboración. Sin embargo esta colaboración no debe estar condicionada por ninguna clase de autoridad ni de situación política, ni menos subordinada de alguna manera a la autoridad civil. La Iglesia debe encontrar su propio camino con libertad e independencia de toda autoridad civil, aunque en un clima de concordia y colaboración. Sin embargo esta colaboración no debe estar condicionada por ninguna

clase de autoridad ni de situación política, ni menos subordinada de alguna manera a la autoridad civil. La Iglesia debe encontrar su propio camino con absoluta libertad e independencia".

¿Esta libertad le da derecho a la Iglesia para denunciar las injusticias?, preguntó Excelsior. El Primado de España respondió:

"LA IGLESIA tiene obligación de denunciar las injusticias existentes, pero es necesario tener todos los elementos para no pedir un imposible, pues no siempre una situación se puede solucionar. Este conocimiento se necesita también para que la Iglesia pueda señalar un camino viable, pues lo que nos puede pasar a nosotros es que viendo el ideal, creamos que el ideal se pueda realizar enseguida, y entonces caemos en la demagogia, si lo que pedimos está fuera de la realidad".



Suplemento en Español de "VOICE"

Judios y cristianos buscan acercamiento

CIUDAD DE MEXICO — (NA) — El sacerdote costarricense Benjamin Núñez, embajador de su país ante el gobierno de Israel, afirmó que el proceso ecuménico abierto por el extinto Papa Juan XXIII para buscar un encuentro entre el judaísmo y el cristianismo está vigente.

"Creo que está entre los planes de Dios el que en el mundo cristiano se manifieste la continuidad del mundo judío. Sé que hay muchos prejuicios que vencer. No puede rectificarse en diez años una actitud mental de dos mil, pero venceremos", dijo el sacerdote-diplomático.

En una entrevista para el diario El Universal, agregó que se hacen esfuerzos por ambos lados, "pero aun quedan reductos de tradición eclesiástica que contrastan

con la aspiración de los que sostenemos la corriente renovadora de la Iglesia. La lucha no es fácil: desafortunadamente toda la forja del alma cristiana preconciliar ha sido una forja antisemita que debe superarse".

Respecto al problema de la ciudad de Jerusalén el sacerdote-diplomático fijó su posición en los siguientes términos:

"Para mí no hay problema. Jerusalén debe ser una ciudad unificada, bajo la jurisdicción del Estado Israel, con respecto a las diferentes posiciones representadas aquí, físicamente en los lugares que llamamos santos y que deben ser accesibles a todo el mundo. Debe ser unificada con respecto a los ciudadanos no-judíos que viven en ella. Todo lo demás que se invoca son ambiciones políticas".

Dios y Cuba

Por MANOLO REYES

En el medio de la voragine del exilio, en el torbellino de días, meses y años que cruzan con su agobiante peso en el destierro: en el centro de este amasijo de lágrimas, nostalgia y ardores, brilla una luz con claridad meridiana. Y esa luz se robustece y agiganta a cada nuevo golpe de frustración que recibe la liberación de Cuba.

ESA LUZ es la fe inquebrantable del cubano en Dios. Cuando todas las puertas parecen cerrarse, hay una que siempre se mantiene abierta. La que lleva al Altísimo. Cuando todos los caminos culminan en un callejón sin salida, siempre hay una avenida abierta que conduce al cubano creyente a refugiarse en Dios.

Por eso, el cubano puede estar en el exilio en el orden material y legal de la vida. No en las cosas divinas. Porque antes que llegara la negra noche que hoy se cierne sobre Cuba, el cubano estuvo al lado de Dios. Hoy en día, en la patria irredenta, ese cubano está a cada minuto, a cada segundo mas al lado de Dios. Porque en cada minuto, en cada segundo, en cada esquina, o servienta de Cuba puede hallar la muerte a manos de los sicarios Castro-comunistas.

Y en el exilio, también está Dios, quizás con una presencia espiritual jamás antes sentida. Es que el camino del dolor, del sufrimiento, está lleno de bendiciones porque allí está Dios, padre y no juez para ayudar al que en cada noche cierra los ojos pensando en Cuba, y en el amanecer abre los ojos pensando en Cuba, después de haber soñado con Cuba.

Los malos podrán quitar los templos, romper y quemar los libros sagrados, pero jamás podrán confiscar la fe en Dios. Y esa fe se convierte en una gran fuerza de subsistencia para continuar en el arido camino que le ha tocado vivir a esta generación de cubanos. Esa fe es la estrella redentora que guía a los que ansiosos buscan el oasis libertario.

ESA FE hará que aquellos que creen sin ver se sostengan ante los mas fuertes embates de la vida, para luego llevarlos a puerto sano y seguro. Por eso son muchos los que apoyados en una fe marmorea en Dios, viven día tras día, con sus ojos puestos en el Supremo Hacedor, convencidos que tienen que hacer Su Voluntad por el camino que El escoja, va sea trezando con pétalos de rosas o puntiagudas espinas.

Pero en la seguridad que Aquel que todo lo puede no tendrá que repetir la frase Bíblica: "Por que temeis, hombres de poca fe?".

En la seguridad que tras la montaña está el sol de la libertad.

Por Quinto Año:

Iniciadas las Peregrinaciones de la Caridad

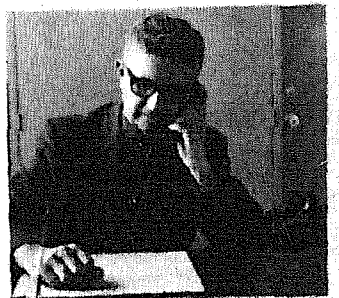
Los devotos de la Virgen de la Caridad del Cobre iniciaron por quinto año las peregrinaciones a la Ermita de la Patrona de Cuba, organizándolas por los municipios cubanos de los que esos devotos proceden.

Como en años anteriores, los municipios de la provincia de Oriente son los primeros en la serie de peregrinaciones, en consideración a que en Oriente está el centro de la devoción a la Virgen de la Caridad. Es por eso que fue el municipio de El Cobre el primero en peregrinar el pasado lunes, día 10. Le siguió Guantánamo el pasado miércoles y para hoy viernes está fijada la peregrinación de Baracoa.

Estas peregrinaciones tienen efecto lunes, miércoles y viernes, comenzando siempre a las 8 p.m.

La semana próxima peregrinarán Campechuela, el 17; Alto Songo, el 19 y Caney el 21. Manzanillo, Gibara y Antilla tienen fijadas sus peregrinaciones para los días 24, 26 y 31 respectivamente.

Durante todo el mes de febrero continuarán peregrinando los municipios de Oriente, preparándose ya la Romería Oriental, que aglutinará el domingo 6 de febrero a los devotos de todos los municipios de la provincia en un tradicional agape criollo. Oportunamente ofreceremos mayor información sobre esa Romería y la relación de Municipios invitados a peregrinar en febrero.



El teléfono, dice el Padre Román, puede ser el medio para comunicarnos con nuestros antiguos vecinos de nuestros pueblos de origen en Cuba, invitándolos a unirse a nosotros en las peregrinaciones. El predica con el ejemplo, llamando a los organizadores de los distintos municipios.

El Padre Agustín Román, inspirador de estas peregrinaciones, al destacar la renovada devoción de los miembros de la Cofradía de la Caridad, insiste en que el éxito de estas peregrinaciones depende no sólo de la amplia colaboración que le dan la prensa y radio hispanas de Miami, anunciándolas con antelación, sino de la labor personal de cada devoto de la Virgen, recordando a sus vecinos de la tierra distante el día que les corresponde peregrinar. "El teléfono nos facilita hoy grandemente esa comunicación personal. El teléfono ayudará a cada devoto a llamar a sus parientes, a sus vecinos de la tierra de origen, para ir juntos, a los pies de la Madre Común.

MISAS EN ESPAÑOL

- Catedral de Miami, 2 Ave y 75 St., NW, 12:30, 7 p.m.
- Corpus Christi, 3230 NW 7 Ave., 10:30 a.m. y 5:30 p.m.
- SS. Peter and Paul, 900 SW 26 Road., 8:30 a.m., 1 y 7 p.m.
- St. John Bosco, Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.)
- St. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)
- Gesu, 118 NE 2 St., 1 p.m. y 5:30 p.m.
- St. Kieran (Assumption Academy) 1517 Brickell Ave., 12:15 y 7 p.m.
- St. Hugh, Royal Rd. y Main Hwy. Coconut Grove, 12 m.
- St. Robert, Bellarmine 3405 NW 27 Ave., 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)
- St. Timothy 5400 SW 102 Ave., 12:45 p.m.
- St. Dominic, 7 St., 59 Ave. NW 1, 7:30 p.m. (sábado 7:30 p.m.)
- St. Brendan, 87 Ave. y 32 St. SW 11:45 a.m., 8:45 p.m. (sábados 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., (sábados 8 p.m.)
- St. Rosa de Lima, 5 Ave. y 105

- St. NE., Miami Shores, 1 p.m.
- St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables, 8:30 y 11:00 a.m. (sábados 7:30 p.m.)
- St. John the Apostle, 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m.
- Immaculada Concepción, 4500 W. 1 Ave., Hialeah, 10:15 a.m. en el salón parroquial, 7:30 p.m., en la iglesia.

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BUSQUEDA: "La Navidad nos planteó a todos una vez más, el problema de la búsqueda de Dios. Todos sabemos que se trata de un problema inmenso que incluye miles de aspectos y vuelve siempre bajo nuevas formas. Ahora se está difundiendo la idea de que se trata de un problema superado. Pero El es causa de la existencia, razón del conocimiento y orden de la acción". (Dic. 29-1971).

ATEISMO: "El mismo ateísmo si quiere ser lógico, debe llegar a la instancia de una nueva profesión, a la búsqueda de un Principio inmanente, que existe por si mismo y actúa por si mismo, y al cual llamamos Dios. La creación entera proclama la gloria de Dios". (Dic. 29, 1971).

MISTERIO: "Dios es un misterio, en si mismo no puede ser objeto de una ciencia natural; no se le puede analizar con las solas fuerzas de la razón humana; se caería en la duda, el escepticismo y en la negación. Para tantos hijos de nuestro tiempo, Dios mirado así se convierte en un tormento, una inquietud, un problema no resuelto y marginal, mas bien que en una paz del alma". (Dic. 23-1971).

NOSTALGIA: "Existe en el espíritu humano una aspiración profunda, una nostalgia, cierta predisposición a entender algo más de Dios, una secreta esperanza de alcanzarlo en cierto modo. Los místicos son los maestros de esta nostalgia del alma humana. Pero también todos los hombres puros de corazón, son místicos en cierto sentido, porque como proclamó Cristo, son candidatos para ver a Dios". (Dic. 23-1971).

RENOVACION: "Las instituciones deben buscar nuevos elementos y atraer la dedicación y el celo de los jóvenes de ambos sexos, fuente de nuevo vigor y creatividad. Sus ideales y energía son necesarios para cualquier organización y sociedad y nación, porque los jóvenes son especialmente sensibles a las injusticias y se compadecen de los sufrimientos ajenos y son capaces de ayudar a establecer los valores auténticos". (Dic. 18-1971).

CULTURA: "El hombre no llega a un nivel verdadero y plenamente humano sino por la cultura, es decir cultivando los bienes y los valores naturales; EL HAMBRE DE INSTRUCCION NO ES MENOS DEPRIMENTE QUE EL HAMBRE DE ALIMENTOS: UN ANALFABETA ES UN ESPIRITU SUBALIMENTADO" (Dic. 11-1971).

Condensado Por P. ERNESTO MOLANO

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Pope flays arms race

(CONTINUED FROM PAGE 1)

Christ, who was gentle and humble in heart." Nevertheless the Church's "aloofness" does not mean "inaction and disengagement on the part of citizens, the laity, who are faithful to ecclesial life; in particular it does not mean absence from the life of the nation."

THE CHURCH'S policy is also that of presence, for "she is made for men, and made up of men." The Pope said the Church "cannot but feel herself obliged to make her own contribution to the realization in the world of peace in justice and justice in peace."

It was at this point he began his denunciation of the arms race. He ended his remarks on armaments by saying:

"The realization of peace in justice demands — and attempts to attain this are already being carried out with courageous and wise initiatives — that the opposite road be followed: that of progressive disarmament. For its part, the Church, the people of God, cannot but enliven its commitment to educate man to have confidence in man; that is, to see others not as probable aggressors but as possible future collaborators, made capable of doing good for the building of a more human world."

Lastly, he said, the

Church's policy is that of service. "The Church wishes to serve the community of peoples by dedicating herself above all, as her essential and specific task, to educating consciences, to forming the hearts of men, who, when they accept the proclamation of salvation, know that they are loved by God, directed to Him as the center of their lives, and united in Him and for Him in love for all their brethren."

Pope Paul said, "it is in this sense, gentlemen, that we speak of the 'policy' of the Church; the Church's policy is nothing other than a keen sense, a deeply felt demand to love her commitment, her mandate, and her vocation to announce the Gospel and to serve others."

Be sharers, ABCD appeal

(CONTINUED FROM PAGE 1)

be a beggar is considered a very distasteful and a menial occupation.

HIS ONLY CREDENTIALS for his presence, McBain stated, "are those of a beggar, begging not for myself, not for Archbishop Carroll, but for the sick, the hungry, the lonely, the migrant worker, the alcoholic, the drug addict, the unwed mother, the injured, the retarded child, the homeless, the abandoned and the forgotten, for whom your generosity has been the only dream of comfort and relief through the Archbishop's Charities Drive. Last year you responded most generously to provide care and service for those who otherwise would have had no hope. This year we have the opportunity again to open our hearts and

make their dream come true in 1972," pointed out.

Other ABCD dinners were held this week in Fort Lauderdale and Boca Raton, details of which will be published in the next edition of The Voice.

On Tuesday, Jan. 18, Key Westers will be guests at a dinner at the Holiday Inn and residents of South Florida's west coast will attend a dinner on Thursday, Jan. 20, at the Golden Gate Inn, Naples.

Sunday, Feb. 6, will be observed as "Stay-At-Home" Sunday throughout the Archdiocese, when volunteers will visit homes and accept the pledges and donations of the faithful to the ABCD. A "Visitors' Appeal" will follow on Sunday, Feb. 13.

Unity week prayers

(CONTINUED FROM PAGE 1)

Unity, a Dialogue for Understanding." Coffee and a social hour will precede the program. All men in the area are invited to University Christian Church at 8 a.m., Saturday, Jan. 22 for an "Ecumenical Prayer Breakfast." Father Charles McNamara, C.M., St. John Vianney Seminary, will speak. Reservations may be made before Jan. 19 by calling 661-6666.

The Youth Organization of S. Miami First United Methodist Church will welcome youth to a Coffee House program on Saturday, Jan. 22 at 7:30 p.m.

Everyone is invited to a "Community Service for Christian Unity" at the First United Methodist Church at 7:30 p.m. Sunday, Jan. 23. Dr. Ben Lacey Rose, moderator of the General Assembly of the Presbyterian Church, U.S., will be the guest speaker and guests will hear the senior choir of St. Thomas Episcopal Church and the youth choir of the Methodist Church. Refreshments will be served.

Participating churches will provide ushers for the Sunday evening program; and have been asked to send 10 representatives to each of the planned programs.

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Priesthood study gets committee

(continued from page 4)

United States beset by problems of identity, authority and loneliness, and a strong desire for optional celibacy. Yet the report said the priesthood is in no danger of collapse.

THE historical study, "The Catholic Priest in the United States: Historical Investigations," has been published by St. John's University Press, Collegeville, Minn. The sociological and psychological studies are now being published by the USCC Publications Office here.

Last month Archbishop Hannan sent a letter to all the priests in the country in which he invited suggestions to guide the work of the bishops' committee.

The consultative committee is going to "use any suggestions priests give us on the basis of the study as well as the input of the laity,"

Msgr. MacDonald said. He said the committee is "aiming at practical suggestions for new structures and attitudes for bishops and priests."

Msgr. MacDonald said he agreed that the problem areas highlighted by the study are those troubling priests: authority, shared responsibility and freedom.

"Openness, to me, is the big answer to most of the problems," he said. He suggested that problems are manageable "where the bishop is open to the needs of priests and willing to experiment."

An advisory committee has also been appointed by the ad hoc committee of bishops to assist the consultative committee in its review of the priesthood study, Msgr. MacDonald said.

FIVE OF THE advisory committee's members were involved in doing the study: Msgr. John Tracy Ellis, professor of church history at the University of San Francisco

and editor of the historical section of the study; Father Andrew Greeley of the National Opinion Research Center at the University of Chicago, who conducted the sociological survey; Maryknoll Father Eugene Kennedy of Loyola University, who directed the psychological study; Father Eugene H. Maly of Mt. St. Mary's Seminary of the West, Cincinnati, who conducted the scriptural research; and Jesuit Father Carl J. Armbruster of the Bellarmine School of Theology, Loyola University, Chicago, who is the author of the theological study.

Other members of the advisory committee are: Msgr. Austin B. Vaughan of

St. Joseph's Seminary, Yonkers, N.Y.; Father Raymond H. Potvin of the sociology department of the Catholic University of America; Sulpician Father Raymond E. Brown, biblical studies professor at Union Theological Seminary and Woodstock College in New York City; Dr. Walter J. Coville of New York, a clinical psychologist; Dr. Talcott Parsons, professor of sociology at Harvard University; and Dr. Ivan D. Junk of Baltimore, a psychiatrist.

The first meeting of the consultative committee with the advisory committee is scheduled for Feb. 7-9 in Chicago, Msgr. MacDonald said.

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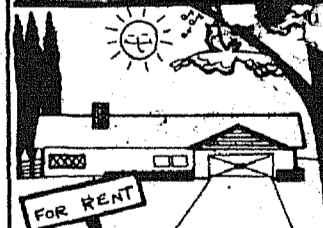
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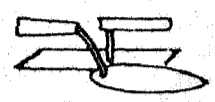
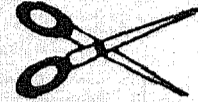
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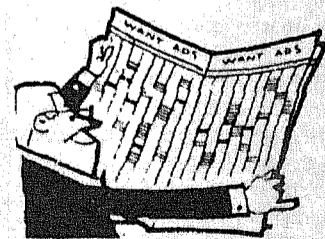
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Canon law on laity runs into dilemma

By PATRICK RILEY

VATICAN CITY — (NC) — A basic dilemma is hobbling the Church's efforts to draft a special law for the laity.

On the one hand the Church's legislation on the laity, like the whole projected reform of canon law of which it is a part, is by nature juridical. On the other it is seeking to satisfy widespread demands for theological insights and a pastoral approach.

This dilemma helps explain why some of the proposed statutes, which were leaked to the press last month, seem closer to constitutional law than to statutory law. It also helps explain why some of these proposed laws seem less than professional to a professional eye.

HOWEVER, Vatican officials to a man are emphasizing that canon law on the laity is still being roughed out. It is still in committee and has not even been submitted to the cardinals of the Commission for the Revision of Canon Law. One high official denied that it could even be called a proper draft.

For that reason, specific criticism of the legislation can be at the same time wholly justified in themselves yet unjust in the broader picture, if they fail to point out the legislation's embryonic state.

The fact that the legislation on the laity is still in its earliest stages explains much of the overlap between it and the Church's proposed Fundamental Law, which itself seems to be far away from final approval.

"There's a lot of sifting and chopping to be done," this same official commented.

"It's partly a question of coordination. Some of the canons now in the laity section probably belong to a fundamental law."

The proposed Fundamental Law of the Church, if enacted, would establish the basic rights and duties of the Church and its members, and the derivation of such rights. It would bear substantially the same relation to statutory canon law that the American Constitution bears to statutory civil law.

THE ATTEMPT to put a pastoral approach into the law on the laity has resulted in canons that are purely exhortatory. Statutory law ordinarily does not issue calls for "prudence" and for "reverence," as does the present rough draft of the laity law. Nor does statutory law urge that members of a society "value highly" certain institutions.

More fundamental than any of these questions is this: should there be a special section in canon law on the laity and the laity's juridical status? Another variation of the same question is: should the laity be mentioned frequently throughout the new code?

A section of the laity, as well as frequent mention of laymen in other sections of the code, would be an attempt to remedy the clericalism of the old code. The old code of 1918 — which is still in force — deals almost exclusively in its 2,414 canons with the

rights and duties of those in Holy orders or in religious communities. Laymen receive sparse mention; one of the few canons dealing expressly with laymen prohibits them from wearing clerical garb.

But the proposed remedy may be unnecessary, at least.

ONCE the new law establishes at the outset the 1962-1965 Vatican Council's vision of the Church as the whole People of God, then all Church laws apply naturally to God's people as a whole unless otherwise specified. But such specific exceptions should apply most often to

persons in special states: the clergy. Religious and the hierarchy. The rights and duties of the laity are ordinarily spelled out in laws ordering the rights and duties of all the faithful.

For this reason, frequent mention of the laity seems unnecessary. But there is more.

In principle, the more legislation there is about the laity as a category, the less liberty the laity have to make their individual contributions to the Church's life. Hence an attempt to remedy the old code's clericalism by drenching the new code with laws about the laity's rights and

duties may be self-defeating. These are some of the basic problems that will be argued when the draft legislation on the laity is thrown open for debate. They are already being argued within the Vatican. They bode to be argued heatedly throughout the whole Church.

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