

Citizens fighting crime meet with city officials

MIAMI — City Mayor David Kennedy commended the Dade County Concerned Citizens Committee this week for its unity and the good work it has accomplished during the short amount of time it has been in existence.

Meeting for the first time with the Mayor, Chief of Police Bernard Garmire and City Attorney Alan Rothstein, the committee gave a report in its fight against pornography, narcotics and crime in the city.

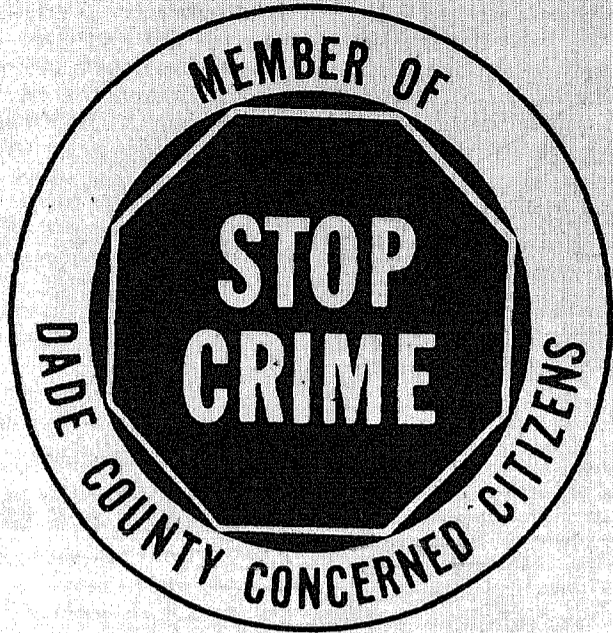
CONCERNING crime, Chief Garmire said he does not believe in a victimless crime. Every crime committed in the city has its victim, he explained.

The police make arrests, said Mayor Kennedy, and then manipulation in the courts says that the crime is not a violation of the law.

"Our committee is concerned with this attitude," said Gordon DiBattisto, executive vice president of the committee. "We are going to follow this up and see why the courts let offenders go free."

The bond issue coming up for vote on March 14, dealing with the buying of land, will have a bearing on the crime issue, said Mayor Kennedy.

One of the results of the issue will determine what old



This is the new insignia of the Dade County Concerned Citizens Committee.

slums will be torn down, and this will eliminate some of the present crime in certain areas of the city.

THE COMMITTEE recently adopted a car-bumper sticker which reads in white letters, "STOP CRIME." The design of the sticker, in the form of a stop sign, was designed by DiBattisto. Around the exterior of the design are the words, "Member of Dade County Concerned Citizens."

A person receives one of

the stickers, said DiBattisto, whenever he has donated time or money to the program to "rid the high rate of crime in Dade County."

The next meeting of the committee will be held in the near future with the county commission, county mayor Steve Clark and county officials, said DiBattisto.



MEETING for the first time with city officials, Dade County Concerned Citizens are shown with Mayor David Kennedy. Left to right are: Rev. William Pickles, Episcopal priest; Rabbi Phineas Webberman, the Rev. Ted Place, City attorney Alan Rothstein, Mayor Kennedy, the Rev. Jacob Jerstad, chairman; Chief of Police Bernard Garmire, Gordon DiBattisto, attorney David Cerf Jr., and Arthur Rosichan.

Orlando has new donor set-up

ORLANDO, Fla. — (NC) — Bishop William D. Borders of Orlando has appointed a Florida banker to create a new vehicle for charitable giving as a foundation for human concerns.

The bishop said he has entrusted Charles F. Lorenz, who has 10 years experience in commercial banking, with the task of "communicating to people of means the part they can play in extending Christ's kingdom through Catholic schools, all forms of religious education and the broad area of social service to those in need."

Father Neil A. Sager, diocesan comptroller and pastor of St. Peter Parish, Deland, said the foundation for human concerns (yet to be officially named) is "unique in Florida and its approach may be unique in the nation."

"THE BISHOP, together with the finance committee," Father Sager said, "found Mr. Lorenz to be particularly competent for the financial management of the trust as well as for the counseling of people and priests in foundation services."

Lorenz, whose office is in the chancery, views the new

foundation as a vehicle the bishop and the diocese can use in educational and charitable undertakings in the Orlando diocese.

Some areas of concern, according to Bishop Borders and Lorenz are: the plight of the aging residents who have been affected by inflation and whose income remains stable and inadequate; Catholic high schools; all religious education programs; the development of parishes in certain sections of the diocese that would not have the resources to support parishes without assistance.

Adopt anti smut laws

TRENTON, N.J. — (NC) — The New Jersey State Assembly here passed and sent to Gov. William T. Cahill a set of four bills designed to curb the distribution of pornographic material, especially keeping it out of the hands of young people under 18.

Supported by the Christian Communications Apostolate of the Newark archdiocese, the bills were approved by overwhelming margins.

The main bill amends state laws on obscenity, removing the phrase "utterly without redeeming social importance" from the definition of what is to be considered obscene.

The three accompanying bills are all aimed at public

displays and the sale of pornographic books, films, magazines and pictures to young people. They define obscenity in regard to the young in explicit sexual terms which some opponents charged made the bills themselves obscene under the definition.

All four measures passed the State Senate last spring.

Legislative sources here said they expect Cahill to sign the bills.



Travel Talk

BILL FARR
Americans will find it a little less painful preparing to travel abroad. The U.S. Public Health Service has changed its list of recommended vaccinations. Inoculation against typhoid has been virtually dropped from the list for the average traveler heading for the more developed areas of the world. Anti-plague inoculations are now "only for Vietnam, Laos and Cambodia. Still recommended for all international travel are vaccinations against tetanus, poliomyelitis and diphtheria. Have a painless trip every one!"

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HELPFUL HINT:
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Meeting votes continuation of statewide organization

ORLANDO — The Miami Provincial Council of Catholic Women will continue in operation, it was announced this week following a meeting of the Council held here Jan. 13 during which amended by-laws insured the continuation of the statewide organization.

Formed to discuss and take action on matters of mutual concern to councils of Catholic women throughout the state, the Provincial Council includes in its membership the presidents of the Archdiocese of Miami Council and the Councils of the Dioceses of St. Augustine, St. Petersburg, and Orlando as well as past provincial directors and spiritual moderators.

Mrs. Edward H. Oliver of Jacksonville, whose membership on the board of directors of the National Council of Catholic Women terminates in 1973, the year the national

council is expected to change over to its new structure, is president.

SHE will be succeeded in the Fall by a member of the St. Petersburg Diocesan Council who will serve for two years. The Orlando DCCW will elect the provincial president in 1974.

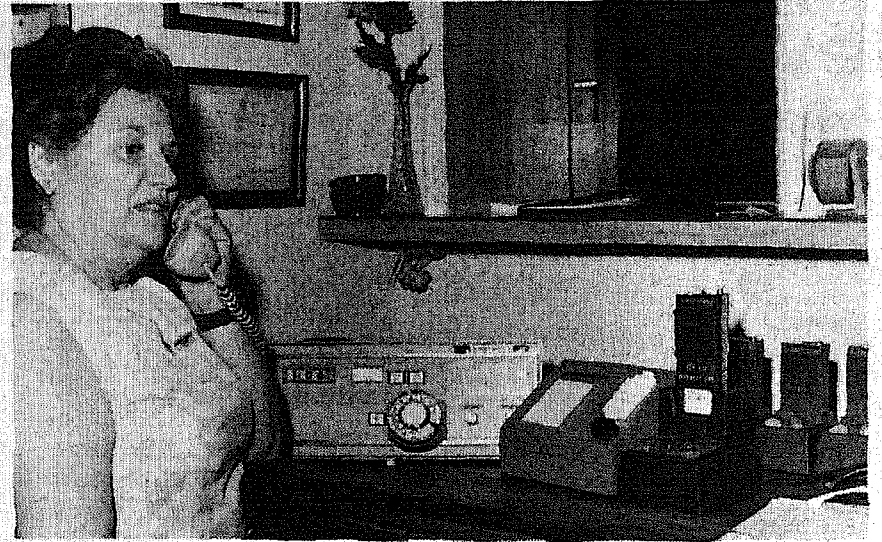
Bishop William D. Borders of Orlando welcomed Council members during their one-day meeting at Mercy Hospital and members heard Thomas A. Horkan, Jr. executive director of The Florida Catholic Conference predict that Florida will continue to be a "major battlefield" between proponents and opponents of liberalized abortion laws during present sessions of the state legislature.

Raymond Armstrong, Orlando layman, who is state chairman for the Committee

for Life, which is sponsoring a day of prayer and penance on Feb. 20 at the Mission of Nombre De Dios in St. Augustine, outlined details of the pilgrimage. Interfaith leadership will highlight the event expected to attract crowds to the oldest mission in the nation on the first Sunday in Lent.

ACCORDING to Mrs. Oliver, Catholic women throughout the Province of Miami will continue to support and initiate organized efforts in support of Right-To-Life objectives and in objection to obscenity whenever it affects public and private life.

It was reported by Mrs. Regina Warren of Jacksonville that North Florida women have joined the Crusade Against Moral Pollution in the circulation of petitions to bring an end to the distribution of pornography and dangerous drugs.



HEAR system (Hospital Emergency Administrative Radio) now links St. Mary Hospital, West Palm Beach, to other Palm Beach County Hospitals. Catherine Mirabella is shown making a daily test call on the system designed for use in event of loss in telephone communications.

Forming classes in square dance Parliamentary law course set

HIALEAH — A beginner and refresher Square Dance course is being sponsored through June 14 by the Hialeah Adult Recreation Dept. at the Recreation Center, West Sixth St. and Palm Ave.

Classes are held each Wednesday between 8 p.m. and 10 p.m. Those interested must start class no later than Feb. 16.

Additional information may be obtained by calling Les or Ruth Linn at 687-9589.

A course in parliamentary law will be sponsored by the South Dade Deanery of the Miami Archdiocesan Council of Catholic Women, Jan. 25 through 28.

Dr. Herberta Leonardy will conduct the course in the auditorium of Jordan Marsh in Dadeland from 10 a.m.

Around the Archdiocese Palm Beach County

A card-game social, sponsored by the St. Clare Women's Guild, North Palm Beach, is slated for Wednesday, Jan. 26, from 8 to 11 p.m. For further information call Mrs. Bernice Lewis, 848-3043.

Broward County

A short movie on travel in Ireland will be shown at tonight's (Friday) meeting of the Irish Rover Club at St. Jerome parish hall, Ft. Lauderdale.

A dance will follow the 8 p.m. movie at 9, with music provided by the New Yorkers.

A Family Barbecue, sponsored by Our Lady Queen of Martyrs Church, is slated for Sunday, Jan. 23, from noon until 7 p.m. on the church grounds, 11th Court and Riverland Road, Ft. Lauderdale. For tickets call 583-0364, 581-8769 or 581-9081.

The annual membership meeting and special party honoring all new members of the St. Anthony Catholic Women's Club, Ft. Lauderdale, is set for Tuesday, Jan. 25, at 12:30 p.m., followed by dessert and cards in the club room.

Dade County

The annual carnival hosted by St. Vincent de Paul parish will be held Jan. 27-30 on the church grounds, with games, food and plenty of booths provided.

The parish dance of St. Rose of Lima Church is set for Saturday, Jan. 22, at 9 p.m. in the auditorium.

Author will give lecture

Dr. Sidney Simon, professor in the Center for Humanistic Education at the University of Massachusetts, will be the first guest lecturer in the Religious Studies Lecture Series sponsored by Barry College in cooperation with the Archdiocese of Miami.

"Values, Values, Who's Got the Values" will be the topic of the widely published author, who was graduated from Pennsylvania State University and has a doctorate from New York University. He speaks at 8 p.m., Sunday, Jan. 23, in the college auditorium, N. Miami Ave. and 115 St.

Other speakers during the series will be Father P. McBrien, associate professor of Theology at Boston College; Dr. Bernard J. Boelen, professor of Philosophy at De Paul University, Chicago; and Father Alfred McBride, O.P., assistant professor in Religious Education at Catholic University of America.

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V AMUSEMENTS MOVIES-TV-RADIO

Film fare on TV

SUNDAY, JAN. 23

9 p.m. (ABC) — **Duel In The Sun** (1946) — Controversial back in the post-war years for its daring presentation of adult relationships on the screen, David O. Selznick's Western seems almost quaint by today's standards and more realistic views of life. Jennifer Jones, Gregory Peck, Joseph Cotton, Lillian Gish, and Lionel Barrymore star in a tense saga of brotherly rivalry in the rough-and-tough Old West. (B, in 1947)

MONDAY, JAN. 24

9 p.m. (ABC) — **Downhill Racer** (1969) — This drama about a cynical, independent member of the U.S. Olympic ski team was an excellent offering in the theater. On TV, however, what with all those commercial interruptions, some of the tension will doubtless go down the drain. Watch it, however, for its superb action sequences and for its honest probing of the star-coach relationship of Robert Redford as the racer and Gene Hackman as his harried coach. This is fine, taut, adult entertainment. (A-III)

9 p.m. (NBC) **The Story of a Woman** (1969) — Were it not for a lush musical score, this tangled marital melodrama about a woman's reliving a past affair that threatens to ruin her happy present would be a guaranteed sleep-inducer, especially for those watching from soft easy chairs. Our advice: listen to the television and watch the radio instead. (A-III)

TUESDAY, JAN. 25

8:30 p.m. (ABC) — **Woman In Chains** — Original TV feature with a novel plot: a serious-minded parole officer (Ida Lupino) decides to have herself imprisoned in a woman's jail, the better to see how much substance there is to prisoner's charges of brutality. You guessed it — she learns a lot more than she bargained for.

WEDNESDAY, JAN. 26

8:30 p.m. (NBC) — **Cutter** — This slot has been filled with superficial mystery potboilers of late, but tonight finds it occupied by a tough new NBC serial about a black detective whose beat is the tense Chicago ghetto scene. Could be good. Peter De Anda is the gumshoe, searching for a missing professional football player.

SATURDAY, JAN. 29

8:30 p.m. (ABC) — **The Screaming Woman** — Another made-for-television entry, this one starring Olivia de Havilland as a former mental patient who discovers that someone has been doing some unusual gardening on her estate grounds — namely, planting corpses, and some of them still alive and kicking.

9 p.m. (NBC) — **Topaz** (1969) — Alfred Hitchcock's film based on Leon Uris novel about high-powered dialogue is banal, many of the plot gambits contrived — but all bears the unmistakable mark of Hitchcock the master suspense-builder and plot-twister. Diverting adult fare. (A-III)

Fr. Cahill in 'Who's Who' movies and tv.

Father Frank Cahill, Director of Production at the Archdiocese of Miami Radio and Television Commission, is listed this year in the "Who's Who in Motion Pictures and Television" section of the International Motion Picture Almanac.

The first priest to be graduated and ordained from St. Vincent de Paul Major

Seminary in 1968, Father Cahill, who is an assistant pastor at Blessed Trinity Church, Miami Springs, has a Bachelor of Arts degree from Manhattan College and a Master of Arts degree earned at Columbia University.

Prior to beginning his studies for the priesthood he was assistant to the manager of program operations, Du-

mont TV network; and a film specialist with the U.S. Army Signal Corps. From 1957 to 1959 he was assistant manager of commercial operations for Consolidated Film Industries and for two years was associated with Pathe labs.

He is presently producer of the TV Mass televised each Sunday at 10:30 a.m. on WPLG, CH. 10.

'Something Big'--is it merely a big ho-hum?

SOMETHING BIG (National General) is a "comic" Western in which good-natured gang leader Dean Martin abducts U.S. Cavalry Colonel Brian Keith's wife (Honor Blackman) as a barter item in a Gatling gun exchange.

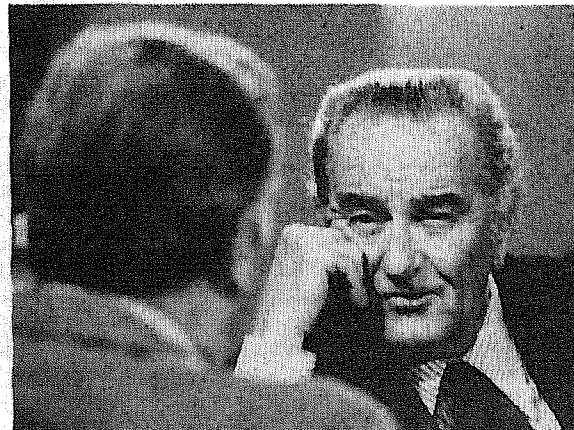
Albert Salmi has the gun and wants a woman; Dean wants the gun to facilitate his separation of a Mexican bandito from his horde's hoard of stolen treasure.

Excepting the perform-

ance of character actor Salmi and harumphing Brian Keith (who recreates his delightful characterization from Scandalous John), the cast seems unaware that anything remotely resembling acting is required.

Starting with its lower-case title, "something big" had all the possibilities of an entertaining, campy spoof; but without discipline and necessary wit needed for such material, director Andrew V. McLaglen must rely on

Dean's tired double entendres and his own tired if not true feel for action sequences. Ho-hum. (A-3)



FORMER PRESIDENT Lyndon B. Johnson responds to a question posed by CBS News Correspondent Walter Cronkite during an informal conversation with the onetime chief executive on "Lyndon Johnson Talks Politics," a CBS News Special to be broadcast Thursday, Jan. 27 (9 - 10 p.m.) on WTVJ, Ch. 4 and WINK, Ch. 11.

Movie Reviews

Critic proudly unhails

'Star Spangled Girl'

Star-Spangled Girl (Paramount) Chalk this one up as Neil Simon's first near-miss. The story — concerning the ideological clash between a cute gal from the Deep South and a pair of editors of a Los Angeles underground paper, has its broad comic possibilities but amounts to little more than a cute TV sitcom.

Pert Sandy Duncan plays the patriotic girl of the title, and she is cute as a bug's ear. But Todd Susman as the brilliant-but-naive writer for the paper simply grates on one's nerves, and Tony Roberts as his editor-business-manager comes off sounding like a poor imitation of Walter Matthau (who knows how to handle Simon's pithy one-liners).

Director Jerry Paris fails to open up the original play version into a plausible movie vehicle, and the laugh quotient suffers considerably. His movie should have been a lot funnier, although Miss Duncan, a fresh new talent, is a delight to see and hear. (A-III)

S-o-m-e theme: 'grass' ain't as naughty as 'H'

Cisco Pike (Columbia) The heroin-is-evil-but-grass-ain't-so-bad philosophy gets another shallow-airing, this time in a low-key drama about a faded rock musician (Kris Kristofferson) who's down on uppers but nonetheless reluctantly agrees to go back into marijuana dealing for corrupt narc Gene Hackman, in order to get a reduction of charges in a pending case.

Singer Kristofferson does provide a nice soundtrack, though, so why not settle for the album? (B)

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

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 (Unobjectionable in part for all)

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

SUNDAY, JAN. 23

2 p.m. (6) Darling (Unobjectionable for adults, with reservations)

OBSERVATIONS: 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."

The graphic delineation of this theme is such that it calls for reservations.

4:30 p.m. (4) Mr. Sardonicus (Unobjectionable for adults and adolescents)

4:30 p.m. (6) Brushfire (Unobjectionable for adults and adolescents)

6:30 p.m. (6) Darling (See rating at 2 p.m.)

7:30 p.m. (4 & 11) The Bridge On The River Kwai, Part II (Family)

9 p.m. (10 & 12) Duel In The Sun (Unobjectionable in part for all)

OBSERVATION: Immodestly suggestive sequences; glorification of illicit love

11:30 p.m. (11) Time Running Out (No classification)

11:45 p.m. (5) Double Circle (No classification)

MONDAY, JAN. 24

1:35 p.m. (6) Hands Of A Strangler (No classification)

4 p.m. (10) My Reputation (Unobjectionable for adults and adolescents)

9 p.m. (5) The Story Of A Woman (Unobjectionable for adults)

9 p.m. (7) Gigot (Family)

9 p.m. (10 & 12) Downhill Racer (Unobjectionable for adults)

11:30 p.m. (10) Mask Of The Avenger (Family)

TUESDAY, JAN. 25

1:35 p.m. (6) Hands Of A Strangler (No classification)

4 p.m. (10) One For The Book (No classification)

8 p.m. (4) Meet Me In Las Vegas (Unobjectionable in part for all)

OBSERVATION: Suggestive costuming, dancing and dialogue

8:30 p.m. (10 & 12) Woman In Chains (No classification)

11:30 p.m. (10) The Mob (Unobjectionable for adults and adolescents)

WEDNESDAY, JAN. 26

1:35 p.m. (6) Hands Of A Strangler (No classification)

4 p.m. (10) Passage To Marseilles (Unobjectionable for adults and adolescents)

8:30 p.m. (10) The Pigeon (No classification)

THURSDAY, JAN. 27

1:35 p.m. (6) Hands Of A Strangler (No classification)

4 p.m. (10) Possessed (Unobjectionable for adults and adolescents)

OBSERVATION: This picture contains a misinterpretation of Scripture. Diabolical possession described in this film is identified with insanity. This is contrary to the traditional Christian interpretation of the Scriptures.

11:30 p.m. (10) The Young Don't Cry (Unobjectionable for adults and adolescents)

FRIDAY, JAN. 28

1:35 p.m. (6) Hands Of A Strangler (No classification)

4 p.m. (10) The End Of The Affair (Unobjectionable for adults and adolescents)

9 p.m. (4) She Waits (No classification)

11:30 p.m. (10) Rogues Of Sherwood Forest (Family)

SATURDAY, JAN. 29

10:30 a.m. (6) Kid Flix — The Lonely Man

12:30 p.m. (6) The Billionaire (No classification)

1 p.m. (4 & 11) Children's Film Festival — Heidi, Part II

2 p.m. (11) Damn The Defiant (Family)

3 p.m. (7) Meet Me At The Fair (Family)

4:30 p.m. (6) The Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)

8:30 p.m. (10 & 12) The Screaming Woman (No classification)

9 p.m. (5 & 7) Topaz (Unobjectionable for adults)

11:30 p.m. (11) Love Me Tender (Unobjectionable in part for all)

OBSERVATION: Suggestive actions; satiric sequences

RELIGIOUS PROGRAMS

TV

Saturday

5:30 p.m.

THE TV MASS — (Spanish) Ch. 23 WLT/

Celebrant Father Jose Hernandez

Sunday

7 a.m.

THE CHRISTOPHERS — Ch. 11 WINK

9 a.m.

CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — Boystown of South Florida will be discussed by Father John Nevins and former residents.

10:30 a.m.

THE TV MASS — Ch. 10 WPLG — Celebrant Father John McGrath

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V AMUSEMENTS
MOVIES-TV-RADIO

Nicholas And Alexandra (Columbia) The Sam Spiegel production of the Robert K. Massie best seller "Nicholas And Alexandra" is, above all else, a production. It displays that unmistakable reverence for sheer, bloated opulence that distinguishes the best examples of the time-honored Hollywood extravaganza. As such, the film bespeaks a lavishness that borders on waste, a concern for bulk that all but ignores the need for compensating quality.

Mr. Massie reportedly took as the inspiration for his book a personal concern centering in the fact that the Tsarevich Alexis, like his own son, was a hemophiliac. No one could be so cruel as to deny the tragedy of a little boy stricken by a cruel disease, but one can justifiably question this as the proper occasion for a 600-page popular history designed primarily as a best seller. And judging from the way the film version has been assembled, it would seem that the film makers share an equally dubious motivation.

IT IS NOT DIFFICULT to enjoy the spectacle of "Nicholas And Alexandra" — adapted by James Goldman and competently directed by Franklin J. Schaffner. It is, after all, a three-hour eyeful of ornate, glittering palaces, splendid costumes, and larger-than-life historical figures. But it is even difficult to question the film and ask why there is no real perspective given to the multiplicity of events that unfold on the screen. For example, we have to rely on outside reading to know who these fiery young radicals are, since the movie gives us only bits of dialogue like the following: "My name's Lenin. Who are you?" "Stalin."

Similarly, we are never told, much less shown, the true relationship of the towering, depraved Rasputin to the Tsarina and the court. Too often the film, for all its grand scale, retreats from the big issues to the inner chambers of the Tsar's chambers, abandoning actual history more or less to invent what must have taken place between the Tsar, Tsarina and their inner circle.

In a word, too much attention is focused on the domestic lives of Nicky and Sunny, as they were called — she lovingly badgering him to stand up straight and act like a Tsar, he lovingly acquiescing but still not tall enough to do the job. As a result, historical events which could have had real meaning for today's audience are rendered in broad, swift strokes — the starving peasants approach the Winter Palace in St. Petersburg and are mowed down by the palace guards; Lenin steps off a train returning him from Swiss exile and a crowd cheers; wild-eyed Kerensky exhorts the faltering revolutionary parliament and pandemonium breaks loose.

IN THE SAME WAY, many of the great figures close to the Tsar simply get lost. Actors of stature — Jack Hawkins,



APPEARING AS larger-than-life figures, Michael Jayston and Janet Suzman star as the Tsar and Tsarina in **Nicholas and Alexandra**.

Harry Andrews, Sir Laurence Olivier, Sir Michael Redgrave, among others — enjoy their moments here and there, but their performances amount to little more than cameos; they are not allowed the time to develop characterizations with any revealing significance.

People and events, indeed, an entire epoch, sweep by as Nicholas and Alexandra, inflexible in their concept of the divine right of the Romanovs to rule Russia, refuse to acknowledge the world beyond the palace door. Had they been able to look beyond that terrible threshold, it would perhaps now be a different world. Had the producers of "Nicholas And Alexandra" allowed themselves to look beyond the boxoffice potential of their colossal best-seller property, it might have resulted in a much finer film.

For undemanding — and, in view of the film's full three-hour running time, hardy — audiences, "Nicholas And

Alexandra" will certainly entertain, there is nothing in it beyond the grasp of general audiences, although Rasputin's rampant sexuality might give children pause, and his brutal murder make everyone wince. At the same time there is nothing much to recommend it for those who think of Russian history at the time of the revolution as something more than a poignant love story done up on a grand scale and set against a turbulent but fuzzy background. (A-II)

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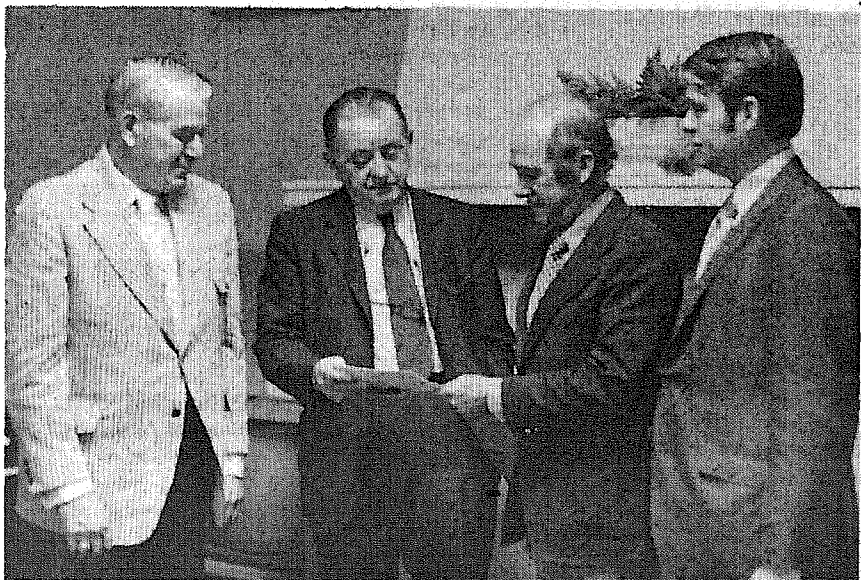
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'So help me God' phrase deleted

TRENTON, N.J. — (NC) — Public office-holders in New Jersey are no longer required to end their oath of office with the phrase, "so help me God."

But they are not forbidden to do so either, said Edward B. McConnell, administrative director of New Jersey courts, who issued a clarifying order only days after issuing the first one ending the requirement.



REPRESENTATIVES of Ford Motor Company present a \$1,000 check to Dr. Ben Sheppard for needed equipment and a treatment room for St. Luke Center. Left to right are, George Walters, Jacksonville, Dr. Sheppard, Tally Embry, Lincoln-Mercury dealer of Dade County, and J. P. Snook, representative of Miami Beach Ford Motor Company.

Poor, sick, lonely turn to ABCD

(continued from page 1)

residents may take advantage of the opportunity to make their donations.

ACCORDING to Dr. Ben Sheppard, associate director of the Archdiocesan Catholic Service Bureau, \$10,000 per month of ABCD funds is provided to maintain in part the cost of programs involving drug addicts. Included is the operation of St. Luke Methadone Center, which since it opened a year ago has treated about 700 persons and now has some 300 heroin addicts under care; a Drug Education Center, and Genesis House where adolescent girls who have "kicked" the drug habit are preparing to resume normal lives after a rehabilitation period.

In addition, Dr. Sheppard revealed that the agency is planning to expand its programs into the area of alcoholism and venereal disease.

"Many youth are turning to cheap wines because they find that with a joint of marijuana and a bottle of wine they can get a cheap high and a good high," Dr. Sheppard said. "We are also going into the field of

venereal disease because we find that not a week goes by that we don't see a new case coming into the clinic. Instead of drugs and alcohol we are going to call this the DAV department," he added.

Dr. Sheppard emphasized that other expenses of the service bureau involve children to a great extent.

"WHEN we take a baby out of St. Vincent Hall and the baby has some congenital abnormality and is not adoptable, the baby has to be transferred to a hospital. In one case alone the bill was almost \$14,000 and the baby was in there for many months but we do have a live baby who is doing very well. So the medical end is an extreme drag or scooper-up of a large portion of ABCD funds," he explained.

Dr. Sheppard estimated that he could easily spend another \$20,000 monthly to do the job he'd like to do for youth of all ages, who include young children residing at the Catholic Children's Home who must attend special schools because of various afflictions.



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COUNSELING session, one of many provided throughout the year, is conducted at the Miami Catholic Service Bureau by Father Roger Radloff. Persons throughout South Florida avail themselves of this service, the largest Catholic program of its kind in the southern United States.

Family counseling center is largest in the South

Now the largest Catholic service of its type in the South, the Family Counseling Center of the Archdiocesan Catholic Service Bureau is an integral part of the agency which serves the needs of communities throughout South Florida.

Inaugurated in 1965, the center has been under the direction of Father Roger Radloff for the past six years. Continually growing in size and value the center's fulltime staff consists of four psychiatric social workers, Father Radloff and Dr. Douglas Haupt, clinical psychologist, as well as a parttime psychologist, two parttime psychiatric social workers, three consulting psychiatrists and a staff of secretaries and volunteers.

Father Radloff who took graduate studies in psychology at Ohio State University under Erik Erikson; at Western Reserve University under Dr. Benjamin

Spock; and at Yale and Duke Universities.

According to the priest-director, the case load last year increased between 50 and 75 per cent.

COUNSELING sessions last year numbered 4,220 for an increase of almost 1,000 sessions as compared to 1970. Of these 255 were new cases, Father Radloff explained, adding that 834 hours of counseling training was provided for five priests. More than 500 psychological tests were conducted and psychiatric consultations totalled 152.

Primarily the center's work consists of one hour of counseling per week for each client. "But we are willing to extend ourselves," the priest-counselor pointed out, revealing that sometimes the staff is called upon to go out in the middle of the night.

"Emotional problems are not limited to the poor," he said noting that persons seek-

ing counseling represent all walks of life and all faiths and ethnic groups. Although the most urgent need for counseling seems to occur among young married couples, the center also has adolescents among its clients.

Many of these cases are referred to the center by parishes or high schools, after which a social worker visits the client and psychological testing is given before the staff makes a decision. If not accepted by the center the adolescent is referred to another agency such as Boytown of South Florida or Bethany Residence for Girls.

Although persons in other South Florida Counties are welcome to travel to Miami to avail themselves of the Family Counseling Center similar services are available on a limited basis at the regional Catholic Service Bureaus in Monroe, Palm Beach, Broward and Collier Counties.

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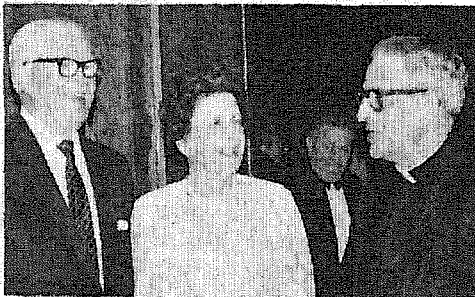
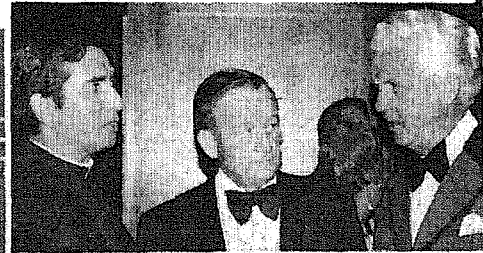
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Fort Lauderdale, Boca Raton

Residents of Broward and Palm Beach Counties were guests during dinners of the Archbishop's Charities Drive held last week at Pier 66 in Fort Lauderdale and at the Boca Raton Country Club, Boca Raton. Below is the overall scene at Pier 66.

At right, inset, Bishop-elect Rene H. Gracida, talks with William McBain, general chairman, center, and James J. Ward, regional chairman in Broward County.



ST. SEBASTIAN Church pastor, Father Lamar J. Genovar, a regional coordinator, welcomes Mr. and Mrs. Joseph M. Boney.



BROWARD Countians, Harry Bellwoar, Father Laurence Conway, Frank Cleary, Mrs. Cleary, and Mrs. Bellwoar exchange greetings before dinner at Pier 66.

No one has greater need for compassion than unwed mother

By JOHN DEGROOT

To be sure, there are a great many hard-changing sociological experts convinced that the Archdiocese of Miami is backing a loser in its operation of homes for unwed mothers.

Just ask these experts.

They will gladly tell you why it is no longer fashionable for society to care about the pregnant mothers of fatherless-children-to-be.

They will happily speak of The Pill and The New Morality and how the-times-they-are-a-changing-cha-cha.

They'll add a dash of computer stuff . . . statistics, norms, surveys . . . all somehow conveying the idea that MANKIND HAS FINALLY CONQUERED UNWED MOTHERHOOD as though it were some kind of illness of the body.

Lastly, they'll back it all up by gladly noting that no one else in South Florida is operating homes for unwed mothers anymore.

In truth, there are fewer unwed mothers than before.

In truth, there are fewer (statistically) expectant mothers of any kind these days.

In truth, The Pill has had a sociological impact on The Times.

In truth, we currently are wallowing in a questionable sea of shifting sub-cultures that just might be the product of New Morality.

But all this does not alter certain basic facts of human frailty:

- Single women continue to become pregnant for one sad reason, or another
- Children continue to be born without fathers.
- Infants and mothers...all stand as human beings in need of compassion and care.

Hence, the Archdiocese of Miami continues to operate its two homes for unwed mothers.

Hence, people like Mrs. Cecilia Bazan fume and sputter in righteous indignation when they hear about hard-charging experts downing the need for facilities of love and human concern.

Mrs. Bazan counsels unwed mothers at the Archdiocese's St. Vincent's Hall for unwed mothers beside Mercy Hospital in Miami. Take away St. Vincent's Hall and you might as well take away the word Mercy from the hospital . . . and every other place. That's the way Mrs. Bazan has it figured.

Ever since she was a little girl of rich family in Havana, Mrs. Bazan has been puzzled over the baffling nature of mankind.

Even as a child, she wondered why certain people could build lives of staggering success as they strode through daily disaster . . . while others fell victim to frailty, insecurity and final despair.

Early on, Mrs. Bazan listened to others explain: Some people have it, others don't.

She clenched her fists and rejected this.

SHE BELIEVES all people are created equal in the eyes of God. She also believes all people are deserving of help from their fellow man. This is why she became a social worker. This is why she remains one.

During the past seven years, Mrs. Bazan has talked quietly and carefully with hundreds of unwed mothers . . . all sizes, shapes, colors, sizes and states of human condition.

She has seen them brag of their condition.

She has seen others try suicide.

They have all remained the same to her.

They are all human beings who have created a serious problem out of the basic human desire for love and understanding.

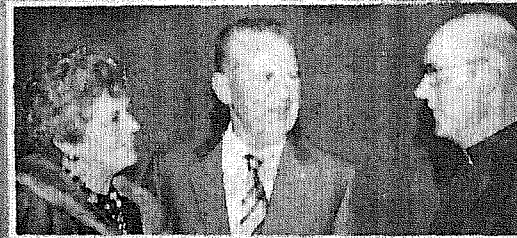
Mrs. Bazan bites her lip when she hears the hard-charger experts coming on with their bit about how homes for unwed mothers are out of vogue.

(continued on page 14)

A B C D 1972



FREQUENT CHECKS on blood pressure and other medical care insures that mothers-to-be at Maurawood and St. Vincent Hall maintain good health during their pregnancies.



NEW AUXILIARY Bishop-elect Rene H. Gracida is shown as he addressed guests at last week's ABCD dinner in Boca Raton. Upper left is Arnold Corsmeier, regional chairman. Upper right is Msgr. Michael J. Fogarty, V.F., pastor St. Coleman Church, Pompano Beach, and a regional coordinator, who talks with Mr. and Mrs. F.E. Jenkins.



DEERFIELD BEACH pastor of St. Ambrose Church, Father James Connaughton was accompanied by large group of parishioners.

CONGRATULATIONS are extended to Bishop-elect Rene H. Gracida by area residents before Boca Raton ABCD dinner.



New morality 'cha-cha' can't take place of true charity

(continued from page 13)

She believes the human creature will always have a great need for love and understanding. She does not think this need will go out of vogue.

She also realizes that because humanity is frail, there will always be those whose great need for love will go unfulfilled. These people will have problems. And if they are young women, some of them sadly will try to solve their problems in an unrealistic manner . . . they will get pregnant out of wedlock.

Statistics and birth ratios may change with the times. Mrs. Bazan accepts that.

But she does not accept the fashionable sociological concept that The New Morality and The Pill can stamp out human loneliness in the manner that a serum can conquer polio.

Polio and misery of the mind are two different things . . . regardless of the charts, statistics, figures and computer stuff. Thus reasons Mrs. Bazan.

"We cannot close our homes for unwed mothers," she will tell you. "We are the only place they can turn to in South Florida."

And Mrs. Bazan deeply believes unwed mothers desperately need some source of comfort and compassion to turn to.

They need it for themselves and their loneliness.

They need it for comfort and an understanding that might help solve the inner personal problem that caused their pregnancy.

AND MOST OF ALL, the fatherless-babies-to-be need such a place.

Today, most unwed mothers want to keep their babies. But, reasons Mrs. Bazan, if these unwed mothers keep their children without realizing the nature of their inner troubles, they can not stand as the best possible mothers for their fatherless children.

"We must help them understand the real nature of their problems," Mrs. Bazan says. "They think their real problem is their pregnancy. But their pregnancy is only a symptom of their loneliness and insecurity.

"And," she continues, "if the real human problem is not solved, the unwed mother will become pregnant again . . . at the worst. Or, she will continue to be a lonely and bewildered human being . . . at best.

"In neither case can she be a full and happy person. Nor can she be a good mother to her child.

"That is why our homes for unwed mothers must remain open," Mrs. Bazan concludes. "Some one must be there to try to solve the problems of human beings in need. That is what Christianity is all about."

That is why the Archdiocese of Miami is in the



HOME-LIKE surroundings are provided in the two residences for unwed mothers operated in South Florida by the Archdiocese of Miami. In the above picture, an expectant mother strolls on the grounds of Maurawood in West Palm Beach with one of the Sisters who staff the residence.

homes for unwed mothers business . . . despite the statistical opinions of the hard-charging experts.

And it should be pointed out, that if you give one nickle . . . or one hundred dollar bill . . . to the Archbishop's Charities Drive currently underway, you will be going against the fashionable grain of the experts who talk of The Pill and The New Morality.

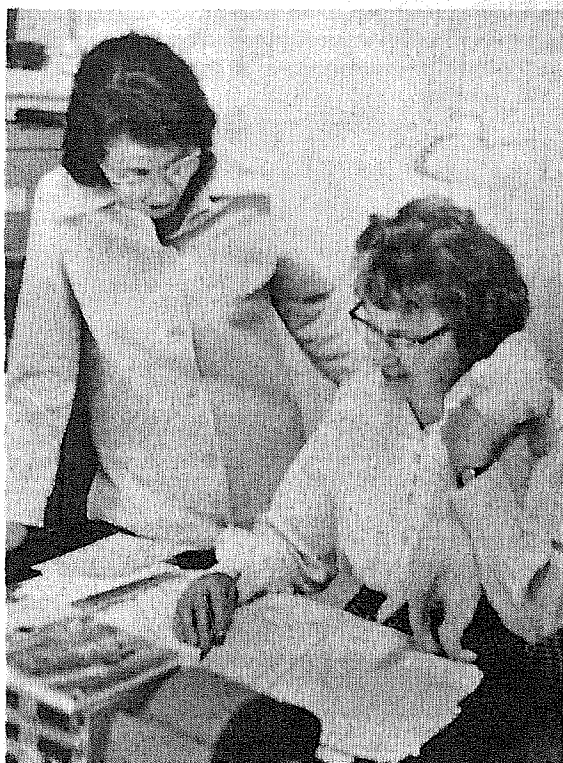
Your contribution to the ABC Drive will mean

that you believe Christian concepts hold a lasting edge over computers and statistical surveys.

By giving to the ABC Drive, you will be saying: "I want to help others . . . regardless of what the so-called experts of the day are saying."

And after all, that's exactly what Jesus said and did.

Think about it.



THE ADMINISTRATOR of Bethany Residence, Sister Gertrude, O.P., sitting, finds a lot of figures before her as she checks the home's financial report with Sister Alice, O.P., house parent. A recipient of ABCD funds, Bethany Residence is staffed by Dominican Sisters of Bethany and is the only home for dependent girls between the ages of 13 and 17 in South Florida. Sister Gertrude has been at the home for five years. The girls' residence has a capacity of 15. There are currently 13 girls living at Bethany Residence.

The charities 'nerve center'

The "nerve center" of almost all the welfare and charitable activities of the Church in South Florida is the Archdiocesan Catholic Service Bureau which has its headquarters in Miami and serves South Florida communities through five regional offices.

Day-to-day problems of the hungry, the indigent, the aged, unwed mothers, and dependent children are met and solved by competent staffs of social workers assigned to area offices in Dade, Monroe, Collier, Broward and Palm Beach Counties.

INCLUDED among facilities which are available to the needy, regardless of race or creed, are the Catholic Children's Home, Per-

Boystown, Bethany Residence, St. Vincent Hall for Unwed Mothers, Miami; Maurawood Residence for Unwed Mothers, West Palm Beach; St. Luke Methadone Center, Miami; Genesis House, Miami Beach; a Drug Information Center, Coral Gables; St. Joseph Residence for the Aged, Fort Lauderdale; Good Shepherd Day Care Center, Perrine; Early Childhood Development Center, Delray Beach; St. Ann Day Care Center, Naranja; St. Francis Xavier Day Care Center, Miami; and a new Day Care Center in Immokalee.

In addition each Catholic Service Bureau in Miami, Fort Lauderdale, Naples, West Palm Beach, and Key West, is a child adoption

agency licensed by the State of Florida to investigate, study and approve homes of adoptive applicants and each conducts a foster-home program for youngsters who for reasons over which they have no control are dependent.

SUPPORTED primarily by donations to the annual Archbishop's Charities Drive, the bureaus are an integral part of total community programs of social service, often referring to public and private specialized services certain problems which the Archdiocesan agency cannot solve.

Dedicated staffs also arrange for short-term and limited financial and material assistance to families in need of food,

clothing, medicine, or shelter and in this respect work in close conjunction with the Society of St. Vincent de Paul parish conferences.

A special department for the aged processes applications for St. Joseph Residence and works in close cooperation with Villa Maria Rehabilitation and Nursing Center, North Miami; Lourdes Residence, West Palm Beach; St. Elizabeth Gardens, Pompano Beach; and also with private and convalescent homes throughout counties within the Archdiocese of Miami.

Family counseling services are also provided at the Catholic Services Bureaus whose doors are open to everyone and all ages throughout the year.

Kindness, understanding for the unwed mothers

(The following article was written by Marjorie L. Fillyaw, Voice local news editor.)

"I'm pregnant!"
The words don't come easily and are finally blurted out by the panic-stricken, unmarried, mother-to-be.

And they fall harshly on the ears of her parents, who are also stunned by the news that their daughter is going to bear a child.

But after the first few moments of anxiety the three put their heads together and try to decide what is best for everyone concerned, including the unborn infant.

IT IS at this point that the Archdiocese of Miami's two residences for unwed mothers enter the picture. St. Vincent Hall, located in Miami, and Maurawood, in West Palm Beach, each offer a "home away from home" which provides privacy, medical care, and even continued education for the young mother.

Ranging in age from 14 to 20, expectant mothers at both residences come from families of various incomes and from different areas throughout the state. Some had been enrolled in public schools. Two goals which they have in common is the desire to do what is best for their babies and to return to their homes and familiar surroundings without "anyone's knowing."

DURING their stay at either residence, which usually begins during the seventh month of pregnancy, unless circumstances make it necessary for them to leave home at an earlier date, the girls do their share of household chores, keep up with their studies, sew, and engage in arts and crafts work. Trips to local shopping areas are provided and residents are permitted to leave for short periods of times with relatives who come to visit.

Regular counseling by psychiatric social workers is an important part of the life of the unwed mother as she prepares to give birth and then resume a normal life in the community. Although now and then a girl elects to keep her newborn child, the majority decide that it is better for the child to offer him or her for adoption. Many admit that in their first moments of panic they considered abortion but after serious consideration decided against it.

ON RARE occasions the father of the unborn child assumes his responsibility and provides funds for the care of the young mother during her pregnancy. But more often, when her family cannot bear the expense, she applies for assistance to the State of Florida, which grants a total of \$380 to girls under 21 who can meet welfare eligibility requirements and are residing in maternity home.

When the expectant mother is confined for delivery at either Mercy Hospital, adjacent to St. Vincent Hall or at St. Mary's Hospital, adjacent to Maurawood, the charge for her confinement is \$225. This does not include the physician's fee which is about \$150.

In the event the families of the girls are unable to pay her expenses, and in most

cases they aren't, the cost is then assumed by the Archdiocesan Catholic Service Bureau. Needless to say, abnormal deliveries as well as care of premature babies create still additional ex-

penses.
On some occasions an infant is born with a congenital abnormality and cannot be placed for adoption immediately. In such cases the Catholic Service Bureau

places the baby in a hospital and bears the medical expense of caring for him or her.

Thus, donations to the ArchBishop's Charities Drive not only serve to rehabilitate

and prepare unwed mothers for a new life but also provide funds to care for the newborn child and eventually place him or her in a suitable home with every chance for a normal, happy future.

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Sacraments: signs of Grace

By DR. MONIKA HELLWIG

Many of us have the experience of being very disappointed with our parish. It does not seem to be alive or doing anything. There is little sense of community. People are not particularly friendly. The Sunday Mass celebration does not seem to have much meaning.

Many people feel that there simply must be more to it than this if it is to be worthwhile continuing with Church membership. Others think that because the Sacraments are supposed to confer grace of themselves the participation of the community does not matter so much, though the effects of the sacramental grace are not apparent in the lives of the parishioners.

The missing link in both positions is that the sacraments are supposed to be acts of personal commitment of the members, and that is why we can say they are acts of the Church, which is continuing and extending the action of Jesus Christ himself.

A COMMUNITY does not act at all unless its members act. If my parish is not alive, the first question I have to ask is what I am doing and what I could be doing as an active member of a community that exists to redeem the world. If the effects of sacramental grace are not apparent in the lives of the parishioners, we should ask ourselves what kind of personal commitment to the salvation of the world we are actually making when we celebrate the sacraments.

If Catholics do not often ask themselves these questions when they complain about their parishes, that may be because of a certain tendency to think in terms of active and passive membership of the Church with the sacrament of Holy Orders as the boundary line between them. But this is a distortion of the traditional doctrine of the "character" conferred by Baptism, Confirmation and Holy Orders.

If there is a boundary line between active and passive, it can more correctly be identified with the sacrament of Confirmation. In earliest times there was no such boundary line and the initiation of a new member into the Christian community led through Baptism and a rite equivalent to Confirmation straight to the Eucharist. Since we have been baptizing infants, it is obvious that children and young people will be passive members until they come to a point of personal decision to leave the Church or to assume personal responsibility in the community.

HOWEVER, the situation may have existed from the beginning. In the Acts of the Apostles we read of many instances where people were baptized and the Spirit was immediately evident in them through their

quite extraordinary wisdom and courage, and through the peace, patience and kindness that characterized their lives. However, we may also read between the lines that it was not always so, for the Acts give instances of the community gathering around persons previously baptized, and laying hands on them to pray that the Spirit might be given to them. They expected visible results.

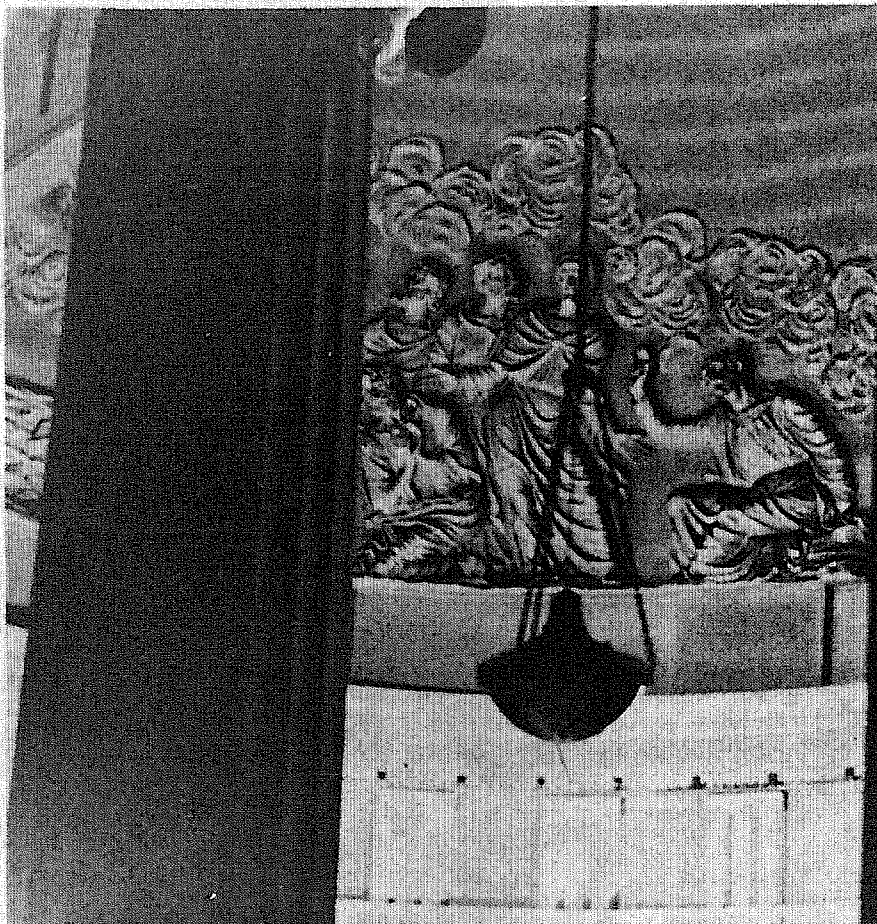
In the course of time Confirmation was recognized as a separate sacrament given on a separate occasion, usually by a separate

minister, the Bishop. The person who has been confirmed is supposed to come to the Eucharist as one who can truly receive it because he brings his mature personal commitment to the encounter with Christ to help constitute the community commitment. He does not expect the already existing community to carry him along as a passenger, like an unconfirmed child.

The character or badge designating the baptized is that they are entitled as members to share what the already existing

community has to give them. That of the confirmed is that they are officially commissioned to constitute the community by the life commitment each of them contributes to the Eucharistic celebration.

It is easy to see, then, that Holy Orders designates certain men to assemble the community for worship and to preside over the Eucharist. It does not lay on them the entire burden of making the Church a living and effective community, for this is the task we all share.



KNOW YOUR FAITH

"A COMMUNITY does not act at all unless its members act."

Understanding the Sacraments

By FATHER CARL J. PFEIFER, S.J.

At a time when many adult Catholics admit to being confused about many aspects of today's Church, almost every group of Catholic adults seems to know the definition of a Sacrament. At meetings in city after city around the United States I have found

groups of parents, religion teachers and priests able to recite in unison without prompting that "a Sacrament is an outward sign instituted by Christ to give grace."

While few groups seem to have much confidence in explaining just what is meant by "grace" or how the Sacraments "give grace" or in what way they are "signs" there is an unshakable conviction that, however the Catholic doctrine of Sacraments is to be explained, Christ gave us these "Signs" in order to give us "grace".

The General Catechetical Directory issued recently by the Vatican confirms this generally accepted conviction about the Sacraments as "signs of grace." "The Sacraments must be represented . . . not only as remedies for sin and its consequences, but especially as sources of grace in individuals and in communities." (No. 56).

IF THE SACRAMENTS are sources of grace and the sacramental sign signifies that grace, then it would seem that taking a good look at the "signs" might help us better understand "grace."

Perhaps the best place to start would be the Sacrament of Matrimony. Here the sign is the mutual commitment in love and trust of a man and a woman. Throughout the Scriptures the covenant of love entered into by bride and groom has signified the deep relationship or covenant God and man freely enter into.

The first and most meaningful understanding of "grace" is in terms of God's love for each of us, inviting us, enabling us, to enter into a relationship of loving trust with him. Grace is not a thing, but a relationship of love that has the power to transform us into loving persons. As St. Augustine wrote centuries ago, "We are loveable, Lord, because you love us."

But grace is not merely a personal, individual relationship with God. His grace or love for us enables us to enter into a community of love, willing to share our gifts with others. The Eucharist signifies this bond of love between individuals and is the source of their deeper unity into a community of believers. God's grace is an inner power to bring peace, harmony, joy, understanding, mutual concern and love, creating a "People of God." Eating and drinking from the "one loaf" and the "one cup" unites us into "one body" with Christ and with each other.

Baptism and Confirmation by their symbolism reveal still more about God's grace in the lives of those united with God in the community of believers. Pouring or immersing in water symbolizes (according to the images used in the Bible) the entrance into a new life marked by freedom. Christ in coming to give us the fullness of life, came to bring freedom, and wherever the Spirit of Christ is present, there is true freedom. This is the mark of true "sons of God" who share the very life of God.

THE OIL OF CONFIRMATION, together with the "laying on of hands" by the Bishop, symbolizes (again from biblical images) something of the joy, suppleness, richness, and openness that comes with union with God in a gracious relationship. Strength, too, is signified, but a strength marked by the gentleness that characterizes the presence of Christ's Spirit. Grace nurtures graciousness.

The dialogue of sorrow and absolution that is the sacramental sign of Penance reveals God's grace as the forgiving, merciful activity of Christ in our lives. God's love or grace is so great that even if we break our covenant relationship with Him, He is always ready to forgive and renew the relationship.

Not even sickness or death is strong enough to weaken the bond of love initiated by our Father. His concern is so strong, that just as Jesus healed the sick and raised the dead, so He continues to renew man in the face of suffering and sickness, to bring him to new life even after death. All this is symbolized by the sacramental sign of the Sacrament of the Anointing of the Sick. Just as the Christian community stands by the sick and dying to the end, praying, anointing with oil, God's gracious love never deserts us in the face of life's shadows.

Finally, there remains the sacramental sign of Holy Orders. The Bishop lays his hands on the head of a man, ordaining him to serve the community of believers. This sign remains as a constant reminder that God's grace comes to us through the fragile reality of men within a very human community of other men and women.

Religious education today, as the General Catechetical Directory urges, (No. 57), focuses on the sacramental "signs" in order to better uncover the riches of God's "grace" that is ours in Christ Jesus.

Youth-views on today's Church

By JAMES L. ALT

It is no secret that one of the biggest problems facing the Catholic Church today involves the "priesthood crisis." Every day discussions concerning celibacy, women priests, priests in politics, etc., are taking place all over the world. However, we seldom hear what young people think of priests and their role in the Church.

Students in Defiance and Mansfield, Ohio, consider the administering of the Sacraments and offering Mass to be the most important tasks of the priest in the Church today. By no means, however, do they wish to limit his activities to these two areas. As Dawn Powell (17, Mansfield) says, "The priest should be an ambassador between God and His people; understanding people and trying to show them the greatness of God."

WHAT DO YOUNG PEOPLE ADMIRE in their priests? John Walovich (17, Mansfield) says the priests he has admired the most are those "to whom I can talk to in a relaxed atmosphere. They are men who know about God and can apply the theories and ideals of Christ to their lives. A priest is a good friend who can understand what a person is going through. He should concentrate less on saving man from Satan and more on opening man's eyes to the beauty of God."

Debbie Geiger (17, Defiance), lists four qualities she would like all priests to have. First on her list is sincerity; "they really mean what they say, and have the ability to let me see things the way they really are." The other qualities Debbie lists are emotion ("they put feeling into the Mass");

understanding ("they have an open mind"); and firmness ("they show authority and keep things from getting out of hand.")

What type of priest "turns off" young people? Mentioned most often here was the idea of priest's putting themselves "high on a pedestal and being afraid to become involved with people," as Dawn Powell put it. Marie Kissner (17, Defiance) is cool towards a priest who feels that he has all the answers, a point which John Walovich also mentioned.

WHEN ASKED the same questions, a priest, Fr. David Beck (30, Defiance), answered much like the teenagers. Qualities he feels priests should have include being open, warm, easy to talk to, a good listener, and having a deep spiritual life. On the other hand, the inability to communicate, lack of interest in spiritual matters, and a poor attitude towards the Mass are his chief criticisms of priests.

What is a priest, and what should be his role in the Church? Being specific, Marie Kissner, a 17-year-old senior, feels a priest's duty is "to administer the Sacraments, be a counselor, and a teacher. The priest knows more about the Church and Christian teachings than most people, so it is his job to instruct the people in their faith."

Today, as the Church experiences the same sort of upheavals facing all society, it is indeed a difficult job for a priest to be "all things to all people." At the same time, the priest must remember that "involvement" is foremost in the vocabulary of the young people who want and need leadership in making the Church relevant in their lives.

Confirmation— How celebrate it?



By FATHER JOSEPH M. CHAMPLIN

Bishop Charles Buswell, a tall, friendly, gentleman who shepherds the small diocese of Pueblo, Colo. is, in my book, a very, very fine Christian, priest, and bishop. Over the past decade I have watched this servant of the Lord move among people during conventions and have read a letter he wrote to one troubled cleric who had resigned from the ministry. I also have noted his courageous, unpopular stands on several delicate issues and heard glowing, first-hand reports about him from Pueblo priests, religious and laity.

The ever-smiling leader shared some of his pastoral insights with diocesan liturgical commission members at a national meeting in San Francisco last October. He spoke as part of a panel on "Confirmation: How Celebrate It In Our Time?" and suggested several practical ways to improve the liturgy of this sacrament.

Many of those ideas, interestingly enough, are now incorporated into the revised rite of Confirmation just issued by the Holy See. In future articles I will discuss at some length that renewed ritual which may possibly be ready for provisional use by the time this column appears in print. Now, however, I would like to recall some of the specific recommendations Bishop Buswell offered us at the convention in California.

HE ENCOURAGES more personal, less assembly line-like liturgical celebrations for Confirmation. That naturally is easier in smaller areas like Pueblo than in the huge churches of New York City, but where there is a will we generally can find a way to achieve what we want.

In Bishop Buswell's diocese they try to develop a warm community spirit before the ceremony through a potluck supper at the parish, in which bishop, priests, parents, sponsors and children mix and meet. This gives the confirming prelate an opportunity to talk informally with the boys and girls (or adults) and develop a rapport which will carry over to the liturgy which follows soon after the luncheon.

I think in most instances today the bishop is only a name, an oily hand on the forehead, a distant face which appears on the scene for an hour and then fades away until the next time, an authoritative voice, a man dressed in different clothes. A preparatory meal or some similar gathering in advance could help correct those impressions and create a more human image of the bishop.

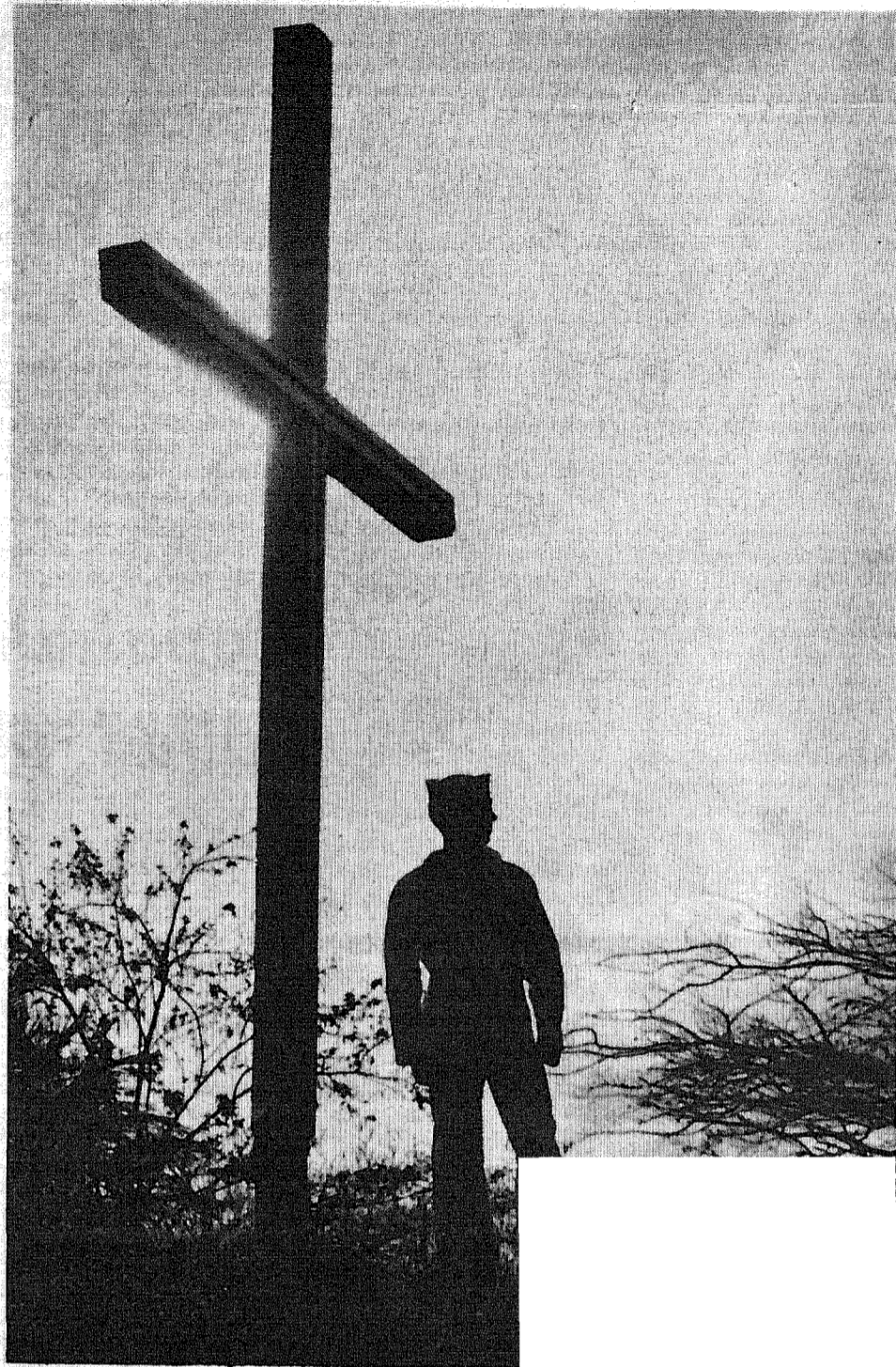
Here is an additional step to personalize the ceremony. Normally the bishop moves along from person to person confirming while a choir sings, with or without the congregation, suitable songs to fill up the long, empty interval that results. Bishop Buswell recommends, instead, announcing each individual's name plus the child's parents and godparents as Confirmation is conferred.

Since Confirmation forms part of the Christian initiation process and complements Baptism, Pueblo's bishop would like to see the Baptismal name retained and employed in the Confirmation liturgy.

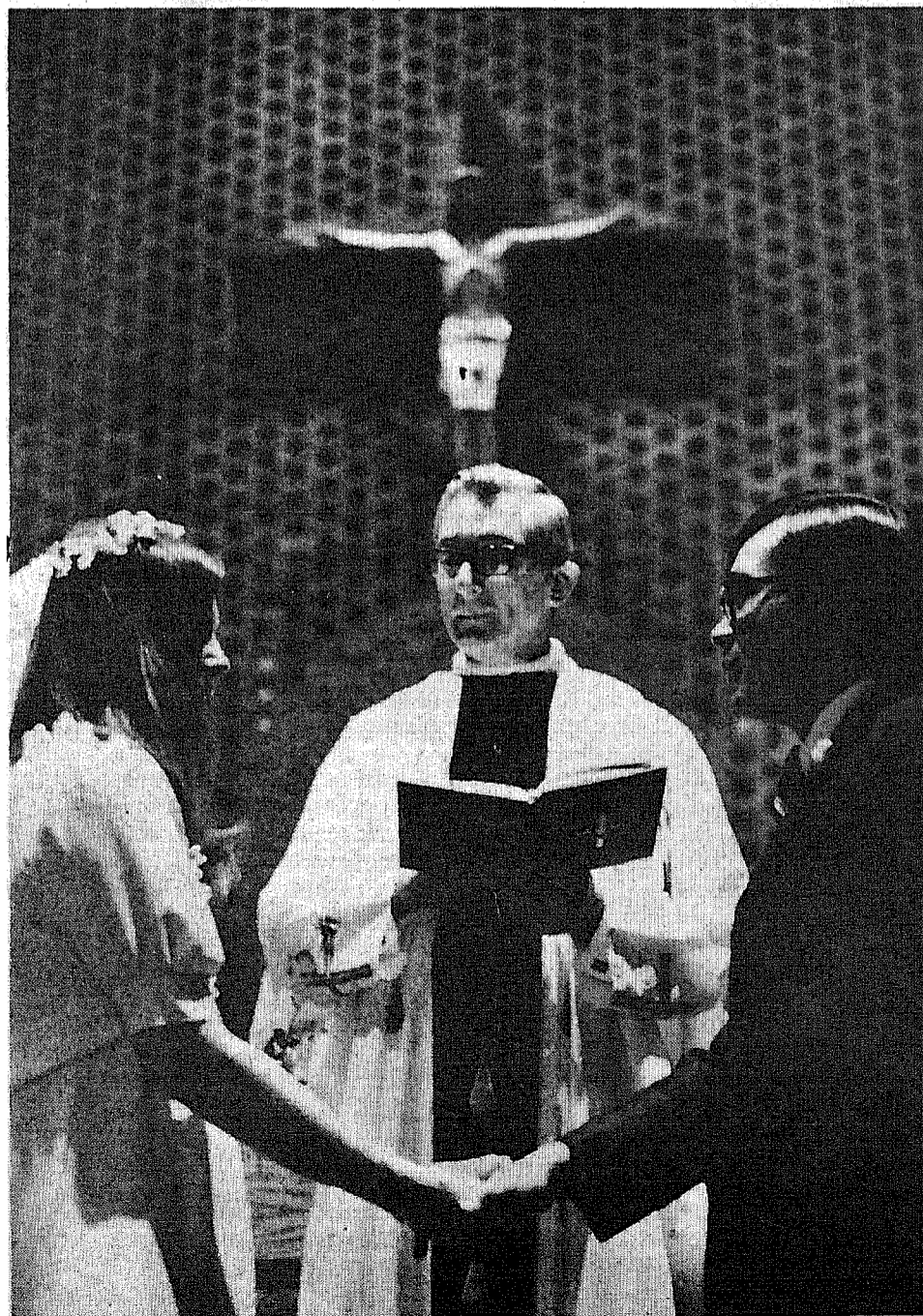
FOR THE SAME REASON and to link Confirmation with the Eucharist, he generally celebrates the sacrament within Mass and communicates all present for the ceremony under both kinds. The introduction to this restored rite supports him in that practice. "Ordinarily Confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with the entirety of Christian initiation. The latter reaches its culmination in the communion of the body and blood of Christ. Therefore, the newly-confirmed should participate in the eucharist which completes their Christian initiation."

A final, but significant recommendation: Make full use of the sacramental signs found in the ceremony. For example, sprinkle all present, not just the Confirmation candidates, with holy water after the renewal of Baptismal vows. And do so in sufficient quantity to impress on the community that this really is water, that it bears a connection with Baptism, that we reaffirm promises made at the font whenever we cross ourselves with blessed water.

Bishop Buswell likewise strongly urges using generous quantities of oil at the Confirmation rite — and leaving it on afterwards. I always wondered about the wisdom of instant and efficient priest "wipers" who walked after the bishop and immediately rubbed off on carefully prepared pieces of cotton the little chrism cross traced on each candidate's forehead. Sacramental rites are signs which should be visible to our external senses. If we can see the oil and feel it and retain this anointing for a few hours, then perhaps we will understand more clearly the indelible character, the permanent seal of the Lord we have received as a gift from God.



CONFIRMATION is the mature judgment of a person to stand by the signs and beliefs of his Faith with a firm commitment.



Matrimony: a sign

By FATHER QUENTIN QUESNELL, S.J.

Grace is the indwelling power of the love of God. It comes as God's free gift and transforms our poor selves into the perfect beauty of Christ.

Grace comes to us when we believe in and accept the mystery of Christ. It begins to show itself when we begin to live like Christ in the world. It becomes visible as a sign to all the world when all our lives reflect the mystery of Christ and the love of God which took flesh in him. St. Paul reminds us that Christian married life is a perfect example of how this can happen.

First of all: "Wives should be subject to their husbands as to the Lord" (Ephesians 5, 22) "As the Christian mystery teaches us, we should see Christ in all our fellow men" (Matt. 25, 35ff.) "We should all be subject to one another for the sake of Christ" (Ephesians 5, 21).

A MALE-ORIENTED CULTURE may tell the husband he is "head of his wife." Paul reminds him that for a Christian to be head is not to be a superior, but to be a servant. If the husband wants to fulfill the role of "head" he must do it in the way Christ made himself head of the Church. That is, he should do for his wife what Christ does for the Church: love her, nourish and look after her as a part of himself, and above all sacrifice his life for her (Eph. 5, 23-26).

IN MATRIMONY the man is called to "leave father and mother and unite with his wife."

The mother... She is called to accept her and... (24). Who... (31).

For who believe in sacrifice happiness any law greatest proclaim world's giving to experience... When and faith proclaim pronouncement to live jealous, rude or cherish excuse, whatever... This is the hand of a great man (Eph. 5, 23-26).

Debate Jerusalem future

JERUSALEM — (NC) — Two Christian leaders here said they disagree with the criticism of Israel's building program in this city by Anglican Archbishop Michael Ramsey of Canterbury.

The archbishop said that the building program is disfiguring Jerusalem. He said that all three major religions — Moslems, Christians and Jews — now enjoy freedom of access to their holy places, but was sharply critical of what he called the Israeli government's "insensitive attempt to proclaim Jerusalem an Israeli city."

Anglican Archbishop George Appleton of Jerusalem challenged Archbishop Ramsey's statement. In an announcement made public in London, Archbishop Appleton expressed his understanding of Israel's determination never again to lose its "rightful place" in this city.

HE SAID that for 19 years of Jordanian rule over part of divided Jerusalem, Jews and Israelis had been excluded from the Old City and its sacred sites. The Jewish

quarter was desecrated and wrecked systematically, he said, with ancient synagogues turned into stables and grave-stones used to pave army latrines.

The Rev. G. Douglas Young, president of the American Institute of Holy Land Studies, also supported the government's building plans in a letter published in the Jerusalem Post the local English-language daily.

Dr. Young traced the history of the Jewish presence in Jerusalem since the days of Turkish rule, when the Jewish community already constituted the majority of the city's population. He expressed understanding of Israeli anxieties in the light of the last decades of Jewish experience in Europe and in the Middle East.

THE MUNICIPALITY of Jerusalem recently published the conclusions of a study by planners of the Greater London Council who investigated various aspects of city planning and building supervision here.

While recognizing in the report the achievements in

these fields the experts warned of the long-term consequences of present piecemeal practices. In their opinion, the early adoption of a comprehensive master plan for the entire area is of the greatest urgency.

Meanwhile, large-scale demand for new housing in Jerusalem has resulted in continued construction activity. In 1968, about 1,700 housing units were completed; this increased to 2,500 in 1969, and more than 3,100 in 1970. Data for 1971 have not yet been published, but estimates suggest that about 4,000 units were completed in the course of the year.

Most of the units house Israelis, but efforts are also being made to make new

housing available to Jerusalem's Arab citizens.

At least one project, sponsored and financed by the Israeli government, has been completed within a stone's throw of the Old City walls. Other projects are being built, with credit from the municipality and Israel institutions.

One of the major obstacles toward the expansion of such activity is now being overcome, with Arab engineers and contractors gradually breaking off their refusal of many years' standing to cooperate with Israel authorities even for the Arab population's benefit. Observers now believe that such cooperation will increase in all spheres of activity.

Papal aide's visit called 'pilgrimage'

VATICAN CITY — (NC) — Archbishop Giovanni Benelli, papal undersecretary of state, returned from a three-day trip to Israel and described his visit as only a "personal pilgrimage."

The archbishop, one of the Vatican's top diplomats, left Rome Jan. 13 without any fanfare. On his return he told newsmen he had made the trip to the Holy Land to commemorate the eighth anniversary of Pope Paul VI's visit in 1964.

THE archbishop visited many of the holy places in Israel, but also met with high Israeli officials, including Justice Minister Yaacov Shimshon Shapiro.

Archbishop Benelli described his visit to Shapiro as a "courtesy call," but representatives of the Israeli foreign ministry and other government officials were present at the meeting.

Pope Paul has long been concerned about the fate of the holy places in Jerusalem and elsewhere in Israel. Only this past Christmas he called for a special statute giving an international guarantee for the preservation of and free access to the holy places.

DURING HIS VISIT to

Israel Archbishop Benelli met also with leaders of various Christian churches, including Greek Orthodox Patriarch Benediktos of Jerusalem and Armenian Patriarch Derderian.

The archbishop told newsmen that he discussed with the religious leaders "the present situation of the holy places and found all communities are determined to preserve monuments which are still there after 20 centuries as witness of the earthly path of Jesus Christ."

The archbishop said he was not able to judge the state of preservation of the holy places because his visit was relatively brief. He said, however, that he hopes the Israeli officials are "conscientiously taking care" of them.

"It should be natural," he added, "to make it possible for the millions of Christians all over the world to continue to venerate those places which represent the source of our faith."

He celebrated Mass at the basilica at Gethsemane, the Basilica of the Holy Sepulchur in Jerusalem and the Grotto of the Nativity in Bethlehem.



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Hinduism a complex faith

By FATHER JOHN T. CATOIR

(This is one in a series of articles on the history of religion.)

Christianity, the largest religion in the world, with 924,274,000 adherents, leads Islam, with 493,012,000. Hinduism is the oldest and third largest religion in the world, estimated at 436,745,000 followers.

Hinduism is called the religion of India, but Hindus are found in Ceylon and Burma in large numbers. Unlike other religions, Hinduism has no historical founder, going back in time before the great Indus civilization, which reached its prime about 3,000 B.C. Since Hinduism predates recorded history, its origins are not clear. Historians see a fusion between primitive religious animism and early Hinduism. We do have record of the Aryan invasion from the North around 1,500 B.C., which mixed the blood and complicated the religious system of the ancient inhabitants of the Indus valley.

Hinduism, like love, is a many splendored thing. There is such diversity, such incredible complexity in this faith that there is no one way to describe the beliefs of a Hindu. In "Hinduism and Buddhism," Eliot wrote the following apt description of Hinduism: "The same religion enjoins self-mortification and orgies; commands human sacrifices and yet counts it a sin to crush an insect or eat meat; has more priests, rites and images than ancient Egypt or medieval Rome and yet outdoes Quakers in rejecting all externals."

THE KEY TO UNDERSTANDING the unity achieved in such a diversity of beliefs is in the fundamental openness of Hinduism to all varieties of religious sensitivities. Everything is viewed as a passing manifestation of the one underlying unity which is Brahma, the "all," the totality of reality, Almighty God.

Remember when Pope Paul VI made his historic visit to India. The people lined the streets by the hundreds of thousands and they stood in absolute silence. The Pope was deeply moved but not altogether surprised, for he knew that

Prayer Of The Faithful

Third Sunday of the Year

Jan. 23, 1972

CELEBRANT: We have seen a great light: Christ is among us, the source of our unity. He works in today's world through our hands and hearts — and different people have different ideas of who Christ is and how He should be made known. Aware of the rich insights our diversity can produce, we pray they will lead us to a deeper unity.

COMMENTATOR: Our response today will be: Lord, help to unite us.

COMMENTATOR: That all Christians may be one, living as brothers and sisters, hastening the coming of God's Kingdom, we pray to the Lord.

PEOPLE: Lord, help to unite us.

COMMENTATOR: For Bishop-elect Rene Gracida as he is ordained Auxiliary Bishop, that he may know many years of fruitful service to the Church, we pray to the Lord.

PEOPLE: Lord, help to unite us.

COMMENTATOR: That the United Nations may have the courage and desire to continue its efforts of reconciliation among the troubled nations of the world, we pray to the Lord.

PEOPLE: Lord, help to unite us.

COMMENTATOR: That those separated from their families, especially the political prisoners in Cuba and the prisoners of war in Vietnam, may be reunited with their loved ones, we pray to the Lord.

PEOPLE: Lord, help to unite us.

COMMENTATOR: For parents and children: may parents try to understand the "differentness" of their children; and may children try to appreciate the views and concerns of their parents, we pray to the Lord.

PEOPLE: Lord, help to unite us.

COMMENTATOR: For those who feel broken and divided within themselves, that someone's Christlike love may bring healing unity and peace of mind, we pray to the Lord.

PEOPLE: Lord, help to unite us.

COMMENTATOR: That any divisions within our parish, and especially within this worshipping community, will be overcome through our willingness to forgive as we join in this celebration of unity, we pray to the Lord.

PEOPLE: Lord, help to unite us.

CELEBRANT: Father, we believe that the Light has come and lives among us. May that Light, the Christ of love, be the source of our love for one another. Do not let us be guilty of splitting Christ into groups, for our loving unity is the only way the world has of knowing that He still lives. We ask this through Christ, our Lord.

PEOPLE: Amen.



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

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

Are they modern Paul Reveres?

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

Traditionally the first step in preaching a sermon is "the attention step." The preacher assumes that the average congregation on a Sunday morning is slightly somnolent. So he tries to catch their attention by telling a dramatic story or making a startling statement. They wake up and listen. There is not much point in having an audience unless the audience is listening. I don't believe I have ever heard any parishioner complain that this homiletic device was immoral or in bad taste.

Vietnam War veterans had been discovering, after returning home to America, that no one seemed to be listening to what they had to say. They felt that they had a message of profound and painful significance but the public apparently felt "we had heard all that before." So the veterans have been using attention-getting devices to get the public to sit up and listen.

Last February, for instance, one group of Vietnam veterans went to the White House gate in Washington, waited to see if anyone would receive them but there was dead silence. So they moved to the center of the fence in front of the White House and proceeded to throw their medals and service ribbons over the fence onto the lawn.

IMMEDIATELY the news reached the Press and the veterans were in the headlines in papers all over the country. They had finally obtained an audience.

One reporter asked the veterans why they had done something so sensational as throwing their medals on the White House lawn. A veteran responded that the reporters had previously refused to listen to their tale of woe and so they had resorted to a bit of "newsworthy" dramatics.

Again, in December last, 15 war veterans seized and occupied the Statue of Liberty. A Federal Court judge signed a temporary order calling on the demonstrators to open the doors and remove themselves from the Statue. An assistant U.S. district attorney appeared and explained that the government wanted him to proceed "on a course that would avoid violence and confrontation."

Out came the veterans, in went the police but found no disarray. Even food wrappings had been placed by veterans in the waste baskets in the Statue.

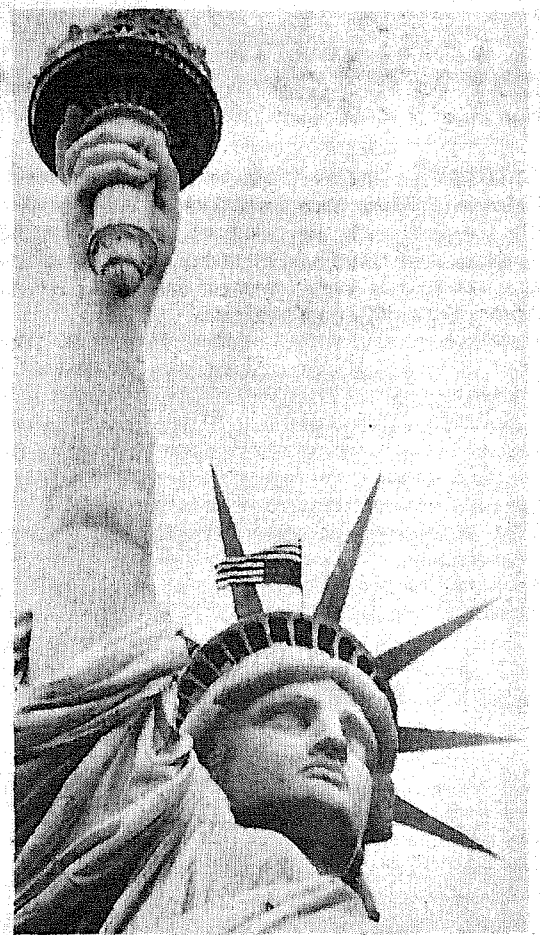
The veterans were jubilant. "Our whole purpose" said a Marine sergeant who had returned from 19 months in Vietnam, "was to get the Government to listen and the people to listen." The veterans received invitations from TV shows and they and their message were soon on the front pages of American and foreign papers.

The Liberty 15, as they have been called, were not prosecuted for their protest against the war. And I daresay few Americans would object to the veterans' protest.

WE FULLY REALIZE that law and order are the foundation of a free society but we also respect the consciences of men who want to protest, as eye-witnesses, against a colossal injustice but who can find no audience to listen to them. When veterans find America involved in a horrible catastrophe abroad, we can pardon them for feeling awfully frustrated when no one will listen to what they have seen and heard.

When future historians write their big tomes about America in the Vietnam war period, they will probably focus attention on the crisis of conscience provoked by demonstrators. Much as we might deplore the antics of certain anti-war extremists, we must admit that a very large section of the American public would never have experienced any crisis of conscience about Vietnam were it not for the demonstrators.

It is all very human to like good news and turn away from bad news. It is all very human to stop our ears from hearing bad news about friends we admire or the country we love. Among those who deserve a large share of the credit for opening our ears and our minds are the war veterans. America is everlastingly indebted to these Paul Reveres who woke us from sleep to tell us not when the British were coming but where America was going.



AN AMERICAN flag flies upside down — an international signal of distress — from the tiara of the Statue of Liberty in New York harbor. A group of 16 anti-war Vietnam veterans seized control of the landmark Dec. 26 and barricaded themselves inside in protest against the war in Indo-China. See Father Sheerin's column, left.

Synod put social reforms onto laity's shoulders

By MSGR. GEORGE G. HIGGINS

Discussing the role of the Church and particularly the role of the ordained priest in the social and political order, the recent Synod of Bishops took a middle-of-the-road position.

It stressed the right and the duty of the Church, and of the ordained priest, to preach and to give witness to justice at every level of society, to denounce violations of justice, to help promote the full development of persons and of nations — and to do all that this involves without fear or favor. But, it also noted that the institutional church "is not alone responsible for justice in the world" and has neither the competence nor the responsibility to offer concrete solutions to particular social problems.

In its statements on the Ministerial Priesthood and on World Justice, the Synod strongly emphasized that, under ordinary circumstances, the laity has the primary responsibility for effecting necessary structural changes in society. For this reason, the Synod called upon priests to be "mindful of the laity's maturity, which is to be valued highly when it is a question of their specific role." It also called upon the laity "to fulfill their temporal obligations with fidelity and competence" and to do so on their own free initiative, acting not as representatives of or spokesmen for the Church, but as mature and independent members of society who "have the same right and duty to promote the common good as do other citizens."

SHOULD PRIESTS become directly involved in partisan politics? On this question, the Synod, once again, "split the difference." It pointed out that "in circumstances in which there legitimately exist different political, social and economic options, priests like all citizens have a right to select their personal options." But it urged priests, as a general rule, to maintain a certain distance from partisan politics, noting that "care must be taken lest his (the priest's) option appear to Christians to be the only legitimate one or become a cause of division among the faithful."

What the Synod set out to do in this area was to stress once again the urgent need for a deeper involvement in the field of social reform on the part of all the members of the Church — bishops, priests, religious, and members of the laity, but especially the laity — while at the same time noting, with equal emphasis, that the Church should not and does not claim "technical competence in the secular order" and fully recognizes and respects the latter's autonomy.

The Synod's middle-of-the-road approach to the debatable issues referred to above has already been subjected predictably, to severe criticism in certain quarters. Some people want the Church to do less, others

want it to do more than the Synod documents recommend. Some people define the Church in rather narrow hierarchical terms, others define it more broadly and more accurately as the total People of God. Some fear that the Synod documents overemphasize the social implications of the Gospel message, others feel that the documents are wishy-washy in their treatment of the Church's social mission and are lacking in vision and courage. And so it goes — from one end of the spectrum to the other.

MY OWN FEELING is that what the Synod said about the social mission of the Church and the specific role of the ordained priest in the field of social reform is reasonably adequate as a statement of general principles but is not and was never intended to be the final word on this matter. The Synod — to its credit, in this writer's opinion — deliberately refrained from getting bogged down in particulars. Fully conscious of the fact that social, economic and political conditions vary enormously from one part of the world to the other, the Synod made no pretense at being able to come up with a set of definitive formulae or propositions which could automatically be applied across the board, without reference to local need and circumstances.

For this reason, the final section of the Synod's document on World Justice pointedly notes that "the examination of conscience which we have made together regarding the Church's involvement in action for justice will remain ineffective if it is not given flesh in the life of our local churches at all their levels." To this end, the document calls upon national episcopal conferences "to pursue the perspectives which we have had in view during these days . . . for instance by setting up centers of social and theological research."

The use of the word "perspectives" in this context is significant. It suggests that the Synod wanted it clearly understood that it was opting for the principle of pluralism and for a large degree of local autonomy.

IT REMAINS, THEN, for the local churches to take up where the Synod left off and to assume their own responsibility in the area of social reform and try to figure out as best they can (in consultation with all segments of the Catholic community) what needs to be done — and by whom and under what rubric — if the Church is effectively to carry out its indispensable role in the promotion of social justice.

There is nothing in the Synod document on World Justice to prevent the local churches from fulfilling their responsibilities in this regard. Critics of the document to the contrary notwithstanding, it's a set of forward-looking guidelines aimed at promoting an all-out effort on the part of the entire Church in behalf of social justice.

Those who think that the document is too conservative shouldn't throw up their hands in despair. To the contrary, they should roll up their sleeves and try to fashion local programs of social action which may be more to their liking.

In doing so, however, they will want to bear in mind that their own pet projects and their own particular understanding of the

Church's role in the field of social reform may not necessarily meet with the approval of other groups in the Catholic community and, for that reason, cannot be forced upon the community at large. This is merely another way of saying that the principle of pluralism, like it or not, cuts both ways. But more about that in the next release of this column.

Why is this man so happy?



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Fr. Wei's book alarms Taiwan clergy

By FATHER IVAR McGRATH, S.S.C.

TAIPEI, Taiwan — (NC) — Priests here who once worked on the Chinese mainland have said they are dismayed by the dissemination in English and French Catholic publications of the views of Father Louis Wei Ching-hsin, a Chinese priest who has asked the Vatican to reestablish diplomatic relations with Red China.

Father Wei, sometimes referred to in news stories as religious counselor to the communist Chinese embassy in Paris, was received in Vatican City Dec. 2 by papal secretary of state, Cardinal Jean Villot.

The 68-year-old priest, author of "The Holy See and China," has called for the regularization of the position of the bishops illicitly consecrated in communist China and the severing of diplomatic ties between the Vatican and Nationalist China.

In Rome, Father Wei said that five years ago Pope Paul VI privately expressed strong reservations about the

indiscriminate recognition of illegally consecrated Chinese bishops without examination of individual cases, but was favorable to fresh attempts to contact the communist regime.

"TO REGULARIZE the position of the bishops consecrated without the consent of the Holy See would be to sell out the numerous bishops, priests, Sisters and lay Catholics who suffered persecution, imprisonment and even death, to preserve the integrity of the Church in China," one priest here said.

Father Wei's book was first published in Paris in 1968. However, a later edition was issued in 1970 with considerable publicity. It is noted here that this event coincided with the start of Peking's ping-pong diplomacy and is considered aimed at further isolating the government here diplomatically.

Observers here also note that, of the churches in Communist China, all of which had been closed or requisitioned, one has recently been re-opened in Peking at which Catholic members of visiting trade or other visiting delegations are invited to attend Mass.

Father Wei's book appears to contain certain errors of fact. For example, he states that all the diplomats accredited to the Nationalist government left Nanking with the government, except for Archbishop Antonio Riberi, the papal internuncio. In fact, the U.S. ambassador, John Leighton Stuart, did not leave for some months after the communists arrived, and the French ambassador left even later.

Father Wei also said Archbishop Riberi had great difficulty in being accepted here later, statement not warranted by the facts. The government here was actually annoyed that the internuncio delayed in Hong Kong so long.

MANY PRIESTS HERE remember that Louis Wei reached Europe in 1932, aged 29. He was born in Sung Chiang district, near Shanghai. When he was ordained a priest for the diocese of Paris in 1965, at the age of 62, he was already the

holder of a communist Chinese passport, though as far as is known, he has never returned to China.

In Father Wei's book much is made of the fact that the communist-sponsored triple autonomy for the Church — self-support, self-evangelization, and self-government — was merely a wish to shake off 'foreign' influence and domination. Actually it was a clever stratagem to sever the Church in China from Rome. While the first two autonomies could be accepted, the third, self-government, entailed a break-away from the jurisdiction of the Pope, and would result in a schismatic church.

It was an agonizing time for bishops, priests and Catholics, under grave pressure, often confused, and the internuncio, Archbishop Riberi, in his capacity as papal representative, whether accredited to the government or not, made every effort to clarify the issue for all concerned.

Father Wei makes much of these efforts of the internuncio, calling them interference in the affairs of the nation and blaming him for not allowing Catholics to cooperate with the communist government. He also mentions the Catholic Central Bureau, through which the internuncio tried to reach all the bishops and priests, and the Legion Mary, whose members naturally tried to strengthen the Catholics in their endeavors to preserve the unity of the Church.

Father Wei is silent, however, about the conditions of arrest, detention, and the labor camps for re-education. As someone has said, it is like writing a history of the early Christians in Rome without mentioning the catacombs and the lions.

While the bishops of the world met in Rome recently, Father Wei gave a public lecture in the same city, once more repeating the arguments from his book. He is apparently eager to talk to newsmen and has been quoted in several news stories.

Illich's book called 'silly and reckless'

LONDON — (NC) — American philosopher-critic Sidney Hook, wielding words like "absurd," "silly," and "reckless," has pummeled Ivan Illich's book "De-schooling Society."

The chairman of New York University's philosophy department described ex-priest Illich's proposal to "abolish all formal schools and with it all compulsory education" as a "foolish and cruel" remedy for the admitted defects of the present educational system.

WRITING in the January issue of "Encounter," a London-based publication featuring book reviews, the veteran liberal philosopher said:

"It is a book whose absurd extremism warrants little attention from anyone endowed with a normal portion of common sense."

Hook explained his own attention to Illich's book on the grounds that it was fuelling a current assault on education in the United States.

He zeroed in on Illich's proposal to replace formal and compulsory schooling with four "learning webs," one to make storehouses of knowledge and factories and farms accessible to students, a second to help learners exchange skills, a third to enable learners to advertise their educational needs or interests, and fourthly a Who's Who of educators-at-large.

"The only thing clear about the operation of these networks is that the government will pay the costs," Hook sneered.

"TO CLAIM that we will all learn from and teach one another as need and interest manifest themselves is to invoke pious hope that flies in the face of overwhelming evidence."

Hook concluded: "Nothing would please those who are opposed to desegregation in American education today more than the abolition of compulsory schooling."

"Like so many other contemporary reactionaries of the new left, Illich talks a great deal about freedom but neglects the principles of intellectual authority and organization necessary to negotiate the conflicts of freedoms."

Illich, who left the priesthood in 1968, told NC News Service shortly afterward that he "chose to be an educator." He was a founder of a controversial training center in Cuernavaca, Mexico, for men and women preparing to work in Latin America.

In 1969 the Holy See forbade priests and nuns to frequent Illich's center in Cuernavaca.

Illich had been the object of investigation by the Holy See's Doctrinal Congregation. He publicly denounced the congregation's procedures.

Nuncio intervenes to stop shootout

SANTO DOMINGO, Dominican Republic — (NC) — Archbishop Luciano Storero, Vatican nuncio here, mediated between terrorist guerrillas and government forces to stop a gun battle that cost the lives of 13 persons.

Six guerrillas, wanted for a bank holdup and other terrorist activities, holed up in a cave near the airport here and held more than 1,000 troops at bay for 16 hours.

AMONG the dead is the guerrilla leader, Amaury German Aristy, 25.

Archbishop Storero, who has been nuncio for nine months, sought a cease-fire from President Joaquin Balaguer, who gave him a guarantee of a fair trial for the two surviving guerrillas. Nine of the dead were government troops.

The Vatican representative also negotiated with the families of the guerrillas for their surrender.

The two surviving

guerrillas are attorney Plinio Matos Moquete, 30, and Harry Jiménez Castillo, 28, a leftist leader.

The Balaguer government has been plagued by strikes by student and labor groups, and by violence from both the left and the right. It has replied with harsh repression by army and police.

IN A RECENT interview with Home's Friend, a Catholic monthly, Archbishop Storero said the first duty of Christians "is to recognize the gravity and complexity of the problems here, which reach into social, economic, educational and political fields."

Then, he added, "Dominicans must move on to speed change toward a more just order."

He said reform must start within each citizen, for "there is little use in changing structures if man remains a selfish, power-seeking being committed to injustice and sin."

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Verses appeal to life of peace

IMAGINE
By John Lennon

Imagine there's no heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today . . .

Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man
Imagine all the people
Sharing all the world

Imagine there're no countries
It isn't hard to do
Nothing to kill or die for
and no religion too
Imagine all the people
Living life in peace . . .

You may say I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one

(c MacLen Music Inc., BMI)

By THE DAMEANS

After hearing this song on the radio several times, one realizes that such ideals as "living life in peace", "the world will be as one", and "no need for greed and hunger", are certainly most appealing. This appeared immediately to be a good song upon which to reflect as it is good for man to have "dreams" and ideals for which to strive. However, upon closer examination of the words, we realized that a philosophy of life is expressed which certainly is controversial and perhaps extreme in some areas.

There was no major crisis imagining that as ideals there would be no heaven, no hell, no countries, and no possessions. However, when we hit the "no religion" part, it did strike at the heart to think that we would be without a job!

At this point we decided that in order to be more objective in the approach to this song, we would let a religion class of high school seniors and juniors discuss the words, and, in general, their feelings and reactions to it. We suggest that if you are in a discussion group or any religious education class and are looking for something to stimulate discussion and exchange of ideas, you use this song by John Lennon as a starting point. There are several Christian values expressed here and the discussion could certainly open other possibilities for reflection as you will see in the following paragraphs.

Here are a few of the general reactions to the words. After listening to the song in class, we were wondering how many like ourselves had listened to the song previously, liked it, but had not closely reflected on the words. Everyone in the class had done this with the exception of one. Doesn't this show how many things experienced in life can hit our senses, even be very popular, but never really challenge our thought process?

THERE MUST BE something to the fact that on the average we use only 10 percent of our brain power. One girl said that this song of "dreams" and ideals actually left her "depressed". This could be because it challenges our system of life or perhaps we realize how far we are from the ideals proposed, or as another put it "it doesn't sound like much fun". Another said that it seemed to be "unreal" and that a "world of total bliss and no suffering could not be humanly attained."

This thought brought forth the question of where did God fit into Lennon's plan for "utopia". Most said that the words, as expressed in the song, left no room for God, or, at least, the open recognition of God's help in this process of world unity and peace. It seemed solely man-centered, with man through his own resources, having the capabilities to achieve ideals of peace and brotherhood. This, of course, is not an uncommon view in our modern world and Lennon expressed this in the song when he says "you may say I'm a dreamer but I'm not the only one." We as Christians certainly uphold the same values he is proposing but believe that it is through our own efforts plus Christ that we move toward this heavenly existence.

In the first verse we discussed the attitude of "living for today." We asked if such an approach to life is "real." One idea was that Lennon was not necessarily telling us not to worry about a future goal but rather not to get hung up on worrying about future reward (heaven) or future punishment (hell) as a consequence of our actions. In other words, that our actions should be more maturely motivated and spontaneous. This further led to a discussion on what heaven and hell would be like.

THE SECOND VERSE caused a reaction in the sense that if there were no countries, then all there would be is "dull uniformity". On another level one said that Lennon's point was to show that if there were no countries there would be no national selfishness, "nationalistic" attitude, isolationist feelings and thus the possibility for peace. We all thought it interesting that he equated "religion" as an adversary to peace. Some said that they felt that some aspects of institutional religions do cause jealousy, envy and intolerance, all enemies to a person's internal "peace".

The third verse emphasizing "no possessions" brought to mind such concepts as communism, socialism, personal indifference, and general apathy. Some felt that such a non-ownership state would lead to no personal drive, ambition,

Scout retreat

A "Religious Insight Festival" for all boys involved in Scouting in the South Florida area will be held at St. Vincent de Paul Major Seminary, Boynton Beach, the weekend of Feb. 18-20.

For any further information contact the office of the Catholic Committee on Scouting, Chancery offices, 6301 Biscayne Blvd., Miami, or call (305) 757-6241.

Madonna students

to model for show

Four Madonna Academy students will model for "Fashions of Love'liness," a fashion show presented by the Parents and Friends Association of the Academy, Tuesday, Feb. 1 at the Playboy Plaza Hotel on Miami Beach. The models will be Michele Lempasso, Debbie Varner, Patty Dennis and Ty Herfurth.

For reservations, contact Mrs. Geraldine Varner, 944-1589.

opinion, and anonymity among people. The value expressed here (sharing) certainly cannot be disputed but the how in its total accomplishment was the problem.

The refrain, of course, points out that he is a dreamer but that if enough people would join in his view, there would be a stronger possibility that the "world will be as one".

As was mentioned earlier, there are many ideas for discussion in this song. There are many ideals which certainly can be reconciled with Christianity and others which seem extreme but do point out problem areas in achieving these ideals. We simply cannot be afraid to open our minds to the ideas expressed, struggling with some of his views, and through this process, possibly strengthen Christ's command that we love God above all things and that we love our neighbor as ourselves. In doing so, the same end which Lennon speaks of will be accomplished — "the world will be as one".

Local CYOer given national post

Mike Coniglio, 1970-71 Archdiocesan CYO president, was recently appointed to the National CYO Executive Board, where he will serve a two-year term as National Program Coordinator.

Mike joins Sandy Lombardo, national CYO secretary from Miami on the board to give Miami its first dual membership on the board. His primary responsibilities will center around the Program for National Youth Week, held every year, and the next National CYO Convention in Indianapolis in 1973.

The Biscayne College freshman attended Msgr. Pace High School last year.



NEWLY-APPOINTED National CYO Program Coordinator, Mike Coniglio, right, is shown in a Sept. 1970 photo working on Youth Week with then Archdiocesan CYO Director, Father Walter Dockerill and Executive Director, Bob Preziosi. The annual Youth Week, held in the Spring, will be one of Mike's major concerns on his two-year post.

ghetti Dinner," hosted by St. James CYO, is slated for Saturday, Jan. 29, from 5 to 7

p.m. in the parish hall, 601 NW 131 St. For tickets contact Danny Gnagi, 681-8798.

Local youths honored for scholarship

Two area youths have been named to their respective college's dean's lists for the first semester.

Miss Kathleen Houle, a freshman at St. Theresa College, Winona, Minn., received the honor with a 3.67 grade average out of a possible 4.00. She is the daughter of Mr. and Mrs. Charles A. Houle of Plantation. A graduate of St. Thomas Aquinas High School, she is a member of St. Gregory parish.

Biscayne College freshman, William Podway, compiled a 4.00 to win a spot on the dean's list for the Fall semester. A member of Epiphany parish, he is the son of Mr. and Mrs. Arthur Podway, 6201 SW 85 St., Miami.

'Shrew' will be presented

"The Taming of the Shrew" will be presented by the National Players of Washington, D.C., at 8:15 p.m., Saturday, Jan. 22, in the Barry College auditorium.

The longest running classical and touring repertory company in the U.S., the group is now in its 22nd consecutive season and is on the road every year from

Tryouts staged

Tryouts for male actors for Richard B. Sheridan's comedy, "The Rivals," which will be staged by the Barry College Drama Dept. in March, will be held at 7 p.m. today (Friday) in the college auditorium.

The play will be staged on March 10, 11, 12, 17, 18 and 19.

people, ages 18-21, have been granted the right to vote through the 26th amendment. This allows young people a chance to voice their frustrations, approvals or cries for change through the political process. If the young don't register, they are denying themselves the chance to a choice in the '72 Presidential elections this Fall.

In order to register, registrants must provide proof of age and proof of one year residency in Florida and six months in Dade County.

The following sites will be available for voter registration on the given dates:

Today (Friday) at Miami-Dade Junior College, South campus in the Learning Resource Building Concourse from 9:30 a.m. to 4 p.m. and also at the Miccosukee Reservation.

On Saturday, Jan. 21, registration will be held in the Cuban community.

"Happening" set

A "Christian Happening" for seventh and eighth grade girls will be held Saturday and Sunday, Feb. 12 and 13, at the Dominican Retreat House, 7275 SW 124 St., Kendall. On Saturday, the "Happening" will begin at 7:30 p.m. and on Sunday at 3:30 p.m.

For further information call the Sisters at 238-2711.

THE NOW SET

He is the son of Mr. and Mrs. Philip Coniglio, 175 NE 131 St., North Miami Beach.

In other CYO news, the National CYO office has announced that the 1972 National Advisory Board meeting will be held in New Orleans early in May. Archdiocesan CYO director, Father William Dever, and Executive director, Bob Preziosi, will represent Miami at the meeting.

St. Timothy CYO has a dance planned for Sunday, Jan. 23, from 7 to 11 p.m. in the social hall, 5400 SW 104 Ave. Music will be provided by the "Morning After."

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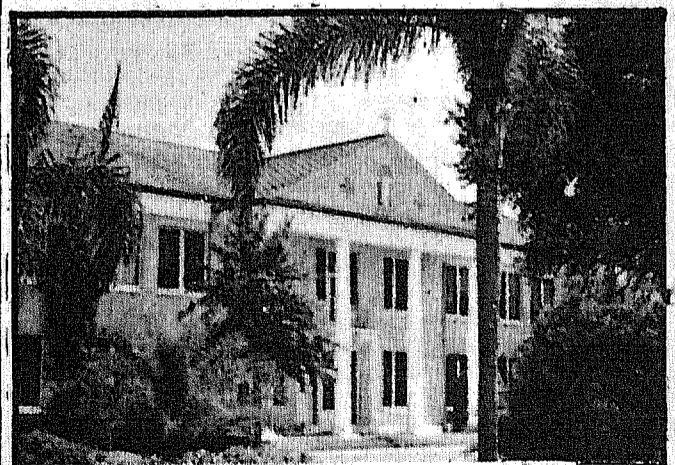
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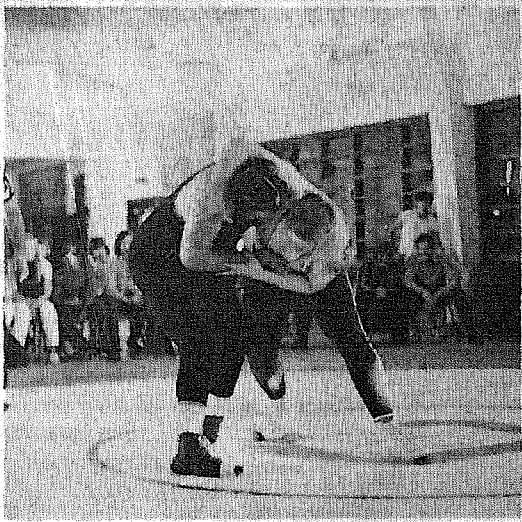
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ARCHBISHOP CURLEY'S Carlos Pages, left, and Immaculata-LaSalle's Pat Williams go round and round to get the advantage of each other during a wrestling bout held at Curley last week. Pages weighs 270 and Williams 216. The match was won by Curley, 51 to 12. The only other wrestling team represented in the SAC is Chaminade. Curley leads the conference.

Curley on its way, hopefully

Coach Phillip Petta doesn't look like a basketball coach but the Archbishop Curley mentor's record has proven that he is very much a basketball leader. Prior to coming into the South Atlantic Conference last year, Petta's cagers were battling in the GMAC conference.

During the 11 years he has been at Curley, Petta has coached his cagers to three GMAC titles. In 1965-66 his team competed in the state playoffs. And then last year, when Curley entered the SAC, Petta and his cagers took the conference title.

This year Curley seems to be on its way again and leads the conference with four wins and no losses. His overall record for this season, at this writing, is 7-5.

ALTHOUGH HE has been invited to coach other teams, Petta prefers to stay at Curley. "I enjoy coaching here," he said. "You get used to one place and don't want to leave it."

"I've had excellent teams all 11 years," he added. "I

Basketball: CYO scores

BOYS	
OLPH Visitation	39 21
St. Rose St. Monica	54 47
St. James St. Vincent de Paul	40 23
St. John Vianney St. Catherine	33 27
St. Timothy Epiphany	2 0
Boystown St. Brendan	31 22
St. Vincent Ferrer WPB YMCA No. 1	62 57
WPB YMCA No. 2 St. Mark	64 28
St. Bartholomew St. Charles Borromeo	62 28
Annunciation Queen of Martyrs	61 32
Nativity St. Clement	48 28
GIRLS	
St. Rose St. James	13 7
St. Monica Visitation	34 0
YOUNG ADULTS	
St. John Vianney St. Martha	2 0
Annunciation St. Elizabeth	75 61

think we've built up a winning tradition at Curley." And to prove this, one only has to look at the trophies in the school's showcase.

Curley began its season with a 1-3 record but after this, Petta coached his cagers to win six of its last seven games. "We have a good team now, but we have the potential of being a better team," Petta said. "We've won all but two games by a large margin."

The games that Curley has lost have been very much in reach up to the fourth quarter. Then, he said, his men have fouled trying to play catch-up ball.

ANOTHER BIG problem, coach Petta said, is getting the fourth and fifth man who can come into the game and be consistent with the other three starters, John and Mike O'Neil, and Stanley Baker. John O'Neil is the leading scorer for Curley with 20 points per game. Mike comes in second with 14 points per contest. "Baker," said coach Petta, "is a good play-maker and outside shooter."

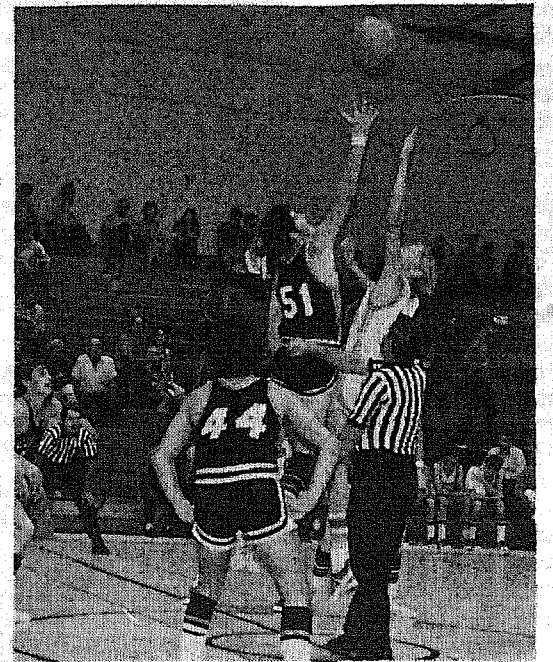
The second half of the season will be tougher, he added, because the SAC teams will be out shooting at Curley. Petta said that when a team is on top, everyone is out gunning for it.

"WE'VE ALWAYS played bigger and tougher teams," Petta said. "Our record is as good as any team around. We have won more games than we have lost against other Catholic schools."

One big handicap facing Petta and his cagers is the fact that his team has no

gym it can call its own. This affects the boys' schedule and he fears that it will lead some of the players to go to another school where there is a gym.

But in the meantime, Petta's energetic efforts have been influential in maintaining a winning tradition at Curley, a tradition which he and the school is proud of.



A JUMP BALL is the center of attraction during the Archbishop Curley-Chaminade game last week. Curley won the contest 72-69. By winning Curley kept the top spot in the South Atlantic Conference. The Chaminade Lions have been winless during the season.

VOICE of Sports

By Mitch Abdallah

Mary Immaculate fielding first team

Just prior to the Christmas holidays, we gave a brief rundown on the status of several of our Archdiocesan cage teams. As we recall, most of our cagers were off to a slow start, having lost more games than they won. A few weeks can make a lot of difference. Continuing from where we left off...

The newest school in the South Atlantic Conference is Mary Immaculate, Key West. Though playing independent now, the Class A school will be competing its talent with other SAC schools next year, according to coach Tom Dougherty.

For a school which is fielding a team for the first time on the courts, at this writing, Key West was doing fairly well for itself with a 5-3 record. Mary Immaculate lost its last two games by only one point, to Moore Haven and Melbourne. Most of the competition the Key West five has confronted included Class AAA and AAAA schools. The newly-fielded team has claimed victory over Msgr. Pace, Miami High, LaSalle (twice) and Alva.

WITH EIGHT NEW BALL players on the court, "The big thing is getting the boys used to working with each other. Most of them have never played in varsity basketball before," said Dougherty. "We really haven't got a good outside shooting combination yet, but we do have good inside shooting."

ONE OF DOUGHERTY'S key men is 6-3 forward John Albury who has been averaging 24 points per game and about 15 rebounds. Other men putting in good performances for the school are 6-6 forward Maurice Thurston, a sophomore averaging 17 points per game, 5-9 guard Carey Small and 6-3 forward John Romero, who has been snatching about 10 rebounds per game.

Coach Dougherty is not going to find the schedule any easier going into the homestretch. Having played only one school in its own class the first half of the season, Mary Immaculate will be facing such teams as Naples, Cardinal Gibbons and Boca Raton in the second half.

Another team which has been finding the going rather tough, playing against schools in class AAA and AAAA, is Msgr. Pace. With good height and outside shooting, Pace is having a little trouble up close on the boards. "We're not getting the scores from inside," said coach Brother Felix.

With a 2-6 showing in the won-lost column, Brother Felix feels things will be better, especially if his boys can come in stronger close to the boards. With fellows like John Trageser, Arthur Aenelle and Randy Wilds, Pace will come around. Guards Trageser and Aenelle are averaging 16 and 10 points per game respectively. Wilds is grabbing about 18 rebounds a game.

CLOSE BEHIND CURLEY in the SAC race is Cardinal Gibbons High, with a 7-3 record. The Redskins have been playing close games with their opponents, going down to the wire in its last several games. The big problem, said coach Tony Licata, is too many turnovers. "We committed 21 against Cardinal Newman and 23 against Curley," he said. "In close games, you can't do that. We are going to have to work on cutting down on the turnovers."

The one asset Gibbons can boast about is consistency. John Stocken is good for 11 points per game, Frank Smith 10 points and John Drury is averaging 12 points a game. The sixth man, Paul Witte, is good on the boards, said Licata. And then there is Robert Castorri who is averaging 13 rebounds a game. The Redskins don't have great speed, but "we play well together and we are balanced. We're hitting the open man," said coach Licata. This has been the combination which has kept Gibbons in contention.

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Ordenarán el martes al Obispo René Gracida

LA Catedral de Miami será el escenario de la solemne ceremonia de la ordenación episcopal del obispo electo René Gracida, el próximo martes, 25 de enero, en la festividad de la conversión de San Pablo.

El Padre Gracida será elevado al rango episcopal con el título de Obispo Titular de Masiccaba y Auxiliar del

Arzobispo Coleman F. Carroll.

EL SEGUNDO sacerdote de la Archidiócesis de Miami que es elevado al rango episcopal en este siglo, el Obispo electo Gracida fué designado auxiliar del Arzobispo Carroll el pasado 14 de diciembre.

Además de Canciller y Vicario General de la Archidiócesis, el Obispo electo es

actualmente párroco de St. Patrick, Miami Beach.

El Arzobispo Coleman F. Carroll será el principal consagrante durante los ritos de ordenación. Estará asistido por el Obispo Paul Tanner, de St. Augustine y el Obispo Charles McLaughlin, de St. Petersburg como principales coconsagrantes. El Obispo William Borders, de Orlando y otros miembros de la jerarquía presentes en la ceremonia serán también coordinantes.

Durante la misa concelebrarán con el nuevo obispo el Arzobispo John J. Fitzpatrick, de Brownsville, que fué Obispo Auxiliar de Miami desde 1968 hasta 1971.

ENTRE los familiares del obispo electo que vendrán a Miami para la ceremonia se encuentran su señora madre, la señora Matilde D. Gracida, de Houston, Texas; y sus tíos la señora Margarita Méndez Gracida y José M. Gracida Carrizosa, ambos de Ciudad México; su hermano político y hermana, Mr. y Mrs. W. H. Beus y las hijas de éstos, también de Houston y sus tíos Mr. y Mrs. N. J. Derbes, de Osprey, Fla.



La esposa del Capitán José Villa, quien se encuentra preso en Cuba desde que el barco que capitaneaba fué secuestrado por fuerzas comunistas en aguas del Caribe el pasado mes, visitó las oficinas de la Archidiócesis de Miami para entregar una carta dirigida al Papa Paulo VI pidiéndole su intervención diplomática en favor del esposo cautivo. Debido a estar convaleciendo de un severo ataque gripal, el Arzobispo Coleman F. Carroll no pudo recibir en persona a la señora Villa y sus 3 hijos, haciéndolo en su nombre Mons. Bryan O. Walsh, quien prometió que la carta llegaría al Papa y que la Iglesia haría todo cuanto esté a su alcance en favor del apresado capitán residente de Miami. Como se sabe el régimen de Castro lo acusa de actividades 'contrarrevolucionarias' y lo mantiene incomunicado. Mons. Walsh advirtió que la decisión sobre el futuro del Capitán Villa estaba sólo en manos de Castro, pero que la Iglesia hará todo lo que esté a su alcance en favor del prisionero. Como se sabe, la Santa Sede nunca ha roto sus canales diplomáticos con el régimen comunista de Cuba.

'Escuela de Vida Cristiana' organizan los cursillistas

Con el lema 'Si quieres la Paz trabaja por la Justicia', el Movimiento de Cursillos de Cristiandad está anunciando el inicio de una 'Escuela de Vida Cristiana' que comenzará a funcionar el miércoles 2 de febrero.

'La Escuela de Vida Cristiana quiere lograr una auténtica vida cristiana, sentida con profundidad, vivida con normalidad y propagada con amor, expresó The Voice Faustino Grana, vocal encargado de esa escuela, añadiendo:

"PARA ello buscaremos a través de esta escuela que nuestro cristianismo sea auténticamente conocido, hondamente sentido y valientemente propagado."

Las jornadas de esta escuela se ofrecerán todos los miércoles, de 8 a 10:30 p.m. en la Casa de Cursillos 'Emaús', situada en el antiguo campamento de la Fuerza Aérea en Opa Locka.

Aunque organizado de manera especial para los miembros del movimiento de Cursillos, esta Escuela de Vida Cristiana estará abierta a toda persona interesada en los temas que se desarrollarán. Esas personas deberán obtener mayor información a través de los grupos de cursillos de sus respectivas parroquias o llamando al Director Diocesano de Cursillos, Padre José L. Hernando,



a la parroquia de St. Brendan, 8725 S.W. 32 St., Tel. 581-2423.

El programa de actividades de la Escuela se abre con una misa. A las 9 p.m.; a continuación se ofrece un tema sobre 'La Persona y la Comunidad', seguido por reuniones de grupo; a las 9:45 el curso de formación sobre la Biblia y la Gracia.

Se ha fijado una matrícula de \$3.00 por el curso.

Los temas sobre la Biblia y la teología de la gracia incluyen entre otros los siguientes títulos:

La Iglesia Católica y la Biblia; La revelación divina; Jesucristo. Centro del Antiguo Testamento; El pentateuco, 'Moisés escribió de mí'; Danos un Rey, Libros de Samuel y Reyes; Los profetas y el Exilio; Los Salmos, la Biblia puesta en poesía.

CINCO de los temas estarán dedicados al Nuevo Testamento: La Buena Nueva, los Evangelios escritos para la comunidad.

En la serie Teología de la Gracia se desarrollarán temas como "Pugna de Cristo contra el legalismo", "la Nueva Ley dada por Cristo", "La Conciencia, Voz de Dios," "Concepto de Conciencia."

Una tercera serie incluye los temas:

- El Cristo Histórico: Anunciado y encontrado en la Biblia.

- El Cristo del capricho: Inventado.

- El Cristo Resucitado, Dios.

- El Cristo Señor, Hoy, ayer y siempre y el Cristo Vivo: Cuerpo místico, la Iglesia.

EN LA serie la persona y la comunidad (Del 'yo' al descubrimiento de 'los otros') se discutirá sobre el Si a Cristo, el Si a uno mismo, la conquista personal, la libertad.

- Madurez humana: Equilibrio emotivo, capacidad de juzgar y decidir.

- El descubrimiento del otro: diálogo, respeto, entrega.

- La persona humana en la sociedad, en el plan de Dios.

- El apostolado: compromiso cristiano.

- Relaciones entre persona y grupo. Obstáculos sociales.

Ayudemos a hacer realidad tantos sueños e ilusiones

Al acercarse a su etapa culminante la Campaña de Caridad del Arzobispo (ABCD-1972) crece por días el número de voluntarios que a lo largo y ancho del Sur de la Florida se disponen a cooperar al mayor éxito de esta recaudación anual que el pasado año llegó a los 2 millones de dólares y que este año se espera sobrepasará esa cifra.

El sueño de niños desamparados, unos huérfanos, los otros, inocentes víctimas de hogares destruidos. En la Ciudad de los Niños del Sur de la Florida, en Bethany Residence, en el Hogar Católico Infantil de Perrine encontrarán un techo seguro y un amoroso cuidado. El sueño de madres solteras y de jóvenes que han caído en el vicio de las drogas.

Es costoso sostener y educar a tanto niño desamparado.

'Martí de América'

'Martí de América' es el título de un programa artístico que se ofrecerá el sábado, 29 de enero, a las 8 p.m. en el Auditorium del Miami Senior High School.

EL PROGRAMA está siendo organizado por la Oficina de Asuntos Latinoamericanos de la Archidiócesis de Miami, para honrar la memoria del gran pensador cubano, en ocasión del aniversario de su natalicio y tiene el objeto de recaudar fondos para la obra que realiza el servicio voluntario para el Jackson Memorial Hospital.

'Martí de América' es una obra que presentará el Grupo de Teatro Experimental "Las Máscaras" bajo la dirección de Salvador Ugarte y Alfonso Cremata.

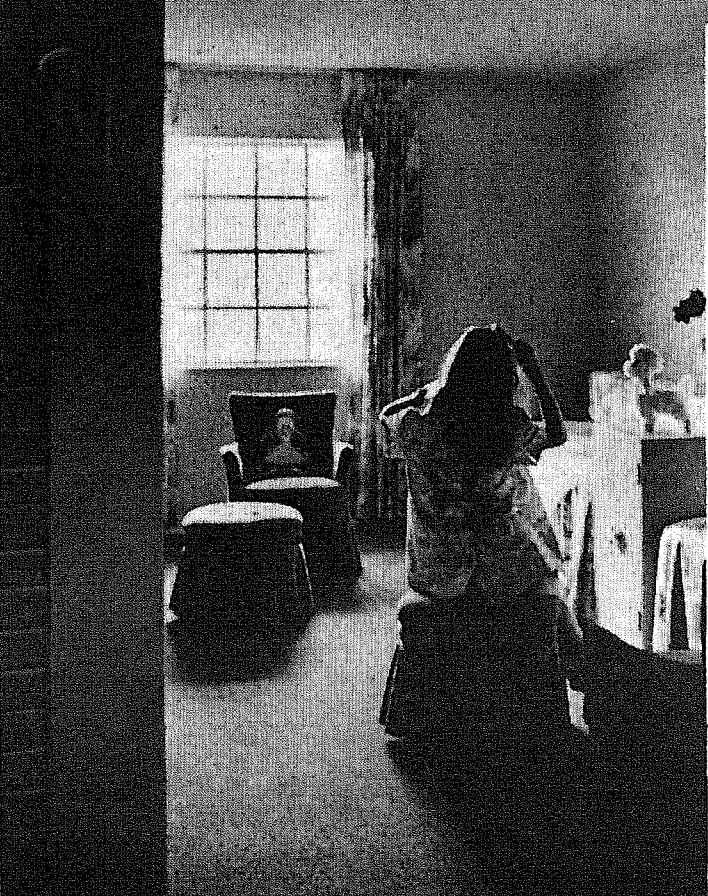
La Dra. Ofelia Tabares de Fernández es la coordinadora del Servicio Voluntario del Jackson Memorial Hospital y señala que esa organización es una entidad no lucrativa al objeto de servir a los pacientes de ese hospital y muy especialmente a los de habla española, que por la barrera del idioma encuentran mayores dificultades y tensiones a las ya inherentes al estar hospitalizado.

LA DONACION para esta función de tan alto contenido cívico se ha fijado en \$3.00 y los interesados pueden hacer sus reservaciones escribiendo a la Dra. Tabares, 1861 SW 36 Ave. Miami, Fla., 33145.

Para cualquier información adicional llame a los teléfonos 444-6087, 443-9393 y 261-6023.

LA VOZ

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MADRES SOLTERAS. La tragedia de jóvenes mujeres que ven sus sueños traicionados. A veces se ven incomprendidas y rechazadas por quienes más calor debían ofrecerles. La Archidiócesis de Miami sostiene dos instituciones para el cuidado pre y post natal de esas mujeres y sus tiernas criaturas. Dos de las instituciones que pueden funcionar gracias a la generosidad de las personas que ofrecen su aporte a la Campaña Anual de Caridad del Arzobispo (ABCD).

Y más costoso regenerar y rehabilitar a tantos jóvenes que han caído en la red de la droga. Salvar a unos y a otros es responsabilidad de la comunidad toda. Es obligación del cristiano.

Otros muchos sueños. Oportunidades de vivienda digna para los obreros agrícolas migratorios... y para los ancianos que dependen de una reducida pensión y para los niños retardados, que cuentan con un Marian Center donde se les enseña a utilizar sus capacidades físicas y mentales al máximo. ABCD-72. La respuesta — Su respuesta, a tantos sueños.

Dirigirá el Hno. Alfredo Morales Seminario sobre música en la catequesis

Un educador y compositor cubano que se ha consagrado a la música y la religión vendrá especialmente a Miami para dirigir el seminario "La Música en la Catequesis" que se ofrecerá el domingo 30 de enero.

El Hno. Alfredo Morales, DLS, quien viene de República Dominicana, donde actualmente es profesor del Colegio De La Salle de Santo Domingo y director del Coro y Conjunto Juvenil, obtuvo el doctorado en Pedagogía en la Universidad de La Habana. Hizo estudios especializados en la Universidad Lumen Vitae, de Bruselas, Bélgica, y en el Instituto Católico de París, Francia.

Después de salir de Cuba y antes de ir a República Dominicana, fue profesor de pastoral catequística del Instituto Catequístico Latinoamericano (ICLA), en Manizales, Colombia.

En Cuba fue dos veces galardonado en el Concurso Nacional de la Canción Cubana. Ha compuesto numerosas canciones religiosas y muchos de los cantos que se entonan en las misas en español en Miami son de su inspiración.

El Seminario "La Música en la Catequesis" forma parte del Curso de Formación para Maestros de CCD" aunque al mismo podrán asistir las personas que, no estando matriculadas en ese curso, estén interesadas en el tema que se desarrollará. A esas personas se les pedirá una donación de \$2.

El seminario se ofrecerá en el Salón Parroquial de Little Flower, en Coral Gables, 1270 Anastasia Ave. de 1 a 6 p.m., incluyendo la misa concelebrada por los sacerdotes asistentes al seminario.

El temario incluye los siguientes tópicos:

- Empleo del canto en las clases de catecismo.
- Uso de discos con cánticos religiosos en la clase de catecismo.
- Utilización de canciones populares de moda como punto de partida para reflexión y trabajos catequísticos.

Las personas interesadas en mayor información pueden llamar al Hno. Emilio Quirós al teléfono 621-9452.

Educación de la fe, tarea de los padres

Por ANA MARIA LOPEZ

LA INSTITUCION familiar posee, en su carácter de célula básica de la sociedad, aspectos muy variados que no se agotan en las dimensiones jurídico-sociales, porque incluyen también, cuando se trata de la familia cristiana, aspectos trascendentes que permiten calificarla de verdadera iglesia doméstica.

Se nos presenta así la familia como la primera comunidad cristiana en la que los miembros viven en comunión. Entendemos con este término algo que supera cualquier forma de solidaridad y de colectividad humana, porque por encima de los vínculos de carne que unen a los miembros entre sí, hay un principio interior, "el ser en Cristo", que potencia estos mismos vínculos y supera los aspectos sentimentales, ideales, económicos o culturales con una profundidad de orden misterioso,

aunque real.

Por esto, cuando la familia cristiana ofrece el clima de verdadero amor entre padres e hijos y preside en ella el espíritu de Cristo, se realiza una imagen verdadera del misterio del Dios-amor y permite la primera experiencia de lo que significa haber sido llamados a formar parte de la familia de Dios.

En este clima tendrá lugar la primera educación de la fe de los bautizados, ya que los hijos reciben por impregnación del ambiente en que se desarrollan, por una especie de ósmosis vital que les mantiene unidos a sus padres, unas experiencias religiosas que en las primeras etapas de su vida no podrían asimilarse por una instrucción sistemática y conceptual.

El ambiente familiar en el que se conjugan la vida y la fe es el caldo de cultivo más adecuado para que se desarrolle armónicamente y sin fractura la personalidad

cristiana, lo cual exige el descubrimiento del sentido sobrenatural de los pequeños acontecimientos de cada día y la visión cristiana de las realidades terrenas.

Las vivencias familiares de las fiestas litúrgicas, las celebraciones con ocasión de actos religiosos, como los bautizos, primeras comuniones y matrimonios, o la aceptación serena de la realidad de la muerte cuando ésta se presenta, descubrirá a los hijos de presencia del elemento sagrado y el valor de la vida sacramental como algo que está entretelado con el vivir ordinario.

NI EVASION NI ENGAÑO
El crecimiento de los hijos introduce en la familia, como es natural, problemas nuevos. Los asaltos a los padres con los innumerables porqués son una expresión de cómo los niños intentan hacer suyo el descubrimiento de la realidad objetiva que les rodea. Esto obliga a los padres a reflexionar y a capacitarse para dar una respuesta sincera, adecuada a la curiosidad y capacidad del niño. Es necesario evitar toda evasión por insatisfacción y cualquier engaño, que aunque fácilmente aceptado de momento, tendría repercusiones graves en un futuro. La educación de los hijos exige autenticidad. Lo que se haga o se diga alrededor de ellos ha de ser verdadero. El niño aprenderá así a leer en cristiano todo aquello que ve o descubre.

Se trata, pues, ante todo de darle un sentido de Dios de manera que descubras que los hombres dependen de un Ser que nos crea porque nos ama y con el que uno puede comunicarse. Los gestos religiosos y las oraciones de los adultos, en estilo sencillo y familiar — en el que deben evitarse las fórmulas rutinarias — son la mejor escuela para iniciar a los niños en el diálogo con Dios.

En la primera y segunda etapa de la infancia, ninguna educación de la fe puede hacerse al margen de la familia, pero en cuanto los niños asisten a un centro docente, su vida cristiana empieza a sufrir el influjo de la comunidad educativa. Entonces los intereses del niño se abren a un ambiente más amplio, en el que se debe procurar que no se creen antagonismos.

En este momento las relaciones familia-escuela, y la presencia de los padres en el círculo de amistades del hijo, es necesaria para que se mantenga la armonía en el desarrollo de la persona del hijo. Cuando la dimensión social empieza a dibujarse es preciso cuidar especialmente la unidad de la vida psicológica y religiosa del niño.

Un momento delicado en este periodo, por otra parte bastante sereno, es el aparecer de la conciencia moral, cuya educación requiere un tacto psicológico y sobrenatural que han de procurar siempre los padres. Procurar que los hijos estén seguros de la mirada amorosa de Dios y del valor de la rectitud de intención evitará muchas angustias y rebeldías posteriores.

En la tercera etapa vital — nueve a once o, nueve a doce — los padres han de estar atentos al crecimiento normal y al equilibrio entre asimilación intelectual y vida. Así podrán contribuir a que sus hijos logren una síntesis coherente del mensa-



je cristiano, que les permita una vida de culto personal desarrollado a través del régimen sacramentario de la Iglesia y manifieste sus frutos en un compromiso de vida que lleve el sello de la exigencia cristiana. La apertura a los demás en el ejercicio de la caridad como gran mandato del Señor puede servir de norma para valorar si sus prácticas religiosas han calado profundamente en su interior o si se mueve en un pietismo que nada tiene que ver con la vida cristiana.

El surgir del deseo de independencia y la postura crítica que lleva consigo el periodo de la preadolescencia (doce-catorce, once-trece) requiere de los padres y educadores una atención nueva que pocas veces se les ofrece con las características que esta etapa exige.

Es difícil evolucionar con los hijos y es difícil también adaptarse a las necesidades de cada uno cuando el número de hijos hace complejas las exigencias colectivas de la familia.

En pocas etapas de la vida es tan necesaria esta

atención personal, en la que el hijo encuentre el apoyo, del que siente una honda necesidad también en orden a su fe, como en la preadolescencia. Cuando el muchacho o muchacha de doce o catorce años no encuentra en quién apoyarse, porque su padre trabaja demasiado fuera de casa y no tiene tiempo de dialogar con el hijo, y su madre no se adapta la exigencia del respeto que el chico pide a sus cosas, y en el colegio se siente un número, se corre el riesgo de que se desvíe o sucumba en su crisis de crecimiento.

ULTIMAMENTE dijo el PAPA



ORDEN FALSO: El orden falso es impuesto por la fuerza, la prepotencia, el miedo, la amenaza, el chantaje, el abuso de la debilidad ajena, la costumbre tan difundida de mantener situaciones, en que la gente sufre, en que no puede elevarse ni mejorar la propia vida. La esclavitud, la miseria social, la pobreza sin solución y sin ayuda, la ignorancia del pueblo, la imposición de las ideas de algunos a los demás bajo las represiones y castigos, no pueden ser un orden verdadero. (En. 1/72).

IGUALDAD HOMBRES: Sustancialmente todos los hombres son iguales. Todo hombre tiene su dignidad. Dignidad inviolable y ¡ay de quién le toque, sea pequeño o grande, pobre o rico, blanco o negro! Todo hombre tiene su bagaje de derechos o deberes que lo hacen merecedor de ser tratado como persona. Mas aún, nosotros los cristianos decimos que todo hombre es nuestro hermano. (En. 1/72).

SALVADOR: ¿Como es posible que desde el pesebre de Belén venga un hombre, un ser tan prodigioso, que sepa develar los secretos de nuestra existencia; que pueda curar la serie infinita de nuestras desdichas, que sea capaz de realizar en sí mismo la síntesis de toda vicisitud nuestra y satisfacer finalmente nuestras insaciables esperanzas? Hoy más que nunca El es la salvación humana. (Dic. 25/71).

ESCENARIO DEPLORABLE: Nos impresiona que el escenario del mundo precisamente en estos días, nos ofrezca el triste espectáculo de conflictos insolubles, de represalias y venganzas, de bombardeos y violencias, como si estos procedimientos sirvieran para preparar la paz. Ante este escarnio de la humanidad, ante las depravaciones que amenazan el sentido de los bienes supremos en el mundo, ante los imponderables sufrimientos de poblaciones inocentes debemos gritar: "Bienaventurados los mansos porque ellos poseerán la tierra". (Dic. 29/71).

PORVENIR HUMANIDAD: Los jóvenes son el porvenir de la humanidad y de la Iglesia. Por consiguiente hay que construirlo todo junto a ellos, con su ardor y su generosidad. Enseñándoles a discernir en sus aspiraciones lo que viene del Espíritu y lo que solo es vulgar tentación. (En. 8/72).

MENTALIDAD SUBVERSIVA: El árbol vive de sus raíces y no cabe duda que nuestra raíz más vital es la devoción a la Santísima Virgen. Conservad intacta esta devoción, especialmente hoy cuando una mentalidad, subversiva intenta someter a la criba de una crítica destructora y de una revisión total y despiadada a todas las instituciones, incluso las más sagradas. (En. 6/72).

Condensado por P. Ernesto Molano

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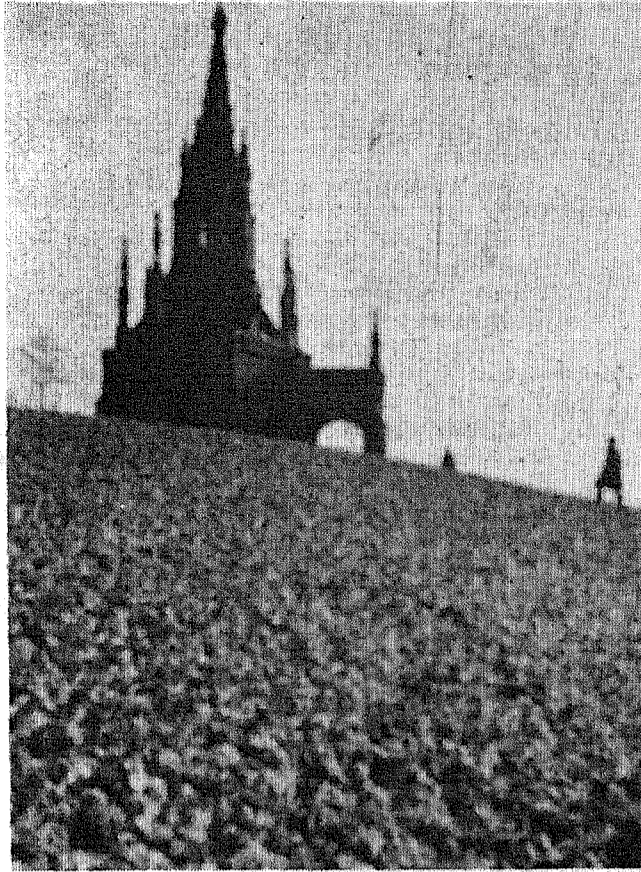
En esta sección contestamos a las dudas de orden moral que se desee someter. Rogamos a los consultantes no omitir nombres y apellidos — en letras de imprenta —, lugar de residencia y documentos personales. Si se prefiere, responderemos al seudónimo que se nos indique. Escribir a Voice, P.O. Box 1059, Miami, Fla. 33138.

Margarita M. de Viale, — "Si trato de comprender los cambios introducidos a raíz del Concilio en la misa y en los sacramentos, no sucede lo mismo con respecto a nuestra religión católica. He oído decir, inclusive a sacerdotes, que otras religiones también son buenas y que en ellas los hombres pueden salvarse. Esto me ha confundido, porque siempre me habían enseñado que sólo dentro del cristianismo y gracias a los méritos de Cristo era posible salvarse."

Evidentemente, se trata de una confusión, muy explicable por cierto, pues en épocas anteriores al Concilio, no faltaron teólogos que afirmaron aquello de que "fuera de la Iglesia no hay salvación", lo cual así no más, sin ninguna explicación ulterior, es falso. Si es verdad que todo hombre se salva por los méritos de Cristo, no es menos cierto que por esos mismos méritos Dios da su gracia a todo ser humano para que se salve. Lo único que El exige es buena voluntad, y está decidido aún a hacer milagros para que nadie se pierda siendo inocente. De hecho, los misioneros se han encontrado con verdaderos prodigios — para nosotros — de hombres que reconocían un Ser Supremo y guardaban la ley natural, dentro de la religión usual de la comarca. Las reli-

Dios, de la salvación.

Por lo tanto, en vez de afirmar que "hay otras religiones buenas", debería decirse "hay cosas buenas en todas las religiones", y es lo que la Santa Iglesia expresa en la declaración conciliar sobre las relaciones de la Iglesia con las religiones no cristianas: "La Iglesia católica no rechaza nada de lo que en estas religiones hay de santo y verdadero. Considera con sincero respeto los modos de obrar y de vivir, los preceptos y doctrinas, que, por más que discrepen en mucho de lo que ella profesa y enseña, no pocas veces reflejan un destello de aquella verdad que ilumina a todos los hombres. Anuncia y tiene que reconocer a los cristianos que existen sobre la tierra, no son más que la expresión social e institucional del esfuerzo del



hombre en la búsqueda de la obligación de anunciar constantemente a Cristo, que es "el camino, la verdad y la vida (Juan 14, 6), en quien los hombres encuentran la plenitud de la vida religiosa y en quien Dios reconcilió consigo todas las cosas (2 Cor., 5, 18-19)." Macabeo (2 Macab., 15, 11-16).

Pero todas estas apariciones responden siempre al cumplimiento de los altos designios de Dios, y no son

posibles ante la simple evocación de los muertos, como afirman los espiritistas.

DESPUES de lo dicho, contestamos sus preguntas. Los fantasmas de los castillos ingleses, como las sirenas, los duendes, los enanitos de Blancanieves, son puro folklore. Las almas que murieron en pecado están en el infierno; las que murieron en gracia de Dios están o en el cielo o en el purgatorio, pero no paseando por la tierra. Dios ha revelado que sólo El puede hacer que los ángeles (o los demonios) o los muertos se comuniquen con los hombres vivos.

Por eso la Iglesia es tan prudente en materia de apariciones, de la Virgen, de Nuestro Señor o de los santos. Extrema con absoluto rigor las indagaciones para deslindar engaños, muchas veces involuntarios, o posibles supercherías. Así vemos que apariciones como la de Garabandal — tan famosa en su época — han sido declaradas falsas. Otras como la de Lourdes fueron aprobadas, tras años y años de severísimos exámenes. Y aún en ese caso, la Iglesia no obliga a creer en ellas como en materia de fe definida.

alguien no se le ocurra proyectarlos al exterior. Y entonces el paisano afirma que vió el alma del difunto fulano de tal, cruzar a caballo la laguna en la noche sin luna, o el marinero divisó en el horizonte un buque fantasma, o el guardián de la Torre de Londres sintió los pasos de Ana Bolena.

LOS FANTASMAS externos, espectros, son la afirmación, en el mundo exterior, de las imágenes que existen en el espíritu. La preocupación por el destino del hombre y la creencia en la inmortalidad del alma, común a casi todas las sociedades, explican por qué los muertos, en forma de aparecidos, han sido en todo tiempo el principal objeto de estas alucinaciones.

El estudio de los pueblos nos enseña que cuanto más primitiva y rudimentaria es una cultura, más abundan en ella las supersticiones populares, sobre todo las de aparecidos, fantasmas y manifestaciones gratuitas "del otro mundo". Los ingleses, como todos saben, han adornado a sus viejos castillos con fantasmas tradicionales, y lo siguen haciendo actualmente con gran sentido de jovialidad y de humor.

Decíamos gratuitas, o sea sin pruebas, porque como decía el vasco de las brujas "no creo en ellas, pero haber, sí que las hay". Es decir, que al afirmar lo anterior no negamos la posibilidad de las apariciones, o sea que los espíritus, ángeles o almas humanas, se comuniquen de algún modo con el hombre. En la Biblia, tanto en el Antiguo como en el Nuevo Testamento, se citan apariciones de ángeles malos y buenos.

Un ángel se aparece a María para anunciarle que va a ser madre de Dios. Otro ángel se aparece a José y a Zacarías, etc. Samuel se aparece a Saúl (I Reyes, 28, 8-21); Onías y Jeremías se aparecen a Judas

¿Existen los fantasmas?

¿Cual es su duda?

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Maruja de Denis nos envía un recorte de diario con un cable procedente de Londres, en el cual se anuncia que acaba de aparecer en esa ciudad una "Gaceta de los espectros ingleses". En sus páginas se puede seguir la pista e identificar a los fantasmas de 236 ciudades y pueblos de Gran Bretaña. Por supuesto, ya se sabe que no hay castillo inglés sin su correspondiente media docena de espectros. María Bolena, Isabel I, Carlos I, Jorge II, encabezan la lista de los espectros más populares. "¿Será verdad todo esto? — pregunta la consultante —. Estas almas o como quiera que se llamen, ¿son acaso las que en su vida terrena anduvieron por el camino del pecado? ¿Será que Dios no les da la paz de que gozan quienes han muerto en su gracia? ¿Ha revelado Dios algo al respecto?"

Los seres humanos tenemos una facultad, la fantasía, capaz de reconstruir acontecimientos pasados y distantes. Muchos años después de haber presenciado un hecho que nos impresionó, por ejemplo, un incendio, o naufragio, un terremoto, o simplemente algo ocurrido que recordamos, evocamos lo

acontecido, lo "vemos", nos parece que vuelve a pasar. Esas imágenes, a veces muy vivaces, se denominan "fantasmas", palabra de origen griego que significa aparición.

Esos fantasmas de nuestra fantasía o imaginación, permanecen dentro de nosotros... mientras a

Cine Club

Después de un receso el Cine-Club de las Antiguas Alumnas del Apostolado comenzará de nuevo. En esta primera sesión se inicia el "Ciclo del Terror: Alfred Hitchcock."

Los films de terror o misterio son una parte característica de la cinematografía norteamericana. Comienzan teniendo su base en las primeras películas expresionistas alemanas. Después, durante la década del 30, el tríptico Bela Lugosi, Boris Karloff y Lon Chaney crean verdaderos clásico del género.

No es sino Alfred Hitchcock, director genial, quien profesionaliza y le ha dado seriedad al miedo y al terror y en ocasiones ha puesto en

sus películas inquietudes religiosas y políticas.

Es por esto que el Cine-Club de las Antiguas Alumnas del Apostolado ha escogido el film "Los Pájaros" (The Birds), del anterior director realizado en colores en 1963, fué filmada en un pequeño pueblo de California llamado Bodega Bay. El mismo nos presenta una tenebrosa invasión de pájaros que se vuelve contra los humanos creando situaciones indescriptibles e interrogantes.

La función tendrá lugar mañana sábado 22, comenzando a las 8:00 p.m. en el Auditorium de la Assumption Academy en Brickell Avenue.

Cualquier persona interesada puede asistir y si lo desean pueden hacerse socio, pagando solamente \$1.00 mensual.

ORACION DE LOS FIELES

(Tercer domingo del año)

CELEBRANTE: Hemos visto una gran luz. Cristo está entre nosotros y es la fuente de nuestra unidad. El obra en el mundo de hoy a través de nuestros brazos y corazones y distintas personas tienen distintas ideas sobre quién es Cristo y cómo hemos de darlo a conocer. Conscientes de las ricas visiones que tal diversidad puede producir, oramos para que las mismas nos guíen hacia una mayor unidad.

LECTOR: Nuestra respuesta de hoy será "Señor, ayúdanos a la unidad".

1. Que todos los cristianos seamos uno, viviendo como hermanos, acercando la llegada del Reino de Dios, oremos al Señor.

2. Por el Obispo-electo, René Gracida, al ser ordenado Obispo Auxiliar: Para que viva largos años de fructífera labor al servicio de la Iglesia, oremos al Señor.

3. Que la Organización de Naciones Unidas continúe sus esfuerzos de reconciliación entre las naciones del mundo, oremos al Señor.

4. Que todos los que están separados de sus familias, especialmente los presos políticos en Cuba y los prisioneros de guerra en Vietnam, puedan reunirse con sus seres queridos, oremos al Señor.

5. Por los padres y por los hijos. Para que los padres comprendan las diferencias de sus hijos y los hijos aprecien las inquietudes de sus padres, oremos al Señor.

6. Por todos los que se sienten quebrantados y divididos en sí mismos, para que alguien movido por el amor de Cristo les devuelva la paz en la mente, oremos al Señor.

7. Que cualquier división que pudiera existir en esta parroquia nuestra y especialmente en esta comunidad orante, sea superada por nuestra disposición al perdón al unirnos en esta celebración de la unidad, oremos al Señor.

CELEBRANTE: Padre, creemos que la luz ha venido y vive entre nosotros. Que esa luz, el Cristo del Amor, sea la fuente de nuestro amor de unos a otros. No permitas que tengamos la culpa de dividir a Cristo en grupos, ya que nuestra unión en el amor es la única forma que tiene el mundo de saber que El vive todavía. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

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.)
Gesú, 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., 6:45 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.
St. Cecilia, 1040 W. 29 St., Hialeah, 8. 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.)
Blessed Trinity, 4020 Curtiss Parkway, Miami Springs, 7 p.m.
Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka, 12:15 p.m.
St. Monica, 3490 NW 191 St., Opa Locka, 12:30 p.m.
Our Lady of the Lakes, 15801 NW 67 Ave., 7:15 p.m.
St. Vincent De Paul, 2000 NW 103 St., 6 p.m.
St. Agnes, Key Biscayne, 10 a.m.
St. Kevin, 4120 SW 125 Ave., 12 m.

LA VOZ

Suplemento en Español de VOICE

Sentido el deceso de la Sra. de Rasco

En la iglesia de Little Flower, Coral Gables se ofició el pasado lunes, día 17 la liturgia funeral por el alma de la señora Ofelia Bermudez de Rasco, cuyos restos reposan en el Cementerio Católico de Our Lady of Mercy.

Al consignar la noticia del deceso de esta dama cubana, fundadora de un hogar altamente apreciado en la colonia hispana de Miami expresamos nuestra solidaridad en las oraciones y sentimientos a su esposo, hijos y nietos.

Su esposo, el señor Emilio Rasco, y sus hijos el Padre Emilio Rasco, S.J., profesor de Sagradas Escrituras de la Universidad Gregoriana de Roma; la Hermana Josefita Rasco, R.A., de la Orden del Apostolado del

Sagrado Corazón, actualmente radicada en Bruselas, Bélgica, el Dr. Ramón Rasco y su esposa Emilita, que fueron presidentes diocesanos del Movimiento Familiar Cristiano en Miami; Orlando y Juanita Rasco, también de Miami y el Dr. José I. Rasco y sus esposa Estela, radicados en Washington, D.C.

Aceptando ya matriculas para septiembre, 1972

COLEGIO PARA VARONES



Examen de ingreso febrero 26, 1972

BELEN

Jesuit Preparatory School

Grados 7-12

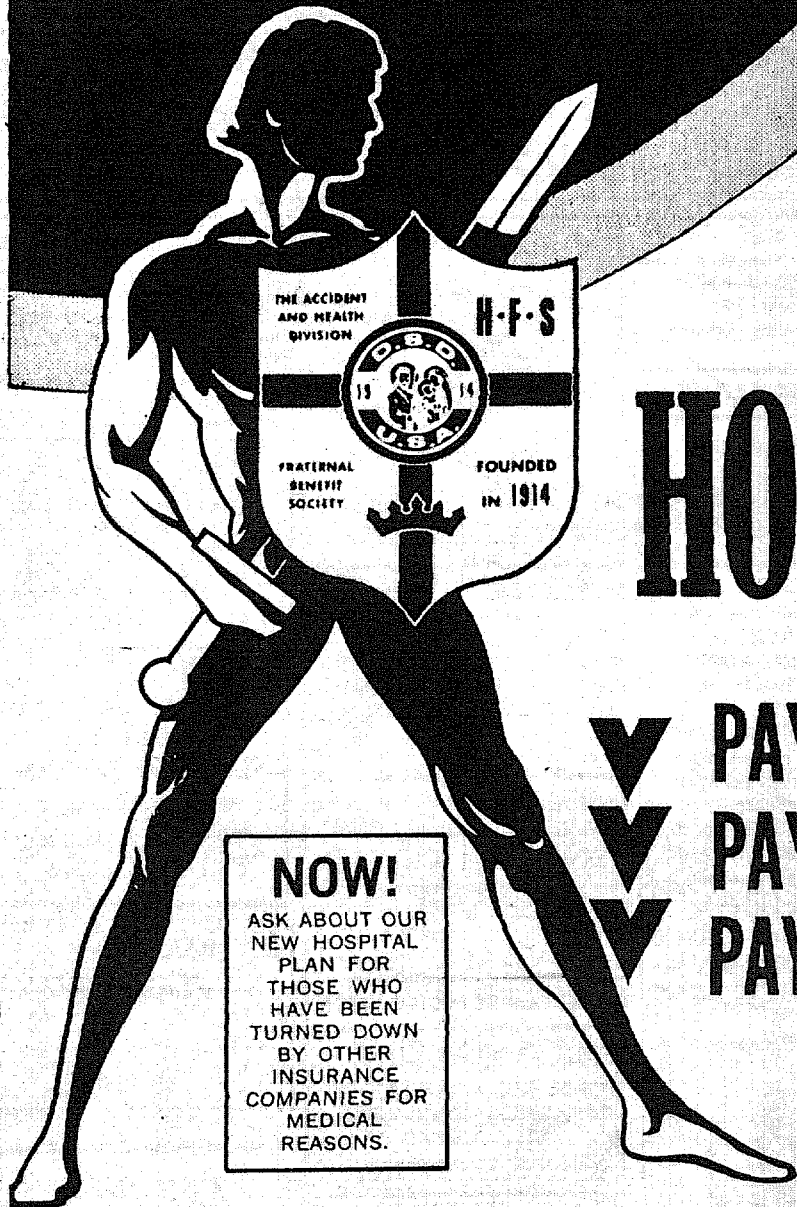
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MR. & MRS. B had a six month old baby who developed a heart disorder which necessitated two hospital confinements for a total of 13 days. The hospital bills came to \$1,340.10 and the Society paid \$1,216.10. An additional \$100.00 was allowed for the doctor's bill.

MR. H. is a seventy year old man who fell off a ladder while working around his house. He broke his leg and was confined to the hospital for 33 days. His hospital bill came to \$916.35 and the Society paid \$815.28.

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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.)

We must recognize inseparable union of Christ and Church

Where the Church exists, there is a deep interest in Christ. Isn't the Church the historical continuation, the permanent personification of Christ? She is His mystical Body. It is essential that we recognize the inseparable union between Christ and the Church because controversy today has reached the point where some people hold that Christ is a Being other than the community, the tradition, the religion, the Christianity which derives its principles from Him. Let us remember clearly: the Church cannot be understood without recognizing her historical, authentic, vital origin in Christ nor without His very presence in the Church herself. Through His ecclesial communion we become one with Him and with each other. The Church is the mystical and living memory of Christ. Wherever the Church is, there is an interest in Christ and there is His living presence. An interest in Christ still exists today in our modern world, so marked by negation or by forgetfulness of Him. It exists in certain curious and strange signs. Even if it is only to deny Him: the nightmare of Christ in the world of culture has not disappeared. The end result is that the most authoritative and elegant negation of fashionable cultural apparatus gives rise to re-examinations and answers from which Christ, dead from the blows of more sophisticated criticism, rises again more real and alive than ever.

Speaking to a general audience. Dec. 15, 1971



Study and research seems to us well calculated to contribute to the renewal and widening of the lay apostolate. Your international group, "Laity and Christian Community," must develop friendship and exchange questions among laymen belonging to national and international associations, necessarily specialized, for the sake of efficiency, in a specific form of apostolate. You can help widen their aim, in view of the vast and complex problems with which the world and the Church have to cope. You can prepare, in light of the Gospel and in complete fidelity to the Church, an awareness and perhaps a certain common action commensurate with these problems. You can encourage the search for missionary requirements, help them discover or deepen certain dimensions of the apostolate. One of your projects will always have to be the closer insertion of the laity in the overall apostolate of the local Church in accordance with the guidelines of Vatican II. We encourage you to help them become more keenly aware of the grace that is theirs and of their mission to bear witness to the Good News.

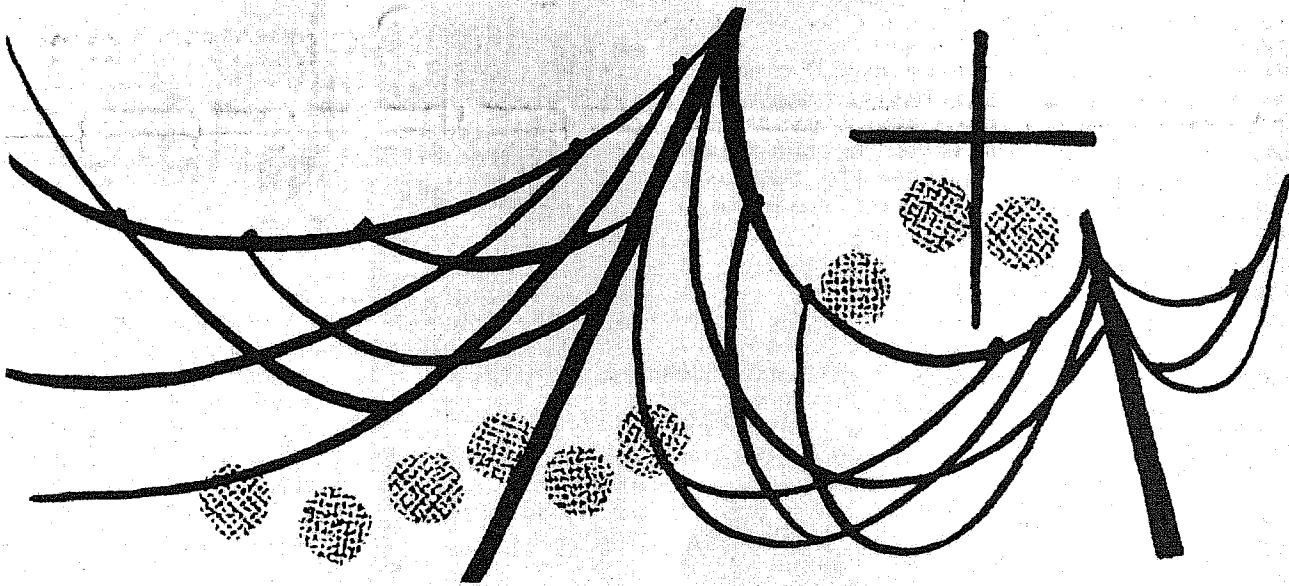
Receiving members of International Study and Research Group. Dec. 3, 1971.



Your Congress has concentrated its attention on the function and role of the teacher in meeting the new demands of the world of youth, the school and society. Apart from all change, however necessary, in structures, the problem of the renewal of the school is raised today mainly as renewal of the person of the teacher who is aware of his educative function. Only in this way will it be possible to meet the demand for a school that truly educates in a society characterized by scientific and technological developments; a school which is able to stimulate and promote among the young development of their personality and make them free, responsible men able to communicate with others and men who are available for the religious relationship with God. It is clear that it is necessary for teachers to become acutely aware of their responsibilities. To be educators in the school of today means more than considering this mission as a service. It means abandoning excessively authoritarian methods and assuming a more humble and fraternal attitude of seeking the truth. It also means being open to dialogue with pupils, respectful of their personality, capable of understanding and adopting the real demands of the youthful spirit while imbuing it with the sense and energy of duty.

Speaking to Italian Catholic Union of Teachers. Dec. 11, 1971.

You and Your Faith



From Sunday's Gospel

When Jesus heard that John had been arrested, He withdrew to Galilee. He left Nazareth and went down to live in Capernaum by the sea near the territory of Zebulun and Naphtali, to fulfill what had been said through Isaiah the prophet: . . . From that time on, Jesus began to proclaim this theme: "Reform your lives! The kingdom of heaven is at hand." As He was walking along the Sea of Galilee He watched two brothers, Simon now known as Peter, and his brother Andrew, casting a net into the sea.

They were fishermen. He said to them, "Come after me and I will make you fishers of men." They immediately abandoned their nets and became His followers. He walked along farther and caught sight of two other brothers, James, Zebedee's son, and his brother John. They too were in their boat, getting their nets in order with their father, Zebedee. He called to them, and immediately they abandoned boat and father to follow Him.

Matthew 4: 12-23

Super, economic charity agency

VATICAN CITY — (NC) — Pope Paul VI told members of the Church's new "super" charitable coordinating organization, Cor Unum, that he has established it precisely "because the Church cannot permit herself any waste of the modest resources" at her disposal.

In receiving the members of the council of Cor Unum, which met Jan. 10-12 in Rome, the Pope also assured them that Cor Unum is not intended to take over the work or programs of the individual charitable organizations which make up the council.

Cor Unum was established by the Pope in July, 1971. Its 30-man membership represents the major Catholic charitable and relief organizations around the world.

Pope Paul told his visitors he had chosen the name Cor Unum (One Heart) as "a name which, by calling to mind the oneness of heart and mind of the primitive Church, expresses the hopes we place in it."

Praising the work of the individual organizations, the Pope also stressed the need for greater efficiency. "In view of the distressing vastness of the needs, the Church cannot permit herself any waste of the modest resources which the generosity of her members put at her disposal. Those who are suffering from hunger, sickness and ignorance have a right to expect that a greater efficiency be secured. And the Church has a duty to study sincerely the means of doing this. It is a question of justice," he said.

While stressing the need for greater cooperation, the Pope assured his visitors that the work of Cor Unum "is not to take the place of any one of the existing organizations, nor diminish their administrative autonomy."

Obviously the Pope was answering some criticisms voiced about the Central Council. Fears have been expressed that the organization was a "take over" by the Vatican of programs and initiatives as well as funds of the individual organizations.

But, said the Pope, "on the contrary, if your work respects the original character of each organization and benefits therefrom, it will be the framework for the development of better understanding, binding together ties of friendship and closer collaboration, which will give rise to common undertakings and projects."

The governing body of Cor Unum completed its first meeting on what an official called a note of perfect unanimity.

Father Henri de Riedmatten, secretary of the Cor Unum, told newsmen that the 30-member council was "unanimous — and not just offering lip service — in recognizing the need within the Catholic Church, on the level of the Holy See, of a coordinating body in the field of aid."

He said the first two days of the five-day (Jan. 10-14) meeting had been thrown open to free debate on "the meaning, necessity and opportuneness of Cor Unum."

The prospect of such open criticism is enough "to strike terror into the heart of any organizer," Father De Riedmatten observed.

"We were agreeably surprised."

One of the delegates at the meeting said: "It took us only a few days to realize that the Roman Curia isn't trying to tie our hands behind our back and it isn't trying to slip its own hand into the till."

Father De Riedmatten also denied those widespread charges. "I take this occasion to repeat that Cor Unum's role is not to enter into finances. Its role is to stimulate an ever greater dialogue between agencies of relief and development, missionary organizations, professional organizations, and the institutional organizations, of the Church such as episcopal conferences, all with the recipient nations."

He qualified this last phrase by recalling a remark made during the meeting by Cor Unum's president, Cardinal Jean Villot, who is also papal secretary of state:

"Everybody gives and everybody receives."

Father De Riedmatten also said there was no reason to believe that any relief work would suffer from possible

diplomatic pressures brought on the Holy See.

"Every agency goes in under its own flag," he commented.

He emphasized that Cor Unum's work is experimental and that none of its present structures should be made "too firm."

Care is also being taken, he said, "for the entire and faithful application of the principle of subsidiarity, to work with all who are working and not to create work."

He summed up: "It isn't a case of doing things over again, but of doing them together and doing them better."

Meets Malta leader

VATICAN CITY — (NC) — Prime Minister Dom Mintoff of Malta paid a courtesy call on Pope Paul VI Jan. 15, while visiting Rome to reopen negotiations on the island's precarious financial situation with Britain and authorities of the North Atlantic Treaty Organization (NATO).

The Pope and the prime minister visited privately for 40 minutes at the Vatican. There was no communique issued at the end of the meeting, which was regarded as strictly informal.

There was little doubt, however, that the Pope and Mintoff discussed the crisis on the tiny Mediterranean island and the private efforts of Archbishop Michael Gonzi of Malta, who had earlier flown to Rome to talk with the Pope and to London to discuss possible new approaches with British Prime Minister Edward Heath and officials of NATO.

Mintoff had ordered all British out of Malta by midnight Jan. 15, after the British government refused earlier to meet demands for increased payment for use of military bases on Malta.

About 7,000 women and children, British troop dependents, had already been evacuated from the island. But six hours before the ultimatum was to take effect Mintoff lifted it, saying that as a result of his talks in Rome with British and NATO officials there is "evidence of the possibility of a new agreement on defense facilities on Malta being reached."

Praises St. Agnes

VATICAN CITY — (NC) — Making his usual Sunday noon appearance at his studio window to bless crowds, Pope Paul VI praised St. Agnes on her feastday Jan. 16 and called her a model of modesty for modern times.

"What strikes us is the popularity of this saint, a girl scarcely 12 years old but already aware that the name love can be given to what is sublime and to what is base," the Pope said about the Virgin-martyr of ancient Rome.

He noted that Agnes had died "in defense of her chastity," whereas today the honor and dignity of women are often offended. Pope Paul expressed "sorrow at the licentiousness which, through fashions and the press and entertainment, destroys the reserve due one of the loftiest and dearest values of the human person."

Hits invented religions

VATICAN CITY — (NC) — Man's natural religious instinct can never be satisfied by man-made religion, Pope Paul maintains.

"Man is not satisfied to lift his arms toward God," he told his weekly general audience Jan. 12.

"He wants to meet Him, to establish a two-sided relationship that is genuinely religious."

"Can he? We see a disconcerting panorama of religions. We see religions invented by man, at times daring and noble endeavors but at other times and more often empty, fantastic, superstitious and even diabolical."