

Legislation guarding unborn babies asked

TALLAHASSEE — Legislation that will guarantee protection to the unborn child from the moment of conception was urged this week by The Florida Catholic Conference.

As proponents of "abortion-on-demand" campaigned vigorously for unlimited abortion measures, Tampa Rep. Richard Hodes, chairman of the House Health and Rehabilitative Services Committee, introduced a bill which spells out that a fetus shall be deemed "quick" upon reaching the 20th week of gestation.

Since the state Supreme Court struck down Florida's abortion statutes on Feb. 14 the common law is in effect, which provides that abortion of a woman "quick" with a child constitutes a misdemeanor.

"New York-type abortion-on-demand bills are far worse than the common law," the FCC stated. "They are completely destructive of society and simply deny any value or dignity whatsoever to the unborn child, whether the child is in the 12th week or any other stage of development. The Florida Catholic Conference vehemently opposes such proposed legislation.

"CLEARLY abortion-on-demand is worse than the common law," they continued. "With the common law, each individual case involves the question of

whether the fetus is "alive or living". While the unborn thus has some protection under the common law, this protection must be more clearly defined by the court."

Thomas Horkan, executive director of the Conference, noted that the Florida Supreme Court has recently stated in two abortion decisions that the Florida legislature should clear up the "vagueness" of the stricken statute.

"We support that request," he said, adding that, "The Court has further suggested that abortions must be permitted for severe impairment of mental health and in certain cases of rape or incest.

"We strongly oppose these suggestions and feel they are destructive of the traditional values accorded to human life in this country. That Court has rejected abortion-on-demand as a constitutional right and has rather suggested to the legislature that it treat the question of abortion within the realm of social and moral values which are so affected by it," he said.

"We recognize that some are urging that an abortion bill be reported on to the floor of each house so that the matter then becomes subject to extensive amendatory processes in each house," the FCC continued. After the various amendments are adopted or rejected it would become necessary for all to judge the final proposed law," they concluded.

FOLLOWING the filing on Wednesday of Rep. Hodes' bill to determine the time of "quickening" which medically means the time when the prospective mother feels fetal movement and was interpreted by the recent Florida Supreme Court ruling to mean "living" — "alive," The Voice interviewed a Miami attorney and several well-known South Florida physicians.

Robert Brake, Coral Gables attorney, pointed out that "Rep. Hodes, is, in effect proposing abortion-on-demand that would permit abortions under the same restrictions now provided in New York."

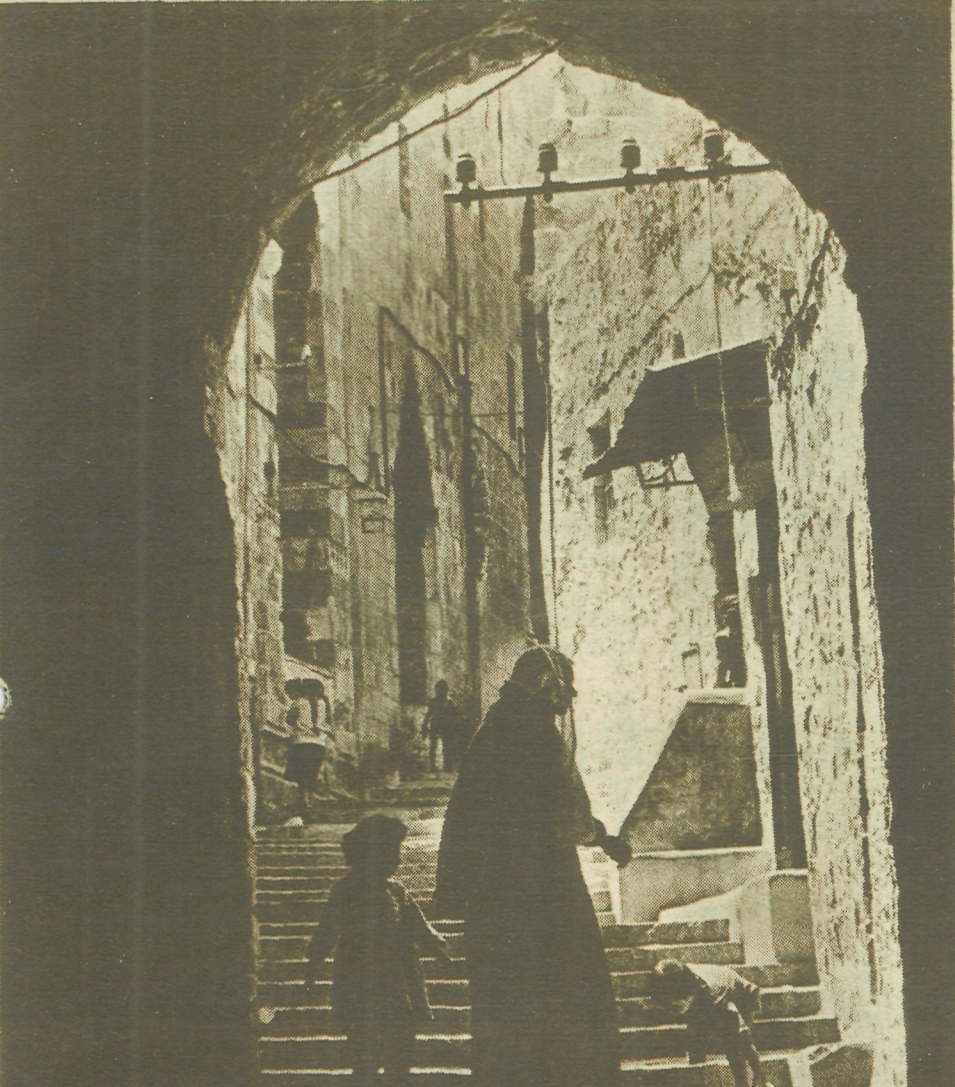
Dr. John Heffernan of North Miami, who has been in the practice of obstetrics and gynecology for 24 years, termed Rep. Hodes' proposed legislation, "ridiculous."

FORMERLY head of the OB and GYN Department at Halloran General Hospital on Staten Island, N.Y. while in service, Dr. Heffernan said that the fetus "is living from the time the sperm penetrates the ovum and that is in every reliable book of embryology. Through the use of electronic instruments we can now pick up a heart beat as early as eight weeks," Dr. Heffernan declared, pointing out that "quickening" is the perception of movement by the mother.

Dr. Joseph Rudnick of Coral Gables, another obstetrician, admitted that "very definitely" quickening can occur before the 20-week period of gestation.

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LENTEN ECHOES . . . reverberate off these hallowed walls of the ancient city of Jerusalem and remind us that it was here in this area almost 20 centuries ago that Jesus of Nazareth came to offer a self-imposed denial as the perfect penance for achieving purity of soul and soundness of body.



VOL. XIII No. 52

15¢

MARCH 3, 1972

Farm workers win historic contract

"We hope it will break the dam as far as Florida's farm workers are concerned," labor leader Cesar Chavez declared this week in announcing a contract between his union and Coca Cola Company's Minute Maid Groves.

"This is going to change the life of the worker, drastically," the short, burly Mexican-American leader of the United Farm Workers said.

As he announced the historic first union contract providing the State's fruit pickers, migrant and seasonal farm workers with benefits heretofore unavailable to them, Chavez praised the benefits as "the best of any, even in California."

THE FARMWORKER would now have

"the assurance that a job belongs to him," said the head of the agricultural workers group which has been locked in and won an organizational battle in the grape and lettuce industries in California over the past eight years.

The Bishops of the U.S., including those of Florida, have insisted that the farmworkers be granted the same rights as those granted to workers in other industries. Also, the bishops have supported the rights of the workers to organize and to bargain collectively.

"The Coca Cola people were very enlightened about a union idea and negotiations were honest and fair," Chavez added. "We only hope that other companies follow their lead and we don't have to get into the type of

situation that we did in California."

The contract provides for adjustment in vacation schedules, sick-leave pay, compensation rates, minimum assured hours of work for hourly-paid employes and other benefits for migrant farm workers and fruit pickers.

CALLED a breakthrough by Chavez, the three-year agreement was reached between the Union Negotiating Committee of the United Farm Workers and Coca Cola Co. Foods Division regarding representation by the union of grove and harvest workers employed by the company in Florida.

The contract calls for a minimum hourly wage of \$2.25 and goes up as high as \$3.75 for heavy equipment operators. The minimum

(CONTINUED ON PAGE 19)

Bloody Sunday victims unarmed, probe is told

News analysis

By DICK GROGAN

COLERAINE, Northern Ireland — (NC) — The bulk of the evidence in the first several days of the inquiry into the deaths of 13 persons in Londonderry Jan. 30 overwhelmingly supports the conclusion that those killed and wounded were unarmed and that most were running away in terror.

Six priests and many journalists and television crewmen, as well as numerous other witnesses — both British and Irish — gave evidence in the first week of the Widgery inquiry. Lord Widgery, British lord chief justice, is trying to conduct a tribunal that will shed light on what happened on so-called Bloody Sunday, when British paratroopers fired at Catholic civil rights marchers.

NONE of the witnesses in the first week of the inquiry said he saw a gun or bomb in the hands of anyone who was shot.

This is not to say that there were no Irish Republican Army (IRA) men in Londonderry's Catholic Bogside section on that day.

Father Edward Daly of St. Eugene's Cathedral said he saw a man step into the open and fire a hand-gun several times at the troops. But this was after a hail of fire from the paratroopers had cut down fleeing civilians, he said.

Another witness, a young Englishman, said he saw three carloads of men with guns — presumably IRA men — arrive in great haste in the area some 15 minutes after British army shots had killed civilians.

British army witnesses have not yet given evidence. They are expected to support the general contention of the British army's lawyers — that every shot fired by British paratroopers that day was fired at a person "who was, or was believed to be, a sniper or bomber."

The army has not, of course, produced all of its evidence. It admitted, however, that tests for gelignite traces on the clothes of the 13 dead were negative in all but one case. It alleged that a nail bomb (made of gelignite and nails) was found in the pocket of one dead youth taken from a car that drove him to a hospital.

The army's lawyers have hinted that they have more damaging evidence. Paraffin tests on the hands of the deceased, they hinted have shown that most of them had recently fired guns. The delay in bringing forward this evidence was not explained.

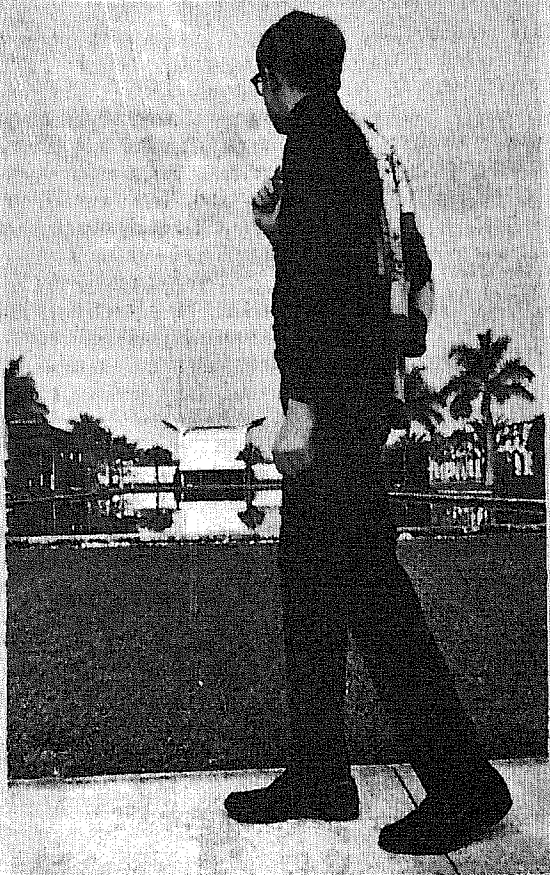
When — and if — it is produced, it will certainly be challenged by legal counsel for the next-of-kin of the deceased. And it will run counter to all the eye-witness evidence so far produced, including the stories of those who stood close by the persons who were killed.



EPISCOPAL VICAR for the Spanish-speaking, Msgr. Bryan O. Walsh, (right) discusses the first union contract between farm workers and Coca Cola Company's Minute Maid Groves with Manuel Chavez (center). Cesar Chavez, United Farm Workers' leader (left center), read the official announcement of the signing of the contract.



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



Sharing a look at the seminary

Young men in South Florida will have an opportunity on Saturday and Sunday, March 4 and 5, to learn first-hand something of a seminarian's life, as well as an opportunity to take entrance examinations for St. John Vianney Seminary.

Eighth grade boys desiring to enter the first year of high school at the minor seminary will spend the weekend at the seminary, 2900 SW 87 Ave., arriving no later than 11 a.m. Lunch will be served at noon. Exams will be given between 1 and 4 pm. The youths will spend the night at the seminary.

Mass in St. Raphael Chapel at 11 a.m. Sunday will be followed by lunch in the seminary dining room. At 1 p.m., parents of the boys have been invited to participate in an open house, during which they may tour the seminary complex and discuss the matter of their sons' vocation, with the Vincentian Fathers who staff the seminary and priests from the Archdiocesan Vocations Office.

Eighth graders will return home with their parents about 3 p.m.

Pastor's mother dies in Ireland

Word has been received here of the death of Mrs.

Mary Agnes Cronin Burns in Riverdale, Blarney, County Cork, Ireland, mother of Msgr. John O. Burns, pastor, St. Patrick Church, Gainesville.

Mrs. Burns, who was 88, is survived by three other sons, seven grandchildren; and a brother, Msgr. Timothy T. Cronin, retired priest of the Diocese of Galveston-Houston, who was pastor of Sacred Heart Church, Conroe, Tex. from 1951 to 1968.

Confirmation schedule

Sunday, March 5, 4 P.M., St. Michael the Archangel, Miami

Tuesday, March 7, 7:30 P.M., St. Jerome, Fort Lauderdale

Wednesday, March 8, 7:30 P.M., Christ the King, Perrine; St. Catherine of Siena, Miami

Sunday, March 12, 4 P.M., Holy Family, North Miami

Tuesday, March 14, 7:30 P.M., St. Rose of Lima, Miami Shores; St. Martha, Miami

Wednesday, March 15, 7:30 P.M., St. Bartholomew, Hollywood

Thursday, March 16, 7:30 P.M., St. Clement, Fort Lauderdale

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TRADITIONAL RITES of Confirmation are currently being conferred throughout the Archdiocese under the direction of Archbishop Coleman F.

Carroll. Some 100 young people and adults were confirmed last week at Little Flower parish in Coral Gables by Auxiliary Bishop Rene H. Gracida.

'Meals on wheels' start for Broward old folks

FORT LAUDERDALE — "Meals on Wheels" for senior citizens, a program which made its South Florida debut last December in Riviera Beach, is being inaugurated in Broward County thanks to the interest and concern of the Service Agency for Senior Citizens and the Broward Particular Council of the St. Vincent de Paul Society.

Designed at present to provide one hot well-balanced meal per week for indigent elderly persons, the limited program now serves some 230 people in five different county locations from centers in Hollywood, Deerfield Beach, Hallandale, Fort Lauderdale, and Pompano Beach.

SINCE the St. Vincent de Paul Conferences in St. Maurice parish and Little Flower parish, Hollywood, brought the project to the attention of the Broward Particular Council, Vincetians have pledged donations of \$3,200 to aid in the program.

According to Ray Schlichte, Broward Particular Council president; and Joseph Nutt, director of the Service Agency for Senior Citizens, it is expected that the amount will be matched "three to one" by a Federal grant from the Social Security Administration which, under Title XVI, assists needy adults who have been or are eligible for welfare assistance.

Such a grant, Nutt pointed out, would provide about \$16,000 which the program needs for administrative expenses, adding that there is a possibility of ob-

taining additional Federal funds from another source. He explained that the Social Security Administrative grant is earmarked specifically for administrative expenses, emphasizing that "we still have to buy the food!"

MEANWHILE in Riviera Beach, Father Martin Cassidy, pastor, St. Francis of Assisi Church, told The Voice this week that the "Meals on

Wheels" project launched in the North Palm Beach County area has already served 1,000 hot meals prepared in the parish cafeteria and taken to the home of needy senior citizens by volunteers of the area's churches.

Although the program was begun as simply an ecumenical effort with the various participating churches bearing the expense of the project, the local Community

Action Program is underwriting the cost of the food and paying the salary of one cook, Father Cassidy said.

HE ADDED that the corps of volunteers, which, he said, is increasing almost daily, helps in preparation of the food, delivers a hot meal six days each week to 18 persons and serves an additional 40 who are brought

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Catholics condemn IRA after surge of violence

LONDONDERRY, Northern Ireland — (NC) — The killing of a Catholic member of the part-time Ulster Defense Regiment and the bombing of an officers' mess at an army base in England which killed seven persons have drawn Catholic condemnations of the Irish Republican Army (IRA).

The IRA, outlawed both in Northern Ireland and the Republic of Ireland, seeks the reunification of Ireland and has admitted that it is responsible for several killings and bombings.

Sympathy for the IRA has grown among Northern Ireland's Catholic minority as the actions of British troops, sent to the province in August 1969 to prevent sectarian strife, have led the Catholics to view the troops as supporters of the predominantly Protestant Unionist party government

that has discriminated against them.

SEVERAL commentators viewed the killing by British paratroopers of 13 civilians here on Jan. 30 as serving to attract recruits to the IRA.

But subsequent acts claimed by or attributed to the IRA have had different results.

On Feb. 16, terrorists dragged 45-year-old Thomas Callaghan, a bus driver and Catholic member of the predominantly Protestant Ulster Defense Regiment, a militia, from the bus he was driving and killed him.

Bishop Neil Farren of Derry (Derry is the term Catholics use for Londonderry) called the killing a "dreadful act" and said it had horrified the community. A large number of Protestants and Catholics attended Callaghan's funeral.

Several days later, four

priests of St. Mary's parish in the Creggan Estate, a Catholic section of Londonderry, said they were "appalled" by the killing. Recalling that they had also condemned the actions of British troops, they said that

they "also are greatly saddened by the senseless acts of violence of some of our own people."

CITING the loss of jobs through destruction of places of employment and the injuries resulting from

bombings, the priests said: "The people responsible sometimes claim to be our protectors, but what irresponsible protectors they are showing themselves to be..."

The blast at the British

army base in Aldershot, England, Feb. 22 killed Father Gerard Weston, an army chaplain who had been decorated for his efforts to reduce tensions in Northern Ireland, five women on the domestic staff of the officers' mess and a gardener.

The official wing of the IRA in Dublin claimed responsibility for the explosion and said it was in retaliation for the killings in Londonderry Jan. 30. Later, when the identities of those killed became known, the IRA claimed its intelligence reports had indicated that no civilians frequented the area where the bomb was set off.

Cardinal William Conway of Armagh, Northern Ireland, president of the Irish Bishops' Conference, reacted to news of the killings by saying that "words cannot express my horror of this foul crime."

THE DAY BEFORE the Aldershot bombing, Michael O'Shea, a Catholic member of the Alliance party's executive committee, said in Fermanagh, Northern Ireland, that Catholic members of the IRA should be automatically excommunicated.

The Alliance party is a political grouping of both Protestants and Catholics in Northern Ireland. It supports union with Britain but is more liberal than the ruling Unionist party.

"Cardinal Conway and the bishops of the Catholic Church in Ireland," O'Shea said, "should reiterate in decisive terms that every Catholic who joins a secret society, such as the IRA devoted to murder, maiming and wanton destruction, is automatically outside the Church."

He said nothing is further from the truth than justifying "IRA violence on the grounds that it was waging a war of defense against the forces of occupation."

O'Shea said the British troops in Northern Ireland had acted impartially as a peace-keeping force until the IRA began to attack them.

"VICIOUS IRA acts... gave the excuse to a calculating and corrupt government to alter the role of the army, directing it exclusively to arms searches in Catholic areas and finally bringing in the evil and disastrous policy of internment without trial (for suspected terrorists). The residents of Catholic areas will no doubt continue to suffer as long as the IRA is allowed to operate. If we wish for peace in Ireland, both political and Church action must be taken."

In Dublin the day after Aldershot bombing, Irish police, on orders from Irish Prime Minister Jack Lynch, arrested eight leading members of the official wing of the IRA, and held them for questioning.

The previous week at the annual meeting of the ruling Fianna Fail party, Lynch denounced the IRA and said it is necessary to deal effectively with it in order to end the partition of Ireland.



Paratroopers carry the flag-draped coffin of Father Gerard Weston at his funeral in Crosby, England. Father Weston, a 38-year-old Catholic army chaplain, was one of seven persons killed when a bomb exploded at British Paratroop Brigade headquarters in Aldershot, England. Irish Republican Army terrorists claimed responsibility for the blast. Two Irish construction workers have been taken into custody in the case and British police said a nationwide hunt was on for a gang of five or six men thought to be connected with the explosion.

Parliament upsets army power curb

LONDON — (RNS) — Britain's Parliament has reversed a ruling of the Northern Ireland High Court in Belfast that challenged the authority of British troops to act as policemen in the strife-torn province.

The Court ruled on Feb. 23 that a regulation empowering Army officers to order gatherings of people to disperse was invalid. The ruling's reasoning also covered Army power to search, enter homes and

make arrests without warrant.

A 1920 British law, the Government of Ireland Act, specifies that any rights given to the provincial government of Ulster do not include any power to legislate "in respect of the armed forces." The High Court made its ruling on the basis of this clause.

THE British government felt that chaos would ensue in Northern Ireland if it did not act at once.

Trial of 'The 7' brings new atmosphere to city

By ERNEST A. OSTRO

HARRISBURG, Pa. — (NC) — The trial of the Harrisburg Seven — six Catholics and a Pakistani Moslem charged with conspiracy against the United States and with related felonies — has been front page news here for five weeks.

Television, radio and news magazines have been chock full of accounts of the trial and all its colorful nuances. The Defense Committee — a group of peace movement devotees — the local Peace Center, and Clergy and Laymen Concerned have put on some sort of trial-connected program at least four nights a week. These include performances of Father Daniel Berrigan's play, "Trial of the Catonsville Nine," discussions, panels, lectures and similar events.

SOME of America's best know reporters, including Pulitzer Prize winners, former Nieman fellows and winners of other high journalistic awards have been haunting the hotels and watering places in town. A number of prominent authors have been in and out of Harrisburg. Among the defense lawyers are a former U.S. attorney general, Ramsey Clark, and a leading U.S. civil rights attorney Leonard Boudin.

The most prominent defendant, Father Philip Berrigan, is, together with his brother, Father Daniel, a leading international peace figure and author. Father Daniel is also a prize-winning poet — and both men have been nominated for the 1972 Nobel Peace Prize.

But Harrisburg has been unimpressed. This area of Pennsylvania is certainly

conservative, and has given the impression of taking the trial and all its celebrated entourage in stride without ever missing a step — or a heartbeat.

The three-county greater Harrisburg area numbers some 410,000 residents. Nearly a quarter of these are Catholics — but of the 1.5 million persons in the far-flung Harrisburg diocese, only 190,000 or 12 per cent are Catholics. Methodists and Lutherans make up half of the Greater Harrisburg population — with Presbyterians, Baptists, Congregationalists and a number of faiths like the Church of God, Assembly of God and other fundamentalist sects are also represented.

IN THE RURAL environs of the city, fundamentalist Protestant faiths are stronger — and Catholics less numerous — than within Greater Harrisburg itself.

The Catholic community here — with its relatively small numbers and a historical struggle for acceptance — reflects the generally conservative tone. "It's not that Harrisburg is anti-Catholic, anti-Semitic, or anti-anything," says Paul B. Beers, a columnist for the Harrisburg Evening News, the area's leading evening newspaper. "It is pro-establishment and pro-Protestant. What it does not like it doesn't attack. It simply passes over."

The Harrisburg style, as Beers characterizes it, is "to be a Republican, to go to Rotary, to take a beer at the Moose or Elks."

Everything about the Harrisburg Seven trial challenges this community. The major charges — conspiring to kidnap presidential

aide Henry Kissinger, to blow up government buildings' heating plants, and to destroy military draft records — are quite unthinkable.

The defendants — three priests, a nun, and a former priest married to a former nun — not to mention a brown-skinned, alien intellectual — are anti-war activists and as such worlds apart from the experience of most Harrisburgers.

The lawyers have been referred to as "a bunch of high-powered big-city types," especially Boudin, who was called by a person excused from jury duty as "that smart-ass Jew Lawyer from New York." The long hair, beards and sloppy attire of the Defense Committee workers contrast sharply with the predominating clean-shaven, closely cropped and neatly conventional Harrisburg look.

NONETHELESS, Harrisburg is stirring, looking slowly at itself in the face of these curious interlopers. It is not quite the same place that it was a year ago, when the defendants were first arraigned in Judge R. Dixon Herman's austere courtroom.

Although 44 out of some 200 diocesan priests signed a statement supporting the defendants shortly after they were indicted in January, 1971, the local hierarchy steered clear of any such position. Indeed, none of the Defense Committee's program has been presented in a Catholic Church, although many have been put on in Protestant houses of worship. Bishop Joseph T. Daley told NC News, "I am staying completely neutral... I don't want to become involved in the trial."

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'Experts are out-experting themselves'

The author of the following is Father Luke Lindon, S.C.J. of the Priests of the Sacred Heart, a member of the faculty at the Archdiocesan Seminary of St. Vincent de Paul, Boynton Beach.)

A Dec. 31, 1971, newspaper headline said: "U.S. Birth Rate Falls; Experts Puzzled."

Now, I really do not know whether it is a good or bad thing that the birth rate fluctuates in any designated sector of the universe. However, I do know it is not desirable that Experts be puzzled about this.

After all, it is well known that the famous pill is available, among other contraceptive devices. Also, we have had recently the enactment of so-called laws permitting the murder of tiny babies, provided the infants be somewhat less than nine months old. So, why should anyone be puzzled—especially Experts—if the 1970 U.S. Birth Rate should happen to be less than expected by these same Experts? In this connection, the thought struck me that one need not be an Expert to know that during 1970, in New York State alone, there were at least 215,000 legalized abortions performed.

For the moment, though, I am not so much concerned about our national Birth Rate and its connections with various methods of contraception and abortion. Frankly, I find that the cost of living index, the question of the health and welfare of mothers and children, and many other scientific factors, known or unknown, which affect the United States Birth Rate, are outside my competence. Presently, these considerations are even beyond my concern.

SIMPLY, what I want to know is: what the word "Expert" is supposed to mean. Who is an Expert? How does a person become one? In fear and trembling, sometimes, I ask myself if Experts actually exist. If they do exist, do we really need them to help us lead good and happy lives?

Continuing: If we do require them, what sizes and colors should they come in? What should they be Experts about? How should our country train, encourage or reward them? The big question I put to myself on the Expert problem is: if Experts of all sorts are to be prized, should our country strive to produce a strain of expert Experts?

I find these questions to be most serious one. For, we are told that we have Experts for practically every facet of daily life. We are accustomed to ponder their polls and predictions. What we are not told is how to discern the credentials of an Expert. These days, what we notice about many Experts is:

- (A) they are reputed to exist;
- (B) they are puzzled.

In a situation such as this, I am inclined to become suspicious about self-styled Experts. We have the case of economic Experts telling parents that it costs \$34,500 to raise a child to age eighteen. Still, many devoted parents whom I

know, are puzzling the Experts by doing this on considerably less.

Again, I remember that flu Experts once urged that Vitamin C be taken as a resistant to this type of infection. Still, just a few days ago, some other flu Experts stated that this vitamin is of little or no use in the prevention of flu.

How much have the crime Experts done to lessen the nation's crime rate; or in particular, to diminish the number of policemen killed by modern morons?

All of these reflections inform me that the term Expert is a very vague one. It seems we have Experts in: urban affairs, domestic policy, international relations, marketing, purchasing, education, Swiss banks, speech, handwriting and whatever. Lately, I read that we have Experts in Syphilis and VD too! "Syphilis and VD experts claim . . ."

There has to be a message in this wide and wild use of the term Expert. And it is informative to realize who, generally, are called Experts in our society. Some of these Non-experts are: ball players, ballet dancers, policemen, doctors, priests, and parents. When such people excel, they are called: stars, prima ballerinas, honest, great, zealous, devoted, and so on. Hardly ever are they advertised as Experts.

Why is this so? How does it happen that we seldom speak of an "expert mother" or, say, of an "expert salesman" when talking about mothers, and others, who are dedicated truly to their children or to their customers?

Perhaps this is because, it is easier for us to know what an amateur, a lover is, than it is to recognize and trust an expert, a specialist, who is only such by definition.

Many of our young people are distrusting the Experts, who are, in many cases, thought to be all head and no heart. Greater numbers of our contemporary collegians are challenging the Experts when these latter are considered to be only speakers and not hearers, much less, doers of the words of Truth.

Anyhow, I think it is about time to ask: who merits the title "Expert," regarding the important areas of life? Can a person, dealing with the issues of human happiness, be an Expert without having, and exercising, a religious faith and love of some sort?

St. Paul put the question this way:

"Where are the philosophers now? Where are the scribes?"

Where are any of our thinkers today?"

I Cor. 1/20.

Indeed, we must admit that exact, specialized human knowledge is needed for our national security, general

culture, and even for our personal survival. But, while relying on, and even extolling, human science and its Experts, we should realize that living, and helping people, and trying to be happy, calls for divine faith, and an unselfish love, too.

This means that we should be more eager to be instructed by God than by men. It is simply true that:

" . . . faith throws a new light on everything, manifests God's design for man's total vocation and thus directs the mind to solutions which are fully human"

Vat. II, The Church Today, No. 11.

So long as we look to Experts for know-how and power which we need, do not have and cannot work up ourselves, it is important to consult constantly, Christ, who is the light of all nations. He spoke with authority and love when He said:

"You call me Master and Lord and rightly; so I am . . ."

I have given you an example so that you may copy what I have done to you."

John 13/13-14.

As God's Expert, Christ taught the apostles. He is teaching us today, especially in the liturgy "which is considered as an exercise of the priestly office of Jesus Christ." (Vat. II The Sacred Liturgy, No. 7.)

This is so, since "He is present in the Sacrifice of the Mass . . . and by His power in the sacraments, as He speaks when the Holy Scripture is read in church, and finally when the Church prays and sings, for He promised,

"Where two or three are gathered for my sake, there am I in the midst of them." (Matt. 18/20.)

Vat. II. Sacred Liturgy No. 7.

So, when it comes down to basics, let us be sure that we depend more on The Expert, Christ, God-man than on more men.

We should not seek human wisdom just for the sake of being wise.

It is a matter of faith, and a matter of fact that: "The human race has nothing to boast about to God." (1/29.)

With all due respect to "the Experts", puzzled or not, their predictions are not probabilities; much less, are they prophecies. The best way to evaluate any form of expertise is to admit that:

"God's foolishness is wiser than human wisdom and God's weakness is stronger than human strength".

I. Cor. 1/25.

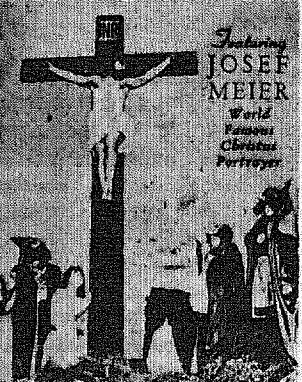
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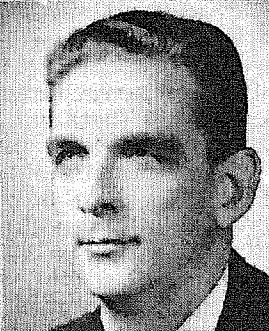
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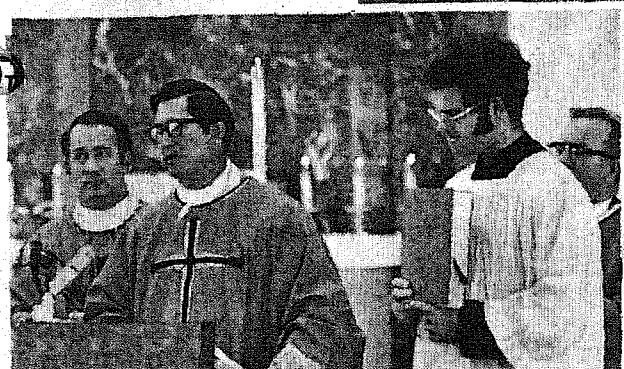
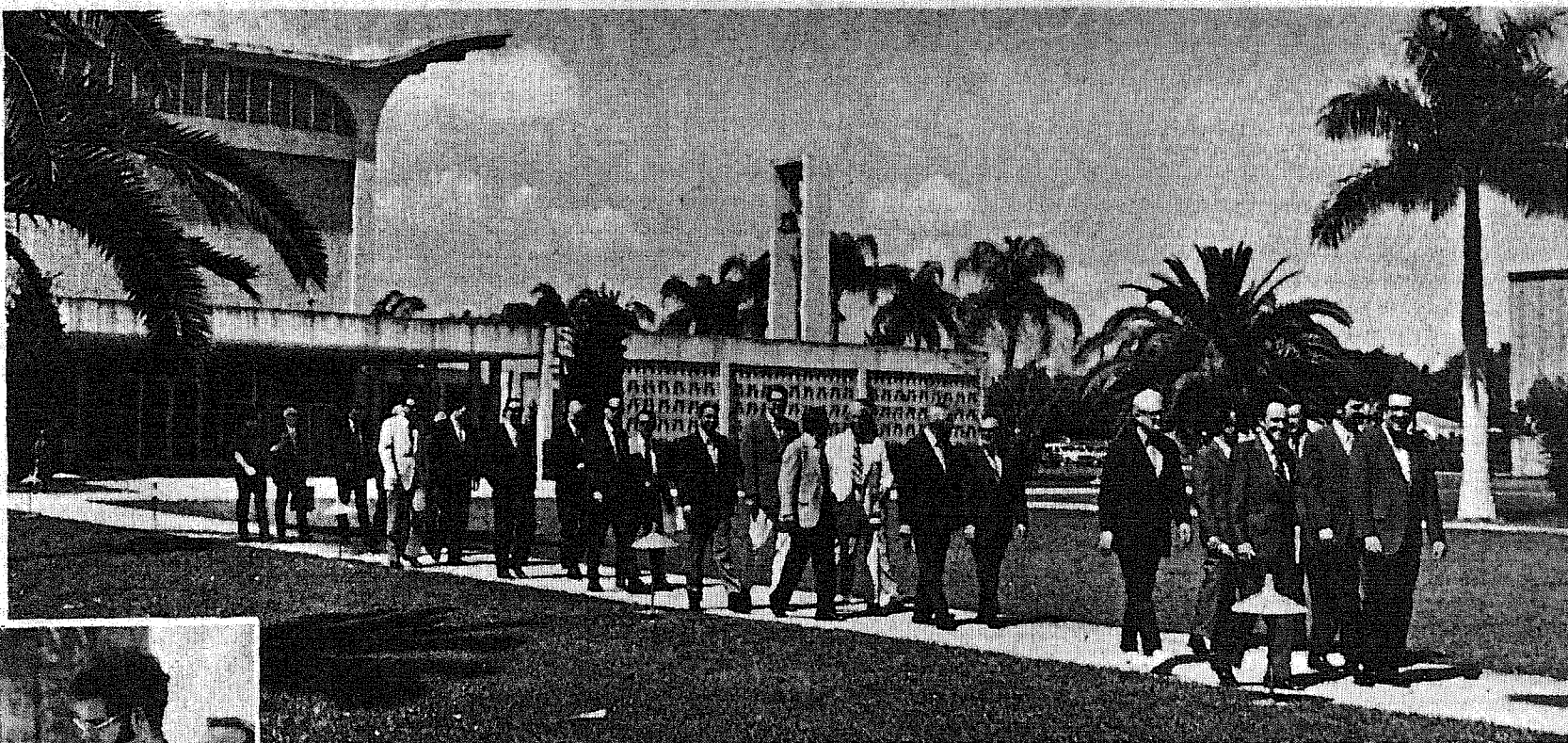
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GATHERING for a one-day meeting at St. John Vianney Seminary, members of the Serra Club of Miami leave the chapel after Mass to go to the library for discussion on Serra's goals and programs.



NEWLY appointed prior to the Serra chaplain to the meeting. Cha-Serra Club of Miami, Auxiliary Bishop Rene Gracida celebrated the Mass in the seminary chapel. Other panelists were Father Robert Morris, C.M. and Father Patrick Fleming, C.M.



DISCUSSING PAST PROGRAMS and suggesting new ones, panelist Judge Clyde Atkins reviews the work of the Serra Club. Other panelists, left to right, are Richard Flynn, George McKiever, Tom Schulte and Dr. Michael Bevilacqua.

Serrans hold meeting at St. John Seminary

"The work of spreading the kingdom of heaven did not die with the death of the disciples. We are beneficiaries of that responsibility and share in the promises of Christ," Father John Haran, S.J., told approximately 30 members of the Serra Club of Miami during a one-day special meeting at St. John Vianney Seminary, Miami, last Saturday.

Recalling the role of Christ as prophet, king and priest, Father Haran reminded the Serrans that they are "testimony of Christ's truth. Christ is preeminently a priest for all times. One must recall the truth that Christ is the mediator between God and man. Is there not a special place in your hearts for priests? Can any vocation be more rewarding than the priesthood?"

A PROFESSOR of moral theology at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, Father Haran enumerated the sacramental functions of a priest: his presence as the Church's witness to marriage, the baptism of offspring, first

Communion, penance, confirmation and the dispensing of Holy Viaticum during sickness and at the time of death.

The day's meeting began with Mass which was celebrated by Auxiliary Bishop Rene Gracida, newly appointed Serran chaplain. After Mass, the Serrans had lunch with the seminarians in the rectory and then met in the library to hear a panel presentation of effective programs of the past and suggested activities of the future.

PANELISTS WERE Dick Flynn, George McKiever, Tom Schulte (chairman), Dr. Michael Bevilacqua and Judge C. Clyde Atkins. Some recommendations made by the panelists included faithful attendance at meetings, indoctrination for new members, coordination of all Serra Clubs with at least one Serran from every parish, greater outside activities and better contacts with seminarians, a timely bulletin and working with pastors and parents in fostering vocations.

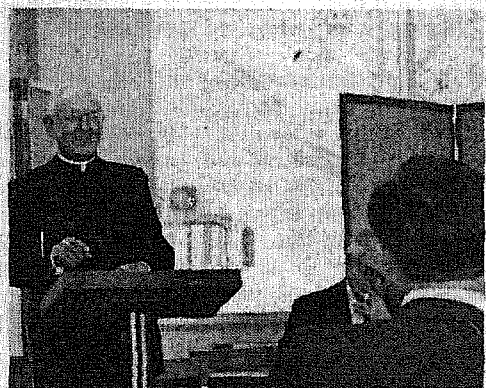
After the panel session, the members broke up into four smaller groups to discuss implementation of new programs. Some results of the group discussions included an Archdiocesan crash program with a full-time director; a concentrated effort to train public school, including high school, students as altar boys; inviting pastors and assistants to meetings; greater participation in activities of the seminarians; helping chaplains of Newman Clubs.

IN ORDER to get activities started and follow through with them, a restructuring of the club was urged. "We have to take a new

look at ourselves," one member said. "We have to begin to do something now."

One important point was made by McKiever, who said, "In fostering vocations

no one can create a vocation, which comes only from God, but we can help boys and girls recognize their calling and help them nourish it."



GUEST SPEAKER for the Serra meeting was Father John P. Haran, S.J., professor of moral theology at St. Vincent de Paul Major Seminary, Boynton Beach.

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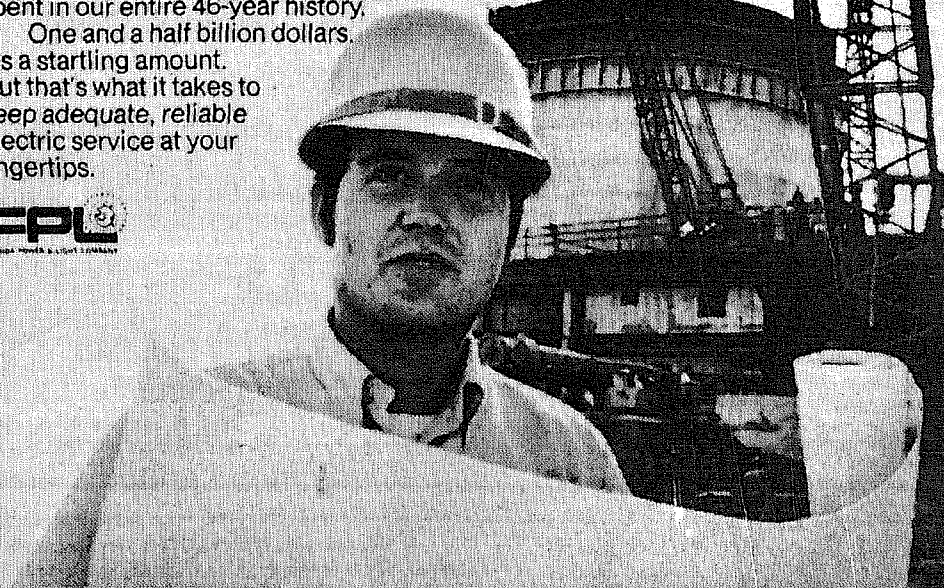
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Editorials

Let's hope the spirit of harmony prevails

The announcement this week that for the first time in the State of Florida some seasonal and migrant farm workers, under a union contract, will be accorded the same benefits as those of workers in other industries must be acclaimed as a victory which will benefit the general good.

Too long have these men and women who daily provide the vegetables and fruit for our tables been denied a stable wage and working conditions.

Most of these disadvantaged field workers have lived their entire lives devoid of security, dignity, and reasonable comfort as they carried their burden of low wages, mounting health problems, inadequate educational opportunities, substandard housing, and sporadic employment.

The rights of workers to organize and bargain collectively have been stated emphatically by the Bishops of the United States. Their declarations have reflected the many classic references to this subject that are contained

in the great social encyclicals of Leo XIII, Pius XI, John XXIII and Paul VI.

These principles outlined by the hierarchy with reference to trade unionism and collective bargaining are reaffirmed by the Second Vatican Council's Constitution on the Church in the Modern World.

What is most heartening about the contract announced this week is the spirit under which the agreement was reached. Congratulations must be extended to the Minute Maid division of the Coca Cola Company and to the United Farm Workers of America. Quiet discussion and dialogue prevailed over loud demonstrations and closed minds. Peace reigned instead of violence.

We pray that justice will be forthcoming for growers and farm workers alike under this new contract and that all further negotiations, by whatever corporations and unions involved, will be undertaken in the same spirit of pacific harmony.

What to know in buying insurance by mail order

By MSGR. HARROLD A. MURRAY
(Msgr. Murray, a priest of the Newark, N.J., archdiocese, is director of the USCC Department of Health Affairs in Washington, D.C.)

What is the most important thing to consider in purchasing a health insurance policy? It is to know exactly what you are buying, suggests the Health Affairs Department of the U.S. Catholic Conference in Washington.

Sound simple? Too often, according to the department, Americans do not know what they have purchased. For instance, how much do you know about health insurance currently being advertised in newspapers, radio and television or through direct mail solicitations?

USUALLY, for a relatively low price, these plans offer to "fill in the gaps" in your present coverage. Many are designed especially for senior citizens over 65. If you're fully aware of what you are buying, this insurance can be worthwhile. But if you're not sure on some points, you may find out later that the insurance does not, in reality, pay for some things you mistakenly thought it did.

For that reason, the department has prepared the following guidelines that should be considered before you buy. For instance, you should make certain you understand:

- What happens if you have any "pre-existing" health conditions?
- How much will your policy pay per day?
- Any limitations on when you can collect?
- How much you are required to pay in premiums?

It is important to consider that, while excluding a physical examination, most mail-order policies have some special limitations on benefits for pre-existing health conditions. Most policies, for example, have a

two-year waiting period before you can collect on pre-existing conditions whether you knew about them or not.

Another important point is not to allow yourself to be high pressured by "limited enrollment periods." While it is correct that many companies do mass processing of applicants and do set a time limit, this would not keep you from asking and getting answers to all your questions before you buy. The important thing is to have the company satisfy your questions before the "limited enrollment" period is over.

AND BEFORE signing up for any mail-order insurance, first get a copy of the policy and study it so that you fully understand its limitations. Remember, too, most mail-order policies do not pay out-of-hospital benefits, so you should know how much these policies will pay per day. And keep in mind that the average hospital stay for a person under 65 is about eight days; for over 65 it's about 13 days. Also, there may be a waiting period before benefits start.

Other tips to consider before buying include:

- Don't buy insurance if you don't need it. This means check your existing coverage against what an illness or accident could cost. (Average hospital room rates in some of our big cities exceed \$100 daily. Your policy will tell you what your insurance pays per day.)
- Check with your state Insurance Department to see if a mail-order offer is from a company licensed to sell insurance in your state — and whether that company is financially sound. At the same time, you can ask the state Insurance Department any questions about an advertisement that you don't fully understand.
- Always shop around. Perhaps your regular insurance agent can offer a better way. Show him the offer and ask him if he's competitive.

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Why saints of old should appeal to today's youth

By MSGR. JAMES J. WALSH

It may seem like straining for effect to say that the saints of the past ought to appeal to youth and the progressive minded today, if only because of their (the saints') freedom and individualism.

In a real sense, they were committed to doing their thing, and because of this were often misunderstood and held as unreal and strange. Those who think, however, that maturity and fulfillment and self-expression and a deepened sense of responsibility are strictly the discovery and quest of our generation, ought to turn back the pages of history and re-discover the saints. They had it all.

Perhaps most people, if they have given any thought to it, imagine the saints as beings who had been poured into the rare mould of sanctity, took on the same characteristics and virtues and came out of the mould as "look alikes."

They are reproductions of Christ, it is

The Truth of the Matter

true, but they exhibit the infinite variety to be found in the love and compassion of Jesus.

WHAT MAKES these spiritual giants of the past so fascinating and relevant today, if we may use that threadbare expression, is the fact that their lives were characterized by variety, freedom and individualism.

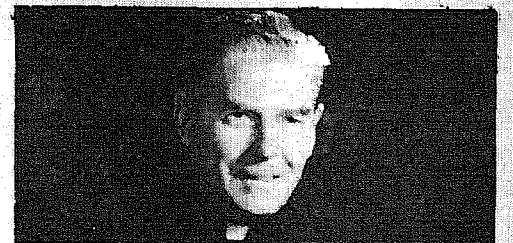
Each one differs from the other. Each is a separate masterpiece of human fulfillment and divine artistry. Each offers a model of maturity, but a maturity arrived at in vastly different ways. In their personality, temperament, intellectual abilities, they are as varied as the flowers, and this is not even a faint exaggeration.

Contrast a few of them. John the Apostle, the one beloved by Christ, and John of God, 15 centuries afterwards, professional soldier, long-time gambler, and finally rescuer of the "gutter humanity," like Mother Therese today.

Therese of Lisieux lived only 24 years, probably did not know 100 people during her lifetime, but wrote in a child's copy book her thoughts of God's action in her own life and has since profoundly influenced billions the world over. She is so unlike Mother Cabrini, who left Italy to find her real vocation, traveled to many countries, founded hospitals and homes of mercy everywhere. An activist, if ever there was one.

Francis of Assisi, happily singing about the sun and all the glories of nature, while attracting tens of thousands to a life of poverty, bears little external resemblance to the former soldier, Ignatius of Loyola, who founded a company of men destined to enter into intellectual circles and combat the errors which caused confusion concerning Christian truths.

St. Vincent de Paul, Martin de Porres,



MSGR. JAMES J. WALSH

John Bosco were all involved in helping the abandoned, the poor, the sick in different parts of the world and in almost totally different ways.

YOU COULD TAKE hundreds of others from various centuries and countries and find that no really fixed rule moulded them. No one method formed them, although many followed certain schools of spirituality. But their individuality stands higher than any school of thought. They had a daring, freshness, an originality and a sense of freedom that startled many, even though their conviction of the necessity of obedience to authority was shared by them all.

The very same virtue, let's say humility, while essentially the same in each, is hardly recognizable from one to the other. Take humility in St. Paul with his inexhaustible energy and total confidence in Christ, living within him, and contrast it with that of Peter of Alcantara, who wandered the roads of Spain. Prayer in the life of Ignatius, which followed firmly set patterns in his Exercises contrasted greatly with the mysticism of St. John of the Cross. And so on and on . . .

So much about their freedom and individuality. But let's balance the picture. While they differed profoundly, each had fundamental things in common. They shared the same faith, hope and charity, although in two of them developed these basic virtues in the same way. All looked alike in their dependence on God and the grace of His Spirit, although each was a personalist in his respect for the dignity and value of his neighbor.

THEY WERE truly extremists in one sense. They put no limit on their love of God, their service of neighbor. They went to extremes in self-forgetfulness. But here is an interesting balancing point — they were middle-of-the-road people when it came to their personal relationship with God and neighbor. They never sought God, even those who fled to the desert, to the exclusion of neighbor. Rather they turned to the needs of their neighbor to the exclusion of God, as happens today sometimes.

They all had this in common, too, namely, they were bound completely by the laws of the spiritual life. The law of God and neighbor, as broken down by Christ into understandable daily obligations. You can find this in detail in Matthew 5: 1-11. It may come as a surprise to you. And it is here that we can see how the saints, because of their rugged individualism, their freedom and the variety of their lives, reached their perfection on a system of laws.

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EDITORIAL: Mitch Abdallah, news editor; Marijorie L. Fillyaw, local news editor; Allen J. Brent, copy editor; Mary Ann Linden.

PHOTOGRAPHY: Tony Garnet.
SPANISH: Gustavo Pena Monte, editor; Manolo Reyes, contributing editor.

ADVERTISING: Jack Rayner, Herb Blais, Linda Lawrence, Maria Alvarez.

CIRCULATION: Fred Priebeis, supervisor; Ben Anderson, Bernadette Baca.

TELEPHONES
Editorial - 758-0543
Advertising - 754-2651
Circulation - 754-2652
Fort Lauderdale - 525-5157
W. Palm Beach - 833-1951
MAILING ADDRESS:
P.O. Box 1059
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Bishops denounce abortion as ghastly

The following pastoral letter was addressed last week by the Catholic bishops of Massachusetts to the faithful and to "all men of good will" warning that legislative proposals for "abortion-on-demand" in that state "would remove the last remaining safeguard against the right to life of the unborn child."

Read at all Masses last Sunday in Massachusetts and made public in conjunction with legislative hearings on proposed abortion measures, the joint statement was signed by Archbishop Humberto Medeiros of Boston and other members of the hierarchy in the Province of Boston.

Here is the complete text of the pastoral:

It should strike the thoughtful person with stinging impact that a positive trend of current society toward non-violence in the solution of human problems has one, major exception. That unfortunate deviation is the continuing advocacy of abortion-on-demand. A thought-provoking and even ghastly indication of the extent to which fatally flawed public policy has degenerated in our time, is afforded in the report that 275,000 unborn children have been killed, and legally killed, in New York State alone during the last 18 months.

Here in our own State, your Senators and Representatives will be considering legislation within the next few weeks which would remove all legal protection from the life of the unborn child. It is in order to enlist your aid in defeating this legislation of violence against innocent life, that we write this letter.

OUR FIRST WORDS are spoken to our Catholic brothers and sisters in Jesus Christ. If we have any clear understanding of our God-given faith, we know beyond any doubt that God, Our Father, is the Creator, the Author of life. Human life is life which derives from human parents. Precious to God, human life should be likewise precious to men, created by God to His own image and likeness. Our Lord and Brother, Jesus Christ, has emphatically called us to love and serve the least of His brethren. It is within this relationship between God and man, sanctified by the mystery of the God made man, that the command of God not to kill must be placed.

Every Catholic who understands his faith and who looks to God's Will for the direction of his conduct, must accept without qualification the teaching of his Church that any participation in the direct, willed killing of an unborn child, from the first moment of its conception, is gravely sinful. To deny this principle of morality, or to question its universal application, is inconsistent with the basic principles of natural morality as they have been reaffirmed and sanctified by Christ our Lord.

OUR SECOND message of concern in this matter is addressed both to Catholics and to all men of good will. The sloganeering about an unborn child being mere animal tissue must be challenged in the name of truth. The biological sciences teach us much that is relevant to our position that abortion at any stage of pregnancy is morally evil. Putting aside purely speculative questions about which there may be differences of opinion, we are faced with the obvious fact that the human fetus, in its very beginnings, is the product of a human father and a human mother. The directions of its future development are set the moment it comes into existence. There is no essential difference between the tiny organic structure imbedded in its mother's womb and the starting quarterback of the Patriots or the starring contralto of the Metropolitan opera. There are merely differences of time and development.

THE FOLLOWING facts afford significant indication of the essential humanity of the developing fetus:

1. Human blood cells are present at 17 days from conception.
2. The human heart and the human nervous system begin to form at 18 days.
3. Building blocks for 40 pairs of human muscles begin at 28 days.
4. The foundation of the brain, the spinal cord, the nerves and the sense organs is completely formed at 30 days.
5. At 30 days the human heart, though it is not completely formed, is beating regularly and pumping blood through a closed vascular system.
6. At 30 days, with reference to the normal span of human life, the developing human being has completed its period of greatest growth, being now 10,000 times larger than the original fertilized ovum.
7. At the beginning of the second month of its growth, the child assumes a distinctly human appearance.
8. Reflexes are observed as early as the 42nd day.
9. The heartbeats of the unborn child are essentially the same as those of any other

human being.

10. At the end of the 7th week of pregnancy a well-proportioned baby can be observed, with perceptible hands, fingers, thumbs, knees, ankles and toes.

11. At 43 days brain waves are perceptible; the stomach produces digestive juices; the liver produces blood cells; the kidneys begin to function; the muscles of the arms and body can be set into motion.

12. After the 8th month of the baby's life in its mother's womb, everything is already present which will be in the child at birth, if it is allowed to live.

To all men of good will likewise we address the observation that one of the state's most fundamental purposes is to protect the innocent and the weak against the violence of the strong. This protection of human life, pertaining essentially to the public order of society as it does, clearly falls within the duties of civil government. Failure of the state to provide such protection removes an indispensable safeguard against the rule of the jungle, under which might makes right, and the law of the claw prevails against the law of the clouds.

OUR current legislation

prohibits abortions other than those performed to protect the life of the mother, or to preserve her from serious impairment of her physical or mental health. It is our unequivocal teaching that abortion is morally wrong in any case as seriously sinful, when it is brought about by direct intervention and directly willed as such.

Our objection, however, to the proposed legislation is that by opening the way to abortion-on-demand, it would remove the last remaining legislative safeguard against the right to life of the unborn child. Grave consequences are to be feared, we warn, when a legal vacuum is created in which the life of an unborn child can be extinguished, for any reason whatever.

Our current law indicates the condition under which the community will permit a mother to have her unborn child's right to life revoked. Again we repeat that we do not agree that the mother has such a right. But we protest strongly against complete abandonment, on the part of the state, of the protective influence over human life in the unborn, that is afforded by the present legislation — which, however, to the extent

that it allows abortion at all, is immoral. To liberalize this law further and permit abortion-on-demand is obviously a much greater evil.

NO ONE denies — least of all, we — that the problems of modern society are many and heartbreaking. Nor are we insensitive to the anguish which they cause among their victims and in society as a whole. Churches, government, and humanitarian agencies of the private sector must combine their redoubled efforts toward the solution of these problems.

As Catholic Bishops, on a national and on a local scale, we are promoting and implementing many programs aimed at the alleviation of disease and poverty and distress and illiteracy and prejudice and injustice. But we must emphasize the fact that no genuine solution to these problems can be found in any action that transgresses the law of God, usurps His authority in determining who is to live and who is to die, and deprives an unborn child of his basic right to life.

We would speak a special word to the women of Massachusetts. We urge you not to dehumanize yourselves by supporting abortion-on-

demand. Does it not violate the very essence of your personhood to deny legal protection and expose to possibly whimsical extinction, the child of human parents within his mother's womb?

Finally, we commend those leaders of government who have fought, often under difficult circumstances, against proposed legislation to legalize the killing of unborn children. All who cherish the sacredness of human life owe those leaders a debt of gratitude.

To all the citizens of Massachusetts we say that to remain passive on this issue is to afford silent cooperation in the movement of mass killing which is sweeping today's society to destruction. That is why we urge all citizens who demand legal protection for the human life of innocent unborn children, to communicate their convictions to their legislators by letter or by telephone.

WE PRAY God's fullest blessings on each human life that He has brought into our imperfect world — this world which we must all struggle to make more completely conformable to His will and His design.

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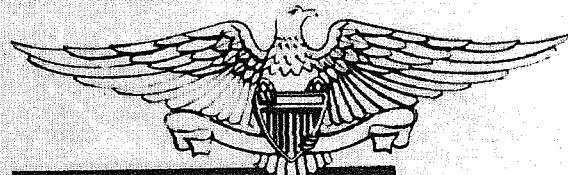
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WITH A crackling bonfire blazing (at left), some 40 college students gathered last Friday evening for an informal, two-day session to share and discuss their ideas on Christianity. Below, on Saturday, they held smaller group meetings during which time they reflected on each other's Christian values and broadened friendships.

Collegians talk and pray in 'Christian experience'

FLORIDA CITY — Some 40 college students talked, listened, sang, played and prayed together during a two-day "Christian Experience Weekend" at Coral Pine Camp here. They were from the campuses of the University of Miami and Miami Dade Junior College South.

The group discussions were under the direction of three priests, a Sister and three other leaders. Presiding at the talks were Msgr. Robert Schiefen, Father James Briggs, Father Michael Kish, Sister Kathleen Gannon, O.P., and leaders, John Picciano, Robert Curran and Araceli Cantero.

THE PROGRAM started with dinner on Friday evening at which a "family" atmosphere prevailed, with complete strangers getting to know one another. Afterwards, following an opening presentation on Christian ideas, the participants divided into groups of eight to begin two days of verbal exchange with new friends.

"I came to learn about my faith, but instead I came out with a knowledge of how to practice it," one of the participants, Jim Dowling, said. "I have learned to care for someone I don't know. I now respect myself and others as individuals and sons of the same Father."

IN ADDITION to the discussions, there was an opportunity of listening to the various leaders, and time for individual reflection. Several of the participants summed

up their feelings from the weekend in an evaluation of themselves.

"The weekend," one student wrote, "will help me look at life and people through different eyes. I now know what it means to be called Christian."

Another student called the weekend experience a start in changing herself and added that "with the help of God and my friends I can succeed in becoming a better

Christian, a better witness to my faith."

The weekend was sponsored by St. Augustine parish and the Catholic Student Center.



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Around the Archdiocese

Men's group will help to develop new parish

WEST HOLLYWOOD — Men desiring to participate in the development of the new St. Boniface parish have organized a Men's Club with John Barwick as their first president.

A former member of St. Bartholomew Church, Barwick served there as president of the Holy Name Society and was instrumental in establishing a parish blood bank.

ASSISTING him as members of the executive board are William DeThomas, vice president; Anthony Simone, second vice president; Anthony Lucci, secretary; Thomas Hayes, treasurer;

and Douglas Layton, Marshall.

According to Barwick, goals of the new group include development of parish property, sponsorship of fund-raising event and the organization of social activities for parishioners.

Initial project will be a parish picnic to enable members of the parish, established last year by Archbishop Coleman F. Carroll, to become acquainted.

Meetings of St. Boniface Men's Club are scheduled to be held on the second Wednesday of each month at the K. of C. Hall, NW 64 Ave., West Hollywood.



MARIAN CENTER for Exceptional Children will benefit from the Center's Auxiliary-sponsored Day at the Races. Mrs. Frank Mackle, chairman, right, is shown at Hialeah Park with Mrs. Naomi McKinney and Mrs. Stuart Patton.

Charity in the saddle in 'day at the races'

A Day at the Races sponsored by the Marian Center Auxiliary will be held on Thursday, March 9, at Hialeah Race Track.

Reservations now being accepted by Mrs. Cynthia Junger at 666-2842 include admission to the clubhouse,

Benefit is planned for Irish families

NORTH PALM BEACH — A benefit dinner and dance to aid Irish families in need as a result of the strife in that country will be sponsored by members of St. Clare parish on Friday, March 10 at Pier 66 in Fort Lauderdale.

St. Patrick's Day motif will highlight the event. Reservations may be made by calling 844-5252 between 9 a.m. and 4 p.m. Monday through Friday.

Officer nominations will be held at tonight's (Friday) meeting of the Catholic Singles Club at 7:30 in the upstairs classroom of St. John Bosco Church, 1301 W. Flagler St.

Next Wednesday, March 8, the group will play tennis at Shenandoah Park, 1800 SW 21 Ave., beginning at 7:30 p.m.

A St. Patrick's Day Dance, sponsored by St. Rose of Lima parish, will be held in the school auditorium, Saturday, March 18. A buffet will be served and music will be provided.

Will honor winners of essay contest

Winners in the second annual Columbus Essay Contest will be honored during an award dinner at 6:30 p.m., Thursday, March 9, at the Balmoral Hotel, Miami Beach.

The contest, a pilot program inaugurated last year in the Archdiocese of Miami, is open to students in the Archdiocesan secondary schools and is sponsored locally by the Archdiocese of Miami Catholic Teachers Guild.

A national contest is sponsored by the National Columbus Day Committee, in which local winners will be eligible to participate.

Mariano Lucca, national chairman, will be host at the dinner, where guests will also include members of the Sons of Italy, Unitas, and Alianza Inter-Americana

Reservations for the dinner may be made by contacting Mrs. Amelia Rock, 3040 NW 81 Terrace, local chairman and member of the National Columbus Day Committee.

Will talk on humanities and change

"Humanities in a Changing World" will be the topic of Dr. Gerald F. Else, Danforth Visiting Lecturer, during the next presentation of the Coleman F. Carroll Lecture Series at 8:15 p.m., Sunday, March 5, in the Edwin L. Weigand Lecture Hall at Barry College, N. Miami Ave. and 115 St.

Professor of Greek and Latin in the Department of Classical Studies at the University of Michigan, Dr. Else is vice chairman of the National Council on the Humanities.

A former Marine Corps officer during World War II, who served with OSS in Washington, Egypt, Greece, Italy and Liberia, Dr. Else has a Ph.D. from Harvard University and was a Fulbright Senior Research Fellow at the American Academy in Rome and a Senior Fellow at the Center for Hellenic Studies, Washington.

There is no charge for the lecture.

★ ★ ★

Nine-day Novena slated at Gesu

A nine-day Novena of Grace will be conducted at Miami's downtown Gesu Church from Saturday, March 4, to Sunday, March 12.

Jesuit Father Sidney J. Gilly will preach the novena, which will be held at 5 p.m. daily and will include Mass, novena prayers, and sermon.

A short sermon will also be preached daily at the 8:30 a.m. and noon Masses and at all Masses on the two Sundays included in the Novena.

High wire act

HOLLYWOOD — Their fourth annual Spring Festival will be sponsored by members of St. Bernadette parish March 9-12 on the grounds at 7450 Stirling Rd.

Highlight of the festival will be the appearance of the Coronas Brothers, the fourth generation of a Czech family who have performed on the high wire in Europe and the U.S.; and the appearance of the Miami Skydivers Club.

Officer installation for the Memorare Society for Catholic widows and widowers is slated for Friday, March 10, at the Steak Thing Restaurant, 1546 NW LeJeune Rd. at 7:30 p.m. For further information call 649-2928 or 274-0244.

A patio party, hosted by the Epiphany Women's Club, is set for Saturday, March 4, at 6:30 p.m. at the Jade Gardens Apartments recreation area, SW 80 St. and U.S. 1. All members, their husbands and friends have been invited.

Broward County

Authentic Hawaiian dancing will be featured at the Sunday, March 5, dinner of Aloha Circle 3 of the Holy Cross Hospital Auxiliary. A 6:30 p.m. cocktail hour will precede the dinner at the Oceanside Holiday Inn, Las Olas Blvd. and A1A.

★

The book, "The Child from Sea" will be reviewed at today's (Friday) meeting of the St. Anthony Catholic Women's Club meeting in the club room of the parish in Ft. Lauderdale, beginning at 11 a.m.

"Fascinatingly Feminine" will be the theme of the club's annual luncheon and fashion show, slated for Tuesday, March 7 at the Governor's Club Hotel. Proceeds will benefit the Msgr. John J. O'Looney Scholarship Fund at Barry College.

Dade County

Members of St. Mary Magdalen Women's Club will meet at 7:30 p.m. Monday, March 6, in the lobby of the new Marian Towers located adjacent to the parish church in Sunny Isles. Residents, who were welcomed by the Club when they moved in recently, will be guests.

★

Surfside Community Auditorium will be the scene of a luncheon and card party, sponsored by St. Joseph's Catholic Women's Guild. Held in conjunction with "Salute to Canada Week," the party will be held at 1 p.m., Thursday, March 9.

★

Proceeds from Holy Family parish's "Get Out and Live" card party will help the physically handicapped. The affair will be held Thursday, March 9, from 11:30 a.m. to 2:30 p.m., in the parish hall, 14500 NE 11 Ave.

★

A St. Patrick's Day dessert card party, hosted by the St. Jerome Women's Club, is slated for Tuesday, March 7, at 12:30 p.m. in the parish hall, 2600 SW Ninth Ave., Ft. Lauderdale.

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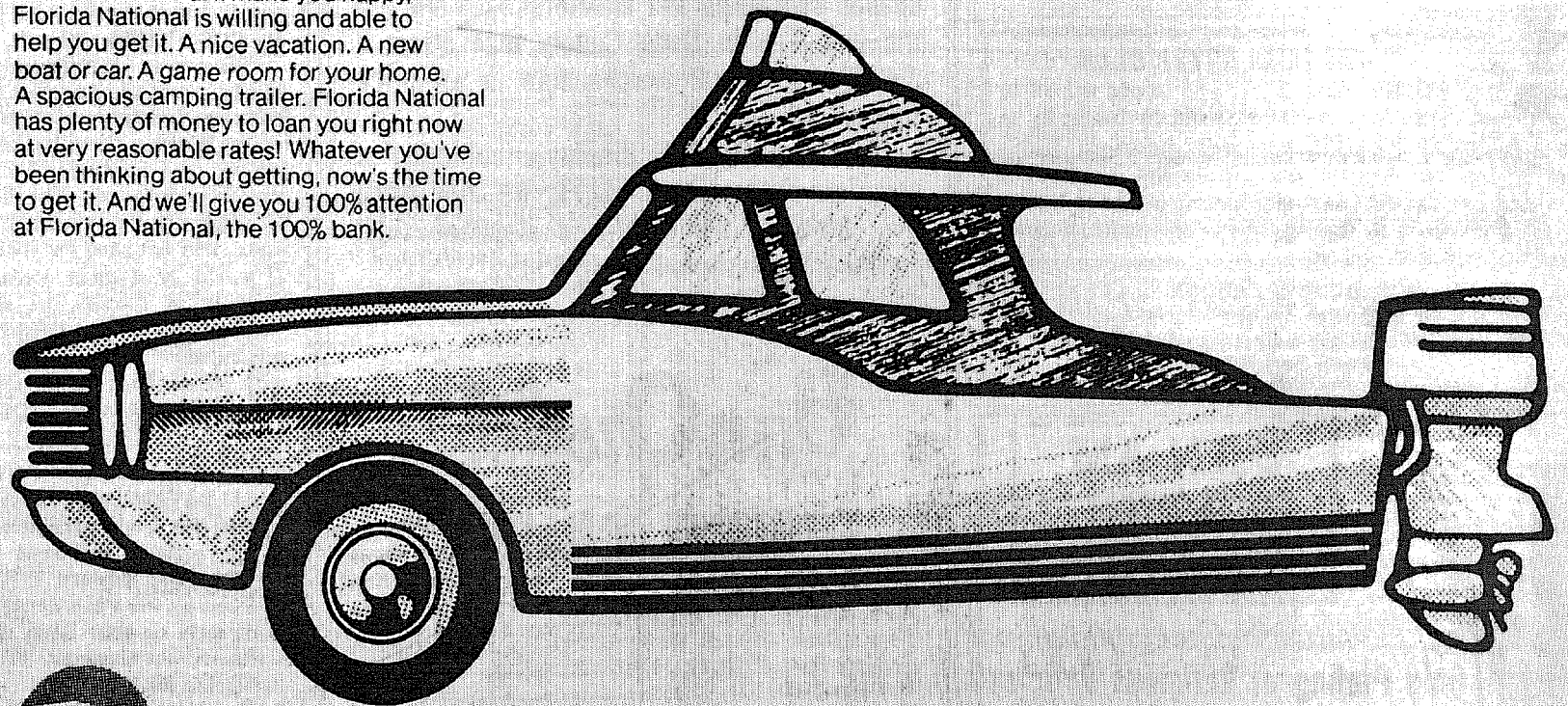
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Anti-abortion pilgrims pray at oldest mission

ST. AUGUSTINE — Despite "top-coat" weather, some 2,000 Floridians of various faiths who "Choose Life" instead of abortion gathered at America's oldest mission on Feb. 20 to seek God's intercession to protect human life at any age.

Representing thousands of other citizens who were unable to make the pilgrimage to the north part of the state, the young, middle-aged and senior citizens participated in the program of prayer at the Mission of Nombre de Dios and heard Jewish, Protestant and Catholic speakers urge that God be brought into the abortion controversy, which has been raging for the past five years in Florida.

Dr. Frank Sheed, English born lay theologian and author who is a convert to Catholicism, remarked that although he had been involved for 50 years in speaking and street preaching he had never participated in such a gathering before.

"IT IS FOOLISH," the internationally known theologian said, "for man to seek his 'identity' and meaning for life unless the One who gives meaning and identity is asked to bring life to full maturity."

"It is surprising that man does not realize that he is now only a rough sketch of what he is meant to be. And it isn't any kind of life that will do it — there are laws of life — set forth by God. The moral law seems to take all the joy out of life — but really the laws are God's directions on how to run our lives."

The eminent theologian, who has lectured in South Florida many times, pointed out that men think nothing of ignoring moral laws set down by God and running their lives as they please, yet would not think of purchasing a car and telling the manufacturer, "I'm going to drive it the way I damn well please — not as you say."

Dr. Sheed also commented that "it is strange that at the very time we are becoming very concerned about capital punishment, we are allowing the slaying of hundreds of thousands of human beings who have never committed any crime at all. The child in the womb is alive, alive with human life, and if it is not interfered with it can only grow into a human being," he continued.



MIAMI PHYSICIAN, Dr. Richard Applebaum, member of Dade's Right-To-Life Committee, addresses thousands in St. Augustine.

"WE SHOULD SEE the will of God as a living reality in our lives, a reality by which everything else is measured. If we really believe in Him, it is madness not to be in constant conversation with God."

Dr. Richard Applebaum, Miami pediatrician and a member of the Jewish faith, who is a vigorous opponent of abortion, was one of the interfaith trio who inaugurated the committee that planned the pilgrimage.

Speaking to those seated on chairs, and on the grass, Dr. Applebaum stated that, "All children both born and unborn are entitled to and shall find a way into the protective domain of living parents or parental guardians, under a society that shall grant them certain unalienable rights... life, liberty and the pursuit of happiness."

"Emotional embarrassment, financial inconvenience, a promiscuous 'sexual mistake,' and other capricious everchanging emotions that are psychosocial in nature, should never be allowed to take priority over the sanctity of life", the physician declared.

"Living life and improving its quality are

compatible, for without life, there is no quality; with life there is quality. It is far better and more reasonable for society to recognize its responsibility toward improvement of those social inequities that make life less tolerable... through improved education, housing social, equality, and increased provision for adequate medical and financial opportunities for all its citizens, rather than for society to turn to abortion and

destruction of the unborn as an easy, final solution to its problems.

"Let there be no mistake, therapy and care can be costly, but the love of life is priceless and infinite," Dr. Applebaum emphasized.

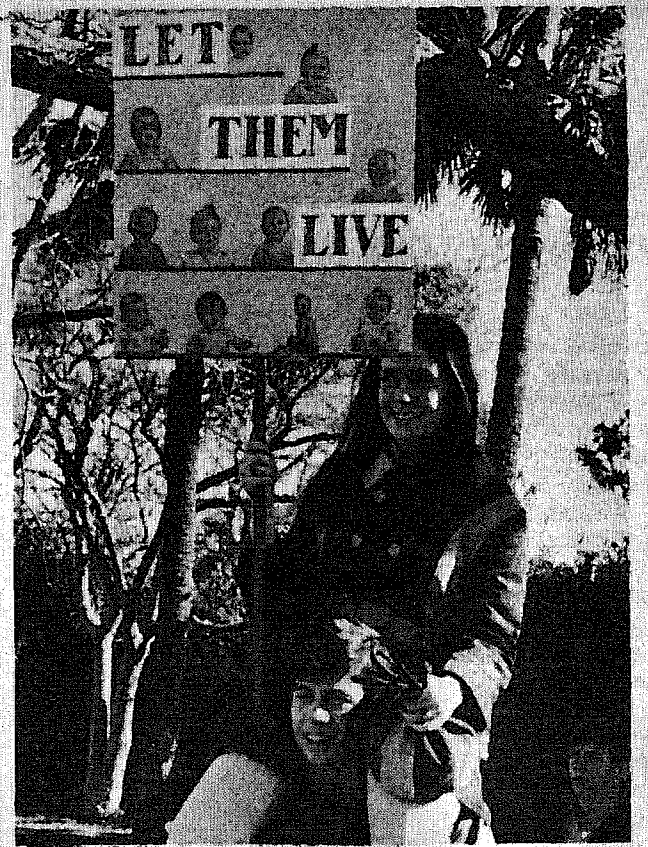
"THE TAKING of a human life before birth, whether it be blind, deaf and dumb like that of a Helen Keller; or a grotesquely disabled cerebral palsy victim such as the famous Irish author, Christy Brown, is a categorical denial of the existence of God," Dr. Applebaum continued.

"Half a man is as a whole, for the Divine Part is as infinite as The Divine Whole. The mental retardate can give to his fellow creatures love, compassion, and charity, as well as give purpose, meaning and direction to the lives of all entrusted to his care, such as those dedicated to the nursing and medical professions".

Dr. Applebaum, a member of Dade's Right-to-Life Committee, explained that it is a Judeal belief and a Christian legacy that the highest sanctity in the human experience lies in man's and woman's becoming literal partners with God in the creation of human life itself.

"Today our youth are eager to learn and make sacred tradition a part of their lives," he added. "They must experience the sexual responsibility that only mature, ever-growing love can bring forth through the marital bond," he said.

Rev. Bob Ware of Orlando's Tabernacle Baptist Church told the pilgrims, "We have the power of God in the Right-To-Life movement. If Florida is to be a state we can be proud of, as far as our abortion laws are concerned, we have to have the power of God. God will do it or it won't be done", he said.



NOW SET urged respect for the unborn through large attendance and placards at pro-life rally at America's oldest mission of Nombre de Dios.



MOST REVEREND EDWARD T. O'MEARA S.T.D. NATIONAL DIRECTOR

Triple "Good News"

This is the first column I am writing to you as Bishop O'Meara. It was indeed a happy occasion for The Society for the Propagation of the Faith when the Holy Father ordained me a bishop on February 13th. It is a great honor for myself, but even more, it is a tribute to the work of The Society for the Propagation of the Faith and to all of you who share with us the great confidence and responsibility the Holy Father places in the Society in the United States.

What is this work and responsibility? Simply, sharing with our poorer brothers and sisters in the mission world the Good News of God's love for mankind in Christ Jesus. This is the work and witness of today's dedicated missionaries and the privilege we possess by our personal prayers and sacrifices for them.

It is also a happy occasion to be celebrating the 150th anniversary of The Society for the Propagation of the Faith this year. What was begun 150 years ago through the initiative of one person, Pauline Jaricot, as an association of lay people sacrificing to help the missions, has become a worldwide Pontifical Society with this same original purpose: providing the poorest of the Church's missionaries with the help they need to bring the Good News of Christ to the most needful of peoples. Words and statistics could never tell the story of the good done by the generations past, and by you today who contribute through the Society to this work of vital importance.

To commemorate this Anniversary year in a special way, we are happy to offer to you, our friends, a special Commemorative Edition of the GOOD NEWS FOR MODERN MAN, the NEW TESTAMENT in today's English. It is fitting that the Society celebrates its 150 years of sharing the Good News with others by sharing the GOOD NEWS with you.

Lent is an ideal time to read and meditate on the life of Christ and the Apostles — the first missionaries. You can receive your copy of The Society for the Propagation of the Faith's Commemorative Edition of the GOOD NEWS by returning the coupon below with a special sacrifice for the missions of \$5.00 or more.

This offer is available only as long as the supply lasts. Why not send for yours today for Lent and Easter. It would be a most meaningful Easter gift for your children or friends, as well as a personal gift for yourself. All contributions go to help today's missionaries who share in our Anniversary celebration with greater hope for the poor they serve.

Please send for your GOOD NEWS today — for them.

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

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'Cabaret' a story of tinsel life

Cabaret (Allied Artists) — The early Thirties was a period in Germany's recent past that most Germans today, quite understandably, prefer not to recall. It was a time of tension — agitation for a liberal democratic society on the one hand, for a strong centralized government on the other; unemployment, rampant poverty, violence, undisguised decadence among the affluent, the rise of Nazism with its initially covert anti-Semitism which played on the people's willingness to find a scapegoat for their social and political frustrations.

In a way that the Broadway musical and the previous movie version did not, this "Cabaret" convincingly recreates the ambience of a tragic moment in Western European history.

At the same time, the Kit Kat Klub, where the struggling American girl, Sally Bowles, (Liza Minnelli), her fellow dancers (both the girls and the female impersonators), perform under the control of the perverted Master of Ceremonies (Joel Grey), is a parody, a sick comment upon the larger society.

AND THE ACTIONS of the principals carry out and enforce the foreground-background setting: Sally's cheap romanticized affair with a semi-repressed homosexual (Michael York) that ends in an abortion, the liaison each has with the wealthy bisexual baron (Helmut Griem, in a role screenwriter Jay Allen added to the Broadway original), the

STARRING IN a lively, adult musical, Liza Minnelli portrays a struggling American dancer in Germany during a tragic moment of history.

fateful marriage between the foolish Jewish heiress (Marisa Berenson) and the gigolo (Fritz Wepper) brought reluctantly to reveal his own Jewish parentage.

Bob Fosse, who both directed and choreographed the film, manages the difficult feat of maintaining a multileveled perspective upon his characters and their actions.

As Sally Bowles, Liza Minnelli captures marvelously the tragic-comic dimensions of a character at once mean and magnanimous, dreaming of a movie career for which she is willing to exploit and be exploited.

The music and dance routines with their forced, perverse light-heartedness, which are handled so effectively by Miss Minnelli and Joel Grey, are creatively intercut with, for instance, an ironic series of brutal acts that serve both to open up the action and to comment upon its significance.

This same perspective affects the rest of the cast, and it is evident that beyond the excellence of the performances and the production values, authentic costumes, make-up and settings, Fosse's directorial control has given his film a complex integrity which is a remarkable achievement.

As a result "Cabaret" requires a mature sensibility to appreciate its difficult subject matter and story. This is no musical in the ordinary sense: the song and dance routines are restricted to the stage of the Kit Kat Klub, and as a result the film's actual emphasis is on its serious dramatic material and not its musical score.

For adult audiences whose expectations of the movie musical extend beyond an evening's carefree entertainment, this "Cabaret" will provide an enjoyable, worthwhile experience. (A-III)

Yes, there are still pleasant films

The Boy Friend (MGM) — Twigg — all 90 pounds of her — is an engaging ingenue in Ken Russell's brightly colored musical in the style of a Thirties backstage romance.

Ironically, what might well start a whole new cycle of American movie musicals is the current English production of "The Boy Friend." The property was a highly successful English stage musical about the Twenties written by Sandy Wilson some 15 years ago. It was a pleasant, gregarious type of show where everything depended upon the song and dance routines. The story was the traditional romance of mindless misunderstandings which are finally cleared up so that girl gets boy at the finale.

THE FILM VERSION goes way beyond this. Ken Russell, who both directed and wrote the screen play, had the genius to turn this material into a Warner Brothers backstage musical of the Thirties. The story is now about a troupe of actors who are putting on a stage show, "The Boy Friend," with the knowledge that among the sparse audience is a Hollywood producer of talking pictures.

There is even the classic bit from "42nd Street" about the Little Miss Nobody who takes over the star's part because the leading lady has broken her ankle. As played by Twigg and Glenda Jackson, respectively, the device works marvelously on its own.

In choosing this backstage story, Russell has the freedom to introduce any kind

of musical material he wants. He does this through the minds of various characters in the film who imagine the kind of production numbers they would like to see being done on the stage. And Russell takes advantage of this opportunity to show us examples of all kinds of musical styles, ranging from English music hall to Fred Astaire.

Busby Berkeley is obviously the father figure for the vast majority of the production numbers. Berkeley's effects depended upon the fluidity of his geometric patterns and kaleidoscopic designs that he shot so dazingly from every conceivable angle.

His numbers moved, they took advantage of every possible screen device, and they played tricks on our imagination (with mirrors, perspective, optical printing). They were legendary for the drive and vigor of their execution. But perhaps what Berkeley is best known for is the absurd surrealism of his productions, images that could exist nowhere but on the screen.

Russell has incorporated all of this, not slavishly, but in the spirit of the man to whom the film is in a sense dedicated.

Is London this wacky?

Sunday, Bloody Sunday (United Artists) Among the several challenges John Schlesinger's new film immediately poses for the person of religious commitment is the world he has chosen to create.

Most of all, though, "The Boy Friend" succeeds because it is played straight. The fun of these musicals lay in the fact that they took themselves seriously, they believed that the people watching would be amused by their simple melodramas about love.

If one accepts this convention, then "The Boy Friend" proves to be great fun.

About the only excess that Russell (a director known for his excesses) can be accused of here is that he gives us too much of a good thing. Production number follows production number until they swirl together and we become anesthetized by their effects. The musical buff will be in a delirium of delight in identifying the source of each of the many numbers.

As already indicated, the acting is exactly right and everyone comes over as intended. This is especially true of Twigg, who in so many ways recalls the charmingly vacuous Ruby Keeler.

It is important to understand that in this kind of film an actor is completely controlled by the director. Berkeley used people as so many

props. In this way, Russell has made Twigg, who has a thin voice and is only a passable dancer, into a naive, sweet kid who will win your heart if you get in tune with the spirit of the movie.

Perhaps you won't be singing and dancing as you leave the theater, but you will most likely be smiling with the realization that films of pure escapism are still being made. (A-I)



UP UP in the air. Twigg enjoys a glass of the bubbly and a magical aerial fantasy in a scene from Ken Russell's immensely enjoyable film of *The Boy Friend*, an MGM release.

parties, a national economic crisis, hippies, drug addicts and homosexuals who exist, if at all, on the blacked-out fringes of their affluent society. (A-4)

The attention is focused on how people relate and survive in this world. "Sunday" explores the characters and interactions of Daniel Hirsh, a successful middle-aged Jewish physician (Peter Finch); Alex Greville, a thirtyish but attractive divorced personnel clerk (Glenda Jackson); and Bob Elkin, an uncommitted, pleasant young designer of executive op-art gadgets (Murray Head), whose companionship and affections the two older people knowingly, if regretfully, share.

THE LOCALE is contemporary London, peopled by effete middle-class gophers who cultivate blacks, poverty causes, and pot for their six-year-olds against a background of handsome autumn parks and raucous, late night

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V AMUSEMENTS MOVIES-TV-RADIO

'Who Slew Auntie Roo?' is a shrill, shivery movie

Who Slew Auntie Roo? — (American International) Shriill chiller stars a plump Shelley Winters in the title role, with fawn-eyed Mark Lester and little Chloe Franks as an orphaned brother and sister who come unwillingly under her adoptive wing.

The movie is generally punk, but it does draw cleverly on a series of parallels between what's happening on the screen and the kids' favorite nighttime story — "Hansel and Gretel."

Sir Ralph Richardson as a phoney "spiritual medium" and Lionel Jeffries as a friendly neighbor very nearly steal the show in cameo roles. (A-II)

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Film fare on TV

SUNDAY, MARCH 5

9 p.m. (ABC) — **Fireball Forward** — "World premiere" action-suspense drama stars Ben Gazzara as a maverick Army general in World War II. Ricardo Montalban, Eddie Albert co-star.

MONDAY, MARCH 6

9 p.m. (ABC) — **The Delphi Bureau** — Made-for-television espionage thriller operates exclusively on the fantasy level, as U.S. secret agent Laurence Luckinbill (he's that sincere fellow in the airlines ads) becomes entangled in the usual web of murder, intrigue, and all that cloak & dagger stuff whilst on a mission to track down a whole fleet of missing obsolete fighter planes. Pot luck.

9 p.m. (NBC) — **I Thank A Fool** (1962) — Bland, soupy soap with the following ingredients: adultery, mercy-killing, courtroom pyrotechnics, emotional breakdowns, alcoholism, implied incest, schizophrenia — you name it, we got it! Susan Hayward and Peter Finch are the grateful fools, respectively, a nurse once convicted of euthanasia and her former prosecutor, who is presently her patient. (A-III)

TUESDAY, MARCH 7

7:30 p.m. (NBC) — **The Wizard Of Oz** (1939) — From somewhere over the rainbow comes one of television's genuine pots of gold, the perennially enchanting classic starring Judy Garland (age 17) as the lovely Kansas farm girl Dorothy who with her little dog Toto is swept away to the wonderful but frightening land of Oz. Off to see the Wizard via the yellow brick road are a Scarecrow (Ray Bolger) who wants a brain, a Tin Woodsman (Jack Haley) who needs a heart, and a Cowardly Lion (Bert Lahr) who desires courage. Their only obstacle is the Wicked Witch (Margaret Hamilton), who'd like nothing more than capturing them and keeping them from reaching the fabled Emerald City. (A-I)

8:30 p.m. (ABC) — **The Rookies** — Original 90-minute television feature concerns a handful of police recruits experiencing varying degrees of difficulty adjusting to their profession in a large metropolitan center. The drama, which stars Darren McGavin, Paul Burke, Cameron Mitchell and Robert F. Lyons, falls somewhere between "Mod Squad" and the recently televised Knapp Commission Hearings in New York.

ENEMY AGENTS, Fritz Weaver and Barbara Rhoades are involved in a plot connected with the disposal of a quantity of virus deadly enough to destroy half the United States, in "Hunter" on "The CBS Friday Night Movies", 9 p.m. on WTVJ, Ch. 4.



THURSDAY, MARCH 9

8 p.m. (CBS) — **Will Rogers' U.S.A.** — Videotape presentation culled from James Whitmore's acclaimed one-man show, a kind of "Mark Twain Tonight" in boots and ten-gallon hat. Whitmore is superb as the deceptively gentle, velvet-harpoon wielding Westerner who poked kindly fun at the American manners and mores, with special emphasis on politics. It's the kind of humor America was once famous for, but which they don't seem to make much anymore.

FRIDAY, MARCH 10

8:30 p.m. (NBC) — **How To Frame A Figg** (1971) — Originally intended for theatrical consumption, this inept

comedy featuring Don Knotts sat around in the can for a while and is now being spun off on TV. Beware: its humor is limp, its situations predictable, the acting hammy. The plot, such as it is, revolves around the little shaky guy's unwitting involvement as the sole honest accountant for a thoroughly graft-ridden municipality. If public corruption makes you laugh, by all means enjoy. But the fact that the movie is technically unobjectionable does not mean it is good entertainment. (A-I)

SATURDAY, MARCH 11

1 p.m. (CBS) — **Children's Film Festival: "Up in the Air"** — a perfectly lovely little film, this adventure set in Victorian England focusses on a "Dickensian" boarding school where four clever sixth-formers devise an ingenious method of escaping from a cruel headmaster's iron-fisted tyranny. This one is made especially for children, but it will delight adults, too.

'Communications by body that doesn't'

NEW YORK — (NC) — The U.S. Catholic Conference's film and broadcasting office here has described the American film industry as a communications entity with no ability to communicate.

In the Feb. 29 issue of its Catholic Film Newsletter, it criticized the Rating Administration of the Motion Picture Association of America (MPAA), which is responsible for rating motion pictures with letter-designated categories.

The categories are: G— General audiences, all ages admitted; PG— Parental guidance suggested; R — Restricted for anyone under 17 unless accompanied by an adult; and X — No one under 17 admitted.

The USCC Division for Film and Broadcasting insisted that one of the problems of the MPAA rating system is the general public's inability to understand the meaning of it.

"ONE can legitimately ask, for example, why several changes introduced by the MPAA during the past nine months in an effort to improve the program and to create greater public acceptance have been kept almost a privileged secret limited only to narrow channels of the trade press," the division said in its

newsletter. "Underlying the name game of the symbols is obviously a much more substantive issue — that of the meaning of ratings themselves," the newsletter said.

"It is self-defeating to assert that the objective of this system is to furnish parents with rating symbols for making decisions about their children's film fare if the meaning of these symbols is not determined upon and publicized."

Unless the MPAA is able to "effect a radical turnabout" in the workings of the rating system, says the newsletter, the question must be asked whether the MPAA can do the job.

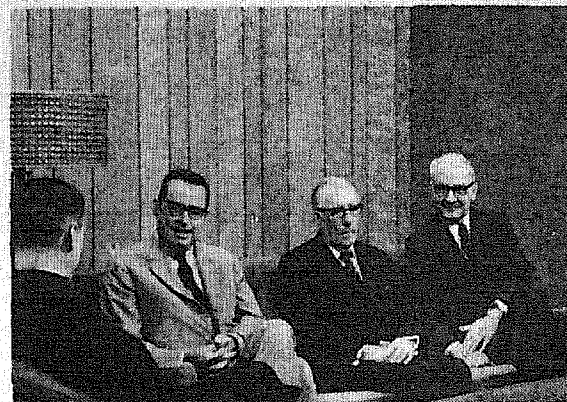
"Are, in fact, economic concerns, and not a sense of social responsibility, the sole motivating forces at work in the rating system?" the newsletter asked.

"THE CRUX of the problem may well be the inability of the MPAA to represent the fragmented and economically threatened motion picture industry in the United States."

Without continued cooperation by the National Association of Theatre Owners (NATO) and the International Film Importers and Film Distributors of

AMUSEMENTS

MOVIES-TV-RADIO



VOCATIONS MONTH observance will feature Father Donald F.X. Connolly, Michael O'Neil, Rep. Claude Pepper, Miami Police Chief Bernard Garmire, discussing "The Work of Man" at 9 a.m., Sunday, March 5 on WCKT, Ch. 7.



AUAS Will Rogers — James Whitmore, with no makeup and few props, re-creates the mannerisms and wit of America's philosopher-cowboy in his one-man special "Will Rogers' U.S.A." Thursday, March 9 (8-9 PM.) on WTVJ, Channel 4.

America (IFIDA), the MPAA is helpless, it said.

The newsletter suggested that a special board of directors be established for the MPAA Rating Administration, and that membership include not only representatives from MPAA but also from NATO and IFIDA.

Abortion debate on Radio WGBS

Abortion-pro and con will be debated by Mrs. Beverly Martin, Dade Right-To-Life Committee; and Mrs. Joyce Tarnow, Population Zero, on Sunday at 6:05 p.m. on WGBS radio.

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Travel Talk



BILL FARR

How beguiling Tokyo is — a series of small delights. Many stores have open boxes of Kleenex at the disposal of the shopper, since it seems that practically all citizens have colds most of the time. Most cashiers, even in the big stores, still use an abacus rather than a cash register — sometimes both. One symbol common to both East and West is the barber pole; there seem to be thousands of these. Telephones come in three colors in Tokyo, red, pink, and black and outside many shops, bright red phones stand on posts — pay phones for customers.

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HELPFUL HINT
If en route and need to clean kid shoes, ordinary cuticle remover will remove spots. Moisten cloth with it and rub.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

FRIDAY, MARCH 10
1:35 p.m. (6) Holiday For Lovers (Unobjectionable for adults and adolescents)
4 p.m. (5) The Desperate Hours, Part II (Unobjectionable for adults and adolescents)
4 p.m. (10) Something For A Lonely Man (No classification)
8:30 p.m. (5 & 7) Speedway (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) Girl Happy (Unobjectionable in part for all)
OBJECTION: Oriented to young people, this hodge-podge is preoccupied with amoral behavior and with suggestiveness in costuming and situations

OBJECTION: Suggestive sequences
7 p.m. (6) The Virgin Queen (Family)
8:30 p.m. (10 & 12) A Very Missing Person (No classification)
9 p.m. (5 & 7) The Honey Pot (Unobjectionable for adults)
11:30 p.m. (4) Panic (Unobjectionable in part for all)
OBJECTION: Suggestive scene
11:30 p.m. (11) The River's Edge (Unobjectionable in part for all)
OBJECTION: Excessive brutality; suggestive sequence.

SUNDAY, MARCH 5
1:30 p.m. (7) Man In The Middle (Unobjectionable in part for all)
OBJECTION: A sub-plot in this film tends to condone immoral behavior on the part of the hero and heroine.
2 p.m. (4) Along Came A Spider (No classification)
2 p.m. (8) David And Bathsheba (Unobjectionable in part for all)
OBJECTION: Suggestive sequence
3 p.m. (7) Magnificent Obsession (Unobjectionable for adults and adolescents)
4:30 p.m. (6) The Virgin Queen (Family)
8:30 p.m. (8) David And Bathsheba (See rating at 2 p.m.)
7:30 p.m. (4 & 11) A Fine Madness (Unobjectionable in part for all)
OBJECTION: Because the style of this film vacillates between comic fantasy and realism, the promiscuity of the hero, the suggestiveness of several situations and a flippant approach to the serious, ethical implications of psychiatric procedures, become offensive.

MONDAY, MARCH 6
1:35 p.m. (6) A Novel Affair (No classification)
4 p.m. (5) The Joker Is Wild, Part I (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and song; light treatment of marriage.

4 p.m. (10) Look Back In Anger (Unobjectionable for adults)
9 p.m. (5) I Thank A Fool (Unobjectionable for adults)
9 p.m. (7) The Stripper (Unobjectionable in part for all)
OBJECTION: Offensive by reason of highly suggestive costuming and situations
9 p.m. (10 & 12) The Delphi Bureau (No classification)
11:30 p.m. (4 & 11) Children Of The Damned (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Crime School (Family)

TUESDAY, MARCH 7
1:35 p.m. (6) A Novel Affair (No classification)
4 p.m. (5) The Joker Is Wild, Part II (See rating Monday, 4 p.m.)
4 p.m. (10) Dragnet (Unobjectionable for adults and adolescents)
8 p.m. (4) Stagecoach (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) The Rookies (No classification)
11:30 p.m. (4 & 11) The Last Challenge (Unobjectionable in part for all)
OBJECTION: Low moral tone

WEDNESDAY, MARCH 8
1:35 p.m. (6) A Novel Affair (No classification)
4 p.m. (5) Hell Is For Heroes (Unobjectionable for adults and adolescents)
4 p.m. (10) Sunshine Patriot (No classification)
8:30 p.m. (10) Wild Women (No classification)
11:30 p.m. (4 & 11) Sol Madrid (Unobjectionable for adults)
11:30 p.m. (10) Psych-out (Unobjectionable for adults)
THURSDAY, MARCH 9
1:35 p.m. (6) A Novel Affair (No classification)
4 p.m. (5) Beach Ball (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, posturing and situations
4 p.m. (10) Freud (Unobjectionable for adults, with reservations)
11:30 p.m. (4 & 11) The Sandpiper (Ob-

jectionable in part for all)
OBJECTION: Using the device of an adulterous relationship between a non-conforming artist and a clergyman, this film depicts a confrontation between the values of organized religion and society and those of the "pure primitive." Though the theme could have validity, it is compromised by the weak development of the minister's character; a straw Christian is set up to be knocked down by a cliché. Moreover, suggestive treatment is a further handicap to a serious consideration of the theme.
11:30 p.m. (10) Captains of the Clouds (Unobjectionable for adults and adolescents)

FRIDAY, MARCH 10
1:35 p.m. (6) A Novel Affair (No classification)
4 p.m. (5) Brush Fire (Unobjectionable for adults and adolescents)
4 p.m. (10) Naked Brigade (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) How To Frame A Figg (No classification)
9 p.m. (4 & 11) Hunter (No classification)
11:30 p.m. (4 & 11) Frankenstein Must Be Destroyed (Unobjectionable for adults)

SATURDAY, MARCH 11
10:30 a.m. (6) Kid Flix — Escape From Zahrain
12 noon (6) The Family Jewels (Family)
1 p.m. (4 & 11) Children's Film Festival — Up In The Air
2 p.m. (4) The Angry Hills (Unobjectionable for adults)
4:30 p.m. (6) The Rainmaker (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive sequences
7 p.m. (6) The Family Jewels (Family)
8:30 p.m. (10 & 12) Taste Of Evil (No classification)
9 p.m. (5 & 7) What Did You Do In The War, Daddy? (Unobjectionable in part for all)
OBJECTION: In this frequently tasteless comedy, particularly objectionable is the self-conscious introduction of obscene gestures for their own sake.
11:30 p.m. (11) Something For The Birds (Family)

RELIGIOUS PROGRAMS

TV
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THE TV MASS — (Spanish) Ch. 23 WLTV
Celebrant Father Agustin Roman
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — In observance of Vocations Month, "The Work of Man" is the topic of Father Donald Connolly, director of Archdiocesan Communications Dept., Miami Police Chief Bernard Garmire and Miami business man, Michael O'Neil.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father William Hennessy

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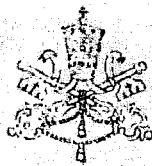
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The Voice
of
The Holy Father



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.)

Technique that has no morality puts shackles on man

The Church is particularly aware of her specific mission, which is the care of souls, especially where the countless numbers of young people are concerned. The Church along with all educators wants young people to acquire a desire for work, work which is carefully and well done in keeping with its professional requirements. The Church would like the young to be able, in the future, to earn their livelihood honorably, assume an active role in society, contribute to its prosperity and develop their own talents as much as possible. But will they be able to do so without possessing a moral and spiritual view of life? The more our modern world becomes specialized and improves its knowledge of the diversified methods of technique, the more it becomes necessary to give it a set of standards. Pure technique, without morality, can become an instrument of slavery not of liberation. It can shackle the human person instead of enriching, developing and setting him free. In a word, it can become a cause of death, and not of life for society.

Speaking to International Congress of Educators. Jan. 8, 1972.

In the words of the Second Vatican Council, the Church is founded on the Redeemer's love, contributes to a wide application of justice and charity within and between nations. By preaching the truth of the gospel and shedding light on all areas of human activity through her teaching, the Church shows respect for political freedom, the responsibility of citizens; and fosters these values. She is able to preach the faith with complete freedom and discharge her obligation among men without restriction. She also has the right to pass moral judgment, even on matters touching upon the political order, whenever basic personal rights or the salvation of souls make such judgment necessary. These words were echoed last autumn by the Synod of Bishops. As you are well aware, the bishops chose as one of the themes of proposals recommended to us, "Justice in the World." They expressed the hope that all people, as active and responsible members of society, should be able to cooperate for the attainment of the common good on an equal footing with other peoples. Justice is a value which dwells in the relationships of every field of human endeavor. It is a value which involves all. All are, therefore, called to contribute to its fulfillment. Each individual, however, must make a contribution commensurate with his nature and vocation.

Speaking to Diplomatic Corps. Jan. 10, 1972.

Is contact with God, resulting from the Gospel, a moment of a natural evolution of the human spirit; and does that evolution still continue, transform and improve itself? Or is it a single, definitive, moment on which we must nourish ourselves endlessly, but always recognize its essential content as unchangeable? The answer is clear. It is a single and definitive moment. Revelation is inserted in time, in history, at a precise date and on the occasion of a specific event. It must be regarded as concluded and complete for us with the birth of the Apostles. Revelation is a fact, an event and at the same time a mystery, which did not have its origin in the human spirit, but came from divine intervention. It had many progressive manifestations, spread out over a long history, the Old Testament; and is culminated in Jesus Christ. Thus for us eventually the Word of God is the Word Incarnate, the historical Christ who continues to live in the community united with Him through faith and the Holy Spirit, in the Church, which is His Mystical Body. This is how things are and it is in this way our doctrine is separated from the errors which have circulated and still crop up in the culture of our times. Errors which might ruin completely our Christian conception of life and history. Modernism was the characteristic expression of these errors and it still exists today under other names. We can understand why the Catholic Church has given and still attributes so much importance to the scrupulous preservation of the authentic Revelation. She considers it an inviolable treasure and is aware of her fundamental duty to defend and transmit the doctrine of faith in unequivocal terms. Orthodoxy is her first concern. The pastoral magisterium is her primary and providential function. The apostolic teaching fixed the canons of her preaching. The Apostle Paul's order is for her such a commitment and it would be a betrayal to violate it. The teaching Church does not invent her doctrine. She is a witness, a custodian, an interpreter and a transmitter. To those who urge her to make her faith easier, more in keeping with the taste of the changing mentality of the times, she answers together with the Apostles: We cannot.

Speaking to a general audience. Jan. 19, 1972.

You and Your Faith



From Sunday's Gospel

Jesus, tired from His journey, sat down at the well. The hour was about noon. When a Samaritan woman came to draw water, Jesus said to her, "Give me a drink." . . . The Samaritan woman said to Him, "You are a Jew, How can you ask me, a Samaritan and a woman, for a drink?"
Jesus replied:

"If only you had recognized God's gift, and who it is that is asking you for a drink, you would have asked Him instead, and He would have given you living water.

. . . Whoever drinks the water I give Him will never be thirsty; no, the water I give shall become a fountain within him, leaping up to provide eternal life."

John 4: 6-10

Urges all Christians love Church

VATICAN CITY — (NC) — Pope Paul VI urged all Christians to love the Church even when it may not be very loveable.

The Pope made his plea during a Sunday afternoon Mass Feb. 27 celebrated at the Church of St. Peter Damian in a working-class suburb of Rome.

The Pope pleaded for loyalty to the Church. He also called attention to Rome's constant need for new churches.

Although Rome has more than 500 churches, many of them are in the wrong place, downtown. Central Rome has relatively few residents. The periphery of the city houses the bulk of its almost 3 million population, but lacks adequate parish facilities.

At noon, the Pope told crowds in St. Peter's Square:

"The people of the city's outskirts need houses, schools, work and help. But they also need a place where they can feel themselves part of the Church, a building in which they can come together as a saving community."

IN THE AFTERNOON the Pope was welcomed to St. Peter Damian's parish at Acilia by most of its working-class residents. He stopped to visit with children who attend a part-time school manned by volunteer teachers who assist the parish priest.

The Pope took his inspiration for his sermon from the example of the parish's patron saint.

Pope Paul pointed out that the Italian monk who died 900 years ago had lived at a time when the Church was suffering from the corruption of the morals of Catholics, including bishops and popes.

"How," asked Pope Paul, "did St. Peter Damian behave toward the faults of the Church which were then much graver" than today? "He loved it and taught others to love it," the Pope said.

"We," he added, "must love the Church all the more, the more it seems to us inferior to what it ought to be. Just as we have greater love for a sick person because he needs to be assisted, so too we must have great love for the Church in spite of its infirmities, its weaknesses and its miseries."

EVEN WHEN Christians see that the Church does not live up to its title of "Bride of Christ" they must love it, he said.

"If we are truly the sons of the Church, if we have understood Christ's design, we must love it more, beginning in ourselves, by being more faithful, more practicing, by being better in prayer and in exercising Christian virtues. The Church is re-edified if everyone personally endeavors to be authentic in the faithfulness that the Church has the right to demand."

The Pope stressed that St. Peter Damian urged penance and practiced it himself as a means of prayer "so that the Church might be purified from its vices."

Said the Pope: "If we are Christians, we must live as Christians. We must show by our life and feelings that to be faithful sons of the Church is not an empty title, that it is not an insignificant attribute . . . The Church is human too, sometimes even basely human, but it is the Bride of Christ, the beauty of Christ and the virtue of Christ."

Praises peace efforts

VATICAN CITY — (NC) — Pope Paul VI paid tribute to the peace-making efforts of the government of Yugoslavia when he received the new ambassador to the Vatican from Yugoslavia, Stane Kolman.

The Pope told the ambassador that he is aware of the Yugoslavian government's concern for "the solving of conflicts and the establishment of lasting peace among nations."

At the audience Feb. 28, at which the ambassador presented his credentials, Pope Paul said that "it is evident that this peace can be founded only on justice and with

respect for the inalienable rights of persons and minorities, and with attention to the harmonizing of the development of each with the common good of the country, of Europe and of all peoples."

The Pope continued: "Among these rights the Church is above all concerned with the respect of conscience and of the religious community. It is, moreover, our conviction and experience that religious peace resulting from this respect, constitutes a sign, a stimulant and a most important factor for progress in all fields since it is intimately tied up with the liberty, dignity and dynamism of the person."

Affirming the Church's vital interest in supporting all things which contribute truly to the betterment of peoples and countries, Pope Paul said:

"The Church asks its sons and believers to cooperate loyally with all men of goodwill in the construction of a better world and of one which is more just and brotherly."

The new 49-year-old ambassador has served in the Yugoslavian Diplomatic corps since 1949. He was ambassador to Mongolia in 1969 when he was called home to become under-secretary of the Yugoslav Republic of Slovenia.

Pope at funeral

VATICAN CITY — (RNS) — Pope Paul left the cloistered atmosphere of a Lenten spiritual retreat to attend the funeral of Cardinal Eugene Tisserant in St. Peter's Basilica.

The 87-year-old, French-born dean of the College of Cardinals died Feb. 21 after a long illness.

More than 2,000 persons, including many cardinals and bishops, ranking representatives of various Catholic organizations and diplomats from many countries attended the final rite for the long-time head of the Vatican Library and Archives.

In another unusual display of affection and esteem for the bearded French prelate, Pope Paul ordered that the body lay in state in St. Peter's Basilica, an honor usually reserved for Popes.

Cardinal Paolo Marella, archpriest of St. Peter's, sang the funeral Mass as Pope Paul sat near the altar. The Pontiff wore the scarlet robes of papal mourning.

The body of the outspoken French Cardinal was to be buried at the Cathedral of Ostia, near Rome, of which he was titular bishop.

Vatican 'think tank'

VATICAN CITY — (NC) — Delegates representing 29 bishops' conferences held the first meeting of a new "think tank" form of organization to work out plans for future missionary activity in the Church.

The delegates were appointed by their nations' bishops to attend the two-day meeting with top administrators of the Vatican's Congregation for the Evangelization of Peoples Feb. 23-24. The delegates represented both missionary countries and mission-sending countries — that provide missionary personnel and funds for mission areas.

Representing the United States were Bishop William G. Connare of Greensburg, Pa., and Auxiliary Bishop Edward O'Meara of St. Louis, head of the U.S. Society for the Propagation of the Faith.

THE delegates were welcomed by the evangelization congregation's prefect, Cardinal Agnelo Rossi, who called the meeting "a historic event which opens for the Church and particularly for the missions a new period of hope for evangelization." He added that the new group represents a "maturing of common action as the result of the dialogue undertaken during the second Vatican Council and the Synods of Bishops."

Was Jesus political rebel?

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

We have no written documents by any non-Christian contemporary of Jesus in which a reference is made to His existence. The Gospels of course were written by His followers. In a history by the first-century Jewish historian, Josephus, there is a glowing tribute to Jesus as Messiah but this particular passage has been dismissed as a forgery.

Now two Jewish scholars at Hebrew University in Jerusalem have called attention to a long-overlooked text. It contains what these scholars claim to be an unaltered version of the passage that was forged. The passage describes the life and death of Jesus in about six sentences. (See "N.Y. Times," Feb. 13, 1972: p. 1)

Whether genuine or not, the passage tells us precious little about Jesus. There is so much we want to know. What did He look like? His long journeys over mountains in very short periods of time give the impression that He was physically rugged and robust. Was He athletic? Was His physique similar to the physique outlined on the Miraculous Shroud of Turin?

More importantly we would like to know about the personality of Jesus. The poet W.H. Auden once said that we don't care who were the cousins and aunts of Apollo but we are interested in every moment of the life of Christ. What were His moods, His temperaments?

The incident in which He drove the money-changers out of the Temple is one that baffles me. His anger on that occasion seems altogether out of line with His meekness. "Learn of me, for I am meek and humble of heart." A recently-published Biblical commentary suggests that the supposed money-changers might have been political agitators. Certainly there seems to be no reason why Jesus should have treated money-changers roughly: their business was a regular part of the Temple schedule.

Lately a number of articles have appeared in which Jesus is portrayed as a political rebel. He is mentioned in the same

breath with Che Guevara and Father Torres. Was Jesus a militant, a radical revolutionary?

Recently I came across a little brochure entitled, "Was Jesus a Revolutionary?" The author is Martin Hengel and the booklet is published by Fortress Press.

Hengel, professor of New Testament at Erlangen in Germany, demolishes adroitly the notion that Jesus was an apostle of violence. It is inconceivable that He could be given to violence and yet tell His followers that they should love their enemies and do good to those who hate them. Hengel looks back 30 years, remembering the strong-arm German Christians who extolled Jesus as a fighter, the implication being that Hitler was another Jesus.

There is always a temptation to interpret Jesus in line with the fashions and enthusiasms of the age. We feel that Jesus must be relevant to the times, and so we conjure up a Jesus that reflects the spirit and mood of the time. Today rebels and revolutionaries are the heroes of the hour so we find political rebels canonized in books and magazines.

Hengel however discourages any attempt to transform Jesus into a political revolutionary. He shows that Jesus formed no attachment to any political faction, neither the extremists of the left or right. His teachings necessarily brought about social reforms but He was not political. He did not believe the world could be changed by the commission of violent acts against the Roman government.

He didn't hesitate to take dinner with tax collectors, indeed He appointed a tax collector as one of His apostles. Why would he have done this if He was plotting to overthrow the Romans? The tax collectors were the paid servants of the government. A revolutionary would have considered fraternizing with tax collectors a treachery and betrayal.

Yes, there is a lot we want to know about Jesus but we do know He was not a man of violence — and while we know little about His personality, we do know His message.



10th Century Arabic manuscript by Jewish historian, Flavius Josephus, above, calls Jesus wise and good, reports His crucifixion, and says that His disciples reported that He appeared to them three days after Crucifixion. See accompanying article by Father Sheerin.

Is government restricting religious liberty?

By MSGR.

GEORGE G. HIGGINS

Top policy-makers of the National Council of Churches, meeting in Charlotte, N.C., during the week of Feb. 13, spoke out strongly against what they consider governmental attempts to curtail Christian social action through tax law pressures.

The General Board of NCC, representing 33 denominations, said that involvement in public issues is part of the "free exercise of religion" guaranteed under the First Amendment of the Constitution. The Council's statement came as a floor resolution after the General Board had heard a 15-page report detailing cases of alleged Internal Revenue Service investigation of church organizations.

This report, prepared by Dean M. Kelley, Director of NCC's governmental relations unit, charged a pattern of governmental interference with church-related social action groups.

I HAVEN'T HAD an opportunity as yet to study Mr. Kelley's report. Consequently I am not in a position to say whether or not his charges against the Internal Revenue Service are based on verifiable evidence. I do know, however, that Kelley is a competent and highly responsible student of Church-State affairs and a man of great personal integrity.

For this reason, I am prepared to believe that his case against the IRS is well founded. He just isn't the sort of man who would rig up a case against the government for no good reason at all or the kind of man who would shoot from the hip, so to speak, on a matter of such great importance.

In any event, the next move is obviously up to the IRS. If the directors of the agency think that Kelley's charges are inaccurate they can very easily set the record straight. All they have to do is open their files to public scrutiny and let the facts speak for themselves.

Meanwhile, as we await the agency's response to Mr. Kelley's charges, there can be no doubt the fact that the issue he has raised — namely, the right of church-related agencies to engage in social action, on their own terms, without governmental interference — is of crucial importance.

If the government were to try to curtail this right through tax law pressures or any other subterfuge, it would be going against both the letter and the spirit of the First Amendment and would be saying, in effect, that — in this area at least — the Constitution on which its own authority rests is subject to arbitrary interpretation, not by the Supreme Court, but by the Executive branch of the Federal establishment.

This would represent such a serious threat to religious liberty that the churches would have to fight back with every legitimate means at their disposal. Ironically enough, some of the people, in and out of government, who might be tempted to try to curtail the right of church-related agencies to engage, on their own terms, in social action, probably think of themselves as being staunchly anti-Communist.

Apparently it has never dawned on them that by thus restricting the free exercise of religious liberty they would be following the lead of the Soviet Union and other Communist nations. Religious liberty in the Communist nations means almost the very opposite of what it means in a democracy such as our own.

President Franklin D. Roosevelt adverted to this away back in 1941 in an extraordinarily naive personal letter to Pope Pius XII. In an effort to win the support of the Holy See for his own policy of aiding the Soviet Union against the Hitler regime in Germany, Roosevelt tried to reassure Pope Pius XII on the matter of religious freedom in Russia.

"I believe," he wrote, "there is a real possibility that Russia may as a result of the

present conflict recognize freedom of religion, although, of course, without recognition of any official intervention on the part of any church in education or political matters within Russia."

He also said — with a casual indifference to facts which simply flabbergasted the Holy See — that "insofar as I am informed, churches in Russia are open."

Pius XII relayed Roosevelt's letter to Monsignor (later Cardinal) Tardini of the Vatican Secretariat of State for his comments. Tardini's reply was almost bitterly anti-Russia and bitterly anti-Roosevelt to

boot. In fact, by today's standards — in the light of Pope John's encyclical, *Pacem in Terris*, and in the wake of Vatican II — it makes for rather embarrassing reading in this regard.

Be that as it may, Tardini went right to the heart of the matter so far as the issue of religious liberty is concerned. What he said in his memorandum to Pius XII — and what Dean Kelley is currently saying to the IRS — is that to define religious liberty in such a way as to deny or curtail the right of the churches to engage in social action is to indulge in meaningless doubletalk.

Nun helps free porters held in 'Jail' of bosses

QUITO, Ecuador (NC) — A nun who organized a union for this city's 2,000 porters discovered that some of them had been "jailed" by their boss.

Sister Genoveva Rodriguez of the Colombian Laurita Sisters found that many of the porters — mostly poor Indians who have come here from impoverished rural areas — were practically slaves of a few bosses who control jobs at hotels and railroad stations.

ONE of the bosses, Luis

Cornelio Chavez, punished porters who refused to kick back part of their meager earnings by throwing them into his own "jail," an abandoned building belonging to Ecuador's Welfare ministry.

Sister Genoveva gathered enough evidence to bring in the police, who in January raided the "jail," freed 100 porters and put Chavez in a real prison.

Sister Genoveva's efforts on behalf of the porters began last year when she opened a

home for 60 of them in downtown Quito. But, she said, she soon found that the home was not enough. "These people needed organization."

"We now have 50 percent of them managing their own porters' union. We want to solve two problems, their exploitation in the city and the disruption of family life in the rural communities they left behind."

For her efforts on their behalf, Sister Genoveva is now known as "the angel of the porters."

Bride & Groom Edition



The 5th Annual Voice Bridal Supplement, especially prepared as a guide to the Catholic Wedding, will be published March 24, 1972.

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With mouth stick, Greg writes to 'dear family'

By **MARJORIEL FILLIYAW**
Local News Editor
"Dear Family"

The first two words of the short note were probably the hardest.

"Hello. I'm doing fine. The weather here is lousy. It's cold and rainy. So how is everything in Miami?"

The words of the 16-year-old brought tears to his mother and father and brothers and sisters.

"I'm typing this letter in occupational therapy with a mouth-stick. I'm trying to sit for four hours so I can go to see the Globetrotters."

THIS IS HOW a still-paralyzed Greg Stead wrote to his family on Feb. 1 from the Texas Institute for Rehabilitation and Research in Houston where he was transported in an Air Force ambulance-type plane last Nov. 18.

"Since that time he's also painted a ceramic mug using the mouth-stick," Mrs. Jane Stead told The Voice this week, "and although the prognosis hasn't changed, his spirits are improved and he's gained back 10 of the more than 50 pounds he lost."

Young Stead suffered a broken neck which paralyzed him from the neck down while playing in the Edison-Norland football game in Miami last Sept. 30. His condition has attracted nationwide concern from persons throughout the U.S. including President Richard M. Nixon.

NOW ABLE TO SIT for a limited time at a 90 degree angle, the youth still uses a respirator for breathing with the exception of two 15 minute intervals daily. No longer in intensive care he's now looking forward to "going home" to Miami Shores, where his family has lived for many years.

"His faith in God is very strong," Mrs. Stead, who flies to Houston and spends about 10 days each month with the next to the youngest of her family of nine said. "He receives Holy Communion every day and is really coping with his situation beautifully."

Talk of South Florida and "home" brightens his days, she related, "He has visits from Ralph Tuburan of Lake

Worth, who is working at the hospital as a chaplain's assistant and studied at the Archdiocesan Seminary of St. Vincent de Paul last year.

"On Feb. 13 while I was there we had a visit from Helen and John Gorman who were formerly members of St. Rose of Lima parish and now live in Houston."

WITH the same gratitude to people which she has displayed from the time of the tragic accident, Mrs. Stead is

still exuberant in her thanks to the "many wonderful people who have helped us." Now when she goes to Houston, she is a guest in the home of Mr. and Mrs. Dennis Dowling, who only a few months ago were strangers who visited the hospital to see Greg after reading about him in local newspapers.

"When I'm back in Miami they even write and tell me how much they miss me," Mrs. Stead said. In between

her visits, Cy Stead, Greg's father, also visits him as do his brothers and sisters.

AT HOME in Miami Mrs. Stead is busy planning for Greg's return home which physicians in Houston say will be in about two months. Of necessity there will have to be some remodeling of their modest home, including the installation of a portable generator which would supply electricity for Greg's respirator in the event of a power

failure. "The respirator will cost \$4,000," she estimated and "a portable respirator attached wheel chair will be another \$1,500."

Thanks to the generosity of the many compassionate people in South Florida and elsewhere as well as local business firms, funds for the care of the youth have been established. One is being administered by the First National Bank of South Miami where a Greg Stead Fund was

established shortly after the gridiron accident; and another by the First National Bank of Miami, where a fund was established by Velda Farms.

Donations to both funds are still being accepted from individuals and business firms. According to the Miami First National Bank, recent contributions have included a generous donation from Toyota dealers in Dade and Broward Counties.



'Released' archbishop is in Rome

ROME — (RNS) — A Ukrainian Catholic Archbishop, who had been serving a three-year prison term in the Ukraine for attempting to perform a religious duty, was released by Soviet authorities and arrived here Feb. 24.

Archbishop Vasyl Velyshkowsky, 67, a Redemptorist, who was secretly consecrated bishop in 1967 in the Ukraine, and later secretly elevated as Archbishop of Lwow, was reported to be in ill health. (At one point he was reported dead.)

The archbishop was given a three-year prison term in 1969 for allegedly committing "ideological sabotage under the cloak of religious

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**KNOW
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The Christian and Women's Lib

By **RUSSELL SHAW**

"Women are an oppressed class." "The women's revolution is the final revolution of them all."

These sentences, by two writers on the phenomenon of militant feminism, sum up what the feminists see as the basic problem of women (oppression) and the answer to that problem (revolution). Many people do not take either the diagnosis or the proposed remedy very seriously. But others are beginning to sense that, despite its excesses, women's liberation has hit on an unresolved social issue that deserves serious attention.

It is obvious that the militant feminists are angry women. Less obvious, at least to most men, is the cause of their anger. A typical male response to feminist outrage is patronizing laughter, followed by the assertion that the trouble with women is that they don't realize how well off they really are.

What is needed, instead, is an effort to see things from the feminists' viewpoint — not in order to agree with everything they say but at least to understand what it is they are saying.

In this century the options available —

theoretically at least — to women have increased dramatically. More educational opportunities and more career possibilities are open to them than ever before. More legal protections are afforded them. Progress has been impressive.

BUT A GREAT DEAL remains undone. Many jobs are closed to qualified women, as if an invisible "No Women Need Apply" sign were hung on the door. Women are still frequently paid less than men for doing the same jobs. Other forms of discrimination exist and should be removed.

On the other hand, the militant feminists go further and, in doing so, appear to have gotten themselves into a serious bind. In some instances, their resentment seems to arise from an inability to accept themselves as women.

It is as if they had been deluded — or deluded themselves — into the belief that only male values, male forms of vocational achievement, male avenues of self-fulfillment are valid and worth pursuing. Their violent rejection of "male chauvinism" could thus have the rather pathetic outcome of placing them more firmly, though subtly, under the dominance

of male culture than they now suppose themselves to be.

A sensitive but unsympathetic observer of women's liberation, novelist Anne Bernays, has written that "Liberation is irresistible to women who want to be men." She adds that the root problem of the movement is "the disabling anxiety that different means the same thing as inferior." For a woman hooked on liberation, she says, "the psychic imperatives have blinded her to the pleasures of her own uniqueness."

THIS BOILS DOWN simply to the rather obvious fact — which psychological research is now beginning to document — that women are not men, and men are not women, and there is no sense in a member of either group trying to pretend otherwise. Discrimination against women, social, professional, or whatever, should and must be eliminated. But the elimination of discrimination ought not to be confused with the futile attempt to eliminate differences, for this is an excellent way to guarantee a good deal of grief for society in general and women in particular.

As Pope Paul VI said in his 1971 apostolic

letter on social issues, it is desirable that there be a "charter for women" which "would put an end to an actual discrimination and would establish relationships of equality in rights and of respect for their dignity. "But this is not the same thing as efforts to create a "false equality" which would deny male-female differences.

Even more than legislation, perhaps what is most needed is a re-thinking of what it means to be a woman in today's society and action to implement this new insight. There is no reason, after all, why every woman — any more than every man — should have to adapt her life to precisely the same pattern, particularly if that pattern is based on outmoded notions of feminine inferiority. Unfortunately, this seems to be just what some of the more radical feminists are demanding.

Their pattern admittedly deviates from the traditional understanding of woman's role, but it conforms instead to male-derived notions of self-realization. Surely, though, there are better ways of being a woman today than simply being an ersatz man.

What the people think about the lib question

By **JAMES L. ALT**

Within the past five years, women's liberation has been one of the foremost topics of conversation in this country. Women no longer are willing to consider themselves the "weaker sex."

In the business and scientific world, women are demanding equality in jobs and pay, and in many cases, getting them. The movement has even reached the religious realm; accepted for roles such as lector, women are now striving to achieve parity with their male counterparts as priests.

Is the "women's lib" movement a fad, or are women really an oppressed class?

A housewife, Mrs. Pauline Sholette, (47, Ogdensburg, N.Y.) thinks women are discriminated against in many things. "But I also think many of those I have seen and listened to or read about who advocate women's lib have gone too far in what they call their rights. Times are changing and many things are coming our way that we never had before and many more will come with time and when they do I'm sure most women will act like women and most men will still treat us like ladies. Personally, I enjoy being a girl."

Tim Irving (18, Ogdensburg) thinks women are discriminated against in some areas. "For instance, it is almost impossible for women to become C.P.A.'s. Also, there are fewer women executives, and women are discouraged from pursuing careers in many fields."

ON THE OTHER hand, several teenagers did not feel women are discriminated against. As Catherine Grab (17, Watertown, N.Y.) says, "I don't think so. I agree that women working at the same job as men should receive the same pay, and beyond that I cannot go along with the ideas of women's lib."

A priest, Father Mark MacDonald (29, Watertown) agrees; "there is undoubtedly

some unconscious discrimination — but as a 'class' women are not really oppressed."

Is a woman's place "in the home?" Mary Duprey (17, Ogdensburg) thinks so; "a woman belongs in the home in the sense that she has a family to raise and household matters to tend to. A woman is more capable of doing these jobs than men, and this has always been the accepted role of a woman in society."

Jerry Pare (18, Watertown) agrees. "A woman should definitely be home so she can devote her time and attention to her children. The children need the love that only a mother can give."

Not so, says Catherine Grab. "This idea does not apply to our society. Women have a place in all areas of modern society and it is up to them to choose their own place." Tim Irvine's answer compasses both Jerry and Catherine's views; "women should bring their children through the early stages of childhood before seeking reemployment."

Does the Church treat women as the "equal" of men? Mrs. Sholette says "the Church has never treated women as an equal of men. The Church is an institution where the mentality and character of a person are important and I believe many women are as intelligent and of as good a character as men — yet the women have the lesser jobs while the men have the complete say over all." Tim Irvine agrees. "Women are restricted from full participation in the liturgy. While the new liturgy is an improvement, women are still confirmed last, men always take precedence, and women are restricted from the priesthood," he says.

How much will the "women's lib" movement affect the Church? Will women priests become a reality? Only time will tell, as many of us, if we were really honest, would probably agree with the observation of Father MacDonald, "Equality for women; yes; as far as ordination of women — I'm really undecided."

Common penance service

By **FATHER
JOSEPH M. CHAMPLIN**

Our before-Christmas Common Penance Service opened with congregational singing of "Whatsoever You Do to the Least of My Brothers," included the traditional "Come Holy Ghost" and ended with music from "Jesus Christ Superstar."

A woman proclaimed the first scriptural selection, a man the second, and a married couple led the community in an examination of conscience by alternately reading appropriate passages from the Old Testament (Deuteronomy 5, Leviticus 19) and the New (Matthew 5, Mark 7).

This 45-minute ceremony also featured the TeleKETCS film on Penance (very, very excellent, moving many, perhaps most to tears), joint recitation of two psalms, a brief homily, and words or gestures of reconciliation and peace at the conclusion.

THE QUESTIONS and answers which follow guided us in our evaluation of the experiment and reflect views of both the planners and the participants.

Was it too long? Probably. The laity didn't object and one couldn't detect in the congregation the usual deadly signs of boredom — coughing, uneasiness, watch-glancing, but we felt it could have been slightly shortened. Omission of one reading with introductory remarks and its reflective pause would just about take care of that difficulty.

How successful? Moderately so. It attracted fewer than anticipated, although other factors (snow, shopping, basketball) may have interfered with attendance. However, there were enough to justify the effort and those who worshiped that evening, as far as we could determine, generally found the service inspirational and a source of true spiritual renewal.

Did they become confused and wonder if this replaced confession? Very definitely. A sermon on the preceding Sunday and the homily within the rite itself attempted to explain these points: forgiveness of sins can come outside of confession in many ways (e.g., reception of the Eucharist, works of charity); serious failures require submission to the priest in the context of confession;

confession, even when not required, offers much to us in terms of grace and growth. But some in the coffee and cookie period after the service indicated by their conversation that they really hadn't grasped these notions.

Wouldn't general absolution within the ceremony solve that difficulty? I don't really think so. Apart from current Church legislation which prohibits this except in cases of emergency, it seems to me there are serious practical, pastoral reasons which make that unwise.

IF MORTAL SIN means a free, deep, total rejection of God's love and His plan for us, then is it sufficient for one guilty of this to be reconciled through a group communal rite, however beautiful and compelling? I have my doubts and the long tradition of the Church would seem to support me in that conviction. Moreover, if we believe that lesser sins can be forgiven outside confession by sharing in something like a common penance service, then why complicate matters by interjecting an absolution formula within the ceremony.

Why not interrupt the rite, make sufficient priests available and have participants confess individually to them? This apparently is a frequent resolution of the problem. In it, the penitent skips the initial formula (bless me Father . . .), merely recites a list of sins and the confessor omits advice, counseling or other words tailored to needs of the specific person. All then normally complete a single, previously agreed upon penance.

I am not one to quibble with success — and this procedure does seem to enjoy considerable popularity — but I retain serious reservations about the practice. The confessor here becomes an absolving machine and, further, is in effect prohibited from any type of dialogue or discussion with the penitent should that seem desirable or necessary.

Anything which tends to interfere with the freedom of either the priest confessor or the person confessing has always made me most uncomfortable. I view this solution in that light and, in addition, see it forcing confession into a false framework for the sake of giving participants the best of both worlds.

Jesus and the women

By FATHER QUENTIN QUESNELL, S.J.

"At that moment Jesus' disciples returned; and they were surprised to find Him talking with a woman" (John 4, 27). The disciples must have felt that same surprise many more times before they came to understand Jesus.

They saw Him talk with Peter's mother-in-law (Mk 1,30f.), with Jairus and his wife (Mk 5,21-43), with the woman embarrassed by the flow of blood (Mk 5, 25 ff.), with the bent woman (Luke (Luke 13,10-17). They saw Him talk with the Syro-Phoenician woman (Matt 15,21-28), with the woman who was a sinner (Luke 7,36-50), with the women of Jerusalem on the way to the cross (Luke 23,27-31).

They soon found themselves surrounded by a large group of women who traveled along with Him wherever he went: Mary, Magdalene, Joanna, Susanna, "and many other women who helped Jesus and His disciples with their belongings" (Luke 8, 2). The disciples must have accompanied Him when He visited the home of Mary and Martha (Luke 10, 38-42). They must have learned that "Jesus loved Martha and her sister and Lazarus" (John 11, 5).

STILL, they seem never to have learned their lesson very well. When a group of mothers tried to get near Jesus with their children, the disciples wanted to keep them away (Mk 10, 13-16). When a week before His death, the woman at Bethany pours out her precious perfume on His person, "the disciples saw this and became angry" (Matt 26, 8). Again, Jesus had to set them straight and insist that the woman was right (Matt 26, 9-13).

The first appearances of Jesus after His Resurrection are to women. The first of these, Mary Magdalene, "went and told it to His companions, and when they heard her say that Jesus was alive and that she had

seen Him, they did not believe her" (Mark 16,10f).

The disciples on the road to Emmaus say: "Some of the women of our group surprised us. They went at dawn to the grave, but could not find His body. They came back saying they had seen a vision of angels who told them He was alive" (Luke 24, 22f.). Silly women. Who could believe them? So "some of our group went to the grave and found it exactly as the women had said, but they did not see Him" (Luke 24,24).

IN AN AGE when women were passed over or passed around, the disciples must also have been surprised and perhaps a little annoyed at how often Jesus' parables and examples were about women or were drawn from the typical experience of women. There were the parables of the wedding feast, of the 10 maidens, the lost coin, the measure of meal, the persistent prauing widow, the praise of the widow's mite. And there was his concern for the dignity of woman and the equality of woman in His teaching on the permanence of marriage and the malice of "looking after a woman to lust after her . . ." (Matt. 5, 27f.).

It took them a long time to overcome their inbred prejudices about the inferiority of women. St. Paul, 20 years later, still has a few: "A woman should have a covering for her head, to show she is under her husband's authority" (1 Cor. 11, 10). "The women should keep quiet in the church meetings . . . If they want to find out about something, they should ask their husbands at home" (1 Cor. 14, 34f.).

But the example of Jesus and the teaching of Jesus got through sometimes anyway, so that Paul was able to leave us at least one magnificent statement on woman's equal place in the Church: "In Christ there is neither male nor female; but you are all one in Christ Jesus" (Galatians 3, 28).

MEN AND WOMEN are equal in the duties expected of them in the state of Israel. Many of Jesus' parables and examples were about women or were drawn from the typical experience of women.



Vatican Council teaching hits discrimination against women

By FATHER CARL J. PFEIFER, S.J.

"Every Christian woman is a liberated woman." That's exactly what she said. I

remember, because her words took me by surprise.

Jerri dropped by my office this afternoon

with her 5-year-old daughter and a stack of religious education materials. She is a young Catholic housewife, mother of two, and a struggling CCD teacher. She was on her way from a civic meeting, picking up her children from school, hoping to be home in time to prepare dinner before her husband returned from work.

I asked her what she thought of Christianity and women's lib. Without hesitation she said, "Every Christian woman is a liberated woman." I must have looked somewhat stunned, because she asked if what she said was all wrong.

PERHAPS I was a bit stunned by the simplicity, directness, and depth of her perceptive response. It reminded me of St. Paul's challenging statement about women — a statement he apparently found hard to believe himself, judging from some of his other assertions about women — "All of you who have been baptized into Christ have clothed yourselves in Him. There does not exist among you . . . slave or freeman, male or female. All are one in Christ Jesus" (Gal 3:28).

Jerri had unwittingly translated Paul's insight into more modern language. What Paul and Jerri are saying is that because of Christ's freeing activity there is a fundamental equality within the Christian community between man and woman, an equality with rights as well as responsibility. Jerri sees women's lib within this context. "Basically, women's lib is against injustices. If we were truly a Christian community, there would be no need for women's lib."

She put her finger on a sensitive point. If the Church is, as the Vatican Council II teaches, a sign or sacrament of universal liberation, then the community that makes up the Church by word and by example should be pointing out to all the fundamental equality of men and women as human beings, as unique persons. Unfortunately the Church of the present is often not notably more successful in this regard than the Church of the past.

In an interview last year a good friend of mine, Mrs. H. Arnold Karo, a member of the Presbyterian U.S. General Council, producer of a widely acclaimed television show on the Bible and modern life, stated that she could not find in the teachings of Jesus Christ "What has become church practice — to consider women as second-class citizens."

She went on to say that Jesus "apparently considered even women who were under-privileged to be very valuable persons . . . He treated them as equals, as

individuals. This, I think, is the cue in the life and teachings of Jesus that the rest of us must follow in this respect."

HER POINT is well made. Even though the Church of Jesus has only very slowly overcome cultural bias and social discrimination against women, Jesus Himself stands out by his respect for women. Some of the most moving moments in the Gospels are the encounters of Jesus with women, moments rich in human love and divine revelation.

Reflect for a moment on the sensitive respect with which He related to the accused adulteress (Jn 8: 1-11) and the public sinner (Lk 7: 36-50). Some of his deepest insights were revealed in conversation with women like Martha (Jn 11: 17-44) and her sister Mary (Lk 10:38-42) and with the women he met at Jacob's well in Samaria (Jn 4:5-42).

Even in the midst of His agonizing walk to Calvary, He had respectful words for the weeping women (Lk 23: 27-23), and one of His last thoughts was for the care of His bereaved mother (Jn 10: 25-27).

It was Mary of Magdala who first met Him on Easter Sunday morning, and He entrusted to her the mission of telling the Apostles that He was alive (Jn 20: 11-18). He responded to each person, male or female, with the same deep respect and sensitivity. He lived out what St. Paul later taught: in Christ there is no discrimination between men and women: all are free, all are liberated.

FORTUNATELY the teaching of the Second Vatican Council comes closer to Jesus' life and teaching regarding the role of women. Recognizing women's claim for equal rights (Church in World, 9) the Council condemns all discrimination against women (Church in World, 29). Recognizing the vital role of women in the home, the Council seeks to preserve the domestic role of the mother (Church in World, 52) while encouraging women to assume an active role in the cultural life of contemporary society (Church in World, 60) and the apostolic work of the Church (Laity, 9).

It would seem that one of the major educational tasks of the Church is to encourage and enable genuine respect for the rights of women — both in the Church itself and in society. It would seem also that this educational task can be accomplished only through the shared insights and mutual collaboration of men and women in the Church's educational life. Only then will Jerri's insight be true factually as well as theologically: "Every Christian woman is a liberated woman."

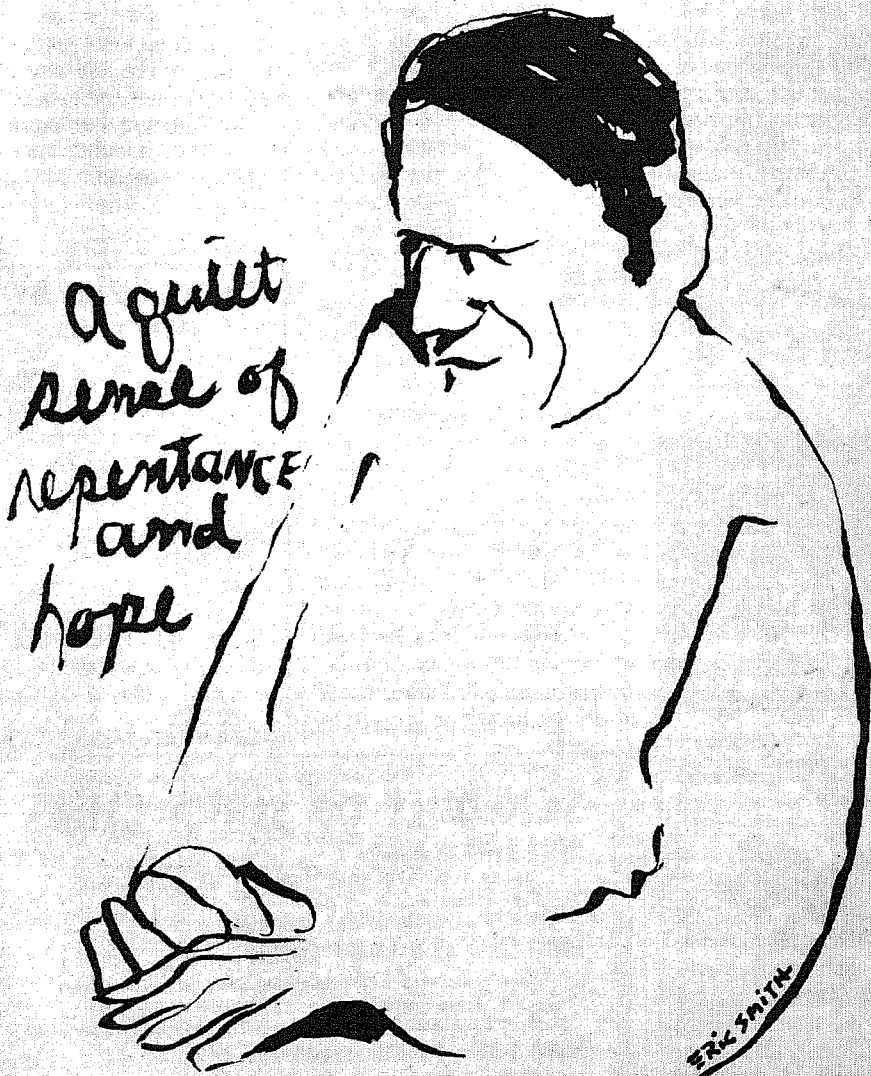
here's what it was like

What did we do about confession? We invited other priests over for the occasion and, following the service, offered those who wished this opportunity for individual confession of sins. Moreover, the ceremony didn't really conclude. After the gesture of peace and reconciliation the musicians (organ and guitar) played for about five minutes, creating an atmosphere in which those who attended either pondered what took place, moved toward the confessionals, or walked

downstairs for refreshments.

The quiet sense of repentance and hope (not really an ebullient rejoicing) continued on and we were busy with confessions (fruitful ones, I would add) nearly an hour afterwards.

My overall impression? The common penance service serves an excellent purpose, should be conducted several times a year (e.g., Advent, Lent), complements confession, but does not and ought not to replace it.



Ecumenism death report 'false'

VATICAN CITY — (NC) — Persistent reports that ecumenism is dead came under scrutiny at the annual meeting of the Vatican Secretariat for Promoting Christian Unity, and the reports were pronounced false.

The 30 cardinals and bishops at the secretariat's plenary session Feb. 8-16 agreed that ecumenism's golden dawn in Pope John's day has vanished, and that Christian churches have rolled up their sleeves for the work and even drudgery of rebuilding full Christian unity.

They admitted, however, that active interest in ecumenism has hardly moved beyond an elite and mainly intellectual class of Christians. Making ecumenism a grassroots affair is a principal task of the unity secretariat and of ecumenical activists everywhere, several participants said.

The problem of just how much the Vatican unity secretariat should do and how much should be left to local churches arose again at this meeting, as it has in previous ones.

This time the emphasis fell on the Vatican's function as

coordinator of ecumenical work underway in different places and at different levels, and as a clearinghouse for an exchange of information on such work.

Last year's joint agreement on Eucharistic doctrine drawn up by the Anglican-Roman Catholic international commission came under examination — and criticism — at the plenary session. That commission said it had reached "substantial agreement" on the Eucharist.

An informed source said that "many" of the objections leveled by members of the unity secretariat against the Anglican-Roman Catholic agreement were satisfied as secretariat officials explained the process by which that agreement was reached.

There was also discussion of how the rising ecumenical question of ministry in the Church should be approached.

This plenary session of the Christian Unity Secretariat had been scheduled for last November but was postponed because the third Synod of Bishops intervened.

'Four noble truths' of Buddha

By FATHER JOHN T. CATOIR

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

The Buddha reacted against the complexity and fatalism of Hinduism. The need to be reborn again and again in the cycle of reincarnation, as a way to self-realization, was rejected. He chose a more direct path to Nirvana and taught his disciples that they could ascend the ladder of life through their own efforts without the intervention of the many gods of Hinduism.

Buddha denied that there were outside agents helping or hindering man in his search for happiness. The caste system was also discarded, since grades of excellence by birthright

were meaningless in his system of thought. Anyone could find his own happiness by searching for self and escaping from the complexities of Hinduism.

Five-hundred years before Christ, Siddhartha Gautama, the Buddha, believed and taught that man created his own heaven and his own hell. The keystone to his religious teachings is called the "Four Noble Truths:"

1. Man's life is filled with misery and unhappiness. This everyone can plainly see.
2. But this misery and unhappiness is man's own doing; it has been caused by selfish desires.
3. Selfish desires can be eliminated completely, and therefore so can man's unhappiness.
4. There is an eightfold path that leads to the elimination of selfish desire.

"Ye that will tread the Middle-Road, whose course Bright reason traces, and soft quiet smooths, Ye who will take the high Nirvana-Way list the Four Noble Truths."

The Buddha wanted to help his followers take responsibility for their life and happiness, and not to sit idly waiting for a new life to correct the misery of this one.

SUFFERING exists, and selfish craving is the direct cause of personal suffering. If we renounce all selfish desires we will be liberated. The way to freedom is a system, or technique of training, called the eightfold path which is really nothing more than the way of morality. The eightfold path is a series of correct dispositions and actions which must be mastered. "It is:

- Right view (or understanding)
- Right thought (or purpose)
- Right speech
- Right conduct
- Right means of livelihood (or vocation)
- Right effort
- Right alertness (or mind control)
- Right meditation."

Each step depends on the completion of the former. The path is merely a means to the end, Nirvana; it is a stripping away of avarice, ambition, lust and all the other vices, in favor of selfless love. You will notice that Buddha does not concentrate on God or the worship of God. This is one reason why Eastern religions are often called "man-centered" rather than "God-centered." Nevertheless, the goal of all this searching is Nirvana — union with the Ultimate Reality.

There have been many schools and sects within Buddhism, each striving to be a chastening simplification of the multifarious possibilities within Hinduism. Buddha never set himself up as an authority; he rejected the idea of an authoritative caste which had infused, or special knowledge. His teachings were intended for a few elect. His followers started with no authority structure, no infallibility, no traditions, no rituals, no superstitions. But like every evolving body throughout history, they divide and sub-divide and pick up all kinds of encrustations as they go along. Nearly 1,000 years after Buddha died a new reform took place. A monk in China reacted against his particular Buddhist training and began a new simplification of Buddhism called Zen.

Prayer Of The Faithful

Third Sunday of Lent
March 5, 1972

CELEBRANT: The spirit of the Liturgy today is a call to repentance. This call, which echoed so loudly in the ears of the people of Israel, is repeated to us today with as much intensity as in the ancient past. Let us now reflect on our personal obligation no longer to refuse the light of the Holy Spirit to see our sins in the past as God sees them and to make fitting reparation.

COMMENTATOR: Our response today will be: Lord, hear our prayer.

COMMENTATOR: For our religious leaders, Pope Paul, Archbishop Carroll and all the bishops that in their pastoral teaching they may help us live in a spirit of repentance, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For our President and all State and Civil leaders, that they may always exercise their office with respect for the laws of God and country, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For our parents that they may have the strength to fulfill the obligations of good example, humility and dependence on God and thus influence greatly the lives of their children, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

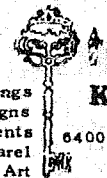
COMMENTATOR: That President Nixon's meeting with Chinese officials may have truly planted the seed of peace for generations to come, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all of us may be stimulated to penance through alms-giving to the poor, homeless and the aged as made possible in the Archbishop's Charities Drive, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Our Father in Heaven, we make this final petition to beg you in this Lenten Season to deepen in us the spirit of repentance. Give us the light to see the need to repent. Give us the spiritual courage to do it. We ask this through Jesus Christ, Your Son, Our Lord.



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Social communications commission is meeting

VATICAN CITY — (NC) — The Vatican commission established during the Second Vatican Council to deal with the news media is holding its first plenary session under its new president, American Archbishop Edward Heston.

About 50 consultants and members are attending the meeting of the group, the Pontifical Commission on Social Communications.

For the first time since being established by Pope Paul VI in 1964 to deal with "the cinema, radio, television and the press," information officers of bishops' conferences from the United States, Canada and Western Europe were invited to attend a commission plenary session.

Other Americans attending the commission's meeting are Archbishop Philip Hannan of New Orleans, a member of the pontifical commission; and Father Patrick Sullivan of New York, director of the Division for Film and Broadcasting of the USCC Department of Communication, and Father Timothy Flynn of New York, both consultants on the commission. Father Lucien Labelle, head of the communications division of the Canadian bishops, another consultant, is also attending.

FOLLOWING a suggestion made by the Vatican Council, many bishops' conferences have an information officer who provides briefings to the news media on conference activities. Russell Shaw, director of the U.S. Catholic Conference's National Catholic Office for Information is here for the commission meeting.

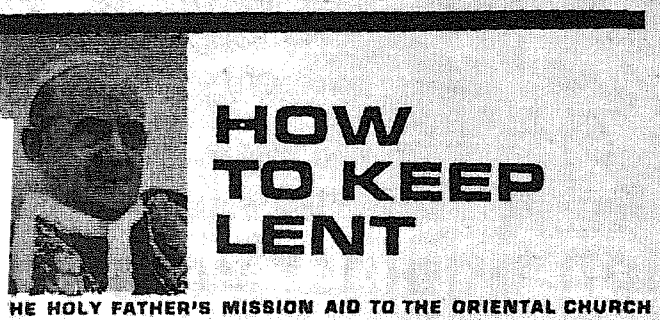
In future plenary sessions of the commission, information officers from other parts of the world will be present to

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Serra Club of Palm Beach
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Town House, West Palm Beach, Fla.

Most treatable illness goes untreated



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

By DR. BEN SHEPPARD

We say so much about drug abuse, but what about the widespread use of alcohol?

According to Doctors Morris and Chafetz, alcoholism is the most treatable untreated illness in the United States today. Why? Because hospitals and physicians have a negative attitude toward the alcoholic and shy away from him and his problems.

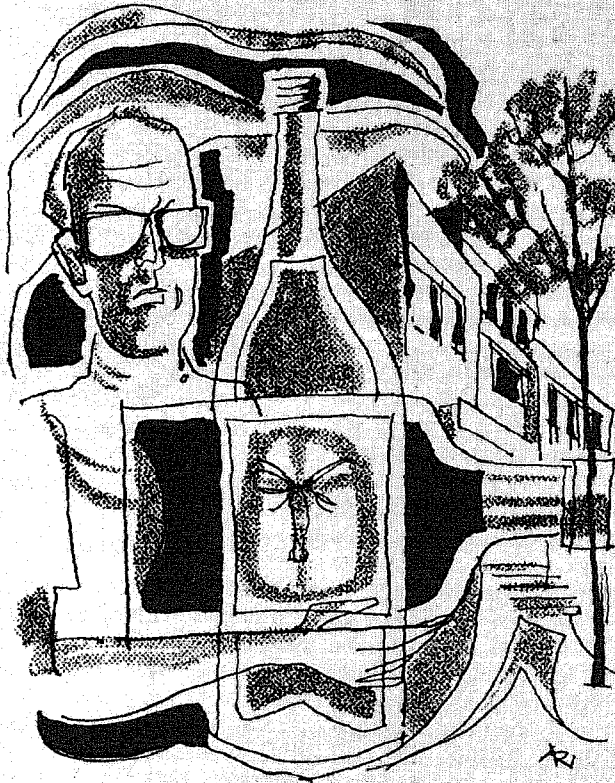
General hospitals will not touch them or let them inside the emergency room unless they have been injured, are bleeding or at point of death. These patients require extra care during the first few days of their hospital stay, and hospitals often apply for special grants to help them, but they still refuse them. Most of the grants include provisions for a psychiatric ward.

Have you ever had any experience in trying to get a patient into a psychiatric ward? You can't enter a ward unless you are a certified psychiatrist because there is a ruling staff of the ward which has control on who enters. Oftentimes these wards are filled with people with emotional needs who could be better treated as out-patients, which would lower the cost of the care.

Drug and alcohol cases can't be treated on the general ward because it disturbs the other patients and the medical staff. The nurses are too busy "charting" so that when accreditation committees come around the charts will look good. It doesn't matter how the patient looks, though.

NONE OF OUR HOSPITALS has any special facilities for the alcoholic patients, yet they should be a part of the planning.

There is nothing being taught in the medical schools that specifically deals with the treatment of alcoholics, yet according to statistics in the American Medical News, one in every 18 drinkers will become an alcoholic. Thirty-three



percent of all suicides, it's estimated, are alcoholic. Untreated alcoholism shortens the life by 17 years. At least half of this nation's traffic fatalities involve drunken drivers.

Dr. Robert Straus of the University of Kentucky College of Medicine stated in a medical review that the health

professions, although long-involved in the treatment of complications of alcoholism, still try to avoid responsibility for treating the illness. Twenty percent of the patients seen in a doctor's daily practice have problems related to the use or abuse of alcohol.

What can be done to improve this situation? First, we should start at the primary level in schools and inform youngsters of the harm of alcohol. We must also inform the teachers while they're still in college, and finally educate the general public that alcoholism is treatable.

AT THE ONSET of the illness, doctors must give a lot of their time because it takes time to treat the alcoholic. Too often there will be several doctors in one area flooded by referrals from other doctors. These other doctors refer them because they don't have time to treat the alcoholic. The doctors can become frustrated because of his own problems with alcohol. It could also be caused because he can't accept that some of these patients will "slip" every now and then.

Dr. Thomas McGuire, who studied alcoholism in industry, said it was difficult to get management to recognize alcoholism as a problem in industry. Now, though, his company recognizes this fact and tries to identify the problem early when it is most treatable and not wait until the employe starts missing work or makes mistakes in judgment that could affect the company.

An alcoholic is psychologically dependent on the drug and he must realize he is using a drug when he drinks to produce certain effects. If he can be made to understand this, maybe he can help himself.

In conclusion, too many hospitals and doctors feel an alcoholic is just like a drug addict — one who is uncontrollably wild, who runs up and down the halls and tears up the building. This attitude must be changed so we can recognize the need for early identification and treatment of alcoholism.

Farmworkers win contract

(CONTINUED FROM PAGE 1)

pay for the full-time worker was \$1.80. For the approximately 300 full-time employes, the contract calls for a first-year minimum increase of 25 cents. Harvesting piece-rate paid employes will have an increase of five cents per box for most all of the fruit picked.

Other benefits include nine paid holidays annually for workers classified as "regular or full-time," 10 paid sick days, and paid vacations ranging from two to four weeks. Life and medical insurance coverage, along with retirement benefits, were also part of the agreement.

"For the seasonal worker, the benefits package is approximately half that of the full-time employes, providing that the employe worked 100 days the previous calendar year," Chavez said.

The terms of the contract will be submitted to the pay board for review in accordance with Phase II regulations.

The contract was initiated late last year when a majority of the company's 1,200 agriculture workers indicated to the management that they desired UPWOC as their bargaining agent. Discussions came about after a card count conducted by the U.S. Department of Labor.

Approximately 150 farm workers were on hand to hear the official announcement. And with them were signs reading, "Now it's the real thing", and, "Long live the contract."

'Poor' school Near top in its results

DETROIT — (RNS) — Educators were mystified when achievement tests revealed that Beaver Island — a poor rural island in Lake Michigan, paying the lowest teacher salaries in the state — ranked near the top among Michigan school systems.

When officials at Lansing and Washington could not explain this phenomenon, a U.S. Senate committee member was sent to Beaver Island to find out, the Detroit Free Press said.

THE ANSWER turned out to be that four nuns and a Catholic priest were staffing the school.

But now some officials are wondering how to handle the question of religious teachers running a public school.

Beaver Island's only school, with an enrollment of 63 students, is staffed by four nuns and the island's parish priest. This works out to one teacher for every 13 students — one of the best teacher/pupil ratios in the state.

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Friday, March 3, 1972 THE VOICE Miami, Florida Page 19

American 'parents' open hearts to visiting students

By MARY ANN LINDEN

It would be hard to decide who enjoyed the three-week visit of 10 Brazilian youngsters more — the youngsters or the North Miami families who hosted them.

The 10 students, now on their summer vacation, attend the Brazilian-American Cultural Institute in their home towns of Santos and Mogi-Mirim in Sao Paulo State, Brazil.

The teenagers, from upper income families with aspirations of becoming lawyers and doctors, settled into American life with ease, according to most of the American "parents."

"If I could keep him forever I would," Mrs. Howard Gnaegi said of Marcos, a blond-haired 15-year-old who stayed in their home.

A mother of two teenage sons, Mrs. Gnaegi added that he got no special treatment and "would make any parent proud. We're going to hide his passport so he can't leave."

OTHER reactions to the youngsters were much the same. The Everitt Wilding family, who kept two of the boys, 15-year-old Antonio and 16-year-old Jorge, were very impressed with the youngsters, who were a big help in keeping the house and their room picked up since Mrs. Wilding works.

The only girl in the group, 15-year-old Berenice, whose parents are teachers, stayed with Mr. and Mrs. A. Ondrizek, who have eight children of their own. After spending many hours exchanging pet phrases, both American and Portuguese, Mrs. Ondrizek said she's bilingual now — "all of 12

words."

The only bad part of their house guest's stay for the Carl Reedy family was the little time they had to be home to enjoy the company of Carlos, a 15-year-old whose father is in the import-export business.

"I wrote a small note to his mother in one of his letters about how proud she should be," Mrs. Reedy said.

"We all got a different look at life. It has made us stop and think about the various ways of doing things in other parts of the world."

THE YOUNGSTERS, on the other hand, seemed to be enjoying their stay with these families, especially sampling a taste of American foods and getting a chance to visit schools and several South Florida amusement areas. In a voice interview, the youngsters said the Miami



BRAZILIAN VISITORS in Miami the past few weeks included, from left to right, Carlos Ladeu Eizo, 15; Marco Fassheber Berlimck, 15; Antonio Carlos Romanello, 15; Berenice Couto Rosa Guimaraes, 15; Jose Fernando Brandao Rodriguez, 17 (behind Father William Dever); Eduardo Prada, 14; Jorge Henrique Montovani Guerreiro, 16; and Eros Dos Santo Chavez Filho, 16.

weather and the construction of many of the buildings was similar to their homeland and the people were much the same.

Carlos, translating for the rest, spoke highly of their American "families." "They treated us just like their own children."

In a country that is 80

percent Catholic, they didn't see many differences in the celebration of the Mass but noted that they had more guitar Masses. They also agreed that public school systems in Brazil were of higher quality than parochial ones.

Fernando pointed out that at home, teachers change rooms between classes, not the students as they do here.

Since the legal driving age in Brazil is 18, the teenagers get around on bicycles, and enjoy movies, dances and soccer. Living

close to the beaches, they spend their weekends at the seashore on the coast near Santos.

All the boys agreed that they had about the same amount of freedom here as they do at home, but Berenice challenged them, saying that as a girl, she had more freedom here.

Now, with a good look at South Florida, the students will return to Brazil this weekend, leaving behind the many fine thoughts of their American "parents." As one parent put it, "It's been a real experience."

The Dameans

Song's theme one of hope, harmony

IT'S GOING TO TAKE SOME TIME

It's going to take some time this time

To get myself in shape.

I really fell out of line this time,

I really missed the gate.

The birds on the telephone line, next time are crying out to me, next time,

And I won't be so blind next time

And I'll find some harmony.

But it's going to take some time this time

And I can't make demands.

But like the young trees in the winter time,

I'll learn how to bend.

After all the tears we've spent,

How could we make amends

So it's one more round for experience

And I'm on the road again

And it's going to take some time, this time.

It's going to take some time this time

No matter what I've planned

And like a young tree in the winter time

I'll learn how to bend

After all the tears we've spent

How could we make amends

So it's one more round for experience

And I'm on the road again

And it's going to take some time, this time.

(Ode Records, (c) A & M Records, Inc.)

By THE DAMEANS

One of the most dynamic new song writers and singer is Carole King. Her album, "Carole King Music", ODE Records, distributed by A & M Records is filled with interesting harmony, lyrics and melodies. This album is definitely "music"!

"It's Going To Take Some Time," has a light, lingering theme of hope and balance. Hope because it speaks of "next time" and "being back on the road again". Balance because it speaks of "harmony," bending like "the young trees in the winter time," and "one more round for experience."

The lyrics in "It's Going To Take Some Time" speak well of discovery, beginnings, movements, light and hope that is so much a part of life, the attitudes and approach of those who see meaning for themselves in the life of Jesus.

The song speaks of "falling out of line this time" and "missing the gate." Yet, the birds on the telephone line are crying out to me . . . next time . . . I won't be so blind and I'll find some harmony."

These lines give the hope that is so much a part of life. They give the feeling that I do have another chance a next time. They express the hope I have in the life of Jesus and the beliefs I have in my friends. The hope tells me, like the birds in the song, "next time, I won't be so blind, next time".

Carole King sings, "I can't make demands. But like the young trees in winter time, I'll learn how to bend. After all the tears we've spent, how could we make amends. So it's one more round for experience and I'm on the road again."

These lyrics remind us of the demands we sometimes make upon others — unfair, selfish demands, which make us fall out of line and miss the discovery, the mystery and most of all, the uniqueness in others, as well as in ourselves. We have to bend and give or we will break like the young tree in the winter time or the brittle, staid tree.

We look for patterns, trends, moods and courses of direction in our lives. But it is going to take some time, no matter what I've planned.

Before Robert Kennedy's death in 1968, some of his advisors told him he had time. He did not have to campaign in 1968, he was young. His death cut short the time he had. Some felt that had he waited until 1972 he would have lived. He took the chance and did not wait.

In looking for patterns and trends, and in planning, we be-

come impatient. We don't want to wait. The course of direction, the plans and the patterns, we often feel, must be seen and realized now.

This does not mean we should merely wait, bending and swaying. We must be committed and dedicated to plans and sometimes we cannot wait. The song implies — and we know — that life is a chance and a choice. A chance we may not succeed and a chance there may not be a next time.

Yet there is a choice to always begin again if the choice is reduced to the attitude of being willing to re-evaluate our plans and goals — to see life — as long as we have an opportunity for a next time. Robert Kennedy took a chance and he made a choice to try even though the odds were difficult. He was killed but his memory and his spirit lives on.

Jesus, in his service to others, in his total love and concern for others and in doing the will of his Father took a chance and made a choice. He was killed but his memory and his spirit lives on.

We can daily take that same chance and make that same choice. Will we die to self so that the memory and spirit of Jesus will live on? Will we bend if our demands are too selfish? Will we say "next time" if our plans fail?

Carole King's song poses these questions. We are offered, by the life of Jesus, and the words of "It's Going To Take Some Time", the chance and the choice.

ND students take top honors

Three Notre Dame Academy seniors captured the first three trophies of the Voice of Democracy Essay Contest sponsored by The Veterans of Foreign Wars of the United States, Post 471.

Using the theme, "My Responsibilities to Freedom," Debra Kay Barnett received first place; Lourdes Jimenez, second place; and Martha Suarez, third.

The awards were presented by VFW Post 471 at their awards dinner held last Sunday. The purpose of the program is to keep alive a patriotic feeling among youth and to encourage them to speak up and defend their democracy.

Selected to head Latin America unit

WASHINGTON — (NC) — Father Frederick McGuire, who in effect has been director for the Latin American Division of the U.S. Catholic Conference for six months, has now been formally appointed to that post.

He was informed of his appointment by USCC general secretary Bishop Joseph L. Bernardin, following consultations by the USCC administrative board meeting here.

Father McGuire took over administration of the Latin American Division last Sept. 2.



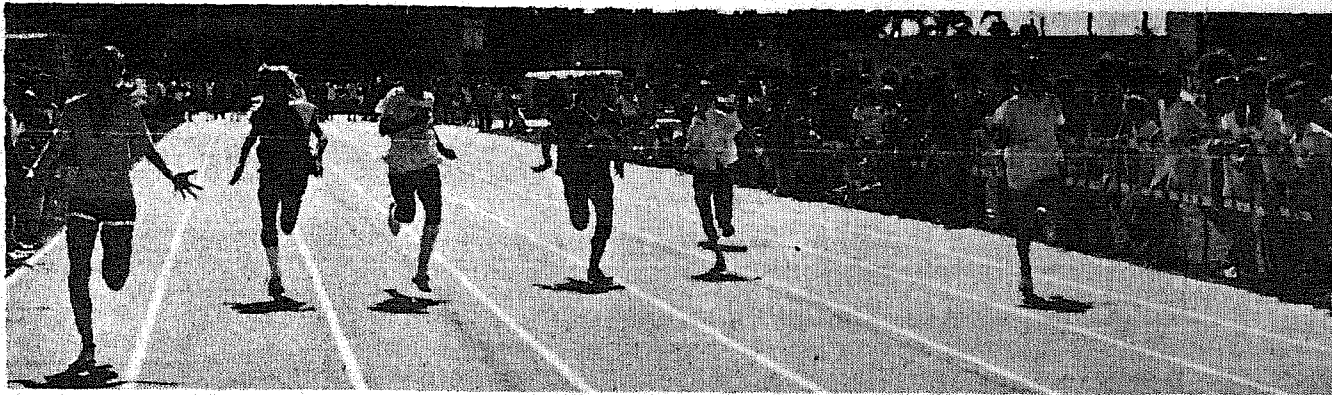
MIGRANT YOUNGSTERS, participants in the Archdiocesan-sponsored Project Good News, enjoy lunch prepared for them by members of Epiphany CYOer's at the parish hall last Saturday. The CYO members, from left to right, are Debbie Haideven, Bill Vivian and Raymond Kathe.

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WITH HAND OUTSTRETCHED and mouth open, Holy Rosary's Carol Tyrrell, outside left lane, wins the girls' 100-yd. dash.

Immaculata-LaSalle track and field meet

OLPH places first

Approximately 350 youngsters either participated or were present to cheer on their favorites at a track and field day meet sponsored by Immaculata-LaSalle High school last weekend. The overall first place trophy was awarded to Our Lady of Perpetual Help School.

The first-place boys' division trophy went to OLPH, with Holy Rosary being the runner-up. In the girls' division, OLPH also came in first. St. Theresa's girls captured second place.

Individual field events saw Luis Cueto of SS. Peter and Paul School take the high jump honors with a height of 4'8". First place in shot-put went to Luis Billegas of Epiphany with a distance of 38'2 1/2". The running broad jump was captured by St. Hugh's Ferguson who reached 16'7".

IN THE girls' field events, winners were: Mary Ann Gordon, Epiphany, high jump, 4'4"; Deborah Rolle, Gesu, long jump, 13'7". Fifth grade girls' 220 relay was won by OLPH with a time of 30.3; sixth grade, Epiphany, 32.4, and the seventh grade 440 was won by Holy Rosary with a time of 61.7.

Boys' relays competition included: sixth grade, 220, Holy Rosary, 31.4; seventh grade, 440, OLPH, 55.4; open 440, Holy Rosary, 54.6; open 880, SS. Peter and Paul, 1:55.1

Other winners in the boys' division were: Basel Bankston, Holy Rosary, fifth grade 50-yd. dash, 6.5; Richard Hickey, Epiphany, sixth grade, 50-yd. dash, 6.5; Edward Woodward, Holy Rosary, seventh grade, 75-yd. dash, 9.1; Luis Cueto, SS. Peter and Paul, open 100, 11.3; Carlos Guerrero, OLPH, sixth grade, 600, 1:39.1; Mark Nagy, SS. Peter and Paul, open 220, 26.2; Peter Szymula, OLPH, open 600, 1:30.7; Chuck O'Toole, Epiphany, open 880, 2:33, and the open mile, Ozzie Lambiro, OLPH, with a time of 5:53.5.

In the girls' running event, the winners were: Linda McLaughlin, St. Theresa's fifth grade, 50-yd. dash, 7.4; Kathy Traynor, Epiphany, sixth grade, 50-yd. dash, 6.9; Dianne Sulikowski, OLPH, seventh grade, 75-yd. dash, 9.5; Deborah Rolle, Gesu, open 100, 12.8; Susan Gainey, OLPH, fifth grade, 220, 32.2; Elizabeth Johnson, St. Theresa's, sixth grade, 440, 78.9; Carol Tyrrell, Holy Rosary, open 220, 30.2; Sharkelsa Kinsey, OLPH, open 440, 78.0; Maureen Mullen, OLPH, sixth grade, 600, 1:58, and Gloria Szymula, OLPH, open 600, 1:50.4.



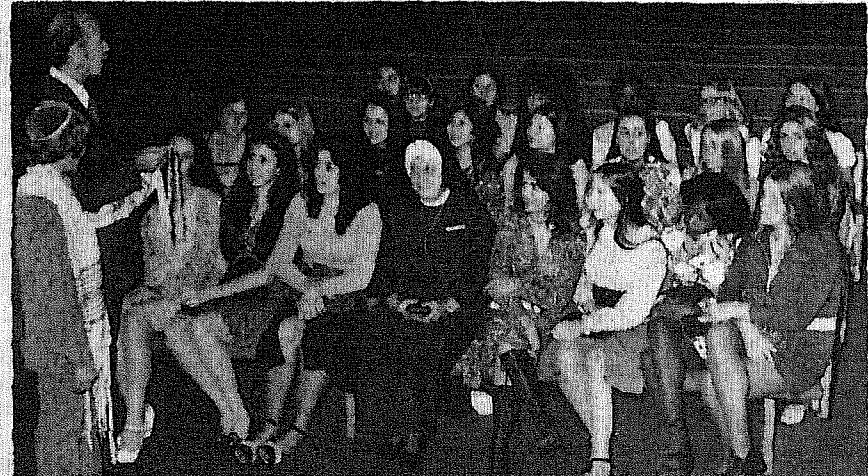
UP AND OVER the cross bar goes Mirkle Merales of Gesu.

Notre Dame students visit Temple Sinai

Thirty students from Notre Dame Academy recently witnessed a typical Saturday morning worship service at Temple Sinai in North Miami Beach with their teacher, Sister Mary Coeur Immaculate, I.H.M. During the service a young man made his Bar Mitzvah.

A discussion followed the service during which neither side tried to persuade the other side of the rightness of their views, Sister said. The atmosphere was frank and cordial with a common desire to learn and understand, she added.

In a letter of thanks to the Jewish congregation, Sister M. Coeur said that "we are all the better for it, and most grateful. One can teach better what one experiences, for 'experience is the best teacher.'"



SPIRITUAL LEADER of Temple Sinai, Rabbi Ralph P. Kingsley explains the meaning of Bar Mitzvah to a group of Notre Dame girls and Sister M. Coeur Immacule, I.H.M., after a Saturday morning service.

'Search' program set for weekend of March 24-26

The last "Search for Christian Maturity" held in the Archdiocese of Miami was held over three years ago. However, for the last few weeks a team of individuals has been putting in many hours of work and planning in the hope of bringing the "Search" program back to Miami on a permanent basis.

The "Search" program is a weekend experience in a community, in which a group of teenagers talks of Christianity in a real way to apply to today's world.

Under the direction of CYO director, Father William Dever, who recently returned from an eight-day workshop on "Search" in Philadelphia, and CYO executive director Bob Preziosi, who directed Miami's first "Search" in 1968, a group of religious and young people have been working toward a schedule date—March 24-26.

For those between the ages 16-18 who would like to make the weekend "Search" program should call the CYO office at the Chancery, 757-6241.

Scouts awarded Eagle badges

Three Scouts from St. Rose of Lima received the highest Scouting award, the Eagle badge, in ceremonies last Sunday at the parish.

The members include: Mark Donahue, son of Col. and Mrs. Ted Donahue; Daniel Dragone, son of Mr. and Mrs. Joe Dragone; and John Field, son of Mrs. Rosalie Field.

Court holds up payment of aid

PHILADELPHIA (NC) — A three-judge federal panel here has changed its mind and is holding up \$24 million in back state aid payments to Pennsylvania's non-public schools until the U.S. Supreme Court decides what should be done with the money.

Music program slated at college

Italian art songs, selections from Beethoven and Bach, and contemporary songs by Ned Rorem will be featured at Barry College's Spring musical program, Saturday, March 4, in the auditorium, beginning at 8:15 p.m.

Barry students from the music department will perform.

On Tuesday, March 21, the final program will feature pianist Carmen Figueiras and Chie-Kyoung Chyung, pianist, in the Florida Gardens outdoor stage at 8:15 p.m.

Deanery meeting

The next meeting of the North Dade Deanery CYO will be held Wednesday, March 8, at St. Monica parish, beginning at 7:30 p.m.

Lourdes girls are forensic winners

KEY WEST — Lourdes Academy captured the sweepstakes honors in the Catholic forensics meet last weekend here at Mary Immaculate High School.

In second place was Cardinal Gibbons' girls' team with Archbishop Curley placing third.

Categories included

varsity declamation, original oratory and debate.

Winners in declamation were Judy Robb, Gibbons, first place; Kathy McFadden, Gibbons, second place; Mary Smalls, Lourdes, third place.

In original oratory Carlos Vega of Curley took first place; Janet McMonagle,

Lourdes, second place; and Barbara Throckmorton, Gibbons, third place.

Debate winners included Ann Neilson and Celia LaMadrid, Notre Dame, first place; Aida Uribe and Jocelyn Pool, Lourdes, second place, and Marta Suarez and Virginia Salow, Notre Dame, third place.

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By Mitch Abdallah

Fleming sisters to tour Australia

Cardinal Gibbons High School in Fort Lauderdale has been honored by having two of its tennis players invited to join seven others from the United States in a tournament in Australia.

The Fleming girls, Laurie and Carrie, will be leaving for the two-week tourney on March 26. Their return is scheduled for April 8.

As far as Carrie knows, she and her older sister are the only Floridians represented in the U.S. group. Chris and Jeannie Evert were also invited but previous commitments did not permit them to accept the invitation.

The Flemings need no introduction. When one mentions tennis in Fort Lauderdale, the names of Fleming (and Evert) automatically come to mind. Although the expectations of the Fleming girls were not fully reached during the recent Women's International meet, you can bet your last dime that their names will be in the news in the near future.

IN INITIAL PLAY OF the Women's International, Laurie started off well and was ahead 4-1, but she said, "I lost my concentration." And in losing her concentration, she also lost set.

"Tennis is a mental game. When you play, you have to keep your mind on the match," Laurie said. "I thought I was ready, but I guess I wasn't."

The lose of one match does not keep a good tennis player down. She works on what is imperfect in her game. For the past several weeks, Laurie has been working on maintaining her game concentration.

By concentration, she meant "setting up your shots, using strategy" to combat the opponent's play. "It's more difficult to play a mental game," Laurie said, "than it is to play the physical game."

"Concentration is so vital. Chris (Evert) has good concentration," the Gibbons' junior said. "This is one of the reasons why she is such a mature tennis player."

WHILE LAURIE has about 100 trophies to her credit, her younger sister, Carrie, is close behind with approximately 80. Both girls prefer playing on clay courts rather than grass or hard courts. As with most players in the state of Florida, Carrie and Laurie enjoy playing in the back court.

However, Carrie does not mind playing the net when she has to. For the time being she has been working on her ground strokes. Fourteen-year-old Carrie said she has been "learning to hit the ball harder and deeper. I've been working to improve my serve also."

The most meaningful match she has ever played was last summer when she won over Susan Mehmedbasich in a semi-finals match. Carrie later went on to play Jeannie Evert in the finals but lost to her. This is another year though, and the future belongs to the Fleming girls of Cardinal Gibbons... a future full of hope and challenge.

HERE AND THERE ... Cardinal Gibbons' John Emanski and Gary Hanrahan have been offered full four-year athletic scholarships for next year. Emanski will be playing for Florida State and Hanrahan, after considering invitations from other colleges, selected to go to the University of Alabama.

Congratulations to **Madonna Academy** for its first-place basketball spot in the Miami Diocesan League. Madonna won over Cardinal Gibbons by a 23-22 score during a play-off match recently. The two teams were tied for first place in league competition prior to the play-off game.

Gibbons' golf team won over Msgr. Pace last week 5-0. The only girl on Gibbons' team, and as far as we know the only coed on any all-boys' team in the Archdiocese, defeated Pace's Raul Diaz, 4-3. Other matches were: Russ Hulser over Octavio Hernandez, 3-2; Mike Masterson over Martin Kavinsky, 3-2; John O'Hurley over Tom Koss, 4-3. Team totals were: Gibbons, 174, Pace 218.

Head basketball coach and athletic director of **Biscayne College**, Ken Stibler, has been named director of the second annual sports' camp for boys between ages 12-16. Set for July 16 through August 12, the camp will organize and teach approximately 60 boys the essentials of such sports as basketball, tennis, swimming and softball. Initiator of the sports' camp, Ned Doyle, president of the Floridians basketball team, said one purpose of the summer program is to build character in our youth.

St. Rose beats St. Louis to win Championship

St. Rose of Lima rode Eddie Lauth's 38 points into the Archdiocesan CYO Basketball championship circle last Sunday over St. Louis.

The winners built up a 40-25 lead at halftime and escaped a third quarter St. Louis charge that closed the gap to three points. Mike Orsill contributed 12 points for St. Rose and Jim Girten dropped in 18 for St. Louis. The final score was 67-52.

St. Bartholomew youth adults again won their

division of the basketball journey, defeating Holy Redemmer, 68-58. Tom Grubbs led the winners with 20 points, while Ken Rountree had 19 points for Holy Redemmer.

★ ★ ★

Saturday, March 4, all CYO softball coaches will meet at St. Stephen parish to discuss the upcoming season, which begins March 12. The 1 p.m. meeting will be held at 6040 SW 19 St., Hollywood.

Columbus' victory over Key West 'greatest ever'

Victory is usually a sweet morsel to swallow but it had an added richness for Brother Kevin and Columbus High School last week as the Explorers surprised basketball enthusiasts by upsetting Key West 79-77 in the finals of District 16AAA competition.

Describing the victory as "the greatest ever," Brother Kevin had nothing but praise for his cagers.

"The kids played a fantastic game against a tremendous Key West team" whose regular season record was 23-2. It was sweet revenge also for the Explorers since they had dropped two games previously to Key West, one by one point and the other by 13 points.

With just 14 seconds left to play, and Columbus behind by three, Mark Miggins tipped in a missed shot to put Columbus one point behind. Another two points and a free throw gave the Explorers the game.

CARRYING the game for Columbus were Bob Bustamante and Tony Ard. Bustamante was good for 31 points and Ard sank 21. Defensive standout for Columbus was Joe Sands who was instrumental in holding down the scoring of Key West's best man.

"I told the boys that if we played a close first half, we could beat them," Brother Kevin said. And the Explorers did just that as

they managed to give their coach a 37-37 halftime tie.

"The kids were confident," Brother Kevin said. "We ran three or four offenses against Key West. We were also deliberate with our shots. The foul line shots were unbelievable. We completed 21 of 24. Key West missed 11 of 32." As a varsity coach, there was no greater win than this one, said Brother Kevin.

IN ANOTHER game which brought sweet victory to Catholic high schools was Msgr. Pace's triumph over St. Andrew's by a score of 73-64. Randy Wilds was the point-getter for the Spartans as he led his team mates with 21, nine of which came late in the game. He also pulled down 21 rebounds. John Trageser of Pace also hit for 21 points.

The halftime score found Pace ahead by two, 43-41. After the third quarter, the game was tied 52-52. At the end of the third period, "we found ourselves in a bad foul situation," said Pace mentor, Brother Felix. "We had to slow down the ball and get the good shot," he added.

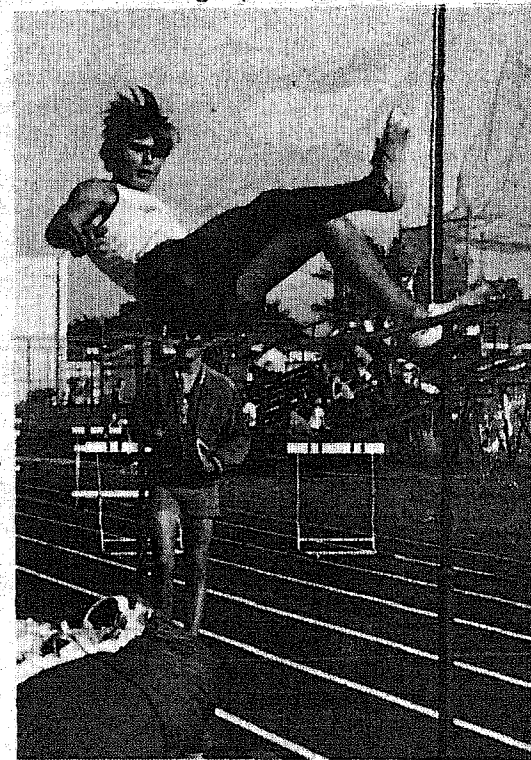
NOT BEING able to make all the foul shots good "... we only made four or five ..." the Spartans began getting the rebounds "which saved the game for us," Brother Felix said. Freezing the ball down their end of the court, Pace cagers were able to ward off St. Andrew's efforts to score.

"We weren't fired up for the game," Brother Felix said, "but when we found ourselves behind, we became fired up." Wilds and Tom Cashman especially put the Spartans in a good winning position in the third quarter when they grabbed the rebounds.

IN THE 16A meet, Patrick's on The Beach lost a close one to Marathon, 16-14. Coming from behind in the fourth quarter after being down by 13-6, St. Patrick's made a valiant effort for a three-point play, "but we missed a lay-up," said mentor Butch Stallings. The

three-pointer would have put them ahead. Eleven of the 16 points were scored by Gary Lancer.

At a disadvantage because of Marathon's height and fast break, coach Stallings had his boys freeze the ball and "play for the last shot at the end of the quarters. If we would have run with them, it would not have been a contest. And if we missed a shot, there would have been no way we could have got the ball. They were just too tall. We missed four foul shots which could have made the difference," Stallings added.



IN THE HIGH JUMP event, Cardinal Gibbons' Paul Witte clears 5'3" during the first track meet between Fort Lauderdale's St. Thomas Aquinas and Gibbons. Witte went on to jump 6'3" — the highest he's ever cleared. Gibbons won the meet with 114 points to Aquinas' 18.

Bond issue is supported

ST. PAUL, Minn. — (RNS) — A \$32 million bond proposal for the St. Paul public schools has been endorsed by the Board of Education of the Archdiocese of St. Paul-Minneapolis.

The resolution stated that the board members "do support the school-bond proposal on the March 14, 1972, election ballot and urge all citizens to vote 'yes' on the question."

The endorsement was approved despite the fact that board members "have been somewhat concerned and

distressed at the attitude displayed by some board members and administrative personnel of the St. Paul schools toward the tax relief granted to parents of children attending parochial schools.

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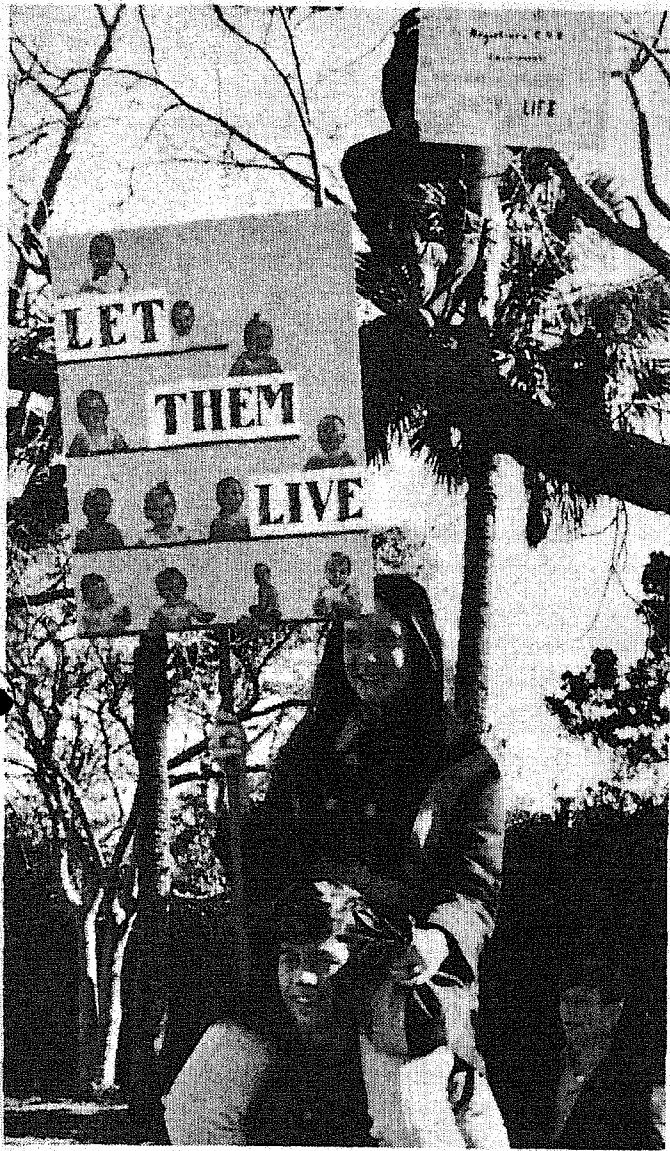
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Jóvenes de distintas partes de la Florida se sumaron a la demostración popular en la ciudad de St. Augustin, pidiendo a la Legislatura protección para las criaturas concebidas y rechazando la liberalización del aborto.

Conferencia Católica de Florida pide a legislatura que proteja la vida de criaturas concebidas

La Conferencia Católica de la Florida se dirigió a la Legislatura del Estado de la Florida pidiéndole que proteja la vida de la criatura desde el momento de su concepción.

Poco antes de darse a conocer este comunicado a los legisladores, una peregrinación procedente de todas partes del estado se congregó en la ciudad de St. Augustine en una manifestación popular en defensa de la protección de la vida de la criatura concebida.

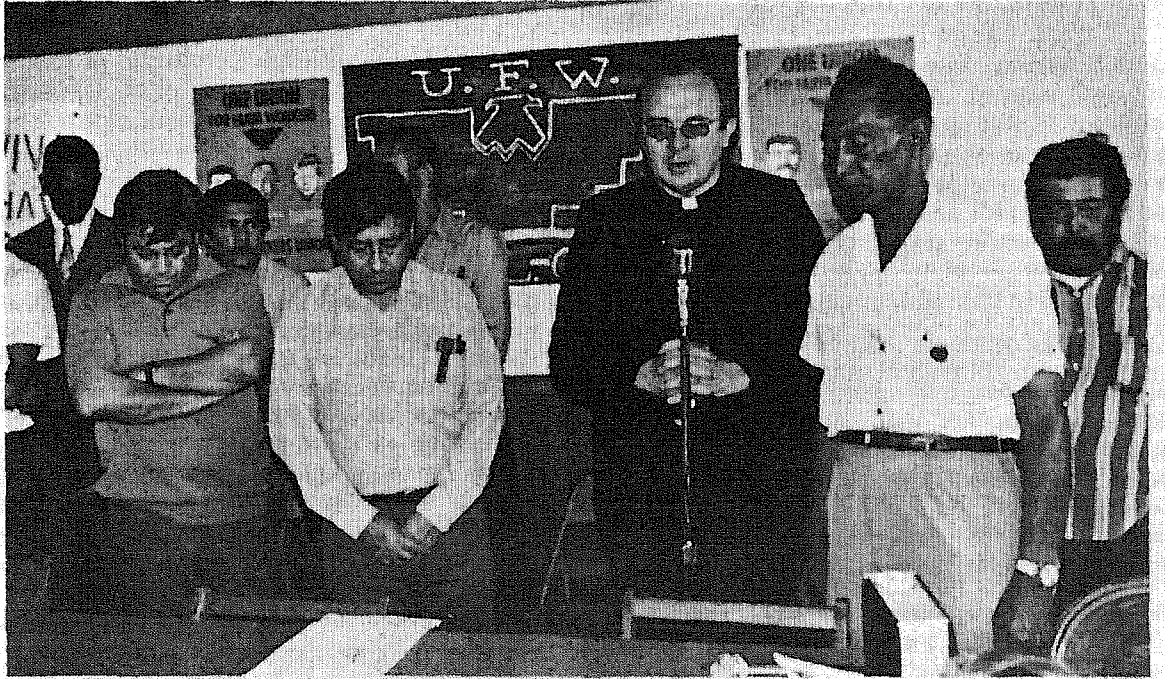
Más de 2,000 personas escucharon oradores judíos, protestantes y católicos oponiéndose a la legalización del aborto.

Mientras tanto, numerosos representantes de la

colonia de habla hispana de Miami se han sumado a la campaña popular contra la legalización del aborto en la Florida, escribiendo a sus respectivos legisladores.

The Voice ofrece regularmente y el lector podrá buscarla en la presente edición, una lista de los legisladores (senadores y representantes) por los ocho condados del Sur de la Florida.

Por otra parte, el Comité Pro Derecho a la Vida está organizando un ramal de personas de habla hispana, en el que está trabajando como coordinadora la señora Magaly Llaguno. Las personas interesadas en sumarse a la campaña de ese comité pueden dirigirse a la señora Llaguno escribiendo a 1134 SW 102 Pl., Miami, Fla., 33134.



El Vicario Episcopal para Pueblos Hispánicos de la Archidiócesis de Miami, Mons. Bryan O. Walsh, pronuncia la invocación en la reunión en la que se anunció el primer contrato colectivo de trabajo logrado por el Sindicato de

Trabajadores Agrícolas Unidos. Se destacan en la foto, a la izquierda de Mons. Walsh el líder nacional de los trabajadores agrícolas, César Chávez y su representante en la Florida, Manuel Chávez.

LA VOZ

Suplemento en Español de **VOICE**

Misiones de cuaresma

SEMANA MISIONAL
La semana del 6 al 10 de marzo, a las 8 p.m. en la iglesia del Corpus Christi.

SEMANA MISIONAL EN SAN JUAN BOSCO

La semana comprendida del 13 al 17 de marzo, a las 8 p.m. tendrán lugar en la iglesia de San Juan Bosco las conferencias cuaresmales dirigidas por el Padre Angel Villaronga.

La misma parroquia de San Juan Bosco está organizando una Misión Cuaresmal para la zona aledaña al colegio Ada Merrit, del 20 al 24 de marzo. El lugar será el auditorium del Ada Merrit Jr. High.

Así mismo se anuncia que

en la Iglesia de San Juan Bosco hay viacrucis todos los viernes de cuaresma a las 8 p.m.

RETIROS PARA MATRIMONIOS Y JOVENES

Un retiro para matrimonios se efectuará en San Juan Bosco el domingo 12 de marzo, de 9 a 5 p.m. Para los matrimonios con hijos entre 3 y 6 años se anuncia que habrá personas encargadas de cuidar de esos niños. El almuerzo es gratis. Es necesario registrarse con antelación en la rectoría.

Para jóvenes de uno y otro sexo el mismo domingo 12 de marzo se ofrecerá un retiro que estará dirigido por el Padre Luis Maderal, S.J.

SEGUNDO SEMINARIO DEL CURSO PARA CATEQUISTAS EN ESPAÑOL DEL C.C.D.

FECHA: Domingo 12 de marzo, de 1:30 a 6:00 p.m.

LUGAR: Cafetería de la Escuela Parroquial de Corpus Christi, 795 N.W. 32nd Street.

TEMA: "Los medios Audio-visuales en la Catequesis".

A CARGO DE: Hna. Eva María Sánchez, O.L.V.M., graduada en Educación del Immaculate Heart College, Hollywood, California; estudios de Post-graduado en la Universidad de San Francisco, California, y en la Universidad de Detroit, Michigan; Maestría en Educación Religiosa en Loyola University, Chicago, Illinois; actualmente, miembro del Staff Arquidiocesano del C.C.D.

ADMISION: El Seminario se ofrece para los Catequistas y demás personas matriculadas en el Curso de Preparación de Maestros en español del C.C.D., pero serán igualmente admitidas al mismo todas las personas que lo deseen, previa donación de 2 dólares.

NOTAS: El Seminario incluye la celebración de la Eucaristía. En los grupos de discusión, durante el Seminario, se usará el nuevo material audio-visual recientemente adquirido por el Departamento de habla hispana del C.C.D. Todas las actividades del Seminario serán en español.

'Un sol de esperanza para los trabajadores agrícolas'

Firman acuerdo Coca Cola y los obreros agrícolas de la Florida

El conocido líder agrícola César Chávez vino a Miami para anunciar oficialmente la firma de un contrato colectivo de trabajo entre el Sindicato de Trabajadores Agrícolas que el liderea (United Farm Workers) y la empresa Coca Cola.

UNOS 1,200 trabajadores agrícolas en su mayoría de origen texano-mexicano trabajan en las plantaciones cítricas de la empresa Coca Cola en la Florida.

Las negociaciones en Florida fueron lideradas por Manuel Chávez, primo del conocido líder nacional de los trabajadores César Chávez.

Durante una reunión en la que César Chávez habló en inglés y español a más de un centenar de trabajadores agrícolas se expresó el júbilo por la conquista de este contrato colectivo de trabajo, que viene a beneficiar y amparar a más de un millar de trabajadores agrícolas, siendo el primer paso del sindicalismo agrícola en el estado de la Florida.

El Vicario Episcopal para pueblos de habla hispana, Monseñor Bryan O. Walsh, al pronunciar la invocación al inicio de esa reunión dijo que "un nuevo sol brilla sobre la Florida y su nueva luz alumbrará de manera particular a los trabajadores agrícolas."

El nuevo contrato de trabajo estipula vacaciones, pago por días de enfermedad, pagos compensatorios, y un mínimo de horas de trabajo garantizadas a los traba-

jadores, entre otras conquistas.

El contrato cubre tanto a los trabajadores permanentes como a los temporeros. La inmensa mayoría son trabajadores temporeros, de los denominados 'migrant workers'. Unos 300 son trabajadores permanentes. El contrato colectivo logra un aumento mínimo el primer año de 25 centavos por hora para los trabajadores que están contratados por hora, lo que garantiza salarios que fluctuarán entre \$2.35 y \$3.50 la hora. Los trabajadores temporales que trabajan a labor obtendrán un aumento de 5 centavos por caja. El

Contrato está firmado por Bill Kelly a nombre de la Coca Cola Foods División y César Chávez, director de United Farm Workers, AFL-CIO.

Para celebrar el triunfo de este contrato colectivo de trabajo, que significa el inicio del sindicalismo organizado en el estado de la Florida, los trabajadores ofrecieron una fiesta con música típica mexicana. Mientras Chávez hacía su anuncio a la prensa, los trabajadores distribuían volantes con himnos en español entre los que figuraban las letras de "Solidaridad pa' siempre", "De Colores" y "Venceremos".

DIJO Chávez que la próxima conquista del sindicato será la firma de un contrato colectivo con la empresa del Central Talisman, algunos de cuyos trabajadores están en huelga pidiendo que la empresa admita el establecimiento del sindicato entre los trabajadores.

Junto a Mons. Walsh acompañaron a los trabajadores en esta celebración el Padre John McMahon, director del Buró de Vida Rural de la Archidiócesis de Miami y el Padre Antonio Diez, que sirve en el apostolado de los trabajadores agrícolas en la Diócesis de St. Petersburg.



Momentos antes de iniciarse la conferencia de prensa en la que se anunció el contrato colectivo de los trabajadores agrícolas de la Florida con la empresa Coca Cola aparece el líder agrícola César Chávez cambiando impresiones con Mons. Bryan O. Walsh. Se destaca también en la foto Manuel Chávez.

Por JOSE P. NICKSE

Jesús . . . llegó a un pueblo de Samaria que se llamaba Sicar . . . Allí estaba el pozo que llamaban de Jacob. Como Jesús venía cansado del camino, se sentó junto al pozo . . . En eso, una mujer de Samaria llegó al pozo para sacar agua, y Jesús le dijo: -Dame Agua. (Jn 4:4-8).

En el tercer domingo de Cuaresma la Iglesia nos presenta el relato del encuentro de Jesús con la mujer samaritana según lo encontramos en el evangelio de Juan. Un encuentro con Jesús que produce una experiencia religiosa. Un verdadero encuentro con Dios.

Hace varias semanas decíamos que Dios toma la iniciativa, que Dios llega al hombre. En este pasaje de Juan vemos su manifestación concreta. Jesús, cansado del camino, se acerca a la samaritana y le pide agua. La situación entre judíos y samaritanos de aquella época era muy parecida a la que tienen hoy los judíos con los árabes. La mujer samaritana se quedó, sorprendida que un judío tan siquiera le dirigiera la palabra. San Juan nos explica que "los judíos no tenían trato con los samaritanos" (Jn 4:9). Jesús, sin embargo, olvidándose de nuestras pequeñeces humanas, da el primer paso. La maritana, sin entender lo que está pasando pregunta: "¿Cómo es que tú, siendo judío, me pides agua a mí, una samaritana?" Y Jesús responde "Si supieras lo que Dios da, y quien es el que te está pidiendo



do agua, seguramente tú me pedirías a mí, y yo te daría agua viva." ¡Si tan solo supiéramos lo que Dios nos da! ¡Qué diferente serían nuestras vidas!

Al principio, la samaritana comete el mismo error que hoy muchos cometen. Cristo le ofrece el agua viva de la Palabra de Dios y ella se contenta con no tener que venir más al pozo. Cristo le ofrece la vida eterna y ella se conforma con un poco de bienestar material. Para la samaritana el "problema crucial" del momento era no tener que volver más al pozo. Y cuantas veces nosotros permitimos que pequeños problemas secundarios nos hagan perder una visión total de la vida.

El encuentro con Cristo le abre los

ojos a la samaritana. Cristo le dice "Llega la hora, y es ahora mismo, cuando los que de veras adoran al Padre lo van a hacer de un modo espiritual y verdadero" (Jn 4:23). Los judíos decían que el lugar donde se podía adorar a Dios era el Templo de Jerusalén, y los samaritanos decían que era el Monte Sión. Sin embargo, a través de la acción redentora de Cristo, se cumple la profecía de Jeremías: "Yo pondré mi ley en ellos y la escribiré en su corazón." (Jer 31:33). Para el cristiano, lo más importante no son los lugares ni los rituales, sino el encuentro personal con Cristo. El modo de adorar a Dios es un modo "espiritual" o sea, una relación profundamente humanizante.

Desgraciadamente, a veces confundimos el significado de nuestros símbolos o estructuras y le damos un valor absoluto. Sin embargo, sin la acción del Espíritu de Dios en nosotros, estos símbolos y estas estructuras no nos sirven de nada. Y cuando esto sucede, nuestra religión se convierte en magia; nuestro Dios es un ídolo.

Mientras Jesús hablando con una mujer que de contra era samaritana. Una de las leyes judías prohibía a los rabinos hablar con mujeres (!y ésta era samaritana!). De nuevo vemos el peligro de poner al hombre al servicio de la ley y no la ley al servicio del hombre. Al ofrecerle comida, Jesús le responde "Mi comida es hacer la voluntad del que me envió, y terminar su trabajo." (Jn 4:34). Y hoy la comida del cristiano debe ser terminar el trabajo de Cristo.

Después de este encuentro con Cristo, la samaritana se lanzó por las calles de su pueblo a proclamar el evangelio, o la Buena Noticia, del Redentor. Se convirtió en una de las primeras misioneras de la Iglesia. Y es que la verdadera fe es contagiosa; hay que compartirla. Gracias al testimonio de esta mujer muchos se convirtieron.

El cristiano es el hombre que "sabe apreciar lo que Dios da . . ." Es el hombre que busca el agua viva porque tiene sed de Dios. Es el hombre que cuando encuentra ese manantial que es Cristo no descansa hasta compartirlo con todos sus hermanos.

¿CUAL ES SU DUDA?

"No quieren oír misa.."

Soy una modesta ama de casa, empleada además. Mis dudas recaen sobre la formación religiosa y moral de mis hijos, todos varones de 11 a 18 años. Tanto mi esposo como yo somos católicos y de familia católica y siempre hemos cumplido en nuestro hogar con la obligación de oír misa los días de precepto. Pero ellos no quieren levantarse el domingo, alegando que toda la semana deben madrugar para ir al colegio. Para colmo, las explicaciones del profesor sobre el origen del hombre se contradicen con lo que les hemos enseñado. Yo pregunto si yendo como van casi a la fuerza, después de mucho insistir, cumplen el precepto y si, como ahora han reformado tantas cosas, hasta qué punto es pecado no asistir a misa. T. B. de R.

Por los — relativamente — breves términos de una carta, es un poco difícil formarse una idea cabal del problema que usted propone, sobre todo en lo que atañe a sus causas profundas. Es posible que — como tantas familias que se llaman católicas — ustedes padres, hayan observado una conducta intachable, pero no hayan logrado transmitir a sus hijos algo importantísimo y fundamental: la convicción. Es decir, esa imagen paternal de Dios que nos impone obligaciones, directamente o por medio de sus representantes, no por capricho o ganas de "jorobarnos", sino . . . exclusivamente para bien nuestro.

De ahí nace el deseo de agradar a Dios por amor, aunque cueste trabajo y dolor cumplir lo que nos manda. La reacción de sus hijos, de quedarse en la cama hasta tarde, es natural. Quien se acuesta tarde y cansado, sufre madrugando. Pero el cristiano que alimenta la convicción de que Dios, el Padre que tanto nos ama, nos está esperando en el templo para que le pidamos lo que precisamos, para que le contemos nuestros pesares y problemas, para que le agradezcamos los que nos da, no siente el cansancio ni el sueño ante el atractivo del encuentro con el Señor.

Quizás la explicación del profesor no se contradiga con lo que usted enseñó a sus hijos. Recuerde que la Biblia no es un tratado de historia ni de ciencia, ni mucho menos biología o paleontología, sino sencillamente el mensaje de Dios a los hombres, expresándoles su paternidad y reclamando nuestros deberes de hijos.

Es verdad que la asistencia a misa es una ley de la Iglesia, que la misma Iglesia podría abolir o modificar, pero como no lo ha

hecho, sigue siendo obligación grave su cumplimiento.

Evidentemente, una persona que oye misa a la fuerza no cumple el precepto, aunque no creemos que ese sea el caso de sus muchachos.

En medio de tantas zozobras, nos permitimos hacerle una pregunta: en esa parroquia ¿no hay misa vespertina? De haberla, el problema de sus hijos quedaría resuelto.

Teólogos:

¿Ninos-terribles?

He oído decir y también he leído, que las conclusiones de muchos teólogos son de discutible ortodoxia, por ejemplo, aquellas en que Hans Kung cuestiona la infalibilidad pontificia. Pero por otra parte los teólogos son imprescindibles en la iglesia. A ellos les corresponde ampliar las verdades reveladas y aplicarlas a las circunstancias de cada época. Y hasta se ha dicho que el Concilio Vaticano II fue obra en gran parte de teólogos. ¿Qué pensar de los teólogos? ¿Son en la Iglesia un mal necesario o un bien prescindible? — Bernardo J. Zárate.

Esta aparente antinomia ya fue explicada por el cardenal Danielou, en un artículo publicado en Revue des Deux Mondes. Dice allí el sabio jesuita que hay dos clases de teólogos.

Unos, partiendo de fundamentos "masomenistas", elaboran conclusiones categóricas sobre cualquier tema, con plena prescindencia del Magisterio de la Iglesia (obispos y Sumo Pontífice) con una suficiente pasmosa. Otros, con profunda humildad, escrutan las verdades de la fe, respetando siempre el Magisterio de la Iglesia, y publican sus conclusiones en las revistas especializadas, como "hipótesis de trabajo". En realidad, sólo estos merecen el nombre de teólogos.

Prescindiendo de cualquier alarmismo, conviene dejar firmemente establecido que si los teólogos dependen de los obispos en cuanto a la regla de la fe, los obispos deben respetar la autonomía de los teólogos, alentando sus profundizaciones y valiéndose de sus colaboraciones indispensables. Unos despejan el camino; otros los iluminan.

Mentiras castristas

Por MANOLO REYES

Una de las técnicas principales utilizadas por Fidel Castro ha sido la demagogia a través de la dialéctica Marxista-Leninista.

A esos efectos, cuando Castro se robó el poder en Cuba en 1959, comenzó a desatar una serie de ataques contra lo que calificó de "clases explotadoras" del pueblo cubano. Castro decía y repetía, siguiendo la vieja táctica nazista de repetir mentiras hasta que sonaran como verdades, que el campesino, el obrero, el estudiante, el humilde trabajador había sido explotado por las clases dominantes de Cuba.

Y en su desenfreno utilizó las reservas mentales, explotó los odios callados, se aprovechó de las frustraciones aletargadas en muchas personas, con el fin de poner a hermanos contra hermanos. La teoría era dividir para hacerse fuerte en el poder. La situación llegó a tales extremos que muchos llegaron a creer que nunca se había hecho nada bueno en Cuba. Y se llegó a mirar con recelo, hasta con rencor, a aquellas personas que salían a la calle con cuello y corbata.

Nefastamente, Fidel Castro hizo blanco de sus ataques a los ricos de Cuba, y sobre todo, a la clase media. Porque precisamente sobre la clase media o empresarial descansa en gran parte la responsabilidad del desarrollo de una nación. De ahí que en aquella época los secuaces de Castro crearan su propio diccionario con numerosos epítetos despectivos, entre los cuales sobresalía uno en especial para calificar a quienes eran blanco del odio castro-comunista. Y ese calificativo era: "latifundista."

Hoy han pasado ya trece años del inicio de Castro en el poder en 1959. Casi todos los que fueron blanco del ataque inicial de Castro están muertos, en prisión o en el

exilio. Y sin embargo, hoy en día la situación de Cuba es la peor que ha afrontado en toda su historia. Dígase solamente que la zafra de este año será un total fracaso, el régimen temiendo un nuevo ridículo no le ha fijado meta, se cree que la misma a duras penas llegue solo a tres millones de toneladas . . . y para más . . . se acaba de anunciar que mensualmente se rebajarán dos libras de azúcar de la cuota personal de cada cubano. En una nación típicamente productora de azúcar a través de la historia, el azúcar está siendo racionada a límites increíbles.

Cuba entera está en ruinas, funcionando bajo las condiciones raquíticas de una

sub-economía. Actualmente, en la isla mártir, el campesino, el obrero, el estudiante, el humilde trabajador, todos están más pobres que antes, y el hambre, la miseria, y la desolación están en toda Cuba. Y ahora si que Castro no tiene a mano a los llamados "latifundistas" para culparlos. Porque el único latifundista es el estado totalitario comunista.

Por eso, hoy la demagogia de Castro se ha venido al suelo y la verdad se ha hecho realidad mostrando ante el mundo que lo que Castro perseguía era dividir para hacerse fuerte en el poder, aunque para ello tuviera que mentir y engañar.

ORACION DE LOS FIELES

(Tercer domingo de Cuaresma)

5 de Marzo

CELEBRANTE: El espíritu de la liturgia de hoy es un llamado al arrepentimiento. Este llamado, que retumbó en tal forma en los oídos del pueblo de Israel se repite a nosotros hoy con tanta intensidad como en ese remoto pasado. Reflexionemos en nuestra obligación personal de no rechazar más la luz del Espíritu Santo, para ver nuestros pecados pasados como Dios los ve y hacer así las reparaciones necesarias.

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

1. Por nuestros líderes religiosos, el Papa Paulo, el Arzobispo Carroll y todos los obispos para que en su enseñanza pastoral nos ayuden a vivir en un espíritu de arrepentimiento, oremos al Señor.

2. Por nuestro presidente y todos nuestros líderes cívicos, para que puedan siempre ejercer sus funciones con respecto a las leyes de Dios y la nación, oremos al Señor.

3. Por nuestros padres, para que tengan la fortaleza para cumplir sus obligaciones de dar el buen ejemplo, y demostrar humildad y dependencia a Dios, influenciando así la vida de sus hijos, oremos al Señor.

4. Que las reuniones del Presidente Nixon con los dirigentes chinos hayan sembrado verdaderamente la semilla de la paz para las generaciones venideras, oremos al Señor.

5. Que todos nosotros nos sintamos estimulados a la penitencia a través de la ayuda a los pobres, los desamparados y los ancianos, como se hace posible a través de la Campaña de Caridad del Arzobispo (ABCD), oremos al Señor.

CELEBRANTE: Padre celestial, elevamos esta petición final para implorarle en este tiempo de Cuaresma que infundas en nosotros el espíritu del arrepentimiento. Danos la luz para ver la necesidad del arrepentimiento. Danos el valor espiritual para hacerlo. Te lo pedimos por Cristo, Tu Hijo, Nuestro Señor.

MISAS EN ESPAÑOL

Catedral de Miami, 2 Ave y 75 St., NW, 12:30, 7 p.m.
Corpus Christi, 3230 NW 7 Ave., 10:30 a.m. y 5:30 p.m.
SS. Peter and Paul, 900 SW 26 Road., 8:30 a.m., 1 y 7 p.m.
St. John Bosco, Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.)
St. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)
Gesu, 118 NE 2 St., 1 p.m. y 5:30 p.m.
St. Kieran (Assumption Academy) 1517 Brickell Ave., 12:15 y 7 p.m.
St. Hugh, Royal Rd. y Main Hwy. Coconut Grove, 12 m.
St. Robert, Bellarmine 3405 NW 27 Ave. 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)
St. Timothy 5400 SW 102 Ave., 2:45 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.
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.
St. Ana, 13890 SW 264 St., Naranja, S. Dade. — 11 a.m., 1 y 7 p.m.
Guadalupe, Immokalee, 11 a.m.
ST. AGATHA, Provisionalmente en Miami Coral Park High School). — 12 m.
St. John the Apostle, 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m.

Fiesta Guajira

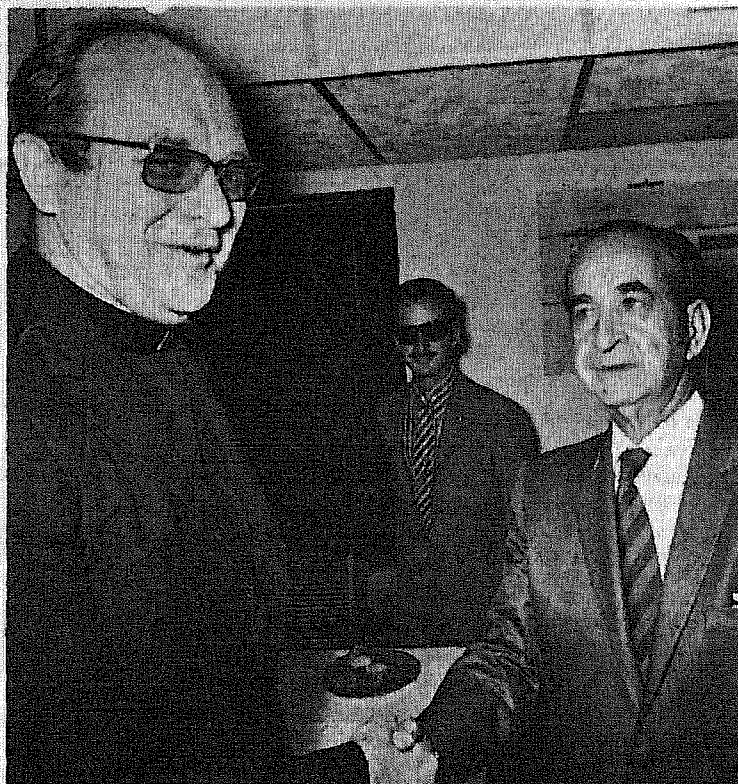
del Centro Mater

El Centro Mater, que dirige la Madre Margarita Miranda, anunció que el 8 y 9 de abril se efectuará en los terrenos de esa institución una "Fiesta Guajira", destinada a recaudar fondos para el sostenimiento de los programas que en favor de la niñez de habla hispana desarrolla esa institución.

En los terrenos del Centro Mater está construyéndose ya una glorieta que servirá de escenario para la Fiesta Guajira y que quedará después para resguardo de los pequeños que participan en los programas de recreación y formación del Centro Mater.

Un cuadro de comparsas y otros espectáculos de típico sabor cubano, los que están siendo organizados por Pili y Demetrio Menéndez, serán el principal atractivo de esta fiesta guajira que contará también con una cafetería que servirá comidas típicas cubanas y ofrecerá entretenimientos variados para toda la familia.

El Centro Mater está trabajando ya en la organización de nuevos y más amplios servicios a la niñez cubana, incluyendo un más ampliado campamento de verano.



El Presidente de Costa Rica, José Figueres, vino a Miami efectuando una serie de reuniones con exiliados cubanos. En la foto, el distinguido estadista es saludado por el Vicario Episcopal Mons. Bryan O. Walsh durante ceremonia en la Florida International University. Figueres reiteró su solidaridad para con la causa de los cubanos exiliados y que las puertas de Costa Rica estaban abiertas para los cubanos.

Noche de Carnaval a beneficio de CHC

A beneficio de las obras de asistencia social del Centro Hispano Católico se efectuará el sábado 4 de marzo una cena bailable Noche de Carnaval en la terraza del Hotel Sonesta Beach de Key Biscayne.

Durante la cena se ofrecerá un show típico cubano con la participación de jóvenes aficionados bajo la

dirección de Mario y Fina Arellano. A continuación se ofrecerá el baile, con disfraces típicos del carnaval cubano.

Trabajando en la organización de este festival se encuentran un grupo de damas integrado entre otras por Beatriz G. de Escagedo, Hilda G.S. de Mena, Gloria G. de Morales Gómez, Perla M.

de Bardino, Carmita D. de Lluriá, Ana María L. de Reyes y Marina G. de Iglesias.

Los donativos para benéfica se han fijado en \$25 y \$20 y las reservaciones pueden hacerse llamando al 371-5657 del Centro Hispano Católico.

ULTIMAMENTE dijo el PAPA



INVITACION PENITENCIA: "En realidad nuestro tiempo demuestra una escasa consonancia, por no decir sordera a esta invitación. Pero nuestro tiempo es también el tiempo de las grandes empresas, y nos enseña, más que nunca, la necesidad de prepararse para lo que hay que realizar, con espíritu de sacrificio" (Feb. 16/72).

SENTIRSE PECADOR: "La penitencia presupone el pecado, mientras que nuestro tiempo ha perdido la conciencia del pecado. Si queda algún signo de ella, lo sofoca. El hombre de hoy no quiere sentirse pecador, quiere más bien excusar cada acción con la tolerancia y la licencia. La llamada "moral permisiva" de nuestro tiempo tiende a liberar al hombre de todos los vínculos impuestos a su conciencia" (Feb. 16/72).

CONVERTIRNOS: "Convertirnos a la Iglesia que vive inmersa en la historia de los hombres y participa de sus fluctuaciones, porque este es el estilo de la encarnación, que es el estilo de la Iglesia. La Iglesia se traicionaría a sí misma si no estuviera inmersa en la humanidad. Debemos convertirnos a una clara apertura de hermandad. No encerrarnos sobre nosotros mismos. Convertirnos a la Justicia porque la paz está debilitada por el egoísmo personal y comunitario. Convertirnos a la esperanza en un tiempo en que los tristes profetas de negros presagios ven cumplidas sus predicciones" (Feb. 20/72).

OBISPOS SUCESORES APOSTOLES: "Los Obispos presiden cada una de las Iglesias particulares y locales, que aún estando distantes en el tiempo y en el espacio no dejan de ser un solo y único pueblo de Dios. Esta es la conciencia que ha regido la Iglesia a lo largo de los siglos de su historia. Es la voz de Pedro y de los sucesores de los Apóstoles que va desde la cátedra de Roma al Universo" (Feb. 13/72).

CENIZA: "Esta palabra nos recuerda la fragilidad extremadamente efímera de la vida humana, y el precioso lapso de tiempo que no es concedido para obrar bien. Absorbido y encantados como estamos por lo actual, por el activismo, por el hedonismo de la vida moderna, estas cenizas nos recuerdan el fin temporal y el misterio de la suerte futura" (Feb. 16/72).

TIEMPO PROPICIO: "Antes la cuaresma estaba marcada por el combate cristiano. Hoy se ha dulcificado pero no se ha abolido la necesidad y el deber de la penitencia: la humildad, la conciencia del pecado, la oración, la caridad deben ejercitarse en este tiempo propicio, que se inicia con la tristeza de la ceniza, continúa por el sendero estrecho de la penitencia y termina con la celebración Pascual" (Feb. 22/72).

Condensado por P. ERNESTO MOLANO

Hay 700 millones de catolicos en el mundo

700 MILLONES DE CATOLICOS EN EL MUNDO — Cerca de setecientos millones suman los católicos del mundo entero, según datos facilitados por la Oficina de Información Misional en Madrid.

Aunque la mitad de los setecientos millones de católicos viven en países del Tercer Mundo, les atenden espiritualmente sólo el 22 por ciento del clero mundial.

Entre católicos, protestantes y ortodoxos, el número de cristianos alcanza los mil millones, en una población mundial total de 3'509.290 habitantes. Los musulmanes suman 480 millones; los hindúes 480 millones; los confucianistas 376 millones; los budistas 176 millones; los sintoístas 72; los taoístas 56; los hebreos 15 millones y otras religiones suman 754 millones de seres humanos.

WASHINGTON — El Padre Frederick McGuire, que ha venido desempeñando ese cargo provisionalmente, fue oficialmente designado director de la División Latinoamericana de la Conferencia Católica de Estados Unidos.

Sustituye al Padre Louis M. Colonnese, que fue separado de ese cargo hace más de seis meses. A los 67 años de edad, el nuevo director de la Oficina Latinoamericana tiene una amplia experiencia misional, habiendo trabajado por más de 18 años en China, hasta que en 1949 escapó a

Hong Kong, perseguido por los comunistas.

QUITO — Una monja que organizó un sindicato para los 2,000 porteros de esta ciudad descubrió que muchos de ellos habían sido "apresados" por sus jefes.

Sor Genoveva Rodríguez, una religiosa colombiana descubrió que muchos de esos porteros, en su mayoría indios pobres procedentes de áreas rurales, eran prácticamente esclavos de unos pocos capataces que controlan esos empleos en hoteles y estaciones de tren.

Uno de los capataces, Luis Cornelio Chávez, castigaba a los trabajadores que se negaban a darle una parte de sus pingües salarios, encerrándolos en una "cárcel" privada en un edificio abandonado.

Sor Genoveva reunió las pruebas necesarias para llevar a la policía, que en enero ocupó la "prisión" privada liberando a unos 100 porteros y puso a Chávez en una prisión real.

SAN ANTONIO, Texas. — Un centro cultural católico mexicano-americano ofrecerá orientación a sacerdotes españoles o latinoamericanos que deseen trabajar con los chicanos. El Obispo Patricio Flores, el Padre Virgilio Elizondo y el Padre Antonio de Alba, director del Movimiento Familiar Cristiano en Zacatecas, México, tendrán a su cargo los distintos semi-

narios durante el verano. El centro funciona en el Assumption Seminary de San Antonio, bajo la dirección del Padre Elizondo.

ROMA — Después de tres años preso en Ucrania, llegó a Roma el Arzobispo Vasyl Velishkowsky, apresado por tratar de llevar la extremaunción a un moribundo. Fue sentenciado por "sabotaje ideológico encubierto en funciones religiosas en favor del imperialismo internacional."

Antes de cumplir esta sentencia de tres años había estado otros seis años preso en Siberia. Ucrania es una de las regiones donde la repre-

sión a la Iglesia Católica es más rigurosa, y prácticamente está abolida acusada de agente del imperialismo.

POR VEZ PRIMERA UN SACERDOTE DIRIGE CANAL DE TV EN CHILE — El Padre Raúl Hasbún Zaror ha sido designado director del Canal 13 de TV de la Universidad Católica de Santiago, pasando a ser el primer sacerdote que asume dicha responsabilidad en el país. Hasbún había mantenido durante ocho años con la primera sintonía un programa de testimonio cristiano que dirigía por la mencionada televisora.



El tradicional rito de la Confirmación fue administrado por el Obispo René Gracida a decenas de jóvenes y adultos en la parroquia de Little Flower. Asistiendo se destaca en la foto el Padre Orlando Fernández, Párroco de St. Raymond y vicerector de la Archidiócesis de Miami. Durante las próximas semanas la confirmación se administrará en distintas parroquias de la Archidiócesis. Las personas interesadas en recibir ese sacramento deben consultar a sus respectivas parroquias por las fechas correspondientes.

Legislation guarding unborn asked

(CONTINUED FROM PAGE 1)

"Clinically speaking the fetal heart can be heard at the 18th week with normal procedures," he said, "and before that with special methods." He added that during most first pregnancies the mother feels fetal movement about the 20th week but emphasized that it is felt earlier than that with subsequent pregnancies.

An Assistant Clinical Professor in the Obstetrics and Gynecology Dept. of the University of Miami Medical School, Dr. George Gage told The Voice that "the Supreme Court rejected the old law (on abortion) because it was obsolete. The legislature would now be basing a new law on an even more obsolete term — that of 'quickening'."

"IT IS RIDICULOUS," he said of the proposed bill. "Some mothers can feel life as early as 10 weeks. But

there are many other certain ways to determine life than 'quickening,'" he said.

Dr. Gage, who has been practicing obstetrics since 1947, predicted that, "If we get the New York-type abortion law we are going to have a disaster in Florida."

Meanwhile Dr. Richard Applebaum, eminent foe of liberalized abortion and Miami pediatrician, quoted to The Voice from J. P. Greenhill's textbook on Obstetrics which defines "quickening" as "the term applied to the first perception of active fetal movements and it is a relic of the primitive time when the ovum was considered inanimate until it was felt."

"The law reflected this belief," Dr. Greenhill writes, "and until recently a woman could be hanged for murder if she had not felt life or 'quicken' while a woman with an advanced pregnancy could not be

executed until after the birth of her child because in the eyes of the law a living child in the uterus is innocent and could not be punished.

"Fetal movements are felt earlier by those who have felt them before and have learned to recognize these impulses and medical instances are recorded of 'feeling life' shortly after conception," the writer said.

"Is the legislature now going to decide who shall feel fetal life and who shall not feel fetal life?" Dr. Applebaum asked.

Reliable sources in the state capital have predicted that the therapeutic abortion bill which was passed by the Senate Judiciary — Criminal Committee last week will go to the Senate floor for debate next Tuesday, March 7.

Priest prepared to give absolution on airliner

MADRID — (NC) — A Spanish missionary was called to give absolution to the passengers of the German airliner hijacked by Arab guerrillas in late February.

"I recognized young Kennedy (Joseph P., 19, son of the late senator Robert F. Kennedy), but I don't think the guerrillas did," said Vincentian Father Juan Tovar upon arrival here.

Both were among the 172 passengers of a Lufthansa plane taken from Athens to Aden by Arab guerrillas in what they said was a protest

against West Germany's aid to Israel.

"It was a harrowing adventure," Father Tovar said. "I was once hit with a gun by one of the five young terrorists, who later apologized upon learning I was a Spanish priest."

At one point, he said someone called aloud for a priest. He identified himself and was then told "to be ready to impart general absolution in case of need."

After several hours at Aden, the passengers and crew were released unhurt.

'Meals on wheels' start for Broward old folks

(CONTINUED FROM PAGE 2)

to St. Francis of Assisi cafeteria each day.

According to Father Cassidy, estimated cost of each meal which includes one-quarter pound of meat per serving is \$9.00. In addition a truck is loaded with 50 hot meals each day and delivered to the areas of Delray Beach for distribution.

Father Cassidy told The Voice that the average monthly income of the recipients of the meals ranges from \$87 to \$200, most of

which is expended on rent. Ages of the senior citizens involved ranges from 77 to 88, he said, noting that some are crippled with arthritis, some suffer incurable diseases, and one is a double amputee.

"Volunteers also clean the homes of those who are unable to do it for themselves and do any shopping they need done," he said.

St. Francis of Assisi parish has also made available recreation facilities for the senior citizens, in which children of the school participate on Saturday.

THE VOICE

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Elderly lady needed as housekeeper/cook for Catholic rectory. Must drive. Call 691-0771.

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12 Help Wanted Male

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13 Help wanted male/female

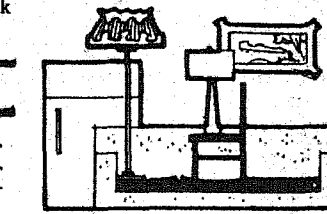
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Terminal Newstands Miami International Airport

Business Briefs

New sales director named

BARCLAY POWERS has joined WTVJ as sales traffic director, it was announced recently. A native of Coral Gables, Powers began his broadcasting career with WPLG-TV, Ch. 10.

A record-breaking sales increase during January was reported this week by SCOTTY'S HOME BUILDERS SUPPLY, INC. James W. Sweet, chairman and president of the Winter Haven-based chain of build supply stores reported a 66 percent increase over the same month a year ago.

Plans for future expansion include four new stores under construction in Ft. Myers, Palatka, Vero Beach, and Stuart.

Thousands of PAN AMERICAN WORLD AIRWAYS travelers are now cleared to visit Florida as part of their journey between the United States, Latin American, and the Caribbean. The new approval from the Civil Aeronautics Board will mean more new visitors each year.

Under the setup, passengers between New York, Washington, the Caribbean and Latin America can break their journey in Miami, stay up to a year in Florida, then move on to their destination.

The international make-up of HIALEAH PARK'S jockey colony is evident in the list of the top 10 riders at the 1971 meeting. Braulio Baeza, who topped the list, Jacinto Vasquez and Jorge Velasquez are from Panama; Bob Woodhouse, Bob Ussery and Church Baltazar were born in this country; Angel Cordero, Jr. and Carlos H. Marquez are products of Puerto Rico; Carlos Marquez is from Cuba and Ron Turcotte is Canadian.

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21 Miscellaneous for sale
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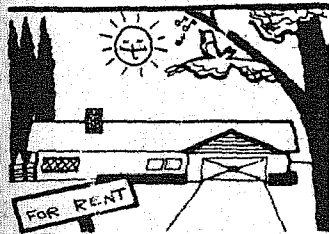
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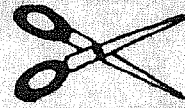
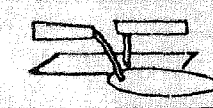
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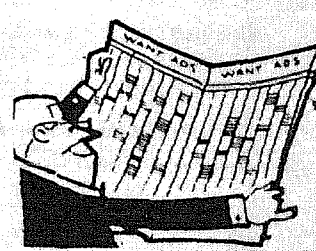
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**Your Own Catholic
HOLY FAMILY SOCIETY**

OF THE U.S.A. — ORGANIZED STRICTLY NOT-FOR-PROFIT

NOW!
ASK ABOUT OUR
NEW HOSPITAL
PLAN FOR
THOSE WHO
HAVE BEEN
TURNED DOWN
BY OTHER
INSURANCE
COMPANIES FOR
MEDICAL
REASONS.

PAYS Hospital Bills including Maternity Care

PAYS Maximum of \$600 for Operations- \$750 for Doctors' Visits

PAYS Maximum of \$800 Per Month While Unable to WORK This is in addition to any other coverage

**READ THESE TRUE
STORIES FROM THE
FILES OF THE HOLY
FAMILY SOCIETY**

MR. M. had a severe kidney infection and was confined in the hospital for 65 days. The Society paid \$4,541.52 of his hospital bill.
MR. D., a truck driver, was totally disabled by a pelvic condition. The Society sent him \$520.00 to replace his income and \$150.00 for surgical benefits.

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.

All benefits subject to policy provisions. These are illustrative of the protection offered. Many other plans also available.

MEDICARE SUPPLEMENTS NOW AVAILABLE

You Should Get the FREE FACTS TODAY. No Obligation, of Course.

About the Holy Family Society

The Holy Family Society of the U.S.A. was founded in 1914 as a strictly NON-PROFIT Catholic Fraternal Benefit Society. It is organized by and for Florida Catholics to protect the Catholic home and family at the lowest possible cost.

PRESIDENT: JOSEPH J. KONRAD TREASURER: ANTON SMREKAR SECRETARY: ROBT. M. KOCHWAR

**MAIL COUPON OR TELEPHONE
373-8613**

If You Are Catholic and Live in Florida

MAIL THIS COUPON NOW

To: HOLY FAMILY SOCIETY, 150 S.E. 2nd Ave., Miami, Fla.

Please rush me FREE FACTS about the Society's Non-Profit protection for Florida Catholics ONLY. I am interested in:

Adding to Present Plan Family Protection Medicare Supplements
 Individual Protection Low Cost Life Insurance

NAME

ADDRESS

CITY STATE ZIP

AGE WORKING HOURS

1-028-3-3-72