

Pro-life prayer rally set Sunday

Hundreds of Floridians from Key West to Orlando are expected to participate in a Family Pro-Life Prayer Rally which will be held at 2 p.m. Sunday, March 12, at the John F. Kennedy Torch of Freedom, Biscayne Blvd., at the foot of NE Fourth St.

Citizens of all ages in Florida are urged to participate in the two-hour program sponsored by Dade's Right-To-Life Committee to beseech God to give divine guidance to Florida legislators now in the process of framing laws on abortion in this state.

Invocations opening the prayer rally will be given by Auxiliary Bishop Rene H. Gracida, representing Archbishop Coleman F. Carroll; Rabbi Phineas Weberman, Ohev Shalom Synagogue, Miami Beach; Rev. Jacob Jerstad, pastor, Biscayne Boulevard Lutheran Church; and Canon Theodore Gibson, Christ Episcopal Church, Coconut Grove.

According to Mrs. Dolores Cecilio, president of the Right-To-Life Committee, entire families will gather at the Torch of Freedom "not for a protest but for a prayerful program" which will include speakers and community singing.

SIMILAR to the Day of Prayer and Penance by thousands of North Floridians last month at the Mission of Nombre de Dios in St. Augustine, the program will be highlighted by remarks from Rabbi Weberman; Dr. Richard Applebaum, Miami pediatrician; Robert Brake, Coral Gables attorney; Mrs. Beverly Martin, R. N. and president, South Dade Chapter of Right-To-Life; and John Dilks, president of the North Dade Chapter.

Father Joseph Hernando, director of the Spanish-speaking Cursillo Movement, will speak in Spanish. Mrs. Magaly Llaguno will lead a large delegation of Spanish-speaking residents.

Musical accompaniment during the afternoon will be provided by seminarians of St. John Vianney Minor Seminary whose choir will lead the singing. Members of church choirs in the area have also been invited to attend.

Large numbers of adopting parents throughout the state have announced their intent to be present with their adopted children in keeping with the goals of Right-To-Life for children to be "adopted not aborted", Mrs. Cecilio said, adding that several Florida legislators have expressed their intention to participate.

The committee in charge of arrangements has requested that each man, woman and child attending carry a candle which will be lighted during the program.



VOL. XIV No. 1

15¢

MARCH 10, 1972



6 to 8 weeks old

'Abortion-on-demand' groups suffer another defeat in Florida legislature

TALLAHASSEE — "Abortion-on-demand" forces in the Florida legislature continued to lose ground at mid-week as the Senate voted 28-19 against an amendment to a restrictive abortion bill proposed by the Judiciary-Criminal Committee.

The bill, proposed by Miami Senator George Hollahan, would allow abortion to protect the physical or mental health of the mother; to prevent the birth of a child likely to have a "grave and serious" physical or mental defect; and to abort a fetus caused by rape or incest but only if the victim is under 18 years of age and only during the first 12 weeks of pregnancy.

As The Voice went to press, debate was still in progress on the floor of the Senate, where Miami Sen. Kenneth Myers had intro-

duced the killed amendment, which would have permitted "abortion-on-demand" up to 12 weeks of gestation. The committee bill is a substitute for SB 284 introduced by Sen. Myers.

Sen. Myers reportedly stated that he was sure the House of Representatives will kill any measure which does not provide "abortion-on-demand."

Meanwhile Miami Rep. Richard Pettigrew, speaking at the Tiger Bay Club in Miami last week, predicted that he did not expect a new abortion bill to pass the legislature during this session, pointing out that the Senate and House of Representatives probably would not reach an agreement on a measure.

In other action earlier this week, the

Senate Judiciary-Criminal Committee killed a measure which would have permitted the advertisement of abortion facilities.

Seminary is acclaimed for bicultural programs

By JOHN K. deGROOT
(See related story and photos, page 8)

Two key Latin American leaders Tuesday hailed the Archdiocese of Miami's major seminary's bilingual, bicultural programs for candidates for the priesthood as "a terrific experiment to meet the religious and social needs of the Spanish-speaking people of the Church."

Speaking at a press conference held as part of the major seminary's annual Academic Day, which featured the theme "Latin Americans in the United States," the seminary's newly inaugurated bi-lingual, bi-cultural program was described by Dr. Elvira Dopico as "a realistic approach to find answers to the many problems that naturally arise when two distinct cultures of the Latin people and the American people must coexist, as is the case in South Florida with its more than 300,000 Cuban refugees, as well as elsewhere in the United States."

Dr. Dopico, a former educational leader in Havana who holds a Harvard doctorate in Education is the principal of the Shenandoah Elementary School, Miami, the president of the South Florida Cuban Women's Club and was the keynote speaker for the day devoted to seminars and speeches dealing with the

ONLY A FEW inches long this unborn child lives in the womb of his mother six or eight weeks after conception. Proponents of "abortion-on-demand" seek laws which would permit abortion up to 24 weeks of gestation.

Spanish-speaking living in the United States. Inaugurated in 1971 by Archbishop Coleman F. Carroll when the Archdiocese of Miami accepted the task of operating the St. Vincent de Paul Major Seminary in Boynton Beach, the bi-lingual, bi-cultural program was labelled as "the only one of its kind and an effort that provides great hope and potential in fulfilling the spiritual and social needs of the Spanish speaking," according to Father Virgil Elizondo, dean of the Assumption Seminary in San Antonio, Tex. and director of the newly established Mexican American Cultural Center in that city.

While acknowledging that the program was in the first year of its academic growth at the seminary, Father Elizondo said, "With programs of this nature being created by the Church, I can only express hope and optimism for the Church's efforts to meet the needs of its Spanish speaking people."

'Dignity death' bill is changed

On Tuesday of this week the House Health and Rehabilitative Services Committee of the Florida legislature drafted a committee substitute for the "Death-With Dignity" bill introduced by Miami Rep. Walter Sackett, changing substantially the original proposed measure.

The committee substitute provides that anyone terminally ill and who had been declared terminally ill by two physicians could execute a document providing that no medical treatment designed solely

to sustain the life process be administered; and that any physician who relied on such a document could not be sued.

An amendment offered by Rep. Sackett, which was killed in committee, would have provided that a person could execute such a document before he became terminally ill which would not go into effect until the person was declared terminally ill.

Rep. Sackett in turn withdrew his bill but the committee substitute bill is still under discussion.



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

Busing issue 'wider than busing'

The transportation of children away from their neighborhoods in order to achieve racially balanced schools is an issue "much wider than merely busing," Miami's Archbishop Coleman F. Carroll declared here this week.

The issue, which will appear on the March 14

ballot, presents Florida's electorate "with a grave dilemma regarding the proper education of the young in our society," the Archbishop continued.

"It is hard to imagine rhetoric more carefully designed to confuse and frustrate the conscientious citizen and put the state asunder than this."

BUSING is necessary, in the view of some, because neighborhood schools continue to be racially segregated in fact, the prelate said.

It should be pointed out that "busing" has never been offered as the permanent solution to quality in education, he pointed out. It has been used as an expedient by boards of public instruc-

tion to satisfy constitutional requirements while more permanent, more acceptable solutions can be achieved.

"This is so, because of the refusal in many parts of the community to follow 'open housing' policies which would permit people, without regard to race, to buy or rent homes wherever they choose."

"The issue is, therefore, much wider than merely busing. We have to decide as a community to live by the Supreme Court rulings on equal housing opportunities for all. Once we do this, the busing of children away from their neighborhoods would no longer be required," Archbishop Carroll said.

BECAUSE the busing controversy has triggered so much emotional response, the Archbishop said that "prudence would seem to indicate that each busing problem be handled on an individual basis to determine if such busing will actually achieve the solution of the deeper issues involved. At the same time, the safety and welfare of the children involved must be fully safeguarded."

A number of factors in the matter of busing must be taken into consideration, he

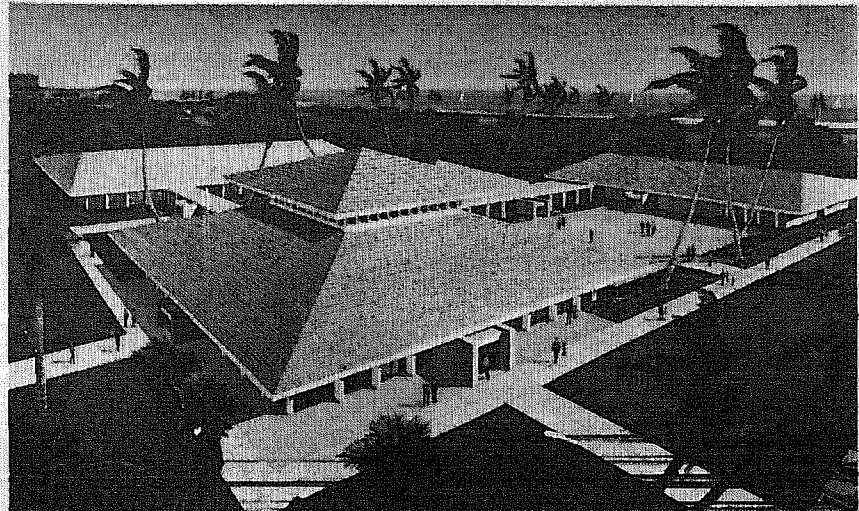
said. "Individual cases of hardship will arise, for example, when large families are confronted with the problem of sending children to a number of distant schools. Also, care must be taken to safeguard that the parent-teacher relationship is not destroyed when children must travel away from their neighborhoods to schools in other areas."

Fortunately, the Governor, as chief magistrate of the state, has shown a willingness to lead in this matter, Miami's Archbishop said.

"NO MATTER how the

vote goes on March 14, the problem of equal opportunity in education will be with us for some time. . . Therefore, I respectfully suggest, in the interest of peace and justice, that a major effort be made by the Governor to help reestablish unity among the citizenry of the state."

Archbishop Carroll suggested that at a time, after the election, a state-wide convention of representative educators, parents and other appropriate interests be called by the Governor, "for the purpose of determining the most effective means of achieving our goal."



Proposed Church Of San Marco On Marco Island

Ground is broken for church on Marco Island

MARCO ISLAND — Ground was broken by Archbishop Coleman F. Carroll last Sunday for San Marco Catholic Church, which will be constructed on SR-92 east of Collier Blvd.

A Polynesian-style structure with facilities for seating about 800 persons, the new church will be constructed in

the near future on the site donated by the Mackle Bros.

Frank E. Mackle, Jr., president of Deltona Corp., joined Archbishop Carroll in turning the first shovelfuls of earth on the grounds.

BEFORE blessing the site, the Archbishop recalled his many visits to Marco Island. The prelate was

accompanied by the Very Rev. John Donnelly, rector of St. Mary Cathedral, Miami; Father Samuel Delaney, pastor, San Marco parish; Father M.W. Straus and Father Charles Heafner.

Alfred D. Reid Associates of Pittsburgh are the architects of the new church, which will be completed in three stages of a building program. The first stage includes the nave, sanctuary, clerestory window over the altar and a 24 person choir loft, priests' sacristy, work sacristy and parish offices.

Included in the master plan are classrooms and nursery, kitchen and dining area.



BREAKING GROUND last Sunday for new Church of San Marco on Marco Island on South Florida's West Coast was Archbishop Coleman F. Carroll who was assisted by Frank Mackel, Jr., president of Deltona Corp. Site for the church was donated by the Mackle family.

THE VOICE
Archdiocese of Miami
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.

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SOUND CENTER

Nixon's trip to China harmful, prelate says

By FATHER IVAR
McGRATH M.S.S.C.

TAIPEI, Taiwan — (NC) Archbishop Stanislaus Lo Kuang of Taipei said that "psychologically . . . the Nixon trip (to mainland China) was harmful."

Referring to the mainland capital as Peiping — the name used by the Nationalist Chinese on Taiwan — the archbishop said that Nixon's visit to China "will have no immediate effect on the situation here."

"He will try to establish diplomatic relations with the Chinese Communists but it will prove difficult. They will never accept two Chinese ambassadors in Washington."

The archbishop went on to comment on the U.S. — Chinese communique issued at the end of the President's visit.

IN THE section referring to Taiwan, the communique said that the Chinese Communist government reaffirmed its position that "the government of the People's Republic of China is the sole

legal government of China," that Taiwan is a province of China and that Taiwan's "liberation" is China's internal affair.

The United States the communique said, acknowledges that both the Nationalist Chinese and the Communist Chinese "maintain there is but one China and that Taiwan is a part of China."

The United States reaffirmed its interest in a peaceful settlement of the Taiwan question by the Chinese themselves and said it would ultimately withdraw all U.S. forces and military installations from Taiwan. Withdrawal will be carried out "progressively," the communique said, "as the tension in the area diminishes."

Archbishop Lo Kuang said that although the communique says that the U.S. military presence on Taiwan will be diminished, he is "convinced that Nixon will somehow provide for us. The American people will never accept the Communists

taking Taiwan."

THE archbishop said the bishops on Taiwan intend to issue a reassuring pastoral letter.

The 61-year-old archbishop, a native of Hengyang in south central mainland China, was in Rome during the Second World War and the struggle between the Nationalist Chinese and the Communists. He was a student at Rome's Propaganda University before his ordination in 1936 and then taught there until he was named bishop of Tainan on Taiwan in 1961.

The Nationalist Chinese government here said that Nixon's trip to China will not contribute to peace and urged the nations of Asia and the Pacific to cooperate in combating Communism.

The Nationalist statement, issued by the Foreign Ministry 24 hours after the U.S. — China communique appeared, also said Chiang Kai-shek's government will consider null and void any public or select agreement Nixon may have made with

the communist Chinese affecting the rights and interests of Nationalist China, because "the regime now occupying the Chinese mainland is a rebel group which has no right whatsoever to represent the Chinese people."

THE Nationalist pledged renewed efforts to destroy "the tyranny of the Chinese communist regime" and

said the Taiwan question can be resolved only when the Nationalist Chinese succeed in "the recovery of the mainland, the unification of China, and the deliverance of our compatriots."

Taiwan newspapers gave front-page treatment to the remarks of presidential adviser Henry Kissinger at a Shanghai press conference in which he said the com-

munique's statement about reducing U.S. forces on Taiwan "is a general statement of our policy which we have enunciated on innumerable occasions in innumerable forms."

Kissinger also said that he does not expect U.S. withdrawal from Taiwan to be completed soon and that the U.S. treaty commitment to Taiwan has not been changed.

U.S. bishops will vote on organizational shift

WASHINGTON — (NC) — U.S. Bishops will vote at their April 11-13 spring meeting in Atlanta on a reorganization plan to streamline the inner workings of the U.S. Catholic Conference and the National Conference of Catholic Bishops.

The plan is designed as well to put brakes on the operating budget of the two conferences, which this year stands at \$3.7 million including an \$800,000 deficit, and move toward a fully balanced budget for 1973.

USCC-NCCB officials explained that the idea is to go beyond a thorough study of the conferences done in 1968 by a professional management consultancy firm and come up with both tighter internal administrative efficiency and more effective channels for working with the 162 dioceses in the United States.

ACCORDING to conference officials, the 1968 management study by Booz, Allen & Hamilton, Inc., left a number of administrative areas open-ended for further implementing.

Executives of the two conferences, which employ about 350 persons, decided a year ago that more restructuring would have to be done in 1973.

The need for austerity budgeting became apparent last fall, however, when the bishops voted at their November meeting to end deficit financing at the USCC-NCCB and tailor national-level programs to fit available funds. The economic situation speeded up the process of rearranging things inside the two conferences so that both spending and

staff effectiveness could be brought into line.

AMONG the steps that the bishops will consider at their spring meeting next month are consolidations of closely related departments of the USCC-NCCB are mergers of divisions within some departments.

For example, one proposal is that the USCC Social Development Department and the International Affairs Department be combined, on grounds that social justice cannot be neatly divided into national and international segments.

Also being proposed is a merger and restructuring of the Adult Education Division and the Division for Religious Education/CCD (Confraternity of Christian Doctrine). At present the two are among five separate divisions within the Education Department of the USCC.

ANOTHER major change would involve department directors. The office of "department director" would cease to exist in its present form, with supervision and coordination of the realigned departments and divisions to be done instead by special secretaries within the Office of the General Secretary.

Conference officials said one goal is to come up with a recommended 1973 budget about 25 percent lower than this year's budget for those USCC-NCCB agencies which are funded from diocesan quotas. Some of the offices and agencies do not get quotas but generate their own funds, such as NC News Service, the Division for Latin America, and the Division for Religious Educa-

tion/CCD.

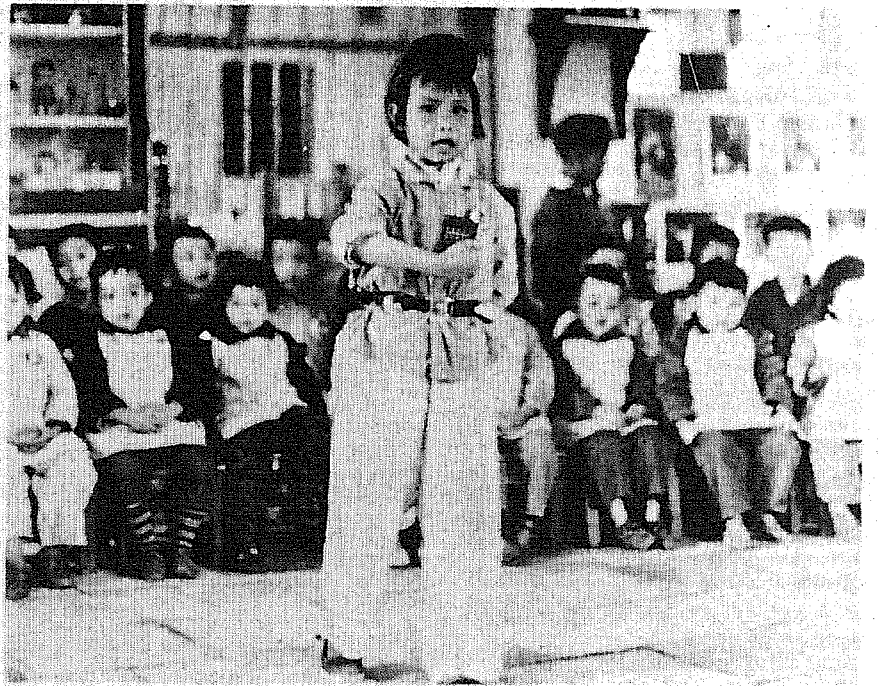
Budgetary matters are decided by the bishops each year at their fall meeting in Washington. If they approve the reorganization in April, officials explained, gradual implementation could be started June 30 — and a realistic look at pay-as-you-go spending would be possible by the time 1973 budget is acted on in November.

Bishop Joseph L. Bernardin, who as general secretary of USCC-NCCB is the top executive of the two national conferences, sent a letter in February to the 56 bishops serving on the NCCB Administrative Committee and the USCC Administrative Board. He told them that half a dozen meetings have already been held in the past few months by the Committee on Research, Plans and Programs to explore reorganization methods.

"THERE is no perfect way of accomplishing this — a way which will please everybody," he said in his letter outlining the reorganization proposals.

Bishop Bernardin described the plan as evolutionary, one that "brings us a step beyond" the 1968 management study rather than a step away from it.

One division is already being phased out, in a separate action decided last September. The Division for United Nations Affairs, based in New York City and part of the International Affairs Department, will be terminated June 30. The UN Affairs Division was set up before the Vatican had its own permanent observer at the UN and before the USCC Division for Justice and Peace was created.



THE NEW FACE of Red China is evident in the Sa Jao Commune nursery school. Revolutionary themes are used in plays to indoctrinate the children. Here, with her left arm behind her back, her right hand clenching the red book of Mao's thoughts and a Mao badge glittering on her jacket, a little girl introduces acts from a revolutionary opera called "The Red Lantern" at the nursery school. The play has a strong patriotic theme about the struggles of the Communists to win control of all China and chase out the capitalists. The children wear soldier uniforms and have red flags as they sing and dance the patriotic songs.

Christians, Jews asked to pray for Irish peace

WASHINGTON — (NC) — Interfaith leaders have asked America's Christians and Jews to pray for peace and justice in Ireland on St. Patrick's Day.

They warned that the situation there — Catholic-Protestant conflict in strife-torn Northern Ireland has taken more than 250 lives — "seems dangerously close to civil war."

"Many factors have brought the people to this brink," they said, "and we do not pretend to know the answers, even the essential questions. But we do know that our religious motives compel us to speak out in sorrow, and to offer to do what little we can, as outsiders, to help alleviate the sufferings of all the people of that land."

THE CALL for prayers was made March 3 by the Interreligious Committee of General Secretaries, which comprises the executive officers of three religious agencies who meet regularly to discuss matters of mutual concern. They are Dr. R.H. Edwin Espy, general secretary of the National Council of Churches; Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference, and Rabbi Henry Siegman, executive

vice president, Synagogues Council of America.

The committee released the following statement:

"As the Interreligious Committee composed of the general secretaries of the United States Catholic Conference, the Synagogue Council of America and the National Council of Churches, we issue this call:

"In our concern for areas of crisis all over the world, we may forget one island where misunderstanding and prejudice seem ingrained into much of the social structure: Ireland. The situation there, in south and north, seems dangerously close to civil war.

"MANY FACTORS have brought the people to this brink, and we do not pretend to know the answers, even the essential questions. But we do know that our religious motives compel us to speak out in sorrow, and to offer to do what little we can, as outsiders, to help alleviate the sufferings of all the people of that land.

"As one step in family-concern, we ask Jews and Christians in the United States to become more sensitive to the present danger inherent in the Irish situation. All "sides" need to be heard;

no one account or attitude can possibly be adequate in representing the difficulty of the political, social and cultural segregation involved.

"WE ASK that March 17, St. Patrick's Day, be celebrated by Catholics this year in a new way as well as in the usual style. We ask that it be a day of prayer and penance for justice and peace in all Ireland — justice and peace for everyone. We ask Catholics, then, to add this note of seriousness to the exuberance of the day. We ask Catholics to include in their plans women and men of all religious traditions. The parades could be an effective way of conveying this interreligious concern.

"We also ask Christians and Jews to join in prayers for justice and peace in all Ireland.

"We pledge ourselves to do what we can to encourage and implement this new style of celebration. The need for prayerful support is evident; opportunities for other forms of assistance may develop in the future, and we urge the interreligious community to be alert for these. Meanwhile, let us pray and work for peace and justice for all."

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Court rules in favor of sued smut fighters

By
MARJORIE L. FILLAW
Local News Editor

A Federal Court judge has ruled that members of Dade's State's Attorney's special Task Force on Pornography were acting within "the scope of their duties" by rendering an opinion as to the nature of the film, "Sweet Sweetback's Baadasssss Song," last summer to executives of a local theater chain.

In a summary final judgment on March 2, Federal Judge William O. Mehrrens ruled in favor of the defendants: State's Attorney Richard E. Gerstein, and special assistant state's attorneys Leonard Rivkind and Norman Schwarz.

PLAINTIFFS in the case included the American Civil Liberties Union represented by Miami attorneys Louis Beller and Tobias Simon; David and Lynn Slavitt, and the Rev. Don Olson, director of the Center for Dialogue and a Lutheran minister, who claimed that the actions of attorneys Rivkind and Schwarz amounted to censorship.

The plaintiffs further charged the defendants with "intimidating and harassing" local distributors and "threatening to drive out of business" anyone they considered to be dealing in pornography.

Invited by officials of Florida State Theaters to a private showing of "Sweet Sweetback's Baadasssss Song," and asked to give their opinion on whether or not the film would violate Florida's anti-obscenity statute, Rivkind and Schwarz stated that they "determined the film to be obscene as far as probable cause" was concerned and advised theater owners that if the film were brought into Dade County they would file some sort of legal proceedings either criminal or civil, to stop the film.

IN ADDITION they advised that the Task Force

does not serve as a censoring body and that the theater owners had the right to book the film if they wished.

Meanwhile Wometco Theaters and Loew's theaters officials viewed the film and also decided not to show it in Miami.

Following a series of articles written by Miami Herald Entertainment Editor John Huddy, who said that Florida State Theaters declined to book the film "because of the

threat of prosecution" and commented that "Rivkind should never have been asked to screen the film in the first place," the suit was filed in Federal Court by ACLU attorney Louis Beller.

Having considered the motion by the defendants for entry of a summary final judgment and noting from the records in this case that the plaintiffs had failed to oppose said motion, Judge Mehrrens

wrote that he found no genuine issue of material fact from the uncontested affidavit, pleadings and depositions filed with the motion and that the defendants were entitled to judgment as a matter of law.

"THE COURT finds specifically that no pressure, coercion or intimidation was exerted by these defendants upon the representatives of the potential exhibitor of the motion picture film, "Sweet

Sweetback's Baadasssss Song," and further that the defendants' opinion as to the nature of said film and its probable violation of the Florida obscenity law if it were to be shown in Dade County, were solicited by the representative of the potential exhibitor," Judge Mehrrens ruled.

He continued, "The court, finding that defendants were invited to attend a

screening of said motion picture and were acting within the scope of their duties by rendering an opinion upon a matter within their professional competence, which opinion was solicited by a member of the public, and that the defendants exerted no pressure or intimidation in this matter, it is ordered and adjudged that defendants' motion for summary final judgment be and the same hereby is granted."

'Reforms' caused flight of Thousands

By **JOHN J. WARD**

How are things going in Cuba under Castro?

How were things going in Cuba before Castro?

Those two questions are answered most significantly in a recent issue of "Christian Economics" published by "America's Magazine of Applied Christianity."

The article begins with this statement:

"Cuba has been a source of many modern myths: The myth of the Batista regime and then the one of Fidel Castro. It has been said that the revolution in Cuba came as the needful and welcome revolution of the poor peasants and downtrodden proletariat who had been smarting under domination of foreign exploitation.

"To understand the tragedy of Castro's Cuba today it is necessary to know something of the Cuba before Castro."

IN ALL statistical reports of Latin American development, Cuba's place was among the top spots, the article continues. In 24 indices of economic, social and cultural progress, Cuba was placed first nine times, second three times and third 12 times.

A 1956 report of the U.S. Department of Commerce stated:

"Cuba's income has reached levels which give the Cuban people one of the highest living standards in nearly all Latin American countries.

"If life in pre-Castro Cuba was not at all times a bed of roses, it was at least free from the thorny brambles of Communism which today ensnare the life of every Cuban who is not among the 750,000 who have managed to escape since 1959."

When the "bearded ones" came down from their hide-

out in the Sierra Maestra mountains in December, 1958, they rode the length of the island and took control of the government on Jan. 7, 1959 and later marched triumphantly into Havana. By threats and promises they established a "new order" in Cuba.

THIS was a country with a mixed heritage. It was under Spanish tutelage until the United States fought a war to make it free in 1898. The Platt Amendment assured American rights in the foreign and some domestic affairs of Cuba until the "good neighbor" policy of 1933 which gave the country a more independent status.

But when Castro and company made their way into Cuba's capital, Cuba was by Latin American standards a fairly prosperous nation. The Castros themselves were a wealthy land-owning family. The Father, Spanish immigrant Angel Castro, wielded

fiefdom-like power over "his" peasants.

Student revolutionary rebel-leader Fidel Castro, his brother Raul and Ernesto "Che" Guevarra constituted the "trinity" of the Cuban Revolutionary movement. They lost no time in destroying what they considered "the Capitalist hydra" which they said exploited the laboring class.

THEY seized power 54 days before a legally slated election and scrapped the constitution. From there on, it was economic warfare. Utility rates were hiked and a First Agricultural Reform law was announced.

Things moved rapidly toward radical socialization. Then Russia entered the picture. Castro's first deal with the Soviet Union was in February, 1960, with the purchase of 10 million tons of

crude oil. Castro demanded that foreign-owned, Cuba-based refineries of Texaco, Esso and Shell refine this oil. But the revolutionary government was already in huge debt to these oil companies and they refused.

So Castro expropriated these companies with no promise of compensation. On July 6, 1960, Castro announced that future expropriation and nationalization measures would take place in the same manner. Then he nationalized 38 of the large foreign industrial enterprises.

Nationalization continued specifically the nationalization of U.S.-controlled firms, putting into the hands of the revolutionary government well-equipped basic industries, two big public utility companies (electric power and telephones) and numerous sugar mills.

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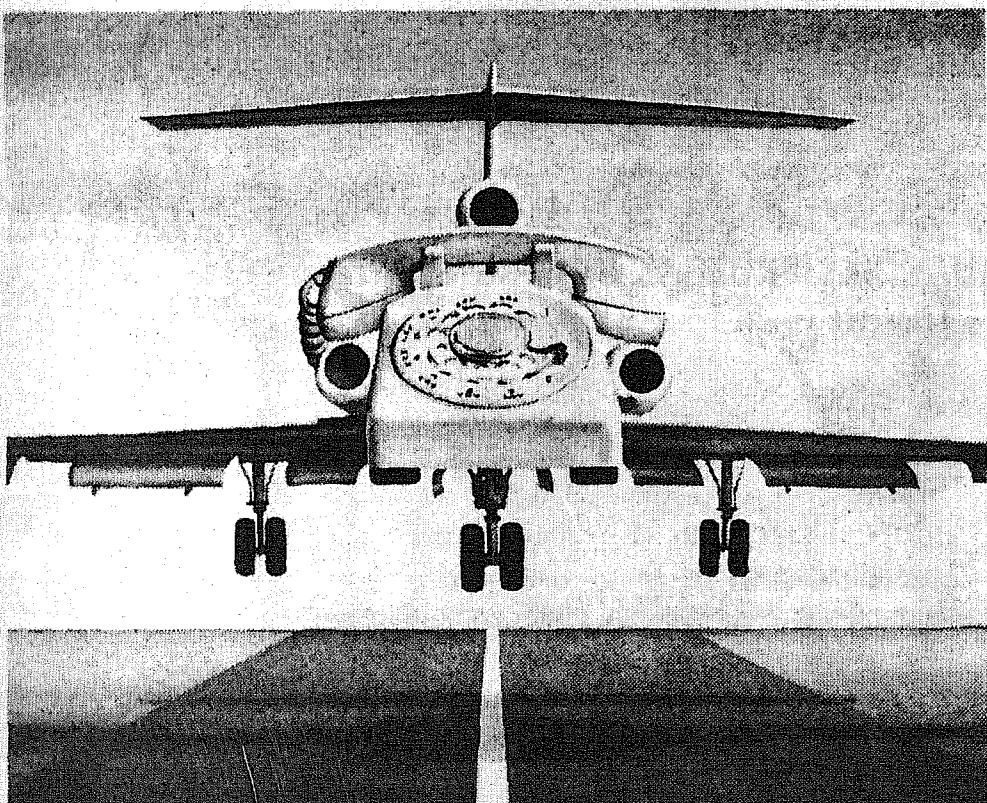
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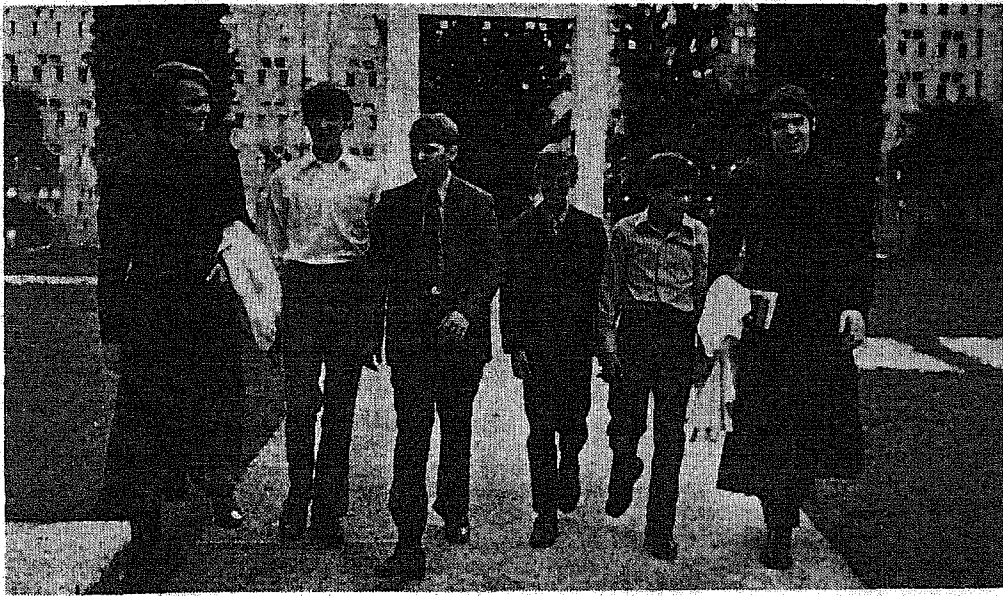
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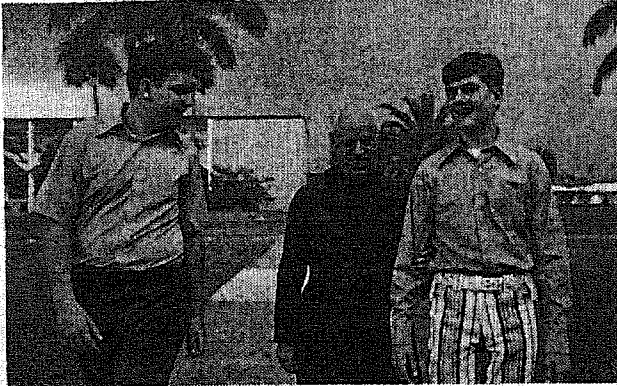
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TOURING CAMPUS of St. John Vianney Minor Seminary during open house last weekend were youths interested in studying for the priesthood. Shown above with seminarians Gary Wiesmann, left;

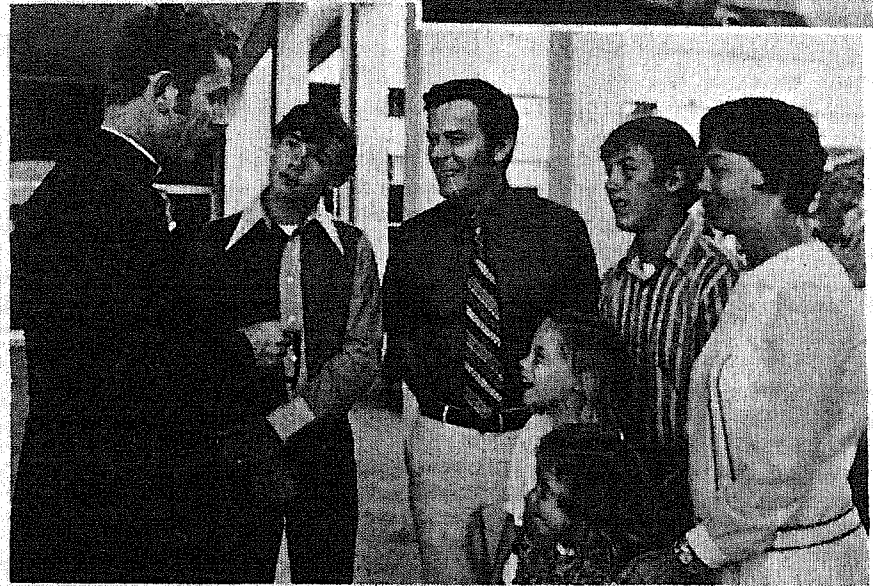
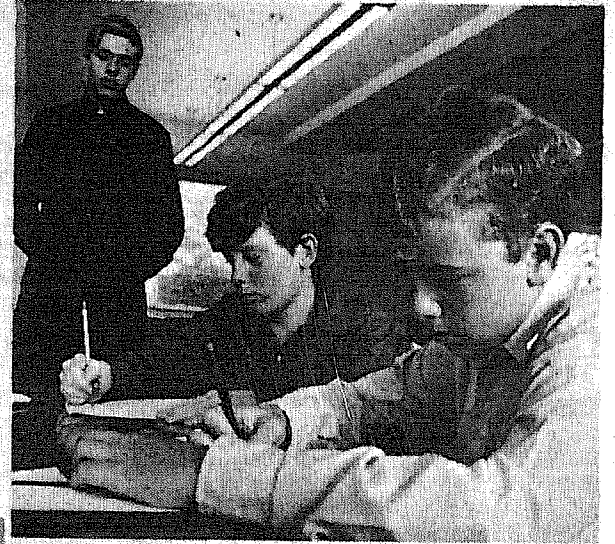
and Paul Edward, right; are Joe Barmio, Miramar; Richard Myers, Delray Beach; Stefan Miciak, Hollywood and Danny Otero, Coral Gables.



VINCENTIAN FATHER Frederick Easterly escorts Philip DeSantolo, North Miami; and Dale Hoyt, Fort Lauderdale, to the dining room at the minor seminary for luncheon.

Youngsters interested in priesthood

ENTRANCE examinations for youths desiring to enter the 9th grade at St. John Vianney Seminary were given last Sunday. Scott Reinhart, Deerfield Beach; and Eddie Hobbs, Miami, are shown completing their tests as seminarian, Eduardo Valdes looks on.



VOCATIONS DIRECTOR in the Archdiocese of Miami, Father William Hennessey welcomes Mr. and Mrs. Wayne Geier, Coral Springs; and their children, Matt, John, Jackie and Paula, during open house.

Msgr. Beerhalter retiring

FORT PIERCE — Msgr. Michael Beerhalter, who has served 45 of his 46 years of the priesthood in St. Anastasia Church here and has been a priest in three Florida dioceses, will retire from active service on March 11.

The 72-year old German-born priest, who was invested with the robes of a domestic prelate with the title of right reverend monsignor on Dec. 16, 1962, by Archbishop Coleman F. Carroll in St. Mary's Cathedral, Miami, has been a priest of the Diocese of St. Augustine, the Archdiocese of Miami, and the Diocese of Orlando.

BORN in Dalkingen, Germany, and educated at Bethlehem-Immensee, Switzerland, as well as in seminaries in Innsbruck, Austria, and Munich, he was ordained May 30, 1926, at Munich-Freising and served almost one year in a diocese in Germany before coming to South Florida and Fort Pierce in 1927.

He had been assigned as assistant pastor to Benedictine Father Gabriel before he left Europe but remained in his native country for pastoral experience before assuming his duties.

When he became pastor of St. Anastasia Church in Fort Pierce he was also responsible for the spiritual welfare of the faithful in Sacred Heart Mission, Lake Okeechobee, and missions in Port St. Lucie, Indiantown, and Moore Haven. In addition he ministered to the Florida School for Boys in Okeechobee.

Under his supervision the present Sacred Heart Church at Lake Okeechobee was built in 1960 as well as the chapel of St. Joseph the Worker at Moore Haven.

WHEN the Diocese of Orlando was established four years ago, he was named a diocesan consultant by Bishop William D. Borders, a position which he had held in the Archdiocese of Miami from 1962 to 1968 when the Province of Miami was established with the Suffragan Sees of St. Augustine, St. Petersburg and Orlando.

He also served in the Archdiocese as a member of the School Board and was appointed by Archbishop Carroll as first chaplain of the

Indian River Serra Club, whose programs to promote vocations he has participated in untiringly for many years.

In 1963 at the request of Archbishop Carroll, Msgr. Beerhalter, who had already witnessed the growth in South



Msgr. Beerhalter

Florida for a period of 36 years, accepted for "on-the-job" instruction and training, seven newly ordained priests, all of whom are now stationed in South Florida parishes.

UNDER his direction Father Charles Zinn, Father Arthur R. Devevoise, Father Gary Steibel, Father Jack Totty, Father Donald Ireland, Father William O'Connell, and Father Ernesto Garcia-Rubio, carried on duties of parish work, offered Mass daily and on Sunday, made regular visits to the parish missions and visited the state school for boys.

In addition they helped the Passionist Fathers conduct retreats at Our Lady of Florida Retreat House and visited Fort Pierce Memorial Hospital. They conducted religious instruction classes, gave premarital instructions, witnessed weddings, officiated at funerals and administered Baptism.

"Their really big job," Msgr. Beerhalter recalled, was the parish census during which they made house-to-house calls. "They had little time to visit the beach," he quipped.

"I'll be very busy, I won't be idle," Msgr. Beerhalter told The Voice Tuesday. "On April 10 I'm leaving for Hawaii and then will go to Formosa where I have a cousin a priest. He has two Chinese boys from his parish being ordained. Perhaps I can bring them back with me — one for the Archdiocese of Miami and one for the Diocese of Orlando," he jested, adding that he'll also visit his native Germany during the summer accompanied by his long-time

friend, Michael Perri of Fort Pierce and Mrs. Perri.

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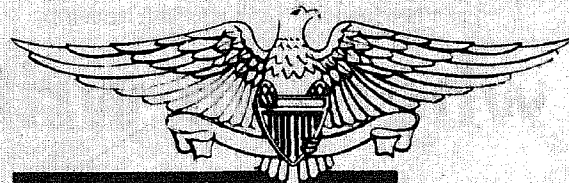
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Editorials

Legislators hold life in the balance

Sparks are beginning to fly as Florida legislators increased the tempo this week in order to pass an abortion bill before time catches up with them at session's end.

At the height of debate in the Senate at midweek, opponents of liberalized abortion were marshalling for a demonstration in Miami, Sunday, at the Torch of Freedom in Bayfront Park. The rally will hear representatives of the major faiths and from persons in many walks of life who will support the right to life of the unborn and who will voice their opposition to any relaxation in the statutes recently stricken by the state Supreme Court prohibiting abortion.

THOSE ADVOCATING "eased" laws have been finding it impossible to pass an "abortion-on-demand" bill in Florida. Their tactics seem to be changing from day to day.

Some predict that there will be no agreement on an abortion bill during this session and that the State will be left to follow the ancient Common Law — which is quite a turnabout in position for the same people who were bemoaning the fact that the then existing law was 140 years old.

We hope the legislators will heed those who will speak at Sunday's Miami demonstration. We hope the legislators will continue to display the same concern for life that they have in the past.



OK, now everyone push!

Your children deserve proper recreation areas

"Whose garden was this?
It must have been lovely
Did it have flowers?
I've seen pictures of flowers,
And I'd love to have smelled
one . . ."

Will these questions be asked by future generations of South Floridians? Or, will there be "green space" for the children who will succeed us?

Even today, as a matter of fact in many areas, aren't some of our parks, other open areas, and our water resources being replaced by asphalt oceans and seas of landfill?

Children in many sections of our cities have no place to play. And, unfortunately, great numbers of these youngsters live in the poor white, brown, and black ghettos which

at present lack any recreational facilities whatever.

THIS SURELY is the situation in the City of Miami today, where citizens are being asked to consider this problem.

Certainly, it is no easy task faced by Miami's freeholders who will vote March 14 on a \$39.89 million bond issue which would provide funds to be used in acquiring land and developing new and existing parks. Their decision will require deep consideration and perhaps sacrifice.

We feel, whether or not the bond issue succeeds or fails, that it is incumbent upon the citizens of Miami to find the means to provide adequate recreational areas for all of our children.

It's a tough decision Mr. and Mrs. Miami but it must be made by you.

'The informer' has big role in trial of 'The 7'

By ERNEST A. OSTRO
HARRISBURG, Pa. — (NC) — It is becoming clearer and clearer every day in the trial of the Harrisburg Seven that the prosecution's case depends more on the

NC NEWSMAKER

testimony of Boyd F. Douglas Jr. than on the rest of its elaborate evidence combined.

Without this 31-year-old ex-convict informer, the government's case is a series of seemingly unrelated meetings, bull sessions, phone calls, picnics, and a batch of long-winded letters between Josephite Father Philip Berrigan and Sister Elizabeth McAlister of the Religious of the Sacred Heart trying to keep one another's spirits up with far-fetched discussions of Vietnam war resistance.

Douglas has been responding day after day to the careful questioning of chief prosecutor William S. Lynch, tying the gatherings, letters, phone calls and the seven defendants into what the government hopes will look to the jury like a conspiracy masterminded from a prison cell by a

troublesome priest.

The Harrisburg Seven — six Catholics including three priests, a nun, an ex-priest wed to an ex-nun, and a lone Pakistani Moslem — are charged with conspiring to kidnap presidential adviser Henry Kissinger, to blow up heating tunnels under government buildings in Washington, and to raid draft boards in eastern communities.

Father Berrigan, Sister Elizabeth, and the Pakistani, Eqbal Ahmad, are also accused of smuggling contraband letters into and out of Lewisburg federal prison, where Father Berrigan was serving a six-year sentence for earlier destruction of draft records.

AS SKETCHED by the prosecution and broadly painted by Douglas, the Josephite priest and the nun carried on an illicit correspondence in which plot upon plot was hatched and nurtured. He also testified that Sister Elizabeth and co-defendants infiltrated Bucknell University, stirring placid students to anti-war activities, especially draft board raids.

Douglas, by accident or design, was the only Lewisburg inmate participating in a "study-release" program whereby he left the prison daily to attend classes at Bucknell and returned to his cell every evening. He soon befriended — and was befriended by —

Father Berrigan after the priest was lodged in the somber, Italianesque prison 75 miles up the Susquehanna River from here. Douglas acted as a courier for the contraband correspondence, and also participated in meetings and other activities that form the basis for much of the conspiracy indictment.

After the prison authorities tumbled to the action following a routine search of Father Berrigan's cell, Douglas turned informer — or so the prosecution scenario goes — and kept the FBI apprised of all the peace movement activities and letters that he facilitated between May and December 1970. Douglas testified that patriotism and a keen instinct for survival turned him into an informer.

The defense has not really contested the existence of the clandestine correspondence. Nor have they denied that meetings took place at Bucknell. And, somewhat shamefacedly, several defendants acknowledge that they trusted Douglas for at least nine months of his career as a double agent.

What is at issue here is:

- Who did what? Did the defendants conspire as Douglas says, or were the gatherings only bull sessions, as the defense — and several of the government's own witnesses — have claimed?

- Were the letters the stuff of conspiracy, or were they the bona fide — if naive — efforts of an imprisoned priest and a concerned nun to comfort one another with tales of ephemeral glory?

THE KEY QUESTION is, plainly, whether Boyd F. Douglas Jr. is to be believed. This is what 12 honest jurors sitting patiently in court, listening to this witness, must decide. On their decision hangs the fate of the Harrisburg Seven.

Aside from his prison record — which includes forgery, assault, impersonation, fraud, and interstate transport of phoney securities — a number of other factors are cited by the defense as casting doubt on Douglas's veracity:

- The prison psychiatrist, Dr. Wolfram Rieger, whose patient he was for several months at Lewisburg, has termed him a classic con man who would lie cheerfully and without hesitation if he thought it would serve his interests.

- A letter written by Douglas and belatedly released by the prosecution indicates Douglas received substantial payments from the government while he was an FBI informer. He also is known to have been kept under wraps by the FBI for at least 13 months before he started testifying here Feb. 28. Douglas demanded a "reward" of \$50,000 "tax-free" and a phoney honorable discharge from the army as payment for his informer activities and his trial testimony. In fact, Douglas had received a dishonorable discharge from the army.

- Testimony of three government witnesses, former Bucknell coeds Jane Hoover and Mary Elizabeth Sandel, and Bucknell librarian Patricia Rom, indicates that Douglas was always trying to stir up Bucknell students to participate in illegal anti-war activities — and that the defendants played no such roles as agitators. This directly contradicts Douglas' version.

Douglas has been caught in numbers of other inconsistencies and misstatements before and during his current testimony. Lynch asserts for the prosecution that, well, maybe he's no angel, but his story is substantially accurate. The defense says he's a liar.

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EDITORIAL: Mitch Abdallah, news editor; Marjorie 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 Priebis, supervisor; Bea 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
Miami, Fla. 33138

The Archdiocese of Miami Weekly: Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

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Has life's purpose changed?

(Following are excerpts from the first of a five-part series being broadcast during Lent by Msgr. James J. Walsh, spiritual director at the Archdiocesan Seminary of St. Vincent de Paul, Boynton Beach, at 7:05 a.m. on NBC-radio each Sunday.)

Several weeks ago at a White House Conference on the Industrial World, 1,500 corporation executives were told by the key speaker, Herman Kahn, that "the biggest single problem facing us is meaning and purpose." Today's man is asking: "Why do we stay alive? What are we here for?" He went on to say, "My grandfather walked with God and knew why, but we don't." Mr. Kahn put his finger on the most sensitive problem of today — the very purpose of living.

It used to be that almost all Christians agreed on this, while perhaps differing on many other points. There was the settled conviction that life has meaning because man is made to the image and likeness of God. Life has purpose because the happiness man constantly seeks, from his earliest childhood, and by the deepest instincts of his being, can be found only in a face-to-face union with his God. The complete fulfillment of his hopes and dreams and aspirations can be attained, only when he passes through the door of death to eternal life.

Some 1,500 years ago, St. Augustine gave expression to life's meaning which has always neatly embodied the conviction of the Christian. He put it in a very simple prayer: "You have made us for yourself, O God, and our hearts are restless, until they rest in you."

IN THESE 18 WORDS, you find a map of life. In our day, that clearly etched map of life with its network of ways back to one's Creator has been blurred, effaced, and frequently destroyed.

It remained for our generation to witness a world-wide attempt to persuade or to force men to turn away from the Christian purpose. Atheistic communism, of course, is the prime example. Marxism rejects God's role in human affairs completely. It makes man's destiny dependent only on himself.

However, we must remember that more than communism, much more, is involved in this international rebellion against the concept of another world of fulfillment. Some who are repelled by Soviet brutality and repression of human freedom are nevertheless deeply attracted by its philosophy of atheism and materialism. You hear much today about existentialism, atheistic existentialism. Perhaps you don't hear the

term as much as you see its philosophy played out dramatically and sympathetically on the stage, at the movies, in the books you read.

This philosophy tells us man becomes man only when he is able to do without God. There are endless variations on this theme, some even less logical, some gentle, some harsh, but all committed to the conviction that the civilization of tomorrow will not have room for God or the supernatural. Van Leeuwen, for example, explains patiently to the unenlightened that religion is basically a fact of culture, that is, it is connected with an undeveloped, pre-scientific state of human-

The Truth of the Matter

ity. Now that we are in the space age and science has grown up, who needs religion? Who needs God?

THE INEVITABLE consequence of this is the denial that life has meaning, that it makes any sense. The thread of fatalism, disillusionment, despair runs through this philosophy. "Man, scarcely born, is soon to die." Some adopt what is known as "courageous despair." While holding that life is absurd and meaningless, they decide to make the best of it.

If you saw the movie, "Cool Hand Luke," you saw this pathetic, despairing philosophy of life worked out to the saddest extreme, as Luke hopelessly struggles against the brutality of a southern chain gang, knowing he can't win, knowing he has nothing to look forward to, but refusing to surrender, until he is killed like an animal.

I said it remained for our generation to experience this phenomenon. To make it world wide in so short a time, the marvels of the communications media were needed, and our age supplied them. Also the atmosphere of emancipation, freedom, had to be developed. The spirit of man's freedom from his servitudes of the past, from the bonds of colonialism, from the chains of hunger, disease and oppression had to pervade the world — and our generation, unlike any other, was ripe for this. All this inevitably had to lead to some kind of an attempt to seek the highest emancipation — emancipation from God Himself.

There are, of course, some astonishing reactions to this philosophy of a meaningless

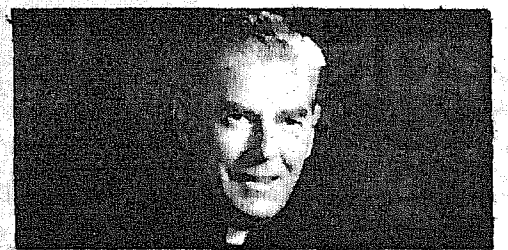
life. We are seeing right now the ancient truth exemplified that man's spirit is much like the eagle in its natural quest of the loftiest spaces, in its ceaseless flights upward beyond the ordinary world of nature. Man cannot remain mired in the mud of earth with no place to go any more than the eagle could be satisfied with the agility of a grasshopper.

THERE ARE TODAY emerging some signs of a rebirth of faith. There is a wide-spread hunger and search for God, for a transcendent Being, Someone beyond nature, beyond science. A "New York Times" survey of the Jesus Movement indicates that many young people in colleges are as disillusioned with the Frankenstein effects of science as they are with the institutions of the past. They are looking to Jesus with a sense of wonder. They are beginning to pray, to find new forms of prayer.

Pope Paul said not long ago that faith is reappearing today not on the frontiers of science, but in the very heart of the scientific man through the discoveries he is making in the universe.

Werner Von Braun, renowned for his leadership at the Space Center at Cape Kennedy, has often admitted that the deeper man penetrates into the universe among the planetary bodies, the more he marvels at the majesty and wisdom of God who created it.

Surely one of the most interesting signs of renewed interest in the spiritual life, and, therefore, in the very purpose of life, was described recently by Georgie Anne Geyer in the "Saturday Review." She made a study of Russian youth who are now searching intensely for values, for something beyond material progress. She speaks of their recognizing new needs for which the Marxist system has no answers.



MSGR. JAMES J. WALSH

Young Russian writers and some officials have acknowledged a "spiritual emptiness" in Soviet life. Cut off from the rest of the world, they are digging into their own religious past, restoring centuries old churches and monasteries, discovering ancient church music which is drawing crowds to concert halls, traveling to historic religious sites and even hanging icons once again in the home.

Youth journals indicate they are discovering the Christian saints and portraying some of them as national heroes. It would be rash of course to infer that Russia is having a religious revolution, but it is experiencing the phenomenon of a rebirth of interest in the spiritual heritage of man. This has significance in rediscovering the purpose of life.

Father Teilhard de Chardin made this profound observation: "The more man becomes man, the more he will feel the need to adore." That is, the more one matures, the more one deepens his sense of responsibility to his fellow man and seeks to serve him, the more one gains a sophisticated knowledge of the world about him, then the more one senses his dependence on a Power far greater than his own.

This is the meaning of life which has not changed in Christianity and cannot change. This is what Jesus meant when he said I have come that you may have life and have it more abundantly. "You have made us for yourself, O God, and our hearts are restless until they rest in you."

Woman will give lecture on dramatist

Dr. Dorothy L. Hoffman, distinguished professor in the Department of Modern Languages at Florida State University, will be the concluding guest speaker on the Coleman F. Carroll Lecture Series at Barry College at 8:15 p.m., Sunday, Feb. 12, in the Wiegand Center Lecture Hall on the Miami Shores campus.

"Lope DeVega: A Dramatist for Today" will be the topic of Dr. Hoffman, whose major field is Spanish Golden Age Drama and Lyric

Poetry.

A native of Lizton, Ind., she has a Ph.D. from the University of Illinois and took post-doctoral studies in sum-

mers at the National University of Mexico, San Carlos University, University of Guatemala, and the University of San Marcos.

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Spanish-speaking groups' problems are discussed

By MITCH ABDALLAH
Voice News Editor
BOYNTON BEACH —
"In our very life of suffering and oppression we are discovering our liberation. We believe ourselves to be a prophetic people because of our oppression," the dean of Assumption Seminary, San Antonio, Tex., and the director of the newly established Mexican-American Cultural Center, told approximately 100 participants attending the fifth annual Academic Day held at St. Vincent de Paul Seminary, here, last Tuesday.

One of five speakers at the one-day workshop, Father Virgil Elizondo said that a new theology is arising out of the faith experience of the Spanish-speaking people.

The other guest speakers included Dr. Elvira Dopico, director of Shenandoah School, Miami; Francisco Diana, coordinator of the Spanish Department Office of the Religious Education, the Diocese of Brooklyn, N.Y.; Brother Emilio Quiros, coordinator of the Spanish Department Office, of the Religious Education, the Archdiocese of Miami; and Mrs. Mercedes Cros-Sandoval, Department of Anthropology professor, Miami-Dade Junior College.

INCLUDED among the guest participants was Miss Luisa de Fuentes, a professor of the Department of Music at Florida Atlantic University, who gave a workshop recital of the classical Spanish guitar.

Citing the dilemma confronting the Mexican-American, Father Elizondo said, "The Mexican-American is not Mexican nor is he American. He is not accepted in his new environment and is rejected in the old. He finds himself as something different, something new." It has taken 400 years for the Mexican to accept this situation, he added.

But in many ways, the seminary dean said, "Christianity is found in the very fiber of our lives. The Latin American accepts suffering and death as a part of life. He accepts the totality of life and rises above his suffering.

"Theology in Latin America is part of us, it seeks to interpret the meaning of the signs of the times. We are believers. We find all our liberation theology is escatological. Our suffering of the present is the new challenge facing the Church today. There is no other organization in the States which has done more for the Mexican-American but it is also finding out that it has not done enough."

THE OPPRESSION that the Spanish-Speaking have endured is just now coming to the realization of the younger members of the minority group. "They are saying they have had enough," Father Elizondo said. "They say that with or without the Church, they are moving ahead. There is one thing that has not been taken away from the Mexican-American — that is his faith. This is a very deep part of him."

The Mexican-American sees what has to be done and he moves towards that goal, Father Elizondo added. "We have a lot to learn, but we also have a lot to offer. We are deep believers that God is with us."

There is one difference which must be recognized. "The Mexican has a

supreme respect for the individual. His sense of people is very deep," the director said. Consequently, he will not want to hurt anyone. The American, on the other hand, wants to get to the point right away, even at the expense of hurting feelings.

ANOTHER speaker, Dr. Dopico, gave a brief outline of the Cuban exodus into Miami. "What were we looking for?" she asked. "We were looking for the right to speak freely, the right to hold views different from those of government, the right to make full use of our possessions and the right to assemble."

And what were the three factors for Cubans preferring Miami? Any future efforts to overthrow Castro, she said, would necessitate a location close to Cuba. Another factor was a familiarity with surroundings and the Florida climate "which is similar to that of our homeland," she added.

Transiency was the first characteristic of the exodus' initial stage, Dr. Dopico noted. "Because of the transient characteristic, there was little concern for the cultural. As the numbers increased, we began to create a situation which was subtle.

"The presence of the Cuban population was instrumental in the change of everyday life. The true essence of the city of Miami has not changed that much but what is noticeable is that we have absorbed more. No one can walk through Miami and not notice the presence of the Spanish-Speaking," she stated.

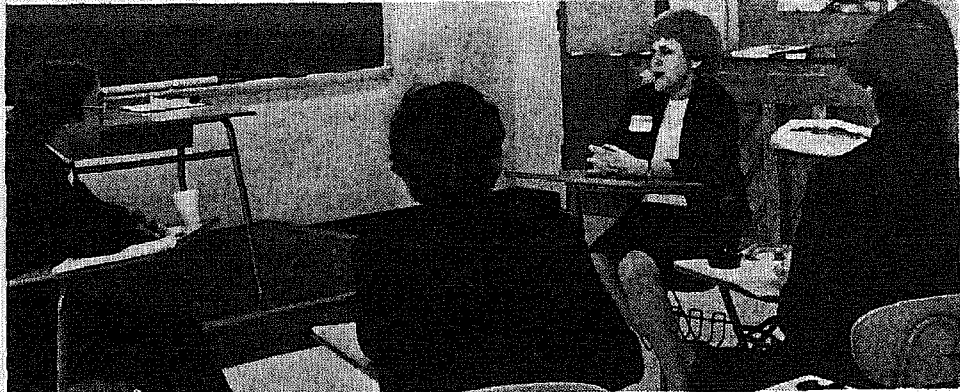
TWO RESULTS of the Cuban influx is restricted employment and "the young people tend to absorb a different language and culture. We do not want them to be

deprived of their self-identity and the values of their heritage," Dr. Dopico declared.

Five different groups of the Cuban population exist, she said. One involves those families who have become overprotective of their children but who have still maintained a life-style similar to what they have known previously. Another encompasses those who lead lives now which contrast with the life they lived in Cuba. The third group consists of those who have pursued professions associated to their original fields of endeavor. Then there are those businessmen and bankers who have contributed greatly to the economy of Miami. And lastly there are the artists who have come here because their art is an expression in which they can operate.

"Our concern now," said Dr. Dopico, "is not merely maintaining a Cuban culture. We do not want to become a museum piece. We feel that our way of life is a dynamic culture, dramatically involved in heritage. The Cuban is bringing what he has of himself. It is a culture of valuable means which answers questions."

A THIRD SPEAKER, Brother Quiros, focused his theme on the Latin apostolate. "In our American Church, there is no concerted



Three seminarians at St. Vincent de Paul Major Seminary discuss Cuban culture in South Florida with Dr. Elvira Dopico, one of five speakers who addressed participants attending the fifth annual Academic Day held at Boynton Beach. Speakers from out of state, left, Francisco Diana and Father Virgil Elizondo, answer questions for the press pertaining to Spanish-Speaking cultures.

pastoral approach to the Spanish-Speaking apostolate," he said.

"There is however an enormous amount of apostolic programs in our midst. But there is an even greater degree of disorganization which slows down many of the apostolic efforts.

"In a situation such as ours, it seems that there are three options: to postpone a concerted team-approach at the diocesan, parish or organizational levels until there be a certain amount of apostolic work accomplished; to use the opportunity of the quick transplant to establish the foundations of a planned team-approach, starting with zero and channeling every apostolate work and initiative into the coherent and restricted framework of that

approach; and third, to plan a concerted team-approach which would give general guidelines and a clear outline to the thrust of the apostolate and which would encourage spontaneous initiatives as it also tries to gently incorporate them into the general plan."

REGARDING the three options, the first has been chosen, Brother Quiros said, "if not officially, at least de facto. The Cuban group has tacitly accepted that option and adapted itself to it." But, Brother Quiros asked, is there not a lack of assimilation of the very concept of a concerted team approach, confusing it with structure, or seeing the grassroots ex-

periences as the absolute form of the apostolate."

Another concern expressed by him is the "island mentality of the Cubans. We are separatists. We have difficulties working together. We try to re-live in our individual lives the experiences of our social group . . . we are islands. Up to which point, then, is it possible to incorporate the mentality of concerted teamwork into what was begun and developed as an 'island'?"

(CONTINUED ON PAGE 22)

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Wearin' o' green, dancing planned

South Floridians will observe the feast day of St. Patrick, which occurs on March 17, with a variety of activities featuring the "wearin' o' the green" and appropriate entertainment.

In **Dade County** the 14th annual St. Patrick's Day Ball sponsored by the Shamrock Society will be held Saturday, March 18, at Hialeah Municipal Auditorium. Reservations may be made by calling 696-7695. . . . Another St. Patrick's dance will be held on March 18 under the auspices of St. Rose of Lima Parish Council at 9 p.m. in the school cafeteria, 10690 NE Fifth Ave. Tickets are available from Mothers Club members. . . . the Coordinating Council of SS. Peter and Paul Church will sponsor its annual St. Patrick's dance at 9 p.m., Friday, March 17 in the school auditorium, 1435 SW 12 Ave. Reservations, being accepted at 854-2057, close today (Friday). . . . Members of Villa Maria Auxiliary will be hostesses during a St. Patrick's luncheon on March 17 at the Balmoral hotel, Miami Beach.

Their annual St. Patrick's dance will be sponsored by members of St. Vincent de Paul parish at 9 p.m., Saturday, March 18 in the parish hall, 2100 NW 103 St. Tickets may be obtained by calling 696-1428.

The Cathedral Women's Guild will sponsor a St. Patrick's Day Hat party at 10 a.m. Saturday, March 18, in the parish cafeteria. Breakfast will be served. Reservations may be made by calling 751-3916.

In **Broward County** activities include St. Patrick's dance and supper hosted by the Plantation K. of C., Saturday, March 11 at 8:30 p.m. in St. George parish hall. . . . a St. Patrick dance and buffet supper sponsored by St. Stephen Parent-Teachers Club in the school hall at 9 p.m., Saturday, March 18, for which tickets are available by calling 983-9433. . . . a dinner-dance under the auspices of St. Charles Borromeo Men's Club at 7 p.m., Friday, March 17 at the parish center, Hallandale Beach Blvd. and NW Sixth Ave. Reservations, limited to 300, may be obtained by calling 923-5192. . . . Authentic Irish step dancing will highlight the Irish Rover Club's Sixth Annual dance at 9 p.m., March 17, in Nativity parish hall, 5200 Johnson St. Hollywood. For tickets call 961-1620. "Leprechaun Capers" will be the theme of St. Pius X Woman's Club annual luncheon and fashion show at 12:30 p.m., Friday, in the Caprice Room at the Hotel Sheraton, Fort Lauderdale. Reservations are being accepted at 566-2173.

In **Palm Beach County** members of Sacred Heart Guild, Lake Worth, will be hostesses during a St. Patrick's card party at 7:30 p.m., Saturday, March 11, in the Women's Club, 20 S. federal Hwy. Tickets may be obtained by calling 582-9655.



Around the Archdiocese Palm Beach County

Sister Maurine Swift, Cenacle Retreat House, will be the guest speaker at the Tuesday, March 14, meeting of the Catholic Daughters of America, Court Palm Beach No. 780. The meeting will begin at 7:30 p.m. at the CDA Hall, 537 Pine Terrace.

Broward County

Sister Simon Peter, O.P., first grade teacher in St. Anthony School, Fort Lauderdale, will be honored on the occasion of her silver jubilee during a tea on Sunday, March 12, by parishioners.

The Pentecostal movement within the Church will be discussed at the Tuesday, March 14, meeting of the St. Coleman Women's Guild, Pompano Beach beginning at 8 p.m. in the Parish hall.

Father Dan Coyle, Chaminade High School, and Mrs. Jackie Tucci will participate in the panel discussion, which will be followed by a question and answer period.

Assumption Guild, Pompano Beach, will meet at 10:15 a.m., Tuesday, March 14 at the Native Sun Motel. Before the meeting at 9:30, coffee and rolls will be served.

Monroe County

A barbecued chicken dinner, sponsored by St. Bede Parish, Key West, is slated for Friday, March 17, at the church from 5:30 to 7:30 p.m. Take-out service also be available. For tickets call 294-0685 or 294-1303.

Dade County

The Coral Gables Country Club will be the scene of a luncheon and card party by the Mercy Hospital Auxiliary, Saturday, March 11 at noon.

The Society of the Little Flower, Coral Gables, will hold its annual card party, Saturday, March 11, at noon in St. Theresa's school cafeteria, Sevilla entrance.

Medical staff picks officers

Dr. Manuel Carbonell has been elected president of the medical staff at Miami's Mercy Hospital.

Other officers named are Dr. Franklyn E. Verdon, president-elect; and Dr. Jerome F. Waters, secretary-treasurer.

A 12-man executive committee includes Dr. James B. Byrne, chairman, Dept. of General Practice; Dr. John E. Cunio, chairman, Dept. of Medicine; Dr. Joseph Galluccio, chairman, Dept. of Radiology; Dr. Joseph Jannach, chairman, Dept. of Pathology; Dr. Matthew Larkin, chairman, Dep. of Surgery; Dr. Gerald Relkin, chairman, Dept. of OB-GYN; Dr. Martin Rosenthal, chairman, Dept. of Psychiatry; Dr. Roger Walker, chairman, Dept. of Anesthesiology; and Dr. Jose Carballo, Dr. Manuel Centurion, Dr. Hyman Merlin, and Dr. Parry B. Larsen, immediate past president, committee members.

Will be speaker in lecture series

FORT LAUDERDALE—Father Neal McDermott, O.P., director of Religious Affairs at Barry College, will be the next speaker in the lenten lecture series at St. Maurice parish at 8 p.m., Sunday, March 12.

A coauthor of the American Priesthood Study conducted 1969-71 for the National Conferences of Catholic Bishop, Father McDermott is a candidate for a Ph.D. at the University of Chicago and was a Danforth Fellow at the University of Chicago and a Research Associate at the National Opinion Research Center.

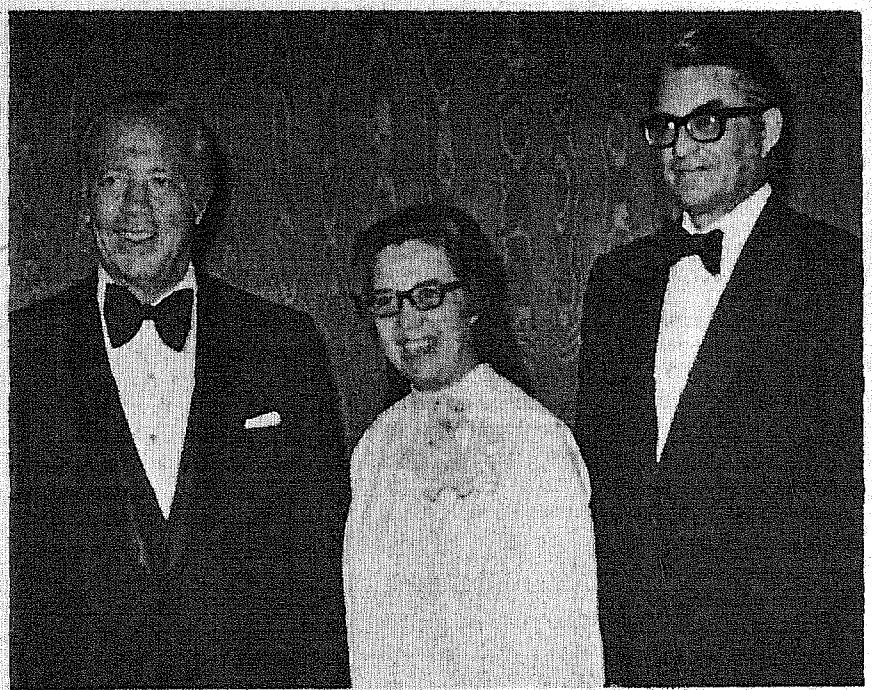
Judge Atkins heads committee

U.S. District Court Judge C. Clyde Atkins, a member of Little Flower parish, Coral Gables, and past president of the Archdiocesan Council of Catholic Men, has been named chairman of the new American Bar Association Special Committee on Constitutional Conventions Study.

A nine-member committee will analyze and study all questions of law concerned with the calling of a constitutional convention.

'Pace Day' set

"Pace Day," the annual event which features carnival booths, games and food, will be held at Msgr. Pace High School, Sunday, March 19 at 15600 NW 32 Ave., Opa-Locka from 1 to 6 p.m.



1972 SILVER Medallions of the National Conference of Christians and Jews were presented in Miami to Rabbi Irving Lehrman, Sister Mary Dorothy, O.P., and Harry Hood Bassett, in recognition of their leadership and accomplishments in civic and community affairs.

Club slates a retreat

Msgr. James J. Walsh, Spiritual Director at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, will be the retreat master during the annual "Day of Reflection" sponsored for March 14 by the Patrician Club of St. Patrick parish, of which he was the second pastor.

According to Mrs. Dolly Lowy, club president, registration for the one-day retreat will be held from 8:15 a.m. to 9:30 a.m., during which coffee will be served.

The opening conference begins at 9:30 a.m., followed by celebration of Mass at 11 a.m. and luncheon at noon in St. Patrick's Hall.

Women of South Florida are invited to participate and may make reservations by calling 864-0136, 377-1084 and 758-5397.

Picnic, carnival are scheduled

South Floridians will be among those attending the annual Spring picnic and carnival, Sunday March 12, at Mary Help of Christians School in Tampa.

Mass will be celebrated at 11 a.m. in the school chapel at 6400 E. Chelsea St. The picnic will be held between 12 noon and 3 p.m. A one-hour band concert will follow.

A country store, games, rides and a variety of refreshments will also be available on the grounds of the school, conducted by the Salesian Fathers.

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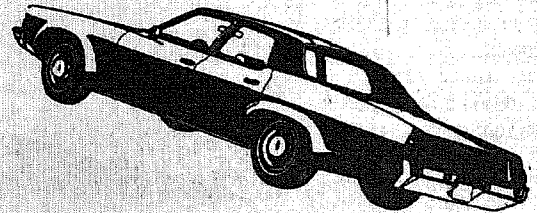
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When does life begin? Opinions cited

(The accompanying article was written by Rev. John P. Haran, S.J., professor of theology at the Miami Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.)

As long ago as 1803 Thomas Percival stated the position of medical ethicists on abortion in these words:

"To extinguish the first spark of life is a crime of the same nature, both against our Maker and society, as to destroy an infant, a child or a man; these regularly successive stages of existence are ordinances of God, subject alone to His divine will." (Medical Ethics, Chauncey D. Leake, ed., Baltimore, Williams and Wilkins, (1927), pp. 134-135).

In 1823 Theodore and John Beck wrote in their "Ethics of Medical Jurisprudence:" "However objectionable such an opinion may be, yet the fact is certain that the fetus enjoys life long before the sensation of quickening is felt by the mother. Indeed, no other doctrine appears to be consonant with reason or physiology, but that which admits the embryo to possess vitality from the very moment of conception.

"If physiology and reason justify the position just laid down, we must consider those laws which treat with less severity the crime of producing an abortion at an early period of gestation as immoral and unjust." (Vol. I, Albany (1823), pp. 276-277)

THESE OBSERVATIONS were made in the early nineteenth century. There has been tremendous progress in the sciences of physiology, biology, medicine, fetology and genetics since then. Percival and Beck said that it was absurd, even then, to use "quickening" as a criterion for determining the beginning of the life of the unborn baby.

Their knowledge and refreshing honesty should encourage modern legislators in their quest for a law that will not reflect a discredited criterion, nor leave a refuge for legal murder to any doctors who may have abandoned their dedication to preserving life, even the life of the unborn; or to mothers desiring to terminate pregnancies.

In an important decision in 1887, the Kentucky Supreme Court, in ruling that abortion prior to quickening was not a common law crime, also said:

"In the interest of good morals and for the preservation of society, the law should punish abortions and miscarriages wilfully produced, at any time during gestation. That the child shall be considered in existence from the moment of conception for the protection of its property rights, and yet not in existence, until four or five months after the inception of its being, to the extent that it is a crime to destroy it, presents an anomaly in the law that ought to be provided against by the law-making department of the government." (Mitchell vs. Commonwealth, 78 Ky., 204, 39 Am. Rep. 227 (1879))

The Kentucky legislature later acted consistently with this court decision and excluded "quickening" as a criterion for determining the existence of life in the unborn child.

MANY STATES which long ago abandoned this criterion in their abortion laws have forsaken the restrictive laws that existed in all states until a few years ago. This abdication of the legislative function is regrettable.

There are several compelling reasons for this regret. From time immemorial, the medical profession has been signally hailed for its dedication to the preservation of life,

including the life of the unborn. In our day, some of the medical profession have lowered the esteem in which they were held, by their openness to performing abortions on a wide scale.

Some pregnant women seem no longer responsive to the religious, moral, ethical, and human evaluations of the sacredness of all life, by their seeking abortions. The only defense the innocent, unborn child has against the attack on its life which abortion constitutes is legislative enactment.

If legislators do not protect the life of the unborn, when it is threatened with abortion, the innocent child will be killed.

The Florida legislature is faced with an unenviable task, if one weighs all the elements in the decision that has been thrust upon them by the courts. If they enact no law in the 60 day period for action given them by the courts, the old common law would be in force; a law judged immoral and unjust in medical ethics and medical jurisprudence well over a century ago. If it enacts an abortion-on-demand law, it will have abdicated its responsibility to the defenseless, innocent, unborn child who will lose its life by abortion.

Every direct abortion is an "unspeakable crime" as the Bishops at Vatican II so clearly stated. (Church in the Modern World, no. 51). No Catholic wavers on that statement. Yet we know that there are severely restrictive laws in other states, Massachusetts, for example, with which many citizens, who are Catholics, Protestants, Orthodox Christians, along with their Jewish fellow citizens and others of no declared religious affiliation, are forced to live, though they consider any abortion immoral and unjust.

'Interrupting pregnancy' polite yet deadly words

(A 22-year-old University of Miami coed from Long Beach, Calif., is the author of the following article which is reprinted here with the permission of the "Hurricane," student publication of the UM.)

By VIVIAN RACKAUCKAS

After pushing my way through the large crowd it was finally my turn to ask a question.

"Senator," I said, pulling his sleeve to get his attention, "Senator, do you favor the passage of more liberalized abortion laws?"

Looking down at me thoughtfully, George McGovern, Senator from South Dakota and presidential hopeful replied, "Yes, I definitely favor that."

His wife looked on, beaming with pride.

"Thank you, Senator," I said softly as I turned and walked away.

The presidential candidate and his wife no doubt thought that because my hair is long and I wore jeans and a peasant blouse, I was pleased with his answer.

NOTHING could be farther from the truth. I was crushed.

In the Senator's Valentine's Day visit to the University of Miami campus, he had impressed me with his protective attitude toward the elderly, the poor, even toward the imprisoned marijuana smokers.

As he spoke of a world where "future generations will be able to love their country," I thought that maybe he would be the

man who would take the gigantic step to give unborn babies back their rights.

And suddenly everything else he said had no meaning. I am frightened. I see changes going on around me and they scare me. In the past few years I have seen abortion change from a shameful underground crime to every woman's right.

It is not any one person or one issue that upsets me. It is the fact that people's ideas are changing so rapidly and on the pretense of improving the quality of life, they are changing the definition of it.

Whereas unborn children were generally believed to have some legal rights (the right to inherit, the right to be born should his mother be sentenced to death, the right of his parents to sue for wrongful death should something happen before birth), the little guy is no longer a baby. He's not even a fetus. He has become nothing more than an "unwanted pregnancy."

With all the concern over the population explosion, it is no longer fashionable to fight in defense of the child. It is generally felt that there are too many children in the world already, and considering as much air, water, and food as they use, it would be best to eliminate all those who are unwanted. Although that may be well and good, it does not adequately answer why what used to be called "killing a baby" is now dubbed politely "interrupting a pregnancy."

THE MORAL ISSUE as to who can call the shots is my primary concern. Who can say which life is valuable and which isn't? Surely I would not want to be the one with such a tremendous responsibility.

It is not particularly difficult for me to understand why men advocate more liberalized abortion laws. Nobody is overjoyed with the prospect of supporting an unwanted child. A legal abortion may be the escape valve that keeps today's liberal from paying tomorrow's child support.

But it is difficult for me to understand

why the "liberated woman" would allow her body to be abused in the name of freedom. Although I am certain that she believes that she is doing this on her own, I do not believe that it is so. Ironically, in an attempt to free herself from man's bondage, she has become his slave in the lowest form.

The indoctrination to ensure the continued public support of abortion is well under way. My younger sister's junior high school science class was recently told that

(CONTINUED ON PAGE 14)

Abbey goes coed

BELMONT, N.C. — (NC) — Belmont Abbey College will begin accepting women day students next fall. The college and Sacred Heart College, a nearby women's school, will continue their cooperative programs.

THE IRISH ROVER CLUB
extends Cead Mile Failte to one and all to their Sixth Annual St. Patrick's Dance, to be held at the Nativity Hall, 5200 Johnson St., Hollywood, Friday, March 17, Irish and American music, by the New Yorkers, from 9 p.m. to 1 p.m. Authentic Irish step dancing will be part of the program. Admission \$6.00 per person includes a delicious buffet dinner. Also lots of door prizes.

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V AMUSEMENTS MOVIES-TV-RADIO

'The Hot Rock' a gem of a film-in the rough

The Hot Rock (20th Century Fox) — Among the many genres that keep the film industry at least afloat, if not precisely buoyant, one of the most lightweight but also most durable is the caper film.

The key to any caper movie's success, both in terms of its palatability for the critics and of its acceptance by a wide, general audience, lies in the cleverness of its gimmick. Past classics of the genre, such as "Topkapi," have generally relied on placing loot in seemingly impregnable fortresses and then leaving it up to the ingenuity of the crooks not only to overcome the physical obstacles, but also keep one jump ahead of the police.

MORE RECENT caper movies such as last year's "The Anderson Tapes" have tried to create both challenge for the criminals and tension for the audience by placing

their stories in a context of highly sophisticated electronic surveillance equipment.

In other words, scaling walls, and penetrating thick vaults have not disappeared, per se, but they have been enhanced by systems which not only add to the difficulty of the caper itself but remind us of technological developments that have definite and far-reaching social and political implications. What remain timeless are the criminals' interest in the big heist and the audience's interest in watching them try it.

The latest caper film is "The Hot Rock," directed by Peter Yates (Bullitt), written by William Goldman (Butch Cassidy and the Sundance Kid), and starring Robert Redford and George Segal as half of a felonious quartet hired by an African UN diplomat to "reclaim" a huge uncut diamond that only possibly belongs to his tribe and

which is currently secure inside a heavily guarded display case in the Brooklyn Museum.

THE GIMMICK here is to depend on no real gimmick at all; rather, the movie begins with a fairly easy heist of the gem and from there proceeds through a series of mishaps which require the gang to re-steal the diamond over and over again.

The gimmick, then; ultimately involves audience participation in trying to figure out who, if anyone, will wind up with the jewel.

Redford plays the mastermind of the scheme, fresh out of prison and not pleased with the prospect of possibly returning, but not quite ready for a plumbing career either.

Segal is his larcenous locksmith of a brother-in-law, in need of a successful heist for his self-esteem.

Ron Leibman (who played Segal's brother in "Where's Poppa?") and Paul Sand fill out the quartet as, respectively, a vehicular maniac and a bomb-thrower who earned his credentials at Berkely and the Sorbonne.

ALL FOUR are good, and Leibman is a genuine comic find, but Redford is slightly out of place as the only non-New York "type". As a unit, they form a band that is simultaneously the most genial and least lucky since Vittorio Gassman and Co. got involved in that "Big Deal on Madonna Street."

The problem with "The Hot Rock" is that none of the principal artists involved — director, writer, or stars — felt obliged to raise a sweat. Indeed, the best bits belong to Leibman and Sand, and to Zero Mostel and Moses Gunn in featured roles.

As Sand's shyster father, Mostel is Mostel, apparently beyond the reach of a director's control but aware of exactly what he is doing. Gunn plays the African diplomat with convincing elegance, cynicism, and patience. The result is another caper in which secondary participants make off with the spoils of the entertainment if not with the actual loot. This is not a disastrous thing to happen, but it should be an embarrassment to the others.

"The Hot Rock" is, in sum, an interesting and entertaining movie. It is in fact a good film. But it is also obviously a film that, with the enthusiasm and energy, would have been an excellent one. Its value, then, is one of relative nourishment: it will sustain us in a time of famine, perhaps, but is not particularly satisfying. (II)



Movie Reviews

Intended to be amusing but is actually repellent

Murmur of the Heart (Minerva Films/Walter Reade) Louis Malle is a French director who apparently takes great delight in outraging his audience. The foul-mouthed little girl of Zazie, however, was much easier to accept than the precocious adolescent boy of Malle's latest effort.

The story concerns the sexual maturing of a youth in an upper middle-class family whose comfortable materialism is more offensive than the boy's unfortunate brothel initiation into sex or the salvation-through-incest denouncement of the picture.

A disinterested father (Daniel Gelin), a disorganized mother (Lea Massari), and three vicious sons (the youngest of whom is the story's hero, played by Benoit Ferreux) are presented as a happy family whose sexual and social antics are intended to be both healthy and amusing. These indulgent parents and their parasitic offspring are too repellent to be dismissed by hollow laughter.

There is no doubt that Malle handles light humor and fine performers with a master's touch, but here his material reveals his social conscience to be as bogus as the fake painting which one of

the sons slashes to upset his bourgeois family. (C)

Plenty of songs, dance, humor

The Boy Friend (MGM) — Impossibly wide-eyed Twiggie throws all of her 95 pounds into this delightful, high-spirited romp through the glittering sets of the old-fashioned Busby Berkeley type Hollywood musical. And for once director Ken Russell's penchant for extrav-

agance and excess is just what is needed. The plot revolves around the familiar back stage romance, with plenty of wacky mix-ups and misunderstandings — as well as a plethora of colorful dazzlingly staged songs and dance numbers. (A-I)

THIEVES IN SEARCH of an elusive gem. Ron Leibman as Murch, George Segal as Andrew Kelp, Robert Redford as John Archibald Dormunder and Paul Sand as Alan Greenberg star in the caper film, "The Hot Rock."



MEETING IN a convalescent home, Jill (Nanette Newman) and Bruce (Malcolm McDowell) fall in love in "Long Ago, Tomorrow."

Unusual love story is sensitively told

Long Ago, Tomorrow (Cinema 5) — Bryan Forbes, top-drawer British director, wrote and directed this film. His meticulous control results in a credible, even poignant love story.

Virile sportster Bruce (Malcolm McDowell) becomes paralyzed after a soccer injury and, rather than burden his family, opts to live in a convalescent home for the disabled. His initial bitterness and self-pity isolate him until quiet, attractive polio victim Jill (Nanette Newman) cuts through the barrier.

The slow awakening of their love and their determination to marry in spite of their limitations are cut short by her death.

Forbes' low-keyed approach, some may find, still allows sentimental theatricalism. Others may find a wholly sensitive story of pathos and tenderness. Forbes does, however, avoid the current nudity and commercial romps through wheat fields which have marred so many "love stories" recently.

An abrupt climax and an even briefer denouncement are paced to avoid the maudlin possibilities inherent in such subject matter. (A-3)

MALCOLM McDOWELL
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"WORK OF WOMAN" will be discussed by Father Donald Connolly with Mrs. Blair Wright, Mrs. Joseph Robbie and Sister Estelle, I.H.M. during the "Church and the World Today" program at 9 a.m., Sunday, March 12 on WCKT, CH. 7.

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Drama students to stage play set in 18th century

"The Rivals," a romantic farce, will be staged by the Barry College Drama Department at 8:15 p.m. today (Friday) Saturday, and Sunday and the following week on March 17 and 18 in the college auditorium, N. Miami Ave. and 115 St. It will also be presented for one matinee performance at 2 p.m. on Saturday, March 18.

The play, depicting 18th century family life, with fun and wit in a plot of mistaken identity to many comic incidents, is under the direction of Miss Patricia Minnaugh, instructor in speech and drama.

Cast in leading roles are Mary Kay Gutwald, Fallston, Md., who portrays Lydia Languish, wealthy, sentimental heroine, whose fortune is dependent upon the whims of her aunt; Carol Lynn Grill, Fort Lauderdale, who will be seen as Lucy, her simple and scheming maid; Pearl Farley, Milford, Conn., who is cast in the role of Mrs. Malaprop, Lydia's aunt and a woman of traditional manners constantly misusing words.

Reservations may be made by calling the college drama department at 754-3322.

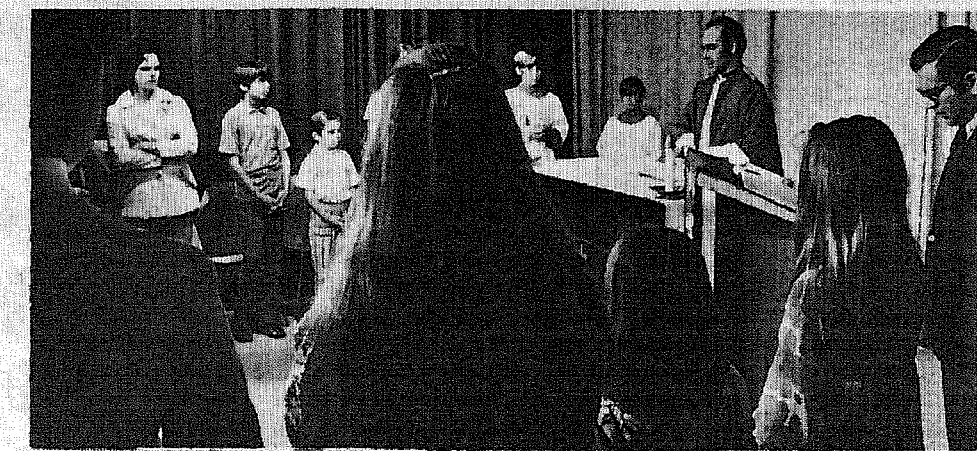
Comic drama

PBS' "Film Odyssey" series of movie classics presents "Rules Of The Game," 1939 French comic drama, over WPBT-Ch. 2, Miami, today at 8:30 p.m.

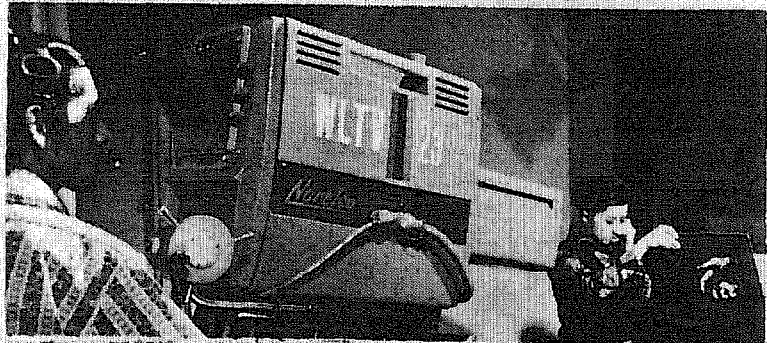
Special program March 16

Donald O'Connor hosts a tuneful and entertaining visit to one of the great capitals of the world, Dublin, in a special one-hour salute to the Irish for St. Patrick's Day, on Ch. 4, Thursday, March 16, at 8 p.m.

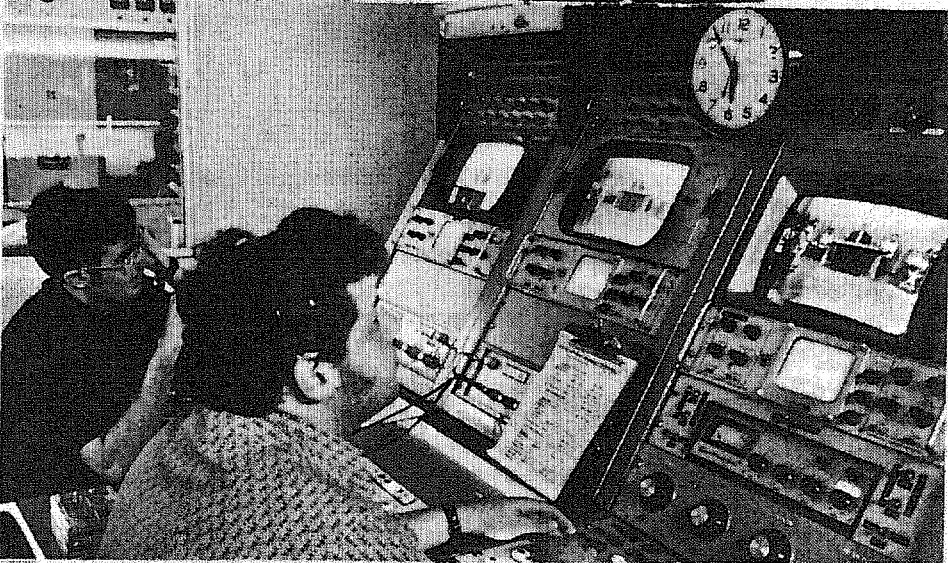
The musical journey starts on the famous Ha'Penny Bridge which spans the Liffey River and is the life



SECOND ANNIVERSARY of the Spanish TV Mass celebrated for shut-ins every Saturday live from the studios of Ch. 23, at 5:30 p.m. was observed last Saturday. Father Jose L. Hernando is shown offering the Mass in the presence of a studio congregation.



VISUAL AIDS used to illustrate homily during the Mass were turned by Miss Araceli Cantero of the Archdiocesan Radio and TV office.



MAJOR SEMINARIAN, Jose Nickse, technical assistant for the program, and a Ch. 23 audio technician monitor the Mass, which reaches thousands of Spanish-speaking whose health does not permit them to participate in Mass at their parish church.

An entertaining visit to Dublin

blood of Dublin. A montage of the city, alive with its people, sets the scene as Donald sings "Dublin's Fair City" in the background.

Next is Trinity College, with its vine-covered buildings and cobble stone walkways. Here Donald joins with the Wolfstones as they rehearse for a performance at the college.

O'Connor then travels to Morrison Row, past Parliament; and Leinster House, the Prime Minister's home, to the National Art Gallery. Then on to O'Connell street with its traffic, crowds and stores. A brief stop along the way for a chat with a woman peddler and an old-fashioned Irish jig. Next the Abbey Theatre, a magic name

synonymous with some of the greatest names in the theatre.

Howth Castle, one of the many medieval castles still standing throughout Ireland, is next on the journey's agenda. It's one of the chief beauty spots near Dublin and it affords remarkable views of the city and the Wicklow Mountains.

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

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

RELIGIOUS PROGRAMS

TV

Saturday
5:30 p.m.

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

"The Work of Woman" will feature Father Donald Connolly, Mrs. Blair Wright, Mrs. Joseph Robbie and Sister Estelle, I.H.M.

10:30 a.m.

THE TV MASS - Ch. 10 WPLG - (Celebrant) Father Thomas Engbers.

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)

SUNDAY, MARCH 12

2 p.m. (6) The Rainmaker (Unobjectionable in part for all)

OBJECTION: Reflects the acceptability of divorce; suggestive sequence

2:30 p.m. (7) The Girl Who Knew Too Much (Unobjectionable in part for all)

4:30 p.m. (6) The Family Jewels (Family)

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

7:30 p.m. (4 & 11) Five Million Years To Earth (No classification)

9 p.m. (10 & 12) Lord Jim, Part I (Unobjectionable for adults)

11:30 p.m. (11) The I Don't Care Girl (Unobjectionable in part for all)

OBJECTION: Tends to justify divorce and re-marriage; suggestive dancing

11:45 p.m. (5) The Night Of The Grizzly (Family)

MONDAY, MARCH 13

1:35 p.m. (6) Law And Disorder (No classification)

4 p.m. (5) The Buster Keaton Story (Family)

4 p.m. (10) Phantom Of The Opera (Family)

7 p.m. (5) The Naked Jungle (Unobjectionable for adults and adolescents)

9 p.m. (10 & 12) Lord Jim, Part II (Unobjectionable for adults)

11:30 p.m. (4 & 11) Penelope (Unobjectionable for adults)

11:30 p.m. (10) Cottage To Let (No classification)

TUESDAY, MARCH 14

1:35 p.m. (6) Law And Disorder (No classification)

4 p.m. (5) Casanova's Big Night (Unobjectionable for adults and adolescents)

4 p.m. (10) Tammy Tell Me True (Family)

8 p.m. (4) Weekend At Dunkirk (Unobjectionable for adults)

8 p.m. (5 & 7) West Side Story, Part I (Unobjectionable for adults)

11:30 p.m. (4 & 11) Venetian Affair (Unobjectionable for adults)

11:55 p.m. (10) Wagons Roll At Night (No classification)

WEDNESDAY, MARCH 15

1:35 p.m. (6) Law And Disorder (No classification)

4 p.m. (5) The Colossus Of New York (Unobjectionable for adults and adolescents)

4 p.m. (10) Fire Down Below (Unobjectionable in part for all)

OBJECTION: Suggestive dancing and dialogue

8:30 p.m. (5 & 7) West Side Story, Part II (Unobjectionable for adults)

8:30 p.m. (10) Foreign Exchange (No classification)

11:30 p.m. (4 & 11) Come Fly With Me (Unobjectionable for adults and adolescents)

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

THURSDAY, MARCH 16

1:35 p.m. (6) Law And Disorder (No classification)

4 p.m. (5) Denver And Rio Grande (Family)

4 p.m. (10) Four Poster (No classification)

9 p.m. (4 & 11) Return To Peyton Place (Unobjectionable for adults)

11:30 p.m. (10) Adam And Evelyn (Unobjectionable for adults and adolescents)

11:50 p.m. (4 & 11) Terror On A Train (Family)

FRIDAY, MARCH 17

1:35 p.m. (6) Law And Disorder (No classification)

4 p.m. (5) Flight To Tangier (Unobjectionable in part for all)

OBJECTION: Suggestive costuming and sequence

4 p.m. (10) Salome (Unobjectionable in part for all)

OBJECTION: Suggestive costuming and dancing. The story told in this film is based on an incident in the New Testament. However, it differs from the Scriptural account.

11:30 p.m. (4 & 11) Around The World Under The Sea (Family)

8:30 p.m. (7) Nine Hours To Rama (Unobjectionable for adults)

11:30 p.m. (10) Blood Of The Vampire (Unobjectionable in part for all)

OBJECTION: Excessive brutality; sadism

SATURDAY, MARCH 18

10:30 a.m. (6) Law Of The Lawless (Family)

12 noon (6) That Lady (Unobjectionable for adults and adolescents)

1 p.m. (4 & 11) Children's Film Festival - Blind Bird

2 p.m. (4) Seven Seas To Calais (Family)

7 p.m. (6) That Lady (Unobjectionable for adults and adolescents)

8:30 p.m. (10 & 12) Suddenly Single (No classification)

9 p.m. (5 & 7) The Americanization Of Emily (Unobjectionable in part for all)

OBJECTION: This serio-comic film, depicting a phase of life of the Armed Forces, tends to condone extra-marital sex and is tasteless and obnoxious in its presentation of numerous suggestive sequences

11:30 p.m. (11) Ticket To Tomahawk (Family)

Film fare on TV

SUNDAY AND MONDAY, MARCH 12-13

9 p.m. (ABC) - **Lord Jim** (1965) - Richard Brooks' screen adaptation of the Joseph Conrad novel makes its way into your home in two parts on successive evenings. Although falling short of being a great film, this motion picture about a young man whose compulsive drive to redeem himself in his own eyes ends in failure is considerably worthwhile from many standpoints. The adventure elements of the film will be irresistible for most viewers. The first part of the story is one of the sea and it is filmed with feeling and beauty. The last part is concerned with a native uprising against a warlord and this provides exciting heroics and imaginative deeds of daring in the Far East. The location shots add greatly to the effective atmosphere. The film is made on a grand scale and its color and large screen are well adapted for such material. One of its joys is the acting. Peter O'Toole cuts an appropriately handsome figure although his brand of underplaying tends toward monotony. Paul Lukas carries well the burden of motivating the last half of the film and brings much distinction to his fatherly role as the trader who tries to help Jim. Akim Tamiroff is irrepresible as the sly, disreputable hotel keeper. Daliah Lavi is beautiful as "The Girl" but has little chance to display any other talents. Acting honors must go to James Mason in his brief but perfectly-realized role as Gentleman Brown, a sadistic, Bible-reading, professional cut-throat. Mason knows well how to create and maintain the arresting image of an incredible character that remains in the memory long after much else of the movie is forgotten. (A-II)

TUESDAY AND WEDNESDAY MARCH 14-15

8-8:30 p.m. (NBC) - **West Side Story** (1961) - Another big two-parter, this one the rousing Jerome Robbins' musical with music by Leonard Bernstein. The story is a contemporary, inner-city adaptation of the classic Romeo and Juliet theme, with Richard Beymer and Natalie Wood as Tony and Maria, the star-crossed lovers, set apart ethnically and by their opposing street gang backgrounds. Set in New York's upper West Side, the film captures the grit of life in the city's lower depths, with glimmers of hope and elements of tragedy in a delicate balance. The songs and the dance numbers, of course, are the selling card, and in terms of its energy and verve, the movie is among the very best. Rita Moreno is the standout here, and won an Academy Award for her performance (one of 10 Oscars given the film). Some of the social issues, relationships, and street language, however, require a fairly mature sensibility on the part of the viewer. (A-III)

THURSDAY, MARCH 16

9 p.m. (CBS) - **Return To Peyton Place** (1961) - This further saga of life and love in a small New England town stars Carol Lynley, Jeff Chandler, Eleanor Parker, and Mary Astor. The initial plot device is the publication of a book that reveals the secrets of leading citizens of the town. Jose Ferrer (better known for his work as an actor) was director of this sudsy sequel. (A-III)

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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.)

Charity needed in every social economic system

The recent Synod has issued a call to Christians to commit themselves to apostolic action in the very heart of social and political action. It calls on Christians to get at the root of evil and change the hearts as well as the structures of modern society. But while we are anxious to remedy the causes by long-term action, we cannot close our eyes to the immediate consequences of injustice which oppresses mankind. Nor can we remain blind to the unforeseen catastrophes which come all too often to add to human suffering. We see there an appeal which impels the Church to bear witness to the charity that sprang forth from the heart of Christ at the sight of the hungry crowds and impelled Him to place His disciples immediately at their service. The sons and daughters of the Church, faithful to the Lord's intentions, must strive in their offering of aid and assistance, to give proof of the love which is free from self-aggrandizement. Charity, drawing its strength from Christ and constantly receiving new life and vigor from His grace, is spontaneous, freely bestowed, and cheerfully given. Charity when it is inspired by faith shows itself to be inexhaustible. It refuses to limit the use of economic goods for purely economic ends and it is concerned with the welfare of others without being devious. In this sense charity precedes and includes justice and the time has come to point it out as the necessity of every social economic system.

Speaking to Pontifical Council "Cor Unum." Jan. 13, 1972.

Our minds are filled with great vision and hope and they are not idle dreams. They are graces we implore from God, the one supreme Father of heaven and earth. We implore them from Christ, the one Pastor of mankind. We implore them from the Holy Spirit, the unique principle which animates and sanctifies the faithful. They are our proposals of reconciliation and love on which we wish to base a new communion capable of resolving ancient controversies, difficult schisms and questions of prestige in a sincere brotherhood bound together by a ministry of humble service and authentic power. There are evident signs of great ecumenical events to which we look forward with anxious joy and energetic effort. It is not true that the cause of ecumenism has ground to a halt. That may be so in the case of a superficial and sentimental ecumenism, which tries to resolve the questions brought into the world by Christ by ignoring the real demands of the true faith and effective ecumenism. But it is not true of ecumenism based on sincere study and common prayer. The latter, by God's grace, continues to progress and has achieved most comforting results. Oh, how we feel the need of this inner conversion, of which the Council spoke, to celebrate in the new fullness of charity the coming of authentic ecumenism — that of the catholicity and the unity of the Church of Christ.

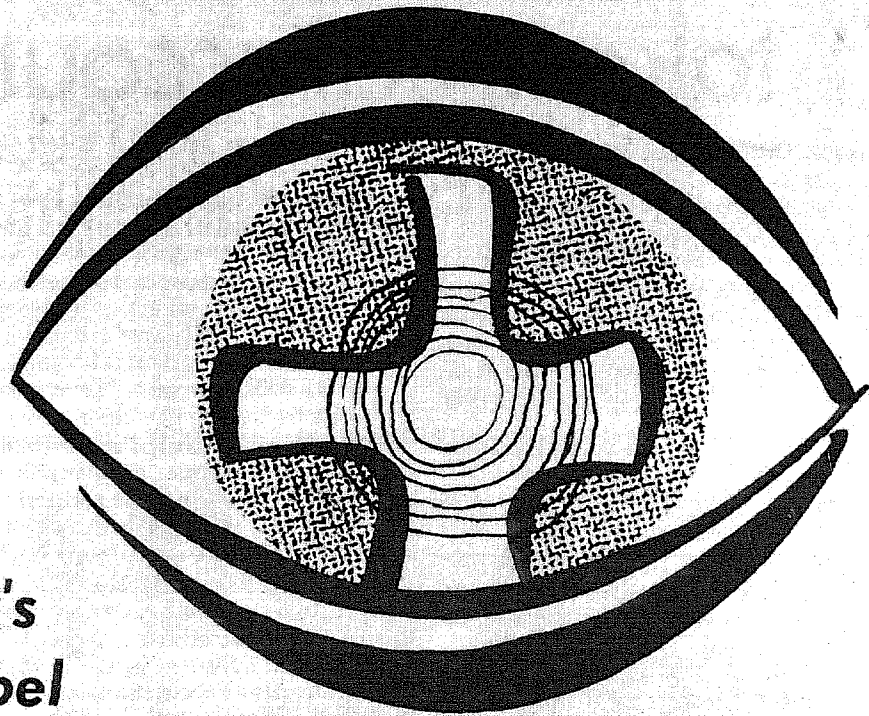
Speaking to the Faithful. Jan. 23, 1972.

Those of us who have the dual responsibility of preserving their own faith and communicating it to others are aware of the increased difficulty of believing and professing a religious belief today. It can't be denied that man has native religious tendencies. But it is both surprising and distressing that the educated, highly intelligent, man of today should have greater difficulty of cultivating this tendency and bringing it to a full and satisfying fulfillment. It's particularly distressing because modern irreligiousness is brought about by modern progress. Man has advanced in every field: in awareness, knowledge and activity but his capacity for communicating with the religious world is reduced. Can it be that progress reduces religion to nothing? What are the real causes of this phenomenon? It can't be denied that modern irreligiousness, or the widespread agnosticism of our times, must be considered a serious, ever-present, problem. It's not superfluous, therefore, to try to account for this negative development. The search must be made. If we claim to be adults, that is, intelligent, free, in full command of our faculties, we must face up to this religious problem. It is not easy to come by religious knowledge naturally through reason nor at revealed religion through faith. The question has always been difficult for some people because of their failure to search properly for the answer.

We have neglected the ways of wisdom to follow the ways of science. Perhaps we can apply the wisdom of the Gospel to ourselves which defines certain use of intelligence as blindness. So let us understand Christ: His coming, His word, His salvation. He is the Way.

Speaking to a general audience. Jan. 26, 1972.

You and Your Faith



From Sunday's Gospel

As He walked along, He saw a man who had been blind from birth. His disciples asked Him, "Rabbi, was it his sin or that of his parents that caused him to be born blind?"

"Neither," answered Jesus: "It was no sin either of this man or of his parents. Rather it was to let God's work show forth in him. We must do the deeds of Him who sent me while it is day."

The night comes on when no one can work. While I am in the world, I am the light of the world."

With that, Jesus spat on the ground, made mud with His saliva, and smeared the man's eyes with the mud. Then He told him, "Go wash in the pool of Siloam." . . . So the man went off and washed and came back able to see.

John 9: 1-7

Pope raps soft, mediocre lives

VATICAN CITY — (NC) — Pope Paul VI attacked what he called the mediocre ideal of a comfortable life and said that self-sacrifice is the "true and highest measure" of love.

At a general audience March 1, the Pope said that Lenten penitence runs counter to "our habits and our outlook."

"We want to be surrounded by well-being," he said, "by leisure, by good health, by good fortune. We do everything to save effort and toil. We are, at bottom, people who want to enjoy life. A good meal, a comfortable bed, a pleasant drive, a good play, a good salary — that is the ideal."

Such a "monologue in support of comfort as the ideal way of spending our life" could be buttressed with "the very best reasons and even better experiences," the Pope observed.

"But at a certain point we must halt before objections no less valid. Do we want to render our lives soft, mediocre?"

(Here the original text of the papal address had added: ". . . and — may the word be pardoned — merely bourgeois?" But the Vatican daily paper, "L'Osservatore Romano" did not publish this phrase. It could not be determined whether Pope Paul had actually said it.)

"Where is the struggle, the heroism, that gives man his true and best stature? Where is the defeat of our laziness and cowardice?"

"And again, how arm the spirit against the sufferings and misfortunes which life cannot spare us? And how impart to love its true and highest measure, which is the gift of self-sacrifice?"

Uncertain about trip

VATICAN CITY — (NC) — Despite high hopes of Australians that Pope Paul VI will attend the 40th International Eucharistic Congress in Melbourne in February, 1973, the Pope said that he "could not prophesy so far ahead."

Pope Paul made his comment when asked by an Australian priest during an audience given to the International Committee for Eucharistic Congresses March 1 if he might be able to attend the Melbourne congress.

The priest, Father Brian Walsh, executive director of the congress for Australia, said that Archbishop James R. Knox of Melbourne last Easter had expressed the hope that Pope Paul would return to Australia for the congress. He visited Sydney in 1970 on an Asia-Pacific trip.

Father Walsh reported that the Pope said he contemplated "with delight" such a possibility. The Pope also received an official civic invitation in September, 1971, from the lord mayor of Melbourne to visit the city.

Father Walsh said that he has not given up hope that the Pope may eventually decide to come to the congress, but he admitted after the recent audience that "as of now, things remain as they were before, nothing definite."

Archbishop Knox was among members of the permanent congress committee at the papal audience.

The Pope stressed two aspects of the Eucharist at the audience: its unifying value for the Church and Christians and the importance of various forms of Eucharistic adoration outside of the Mass itself.

The Pope said:

"The Eucharistic congress, calling the adoring faithful to the most Blessed Sacrament, is a symbol, and a powerful one, of the Church's unity, both internal and external."

He added:

"Yes, Christ, present under the Eucharistic species, calls the whole Church to himself. He makes it reflect upon its vocation of unity and charity. Christ, publicly and solemnly adored, brings the Christian community today back to the original founts of its life, of its very reason for being."

The Pope also stressed that various forms of Eucharistic adoration, despite some present-day objections, have an important part in the life of the Church.

"WE ALL KNOW that the sacrifice of the Mass," he said, "has the first place in the liturgy, but we wish to remind you our brothers and sons also that even in the face of certain recent thoughtless theoretical and practical attitudes, all

forms of Eucharistic worship retain their validity unchanged as well as their irreplaceable function, and their educational and formative value as a school of faith, prayer and sanctity."

Pope Paul said that the Melbourne congress must make it clear that "Christ is with us all days, even until the end of the world. He is present in the little ones and in the poor. He is present in the revealed word and in the Eucharistic celebration. Above all, he is present, always and everywhere, in a special way in the most Blessed Sacrament."

Father Walsh said that while in Rome this time Archbishop Knox invited Dutch Cardinal Jan Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, to take part in the Melbourne congress, which is making a special effort toward ecumenical understanding and fellowship.

Cardinal Willebrands agreed to take part in a discussion with Dr. Lukas Visser, head of the faith and order department of the World Council of Churches, and Mother Teresa, foundress of the famous Indian congregation of nuns that has become world famous for helping poor persons of all races and creeds.

The congress is being preceded by a year of preparation that will include special home and group meetings to discuss the meaning of being a Christian in the world today.

The meetings, to be held in March, July and October throughout Australia, will be conducted by specially trained laymen as a basis for personal participation in the congress, to be held Feb. 18-25, 1973.

Press spokesman

VATICAN CITY — (NC) — The Church's top experts in communications media are urging Pope Paul to improve the Vatican's press relations by naming a full-fledged spokesman at the policy-making level here.

Consultors and members of the Pontifical Commission for Social Communications proposed at a week-long meeting that a representative of the commission be placed in the top echelons of the Vatican, be fully briefed and backgrounded on Vatican events, and be made freely available to the mass media.

The meeting was called by Archbishop Edward L. Heston, the American who became president of the commission last year.

The plenary session submitted in its resolution the name of a person it felt could fill such a position.

Although his name and specific details of the resolution were not disclosed, various consultors and members who attended the Feb. 28-March 4 meeting in Rome sketched out the general details for NC News.

IF APPROVED by the Pope, the resolution presumably would speed up and enlarge on answers to questions posed by journalists. The current procedure is for a correspondent to seek specific information from an official of the Vatican press office, with the reply coming sometimes immediately, sometimes in a few hours, and sometimes not for days.

The resolution was aimed at providing for the news media a contact empowered to speak for the Vatican as well as come up with speedy, well-backgrounded information — in other words, an official press spokesman fully up to date on what's going on inside the Vatican.

Since 1967 the Vatican has had a press briefer who meets with newsmen once a week, answers their questions as best he can, and tries to coax information out of various Vatican congregations and officials later if he does not know the answer himself. The first press office director and briefing officer was Msgr. Fausto Vallainc, who was succeeded a year ago by Federico Alessandrini, a staff member of L'Osservatore Romano, Vatican daily.

Like L'Osservatore and Vatican Radio, the press office is operated under the general authority of the Vatican Secretariat of State.

Things the intellectuals didn't take into account

By MSGR. GEORGE G. HIGGINS

The Washington Post recently featured a fascinating series of articles by Marilyn Berger, a staff writer, on the role of intellectuals in the U.S. Government.

Miss Berger recalls that in the early days of the Kennedy Administration dozens of scholars from Harvard and other great universities flocked to Washington under the illusion that they were going to "make America new," that they would "speak the truth to power" in a congenial political atmosphere and that the problems of the world would thereby become manageable.

Then years later, she reports, it became clear, especially in the light of the Vietnam debacle, that "their hopes — and their capacities — were overinflated." She quotes James Reston of the "New York Times" and Professor Hans Morgenthau, among others, as saying that the intellectuals had over-estimated the capacity of words and style to influence the stubborn political and economic realities of the times.

Governor George Wallace of Alabama, among other public figures, seems to take a kind of perverse delight in ridiculing the intellectuals, especially those who have attached themselves to the Government.

I wouldn't be caught dead playing that game. It's the cheapest kind of political demagoguery.

ON THE OTHER HAND, I do think that the publication of Miss Berger's recent series on the role of intellectuals in the U.S. Government was a useful reminder to all concerned that the contribution which the intellectuals can make to the political process — though indispensable, especially at the present time — is a limited one at best, and this because of the very nature of the political process itself.

It's good for the humility of scholars and intellectuals to be reminded of this from time to time, not by anti-intellectual political demagogues, but by their own peers.

One of their peers — Dr. Max Beloff, Professor of Government and Public Administration at Oxford University — recently published a most perceptive essay on this subject, the lead essay in a book entitled "The Intellectual in Politics" (The Library Press, New York, \$8.95). Professor Beloff sees two sets of dangers in the use of academic experts in the framing of public policy or the sponsoring of legislation. There are dangers, he says, both to the intellectuals them-

selves and to the particular government or administration they may be called upon to serve.

The intellectuals, he argues, have a crucial role to play in forming public policy. But they run the great risk, he says, of becoming political courtiers and of sacrificing their own integrity and the respect of their intellectual peers — thereby undermining their own indispensable influence in the field of public policy — by throwing in their lot, as political partisans, with a particular government or administration.

MOREOVER, he says, "government is itself a skill, and the politician's trade like others must be learned in practice and by early and prolonged apprenticeship." His conclusion is that, as a general rule, intellectuals who seek to serve the public should do so "outside political life itself or only on its margin . . . It is the middle distance that is all-important — the creation of opinion on subjects of vital concern but not yet fully ripe for positive legislation."

If Professor Beloff is concerned about safeguarding the integrity and independence of intellectuals and thereby enhancing their influence in the area of public policy, he is equally concerned about the harm that intellectuals can do to the political process if they pursue an activist role in government in a doctrinaire fashion.

At this point he begins to use some rather strong language. What worries him, he says, is "the intellectual arrogance" which assumes that important matters of State (disarmament, arms control, peace-keeping, etc.) "which involve the most delicate of assumptions about the political and human emotions of vast communities, and upon the successful resolution of which human survival itself may depend, are purely technical ones, that it is all a matter of correctly programming the computer."

The problem discussed in Professor Beloff's essay and in Miss Berger's recent articles is not confined to the area of civil government. It also arises, in its own way, in the area of ecclesiastical government.

Father Andrew Greeley recently spoke to the latter issue, with his usual skill and discernment, in a widely publicized paper entitled "The State of the Priesthood." Father Greeley said, among other things, that while there is no reason why a Bishop should let a scholar make his decisions for him and many reasons why he shouldn't, it is urgently necessary, especially at this critical stage in Church history, for ecclesiastical administrators "to take scholarship seriously



Landmarks of America

THE DOME of the U.S. Capitol is reflected in the new pool which has been constructed at the base of Capitol Hill. Long the symbol of the federal government, the building is the most dominating monument in Washington, D.C. Started in 1793 on a site chosen by George Washington, the present Capitol Building was completed in 1865 after going through many design changes. The imposing dome is 288 feet high and the building is over 725 feet long.

and be ready to learn from it."

Father Greeley hammered away very hard at the latter point, and with very good reason, in this writer's judgment. What he said in his recent paper on the priesthood about the role of scholars and intellectuals in the area of ecclesiastical government closely parallels the distinctions made by Professor Beloff in his essay on the role of intellectuals in civil government. These distinctions, it seems to me, make perfectly good sense in both cases.

Roman Catholic who becomes a 'Roaming' Catholic

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

"Roaming Catholics" was the title of an article in the New York Times of Feb. 24. The theme of the piece was that the author, a former Roman Catholic, confesses that he has now ended his Roman days and prefers to roam the landscape picking and choosing what religious ideas meet his fancy.

There is nothing novel about the writer's experience. In fact, it is happening so often these days that it has become almost commonplace.

John Robben was raised a Roman Catholic, went regularly to Mass and communion and dutifully married a Catholic girl. He went into the confessional one day, confessed the sin of birth control and was refused absolution because he would not promise to discontinue the practice.

APPARENTLY the priest infuriated him, and he decided to give up confession. The usual happened. After this first brick in his spiritual structure broke loose, down went one doctrine after another like a set of dominoes. Now he feels free and quite sure that he knows more about his own religious needs than any outside religious authority.

Robben's experience simply confirms the truth of what catechetical experts have been saying for years now. If a Catholic child has religion imposed on him as a collection of doctrines he must believe, if this is all there is to his religious training, then the child will wake up after a few years or in adulthood to discover that his religion is a purely external thing. The doctrines will seem to him like "flying saucers," unidentified foreign objects that have no inner relation to his life.

GENUINE FAITH, of course, must be basically and fundamentally interior. It is a personal experience in which the child accepts the risen Christ and his continuing

work in the world as Savior. Bernard Cooke, in "The God of Space and Time," says most fundamentally, Christian faith is not the acceptance of a body of doctrines nor is it the observance of laws or the performance of cult: it is a personal relationship to the risen Christ which Christians share with one another in the community of the Church." (p. 140) This personal relationship is nourished by the liturgy, by private prayer, by familiarity with Scripture. If it is not so nourished, then Christianity becomes little more than a collection of dead books about a dead man in a far-off land.

The Robben article is a case of Hamlet without Hamlet. In narrating his religious experiences he never once adverts to Christ. It is a story of prelates and Pope, of commandments and doctrines, of moral rules and communion hosts. The tragedy is that he is unfortunately, probably in all good faith, the typical Catholic who has been sociologically identified with Catholicism but who has never known faith as a personal experience between himself and Christ.

I SAY "in all good faith" for many of the troubles of the Church today are due to bad catechetics. Doctrines were superimposed on the mind of the child: he was required to memorize doctrines he did not understand and looked upon as formulas remote from his uncomplicated interests and emotions.

It seems to me however that Robben's case is altogether different from that of the Catholic of genuine faith who is now passing through a so-called "crisis of faith."

This is not really a "crisis." He sees old, familiar devotional customs, reverential attitudes, liturgical practices disappearing and he misses them painfully. So much so that he may even criticize Vatican II and Pope John who asked the Council to be "a demonstration of the Church, always living and

always young, which feels the rhythm of the times and which in every century beautifies herself with new splendor, radiates new light, achieves new conquests."

Such a believer prefers the old wrappings but has no real doubts about the inner reality of his religion — faith in the risen Christ.

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'Interrupting pregnancy'

(CONTINUED FROM PAGE 10)

abortion is "nothing more than the destruction of cells."

Abortion referral services are readily available to those in need, and the "problem pregnancy" listing under Personals in the classified ads no longer refers a girl to a home for unwed mothers.

ABORTION has now become an acceptable part of American family life. For the next few years a few oldsters will cringe when they hear the word, but soon that will be gone too. Ridding oneself of unwanted cells will soon become about as painless and guilt-provoking as clipping toenails.

And the American society will be beautiful, except for one thing. Old people who sit in homes for the aged contribute nothing to society and gain nothing from it. Their bodies are deteriorating.

But wait — while we rush to save unwanted babies and old people from lives of unhappiness, we also have an obligation to the deformed, the retarded, and the mentally ill. They deserve to not have life forced upon them.

And the people with low IQ's, crooked noses, and flat feet. They too deserve not to suffer. What a perfect society we will have! Isn't America beautiful?

He 'lets life express itself'



CARDINAL SUENENS

By PAUL KEMEZIS
BRUSSELS, Belgium — (NC) — Those who complain that Cardinal Leo Suenens of Malines-Brussels is always away on trips or at conferences and spends too little time running his own archdiocese often "misunderstand the cardinal's character," according to a man who knows him well.

The cardinal "operates by letting his subordinates innovate and develop their projects without intervention from above," he explained.

AS A Church administrator in Brussels put it: "The cardinal lets life express itself. Once someone convinces him of the worth of an idea, he will get continuous encouragement support, unless the experiment obviously goes awry."

Cardinal Suenens, 67, who will visit various U.S. cities in March, has headed the Malines-Brussels archdiocese since 1961. He was made a cardinal by Pope John XXIII, a close friend in 1962. Since then he has earned an international reputation for his role in developing some of the key concepts of Church renewal expressed during the Second Vatican Council.

He has especially championed opening Vatican offices to the new currents of thought in the Church.

IN HIS own archdiocese, where he had been an auxiliary bishop since 1945, Cardinal Suenens has instituted deep structural reforms. He employs an amazing alliance of liberty and authority to motivate his associates which, according to Belgian author Franz Weyergans, "does not lessen his leadership nor the personality of his collaborators."

The cardinal has fostered numerous innovations to meet what he considers the Church's priority problems, particularly the shortage of priests and loss of contact between clergy and laymen.

His approach is often pragmatic and has led to charges from traditionalist circles that he simply goes ahead with projects without worrying about doctrine.

But Cardinal Suenens, a doctor of theology and philosophy and former rector of Louvain University — where he still has strong intellectual ties — is always careful to remain inside the confines of orthodoxy.

He has little support from radical Church groups and believes that Church reform, though emanating from the Vatican, must pass through Rome. This partially explains his strong activity in the affairs of the Church as a whole.

THOUGH he has a broad international following, at home the cardinal gives the impression of a solitary man. The Church in Belgium is structured so that each of the eight bishops has virtual autonomy.

"The other bishops are more reserved and naturally it seems that he is always the motor and they are the brakes."

The cardinal resides in the quiet Flemish town of Malines, dominated by its single-spire cathedral, 20 miles north of the bustle of Brussels.

Coming from a poor family, he is still somewhat uneasy with men from other backgrounds. His dynamic thinking and frankness make him ill-suited to subtle Church politics, though his effectiveness is unquestionable.

Though conservative Catholic circles in Brussels have never quite become used to Cardinal Suenens, they have accepted him, because, as one religious journalist put it: "The authority of the bishop is still an important thing here."

THE SAME characteristic that sets him apart in the

world of Church politics has gained him many partisans at home: he speaks and reacts like a normal man. With no pretensions, he can make the average man believe that the Church is in step with the times and is seeking to solve his problems.

Perhaps this ability to address himself to men has also

contributed to his success in making an impression in England and the United States. According to a member of his staff, the cardinal feels particularly at ease when visiting these countries both in Protestant and Catholic circles.

Convinced that Church authority must emanate from

the people, Cardinal Suenens does all possible to make this point a reality.

According to one married deacon, the cardinal did much to help him establish his unfamiliar role in the parish by his warm participation in the ordination ceremony and later by his continuous verbal support.



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The Christian and welfare

By RUSSELL SHAW

At what point does a war on poverty become a war on the poor?

Almost at once that question requires some rather careful qualification. It is not a matter of conscious motivation, as if the many groups and individuals working to alleviate the plight of the poor were actually in league against the objects of their concern.

Yet built into human nature is a sort of recurrent resentment against the poor — at least, when demands on their behalf begin to be made upon the non-poor. Nobody bears ill-will toward the poor as long as they keep

quiet (except to say "thank you" for the occasional dole that is directed their way). But when they become vocal and obstreperous, when they insist that society has unfulfilled obligations toward them, they suddenly become objects of suspicion and hostility. Then wars on poverty tend to merge into wars on the poor.

IT MAY BE that something of the sort has been operative in recent discussions of the welfare "mess." No one can seriously doubt that the welfare system in this country has in fact become a "mess," but it is a considerable leap from this fact to the assumption — implicit and sometimes even explicit

in many discussions of the problem — that this is somehow the fault of the recipients of welfare.

Consider what happened over the past 10 years. The number of people on welfare in the United States rose from seven million a decade ago to more than 14 million in 1971. That is certainly a *dismaying fact of national life*, from whatever perspective one views it: economic cost, human wastage, or any other. Yet for present purposes the question is what conclusion one is to reach about the seven million Americans who were added to the welfare rolls during the decade. Are they to be blamed for having become welfare recipients?

In very general terms, people on welfare break down into two broad categories: the "deserving" poor and the "undeserving." Little defense should be needed of those in the first group — the widowed or deserted mothers of several children, for instance, whose poverty is real and no fault of their own, and for whom public assistance is vital.

But what about the so-called "undeserving" poor: those who presumably could support themselves but do not — perhaps will not — and thereby contrive to stay on welfare? Are the pleasures of the American welfare system so substantial that it is only normal for anyone to be tempted to break the law and waste his life in order to enjoy them? Or doesn't the very fact that some welfare recipients (their numbers have probably been exaggerated) have abused and exploited the system point to pathology rather than criminality?

THIS POINT needs to be made clearly. There is, so far as is known, nothing very pleasant or attractive about being on welfare. So-called "undeserving" welfare

recipients are not cashing in on a glorious bonanza; and the fact that some have apparently chosen welfare as a way of life only points to a tragic inability on their part to live and work in conventional, competitive society.

Among the poor who are objects of public hostility, these "undeserving" individuals (the welfare "bums" and "loafers") rank very high — perhaps second only to militant spokesmen for the poor. Yet without accepting their behavior as right or normative, one should be aware of the elements of sickness and self-destructiveness involved in it. Righteous indignation seems neither an adequate nor a Christian response from this point of view.

To what extent the present administration's welfare reform program will come to grips with this and other problems remains to be seen. The reforms have many good features: a federally guaranteed income floor for the poor and assistance to the working poor, for example. The program also includes a number of weaknesses and certain aspects (such as work "incentives" designed to get employable persons into some sort of jobs) whose long-range implications only experience will show.

What seems obvious, however, is that, even if all parts of the reform package prove a smashing success, the intractable problem of the "undeserving" poor will remain largely untouched. It is then that one would have to fear "get-tough" policies which would in fact amount to making war on the poor. The challenge, it seems is to develop deepened public understanding of the poverty problem — in all its human complexity — in order to head off possible punitive measures against the poor themselves.



Welfare recipients categorized by deserving or undeserving. The simplicity of life for the poor on welfare is a despairing sight.

New rite of Confirmation has significant innovations

By FATHER JOSEPH M. CHAMPLIN

On the feast of the Assumption last summer, Pope Paul VI issued a revised rite for confirmation. Like the other renewed rituals recently published (e.g., baptism, marriage, funerals), it contains a variety of alternative texts — readings, prayers, blessings — and expects the bishop in consultation with those who plan the liturgy to select those which best fit the circumstances of a specific congregation.

The new decree, however, also includes several significant changes in the manner that sacrament has customarily been administered. In this column I would like briefly to describe a few of those innovations.

SPONSORS. Formerly, confirmation godparents were to be distinct from the adults who fulfilled that role at baptism. Nor were parents allowed to "stand up" for their boys or girls during this ceremony. The revised legislation takes a totally different view, even expressly abrogating previous Church law in the process.

"Ordinarily there should be a sponsor for each of those to be confirmed." "It is desirable that the god-parent at baptism, if present, also be the sponsor at confirmation." "Even the parents themselves may present their children for confirmation."

Authorities naturally did not introduce those reforms without good reason. Each of the three modifications noted above enjoys sound theological support. The Vatican document explains their doctrinal basis in these terms:

A sponsor for each:

"The sponsor brings the candidate to receive the sacrament, presents him to the minister for anointing, and will later help him to fulfill his baptismal promises faithfully under the influence of the Holy Spirit."

The same sponsor for baptism and confirmation: "This change expresses more clearly the relationship between baptism and confirmation and also makes the duty and function of the sponsor more effective."

Parents as sponsors: "The initiation of the children into the sacramental life is especially the responsibility and concern of Christian parents. They are to form and gradually increase a spirit of faith in the children and, with the help of catechetical institutions, prepare them for the fruitful reception of the sacraments of confirmation and the Eucharist. The role of the parents is also expressed by their active participation in the celebration of the sacraments."

PARENTAL PREPARATION of the candidates. Vatican II statements on

Christian education clearly specify that parents are the prime religious teachers of children. This truth has enormous consequences on the practical level, effects already observable in the current country-wide programs of parent involvement in catechesis for first Communion and first confession.

The quotation just cited would seem to encourage a similar approach for confirmation. However, for the priest simply to throw this educational ball to mother and dad, then walk away, is not exactly what the Roman text recommends. An earlier paragraph notes: "It is the responsibility of the people of God to prepare the baptized for the reception of the sacrament of confirmation. Pastors should see that all the baptized come to the fullness of Christian initiation and are therefore carefully prepared for confirmation."

Parents, as I see the picture, ought to do more, to be more intimately involved in the confirmation preparation, but in cooperation with others (parish priest, religious instructor, fellow parishioners), not to the exclusion of them.

Priest assistants for the bishop. The latter was the original minister of confirmation and as a consequence "ordinarily the sacrament is administered by the bishop so that there will be a more evident relationship to the first pouring of the Holy Spirit on the day of Pentecost. After they were filled with the Holy Spirit, the apostles themselves gave the Spirit to the faithful through the laying on of their hands. In this way, the reception of the Spirit through the ministry of the bishop shows the close bond which joins the confirmed to the Church and the mandate of Christ to be witnesses among men."

Nevertheless, the law now gives certain others the authority to confirm in special situations. Of particular interest, in my mind, is this provision: "In case of true necessity and special reason, for example, the large number of persons to be confirmed, the minister of confirmation may associate other priests with himself in the administration of this sacrament."

Among those listed are "the pastors of the places where confirmation is conferred, pastors of the places where the candidates belong, or priests who have taken a special part in the catechetical preparation of the candidates."

This solves a particular problem for us in the United States. It makes confirmation within Mass not only a desirable goal, but a practical possibility. But more on that in a few weeks.

KNOW YOUR FAITH

THE INITIATION of the children into the sacramental life is especially the responsibility and concern of Christian parents along with others.

Compassionate attitude toward people in need

By FATHER CARL J. PFEIFER, S.J.

A recent television documentary portrayed the plight of thousands of unemployed highly skilled aerospace administrators, engineers and technicians. Several years ago these men held high-paying, creative jobs. Today they are unemployed.

Watching the inner lives of these men and their families unfold on the TV screen was a saddening experience. Many of them were on welfare, lining up as anonymously as possible to receive their welfare checks. Some were so embarrassed about having to

use food stamps that they drove to supermarkets where they would not be recognized. Others were forced by their change in fortune to join lines of men and women picking up free food from charitable organizations.

SEVERAL of these humiliated men and women admitted that their whole attitude to poverty and welfare had changed now that they were experiencing both. Desperate for work, any kind of respectable work, they recognized that their previous attitude to welfare recipients as shiftless and lazy was a form of prejudice. They experienced their

own need for assistance in spite of their prejudice. They experienced their own need for assistance in spite of their deep desire to find employment, and in the experience grew in respect and compassion for people they formerly looked down upon. They were grateful, though embarrassed, to receive welfare checks and free food.

They were equally embarrassed about the prejudicial attitudes they previously held toward those on welfare. Many of us Catholic adults no doubt share similar attitudes toward the poor and unemployed — prejudice, lack of sympathy, suspicion. To

the extent that we express prejudicial attitudes we tend to create them in the young and deepen them in others.

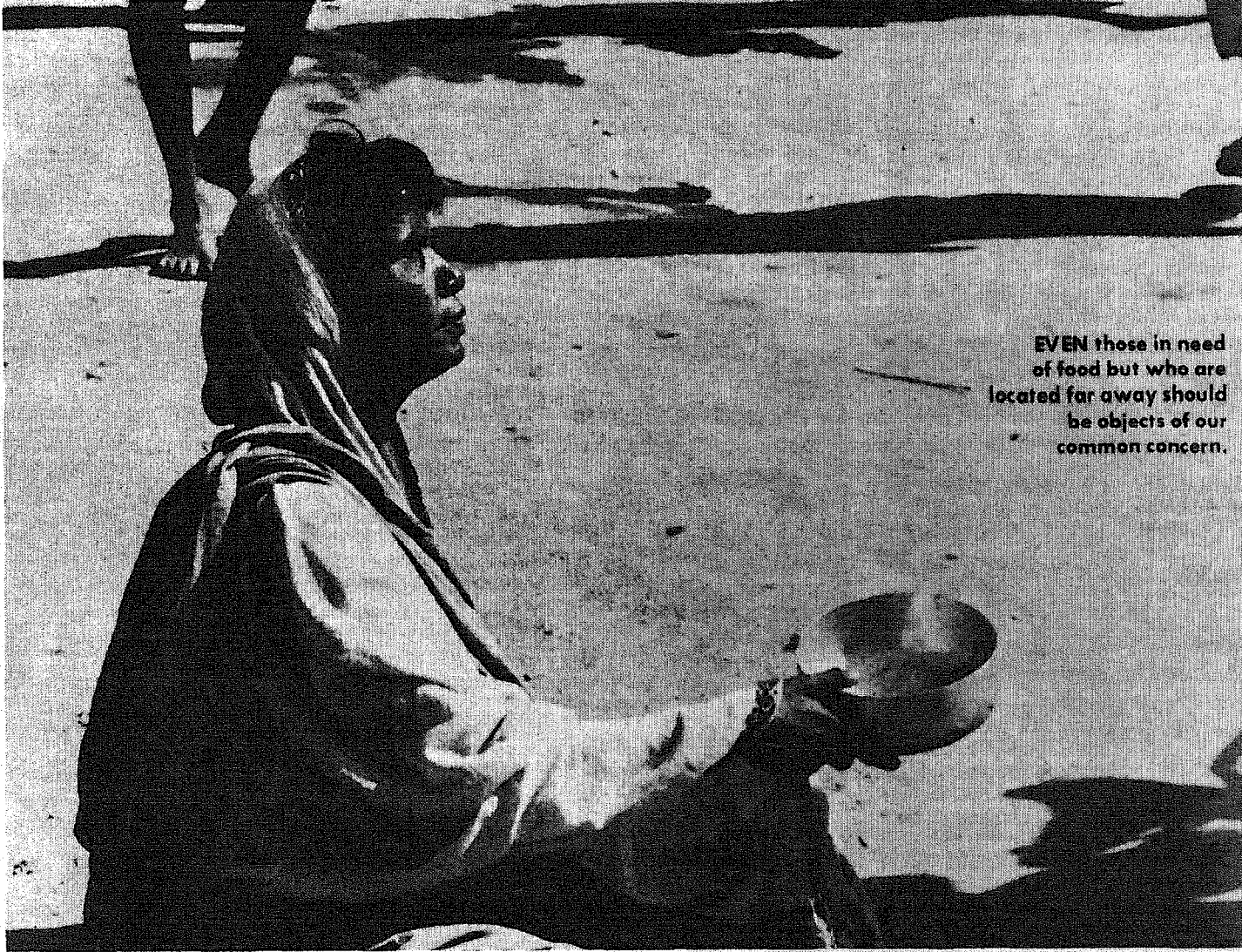
A truly Christian attitude to the poor and to welfare programs designed to aid the needy is not necessarily naive or blind. The Second Vatican Council realistically recognizes the risk that such programs will be abused by some: "Care must be taken lest, as a result of all these provisions, the citizenry fall into a kind of sluggishness toward society, and reject the burdens of office and of public service" (Church in World, 69).

YET THE RISK of abuse should not nurture a hardness of heart, a disdain, or unwillingness to assist those in need. The Council teaches that the right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone. If for reasons beyond one's control — for example, forced unemployment, sickness — an individual is unable to earn what is necessary for a respectable human life, society has a responsibility to come to his aid.

Drawing on testimony from the early days of Christianity the Council "urges all, both individuals and governments, to remember the saying of the Fathers: 'Feed the man dying of hunger, because if you have not fed him you have killed him.' According to their ability, let all individuals and governments undertake a genuine sharing of their goods. Let them use these goods especially to provide individuals and nations with the means for helping and developing themselves" (Church in World, 69).

Religious education programs for adults as well as for the young need to encourage and enable growth in realistically compassionate attitudes toward the poor and needy. We adults need to seriously reflect on contemporary social conditions in the light of the sobering judgment of Christ: "Lord, when did we see you hungry and feed you or see you thirsty and give you drink? When did we welcome you away from home or clothe your nakedness? When did we visit you when you were ill or in prison?" The King will answer them: "I assure you, as often as you did it for one of my least brothers, you did it for me" (Mt. 25:37-40).

Our youngsters will best learn the meaning of Jesus' words from us, their parents, teachers, or priests, who attempt to translate the words of Christ into attitudes and action. Hopefully we and they may grow in respect and compassion for the needy without having to experience the shattering reversal of fortune experienced by the unemployed aerospace specialists.



EVEN those in need of food but who are located far away should be objects of our common concern.

God loves a cheerful giver



Views on welfare system

By FATHER QUENTIN QUESNELL, S.J.

The early Christians knew from Jesus' words and example that He wanted them to take care of the poor. He had warned them not to appear before Him and argue: "When, Lord, did we ever see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and we would not help you?" (Matt. 25, 44). They knew He would only answer: "Whenever you refused to help one of these poor ones, you refused to help me" (Matt. 25, 45).

So they tried to live up to this teaching as well as they knew how. They "shared their belongings with one another. They would sell their property and possessions and distribute the money among all, according to what each one needed" (Acts 2, 44f.). "There was no one in the group who was in need" (Acts 4, 34).

EVEN Christian communities far separated from one another geographically shared a common concern for the welfare of their poor. For instance, a great famine came when Claudius was emperor. The Christians in Antioch "decided that each of them would send as much as he could to help their brothers who lived in Judea. They did this then and sent the money to the church elders by Barnabas and Saul" (Acts 11, 28ff.).

Paul went about his collecting of alms systematically. "Now, the matter about the money to be raised to help God's people in Judea: you must do what I told the churches in Galatia to do. On the first day of every week, each of you must put aside some money, in proportion to what he has earned, and save it up so there will be no need to collect money when I come" (I Cor. 16, 1f.).

In the eighth and ninth chapters of the second epistle to the Corinthians, Paul runs through some motives for Christian giving. He tells of other churches which "were extremely generous in their giving, even though they were very poor" (II Cor. 8, 2). "They gave as much as they were able, and even more than that; of their own free will

they begged us and insisted on the privilege of having a part in helping God's people in Judea" (II Cor. 8, 4).

THE MAIN MOTIVE is the example of Christ: "Rich as He was, He made Himself poor for your sake, in order to make you rich by means of His poverty" (II Cor. 8, 9). Again, "Since you have plenty at this time, it is only fair that you should help those who are in need.

"Then, when you are in need and they have plenty, they will help you. In this way there is fairness for both" (II Cor. 8, 13f.).

"Each one should give then as he has decided, not with regret or out of a sense of duty; for God loves the one who gives gladly. And God is able to give you more than you need, so that you will always have all you need for yourselves and more than enough for every good cause" (II Cor. 9, 7f.).

"Many will thank God for your gifts through us. For this service you perform not only meets the needs of God's people, but also produces an outpouring of grateful thanks to God. And because of the proof which this service of yours brings, many will give glory to God for your loyalty to the gospel of Christ which you confess, and for your generosity in sharing with them and all others" (II Cor. 9, 10-13).

Obviously Paul is not writing about the modern American approach to a welfare state. How could he be? No such thing existed. But he is writing about Christian response to physical needs. He is describing a systematic, even an institutionalized approach to the problem of the physical needs of other people. That is, he does not think that their getting help should depend on their being lucky enough to bump into a generous person.

He is trying to organize a stable, broad-scale way of pooling the financial resources of many to guarantee the physical welfare of the destitute. And finally, he is doing all this as a Christian, and he is giving the kind of motivation for it which may be of help to us today as well.

By JAMES L. ALT

With the Vietnam War issue slowly fading, the economic picture in the United States may well be the chief topic of election-year conversation. And it is not a very promising outlook at this time. Unemployment has again reached the six percent level. Even those Americans fortunate enough to be working are wondering whether they can survive "phase two" of the country's new economic program.

The nation's welfare system is also in a crisis. The nation's taxpayers, already heavily burdened by taxes, are discovering they can expect additional social security deductions from their paychecks this year. At the same time, welfare recipients are maintaining they do not receive enough financial aid at the present time to live above the poverty level.

WHERE will all these problems lead? Is America's welfare system truly "in a mess?" "Yes," says Kevin Fleming (16, Burlington, Iowa), "and it has been caused by the great increase in the number of welfare recipients during the past decade, and the lack of cooperation and responsibility displayed by both administrators and the recipients themselves."

Bernie Vanderfin (17, Burlington) is a little less critical, but believes changes must be made. "I believe the present welfare system is in need of much reform. The basic thinking behind it is fine, but the manner in which the program is being practiced currently is unjust. The legal loopholes present must be eliminated, so that only those who are truly deserving and in need of welfare assistance receive aid."

A priest from Burlington, Father Henry Greiner, 28, thinks the swelling welfare rolls have created a tension within our society. "The tragedy is that our programs are designed to gloss over the real problems and are reactions to a situation rather than attacking the basis of the problem, which is discrimination of the less-fortunate, and economic suppression of the poor by the rich."

Seventeen-year-old Sue Thompson of Davenport, Ia., believes there are many people getting aid who don't deserve it. How does one distinguish between the "deserving" and the "undeserving" poor? Kevin Fleming considers all those capable of supporting themselves — "but are just too plain lazy" — as the undeserving poor, while agreeing that the mentally and physically handicapped in our country should receive welfare.

HOWEVER, as Bernie Vanderfin points out, there is a "very thin line" separating those who should, and should not, receive aid. "Whatever restrictions or limitations are placed on those eligible to receive welfare assistance, we must truly be careful not to exclude anyone who may be greatly in need of financial assistance."

Has the Church done its part to aid the poor? Bernie feels the Church has done much to help the poor, and says "this is where the true work of the Church should be. The Church should not become bogged down with hierarchical or insignificant liturgical matters. It should take a firmer and more definite stand in social and political areas also."

Richard Nolan, 17, and Father David Goetsch, 37, both from Davenport, Ia., feel the Church should be doing more in the educational area to help the poor. Father Goetsch says "I would like to see the Church accept the challenge of education of the poor. It would seem that this would be the best, although expensive, witness to the poor."

Regardless of their attitude towards the welfare system in this country, Christians cannot refuse to help their less-fortunate brothers and still call themselves "Christian." Father Greiner states that "the very meaning of the word 'Christian' implies that love and care knows no bounds. The Lord's words about this are very clear; 'Whatsoever you do to the least of my brothers, you do unto me.' These words are as true today as they were on the day Christ spoke them."

Synod 'only a beginning'

By TEVIS MILLER
PORTLAND, Ore. — (NC) — Msgr. George G. Higgins told a regional meeting of the National Conference of Catholic Bishops (NCCB) here that last year's world Synod of Bishops was — "not the end of a road but the beginning of the road."

The synod "in no way could come up with solutions to the problems of the world" and Catholics should "not look for answers (in synod documents) but for inspiration in finding answers," he said.

Msgr. Higgins, one of two priest observers from the United States at the Rome synod, spoke before 200 priests, Religious and lay representatives and bishops from the 11 dioceses in the Northwest.

DELEGATES included members of minority groups — Indian, black and Asian. Msgr. Higgins, director of the Urban Life Division of the U.S. Catholic Conference, suggested that a possible reason for disappointment in the synod was that "people misunderstood its nature and expected more than the synod was able to do."

Msgr. Higgins pointed out that the synod was a group of bishops called to consult with the Pope and advise him on two problems — the priesthood and justice in the world.

"The synod had no teaching authority, the bishops were not there to legislate," he said. "They were there to discuss two subjects."

He cited "very serious procedural weaknesses" in

the synod. They included a lack of time for discussion of the "two subjects of such enormous scope," too much repetition; with no time for dialogue from the floor; "no way of weighting what was said," because of varying backgrounds of the speakers, not enough use of experts and a "serious lack of concern about ecumenism."

MANY weaknesses can be corrected, he said, and "some are inherent in the problems of today."

"Problems in the priesthood today go back sometimes for centuries," he said and the synod "couldn't do anything more than start the human process" of trying to solve them.

Msgr. Higgins said the bishops "realistically faced up to the fact that we do have

a crisis regarding the ministry," and "they put the crisis in some kind of sociological framework."

In the synod document on justice in the world, Msgr. Higgins said, the bishops agreed that "our responsibility as bishops and priests is to make involvement in the work of justice a normal, essential part of being a Christian."

He reminded the delegates also that the Synod had to relate to world-wide matters.

"While we, in our sophisticated western way, tend to think our problems — authority and celibacy, for example — are big problems of the world. But black and Asian bishops are concerned that 80 percent of the wealth in the world is owned by Christians," he said.

Zen, an alteration of Buddhism

By FATHER JOHN T. CATOIR
(This is one in a series of articles on the history of religion.)
The Buddha lived around 500 B.C. in India. After a

thousand years of evolution his teachings were further altered in China by a powerful Indian sage named Bodhidharma.

Ch'an is the name of his system, and it basically means a meditation technique.

In Japan it is called Zen. Zen is a technique or method by which a person can attain union with the ultimate One. It rejects all the elaborate discipline which the monks developed over centuries and aims at the center of the target without elaborate ritual or preparation.

The idea is simple enough. Since revelation, that is, inner illumination, comes not by tedious strivings but by a sudden spontaneous intuition, "like a light turning on," monastic traditions are useless.

With that Bodhidharma began his own system for attaining man's final goal. The movement is basically anti-intellectual and anti-theoretical, striving once again for the purest, simplest path to God.

To understand the technique, the Zen, one must simply be exposed to a few of the Koans, or riddles which present insoluble problems for the purpose of shocking or catapulting the student into a new level of awareness.

FOR INSTANCE, the master points to a flag waving in the breeze and asks his student, "What is moving, the flag or the wind?" Keep in mind there is no pat answer ever written for a Koan; the student must discover for himself. The answer of the student might be, "Neither, for both are merely in the mind."

Another: "What is the Buddha?" The student answers, "Two pounds of flax." The answer is a way of saying that the question itself is absurd, unanswerable; it is a way of remaining detached from the mystery while being immersed in it.

The Zen is not on a trip from life; he wants above all to enter deeply into ordinary human existence; he believes he will find truth in ordinary life, all about him, and not in the esoteric experiences of mystic teachers. Each must discover truth within himself. The teacher merely guides one to the awakening.

"What is enlightenment?" asks the pupil. "Usual life is enlightenment," replies the master.

The follower of Zen takes a sitting position with legs crossed and the soles of the feet pointing up (try it, you won't like it). The eyes are half-closed, the hands are in a receiving position at rest before you. The meditator empties himself of all thoughts, memories and imaginations.

The Zen master teaches the message of Zen. A student graduates after mastering about 50 Koan problems. The Koans excite an intense spirit of seeking for truth. For those interested in studying Zen it might be well to realize at the outset that a full course of training takes about 30 years.

Teaching of Christianity gets backing by MP's

LONDON — (NC) — Most members of the British Parliament support Christian teaching in state schools and religious broadcasting, according to an interdenominational poll.

Most members also strongly oppose unrestricted divorce, contraceptives for students, euthanasia and unrestricted abortion.

The policy taken by the Order of Christian Unity, a broadly based body supported by 12 churches, drew replies from 182 (22.8 percent) of 800 members of the House of Lords, the upper chamber of parliament, and 180 (28.2 percent) of the 630 elected members of the House of Commons.

The poll showed that 84 percent of those who replied support Christian teaching in

state schools. Only one percent were uncertain.

On religious radio and television programs the percentages were 85 in favor, one against and 14 uncertain.

Five percent were for unrestricted divorce, with 76.5 percent against and 18.5 percent uncommitted.

Ten percent were for euthanasia, with 70 percent against and 20 percent uncommitted, and only 3.5 percent for unrestricted abortion, with 81 percent against and 15.5 percent uncommitted.

The Order of Christian Unity's chairman, Lady Lothian, a Catholic, said the survey "confirmed that 25

percent of both houses are willing to stand up and be counted in public.

Prayer Of The Faithful

Fourth Sunday of Lent

March 12, 1972

CELEBRANT: Let us present our needs to the Lord, confident of His presence among us as a true Shepherd.

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

COMMENTATOR: That our leaders be strengthened by our loyalty and love so that they may lead us in complete and unselfish dedication, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That peace may be restored to all areas of the world, including the Middle East, Southeast Asia and Northern Ireland, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the people of Florida appreciate and fulfill their duties as citizens to vote in the coming primary election, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all members of the legislature of Florida be convinced of the value of all human life and defend the rights of the unborn to live, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For those of our parish who are sick, especially — and for those who have died, we pray to the Lord.

COMMENTATOR: That this day of anticipated joy in the resurrection of Christ bring encouragement to those who are struggling this Lent with selfishness and weakness, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: We bring you our needs and join them with the offering of your Son. Accept our petitions as you have accepted His sacrifice. We ask this through Christ our Lord.

PEOPLE: Amen.



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Bishop testifies in favor of amnesty

By PATRICK JOYCE

WASHINGTON — (NC) — Bishop Bernard J. Flanagan, of Worcester, Mass., told a Senate subcommittee that he favors amnesty for "those who have gone into exile, are in jail or are living underground because of conscientious objection to the Vietnam war."

"I personally support," Bishop Flanagan said, "some form of legislation or executive order which would grant amnesty to these men and provide alternative service opportunities for them."

He stressed that this service "should not, in any way be punitive but rather should be a form of service beneficial both to the individual and to the community."

IN HIS statement to a subcommittee of the Senate Judiciary Committee, Bishop Flanagan said: "If I were a younger man today, in the light of my reflections on the immorality of this war which has gone on now for ten years and has wreaked havoc beyond all proportionality for good, I would find myself in the same position in which these young men find themselves today."

While he said he was expressing only his own views,

Bishop Flanagan cited statements of the U.S. bishops on conscientious objection in his testimony.

These statements were relevant, he said, because conscientious objection "is the basis on which many of these young people have either gone into prison or exile, and to my mind, is the justifying cause for now granting them amnesty."

Bishop Flanagan quoted an October 1971 statement in which the bishops urged the government "to consider granting amnesty" to exiles and to those who have been jailed because their conscientious objection did not include all wars.



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

Are 'encounter' groups dangerous?



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

How psychologically dangerous are encounter groups? One can't really know. The principal exponents of the encounter groups have been people who run halfway houses or houses of abstinence for drug users, regardless of whether or not the leaders have any basic training in psychology or related fields.

Many have become upset over the psychological casualties of these encounter sessions and have gone so far to propose that state governments initiate legislation against the encounter group practice. But in all fairness, some psychiatrists and psychologists see only the casualties.

Although casualties do exist in encounter groups, it isn't fair to criticize too heavily since no one knows the total amount of persons attending these sessions who are helped. To prevent these casualties, properly trained leaders must be chosen. They must be trained in psychology. They shouldn't be too aggressive and challenging unless they can really prove that they care about the people in the group.

THERE ARE certain types of people that tend to be failures in encounter groups. Generally individuals with unfavorable mental health, greater health needs and higher wishes for their own success, fail. Also people who lack self esteem and interpersonal skills to meet people are often the victims.

Of one tested group of 170 people, 10 percent were casualties. Three became acutely psychotic manic depressives while another developed suicidal tendencies. The rest experienced fears and weight loss.

On a different topic — that of heroin addiction treatment. Dr. Alfred M. Freedman has said that all the combined heroin treatment programs in New York City do not begin to cope with the city's annual increase in addicts. He feels that this rampant drug abuse reflects a serious situation that is nationwide and international, raising economic and social problems.

In New York, since 1967, the heroin addict colonies have gained more than 30,000 people a year, whereas the programs to help them don't reach more than 20,000. Dr. Freedman estimates there are some 400,000 addicts in New York City, with some 100,000 of them less than 20-years-old.

Treatment programs won't provide the answer to the problem. We must find the characteristics that make people turn to drugs and drop out of society. This then is a social, political, and economic problem that professionals, politicians and legislators are reluctant to face.

What are the basic issues? Why do we continually fiddle while Rome burns? Why can't we attack the active problem before opiates, like marijuana, are quietly accepted?

The New York group is concentrating on long-acting antagonists which could become an effective means of early intervention or prevention.



NO LONGER can the pusher be completely characterized as an evil person who traps his victims into using

heroin. The addicts themselves develop a peculiar personality which manifests itself in a great fear of not being able to get another fix.

For the most part, addicts are the greatest cowards as far as body pain goes. I have had them go into convulsions just from removing sutures from a cut. Their generally poor dental health is due in main part to fear of the dentist rather than the inability to pay for care.

As for marijuana, it is distressing that adolescents are becoming more and more confused about what he reads of marijuana usage and its affects. Many writers have not had actual eyeball exposure — which can be misleading.

In one article in the Lancet Journal of Medicine which reported on brain atrophy in several cases of marijuana users, John Feinlator, formerly of the Justice Department's Bureau of Narcotics and Dangerous Drugs, called for an end to criminal laws against marijuana. He recommended, instead, that it be regulated by the government like alcohol is.

In another article, Dr. Farnsworth sought the removal of all criminal penalties. He is the chairman of the National Committee on Marijuana and Drug Abuse. Then the NIH, although confusing social uses with scientific findings, did discover that chronic marijuana users get "stoned" more quickly the longer they use it and that the drug remains in the body for several days.

One medical use has been found — for the treatment of glaucoma. Marijuana reduced tension in the eye. It can also be used in bird seed which makes the birds sing better.

There are other authorities which feel marijuana is symbolic of a more passive contemplative and less competitive attitude toward life than is traditional in the U.S.

The symbolic flouting of the law seems to be the major problem and this is the major reason for most of the youth smoking it. Let us continue to fight its legalization and use.

Hundreds expected at Villa Maria ball

Archbishop Coleman F. Carroll and Auxiliary Bishop Rene H. Gracida will be guests of honor during the second annual Charity Ball and dinner to benefit Villa Maria Nursing and Rehabilitation Center, on Saturday, March 11, at the Hotel Americana, Miami Beach.

The event is sponsored by the Guardian Angels, a newly organized group of volunteers devoted to assisting the Sisters of Bon Secours in caring for the aged residing at the Villa Maria, 1050 NE 125 St., North Miami.

Florida Rep. George Baumgartner will be master of ceremonies during the evening, which will include dinner served at 8 p.m. A social hour will precede dinner.

Mr. and Mrs. Joseph Robbie are general chairmen of arrangements for the ball, expected to attract hundreds of South Floridians and winter visitors.

The only center of its kind in South Florida which has a full-time registered therapist, a psychiatrist, an occupational therapist, a recreational therapist and a social worker, the Villa Maria is an 180-bed facility which provides spacious room accommodations, modern equipment, central dining area, laboratory rooms for routing

diagnostic tests and X-Rays, a pharmaceutical department as well as indoor lounges and outdoor patios for residents.

The area's first residence for the aged under Catholic auspices, Villa Maria was founded more than 20 years ago, operating first in modest quarters on the present property and expanding into the new building two years ago.

Retreat for 'AA' group

KENDALL — A "Serenity Retreat" for members of Alcoholics Anonymous, their families, friends and any others interested, is being held this evening at the Dominican Retreat House.

Father Fred Lawrence is conducting the conferences, which open a month of scheduled events at the retreat house.

On Thursday, March 16, an Afternoon of Reflection for Sisters stationed in South Florida begins at 4 p.m.

A Day of Reflection for South Florida's Spanish-speaking women will be conducted on Sunday, March 19, by Father Angel Villaronga, O.F.M.

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TWO GOLFERS, Charly McClelland, St. John the Apostle parish (left) and Fred Rose, St. Rose of Lima parish, participated in Sunday's CYO Miniature Golf Tournament held at Cloverleaf Miniature Golf, North Miami.

St. James CYOer wins miniature golf tourney

Mike Hirth of St. James captured the Archdiocesan CYO Miniature Golf crown Sunday with a sudden death victory in the first hole play-off. Hirth defeated Dan Dranginis of St. Vincent Ferrer after both finished with 124 scores after 54 holes of regular play.

Ken Whittaker of St. Rose finished third with a 127 score.

In the girls division, Paula Towne of Immaculate Conception won top honors

with a 139 score. Two strokes behind was Karen McKenna of St. Vincent Ferrer. St. Rose's Debbie Netlow finished third.

CYO softball will get underway this weekend with a partial slate of games scheduled in Dade, Broward and Palm Beach Counties. The weekend of March 18-19 all 40 boys and girls teams will see action. Double-header games will be played for the first time this season.

St. Monica girls capture CYO basketball tourney

St. Monica captured the girls' Archdiocesan CYO basketball crown Sunday in the first season of the division.

Using the full court press which had propelled them into the final game and had limited opponents to only 11 points per game, the winners jumped off to an early lead and were never threatened.

Gloria Garcia led the press with Dottie Lesley (15 points) and Sherrie Williams

(13 points) supplying the offensive punch. With two minutes left in the game, St. Monica had only two players left on the court; the rest had fouled out. St. Francis of Assisi wasn't able to take advantage and fell to a 41-36 defeat.

Most members of this year's St. Monica team, which averaged 40 points per game, are expected to return next season, according to coach Mrs. Nancy Northrup.

Students participate in government seminars

Some 17 Archdiocesan high school youngsters spent a week in Washington, D.C., several weeks ago attending government seminars sponsored by Close Up Incorporated.

The purpose of the national program, which selects a restricted number of school systems throughout the country to attend, is to offer young people a new and relevant learning experience. Close Up provides a healthy, objective examination of government.

Those attending from the Miami area included:

Notre Dame Academy: Virginia Alberts, Rosario Bolanos, Angela Haines, Maria Lima, Catherine McKham,

Adria Salow, Ana Sanchez, Paula Towne, and Margaret Vivian.

St. John Vianney Seminary: Andrew Frosch and Brian Greene.

Immaculata - La Salle: Elinor Bak, Mary Grace Wilson, and Carmen Costello.

Msgr. Pace: Pargaret Mitchell and Cecelia Rocha.

Environmental protection, poverty, and the judicial system were just a sampling of the topics covered in the seminars in which senators and congressmen participated.

Highlight of the session was a meeting with Associate Justice William Douglas who has been on the Supreme Court since 1959.

The Dameans

Life is constantly unfolding

CARRY YOUR LOAD

By CAROL KING

Meet me on the highway, meet me on the road.

As long as you've got to travel
Don't you want someone to help you carry your load

First time out is a heady feeling
White clouds under my feet.
Sailing along like a South wind over fields of whispering wheat.

Thinkin' alone on a Thursday morning of peace and love and war.

I still don't have an answer
But I don't get high anymore

Some folks are forever movin'
Some folks gotta be still.
Don't let it get you; there's joy in either,
So do what you will.
Everyone knows it's the same old feeling
Worlds below the sea,
Just you and me and easy
Is where I want to be.

Meet me on the highway, meet me on the road.

As long as you've got to travel
Don't you want someone to help you carry your load.

(C) Screen Gems/Columbia Music, Inc. — BMI

By THE DAMEANS

"The King"

The country's best selling album has the appropriately simple title, "Music;" and was written and performed by an even more appropriate composer-artist, King. Carole King that is.

Carole, who has been writing for others since the bobby-sox era, has made it on her own and well deserves it. "There is no end to the music," or the variety of rhythms, sounds and themes which she very sensitively creates and handles. She uses her music to express a "rainbow" of feelings, experiences and outlooks on the exciting adventure of life, and communicates that excitement.

Though her music covers a surprisingly broad range of themes there are certain categories of experience that she likes to deal with. The ecstasy and thrill of deep loving come through in such songs as "Brighter" and "Some Kind of Wonderful," but she can handle the delicate feelings of change and loss in loving as well, in songs like "Growing Away from Me," "Too Much Rain," "Surely" and others.

She also captures much of the beauty of faithful friendship in "Song of Long Ago," which she does with her friend James Taylor; who also popularized her famous, "You've Got a Friend." All in all her experiences are rich and her way of sharing them makes you glad to be alive to experience it all. Life, through her eyes and music, is exciting and hopeful.

"The Song"

Carole creates a beautiful blend of her theme of friendship and her view of life as an adventure in the song "Carry Your Load." Much of life is constantly unfolding, like each bend in the highway, and brings with it frightening as well as rewarding experiences. One thing is certain, "you've got to travel." What makes it easy to face, and even adventurous is to have "someone to help you carry your load," or better still, to be the one to help.

She seems to speak from experience as she describes the weak and frightening moments of being on your own "the first time out." There is even a hint that something more than her own natural resources is used to face the trek since it gives you a "heady feeling," with "white clouds under your feet."

But that quickly changes, as it must, to a real honest wrestling with life, "thinking alone on a Thursday morning of peace and love and war." The questioning doesn't solve everything since she says, "I still don't have any answer." But that poses no real problem since she has accepted all the travel, the questions and herself as part of the adventure of life with no need to "get high anymore." Maybe what gives it meaning is "to help you carry your load."

Once she has accepted herself and the journeying condition of life she can accept others and their approach to the things. It doesn't matter if you are "forever moving" or you "gotta be still." Neither is better since "there is joy in either." What counts is what makes you happy, as a sign of what is best for you, "so do what you will." Perhaps the important thing is simply that "same old feeling" of being with someone, "just you and me and easy."

In accepting the challenge of the adventure of life as a journey which constantly changes, she voices the old image of confident believers as "pilgrim people." And what better becomes a pilgrim than to help another pilgrim "carry your load."

Youth participate in mock primary

Several student delegations from Archdiocesan high schools will be attending the Florida Youth Presidential Primary Election this evening (Friday) and tomorrow at North Miami Beach Senior High School.

The purpose of the mock convention is to bring student representatives from all over the state to introduce them to the voting process and to provide a sounding board for

the political feelings of youth. A vote will be taken from the representatives at the non-partisan convention.

The convention will provide the opportunity for the youth to see, speak to, and question the presidential candidates in person, several of whom have stated intentions of attending, including Senator Humphrey, Mayor Lindsay, Senator Muskie and Senator McGovern.

Families of imprisoned to receive dance proceeds

With proceeds going to wives and children of men imprisoned without trial in Northern Ireland, the St. James CYO will hold an open house, social and dance, Sunday, March 12, from 7:30 to 11 p.m. at the parish hall, 530 NW 132 St. Two live bands, "The Unclaimed Freight" and the "Mystery" will provide the music.

A couple of CYO groups will be traveling in the next few weeks. St. Rose CYOer's will visit Disney World in Orlando this weekend, while St. Timothy will travel to Lake Wales and the Passion Play later this month. St. Louis CYO will make the Orlando trip in April.

March 15 is the entry deadline for the Archdiocesan Talent Contest to be held on Sunday, March 26 at St. Stephen's social hall, Hollywood. All entry forms must

be in the Chancery CYO office by Wednesday.

Fashion show set at college

Fashions for men designed by women will highlight the annual fashion show of Barry College's Family and Consumer Science Dept. at 7:30 p.m., Tuesday, March 14, in Thompson hall, 11300 NE Second Ave.

Both women's and men's apparel made by students in the sewing and tailoring class will be modeled by Barry girls and Biscayne College men.

Commentator for "A Carousel of Fashion for '72" will be Jeanne Nicoll, Public Service Director for WTVJ, CH. 4.

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VOICE of Sports

By Mitch Abdallah

Coach's daughter carries on tradition

The name of Litzinger is very familiar in Fort Lauderdale but it doesn't stop there. It also has made its repercussions felt in Columbus, Ohio.

To get to the point, Ohio Dominican College has had a family affair with the Litzingers dating back to 1930 when the first of the Litzingers, Sister Maura, O.P., enrolled in the college. And today, the tradition is still maintained with Kathleen Litzinger pursuing her studies at Ohio Dominican.

Now a sophomore, Kathy is the daughter of Mr. and Mrs. Pius (Bo) Litzinger of Fort Lauderdale. Everyone knows that coach Litzinger is athletic director at St. Thomas Aquinas High School. In fact he's been associated with Aquinas for the past 26 years during which time he has coached all the major sports and also put in full time as a teacher.

NOW RETIRED from coaching at St. Thomas', he remains as full-time athletic director. He was honored at a testimonial banquet last year for his 25 years of service to the school.

After the enrollment of Sister Maura at ODC, one or more of the Litzingers have graduated from the coeducational college in 1937, 1942, 1947, 1951, 1960, 1965, 1966 and 1969. Named to the Dean's List for academic achievement last semester, Kathy has had four aunts, six first cousins and one uncle who have either graduated from or taught at ODC.

A GRADUATE from St. Thomas Aquinas High School, Kathy has chosen special education as her major. She hopes to use her major in Ohio or Florida. Miss Litzinger is the present president and a founder of the Student Council of Exceptional Children. She is also treasurer of her sophomore class and a member of the college's Financial Aid and Scholarship Committee.

And why is Kathy here: "It was just natural for me to come to Ohio Dominican," she said. Who's to buck family tradition?"

Mary Immaculate in finals

Archdiocesan high school teams making a bid to go to the state basketball finals have dwindled down to one, namely, Mary Immaculate of Key West.

Hopes for Christopher Columbus in Region 3AAA and Msgr. Pace in Region 4AA were decisively dampened last week in the regional finals.

Qualifying for representation in the state finals this Friday and Saturday was Mary Immaculate by a victory over John Carroll of Fort Pierce by a score of 87-54. Prior to its win over Carroll High, the Key West five trounced Deerborne 83-77, and Marathon, earlier in the tournament, by 58-48.

IN THE MEET with Marathon, Mary Immaculate was winning by 23 points in the fourth quarter. Coach Tom Dougherty saw no reason to run up the score, so he put in his third team. John Albury was the high scorer in the game with 23 and Maurice Thurston followed close behind with 20. Both lads had 11 rebounds.

"WE JUST PLAYED our regular game with a 1-3-1 defense," said Dougherty. "We shot well from the outside and at the boards. We also had the advantage of the fast break."

Albury and Thurston led the way again in the contest with Deerborne. Thurston hit for 19 points and 30 rebounds while Albury had 20 points

and 15 rebounds.

For the two-day weekend meet, Albury racked up 62 points and 53 rebounds, with 42 of the points hit against Carroll High. Thurston piled up 27 points against the Fort Pierce club and 30 rebounds.

Deerborne probably thought it had easy pickings against Mary Immaculate, but the Key West mentor wasn't expecting any trouble despite Deerborne's 21-2 record during the regular season. Mary Immaculate had a less impressive record at 17-9. However, Dougherty's boys played higher class schools. Included in the 17 wins were victories against South Atlantic Conference teams Msgr. Pace, Immaculata-LaSalle, and Cardinal Gibbons of Fort Lauderdale.

CARROLL HIGH "has a good ball club," said coach Dougherty. But evidently Mary Immaculate has a better one. With a first quarter lead of five points, Dougherty said, "I thought we would really go. We've been playing exceptionally good defensive ball."

Mary Immaculate has been limiting its opponents to under 60 points a game and, during regular season action, has been averaging 70 points. Most of the games they have lost have been under eight points.

The Key West cagers have never won a state championship before, although they came close last year in the runner-up position. March 10-11, dates of the state tournament in Jacksonville, will be long remembered — if Mary Immaculate can take the big one.

IN OTHER competition, Christopher Columbus found it tough going as it lost to Dillard 94-67. Immokalee managed to stay just in front of Msgr. Pace to capture an 86-73 victory.

Leading briefly at one stage of the game by a score of 11-10, the Explorers were unable to hold back the Panthers, five of whom hit for double figures.

Explorer's Bob Bustamante hit for 30 points but this was not enough to fire up Columbus who made it into the Region 3AAA match after upsetting Key West last week.

Always close behind throughout most of the game, Msgr. Pace found it a little difficult to pull ahead of Immokalee, and stay ahead, in Region 4AA competition last weekend. The big problem Pace was unable to overcome was the average height of Immokalee, which is six feet-three inches.

Although Pace was lacking the needed height to control the boards, John Trageser led the Pace attack with 24 points.

Immokalee was ranked third in class AA standings.

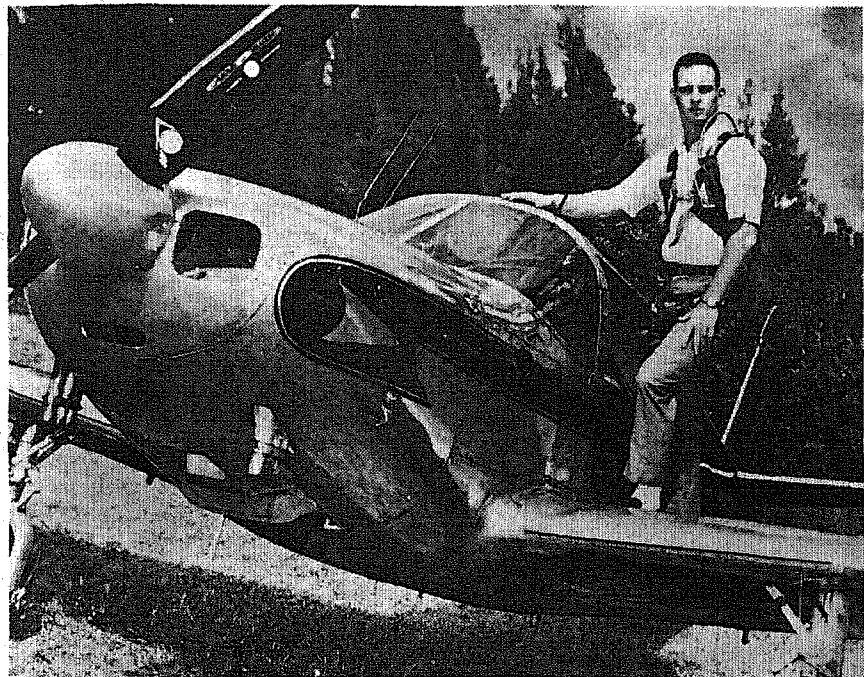
Professional boxer ordained a priest

STAFFORD, Eng. — representing England against West Germany in an international competition. Then he turned professional and for four years earned his living as a boxer, appearing in 40 bouts.

He joined the Church when he was 19 and decided to become a priest when he was 21. He became a Catholic through his friendship with another boxer, Bernard Hes-

son.

Jimmy — now Father James Robinson — is 34. He had a successful career as an amateur boxer, once



THE FIRST ANNUAL Air Show of Champions, sponsored by Christopher Columbus Boys' School Flying Club, the Florida Chapter of the International Aerobatic Club, and tenants of the New Tamiami Airport will have as one of its top aerial performers David D'Arcy, above. Further information on the March 19 show can be obtained by calling Brother Alan Smith at the Columbus Boys' Flying Club at 221-2131.

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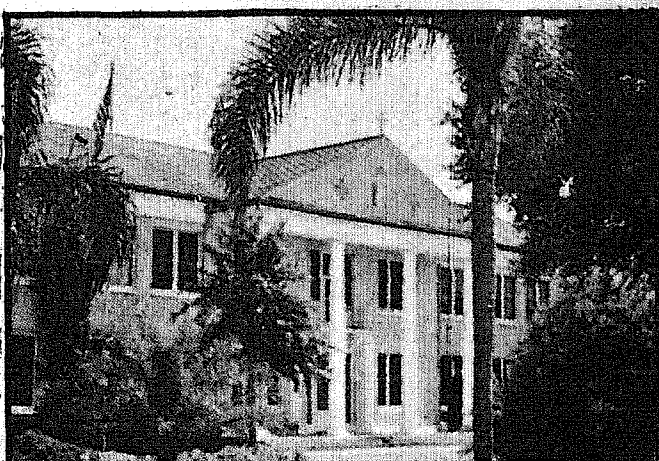
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1,000 at Cuban pageant

More than 200 members of Cuban society in Miami entertained some 1,000 guests during the "Alba de Cuba" pageant presented last Saturday evening at the Sonesta Beach Hotel, Key Biscayne.

In Cuba, before Castro came to power, such events were highlights in the

Country Club of Havana and the custom is now being revived in Miami by members of the Cuban colony.

At left, Msgr. Bryan O. Walsh, Archdiocesan Episcopal Vicar for the Spanish-Speaking chats with Ignacio Barroso who played the role of Christopher Columbus; and

Elena Morales Gomez who portrayed Queen Isabella.

Centro Hispano Catolico, Archdiocesan Spanish in downtown Miami, benefited from the proceeds of the grand ball, where guests included Kathy DeLeon, Lida Gutierrez and Bicki Berera, shown below in costumes.



Interfaith musicale set on March 14

"Man and His World." The words of this ecumenical hymn will be sung in the congregation hall of Temple Beth-Am in South Dade by the combined voices of six choirs as the concluding rendition at the sixth annual Interfaith Musicales Tuesday, March 14, at 8 p.m., in the hall, 5950 SW 88th St.

The annual musical program is sponsored by the Women's Combined Interfaith Committee which is comprised of representatives of seven church women's organizations in the South Dade area.

THE JOINT EFFORT had its start a little over a decade ago when the Beth Am Sisterhood invited women from neighboring churches to join in an Interfaith luncheon.

Each luncheon featured a different theme and the

annual ecumenical event continued to grow until the Sisterhood decided it was too unwieldy for the organization to handle. And so six years ago, Rabbi Herbert Baumgard, of Temple Beth Am, hit upon the idea to invite choirs from the various churches which had been attending the luncheons to join in an Interfaith Musicales.

After the second year, the event grew to an attendance of over 1,200. While the sponsoring churches were happy to work on the project they couldn't rotate the location of the musicale because of the lack of accommodations.

ADMISSION is free. Following the musical presentation, refreshments will be served in the Youth Lounge.

Mrs. Cherkas and Mrs. James McDevitt of Epiphany Catholic Church, are Interfaith co-chairmen for this year's musicale.

They are assisted by the following members of the sponsoring committee: Mrs. John B. Anderson, president of St. Louis Woman's Club; Mrs. William Mazanec, Epiphany; Mrs. Arthur Manners, Beth Am; Mrs. Fred Roach, First Baptist of South Miami; Mrs. Edward T. Graham, Mt. Zion Baptist; Mrs. John Baird, Riviera Presbyterian; Mrs. L.E. Meyer, St. Thomas Episcopal and Mrs. Lynn Fairley, Mrs. Richard Wilbourn, Kendall Methodist.

(CONTINUED FROM PAGE 8)
THE SPONTANEITY and generosity of the Church in Miami at the arrival of thousands of Cuban families is one of the most beautiful pages of history, Brother Quiros noted. But the years have passed and the initial response of surprise has not been modified in its essentials: the Spanish-Speaking Catholic community of Miami still feels that it is treated as a welfare case. It finds itself pulled by an internal, bifocal tension; on the one side the need to grow and mature, and on the other the weight of gratitude."

Urging a planned team-

oriented apostolic effort to close the stage of the welfare mentality concept, Brother Quiros said, "Approach the Spanish-Speaking with the sincere intention of aiding their growth. If you are an American, go to them, well aware of the differences

between you and them. They are no better and no worse than yourself, but they are different, and they have a right to be different."

Stressing that the Spanish-Speaking need love and understanding, Brother

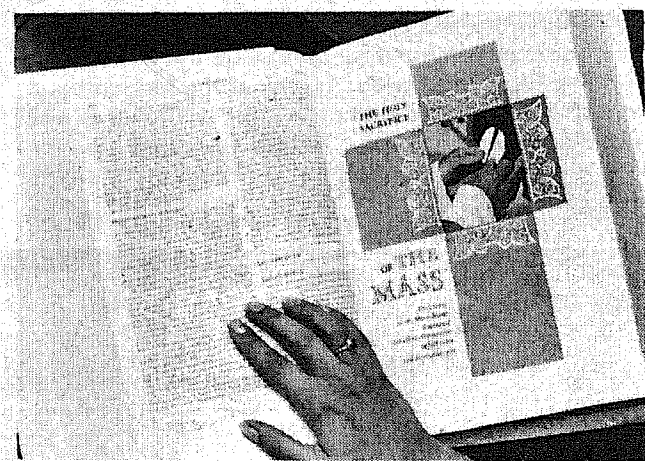
Quiros said to the participants "to realize that you can learn from them — since every culture has its riches. And if we really believe in the Body of Christ, which is mankind, then, as St. Paul says, each member receives from all others."

Problems discussed at workshop

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St. Pat gala at retirement hotel

WEST PALM BEACH — A "St. Patrick's Day Gala" with events of celebration between March 14 and March 17 will be held at the Pennsylvania Retirement Hotel, 208 Evernia St.

A fashion show will be featured from 7 to 9 p.m. on Tuesday. Refreshments will be served. On Friday, a party and dance begins at 7:30 and continues until 10:30 p.m. Music will be provided by Eldred and Eddie Johnson.

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Este domingo, a las 2 p.m. en 'Bayfront Park':

Manifestación por el 'Derecho a la Vida'

Mientras la legislatura del Estado de la Florida delibera sobre los proyectos de una nueva ley de aborto, centenares de personas de distintos credos religiosos están organizando una demostración pública para este domingo, día 12 junto a la Antorcha de la Amistad, en el Bayfront Park de Miami.

UN COMITE de habla hispana se ha sumado a los organizadores de la demostración pública en contra de la liberalización del aborto y se espera que centenares de represen-

tativos de la colonia hispana estén presentes en la demostración que comenzará a las 2 de la tarde.

La señora Dolores Cecilio, presidente del Comité Pro Derecho a la Vida dijo que este no será un acto de protestas, sino una jornada de oración que incluirá disertaciones de prominentes líderes religiosos.

Entre los oradores invitados figuran el Obispo René H. Gracida, el Rabino Phineas Weberman, el Dr. Richard Apple-

baum, pediatra; y el Padre José L. Hernando, director de los cursillos, quien hablará en español.

Los esposos Magaly y Julio Llaguno están organizando la rama hispana del Comité de Derecho a la Vida y son ellos los que exhortan a la colonia hispana de Miami a unirse a esta demostración pública.

"Oremos para que Dios nos de las fuerzas para luchar por los derechos que El nos concede al ser creados y para que los legisladores

estatales vean claramente que su única función es proteger dichos derechos, puesto que nadie puede quitar lo que en un principio no otorgó", dicen los esposos Llaguno en un llamamiento a la población de habla hispana y añaden:

"Nuestra obligación como ciudadanos de este gran país que nos ha acogido, es asegurarnos que las leyes sean justas en beneficio de la mayoría, en completo acuerdo con los derechos inherentes a la persona humana. La función de los legisladores

es amparar y proteger esos derechos naturales del hombre, el primero de ellos el derecho a la vida. Y cuando se le priva la vida a un ser humano inocente, que no tiene modo de defenderse o quejarse, se está cometiendo un crimen, una injusticia contra toda la humanidad."

Y CONCLUYE el llamamiento: Si usted está de acuerdo con estos conceptos, es su deber como creyente y como ser humano acudir el domingo, de 2 a 4 p.m. a la Antorcha de la Amistad del Bayfront

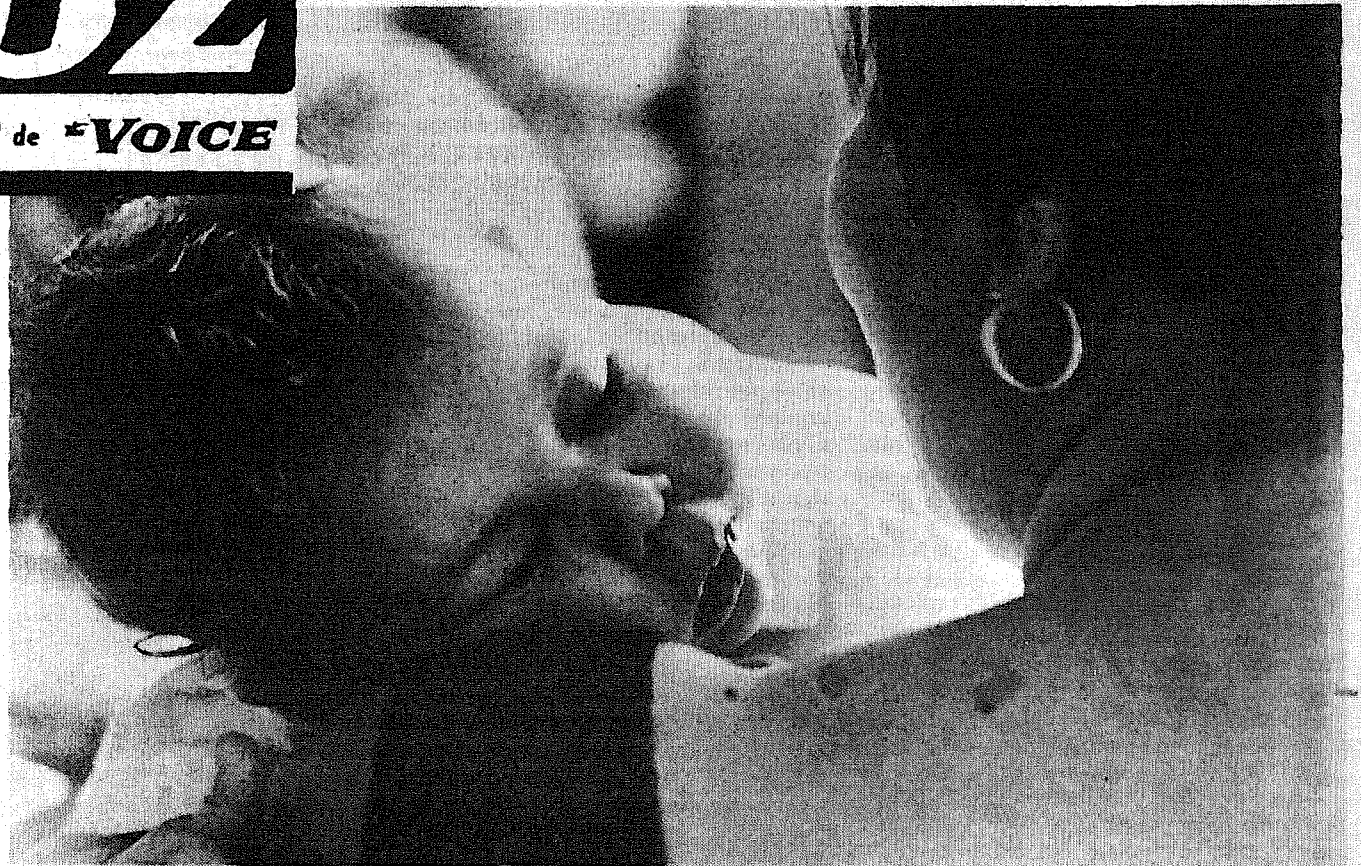
Park de Miami, para demostrar que usted repudia que el estado facilite el aborto, que es un atentado contra vidas inocentes e indefensas. Mientras más personas acudan más alta se oirá la voz del Comité Pro Derecho a la Vida en el Capitolio de Tallahassee.

Las personas interesadas en obtener mayor información sobre los fines y actividades de este Comité Pro Derecho a la Vida pueden dirigirse a los esposos Llaguno, 1134 S.W. 102 Pl. Miami, 33144.

LA VOZ

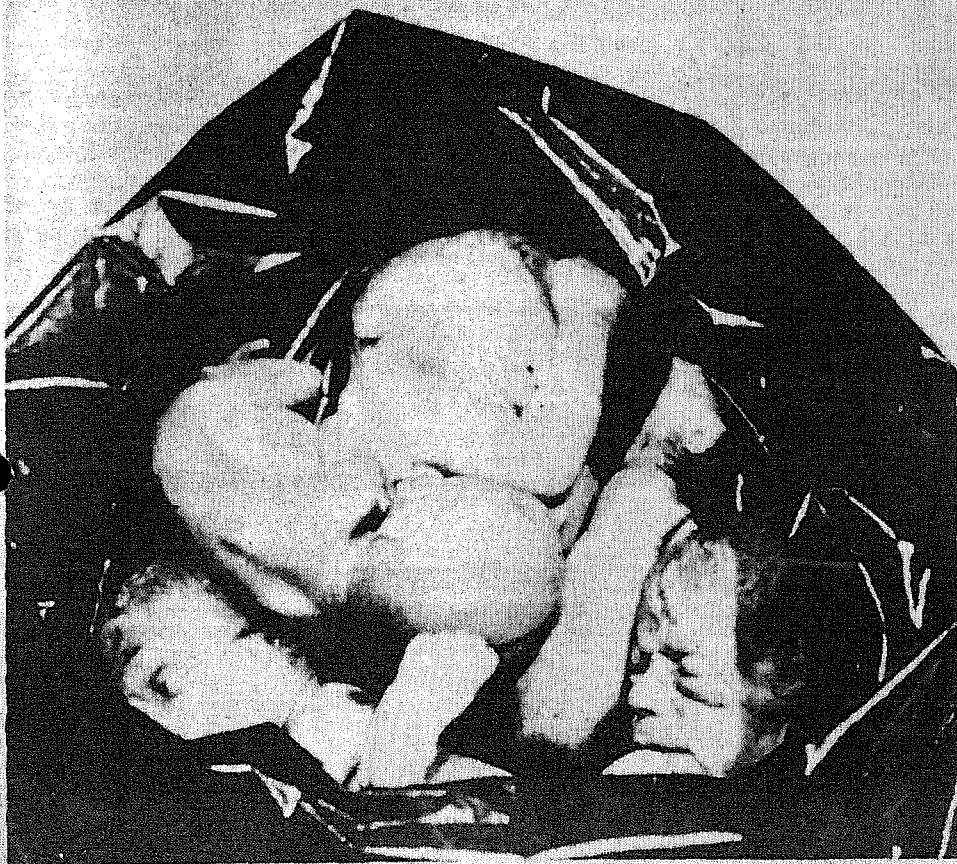
Suplemento en Español de **VOICE**

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Es la función del estado proteger los derechos humanos y como primero de esos derechos el derecho a la vida. Así ha sido tradicionalmente en Estados Unidos, una nación que ha demostrado siempre un alto respeto por la vida humana, en contraste con aquellos regimenes en los que el estado se agribuye el poder de quitar la vida a su antojo. ¿Se convertirán los hospitales de la Florida en lugares tan tetricamente famosos como Dachau o Auschwitz o la Fortaleza de la Cabaña? Facilitar el aborto representaría permitir la muerte a capricho de la más inocente e indefensa de las criaturas humanas. La que en el vientre materno no tiene fuerzas para defenderse ni voz para gritar su dolor. Pero que es vida que late, se mueve, crece, se desarrolla.

O



Esta foto apareció recientemente en primera plana de The Voice. Son los cuerpos perfectamente formados de niños abortados en un hospital de New York, donde la ley permite el aborto. Algunos lectores expresaron su horror ante estas fotos. Algunos opinaron que un periódico que llega a 70,000 hogares no debía publicar tales fotos. Ciertamente son repulsivas y escalofriantes estas fotos. Pero en nuestra repulsión por lo que apareció en la foto tenemos que comprender que las mismas no son más que una sombra del horror del aborto. Las criaturas que son sometidas al aborto después de los cuatro meses de gestación son víctimas de un lento proceso que toma unas cuatro horas en las que la tierna criatura,

criatura que palpita y se mueve, recibe las quemaduras de una solución salina, que le hacen convulsionarse en su agonía. Hay quienes apoyan la liberalización del aborto. Pero muchos de esos, estamos seguros, lo apoyan porque no tienen una idea de lo que el aborto es en efecto. La legislatura de la Florida tiene entre sus manos un asunto de vida o muerte. Lo que está en juego es un asunto de vida o muerte. Y la pelota en este juego es la criatura humana más inocente e indefensa. Existe mucho desconocimiento sobre lo que es en realidad el aborto. Y hay que alertar a los legisladores y al pueblo que esos legisladores representan, para que reaccionen antes de que sea tarde en este juego de vida o muerte. — Gustavo Pena Monte.

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En Corpus Christi, a las 6:30 p.m.

Celebrarán el domingo aniversario de los cursillos

Por GUSTAVO PENA

Hace exactamente diez años, el viernes 10 de marzo, un grupo de hombres de habla hispana iniciaban el primer cursillo de cristiandad en Miami.

Hoy viernes, 10 años y 113 cursillos después, otro puñado de hombres inicia un nuevo cursillo de cristiandad, que será clausurado el próximo domingo, con una misa a las 6:30 p.m. en la iglesia de Corpus Christi.

LA HORA y la fecha de ambas clausuras coinciden exactamente, con una década de distancia. Pero las circunstancias de ambas clausuras son bien distintas.

Cuando aquel puñado de hombres hizo el primer cursillo de Miami, nadie se unió a ellos en los testimonios sobre la experiencia de tres días en que acababan de participar.

La clausura del próximo domingo será bien distinta. El grupo de hombres que hoy entra a cursillo será recibido, al terminar su cursillo, por centenares de cursillistas de Miami que han hecho cursillo en esta década.

Desde aquella clausura hace diez años, 4,948 hombres y mujeres de habla hispana de Miami han participado en estas jornadas de tres días de revisión y reflexión de vida cristiana.

La semilla que comenzó a crecer con 28 hombres hace diez años ha germinado no sólo en casi 5,000 nuevos cursillistas en la colonia hispana de Miami. Poco tiempo después se iniciaban los cursillos adaptados al idioma inglés y ya varios centenares de personas de habla inglesa de Miami han participado en las jornadas.

Por otra parte, el Secretariado Diocesano de Cursillos de Miami ha cooperado en el establecimiento de los cursillos en otras diócesis de la Florida y otras partes de Estados Unidos.

CURSILLO: PALABRA PARA RECORDAR.

Cuando hace una década el Movimiento de Cursillos comenzaba a dar sus primeros pasos en Miami y los católicos del área se preguntaban extrañados qué era eso, The Voice publicaba en inglés y español un editorial que al cabo de una década comienza a revelarse profético.

El 21 de septiembre de 1962 The Voice publicaba un editorial en inglés y español titulado "Cursillo — Una palabra para recordar." (Cursillo — Word to remember).

DECIA ese editorial que esa curiosa palabra española "cursillos", estaba empezando a aparecer en periódicos y revistas y comenzaba a ser un tema de conversación en Estados Unidos.

Después de explicar que el cursillo es precisamente eso, un pequeño curso de cristianismo en el que durante tres días se

reunen grupos de 25 a 40 personas que durante 72 horas experimentan un intenso estudio de los principios básicos del cristianismo y cómo aplicar esos principios a la vida diaria en el ambiente, el editorial de The Voice, hace diez años, terminaba sentenciando que "el movimiento de Cursillos ha de dejar su marca en nuestra generación".

El cursillo llegó a Miami en un momento crucial. Eran los años en que se iniciaba el dramático e interminable éxodo cubano. Millares de exiliados sufrían el impacto de verse en tierras extrañas, en su mayoría desposeídos, forzados a iniciar una nueva vida en duras condiciones materiales.

Eran momentos en que, confundidos y desorientados, miles de esos refugiados buscaban una respuesta a sus problemas e inquietudes. A miles de ellos el Cursillo vino a darles esa respuesta que buscaban para sus vidas, respuesta que a través de esta década se ha repetido en mil y un testimonios en tantas clausuras de cursillos. "Necesitaba un significado para mi vida y lo encontré en el Cursillo" . . . "En el cursillo encontré a Cristo y este encuentro le da una nueva dimensión a mi vida" . . . Me hundía cada vez más en el vacío de la carrera de ratas por las cosas materiales y he encontrado lo único que puede llenar a plenitud una vida: Encontré a Cristo en mis hermanos del Cursillo" . . .

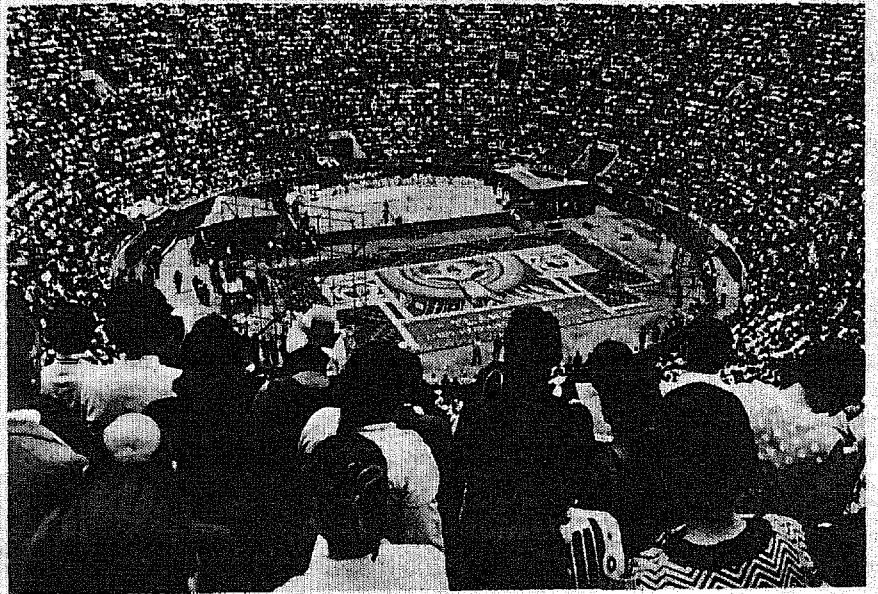
La pujanza alcanzada por el cursillo en Miami es similar a la que había alcanzado y sigue alcanzando en distintas partes del mundo desde que el novedoso método apostólico fue ideado en España en momentos también agudamente difíciles, cuando la nación todavía tenía frescas las heridas de una encarnizada guerra civil y sentía en alguna forma los efectos de la conflagración mundial.

ESA PUJANZA internacional se puso de manifiesto en la Ultreya Mundial recientemente efectuada en Ciudad México.

Al exhortar a los cursillistas de Miami a participar en la próxima clausura del cursillo 68 de hombres, el Director Diocesano de Cursillos, Padre José L. Hernando expresó:

"Todos los días son buenos para dar gracias a Dios, pero el domingo 12 de marzo es el día especial y señalado, precisamente al cumplirse exactamente los diez años de la Clausura del Cursillo No. 1.

"A todos los esperamos ese día. Ninguno que tenga un corazón generoso puede faltar. Allí, en la Iglesia de Corpus Christi, de tan buenos recuerdos para miles de hermanos, allí nos encontraremos, nos animaremos mutuamente para seguir aportando nuestra entrega que da, al mismo tiempo que somos agradecidos por tanto que se nos ha dado."



La pujanza del cursillo no sólo en Miami, sino en distintas partes del mundo se pone de manifiesto en esta foto de los delegados asistentes a la Ultreya Mundial celebrada en México en 1970.

¿CUAL ES SU DUDA?

¿Comulgar sin confesarse?

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

— "Deseo informarme si es posible comulgar sin confesión previa, haciendo sólo un acto de contrición. Hago esta pregunta porque todos los domingos veo una gran cantidad de personas que comulgan, y por el confesionario no pasa ningún creyente. Me interesa su respuesta porque a veces no tengo tiempo de confesarme y en esos casos no comulgo".

Hay obligación de confesarse antes de comulgar cuando se tiene conciencia de falta grave, o sea de haber cometido un pecado mortal. Si sólo se han cometido faltas leves, no hay obligación de confesarse. Estas se borran con un acto de contrición, de amor a Dios, y con el sólo acto de la comunión.

De cualquier manera es sumamente útil confesarse a menudo, regularmente, aunque no se tengan pecados mortales, y mejor aún con el mismo sacerdote.

VIDA INTERIOR

— "¿Qué quiere decir vida interior? ¿Qué se quiere significar cuando se dice que una persona hace vida interior? ¿Es absolutamente

necesario tener una elevada preparación para vivirla? Habiendo aprendido solamente el catecismo preparatorio a la primera comunión, y continuando practicando sus enseñanzas (ahora muy limitadas al lado de lo que aprenden los chicos) o tratando de seguirlos, ¿qué otra cosa debo aprender para hacer vida interior? Si le pregunto que ¿cómo me prepararía para bien morir, qué me aconsejaría hacer, rezar, leer, etc.?"

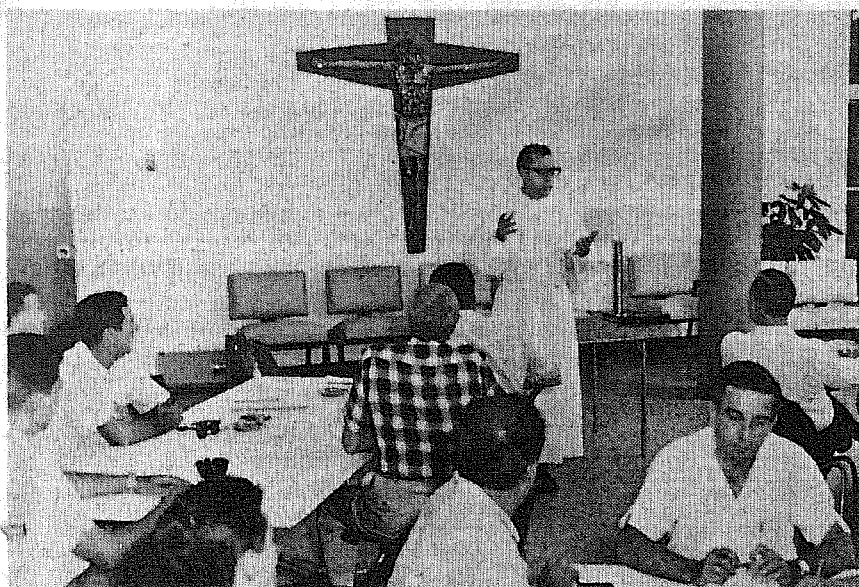
El vocablo vida interior se presta a múltiples acepciones. A veces se lo utiliza para designar una sostenida actividad mental lejos del "mundanal ruido". Así se dice que el poeta Fulano demuestra en sus obras una profunda vida interior, lo cual no suele afirmarse de otras actividades predominantemente físicas, como deportes, por ejemplo. Pero hablando en cristiano, se entiende por vida interior, lo que también se designa por vida de la gracia, vida espiritual, vida sobrenatural, etc. Consiste en que el cristiano viva en gracia de Dios y aumente la amistad

con Dios y con el prójimo, mediante los medios que Cristo instituyó en su Iglesia. Esa vida sobrenatural en nada se opone a la natural, sino que al contrario, se eleva y dignifica. Cristo la sintetiza en aquel enunciado: "Amar a Dios sobre todas las cosas y al prójimo como a sí mismo por amor de Dios".

Los medios para obtener, robustecer y perfeccionar esa vida son los sacramentos, "medios eficaces de la gracia". Hay excelentes libros que le abrirán nuevos horizontes. Todo está en elegir los que son adecuados al presente estado de instrucción, adelanto espiritual, etc. Si desea de veras progresar en la vida interior es conveniente que elija un director espiritual. El la guiará y le indicará qué lecturas, meditaciones, ejercicios de piedad, obras de amor al prójimo deberá hacer para avanzar rápidamente. Todo cristiano está obligado a vivir esa vida, pues a ella nació por el bautismo. ¿Preparación para muerte? la mejor es vivir como verdadero cristiano.



Suplemento en Español de "VOICE"



El Padre Primitivo Santa María dirige uno de los cursillos iniciales en Miami, 1962.



El Arzobispo Coleman F. Carroll dio desde el primer momento todo su calor al movimiento de cursillos. En la foto, cuando visitaba uno de los cursillos.



Cumpla el cursillo su segundo año en Miami. El Obispo John J. Fitzpatrick, actualmente en Brownsville, Texas, y que por entonces era director del Apostolado en Español, corta el pastel de aniversario con los militantes de aquellos primeros tiempos. En la extrema derecha el Padre Miguel de Arrillaga, que por varios años fue director diocesano. En la extrema izquierda el Arquitecto Claudio Mendoza, entonces Presidente diocesano de Cursillos.

'Clemente y compasivo es Yahveh'

Por JOSE P. NICKSE
Clemente y Compasivo es Yahveh, tardo a la cólera y lleno de amor; no se querella eternamente ni para siempre guarda su rencor; no nos trata según nuestros pecados ni nos paga conforme a nuestras culpas.
Salmo 103:8-10.

A través de la historia de Israel, la historia de la revelación amorosa de Dios, conocemos al Dios de la justicia y del perdón. Los judíos, siendo humanos como tú y como yo, a veces abandonaban los caminos de Dios. Dios, sin embargo, permanecía fiel a su pueblo, Israel. El perdón de Dios subsanaba mil invidias. Para Dios siempre había un nuevo empezar.

EL DESARROLLO de la teología del Antiguo Testamento es el desarrollo de la realización del amor inagotable de Dios.

La manifestación total de este amor de Dios la encontramos en Jesús de Nazaret. La afirmación teológica de que Jesús es la Encarnación de Dios indica

que un encuentro con Cristo es un encuentro con la misericordia, la justicia y el amor de Dios.

En el Nuevo Testamento, un encuentro con Cristo implica una experiencia de reconciliación, de consuelo, de amor. El encuentro con Cristo abre nuestros ojos a nuestra realidad humana, a nuestro egoísmo. Comprendemos nuestra pobreza humana ante la santidad de Dios. Y si el mensaje cristiano no fuera más allá, la antropología cristiana estaría basada en un pesimismo brutal.

Pero la Buena Noticia (evangelio) de Cristo es que el amor de Dios trasciende nuestra miseria humana, y que en Cristo encontramos la posibilidad de una nueva humanidad. San Juan nos dice: "Si reconocemos nuestros pecados, fiel a justo es Dios para perdonarnos nuestros pecados" (1Jn 1:9). Y según San Pablo el poder del amor redentor de Dios manifestado en Cristo nos libera del pecado, de nuestro egoísmo, de nuestra injusticia.

Dentro de la comunidad cristiana, el sacramento de la Penitencia es símbolo de este amor infinito de Dios. La Penitencia es el retorno a la casa del Padre. La Penitencia es un nuevo empezar de nuestra amistad con Dios, una reunión de amor.

NUESTRA concepción de la Penitencia está íntimamente ligada a nuestro concepto de Dios. ¿Cuál es tu imagen de Dios? Si es la de un juez severo, sentado en una nube, apuntando en un librito negro cada acción de tu vida, entonces la Penitencia en tu vida es una pesadilla. Es la Penitencia del miedo.

Sin embargo, si ves a Dios como un Padre, tu Penitencia es la experiencia del amor paternal. Es la Penitencia de la alegría del encuentro. La psicología nos enseña que el hombre tiene necesidad de pertenecer, de ser necesitado, de ser apreciado. El sentido de pertenecer a la casa paterna, el sentido de pertenecer a un hogar, de tener un lugar al cual siempre podemos regresar es

esencial en el desarrollo de la personalidad. Para el cristiano, la Penitencia es el llamado al retorno a la casa de nuestro Padre.

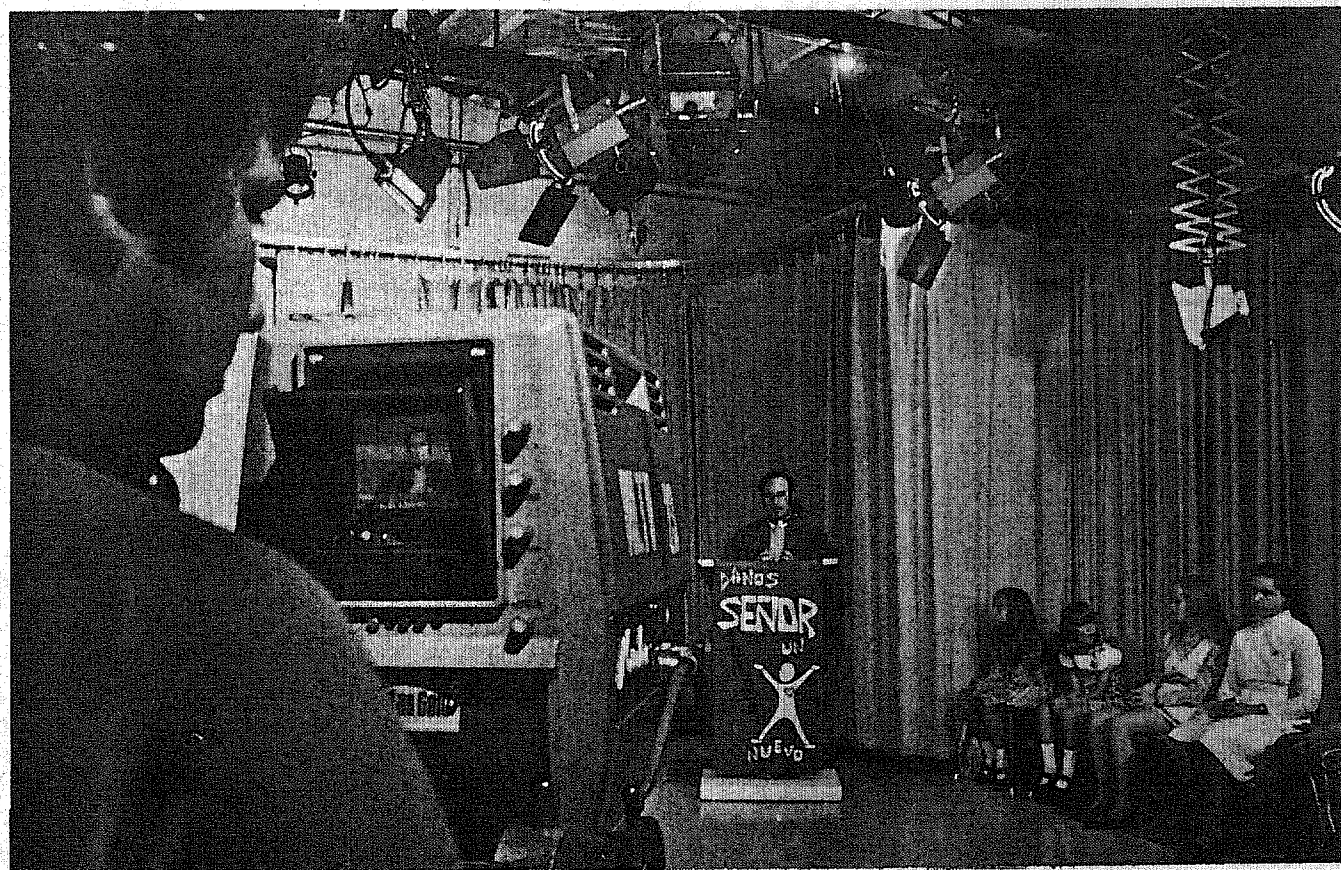
"Si, todo eso suena muy bonito, pero ¿por qué confesarme con un cura?" Piensa un poco en tu vida. ¿A quién afectan tus pecados, tus egoísmos, tus injusticias? ¿A Dios? ¿O a tu mujer o a tu marido, a tus hijos, a tus vecinos, a tus padres? Nuestro pecado es nuestra falta de amor por los demás, que son imagen de Dios. Recuerda, "tuve hambre y no me diste de comer; tuve sed..." (Mt 25:42).

El sacerdote representa la comunidad, el Cuerpo de Cristo que te recibe con los brazos abiertos. El sacerdote es el ministro de la reconciliación. El sacerdote te recuerda el amor de Dios. El sacerdote es símbolo del perdón de Dios y de tus hermanos.

Que esta Cuaresma te una más a Dios y a tus hermanos a través del sacramento de la Reconciliación.

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



La Misa en español por televisión, que se trasmite todos los sábados a las 5:30 p.m. por el Canal 23 de WLTV de Miami celebró el pasado domingo el segundo año de transmisiones. En la foto, el Padre José L. Hernando cuando oficiaba esa misa, especialmente ofrecida para aquellas personas que

por razones de salud y otra causa grave se ven imposibilitados en participar en la misa parroquial. Técnicos y camarógrafos del Canal 23, asistidos por la Comisión Diocesana de Radio y TV cooperan todas las semanas en llevar la misa a millares de hogares de habla hispana de Miami.

Proyección de la mujer en el mundo moderno

Por MANOLO REYES
Hay un viejo refrán que dice que "tras todo gran hombre, siempre hay una gran mujer".

A TRAVÉS del tiempo, la historia de los pueblos ha demostrado hasta la saciedad que la base de toda sociedad es la familia y el mantenimiento de esa célula esencial ha sido posible gracias a la figura patriarcal del padre. Pero gracias también a la comprensión, dulzura y esfuerzo continuado de la madre. El padre es amigo, juez y maestro. La madre es diosa, consejera y eterno refugio para sus hijos.

En tanto, el rol de la madre en la sociedad contemporánea ha ido cambiando. Hoy en día hay mujeres que son diplomáticas de carácter internacional. Hoy en día, en un mundo agitado y confuso, hay mujeres que rigen los destinos de un país, como la señora Golda Mier, Primer Ministro de la India.

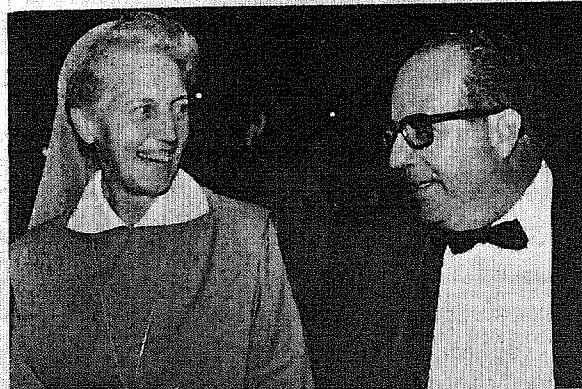
Hay mujeres médicos que han salvado y están salvando constantemente la vida de muchos seres humanos, gracias a su disposición para el estudio. Y gracias también

a la superación que han obtenido en el ejercicio de sus profesiones.

Hay mujeres que imparten la ley y la justicia.

Precisamente una mujer, una juez federal, Sra. T. Hughes, a bordo de un avión, a miles de pies de altura, instaló como Presidente de Estados

El Comité de damas auxiliares del Centro Hispano Católico ofreció su comida anual a beneficio de las obras de asistencia social del Centro. Más de 850 personas respondieron al llamado del Comité.



En la composición gráfica dos aspectos de la presidencia de la comida a beneficio del CHC. Arriba, Sor Nicoletta charla animadamente con el señor Gregorio Escagedo; abajo, Mons. Bryan O. Walsh con las señoras Beatriz de Escagedo e Hilda de Mena.

Unidos a Lyndon B. Johnson, actuando de testigo del trascendental acto la entonces Primera Dama Jacqueline Kennedy, cuando su

esposo, el Presidente John F. Kennedy, fue asesinado en Dallas, Texas.

En el dramático caso de la Cuba que sufre, la mujer cubana está dando un ejemplo maravilloso. Hay cientos de mujeres que por mantenerse fieles a sus principios cristianos y democráticos, hoy guardan en Cuba la horrible prisión del Castro-comunismo. Hay miles de madres, a través de la isla mártir, que día a día, en una batalla silenciosa con su dulzura y comprensión, tratan de sacar el veneno que el adocinador comunista en las escuelas pone en la mente de sus hijos.

Hay miles de madres, esposas, hermanas, hijas que lloran estoicamente el asesinato frente al ignominioso paredón de fusilamiento, del ser amado.

Y EN el exilio, la mujer cubana se ha desdoblado en forma increíble, trabajando, haciendo los quehaceres de la casa, saliendo a laborar a una factoría, y luego cuando vuelve cansada, agotada, todavía tiene una sonrisa de amor y cariño para sus hijos y su esposo. Esa es la mujer cubana, la verdadera heroína del exilio.

Este domingo, día 12, se ofrecerán en la parroquia de San Juan Bosco dos retiros, uno para matrimonios, el otro para jóvenes. Ambos retiros se ofrecerán de 9 de la mañana a 5 de la tarde. El retiro para jóvenes, estará a cargo del Padre Luis Maderal, S.J. Podrán asistir jóvenes de uno y otro sexo de 13 a 16 años de edad.

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Bills pass committee

TALLAHASSEE — Two bills to relieve the financial burden of parents whose children are enrolled in private or non-public schools have been passed by the House Education Committee and referred to the House Appropriations Committee.

House Bills 3172 and 3173, introduced by Rep. Ed Trombetta of Fort Lauderdale would provide the same bus transportation to non-public school pupils as it does to those in public schools and would lend textbooks to non-public school students on the same basis as it now lends them to public school pupils.

The measure providing the bus transportation was heavily debated during last Friday's hearing by the House Education Committee with opponents including the Florida Congress of Parent-Teachers Associations and the Florida Association of

Christian Schools who also opposed the textbook bill. Opponents of the measure pointed out the increased expense of expanding the bus transportation noting that many non-public school students living in outlying areas would have to be transported many miles to their school thus causing a refiguring of the bus program.

Meanwhile House Bill 3421, which would create a state student assistance grant fund to assist full time students who have been Florida residents for the preceding two years and who are accepted at any accredited state higher education institution including junior colleges and nursing diploma schools, was also passed by the House Education Committee and referred to the House Appropriations Committee.

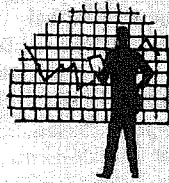
Plaque to designate cathedral 'historic'

ST. AUGUSTINE — Special ceremonies are planned here, Wednesday, Mar. 15, Msgr. James J. Heslin, pastor of the Cathedral Parish, announced.

The U.S. Department of the Interior plaque designating the Cathedral of Saint Augustine a national historic monument will be unveiled after 11 a.m. Mass in the cathedral.

Bishop Paul Tanner of St. Augustine will be the principal celebrant of the Mass. The speaker will be Bishop John J. Fitzpatrick of Brownsville, Tex. who for more than seven years was director in St. Augustine of the Mission of Nombre de Dios, the site of America's oldest mission.

Business Briefs



Wins 'Man of Year'

PAUL TAYLOR, ADVERTISING DIRECTOR OF HINDSLEY HOME CARE CENTERS, was chosen as "Man of the Year" of National Building Centers which operates over 100 stores in the Midwest, Texas, Florida and Bahamas. The announcement was made by J. R. Hasty, general manager of the Eastern Division of NBC.

This citation entitles Taylor to the choice of an award: a Mercedes Benz, a month vacation in Europe or a paid insurance policy.

The number of Miami-based cruise ships will leap to an even dozen with the launch Saturday of the TSS MARDI GRAS which will depart every Saturday for seven-day sailings to Montego Bay, Jamaica; San Juan, Puerto Rico; and St. Thomas, Virgin Islands.

The Mardi Gras will barely drop anchor before a 13th cruise ship pulls in. Eastern Steamship's Emerald Seas is due in November.

Long-time international group tour developer, JOHN PARENTI, has joined AMBASSADOR TRAVEL, INC., operator of Burdine's Travel Bureaus.

FORD DEALERS shattered sales records by 21 percent in the Ford Division Jacksonville district in February, District Sales Manager, A.G. Walker announced this week. The Jacksonville District covers all of Florida.

Combines car and truck sales last month totaled 11,604, up 1,979 units from the record set in 1970 and a gain of 21 percent over the year-ago month.

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Cursillo 10th anniversary

The Cursillo movement is observing the 10th anniversary of its founding in South Florida and will participate in a special Mass at 6:30 p.m. Sunday, March 12, in Corpus Christi Church.

During the closing Mass for Cursillo No. 69 for men, English and Spanish-speaking cursillistas who have participated in the Little Courses in Christianity will be present.

Meeting hears ABCD reports

Pastors, regional chairmen, and past general chairmen of the Arch-Bishop's Charities Drive were scheduled to meet with Archbishop Coleman F. Carroll Thursday

evening in the Arch-diocesan Hall for a general report on this year's campaign.

Complete details will be published in the March 17 edition of The Voice.

Resolution asks view on creation be provided

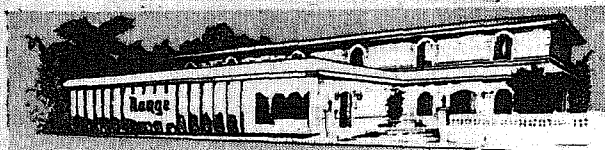
TALLAHASSEE — A concurrent resolution requesting Florida's various school boards to require in the teaching of evolution the reading of appropriate religious passages dealing with creation and evolution, including, but not limited to, chapters one and two of Genesis, has been introduced in the House of Representatives.

HCR 3658, introduced by Rep. Walter Sims (R-Orlando) and Rep. Dennis McDonald (R-St. Petersburg) noted that the "unprovable theory of evolution has subtly inundated and replaced the

Divine Creation Conception through a misapplication of the U.S. Supreme Court's decision relating to prayer in public schools and that there exists an inequity in our American educational process relating to teaching evolution and withholding the traditional conception of "Divine Creation."

"It is the constitutional prerogative of all mankind and the inherent right of every individual to hear the whole truth, and justice decrees equal opportunity of exposure to each of these concepts as well as others," the resolution points out.

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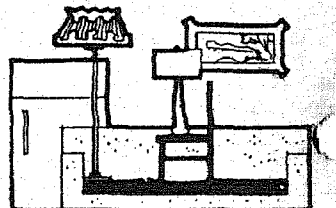
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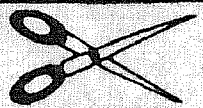

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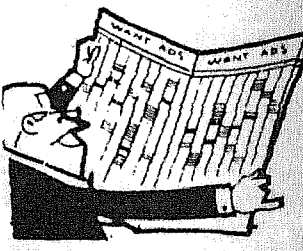
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