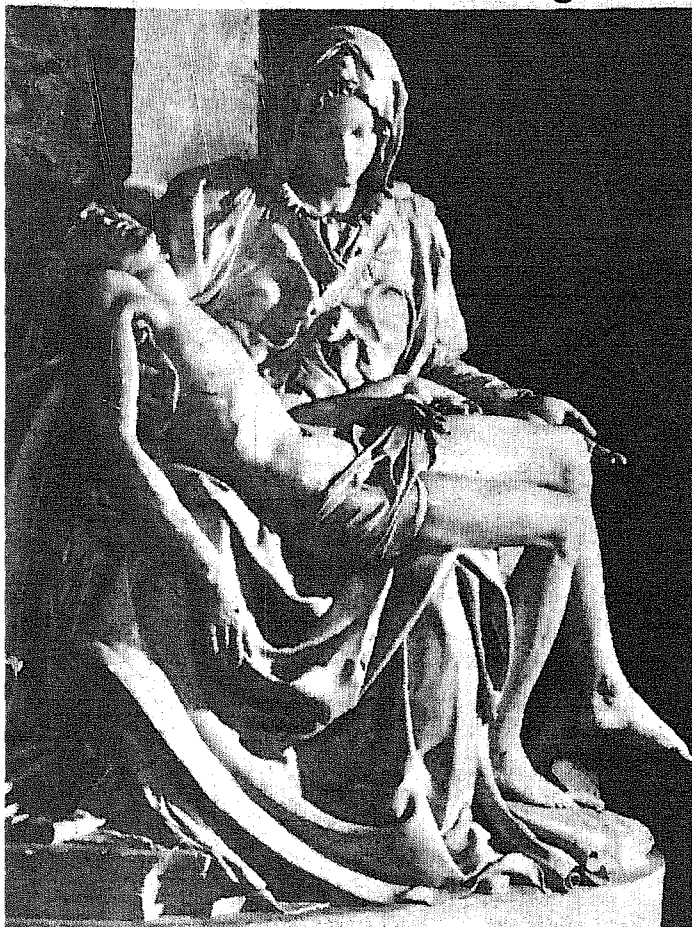


**Before and after damage**



THE PIETA, by Michelangelo, is shown left in 1964 as it was photographed during the New York World's Fair. At right, damage to the famous sculpture is evident after a man, who shouted, "I'm Jesus Christ," attacked it with a hammer severing the left arm of the Virgin and chipping some marble from Virgin's face and nose.

**'Vandalized' Pieta will be repaired**

By JAMES C. O'NEILL  
VATICAN CITY — (NC) — Michelangelo's masterpiece, the Pieta, severely damaged by a hammer-wielding Hungarian will be restored as faithfully as possible to its original beauty but will remain forever flawed.

The 6,700-pound statue carved from a single block of white Carrara marble was smashed by several hammer blows shortly before noon Pentecost Sunday, May 20, in its side chapel in St. Peter's Basilica.

The statue, portraying the sorrowing Virgin holding the limp, dead body of Christ, is world famous and considered perhaps the most valued treasure of the Vatican.

ACCORDING to visitors in the church at the time, a bearded man leaped over a low marble railing of the chapel, jumped on a table in front of the statue and began flailing away with a mason's hammer. In the rain of blows on the figure of the Virgin the

(continued on page 22)

**Official Appointments Archdiocese of Miami**

The Chancery announces that Archbishop Carroll has made the following appointments effective on the dates indicated.

THE MOST REVEREND RENE H. GRACIDA — to Chairman of Archdiocesan Personnel Board effective May 25, 1972.

THE REVEREND MATTHEW A. MORGAN — to Pastor, St. Joseph Parish, Stuart, effective June 8, 1972.

THE REVEREND JOHN J. McATAVEY — granted sick leave.

THE REVEREND JOHN D. McGRATH — to Archdiocesan Director of Vocations, while retaining all other assignments, effective May 25, 1972.

THE REVEREND FREDERICK J. BRICE — to Secretary of Archdiocesan Real Estate Board, while retaining all other assignments, effective May 25, 1972.

\*\*\*

The following have been elected by the members of the Senate of Priests and approved by Archbishop Carroll as officers of the Senate of Priests of the Archdiocese of Miami:

President: THE REVEREND WILLIAM J. HENNESSEY

Vice President: THE REVEREND MSGR. JAMES J. WALSH

Secretary: THE REVEREND JAMES BRIGGS

Treasurer: THE REVEREND JOHN McCORMICK



VOL. XIV No. 11

15¢

May 26, 1972



SIX NEW priests were ordained last Saturday in St. Mary Cathedral by Archbishop Coleman F. Carroll, shown in miter, center, with Auxiliary Bishop Rene H. Gracida. Newly-ordained priests from left to right are Father Carlos Rozas, Diocese of Ft. Wayne-South Bend; Father

Hector Luciano, Diocese of Arecibo, Puerto Rico; Father Joseph Stearns, Father Juan Sosa, Father James Vitucci, and Father Orlando Espin, all of whom will serve in the Archdiocese of Miami.

**Memorial Day Masses scheduled**

Memorial Day Masses will be celebrated at 10 a.m., Monday, May 29, in Our Lady of Mercy Cemetery, Miami; and in Our Lady Queen of Heaven Cemetery, Pompano Beach.

Father John Schlinkmann, pastor, St. Gregory Church, Plantation, will offer Mass at Our Lady Queen of Heaven Cemetery, located at 1500 S. State Rd. No. 7.

Mass in the mausoleum chapel at Our Lady of Mercy Cemetery, 11411 NW 25 St., will be celebrated by Father Thomas Barry, pastor, SS. Peter and Paul Church.

INVITATIONS have been extended by Msgr. James F. Nelan, Archdiocesan Director of Cemeteries, to the general public to participate in the Masses, offered particularly for the repose of the souls of

those buried in the archdiocesan cemeteries.

In the annual Memorial Day Message of the National Catholic Cemetery Conference, Father Francis H. Niehaus, Cincinnati, pointed out that members of the NCCC offer every opportunity for the expression of patriotism and piety so that Memorial Day this year will not go unnoticed.

"Through religious services and testimonials of respect may we augur an annual handbook of virtue," he said. "Lord, Jesus Christ, by the three days you lay in the tomb, you made holy the graves of all who believe in you and, even though their bodies lie in the earth, they trust that they, like you, will rise again. Give them eternal rest, O Lord, and may your light shine on them forever."

**K of C to open 4 - day state meeting tomorrow**

PALM BEACH — Approximately 500 Knights of Columbus, their wives and guests will attend the 68th convention state banquet Sunday night at the Palm Beach Towers Hotel here.

Knights representing councils from throughout the state will hear Virgil C. Dechant, Supreme Secretary.

Born in Antonino, Kan., Dechant received his early education in Liebenenthal, Kan., and after attending the Pontifical College Josephinum, he graduated from Salt City Business College, Hutchinson, Kan.

HE HAS HELD the office of grand knight, district deputy, state deputy, state treasurer and was named supreme secretary in 1967. The same year he was named a Knight of St. Gregory by Pope Paul VI in recognition for his work in the Church.

Dechant is presently president of the Dechant Motor Co., Inc., and a director of the Home State Bank, LaCrosse, Kan. A Fourth Degree Knight of the Bishop

Cunningham General Assembly since 1955, Dechant transferred to the LaCrosse Council No. 2970 in 1953.

Workshops on youth, drug abuse and (continued on page 2)



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

# The old days recalled by St. Mary's grads

Then



Now



IN 1952 Bob Palmer was a member of St. Mary High School football team, left, which won the South Florida Catholic Conference title. Today as Father Robert Palmer, right, he is assistant pastor in St. Clare parish, North Palm Beach.



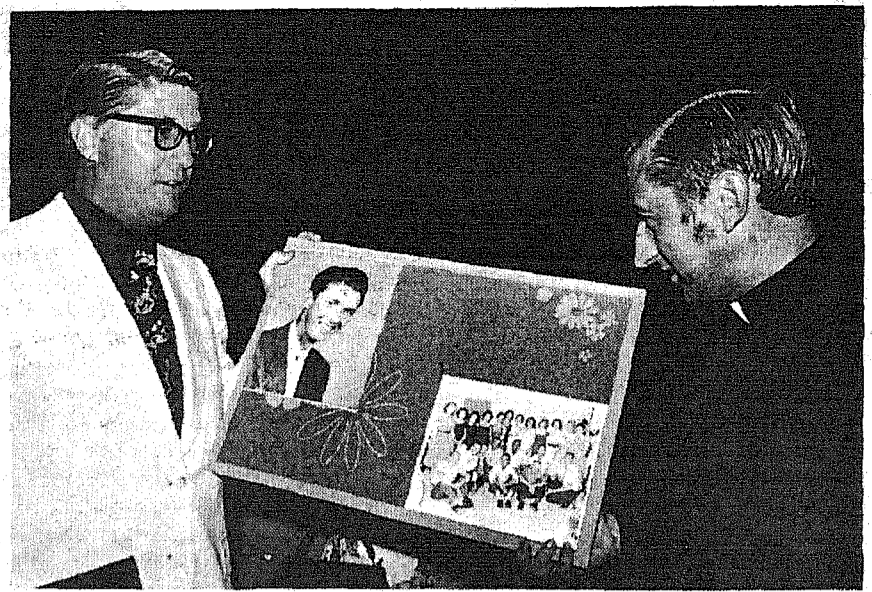
"I can't believe it," two alumnae of St. Mary's seem to be saying as Mrs. Robert Zelnik, Miami, and Mrs. John Markwardt, Madison, Wis., look at 1951 class picture.

## Archdiocese will staff school

Five priests of the Archdiocese will be appointed to the faculty of Archbishop Curley High School before the Fall term begins, Archbishop Coleman F. Carroll announced last Friday evening

during the school's Sixth Annual Sports Award Banquet. The Archdiocese has assumed the administration and the responsibility for staffing the boys high school, the Archbishop said.

Three teaching Brothers of the Southwest Province of the Brothers of the Holy Cross, and two other Brothers of the same order who are in staff positions, will be leaving at the end of this school year.



ST. MARY high school alumni held a reunion last Saturday which began with Mass celebrated by Father Ronald Pusak and Father Robert Palmer, both graduates of the former high school. Another graduate, WTVJ's Ralph Renick, is shown recalling school days with Father Pusak, now pastor, St. Joan of Arc Church, Boca Raton.

## K of C to open meeting

(continued from page 1)

pornography will highlight Sunday's activities preceding the banquet. Principal speaker for the Decency Workshop will be Robert Dornan, who hosts his own television program, "The Robert Dornan Show" over Channel 5 KTLA in southern California.

Dornan won Emmys for "Tempo," another TV program he hosted in 1968 and 1969.

The Decency Workshop speaker has acquired an international reputation as a champion of those families who have sons and husbands missing-in-action and who are prisoners of war in Vietnam. He has visited Vietnam six different times.

REGISTRATION for the four-day convention, May 27-30, begins at 10 a.m. on Saturday. Mass to be concelebrated in St. Edward Church at 8 a.m. Sunday will formally open the convention. District caucuses will begin at 11 a.m., and will be followed by breakfast, then workshop sessions beginning at 1:30 p.m.

A Memorial Mass on Monday at 9 a.m. will be celebrated by Msgr. David Bushey, Vicar for Religious in the Archdiocese of Miami, and pastor of St. Brendan Parish, Miami. The Mass will be celebrated at Our Lady of Florida Retreat House chapel.

State Deputy Joe Matthews of Miami will preside at the sessions.

### Schools to start vacations June 7

Summer vacation for students in schools of the Archdiocese of Miami begins on Wednesday, June 7, according to the Department of Schools.

Classes for the 1972-73 academic year will resume on Monday, Aug. 28.

Classes in Archdiocesan schools will be suspended on Monday, May 29, in observance of Memorial Day.

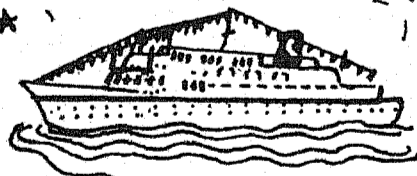
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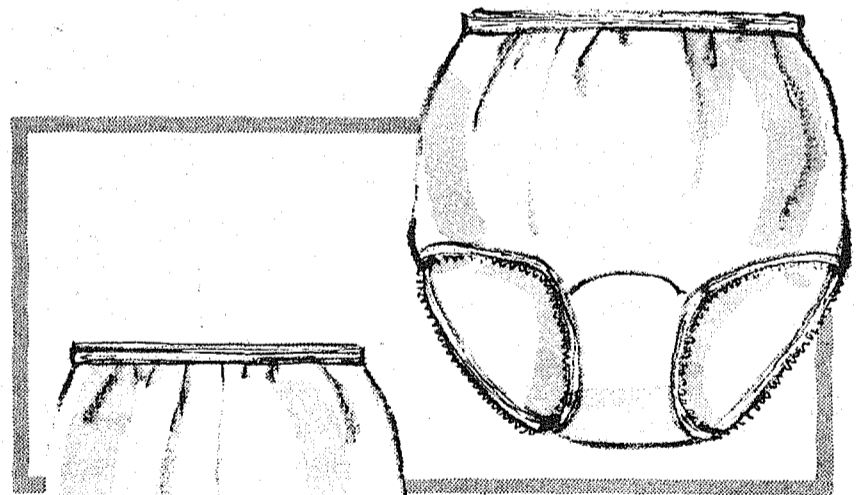
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# Demonstrate against curbs on farmworkers

A statement urging legislation which would prevent boycotts by Florida farmworkers, made by the State Commissioner of Agriculture, which came on the heels of a newly-passed law in Arizona prohibiting the unionization of farmworkers, last week sparked a demonstration by some 30 farmworkers and 10 clergymen who marched in front of the Department of Agriculture building in Miami.

Also, among the reasons for the farmworkers' march, was their intention of showing support for Cesar Chavez who began a fast, consisting only of water, on May 10. The UFW leader's fast, said Father John McMahon, was "to open the hearts of the people so that they will not fear farmworkers and their efforts to unionize."

Father McMahon, director of the Rural Life Bureau, of the Archdiocese of Miami, was one of three spokesmen who talked to Arthur Calvert, regional director of the Florida Agriculture Department, to express the farmworkers' opposition to Agriculture Commissioner Doyle Connor's views against boycotts.

THE OTHER two spokesmen with Father McMahon were the Rev. August VandenBasche, president of the Florida

Christian Ministry, and the Rev. Thomas Crowder, a United Presbyterian minister and chairman of chaplains at the University of Miami.

The demonstration, said Father McMahon, was a symbolic visit "to express our deep concern over the statement of Agriculture Commissioner Doyle Connor that Florida needs legislation which would ban primary and secondary boycotts and strikes at harvest time" by farmworkers.

The group expressed to Calvert its opposition against any legislation for Florida which would be similar to the Arizona law.

There is growing concern among farmworkers at the attempts of the National Farm Bureau to utilize "its gigantic insurance programs, farm equipment and business enterprises to promote anti-union legislation in other states," Father McMahon explained.

Calvert informed the spokesman that he could do nothing for them. However, he did say he would try to set up a meeting with the state commissioner to discuss the grievances brought to him by the farmworkers and also to obtain a copy of Connor's talk which he gave at Florida A&M convocation exercises last month.

In his convocation address, Connor said, "I think we need a law that forbids secondary boycotts. It should include a secret ballot by the workers on representation. It should also include a prohibition of strikes by workers at harvest time, when the producer is most vulnerable."

COMMENTING on the prohibition of boycotts, primary or secondary, Father McMahon said, "We believe that such legislation would make it impossible for farmworkers, already exploited by a rich and powerful agribusiness, to have any changes come about in their lives," changes which effect better living conditions for farmworkers.

In a letter to farmworkers, Chavez said, "My major concern is not this particular Arizona law. The fast is not out of anger against the growers. My concern is the spirit of fear that lies behind such laws in the hearts of growers and legislators across the country. Somehow these powerful men and women must be helped to realize that there is nothing to fear from treating their workers as fellow human beings."

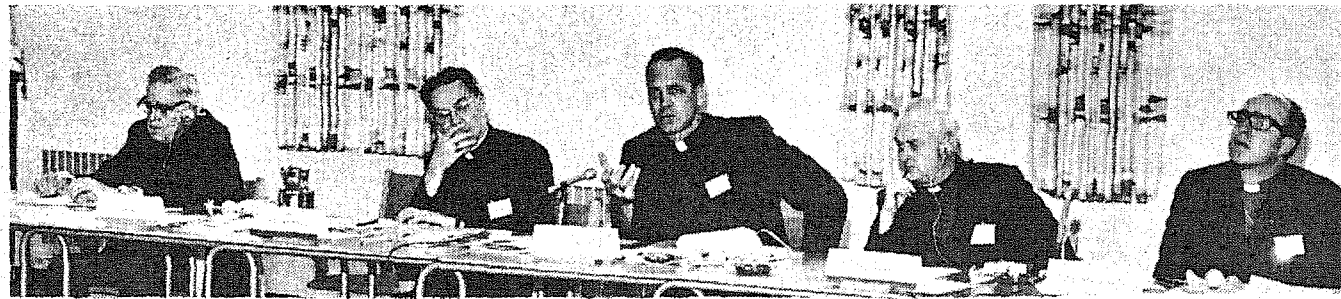
The Arizona law not only destroys the rights of farmworkers to unionize, but it also

puts supporters of the union in danger for telling others not to buy lettuce. "The bill is discriminatory," said Chavez. "It is aimed at farmworkers who are mostly black, brown and Indian. No other labor force is asked to live with those repressive measures. This is what the Farm Bureau means when it advocates 'free elections and responsible legislation,'" Chavez pointed out.

FOLLOWING passage of the Arizona bill, a reporter asked the governor to comment on farmworkers who wished to speak with him regarding the legislation. The Arizona Governor said, "As far as I'm concerned, these people do not exist."

In his letter, Chavez asked: "What is it that causes sane men to act hastily and so cruelly? Why shouldn't farm workers have a chance to hold their heads high in their own organization? Why shouldn't poor people be allowed to struggle nonviolently for justice? The answers seem so obvious but the Farm Bureau, the lettuce growers and the politicians are deaf to our pleas," he said.

"Justice is our goal," the UFW leader said. "However, before that goal can be reached, answers must be found to the questions blocking the goal."



MIAMI'S ARCHBISHOP Coleman F. Carroll, left, was among prelates participating in the mid-May meeting of the Inter-American Bishops Conference held at the Grey Nuns Retreat House, Chateaugay, Quebec. "Youth and the Church," and "Christians and Public Affairs" were among the topics discussed. Also shown above are Bishop William E. Powers, president, Canadian Bishops'

Conference; Archbishop Mark McGrath, C.S.C. of Panama, speaking; Bishop P.J. O'Byrne, Calgary, Canada; and Bishop Antonio Lopez, Mexico. Also in attendance were Cardinal John Krol, president of the NCCB; and Cardinal P. Munoz Vega, Quito, Ecuador. The Very Rev. John Donnelly, rector of St. Mary Cathedral, Miami, accompanied Archbishop Carroll to the meeting.

## Farm bureau's part in anti-labor bill hit

WASHINGTON — (NC) — While United Farm Workers director Cesar Chavez continued to fast in Phoenix, Ariz., UFW supporters here protested the American Farm Bureau Federation's involvement in passage of an Arizona bill restricting field hands' unionization efforts.

"The Farm Bureau is trying to legislate us out of existence," charged Ramon Romero, coordinator of the union's boycott activities in Washington. "They want to

(continued on page 19)

## Euthanasia laws under active consideration

By RUSSELL SHAW

(Mr. Shaw, director of the National Catholic Office for Information, recently received a first place award from the Catholic Press Association for a column written for Columbia magazine.)

NC News Service

Almost abruptly euthanasia has become the subject of a major controversy in the United States.

In several states, notably Oregon, the possibility of new laws authorizing euthanasia or "mercy killing" is under active consideration. Nationwide, the issue has been opened up for discussion by a sudden rash of mass media presentations.

The roots of the controversy are complex and the debate stirs strong emotions. Proponents of euthanasia (from two Greek words — means roughly "good death") describe it as a safeguard of "death with dignity." Opponents say it harks back to Nazi days.

Euthanasia is not a new issue. A Voluntary Euthanasia Society was formed in the U.S. in 1938 — two years after a similar group in Great Britain — to seek legalization of euthanasia. Only recently, however, has debate on the question become widespread. There are several reasons.

MEDICAL advances have lengthened the average life span and made it possible to prolong the life of the terminally ill patient dramatically. Thus for more people than ever — the elderly, the sick, their families, doctors — the question of whether to terminate life deliberately has become a real one.

Also, critics say, the spread of legalized abortion has tended to direct attention to euthanasia. If it is legal to snuff out life at its inception, why not later on as well?

Most arguments for mercy killing focus on so-called "voluntary" euthanasia — the termination of life at the choice of the individual. But some also assert that where the individual is unable to make known his desire to die — a patient in a coma, for example — relatives or doctors should be allowed to make the decision.

The "death with dignity" argument is in the foreground of support for legal euthanasia. O. Ruth Russell, professor emeritus of psychology at Western Maryland University, wrote in the New York Times:

"It is axiomatic that the elderly have a right to live out their lives in dignity. The corollary of this is also true: each has the right to die in dignity. Today vast numbers are being denied this right."

MANY FEAR, however, that lurking behind the talk of voluntary euthanasia is the threat of compulsory euthanasia for the aged or incurably ill or handicapped, and they often mention 275,000 persons who perished in Nazi euthanasia centers.

Furthermore, opponents point out, the line between "voluntary" and "compulsory" euthanasia is not easy to draw in practice. If a patient with a terminal illness knows he had the legal "right" to choose death, what sort of pressure — subtle or not so subtle — does this place on him to choose euthanasia and spare his family the expense and worry of keeping him alive?

It is generally taken for granted that the Catholic Church is firmly opposed to mercy killing — mainly because of the Christian belief that only God, the author of life, has the right to dispose of innocent life.

But in a particular case the question of what constitutes "extraordinary means" is not easy to answer — no easier than the question of what the outcome of the drive for legal euthanasia will be.

## Tough abortion bill cites state duty to guard life

HARTFORD, Conn. — (NC) — A strict anti-abortion bill, approved 120-49 by the Connecticut House, in effect renews a 112-year-old law which was struck down in April by a federal court as unconstitutional.

The bill bans all terminations of pregnancy except those to save the life of the mother. It declares that the state has a right to "protect and preserve human life from the moment of conception."

It is believed that this provision will bypass the lack of "freedom of choice" allegation that made the old law unconstitutional. The hope of getting it past the courts is based on a single sentence in a separate opinion by one of the deciding judges.

"If the Connecticut Legislature had made a judgment on this issue and had enacted laws to accord such protection to the unborn child, the constitutionality of such laws would pose a legal question of extreme difficulty," Judge on O. Newman wrote.

THE TOUGH new law has an uncertain fate in the Senate, and representatives of "Women vs. Connecticut," who forced the previous court action, said they would fight the bill. If the women do not challenge the law, the

Connecticut Civil Liberties Union has indicated it would.

Nine amendments were proposed to soften the effects of the new abortion bill, but they were quickly struck down. This included one that would allow abortion up to 20 weeks, and another that would have allowed a woman and her doctor to seek abortion in a state-approved facility.

Proponents for this amendment claimed it would survive the test of constitutionality because it allows the state to set the standards for abortions.

The previous law, passed in 1860, was ruled unconsti-

tutional on the grounds that it denied women the fundamental right to decide whether they would bear children.

The new legislation remains fundamentally the same, except for the preamble which changes the intent of the state to protect life, not just limit freedom of choice.

Its strict provisions make it illegal to have an abortion, perform one, or advertise medicines that encourage miscarriages, except by physicians operating in licensed hospitals to "preserve the physical life of the mother."

## School for retarded to be expanded

The Marian School for retarded youngsters conducted on the ground of Corpus Christ parish is being expanded in the Fall to include pre-school children.

According to Mrs. Marie Renzi, principal, ambulatory retarded boys and girls between the ages of two and six will be accepted for enrollment under the supervision of the Archdiocesan Department of Special Education.

Requests for applications may be made by calling the school at 633-2863 or the Dept. of Special Education at 649-8660.

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# Doctrine of the Trinity is central in our Faith

(Father John Crowley is a member of the faculty at the Archdiocese of Miami Major Seminary of St. Vincent de Paul, Boynton Beach.)

The story is told that on the last voyage of Christopher Columbus his ships were buffeted by a raging storm which threatened the lives of all aboard.

Columbus, quite ill at the time, worked his way to the deck, ordered candles lighted and the flag unfurled. He buckled on his sword, opened his Bible and began reading the Gospel of St. John: "In the beginning was the Word . . ."

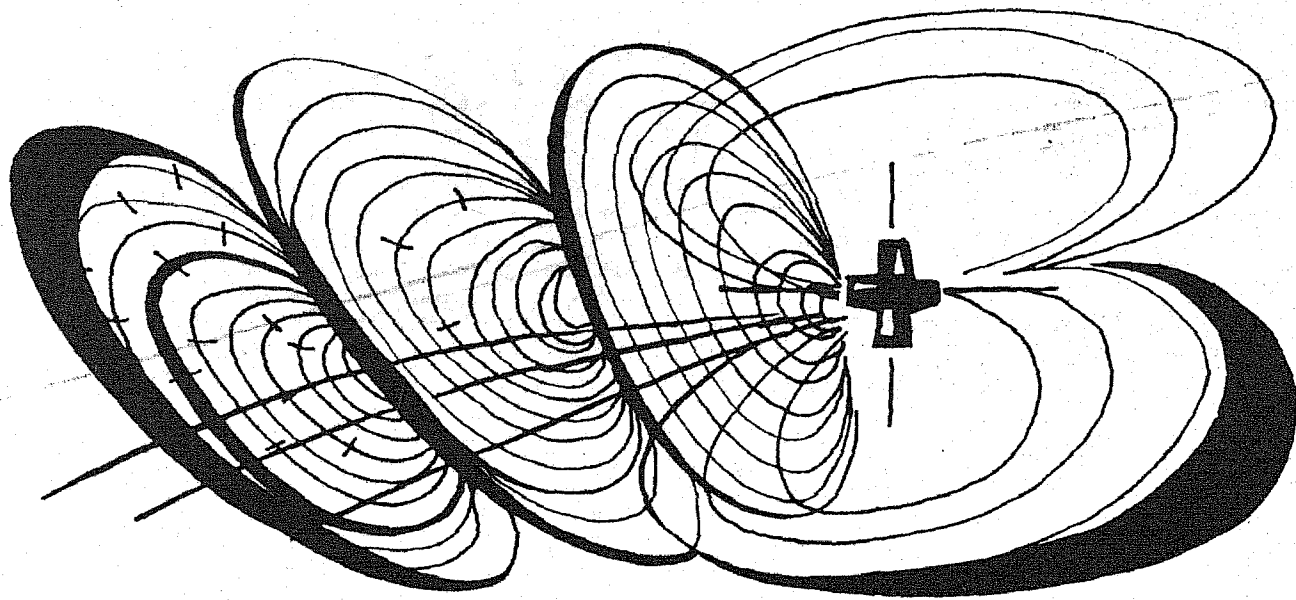
When he came to the words: "And the Word was made flesh", he drew his sword and, with deep faith, made the sign of the cross into the wild winds. The episode closes with the words: "The storm subsided."

**WHATEVER** doubts may be raised concerning the total historical accuracy of the story as told, no one can doubt the centrality of the doctrine of the most Holy Trinity in the Christian faith. Though it is the most profound mystery of our faith, the profession of it is universal and frequent and is found in very simple and moving acts of external devotion.

In its most popular expression, our faith in the Blessed Trinity is associated with the redemption accomplished by our Lord and Savior, Jesus Christ. We bless ourselves with the sign of the cross in the name of the Father, and of the Son and of the Holy Spirit.

Our lives as Christians begin with our baptism in the name of the same three divine Persons. A multitude of spiritual blessings is conferred on us during life in the name of the triune God. When life's day draws to a close, after being anointed, we are prepared for our last journey with the prayer: "Go forth, Christian soul, in the name of God the Father who created you; in the name of the Son who redeemed you; and in the name of the Holy Spirit who sanctified you."

**OUR FAITH** in the Blessed Trinity is beautifully enshrined and expressed in the supreme act of public worship the Church offers to God, the liturgy of the Eucharist. After invoking the three Persons of the Blessed Trinity as we bless ourselves, the priest greets the assembly with the words: "The grace of our Lord, Jesus Christ, and the love of God



and the fellowship of the Holy Spirit be with you all."

The Kyrie has Trinitarian resonances and the Gloria closes with the words: "You alone are the Most High, Jesus Christ, with the Holy Spirit in the glory of God, the Father."

The Creed is an explicit profession of faith in the one God, the Father, the Son and the Holy Spirit. In this Creed we recite every Sunday: "We believe in one God, the Father, the Almighty, maker of heaven and earth . . . We believe in our Lord, Jesus Christ, the only Son of God, eternally begotten of the Father . . . We believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son . . ."

God so loved the world that He sent His only begotten Son, (Jn. 3:16) "He (the Holy Spirit) will glorify me because He will receive of what is mine and will announce it to you." (Jn. 16: 13-16)

In the Eucharistic prayers, we profess our faith

in the Blessed Trinity, to whom the Sacrifice of the Eucharist is offered. For example, the third Eucharistic prayer begins: "Father, you are holy indeed, and all creation rightly gives you praise, all life, all holiness comes from you, through your Son, Jesus Christ, our Lord, by the working of the Holy Spirit."

This most sacred part of the Eucharistic liturgy closes with the doxology: "Through Him, with Him, in Him, in the unity of the Holy Spirit, all honor and glory is yours, almighty Father, for ever and ever."

The great "Amen" is the attestation of the strong faith of the People of God in the assembly, at the Eucharistic offering.

**THUS** it is evident that the most profound mystery of our faith is the most frequently professed, in words and gestures that are simple, meaningful and understood by all.

The faithful regularly and joyously respond to the invitation to share in the Eucharistic Sacrifice by receiving the Sacrament of the Eucharist.

This brings to them the Author of grace as well as an increase in grace.

Grace effects in us a sharing of the divine life. This is a marvelous manifestation of God's love for us. Since the Holy Spirit is the Spirit of Love, this dwelling of God within us is spoken of as the indwelling of the Holy Spirit.

We know that all God's actions in this world are the actions of the Blessed Trinity. God the Father is the maker of all that is seen and unseen (Creed). God the Son so loved us that He gave Himself up in death for us. (Gal. 2:20). The love of God has been poured forth into our hearts by the Holy Spirit who has been given to us. (Rom. 5:5)

The moving prayer in the liturgical preparation of the gifts reveals that the divine indwelling is also associated with the Son: "By the mystery of this water and wine, may we come to share in the divinity of Christ, who humbled Himself to share in our humanity". Hence, the Blessed Trinity dwells in us by grace.

Pentecost is a special revelation of God's love for

tion of the persistent pursuit of man by God's love in the Church of Christ. Since the Church, founded by Christ, who was sent by the Father, has the Holy Spirit as the Spirit of Christ for its soul, we can understand why the Church places the feast of the Most Holy Trinity so close to the feast of Pentecost in her liturgy.

Pentecost closes the liturgical cycle which recalls the essential elements of salvation history which has so generously enriched us. It prepares us for the feast of the Holy Trinity, the feast that enables us to make an act of love of the faith we profess each time we say: "Glory be to the Father, and to the Son and to the Holy Spirit."

all men. It is also a proclama-

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The man's name was Edward Leedskalnin, and his life's work is Coral Castle on U.S. 1 near Homestead, Florida. Working in secrecy, he moved and lifted the huge stones, after carving them into unusual shapes. He balanced large stone gates that swing open with little pressure. Rocking chairs weighing tons move at the touch of a finger. When asked where he got the strength for his projects, Leedskalnin would smile mysteriously and reply that "if you have strength in your head, you don't need it in your arms!"

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FOLLOWING the celebration of Mass, six newly-ordained priests, in photo at left, bestow their first blessing upon relatives, friends and guests who witnessed their ordination in St. Mary Cathedral last week. Ordained to the priesthood were, left to right, Father Carlos Rozas, Father Hector Luciano, Father James Vitucci, Father Joseph Stearns, Father Juan Sosa, and Father Orlando Espin. In the photo below, the ordinands prostrate themselves on the sanctuary floor while they pray for the blessing of the Holy Spirit during the singing of the Litany of the Saints.

## Impressive moments during ordination of new priests

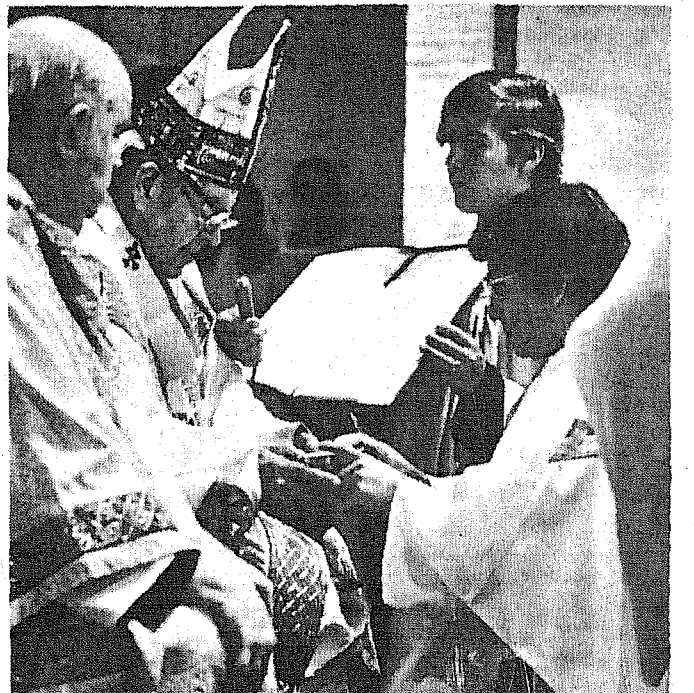


AFTER THE IMPOSITION of hands by Archbishop Coleman F. Carroll, other priests in the Archdiocese lay their hands also upon the new priests, left, to ask God's blessing upon them. Promising his obedience and respect to Archbishop Carroll and his successors, Father Vitucci grasps the Archbishop's hand, below, in both of his, signifying his vow of obedience.



CONGRATULATING the young priests after their ordination, Msgr. Bryan Walsh, Archdiocesan Episcopal Vicar for the Spanish-Speaking, shakes hands with, left to right, Father Sosa, Father Espin and Father Rozas.

Father Espin and Father Sosa were ordained for the Archdiocese of Miami and Father Rozas was ordained for the Diocese of Fort Wayne-South Bend, Ind. All came to the U.S. through the Un-accompanied Cuban Children's Program.



DURING the presentation of gifts, Father Luciano accepts the chalice from Archbishop Carroll. Father Luciano was ordained for the Diocese of Arecibo, Puerto Rico.

## 'The day the Lord has made'

"Four other Christs have been ordained today for the Archdiocese of Miami," Archbishop Coleman F. Carroll told priests, friends, relatives and guests following the ordination of six new priests in the Cathedral of St. Mary last Saturday.

"This is the day the Lord has made.' Its significance is known today and will be known in the years to come," Archbishop Carroll added. "God has been good to us."

Miami's Archbishop conferred the Sacrament of Holy Orders on four priests for the Archdiocese, Father Orlando Espin, Father Juan Sosa, Father Joseph Stearns and Father James Vitucci. The other two priests were ordained for the Diocese of Fort Wayne-South Bend, Ind., and the Diocese of Arecibo, Puerto Rico. They are respectively, Father Carlos Rozas and Father Hector Luciano.

"Keep in mind," the Archbishop read during the ceremonies, "that you are a man chosen among men, appointed to act in the name of men" among their relationship with God. "Always remember the example of the Good Shepherd who came to serve rather than be served."

During the ceremony, after the newly-ordained priests promised their respect and obedience to the Archbishop and his successors, Archbishop Carroll said, "May God who began the good work in you bring it to fulfillment."

Prior to the consecration of the bread and wine, during the Offertory, the Archbishop told the new priests, "Be conscious of what you are about to do. Be as holy as the actions you perform (at the Consecration) and model your life after the mystery of the Cross."

# Editorials

## No law 'too old' if it protects human life

Is the age of a law any criterion to its application in modern society? Certainly there are many obsolete statutes which have no function today but remain on the books.

But, in the matter of major statutes regarding such felonies as murder, rape, incest and many other major crimes protecting society, state legislatures repeatedly have upheld their validity.

Some months ago, when the Florida Legislature was considering anti-abortion legislation because the State Supreme Court had struck down the existing statute, proponents of a liberalized abortion and the high court itself were quick to point out that the law had been in effect for 104 years. Somehow, this seemed to indicate that the statute, because of its age, was obsolete.

**NOW, THIS WEEK**, we learn of a similar circumstance in Connecticut. The courts there had stricken the 112-year-old law and the state's legislature was confronted with the same problem that faced Florida lawmakers.

In Connecticut, the legislature, instead of repealing it, overwhelmingly approved a new statute that strengthened the old law by inserting a phrase declaring that the state has the right to "protect and preserve human life from the moment of conception."

In sharp contrast, we now have a liberalized abortion law in Florida that,

in essence, allows abortion on demand. And too, a so-called death with dignity bill has been floating around the legislative halls for the past four years. Renewed activity is expected for its passage during the next session.

English parliamentarians, who passed the first liberal abortion bill in the history of western culture, are now having second thoughts — the lives of thousands of unborn children have been sacrificed since Parliament first acted three years ago. England also has been fighting a move toward euthanasia.

**LAST WEEK**, the New York legislature, which expressed concern because of the mounting toll of unwarranted abortions, passed a bill which would restrict the practice, only to have it vetoed by Governor Nelson Rockefeller.

An article, the first of two, outlining the nationwide effort to legalize euthanasia, appears on page 3 of this issue of *The Voice*. Consistently, this newspaper also has deplored the liberalization of anti-abortion statutes.

We feel it might be a good idea for Florida's lawmakers to reassess their position, in light of what is happening in other places, about abortion and the right to life of all of this state's citizens.

Certainly it is the right and the duty of the state to protect and preserve human life from the moment of conception, no matter how old is the statute that performs this function.

## 'Permissive age' blamed in shooting of Wallace

WASHINGTON — (NC) — Editorial reaction in the Catholic press to the shooting of presidential candidate Gov. George Wallace ranged from a condemnation of all society as "sick and prone to violence" to assessing the event as the "irrational act of a single man."

Most Catholic newspapers viewed the murder attempt as an expression of an underlying violence in American society which erupts because of the frustrations and lack of controls in a too permissive culture.

Many editorials said permissiveness is also exemplified by lax abortion laws, topless dancers, the proliferation of x-rated movies, and the rise of pornography.

**ABOUT HALF** the papers said that although stricter gun control laws and fewer public appearances by campaigning candidates would be helpful, the real answer to recurring violence lies in examining the conscience of the people and instilling in them a reverence for life.

The Catholic Mirror of Des Moines, Iowa, said:

"The 'sick elements' in American society give no evidence of diminishing in strength or numbers. Stricter gun control laws will have small lasting effect on a society that tolerates hundreds of thousands of abortions each year. For the average

American life is cheap — among the Vietnamese, in New York hospitals or on political platforms. The first lesson any civilization must strive to instill in the hearts and minds of its citizenry is a reverence for human life."

Picking up on this same theme, The Delmarva Dialog of Wilmington, Del., wrote:

"But if we are not sick we are surely guilty. Guilty not of the crime of assaulting George Wallace but of all the large and small infidelities which daily take their toll of our national and individual integrity to the point that we no longer see how far we have strayed and, in fact, no longer see the price we are paying for our own inimitable brand of laissez faire."

**RECOMMENDATIONS** for stricter gun control laws included proposals for a gradual ban on all guns. The Catholic Bulletin of St. Paul endorsed this idea, referring to English policemen, who carry no guns, and to Britain's limited political campaigns as examples to follow in protecting candidates.

"The British system of one-month campaigns with tight controls on spending and equal access to television provides a living model for us."

"...that these honored dead"



## The divine, the human at work in the Church

By MSGR. JAMES J. WALSH

One of the more ignoble traits Adam left his descendants is the inclination to shift the blame. Shift it to anyone. Even to God.

No statistician could count the fists which have been raised to heaven to blame God for sickness, a death, loss of fortune, rise of a dictator, economic depression, plague or what have you.

In the area of religion, the Holy Spirit dominates history as the one most responsible for heresies, schisms, defections, internal strife and so on. Most of this was done in His name, under His inspiration . . . according to those who caught an idea somewhere and wanted good backing to produce it on a broad scale.

### The Truth of the Matter

vindictive into forgiving people, converted hatred into love, transformed sensual, carnal — minded men and women into chaste Christians; enabled the selfish to forget themselves and lead lives of service and sacrifice; raise man's view beyond the horizon of the earth into the realm of heaven.

The divine and the human. And while many in the time of the apostles, as St. Paul energetically records and condemns, attempted to teach their own versions of Christ's doctrines and insisted the Spirit told them so, the divine never fails. Christ had promised that He and His Spirit would be with the Church until the end of time. God is faithful to His promise.

But the human element was forever falling short. Here is the drag on Christianity's vitality. How often in history the Church seemed ready to collapse when mighty forces rose up against her because of human pride, conceit, stubbornness or the simple act of self-deception or a psychotic condition. Only God could have sorted out and preserved His enduring truth from the rubble of misconceptions man produced.

**ONLY** the light and power of the Spirit could have kept the Church intact, revived her rapidly after repeated Calvarys and brought her into this space age, where again we find on a vast scale our new test of faith.

God has His reasons for trying our faith in the decades of the 60's and 70's by letting our human weaknesses and needs in the Church hang out for the whole world to see. The double talk of Simon the magician in the Acts is like a broken record today among some who have given up the faith. We are asked to trace some of the defections and broken vows to the spirit who has urged some who had dedicated their lives to leave because they can be more mature and better Christians "outside." Some of the most curious and corniest reasons history has recorded have been given in the past few years to justify betrayal and denial among those whom St. Paul described as having ears itching for novelty.

The divine and the human. We are the drag on the Church, all of us to some degree. This is why the ancient principle holds so true today as Pope John pointed out — the Church must always be reformed. Not God, not the Holy Spirit, not the essential teaching of Christ. But we ourselves as individuals must be reformed.

It is we who, like Peter giving his first sermon on the day of the Church's birth, need the help of the Holy Spirit. Need it constantly. Just as we need the Church guided by Him to keep us from confusing the inspiration of the Spirit with our own hang-ups and weaknesses.



MSGR. JAMES J. WALSH

This was inevitable. When Christ was sitting with His apostles trying to get through to them with the comforting, encouraging idea that He would send His Spirit to "teach you everything and remind you of all I have said to you," He realized as no one else did, that He was taking a risk.

**BUT IT WAS** a risk that had to be taken. These days of Pentecost drive home forcefully the fundamental fact that Christianity is not simply a people religion. It is God and people.

When Peter addressed the crowd on Pentecost Sunday, he was the same preacher as the year before — same voice, same personal mannerisms, same style. But there was a vast difference. He had received in some mysterious manner "that Spirit of truth whom the world can never receive." There was a force, a persuasion, a light, a gentle compulsion, which no human orator could muster. It was the grace of the Holy Spirit acting out in the leader of the apostles — and 3,000 were converted that day because of it.

Here it is we find the formula for gathering together the people of God into the Church founded by Christ and supported by His Spirit. We find the combination of the human and the divine, the weak and the strong, the changeable and the unchangeable, the power of God and the good will of men.

With this combination, the Church moved from place to place. There were no theological or philosophical terms to explain what happened when the Church met the people of Rome and Greece.

**BUT THERE WAS** the deep conviction that she had divine energy an invisible force, a fountain of living grace which turned the

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Archbishop of Miami

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EDITORIAL: Mitch Abdallah, news editor,  
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# Prayers for world peace are offered on Pentecost



**FEAST OF PENTECOST** was discussed by Archbishop Coleman F. Carroll during Solemn Pontifical Mass celebrated last Sunday in the Cathedral of St. Mary.

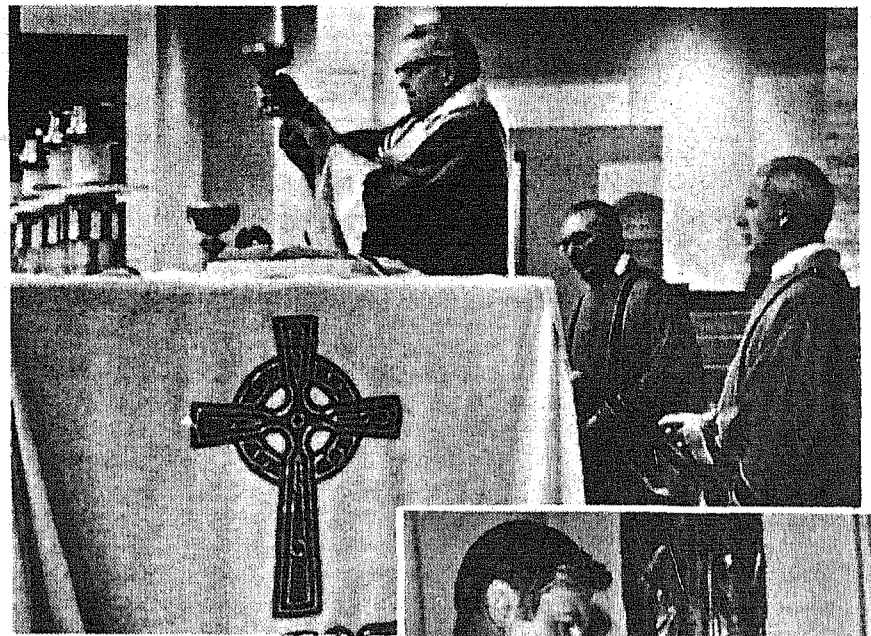
Prayers that world leaders will be guided by the Holy Spirit to bring peace to a troubled world were offered by Archbishop Coleman F. Carroll during Pontifical Mass last Sunday in observance of the feast of Pentecost.

Religious and laity participated in the Mass, celebrated in St. Mary Cathedral, where the Archbishop called on members of the congregation to pray for peace in their own souls, in their families, in the community, in the nation and in the world.

"**THANK GOD**, especially in the person of the Holy Spirit, giver of all graces, for what He has done for us in the past and for what we wish Him to do for us in the future," the Archbishop told the congregation, reminding them that there are three persons involved in our being, our existence, and our ultimate destination, but only one God.

In his homily during the Mass, Father John Donnelly emphasized that "we must go out and proclaim the Good News of Christ," and be active in the army of God against Satan.

"No one can doubt," he said, "that we need the unifying spirit of the Holy Spirit in the Church today. The work of the Church is not done among disharmony and disagreements. As true followers of Christ we cannot go our separate ways believing what we choose and doing what we wish.



**SOLEMN MASS** celebrated by Archbishop Coleman F. Carroll highlighted the observance of the feast of Pentecost last Sunday. Assisting during the Mass were Msgr. John O'Dowd and Msgr. Dominic Barry.



**HOLY CHRISM** is removed from the forehead of Celia McCarthy by Father Frederick Brice, master of ceremonies, following her reception of the Sacrament of Confirmation.



**12-YEAR-old Joel Andain** is confirmed by Archbishop Coleman F. Carroll during rites last Sunday afternoon in the Cathedral.

"Our time must see a renewal of the Holy Spirit," Father Donnelly added. "We will have a New Pentecost in the Church only if we open our lives to the work of the Holy Spirit."

## Treatment for arthritis

James L. Scribner, a retired Greenville, S.C. man, has developed an electronic therapy board that is bringing relief to thousands according to their statements.

Mr. Scribner made the first board for his wife who had undergone back surgery twice and was scheduled for surgery the third time. After she had slept on the heat board for only seven days, it was time for Mrs. Scribner to enter the hospital. Her physician, after examining her, sent her back home with the instruction to continue what she had been doing. Mr. Scribner reported.

The Solarama is recommended for arthritis, back disorders, tension, nerves, virus infections, sleeplessness, burns, frostbite, post-operative healing and other ailments. It is also being used by cancer patients who have reported amazing results, he said.

A Piedmont woman who suffered with back troubles for 15 years said she obtained one of the first boards and declared "it has been a miracle to me." Unable to do any work without pain before, she said she now does all her work, mops and waxes floors, and plays ball with her children. "I don't know anything about electrons, but I know it (Solarama)

works for me," she said.

A Greenville man reported that his doctors diagnosed his case as leukemia. He had knots on his back that prevented him from sitting back in a chair; he could not wear a belt. But after sleeping on the heat board for a short time, all the knots disappeared.

A man who has had surgery many times and has been in poor health for years, Mr. Moore says he cannot praise the board too highly.

Dianne Rebozo of Miami, Florida said "I obtained a Solarama board after falling and severely injuring my knee. The board prevented swelling and bruising which my doctor said definitely would occur; the board helped tremendously to relieve the pain."

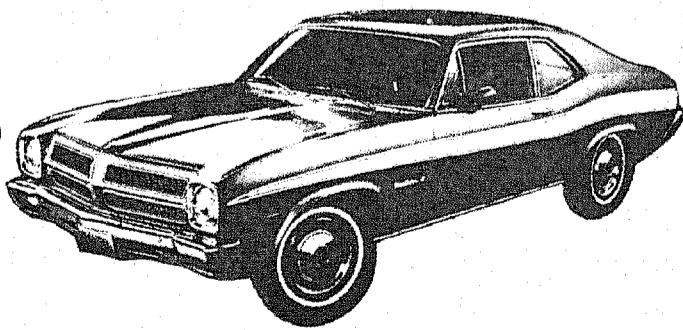
Mrs. Caridad Baute of Miami says "after having rheumatoid arthritis for 10 years I now have no pain whatsoever and am now able to move all of my joints freely. I used the Solarama for only 30 days and have had no recurrence of pain for 7 months now."

Introducing the product to South Florida is Mrs. Laura Guthrie, of Miami, who reports the successful use of the board locally.

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# Around the Archdiocese

## Deaf group to mark its 10th anniversary

**HOLLYWOOD** — The 10th anniversary of the founding of the Miami chapter of the International Catholic Deaf Association will be observed during a weekend program, May 26-28.

Father David Walsh, C.S.S.R., who has been engaged in preaching missions for the deaf, using sign language, for more than 20 years will speak to the deaf at 7:30 p.m. today (Friday) in Little Flower Church and

again at 7 p.m., Saturday.

A buffet dinner will follow in the parish auditorium for deaf and their friends, hosted by Father Gabriel O'Reilly, chapter moderator.

Mass for the deaf and others will be celebrated by Father Walsh at noon on Sunday, May 28, in Little Flower Church.

Deaf persons in the South Florida area have been invited by Father O'Reilly to participate in the program.

### Palm Beach County

Sacred Heart Holy Name Society, Lake Worth, recently elected new officers. They include: John H. Danahy, president; Eddie Broz, vice president; Rafael Tuburan, secretary; Ernest Perry, treasurer; and Walter J. Miller, marshal.

\*\*\*

Mrs. Charles Porter was recently elected president of the St. Ambrose Council of Catholic Women, Deerfield Beach. Other officers include: Mrs. John Fitzpatrick and Mrs. Arnold Corsmeier, vice presidents; Mrs. William Lamping, treasurer; and Mrs. Fred Jobst, corresponding secretary.

### Broward County

An ice cream social, sponsored by St. Jerome's School and Home Association, is slated for Sunday, June 4 in the parish hall, 2601 SW Ninth Ave., Ft. Lauderdale following the 11:30 a.m. Mass.

\*\*\*

Anthony Tucci was recently installed as president of Nativity Home and School Association, Hollywood. Other officers include: Kenneth Fischer, vice president; Barbara Kiernan, secretary; and Robert Heitzman, treasurer.

\*\*\*

A square dance, hosted by St. Bartholomew parish, Miramar, is scheduled for Saturday, May 27 at 8 p.m. at the school. Jay Fenimore will be the caller.

### Dade County

Paul Schaefer, St. Rose of Lima parish, has assumed the duties of president of the Parents' Association of Notre Dame Academy. Other officers include: Mrs. Dom LaBella, St. Mary Cathedral, vice president; Mrs. Bruno Minari, Our Lady of Perpetual Help parish, secretary; and James Larsen, Corpus Christi parish, treasurer.

\*\*\*

Retiring St. Mary Cathedral School faculty member, Mrs. Sophie Sites, will be honored with a tea Sunday, May 28, from 3 to 5 p.m. in the Archdiocesan Hall.

\*\*\*

The first parish carnival of St. Agatha parish is slated for tonight (Friday) through Sunday at 5909 NW Seventh St.



**NEW MOTHERS** learn to bathe, change, dress, and handle their babies during the Family Centered Maternity Care program at Mercy Hospital. Mrs. Catherine DiStro, R.N. is shown demonstrating baby care for a group of mothers at the hospital.

## 'When you're feeling low perk up with a good deed'

**RIVIERA BEACH** — A student in St. Francis of Assisi School has made an appeal to her classmates to volunteer their time in the "Meals-On-Wheels" and program of recreation initiated for senior citizens of various faiths in the area.

Young Margie Stewart, writing in the parochial school paper, "Getting It Together," suggested, "the next time you feel not needed or not wanted, just come on over to the school cafeteria — you could never be more wanted than there."

"The Meals-On-Wheels program is from 4 p.m. to 5:30 p.m. and during this hour and a half you are constantly helping the old people and there are not enough kids to really help and understand the people," she wrote.

THE YOUNG reporter pointed out that many youth

probably think they would not have anything "to say" to the senior citizens but explained that "The people there are friendly and usually start talking to you. They are all so soft-hearted and kind and they are just dying for a chance to talk to you. Doing these things, you feel a real sense of belonging and understanding. But what really gets you is when they get up to leave," she emphasized. "Once a lady said, 'I will never be as happy as I am now, even if I won the whole school, 'cause you girls are so kind.'"

Margie pointed out to her classmates that, "All we're asking for is a few hours of your time, not to help us but to help those who need you and want you. So remember the next time you're feeling low, you know the place to go!"

## 3-day rummage on Villa grounds

**NORTH MIAMI** — A rummage sale under the auspices of Villa Maria Auxiliary will be held Thursday, Friday and Saturday, June 1, 2 and 3, on the grounds of the Villa at 1050 NE 125 St.

Saleable items will be welcome and donors may

call WI 7-6724 or 751-7145 for pickup.

Proceeds will be donated to the Villa Maria Nursing and Rehabilitation Center administered by the Sisters of Bon Secours.

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**TUESDAY**  
Roast Leg of Jersey Pork  
with Dressing & A.S. 2.55  
Yankee Pot Roast of Beef  
Jardiniere 2.75

**WEDNESDAY**  
Braised Tender Lamb Shank  
Dressing, Mint Jelly 2.75  
Old Fashioned Chicken  
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Tomato Sauce 2.55

**THURSDAY**  
Beef Short Ribs with Oven  
Browned Potatoes 2.75  
Baked Pork Chop with  
Dressing & A.S. 2.55

**FRIDAY**  
Roast Leg of Lamb with  
Dressing, Mint Jelly 2.95  
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# OFFICIAL School calendar

## Archdiocese of Miami

### Dade and Monroe counties

#### 1972

Monday — Aug. 28, Classes begin 180 days of student school days.  
Monday — Sept. 4, Labor Day — Holiday.  
Friday — Oct. 20, and  
Saturday — Oct. 21, Archdiocesan administrators conference — Miami.  
Monday — Oct. 23, Teachers' Professional planning day — no pupils in school.  
Thursday — Nov. 1, All Saints Day — holy day — no teachers or pupils in school.  
Thursday — Nov. 23, and  
Friday — Nov. 24, Thanksgiving holidays.  
Friday — Dec. 8, Feast of Immaculate Conception — Holy Day — No teachers or pupils in school.  
Friday — Dec. 22, Christmas holidays — last complete school day — Thursday, Dec. 21.

#### 1973

Tuesday — Jan. 2, Classes resume.  
Friday — Jan. 19, Teachers' professional planning day — no pupils in school.  
Friday — March 9, Teachers' professional planning day — no pupils in school.  
Thursday — April 19 and  
Tuesday — April 24, Easter holidays — last complete school day — Wednesday, April 18.  
Wednesday — April 25, Classes resume.  
Monday — May 28, Memorial Day — holiday.  
Thursday — May 31, Ascension Thursday — holy day — no teachers or pupils in school.  
Thursday — June 7, Last day of school for students.  
Friday — June 8, Teachers' professional planning day.

## GUIDE TO Dining

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# Film fare on TV

## SUNDAY, MAY 28

7:30 p.m. (CBS) — **A Dandy In Aspic** (1968) — The life of a spy is lonely and destructive of personality and human relationships. This may be doubly so for a double agent. When a trusted British intelligence operator (Laurence Harvey), who is really serving his native Russia, is ordered to find and destroy the traitor responsible for the deaths of three British agents, he is being ordered to find himself. Are the mysterious and sinister people he encounters working for British or Soviet Intelligence or are they innocent bystanders, as a pathetic, would-be sophisticated girl photographer (Mia Farrow) turns out to be? Both sides consider him an expendable liability, and there is no escape from the web in which he is caught except a final gesture of vindictiveness against his arch nemesis, British agent Tom Courtenay. Poorly balanced direction and plot confusion tend to outweigh the assets of good Berlin location photography and occasional dramatic highlights. (A-III)

9 p.m. (ABC) — **The Caper Of The Golden Bulls** (1967) — you can get by the title, then you're in for a hoked-up caper movie whose best points belong to the Pamplona, Spain, setting and the sharp-horned hoofers that populate the bullring there. The people involved — Stephen Boyd, Yvette Mimieux, Giovanna Ralli, among other bullfight watchers and crooks — fare less well. Old Ernest Hemingway did it all better, and without the distraction of a jewel robbery to detract from the scenery. (A-III)

## MONDAY, MAY 29

9 p.m. (NBC) — **The Singing Nun** (1966) — Hollywood's tribute to the joyful spirit of a young Dominican nun is colorful, sentimental and lively. Henry Koster's glossy direction is out of tune with the reality of the film's basically interior story, which involves the difficulty of secular fame for a member of a religious order. Greer Garson, as the superior, turns in a well-balanced performance while Debbie Reynolds sings prettily and Agnes Moorehead provides comic relief. There is some pleasant amusement, a little uplift, and the music of "Soeur Sourire," which is well worth hearing and remembering. (A-I)

## TUESDAY, MAY 30

8:30 p.m. (ABC) — **A Little Game** — Suspense movie made for television. A vicious little boy, jealous of mommy's

re-marriage, works out his evil fantasies in a series of "pretend" murders. Unfortunately for many of the folks at home, his little games take on a very real turn for the worse. Ed Nelson, Diane Baker, Howard Duff star. Mark Gruner is the brat.

## THURSDAY, JUNE 1

9 p.m. (CBS) — **The Comedians** (1967) — Peter Glenville's remarkable production of Graham Greene's novel, with screenplay by Greene himself, boasts a strong cast headed by Richard Burton, Elizabeth Taylor, Sir Alex Guinness, Peter Ustinov, Roscoe Lee Brune, Lillian Gish and Paul Ford. On the surface a melodrama about the dictatorship in present-day Haiti, this "one hour and ten minutes" from our own shores, this multi-leveled tragic-comedy is even more concerned about the underlying question: can a man remain aloof from his fellow men and uncommitted to any goals or beliefs? The film will delight Greene devotees and prove an exciting and thought-provoking experience to many more viewers as well. (A-III)

## Women's role in Church to be subject of program

The changing attitudes of Catholic women toward their role in the Church, will be probed in the half-hour "Directions" series entitled "Women and Catholicism," the last of a three-part series on the increasing participation of women in the conduct of organized religion. The program will be telecast Sunday, May 28 at 1 p.m. on WEAT-TV, Ch. 12, West Palm Beach.

ABC News correspondent Marlene Sanders, who also

wrote and produced the program, will examine the impact of feminism on the Church and what changes might be expected from them.

The program is presented in cooperation with the Division for Film and Broadcasting of the U.S. Catholic Conference.

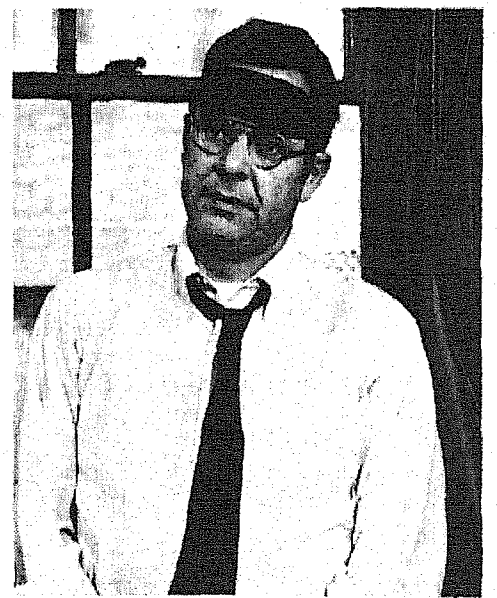
## Silent pix on TV tonight

**The Last Laugh** is one of the few silent dramatic movies that does not suffer from the lack of sound. It still stands on its own as a movie, its narrative expressed in terms of movement and action rather than explanatory dialogue. The program will be telecast at 8:30 tonight (Friday) on WPBT, Ch. 2.

It was made in 1924 at a time when the German cinema was considered superior to that of any other country. In fact, Hollywood hired so many of their artists and technicians that supposedly the shooting scripts for some American silent films were printed in German.

In the case of "The Last Laugh," its star (Emil Jan-

William Windom will portray the cartoonist-writer whose real world is complicated by visits from his drawings which come to life, in "My World and Welcome to It," a summer comedy series which starts Thursday, June 1 at 8 p.m. on WTVJ, Ch. 4.



## Two clergymen head phone-in TV program

Father Donald Connolly, director of the Archdiocese of Miami Communications Dept., is one of two Miami clergymen featured in a new television phone-in talk program from 10 to 11 p.m. Mondays on Ch. 2.

Called the "Connolly-Huffman Show," the one-hour presentation also features the Rev. John Huffman, pastor of Key Biscayne Presbyterian Church.

"We'll answer any kind of question and hopefully some

of them will be theological," Father Connolly said of the program, which will be presented live and in color for a pilot series of five weeks.

Next Fall, if the audience reaction is good, the series will become a regular feature of Ch. 2. It is aimed at some 500,000 persons in the Greater Miami area who are not affiliated with any particular church in addition to approximately 320,000 Catholics, 280,000 Protestants and 187,000 Jews.

Several local ballerinas will perform in the production of "Coppelia" to be presented Saturday evening May 27, at 8:15 at the Dade County Auditorium. The girls are, from l. to r., Haydee Gutierrez, Silvia Blanco, Maria Reverte, and Addy Castellanos.



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

**FRIDAY, MAY 25**  
1:40 p.m. (6) The Vagabond King (Family)  
4 p.m. (5) Quebec (Objectionable in part for all)  
**OBJECTION:** Tends to condone immoral actions  
4 p.m. (10) Rosie (Unobjectionable for adults)  
7:30 p.m. (6) The Long Hot Summer (Unobjectionable for adults)  
9 p.m. (4 & 11) The Paper Man (No classification)  
11:30 p.m. (4 & 11) Murder Ahoy (Family)  
11:30 p.m. (10) The Great Lie (Unobjectionable for adults and adolescents)  
**SATURDAY, MAY 27**  
10:30 a.m. (6) The Tin Star (Family)  
12 noon (6) Is Paris Burning? (Family)  
1 p.m. (4 & 11) Children's Film Festival — Funny Stories  
1 p.m. (10) Saskatchewan (Unobjectionable for adults and adolescents)  
2:30 p.m. (4) The Shoot (No classification)  
3 p.m. (12) Dakota Incident (Unobjectionable for adults and adolescents)  
4:30 p.m. (6) This Property Is Condemned (See rating Monday, 7:30 p.m.)  
7 p.m. (6) The Long Hot Summer (Unobjectionable for adults)  
9 p.m. (5) Return of the Seven (Unobjectionable for adults)  
9:30 p.m. (6) Is Paris Burning? (Family)  
11:15 p.m. (11) Kiss Them For Me (Objectionable in part for all)  
**OBJECTION:** Suggestive costuming, dialogue and situations; reflects the acceptability of divorce.  
11:30 p.m. (4) Escape From East Berlin (Family)

**SUNDAY, MAY 28**  
12:30 p.m. (4) Susannah Of The Mounties (Family)  
2 p.m. (5) September Affair (Objectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce  
2 p.m. (6) The Long Hot Summer (Unobjectionable for adults)  
2 p.m. (10) Objective Burma (Unobjectionable for adults and adolescents)  
3:30 p.m. (7) World In His Arms (Family)  
4 p.m. (4) Return Of The Gunfighter (Family)  
4:30 p.m. (6) This Property Is Condemned (Objectionable in part for all)

**OBJECTION:** This story about the degradation of the human spirit in the face of environmental odds, loses much of its real significance because, in his treatment, the director has highlighted indecency in costuming and situations.  
7 p.m. (6) The Long Hot Summer (Unobjectionable for adults)  
7:30 p.m. (4 & 11) A Dandy In Aspic (Unobjectionable for adults)  
9 p.m. (10 & 12) The Caper Of The Golden Bulls (Unobjectionable for adults)  
11:30 p.m. (5) The Scarlet Claw (Unobjectionable for adults and adolescents)  
11:45 p.m. (11) Life In The Balance (Unobjectionable for adults and adolescents)  
**MONDAY, MAY 29**  
1:40 p.m. (6) Scapegoat (Unobjectionable for adults and adolescents)  
4 p.m. (5) That Certain Feeling (Objectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce; suggestive dialogue  
4 p.m. (10) How I Spent My Summer Vacation (No classification)  
7:30 p.m. (6) Diary Of Anne Frank (Family)  
9 p.m. (5) The Singing Nun (Family)  
9 p.m. (7) Blue Angel (Objectionable in part for all)  
**OBJECTION:** The low moral tone and

## RELIGIOUS PROGRAMS

**TV**  
Saturday  
5:30 p.m.  
**THE TV MASS** — (Spanish) Ch. 23 WLTV Celebrant Father Jose Hernandez.  
Sunday  
7 a.m.  
**THE CHRISTOPHERS** — Ch. 11 WINK  
9 a.m.  
**CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT "Legion of Mary" will be the topic of Mrs. Rosalind Borough, Diane Milano, Dr. Peter Lardizabal and Miriam Garcia.  
10:30 a.m.  
**THE TV MASS** — Ch. 10 WPLG — Celebrant Father James Flavin, O.M.I.

sexuality which permeate the development of the theme tend to negate the positive values.  
9 p.m. (10 & 12) Fireball 500 (Unobjectionable for adults)  
11:30 p.m. (4 & 11) Quick Before It Melts (Objectionable in part for all)  
**OBJECTION:** Frequently suggestive costuming; tends to condone premarital sex  
11:30 p.m. (10) Adventure In Baltimore (Family)  
**TUESDAY, MAY 30**  
1:40 p.m. (6) Scapegoat (Unobjectionable for adults and adolescents)  
4 p.m. (5) The Savage (Family)  
4 p.m. (10) Pink Jungle (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) The Proud And The Profane (No classification)  
8 p.m. (4) Dear Heart (Unobjectionable for adults)  
8:30 p.m. (10 & 12) A Little Game (No classification)  
11:30 p.m. (4 & 11) Trog (No classification)  
11:30 p.m. (10) Cross Fire (Unobjectionable for adults and adolescents)  
**WEDNESDAY, MAY 31**  
1:40 p.m. (6) Scapegoat (Unobjectionable for adults and adolescents)  
4 p.m. (5) Omar Khayyam (Family)  
4 p.m. (10) A Time To Love And A Time To Die (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) Diary Of Anne Frank (Family)  
8:30 p.m. (10) River Of Gold (No classification)  
11:30 p.m. (4 & 11) Saddle The Wind (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) The Bride Walks Out (Family)  
**THURSDAY, JUNE 1**  
1:40 p.m. (6) Scapegoat (Unobjectionable for adults and adolescents)  
4 p.m. (5) Paid In Full (Objectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce; tends to condone use of illicit means to accomplish good end; contains material unsuitable for general motion picture audience.  
4 p.m. (10) Interlude (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) The Comedians (Unobjectionable for adults)  
11:30 p.m. (10) Spitfire (Family)

**FRIDAY, JUNE 2**  
1:40 p.m. (6) Scapegoat (Unobjectionable for adults and adolescents)  
4 p.m. (5) Escape From Zahrain (No classification)  
4 p.m. (10) Kelly And Me (Family)  
7:30 p.m. (6) Casanova '70 (Objectionable in part for all)  
**OBJECTION:** Some genuinely amusing sequences and occasional human touches do not sufficiently compensate for the crudity of this one joke sex farce. Moreover, the treatment is needlessly suggestive in several instances.  
8:30 p.m. (7) The Catcher (No classification)  
9 p.m. (4 & 11) Dead Men Tell No Tales (Unobjectionable for adults and adolescents)  
11:30 p.m. (4 & 11) Sole Survivor (No classification)  
11:30 p.m. (10) Those Endearing Young Charms (Unobjectionable for adults and adolescents)  
**SATURDAY, JUNE 3**  
10:30 a.m. (6) Kid Flix — Atomic City  
12 noon (6) The Proud And The Profane (No classification)  
1 p.m. (4 & 11) Children's Film Festival — Heidi, Part I  
1 p.m. (10) Gun For A Coward (Family), followed by Devil's Canyon (Unobjectionable for adults and adolescents)  
2:30 p.m. (4) 1,000 Eyes Of Dr. Mabuse (No classification)  
3 p.m. (12) Fighting Coast Guard (Family)  
4:30 p.m. (6) Diary Of Anne Frank (Family)  
7 p.m. (6) Casanova '70 (See rating Friday, 7:30 p.m.)  
8:30 p.m. (10 & 12) The Young Girls Of Rochefort (Unobjectionable for adults and adolescents)  
9 p.m. (5 & 7) Two Mules For Sister Sara (Unobjectionable for adults)  
9:30 p.m. (6) The Proud And The Profane (No classification)  
11:15 p.m. (11) The Sea Wife (Unobjectionable for adults and adolescents)  
11:30 p.m. (14) Siege Of Sidney Street (No classification)

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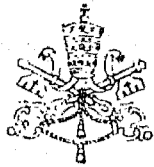
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The Voice  
of  
The Holy Father



Pope  
Paul  
VI

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

## Christians must put off the old nature and put on the new

The concept of newness as applied to man's own life is one of the foundations of our faith and one of the principles of spiritual and moral life. It is not easy, even to imagine entering this marvelous kingdom which the omnipotence and kindness of God has prepared for those who love Him. Here and there, Holy Scripture gives us an enchanting glimpse of this mysterious order to which we are on our way. It is the echo of a prophecy by Isaiah which hints at a metamorphosis not only in the human but spiritual realm. This newness is reflected in the newness of Christ's life: risen from the dead. His is a new life raised from the dead and animated by the Holy Spirit, a life characterized by a state of victory. The transition to a new fullness of life, which is also bestowed on us, takes place gradually. The first step is the passing from the state of sin. This is conferred on us by baptism and is the first supreme newness, the first step in the newness of life. This condition requires and makes possible another newness, the spiritual newness which is expressed by the realization that we are sons of God, reborn and raised to a supernatural level of existence. If we are aware of this good fortune and understand that this moral newness must become a part of our own Christian life-style then we must, as the Holy Scripture teaches us, put off the old nature in us and put on the new.

Addressing a general audience. April 25, 1972.



We recommend that above all you jealously preserve the heritage of spiritual values peculiar to the country people of a Catholic nation. We mean love of nature, the cult of a large, healthy, united family and especially the religious faith of their fathers. This is made particularly necessary by the process of transformation to which the rural world is being subjected to today. Technical and economic progress has shortened distances, increased contact between agricultural areas and the cities. Unfortunately, as it has spread prosperity, it has also lowered many barriers which were once a defense for the purity of morals among country people. Thus there is the danger of losing spiritual goods, the blessing of faith and of Christian and eternal hope because it is easy to be attracted and dazzled by the advantages offered by material and economic conquest. Thus people become content with material gain and lose the more important treasures, those of the soul, the grace which comes to us from Heaven.

Speaking to National Confederation of Freeholders. April 19, 1972.



Never lose sight of the great needs of this one true Church of Christ. You must not be passive onlookers who take no part in the renewal effort the Church is making during this period. Nor should you set yourselves up as critics and skeptics. On the contrary, you must feel the need to be generous and disciplined collaborators of the hierarchy and exemplary supporters of a real Catholic life with obedience, practical virtues and apostolic fervor. Therefore, we ask you to pattern yourselves more and more on the example of the Blessed Virgin, the perfect model of spiritual and apostolic life. Let Mary teach you the spirit of faith. Let her teach you docility to Christ and to his legitimate representatives as she did at Cana. May she obtain for you immense brotherly and apostolic charity as she did with her prayer in the midst of the first Christians in the Upper Room.

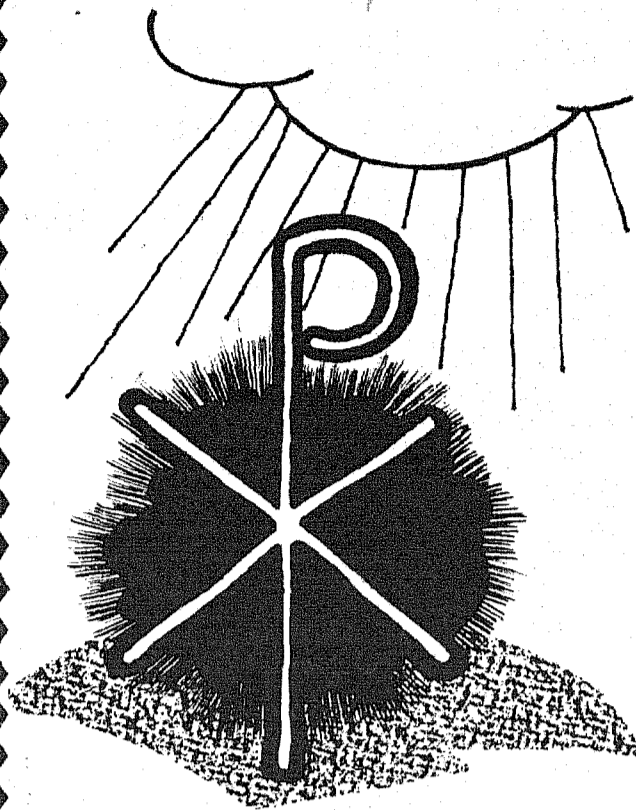
Receiving Federation of Marian Congregations. April 24, 1972.



Nature is a spiritual revelation for those who know how to contemplate it with penetrating insight and see there-in a creative hand and a secret worthy of adoration. This inspiration of nature, filled with religious meaning and penetrating our soul, will make us more devout, happier and better. May it help us to work with love and confidence.

Noonday address to small gathering. April 30, 1972.

# You and Your Faith



## From Sunday's Gospel

Yes, God so loved the world that He gave His only Son, that whoever believes in Him may not die but may have eternal life. God did not send the Son into the world to condemn the world, but that the world might be saved through Him. Whoever believes in Him avoids condemnation, but whoever does not believe is already condemned for not believing in the name of God's only Son.

John 3: 16-18

## 'Mass of the nations' offered

ROME — (NC) — The whole world was represented at Pope Paul's colorful outdoor "Mass of the Nations" on Pentecost, the day Christ sent the Apostles to preach the Gospel to every nation.

As the flags of nearly 100 countries flapped in the sprawling gardens of the Missionary College of St. Peter the Apostle, which overlooks the Vatican, the Latin liturgy was interlaced with the languages of a dozen nations.

The Pope was assisted in the liturgy by priests and seminarians, including the blacks of Africa, the copper-tones of India and the yellows of the Orient.

Because the day also commemorated the 350th anniversary of the Church's missionary department, the Congregation for the Evangelization of Peoples, those participating in the ceremonies and in the Offertory procession were from mission countries.

The entire world, however, was symbolized by six huge candles bearing the names of the six continents carried to the Pope in the Offertory procession.

Pope Paul introduced the Prayer of the Faithful in Italian and concluded it in Latin, while six seminarians of varying colors chanted petitions in Portuguese, German, Chinese, Vietnamese, Tamil (an Indian dialect), and Ugandese.

The Liturgy of the Word was chanted in French by an African, in crisply accented English by an Indian and in Spanish by a Latin American.

Lively African and Oriental songs were sung during the Mass.

In his brief homily, the Pope recalled the events of the first Pentecost, a Church replete with inspired Apostles ready to preach the Gospel to the entire world.

"The Holy Spirit is still with the Church," the Pope said. "The Spirit does not abandon the Church. We must remember that we are not alone."

To the priests and seminarians of the missions, the Pope added:

"In you we see represented all nations. Your task is to proclaim, each in his own tongue, the salvation brought by Christ."

## 'Catholic obligation'

VATICAN CITY — (NC) — Every Catholic has an obligation to the missions, Pope Paul VI said in his message for World Missionary Day, to be observed Oct. 22.

Admitting that not all Christians receive the vocation to "go and preach the Gospel to all nations" the Pope insisted, however, that the "missionary obligation belongs to each and every member of the Church, each and every Church and local communities."

The Pope said that through Baptism every Church member is incorporated into a Church that is essentially missionary.

Fulfilling this obligation, he explained, can be done in a variety of ways.

"Some can do it by preaching of the missions, others by writing, still others by donations or manual labor, while still others can do it by dedicating their time," the Pope said.

Quoting from the Second Vatican Council's decree on the missions, the Pope reiterated that the young churches in mission lands also have this obligation.

"In a sense," he said, "communion with the Universal Church reaches perfection only when they themselves take an active part in missions to other nations."

## Deplores shooting

VATICAN CITY — (NC) — The shooting of presidential candidate Gov. George Wallace of Alabama and the wounding of three other persons in the assassination attempt were deplored by Pope Paul VI.

Federico Alessandrini, Vatican press spokesman, told NC News that the Pope's reaction to the shooting was presented

in a letter to the Rome office of Ambassador Henry Cabot Lodge, special envoy of President Nixon to the Vatican.

Another Vatican source said the letter asked Ambassador Lodge to communicate to Gov. Wallace, the other injured parties and their families the "Holy Father's concern and prayers for their wellbeing."

The letter also said the Pope — "deploring all violence" — was grieved by the Wallace shooting.

The letter was signed in the name of the Pope by Archbishop Giovanni Benelli, substitute papal secretary of state.

The Vatican prepared the letter the day of the shooting and presented it to Ambassador Lodge's office early the following morning.

## Church organization

VATICAN CITY — (NC) — Pope Paul defended the traditional structure of the Church at a general audience May 17.

The Pope's main theme in his audience talk was the foundation of the Church with the coming of the Holy Spirit at the first Pentecost.

Commenting on the implications of this for the Church today, the Pope said that many oppose an institutional and hierarchical Church, preferring a Church run democratically.

"All of us know most of the terminology of this attitude of criticism," the Pope said. "We believe that this question, raised within the Catholic Church, is an attempt against the very existence of the Church."

Turning to 100 couples who were celebrating their silver wedding anniversaries, the Pope thanked them for giving good example to their children and to young couples just beginning marriage.

"You give testimony to the beauty, the grandeur and the sanctity of the marriage bond, a testimony indeed precious in times when so many evil forces threaten the stability of marriage," the Pope said.

After the audience talk the Pope received nearly 2,000 Italian children who made their first Communion this year.

## 'Missionary's mission'

ROME — (NC) — The missionary must teach man to find happiness in God, the Vatican official supervising missionary activity said here.

Cardinal Angelo Rossi, prefect of the Congregation for the Evangelization of Peoples, told 47 National directors of the Pontifical Missionary Works that the joy of the Gospel will make man free.

Lamenting a recent missionary trend which has confused total human development with merely preparing men to earn their living, the cardinal said:

"In reality, the young in developed nations sense the boredom of life, and seek in drugs or violence or carnal pleasure the joy and the beauty of life which only God can give."

Cardinal Rossi told the directors, who raise money for the missions, that there is need for a deeper study of genuine missionary spirituality, "the true missionary spirit." This in turn, he said, would increase the results of the directors' work.

Pope Paul VI told the Directors in audience May 19 that he hoped the several anniversaries they were observing would make "this year a decisive year for a more methodical, united and universal missionary inspiration for the People of God."

The Pope was referring to the 350th Anniversary of the congregation and the 50th anniversary of the missionary works.

# The notion of Christ as the WORD

By SISTER MARIA HARRIS, CSJ

One often hears it said today that living is not as easy as it used to be. We tend to think of time past as somehow simpler, less challenging, easier to manage. On the other hand, there is a vitality to Christian life today that is, though perhaps more difficult, also more human.

Not to change, said John Henry Newman long ago, is to die. Thus, the continual change we experience, with its risk, its uncertainty and its ambiguity is at least the sign that we are very much alive. Furthermore, if we begin to search and examine, we discover a principle of continuity that has been with us from the beginning, and is our support and norm in the changing Christian life we live today, just as it was the norm for the first, the earliest Christians. This is the principle of the Word.

WORD always means, in the Christian context, personal communication. More explicitly, it means the communication of a Person: our Lord, Jesus Christ. One must begin with the notion that all other meanings of word in Christian theology are transformed by the notion of Christ as the Word. The Word is, in the first place, a person — and the spoken and written word take their reality, their power, and their life-giving potential from Him.

Words in themselves are the way human beings express themselves objectively, but they are never, never something completely outside us. Rather they are elements that emerge from and draw existence from humanity and flesh.

Thus, when we turn our attention to the words we reverence as "holy," the words of the Scriptures, it is as personal words, arising from the profound life and death experiences of men and women in community that they make the most sense. It is as the words of God and of other men and women speaking to us out of their own human experience that they are spoken, and that they are heard.

This is perhaps the primary reason why the words of Holy Scripture have such an enduring "living" quality. For they are not simply the record of events long ago. They are, on the contrary, the testament people have made through the centuries to the presence of God in their own lives.

FIRST the Jewish people, and then the Christian community of the New Testament speak to us across the centuries with the same words: "Look. Read and see for

yourself that God is here. See what He has done and is doing in our lives." God's presence is the indisputable fact in Holy Scripture. To one man he speaks in a still, small whisper; to another he appears in fire; to still another in the stars of the universe.

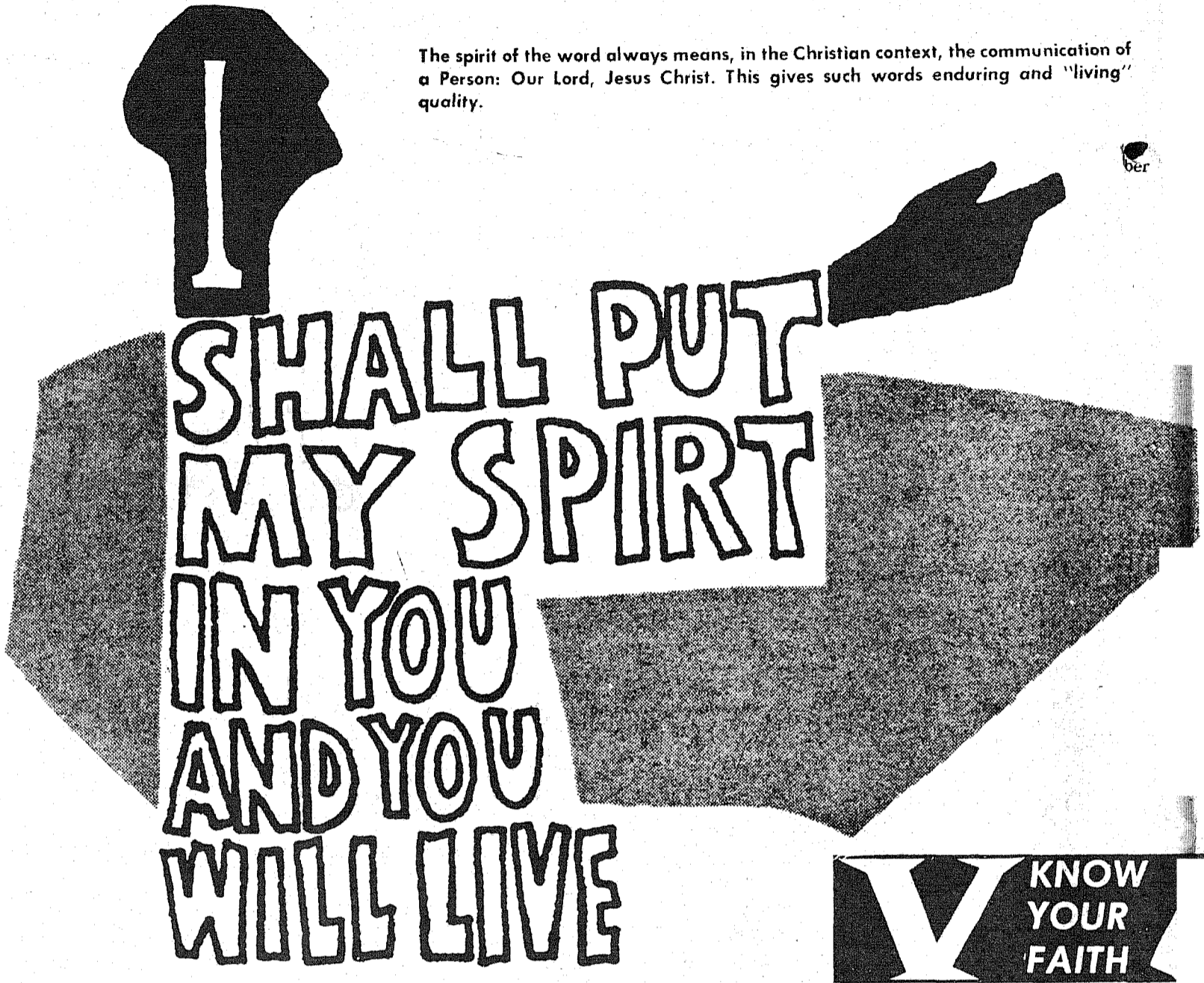
In the Christian scripture, his presence is even more manifest: he comes as a human infant; he speaks with a human voice. He cries over the city he loves; he falls asleep after a day of hard work. He dies the agony of a cruel death, and even after that returns

with the central message: "I am here. I am still with you."

To speak, then, of the Word as the norm for Christian life and Christian spirituality is to speak a profound truth. It is to say that in the midst of the ambiguity and the searching and the grey areas of life, one indisputable fact remains — the one fact that is really necessary if we are to go on, to continue in the midst of suffering. This is that we are not alone; that we are not in the joy and sorrow of life by ourselves.

This is the truth that has been recognized by the greatest saints and poets from the beginning, and which is there for us to learn if we read with faith. It is the truth Paul discovered, recognized, and recorded for us. That "neither death nor life, neither angels nor principalities; neither the present nor the future, nor powers, neither height nor depth nor any other creature will be able to separate us from the love of God that is found in Jesus Christ, our Lord." (Romans 8: 38-39).

The spirit of the word always means, in the Christian context, the communication of a Person: Our Lord, Jesus Christ. This gives such words enduring and "living" quality.



## Want to learn to pray? Then go to the Bible

By FATHER

QUENTIN QUESNELL, S.J.

For someone who really wants to learn to pray, the best book is still the Bible. Its stories of the great heroes of the faith tell how they prayed ages ago.

Man's search for God did not begin with us. It goes back to the first human generations. We are part of a movement that is as old as the human race. And we believe that God can show Himself to us today as He did once to them.

The Bible has models of prayer. It gives the very words we can use if we wish, above all, in the book of Psalms. Christians have always prayed the Psalms, making their own the sentiments of trust in God, rejoicing in Him, the love and service in His name which the Psalms are so filled with. The New Testament tells us to use them, as the first Christians did regularly. "Sing psalms, hymns and sacred songs, sing to God with thanksgiving in your hearts" (Colossians 3, 16).

The Bible tells us how to pray, especially in the gospels: with confidence, with self-commitment into the hands of a loving Father, with relentless perseverance. Jesus' own life in the gospels is a model of prayer, especially in the gospel of Luke.

THE BIBLE reminds us of the only worthwhile goal of prayer. Not pharisaic self-satisfaction: "Lord I give you thanks that I am not like the rest of men" (Luke 18, 11). Not even the gifts of God, but God Himself. God draws us to Himself in prayer in order to give us Himself fully. The more He does this, the more like Him we become until "we shall become like Him, because we shall see Him as He really is" (1 John 3, 2).

Prayer will fill us with His Spirit: "God will not deny His spirit to those who ask Him" (Luke 11, 13). The Spirit will help us become like Him, as His true sons: "Love

your enemies, and pray for those who mistreat you, so that you may be the sons of your Father in heaven. For He makes His sun to shine on bad and good people alike. You must be perfect, just as your Father in heaven is perfect" (Matt. 5, 44f. 48). "Not everyone who says to me Lord, shall enter the kingdom of heaven, but only those who do what my father wants them to do" (Matt. 7, 21).

Thus prayer itself must finally be judged by the gospel. It is good when it helps us to

love and live up to what the Scriptures teach. This is one reason why, when we come together on Sundays to pray together, we always give the first part of our services to the proclamation of the Word. We listen to the Scriptures' being read. Then we hear it expounded and applied to us and for us in the homily. Only then do we move on to the solemn eucharistic prayer.

At the Sunday service, when we approach the most solemn moment of com-

munion through the body and blood of Christ, we give the kiss of peace around the assembly as a sign of forgiveness and love. We learn that from the Bible too: "If you are about to offer your gift to God at the altar and there you remember that your brother has something against you, leave your gift there in front of the altar and go at once to make peace with your brother; then come back and offer your gift to God" (Matt. 5, 23f.).

## Expanded use of Bible in the

By JOSEPH M. CHAMPLIN

"The words which follow are taken from John F. Kennedy's favorite scriptural passage. You heard it at his funeral. Listen now to these phrases from the book of Ecclesiastes."

Those few sentences formed a lector's introductory comments to the first biblical reading for a special memorial Mass in honor of the late president. They set the stage, created a climate and gave the community an indication of why this particular excerpt had been chosen.

We have now been using for some two years the revised lectionary with its three Sunday texts and wider use of the Bible for eucharistic celebrations. I hear occasional complaints that we have too many readings or that those included in the liturgy, especially Old Testament selections, seem very obscure and mean little to the laity.

I CAN'T AGREE with those criticisms. In fact, I believe one of the more beautiful

fruits of the renewal initiated by Vatican II is precisely the "re-discovery" of Sacred Scripture by numerous Roman Catholics. We are gradually, quietly, perhaps imperceptibly becoming "Bible people."

In controversies of this kind, I find it helpful to research official documents on the subject. What does the Church say? Why did it make a change? Are there theological bases for an innovation? The Roman Missal's General Instruction offers some insights on the question under discussion in its second chapter, "Structure, Elements and Parts of the Mass."

"When scripture is read in the Church, God speaks to His people and it is Christ, present in His word, who proclaims the gospel."

Here we have the root reason for expanded use of the Bible in Catholic worship. The Lord Jesus is truly present when the passages are proclaimed or heard

or read. The unique dignity of Holy Scripture, then, alone justifies emphasis given to the Word of God in our new liturgy.

"God's word is addressed to all men of every era and is understandable in itself, but a homily, as a living explanation of the word, increases its effectiveness and is an integral part of the service." The central point of that quote for our purpose is "understandable in itself."

Sacred Scripture, granted the product of a different culture and filled with unfamiliar terms, still possesses a power by itself to touch human hearts. This does not excuse priests or worship committees from the task of preparing and offering explanatory remarks; it does, however, support the practice of employing excerpts sometimes difficult to understand.

"IN THE READINGS the treasures of the Bible are opened to the people; this is the table of God's word." The Liturgy

# Sharing and serving

By JOAN HEIDER

Mail arriving usually makes people happy. The sentence is simple. The thought is almost universally true. Whether the arrival time is 9, 10:30 or 2, it is a highpoint in most people's daily living.

A large number of people stop whatever they are doing at the time the mail arrives. A real disappointment is felt if no mail, or at least not the expected mail, happens to arrive on a given day.

The actual receiving of a letter is seldom considered a process by most of us. We take it for granted. Little, if any, thought is given to the shared service of mail.

With the word "service" the notion of the mailman enters one's mind. Without his service we would never get the letter. A few steps takes us to the service of the post office in our town. The post office and mail-delivery at the sender's residence become service centers.

**THE REFERENCE** to "the sender" is the key to the importance of a letter as a shared service. There is a necessity for the service of the postal personnel at each end.

However, a letter has a deeper meaning of shared service. It is a sharing of something of value. Whether it has the same value to the receiver as it does to the sender depends on two elements: what the sender has to offer and what the receiver has a need to receive.

If a person is feeling extremely lonely on

the day a card arrives saying: "wish you were here," the person probably will either drop everything and go or he will stay and feel more lonely. If a complimentary letter from a friend is received, the usual response from the receiver is one of joy and encouragement for the future.

If an overdue notice is received on a policy which has become unnecessary in the receiver's mind, the sender can send reminder after reminder and the amount will go unpaid. An ad for new wall-to-wall carpeting will prompt a sale from some. It will become waste paper for others.

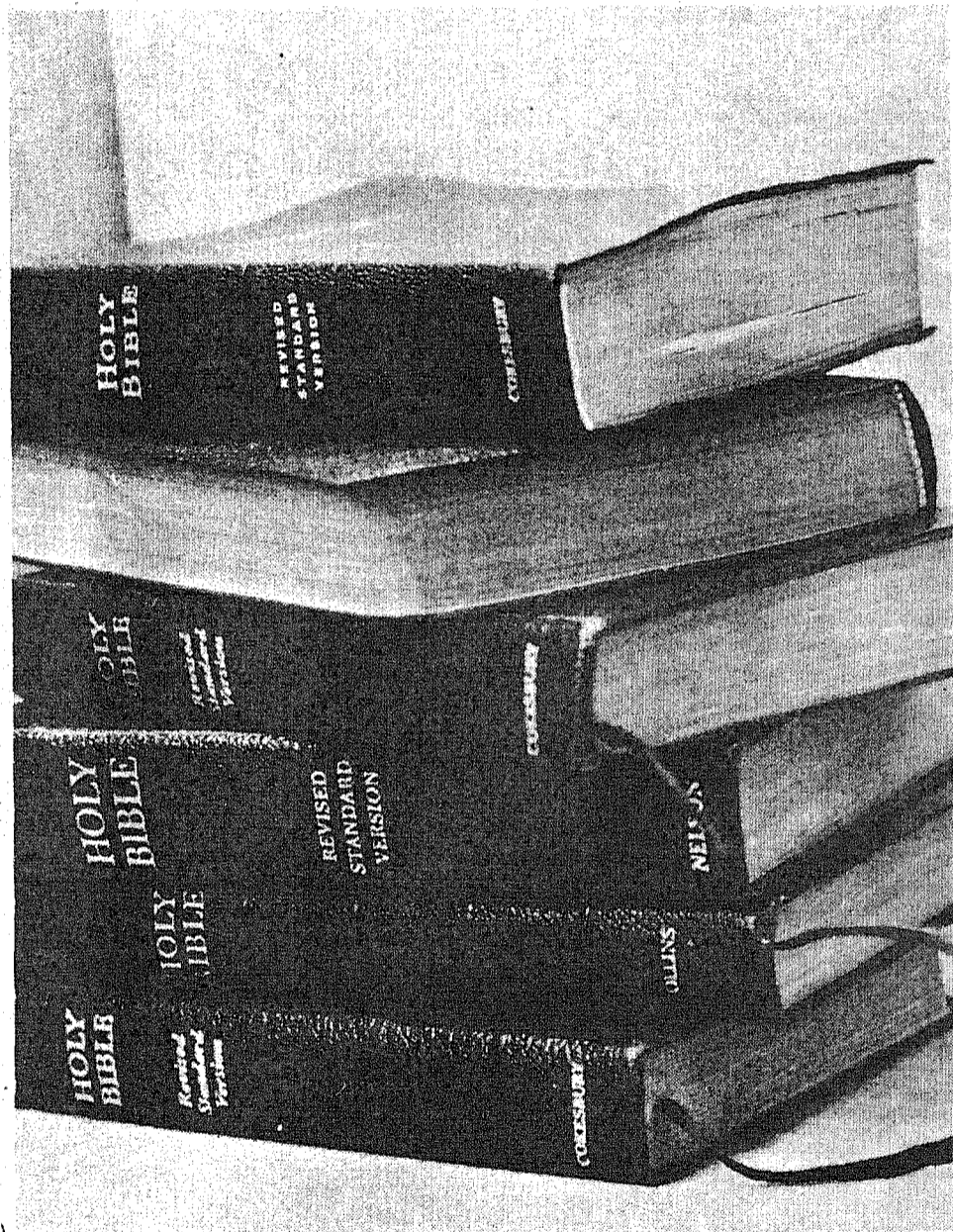
In order for both the sender and receiver to have a shared experience both are necessary. One without the other automatically rules out any possibility of sharing. Both also must have something in common with each other. It can be values, interests, or experiences.

We can talk about sharing God's life, sharing in a celebration of the Eucharist and the other sacraments, or sharing in any number of events. Unless we recognize that Someone is responsible for sending the truth to us; it is not sharing in.

If we feel we can do it all on our own; we are not sharing in. If we recognize Someone as the sender and decide we do not need what is being sent; we are not sharing in, but we are standing out. Before we can "break bread together around the altar" we have to find out what it is that we have in common with the Sender.



The "sender" and "receiver" whether by mail, cutouts or shared word should give or receive something of value.



"We are gradually, quietly, perhaps imperceptibly becoming bible people".

## The Bible and life today

By FATHER  
CARL J. PFEIFER, S.J.

For the past five years I have been a panelist on the weekly television program, the Bauman Bible Telecast. Originating in Washington, D.C., this TV show is seen also by viewers in a number of other cities around the United States. The Armed Services make it available on film to American bases around the world. Films of the show are carried on Polaris submarines and hospital ships.

Dr. Edward Bauman, a Methodist minister and scripture professor, is the star of the show. A panel of reactors — bridging ecumenical as well as age barriers — informally discuss Dr. Bauman's presentation in terms of their personal experience and insight. Not only has the show completed its 15th consecutive television year, and won critical acclaim and industry honors, but perhaps more important, listener ratings have steadily increased with the years.

**WHAT** is significant to me about the show is that it deals with the Bible in a contemporary medium — television — in a way related to the critical issues of today's world. During my participation the past five years we have explored themes of the Old and New Testament as well as individual books of the Bible, like the Gospels of John, and Luke, and the Acts of the Apostles.

Through Dr. Bauman's personal gifts and through the creative talents of Mrs. Elsie Karo, the show's producer and Charles Stopak, the director, the Bible comes alive as a meaningful source of insight into contemporary life.

The panelists over the past five years of my involvement have included among others, Roman Catholics, Baptists, Lutherans, Methodists, members of the Church of the Savior, and members of no organized religion. Ranging in age from 16 to 60, including housewives, businessmen, a Catholic Franciscan sister, scientists, high school and college students, film-makers, teachers, writers, lawyers, psychologists, the panel has represented a broad cross-section of people.

A random sampling of topics explored in the light of the Bible touches some of the most important areas of twentieth century experience: loneliness, love, poverty, pollution, sex, science, money, sickness, peace, selfishness, technology, education, racial justice, women's lib, space exploration, urban life, crime, anxiety. Significant issues in the experiences of the Church's in contemporary culture have also been discussed in relation to the biblical message.

**WHILE** there have been frequent differences of opinion, there has been a remarkable agreement that the Bible understood within a faith tradition provides genuine help for leading a happy Christian life in today's world. For me this has been a rewarding experience, confirming my own conviction that with proper guidance people today can find in the Scriptures, understood within the living tradition of the Church, a source of insight into life's meaning and a norm for their own personal and social development.

From a religious educational perspective the Bauman Bible Telecast provides a model of what the Second Vatican Council proposes regarding the pastoral ministry of the Word, which of course includes catechesis. The program manifests a fine balance of respect for the written Word of God — understood according to the various traditions represented — and for the reality of God's Word expressed in human experience.

The personal experiences of the panelists, the major social and cultural developments of our time, are recognized as avenues of recognizing God's presence and hearing his Word. Vatican II openly repeatedly affirms that God may be met and listened to in contemporary experience.

**STILL**, the Word of God expressed in the Scriptures, within the living tradition of the Church, is regarded by the Council as normative. By and large the panelists, as Dr. Bauman himself, share this belief, although there may be individual and denominational differences in explaining it. The Council views God's Word, preserved in the Bible and tradition, as a kind of touchstone against which to test what appears to be God's word in the world of today.

Religious educators might learn much from the Bauman Bible Telecast about how to help people discover the practical value of their belief in the Word of God as a normative guide for living.

The process employed is that suggested by the Council: "reading the signs of the times in the light of the Gospel." The methodology is contemporary, incorporating the results of biblical scholarship, skillfully employing every form of visual and verbal communication, and deeply respectful of individuals and their experiences and convictions. Like any attempt at serious communication the program has its flaws, but it is a striking example of what can be done in adult religious education.

Further information may be obtained by writing Bauman Bible Telecasts, Inc., 5214 Wehawken Road, Washington, D.C., 20016.

## The new liturgy

Constitution directed reformers to open these treasures more extensively, to make the riches of Holy Scripture better known through a fuller use of the entire Bible. Our reformed lectionary surely achieves that goal.

Nevertheless, critics' objections underscore the need for some practical measures, if this liturgy of the word is to realize its potential.

Well-trained, competent lectors who prepare carefully in advance is one.

Periods of reflective silence after each reading is another.

A survey of parishes in the United States probably would show rare illustrations of such silent pauses. Most lectors and congregations immediately turn to the responsorial psalm or alleluia verse after the biblical proclamation concludes. This meditative interval need not be lengthy (the space of an Our Father is about right), but its

total absence greatly diminishes the Word's impact.

A few researched remarks written out in advance and read before the actual biblical passage is a third.

There are an increasing number of commercial aids to assist busy priests or planning groups in the preparation of these introductory observations.

The best one I have discovered to date is "Discover the Bible," a weekly bulletin from the Bible Centre in Canada (2000 Sherbrooke St. West, Montreal 109). Each leaflet exegetes the assigned excerpts for a given Sunday in a popular way but, as far as I can judge, with depth and scholarship.

A study of its contents coupled with several readings of a particular passage and some personal thought will enable those in charge of planning the liturgy to compose in relatively easy fashion the desired comments.

# Prayer Of The Faithful

## Trinity Sunday May 28, 1972

**CELEBRANT:** On this feast of the Blessed Trinity, we reflect on a most profound mystery in religion, the mystery of God the Father, God the Son, God the Holy Spirit. Let us pray that we come to a better understanding of our relationship with each of the Divine Persons and carry this enlightenment into our daily lives.

**COMMENTATOR:** Our response today will be: Blessed be God forever.

**COMMENTATOR:** To the eternal Father who so loved the world as to give His only begotten Son and who continues to show mercy and pardon to us who have not returned His love, let us pray.

**PEOPLE:** Blessed be God forever.

**COMMENTATOR:** To the eternal Son, who became man, suffered, died and rose again that we may have life and have it more abundantly, let us pray.

**PEOPLE:** Blessed be God forever.

**COMMENTATOR:** To the eternal Spirit, who is the source of truth and love and unity, let us pray.

**PEOPLE:** Blessed be God forever.

**COMMENTATOR:** To the Blessed Trinity who seek to create harmony and good will among all men, let us pray.

**PEOPLE:** Blessed be God forever.

**COMMENTATOR:** To the patient God of the Old Law that we profit from His revelations to the chosen people and the unceasing example of His concern for the poor, the oppressed, the hungry and the abandoned, let us pray.

**PEOPLE:** Blessed be God forever.

**COMMENTATOR:** To the Almighty God of the New Law, whose love is directed to all peoples of all nations in every corner of the world, let us pray.

**PEOPLE:** Blessed be God forever.

**CELEBRANT:** Dear God, we recognize you as our Creator, our Redeemer, our Sanctifier. Like the smallest of children, whose understanding is limited, but whose confidence in their parents is unbounded, we open our hearts to you. We beg you to help us in our faltering way to understand that there can be no brotherhood of man without the fatherhood of God, no freedom from the bonds of our sins without the redemption of the Divine Son, no harmony or unity in the world without the grace of the Holy Spirit. Amen.



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# Feast of St. Philip is observed today

By JOHN J. WARD

In his boyhood days St. Philip Neri was known as "Pipito Buono" — good little Phil. He became one of the most popular and likeable saints in the annals of the Church. His feast day is observed today, Friday, May 26.

He was born in Florence, Italy, in the year 1515. At the age of 18 he was sent to a childless, wealthy relative in the expectation that he would become his heir, but the Holy

Spirit was tugging at his heart, telling him he was made for higher things.

SOON he left for Rome, where he lived in a bare, unfurnished room, without money and without plans. He spent long hours in prayer and soon began a "street corner" apostolate which, from the very beginning, consisted in engaging all sorts of people in conversation. A customary greeting was: "Well, brothers, when shall we begin to do good?"

Under the Providence of God, that greeting was to bear fruit in so far as many "began to do good" — caring for the sick, aiding the poor and instructing the uninstructed.

DIRECTED by his confessor, Philip studied for the priesthood and was ordained May 23, 1551. The flame in his soul was lashed into all-consuming fire. He labored unceasingly for the salvation of souls so successfully he

earned the title "Apostle of Rome." A small group of priests was soon gathered to assist in the spiritual apostolate, and thus was born the Congregation of the Oratory, approved in 1575.

St. Philip enjoyed many mystical experiences and was enriched by God with gifts of prophecy and other supernatural powers.

He died May 26, 1595, and was beatified six years later.

# The godless movement of Marx

By FATHER JOHN T. CATOIR

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

Karl Marx was a German born of Jewish parents on the fifth day of May, 1818. In fact he descended from a long line of rabbis but his father, who was an attorney, converted to Christianity in 1816, and all seven of the Marx children were baptized Episcopalians and raised in the Christian faith. When Karl was seven his mother became a Christian.

Karl Marx grew up in the early days of the industrial revolution when a drought forced thousands of farmers to abandon their farms and cram into crowded cities to work long hours for little pay in factory sweatshops. Many died of sickness and overwork only to be replaced by others, like so many cogs in the machine of progress and production.

THIS EXPLOITATION of human being awakened a passionate reaction in him which has changed the face of the earth. He lost his faith in God and began a furious campaign to right the wrongs of society as a newspaper editor in Cologne, Germany.

Powerful enemies forced him to move to Paris in 1842 with his wife Jenny and there he met Friedrich Engels, the heir of a wealthy cotton manufacturing business. Though very different in background, they became fast friends, forming an alliance which lasted until death.

Marx became a prolific writer and developed a whole system of thought condemning the economic injustices of capitalism and the futility of religion. In his effort to effect a complete transformation of society to bring about economic equality, he unleashed the most horrendous power the world has ever known — a godless movement which approved any action, however cruel, in the name of social progress.

At the age of 30, Marx traveled to London and, with Engels, published the "Communist Manifesto," which is the Bible of Communism.

HIS DEVOTION to writing and his unpopularity reduced him to poverty, and it was Engels who supported him from the profits of his textile business in Manchester. An odd quirk

of fate that a capitalist should patronize the birth of Communism.

Marx never became politically active. He did attempt to form an International Workingmen's Association, but it collapsed in its infancy. The support of his wife was unquestionably a major factor in Marx's life. Her death apparently left him grief-stricken. He died about a year later, on March 14, 1883.

Karl Marx received very little recognition or acclaim during his lifetime. The Communist principles remained locked in his books for 40 years, until Nikolai Lenin and a group of revolutionaries used his ideas as the basis for the Russian Revolution in 1917. The rest is history.

The first Atheistic Communist State has been a fierce missionary of Marxian thought and the tiny movement which began a century ago with two men is now engulfing two-thirds of the world.

# Devotion to Mary reappears brightly

ALBANY, N.Y. — (NC) — Devotion to the Blessed Virgin is reappearing "after a long eclipse," says Father Patrick Peyton, and the famed priest is working hard to hasten the renewal of Marian devotions.

Father Peyton-director of the Family Rosary Crusade and the Crusade for Family Prayer, told the Evangelist, diocesan paper here, that he sees devotion to the Mother of Jesus "coming back like never before. And I am not just whistling in the dark."

The Holy Cross priest compared the present situation to an eclipse. "During the eclipse things are darkest, but when the sun returns, it is brighter than ever by contrast."

THE globe-trotting priest, who just returned from a month-long, worldwide trip, said "the signs are evident all over the world that devotion to Mary is coming back. Seminarians are returning to being men of great prayer; people are realizing that Mary is not luxury but a necessity in our growth."

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Father Peyton plans in the near future to concentrate his efforts in the United States.

"My goal is to put a permanent team of two men in each of the 12 ecclesiastical regions in this country. One of the men, I insist, must be a specialist in working with youth."

Father Peyton and his staff have been perfecting an eight-day crusade which makes use of 15 half-hour films dramatizing the mysteries of the Rosary. The crusade, recently held in Guadalupe, Mexico, attracted almost half a million people every evening, he said.

Father Peyton said that the films bring the message to everyone — "the poor and unchurched as well." In Mexico over 15 tons of equipment were used, including over 200 projectors.

"We were like Barnum and Bailey," Father Peyton noted.

BESIDES, the films, the technique involves explicitly written pamphlets explaining how the message of the importance of prayer can be made.

"We make use of billboards, pamphlets, TV and the press — all toward one point, the value of prayer in the family," Father Peyton said.

The priest, who still speaks with his native Irish brogue, feels strongly that "this is the moment of prayer. The first small step is getting people to pray as a family. That is a step toward social justice and personal fulfillment."

### SCHEDULE OF SERRA CLUBS

**Serra Club of Miami**  
Meets first and third Tuesday of each month  
Columbus Hotel, Miami  
12:15 p.m.—luncheon meetings

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

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

# Mass timetable

**HALLANDALE:** St. Matthew, 7:30, 8:45, 10, 11:15 a.m., 12:30, 6 p.m. Saturday 5, 7 p.m. St. Charles Borromeo, 9, 10:30, 12 noon, Sat. 6 p.m.

**HIALEAH:** Immaculate Conception, 6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 8 p.m., 7:30 p.m. (Spanish)

**ST. CECELIA:** 8, 10, 11 a.m., 12:30, 7 p.m. Saturday 4:30, 7 p.m.

**ST. JOHN THE APOSTLE:** 6, 7, 8, 9, (Spanish) 10:15, 11:30 a.m. (Spanish), 5:30, 6:30 p.m. (Spanish), Saturday, 5 p.m.

**HIGHLAND BEACH:** St. Lucy, 8:30, 10, 11 a.m., 5 p.m. Saturday 5 p.m.

**HOBBS SOUND:** St. Christopher, 7, 9 a.m. HOLLYWOOD: Annunciation, 8, 9, 10:15, 11:30 a.m., 7 p.m. Saturday 7 p.m.

**IMMOKALEE:** Lady of Guadalupe, 9, 10, 11 a.m., (Spanish)

**INDIAN TOWN:** Holy Cross, 9 a.m. Saturday 7:30 p.m.

**JUNO BEACH:** St. Paul of the Cross, (Volunteer Fire House, U.S. 1) 7:30, 9, 10:30 a.m., 12 noon, Saturday, 7:30 p.m.

**JUPITER:** St. Jude, 8:30, 10:30 a.m. Saturday, 7 p.m.

**KEY BISCAYNE:** St. Agnes, 8:30, 10, (Spanish) 11, 15 a.m. Saturday, 6:30 p.m.

**LA BELLE:** Queen of Heaven, 10 a.m.

**LAKE WORTH:** St. Luke, 7, 9, 10:30, 11:45 a.m., 7:30 p.m. Saturday 5 p.m. Sacred Heart 7, 9, 10:30 & 12 noon Saturday 6 p.m.

**LANTANA:** Holy Spirit, 7:30, 9:15, 10:30, 11:45 a.m. 6 p.m. Saturday, 5:30, 7 p.m.

**LIGHTHOUSE POINT:** St. Paul the Apostle, 7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

**MARCO:** 8:30 a.m., 12:30 p.m. (Convention hall)

**MARGATE:** St. Vincent, 8, 9, 10:15, 11:30 a.m. Saturday, 6 p.m.

**MIAMI:** St. Agatha, 8:30, 9:45, 11, 12 (Spanish) Miami Coral Park High St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish), 1:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30, 8:45 p.m. (Spanish)

**MIRAMAR:** St. Bartholomew, 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m. Saturday 7 p.m.

**MOORE HAVEN:** St. Joseph 10 a.m.

**NAPLES:** St. Ann, 7:30, 9:30, 11 a.m., 12:30 and 6 p.m. Saturday, 5:15 p.m.

**NARANJA:** St. Ann, 11 a.m., 7 p.m. (Spanish) 10 a.m.

**NORTH MIAMI:** Holy Family, 7, 8:30, 9:45, 11 a.m.: 12:15 and 6:30 p.m. Saturday 7:30 p.m.

**ST. JAMES:** 6, 7, 8:30, 10, 11 a.m. (Latin): 12:30 and 5:30 p.m. Saturday 6:45 p.m. Visitation: 7, 8:30, 10:30 a.m., 12 noon, 6 p.m., 7 p.m. Saturday, 7:30 p.m.

**ST. CATHERINE KILLIAN HIGH SCHOOL:** 9, 10, 11 a.m. Saturday, 6 p.m.

**ST. FRANCIS XAVIER:** 7 and 9:30 a.m.

**ST. DOMINIC:** 7, 8:30, 10, 11:30 a.m.: 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish) Saturday 6, 7:30 p.m.

**ST. JOHN BOSCO MISSION:** 1301 W. Flagler St., 8:30, 11:30 a.m. (English) 7, 10, 11, 8, 7:30 p.m. (Spanish) Saturday 6 p.m. (English): 7 p.m. (Spanish)

**ST. KEVIN:** 9, 10, 11, 12 (Spanish) Saturday 7 p.m.

**ST. KIERAN (Assumption Academy):** 7:30, 9:30, 11 a.m., 12:15 p.m. (Spanish) 5 p.m., 7 p.m. (Spanish) Saturday 7 p.m.

**ST. MARTHA:** 11450 Biscayne Blvd. 8:30, 10 a.m., 11:30 a.m. (Spanish) Saturday, 8 p.m.

**ST. MARY CATHEDRAL:** 7, 8, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

**ST. MICHAEL:** 7, 8, 9, (Polish) 10, 11:15 a.m. (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 6:30, 8 p.m.

**ST. PETER AND PAUL:** 7:30, 9:30, 10:45 a.m., 12 noon, 5:30 p.m. (Spanish) 9:30 a.m., 1:15 Saturday 5:30.

**ST. ROBERT BELLARMI:** 3405 NW 27th Ave. 8 a.m. (English) 11 a.m. 1 and 7 p.m. (Spanish) Saturday, 6, 7 p.m. (Spanish)

**ST. TIMOTHY:** 7:45, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m. Saturday 6:30 p.m.

**ST. ELIZABETH:** 7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m. Saturday, 7:30 p.m.

**ST. GABRIEL:** 8, 9:30, 11 a.m. and 12:30 p.m. Saturday 5:30 p.m.

**RIVIERA BEACH:** St. Francis of Assisi, 8, 9:15, 10:30 a.m.: 12 noon and 6:30 p.m., Saturday, 6:30 p.m.

**SOUTH MIAMI:** Epiphany, 8, 9:30, 11 a.m.: 12:15 and 6 p.m., Saturday, 6 p.m.

**ST. LOUIS:** 8, 9:30, 11 a.m.: 12:30 and 6 p.m., Saturday, 5:30 p.m.

**STUART:** St. Joseph 7:30, 9, 11 a.m., 6 p.m. Saturday 5:30 p.m.

**WEST HOLLYWOOD:** St. Stephen 7, 8, 9, 10, 11 a.m.: 12:15 and 7 p.m. Sat. 7 p.m.

**WEST PALM BEACH:** Blessed Martin 9:30 a.m.

**ST. JOHN FISHER:** 8, 10, 12 noon and 6 p.m., Saturday, 6:30 p.m.

**ST. JULIANA:** 6:30, 8:30, 10, 11 a.m.: 12:15 p.m. Saturday 6:30 p.m.

**HOLY NAME OF JESUS:** 8, 9, 10:30 a.m.: 12 noon and 6 p.m.: Saturday 7 p.m.

**ST. ANN:** 6, 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

**NORTH MIAMI BEACH:** St. Lawrence 9, 11, 12:30, 6:30 p.m., Saturday 5:30 p.m.

**ST. BASIL (Byzantine):** 8:30 and 10 a.m.

**NORTH PALM BEACH:** St. Clare, 7, 8:15, 9:30, 10:45 a.m.: 12 noon and 5:30 p.m., Saturday, 6:30 p.m.

**OPA LOCKA:** Our Lady of Perpetual Help, 8, 9:30, 11, 12:15 (Spanish) 6 p.m. Saturday 6 p.m.

**ST. PHILIP (Bunche Park):** 7, 9:30 a.m.

**ST. MONICA:** 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 7:30 p.m.

**PAHOKEE:** St. Mary, 11 a.m., 6 p.m.

**PALM BEACH:** St. Edward 7, 9, 10:30, 12, 5:30, Saturday, 5:30.

**PALM BEACH GARDENS:** St. Ignatius, 8, 9:15, 11 a.m. Saturday 7 p.m., 4245 Holly Drive.

**PERRINE:** Christ the King, 8, 9:15, 10:30 a.m. and 12 noon, Saturday, 5 p.m.

**HOLY ROSARY:** 7, 8, 9:30, 11 a.m.: 12:15 and 5:30 p.m., Saturday, 7 p.m.

**ST. RICHARD:** SW 144 St. & Old Cutler Rd. 8:30 a.m.: 12:30 and Saturday 6 p.m.

**PLANTATION:** St. Gregory 7, 8, 9:30, 11 a.m.: 12:30 and 6 p.m. Saturday, 5, 7 p.m.

**POMPANON BEACH:** Assumption, 7, 8, 9:30, 12:15 p.m., 5:30 p.m., Saturday 5:30 p.m.

**ST. COLEMAN:** 6:30, 8, 9:30, 11 a.m., 12:15, 5:30 p.m., Saturday, 7 p.m.

**ST. ELIZABETH:** 7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m., Saturday, 7:30 p.m.

**ST. GABRIEL:** 8, 9:30, 11 a.m. and 12:30 p.m. Saturday 5:30 p.m.

**RIVIERA BEACH:** St. Francis of Assisi, 8, 9:15, 10:30 a.m.: 12 noon and 6:30 p.m., Saturday, 6:30 p.m.

**SOUTH MIAMI:** Epiphany, 8, 9:30, 11 a.m.: 12:15 and 6 p.m., Saturday, 6 p.m.

**ST. LOUIS:** 8, 9:30, 11 a.m.: 12:30 and 6 p.m., Saturday, 5:30 p.m.

**STUART:** St. Joseph 7:30, 9, 11 a.m., 6 p.m. Saturday 5:30 p.m.

**WEST HOLLYWOOD:** St. Stephen 7, 8, 9, 10, 11 a.m.: 12:15 and 7 p.m. Sat. 7 p.m.

**WEST PALM BEACH:** Blessed Martin 9:30 a.m.

**ST. JOHN FISHER:** 8, 10, 12 noon and 6 p.m., Saturday, 6:30 p.m.

**ST. JULIANA:** 6:30, 8:30, 10, 11 a.m.: 12:15 p.m. Saturday 6:30 p.m.

**HOLY NAME OF JESUS:** 8, 9, 10:30 a.m.: 12 noon and 6 p.m.: Saturday 7 p.m.

**ST. ANN:** 6, 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

# U.S. and Russia today

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

The night when President Nixon announced the mining of Haiphong harbor, I was attending the National Security Forum at Maxwell Air Force Base in Alabama.

The announcement naturally roused the attention of Air Force officers who were participating with me in the Forum. Yet I was somewhat surprised that an event so full of personal implications for their future was not considered "a bombshell" of massive proportions. As the Forum progressed, however, I came to sense the nature of their moderate reaction.

The National Security Forum, an annual event at the Air War College, was held this year from May 8 to 12. Approximately 75 American leaders from all parts of the country were the invited guests, including educators, business executives, journalists and labor leaders.

The purpose of the Forum is to provide an exchange of views on national security between the 280 senior officers at the College and the invited guests. After the individual lectures, Air Force officers joined the invited guests in small seminars. In my seminar there were 13 officers and three of us "outsiders": the other two were a top executive of Hallmark Cards and a vice president of Boeing Aircraft Company.

I went to the Forum with a preconceived notion of Air Force officers as rigid military men. I found them military but not rigid; in fact they proved to be affable, open-minded and very genial.

My confreres warned me the Air Force would brainwash me; if they did they did it so subtly I never detected it.

What most surprised me however was the over-all perspective of the officers as well as that of the speakers who were noted political scientists, Air Force generals and diplomats.

I went to the Forum thinking that the Air Force's almost exclusive attention was focused on the Air War in Vietnam. My impression on leaving was that Vietnam is a minor item on the Air Force agenda, that its major preoccupation is Soviet Russia. This, to me, was the explanation of why President Nixon's announcement of mining Haiphong harbor was not "a bombshell."

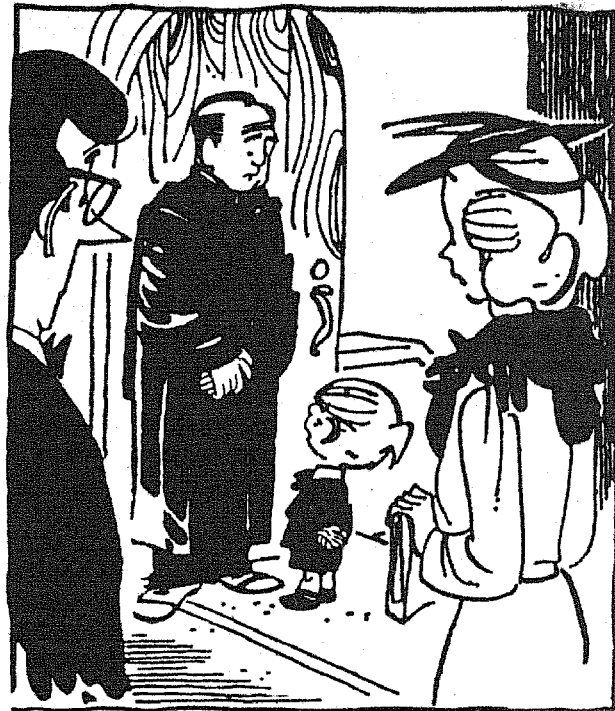
The Forum talks centered around issues relating to national security, and I'm sure that most Air Force men would find it hard to think of the Vietnam war in terms of our national security.

The talks related to the deterrence policy, the influence of technology on strategy, the economic elements of national power, the role of U.S. aerospace power, but in every instance (except the talk on dissent civil rights, youth protest on the American scene) the shadow of Soviet Russia loomed large. Vietnam was important only as the Russian were, or might be, involved.

But as for the war itself, I don't think a single reference was made to the Thieu government, the possibility of a blood bath following American withdrawal, or even the question of American or South Vietnamese casualties. And I can remember only one reference to the low quality of leadership in the armed forces of South Vietnam.

This preoccupation with Soviet Russia, I confess, was a surprise because I had felt that our usual official warnings about the Soviet threat were routine formalities. Most Americans probably feel that we have had the deterrence policy many years and Russia has never dropped the bomb, so let's not worry about the Soviets, even though calamity howlers want us to be frozen in fear.

Forum speakers like Hans Morgenthau, however, were not paranoid about Russia but they did point out that the



"I liked the program, but the commercial was too long."

threat remains. Yet it must be reexamined not only from the standpoint of the alarming increase in Russia's nuclear weapons but also in the light of the new friendliness on the part of the Soviet toward the U.S. and in the light of the domestic troubles in America which are reducing the national will to fight wars and concurrently demanding a reduction of the military budget.

In short, my overall impression of the National Security Forum was that the Vietnam war is not a major consideration in regard to our security. As to Russia, we hope for the best but prepare for the worst.

## Courageous people who overcome handicaps

By MSGR. GEORGE G. HIGGINS

For the past 25 years the President's Committee on Employment of the Handicapped has been attempting the almost superhuman task of changing America's image of the handicapped from objects of pity and charity to human beings of dignity and independence.

Moreover, the committee is succeeding. Thanks to its efforts, the American people are undergoing a significant change for the better in their thinking about the handicapped.

Increasingly they have come to think of the handicapped not as useless members of society, but rather as full-fledged citizens of very great courage — men and women who have risen above almost insurmountable obstacles.

In the past not too many Americans thought that the mentally retarded, for example, could lead lives of economic freedom and could find community acceptance as taxpayers, parents and citizens. The Kennedy family — whose eldest

daughter is retarded — took a particular interest in this problem. The government picked up where they left off. Congress, the States, Cabinet departments and the Civil Service Commission gave leadership. Today, as a result, thousands of retarded men and women are leading useful and productive lives.

Some 10 years ago our nation also began to show increased concern for those among us who had suffered a mental or emotional illness. Church and civic groups put forth commitments to mental health.

Congress, State legislatures and city councils bolstered that commitment in response to citizen power and in response to emerging proof that the mentally ill could in fact, be restored to health and enabled to lead happy and productive lives if only they were given the opportunity.

The editors of the Jesuit weekly, America, on the 20th anniversary of the President's Committee in 1967, commented that the committee "faces two challenges. The integration of mentally retarded persons in the work force at job levels they can handle is a momentous task. Secondly, the stream of disabled veterans returning from Vietnam must be rehabilitated and placed."

"America" added that the Committee's success "depends on its keeping other organizations informed of the rights and needs of handicapped persons."

As a member of the President's Committee for some two decades, I can vouch for its ability to keep its members and the public informed. And the public is responding, although obviously we still have a long way to go. Great good has been done by thousands of individuals and hundreds of

organizations which have cooperated with the committee, not because they felt they had to but because they sincerely wanted to.

On balance, the committee and the American public have a right to be proud of their performance in the integration of the mentally retarded during the past half decade. The Federal government alone has placed more than 7,000 in purposeful jobs with just a handful of failures and with low turnover and high promotion and recognition rates — all this for people considered unemployable a few years back.

The rehabilitation and placement of the stream of disabled veterans is another matter. Rehabilitation they have had in substantial measure from the military and the Veterans Administration. They have also had a good measure of training and schooling under the V.A., the Labor Department, and the U.S. Office of Education. Unfortunately, however, they have not had job placement in keeping with their skills, training and obvious needs.

The Chairman of the President's Committee, Harold Russell, has said that the disabled veteran is perhaps "facing the greatest test of his courage now: The ability to reenter the American society and to forge a rightful place within it." He isn't facing that test alone, but he could use more understanding than he now seems to be getting.

The moral of all this is that the committee's work is not yet done. It probably never will be done in our free society which moves to the beat of many drums, including that of conscience — the committee's chief weapon in its crusade of moral suasion.

## Archie Bunker—dangerous or merely a dumb dingbat?

By JOSEPH McLELLAN  
NC News Service

Personally, I've never met Emmy, but right now it seems that her last name is probably Bunker. Six of the awards given recently by the National Academy of Television Arts and Sciences were, to coin a phrase, "all in the family."

The program pulled in prizes for director John Rich, writer Burt Styler, producer Norman Lear, and three actors: Carroll O'Connor, Jean Stapleton and Sally Struthers.

The Emmies are only the beginning. You see an occasional Archie Bunker bumper sticker on cars, though nobody knows just what he is running for, and there have been two book spinoffs from the program — an "Edith Bunker Cookbook" and a collection called "The Wit & Wisdom of Archie Bunker."

Bunker, in a word, is big stuff these days. But some thoughtful Americans are beginning to wonder who — or what — we are giving all the prizes and attention to.

"All in the Family" works on a kind of reverse-English theory. "One thing I ain't is prejudiced," says Archie — and, of course, that is the one thing he definitely is. Against just about everybody and everything — including Catholics.

"IF YOU NEED the money that bad, wire the Pope!" he told a Catholic Charities solicitor in one episode. "He's got more money than God."

But Catholics are a small target in the huge field of Archie's prejudices — far behind Negroes, Jews, Poles, Chinese, hippies and people

on welfare (or Spades, Hebes, Polacks, Chinks, Meatheads and Bums, in Archie's lexicon).

The theory is that Archie, being very ignorant (he once said "percussion" instead of "discussion," and has talked about "unflocked priests" and "a priest, hiding behind your hassock,") and mouthing all the prejudice cliches you can think of, Archie will just naturally show people that prejudice is a very ignorant thing.

The question is, "Does it work? Does Archie Bunker turn people against prejudice?" There are a variety of answers.

One man who definitely believes it doesn't work is Rabbi Arthur J. Lelyveld, president of the American Jewish Congress. Writing recently in the Congress's official bi-weekly publication, he said that Archie was "not entertaining" and his television influence is creating "a new freedom to be offensive."

CITING the argument of Bunker apologists that Archie makes people more "tolerant," the rabbi asked: "Tolerant of what? More tolerant of the Archie and Edith Bunkers, the stupid bigots and the well-meaning idiots."

Archie "makes us more tolerant of our own bigotries," Rabbi Lelyveld said. "If we can laugh at Archie Bunker and think that he is not so bad after all, then we can put up with our own selves and our own prejudices and think that they are not so bad after all."

The Polish American Congress also worries about

Archie's effect on TV watchers. Anti-Polish remarks are particularly frequent on the program because Bunker's son-in-law is a Pole. The focus of protests by the Polish American Congress has been on the way the program affects children, impressing stereotypes on minds which lack the experience and the firmly established set of values necessary to offset such material.

Admittedly, much of the material in the program is potentially explosive. But does it have any redeeming social value? Possibly, says Rabbi Marc Tanenbaum, director of inter-religious affairs for the American Jewish Committee, but the question would be easier to answer "if a systematic study were done on the effect of the program on a range of audiences."

About the program's effect on adults, Rabbi Tanenbaum said he has "mixed feelings."

"Older, more experienced and sophisticated people, who already have their point of view somewhat defined, may find in the show a kind of catharsis. It may even provide an opportunity to bring out into the open vague, negative feelings which, when faced in the hard light of reason and conscience, tend to be worked out.

"But 'All in the Family' has made publicly acceptable again the ethnic caricature of other groups. Ethnic jokes have been considered in bad taste. Now this is reversed; for many people, the taboos are lifted. It is acceptable to tell bad Polack jokes because it is done on television."



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# All-Archdiocesan track team

All-Archdiocesan Track Team			
Event	Name	School	Record
100-yd.	Greg Garcia	Curley	10.0
	Fred Rose		
220-yd.	Greg Garcia	Curley	22.4
440-yd.	Kevin McAloon	Columbus	50.0
880-yd.	Tom Elbert	Chaminade	2:00.5
Mile	Tom Elbert	Chaminade	4:24.3
2-Mile	Neil Murphy	Chaminade	9:29.5
120 Hurdles	Dave Shepherd	Gibbons	14.6
180 Hurdles	Dave Shepherd	Gibbons	20.8
Shot put	John Aspromonte	Chaminade	54-8
Long jump	Bob Seng	Msgr. Pace	21-9/4
High jump	Paul Witte	Gibbons	6-4
Discus	Harry Schmid	Newman	156-5
Pole vault	Mike Ryan	Chaminade	12-7

Sprint Medley			
Event	Name	School	Record
110-yd.	Ron Eisaman	Columbus	11.0
220-yd.	Ken Nohe	Columbus	22.5
330-yd.	Kevin McAloon	Columbus	33.5
440-yd.	Carlos Hernandez	Curley	50.4
	880		
220-yd.	David Evans	Columbus	22.2
220-yd.	Greg Garcia	Curley	22.2
220-yd.	John Eisnor	Columbus	22.3
220-yd.	Jim Hoffman	Newman	22.4

# All-Archdiocesan baseball team

Position	Name	School	Avg.
Catcher	John Trageser	Msgr. Pace	.358
First base	Frank Inguano	Columbus	.484
Second base	Marty McDonald	Chaminade	.467
Third base	Manny Diaz	Belen Jesuit	.441
Shortstop	Bob Decicco	Gibbons	.373
Left field	Mike Dutko	Msgr. Pace	.320
Right field	David Hernandez	Mary Imma.	.420
Center field	Rick Koenig	Newman	.286
Utility	Pat Thrift	St. Thomas	.481
Utility	Norm Holzapfel	Newman	.385
Pitcher	Mario Mudano	Chaminade	9-1
Pitcher	Enos Reidy	Chaminade	6-0
Coach of Year	Bill Zumbris	Mary Immaculate	

## The Dameans

# Song of rejected love, tragedy

VINCENT  
*Starry, starry night, paint your pallet blue and grey  
 Look out on a summer's day with eyes that know the darkness in my soul,  
 Shadows on the hills sketch the trees and the daffodils,  
 Catch the breeze and the winter chills in colors on the snowy linen land.  
 Now I understand what you tried to say to me,  
 And how you suffered for your sanity  
 How you tried to set them free, they could not listen,  
 They did not know how, perhaps they'll listen now.  
 Starry, starry night, flaming flowers that brightly blaze,  
 Swirling clouds in violet haze reflecting Vincent's eyes of china blue,  
 Colors changing hue, morning fields of amber grain,  
 Weathered faces lined in pain, are soothed beneath the artist's loving hand.  
 Now I understand . . .  
 For they could not love you but still your love was true,  
 And when no hope was left in sight on that starry, starry night,  
 You took your life as lovers often do, but I could have told you, Vincent,  
 This world was never meant for one as beautiful as you.  
 Starry, starry night, portraits hung in empty halls,  
 Frameless heads on nameless walls, with eyes that watch the world and can't forget  
 Like the strangers that you've met, the ragged men in ragged clothes,  
 The silver thorn, a bloody rose lie crushed and broken on the virgin snow.  
 Now I think I know what you tried to say to me.  
 And how you suffered for your sanity  
 How you tried to set them free, they would not listen,  
 They're not listening still, perhaps they never will.*

By DON MCLEAN  
 Mayday Music Inc.  
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### The Dameans

I remember when I heard Vincent for the first time. I was driving along a deserted country road on a starry, starry night. It was a very peaceful tune and the lyrics were delicate and pleasant. It made me feel good all over until I realized that the song was about Vincent committing suicide. Then I became depressed.

Mile			
440-yd.	Ron Massucco	Chaminade	52.0
440-yd.	Dick Sheridan	Chaminade	52.0
440-yd.	Vic Buscaino	Columbus	52.0
440-yd.	Stephen Pearsall	Msgr. Pace	52.1

# SAC names All-star team

Selection of baseball All-Stars, Coaches of the Year, presentation of trophies and election of officers for 1972-73 were highlights of the quarterly meeting of the South Atlantic Conference last week.

Newly-elected officers are Brother Felix of Msgr. Pace, president; Van Parsons of Immaculate-LaSalle, vice president; and Brother Edward of Chaminade, secretary-treasurer.

SAC baseball All-Stars included Frank Bizjack, Mario Mudano, Tim Menton, Rick Roselli, Chaminade; John Trageser, Mike Dutko, Tom Kellinger, Msgr. Pace; Bob DeCicco, Chip Campbell, Cardinal Gibbons; Frank Caserta, Archbishop Curley; and Al Escheverria of LaSalle.

Chosen as Baseball Coach of the Year was Jim Moses of Chaminade.

Junior Wren was named the conference's Track Coach of the Year.

Chaminade of Hollywood was awarded the All-Sports Trophy. The Lions also were presented with the overall baseball and golf trophies.

Cardinal Gibbons of Fort

Lauderdale was honored with the overall swimming and tennis trophies.

## CYO sports banquet set

University of Miami head football coach and former Curley High School football star Fran Curci will be the guest speaker at the annual CYO Sports Awards Banquet, Thursday, June 8, at 6:45 p.m. at the Viking Restaurant, Dania.

Over 500 players and coaches will be honored for their athletic achievements over the past year.

Tickets may be obtained by calling the CYO office, 757-6241.

## Jazz concert

### to be presented

The All-Miami Youth Jazz band will present an informal concert at 11 a.m., Saturday, May 27, in the Jazz Lab, Room 206 of the Foster Building in the School of Music, University of Miami.

The band is conducted by Mike Treni, with Jerry Coker serving as musical director.

# Tennis champs decided, softball teams advance

Title favorites, Annunciation boys and St. Monica girls, blitzed their opponents Sunday to advance to semi-final games in the Archdiocesan CYO Softball Championship play-offs. Annunciation eliminated St. Vincent Ferrer, 13-2, while St. Monica knocked off St. Timothy, 12-2.

Other teams in the boys semi-finals include St. Francis of Assisi, an 8-2 victor over St. Bartholomew; and St. Michael, which defeated St. John Vianney, 10-3. Blessed Trinity is the fourth team winner, with a 13-2 victory over St. Timothy.

Sunday, St. Francis will meet Annunciation and Blessed Trinity will face St. Michael.

In girls' play this week, St. Monica will play Epiphany while St. Stephen will play Annunciation. St. Stephen beat St. Francis of Assisi 10-4 and Annunciation bombed St. Vincent Ferrer 22-1 to gain semi-final spots.

pionship over Tim Manson of St. Louis, 4-0, 4-0.

The girls' open title went to Debbie Horton of Epiphany who defeated Dali Neff, 7-5, 6-4 in the longest match of the day at Miami-Dade Junior College North Tennis courts.

Ronnie Crowley, St. Francis of Assisi, won the girls' novice championship with a 4-1, 4-0 win over Diane Sulkowski, also from St. Francis. Miss Crowley finished second last year.

## Cathedral Mass to honor Scouts

Over 80 Cub Scouts, Boy Scouts, and Explorers, plus several adult Scouters, will receive religious Scouting awards during a 3 p.m. Mass, Sunday, in St. Mary Cathedral. Father William Dever, will deliver the homily.

Twenty-eight Archdiocesan Cub Scouts will receive the "Parvuli Dei" awards while 44 Boy Scouts will be presented "Ad Altare Dei" honors.

Some 22 Explorer Scouts have earned the "Pope Pius XII" award. The St. George medal, recognizing outstanding contributions to the spiritual development of Catholic youth will also be presented to adult Scouters.

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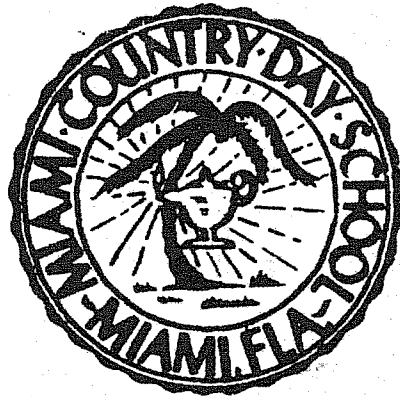
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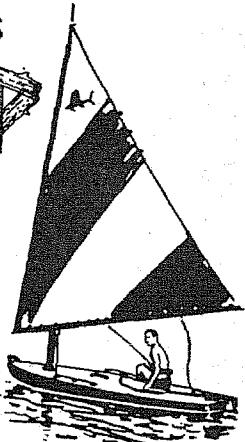
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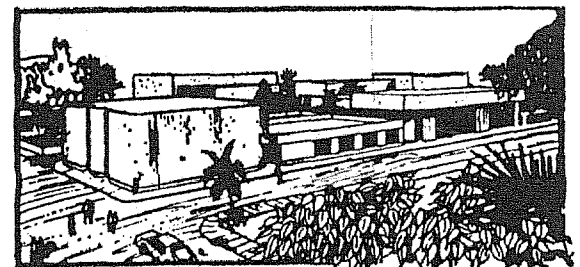
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# Amphetamines trigger criminal behavior



**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

Amphetamines are extremely toxic-psychoactive, causing violent antisocial and criminal behavior, severe psychological and physiological damage, according to authorities in the drug field. The reaction will be severe whether the crystals are shot intravenously or taken by mouth. The term "speed" was first used to describe the rapid action of this drug.

Existing evidence shows that amphetamine use has increased since 1966 when it was estimated that 10 million Americans consumed over 81,400 pounds of the drug, or eight million tablets. This is enough to supply everyone in the country with 35, five mgm. doses a year.

These are minimal figures, for it is not known how many were produced illegally. Amphetamines are only slightly more difficult to make than alcohol. It has been estimated by the National Institute of Mental Health that 50 percent of the legally manufactured amphetamines fall into illegal hands.

DOCTORS are no longer writing prescriptions for amphetamines like they once did, now that they realize their addictive powers. Unfortunately, people only relate to addiction when they think of heroin. With heroin, tolerance and habit and dependence are interwoven. The need is to differentiate between drug addiction and drug habituation.

Addiction should refer to a compulsion, not a desire. Physical dependence is a prime factor in addiction. When an addict is deprived of heroin during jail confinement, the



physical dependence may clear up, but the psychological hang-ups will still exist.

Withdrawal from amphetamines causes, in most people a sleepiness, inability or lack of desire to move around, and depression. These indications are not always as apparent as

withdrawal from opiates, yet the symptoms depend on how quickly the drugs are removed from the body. With opiates is usually much faster.

With amphetamines, the withdrawing patient experiences a discomfort which makes him crave more. When he is "crashing" he appears to be sleeping well much of the time and his friends and family think that he is exhausted. Actually he never sleeps well and often has nightmares.

When he awakes he may show marked anxiety and severe depression. He has frightening hallucinations and shows signs of paranoia, thinking that everyone and everything is out to hurt him. He is bewildered and confused and loses self-control.

MANY CASES of injury can occur during this withdrawal period. He has headaches, perspires profusely, can't breathe well and has discomfort sensations throughout his body. He seems quite sick.

Sometimes these people are mistakenly diagnosed as schizophrenic and sometimes they go to the point of no return. Usually they can be straightened out in a week. Remember that the psychological changes that come with amphetamine abstinence are always a part of withdrawal. There is no doubt in my mind that the craving for amphetamines is just as strong as the craving for heroin.

It is unfortunate that the craving can't be measured more accurately so we could better treat the individual in the hospital. Treatment and care seem to be directly proportionate to the money the patient has, unfortunately, because many general hospitals will not accept these cases.

Most of the chronic users of amphetamines are depressed or tense and should be taught that the cure is not in a pill. Therapy works best for these patients. They must learn to use their coping mechanism even though the initial depressions and feelings of anxiety are severe.

## Abandons plan to seek change in Constitution

WASHINGTON — (NC) — Senator Robert Taft, Jr., has decided that he will not introduce a constitutional amendment allowing tax credits for parents of non-public school children because he is convinced the aid plan is already constitutional.

The Ohio Republican said in April that he would offer not only his own tax credit bill, but also an amendment to the U.S. Constitution "to remove any doubt" about the power of Congress to approve the plan.

Taft introduced his tax credit bill — allowing parents to subtract from their final federal income tax tally part of the tuition they pay to a nonpublic school.

BUT A press spokesman for the senator told NC News May 18 that he would "not at this time" introduce the constitutional amendment.

In a statement printed in the Congressional Record, Taft said he had the constitutional amendment drafted and ready for introduction.

## Auxiliary seats new officers

WEST PALM BEACH — Mrs. James F. Kirwin has been installed as president of St. Mary Hospital Auxiliary.

Mrs. Donald Bissell, president, Association of Florida Hospital Auxiliaries, also installed Mrs. J. Walter Berggren and Mrs. Eugene W. Milton, vice presidents; Mrs. George E. Phillips, corresponding secretary; Mrs. Charles D. Seadale, recording secretary; Mrs. George H. Ekstedt; treasurer and Mrs. Frank Strazulla, gift shop treasurer.

Formerly known as the women's auxiliary the group recently changed its name to "St. Mary's Auxiliary" with the intent and prospect of inviting men to join its ranks.

and noted that "in the long run, this may be the best way to resolve the matter."

"However," Taft said, "I shall not introduce it at this time because I wish to cast no cloud on my complete conviction that statutory approach is constitutional."

The Ohio senator also pledged "to work for an educational plan in the 1972 Republican convention platform which assures meaningful educational legislation and equitable inclusion of public and nonpublic school children in such legislation."

The number of tax credit bills now before Congress has grown to 33 — two submitted to the Senate finance committee and 31 to the ways and means committee of House of Representatives.

## Clothing sent Viet refugees

NEW YORK — (RNS) — Some 200 tons of clothing and blankets were shipped by Catholic Relief Services here to Vietnam to aid the thousands of refugees displaced by the combat escalation of recent weeks.

More than 350,000 items of clothing for men, women and children, as well as 20,000 blankets left the Port of New York for Saigon, according to Bishop Edward E. Swanstron, CRS executive director.

Later in May, another 3,000 blankets will be shipped from Seattle to Saigon. The total estimated value of the two cargoes is \$750,000.

At present, CRS in conjunction with Caritas of Vietnam, is caring for about 55,000 refugees in the Danang area.

Father John McVeigh, CRS program director in Vietnam, reported that the U.S. bishops agency has obtained from local sources there daily rations of rice, fish, bread, soap, medicines and cooking utensils. They were purchased with a \$25,000 CRS grant and \$10,000 from Danish Interchurch Aid.

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# 'It will look the same as before,' experts say

VATICAN CITY — (NC) — Without minimizing the difficulties involved, officials here predicted two days after the hammer mutilation of Michelangelo's Pieta that the inimitable sculpture would eventually look the same as before.

Work started at once. It could take three years to complete, they said. Scaffolding was erected May 23 barring access and blocking the view, after two days in which thousands of visitors

came to see the scarred statue.

**THE GREATEST** skill will be needed for the madonna's left eye, which was struck a glancing blow that shattered the eyelid and scraped the eye itself.

Francesco Messina, a well known Italian sculptor, was quoted in L'Osservatore Romano as suggesting that a small piece of marble be taken from the statue's base and inserted into the damaged eye after rounding and shaping it.

"By following attentively the orbit of the right eye, it is possible to execute the work perfectly," Messina said.

But Bishop Giovanni Fallani, head of the Vatican Commission on Monuments and Arts, said the damaged eye may not be as badly marred as first feared. He said a clearly visible dark spot turned out to be a mark left by a blue lacquer coating on the hammer.

L'Osservatore reported that Laszlo Toth, the 33-year-

old Hungarian emigre who inflicted the damage, struck as many as 10 blows in an effort to decapitate the madonna. Fifty fragments flew off. The Vatican daily quoted one of Toth's interrogators as saying:

"HE HAD BEEN thinking about this for a long time. He said the Mother of God does not exist and that he had a mission to destroy the madonna."

Toth was being held in a Rome jail named for her — Regina Coeli (Queen of

Heaven) Prison. He could get between 18 months and six years for malicious mischief and irreligious actions, under Italian law, unless declared mentally irresponsible.

The editor of L'Osservatore, Raimondo Manzini, called the attack "sacrilegious and vandalistic." While it was obviously abnormal behavior, Manzini added, it was also "another of the signs that show a sick, dark and aberrant psychology appearing to characterize our time."

Grieved as he was about the desecration of the Pieta, one of Pope Paul's first thoughts when he visited the statue's chapel the day of the attack was for the personal safety of eyewitnesses. He was reported to have asked whether anyone was hurt.

The Pope was overheard to remark to an aide that the attack, more than just a physical act, also resulted in "a most serious moral damage."

**IN ONE** of those coincidences of life, a group of some 300 Hungarian pilgrims — the largest from Hungary in its postwar Communist history — was attending a special Mass elsewhere in St. Peter's Basilica at the very moment that Toth leapt onto the Pieta and swung his hammer.

A procession of 100 prelates and priests wended its way to the disfigured Pieta the night of the attack, chanting the Miserere in atonement. It was a liturgy of repurification of the desecrated masterpiece. They intoned the hymn "Salve Regina" at the foot of the statue.

Art experts believed that, because the Pieta is priceless, the Vatican would spend whatever it takes to restore

it. Vatican officials have not discussed the probable cost. Bishop Fallani said the Pieta was not insured, nor to his knowledge are any other of the Vatican's works of art.

"The damage is not beyond the normal but the statue is," remarked the Vatican Museum director, Deoclecio Redig de Campos.

Sometimes in the past 500 years, earlier artisans had performed skilled marble surgery on the Pieta. Extensive x-rays made in 1964 before the Pieta was sent to the New York World's Fair disclosed metal pins holding in place the outstretched fingers of the madonna's left hand, sure proof that the Pieta had suffered earlier damage and been restored.

"There are some fantastic glues," said Bishop Fallani.

"We shall succeed. You will see."

## Part in anti-labor bill hit

(continued from page 3)

make it impossible for us to organize, boycott and strike."

AS Romero spoke to newsmen, about two dozen union sympathizers — including a United States Catholic Conference (USCC) official and a Washington archdiocesan priest — staged a vigil in front of a building here housing the Farm Bureau's branch offices. Bureau staffers peered out the windows during the protest.

Chavez began his fast May 10 following the Arizona legislature's adoption of a bill which would create an Agricultural Employment Relations Board whose seven members would be appointed by the governor to preside over almost all labor disputes between farmers and field workers.

It would also permit a farmer to obtain a 10-day restraining order blocking a threatened strike at harvest time by filing a court petition, stating his potential losses.

Chavez is fasting at a community center in the Phoenix barrios. He is taking only water and attends Mass nightly there with farm workers from the area, a focal point of union activity.

"THE FAST is not out of anger at the growers," Chavez said in a statement distributed here to the news media. "My concern is the spirit of fear that lies behind such laws in the hearts of growers and legislators across the country. Somehow these powerful men and women must be helped to realize that there is nothing to fear from treating their workers as fellow human beings."

Chavez' fast comes two weeks after the farm workers resumed their boycott of iceberg lettuce from California and Arizona.

Romero said "the new Arizona law will take away the only economic lever that Arizona farm workers have to bring their employers to the bargaining table." He said that the law takes effect in 90 days, and makes it "impossible" for farm workers to strike.

A SECTION of the bill prohibits unions

from engaging in secondary boycotts and from coercing store managers not to handle products involved in labor disputes.

Romero said that the Arizona bill was backed by the Farm Bureau. He added that the organization has supported similar legislation in 20 other states, including Idaho and Kansas where such laws have been adopted.

The UFW, Romero said, is calling for a congressional investigation of the Farm Bureau, especially of its tax-exempt status. "There is a serious question as to whether the Farm Bureau is an agricultural organization for the betterment of farmers," he said.

Reached later for comment, Farm Bureau officials discounted the UFW charges. "The Farm Bureau has the same status as a labor union," one official said, "and we lobby for legislation in the farmers' best interests." He said his group was fully registered to conduct such activity.

"THERE is no detailed truth to . . . their allegations," the spokesman said. He cited a recent statement by Farm Bureau president William J. Kuhfuss, who at the organization's Chicago national offices, said his organization would continue to seek passage of legislation aiding farmers. Kuhfuss added that any threatened legal action would not discourage his group from advancing its aims.

It marks the second time that Chavez has fasted to dramatize the farm workers' concerns. During the UFW's grape strike in the late 1960's, Chavez fasted for several weeks — and that activity caused physical damage to his back.

"We're very worried about Cesar's health," Romero said, noting that the UFW leader was being attended by a private nurse and personal body guards.

Among those taking part in the vigil here were Paul Sedillo, director of the USCC's Spanish-speaking division, and Father Joaquin Bazan, head of the Washington archdiocese's Spanish-Speaking Apostolate.

## Ceylon prelate

### talks at Gesu

A member of hierarchy in Ceylon who speaks English with a Mexican accent was a guest preacher at last Sunday's Masses in Gesu Church.

Bishop Ignatius T. Glennie, S.J., Bishop of Trincomalee-Batticaloa, Ceylon, is a native of Mexico City whose family fled its homeland during the 1914 revolution and resided in New York.

Later when the family moved to St. Mary parish, St. Petersburg, he served as an altar boy and, encouraged by Msgr. Charles Elslander, attended St. Leo high school, and entered the society of Jesus in 1924 at Grand Coteau, La.

He was ordained to the priesthood following studies at St. Mary Seminary, Kurseong, in the north of India, and became rector of the papal seminary in Kandy, Ceylon, in 1944. He was consecrated bishop on Sept. 21, 1947.

When he retires, the prelate looks forward to returning to the United States or Mexico to work among the Spanish-speaking poor.

## Folk Mass groups to hold meet

The recently-created Archdiocesan Folk Mass Association will hold its second meeting for all parish music groups Saturday, June 3, from 1 to 4 p.m., in the St. Rose of Lima auditorium.

The organization was initiated in April in an effort to coordinate various music groups and to share skills and ideas in preparing liturgical music.

The first meeting, held earlier this month, was attended by some 25 leaders of various parish groups, who discussed the goals and objectives of the organization.

Among the aims of the group is the establishment of a central library of music and specialized workshops.

The coordinators of the association include Sister Joyce LaVoy, Archdiocesan supervisor of music in the

schools; Nancy Ronald, St. Augustine parishioner, and Joseph Bucheck, parishioner, St. John Fisher, West Palm Beach.

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## LARGE CATHOLIC STAFF

# Piden al Condado Dade mejor servicio para los contribuyentes ('taxpayers') de habla hispana

Por GUSTAVO PENA

Una serie de medidas tendientes a romper la barrera idiomática en las dependencias del Condado Dade fueron recomendadas a la Comisión Metropolitana por la Junta de Relaciones de la Comunidad (Community Relations Board).

DOS abogados de origen cubano que actualmente ejercen en Miami, Luis Figueroa y Alfredo Durán, como representantes de la población hispana en la CRB, implementaron en gran parte el contenido de esas recomendaciones, que fueron redactadas por Ed Cooke, ejecutivo de CRB.

En síntesis, lo que la CRB pide a la Comisión del Metro para ser implementado en 30 días se encierra en los siguientes puntos:

- Situar una persona bilingüe en cada corte metropolitana de tránsito para conveniencia de los 300,000 contribuyentes latinos.

- Garantizar el derecho de todo contribuyente ('taxpayer') de habla hispana a hablar su idioma original en cualquier transacción en las cortes de la ciudad o el condado.

- Emplear auxiliares bilingües en cada uno de los tres turnos de la Clínica del Jackson Memorial Hospital, su sala de emergencias, estaciones de enfermeras y pizarra telefónica.

- Resolver inmedia-

tamente el que durante las 24 horas haya un operador bilingüe en los centros de comunicación de los departamentos de policía y bomberos.

- Promover una legislación estatal que permita a los no ciudadanos, especialmente



El abogado Luis Figueroa, que con el también abogado Alfredo Durán, como miembros de la Community Relations Board, trabajaron en la elaboración de las demandas a la Comisión Metropolitana de Dade.

las personas bilingües — español inglés — ser empleados por la ciudad o el condado como policías.

- Estimular a las comisiones municipales en el Condado Dade a rescindir las presentes restricciones requiriendo la ciudadanía de Estados Unidos para todas las posiciones de empleo en el sector municipal.

- Rediseñar las pizarras de información así como la correspondencia masiva del metro y las municipalidades para que ofrezcan espacio para la traducción al español, indicando un número telefónico para responder en español. Particularmente en el caso de recibos de impuestos, servicio de agua, exenciones de impuestos, avisos de inspección y citaciones a la corte.

- Proveer cursos de español básico para todos los empleados Metro/municipales en contacto diario con el público.

- Sensitizar al personal municipal en las normas básicas hispanas.

- Los documentos oficiales de la ciudad y el condado deberán mencionar a la población local cubana como 'Contribuyentes cubanos de

Dade' ('Dade Cuban taxpayers') en vez de como refugiados o exiliados cubanos, término que insinúa que no hay que extender a los aplicantes un completo e igualitario servicio gubernamental.

- Instruir al personal metro/municipal para que no pase por alto las necesidades de la población puertorriqueña en el área de Wynwood, los mexicanoamericanos del extremo sur del condado y los indios también en el extremo sur al comenzar el gobierno a dirigir los servicios debidos al contribuyente de origen hispano.

## DECLARACION DE MONS. WALSH

Al tener conocimiento de estas recomendaciones elevadas por la Community Relations Board para ser respondidas por la comisión del

metro en menos de un mes, el Vicario Episcopal para la Comunidad Hispana de la Archidiócesis de Miami expresó su adhesión a los distintos puntos.

DIJO el prelado que cuando el sector público responda e implemente todos esos puntos, no estará más que siguiendo, mucho tiempo después, los pasos tomados desde el primer momento por el sector privado del Condado Dade.

"Fueron los bancos de Miami las primeras instituciones privadas que comprendieron la importancia del crecimiento de la población de habla hispana en Dade," dijo el prelado y añadió:

"Desde el primer momento contrataron personal de habla hispana para servir a los clientes de ese idioma. En la mayoría de los casos hasta adoptaron

sistemas bancarios similares a los de los países latinos. Era un buen servicio para esos nuevos residentes, pero era la empresa bancaria la primera en beneficiarse con ese servicio."

Agregó Mons. Walsh que la misma corriente ha sido seguida por otros negocios privados, desde las tiendas por departamento hasta las compañías de inversiones inmobiliarias, y destacó:

"LO QUE ha sido beneficioso para la empresa privada tiene que serlo también para el sector público.

"Es incomprensible que durante tanto tiempo se haya desestimado un servicio que se debe prestar a ciudadanos que contribuyen como todos los demás con sus impuestos al sostenimiento de las agencias municipales y metropolitanas."

## Día Legionario este domingo



Este domingo, día 28, en el Auditorium de Immaculata La Salle se efectuará el Día Legionario, desde las 9 de la mañana hasta las 6 p.m.

Se trata de un día de estudio y reflexión basado en la Biblia, organizado por la Legión de María de habla hispana y dirigido por el Padre Agustín Román. "Cristo para todos" será el lema de este Día Legionario.

## Fiesta del Corpus Christi

La fiesta del Corpus Christi será observada en la parroquia de ese nombre con una misa concelebrada por todos los sacerdotes de la parroquia, el domingo 4 de Junio comenzando a las 5:30 p.m., según anunció el párroco, Padre Francis X. Fenech.

El Padre Angel Villaron-ga, O.F.M., pronunciará el sermón destacando la significación de la fiesta del Cuerpo

de Cristo.

Terminada la misa, la congregación se trasladará en procesión al patio de la Escuela Parroquial de Corpus Christi, donde dos seglares, Anthony Barone y José Viera, hablarán en inglés y español, respectivamente.

El Padre Paul Rankin pronunciará también un breve sermón en idioma inglés. La misa será concelebrada en español.

## Alba de Cuba este domingo

Alba de Cuba, la revista musical que tantos aplausos ha cosechado en sus dos anteriores presentaciones a beneficio del Centro Hispano Católico, volverá a presentarse en el Dade County Auditorium el domingo 28 de mayo, a las 2 p.m. a beneficio del Variety Children's Hospital.

En el mismo espectáculo

se presentarán también las guitarras de la profesora Esperanza Rodríguez Walling y la actuación especial del pianista Rolando Torroella y del popular cantante Sergio Fiallo.

Como maestro de ceremonias actuará el joven Rafael Peñalver. Varios jugadores del equipo de fútbol 'Dolphins' estarán presentes para firmar autógrafos.

Las recaudaciones del show se utilizarán para continuar el "Indigent Care Program" del Variety Children's Hospital. Este programa brinda asistencia médica totalmente gratis a niños enfermos que no tienen padres, o cuyos padres no pueden pagar los gastos de la atención médica. Muchos niños cubanos se han beneficiado de este programa en los últimos diez años y el acto del 28 servirá para demostrar el agradecimiento del exilio cubano al Variety Children's Hospital.

Los tickets de \$3.00 estarán a la venta a la entrada del auditorium el domingo.

El Sacramento de la Confirmación fue administrado a centenares de fieles, en su mayoría jóvenes, durante ceremonias en la Catedral en las que ofició el Arzobispo Coleman F. Carroll. La administración del sacramento de la confirmación continuará en distintas áreas de la Archidiócesis de Miami en las próximas semanas y los fieles interesados en recibir ese sacramento, que confiere las fuerzas y luces del Espíritu Santo deben consultar a sus parroquias por las fechas y lugares de las próximas confirmaciones señaladas. En la foto superior el Arzobispo Coleman F. Carroll administra la Confirmación en la Catedral de Miami a la niña Angela Fernández.



En la parroquia de SS. Peter and Paul se efectuaron también confirmaciones con la participación de centenares de fieles que colmaron las naves de ese templo. En la foto, el Obispo Auxiliar, René Gracida, confiere la confirmación al joven Ramón Franca, estudiante del Colegio de Belén. Se destaca el padrino de esa ceremonia, señor Raul Fusté.

## Premian a 'boy scouts'

Dieciocho estudiantes del Colegio de Belén recibieron la condecoración de la Corte de Honor Aguila (Eagle Court of Honor) durante reciente ceremonia en la que se premió su sobresaliente actividad como miembros de la Tropa 43 de Boy Scouts.

Son ellos Modesto Abelairas, Miguel Aguilera, Alfredo Aparicio, Alvaro

Cabrera, Joaquín Casajuana, Angel Concepción, Raul Gallo, Emilio Lacal, David Leira.

Igualmente José Montero, Jorge Padrón, José Peña, Eduardo Pérez, Obdulio Piedra, Frank Quintero, Jorge Reyes, Julio Ruiz y Victor Vianello.

En la misma ceremonia fué condecorado Arelio Morales, de la tropa 206.



Momentos en que el Sr. Carlos M. Calvo, Editor de la Guía Latinoamericana de Miami, destacado periodista y publicitario, le hacía entrega a Manuel Balado, Presidente de la Cámara de Comercio Latina de Miami de la Edición 1972-73 en la que aparece a todo color en su portada el nuevo Edificio de la (CAMACOL), en presencia de los miembros del Ejecutivo señores, Tony Descalzo, Arturo Cid Mantecon, Roman Campa, Luis Sabines, Fernando J. Carrandi e Ignacio Perez.

## ULTIMAMENTE dijo el PAPA



Condensado por  
ERNESTO MOLANO

### DONDE ESTA LA VERDAD?:

"El hombre moderno puede reconocer con facilidad que muchas de sus actitudes, juicios, tomas de posición, adhesiones y oposiciones se deben a los conocimientos, cada vez más vastos y rápidos, de opiniones y de comportamiento que le llegan por medio de los instrumentos de comunicación social. Nuestra vida sitúa a jóvenes y adultos frente a un flujo casi incesante de noticias y de interpretaciones, de imágenes de sonidos, de propuestas y de solicitudes. En esta situación el ser racional se siente impelido a la pregunta siguiente: ¿dónde está la verdad? ¿Cómo apresarla o descubrirla en el cúmulo de comunicaciones que nos acosan en todo momento?" (May. 14/72)

### RESPONSABILIDAD EN NOTICIAS:

"Cada uno de los hechos tiene su propia verdad que abarca muchos aspectos, no siempre perceptibles fácilmente en su totalidad. Solo el empeño conjunto y sincero del comunicador puede ofrecer una cierta garantía de que todo acontecimiento sea conocido en su verdad íntegra. El comunicador debe añadir a la simple relación del hecho, elementos de juicio y de consideración orientadora." (Mayo 14/72).

### DIGNIDAD PERSONAL:

"El hombre y mucho más el cristiano, no abdicará jamás de su capacidad de contribuir a la conquista de la verdad; no sólo la abstracta, sino también la concreta y diaria de los sucesos particulares; si abdicase dañaría en esta forma la dignidad personal. Cada hombre debe aplicarse y pedir ayuda en la consecución de la necesaria capacidad de juicio que le permita escoger libremente entre las distintas opiniones que aparecen en el cine, la radio, la televisión y la prensa, y dar a la mejor de ellas la propia adhesión. Tener una fidelidad a la verdad evitando posibles desviaciones." (Mayo 14/72).

### AUTENTICA LIBERTAD:

"La auténtica libertad que perseguimos, es liberadora de las pasiones humanas y de los prejuicios intelectuales; libertad del miedo al fracaso y a la derrota; libertad de todo lo que nos hace esclavos de grupos concretos de poder y de presión, que imponen determinadas interpretaciones de la vida y de la crónica diaria; libertad frente a la contemporización que impulsa a confundir y a esconder la verdad para cubrir degradantes vergüenzas, y a veces objetivos incluso inhumanos." (Mayo 14/72).

### WAR ESCALATION:

"Leed los diarios: voces de incertidumbre y de peligro se difunden por todas partes; el ambiente está cargado de amenazas no sólo para las regiones interesadas sino también para la paz del mundo. La "escalation" es un desafío por cuestiones de prestigio y la intemperancia de los intereses particulares; y debemos desear que se eviten a toda costa las extremas pruebas de la fuerza y la rotura definitiva de las negociaciones razonables. Pensamos en las infelices poblaciones complicadas en los actuales conflictos y aquellos, todavía más graves que podrían estallar" (Ascensión 1972).

## La Factoría

Por MANOLO REYES

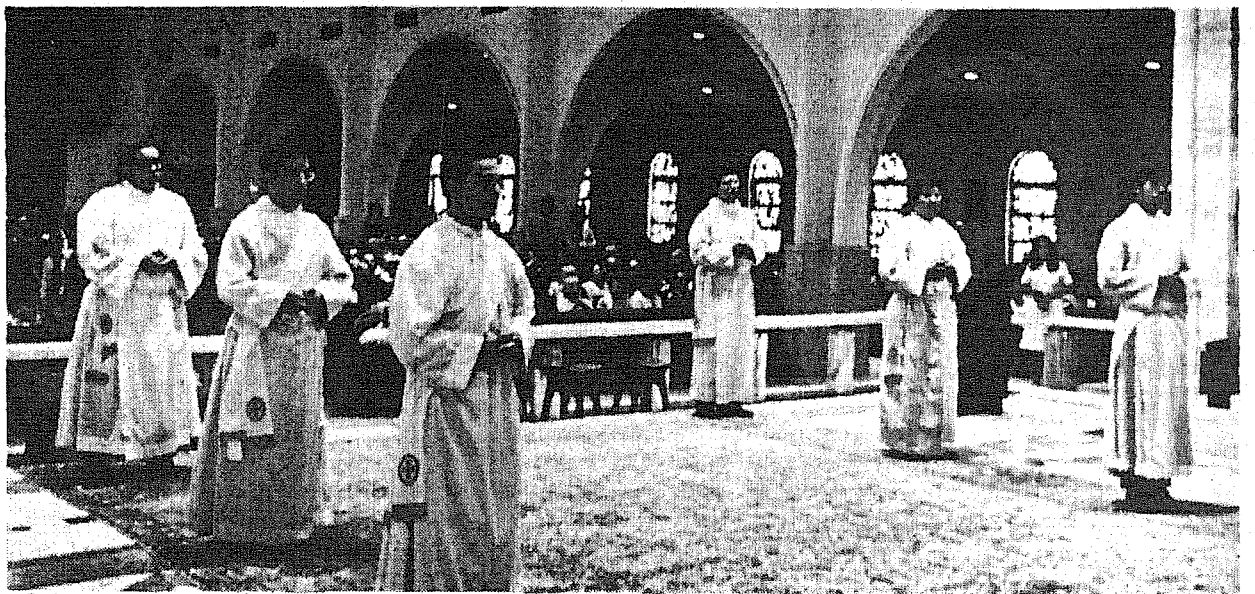
En el siglo pasado uno de los capítulos más hermosos de la libertad de Cuba fue escrito en las tabaquerías de los Estados Unidos, donde los cubanos que habían emigrado se ganaban el sustento diario.

José Martí como peregrino constante de la libertad, visitó esas tabaquerías en Cayo Hueso, Tampa, Nueva York, llevando en su verbo único, la voz de la patria irredenta. Puede decirse que en aquellas tabaquerías comenzó a brillar con sus mejores luces, la libertad de Cuba.

HOY, a un siglo de distancia, la historia vuelve a repetirse, con la diferencia que Cuba está sufriendo la peor tiranía jamás impuesta en el Hemisferio Occidental. Y la luz libertaria de la patria irredenta surge hoy de las factorías. Ya sea en Hialeah, ya sea en la sección del S.W. o en el N.W. de Miami, en Cayo Hueso, en Nueva York, en California, o en Puerto Rico. Allí en la factoría hay un símbolo de libertad: la estoica mujer cubana que con su perseverancia, su espíritu de sacrificio y su abnegación, está escribiendo uno de los capítulos más hermosos del exilio cubano en su odisea por la libertad. Es la heroica mujer cubana quien en horas tempranas de la mañana abre los ojos para prepararle el desayuno al esposo que tiene que marchar al trabajo, y a los hijos que van para la escuela. Es la estoica mujer cubana que luego va a una factoría, y hora tras hora, cose, labora, para llevar dinero a la casa y ayudar a sostener el hogar en esta nueva vida. Es la sufrida mujer cubana que con el alma desgarrada por el dolor de Cuba que sufre, y por la lejanía, rinde, sin embargo, una gran labor con las manos, con los ojos y la mente.

LA FACTORIA es para el cubano un crisol de emociones, de amistad, de hermandad, de esperanzas, de lágrimas, de ayuda uno con otro, y de subsistencia. Y cuando llega la hora del almuerzo, una frase dulce y amada está siempre en los labios cubanos. Esa frase se compendia en cuatro letras: Cuba. ¿Qué ocurrió ayer? ¿Qué sucedió hoy? ¿Cuál es la última noticia? ¿Cuándo volveremos? Todo es acerca de Cuba. Y muchos héroes y heroínas callados, muchos mártires anónimos han surgido de la factoría. Por eso, como en el siglo pasado los tabaqueros cubanos ayudaron a trenzar con sus manos la libertad de la isla irredenta, hoy, las abnegadas mujeres cubanas, con su ejemplo sublime en las factorías, están sirviendo de inspiración y guía en el camino libertario.

En las factorías de hoy, brilla con sus mejores luces, la libertad de Cuba.



Seis nuevos sacerdotes se disponen a recibir el sacramento del Orden Sagrado en la Catedral de Miami. Se destacan, en la primera fila, los padres Orlando Espin, Juan Sosa y José Stearn; en la

segunda fila los padres James Vitucci, Héctor Luciano y Carlos Rozas. Centenares de fieles se unieron a la ceremonia.

## Seis nuevos sacerdotes

"Cuatro otros Cristos han sido ordenados para la Archidiócesis de Miami", dijo el Arzobispo Coleman F. Carroll, al terminar la ceremonia de ordenación de seis

nuevos sacerdotes que terminaron sus estudios en el Seminario St. Vincent De Paul.

DE LOS SEIS jóvenes sacerdotes 3 son cubanos, dos norteamericanos y un puertorriqueño.

### Flores a la Virgen

Un ofrecimiento de Flores a la Virgen, como cierre de las celebraciones del mes de mayo, mes de María, está siendo organizado por la Asociación de Antiguas Alumnas del Colegio Nuestra Señora de Lourdes.

El acto de devoción mariana tendrá lugar este domingo, día 28, de 3 a 6 p.m. en la Academia de la Asun-

ción, 1517 Brickell Ave.

Las Antiguas Alumnas de Lourdes exhortan a todas sus compañeras para que se unan a este acto con sus familias. Hacen extensivas la invitación a las antiguas alumnas de otros planteles de las religiosas filipenses en Cuba, así como a todo cristiano que desee unirse para rendir pleitesía a la Madre Celestial.

rriqueño.

Dos de los nuevos sacerdotes cubanos, Orlando Espin y Juan Sosa, permanecerán en la Archidiócesis de Miami; Carlos Rozas partirá hacia Fort Wayne, Indiana, donde ejercerá su ministerio sacerdotal.

Los dos norteamericanos, padres Joseph Stearn y James Vitucci, ejercerán también en Miami. El Padre Héctor Luciano partirá hacia su nativa Puerto Rico, donde ejercerá en la Diócesis de Arecibo.

"Este es el día en que actuó el Señor. Su significación es conocida hoy y permanecerá para el futuro. El Señor nos ha bendecido," añadió el Arzobispo Carroll.

Centenares de fieles, entre los que se incluían familiares y amigos de los nuevos sacerdotes ocuparon las amplias naves de la Catedral de Miami.

LOS TRES jóvenes cubanos son los primeros sacerdotes cubanos que terminan sus estudios en el Seminario St. Vincent De Paul de la Archidiócesis de Miami.

Los tres llegaron a Miami como exiliados a comienzos del exodo cubano y fueron acogidos aquí por el Programa Católico para Niños Refugiados Cubanos dirigido por Mons. Bryan O. Walsh. Fue en el destierro que comenzaron a madurar su vocación sacerdotal.

## ORACION DE LOS FIELES

DOMINGO DE LA TRINIDAD  
(28 DE MAYO)

**CELEBRANTE:** En esta fiesta de la Santísima Trinidad, reflexionamos sobre un profundo misterio de nuestra religión, el misterio de Dios Padre, Dios Hijo y Dios Espíritu Santo. Oremos para alcanzar una mejor comprensión de nuestras relaciones con cada una de las tres divinas personas y ser portadores de su luz en nuestras vidas diarias.

**LECTOR:** La respuesta de hoy será "Alabado sea Dios por siempre".

1. Al Padre eterno, que tanto amó al mundo que envió a Su Hijo, muy amado, y que continúa mostrándonos su misericordia y perdón a nosotros que no hemos correspondido a su amor, oremos.

2. Al Hijo eterno, que se hizo hombre, padeció, murió y resucitó para que nosotros tuviéramos vida, oremos.

3. Al Espíritu eterno, que es la fuente de la verdad, el amor y la unidad, oremos.

4. A la Santísima Trinidad que busca establecer la armonía y la buena voluntad entre todos los hombres, oremos.

5. Al paciente Dios de la Antigua Ley para que nos beneficiemos con sus revelaciones al pueblo escogido y con su incesante ejemplo de amor por los pobres, los oprimidos, los hambrientos y los abandonados, oremos.

6. Al Todopoderoso Dios de la Nueva Ley, cuyo amor se dirige a todos los pueblos de todas las naciones en cada rincón del mundo, oremos.

**CELEBRANTE:** Querido Dios, te reconocemos como nuestro Creador, nuestro Redentor, nuestro Santificador. Te abrimos nuestros corazones como el más pequeño de tus hijos, con su entendimiento limitado, pero cuya confianza en sus padres es inquebrantable. Te imploramos que nos ayudes en nuestra vacilante forma de comprender que no puede haber hermandad sin la paternidad de Dios, no puede haber libertad de los yugos del pecado sin la redención de Tu Divino Hijo, no puede haber armonía en el mundo sin la gracia del Espíritu Santo. Amén.

# LA VOZ

Suplemento en Español de "VOICE"

## ¿GUAL ES SU DUDA?

## Caridad con los muertos

Fuera del cuerpo, ¿puede el alma orar? Los muertos, ¿pueden interceder por nosotros, los que estamos en la tierra? ¿Qué sentido tiene el Purgatorio? ¿Qué valor tienen nuestros sufrimientos por los difuntos? José Antonio Baumgratz, de Puerto Rico, Misiones.

El Concilio de Trento dice que: "Puesto que la Iglesia, instruida por el Espíritu Santo, a la luz de las Santas Escrituras y de la antigua tradición de los Padres, ha enseñado en los sagrados concilios y en último término, en este concilio ecuménico, que hay un purgatorio y que las almas que están retenidas en el mismo son socorridas por los sufrimientos de los fieles y principalmente por el santo sacrificio del altar, el santo concilio prescribe a los obispos velar para que la

verdadera doctrina del purgatorio, recibida de los santos Padres y de los santos Concilios sea celosamente predicada en todas partes, a fin de que los fieles sean instruidos y se adhieran y crean en ella". Los teólogos convienen en que sólo las almas del purgatorio son beneficiarias de nuestros sufrimientos. San Buenaventura dice que los ayunos, los sacrificios, las limosnas, las oraciones que hacen los vivos aprovechan a los muertos. A la recíproca, y conforme a la Comunión de los Santos, dogma profesado en el símbolo apostólico, los bienaventurados que constituyen la Iglesia Triunfante se conectan con los que integran la Iglesia militante. Los bienaventurados del cielo ruegan por los que aún están sobre la tierra.

## ¿Sabías que.....?

— El primer Obispo Auxiliar de La Habana, Cuba en la época republicana (1903) fué el norteamericano Monseñor Buenaventura Broderick (1868-1943).

— En la Misión de Jororo de Mayca al sur de San Agustín murió martirizado por los indios el franciscano cubano P. Luis Sánchez Pacheco (1671-1696) natural de La Habana.

— Para el servicio exclusivo de los cancerosos se fundó en New York en 1899 las Hermanas terciarias de Santa Rosa de Lima por Rosa Hawthorne (1851-1926).

— El descubridor y explorador de los Picos del Aguilucho, foco de los glaciares y un lago caliente en el Polo Norte (Alaska) fué el jesuita norteamericano P. Bernardo Hubbard, geólogo y misionero.

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# Severely damaged Pieta to be restored

(continued from page 1)  
assailant smashed the left arm of Mary above the elbow, severely damaged the nose and pulverized the central part of the left eye. Other blows struck the head and veil before the attacker was dragged down by visitors and guards.

Fortunately most of the twin-figure statue was untouched, including the delicate and unforgettably beautiful features of the face and head of the dead Christ.

The attacker, who shouted in English and Italian, "I am Christ, the Son of God," was later identified as Laszlo Toth, 33, an Hungarian emigrant geologist living in Sydney, Australia.

After being questioned by Vatican officials, Toth was turned over to the custody of the Italian police for psychiatric study and possibly criminal prosecution. Guards in the basilica had to act fast to rescue Toth from bystanders who threatened

physical violence.

Shortly after the mutilating attack on the great Renaissance masterpiece, Pope Paul VI, accompanied by papal undersecretary of state, Archbishop Giovanni Benelli, visited the chapel to survey the damage.

The Pope listened to a description of the damage inflicted and knelt in prayer briefly before the statue, which had been covered with a red cloth. He said nothing to the several hundred persons behind a nearby barricade, but only lifted his hands half-heartedly in a gesture of sorrowful resignation. Later a basket of red flowers was placed before the altar.

The statue was carved by Michelangelo at the age of 23. Millions of visitors to the 1964 New York World's Fair viewed the statue while it was on display for 19 months. At that time it was insured for \$10 million, but the price was only symbolic of its inestimable value.

**SHORTLY** after the attack, Vatican engineer Francesco Vacchini said: "It will never be the same again." In striking at the figure of the Virgin, the assailant succeeded in his desire to damage the sublime sorrow expressed in the statue's face.

At a press conference held the next day at the Vatican, specialists expressed hopes of restoring the statue. Redig de Campos, head of the Vatican museums, said the restoration work will be carried out by Vatican technicians who have had great experience in such work repairing and restoring the thousands of marble treasures owned by the Vatican.

De Campos said it has not yet been decided who will do the work nor how long it may take. An assistant, Walter Persegatti said fortunately

the nose of the statue was more or less broken off in one piece and can be restored fairly easily.

Bishop Giovanni Fallani, head of the Pontifical Central Commission for Sacred Art in Italy, said that the damaged left eye "will offer the greatest problem." The expression of tenderness in the Virgin's glance," he said, "will pose a major problem" in reproducing.

De Campos pointed out that in addition to hundreds of photographic studies and X-rays of the statue from all angles — many of them made for the trip to America — the Vatican also possesses a copy of the Pieta made from plaster casts of the original and therefore can carry on the work of restoration according to minute detail.

**REACTION** to the mutilation was widespread. Giacomo Manzu, among the best-known Italian sculptors and the artist who did a pair of bronze doors for St. Peter's, burst into tears when he heard the news.

Manzu, lunching at a Rome restaurant when the news broke, declared: "I would never have thought even a madman could destroy or damage it." Manzu expressed some doubts about the possibility of restoring the statue, but said: "I could do it, but no one else in the world could."

Henry Moore, famous British sculptor who was in Florence for a show of his own works, said: "People, even very simple people, will be stunned when they read the news and see the pictures of the damaged statue. They will be speechless, because this is something we never dreamed could happen."

Almost immediately a cry of criticism of Vatican provisions to protect major works of art were voiced in the Italian press. Vatican

engineer Vachini told newsmen that a special sheet of plexiglass was already being worked on in the Vatican technical laboratories to be installed in front of the chapel in about a month's time.

Museum director De Campos noted that "for 400 years while the statue has been in St. Peter's there have

been madmen but this never happened before. The climate of violence today makes these outrages more possible."

The last serious damage to a piece of art in St. Peter's was in 1969, when a German tourist smashed the marble fingers of a statue of Pope Pius VI beneath the church's main altar.

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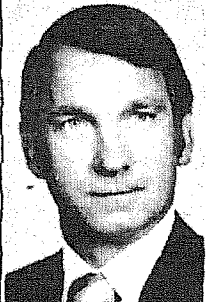
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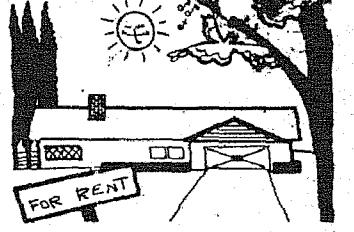
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**56 Apartments for Sale**

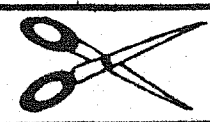
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# Devotion to Mary, our Mother

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

Devotion to the Blessed Virgin Mary, the Mother of God, has had an inspired and inspiring role in the spiritual life of the pilgrim Church and in the lives of her children.

Its actual beginning, though unrecorded in Sacred Scripture, is deeply etched in the minds and hearts and lives of the meditative faithful. It really began, in an externally manifested way, the day her Son, who was also God's Son, first whispered "Mother" and sought the protection of her sheltering arms.

He has been the matchless exemplar of the perfect love of Mary from the beginning. He will be the incomparable model of love and devotion to Mary until all who are saved are united with Him and with her in the glory of His Kingdom in heaven.

**DEVOTION** to Mary through the centuries has followed the laws of life, it has not been static; it has been dynamic. Since the Church is the Mystical Body of Christ, growth in devotion to Mary has been organic, after the analogy of all living things. Like all organic growth, this devotion builds on what is good, retains it and acquires ever new reality which is new perfection.

This phenomenon of growth dictates the avoidance of two dangers. One is the substitution of an artificial organ, or an alien transplant, which, in this matter, would be the fatal jettisoning of tradition. The other danger is a mindless rejection of and resistance to the healthy change that perfecting growth involves.

The beauty of a rose is enhanced by the changes involved in its growth from seed to bush to bud to flower. The aesthetic delight that fills the eye and spirit of the beholder can be enhanced by the skill with which the bush is pruned, its flowers arranged and preserved. But it must remain a rose if it is to accomplish the function of that beautiful flower.

Our Lady is hailed as the "Mystical Rose". The deep spiritual connotations of that title can be a constant source of unending delight to all who love the Mother of God only if they remain rooted in the truths that have, under God's guidance of His Church, garlanded the shrine of veneration of Mary.

**HISTORY** attests to the

## Sister named a superior

Sister Madeline Birmingham, R.C., has been named provincial superior of the Religious of the Cenacle with headquarters in Mt. Kisco, N.Y.

In her new position, Sister Madeline succeeds Sister Edith James, R.C. She is a native of Cambridge, Mass., who spent two years in the WAVES during World War II and entered the worldwide congregation of religious in 1955.

Sisters of Our Lady of the Retreat in the Cenacle staff the Cenacle Retreat House at Lantana.

truth that many revolutions destroyed much that was good in the overthrow of what were called outmoded structures. Much time was later spent in repairing and recovering the good that was lost.

The immediacy of living through a revolution prevents one from maintaining the dispassionate attitude with which we can read of earlier religious upheavals.

Distance in time and place lessens their impact on us. The absence of personal experience can also lessen the sharpness of the pain.

Because it is part of their living experience, many now know sorrow at what they judge diminishing devotion to Mary, the Mother of God and our Mother, in today's Church.

Has devotion to Mary diminished in the Church in our day? Without responding directly to that question, it can be said, without fear of denial, that anyone who contributes to lessening the devotion to Mary and anyone who rejects the devotional practices approved by the Church through the centuries is not in tune with the renewal the Church strives for in our day. "This most holy Synod deliberately teaches (that devotions honoring Christ's Mother cause her Son to be rightly known, loved, and glorified, and all His commandments observed).

At the same time, it admonishes all the sons of the Church that the cult, especially the liturgical cult, of the Blessed Virgin be generously fostered.

It charges that practices and exercises of devotion toward her be treasured as recommended by the teaching authority of the Church in the course of centuries. . . ." (Constitution on the Church, No. 67, matter in parentheses, No. 66).

Vatican II repeatedly stressed the close association of Mary with her Son, the indissoluble bond of love that binds her to Him. A scripturally warranted reflection may help to illustrate this point.

**IN THE** inspired Gospel narrative, the shepherds were the first human beings, apart from Mary and St. Joseph, who saw the Infant Savior of the world. Everyone who has witnessed a loving mother's reaction to the coming of those who wish to see her new born baby knows that the mother takes the child in her arms. Hence, it is not purely imaginative to say that the shepherds, the first adorers of the Infant Jesus, also saw Him in the arms of His Mother. That was a moment of great joy in her life and in theirs.

Sacred art enables us to focus our prayerful minds on a picture which reveals that the last time Jesus was seen, after His death, and before His burial and resurrection, He was once more in the arms of His Mother.

Michelangelo has immortalized that episode in a surpassingly beautiful sculpture.

Thus from His earliest appearance as a new born Child in Bethlehem, to His last appearance on Calvary, Jesus and Mary are wonderfully associated. The divine Child, or any child, for that matter, has full meaning only with reference to His Mother. Without Mary, His Mother, we would not have Jesus as a Child, as a Man born of woman. Could the divine

message, as it embraces the role of Mary in the mystery of Christ, be any more entrancingly portrayed?

Mary is the Mother of God and the Mother of the Church. We are her children. She is our Mother. The Church is the Church of her Son. We, the People of God, are the Church. Can anyone doubt her maternal concern

for us or her Son's love for her and for us?

Mary was involved in the mysteries of Christ. As the most holy Mother of God she was, after her Son, exalted by divine grace above all angels and men.

**IN ALL** perils and needs, the Church has fled faithfully to her protection. The practices and exercises of

devotion to her which have been treasured because called for by the teaching authority of the Church through the ages are still powerful means of obtaining God's grace for the needs of the Church.

We, too, should treasure them in these our days, precisely because we do, as the Church does: . . . "hold

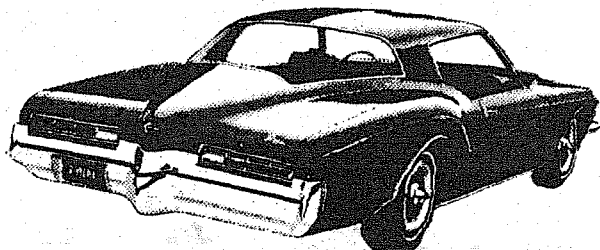
up and admire in Mary the most excellent fruit of the redemption, and joyfully contemplate, as in a faultless model, that which (we ourselves) wholly desire and hope to be". (Constitution on the Sacred Liturgy, No. 103).

May our love of Mary, our Mother, imprint on our souls a glorious likeness of Him Who loved her as His Mother.



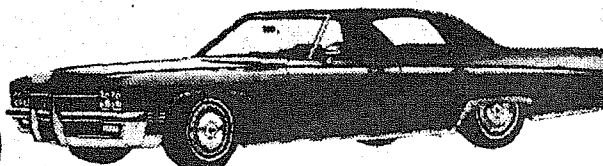
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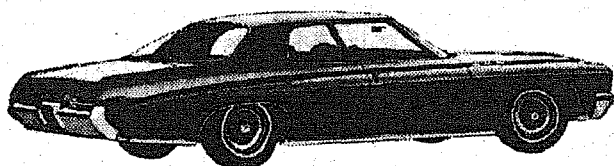


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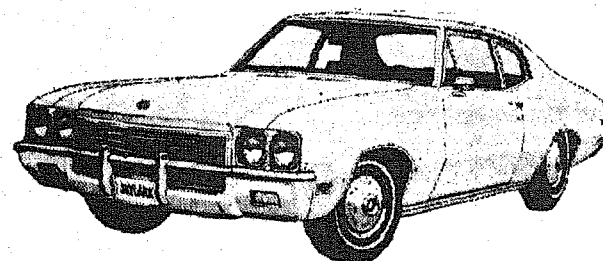
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- Anderson Tapes, The (A-4)
- A Man for All Seasons (A-1)
- Abductors, The (C)
- Anonymous Venetian, The (A-3)
- All the Right Noises (A-3)
- Buck and the Preacher (A-3)
- B. J. Lang Presents (A-3)
- Boy Friend, The (A-1)
- Bartleby (A-2)
- Beast in the Cellar, The (A-3)
- Been Down So Long It Looks Like Up To Me (B)
- Bedknobs and Broomsticks (A-1)
- Battle of El Alamein, The (A-2)
- Beast of the Yellow Night (B)
- Big Doll House, The (B)
- Biscuit Eater, The (A-1)
- Black Jesus (A-3)
- Blindman (C)
- Bear and the Doll, The (A-3)
- Butterfly, The (C)
- Black Beauty (A-1)
- Bloodsuckers (B)
- Blood Thirst (A-3)
- Blood Mania (C)
- Chandler (A-3)
- Christian Licorice Store, The (B)
- Clockwork Orange, A (C)
- Cabaret (A-3)
- Bus is Coming, The (A-2)
- Born to Win (B)
- Blood on Satan's Claw, The (B)
- Captain Apache (A-3)
- Carnal Knowledge (A-4)
- Carry on Camping (B)
- Coulpron of Blood (A-3)
- Chain Gang Women (C)
- City Lights (A-1)
- Candidate for a Killing (B)
- Callow (A-3)
- Carey Treatment, The (B)
- Cleopatra (B)
- Cisco Pike (B)
- Concert for the Bangladesh, The (A-1)
- Cowboys, The (A-3)
- Creature with the Blue Hand (A-3)
- Cry Uncle! (C)
- Cometover (C)
- Crucible of Horror (A-3)
- Carry On, Henry (B)
- Cool Breeze (C)
- Culpepper Cattle Co., The (A-3)
- Dr. Jekyll and Sister Hyde (A-3)
- Denisovich (A-2)
- Decameron (C)
- Dealing, Or the Berkeley-to-Boston Forty-Brick Lost Bag Blues (C)
- Desperate Characters (A-4)
- Dagmar's Hot Pants, Inc. (C)
- Dorian Gray (C)
- Dr. Frankenstein on Campus (C)
- Dynamite Chicken (C)
- Diamonds are Forever (A-3)
- Dirty Harry (B)
- Dirty Outlaws, The (A-3)
- \$ (Dollars) (B)
- Even Dwarfs Started Small (A-4)
- El Topo (A-4)
- Frogs (A-3)
- French Connection, The (A-4)
- Funnyman (A-4)
- Fritz the Cat (C)
- Female Bunch, The (C)
- Fiddler on the Roof (A-1)
- Full Life, The (A-3)
- Going Home (A-3)
- Glen and Randa (B)
- Gang's All Here, The (A-1)
- Gang That Couldn't Shoot Straight (A-3)
- Garden of the Finzi-Continis, The (A-3)
- Georgia, Georgia (A-4)
- Godfather, The (A-3)
- Great Northfield, Minnesota Raid, The (A-3)
- Groundstar Conspiracy, The (A-3)
- Gumshoe (A-3)
- Happy Birthday, Wanda June (B)
- Harold and Maude (A-3)
- Honky (B)
- Hollywood Babylon (C)
- Hot Pants Holiday (C)
- Hellstrom Chronicle, The (A-2)
- Honkers, The (A-3)
- Horror House (A-3)
- Hands of the Ripper (A-3)
- Hot Rock, The (A-2)
- Hospital, The (A-3)
- Is There Sex After Death? (C)
- I Want I Want I Want (A-3)
- It Only Happens to Others (A-3)
- Innocence Unprotected (A-2)
- Island of the Burning Damned (A-3)
- Jennifer on my Mind (A-3)
- Johnny got his Gun (A-4)
- Joe Hill (A-2)
- J. W. Coop (A-3)
- Journey Through Rosebud (A-3)
- Judo Saga (A-1)
- King Lear (A-2)
- Kotch (A-3)
- Klute (A-4)
- Kidnapped (A-2)
- Le Boucher (A-3)
- Lady and the Tramp (A-1)
- Loot (B)
- Last Movie, The (C)
- Last Picture Show, The (C)
- Last Rebel, The (A-3)
- Jerusalem File, The (A-3)
- Little Ark, The (A-2)
- Living Free (A-1)
- Long Ago, Tomorrow (A-3)
- Lizard in a Woman's Skin (C)
- Man & Boy (A-2)
- Mark of the Devil (C)
- Maddalena (C)
- Millhouse (A-3)
- Maid in Sweden (C)
- Man in the Wilderness (A-3)
- My Uncle Antoine (A-3)
- Medea (A-3)
- Maidstone (C)
- Moonlighting Mistress (C)
- Modern Times (A-1)
- Macbeth (A-4)
- Made for Each Other (A-3)
- Mary Queen of Scots (A-2)
- Minnie and Moskowitz (A-3)
- Nightcomers, The (C)
- Nicholas and Alexandra (A-2)
- Night of Dark Shadows (A-3)
- Night of the Living Dead, The (A-3)
- One is a Lonely Number (A-3)
- One Day in The Life of Ivan
- On any Sunday (A-1)
- Organization, The (A-3)
- One Night at Dinner (B)
- 1000 Convicts and a Woman (C)
- Policeman, The (A-2)
- Play it Again, Sam (A-3)
- Personals (C)
- Pocket Money (A-3)
- Pete Seeger . . . A Song and a Stone (A-2)
- Pied Piper (A-2)
- Private Duty Nurses (C)
- Play Misty for Me (A-4)
- Peace Killers, The (C)
- Point of Terror (C)
- Punishment Park (A-4)
- Railway Children, The (A-1)
- Raga (A-1)
- Return of Count Yorga, The (A-2)
- Right On! (A-4)
- Run Before the Wind (C)
- Reincarnate, The (A-3)
- Ra Expeditions, The (A-1)
- Snow Job (A-3)
- Soul Soldier (C)
- Seduction of Inga, The (C)
- Silent Running (A-2)
- Sorrow and Pity, The (A-2)
- Scarecrow in a Garden of Cucumbers (A-3)
- Scavengers, The (C)
- Safe Place, A (A-3)
- School Girls, The (C)
- Sitting Target (B)
- Smic Smac Smoc (A-3)
- Secret Rites (C)
- Shinbone Alley (A-1)
- Sacco and Vanzetti (A-3)
- Skin Game (A-3)
- Slaughterhouse Five (A-4)
- Some Girls Do (A-3)
- Soul to Soul (A-1)
- Soerates (A-1)
- Steagle, The (B)
- Summer of '42 (A-4)
- Sunday Bloody Sunday (A-4)
- Someone Behind the Door (A-3)
- Sometimes a Great Notion (A-4)
- Star-Spangled Girl (A-2)
- Straw Dogs (C)
- Such Good Friends (C)
- Sweet Savior (C)
- Something Big (A-3)
- Tam Lin (A-3)
- Telephone Book, The (C)
- Tales from the Crypt (A-3)
- Tender Warrior, The (A-1)
- Tomorrow (A-2)
- Tokyo Story (A-1)
- Thermidor (A-2)
- Three Lives (A-3)
- 200 Motels (C)
- Tenchu! (A-3)
- Today We Kill . . . Tomorrow We Die (A-3)
- Ten Days' Wonder (A-3)
- Together (C)
- Tokoloshe (A-1)
- Twins of Evil (B)
- Touch Me (C)
- Town Called Hell, The (B)
- To Die of Love (A-4)
- Trojan Women, The (A-3)
- Tsar to Lenin (A-1)
- T. R. Baskin (A-3)
- To Find a Man (B)
- Tower of Screaming Virgins (C)
- Utamaro and His Five Women (A-3)
- Velvet Vampire, The (C)
- Visitors, The (C)
- Welcome to the Club (B)
- Who Killed Mary Whats'ername? (A-3)
- Welcome Home Soldier Boys (B)
- Wild in the Sky (B)
- Wind from the East (A-4)
- What's Up Doc? (A-1)
- Who Slew Auntie Roo? (A-2)
- WR - Mysteries of the Organism (C)
- Wings (A-2)
- Women in Cages (C)
- Without Apparent Motive (A-3)
- Women in Revolt (C)
- Who Says I Can't Ride a Rainbow? (A-1)
- Wall in Jerusalem, A (A-1)
- Yog Monster from Space (A-1)
- You've Got To Walk Like You Talk It. (Or You'll Lose That Beat) (C)
- Young Couple, A (A-3)
- X, Y and Zee (B)
- Z.P.G. (A-3)

### KEY TO RATINGS

- A1 - Morally Unobjectionable for General Patronage
- A2 - Morally Unobjectionable for Adults and Adolescents
- A3 - Morally Unobjectionable for Adults
- A4 - Morally Unobjectionable for Adults With Reservations
- B - Morally Unobjectionable in Part for All
- C - Condemned

# Another western on the screen and, naturally, a lot of violence

The Great Northfield — Sets out to put the record straight about the "famous" Minnesota Raid (Universal)

## Exorcism, voodooism, shockism, what-not-ism

The Possession of Joel Delaney (Paramount) is something of a cross between a horror movie and a social message flick.

Upper-East Side affluent divorcee Shirley MacLaine has some kind of hang-up on her younger brother (Michael Horden) who turns — partly in rebellion against her possessiveness — to the occult arts as practiced by a segment of New York's Puerto Rican sub-culture.

THE MESSAGE dimension of the film concerns Shirley's inability to relate to, much less understand, the Puerto Ricans she exploits as domestics, and their attitudes toward the life style of New York's sterile rich.

In theme similar to Miss MacLaine's previous "Desperate Characters," her

## Mutiny of a space man

Silent Running (Universal) Bruce Dern, Cliff Potts and two other astronauts have been given the assignment of preserving the Earth's last forest in a giant space ship sometime not far removed from the present.

When orders come to terminate the project — seems natural beauty and natural foods are no longer priorities in the world of tomorrow — Dern, in a monk-like St. Francis outfit (your standard gardening uniform for spacemen?), rebels and does in the other three who had been heartlessly willing to carry out the command.

## Sophia in unpleasant film

Lady Liberty (United Artists) Sophia Loren is the lady of the title in this over-drawn, Italian folk comedy that very quickly goes sour.

As a gal in distress (her arrival in New York with a gift-wrapped Italian sausage prevents her entry into the country, until she and the customs men eat the sausage and thereby eliminate the problem), Sophia finds herself taxed to the limit in fighting her way around "Fun City."

Her fiance wants to use her as the come-on at his

## 'Bartleby' sensitive story

Bartleby (Maron Films) The intriguing Herman Melville story "Bartleby the Scrivener" has survived on paper since 1853, thanks mainly to its surprisingly advanced psychological probings of some of the darker recesses of the ordinary human soul.

As a film (written and directed by Anthony Friedmann), however, it fades fast. The simple explanation is (and this is despite brilliant acting by John McEnery and Paul Scaffield as Bartleby and his employer, respectively), that the story is not one which needs visual treatment for effect.

Indeed, as Bartleby refuses to do any work ("I would prefer not to") is sacked and finally dies, his pathetically tiny, private world being cut out from under him, the power is in the interior questioning, rationalization, and self-accusations

bank robbery that took place in Northfield, Minn. in 1876.

For those of us who never heard of Northfield, much less its notoriety in 1876, the robbery in question was the last cooperative enterprise of Cole Younger and the James Brothers' gang.

At that dawn of the machine age, the outlaws' home state of Missouri was considering amnesty for the gang, a collection of once-peaceful farmers turned to crime as the result of the greed of the banks and the scheming landowners, but principally because of the land-grabbing railroads.

"Raid" records how the railroads bribed the Missouri House of Representatives to foist their action and how the gang took vengeance against "the biggest bank west of the Mississippi."

"Raid" is a film of some few virtues as well as a number of basic flaws. The most glaring is the derivative nature of its tone and situations. Writer-director Philip Kaufman has fashioned a mix of "Bonnie And Clyde," "Butch Cassidy And The Sundance Kid," "M A S H," and "McCabe And Mrs. Miller" that succeeds better in recalling these more adept films than in creating the intended serio-sado-comic look at a group of doomed free spirits on the passing American frontier.

THE PROBELM is not simply that this particular

ironic period statement and brand of humor have been handled better elsewhere — compare the football match in "M A S H" to the baseball game in "Raid" — but that Kaufman's erratic, mod camera techniques, angles and cuts, in their discontinuity draw attention to the disparate origins of his material — which, in any event, does not live up to its sources.

As the desperate but likable Robin Hoods, who are at the same time fanatical killers, Cliff Robertson, the "anti-violent", philosopher Cole Younger, and Rober Duvall, the murderous, Bible-spouting Jesse James, respectively under- and over-play their roles with suitable conviction.

Casual viewers are likely to be put off by some incidental nudity and an easy reading of the film's intentions. "Raid" is another example (restrained in context) of the Western whose visual violence is a criticism of the antiseptic, ironically harmless portrayals of the past.

At its best, "The Great Northfield, Minnesota Raid" poses for the mature viewer the tragic paradox, a "wonderment" in Cole's words, of men unable to understand their changing times and of those who applaud the outlaws' lack of comprehension. (A-III)

## BANK HOLIDAY NOTICE MEMORIAL DAY

Monday, May 29, 1972, being a LEGAL HOLIDAY, the banks comprising the membership of the Dade County Bankers Association, Inc., will NOT be open for business on that date.

DADE COUNTY BANKERS ASSOCIATION, INC.  
F. Eugene Poe, President

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