

'Stay-at-home' this Sunday for ABCD

South Florida Catholics will observe Sunday, Feb. 3 as "Stay-at Home Sunday," the day when families throughout the eight counties of the Archdiocese of Miami remain at home to welcome volunteer workers of the Archbishop's Charities Drive and to contribute toward the care of the needy.

Thousands of lay men and women who are donating their services to the cause of the ABCD will be visiting homes of friends and parishioners after Sunday Masses and receiving pledges of support from the faithful who through past donations have already made possible many of the social services already provided for all ages in various areas of South Florida.

MEANWHILE the last in a series of ABCD dinners, during which thousands of zealous laity have been made aware of the needs of the less fortunate, is scheduled to begin at 7:30 p.m., Thursday, Feb. 7 at the Hotel Breakers in Palm Beach.

A group of speakers, knowledgeable and experienced in social work, headed by Archbishop Coleman F. Carroll, will welcome guests and reiterate the urgent need for funds to continue the programs of aid to the agricultural farm workers, unwed mothers, dependent children, drug addicts, the aged, the mentally retarded and the culturally deprived.

The ABCD also assists the programs for

the continuing education of the clergy and nuns and aids in the education of young men for the priesthood which at the present time is costing the Archdiocese of Miami \$500,000 annually through the maintenance of the minor and major seminaries.

DURING regional dinners held in Dade, Broward, Collier and Monroe Counties, thousands of members of the 120 parishes in the

Archdiocese have heard ABCD General Chairman Charles Kellstadt and co-chairman, Alberto Alejandro, urge that the minimum goal of \$2,700,000 set for the 1974 campaign be over-subscribed, noting that past contributions to the annual campaign have averaged \$3.23.

Since the campaign was launched early this year Archbishop Carroll has commended

the past generosity of South Floridians, pointing out that without their donations none of the services now offered would have been possible. The Archbishop has, at every dinner, praised the continuing dedication of men and women in the Archdiocese who have become part of the work of the Church not only through prayer, sanctification, and sacrifice, but by personal involvement in aiding those in need.

Investiture set for 9 Monsignori

Nine new Monsignori in the Archdiocese of Miami honored last week by Pope Paul VI who elevated them to the ranks of honorary prelates and chaplains will be invested in the robes of their offices during ceremonies at 4 p.m., Sunday, Feb. 24 in the Cathedral of St. Mary.

The third group of priests to be so honored in the 15-year history of the Archdiocese will concelebrate Mass with Archbishop Coleman F. Carroll prior to investiture.

Msgr. T. Noel Fogarty, V.G., Chancellor, and pastor of St. Rose of Lima Church, Miami Shores; Msgr. Orlando Fernandez, Vice Chancellor, and pastor of St. Raymond Church; Msgr. Agustin Roman,

Spiritual Director at Our Lady of Charity of Cobre Shrine; Msgr. John J. Nevins, Archdiocesan Director of Catholic Charities, and pastor, St. Louis Church; and Msgr. John W. Glorie, Assistant Executive Director, Miami Catholic Service Bureau, and pastor, St. Hugh Church, Coconut Grove; will all be invested in the purple cassock worn by prelates of honor to His Holiness.

Chaplains of His Holiness who will be invested in the purple-trimmed black cassock with purple sash are Msgr. John

Delaney, V.F., Vicar Forane of the Palm Beach Deanery, and pastor of Sacred Heart Church, Lake Worth; Msgr. Jude O'Doherty, Archdiocesan Director of Lay Retreats and pastor, Immaculate Conception Church, Hialeah; Msgr. John McMahon, Archdiocesan Director of the Rural Life Bureau, and a member of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach; and Msgr. William Dever, Archdiocesan Director of Youth Activities, and assistant pastor, St. Mary Magdalen Church, Sunny Isles.

Across the nation 'life' is boosted despite ruling

By FREDERICK A. GREEN

In Washington 15,000 persons marched around the Capitol.

In Oregon, leaflets were distributed to 100,000 homes.

In New York City, plans for a parent-child center were announced.

In Philadelphia, 15,000 persons gathered on Independence Mall.

And in scores of other ways members of the right-to-life movement across the country marked the Jan. 22

anniversary of the U.S. Supreme Court's 1973 abortion decision.

Sen. James Buckley (Cons. R.-N.Y.) and several U.S. representatives spoke to the crowd gathered at the west front of the Capitol. Buckley urged the people to write to their representatives in Congress in support of the various pro-life amendments, including his own.

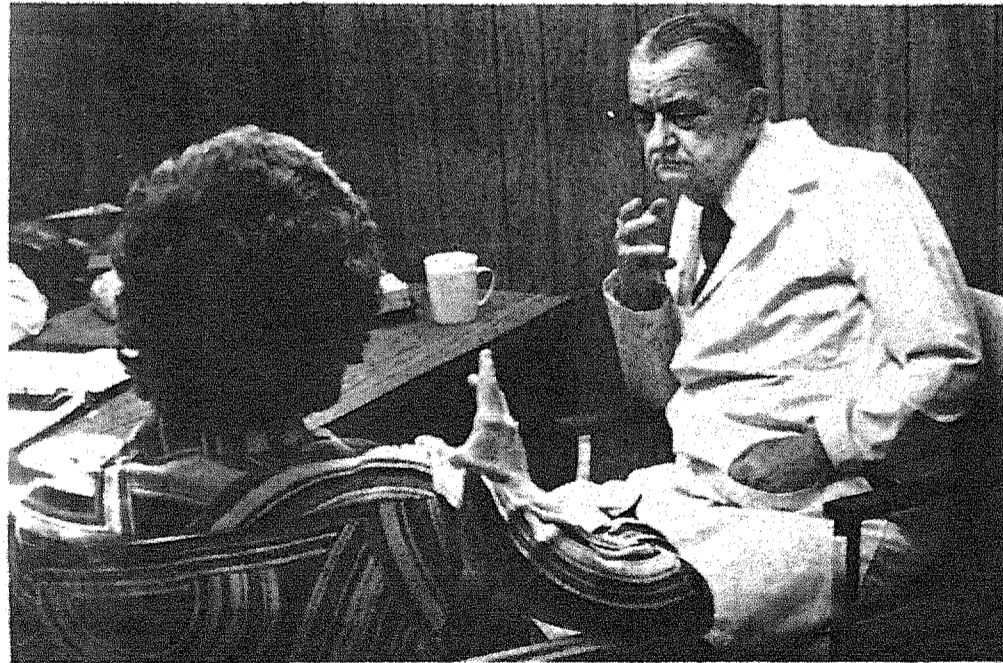
HEARINGS on his proposed amendment, he added, will begin in

February. That will be the first time any pro-life amendment has reached the hearings stage.

Rep. Lawrence Hogan (R.-Md.) told the crowd that prospects for hearings on his amendment seem bleak. The only hope of action by the House, he added, is through the discharge petition, which will require consideration on the floor of the House if 218 members sign.

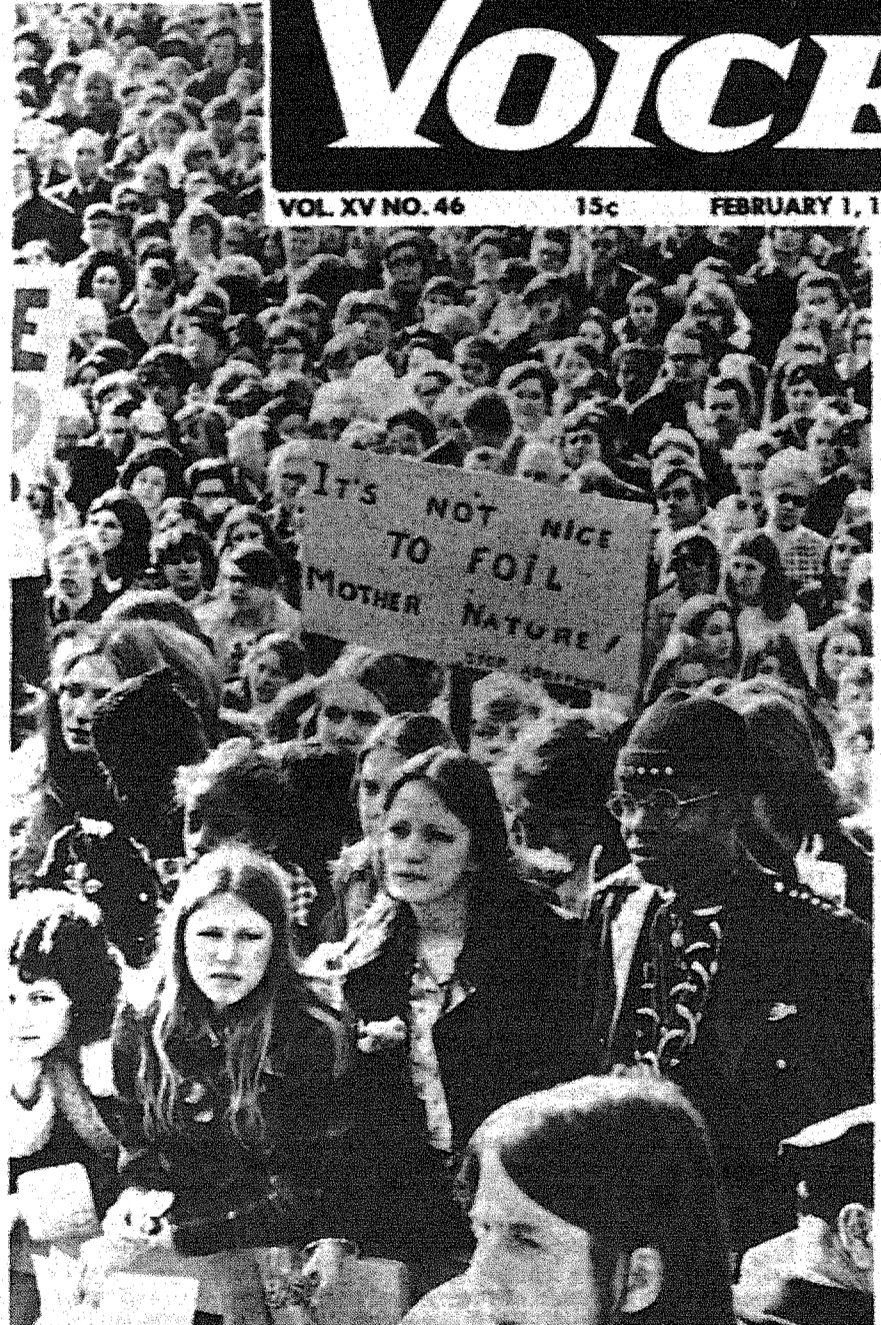
During the day, approx-

(Continued on page 3)



COUNSELING a client at the new Ben Sheppard Medical Clinic on the South Dixie Highway is Dr. Sheppard who heads a staff of nurses and social workers set up to help women or girls with problem pregnancies.

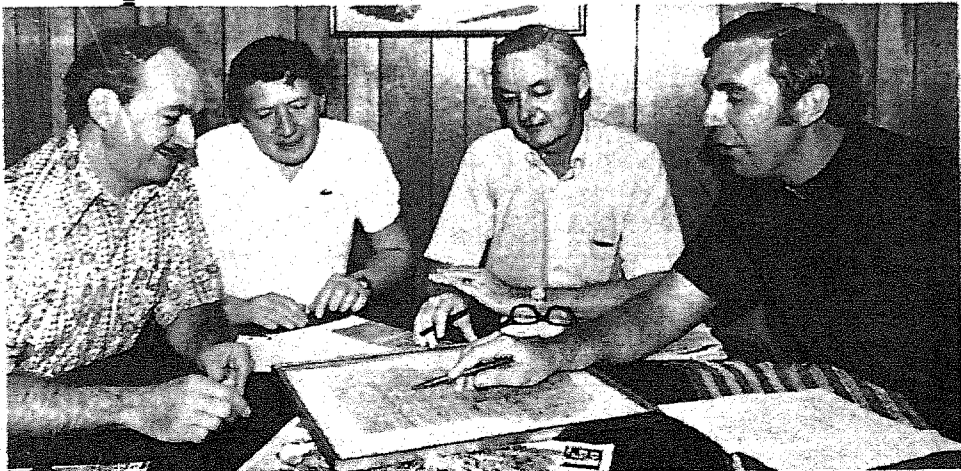
Stories, photos, pages 4 and 5.



MANY young people, sometimes with unconventional signs, joined thousands of men and women at the National March for Life in Washington, D.C. Jan. 22, the anniversary of the Supreme Court ruling approving abortion.

Story, photos p. 3.

Parishes mapping ABCD plans

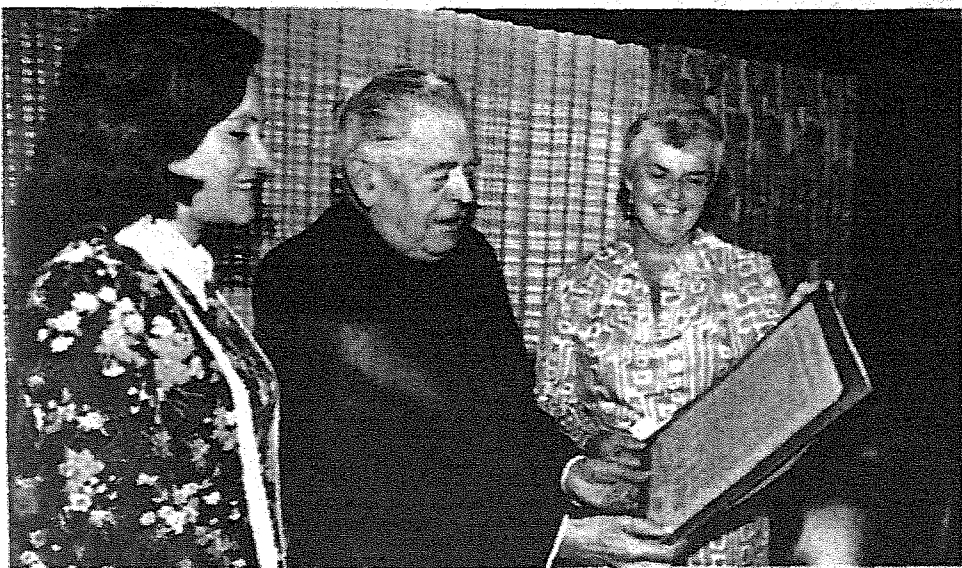


SOUTH FLORIDA parishes in the eight counties of the Archdiocese of Miami are preparing for "Stay-at Home" Sunday when pledges and donations for the 1974 ABCD will be accepted by hundreds of volunteer workers. Msgr. John Glorie, pastor, St. Hugh Church, Coconut Grove, checks parish map with Walter Margicin, Michael Eskra and James McTague.

THE VOICE

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

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ARCHBISHOP Coleman F. Carroll smiles approvingly at a replica of the Declaration of Independence presented by Mrs. Stefan Zachar, Jr. (left) and Mrs. Michael O'Neil of the Patrician Club.

Washington's Day party set by club

Final plans are underway for the 20th consecutive Washington's Birthday Party sponsored by the Patrician Club of St. Patrick parish.

The luncheon and fashion show, which commemorates the birthday of the nation's first president as well as the laying of the cornerstone at St. Patrick Church, will be held at noon Thursday, Feb. 21 at the Fontainebleau Hotel.

Featuring fashions presented by Jordan Marsh, a Washington's Birthday cake, and patriotic music and decor, the annual event has in the past included distribution of publications such as pamphlets on upholding the Declaration of Independence, and replicas of the Bill of Rights and the Declaration of Independence.

"WE DO THIS as a patriotic gesture," explained Mrs. Theodore Schroeder, publicity chairman, who inaugurated the annual event in 1955 and has been active in its planning every year.

"We expect record attendance in celebration of the 20th Annual Washington's Birthday Party," Mrs. Schroeder said, pointing out that 1,000 to 1,500 persons have attended previous parties, proceeds of which go to St. Patrick School.

Mrs. Michael O'Neil is serving as this year's chairman, assisted by co-chairman Mrs. Stefan Zachar, Jr., and reservations chairmen Mrs. William H. McBain and Mrs. Alexander Lowy.

Honorary chairmen are Mrs. Blanche Swift Morris, Mrs. Louis Badami and Mrs. Carl Pieck. President of the Patrician Club is Mrs. Edward Joseph.

Archbishop Coleman F. Carroll met with Mrs. O'Neil, Mrs. Zachar and Mrs. Schroeder earlier in the week, praising their efforts and commending them for their work.

The luncheon-fashion show is open to the public. Reservations may be made by calling 866-3979 or 534-6796.

Serrans survey laity's thoughts on priesthood

FORT LAUDERDALE — Members of the Broward Serra Club, their families, and friends, as well as Catholic high school students, recently participated in a survey conducted by Serra International devoted to "Laity's Thoughts on the Priesthood."

According to Serra President Joseph M. Vargo, a report on the survey, designed to monitor the attitudes of Catholics on appropriate roles for priests, qualities most sought in priests, methods of fostering new vocations, and ways of encouraging ordained priests in their work, was recently discussed with Pope Paul VI by Serra International president, Albert E. Maggio.

The Pope praised Serrans for their outstanding effort on the survey and their work in fostering religious vocations.

The Broward Serra Club meets on the second and fourth Mondays of each month for luncheon at the Galt Ocean Mile Hotel, AIA, Fort Lauderdale Beach.

Temple slates clergy session

Priests and Religious in the Archdiocese of Miami have been invited to participate in the annual Institute for the Clergy which will be conducted under the auspices of Temple Israel of Greater Miami at 10 a.m. on Monday, Feb. 4 at the Temple, 137 NE 19th St.

Dr. Maurice Friedman, professor of religious studies, philosophy, and comparative literature at California State University, San Diego, will be the principal speaker.

Since luncheon will be served, reservations should be made by calling Temple Israel at 573-5900.

OFFICIAL Appointments Archdiocese of Miami

The Chancery announces that Archbishop Carroll has made the following appointments to be effective on the dates indicated:

THE REVEREND DIONISIO L. ORAMAS - to Assistant Pastor, Our Lady of the Holy Rosary Church, Perrine, effective Feb. 14, 1974.

THE REVEREND JOSE L. VAZQUEZ, O.P. - to Assistant Pastor, St. Dominic Church, Miami, effective Feb. 14, 1974.

THE REVEREND VICENTE HERRERA - to Assistant Pastor, Holy Family Church, Miami, effective immediately.

THE REVEREND JOSE MORILLO - to Assistant Pastor, St. Ann Church, Naranja, effective immediately.

THE REVEREND RAFAEL BERNAL, C.M. - to Assistant Pastor, St. Gregory Church, Plantation, effective immediately.

THE REVEREND JULIAN FUENTE, C.M. - to Assistant Pastor, St. Joan of Arc Church, Boca Raton, effective immediately.

THE REVEREND CANDIDO GARCIA, C.M. - to Assistant Pastor, St. Ambrose Church, Deerfield Beach, effective immediately.

THE REVEREND FRANCISCO J. RAMOS, O.P. - to Assistant Pastor, St. John Bosco Church, Miami, effective Feb. 14, 1974.

Free lecture on health problems

FORT LAUDERDALE — "Heartburn, Ulcers and Other Assorted Evils" will be discussed during the next free health lecture at Holy Cross Hospital at 7:30 p.m., Wednesday, Feb. 6 in Dye Auditorium.

Dr. Harold Mellin, internist, will be the guest

speaker and will be joined during the question and answer period following lecture by Dr. Alan Schwartz. Both are certified in Gastroenterology.

Since accommodations are limited, reservations must be made by calling 771-7423 any weekday after 9 a.m.

Order of Sisters commended as pioneer in black apostolate

Special to The Voice

ST AUGUSTINE — "Let history record that it was the Sisters of St. Joseph in Florida who set the pace for the black apostolate — the first great social enterprise to engage the attention and energies of American Catholicism." Msgr. Michael V. Gannon of Gainesville told a centennial audience here gathered at the Sisters' motherhouse, last Saturday.

The occasion, celebrated by priests, nuns and people from the Archdiocese of Miami, and the Dioceses of St. Petersburg, Orlando and St. Augustine, was marked by a Concelebrated Mass. Principal celebrants were Bishop Paul Tanner of St. Augustine, Bishop William D. Borders of Orlando and Auxiliary Bishop Rene H. Gracida of Miami.

MSGR. GANNON, nationally known Catholic historian, who is a professor of history and religion at the University of Florida in Gainesville and a pastor of St. Augustine Parish there, is diocesan archivist. As a youth, living across the street from the century-old building that was commemorated by Saturday's program, Msgr. Gannon and his brothers attended St. Joseph Academy, the private elementary and grade school taught by Sisters of St. Joseph.

"In the last result," he said in the centennial homily, "the Sisters of St. Joseph failed, as the whole Catholic Church in the South failed, in attracting the former servant

populations to the arms of the Catholic Church. But in failing they wrote a great story."

Father Gannon told the facts obscured by the passing of a century of a Frenchman and eight French women who began to help teach black children here. From that action, solidified 100 years ago in January when the sisters gave stability to their mission by agreeing to build a convent and motherhouse in the land to which they had come a few years earlier, grew the scenario that prompted last week's celebration.

IT WAS a happening that rippled its effects during the century that followed into fields of private educational health and social services to the poor north to Fernandina and even Savannah, Ga., and south and west in Florida to Miami, Tampa, and points in between like Orlando, Gainesville and Winter Haven, no mention three.

Florida's first resident bishop, Bishop Augustin Verot was from France. His jurisdiction, until the first diocese was established in St. Augustine in 1870, included Savannah.

"1865 was a grim year for Florida," Msgr. Gannon continued. The Civil War was over, but the peace had settled like soot on a charred ruin. Among the ruins were two Catholic churches. Immaculate Conception in Jacksonville and the mission church in Mayport, both torn apart by pillaging Union soldiers. The 3,000 Catholic

people of the state were destitute; many were on the brink of starvation.

"Compounding the tragedy in Florida was the fact that 60,000 blacks were former slaves whose newfound liberties were useless without food for their stomachs, education for their minds, and solace for their souls. The freedmen silently but eloquently called for help."

THIS was the backdrop against which Bishop Verot saw the need for education of black children as, said Msgr. Gannon, "the greatest challenge ever to face the Catholic religion in the South."

Sisters of St. Joseph, starting in 1866, established schools, to which blacks were the preponderant pupils, in North Florida.

They were teaching many more white than black pupils, however, by 1879. Said Msgr. Gannon:

"The civil atmosphere was such by the year 1916 that Sister Mary Thomasine in St. Augustine was placed under house arrest for violating a 1913 state law forbidding white teachers to 'teach blacks in a black school.'"

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The National March for Life passed the U.S. Supreme Court (center right) as it circled the capitol Jan. 22. Young and old, black and white, men and women joined in the march. Among other clergy and Religious at the rally was Auxiliary Bishop John R. McGann (lower right) of Rockville Centre, N.Y.

Across the nation 'life' boosted despite ruling

(Continued from page 1) Approximately 22,000 red roses — the pro-life movement's symbol of life — were delivered to senators and representative.

In Philadelphia, almost 15,000 persons gathered on Independence Mall to hear speakers and to lend their support to a pro-life amendment.

Cardinal John Krol of Philadelphia noted that the historic mall was "revered around the world as a cradle of liberty, because here our country's fathers proclaimed that all men were endowed by their Creator with certain inalienable rights."

The duty of government, he declared, was to protect human rights not deny them. Noting that rights have been denied to some Americans, he added, "Never until one year ago today, was the inalienable right to life denied."

MANY Americans have fought to preserve freedom, Cardinal Krol said. "Let history record that we are continuing the fight in this year, 1974, and, if need be, in the coming year's to safeguard the rights of all human beings, especially the unborn child."

A gathering in Peoria, Ill., had to contend with temperatures hovering just above freezing when approximately 300 persons assembled in the Peoria County Courthouse plaza to take part in an interdenominational prayer vigil.

The Rev. John M. Hoffman told the crowd, "I'm a liberal Protestant, and liberal

Protestants aren't supposed to be opposing abortion." But a fetus, he said, is human from the moment of conception.

"The only thing it seems to lack is a voice to speak up and proclaim life," Mr. Hoffman said, "and it is up to us to give it that voice."

In New York, Cardinal Terence Cooke announced plans for a program which he hopes will provide women with an alternative to abortion. The Parent-Child Development Center at the New York Foundling Hospital will offer temporary shelters for abused children, an infant day care center; a program for handicapped children; and a program for mothers under 16.

"WE hold ourselves obligated," Cardinal Cooke

said, "to alleviate those situations in which individuals feel themselves pressured to solve their problems by means of abortion or euthanasia."

In Chicago, Cardinal John Cody noted that by some estimates more unborn children have been killed by abortions in 1973 than people killed during the war in Southeast Asia.

Making his comments in a letter to all priests in the archdiocese of Chicago, Cardinal Cody added: "The 20th century has known too much bloodshed, too many wars, too many killings, too many camps like Auschwitz and Dachau. To this litany of horror we now add the legal permission to take the lives of millions of innocents, those not-yet-born, those who are looked upon as an inconvenience."

WASHINGTON — (NC) — The president of the National Catholic Educational Association (NCEA) said he was "somewhat disappointed" by the absence of any reference to aid to nonpublic schools in President Nixon's 1974 Education Message to Congress.

"We would have welcomed a statement on nonpublic schools," said NCEA president, Father C. Albert Koob.

THE ABSENCE of any reference to nonpublic school aid does not, however, indicate any change in the Nixon

Administration's commitment to find a constitutionally acceptable way to provide such aid, said Charles B. Saunders, acting assistant secretary for education of the Department of Health, Education and Welfare.

The administration has no plans ready for presentation to Congress, Saunders said, but is trying to take a look at the question of aid to nonpublic schools to find a constitutionally acceptable form of such aid.

The education message called for:

- Advanced funding for

Document clarifies rules for discipline during Lent

WASHINGTON — (NC) — The National Conference of Catholic Bishops (NCCB) has sent to U.S. bishops a document clarifying the current canonical discipline of penitential practices for Lent.

The document, sent by NCCB general secretary Bishop James S. Rausch analyzes penitential practices and underscores their spiritual significance.

The analysis, which was first presented to the Catholic bishops at their meeting here last November, was approved by the NCCB Committee on Pastoral Research and Practices.

LENT begins this year on Ash Wednesday, Feb. 27. Easter Sunday falls on Apr. 14.

In 1966 Pope Paul VI issued an apostolic constitution on penance in the Church which relaxed the Church discipline of abstinence and fast. But the primary intention was "entirely different and more significant," the analysis sent to the bishops states.

"It was a call upon the Catholic people to become aware of the call to deeper conversion of soul and to do greater penance," the analysis says. "In particular, he (Pope Paul) stressed individual and community responsibility to perform not only the traditional acts of physical penance but above all prayer and charity."

IN THE 1966 document Pope Paul enumerated the penitential times in Church discipline: the season of Lent as a whole and, as individual days of penance, Ash Wednesday and all the Fridays of the year.

Ash Wednesday and Good Friday were to be days of abstinence from meat and of fast; all the other Fridays were to be days of abstinence from meat. But it was left to the episcopal conferences to transfer these days, if necessary, or, if they wished, to substitute other kinds of penitential discipline.

In the United States the National Conference of Catholic Bishops did not transfer the penitential days

— which remain as Ash Wednesday and all the Fridays of the year. The conference did, however, alter the canonical discipline on the Fridays outside Lent.

WHILE commending abstinence on these days, the bishops left to individual Catholics the choice of other acts of prayer and charity to express the spirit of penance.

According to the NCCB document sent to the bishops, the current canonical discipline of penance for the United States, in addition to the general character of the Lenten season, may be summed up as follows:

(a) "Ash Wednesday and Good Friday are days of abstinence from meat and also of fast, that is, limited to a single full meal. With regard to Good Friday, the teaching of the Second Vatican Council should be recalled: 'Let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the Resurrection may be attained with uplifted and clear mind' (Constitution on the Liturgy, no. 110).

(b) "The other Fridays of the season of Lent are days of abstinence from meat.

(c) "The Fridays of the year outside Lent remain days of penance, but each individual may substitute for the traditional abstinence from meat some other practice of voluntary self-denial or personal penance: this may be physical mortification or temperance or acts of religion, charity, or Christian witness."

Mrs. McCullough dies; ex-state regent, CDA

WEST PALM BEACH — The Funeral Liturgy was celebrated Tuesday in St. Juliana Church for Mrs. Irene McCullough, pioneer member of the lay apostolate in South Florida, who died last Friday at the age of 73.

Msgr. William F. McKeever, pastor, was the principal celebrant of the Mass for Mrs. McCullough, who was an active member of two diocesan councils of Catholic Women and the Catholic Daughters of America.

Also concelebrating the Funeral Mass were Msgr. Bernard McGrehan, V.F.; Msgr. John Delaney, Father Laurence Conway, Father Bryan Dalton and Father Brian O'Reilly.

STUDENTS of the parochial school sang during the Mass, in which hundreds of persons participated.

A native of Brooklyn, N.Y., who came with her late husband, William, to Florida

in the early 40's, Mrs. McCullough resided in St. Augustine until 1945 when the family moved to West Palm Beach.

A pioneer member of St. Juliana parish, she had served as treasurer and historian of the Miami Archdiocesan Council of Catholic Women, was a past president of St. Juliana Women's Club, and at the time of her death was treasurer of the East Coast Deanery of the ACCW.

During her lifetime Mrs. McCullough served in many positions of Catholic Daughters of America. She was a past state regent, past district deputy, and a past grand regent of Court 780, West Palm Beach.

She is survived by three daughters: Mrs. Marie Macri, Seattle; Mrs. Irene Cogswell, Salt Ste. Marie, Mich.; and Mrs. Emily Abel, Lake Worth.

Quattlebaum Funeral Home was in charge of arrangements.

Father's rights to unborn child?

WASHINGTON — (NC) — The Supreme Court has announced that within a few weeks it will decide whether to hear arguments on the issue of what rights a prospective father has over an unborn child. A federal court in Florida struck down parts of a Florida law requiring a woman to get her husband's consent or — if she is unmarried and under 18 — her parent's consent before having an abortion.

No private school aid in Nixon talk

consolidated elementary and secondary programs to allow local school districts to plan with the certainty of having federal funds:

- Focusing compensatory education funds on schools with high concentrations of disadvantaged children;

- Full funding at \$1.3 billion for the Basic Educational Opportunity Grant program, which provides federal funds to students to use at any college they wish to attend.

Father Koob expressed satisfaction at the call for full funding for the Basic Educational Opportunity Grant pro-

gram and at the urging of full support for the national Institute of Education (NIE). "I think the nation needs it (NIE)," he said. "The big job before us is research."

Dr. Edward R. D'Allesio, director of the division of elementary and secondary education of the U.S. Catholic Conference, welcomed the President's call for forward funding of federal educational programs, and the administration's continued interest in bilingual education, for education for the handicapped, education of Indian children

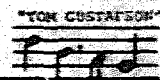
and aid for school desegregation programs.

"Our concern in these and other areas," D'Allesio said, "is that all children with special needs, including those attending nonpublic schools, should participate equitably in programs which meet those needs. In any legislation that is proposed, the administration and Congress should see to it that provision is made for the participation of nonpublic school students on an equitable basis, and we hope that any such legislation that is enacted will be implemented on this same basis."

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When a girl gets in 'trouble' and is afraid...

That icy feeling of anxiety creeps up her spine with every day that goes by, as the reality of her problem grows from a possibility to a certainty.

The worries about what her parents will say nags at her. The fear of friends' pointing a finger or whispering behind their hands creeps into her thoughts and she is confused at the realization that she is going to be in that social limbo she has only seen on soap operas or heard about from her girlfriends.

She is pregnant.

A teenager still in school and unmarried.

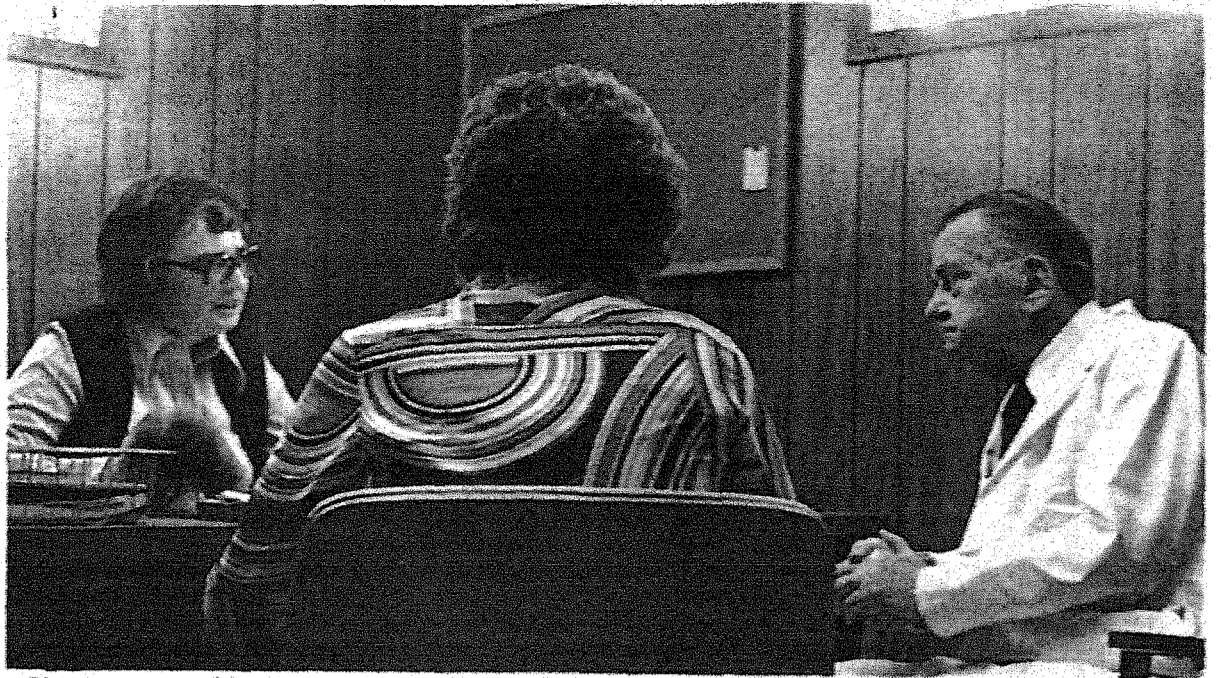
SHE MAY think about abortion and she may even call one of those "crisis" numbers where they encourage abortion. But that bothers her because it's killing a living thing inside her, and it can also hurt her chances of having a baby later when she is married.

Or she may think of running away, but that's a dead-end solution that doesn't solve the basic problem and disrupts her school too. And she can't bring herself to tell her parents.

What can she do? Is there any possible out?

The Archdiocese has seen to it that there is an answer. One that embraces the whole problem in all its facets, any age, any race or creed, married or single.

The Ben Sheppard Medical Clinic.



Discussing a problem pregnancy with a married patient are Anne Kitts, educational supervisor, and Dr. Ben Sheppard.

...there is a way to get help

ABCD '74

Phone: 854-2426.

Everything is free and confidential.

This is one "crisis" number that doesn't tell you to kill. In fact, they don't "tell" her to do anything. They ask her. They ask her about the problem, her needs, her fears. Then they give her a lot of things.

FIRST OF ALL the clinic, at 2310 S. Dixie Highway, is staffed by people who really care.

Starting with Dr. Ben Sheppard. He gives the girl a physical checkup, and a nurse makes a urine test to determine if the girl is, in fact, pregnant.

And, possibly most important, they talk to the girl to find out her exact needs.

"There is no certain pattern as to what we do for her," said Anne Kitts, the clinic's educational supervisor. "It depends on her needs. If she is young and in need of education while in pre-natal care, I find a program for her at Lindsey-Hopkins adult education programs or some other appropriate answer."

Text & Photos by
BOB O'STEEN
Voice News Editor

"Social workers or counselors lay out the legal, social, adoptive procedures," said Mrs. Louise Cooper, a Catholic Service Bureau social worker.

"We deal with her fears of what might happen with her family and friends. And we always encourage her to bring her family into the picture and get them involved."

"We've had girls in here as young as 13 and 14 years old, or others much older, married or divorced or with financial trouble. "We've had white, black and Latin. There's no pattern."

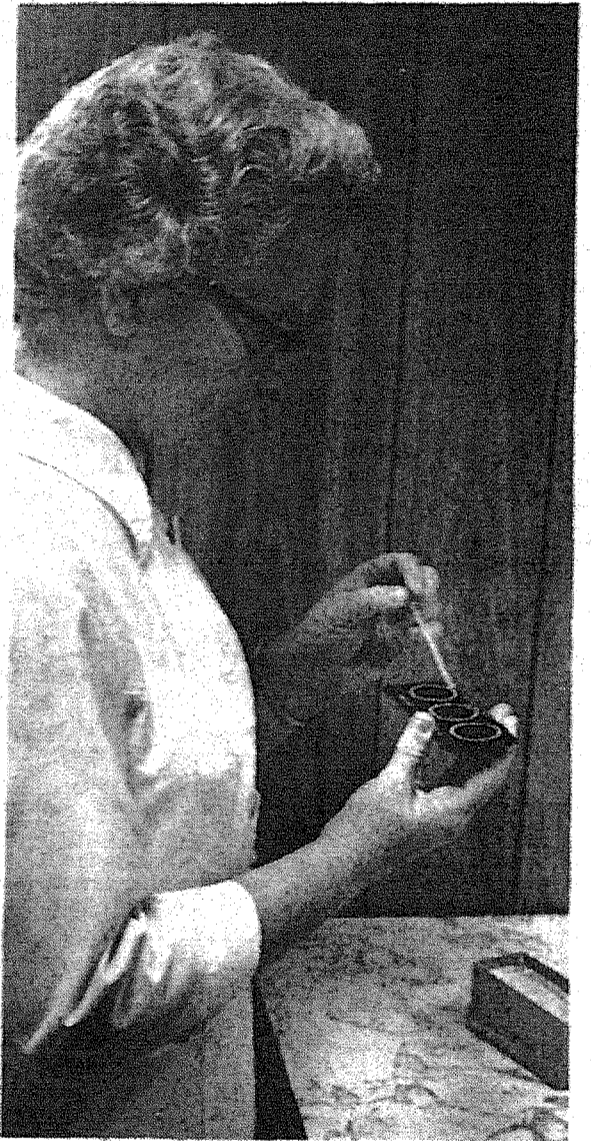
MISS KITTS said, "The younger the girl is the more the parent wants abortion."

And some young girls actually repeat their visits to the clinic from time to time thinking they are pregnant. Unconsciously they may want to get pregnant to get attention from their parents or as an act of defiance.

Sister Theresa Mary Haggerty, O.L.C.R., administrator of St. Vincent Hall, archdiocesan home for unmarried mothers, said "The clinic is actually the outreach arm of St. Vincent Hall. We wanted to reach more girls, to give them counseling. Illegitimate births are going up in Dade County, for instance, while legitimate births are going down."

"Before, at St. Vincent's we would get girls after they were already four or five months pregnant. Here at the clinic we get them during the early emotional stages when they need help and understanding."

"WE WANT to provide a whole range of services that would be of concern to a girl in this situation. If she needs to tell her family of the problem, we help her handle this. If she needs a place to stay we help her find one or take her to St.



MAKING A TEST for pregnancy is nurse-Sister Theresa McNally, O.L.C.R. while in another room the client is discussing her problem with a counselor.

Diocese cuts insurance ties over abortion

EVANSVILLE, Ind. — (NC) — Continuing its protest against the abortion and vasectomy coverage policies of Blue Cross-Blue Shield, the Evansville diocese will terminate its insurance contract for lay employees with that firm Jan. 31.

In a similar move in December, the diocese cancelled Blue Cross-Blue Shield coverage for its 129 priests.

Vincent's. We counsel her to help her understand her emotional problems, give her some medical care. (but not the OB care itself) refer her to an obstetrician, help her with transportation if she can't get here, set her up with adult classes and if she is eligible, get her set up with food stamp and possibly have her natal care handled by welfare." If she wants to keep the baby we help her get set up to do it. If she wants to let it be adopted we take care of that too."

Also on the staff are counselors, Mrs. Joan Brady and Mrs. Maruja Silva and two nurses, Sister Theresa McNally and Sister Luke Fitzgerald, both O.L.C.R.

THE CRISIS phone number is available 24 hours a day. Clinic hours are Monday through Friday, noon to 8 p.m.; Saturday, 9 a.m. to 5 p.m.

The clinic, which opened recently, is distributing handbills to schools and various civic areas.

Said Mrs. Kitts, "Other places may give one service here, one there. But we are the only one I know of that gives full comprehensive services. And free. In fact, one of our only problems is that some people shy away because they can't believe it is free."

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'When I first felt I was pregnant I was shocked'

"Before I told my parents and got help I was very depressed. because I didn't know how I was going to face the problem moneywise or at school or with my friends or any way."

She is 18 and has gone through the aching doubt-filled nights and sleep-walking days when she alone had to bear the knowledge of her problem. one that threatened her world and her future.

She would sit across from her parents wondering what they would say. wondering if her father's terrible temper would explode.

She would sit in school trying to concentrate above the nagging thoughts that kept intruding onto her consciousness. this new thing that had come into her life. so simple in nature and yet so complex in result.

"WHEN I FIRST felt that I was pregnant I was shocked and worried about my parents. Cuban parents are very strict. I did a lot of thinking for several months. I had had problems at home before this happened.

I could never think of killing something that is living. I decided to have the baby no matter what. I didn't tell my parents till I was five-and-a-half months along.

Their reaction was actually good. My mother's reaction was OK. My father has a bad temper and I was afraid. But he was really OK about it. He said he would help with whatever I needed to have the baby.

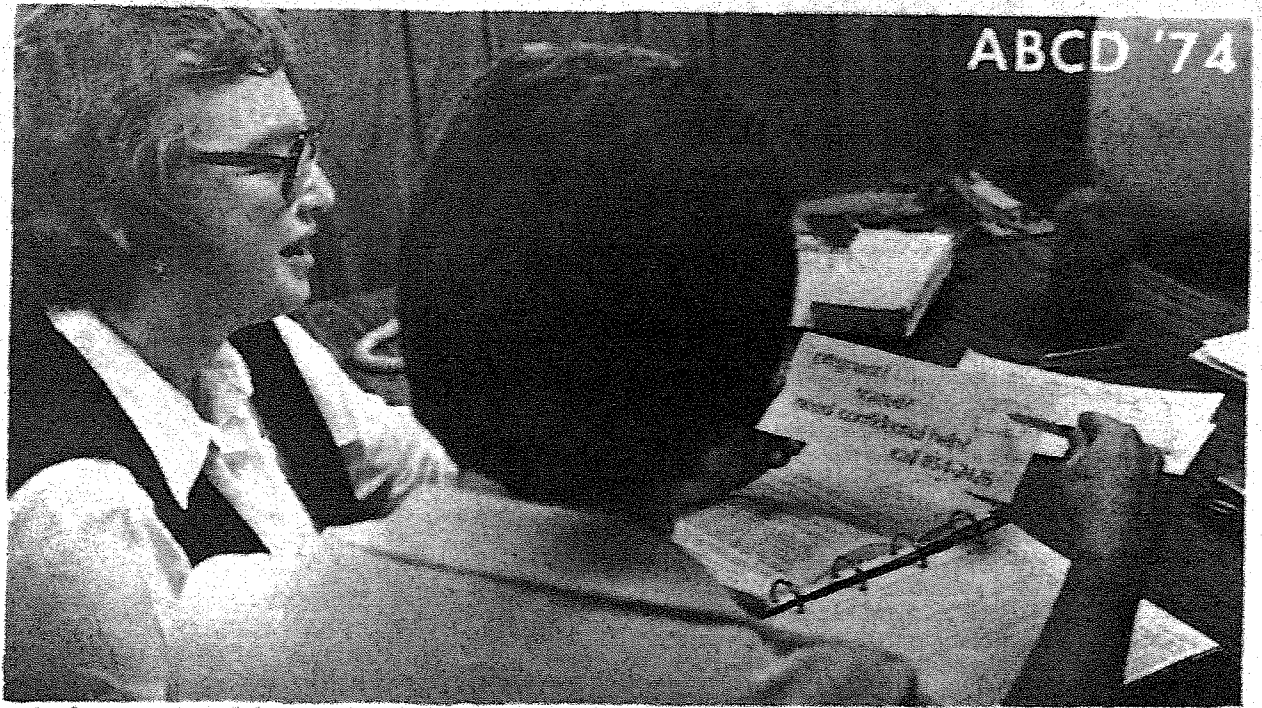
They said I should go where it would not cost so much. and I called the Catholic Service Bureau. They had me talk to Mrs. Louise Cooper (a social worker). She got me to go to the Sheppard Clinic. There they gave me a preliminary physical. put me on a diet and sent me to Mercy Hospital for obstetric care.

"DR. SHEPPARD gave me the physical and later helped me again when I had a very bad flu later on and was really down."

How does she feel now that she is getting help?

"My nerves were bad for a long time, but I've calmed down now because Mrs. Cooper and Dr. Sheppard have talked

"My nerves were bad for a long time but I've calmed down now... They are the kind of people you can talk to (at the clinic)."



Looking at One of the Handbills Being Put in Schools is Anne Kitts, Educational Supervisor and Sister Therese Mary, Administrator.

to me a lot. They, and Sister Luke (Fitzgerald), Sister Therese Mary, Miss (Anne) Kitts are the kind of people you can talk to. They don't preach, they just help.

"Miss Kitts fixed it up for me to go to Landsey-Hopkins to school and finish up and I hope to work later at a bank."

How did the problem come about in the first place?

"I had left my home — I had problems there — and was dating this boy who was older (22).

"A lot of kids these days get into this problem and a lot get abortions. But the clinic gives them another way.

"I KNOW one girl who got in trouble and she was afraid her parents would kill her and she got an abortion and she wasn't 18 so it was an illegal abortion. I advised her against it. I told her that even with a hospital abortion you can end up not able to have babies later and an illegal one could be worse."

What has she learned and what advice would she give others?

"Parents should try to understand their children before things like this happen and they should not criticize others because it can happen to their children too.

"AND THE KIDS who do get into this problem should not have an abortion. The clinic can help you have the baby and you don't hurt yourself and you don't have to kill your baby. They w also take the baby and put it up for adoption if you want.

"I'm going to keep mine. though."



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Editorials

Stay-at-home—beat the energy crisis and help a lot of needy

Not on Sunday. Driving, that is.

Or at least that's the way it may soon be if the energy crisis continues. And a lot of people are finding that staying at home and finding fun things to do can be better than fighting the mad rush for some distant and possibly jammed form of recreation that makes one glad to get back home anyway.

And this particular Sunday, Feb. 3, brings another reason. It is Stay-at-Home Sunday in the Archdiocese. You not only have a chance to save gas but to save a lot of people from loneliness, sickness, despair, broken homes, the effects of retardation, age, national displacement, social disruption and many other problems life sometimes brings.

The agencies you help when you make a pledge to your ABCD representative make your world a better, safer place to live in and assures that they will be there if you should ever need them.

In confusing world there is a light that can help you

The fact that you are reading this indicates your interest in being a part of the world of Catholic communications, and the editors of The Voice would like to thank the readers for their support financially and in readership, as we enter February, Catholic Press Month.

John J. Fink, president of the Catholic Press Association, pointed out this week that in today's confusing world the Church press is more important than ever in the struggle to make known the guidance the Church so dearly wants to give its people in making their way through life.

"Today emphasis is being placed on adult religious education. No source can do this job better and with such regularity as our Catholic newspapers," Fink said. "They become a channel for teaching and explaining Christian doctrine, and for correcting occasional misinterpretations by secular news media."

Fink said the Catholic newspapers serve as a vital means of communication between the bishop and his people. "In fact, there is no other means by which a bishop can reach his people as effectively, quickly and at the lowest possible cost."

Fink pointed out there are 425 Catholic periodicals published in the United States and Canada which have a combined circulation in excess of 22.5 million copies.

"Yet the Catholic press is beset with numerous problems, largely financial in nature. Publishing costs continue their dramatic rise while circulation and advertising revenues either remain stable or decline," Fink said.

Despite these problems, Fink said, Catholic periodicals continue to be "one of the greatest bargains" in the publishing field. "People have always recognized the need for Catholic periodicals, and in our fast-moving, changing times, that need is greater than ever."

A newspaper probably has more diversity than any other medium of communication. There is something in The Voice for everyone, from straight news to features on interesting or inspirational people, to information on the faith, guides to devotion, pages on the Pope, on movies, TV and books (but with a moral concern) and, of course, helpful classified and other ads.

We hope you will take the time to renew your subscription to The Voice and hope you will continue to derive the benefits that are a part of this Catholic communication.

Jewish-Christian relations analyzed

NEW YORK — (NC) — The first volume of a comprehensive analysis of Jewish-Christian relations in the early centuries of the Christian era has been issued by an international group of scholars, it was announced here.

Compendia Rerum Iudai-

carum Ad Novum Testamentum (Compendia on the Jewish Background to the New Testament) will cover 10 volumes, the first of which was recently published in Amsterdam, the Netherlands. The series is sponsored by high level Catholic, Protestant and Jewish groups.

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ONE FAITH

YOUR 1974 CATHOLIC PRESS

Remarkable book about Mary; could help open door to unity

By MSGR. JAMES J. WALSH

Some of my friends — had I asked them — may have urged me not to write this column for two reasons. First, it's going to sound like a book review, and the Voice has already carried an erudite appraisal of this excellent volume, a critique which I could not hope to approach in insights and profundity. Secondly, it is about a book written by a very good friend of mine, a fellow faculty member of our major seminary, Boynton Beach, and, therefore, this piece obviously hangs out like a plug for a confrere. Well, it isn't! But it certainly is meant to be a simple, fervent boost for the remarkable book entitled: "Mary, Mother of God."

The author is Jesuit Father John P. Haran, Professor of Theology, and long time Chairman of Holy Cross College Department of Religion. He has very impressive degrees and titles, which we will respectfully skip over.

However, it must be mentioned that Father Haran's priestly life has not kept him aloft on his high chair of learning. For many years in Worcester and in the Miami archdiocese he has worked ardently with the Serra Club men, sharing his knowledge with them and doing all he could to foster vocations to the diocesan priesthood. Moreover — and this is currently important to note — he has done an enormous amount of writing on the moral problems of Florida, abortion and euthanasia especially, and almost always without signing his name. His expertise in these fields of morality has enlightened many throughout the State.

THE TITLE, you must have thought at once, is a giveaway that here is another pious book — and who needs that after the flood of publications following Vatican II? And the brief background of Father's career spells out scholarship on a high level, and who wants to dig into heavy reading when the market is flooded with easy-to-read, highly imaginative, personal experience religious books?

Let me make an attempt to reverse both of these understandable reactions. A book on the Mother of Christ — and our Mother spiritually speaking — can not be considered hard news in 1974, but it can be a noteworthy contribution towards the solution of our problems — universal and personal.

For instance, we have just finished the world-wide observance of the "Week of Prayer" for unity among Christians. Protestants, Orthodox and Catholics in countless churches around this sick earth have entered seriously, through common prayer, into this quest of the unity Christ prayed for — one shepherd, one flock.

What is the greatest obstacle to this unity? Some



MSGR. JAMES J. WALSH

Protestant scholars have stated flatly that the Catholic teaching on Mary has created the greatest barrier. The Immaculate Conception. The Assumption. The kind of "devotion" they have heard of in certain countries, etc. A group of ministers at the Passionist Retreat House some years ago, when asked why they held the views they did towards Mary, admitted frankly that they had inherited them and never really examined them objectively. Incidentally the same attitudes some of us have had in the past towards Protestant believers.

ANYHOW, books like Father Haran's, barely 150 pages in length, can enable both Catholics and Protestants to re-examine their attitudes towards Our Lady, who cannot be separated from her Son in the drama of the Redemption and who has a role — a very important role — to play in the life of every Christian, as the author points out in detail for our own spiritual enrichment.

Cardinal John Wright, who has profound respect for the author as a scholar, wrote in the Foreword to the book: "It is replete with information concerning beliefs, practices and affection for Mary . . . It is a treasure trove for scholars and us simple souls alike."

What's in the book of importance to us? To go back to the problem of unity among Christians, he has an impressive chapter on "Mary and Ecumenism." This will open the minds of many — and their eyes. Those seriously interested in unity should share this book with their Protestant friends and suggest to them they give it to their priest or minister as an aid to better mutual understanding.

I mention this first only because we recently finished the Unity Octave. Another point. You recall newspaper and television programs during the Vatican Council making a big to-do about the "fight" the bishops were having over the Mother of Christ. They were actually debating whether to have a separate document on Mary or include teaching about her in a chapter dealing with the Church. The latter approach eventually was adopted.

Now Father Haran has taken this chapter and other references in the Vatican II documents as his principal sources. While using many examples and incidents from Christian history, he has brought this highly controversial subject right up to the year 1974 in a way that not only has the ring of authority but the touch of genuine devotion.

He shows Mary as the Mother of the Church — a title bestowed by Pope Paul VI; Mary in the liturgy and in the mysteries of the life of Christ. In clear impressive language, he describes the meaning and practice of the Marian cult under various aspects of current interest. Then a gem of a chapter on Mary and the Priesthood.

Someone who read this book said Father Haran writes just as he speaks. This is true. And those parishioners where he has spoken at Mass, especially at St. Edward's, Palm Beach, every Sunday, know his love for Christ and His mother and Christian truth flows out of him like out of a fountain.

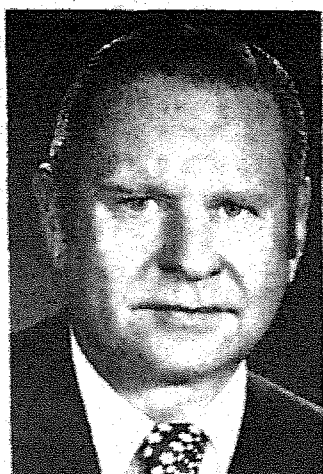
Here's a must book for the present local Holy Year: "Mary, Mother of God." Our Sunday Visitor Press or your local bookstore.

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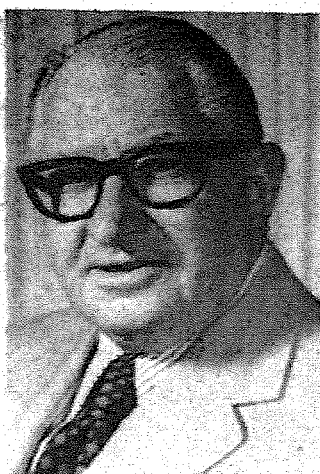
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The five men who head ABCD regions

Guiding the regional efforts for the 1974 Archbishop's Charities Drive are five co-chairmen whose backgrounds are as diverse as the parts of Florida they represent.

In Dade, the co-owner of a football team; an insurance executive in Broward, a corporation head from Palm Beach, a banker from Collier and a business man from Monroe do have one thing in common — a commitment to serving the community.

Joe Robbie is best known as the man who brought professional football to Miami. The South Dakota native came to Florida by way of Minnesota where he also served as the regional director of the Office of Price Stabilization.

Robbie, who is a lawyer, served in the Navy in World War II and was awarded the Bronze Star Medal. He later was the minority leader of the Democratic Caucus and a state representative in South Dakota.

ONE of his law clients was interested in a football franchise in Philadelphia and when he found out that there was only a possibility of getting one in Miami, he decided against the idea. Robbie decided that this might be an opportunity for him and now, eight years later, he is the managing general partner of the world champion Dolphins.

Besides ABCD, Robbie is active in the Greater Miami Chamber of Commerce, the United Fund and activities which benefit the Crippled Children's Society, Variety Children's Hospital, Goodwill Industries and several other charitable activities.

Robbie's counterpart in Broward also hails from colder parts of the country. Thomas J. Walker was born in Butte, Montana. After having been graduated from the University of

Notre Dame, Walker served in the Navy and entered the insurance business in New York.

MOVING to Fort Lauderdale in 1957, Walker founded Walker Insurance Associates which recently merged with Fred S. James & Co., a national brokerage firm for which Walker is the Florida representative. In 1966, he served as Interim Sheriff of Broward County.

Walker is presently a director of the First National Bank, Fort Lauderdale, Systems Engineering Laboratories, Inc., Computata, The Tower Club, The Hundred Club. He is past president of the United Fund of Broward County and is a trustee of Holy Cross Hospital in addition to several other activities.

Palm Beach's Paul Coughlin was born in Boston and was graduated from Georgetown University. He served as a director of Hiram Walker and Sons Distributors and as president of Middle Atlantic Distributors before entering the Navy in 1942.

IN 1946, Coughlin became president of Overseas Service Corporation in Washington, D.C., a position he still holds. He is a member of the John Carroll Society of Washington, D.C., and the International Fraternity Sigma Delta Pi. He is a director of the Merrick Boys Club in Washington, D.C., and is a trustee of Oblate College and the Jesuit Loyola Retreat House, also in Washington.

Coughlin is an Incorporator of the Conference of Major Superiors of Men's Institutes in the United States. He is also a Knight Commander with Star of the Equestrian Order of the Holy Sepulchre of Jerusalem and a Knight of Malta.

Ed Oates of Naples is serving his tenth year as regional chairman for ABCD. The Ohio native is vice president and cashier of the Peoples National Bank of Naples.

Oates is a member of the Naples Planning and Advisory Board and is past president of the Naples Chamber of Commerce and the Kiwanis Club. He has been active in local civic activities and local politics.

THE Haskins family has been part of Key West history for over 150 years, and Leo Haskins Jr. has been active in ABCD in Key West for several years.

A partner in Martinez Refrigeration and H & R TV Sales and Service, both in Key West, he is a past grand knight of the Knights of Columbus. He is a member of St. Mary's Star of the Sea parish board and is a past president of the Columbian Club.

He is a director of the Key West Community Concert and the Center of Hope. He has served as president of the Rotary Club and is a member of the Navy League.

Power to forgive the penalty of sin

Following is one of a series of commentaries on the jubilee indulgence prepared by members of the Archdiocese of Miami Coordinating Committee for the observance of the Holy Year.

Ministry of redemption

In the matter of redemption, man is not alone. As a member of Christ's mystical body — that spiritual relationship of the branches to the tree — man participates in the graces merited by Christ in His work of redemption and also in the gifts of grace earned by the Virgin Mary, the saints and holy persons.

Man participates in the merits of these persons because they and man are united in the closest spiritual union within the Church.

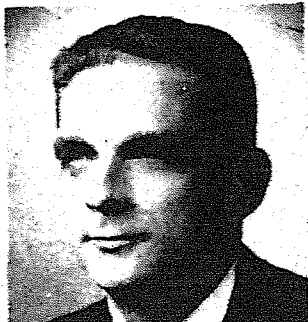
Christ, while on earth, gave to the Church in the person of the Apostles (Matt. 16, 19; 18, 18) the power to forgive sins and thus liberate and purify man from sin. This is done primarily through the reception of the Sacrament of Penance.

The Church also possesses the power of granting "forgiveness of the penalty" of sin by applying Christ's purifying grace operating in the Communion of Saints, by means of Indulgences.

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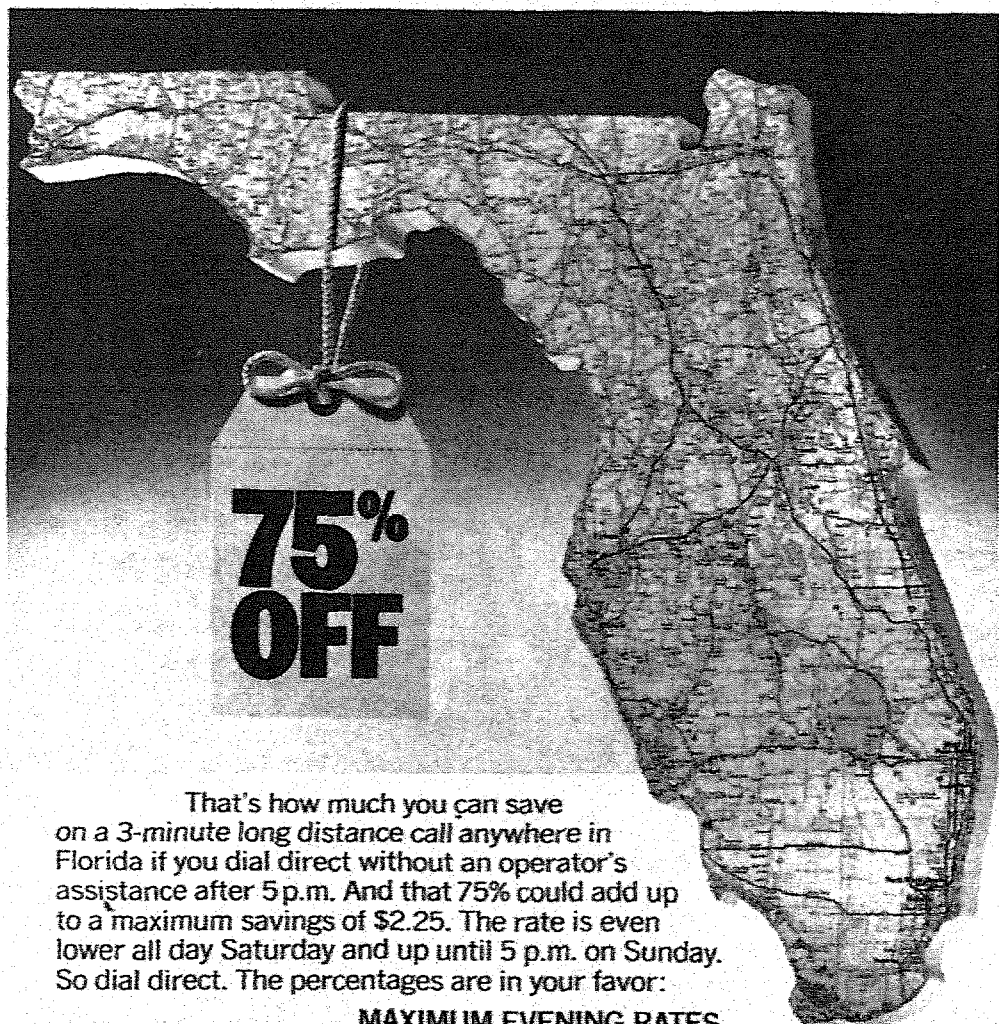
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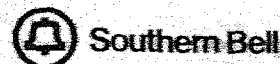
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Around the Archdiocese

Palm Beach County

A bridge and tea benefit for Lourdes Residence 305 S. Flagler Dr., West Palm Beach, begins at 3 p.m., Wednesday, Feb. 13 at Burdine's Hibiscus Room, West Palm Beach. A fashion presentation will be included.

Men of St. Thomas More parish, Boynton Beach, will participate in a weekend retreat, Feb. 22-24 at Our Lady of Florida Retreat House, North Palm Beach. Additional information may be obtained by contacting Charles Mulrean at 732-4135 or at the parish office.

Reservations are being accepted for a fashion show and luncheon which the Holy Name Women's Guild will sponsor Saturday, Feb. 23 at the Hotel Breakers, Palm Beach. Tickets may be obtained by calling 965-7625.

The Palm Beach County Right-to-Life League will meet at 8 p.m., Thursday, Feb. 14 at St. Mary Hospital. The public is invited to attend.

Madonna Guild of St. Thomas More parish, Boynton Beach, will meet Friday, Feb. 8. Mass celebrated at 8:30 a.m. in the seminary chapel will precede brunch at the Holiday Inn in Delray Beach. All women in the parish are invited to attend. Additional information concerning membership may be obtained from Mrs. Margaret Burns, president, at 737-1079.

"Right-To-Life" will be the subject of Mrs. John V. Dillon, legislative chairman, Palm Beach Deanery of the Miami ACCW, during the monthly breakfast meeting of St. Lucy Women's Guild at 9 a.m., Monday, Feb. 4 at Holiday Inn in Highland Beach. Reservations may be made by calling 276-6820.

Broward County

A Valentine luncheon card party sponsored by St. Jerome Women's Club begins at 12:30 p.m., Tuesday, Feb. 5 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

A "Derby Dance" is planned by Nativity Men's Club at 9 p.m., Saturday, Feb. 9 in the parish hall, Hollywood. Music will be provided by Larry Gregg.

"Happy Hearts" dinner and dance will be sponsored in St. George parish on Saturday, Feb. 9 beginning at 7:30 p.m. at Camelot Hall, 2052 NW 49 Ave., Lauderdale. Buffet supper will be served and music will be provided by "The Good Life." Reservations may be made by calling 735-3189 or 733-1091.

The North Broward Chapter of Right-To-Life will meet at 8 p.m. today (Friday) in the conference room at 2800 N. Federal Hwy., Lighthouse Point. Parking provided on the North side of the building. Meeting room is located on the second floor south.

Lauderdale Catholic Singles Club meets at 7 p.m., Sunday, Feb. 3 at St. Anthony parish hall, 901 NE Second St., Fort Lauderdale. Additional information on the Club available by calling 522-0376.

Luncheon and fashion show under the auspices of St. Paul the Apostle Women's Club will be an event of Tuesday, Feb. 12 at the Lighthouse Point Yacht Club. Reservations may be made by calling 781-7483. Members will meet to finalize plans at 8 p.m., Wednesday, Feb. 6 in the parish education building.

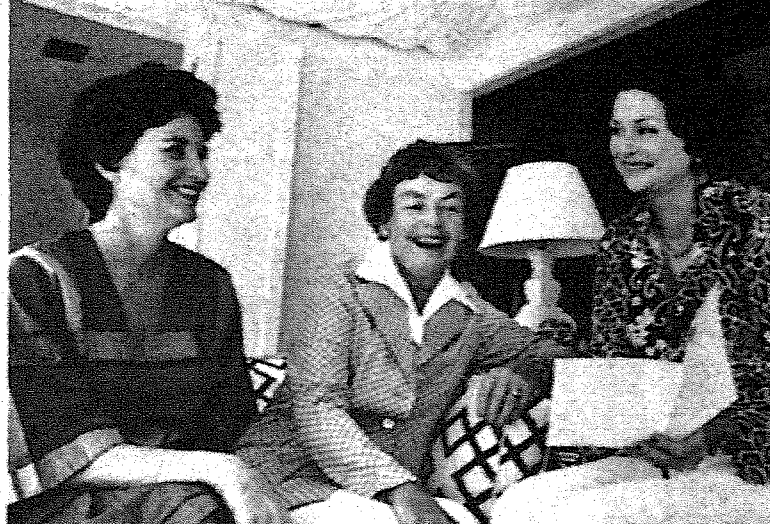
"Aloha" is the theme of the 15th annual Stardust Ball which St. Gregory Women's Guild will sponsor Saturday, Feb. 2 at the Holiday Inn Oceanside, Fort Lauderdale.

Dade County

"Residential Burglaries" will be the topic of Det. Chuck Zeller of the North Miami Police Dept. during the 8 p.m. meeting of Holy Family Women's Club on Tuesday, Feb. 5 in the parish hall, 14500 NE 11 Ave. A film will be included.

stars

Their annual "Sweetheart Ball" will be sponsored by parishioners of St. Kevin Church at 9 p.m., Saturday, Feb. 9 in the parish hall, 4120 SW 125 Ave. Music will be provided by "The New Day." Tickets may be obtained by calling 223-6447 or 226-3940.



A "Spring Daisy" fashion show and luncheon under the auspices of St. Hugh Guild begin at noon, Saturday, Feb. 9 at Key Biscayne Hotel, 701 Ocean Dr., Key Biscayne. Fashions from Sears, Roebuck & Co. will be modeled by men, women and children of the parish. Reservations may be made by calling 443-4959 or 448-7138.

The Memorare Society for widows and widowers will meet at 8 p.m., Friday, Feb. 8 in St. Dominic Coffee Shop, 5909 NW Seventh St.

A Corporate Communion will be observed by members of St. Joseph Catholic Women's Club during the 9:30 a.m. Mass on Sunday, Feb. 3. Coffee will be served in the Boutique Club room. The club will convene for their monthly meeting on Monday, Feb. 4.

Florida library group sets workshop Feb. 9

FORT LAUDERDALE — The annual workshop meeting of the Florida Unit of the Catholic Library Assn. is scheduled to be held on Saturday, Feb. 9 at St. Anthony School, 820 NE Third St.

Registration at 8:30 a.m. will be followed by concurrent session on Beginning Cataloging and Library Activities under the direction of Sister Franz Lang, O.P., Barry College Director of Library Services and Unit chairman; and Mrs. Judith Daly, West Palm Beach, co-chairman.

THE afternoon session beginning at 2 p.m. will

feature Father Jovian Lang speaking on "Literature for Young People."

Those participating in the cataloging workshops are requested to bring their Dewey Decimal Classification and Sears Subject Headings.

The Florida Unit of the CLA encourages students and faculty members to use the library as a base of innovative educational practices. Anyone assisting in libraries or reading programs, whether currently a member of the Association or not, is invited to attend.

Additional information may be obtained by calling 758-3392, Ext. 266.

Nurses invited to workshop

NORTH MIAMI — Registered nurses in South Florida are invited to participate in a workshop to assist managers of patient care, sponsored by the S. Florida Nurse Administrators of Extended Patient Care, Inc. and Villa Maria Nursing and Rehabilitation Center, on Feb. 11 and 12 at the Villa, 1050 NE 125 St.

Registration is limited to 120 persons and applicants will be accepted on a first-come, first-served basis. The fee will include a box lunch.

Object of the workshop is to assist the professional nurse in her role as manager of patient care.

\$3,500 grant toward joint music festival

A grant of \$3,500 from the Arthur Vining Davis Foundation will be used for a Joint Musical Festival sponsored by three South Florida colleges.

The week-long festival, scheduled to be held this Spring in the form of seminars on the campuses of Barry, Biscayne and Florida Memorial Colleges, will feature contemporary musical composer and pianist Daniel Pinkham of New York City. He will conduct the seminars as well as compose an original work to be performed by the joint choral groups. The final performance will be open to the public.

Annual luncheon and fashion show to benefit Marian Center for Exceptional Children will be sponsored by the auxiliary Feb. 7 at Indian Creek Country Club. Mrs. E. B. McKinney, Mrs. Hughes Miller and Mrs. Stuart Patton discuss final plans for the event.

Parish starts building drive

A building fund drive with a minimum goal of \$200,000 has been inaugurated in St. Agatha parish in Miami's southwest section to construct a multi-purpose center.

According to Father William L. O'Dea, every effort is being expended by campaign committee leaders and parishioners to exceed the goal through memorial gifts and house-to-house visits in the area.

Jose Manuel Fernandez serves as general chairman and Edgar L. Fleri as associate chairman. Mrs. Beverly Keating Larson heads a memorial gifts committee, assisted by Mrs. Miriam Ramonde Murray as associate chairman.

Forum series

A series of four Thursday February Forums for Women open at noon on Feb. 7 at the downtown campus of Miami-Dade Community College.

Dr. Sandra J. Clark, director of student services at Florida International, who has extensive background in counseling and guidance as well as management training, will discuss "The Role of the Professional in a Time of Social Change." The one-hour program is offered free.

Subsequent program dates at Feb. 14, 21 and 28.

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Barbecued Baby Pork Ribs 3.00
Fresh Broiled Flounder with Lemon Butter Sauce 2.80

TUESDAY
Roast Leg of Jersey Pork with Dressing & A S 2.70
Yankee Pot Roast of Beef Jardiniere 2.90

WEDNESDAY
Braised Tender Lamb Shank Dressing, Mint Jelly 2.90
Old Fashioned Chicken and Dumplings 2.70
Breaded Veal Cutlet Tomato Sauce 2.70

THURSDAY
Beef Short Ribs with Oven Browned Potatoes 2.90
Baked Pork Chop with Dressing & A S 2.70

FRIDAY
Roast Leg of Lamb with Dressing, Mint Jelly 3.10
Baked Florida Sea Bass Lemon Butter Sauce 2.70
Fresh Florida Seafood Plate 3.00

SATURDAY
Blue Ribbon Roast Beef and Natural Gravy 3.15
Old Fashioned Beef Stew with vegetables 2.90

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Children 2.25
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ARCHBISHOP CURLEY High School will benefit from a Casino Night which the Parents' Assn. will sponsor at 8 p.m., Saturday, Feb. 2 in the school cafeteria. Mrs. Helen Gonzalez, Mrs. Shiela Fowler and Mrs. Gloria Ware are in charge of arrangements.

As the Mideast barn burns, what's happening to rabbit trapped in it?

By FATHER JOHN B. SHEERIN

There is an old story about a rabbit and a barn. It seems that a rabbit, chased by hunters, ran into a barn, tipped over an oil lamp which ignited the hay and the barn burned to the ground. Next morning, the farmer was explaining to his neighbors what had happened, going into detail about his insurance problems, when a neighbor's little girl asked very simply, "And what happened to the rabbit?"

This reminds me of the current state of affairs in the Middle East. We hear all about Kissinger and Sadat, Golda Meir and Abba Eban but nobody seems to ask the question: What has happened to the Palestinians? The Palestinian revolution began in 1965 and has been at the root of many of the troubles in the Middle East in the last eight years.

AMERICANS have breathed a sigh of relief since the signing of the Egyptian-Israeli accord, though they have wondered just how deeply the United States has involved itself in guarantees to both sides. At this moment of writing, however, no one seems to be paying much attention to the Palestinians. "What happened to the rabbit?" is a good question. It seems doubtful that the Geneva peace conference can make any real strides toward peace unless it can settle on terms which will be acceptable to the Palestinians.

My feeling is that the Palestinians will be the group hardest to please in the way of peace terms, for they are more personally and intimately concerned than any of the Arab groups. They lost their homes in the territory of the present state of Israel, and homes in part of the West Bank. The Egyptians and Jordan lost some real estate, but what they felt more keenly was the loss of face when the Israelis defeated them in successive wars.

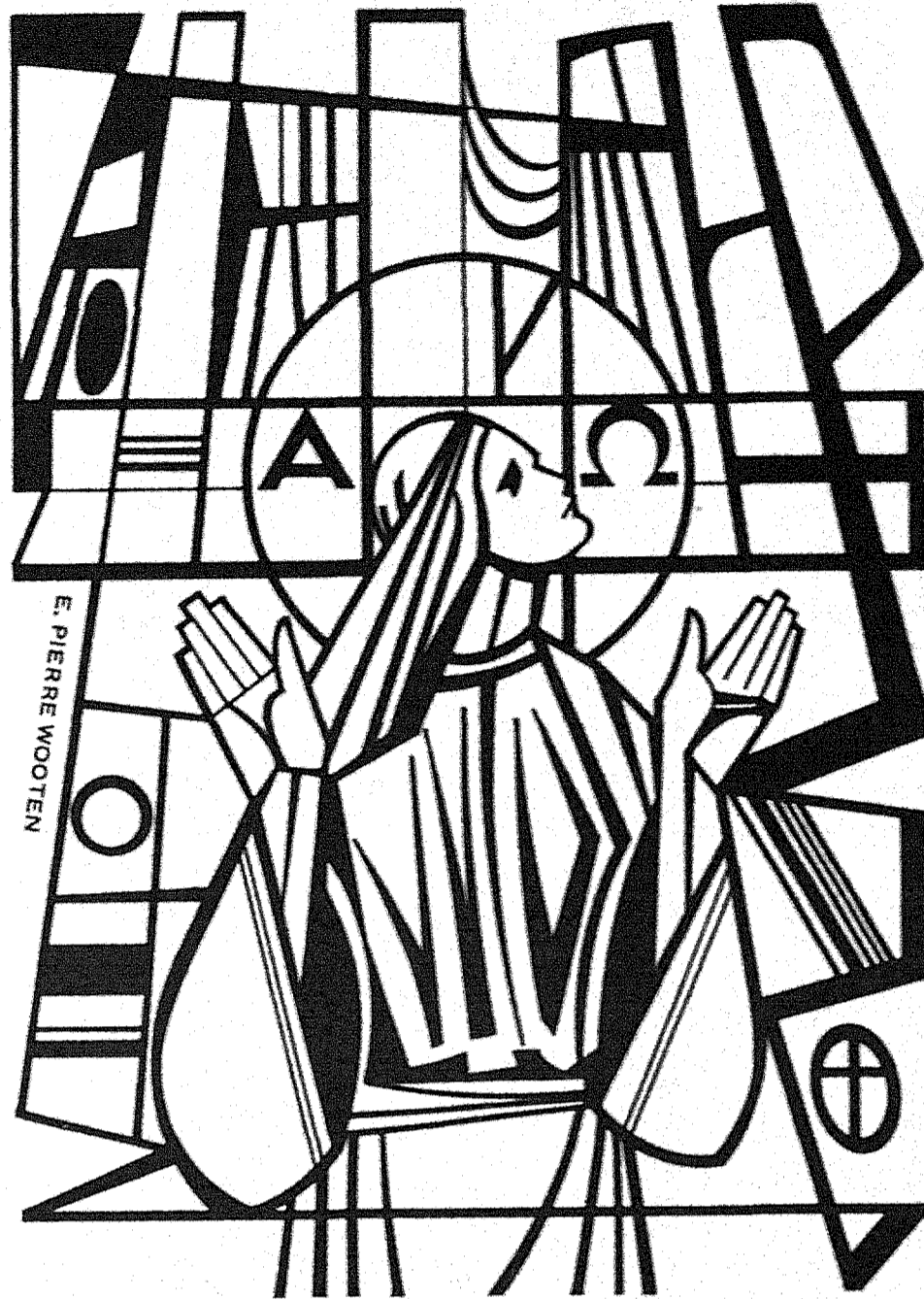
Unquestionably, no peace agreement will prove permanent unless it is acceptable to the Palestinians. But the making of an agreement that will satisfy all the Palestinians is going to be a task of infinite and convoluted complexity. Sadat insists, and rightly so, that only Palestinians can speak for the Palestinians. Not Hussein of Jordan, not Sadat, not the Syrian leaders.

Here is the problem: Which Palestinian group can speak for his fellow Palestinians? There is Arafat, leader of the Palestine Liberation Organization, who is in touch with the top men in PLO's executive board, but they are said to be split right down the middle in many of their convictions. Some of these leaders in PLO will have nothing whatever to do with the Geneva conference in any shape or form. Others want to resume the old war against Israel, insisting that Palestinians should stop at nothing but the extermination of the state of Israel.

THEN there are countless thousands of Palestinians who take a dim view of the Liberation organization and who want some kind of agreement that will permit them to live in peace in Israeli-occupied areas. They are prospering under Israeli governance and they simply want to get back to work without becoming victims of another Arab-Israeli war.

Another factor is Soviet Russia. Even if the Palestinian Liberation Organization could heal its divisions and agree on a common policy and demand, it is difficult to imagine Russian approval unless the PLO stand conforms with Soviet desires. It is the Russians who have been supplying weapons and finances to the terrorists. Without Russian help, the PLO would become almost powerless.

Menahem Begin, leader of the opposition party in Israel, crowned (Jan. 17) on the military agreement arrived at by the Israeli government because he says that it means Israeli withdrawal "without the peace agreement, without an end to the war, without an Egyptian reduction and without the release of the encircled Egyptian Third Army." Perhaps — but one thing we can be sure of is that lasting Middle East peace is impossible without an agreement acceptable to the Palestinians.



PIERRE WOOTEN

The Risks of Prophecy

The theme is illustrated for these readings of Feb. 3: First — The Lord appoints Jeremiah as a prophet to the nations, warning him that they will fight against him, but assuring him that He, the Lord, will always be with him to protect him (Jer. 1:4-5, 17-19); Second — Although the prophets and their words will some day disappear, the love that we learn from them will sustain us forever (car. 12:31, 13:13); Gospel — In His own province, Jesus' message was unacceptable, especially when He pointed out that, like prophets of old, He was sent to bring God's message and God's healing even to those not of the Jewish faith (Luke 4:21-30).

In what condition, Ecumenism?

By DALE FRANCIS

The Week of Prayer for Christian Unity always brings a variety of comments about the state of ecumenism. This year was no different.

The editor of *The Lamp*, a national magazine devoted to Christian unity, said the week has been changed "into a Week of Platitudes by those who fear any change in the ecclesiastical status quo." He thinks that the week "is not a time for safe ideas and sentimental 'fellowship.' It must be a week in which we cease to put words in God's mouth and pause to listen to what He is saying to us."

Archbishop William Baum of Washington, who was the first director of the bishops' national commission for ecumenical affairs, said the drive for Christian unity will die "unless there is personal conversion to Jesus Christ."

THE archbishop said, "Ecumenism is primarily a spiritual pursuit. It's a curious thing, but the obstacles will not be taken away without conversion, without holiness, without prayer. That is what has been missing. With all the reform — even radical reform — of structures, what has not come about is the change of persons, a personal conversion to Jesus Christ, repentance."

Father Richard McBrien, president of the Catholic Theological Society, thinks that what is holding up Christian unity is the intransigence of what he calls the "decision-makers" of the Church. He says it is clear "that the majority of decision-makers are not at all prepared to reconsider their own textbook understanding of apostolic succession. In the absence of such reconsideration, the proposal for a mutual recognition of ministries is simply beyond the range of possibility."

And Father McBrien continues, "And if the majority of our decision-

makers persist, as they do, in their understanding of the Roman Catholic Church as "the one, true Church of Christ" (again in the traditional, early 20th-century textbook sense) intercommunion of any kind must continue to be prohibited. Only an abjuration of heresy and a full complete acceptance of the primacy of the Pope would satisfy the majority of the present leadership."

THAT gives you an idea of the range of the comment. There were many more, some hopeful, some discouraged. What are we to think?

First of all, there is no reason for discouragement. Those who have been involved in the cause of Christian unity in the last two decades can not help but be amazed at the progress that has come about.

Catholics have met with Anglicans, Presbyterians, Lutherans, Methodists, Southern Baptists. Commissions have discussed the theological issues that divide us and have come to agreements on many of the most difficult questions. These commissions can not commit the Churches they represent but they provide the foundation for the unity that can come in the future.

Some are impatient because the movement towards unity does not move more rapidly. But the divisions of centuries can not be resolved in months. It is a foolish impatience that demands immediate intercommunion, that thinks everything must be resolved immediately — but more really than just foolish impatience but a kind of misunderstanding both of the Catholic Church and of Christian unity.

For someone intimately involved in the work for Christian unity, it is understandable that the editor of the *Lamp* should become concerned about what he sees as sentimental fellowship

and the exchange of platitudes. But for centuries we showed no love towards one another at all, we had no fellowship, we did not mourn the divisions between us. That now we do show love for one another, that we do have fellowship, that we do speak of our concern, is so much better than the way it once was that we should thank the Lord that our attitudes are different.

FATHER McBrien only succeeds in amazing. The decision-makers he talks about so glibly are those who are charged with the responsibility for the Magisterium of the Church. He may be irritated that they do not accept his own peculiar ideas but then if they did they would hardly be fulfilling their responsibilities. The best answer to the scoffing at the idea of the Church as the true Church and to the acceptance of the Pope as the successor to Peter is to be found in the words Pope Paul spoke as he discussed the Week of Prayer.

Pope Paul stressed that "the one faith and universal charity lead us to the authentic sheepfold of Christ, to His Church, founded on Peter, with the keys which the Lord placed in his hands, not so that he would dominate but rather so that he would be the shepherd . . . the servant of the servants of God, the visible and fundamental principle of unity."

This is, of course, a complete refutation of the views expressed by the president of the Catholic Theological Society but then the Pope simply expressed again what was expressed by the Fathers of Vatican II, who belong not to the early 20th century but the present.

Finally, we must come to what Archbishop Baum proclaimed, the need for conversion, holiness, prayer, repentance; for without them there can be no unity. We must meet in Christ and His Church.

The opinion expressed in these pages represent Catholic viewpoints — not necessarily THE Catholic viewpoint

Film Ratings: National Catholic Office for Motion Pictures

- Ace Eli and Roger of the Skies (A-3)
- Alfredo Alfredo (A-3)
- All American Boy (B)
- American Graffiti (A-3)
- Am Wednesday (A-3)
- Adventure: The (A-3)
- Armistice (A-3)
- Bar Man a River (A-3)
- Beverly Hills Cop (A-3)
- Book of Numbers (A-3)
- Brother Sam, Sister Moon (A-2)
- Battle of Okinawa (A-2)
- Badge 375 (B)
- Band the Drum Slowly (A-2)
- Baxter (A-2)
- Blank Caesar (C)
- Boat Hill (A-2)
- Battle of the Amazons (C)
- Blood of the Condor (A-3)
- Battle for the Planet of the Apes (A-2)
- Blame in Love (A-3)
- Box Who Crad Werewolf (A-2)
- Ben-Gurion Remembered (A-1)
- Cinderella Liberty (B)
- Charley and the Angel (A-1)
- Cannibal Girls (C)
- Castle of Fu Manchu (A-2)
- Come Have Coffee with Us (A-4)
- Cops and Robbers (A-2)
- Creeching Flesh (A-3)
- Ciao! Manhattan (C)
- Charley One-Eye (A-3)
- Cleopatra Jones (A-3)
- Colly (C)
- City Under Siege (C)
- Cahill, United States Marshall (A-2)
- Chinese Connection (B)
- Charlie Varrick (A-3)
- Corks (A-3)
- Days of the Jackal (A-3)
- Deadly Trackers (B)
- Doctor Death: Seeker of Souls (A-3)
- Deal Smith and Johnny Ears (A-3)
- Don't Look Now (B)
- Diary of a Shinjuku Burglar (C)
- Detroit 9000 (B)
- Deep Thrust - The Hand of Death (C)
- Doll's House (A-2)
- Deadly Fathoms (A-1)
- Dillinger (A-4)
- Day for Night (A-3)
- Don Quixote (A-1)
- Don in Dead, The (B)
- Electra Glide in Blue (A-3)
- Empire of the North (A-4)
- England Made Me (A-4)
- Enter the Dragon (B)
- Executive Action (A-3)
- Fists of the Double K (C)
- French Conspiracy (A-2)
- From the Mixed-Up Files of Mrs. Basil F. Frankweiler (A-1)
- Fantastic Planet (A-3)
- Funeral Parade of Roses (C)
- 40 Carats (A-4)
- Friends of Eddie Coyle (A-2)
- Five on the Black Hand Side (A-3)
- Ganja and Hess (B)
- Guns of a Stranger (A-1)
- Gordon's War (B)
- Godspell (A-1)
- Gospel Road (A-1)
- Girls Are For Loving (C)
- Happy Mother's Day... Love, George (B)
- Happy New Year (A-3)
- Hail! (A-3)
- Harry in Your Pocket (A-3)
- Hazard Experiment (C)
- Heavy Traffic (C)
- Hex (B)
- Hi! (B)
- Hallelujah, I'm a Bum (A-3)
- Hammer of God (C)
- Happiness (A-3)
- Hurry Up or I'll Soon be Thirty (B)
- I am a Dancer (A-1)
- Italian Connection (C)
- Interval (A-3)
- I Escaped from Devil's Island (B)
- I.F. Stone's Weekly (A-2)
- Inheritors, The (A-3)
- Jeremy (A-3)
- Jesus Christ Superstar (A-3)
- Jonathan (A-4)
- Jonathan Livingston Seagull (A-1)
- Kid Blue (A-3)
- Karado, the Hong Kong Cat (C)
- Late Autumn (A-1)
- Laughing Policeman (B)
- Long Goodbye (A-4)
- Last American Hero (A-2)
- Lady Ice (A-2)
- Legend of Boggy Creek (A-1)
- Le Retour D'Afrique (A-3)
- Le Sex Shop (C)
- Late Liz, the (A-3)
- Legend of Hell House (A-3)
- Little Cigars (B)
- Live and Let Die (A-3)
- Le Grande Bouffe (C)
- Mackintosh Man (A-3)
- Maurie (A-1)
- Merchant of Four Seasons (A-4)
- Matteu Altair (A-3)
- Monstrous Verdona (A-2)
- Man Who Loved Cat Dancing (B)
- Memories of Underdevelopment (A-1)
- Massacre in History (A-1)
- Mean Streets (A-4)
- Neison Altair (A-3)
- Naked Eye (A-3)
- Necromancy (A-3)
- Night Watch (A-3)
- Nightmare Factor (A-1)
- Night Call Nurses (C)
- New Land (A-2)
- Oklahoma Crude (A-3)
- O Lucky Man! (A-4)
- Operation Leontine (A-2)
- Optimists (A-1)
- Outside Man (A-3)
- Paper Moon (A-3)
- Pat Garrett and Billy the Kid (B)
- Pancho Villa (A-3)
- Pledge (A-2)
- Pete N. Tillie (A-4)
- Playtime (A-1)
- Prison Guard (A-3)
- Papillon (A-3)
- Poseidon Adventure (A-2)
- Painters Painting (A-1)
- Payday (A-4)
- Priest and the Girl (A-3)
- Private Parts (C)
- Pyx, The (A-4)
- Paper Chase (A-3)
- Robin Hood (A-1)
- Roommates (C)
- Rage (A-3)
- Reefer Madness (A-3)
- Reflection of Fear (A-3)
- Return of Sabata (A-3)
- Richard (A-3)
- Rivals (C)
- Robinson Crusoe and The Tiger (A-1)
- Raining Class, The (A-4)
- Red Psalm (A-4)
- Sambizanga (A-2)
- Second Gun (A-3)
- Serpent, The (A-3)
- Serpico (A-4)
- Some Call It Loving (C)
- Sting, The (A-3)
- Scorpio (A-3)
- Sasuke Against The Wind (A-3)
- Scalawag (A-2)
- Save the Children (A-1)
- Scuba (A-1)
- Shanghai Killers (B)
- Scream, Blacula, Scream (A-3)
- Siddhartha (A-3)
- SSSSSS (A-3)
- Soul of Nigger Charlie (A-3)
- Scarecrow (B)
- Soylent Green (A-3)
- Showdown (A-2)
- State of Siege (A-4)
- Stone Killer, The (A-4)
- Slaughter's Big Rip-Off (C)
- Solei-O (A-3)
- Sweet Jesus, Preacher Man (C)
- Savage (C)
- Shaft in Africa (C)
- Superfly T.N.T. (A-3)
- Slams, The (C)
- Spook Who Sat by the Door (A-3)
- Summertime Killer (A-3)
- Summer Wishes, Winter Dreams (A-3)
- That Man Bolt (A-3)
- Ten From Your Show of Shows (A-1)
- Theatre of Blood (A-3)
- Thief Who Came to Dinner (A-3)
- Tom Sawyer (A-1)
- Triple Echo (B)
- Twitch of the Death Nerve (C)
- Teenage Sex Report (C)
- Traffic (A)
- Tall Blond Man with One Black Shoe (A-3)
- Tout Va Bien (A-3)
- Train Robbers (A-2)
- Twelve Chairs (A-2)
- Two People (A-4)
- To Be Free (B)
- Terror in the Wax Museum (A-2)
- Touch of Class (A-3)
- Tales that Witness Madness (A-3)
- Tear in the Ocean (A-2)
- Unholy Rollers (C)
- Uzama's Raid (A-4)
- Uncle Vanva (A-2)
- Undertaker and His Pals, The (B)
- Up The Sandbox (A-4)
- Visions of Eight (A-1)
- Walking Tall (C)
- Wedding in White (A-4)
- Westworld (A-3)
- White Sister (A-3)
- White Lightning (A-3)
- Wattstax (A-3)
- World's Greatest Athlete (A-1)
- Warm December (A-3)
- Wicked, Wicked (A-3)
- Way We Were, The (A-3)
- What? (C)
- Your Three Minutes Are Up (B)
- You're Living (B)
- Year of the Woman (A-4)

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 objectionable in Part for All
- C - Condemned

Is film as mass medium dying?

NEW YORK — (NC) — Although the film industry is producing fewer films with heavy sex or "Clockwork Orange" — type violence, the industry has largely given up on reaching a general audience and is catering to a relatively small group interested in "adult" material.

That conclusion was reached in a year-end report on motion pictures by the Division of Film Broadcasting (DFB)

of the U.S. Catholic Conference. DFB said that, if their evaluation is correct, "a great art form which has in the past entertained millions will be lost to our culture."

BOOK REVIEW

'Recognize divine in man,' book warns

Trousered Apes by Duncan Williams. Arlington House (New Rochelle, N.Y., 1973). 169 pp., \$6.95. Reviewed by Joseph A. Breig

(NC News Service)

Among the idiocies of our time is the notion that literature, art, the theater and other communications do not influence human behavior. "Trousered Apes" is a warning from a British professor that in fact, communications have been so viciously perverted that "we are teaching savagery and are naively appalled at the success of our instruction."

The pendulum, says Prof. Williams, has swung violently from puritanism to "impuritanism." Today's pornography and obscenity are rooted "in a cultural and social inferiority complex" among writers obsessed "with the grossly sensual and degrading." They cannot measure up to "the beauty and dignity of the past" and are possessed to "destroy what they can neither surpass nor emulate." Thus they have turned to "morbid concentration on the baser elements of life."

FOR MOST of these writers, critics, artists and other molders of public tastes, "God . . . is not dead but never existed." Today's avant-garde is "a cultural guerrilla group, contemptuous . . . of civilization and civilized behavior."

Prof. Williams truly notes that today's "liberalism" is "basically illiberal and intolerant . . . narrow, morally arrogant . . ." Most contemporary writers, artists and critics "resemble . . . a mob . . . shouting hysterically and manifesting a tendency toward violence, destruction and anarchy."

At one point, I would question Prof. Williams — when he holds that "the existence of God can neither be proved nor disproved on rational grounds". It depends largely on what he means by "prove." God cannot be proved in the sense that a triangle has three angles; but God can be proved to the satisfaction of reason that is not prejudiced against truth.

I THINK, too, that Prof. Williams is over-concerned about such issues as population; he seems unaware that crowding today is largely the result of people's pushing into one area, rather than of too many people.

But this is a valuable book which challenges all artists to face up to the fact that unless they turn away from animalism and begin to recognize the divine in man, they are hastening "the destruction of themselves and society," because the direction in which they have been going is all downhill into the abyss of utter filth.

(Joseph A. Breig is associate editor of the Cleveland Catholic Universe Bulletin and is author of nine published books and countless columns and articles.)

DFB DATA included in the report showed that the division gave a "C" (condemned) rating to only 16 percent of films it classified in 1973, compared to about 20 percent of films rated the previous year. But of greater significance, DFB said was a rise in the A-III and A-IV "mature adult" classifications. For the first time in DFB rating history over half of the films classified in 1973 fell in these two groups.

Assuming that teenagers made up about 73 percent of movie audiences, as they did in 1972, DFB wondered what impact these adult material films was having on this "impressionable audience."

DFB cited a trend toward "plagiarizing" some "pre-sold successes from other mass media" with films such as "Jesus Christ Superstar," "Serpico," "The Exorcist," "Bang the Drum Slowly," and others. At first glance, DFB said, this trend seems to be a bid for the mass audience. But the DFB charged that "by no stretch of the imagination" can many of these films be considered "general audience fare in their present film versions."

DFB applauded the fact that motion pictures in the last 70 years "have matured as a legitimate art form capable . . . exploring the full dimensions of the human condition in adult fashion."

BUT THE film office also hoped that the industry which "has traditionally appealed, in the best sense, to the broadest possible spectrum of taste and human experience will not lose sight of the breadth of its creative resources."

DFB also took to task the Motion Picture Association's rating system which, it charged, "is based on a series of legalisms that fails to take into account either the nature of film as communicator of values or the needs of the majority of parents who are clearly concerned about their youngsters' exposure to adult subject matter."

The PG (parental guidance) rating which permits unrestricted attendance poses the most problems, DFB said. "As long as explicit visuals and language are kept to a minimum, a film will be given a PG no matter what its thematic character or what series of actions, ideas or values it proposes to the viewer," DFB said.

THE FILM "The Exorcist" — a movie which cannot be "dismissed or recommended" by a simple rating system — points up the need for an additional commentary to place a rating in context, DFB said. The association rated "The Exorcist" R (restricted — under 17 requires accompanying parent or adult guardian).

DFB explained that its own A-IV (suitable for mature adults, with reservations) rating of "The Exorcist" is "neither a recommendation nor a condemnation" of the movie, but that it provides the means for potential viewer to decide on the film's value in light of critical information provided in an accompanying review.

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Cloris Leachman: 'No tears'

"How do I look?" demanded Cloris Leachman. In truth, she probably never looked worse. Her hair, half in and half out of a ponytail, was held up with a piece of string. Her dress looked like a tired accordion. Her bobby sox were dusty, and her sneakers needed a bath.

"I wanted them to black out my teeth," she confided, "but they really thought that was one touch too much. I think it would help me look terrible, though."

Looking terrible was indeed the object for the Academy Award-winning actress. She was doing her best to look her worst for her role as the overworked, overtired mother of a large family of migrant farm workers, in Tennessee Williams' "The Migrants," the season's second "CBS Playhouse 90," to be broadcast on Sunday, Feb. 3 (9-10:30 PM) on WTVJ, Channel 4.

DRESSING down to the part was the least demand on Miss Leachman for this role. She had a very delicate self-imposed line to walk, in order to create a believable character.

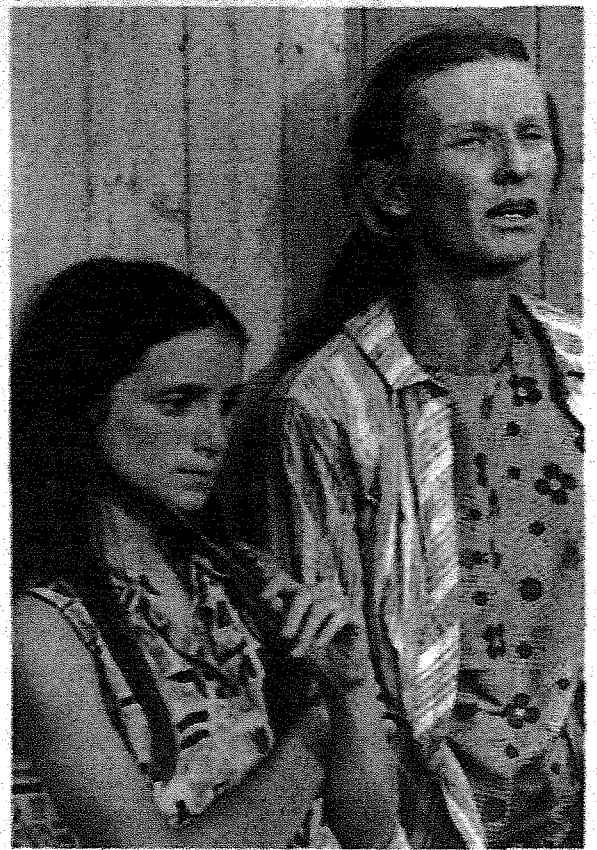
"I want to create a feeling of movement, not of depression," explained Miss Leachman during production. "These desperate, exhausted people don't wait on the sidelines of life. They play the game — every day of their lives. They lose, but they play."

How well she was toying the mark was a question Miss Leachman asked herself before every scene, and asked both crew and cast members after each take. She demanded to know if they thought she was "firm, poignant, real."

"It's hard to convey this idea," she said. "I'm not going for values that are sad. My character is not a defeatist, any more than you could call Ma Joad a pathetic defeatist in 'The Grapes of Wrath.' My migrant mother is always just a bit larger than the tragedies that strike her down. People could start to cry at any part of this drama, but not with any help from me. I don't intend to play it for tears. I want no sympathy. I'm a tough lady, you understand."

"Usually, I just let myself sink into a role, but this part I had to fight. This woman arouses my natural pity. But, pity is a bad diving board for an actress. I'll try understanding instead."

"It's much like a game show," Miss Leachman noted, drawing an ironic parallel. "You want to scream life's answers at these people — help them, move them. Then you suddenly recognize that there either aren't any answers, or the answers that exist are too complicated, too incomplete. And then you suddenly realize the reality of the drama — here and now."



THE STAUNCH MOTHER, Cloris Leachman, in a desperately poor family of farm workers, gives her young daughter (Lisa Lucas) a lesson in hope, in a scene from the season's second "CBS Playhouse 90" production, Tennessee Williams' "The Migrants."



Burt Reynolds tries a hand at acrobatic "spacewheel" on Douglas Show.

Talk show aired from Miami site

The Miami Beach tapings of "The Mike Douglas Show" will air on Channel 7 beginning Monday, Feb. 4.

The talk-variety show played here for two weeks, taping programs at the North Shore Community Center, out of doors, with the Florida sun and surf as a backdrop. Each of the 10 shows accommodated a live audience of 1,000 Miamians and vacationing visitors. Only one show had to be postponed because of rain.

Special guest star for the first week was Burt Reynolds who introduced his mother and father and his brother and sister-in-law to Mike and the audience. Fast-paced circus acts appeared on every show, and celebrity guests during the first week included Charles Nelson Reilly, Louis Nye, Minnie Pearl, James Coco, Totie Fields, Kaye Stevens and Bobby Goldsboro.

For the second week of tapings, the co-hostess was Connie Stevens, and on the bill with Mike and Connie were Pat Paulsen, Robert Conrad, Billy de Wolfe, Wilt Chamberlain, Bobby Riggs, Anita Bryant, Nancy Wilson and Jack Carter.

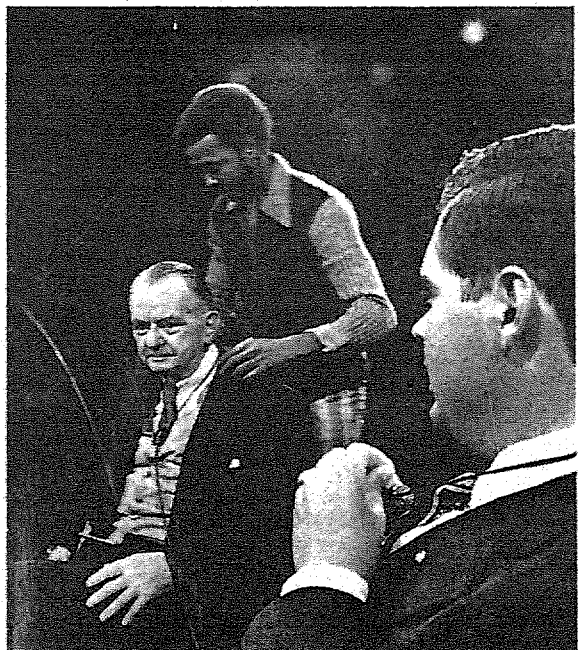
RELIGIOUS PROGRAMS

TV	Palmer	1 p.m.
Saturday 5 p.m.	INSIGHT - Film - WFTS Ch. 11	RADIO
THE TV MASS - Spanish - Ch. WFTV	Celebrant Father Ricardo Castellanos	Sunday 8-10 a.m.
Sunday 7 a.m.	CROSSROADS - WSRF 1540 ac. Ft. Lauderdale	CROSSROADS - WTVJ 1230 ac. W. Palm Beach
THE CHRISTOPHERS - Ch. 11 WINK 9 a.m.	THE CHURCH AND THE WORLD TODAY - "A Conversation with Dr. Ben Sheppard" 10-10:30 a.m.	MARRAN HOUR - WSRF 740 ac. Boca Raton
THE TV MASS - Ch. 10 WPLG Fr. Robert		

Movies on TV

FRIDAY, (TODAY)

8 p.m. (ABC) — THE BABOONS OF GOMBE — Not a feature film, this is an absorbing filmed documentary based on the studies in animal behavior conducted by Dr. Jane Goodall in Africa's vast Serengeti. Like its predecessor, BABOONS focuses on the intricate social system that governs a particular colony of beasts — in her previous TV film, Dr. Goodall studied a wild dog pack. The film, which has been meticulously photographed by Dr. Goodall and her husband, shows the rigid pecking order among the baboons, their



"A CONVERSATION with Dr. Ben Sheppard" is in preparation here as the floor manager puts a microphone on the doctor, with moderator John Shields looking on in the Channel 7 studio. The Church and the World Today will air Sunday Feb. 3 at 9 a.m.

"domestic" activities, and their constant fight for survival (don't mess with them!) in their forbidding habitat. Fascinating and informative for the whole family.

9:30 p.m. (CBS) — ZIG ZAG (1970) — Insurance man George Kennedy discovers he has a malignant brain tumor. He sets himself up to be convicted of an unsolved crime and arranges that his wife will receive the reward offered by the insurance company. There is an amazing amount of complication involved while he lays the phoney clues leading to his arrest and arranges for the money. Eli Wallach as the lawyer and Anne Jackson as Kennedy's wife are both lost in the jumble of events, and the incredibly contrived ending detracts from what merits the plot may have had. Kennedy, however, puts in a fine performance as always. (A-II)

SATURDAY, FEB. 2

9 p.m. (NBC) — SILENT RUNNING (1972) — Drama about ecological disaster, circa the not-too-distant future, centers on a shipload of scientists (Bruce Dern is the commander and, apparently, the most demented) floating ark-like through space with a precious cargo of plants and living things that can no longer survive on earth. The themes of man's relationship to his environment, especially regarding its despoilment, are thoughtful. The drama, however, is sometimes pretty punk. (A-II)

SUNDAY, FEB. 3

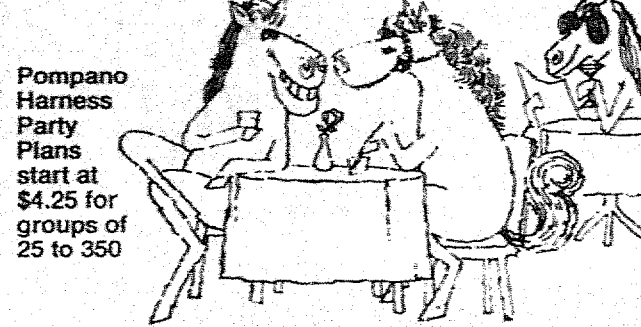
8:30 p.m. (ABC) — SMILE JENNY, YOU'RE DEAD — Made-for-TV thriller stars David Janssen as a private eye searching for the would-be killer of a cover girl model (Andrea Marcovicci). The plot has more red herrings than a fish market during a power blackout, but the jazzy acting by Janssen and the others makes this a better-than-routine diversion. Keep your eye on the demented photog (Zalman King) who keeps snapping the girl's pix.

9 p.m. (CBS) — THE MIGRANTS — Special TV adaptation of the storyline by Tennessee Williams, with Cloris Leachman, Ron ("Happy Times") Howard, and Sissy Spacek. This is a kind of spin-off on the Williams name, but it promises some solid drama based on a thoughtful examination of the desperate plight of migrant farm workers in contemporary America. Good acting, important human values. Ron Howard is especially good as the youngster who rebels against the drab life ahead of him. Miss Leachman and the others are members of his farming family.

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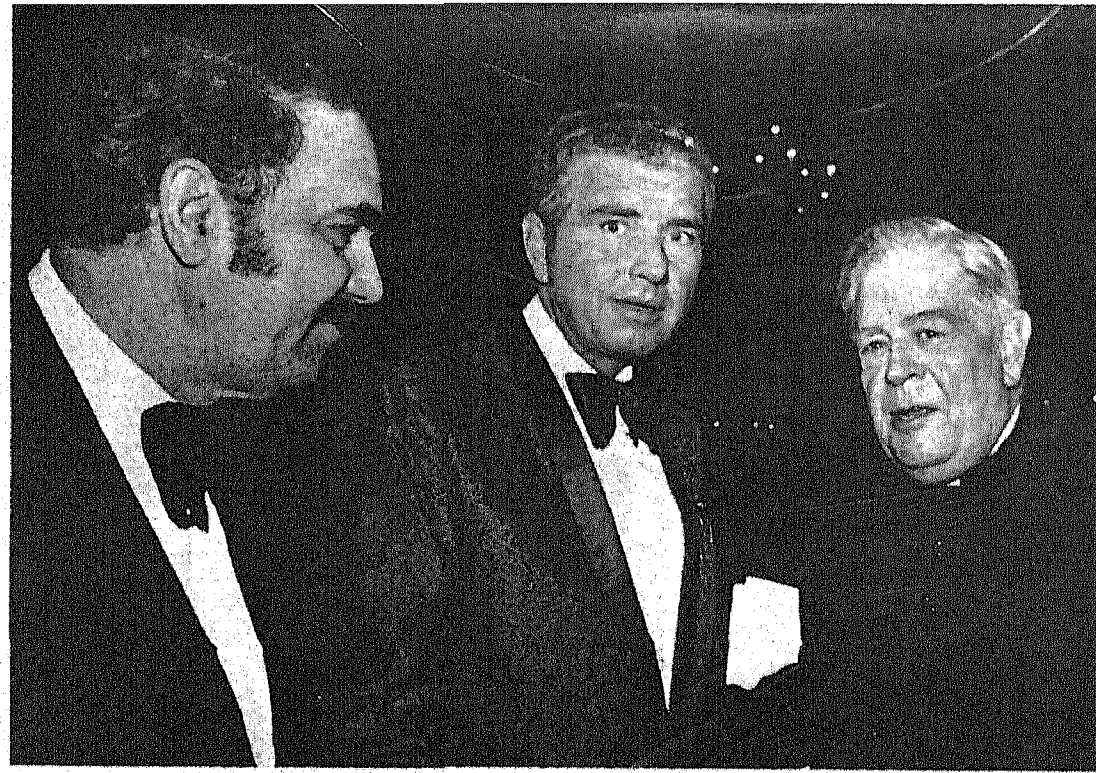
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WELCOME to Fort Lauderdale was extended to Archbishop Coleman F. Carroll, right; and general co-chairman, Albert Alejandre by Arnold Corsmeier, ABCD regional chairman, center.



REPORT on monies spent from funds collected by the ABCD in former years was explained by Auxiliary Bishop Rene H. Gracida.



KEY WEST regional chairman, Leo Haskins, Jr. discusses 1974 drive with Msgr. John O'Dowd, V.F., Archdiocesan Coordinator.



ABCD dinner at the Galt Ocean Mile Hotel, Fort Lauderdale, attracted hundreds of guests. Dr. Ben Sheppard, a speaker; and Father James Connaughton, a regional coordinator, talk with Jack Von Stetten, right.



ST. BEDE parish pastor, Father Michael Hickey, greets Dr. and Mrs. Chase and Mr. and Mrs. Horacio Castillo before dinner.



REGION VII coordinator, Father Jan Januszewski, talks with Mr. and Mrs. Richard Renner during dinner at the Key West Country Club on Stock Island.



A BROWARD County regional coordinator, Msgr. Michael Fogarty, welcomes Mr. and Mrs. Otto Trot and Mrs. John A. Hill, to the campaign dinner.



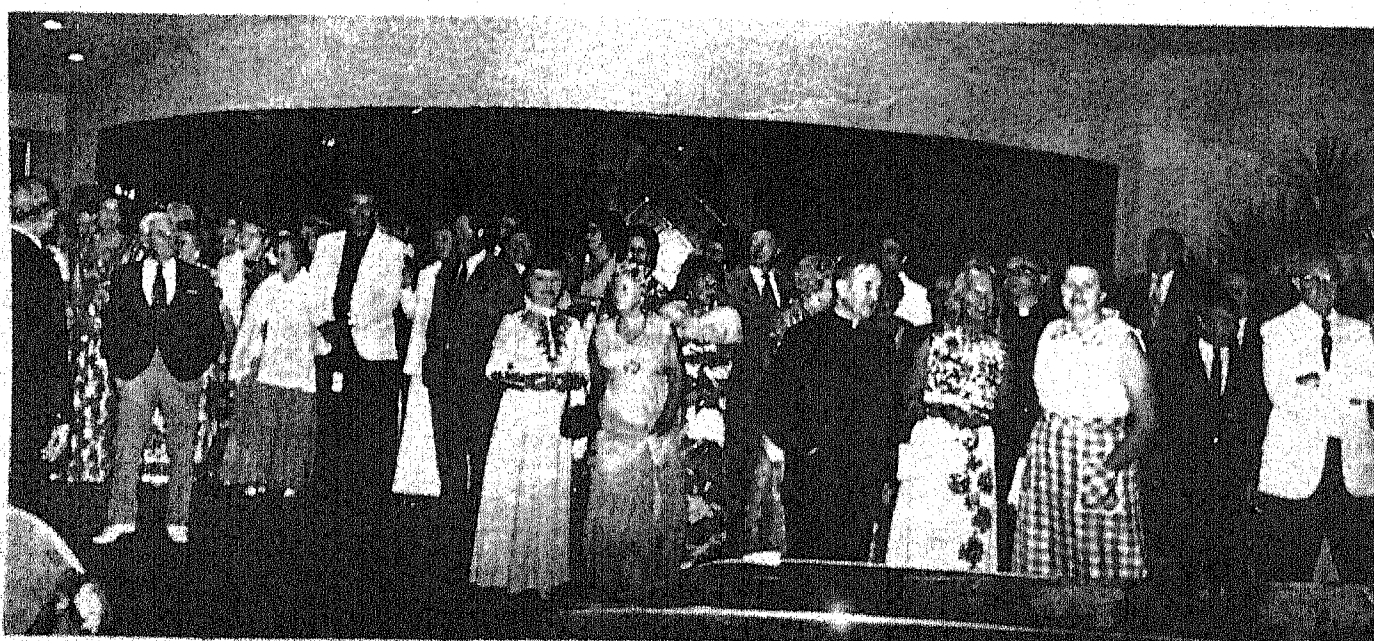
SOCIAL HOUR before dinner was enjoyed by guests including Mr. and Mrs. Thomas Corcoran and Mr. and Mrs. Ray Volk.



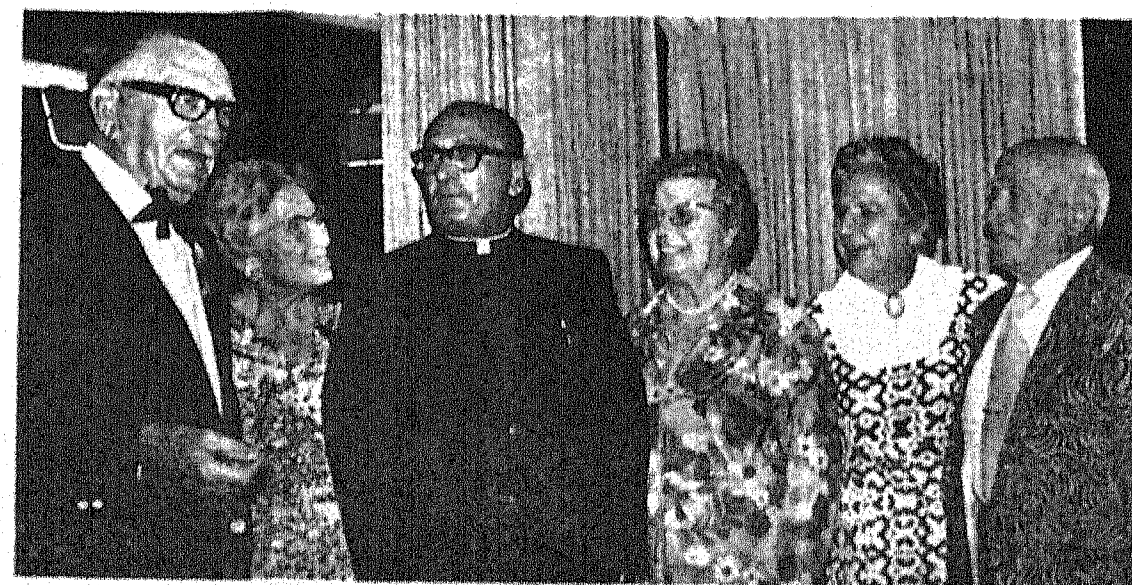
AMONG GUESTS at dinner in Key West were Mary Cobo, Mr. and Mrs. Lionel Cobo and Mrs. Albert Alejandre.



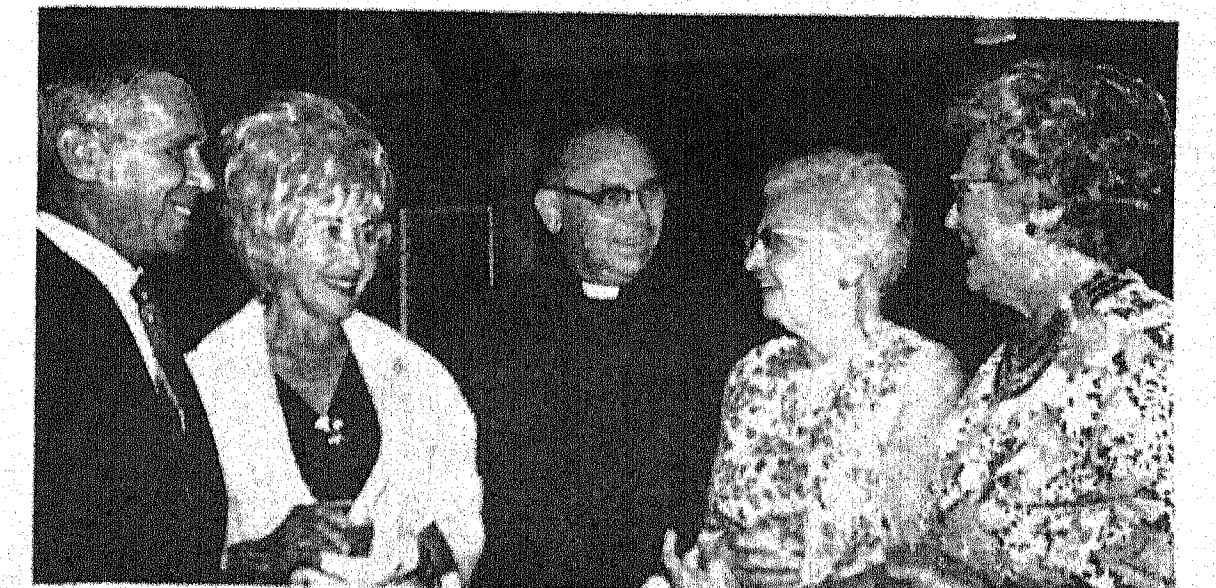
CATHOLIC CHARITIES director, Msgr. John Nevins, left, one of the ABCD dinners speaker chats with Mr. and Mrs. Edward Gallagher and Mr. and Mrs. Karl Jones.



THOUSANDS of South Floridians have heard details of the needs of the unfortunate during series of ABCD dinners held in various areas.



SAN PABLO pastor, Father Michael Licari of Marathon accompanied Mr. and Mrs. Edward Vandy, Mrs. Irene Kololowich and Dr. and Mrs. William Simone.



MONROE COUNTAINS, Mr. and Mrs. Anthony Uchar, Mrs. Mary Sehnert and Mrs. Clare Bentley enjoy talking with Father Wendell Schenley, Big Pine Key.



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.)

Pope canonizes Spanish nun; hails her as truly 'a saint of our times'

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI, after canonizing a Spanish nun who devoted her life to the care of the abandoned aged in the 19th century, hailed her as "truly a saint of our times and for our times."

Pope Paul presided at canonization ceremonies in St. Peter's Basilica Jan. 27 and proclaimed as the Church's newest saint Teresa of Jesus Jornet y Ibars, who was born in Spain Jan. 9, 1843, and who died in 1897. She founded the Little Sisters of the Abandoned Aged in 1873. At the time of her death she was mother superior of 103 foundations in Spain, Cuba and Puerto Rico with 1,260 members.

As Pope Paul walked down the main aisle of St. Peter's for the canonization and Mass, attended by 23 cardinals and more than 40 bishops, the Sistine Choir intoned the hymn: "Come, bride of Christ, receive the prize which the Lord has prepared for you from eternity."

AN OFFICIAL delegation from Spain was present in the church, headed by the Spanish minister of agriculture, Tomas Allende y Garcia-Baxter. Some 700 Sisters belonging to the new saint's congregation were also in the Church, along with thousands of Pilgrims from Spain.

The Mass was concelebrated by the Pope, four Spanish cardinals and several bishops selected to represent all parts of Spain. At the moment the Pope pronounced the words in Latin enshrining her in the "list of saints," applause broke out, but died down as soon as the first prayer to the new St. Teresa was intoned.

"Today more than ever, in this age of great progress," he said, "large numbers of the elderly find themselves faced by material poverty, neglect and loneliness. None better than the Little Sisters of the Abandoned Aged knew the sufferings of those people."

"The Little Sisters have been and are the witnesses of the emptiness that often afflicts the old. They have been chosen to fill that emptiness with warmth and human affection. They have been chosen by God to reaffirm the sacredness of life and to underline the truth that man is a child of God and can never be regarded only as a tool of cold utilitarianism."

Minutes after the more than two-hour ceremony concluded in St. Peter's, Pope Paul appeared at his window overlooking St. Peter's Square to give his noonday blessing.

Speaking of the events in the church that morning, the Pope said:

"This is truly a saint of our times and for our times, for our times are characterized by humanitarian, social and organizational aspects . . . St. Teresa Jornet was not only a Sister, she was a foundress of a Religious family now spread throughout the world . . . devoted to the assistance of the aged, abandoned poor."

'Can't live in past'

VATICAN CITY — (NC) — Pope Paul VI, speaking to Spanish churchmen in Rome for the canonization of St. Teresa of Jesus Jornet y Ibars, a Spanish nun, said that the Church in Spain "cannot limit itself to living in the past."

The Church in Spain, the Pope told a group of Spanish cardinals and bishops Jan. 28, has a mission of "renewing itself" to assure that "men and society may become always more worthy, more just and more advanced morally and spiritually."

Although he did not make any overt references to the current Church-state tension in Spain, the Pope told the bishops that he "follows very closely with most special interest and affection your task of Christian renewal."

For the past several months there has been a deep crisis in Church-state relations in Spain, marked by demonstrations, takeovers of religious buildings — including the headquarters of the papal nuncio to Spain — and a hunger strike by a group of priests, all to express opposition to government policies.

Expressing his support for the nuncio, Archbishop Luigi Dadaglio, Pope Paul told the Spanish bishops that he has been trying to carry out his "apostolic service of participation and encouragement where you are concerned . . . in various ways, and, as is normal, through the apostolic nuncio, who enjoys, and it gives us great comfort to know it, your full trust, just as, in a special way, he enjoys our trust."

Many priests and laymen — and even some bishops — have recently been critical of the policies of the regime of Gen. Francisco Franco, Spain's chief of state, and of the country's lack of freedoms, particularly that of political associations. The pro-Franco Falange movement is the country's only legal political party, and all legal labor unions are controlled by that party.



WITH the energy crisis striking even Rome, the horse-drawn carriages which carry visitors from St. Peter's Square to other parts of the Vatican become more than just a curiosity for tourists. The dome of St. Peter's Basilica is in the background.

Countdown for the 1974 Synod

By FATHER JOSEPH M. CONNORS, S.V.D.

ROME — (NC) — Next October about 200 bishops and Religious superiors — and four or five times that many journalists, consultants, theologians, and observers — will gather in Rome for a general assembly of the Synod of Bishops, the fourth to be held since the synod was first created by Pope Paul VI during the closing session of the Second Vatican Council.

Many of the bishops participating in Synod 74 will be veterans of one or more of the first three assemblies; others will be participating for the first time. For Polish Bishop Ladislaw Rubin, general secretary of the Synod of Bishops, it will be the fourth journey along the assembly road.

Since sometime last summer, depending upon the mails, the bishops of the world have had in their hands the preliminary discussion outline on the synod theme, "Evangelization of the Modern World."

HAVING had opportunity to study and discuss it in general and regional meetings, they are now asked by Bishop Rubin to have their insights and comments back to his office across from St. Peter's Square by the end of February.

Then Bishop Rubin will spend most of the month of March at the arduous task of collating and synthesizing the documentation sent in by all the bishops' conferences.

In the first week of April the secretariat's 15-member international council will meet in Rome to discuss the documentary synthesis and to draft the tentative synod text to be sent after Easter to all who are scheduled to participate in the assembly in the fall.

With the assembly text in the mails after Easter, attention can then be given to improvements in the technical arrangements and proposals for more efficient procedures in the discussion, amendments, and voting.

One indication of the eagerness to learn from past experiences is the nature and style of the discussion outline prepared and distributed by the secretariat last June. For those who observe the nuances of Roman documentary style, it is an historic first on several counts.

Up until now the advance documentation sent out of synod assemblies have taken the form of a schema or position paper drafted by a preparatory committee. That was typically a

minitreatise on a doctrinal or pastoral question more or less as seen from the Vatican viewpoint.

IT was then up to the bishops and Religious superiors of the world to consider whether they could share this viewpoint or must propose another of their own or would suggest something in between by recommending amendments to the text.

The discussion outline published last June, however, shows a deliberate effort to avoid providing anything more than a sketch of the state of the question and a list of the major issues for discussion.

An outline for wide-open discussion seemed to be the format most conducive to the general dialogue. How successful that new approach will be remains to be seen when the reports from the bishops' conferences arrive here by the end of February.

One difficulty already experienced in many discussions is the apparent vastness of the theme. The discussion outline can easily give that impression. Evangelization is given a working definition as "the activity whereby the Gospel is proclaimed and explained, and whereby living faith is awakened in non-Christian and fostered in Christians." The outline then follows the familiar pattern of "observe, judge, and act," dividing into three major parts: a survey of the world situation, a theological evaluation of the issues involved, and some practical conclusions.

With the advantage of centuries of hindsight, historians now commonly point out how the teachings of earlier councils were sometimes exaggerated in popular interpretations, or were given practical applications that those councils could not have foreseen and would have deplored.

THE SYNOD is being asked whether or not anything like that has been happening in the late 1960s and early 1970s to the council's thinking on evangelization.

What the Synod comes down to, then, is a realistic review of the impulse given to evangelization by the new vision of the Second Vatican Council. It seems that the Pope is calling upon the Synod of Bishops for a kind of global progress report from the missionary people of God.

Such a report, and the soul-searching that it entails, may in itself, in all humility and hope, give a new impetus toward evangelization on the part of the whole missionary Church.

Vatican cautions on 'Population Year'

By PATRICK RILEY

VATICAN CITY — (NC) — The Vatican, in a confidential note to bishops throughout the world, warns that the 1974 World Population Year may prompt some Catholics "to develop concepts that are divergent from those of the magisterium," the teaching authority of the Church.

It also cautioned against a temptation "to think that the time has come for the Church to revise her positions." Documents such as Pope Paul's anti-contraceptive encyclical *Humanae Vitae* "show how the teaching of the Church is firm," the 5,000-word note asserts.

"Those who deal with such subjects without heeding the authentic, established teaching cannot claim to represent Catholic viewpoints."

THE NOTE was sent by the papal secretariat of state in mid-October to all papal nuncios and apostolic delegates in the world. Those papal representatives were to hand the note on to the local bishops by way of the bishops' conferences.

The note was drafted by the Vatican Committee for the Family and completed by the state secretariat.

The note says it is essential to be aware of "the education and propaganda campaigns, indeed, even pressures, which will be set in motion in a variety of ways by public and private organizations."

People must "develop their critical sense" in the face of a "barrage of information, statistics and varying opinions."

The laity, and especially organizations of the Christian laity, "should be encouraged to play their part in the political and cultural activities taking place in different areas." Each Catholic organization is left free "to show imagination in promoting the essential values in question."

The note listed the essential values as: "the meaning of procreation, the responsibility of those who exercise it, respect for life and its transmission, the nature of the marriage act, which must remain open to the transmission of life; the right to life; the rights of the family as the fundamental cell of society, the quality of life, the nature and the

just demands of the national and international common good."

THOSE are values emphasized by Pope Paul in his encyclical *Humanae Vitae* and his encyclical on international justice an human development, *Populorum Progressio*.

In participating in the discussions surrounding the Population Year, Christians enjoy "the assurance that the Gospel gives them privileged insights in understanding the nature of man and his true interests."

The note continues:

"The Church has Christ's assurance, and no pressure must make her deviate toward doctrinal compromise or short-term solutions. It is the Church's duty to guide the entire man — each man and the whole man — to salvation, to his spiritual and moral uplifting. The Population Year offers the Church a new possibility for doing this, not only for affirming values that are always relevant but also for engaging the faithful in a more thoughtful and generous service of God and their fellowmen."

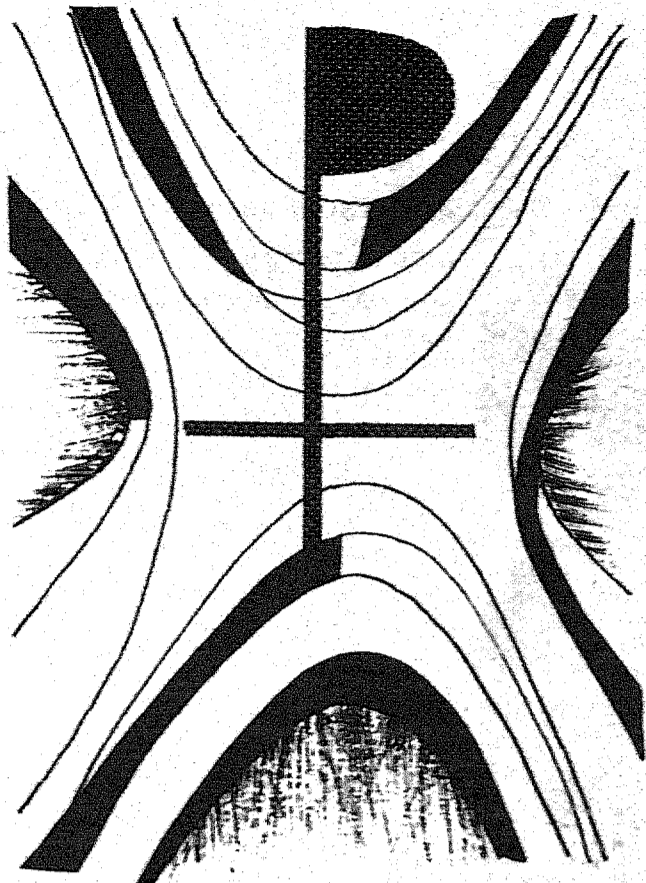
Stressing that a "solution to the population problem depends on the efforts made to achieve social justice," the document calls on the world's rich countries to "ask themselves if the time has not come to make fewer demands on the resources of this world in the course of maintaining a high standard of living."

Financial and technological means thus saved, it says, could be transferred to the less-developed nations and thus enable them "to become their own principal architects of economic and social progress."

Despite the many warnings given in the Vatican note, there is recurring emphasis on the opportunities opened up by the Population Year.

"For the Church, anxious to adapt her pastoral methods to the present-day needs of men, the Population Year can offer an occasion of deepening her teaching on man, on life, on the family, on love and on responsibility, and of making this teaching better known."

You and Your Faith



From Sunday's Gospel

"They rose up and expelled Him from the town, leading Him to the brow of the hill on which it was built and intending to hurl Him over the edge. But He went straight through their midst and walked away."

LUKE 4: 29-30

Prayer Of The Faithful

Fourth Sunday of Year
Feb. 3, 1974

PRIEST: Jesus was rejected by His own neighbors and friends. Let us realize that in the course of our lives our allegiance to Christ may at times cost us some of our friends.

COMMENTATOR: That God may give to all men and women in authority the light and wisdom to see His message in the fulfillment of their duties, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That our Holy Father, Pope Paul, our archbishop, and all the leaders of the Church may communicate the message of the gospel to the modern world with fortitude and courage, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all men and women may realize that the reception of God's message for them at times will involve bearing His cross, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That God grant to parents the gift of communicating Christ's message successfully to their children, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That children will see the solicitude, concern and love of Christ in their parents and accept their counsel with generous and faithful hearts, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

PRIEST: O heavenly Father, we thank You for the gospel message of Your Son. Grant that we may so accept it that it transforms our lives and makes us abide in His love. We ask this through Christ, our Lord. Amen.



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TIME: why it's a good friend

By FATHER JOHN T. CATOIR

Time is an interesting dimension. It levels cities and erodes civilizations. It does its work slowly, but most effectively. If you took a few drops of water and placed them strategically on a shiny new Cadillac, and then waited a few hundred years, that glorious machine would be transformed into a heap of rust. Time does some interesting work on the human body, and it is most amazing what time does to things like fame and fortune.

When I was a boy of 12 living in Jackson Heights, I had a job delivering for a tailor. I delivered almost everything in my life, at one time or another: groceries, pizzas, newspaper, messages. If it could be carried on a bicycle, I delivered it.

ONE DAY my boss, a good Jewish tailor, sent me with a few newly pressed suits to Mr. Healy's apartment on 35th Ave. It was about two o'clock in the afternoon when I arrived, and Mr. Healy greeted me in his pajamas, looking very old (at that time, anyone over 60 looked very old to me). I met his wife; she looked younger, but quite old nevertheless.

Mr. Healy didn't treat me like the others; he invited me in, like a special guest, to sit and talk. I was delighted to listen to him. He spent quite a bit of time telling me about how he had been a nightclub entertainer and how Jimmy Walker, a former mayor of New York City, had dubbed him "The Night Mayor of Broadway."

He showed me clippings of his act and pictures he had taken with famous people, most of whom I didn't know. His wife, he told me, was Helen Kane. That made no difference to me, but when he told me she was the one who did the voice for Betty Boop in the old cartoons, that, I remembered. We had no TV when I was growing up (God that sounds ancient), but I had seen Betty Boop cartoons in the movies.

We had lots of talks after that, and I remember asking my parents if they knew anyone by the name of Dan Healy and Helen Kane. "Why yes, of course; they were famous." I remember my father saying Helen Kane was the most popular female singer of her day. He used Betty Hutton as an example of how famous she was. At the time, Betty Hutton (Where is she now?) was making pictures for Paramount, and that helped me to appreciate how famous Helen Kane really was.

THERE they were, in a small apartment in Jackson Heights, in their pajamas, spending time with a delivery boy; looking through scrapbooks and trying to recapture a few moments of their former glory. I knew I should have been impressed that I was in the presence of greatness, but the pajamas and Mr. Healy's five o'clock shadow always made the glory seem a little unreal to me. He was talking about what had been his world only 20 years before. Only 20 years had made such a difference! And now, it is more than 20 years since I knew them, and both of them are gone. I pray for them.

Time is truly an interesting dimension to our personal life. It changes everything. Time heals all wounds ultimately, but it can be cruel too. If you're up, you may be down some day, and vice versa.

Christ helped us to take it a step further. We too will die some day, but through Him we know that we will be alive, somehow, somewhere else. The great glories, the great ambitions of this life, appear insignificant from the vantage point of distant time. Time is really a good friend because Christ is with us. We have not here a lasting city.

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POVERTY



"Banners no longer wave in the war on poverty and the war itself seems to have ended in a ceasefire."

Children and chickens roam in the muddy front yard of a tenant farmer's home in the Mississippi delta country of eastern Arkansas.

...Whatever happened to it?

By RUSSELL SHAW

Whatever happened to poverty?

A headline-grabber in the 1960s, the problem of poverty has receded into relative obscurity in the United States today. Banners no longer wave in the war on poverty and the war itself seems to have ended in a ceasefire.

Does that mean that the problem of poverty has been solved? Hardly. It only means that poverty and the poor, having enjoyed their brief time in the spotlight of attention from public figures and the media, outstayed their welcome and have been elbowed off the stage. It is not the first time this has happened, nor is it likely to be the last.

THE POOR are still there — between 25

million and 29 million of them in the United States alone, even according to the government's unrealistically low definition of poverty. These are the people to whom the 1971 World Synod of Bishops referred as "silent, indeed voiceless, victims of injustice."

Even worse than the fact of poverty is the attitude of the non-poor. Many people are not merely indifferent to the poor but actively hostile. They seem to have a strange notion about the subject of poverty — the notion that poverty is the fault of the poor themselves and that to be poor is the sign of bad moral character.

How else explain the slighting remarks so casually and callously made about the poor? "If those people were good for any-

thing, they would take care of themselves instead of looking for handouts." Or: "There's nothing wrong with people like them that a little hard work wouldn't cure."

THE CENTRAL fact about poverty, both within the United States and on the international level, is that it is not the fault of the poor. A second crucial fact is that poverty imposes so many disadvantages on the poor that they are nearly powerless to escape from poverty without help. Pulling oneself up by one's boot-strings is a reasonable self-help formula only for the man who has boots.

The first and essential requirement for eliminating poverty in this country and abroad is that the rest of us must really want the poor to become non-poor. No doubt many affluent Americans would insist that they do

desire this. Unfortunately, however, their "desire" is not always expressed in action.

There is no secret about why this is so. The plain fact is that if the lot of the poor is to improve, it will be necessary for the rich to share more of what they have — and sharing does not come easily. The thought of actually giving up some of our wealth is hard for most of us who always were, at heart, pacifists in the war on poverty.

Poverty in the midst of plenty is one of the most painful paradoxes of our country and indeed of the entire contemporary world. It is a scandal which no Christian can ignore and for which Christians share much of the blame. Poverty can be ignored and hushed up — something that seems to be happening now in this country — but it will not be cured until the rich determine that it shall be.

Young people visit poverty first hand and ask questions

By FATHER CARL J. PFEIFER, S.J.

"How come poor people have big TV sets?" "That's the first time I went into somebody's house and found it colder inside than outside." "What struck me right off were the big cars parked in front of those dingy houses."

Those were some of the observations of a teenage group who visited a section of the city where they had never been before. The visit to homes of poor persons had a mixed impact on the group. Their first impressions seemed to center on the apparent paradox of obviously poor homes with big television sets and large cars out front. The visit brought these middle-class suburban youth to face new questions arising out of a first-hand meeting with disadvantaged inner-city families.

IN THE following weeks of religion classes, the teenagers continued to discuss their experience. They did research into causes of poverty and unemployment, the psychological effects of poverty and discrimination, and programs devised to cope with poverty in an affluent society. They searched the Gospels and other Christian sources to discover what Christ and the Church taught about poverty. Gradually they deepened their understanding of the complex reality of poverty. To some extent their attitudes towards the poor — and the wealthy — changed.

What most impressed me were the spontaneous things they did outside of the requirements of their religion class. One boy took an afternoon to become more closely acquainted with the more impoverished sections of the city. He drove and walked alone, attempting to feel his way into a way of life that was so foreign to him.

At one point in his exploration, he noticed a small girl playing in the street without shoes. As he watched her, he thought of his own younger sister who had a closet full of shoes at home. He was so touched by the experience that he quickly drove to a

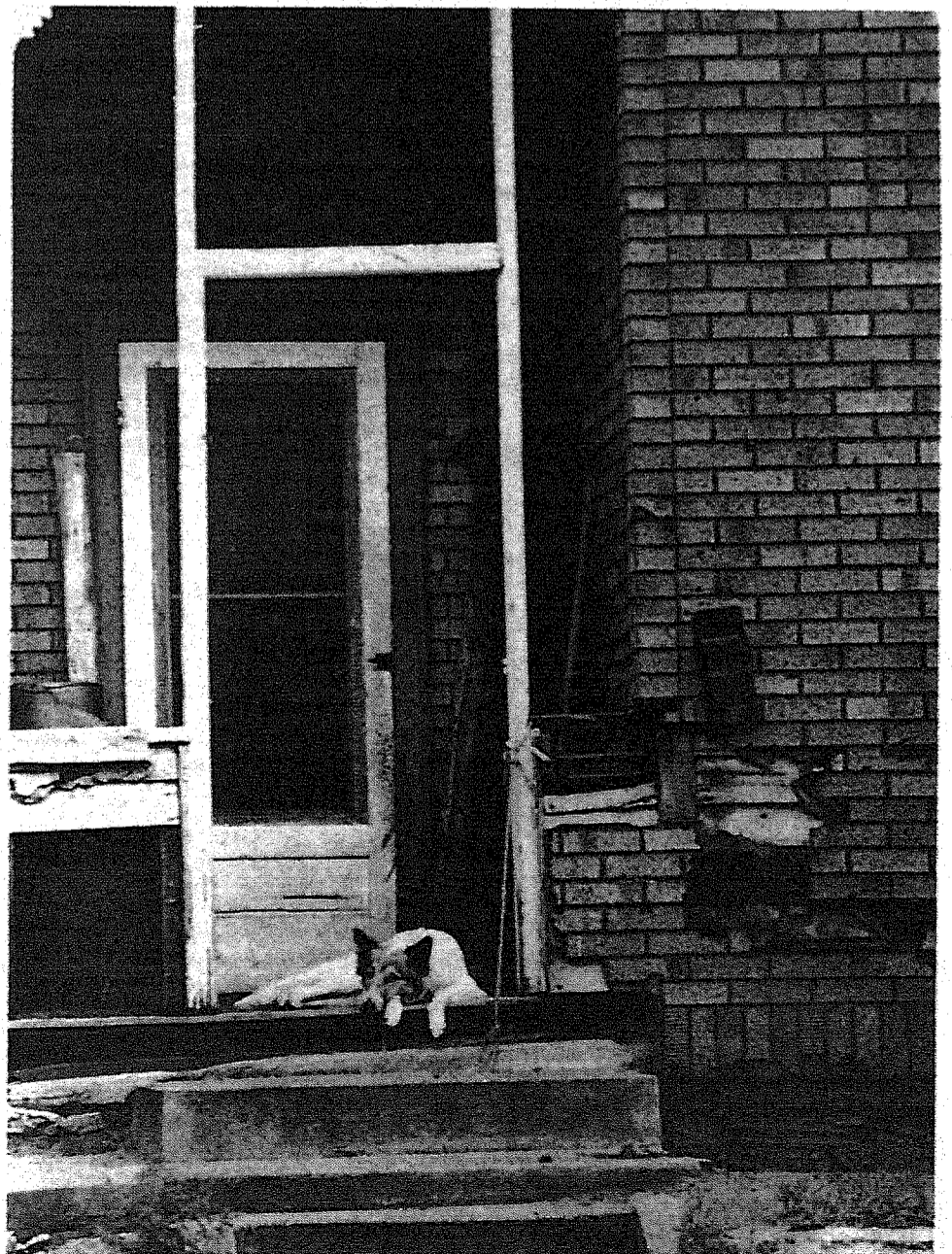
store, bought a doll, and drove back to find the little girl. But she was gone.

SEVERAL other teenagers went back to one of the houses they had visited. It belonged to a crippled old man. The youngsters had noticed how cold it was inside on their first visit, and realized the old man could not do much about the situation. So they spent about eight Saturdays fixing up his house. They bought an old, used stove, and installed it, replaced broken windows, insulated the doors, and then painted the whole interior of the house. They did this completely on their own initiative.

The whole experience of visiting disadvantaged families and then dealing with their own reactions to poverty was a practical, creative model of religious education that is in touch with life. Some of their reactions were typically adolescent in their idealism and directness. Yet the personal, immediate involvement motivated a great deal of study, discussion, action, and prayer. Through experience they grappled with the reality of poverty and the Christian response to it.

Religious educators, beginning with those who are most effective, namely parents, need to help their fellow Christians become more aware of and responsive to poverty. The Second Vatican Council urges this "since the greater part of the world is still suffering from so much poverty that it is as if Christ Himself were crying out in these poor to beg the charity of the disciples" (Church in World, 88).

The Council goes on to remind us that "it is the duty of the whole People of God, following the word and example of the bishops, to do their utmost to alleviate the sufferings of the modern age." It is one task of religious education to help Christians learn about and fulfill this challenge. For that one group of teenagers, coming face to face with poverty in their own city was a first step in meeting Christ's challenge to help the poor.



"The poor are still there — between 25 million and 29 million of them in the United States alone — even according to the government's unrealistically low definition of poverty." (A listless dog watches a stranger from the back porch of a dilapidated house in North Minneapolis, Minn.)

A review of medical findings on use of marijuana



Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, and former juvenile court judge.

By DR. BEN SHEPPARD

History dates the use of the plant to 2000 BC both in India and China. In China it was used for its psychoactive effects. Around 2000 BC it was mentioned in religion as "Atharva Veda", a religious grass. The Hindus felt that the plant was good as a sedative, an anesthesia.

The next widespread use of cannabis (marijuana) occurred in the Middle East. There was little cultural opposition since the Koran did not prohibit the plant as it did alcohol. The first Western use was by Moreau, the father of clinical psychopharmacology, who experimented with hashish by mouth in 1840 and wrote a description of cannabis as inducing hallucinations, flight of ideas, and this he compared to the process likely to occur in mental patients. He was the first to make mention of environmental and social settings of the user and compared its effect with these settings.

Because of the difficulties in determining dosages and the variations in the concentration of the cannabis used at that

time when it was compared to the exactness of aspirin and the predictable effects of measurable drugs it was discontinued in 1942.

Cannabis and all other hallucinogens share one characteristic and that is to change mental states without affecting vital body organic changes. Marijuana used just once can be found in the blood plasma for at least one week because there is a rapid uptake and then a slow release from certain tissues. This has been proven in animal experimentation. Chronic users have reported complaints of headaches, memory loss of recent events, changes in personality and temperament and decreased clarity of thought and decreased desire to work.

Chronic use will produce impairment of lung function in more than half of the cases. Reports from areas where cannabis preparations are used such as India, Egypt and Monaco indicate that excessive smoking of marijuana produces bronchial conditions. This was found to be true in 22 of 31 young American soldiers, 19 to 23 years of age, who had smoked hashish for periods ranging from six to fifteen months. Many had such impairment of lung function they could not work and only a decrease in usage helped restore normality.

Inflammation of the eyes accompanied by yellowish discoloration (which is frequently confused with hepatitis) is seen because of the high concentration of the T.H.C. (chemical extract) retained in tissues with a high fat content.

Marijuana strengthens the action of amphetamines and caffeine and it makes stronger the depressant action of barbiturates and alcohol. Strong marijuana users must be careful in using antihistamines and tranquilizers. The heavy marijuana smoker tends to use more hallucinogens, alcohol and tobacco than the rest of the population. It has caused a multiple drug abuse syndrome.

It has often been said that the heavier increase of marijuana or hashish the less marijuana is needed to produce

the "stoned" effect — this is now being questioned and it would seem that studies accurately reported that more is needed to produce the same effect. Reports from Eastern countries would show that when the body gets used to it, the body needs more and more. It is frequently reported among heavy smokers that there is danger to the blood vessels in the legs, diarrhea, abdominal cramps, and general individual discomfort.

Weight loss is also seen in chronic smokers in the Mideast, as has been changes in liver structure caused by the yellow pigment which was deposited around the blood vessels.

Both crude marijuana extract and T.H.C. can cross the placental barrier — but only crude marijuana extract causes fetal abnormalities and abnormal off-spring. When given in large doses to hamsters, rabbits, rats and dogs marijuana by-products can cause damage.

Many physicians share the misconception that addiction means physical dependence accompanied by withdrawal symptoms. Addiction to a drug is not its ability to cause withdrawal symptoms. The common denomination of all drug dependence is the psychological reinforcement resulting from reward associated with the past individual drug reinforcement. Physical dependence does not develop to central nervous system stimulants such as cocaine yet cocaine is one of the most enslaving types of dependence. Heavy use of any cannabis produces a habit which is difficult to kick without outside help.

From a pharmacological point of view if a man intends to use a chemical euphoriant, he should use a substance which is less hazardous to the integrity of brain function, and less disruptive to the body system. Such a substance should not be stored in body tissues, but should be rapidly eliminated. It should not induce tolerance or dependence of a physical or psychological nature and it should not have any undesirable side effects.

Church to observe the Presentation

By JOHN J. WARD

The Church commemorates the Presentation of Our Lord in the Temple Saturday, Feb. 2.

Candles are blessed on this day, a symbolic representation of the words of Simeon concerning Christ, "A light of revelation to the Gentiles."

When Mary presented Christ to the aged Simeon at the door of the Temple along with two turtle-doves, he said: "Now dismiss Thy servant, O Lord, according to Thy word because my eyes have seen Thy salvation."

He also prophesied to Mary: "Thy own soul a sword

shall pierce" and Mary, a mother of sorrows, departed from the temple in Jerusalem.

She may well have said many times during the 33 years of her Son's life as He said in the garden of Gethsemane, "O God, if this be possible let this cup pass from Me not as I will but Thy will be done."

However, according to tradition, Mary, hearing the terrible prediction, did not answer a word but left the temple with the Infant Jesus. Her joy, being the mother of the living Christ, was tempered with sorrow by the words of Simeon.



Candlemas Day in Spain

Pilgrims gather around lighted candles during Candlemas Day ceremonies in the church of the Benedictine monastery in Montserrat, Spain. The feast, celebrated Feb. 2 as the Presentation of Christ in the temple of Jerusalem, also involves the observance of Mary's legal purification 40 days after Christ's birth. The introduction of candles into ceremonies began about 450 and is thought to be of Roman origin.

Educators to meet in April

WASHINGTON — (NC) — The National Catholic Education Association (NCEA) says it expects between 12,000 to 15,000 teachers and administrators to attend its annual convention and exposition in Cleveland, April 15-18.

The NCEA said there will be talks, program sessions and extensive exhibits offering a wide spectrum of activities for the convention participants. Some of the key addresses will be given by Dr. Lawrence Kohlberg, professor of education and social psychology at Harvard University; Dr. Mario Fantini of the State University Colleges, New Platz, N.Y.; and Sister Rosemary Ferguson, prioress general of the Adrian Dominicans.



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Free-throw games highlight weekend

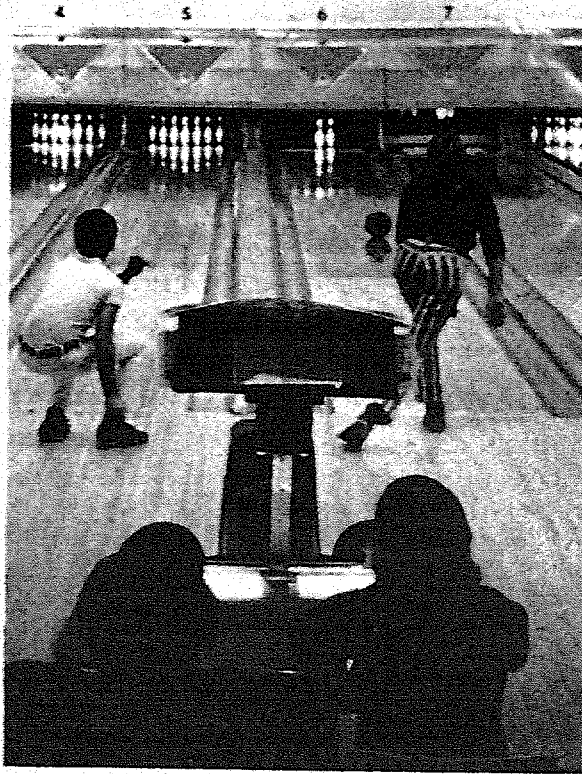
By JOAN BARTLETT

You'd think that after UCLA beat Notre Dame last weekend there wouldn't be much to look forward to in the world of basketball. But what could be the basketball heroes of the future will be showing off their skill Saturday, Feb. 2, beginning at noon at Ponce de Leon Junior High, Coral Gables.

The event is the Knights of Columbus Basketball Free-Throw Championship, sponsored by Coral Gables Council No. 3274.

Participating in the event are boys and girls ages 11-14 from St. Brendan School, St. Theresa School, St. Thomas the Apostle School, Kinloch Park Junior High and Ponce de Leon Junior High.

This is the council level of competition, in which each participant is allowed 10 free throws from the foul line.



YOUR CORNER

Winners will receive trophies and will be eligible to enter the district championship. Later on, there will be a regional competition for winners at the district level, and a statewide event for regional champs.

The state winners will compete with winners from North Dakota (!) in March. No, you don't get an all-expense paid trip to the North Country — scores are compared after competitions are held on local courts.

Keeping in the sports vein, two Archdiocesan high school students were recently honored by being chosen to the "Who's Who in National High School Athletics" "All-American team."

Tom Geiger, from Cardinal Gibbons High School; and Robert Bradley, St. Thomas Aquinas High School, both in Fort Lauderdale, were among 30 Florida students chosen for the honor by a panel of over 1500 coaches and sportswriters.

We're proud on you, Tom and Robert!

Tonight (Friday) is opening night for the Miami Shores Optimist Club coffee house for the young handicapped, ages 16-35. It's at the Miami Country Day School from 8 to 11 p.m. and it will be open every first and third Friday of the month.

For all you classical music lovers, the South Florida Youth Symphony Orchestra is giving a free concert at CTA Towers on Brickell Ave., Saturday, Feb. 9. Featured will be three soloists from the orchestra, which is conducted by George Zazofsky.

Coming up the end of next month is the Dade County Youth Fair, which always offers an interesting time for those who attend.

This year the Youth Fair Queen is a former student at Lourdes Academy, whose picture appears on this page.

The Fair will be located in its permanent facilities at Tamiami Park, adjacent to Florida International University; and over 5,000 exhibits will be on display along with livestock, plants, food, homemaking, arts and crafts, and a midway.

There's a lot more, too much to tell all about — but plan on going out there, starting Feb. 28. You'll probably see an exhibit by someone you know, and it's bound to be a lot of fun.

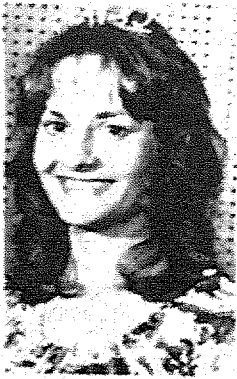
Bowl-by-Mail? new idea being used by CYO

It's not exactly Celebrity Bowling; it isn't even Bowling for Dollars; but for 14 teams from Stuart to South Dade, the CYO Mail-Graphic Bowling League is giving members of the organization a chance to compete with a wide range of other CYO bowlers without having to leave their own neighborhood bowling lanes.

The concept is a fairly new one: parish teams organize and mail in their scores, which are tallied in the Youth Activities Office according to a schedule of competition.

The league has been running since October and is reaching the end of its regular play, with teams from St. Michael, St. Catherine of Siena and St. Kevin No. 1 in the lead.

The top four teams will compete in play-offs, and winners will be announced for the North and South Divisions and for the Archdiocese championships.



1974 Youth Fair Queen is Joanne Yoham, daughter of Mr. and Mrs. Jerry Yoham, Our Lady of Divine Providence parish.

Watch that deadline!

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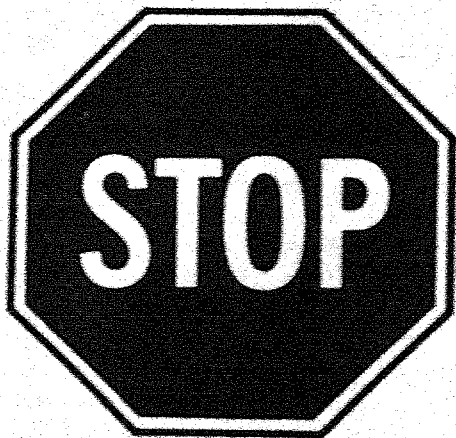
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Abra su puerta y su corazón al visitador ABCD

El domingo 3 de febrero arribará a su etapa culminante la Campaña de Caridad del Arzobispo (ABCD-1974), destinada a recaudar los fondos necesarios para el sostenimiento de las múltiples obras de asistencia social sostenidas por la Iglesia Católica en el Sur de la Florida.

El domingo ha sido designado como día de "Permanecer en Casa" esperando la visita del voluntario de ABCD que visitará cada hogar católico recabando generosa ayuda para esa campaña de caridad.

Miles de hombres y mujeres han donado su tiempo para hacer estas visitas en cada hogar católico de los ocho condados que forman la Archidiócesis de Miami.

La organización de la campaña este año ha estado presidida por dos conocidos hombres de empresa. Charles Kellstadt, que fue Presidente de la Cadena de Tiendas Sears en Cuba durante muchos años y Alberto A. Alejandre, conocido contratista en el giro de la construcción. Ambos están haciendo una apelación especial a la comunidad en general y a los católicos en particular para que la campaña de este año llegue a un total de \$2.700.000 ya que cada día se hace más costoso el sostenimiento de obras tan urgentes como la Ciudad de los Niños, el Hogar Infantil de Perrine, el Marian Center para niños retrasados; las diversas clínicas y programas para prevención y rehabilitación del vicio de las drogas, los hogares para ancianos, los programas especiales de alimentación, recreo y servicio también a los ancianos, la asistencia matril y espiritual a los trabajadores agrícolas migratorios, la obra asistencial del Centro Hispano Católico, el Centro Católico San Juan de Puerto Rico y el Centro Mater, entre tantas obras más dedicadas a asistir a todos los necesitados.



El Centro Hispano Católico fue una de las primeras instituciones fundadas por el Arzobispo Coleman F. Carroll cuando vino a Miami. Poco después, el Centro se convertía en el primer refugio para millares de cubanos que escapaban del terror en su patria. Allí se ofreció alimento, ayuda económica, orientación sobre empleos, asistencia médica y espiritual a millares de personas. Han pasado los años, pero el Centro Hispano Católico sigue prestando los mismos servicios y creando otros

nuevos, adaptados a las necesidades de hoy. El Arzobispo Coleman F. Carroll sigue velando por el Centro, al que visita frecuentemente. En la foto se le ve charlando con algunos de los niños que acuden al 'nursery' del Centro Hispano Católico. El Centro Hispano Católico, al igual que el Centro Católico San Juan de Puerto Rico y el Centro Mater, es una de las muchas instituciones que se sostienen gracias al aporte a la Campaña de Caridad del Arzobispo (ABCD).

BREVES

Miami y el Mundo

Baile de enamorados con Juan y María será el festival del Movimiento Familiar Cristiano el sábado 9 de febrero, en preparación del Día de los Enamorados. Tendrá lugar, como es ya tradicional, en el North Miami Armory, 13250 N.E. 8 Ave. Se trata de una cena bailable tipo buffet, amenizada por el Conjunto Kristal. Comenzando a las 9 p.m. Las reservaciones pueden hacerse a través de los distintos equipos de matrimonios cristianos o llamando a Silvia o Alberto Camacho, 856-6080; Haydee o Rafael de la Rosa, 666-8261 y Petra o José Pererira, 822-3246. \$15 por pareja el cubierto.

"Los monos del Jardín Zoológico de San Antonio tienen mejores habitaciones" que muchos trabajadores emigrantes, dijo Monseñor Patrick Flores, Obispo Auxiliar de San Antonio, ante una audiencia de militares de origen Mexicano-Americano en Alemania Occidental. El prelado visitó diversas bases de la Fuerza Aérea en Europa para urgir a los mexicano-americanos a que "se mantengan informados sobre lo que pasa en los Estados Unidos y a comprometerse con la lucha de esta minoría cuando regresen al país".

Comenzando el domingo 3 de febrero, la iglesia de St. Louis, ofrecerá misas en español todos los domingos a las 7 p.m. La iglesia está situada en el 7270 SW 120 St.

Un ciclo de conferencias Pre Cana, de preparación al matrimonio se ofrecerá en la iglesia San Juan Bosco los días 11, 13, 18 y 20 de febrero, comenzando a las 8 p.m.

El Padre Frederick McManus, director del Comité para la Liturgia de la Conferencia Católica de los Estados Unidos dijo que el recientemente aprobado "Directorio para misas de niños" constituye un reconocimiento "de las necesidades especiales de los niños cristianos y remueve los obstáculos para su plena participación en la liturgia". El directorio fue aprobado por el Papa Paulo VI y publicado en Roma el 20 de Diciembre. El Padre McManus dijo que la característica más importante del directorio es la incorporación de "la investigación contemporánea en psicología infantil" en el desarrollo de liturgias apropiadas para los niños.

El Cardenal Julius Döpfner de Maguncia, presidente de la Conferencia Alemana de Obispos, declaró aquí que cada alemán tiene el deber de ayudar a Israel y a los judíos amenazados con el aislamiento en la escena política mundial. El prelado dijo que el deber de los alemanes está justificado por "la deuda de solidaridad que tenemos con el pueblo judío". El Cardenal Döpfner defendió el derecho de los judíos de tener una patria segura en lo político y su derecho fundamental a la existencia.

Monseñor Johannes Neuhaesler, obispo auxiliar de Maguncia, murió a los 81 años de edad. El prelado fue un vigoroso opositor de Adolfo Hitler y fue prisionero en el campo de concentración nazi de Dachau por cuatro años durante la Segunda Guerra Mundial. También participó en intentos por la oposición alemana de derrocar a Hitler y de prevenir la guerra. En 1946 el prelado publicó el primer documento sobre la resistencia de la Iglesia Católica al régimen nazi y en 1958 el estado alemán le confirió la Medalla por Servicio Distinguido por su "servicio a la Iglesia y al pueblo".

La Campaña de Caridad del Arzobispo

Por el DR. MANOLO REYES

Están y estarán siempre muy vividos en mi mente los recuerdos del año 1960 cuando miles de cubanos refugiados comenzaron a llegar al exilio, fundamentalmente en la ciudad de Miami.

Estados Unidos afrontó en aquella ocasión el ser nación de primer asilo. Hasta entonces, aunque este país siempre se caracterizó por su tradición de darle refugio a quien huía de la tiranía y de la opresión, hasta entonces, repito, había sido país de asilo procedente de una segunda nación. Por ejemplo, el histórico éxodo de los Húngaros en 1956 no fue directo a Estados Unidos, sino que los Húngaros pasaron a un segundo país de Europa y de allí emigraron a esta nación, hecho que le permitió a Estados Unidos el prepararse para afrontar la contingencia del éxodo de miles de seres humanos.

En el caso cubano no ocurrió así. Miles de compatriotas comenzaron a llegar en los vuelos regulares de las compañías aéreas que iban y venían de Miami a la Habana, otros tomaban el Ferry de West Palm Beach o el barco Florida para venir a estas tierras de libertad, otros que estaban imposibilitados de afrontar este tipo de viaje se arriesgaron a cruzar el tempestuoso Estrecho de la Florida. Y en materia de semanas, docenas de miles de cubanos se encontraron reunidos en Miami pidiendo asilo político.

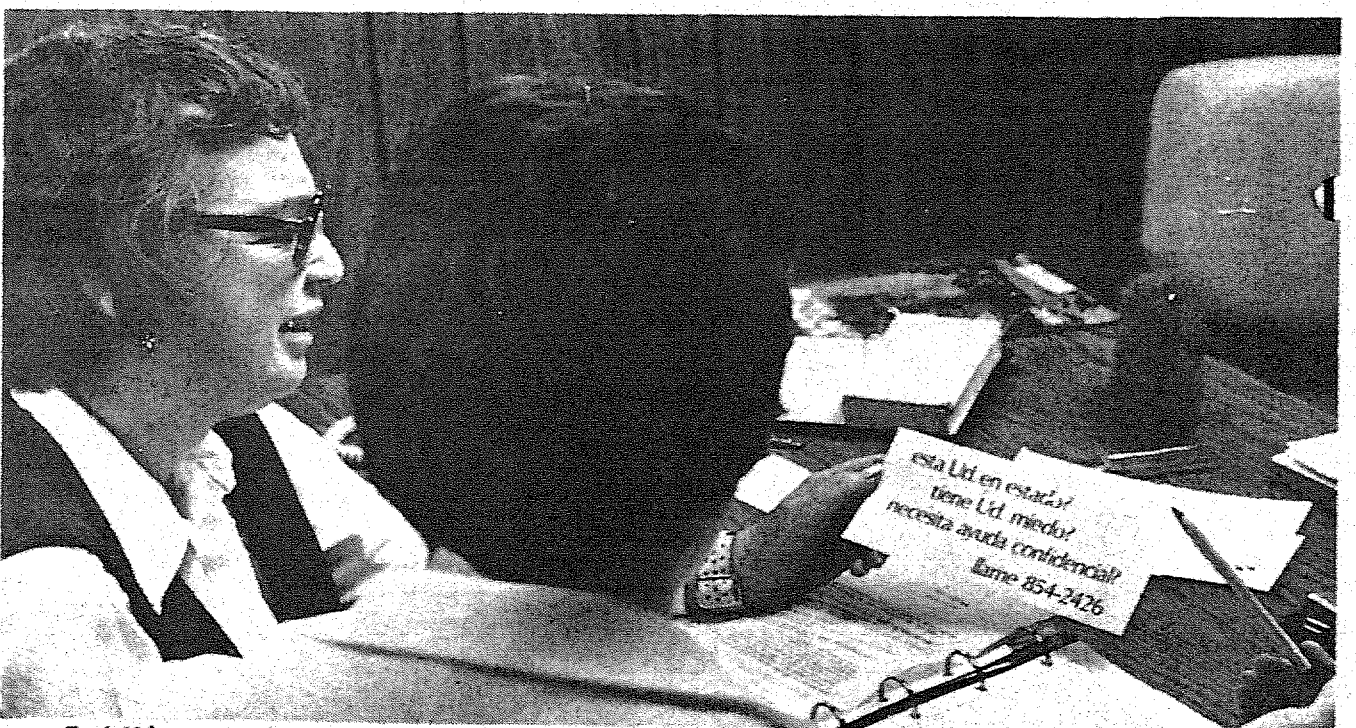
Debe señalarse que Miami no es una ciudad industrial, y mucho menos en el inicio de la década del sesenta. Sino que

esta ciudad ha vivido en un porcentaje bastante grande del turismo. Y cuando se tiene más de sesenta mil seres humanos, sin un centavo, sin trabajo, sin posibilidad de inmediato de futuro, la industria turística podría verse seriamente afectada.

A grandes rasgos eso fue lo que estaba ocurriendo en el inicio del éxodo cubano hace ya más de quince años. En aquel entonces, no había Centro de Refugiados Cubanos, ni había ayuda federal. Sino que el primero que dió al frente fue el Centro Hispano Católico, obra imperecedera del Arzobispo Coleman F. Carroll para cobijar en sus paredes inolvidables a esos miles de cubanos. Bondadosamente todos sus recursos se pusieron al servicio de los miles de cubanos que lo necesitaban. Ropas, alimentos, dinero y hasta trabajo se les dió a los cubanos que tocaban a sus puertas, sin distinción alguno.

Y aun cuando el Gobierno Federal se decidió a ayudar a Miami, a sus ciudadanos y a los Cubanos fueron precisamente a la fuente de aquella experiencia: Al Centro de Refugiados Cubanos.

Por todo ello, el cubano es y será siempre agradecido. En los momentos más necesitados siempre tuvieron a su alcance la mano generosa del Arzobispo Coleman F. Carroll. Ahora hace falta ayudarlo a él . . . para que siga ayudando . . . y conquistando corazones para Dios.



¿Está Ud. en estado?, ¿Tiene Ud. miedo? ¿Necesita ayuda confidencial? . . . llame a 854-2426. Así avisa el cartel de una de las más recientes instituciones de servicio social de la Iglesia Católica en Miami. La Clínica Dr. Ben Sheppard, especialmente diseñada para atender las necesidades de las muchachas afligidas por

algún problema emocional o moral. Como todas las obras de asistencia social de la Iglesia Católica en Miami, la nueva clínica cuenta con personal de habla hispana. En la foto, la superiora de educación, Anne Kitts, charla con la hermana Therese Mary Haggerty.

AVISO

La colecta de fondos para un proyecto de radio y televisión llamado "The Pope Speaks" (o El Papa Habla) por un Mr. Gordon Di Battisto, de Miami, no ha sido autorizada por la Santa Sede ni por oficiales de la Archidiócesis de Miami, según anunció la Cancillería. Ni la Pontificia Comunicación de Comunicaciones Sociales ni la Archidiócesis han aprobado la solicitud de fondos para este proyecto.

El Año Internacional de la Población: Entre el miedo y la esperanza

Por JUAN DOMINGUEZ

Las Naciones Unidas han decidido que 1974 sea el Año Internacional de la Población. Y aunque a lo largo de esos doce meses habrá distintos simposios en varios países, el punto focal de la celebración será una conferencia — con el título "Para promover el bienestar humano y el desarrollo" — que tendrá lugar en Bucarest del 19 al 29 de agosto.

No es aventurado pensar que estas reuniones contribuirán a crear un estado mundial de opinión favorable al control de la natalidad, ya que los puntos comunes de las diferentes agendas son los siguientes: 1) Tendencias recientes de la población y perspectivas futuras; 2) Relaciones entre cambio demográfico y desarrollo económico y social; 3) Relaciones entre población, recursos y ambiente; 4) Población, familia y bienestar humano, y 5) Plan de acción sobre la población mundial.

EVITAR LAS GENERALIZACIONES

El mito de crecimiento de población como obstáculo para el desarrollo contrasta con otras significativas posturas de sus propagadores. Así no deja de ser significativo que en 1970 se dedicaran 194,000 millones de dólares a armamento, y sólo 13,700 para ayudas al desarrollo. Con la "Revolución Verde", pronto llegará el momento en que los países en desarrollo tengan problemas de excedentes alimenticios. Además, el aprovechamiento de los recursos infra-

utilizados acaba de comenzar. Y respecto a las materias primas y fuentes de energía hay que tener una visión dinámica, y no estática, como acostumbra los alarmistas: cuando un recurso disminuye o se acaba, la tecnología lo ha sustituido ya por otro. En el mundo, además, hay grandes espacios apenas sin explorar, que permitirán la continuidad progresiva de la expansión.

No es la primera vez que se produce, en la historia reciente de la humanidad, un crecimiento de población como el ocurrido en la última década. Las épocas moderna y contemporánea han pasado por tres fases demográficas paralelas a otros tantos avances del hombre en su conquista de la naturaleza. De 1650 a 1850 — coincidiendo con los comienzos de la Revolución Técnica —, la población mundial se duplicó para llegar a los mil millones de personas. De 1850 a 1950, la población volvió a doblarse, mientras se extendían la Segunda Revolución Industrial y sus frutos. Hoy, cuando ya somos más de 3,600 millones de habitantes sobre la Tierra, estamos en plena Revolución Científica. La población mundial creció a la par que las revoluciones tecnológicas ponían en manos del hombre extraordinarias posibilidades de todo orden, si bien cada país se incorporaría en diferente momento a cada una de estas revoluciones y algunos todavía se encuentran en el período pre-técnico.

Pero no se pueden comparar — como se hace frecuentemente — las diferentes tasas

de aumento de los países desarrollados y de los que están en vías de desarrollo, o las de distintos continentes y grandes zonas del globo. Cada cual tiene sus propios problemas, y las relaciones entre variables como población, renta per cápita, renta nacional, etc., son muy distintas en cada caso.

¿SE PUEDE EXPLORAR EL FUTURO?

Algo parecido ocurre con las predicciones que engloban el conjunto de la población mundial. La casuística de toda exploración del futuro encierra un doble peligro: su variabilidad y sus errores. Así, las llevadas a cabo por la ONU en los años 50 resultaron equivocadas por defecto, mientras que, según las de 1967, la población mundial ya no se doblaría para el año 2,000, sino para el 2,006.

Las cifras históricas, y las predicciones son fiables sólo, en la medida en que pueden serlo, en muy pocos países. Salvo en las naciones desarrolladas, el instrumental estadístico es muy pobre o no existe, y los resultados globales del total de la población, de las tasas de natalidad, de fertilidad, de mortalidad, etc., responden a puras estimaciones o sondeos, realizados a veces con fines políticos, y manipulados otras. El crecimiento de la población es una realidad, pero las cifras que se nos dan son falsas. ¿Qué sabemos, por ejemplo, de China? — ¿cuántos habitantes tiene: 700, 800 millones...? ¿Cómo es posible conocer la población de tantos países africanos que todavía no disponen de censo? Y si esto es así, ¿qué crédito merecen estas profecías? — Incluso en los países desarrollados, las proyecciones realizadas para 1970, con base al censo de 1960, resultaron erróneas. Si tales errores se producen en un período de diez años y en países desarrollados estadísticamente, ¿qué ocurrirá en los países subdesarrollados? — Por eso, lo más científico y honrado es plantear este tipo de estudios a un nivel mucho más reducido, y no hacer generalizaciones en su mayoría gratuitas y tras las que se esconden objetivos políticos o ideológicos.

MILLONES DE ABORTOS Y ESTERILIZACIONES

El tamaño de la familia — se decía en el folleto anunciador de la conferencia de Bucarest — era considerado hasta ahora como una cuestión relativa sólo a la pareja, pero... si se mantiene este derecho, habrá que conocer de antemano el número de hijos que se desea tener, — ya que ello incide sobre la calidad de la vida y la mejora de la

sociedad humana. Los gobiernos — se dice también — encontrarían en el 50 punto de la agenda ("un plan de acción") el camino hacia una vida mejor. Es de suponer que, dentro de este "plan de acción", en Bucarest se estudiará también — como ya lo hiciera anteriormente el Banco Mundial — los millones de abortos y el número de esterilizaciones que serán necesarios para evitar tantos nacimientos.

Además de los errores metodológicos que invalidan estos sondeos (generalizaciones, extrapolaciones, etc.), los cambios propuestos no podrían lograrse sin un control totalitario de los nacimientos por parte del Estado. En este sentido, es seguro que la conferencia señalará la "necesidad" de un control coercitivo, que ya tendría sus antecedentes en algún país de la Europa del Este, donde se castiga a los matrimonios con más de tres hijos. Por otro lado, se encuentran ya autores que reclaman el establecimiento de tribunales nacionales e internacionales con potestad para prohibir nuevos nacimientos.

LAS VENTAJAS DEL CRECIMIENTO

Como señala Colin Clark, el crecimiento demográfico es un estímulo para el cambio social, conduce a un aumento de la renta nacional, de las posibilidades tecnológicas, de la industrialización, de la urbanización, etc. La India, con sus 500 millones de habitantes, es un buen ejemplo de ello: con unos cuadros universitarios y técnicos muy cualificados ha logrado crear una industria moderna y eficiente, su renta nacional crece a ritmos imprevisibles en la época de Gandhi.

SOLUCIONES MATERIALISTAS

Las actuales insolidaridades, la falta de eficacia en la organización gubernamental de muchos países, las macro y microcorrupciones que encierran los intereses económicos, los egoísmos nacionales e individuales, son obstáculos que impiden alcanzar soluciones humanas y dignas. La "solución" demográfica es la más fácil, o al menos la más congruente con una sociedad materialista, sin ideales y cosificadora del hombre, al que quiere convertir en un consumidor de placer, por el que todo lo sacrifica, también su visión de sí mismo como ser trascendente.

Sería una pena que este Año Internacional de la Población significase un nuevo hito hacia la degradación de la persona humana y hacia una sociedad sin alegría presidida por el egoísmo y por la desesperación.

La Obsesión de Tener más

Un automóvil más veloz que el del vecino, una casa con más habitaciones, un televisor portátil... ¿son éstos los sueños del hombre de hoy? Exigencias poco espirituales, que corren paralelas a las inquietantes frustraciones de nuestros días.

Algunas imposiciones de los tiempos modernos, el apresuramiento de la vida contemporánea son, a veces, graves obstáculos para que cada uno se detenga a preguntarse a sí mismo si ha sabido imprimir a su vida un sentido auténticamente cristiano. Los días de muchas existencias pasan superficialmente y sorprende escuchar a personas aparentemente religiosas expresarse como si el único fundamento de sus aspiraciones futuras radicara en una decepcionante estrechez de proyecciones. Un prometido aumento de sueldo, unas vacaciones largamente ansiadas, el matrimonio de los hijos, la compra del automóvil, representan para muchos la única meta que les hace llevar el presente.

EL ESPIRITU CRISTIANO

Se detecta, entonces, un aferramiento a las cosas de este mundo y una consiguiente falta de preocupación por encauzar la vida hacia cánones verdaderamente cristianos. No basta una religiosidad fundada en la práctica habitual o esporádica de las observancias litúrgicas, sino que se hace imprescindible una reflexión adulta sobre el significado de nuestro paso por esta existencia terrena.

UNA VIDA MECANICA

Los adelantos de la técnica y las necesidades económicas crecientes han reducido el espíritu de muchos hombres a un cotidiano desenvolvimiento mecánico, sin aspiraciones de índole superior. Atado al pedal de su coche, al mango de su herramienta, al andamio del nuevo edificio que debe construir, al convencional portafolios, el individuo se somete cada día a una penosa chatura y la magia de su libertad queda desvirtuada por la frustración de un crujiente billete de banco con el cual no puede comprar un sueño, las ilusiones a navegar sobre una nueva marca de lavarropas... ¿Qué clase de progreso es éste de la vida moderna si lleva a los seres humanos a alejarse rápidamente de las más perdurables creaciones del espíritu? El hombre parece buscar cada vez menos en el cielo el rostro de Dios y la altura de los rascacielos le priva de un cálido sol vivificante. Y aumentan la angustia, el miedo, las tensiones, sobreviene la ira que desemboca en violencia, por ese monótono transcurrir de días y noches sin horizonte.

¿HAY UNA ESPERANZA?

El hombre primitivo tenía más tiempo para pensar. El de otros siglos parecería más entusiasmado por la creación y la metafísica. Es necesario que el hombre de nuestra época detenga su ruta sin estrella, vuelva la mirada a lo profundo de su corazón y comprenda que su misión en este mundo no radica solamente en cosquillearse el adelanto de los viajes espaciales, pero siempre y cuando ellos vengán aparejados de un devenir espiritual y no exclusivamente técnico.

Los científicos, los filósofos, los teólogos señalan con angustia los peligros que representan para el alma el espejismo y la vertiginosidad de una vida sometida al materialismo sin esperanzas y sin poesía. Cuando el hombre se encuentra involuntariamente frente a la espantable realidad de una muerte súbita comprende, entonces, cuánto de su tiempo ha perdido en vanidades. Antes de que sea tarde, antes de que la humanidad se pierda en una prosa sin mañana, antes de que los niños reprochen a sus padres el inútil legado de una honda carencia espiritual, debe comenzar la búsqueda. No de una felicidad pintada con aerosol sobre la dura pared de una conciencia marchita, sino sobre la auténtica esperanza de un mundo que siga la senda de la fe, del amor y de la verdad, con el corazón puesto en Dios, nuestro creador.

H.C.

Publican en español Pastoral sobre María

WASHINGTON — Se ha publicado ya la versión española de la reciente pastoral de los Obispos católicos sobre la Santísima Virgen María. El documento, intitulado HE AQUÍ A TU MADRE MUJER DE FE, lleva fecha del 21 de noviembre de 1973, día en que se celebra la Presentación de María. El propósito de la carta es reiterar la enseñanza de la Iglesia Católica acerca de María, Madre de Dios, y animar a los fieles a tenerle una auténtica devoción.

“Esperamos y rogamos que nuestra exposición sea materia de serio estudio y amorosa reflexión,” dijeron los obispos. “Deseamos de todo corazón que sea recibida en los hogares, rectorías y seminarios, en las escuelas e institutos de enseñanza superior.”

Las fuentes principales de la pastoral, además de las Sagradas Escrituras, son los documentos del Segundo Concilio Vaticano (1962-1965), especialmente LUMEN GENTIUM, que resume en el octavo capítulo la enseñanza de la Iglesia Católica sobre la Madre de Dios.

La primera parte de HE AQUÍ A TU MADRE trata de Nuestra Señora en la Biblia y la enseñanza tradicional de la Iglesia acerca de María como la expresaron los primeros doctores y los credos de la misma. Más adelante se habló sobre temas tales como María y el Segundo Concilio Vaticano, devoción mariana, la doctrina sobre María y su relación y aplicación al ecumenismo, el sacerdocio y la vida religiosa, a la mujer, al hogar y la familia así como el respeto que se le debe dar a la vida humana en todas sus ramificaciones.

Ejemplares de HE AQUÍ A TU MADRE — Traducción al español, pueden obtenerse a un costo de 50 centavos cada uno, de la Oficina de Publicaciones de la U.S. Catholic Conference, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005. También se pueden obtener ejemplares en inglés al mismo precio.

ORACION DE LOS FIELES

Tercer Domingo del Año
3 de febrero

SACERDOTE: Jesús fue rechazado por sus propios vecinos y amigos. Comprendamos que en el curso de nuestras vidas nuestra alianza con Cristo nos costará algunos amigos.

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

1. Que Dios conceda a todos los hombres y mujeres que ostentan autoridad la luz y la sabiduría de buscar Su mensaje en el cumplimiento de sus deberes, oremos al Señor.

2. Que nuestro Santo Padre, el Papa Paulo, nuestro arzobispo, y todos los líderes de la Iglesia comuniquen el mensaje del evangelio al mundo moderno con fortaleza y coraje, oremos al Señor.

3. Que todos los hombres y mujeres comprendan que recibir el mensaje de Dios puede conllevar a veces el cargar con Su cruz, oremos al Señor.

4. Que Dios conceda a los padres de familia el don de comunicar con éxito el mensaje de Cristo a sus hijos, oremos al Señor.

5. Que los hijos vean la solicitud, el interés, el amor por Cristo en sus padres y acepten su consejo con corazón generoso y lleno de fe, oremos al Señor.

SACERDOTE: Oh, Padre celestial, gracias te damos por el mensaje evangélico de Tu Hijo. Concede que lo aceptemos en forma tal que transforme nuestras vidas y nos haga partícipes de Su amor. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

Monsignor sees 'his team' win

That sound, known as a horn to basketball fans, signalled the end of the first half and sent fans in search of hot dogs and assorted soft drinks.

Manhattan College was leading cross-Hudson River rivals Seton Hall University at Miami Beach's Convention Hall recently. The crowd was not overwhelming — some alumni of the participating schools — Connecticut's Fairfield, Manhattan, New Jersey's Seton Hall and the local entrant, Biscayne College, had a vocal undergraduate assembly trickling in for the second game against Fairfield.

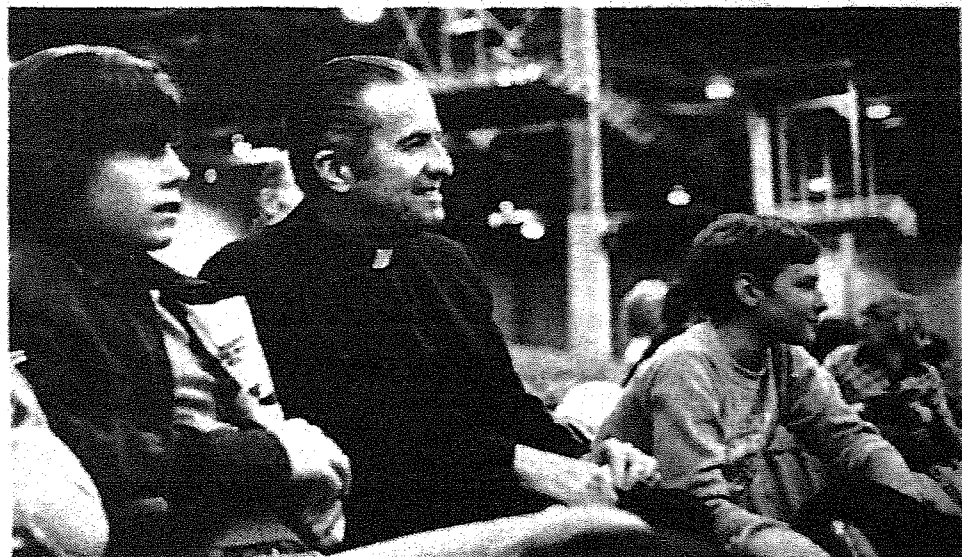
"FATHER, you look familiar," a well-dressed man said to a priest sitting a few rows back near the Manhattan cheering section.

"O'Shea's the name," was the reply that accompanied the outstretched hand.

And so it was to continue through Manhattan's victory and post-game celebration. Msgr. Joseph O'Shea, pastor of St. Joseph's parish in Miami Beach was familiar to more than one Manhattan alumnus that night.

The monsignor was to reminisce with several others that evening and the next night when Manhattan played in the championship game of the Miami Beach Basketball Classic.

Msgr. O'Shea was graduated from Manhattan in 1940. A native of New York City, he attended Cathedral Boys High School, operated by the Christian Brothers, on an honor scholarship. As a sophomore, Joe O'Shea played on the championship team of the 40-team Catholic High School League which



MSGR. Joseph O'Shea, accompanied by several young boys from his parish, enjoys watching his alma mater Manhattan's basketball team play at Miami Beach.

also beat the New York public school champions that year.

AS a junior and senior he captained the Cathedral team. In a bygone sidelight of the game of basketball, he won the set-shot championship of the borough of Manhattan in competition with other scholastic performers at Madison Square Garden and placed second in the all-New York City contest. The event has become as much a part of basketball's past as the set-shot, long replaced by the jump-shot.

As a freshman he played basketball at Manhattan and captained the junior varsity squad as a sophomore. "It's been about 15 years since I've seen Manhattan play," the monsignor recollected.

AFTER studying philosophy at Fordham for a year on a fellowship, he entered the seminary. He completed his studies for the priesthood

at St. Mary's in Baltimore and came to Florida following his ordination in 1947.

While talk about the past prevailed during the breaks in the action, Msgr. O'Shea spent most of the playing time quietly rooting for his alma mater and discussing the game with a group of young boys from his parish who had accompanied him.

No true fan would have missed the second night's action when Manhattan was to meet Biscayne for the tournament championship. Unless he had a good reason.

"I HATE to miss the game but I've been invited to a parish-related activity," the monsignor said. "We're in the middle of a building campaign for a much-needed parish center," he added; "and that has to come first." The multi-purpose building is for all apostolic, social and recreational activities in the parish.

Just about 24 hours later Biscayne was doing everything possible to become a "giant killer" over the powerful Manhattan club but just could not catch up.

With 10 minutes left on the clock, Manhattan started to break it open and through the entrance of the huge convention complex came Msgr. O'Shea, looking up at the scoreboard to find out if his team would return to New York with the first place trophy.

Return with the trophy it did and as for Msgr. O'Shea — well, "I was able to get away early and my hosts understood that the game meant a lot to me," he said.

The convention hall is empty of basketball fans, Manhattan's players are preparing for the remainder of the season and Msgr. O'Shea is back at his first love, his work at St. Joseph's and that all-important parish center.

Civil War nurse-Sister soon to be beatified

VATICAN CITY — (NC) — Mother Frances Schervier, a German Franciscan nun who nursed the wounded during the American Civil War, will be beatified in ceremonies at St. Peter's Basilica April 28.

She was born Franziska Schervier at Aachen, Germany, Jan. 3, 1819, of a well-to-do, middle-class family.

From her earliest years she was distinguished by concern for the poor and active charity. After working as laywoman with the poor, she founded, on Oct. 3, 1845, a Religious community known as the Franciscan Sisters of the Poor.

Beginning with four companions, Sister Schervier worked with the poor and sick, and their community grew rapidly. She sent a group of her Sisters to Cincinnati in 1858 to establish St. Mary's Hospital, the community's first foundation in the United States.

In 1863, during the Civil War, she accompanied a group of volunteer nurses to America. She visited many of the large military hospitals in the United States during her stay to see to the care of the wounded.

She died at Aachen on Dec. 14, 1878. Her cause for beatification was introduced in Rome in 1934.

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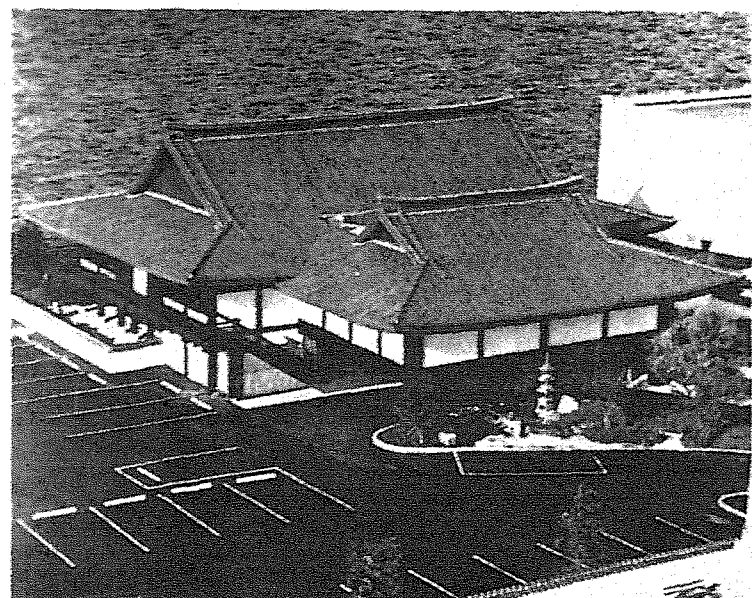
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The next in a series of small business conferences sponsored by the Small Business Administration and Score is scheduled to be held at 8:30 a.m., Tuesday, Feb. 12 in Room 208, Federal Bldg., 501 SW First Ave.

Reservations for the one-day conference are limited to 50 persons and must be made by calling 350-5835.

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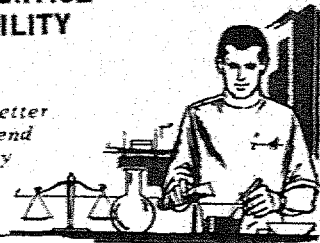
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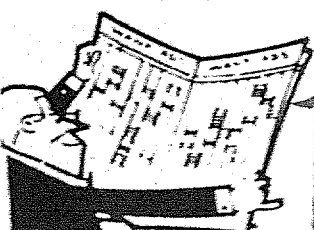
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