



Msgr. Donnelly

Pope names Fr. Donnelly as Monsignor

Another priest of the Archdiocese of Miami has been elevated to the rank of an honorary prelate of His Holiness by Pope Paul VI. Archbishop Coleman F. Carroll announced this week.

The elevation of Father John J. Donnelly, rector of the Cathedral of St. Mary to the rank of an honorary prelate with the title of Monsignor brings to a total of 10 the number of Archdiocesan priests recognized in the past two weeks by the Holy See.

Msgr. Donnelly and the other Monsignori will be invested in the robes of their offices following Concelebrated Mass at 4 p.m., Sunday, Feb. 24 in the Cathedral.

OTHER prelates of honor of His Holiness are Msgr. T. Noel Fogarty, Msgr. Orlando Fernandez, Msgr. Agustin Roman, Msgr. John J. Nevins and Msgr. John Glorie.

Chaplains of His Holiness are Msgr. John Delaney, Msgr. Jude O'Doherty, Msgr. John McMahon, and Msgr. William Dever.

A native of Philadelphia who attended elementary and high schools there, Msgr. Donnelly served in the Army Air Force from 1943 to 1945.

HE BEGAN his studies for the priesthood at St. Charles College, Catonsville, Md. in 1946 and studied Philosophy and Theology at St. Mary Seminary, Baltimore, where he earned a Bachelor's Degree in Sacred Theology.

As a deacon, during the summer of 1954 he worked among Spanish-speaking Puerto Rican families in a catechetical program conducted at Corpus Christ parish.

Ordained to the priesthood in 1955, Msgr. Donnelly was assigned as an assistant pastor in Blessed Trinity parish, Miami Springs. From 1956 to 1959 he served as an assistant pastor at the Church of the Little Flower, Coral Gables and subsequently became administrator of St. Paul Church, Arcadia.

He was named first pastor of Annunciation parish, West Hollywood in June, 1959 where under his direction the parish church, elementary school, and convent were built. In 1963 an additional four classroom addition to the school was completed.

From 1964 to 1968 Msgr. Donnelly was pastor of St. Monica parish where he supervised the construction of rectory offices; and then assumed his duties as pastor of Our Lady of the Most Holy Rosary Church in Perrine in August, 1968.

Since June 15, 1971 Msgr. Donnelly has been rector of the Cathedral of St. Mary.

Archbishop lauds donors as ABCD moves forward

The generosity of South Floridians who are expressing concern for those in need through donations to the 1974 Archbishop's Charities Drive was praised this week by Archbishop Coleman F. Carroll as the annual campaign moved into its final phase.

A general solicitation conducted door-to-door by thousands of volunteers in the eight South Florida counties which comprise the Archdiocese began last Sunday when Catholics observed "Stay-At-Home" Sunday

in order to make their contributions to the many and varied social work programs in the Archdiocese.

THE last in a series of regional dinners to explain the urgent needs of senior citizens, dependent children, agricultural farm workers, drug addicts, unwed mothers, mentally retarded, and underprivileged children, was held Thursday evening at the Breakers Hotel in Palm Beach.

Religious, social work, and community

leaders have been the principal speakers at the dinners, where guests heard Archbishop Carroll, Auxiliary Bishop Rene H. Gracida, Msgr. John J. Nevins, Archdiocesan Director of Catholic Charities; Dr. Ben Sheppard, Associate Director of the Archdiocesan Catholic Service Bureau; and Charles Kellstadt, former chairman of the board of Sears, Roebuck & Co., and Albert Alejandro, Miami contractor, general co-chairmen, explain in detail the accomplishments of the past years and the needs for the future.

"Despite the high cost of living today it is gratifying and encouraging to witness the sacrifices that are being made by so many of our people in order to sustain the programs and institutions which daily aid the needy and impoverished throughout South Florida," the Archbishop said.

"IN UNION with Christ the ABCD enables us to make truly present our Lord's charity and love of the poor as we contribute our sacrificial offerings to Him on behalf of those in need," Archbishop Carroll added, pointing out that the annual drive provides each and every one of the faithful with the opportunity to express gratitude to God for the many blessings He has showered upon them.

Msgr. Nevins has pointed out that "our Catholic people are ever conscious of the signs of the times and interpret them in the light of the Gospel.

"The signs include hunger, lack of housing, poverty, drug addiction, and a breakdown in family life and, while these problems are not new, there is present an ever-widening gap between the 'have's' and the 'have-nots.' Consequently the Church continues to recognize the importance of a greater sensitivity and a deeper concern for the needs of the poor, the rejected, and the troubled."

He also urged that as the Lenten season of prayer, penance, and almsgiving approaches, the faithful make their offerings to the ABCD in a spirit of thanksgiving to God.

On Sunday, Feb. 10 visitors and winter residents will have an opportunity to contribute to the campaign when collection envelopes will be made available.



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VOLUNTEERS in every parish of the Archdiocese are engaged in the 1974 ABCD. Mr. and Mrs. Eli Maine, left, leave St. Kieran rectory with Mr. and Mrs. Patrick Assalone, right. See other photos and stories on Page 4.

Cdl. Mindszenty relieved of archbishopric by Pope

By JAMES C. O'NEILL
VATICAN CITY — (NC) — Pope Paul VI relieved 81-year-old Cardinal Jozsef Mindszenty of his title as archbishop of Esztergom, thus severing completely his connection with the primatial See of Hungary which he had held for 25 years in prison and in exile.

The decision was announced in a brief Vatican communique which said the "Holy

Father, after considering the pastoral problems of the archdiocese of Esztergom and after an ample exchange of correspondence" with the cardinal, had decided "to declare the aforementioned diocese vacant . . ." At the same time, the Pope appointed a new apostolic administrator for Esztergom who is directly responsible to the Holy See.

FROM the style of the Vatican announcement it was clear to observers in Rome that the decision was made by the Pope — apparently in an effort to improve Vatican-Hungarian relations — without the agreement of the cardinal.

The Pope's action was tempered, however, by his words of praise for the cardinal.

In a letter to Cardinal Mindszenty, Pope Paul spoke of "the many examples of virtue which you have given the entire Catholic family for so many years."

The "grievous sufferings" endured by the cardinal under the communist regime were described by the Pope as a "crown of thorns . . . no less precious than your faithfulness to the Church of Christ."

The removal of Cardinal Mindszenty from his See came a little more than two years after he was persuaded by Pope Paul

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Equality? No, just more bitter fruit

By MSGR. BRYAN WALSH

(Msgr. Walsh is Archdiocesan Director of programs concerning migrants, refugees, and travelers).

Among the many contributions of the United States to the civilized art of living, a high place, if not the highest, must be accorded to the notion that all men are equal under the law.

This was a truly revolutionary idea when our forefathers framed the Constitution. The history of the past 200 years has shown that such an idea is much easier to enshrine in words, than to put into practice in everyday life.

A review of the headlines in the public press over the past 12 months will remind us that for one segment at least of our South Florida community, equal protection under the law is still a very elusive ideal and very absent in practice.

Indeed, after a year that has seen a typhoid epidemic in a government camp that had been cited as a show-place, crew-leaders charged with practicing slavery, farm-workers evicted by government agencies without any prior-planning for rehousing them, we find that the State of Florida still tolerates the transportation of farm-workers by giant corporations without any of the recognized safety regulations.

This is not to say that the years of efforts by farm-workers themselves, by the Church and other voluntary groups, and by the news media have not paid off. Much has been achieved in wages, work conditions, educa-

tion, legal services and health care since CBS filmed "Harvest of Shame" in 1960. The farm-worker may have come a long way, but he and his family are still far behind their fellow Americans, when it comes to equal protection under the law.

Behind all the headlines of the past year, one detects what one might call a certain myopia, but which more often than not, is really a deliberate closing of the eyes by public officials, especially the elected representatives of the people of this state.

In all fairness one must admit that among the employees of government agencies there are many who are sincerely interested in the welfare of the farm-worker, but who find themselves hamstrung by red-tape, inadequate budgets, and superiors who do not want to rock the boat.

So when typhoid breaks out, a windowless truck, without seats overturns on a private road, leaving one dead and 86

injured, people are evicted from camps with nowhere to go, because of deficiencies not caused by them, accusations of slavery are made, we find public officials proclaiming their helplessness because of inadequate laws. Let us cite a few examples:

1. During the typhoid epidemic last spring, the Dade County Health Department claimed that it did not have the authority to adequately force compliance with the regulations of the department.

2. When a windowless van packed with more than a hundred standing men, overturned, the Florida Highway Patrol said that it could not file charges since the accident had occurred on private property. This was the Okeelanta Sugar Mill's second such accident in a month. According to the Highway Patrol, the company is exempt from the safety standards of the Florida Migratory Carriers Law, because the act exempts employers hauling their own workers.

3. When Palm Beach County launched a crack-down on labor-camps for deficiencies arising from the negligence of the owners, and the poor farm-workers found themselves with no place to live, the County Sanitarian is quoted as saying: "Our job is to determine health violations and I think part of the problem is that no one is really responsible

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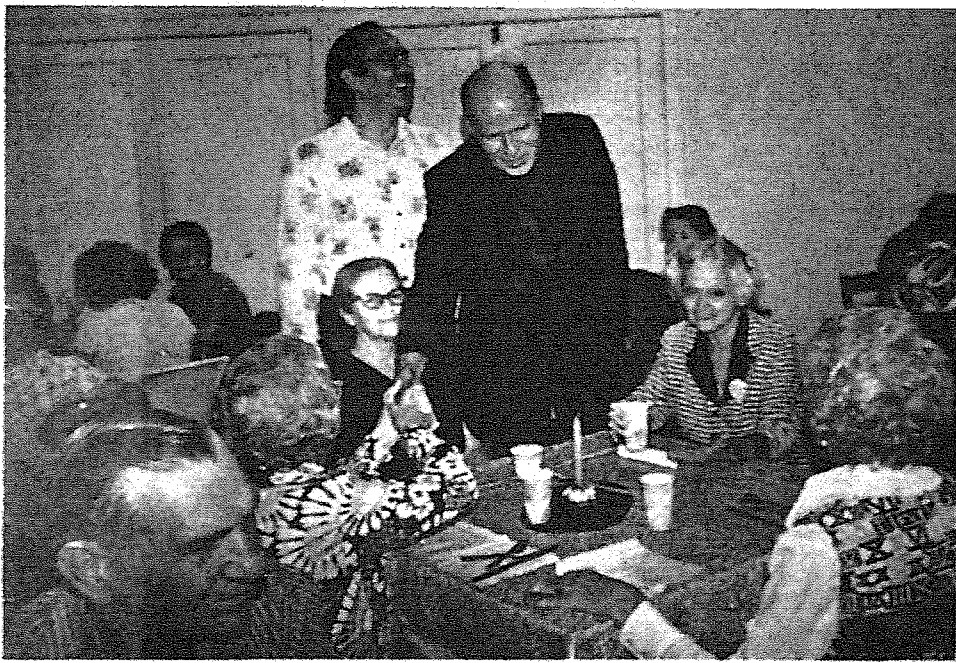


Cdl. Mindszenty

COMMENT



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



FATHER David Punch, Chairman of the Archdiocesan Commission on the Aged; and Rafael Villaverde, director of the Little Havana Activities Center for the Elderly, visit the "hot meals for the elderly" program at Centro Hispano Catolico, a government-funded program to provide one hot meal a day to elderly people in need.



FATHER Punch and Villaverde help serve meals to the elderly people participating in the five-day-a-week program, during their visit.

Ford to continue school aid push

GRAND RAPIDS, Mich. — (NC) — Vice President Gerald Ford said here that he will continue to support efforts to win tax aid for non-public schools and to pass anti-abortion legislation.

In a press conference in his former congressional district, Ford said he saw no reason to change his position on school aid and abortion because he had assumed national office. During his 25 years in Congress, Ford actively encouraged backers of tax help for private schools. He also opposed the liberalized abortion law proposed in Michigan in 1972 and defeated in a voter referendum.

Ford, who was in Grand Rapids for a homecoming celebration, said he felt that competition resulting from a dual school system helps both the public school system and education in general.

Housewarming at new rectory

Parishioners of St. Benedict parish in North Hialeah will sponsor a housewarming at the new rectory, 650 W. 80 St. from 2 p.m. to 6 p.m. on Sunday, Feb. 10.

Father Thomas E. Barry, pastor, has invited friends and parishioners to attend the housewarming to aid in furnishing the priests' residence.

OFFICIAL Appointments Archdiocese of Miami

The Chancery announces that Archbishop Carroll has made the following appointment:

THE REVEREND THOMAS A. DENNEHY — assigned temporarily to apostolic work in the Archdiocese of Dublin, Ireland, by arrangement and with the approval of both Ordinaries.

The Chancery announces that upon nomination by the Very Reverend James C. Babb, S.J., Pastoral Vice Provincial of the Society of Jesus in New Orleans, Archbishop Carroll has made the following appointment, to be effective Feb. 20, 1974:

THE REVEREND MICHAEL F. KENNELLY, S.J. to Assistant Pastor, Gesu Church, Miami.

Priests to attend retreat conference

NORTH PALM BEACH — Priests in the Archdiocese of Miami will participate in retreat conferences at Our Lady of Florida Retreat House from Feb. 11 to Feb. 14.

Passionist Father Sweeney will conduct the conference. Included among retreatants will be Msgr. Noel Fogarty, Msgr. William Dever, Msgr. William McKeever, Msgr. Jude O'Doherty, Msgr. Joseph O'Shea, Msgr. Jerome Reddy, Msgr. Robert W. Schiefen, Father Vincent Cashman, Father Michael J. Eivers, Father Jan Januszewski, Father Paul Manning, Father John Mulcahy, Father Patrick Murray, Father Patrick S. McDonnell, Father William McGuire, O.M.I.; Father James Quinn, Father Gary Steibel, Father John H. Barry, C.P.; Father Frank Cahill, Father John J. Donnelly, O.M.I.; Father Sidney Farmer.

Also Father Robert Magee, Father Ernesto Molano, Father John Mullally, Father Francis McKinney, T.O.R.; Father Stephen O'Connor, Father Joseph Stearns, and Father John Vereb.

Priest gets 'freedom' scholarship

Father Frederick J. Easterly, C.M., professor of history and government at St. John Vianney Seminary in Miami, has been awarded a \$500 scholarship by the Free-



doms Foundation at Valley Forge, Pa.

The award covers all expenses for a graduate scholarship seminar which will be held at Valley Forge under the sponsorship of Canisius College, Buffalo, N.Y. The grant is for room, board, tuition and texts.

The seminar deals with the Preservation of the Principles of Freedom and lasts three weeks.

The seminar will be conducted by 12 to 16 lecturers including experts from the National Strategy Information Center, Stanford Research Institute, Georgetown University, Notre Dame and various distinguished individuals.

Father Easterly was ordained in 1936 and, before coming to teach at the seminary in 1965, was chairman of the Department of Social Studies and Dean of the School of Education at St. John University, N.Y.

He is currently national president of the National Catholic Forensic League. While in Pennsylvania on Forensic League business he applied for the Freedoms Foundation scholarship and was accepted.

Liturgical music clinics to be started Feb. 13

A Choral Technique and Repertoire session under the auspices of the Liturgical Music Dept. of the Archdiocese is scheduled to be held from 7 p.m. to 9:30 p.m., Wednesday, Feb. 13 at St. Michael the Archangel Church.

Roscoe Speed will be the clinician during the meeting, in which all choir directors and adult choirs in Dade County are invited to participate.

Music packets will be available at a nominal fee. Additional information may be obtained by contacting Sister Joyce LaVoy, O.P., chairman of Liturgical

Music, at 757-6241.

Other sessions on "Organ Technique and Repertoire" are planned for Feb. 20 at St. Kieran Church; and on "Focus On Youth Music" during the afternoon of Feb. 24 at St. Hugh Church in Coconut Grove.

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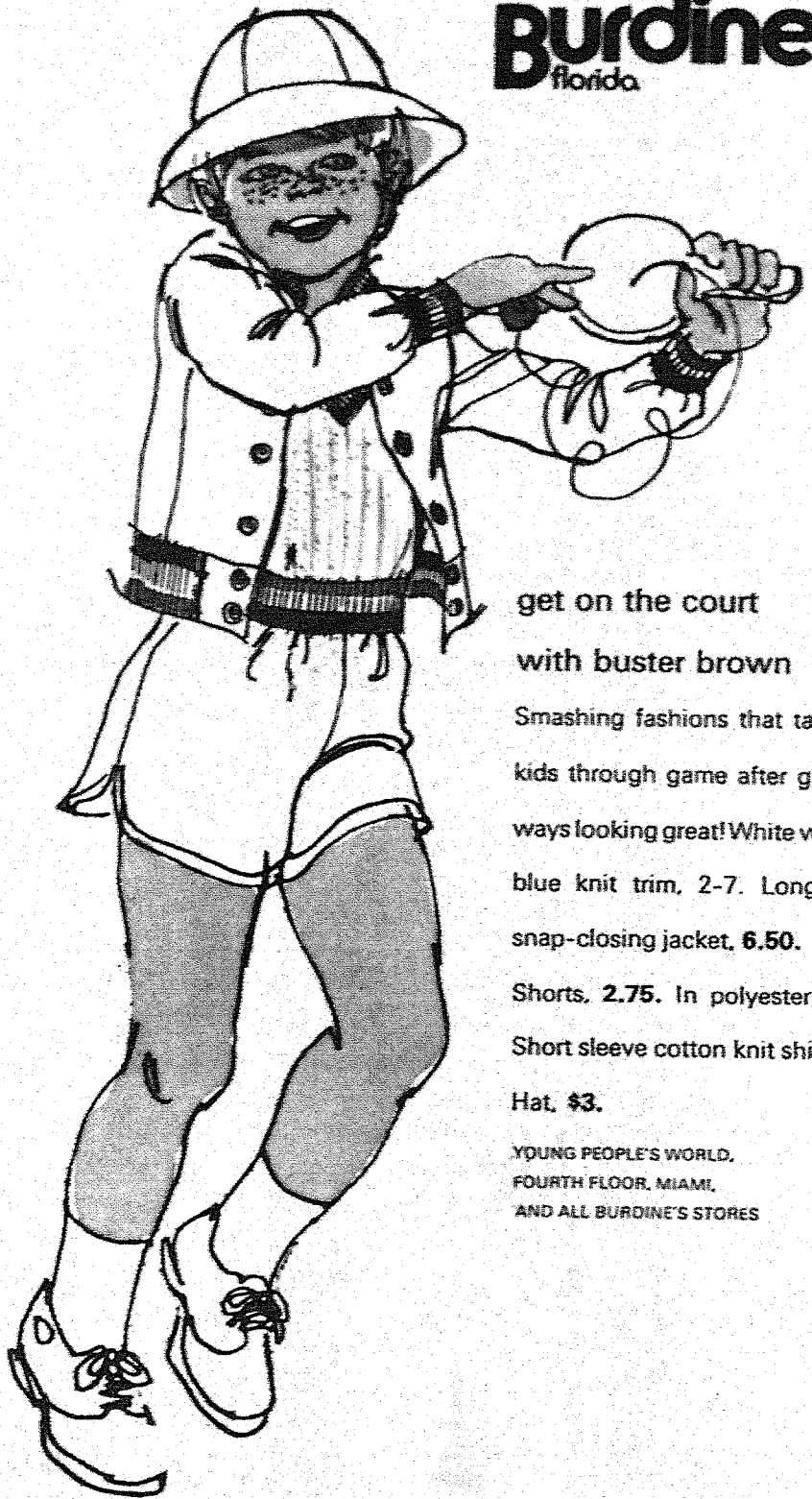
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YOUNG PEOPLE'S WORLD, FOURTH FLOOR, MIAMI, AND ALL BURDINE'S STORES

'Individual' confession reaffirmed in new rite

By JERRY FILTEAU
WASHINGTON — (NC) — The Vatican has issued a new rite for Penance that reaffirms private confession while emphasizing the communal aspect of the sacrament.

The revised rite, whose imminent publication has been rumored for several months, was made public here Feb. 7, the same time it was released by the Vatican.

THE WAY of celebrating Penance has undergone considerable change over the past several years, and the new document in effect brings the piecemeal changes together under one cover.

"What is significant about these rites is a new attempt at enriching the celebration of reconciliation," commented Father Thomas Krosnicki, associate director of the U.S. bishops' Committee on the Liturgy, in a statement accompanying the document's release.

"Individual confession outside of communal celebrations will be enhanced by a fuller use of the word of God and by a more open exchange between the confessor and the individual penitent," he said.

The *Ordo Paenitentiae* (Order of Penance) was the last of the major liturgical rites left to be revised since the project of revising litur-

gical books was begun 10 years ago.

THE NEW 121-page Latin text — its translation into English is now in progress — outlines the liturgical rites for Penance in four chapters:

- The reconciliation of individual penitents.

- The reconciliation of many penitents with individual confession and absolution.

- The reconciliation of many penitents with general confession and absolution.

- Texts for use in the celebration of reconciliation.

The Vatican press office said the word "reconciliation" was used in the chapter titles because "this term shows more clearly that sacramental Penance is an encounter of God's action and man's, while the term 'penance' puts the accent on what is done by man."

THE RITES demand individual confession and absolution for sacramental Penance, even in communal celebrations, except in very unusual circumstances.

Those situations, which the Vatican outlined in mid-1972, apply principally to mission lands where, because of a lack of priests, Catholics might receive general absolution because they would otherwise be deprived of the sacrament and of the possibility of receiving the Eucharist.

Among the chief

differences in the celebration of Penance today, compared with its celebration 10 or 15 years ago, are the use of the vernacular in the absolution formula, the emphasis on communal celebrations and the aspect of reconciliation, the use of Scripture in the penitential liturgy, and the encouragement of nonsacramental penitential celebrations as well as celebrations involving reception of the sacrament.

The Vatican press office explained that the emphasis on reconciliation in the revised ritual was recommended by the Second Vatican Council. "It had already been recommended in the council that the reform of the rites of Penance should show, over and above the personal aspects, also the communal and social aspects of sin, in such a way as to take away from this sacrament the impression that it is a purely individual matter," the press office said.

"Specifically, in the new rite the communal and ecclesial character of Penance is made evident: sin is an offense against God and at the same time against one's brethren; Penance is therefore a reconciliation with God and with the Church, which works together for conversion with charity, with example and with prayer."



St. Peter's Basilica (center, background) and other facilities in Vatican City and Rome will be visited by an estimated six million tourists during the Holy Year in 1975. Specific plans for feeding, housing and transporting the visitors have yet to be disclosed by Church, city and state officials. Pope Paul announced the Holy Year on May 9, 1973, setting twin themes of renewal and reconciliation.

Mindszenty relieved of archbishopric

Continued from page 1

to leave his self-imposed exile inside the U.S. embassy in Budapest and his native land, a decision which the cardinal described as "perhaps the heaviest cross of my life."

Even after taking up residence in Vienna, the cardinal retained title to his archdiocese, although he could not govern it.

It has long been known that the Vatican, in seeking to regularize and improve the lot of Catholics living under the Hungarian communist regime, had urged the cardinal to resign the See which he has not been able to occupy since his imprisonment by the communists in 1949.

The claim by Cardinal Mindszenty to the archbishopric of Esztergom has been an

obstacle in the negotiations between the Holy See and the Hungarian government, which has feared the cardinal's continued link with Hungary as a possible rallying point for its opponents.

The Vatican press office published the letter written by Pope Paul to the cardinal, dated Jan. 30, 1974, in which the Pope declared:

"ON THE eve of the publication of those important measures which we have adopted after having evaluated the circumstances at length, solely in view of the pastoral interest of several dioceses of Hungary — among which the Church of Esztergom is outstanding — we keenly desire to reiterate to you, our most beloved and venerated

brother, our great benevolence and fatherly esteem."

The "several dioceses" referred to by the papal letter are those for which the following appointments were also announced Feb. 5. The appointments were:

Bishop Jozsef Bank of Vac, named Archbishop of Eger; Bishop Imre Kisberk, apostolic administrator of Esztergom and Szekesfehervar, named bishop of Szekesfehervar; Bishop Laszlo Lekai, apostolic administrator of Veszprem, named apostolic administrator of Esztergom; and Bishop Laszlo Kadar, auxiliary to the apostolic administrator of Veszprem, named apostolic administrator of Veszprem.

'In austerity — reflect'

VATICAN CITY — (NC) —

Austerity promises to make life uncomfortable for men today, but it can offer Christians an opportunity to reflect more seriously on the meaning of life, Pope Paul VI told crowds in St. Peter's Square Feb. 3.

Speaking from his window overlooking the square at noon, Pope Paul noted that the "outlook is not comforting," particularly for those who have become used to the comfortable life. But, he added, this "does not mean the sun is setting on the age of progress."

Law still leaves farm worker out in the cold

Continued from page 1

for providing migrant housing."

4. When charges of peonage were filed against a South Dade crew leader and camper operator, the government's case collapsed because of inadequacies in the statute.

5. Even though the registration of crew chiefs is required by Florida Law, it was recently revealed that the majority were still ignoring the law. Compliance with the Federal Crew Leader Act of 1973 is equally bad. According to the U.S. Department of Labor, which is charged with the administration of this act, only 1,855 of the estimated 5,000 crew leaders subject to the Act, had registered in 1973. Since the Act went into effect, only two crew leaders have been prosecuted for failure to comply.

6. The death of a state agricultural inspector a half mile from the closest application of parathion last summer points up the danger from pesticides. "It is a wonder more migrants aren't killed by pesticides. Their generally poor health undoubtedly puts them in greater danger than

the average person," editorialized the Palm Beach Post.

7. Recently, it was estimated by the government that 800,000 children under the age of 16 work on American farms. Child Labor Laws exist on the books, but are not adequately enforced. Children in agriculture do not have the same protection in Florida as children in other areas of employment.

8. The farm-worker in Florida still does not have full workmen and unemployment compensation coverage under the law.

These all point to one fundamental fact. When it comes to equal protection under the law, the agricultural worker in Florida is not a full citizen. They were the last Americans to come under minimum wage laws, and are now paid on a special scale below that of the rest of the workers in this country. For them compulsory education rules and child labor laws, health, sanitation building codes, highway safety regulations are relaxed and often ignored. When they are enforced, it is the worker and his family, rather than the guilty ones who suffer. They are the last to receive welfare, and the last to be guaranteed Social Security.

The striking point of this unhappy narrative is that it is only when the farm-workers' plight threatens the rest of the community, does he begin to receive even minimum protection. Transportation rules apply when the vehicle he rides in is on a public road. The Health Department gets excited when typhoid strikes, because it knows no camp boundaries. More care is taken of the danger of pesticides when fruit is shipped to the consumer, than when it is picked by the worker.

One reason for these problems is the narrow definition of the term "migrant farm-worker," in the laws of the State of Florida. According to the state, 60% of the people who work on Florida farms are classified as non-migrant Florida farm-workers.

Another 20% are classified as Florida based migrants who are not registered as migrants during the seven to ten months they work in Florida. Thus it is that only 20% of all farm workers in Florida are legally migrants, when it comes to what little special protection has been written into the law.

These are all problems that can be solved here in Florida. Year after year bills are presented in the state legislature offering piecemeal solution, usually to die from apathy or be killed by opposition. Even if passed into law, they are often so emasculated as to be useless.

In far too many cases insufficient appropriations make a mockery of enforcement. What is needed is a concentrated effort once and for all to guarantee for the agricultural worker the equal protection of the law. This is not a question of special treatment, though in many instances special treatment is justified, for example in protection against pesticides, remedial education, health care. The protection of the weak and powerless is the special responsibility of government and it is time that Florida really took up the challenge.

Agriculture is very important to the well-being of everyone in this state. Without the agriculture worker, the industry and the economy of Florida would collapse. It is time Florida began to treat them as full citizens.

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Charles Kellstadt

ABCD's One-Two Punch

For the first time, the Archbishop's Charities Drive is being headed up by two general co-chairmen, one, Charles H. Kellstadt, a nationally-known business executive and former chairman of the board of Sears, Roebuck Co., and Alberto A. Alejandre, a leading South Florida contractor who is heading the drive among the Hispanic-American community.



Alberto Alejandre

Two business dynamos lead '74 charities drive

For a man who advises "wearing out" instead of "rusting out," Charles H. Kellstadt, former chairman of the board of Sears, Roebuck Co., seems to be doing neither.

At the age of 77, Kellstadt is a director and chairman of the executive committee of the General Development Corp. and holds a directorship on Delta Air Lines, Jack Eckerd Corp., Stewart-Warner Corp., the Council of Better Business Bureaus, Inc. and Affiliate Artists, Inc.

When he's not involved in one of these activities, he is active with four trusteeships and is a member of nine boards or advisory groups in addition to being the vice chairman of the Eisenhower Exchange Fellowships, Inc., and honorary director of Rockhurst College and a lay trustee of Chicago's Loyola University.

PRESENT activities do not tell the full story of Kellstadt's contribution to the economy. His name is known and respected in many areas of retail merchandising from years of accomplishments.

Kellstadt was born in Circleville, Ohio, with a population of under 15,000 people. At the age of 14 he joined the world of business — at the bottom. Even then he was leader, holding the reins of a shoe repair business. Getting up at 5 a.m. to get the horse and wagon ready wasn't fun but that soon changed when the owner of the shoe repair business asked his helper if he could drive a truck.

"There were no restrictions on driving in those days," Kellstadt recalls. "And you never ask a teenage boy if he can drive — sure he can."

SO A PICK-UP truck took the place of the horse and buggy and with this came a pay raise of 50 cents a week. Listed among the 27 major corporations that can claim having Kellstadt as one of their previous directors is the same Ford Motor Company that built that truck some 60 years ago.

At the age of 15, Kellstadt began his first job in a retail store in Columbus, Ohio, where he stayed for three years. During this time he married the former Marguerite Elizabeth Stewart. Three years later, at the age of 23, Kellstadt accepted a position to operate his first store in Akron. So the Kellstadts made another move that was to be followed by many more in their 57 years of marriage.

From Akron, he moved on to Cleveland as an advertising sales manager of a home furnishing store where he stayed for 11 years. When he was 36, he joined Sears, Roebuck and Co. This relationship prospered for

thirty years where he rose from a group manager for the company to chairman of the board in 1962 before his first retirement later that year.

This so-called retirement did not mean that Kellstadt had ended his association with Sears. For the next five years, he served as chairman of the board of trustees of the Savings and Profit Sharing Fund of Sears employees and in 1967 became chairman of the group's investment committee.

In 1963 Kellstadt became chairman and chief executive officer of the General Development Corp. and two years later became its chairman and president. Now he is a director and chairman of the executive committee of the corporation.

KELLSTADT attended Ohio State University and has honorary degrees from Mundelein College and Loyola University, both in Chicago, and from Pittsburgh's Duquesne University, Boston's Suffolk University and Kansas City's Rockhurst College.

Among his awards are the Franciscan Award as Man of the Year in 1962, Scouting's St. George Award, the Distinguished Public Service Medal and a citation of appreciation from the Department of Defense, the Brotherhood Award and the Silver Medallion from the National Conference of Christians and Jews and the Edward Green Memorial Trophy from the Council of Better Business Bureaus.

In the past Kellstadt has been the chairman of 15 community-related activities

including the Blood Program of the American National Red Cross, the Association of Better Business Bureaus International, the 1959 National Conference of Christians and Jews and Radio Free Europe.

Kellstadt, a resident of Fort Lauderdale By-the-Sea has been involved in over two dozen other civic-minded activities throughout his career.

When Alberto A. Alejandre came to Miami in 1960, he picked up where he left off in his native Cuba as a civic leader and as head of one of the area's largest general construction firms.

Alejandre was graduated from Havana's School of Arts and Crafts as a civil contractor after devoting most of his youth to athletics. He became an amateur boxer at the age of 15 and boxed as a fly weight, bantam weight and light weight. He also was a member of a rowing club.

The building business was an important part of Alejandre's early years too. He started working for his father in the construction business and Alejandre Construction was one of Cuba's largest. It built all of the Standard Oil Company installations in various parts of Cuba.

ALEJANDRE'S love for sports kept him active also. He was a boxing manager and promoter of several of Cuba's top prizefighters. He was responsible for promoting most of the key boxing matches in Havana's Sports Palace.

Alejandre entered politics at the age of

22 when he was elected commissioner of Marianao, a suburb of Havana and the country's second largest city. He was reelected three times. In 1950 he was appointed minister without portfolio in the administration of President Carlos Prío. He retired from active politics in 1962.

When Alejandre came to this country 14 years ago he applied for his general contractor's license and has been active in the contracting and real estate business since then.

At present Alejandre is president of Alejandre Construction, Inc., Alejandre and Alejandre Investment and Developers Corp. and Vale Construction, Inc. However, he is devoting his time to ABCD for the duration of the two-month campaign.

Alejandre had been a member of the St. Hugh Parish Council and now is a member of St. Thomas the Apostle parish. He has been active in the Spanish Lay Apostolate of the Cursillo Movement and in the Christian Family Movement where he was the Archdiocesan treasurer.

For the past three years, Alejandre has been a member of the Mercy Hospital Charity Ball Committee and is currently a member of Serra Club of Miami. He is a member of the Community Relations Board and the advisory board of the Dade County School System. He is a member of the Latin-American Chamber of Commerce and the Inter-American Businessmen's Association of Miami. He is the chairman of the Hispanic American Council of Florida.

Alejandre and his wife Margarita have three daughters Margarita, Maria Cristina and Ana Mary and a son Armando.



GENERAL solicitation phase of 1974 ABCD is now underway in eight counties of the Archdiocese. At left, Gilda Martinez and Mrs. Rosa Palma ready materials in Corpus Christi rectory. Below at St. Mary Cathedral rectory, Msgr. John Donnelly discusses campaign with Al Kolski and Dominick LaBella, parish co-chairmen.




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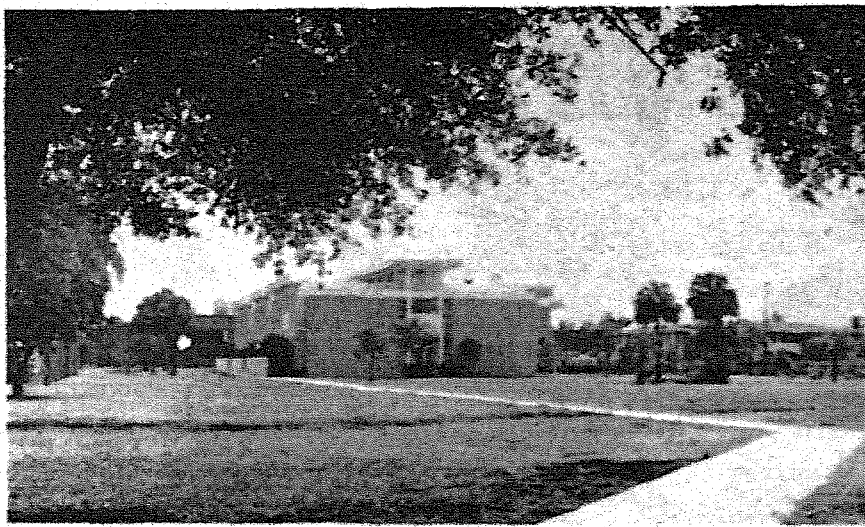
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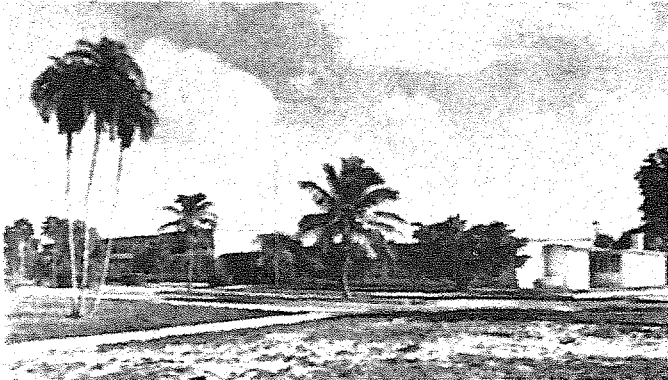
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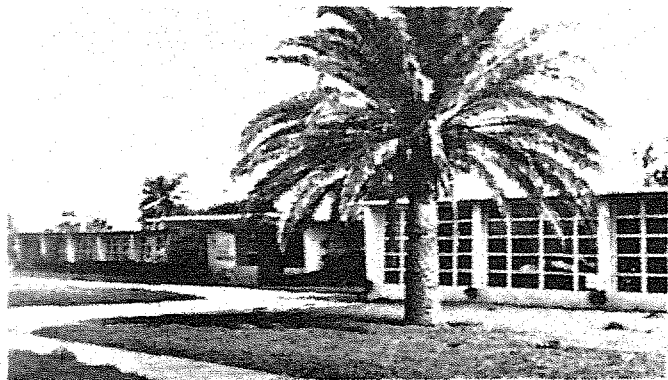


St. John Preparatory School
2900 SW 87 Ave. Miami, Fla. 33165
Enrollment: 39 boys

Archdiocesan High Schools...



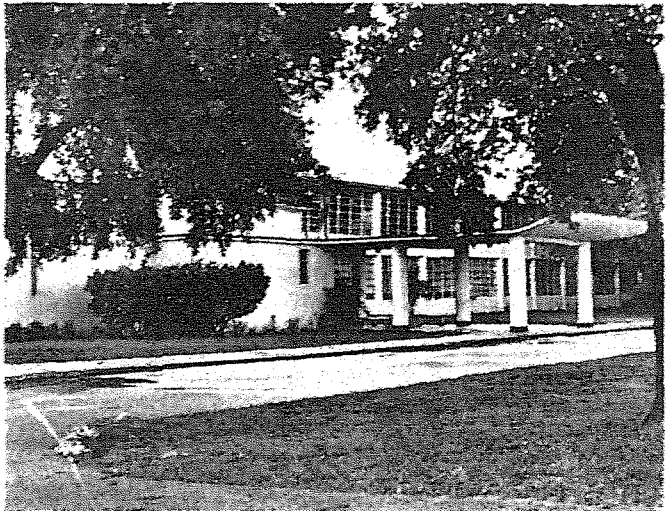
Archbishop Curley High School
300 NE 50 St., Miami, Fla. 33137
Enrollment: 520 boys and girls



St. Thomas Aquinas High School
2801 SW 12 St., Fort Lauderdale, Fla. 33312
Enrollment: 880 boys and girl



Madonna Academy
3600 SW 32 Boulevard, West Hollywood, Fla. 33023
Enrollment: 458 girls



Notre Dame Academy
130 NE 62 St., Miami, Fla. 33138
Enrollment: 576 girls

There are seven private Catholic schools in the Archdiocese, which set their entrance exam dates individually. They are:

CHAMINADE HIGH SCHOOL
500 Chaminade Drive, Hollywood, Fla. 33021. Enrollment: 584 boys.

CHRISTOPHER COLUMBUS HIGH SCHOOL
3000 SW 87 Ave., Miami, Fla. 33165. Enrollment: 804 boys.

In the midst of rising costs, inflation, and all sorts of pressure on the dollar, one could easily fall for the temptation of the day, and agree with those who say: "We cannot afford the Catholic Schools anymore."

At this stage of our national and religious history, however, the issue is more clearly crystalized if we ask ourselves the question: Can we Catholics — particularly Catholic parents, afford not to have our Catholic Schools? The answer to this question depends greatly on how we value Catholic education in relation to other values, — indeed how much we value our Catholicism and religious commitments in regard to the material, the immediate and the profitable.

How to make sense of life, how to motivate ourselves for sacrifices that are necessary ingredients of human existence and how to integrate religious truth and values with the rest of life is brought about in our Catholic Schools not only by their unique curriculum, but more importantly by a community of teachers and students who are expressing an integrated approach to learning and living in their private lives.

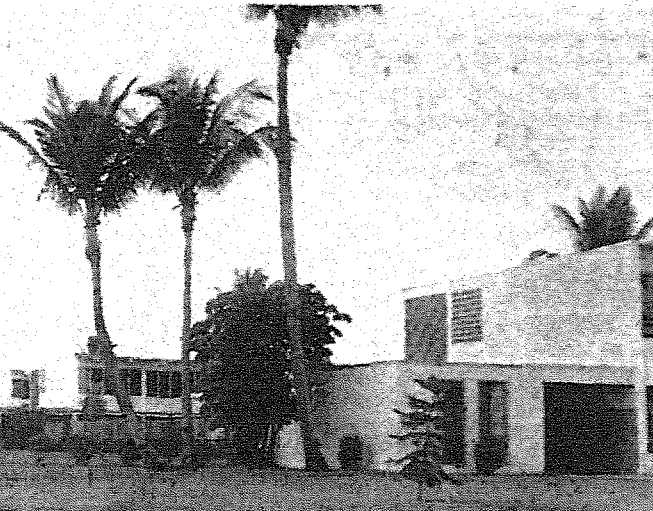
AS the American Bishops stated in their Pastoral letter: To Teach as Jesus Did in November, 1972: "More than any other program of education sponsored by the Church, the Catholic School has the opportunity and obligation to be unique, contemporary, and oriented to Christian service." And the Bishops continue: "The program of studies in a Catholic School reflects the importance which the school and the sponsoring community attach to Christian formation. Basic to this task is instruction which is authentic in doctrine and contemporary in presentation.

Admittedly, this is truly an ideal, but little is achieved without the proper ideals to strive for. Furthermore, Catholic Schools have realized and continue to realize this ideal, more successfully than it is sometimes acknowledged today by some critics.

Other schools have dedicated teachers, they teach values, but the needs of the spiritual dimensions of human nature are neglected either because they are forbidden to teach specific religious values to their students, or because they teach values with an objectionable rational.

PERHAPS the words of Pope Pius XI, written some 40 years ago should give us still thought, to seek encouragement and look at the educational burden in the proper perspective: "Catholics will never feel, whatever may have been the sacrifices already made, that they have done enough for the support and defense of their schools, and for the securing of laws that will do them justice."

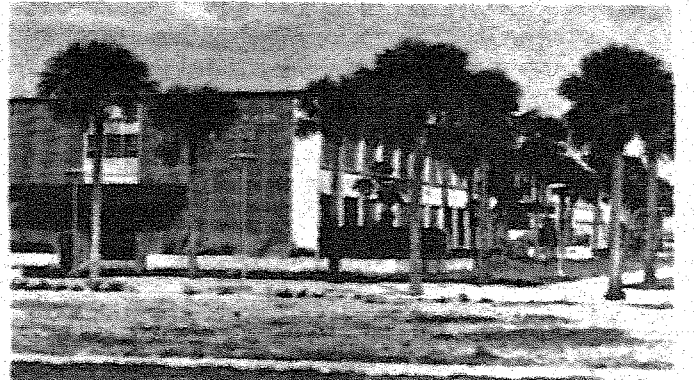
We Catholics are confident of the ultimate success of our Catholic Schools because we are willing to make sacrifices, we value our educational responsibility toward our youngsters, we value our faith, and we trust not only in ourselves but in Jesus Christ, who is the inspiration, the content and goal of Catholic education: "the way, the truth and the life."



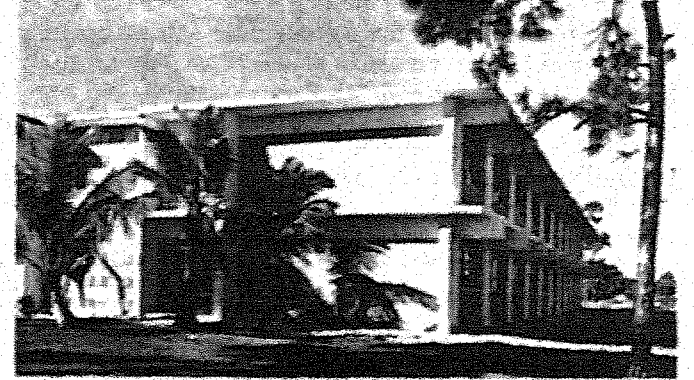
Cardinal Gibbons High School
4601 Bayview Drive, Fort Lauderdale, Fla. 33308
Enrollment: 1,046 boys and girls

MARY IMMACULATE HIGH SCHOOL
700 Truman Ave., Key West, Fla. 33040. Enrollment: 307 boys and girls.

ACADEMY OF THE ASSUMPTION
1517 Brickell Ave., Miami, Fla. 33129. Enrollment: 181 girls.



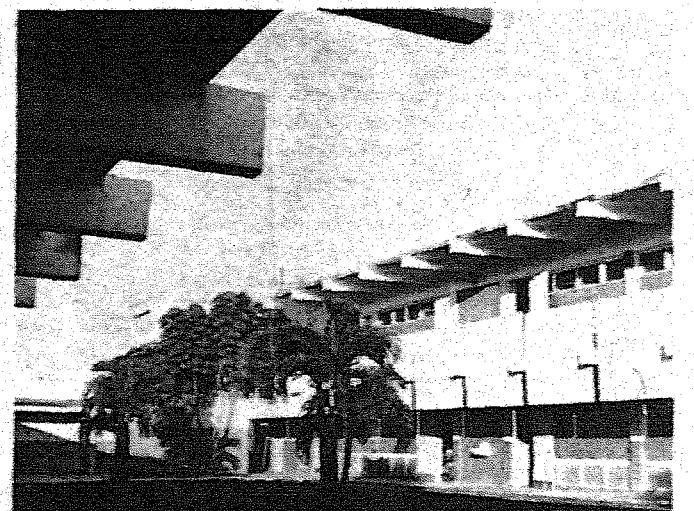
Cardinal Newman High School
512 Spencer Drive, West Palm Beach, Fla. 33401
Enrollment: 1,055 boys and girls



Our Lady of Lourdes Academy
5525 SW 84 St., Miami, Fla. 33143
Enrollment: 648 girls



Immaculate La-Salle High School
3601 S. Miami Ave., Miami, Fla. 33133
Enrollment: 850 boys and girls



Monsignor Pace High School
15600 NW 32 Ave., Opa Locka, Fla. 33054
Enrollment: 925 boys and girls

BELEN JESUIT PREP SCHOOL
824 SW 7 Ave., Miami, Fla. 33130. Enrollment: 290 boys.
CARROLLTON CONVENT OF THE SACRED HEART
3747 Main Highway, Coconut Grove, Fla. 33133. Enrollment: 178 girls.

ROSARIAN ACADEMY
807 N. Flagler Drive, West Palm Beach, Fla. 33401. Enrollment: 160 girls.

...set entrance exams March 2

Editorials

In a time of clatter, din, strife there is a quiet place full of love

There is this place you could go sometime if you really wanted to see something good.

It's a place where you could know that no matter how bad things seem out in the world, no matter how corrupt some of our politics may be, no matter how bad some of the news is with its clatter of war and crime and social strife, there is always this other thing, a quiet kind of power you can see at work at a certain place.

There are small hands reaching out, reaching up for a toy or a crayon, but mostly reaching for love.

And at the Marian Center for Exceptional Children there is always a hand reaching back. A hand to comfort, a hand to teach, a hand just to hold for fun. These children have come mostly from the strange and mysterious world of mixed up chromosomes that leave them with learning problems. But otherwise they're not so exceptional. They laugh, they play, they learn. And they grow until sometimes the hand that reaches for love is as big as the teacher's hand reaching back.

THE QUIET power you see here is a working kind of love, not just cuddling and cooing, but working through the problems, moving forward a step at a time, and you can see it in the eyes, the way they care for each other, the kids and the Sisters.

You see this and you know it's good, this and some of the other places in the Archdiocese railing against the darkness that presses in on all of us sometime in our lives in one form or another, sickness, old age, addiction.

And you can also feel good because you helped to create these places.

You gave.

And because of that the Marian Center helps build good lives for children some people say shouldn't even have been born. And the Marian School also does this. You can see happening it at the one in Miami or the one in West Palm Beach.

You can also see it happening in dozens of other places you helped to create, places where hands, old and withered, reach for love and companionship, other places where hands, unsteady from addiction, reach for help, or hands rough and gnarled from the abrasion of poverty, or hands with a thousand other needs all groping toward something that might be called love, or caring, or brotherhood.

But, call it whatever you like, it wouldn't be there if you hadn't cared enough to support the ABCD. There wouldn't be the buildings, clinics, old age homes. There wouldn't be the social workers, nurses, administrators, Sisters and Brothers and priests to help.

But you gave.

And that's what it's all about.

'Communications make world into one society'

NOTRE DAME, Ind. — (NC) — The communications revolution has created "a world society," an official of the U.S. Catholic Conference (USCC) told bishops attending a Communications Institute here.

The official, Father J. Bryan Hehir, director of the USCC Division of Justice and Peace, said: "Technologically, we have one world, and the Church has long believed that the world constitutes, not a

competing crowd, but a community."

Technology, Father Hehir continued, "can penetrate our lives and bind us together, but it can also isolate us from one another by placing a shield between the doer and his action." He cited the examples of B-52 pilots who had testified that they were unaware of the specific identity of the targets they were sent out to bomb, as well as modern clinical abortion techniques.



"THERE are different gifts but the same spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone."

1 Corinthians 12:4-6

About 'Superstar'—22,000 red roses—and vocations enigma

By MSGR. JAMES J. WALSH

Thoughts on recent news items:

The movie, "Jesus Christ Superstar," received a boost from an unexpected source — The Vatican Radio — last month. Italy had been having some hot debates pro and con in newspapers and on TV and radio programs, about the movie. Apparently the controversy was far more intense than in this country. The very conservative element there complained that it left too many questions unanswered, like the divinity of Christ, and that it was blasphemous. They also introduced what seems like a new form of protest — letting loose 20 white mice among the audience in the Rome Opera House.

The far-out liberals, it seems, couldn't care less about such doctrinal matters, but were alarmed that a resurgence



MSGR. JAMES J. WALSH

The Truth of the Matter

of interest in Christ was invading even the agnostic strongholds.

THEN the Vatican Radio dropped a little bomb of its own. It said the movie was on a "high artistic level." Vatican Radio took the stand that there are new works in which "freshness and sincerity of inspiration have made respectable the intention of translating images, words and sounds of the eternal biblical message that is welcomed above all in the world of the young."

It went on to say while in fact the show does not attempt to give answers to the theological questions, it "invited us to 'contemplate with love' this mysterious and fascinating Jesus who excites enthusiasm and rejections, love and hatred . . ."

It added what well may be true: "One can foresee that above all, the young, those in Italy as well, will hear the formidable call of this disturbing Jesus."

Doesn't it remind you of the Divine warning that God would rather us be hot or cold, but not lukewarm and indifferent?

SINCE Jan. 22, 1974, there must be, across the country, a great many people who are for the first time taking this painfully sordid matter of abortion seriously. In our larger cities and smallest towns, people gathered at the first anniversary of the Supreme Court's decision to ignore the

rights of the unborn baby in order to solidify their opposition and to support a pro-life amendment to the Constitution.

Some startling steps were taken. In Oregon, groups hung 100,000 educational leaflets on doorknobs of houses in all parts of the state. Literally hundreds of thousands of people turned out in protest groups in New York, Philadelphia, Richmond, St. Paul and many other cities.

The red rose, so beautiful, fragrant and for some mysterious reason, so meaningful, has become the symbol of the pro-life movement. On the first anniversary of the Supreme Court's infamous decision, 22,000 red roses were delivered across the country to senators and representatives.

Dr. Joseph Kerwin owns a name which merits respect and will find an honored place in space exploration history. As an astronaut-physician of Skylab II he bluntly belted the medical profession as well as government leaders when he emphasized that the job of a doctor is to save lives. He added: "the thought of taking the life of a young baby gives me a cold chill."

A minister in Peoria told a freezing crowd that he was a liberal Protestant and "liberal Protestants are not supposed to be opposing abortion." He underlined what is Catholic doctrine, namely, that a fetus is human from the moment of conception. He added: "The only thing it seems to lack is a voice to speak up and proclaim life, and it is up to us to give it that voice."

So often in the past we have remained silently passive, almost fearful about expressing loudly and often our convictions as Christians. These "anniversary" activities may be telling us we are becoming active, zealous Christians.

Here's another item for thought:

No one pretends it is a dark secret that young men and women have not been going into the priesthood and religious life in the numbers characteristic of the early sixties. It is all too obvious.

The question, of course, is why? Everyone has an answer — just as they do for the energy crisis enigma. But one group which has won wide respect for authentic research has come up with some information which cannot be passed over lightly. It has the somewhat formidable name of the Center for Applied Research in the Apostolate — abbreviated to CARA. I'd like to list what they call "the major factors in the enrollment decline over the last six years." Notice that time span. Because just now vocations seem on the increase.

The decline, their studies indicate, was due to the affluence in American society, deterioration of Catholic family life, poor or uncertain images of the Church and priesthood today, celibacy, dissatisfaction of priests not with seminaries, but with their own priesthood, "so that they are hesitant to recommend the priesthood to young people;" failure of bishops and dioceses to take vocation recruitment seriously enough.

There is enough here to be discussed and written about for some time to come.

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Archbishop of Miami

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Around the Archdiocese

Palm Beach County

An "Evening of Recollection" for women of St. Clare parish, North Palm Beach begins during Mass at 7 p.m. on Tuesday, Feb. 12. Sister Muriel Brown, R.C. will conduct the program which follows.

Their 51st anniversary will be observed by members of Catholic Daughters of America, Court No. 780, West Palm Beach, during the meeting on Feb. 9.

Lourdes Residence, West Palm Beach, will be benefit from a bridge and tea which begins at 3 p.m., Wednesday, Feb. 13 in Burdine's. A fashion show will be included and tickets may be obtained at Lourdes.

Member of Holy Name Women's Guild, West Palm Beach, will sponsor a fashion show and luncheon on Saturday, Feb. 23 at the Hotel Breakers, Palm Beach. Reservations may be made by calling 965-7625.

Men of St. Thomas More parish, Boynton Beach, will observe a weekend retreat, Feb. 22-24 at Our Lady of Florida Retreat House, North Palm Beach. Additional information is available by calling Charles Muirean at 732-4135 or by contacting the parish office.

Traditional "Silent Retreat" for women is scheduled Feb. 15-17 at the Cenacle Retreat House, Lantana. Reservations may be made by calling 582-2534.

A "Renewal" for couples who have made marriage encounters begins at 7:30 p.m., Sunday, Feb. 10 at the home of Tom and Ann Swiatowski, 713 Pelican Way, North Palm Beach. For additional information call 622-8847.

Broward County

Members of St. Anthony Catholic Women's Club, Fort Lauderdale, will observe a weekend retreat at the Cenacle Retreat House, Lantana, from Feb. 15-17.

St. Paul the Apostle Women's Club will sponsor a luncheon and fashion show on Tuesday, Feb. 12 at the Light-house Point Yacht Club. Tickets may be obtained by calling 781-7483.

A Day of Reflection will be sponsored by St. Bernard Women's Guild on Wednesday, Feb. 13 from 9:30 a.m. to 2 p.m. at Christ the King Lutheran Church. Members of the Guild will meet at 8 p.m. on Tuesday, Feb. 12 to hear Mrs. Gwen St. Pierre of the Sunrise Social Security Office, at Roarke Memorial Center.

A "Shower of Daffodils" luncheon will be sponsored by St. Sebastian Women's Club at noon, Wednesday, Feb. 20 at the Pier 66, Fort Lauderdale. Mrs. Jackie Spencer will be the commentator during a fashion presentation from Jordan Marsh.

Their annual luncheon and fashion show will be sponsored by Our Lady Queen of Martyrs Women's Club on Saturday, Feb. 23 at the Reef Restaurant, Fort Lauderdale. "Mardi Gras" will be the program theme and proceeds will be donated to the parish school. Reservations may be made by calling 583-4859 before Feb. 18.

Blessed Sacrament Women's Club, Oakland Park, will sponsor a luncheon and fashion show at noon, Saturday, Feb. 16 at Williamson's Restaurant, 1401 S. Federal Hwy. Tickets are available by calling 772-4830.

Catholic Daughters of America, Court 2082 will receive new members during an 8 p.m. meeting Wednesday, Feb. 13 at Nativity parish hall, 700 W. Chaminade Dr., Hollywood. Members who are winter residents are welcome to attend.

"Derby Day" rummage sale is scheduled between 10 a.m. and 4 p.m. today (Friday) and Saturday at St. Maurice Tack Room, 3036 Griffin Rd., Fort Lauderdale.

"Communication" will be discussed by students and parents during an 8 p.m. meeting of Chaminade High School Parents Club on Wednesday, Feb. 13 in the school cafeteria, 500 Chaminade Dr., Hollywood.

Dade County

Their second annual "Egg Show" will be sponsored by Coco Plum Women's Club on Feb. 9 and 10 at 1375 Sunset Rd. A large variety of decorated eggs will be exhibited from 10 a.m. to 10 p.m. Saturday and from noon to 7 p.m. Sunday. Gourmet luncheons will be served both days. Proceeds are donated to charities.

A Valentine card party will follow the monthly meeting of the Daughters of Isabella at 8 p.m., Monday, Feb. 11 in the K. of C. Hall, 270 Catalonia Ave., Coral Gables.

Mr. and Mrs. Joseph Golden of St. James parish, North Miami, recently celebrated the 57th anniversary of their marriage.

An "International Dinner" under the auspices of Epiphany Woman's Club begins at 7 p.m., Feb. 16 in the cafeteria. Guests are expected to provide one main dish per couple containing from 10 to 12 servings. Since accommodations are limited, reservations should be made by calling 666-3905. Tickets will be on sale after Sunday Masses on Feb. 3 and 10.

A card and games party under the auspices of Our Lady of Perpetual Help Women's Guild begins at 8 p.m., Thursday, Feb. 14 in the parish hall, Opa Locka.



GOLDEN jubilarians, Mr. and Mrs. Charles Straney, St. Helen parish, Fort. Lauderdale.

They take part in Mass on golden wedding day

FORT LAUDERDALE — The golden anniversary of their marriage was recently observed by Mr. and Mrs. Charles Straney of St. Helen parish during a Mass of Thanksgiving in the home of their daughter in North Miami.

Father Paul J. Frank, O.M.I., a member of the faculty of Cardinal Newman High School, West Palm Beach, and a family friend was the celebrant of the Mass at the home of Mr. and Mrs. Joseph Biance of Visitation parish.

Also participating were the couple's three other children: Sister Margaret Straney, R.S.M., and William J. Straney, Albany, N.Y.; and Attorney James C. Straney, Latham, N.Y.; as well as eight grandchildren and two great-grandchildren.

Married on Jan. 26, 1924 at Blessed Sacrament Church in Albany, the Straneys came to Fort Lauderdale in 1967 when Mr. Straney retired from the Albany Steel & Iron Supply Co. He was formerly employed by the Delaware & Hudson Railroad.

St. Patrick's Day show to benefit Marian Center

Their annual St. Patrick's Day fashion show and luncheon will be sponsored by mothers of students enrolled in Marian Center for Exceptional Children on Saturday, March 16 at the Hotel Carillon, Collins Ave. and 68 St., Miami Beach.

Fashions from Jordan Marsh will be featured during the luncheon, expected to attract more than 600 persons.

Mrs. Salvino Susi serves as general chairman, assisted by Mrs. Willard Thrasher, tickets.

Reservations may be made by calling 822-9635 in Dade County and 989-9415 in Broward County.

Donations for tickets are tax deductible. Proceeds benefit the Marian Center.

Catholic Daughters of America, Court Miami 262, will observe a Corporate Communion during the 11:30 a.m. Mass on Sunday, Feb. 10 in Gesu Church. The monthly meeting will be held at 1 p.m. in St. Ignatius Hall where plans will be discussed for the annual card party slated for Feb. 26.

"Handwriting Analysis" will be the topic of Father Michael Tabit of Hallandale during the monthly meeting of St. Rose of Lima Guild at 11 a.m., Monday, Feb. 11 at the Miami Shores Community Center.

Columban Sister Irene will be the guest speaker during a meeting of St. Lawrence Council of Catholic Women at 8 p.m., Monday, Feb. 11 in the school cafeteria, 2200 NE 191 St., North Miami Beach.

Father David Punch, Chairman of the Archdiocesan Commission for the Aging will speak to members of the Patrician Club during the Presidents' Tea at noon on Tuesday, Feb. 12 in the parish club rooms.

Free counseling by pro-life unit

WEST PALM BEACH — Free counseling service to anyone experiencing a problem pregnancy is provided in Palm Beach County through the local Right-to-Life League.

Anyone needing assistance during pregnancy may call the Right-to-Life Line, 842-4621 for advice.

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Inter-faith meeting on 'Life With Dignity'

"Open Your Hearts so That All May Have Life With Dignity" will be the theme of the eighth annual Inter-Faith meeting in which members of the Miami Archdiocesan Council of Catholic Women are expected to participate.

Father David L. Punch, assistant pastor, Holy Family Church, North Miami, and chairman of the Archdiocesan Commission for the Aging, will be among the speakers during the one-day meeting which begins at 9:30 a.m. Thursday, Feb. 14 in the BayFront Auditorium, 499

Biscayne Blvd. Church Women United of Greater Miami will be hostesses during the half-day session, which is also co-sponsored by the Greater Miami Jewish Federation Women's Division.

Other speakers will be Rabbi Sanford Shapiro and Miss Joan Gross. Nursery facilities for pre-school children will be provided and coffee will precede the meeting.

Women to hear music played on Japanese koto

Music played on the Japanese Koto will highlight the monthly meeting of St. Louis Woman's Club on Wednesday, Feb. 13 in the parish family center, 7270 SW 120 St.

Members will convene for a business meeting at 9:15 a.m. after participation the 8:30 a.m. Mass.

At 10:30 a.m. members of the parish Golden Age Club will join the Woman's Club for refreshments and the entertainment program, featuring Mrs. Helen Irene Boz, first caucasian to master Koto and the recipient of nine degrees from Japanese universities.

The general public is invited to attend the program. Baby-sitting services will be provided.

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Msgr. Nevins to speak at teachers' guild lunch

FORT LAUDERDALE — Msgr. John J. Nevins, Archdiocesan Director of Catholic Charities, will be the principal speaker during the annual luncheon of the Archdiocese of Miami Catholic Teachers Guild at noon, Saturday, Feb. 16 at Patricia Murphy's Candlelight Restaurant in Bahia Mar.

Weekend retreat slated for women

KENDALL — A weekend retreat for women in scheduled from Friday, Feb. 15 to Sunday, Feb. 17 at the Dominican Retreat House, 7275 SW 124 St.

Father Paul Reich, S.M., a member of the faculty at Chaminade High School, Hollywood, will be the retreat master. Families and friends of retreatants are welcomed to join retreatants in the closing Mass at 2:30 p.m. on Sunday.

Reservations may be made by calling the Dominican Sisters at 238-2711.

Guest of honor during the meeting will be Auxiliary Bishop Rene H. Gracida, Archdiocesan Superintendent of Education.

Reservations for the luncheon must be made before Monday, Feb. 11 by contacting the office of Father John Vereb, Guild chaplain, at 757-6241, Ext. 225.

Catholic educators working at all levels and in all schools, both public and private, are eligible for membership in the Guild, of which Mrs. Ruth Barbick, principal, Holy Family School, North Miami, is president.

Associate membership is offered to college students studying for careers in education.

5 pre-Cana talks in W. Palm Beach

WEST PALM BEACH — Pre-Cana conferences for young couples planning to be married within the next six months will be conducted in St. Juliana parish beginning at 8 p.m., Monday, Feb. 11.

"Can Marriage Be an Outdated Part of God's Plan?" will be the subject of the first lecture. Each of five conferences will be held on successive Mondays.

Palm Beach educator to speak

LAKE WORTH — Dr. Joseph Carroll, Superintendent of Palm Beach County Schools will be the guest speaker during the Communion breakfast of St. Luke Holy Name Society on Sunday, Feb. 10 in Madonna Hall.



Women form new guild at Riviera Beach

RIVIERA BEACH — A new organization for women has been formed in St. Francis of Assisi parish.

Mrs. Bea Basara is first president of St. Francis Ladies Guild, assisted by Mrs. Mary Manning, vice president; Mrs. Ellen Geary, treasurer; Mrs. Flo Scalia, recording secretary; Mrs. Margaret Snow, corresponding secretary.

Mrs. Robert Ulseth, president-elect of the Miami Archdiocesan Council of Catholic Women, installed the officers during a recent program. Father David Punch, chairman of the Archdiocesan Commission on the Aging, was the guest speaker.

Laity groups organized in new parish

Two parochial organizations have been formed in the newly-established parish of Our Lady of Divine Providence.

Mrs. Marie Diehl is the first president of the Ladies Guild. Other officers are Mrs. Gabina Quiles, vice president; Mrs. Cynthia Yoham, secretary; and Mrs. Agnes Yoham, treasurer.

Charles Yoham serves as president of the Men's Club, assisted by Joseph Bernard, secretary; and Joseph McKeever, treasurer. Steven Slavik is coordinator of ushers.

Masses are being celebrated at Seminole Elementary School, 121 SW 78 Place on Saturdays at 6 p.m. and on Sundays at 9:30 a.m., 11 a.m. and at 12 noon in Spanish.

Father Neil McGrath is the pastor.

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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
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Former aide sees two Nixons: one great, the other far from great

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

Plagues of insanity sweep over America from time to time. Some are amusing, some merely silly but seldom have we seen any craze as batty as the present pixillated obsession with exorcism. It seems preposterous to me that movie-goers should willingly subject themselves to such a nauseous dramatization of fakery as is found in "The Exorcist." Let me add the footnote that in my 36 years of priesthood, in Chicago, New York, Boston, Washington, I have heard of a single authenticated case of diabolic obsession.

A very important article appeared in The Washington Post, in the Outlook section, Jan. 20, relating to a very real kind of devilry, an evil that is the awful truth. John K. Andrews, Jr. wrote the article, entitled "Nixon's Last Chance." He was a speech writer for the President for four years, resigning last December. The article describes vividly his wrestling with the forces of evil surrounding the President but they were forces far from imaginary.

ANDREWS came to realize the dirty tricks committed by the President's entourage, tried to inform the President but was blocked by a Berlin wall of his associates, witnessed the highest office in the land now shamed and profaned. Devilry was in the air.

His conscience tormented him. "My own wrestlings with the riddle of Nixon and Watergate bring me back again and again to St. Paul, who saw it all so clearly . . . 'we wrestle not against flesh and blood but against . . . spiritual wickedness in high places!'"

Andrews is a compassionate man, more trusting of the President than many of us, and ready to forgive the sins of flesh and blood. He did not want to exploit his position of trust by issuing a public statement calling on the President to resign. Time enough to speak out, once he was a private citizen again.

His position, now that he has resigned, is that grave wrongs have been committed against the American people during the President's leadership. "National security has been made a justification for trampling individual liberties and constitutional procedures. Elaborate schemes have been launched to tilt the balance of fair competition in our system of free elections. The workings of justice have been cynically obstructed by officials sworn to protect them."

Andrews feels even now that the President could redeem himself if he would meet with the four investigative bodies concerned about his conduct, acknowledge his errors and then carry his case to the people at every whistle.

THE American people, according to Andrews, are a generous and forgiving people conscious of their own sins and shortcomings, and ready to accept Nixon's act of contrition with enormous good will and relief. Their common sense tells them that a nation need not decapitate itself to satisfy justice, at least not when there is the alternative of helping a man back to his national family after admitting his errors.

It takes a big man to make an act of contrition but Andrews feels that Nixon can be and has shown himself to be a very big man. He lists, for instance, Nixon's orders to his political supporters to play down John F. Kennedy's Catholicism during the national campaign for the Presidency.

This is not to shift all the blame to Nixon's entourage as if he was simply a dupe of their chicanery. What Andrews wants to say is that the better, greater Nixon is still inside the man inside the White House, cowering back into a corner behind the other Nixon who draws in and lashes back when attacked, cowering but surviving and capable of assisting himself if only . . .

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



Response to God's call

The theme of response to God's call is illustrated from these readings of Sunday, Feb. 10: First — Isaiah unreservedly declares his willingness to become a prophet of the Lord: Here I am! (Isaiah 6/1-2, 3-8); Second — Paul tells how he was the last to see our Lord when Christ summoned him to be, as he calls himself, "the least of the apostles." (1 Cor. 15/1-11); Gospel — Jesus calls Peter, James and John away from their vocation as fishermen, and they respond unhesitatingly to become "fishers of men" for Christ (Luke 5/1-11).

He hopes responsible people will skip movie 'The Exorcist'

By DALE FRANCIS

When I read the novel, "The Exorcist," I found it so terrifying that when I finished it I was literally emotionally drained by it. It has been made into a film now and, though I have not seen it, I can understand how its effect on audiences would be almost horrifying.

The Catholic Office for Motion Pictures, while saying it is acceptable for mature adults, gave what amounted to a warning against it rather than a recommendation.

IT WAS rated "R" by the motion picture industry, which means that children may attend when accompanied by an adult. But I would think that any parent who would subject a child to a film like this would be completely irresponsible.

I do not doubt that it will continue to draw great audiences; sensationalism seems always to bring box office receipts. But I would think that parents should make certain their children do not see it and that they should dissuade their children who are old enough to go as adults not to see it either.

It is not that I do not believe in the existence of Satan. One monsignor, commenting on the film, said he had some doubts about whether the Devil actually exists. I don't. But the very fact that I do believe in the existence of Satan, that I do not doubt the possibility of diabolical obsession or possession, is the most important reason that I would hope that responsible people would stay away from this film.

WE ARE living in a time in which Satan worship is a reality, perhaps it is more widespread than it has been ever before, certainly more so than since the Middle Ages.

Some of those who join the Satan

cults are just playing games, trying some new fad, but it is a dangerous thing to play games with the Devil. Some have found themselves caught up in a kind of demonism.

Once we only read about the Black Mass as something that belonged to another age. Today the Black Mass is celebrated in cities across the country. What it demands is the Eucharist and so there are repeated reports of churches broken into, set on fire, always with the tabernacle broken open or, as in one city, stolen, although it was so heavy that it would have taken several men to carry it.

The consecrated Host is then vilely used, in ways too obscene to even report. But it is the consecrated Host that is always sought because what the worshippers of the Devil really believe is that this is truly the Body and Blood of Christ.

THE DEVIL hopes always for two different reactions to his presence. First, he wants those who are drawn to him, who will become obsessed by him, who will worship him and serve him. If he can not get this then he would like people to think he does not even exist.

The result of the film "The Exorcist" seems to be to give Satan what he wants. On one hand there are people who are centering attention on the Devil, becoming obsessed with the thought of him. On the other hand, there are those who are so repelled by the whole thing that they simply reject it all and wind up saying they do not even believe in the existence of Satan.

What should be the response of Catholics? I think it is to recognize that Satan exists, that he seeks to spread his influence in the world, and then

having recognized this turn attention away from him and given themselves more fully to Christ.

Catholics should learn from the worshippers of Satan. These latter are absolutely convinced of the reality of the real Presence of Christ in the Eucharist. They hate and despise that Presence but they believe in it.

WE SHOULD match them by our intensity of belief in the reality of the Presence of Christ in the Eucharist but where they come in hate we must come in love.

In one diocese, where tabernacles were broken into, there were services of reparation. This is necessary where the Eucharist has been defiled but we should not wait to make reparation, we should show our love of the Eucharist with new intensity.

A few months ago Pope Paul asked for a return to those traditional devotions to the Eucharist that have for too long been neglected in parishes. He spoke of Benediction, of the Forty Hours, of days of Exposition of the Blessed Sacrament. These are things we should do, because the Holy Father asked us but now more urgently than ever.

At the same time, we should show more reverence in receiving Holy Communion. Perhaps where the people do not kneel to receive Communion the new way is too well established to be changed. But at least there can be greater reverence, both in manner and in dress, when we receive the Eucharist.

That there is evil in the world, no one can doubt. That there are millions of people, knowingly or unknowingly serving the ambitions of Satan, we should not doubt. But the answer is to show greater love for God.

Motion picture ratings: A question of values

The past year, according to the Catholic Film Newsletter, has seen no substantive changes in the essential workings of the Motion Picture Association's rating system. The objections the Division for Film and Broadcasting (DFB) has voiced previously concerning the system remain the same: the criteria the MPA Rating Administration employs in the application of the ratings appear to be based on a series of legalisms that fail to take into account either the nature of film as a communicator of values or the needs of the majority of parents who are clearly concerned about their youngsters' exposure to adult subject matter.

Unquestionably the crux of this problem is the PG rating. 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.

THIS superficial approach is at times responsible for restricting teenagers from seeing a film of positive value to them because the film in question violates in some insignificant way the selective taboos of the PG category. Much more frequently, however, the themes and subject matter of PG-rated films introduce material that is not only beyond the ability of the young teenager to put into a sound perspective but also seem to suggest as acceptable, values that are in themselves anti-social. The resistance of the Rating Administration to making value judgments on the grounds that somewhere, someone in our pluralistic society will disagree with judgments of this sort or that

such judgments may suggest aesthetic evaluations, leads one to question the usefulness of the system itself.

DFB is quite sensitive to the problems involved in the application of any rating system to the complex experience contained in the viewing of an adult contemporary motion picture. The application of categories to any area of human experience is a process obviously fraught with difficulty. While motion picture ratings in themselves can retain a minimum value as rule-of-thumb guide, unless there is also available a more comprehensive instrument of information that enables discussion of the issues and ambiguities specific audience suitability is quite limited. The practical validity of a rating system is determined, therefore, by the reasonableness of the values employed as its criteria, the objective, critical insight with which these criteria are applied to individual films, and the public's understanding of these criteria. Such a process, of necessity, requires some form of commentary that places the rating into a context.

THE MOST recent — and also most obvious — example of the need for such a process is Warners' *The Exorcist*. *The Exorcist* is not a film that can be either dismissed or recommended by means of a simple rating. While such a film clearly contains individual scenes that of themselves raise questions regarding the exploitation of sensational material, both the technical craftsmanship of the film and the seriousness of the subject matter suggest the possibility that for some audiences *The*

Exorcist may be worthwhile. DFB has developed a rating for such films, the A-IV, which is neither a recommendation nor a condemnation, but which, as explained in an accompanying review, allows the prospective viewer to decide upon the acceptability of such film fare in the light of the critical information provided. This process, which at once respects the integrity of the film, essential Christian values, and the heterogeneous nature of moviegoers, offers in such cases as *The Exorcist*, not black-and-white judgments, but a reasoned evaluation of complex issues.

Because of the content and treatment of subject matter introduced in *The Exorcist*, and the likelihood that the material will be misunderstood or, indeed, actually be damaging to impressionable viewers, DFB rejects the MPA's R rating as an accurate label for the film. However regrettable it may be that the X rating has come to be associated in the public mind with hardcore pornography (a problem largely of the industry's own making), the X rating applied to *The Exorcist* would be a clear indication to the public of the serious, adult nature of this film's subject matter. DFB has

continued to maintain that the fact that a film is not suitable for certain younger audiences does not of itself argue that it is therefore pornographic. The heavy exploitation of the X rating has, however, blurred this distinction, with the result that the X has become virtually an economic limbo which is to be avoided by all except the pornographers seeking to capitalize upon the popular image of that rating.

These problems of the MPA rating system are directly related to the larger issues confronting the motion picture industry as suggested in DFB's Year End Report for 1973. The difficulties with the MPA ratings are ultimately traceable to the predominant type of films being produced today in the United States. While the Rating Administration could undoubtedly improve its criteria and the application of these criteria to motion pictures, the fundamental problem with the movies is that by and large they are no longer a general audience medium. Quite another question, of greater import to the good of society, is the impact that many of today's films are having upon their primary actual audience — you people.

'Where the Lilies Bloom'

Simpler times are recalled with humor and sensitivity

Set in contemporary times in Southern Appalachia, *Where the Lilies Bloom* tells the story of four children trying to stay together after the death of their widowed father, Roy Luther (Rance Howard). The eldest, Devola (Jan Smithers), is a pretty 16-year-old but is also as impractical as a lovely song. Hence, the responsibility for keeping the Luther family out of the orphanage falls on Mary Call (Julie Gholson), a mere 14 but as intelligent as she is fiercely independent.

Mary Call rules over the brood with flinty determination, alternately threatening and then cajoling her 11-year-old brother, Romey, and baby sister, Ima Dean, as well as fending off a neighboring farmer, Kiser Pease (Harry Dean Stanton), who is intent on romancing Devola. What complicates matters is that a few years before Roy

Luther's death, Pease had taken over their property by paying the back taxes. Although Pease had let the family stay on as sharecroppers of what had formerly been their own land, the Luthers could not forgive him. On his deathbed, the father had made Mary Call promise that she would never let Pease marry Devola. As the film progresses, keeping true to this promise becomes more and more a dilemma for Mary Call, as she begins to realize that Kiser Pease is not the villain she had presumed.

The point of much of the film is that in a simpler, less complicated society, man lived off the land and was dependent only on nature. For modern industrial man, living in an artificial environment dependent upon economic forces beyond the individual's control, there is a real sense of loss of the natural. This understandable nostalgia for

the imagined virtues of agricultural life is usually idealized into some kind of bucolic fantasy. *Where the Lilies Bloom* avoids this pitfall by refusing to glamorize the poverty in which the Luther family lives.

Although they live in a crumbling frame house lined on the inside with newspapers, and their meals are mostly fruits and vegetables, with occasionally some game, cooked and a wood stove, they do not consider themselves poor or deprived. They have learned the art of making do with what they have and they do rather well because of the rich soil of the North Carolina



Julie Gholson (rt.) becomes the head of the household to a tight-knit family of brother and sisters in the Robert Radnitz production of "Where the Lilies Bloom," a United Artists Release.

mountain country. Their one grievance is that they have lost their family land through trickery, a sense of pride which by the end of the film has been transmuted into a new appreciation of their father.

The film's narrative about children learning to

care for themselves in the adult world is nicely balanced with humor and genuine sensitivity to the youngster's situation. Although the plot and its outcome is fairly predictable, the movie itself is anything but formula kid's fare.

The film's narrative about children learning to (A-1)

Sutherland to sing opera 'Lucia'

Soprano Joan Sutherland will sing the title role in "Lucia di Lammermoor," the second of four operas being presented by the Greater Miami Opera Association in its 33rd season, the association has announced.

The first presentation of the Donizetti opera will be Saturday, Feb. 9, at the Dade County Auditorium, with additional performances Wednesday, Feb. 13 at the Miami Beach Auditorium and Saturday, Feb. 16 at the Dade County Auditorium.

Opposite Miss Sutherland is Met tenor John Alexander as Edgardo, with Dutch-born baritone Cornelis Ophof of the San Francisco Opera as Enrico and Met bass James Morris as Raimondo. Other principals are New York tenors John Sandor as Arturo and Robert Owen Jones as Normanno, and Miami mezzo-soprano Patricia McCaffrey as Alisa.

Miss Sutherland previously

appeared with the Opera Guild in 1965, also as Lucia. Alexander was heard here last season opposite Anna Moffo in "The Daughter of the Regiment." Ophof and Morris are making their first Guild appearances. Sandor appeared here in May for the Guild's Family Opera double bill, "Gallantry" and "Gianni Schicchi." Jones sang the role of Schmidt in "Werther" last season.

"Lucia di Lammermoor," an opera in three acts, is based on Sir Walter Scott's novel "The Bride of Lammermoor." The opera is set in Scotland at the close of the 17th century. The story centers on a young woman who is driven to madness by not being permitted to marry the man she loves. Donizetti's music is fresh, expressive and beautiful. The dramatic opera contains the familiar Sextet, ranked among the finest in Italian opera.

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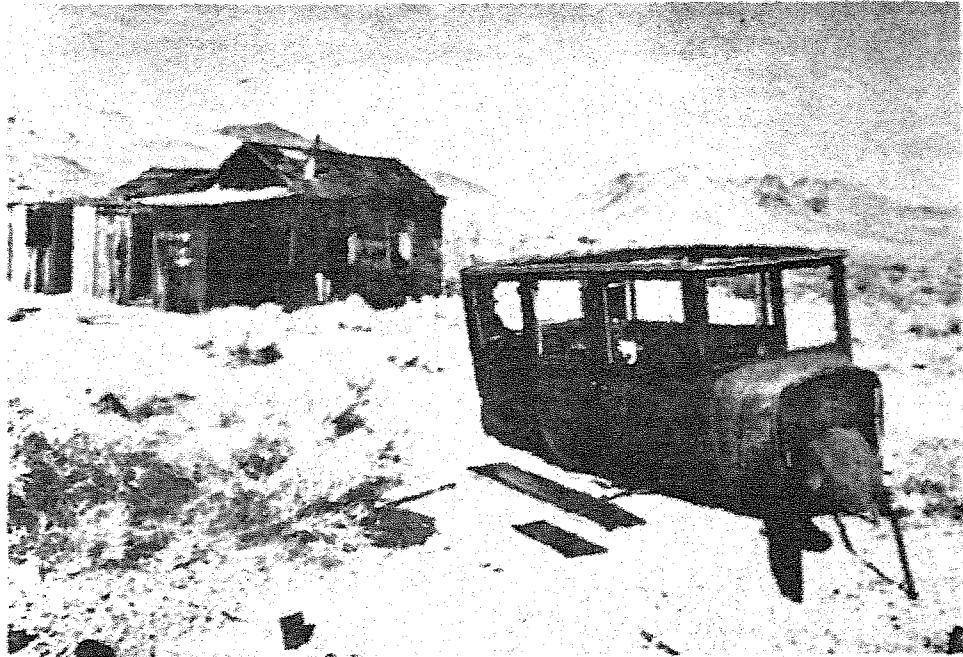
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The lives of such divergent and hardy individuals will be examined in "The Great Mojave Desert" when Channel 4 presents another National Geographic Society Special Friday, Feb. 8 at 7 p.m.

ONE of the modern-day pioneers followed in "The Great Mojave Desert" — which is also home for the ill-reputed Death Valley — will be Juan Echaidés. A Basque shepherd with two dogs, he drives 1,800 sheep the entire 350-mile

length of the Mojave Desert — warding off attacks by rattlesnakes and coyotes along the way.

Hardrock miner Billy Varga is introduced, too. He makes his living drilling through dangerous terrain and setting off huge charges of dynamite at close range. But his lifestyle pays off occasionally, and it does on National Geographic when Billy hits a vein of high-grade tungsten! A boisterous celebration announces his "good times."

But there was yesterday in The Great Mojave, as well, and historic photographs and stories told by some of the survivors of its colorful past help fill the desert's ghost towns with an imagined life again. One of the old timers you'll meet is Martin Duffy, the sole resident of a ghost town who is still stubbornly searching for a fabled pillar of gold.

Horror, thriller, sci-fi on TV movies

FRIDAY, FEB. 8

9 p.m. (CBS) — DRACULA — Bram Stoker's perennial horror tale of vampirism is stoked up once again, this time in a slick, transplanted TV version starring taut-jawed Jack Palance as the count with the unusual bite. In this version, he gets in trouble when he kisses an otherwise quiet country lass, who promptly runs amok among the terrified townsfolk. Woo-wooo-woo — see what a little kiss can do!

SATURDAY, FEB. 9

8:30 p.m. (ABC) — THE ELEVATOR — Crime-suspense thriller involves an elevator-load of robbers and loot that gets stuck during an escape from a hi-rise office building. Down in the lobby and up on the roof, the cops and criminals race to get at that stuck car. James Farentino, Carol Lynley star, along with a cast of other worthies-of-the-tube.

9 p.m. (NBC) — THE OMEGA MAN (1971) — We'd just about managed to forget this bit of high-priced trash when along comes the network to shove it rudely into our living room. The sci-fi story about the last healthy man on earth following a nuclear holocaust-plus-ecological-disaster reeks of strained social and political significance. What it is, shallow down inside, is a garden-variety melodrama about, gulp, true love. Charlton Heston adds wasted class in the title role, as a man who must choose between his own survival or the rebuilding of the human race, even if it does mean that he has to flirt with the only untainted woman around, a girl played by Rosalind Cash. Hollywood does it again. (A-III)

SUNDAY, FEB. 10

7:30 p.m. (ABC) — THE GOOD, THE BAD, AND THE UGLY (1968) — Typically cynical, brutal Sergio Leone pasta-Western, Clint Eastwood, the Good, plays a bounty hunter type who would be the bad guy in an American Western. He and erstwhile bandit friend Tuco (Eli Wallach) are after stolen gold during the Civil War. Portions of the film evoke a gripping sense of the period, with a corrupt military prison camp, hillsides of ancient smoking cannon, and not-so-ancient comment on war. Ennio Moricone's strange, wailing music is effective. But the film's good is overwhelmed by the bad and the ugly. (B)

MONDAY, FEB. 11

9 p.m. (ABC) — HARD CONTRACT (1969) — A professional killer (James Coburn) is on assignment in Europe with a list of three victims to erase. Along the way he meets a lovely woman (Lee Remick) and falls in love, which causes him to reconsider his chosen occupation. What results is an involved but uninvolved talkathon about the dehumanization of modern man. Blah. (A-IV)

9 p.m. (NBC) — THE GREAT ESCAPE (1963) — Without realizing it, the Germans during WW II assembled in one of their prison camps the greatest concentration of escape-artists in the Allied forces. Steve McQueen is the most ambitious of the bunch, which includes Kirk Douglas, Henry Fonda, Richard Attenborough and James Garner. The intermix of these crafty characters as they plot mass escape

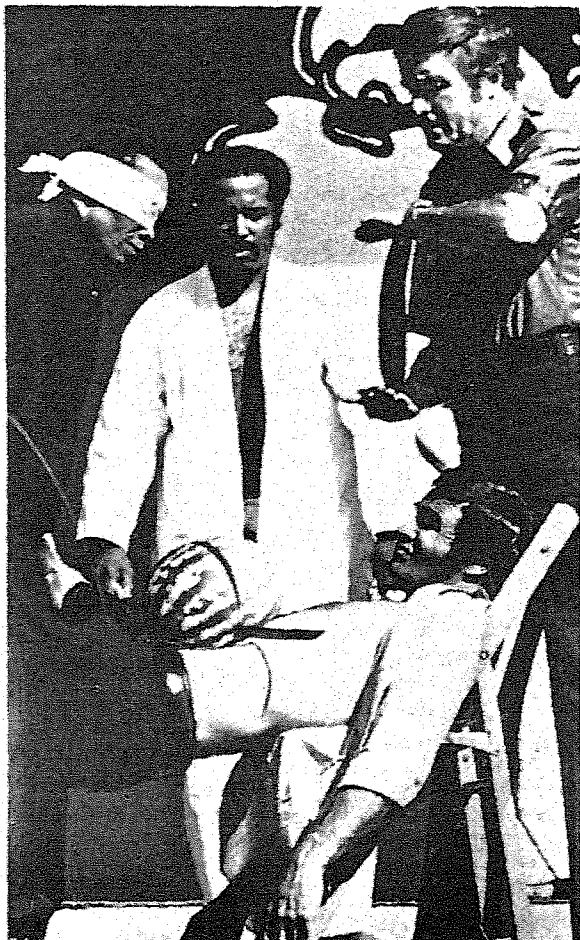
results in a fascinating and highly entertaining suspense gripper, with a marvelous climax that has McQueen airborne on a fence-jumping motorcycle. BUT — will the suspense survive NBC's presentation of the long film in two parts? That's the big question for home viewers. If you think so, then stay tuned for the concluding portion to be shown on Wednesday, February 13. (A-I)



JOHN MILLS won an Oscar for his poignant portrayal of the misfit who sheds light on the hidden lives of his fellow villagers, in "Ryan's Daughter," on "The CBS Thursday Night Movies" Feb. 14 (9 PM-12:35 AM.) in color on CBS stations.



"UNWED MOTHERS" will be discussed by Sister Therese Mary O.L.C.R., (right) director of St. Vincent Hall, a facility for unwed mothers, and Mrs. James Smith, R.N., and Mrs. G. J. Gaines (center) on The Church and the World Today, 9 a.m. Synday on Channel 7.



MIKE DOUGLAS SHOW guests featured in the Miami taping are Burt Reynolds (left) who almost gets an unkind cut from martial arts expert Hugh McDonald on the Feb. 8 show over Channel 7 at 4:30 and super hustler Bobby Riggs (above) who gives Mike a few tennis lessons.

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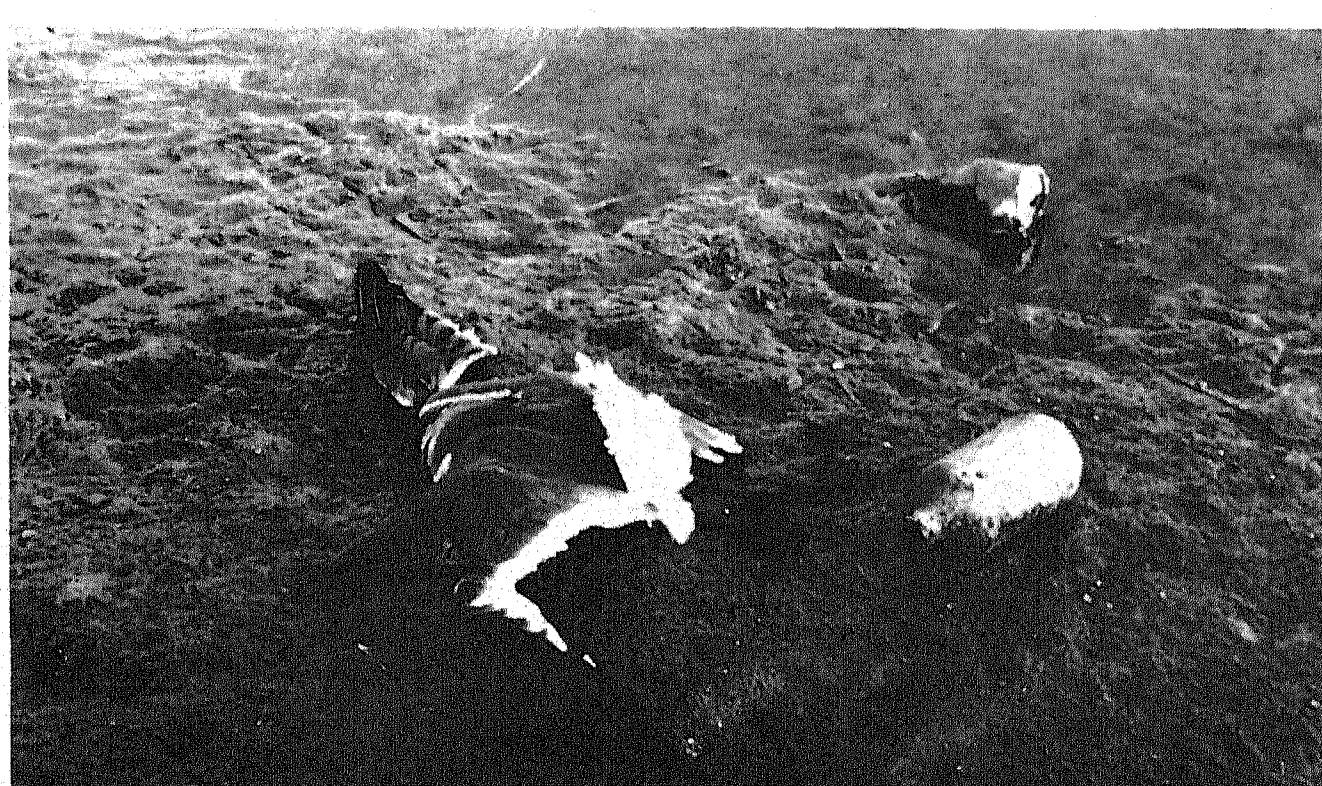
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"The world remains God's and man ultimately will be judged according to how well or badly he has preserved God's creation."

"Ecological problems were relatively few and easily solved in past centuries, when there were far fewer people in the world and technology was far less developed."

A dead bird floats in the scum of a polluted shoreline on the Gulf Coast — Mustang Island, 100 miles south of Houston.



By RUSSELL SHAW

Ecology has a "religious" name — stewardship. As a question of stewardship, the challenge posed by ecology is the perennial challenge to man to make prudent, generous use of the world entrusted to him by God.

We learn from the book of Genesis that God did indeed entrust this world to man's stewardship. But this was not an outright gift. The world remains God's, and man ultimately will be judged according to how well or badly he has preserved God's creation.

ECOLOGY is also an issue of charity and justice, involving men's relationships with one another as well as

ECOLOGY ...Involves justice and charity for all

with God. The relationships in question are not simply those of contemporaries with each other but concern as well the relationship of the present generation to future generations. In a real sense we who are alive today are stewards of the world for those who will come after us. This too is a trust, which we are obliged to take with the greatest seriousness.

Ecological problems were relatively few and easily solved in past centuries, when there were far fewer people in the world and technology was far less developed. In our times, however, ecological problems have grown increasingly serious.

THE SIZE of the world's population has grown and technological capacity for destroying — as well as preserving and upbuilding — the environment has increased. Thus ecological problems such as pollution and use of natural resources have for the most part become

genuine moral issues only rather recently.

One of the characteristic notes of our times is the recognition not only that there are ecological problems but that these problems involve moral challenges. As yet, however, the ethics of ecology remains a very uncertain field indeed.

Even so it has become apparent that ecological concern can mask ordinary human selfishness. This happens, for instance, when exaggerated fears of environmental pollution are used to justify exaggerated and immoral proposals for population limitation.

TO BE SURE, pollution is a reality in some places. To be sure, population problems also exist in some areas. But behind much of the pollution-population talk lies nothing more noble than the desire of the "haves" to hold onto their own rights by cutting down on the number of "have-nots." The language of ecology is used — or abused — to justify refusal to share the goods of the world with those who are less favored.

Perhaps the ultimate test of ecological concern is whether the rich — individuals and nations — will be willing to cut back on their own use of natural resources, while at the same time taking positive, practical steps to see to it that the poor enjoy a greater share of the world's goods.

In part, then, the new ecological awareness comes down to realization that the resources of the world are not infinite, that air and soil and water cannot absorb limitless abuse without adverse and lasting consequences. But a further measure of ecological concern is whether the chief ecological offenders — the rich societies of the world — are willing to accept the fact that restraint in the use of natural resources must begin at home.

In justice and charity, self-restraint should take precedence over efforts to impose restraints on others who are less favored. It remains to be seen whether our new sensitivity to ecological issues will prove an incentive to justice or merely another excuse for selfishness.

Attitude toward 'goods' affects environment

By FATHER

CARL J. PFEIFER, S.J.

I watched little Krista with fascination. She had just turned five. As her parents and I were eating lunch, Krista had been playing with her toys. She kept them in a large box just outside the kitchen.

What fascinated me was how carefully she took individual toys from the box, played with them, and then put them back into the box. She obviously loved the doll, the puzzle, the small model kitchen. Each seemed very dear to her and was carefully replaced.

As I watched her, I could not help thinking of Mary Jane, who was about Krista's age. Several weeks before, I had visited Mary Jane's parents. Like Krista, Mary Jane played with her toys while her parents and I chatted. But what a difference. Mary Jane's dolls — she had half-a-dozen or more — were scattered all over the house. Some had torn clothes. One was practically crushed, as if someone had stomped on it. When Mary Jane finished playing, she left most of her toys helter-skelter around the room. She kicked one doll under a chair.

I FOUND myself later reflecting on these two experiences in the light of the growing energy crisis and the whole current concern with ecology. It is true that major strategies — economic, political, technological — need to be developed to meet the growing crises. It seems also true that parents and other religious educators might well reflect on their role in encouraging attitudes and habits of respect for created things.

Encouraging attitudes of respect for natural resources and man-made objects — whether toys or automobiles or gasoline — is a much more positive educational approach than merely condemning stealing and coveting. Children and adults may well benefit from periodic reminders of the commandments forbidding theft or un-

bridled greed. Even more, we all need to be encouraged to grow in a deep respect for created things.

The Second Vatican Council makes this same point. "With respect to the Christian renewal of the temporal order, laymen should be instructed in the true meaning and value of temporal things, both in themselves and in their relation to the total fulfillment of the human person. They should be trained in the right use of things . . ." (Decree on the Laity, 31).

CONTEMPORARY crises painfully bring home the importance of such training. Christian tradition, rooted in the Hebrew Bible, reminds us — independently of crises and shortages — that all created things are good and deserving of respect. We are called upon to share in God's attitude to all of created reality: "God looked at everything He had made, and He found it very good" (Genesis 1:31). All of us are called to grow in wonder, appreciation and respect for the objects of creation.

Grounded in a basic respect for natural, created things, is a further challenge to man. God invites man to share in the continuing creation and development of the world; He gives the world of nature to man so that he may develop it with the continued assistance of God: "Fill the earth and subdue it . . ." (Genesis 1:28-30). Man is free to be as creative as possible; he is challenged to work with God in building a better world.

MAN'S CREATIVE freedom is guided by two God-given norms: The first is that of respect for and appreciation of natural resources; the second is that of love and concern for his fellow human beings. Both are implied in the Genesis story. Both are revealed in the dynamics of human experience in a world of vast but limited resources. But then I cannot help remembering that respect for things and love of others are attitudes that begin to be formed very early in life, mostly at home.



Recalling bygone days, fish swim in a pollution-free area at Ebo's Reef off the Dutch Antilles. Branches of black coral grow on the coral head, 60 feet below the surface.



This Second Century Synagogue at Capernaum Built Probably on the Site of the Synagogue Where Christ Began His Public Ministry.

Jesus' home towns—Nazareth, Capernaum

By STEVE LANDREGAN

It is a truism that the more things change the more they are the same.

Take Capernaum and Nazareth, for instance. Jesus grew up in Nazareth and lived in Capernaum during most of His Galilean ministry, therefore, with the exception of His apostles, the people who lived in these two towns knew Jesus better than anyone else.

Yet Matthew, Mark and Luke all speak of Nazareth's rejection of Christ's preaching. Luke tells of an attempt by the townspeople to kill Jesus by throwing Him over a cliff.

IT should not surprise us then that Matthew says, "When Jesus heard that John had been put in prison He went away to Galilee. He did not settle down in Nazareth, but went and lived in Capernaum, a town by Lake Galilee, in the territory of Zebulun and Naphtali" (Mt. 4:12-14).

Capernaum was Jesus' second home. Matthew calls it Jesus' own city (Mt. 9:1). Christ began His public ministry there by preaching in the synagogue on the Sabbath (Mk 1:21) and it was the site where He performed many miracles. Among them were the healing of the centurion's servant (Lk 7:1-10), the palsied man (Mk 2:3-12), and Peter's mother-in-law (Mk 1:29-31).

Matthew was a tax collector in Capernaum when Jesus called him, and it was the home of Peter and his brother Andrew. It was also the site of the discussion among the disciples as to who was the greatest (Mk 9:33-37).

NEARBY on the northern shore of the Sea of Galilee, Jesus revealed the Holy Eucharist in the discourse in which He told the people: "I am the Bread of Life," and it was here at the conclusion of the same discourse that many of His followers turned back and would not go with Him anymore when He declared: "I tell you the truth: If you do not eat the flesh of the Son of Man and drink His blood you will not have life within yourselves" (John 6:22-72).

At the same time and place Peter reaffirmed the loyalty of the apostles with the words: "Lord, to whom would we go? You have the words that give eternal life. And now we believe and know that You are the Holy One from God" (John 6:68-69).

Some scholars maintain that it was at Capernaum that Judas first decided to betray Jesus. They point to the possibility that his betrayal might have been triggered by his inability to accept Jesus in the Eucharist since it was immediately following the Eucharistic



discourse that Jesus said to the apostles: "Did I not choose the twelve of you? Yet one of you is a devil."

John explains, "He was talking about Judas, the son of Simon Iscariot. For Judas, even though he was one of the twelve disciples, was going to betray Him" (John 6:70-71).

Capernaum was truly Jesus' second home. It was the privileged place that witnessed many of His greatest signs and heard from His own lips the words of eternal life. Yet it failed to recognize the Messiah in its midst.

JESUS threatened it with destruction because of its unbelief, saying: "And as for you, Capernaum! You wanted to lift yourself up to heaven? You will be thrown down to hell! For if the miracles which were performed in you had been performed in Sodom, it would still be in existence today!" (Mt. 11:23-24).

In fulfillment of Christ's prophecy, the town that thrived in His day was lost to the world and its location was not rediscovered until early in this century. The Franciscans have acquired the site and are restoring the city. A second century synagogue is partially restored and work is progressing on the house of Peter's mother-in-law which apparently was converted into an early Christian church.

The people of Capernaum knew well the Scriptural promises of a messiah. They witnessed the signs of the messianic age worked in their midst by Jesus often and yet they rejected Him because He was not their idea of a messiah.

Christians today have a lot in common with the people of Capernaum. They know well Christ's promises that He would be with His people in His Church, in His Word, in the least of His brothers. His promises have not gone unfulfilled. Yet many of us fail to recognize Christ among us. We reject

Him because He is not our idea of what Christ should be.

The more things change, the more they are the same. Especially people.

Act of giving—a significant part of liturgical celebration

By FATHER JOSEPH M. CHAMPLIN

Shortly after my arrival at Holy Family in Fulton, a parishioner made this promise: "Father, if you take care of our spiritual needs, we will take care of the parish's financial needs."

Two-and-a-half years later I can testify that this extremely generous, but not wealthy parishioner turned his promise into a prediction. The weekly income has remained constant, even increased; bills have been paid promptly, normally within 10 days; the debt on a three-year-old church is down from \$74,000 to \$35,000.

What remains remarkable about such data is that we also experienced, during this time, a four-month strike at our major industry (the collection never declined a bit) and a heavy assessment (\$5¢ per offertory dollar) for the Catholic school apostolate.

IT argues convincingly for a soft-sell, hardly-ever-mention-from-the-pulpit approach to parish finances. We print the weekly offering figures in our bulletin and have the trustees give a very detailed report at the fiscal year's conclusion. Otherwise, the subject is seldom mentioned except to extol these people for their loyal support throughout a difficult, inflationary period.

While totally accepting this gentle, silent philosophy about money and worship, I still believe that the collection is or should form a significant feature of the Sunday eucharistic celebration. It ought to involve everyone, be clearly visible and occupy a distinct, exclusive slot within the liturgy.

For those reasons I prefer a literal passing of the basket rather than the in and out thrust of ushers with long handled one-arm receptacles. The former forces persons to take the basket from a neighbor and hand it on to another. In a minor way, they become involved.

FOR these reasons, also, I am not enthused about the procedure of leaving one's offerings at the door upon arrival at church. This has a basically noble purpose — to minimize time and effort given to money matters at Mass — but it

fails to integrate collections effectively within the liturgy.

The Roman Missal's General Instruction apparently supports this viewpoint in article 49:

"At the beginning of the liturgy of the Eucharist, the gifts which will become the Lord's body and blood are brought to the altar . . ."

"It is desirable for the faithful to present the bread and wine . . . The rite of carrying up the gifts continues the value and spiritual meaning of the ancient custom when the people brought bread and wine for the liturgy from their own homes."

"This is also the appropriate time for the collection of money or gifts for the poor and the Church. These are to be placed in a suitable area, but not on the altar . . ."

For these reasons, finally, I think congregational singing while the baskets are being passed can prove counter-productive. It violates a liturgical principle which maintains two major actions should not occur at the same moment in public worship.

IT is awkward, to say the least, simultaneously to reach into one's wallet or pocketbook, pass the collection receptacle, open a hymnal, find the proper page, and sing with gusto.

This seems, instead, an excellent occasion for background music — a harmonized choral piece or an instrumental interlude. These fill the vacuum, neutralize collection sounds, and create a prayerful, reflective climate.

Such an atmosphere enables the community to rest a bit mentally, leisurely ponder the homily's points and prepare for attentive participation in the eucharistic prayer.

A procedure of this type presupposes sufficient ushers who can supervise the gathering of monies with swift dispatch and patient celebrants who will sit and wait during that period. It also presumes a procession (ideally with different parishioners each week) and a warm, friendly greeting from the priest for the gift bearers at the altar.

The Voice
of
The Holy Father



Pope
Paul
VI

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

Pope declares criticism of Church marriage law is excessive, ill-founded

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI has rejected criticisms leveled at the Church's marriage laws by a prominent Italian Catholic lawyer.

The Pope defended Church law in a speech to his annual audience for judges of the Roman Rota, Church high court, and other courts.

The Pope was clearly referring to a speech given at the recent opening of the juridical year of the Rome vicariate's tribunal by Prof. Pietro D'Avack. The professor, who is dean of ecclesiastical law at the University of Rome and former rector of the university, characterized the present Code of Canon Law as being "decrepit, out of date and paradoxically inhuman."

THE PROFESSOR, who is also a lawyer licensed to practice before the Roman Rota, shocked assembled judges and lawyers of the Rome diocesan tribunal by stating that the Church is wrong to claim the primary end of marriage is the procreation of children.

In touching on this incident, Pope Paul began his comments by urging his audience to have "trust in the legislation of the Church."

The Pope said that he could not hide the surprise experienced by himself and others "resulting from some criticisms, excessive in their expression and not always well founded, regarding the present canonical legislation on matrimony, delivered by a very authoritative person in a place and on an occasion which were worthy of a far more reverent and objective language."

Although not mentioning D'Avack by name, the Pope hastened to explain why he had brought the subject up, because it was a departure from his normal habit of prescinding from personalities.

"We have just indicated this known episode to you so that you too, since you are experts interested in the matter, may know that we do not share any of the judgments there pronounced on the present discipline of the Church on such an important theme.

"IT IS TRUE that following the negative comments of the speech there were those that were positive, and of such we take note with loyal recognition. But it seems to us that the value affirmed in these second comments, instead of confirming the first (negative) one, correct them.

"Thus the resulting judgment regarding the worth of the existing canon law on matrimony still merits trust today, as it interprets and teaches the sacred and fundamental norms for man, matrimony, the family and society, even if, in conformity with the teaching of the recent (Second Vatican) Council, we hope these norms will be formulated in a more complete and modern legislation."

In the major portion of his speech, Pope Paul dwelt on the nature of the role of the Church judge and on the qualifications he must possess in his special calling. Said the Pope:

"Your mission is sacred because it comes to you from our apostolic authority. It is from the investiture of our priestly and pontifical power that you derive the authority that makes you judges, that is, teachers, guardians, interpreters and functionaries of the divine and human law that governs the Church."

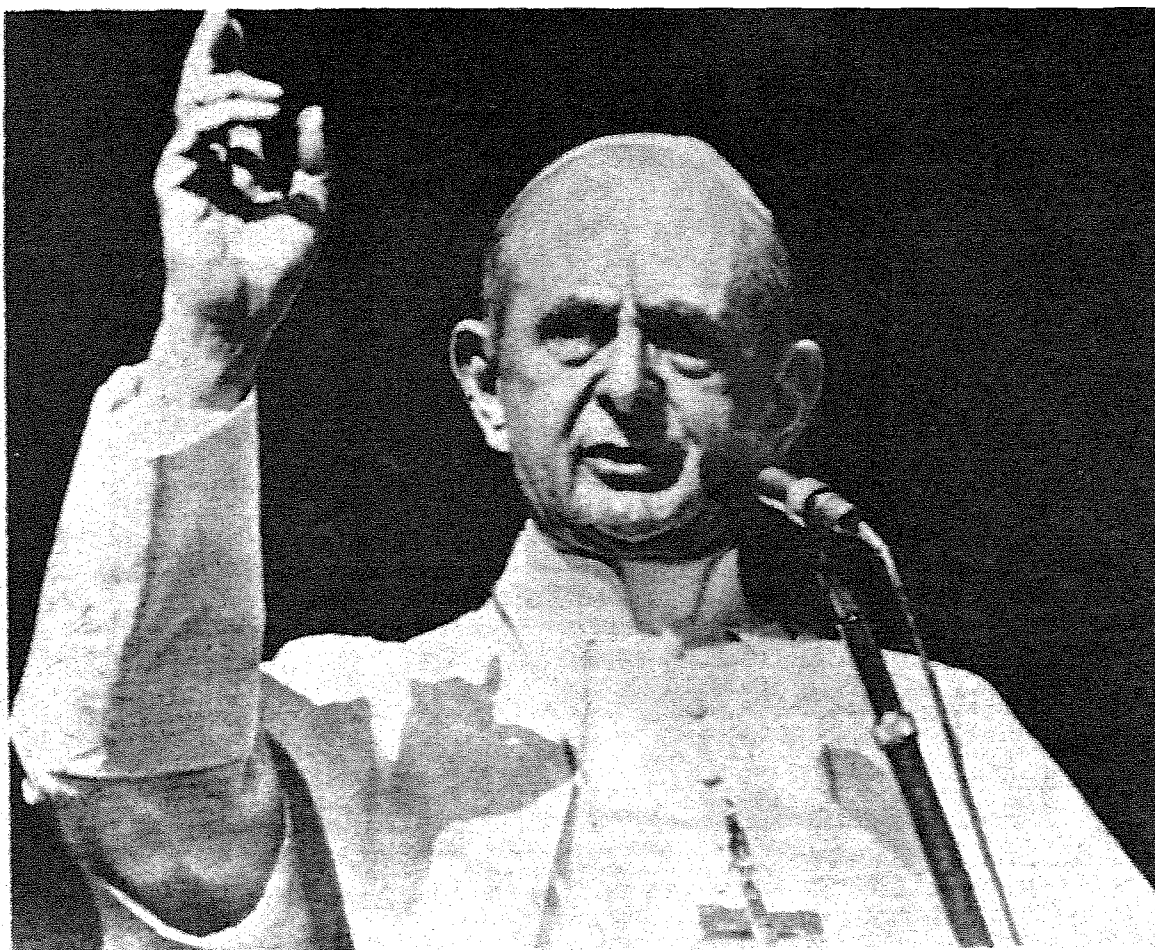
Precisely because of the religious origin and character of their duties, which "touch the frontiers of the divine and therefore of the transcendent and the mysterious," judges of the Rota must possess many specific professional virtues, the Pope said. Those virtues, he said, include "interiorly and exteriorly a style of severity, of selfishness and of strong and patient magnanimity."

The Pope also made the point that the judges present are not called on to judge the law "which has been entrusted to you only for its rational and normal application."

Pastoral hits 'racist policies'

SALISBURY, Rhodesia — (NC) — Rhodesia's Catholic bishops said that the government must change its "racist policies" radically if there is to be "any hope of permanent peace" in the country.

In a pastoral message, the bishops said: "Discrimination based on race must be eliminated, equality of opportunity must be guaranteed, there must be proper parliamentary representation, job reservation (for whites) must go, land reform must be seriously tackled, with more equitable distribution and appropriate control."



"IF WE really learned to love as we should, wouldn't our personal life — and consequently our community life — be transformed into peace and happiness? The Holy Year must also include in its program this fundamental aim of love: to restore love — true, pure, strong Christian love." Pope Paul VI on "the art of loving" in its application to the Holy Year.

'Closed economies are passe'

VATICAN CITY — (NC) — Rich and poor nations alike can no longer afford "closed, self-sufficient national economies," Pope Paul VI told a group of European and African leaders.

The Pope received (Feb. 1) about 300 participants in a conference of parliamentarians of the European Economic Community and of African states, which is exploring means of economic and social exchange between the two land masses.

Speaking in French, the Pope stressed that the various problems afflicting both groups of nations today make cooperation on an international economic level necessary.

"ON the one hand the obstacles which Africa encounters on the way toward its full development and, on the other, the energy crisis and the monetary and economic problems of Europe, make it clearer than ever that you cannot rely on closed, self-sufficient national economies. Nations are be-

coming more aware of their possibilities and of their limits and they are looking for new approaches."

The perils surrounding both groups of nations today raise certain risks that must be watched, the Pope said. "Some nations might try to rely only on themselves or on their powerful friends to solve their own problems themselves." He warned also against the risk that the poor may be made to pay for the demands of the present situation.

"The search for profit only, for overproduction and for overstocked consumer goods must not become the goal of society since it cannot guarantee essential human values," he said.

He hailed the conference as an example of new efforts being made by nations to work out their common goals through economic agreements and negotiations and said: "God asks us to attempt the impossible so that there may be greater justice among men."

Nuns honored by Pope 'on their day'

VATICAN CITY — (NC) — Nuns are consecrated by their vocation to "the good of the whole Church," Pope Paul VI told thousands of women Religious gathered in St. Peter's Basilica Feb. 2.

The Pope summoned the women Religious of Rome to the basilica to take part in the traditional annual presentation of candles on the Feast of the Presentation.

For the second year in a row, the Pope chose to honor the Church's women Religious with a special ceremony that in the past had been limited to representatives of male Religious orders, the pastors of Rome and other clergy.

Cardinal Paolo Marella, archpriest of St. Peter's, Cardinal Arturo Tabera Arauz, prefect of the Congregation for Religious, Cardinal Ugo Poletti, the Pope's Vicar for the Diocese of Rome, and the canons of the four patriarchal basilicas of Rome — St. Peter's, St. Paul's Outside the Walls, St. Mary Major's and St. John Lateran's — were the only men present at the ceremony mentioned by the Pope in his speech.

IT WAS the Sisters' day and the Pope said it was an occasion that "offers us reasons for great consolation." The Pope stressed that "you beloved daughters in Christ are consecrated to the good of the whole Church!"

"This is your definition, this, your boast, your daily sacrifice, your reward, your crown. There is no other reason which has led you to give your life to Christ Jesus, by means of the hands of Mary, than this: to serve, to serve souls, to serve the Church, the whole Church."

The Pope continued: "We will let those who do not know or who forget this reality question your state, criticize it, discuss it and perhaps despise it. But your vocation is in this, entirely in this, in this total oblation to the Church, whether your lives are worked out in the secret and crucified life of the cloister or they follow along the innumerable roads of charity which you follow untiringly and in the service of all human needs."

Stressing that Sisters follow the example of Christ and Mary who both offered themselves totally, the Pope concluded by urging them "to continue on the road you have chosen.

"Thus, the candle you carry, with its profound and multiple symbolism, becomes thereby the visible sign of your following of Christ and Mary. All becomes a mass of light, fed by the same founts of holiness and grace. . . .

"We are close to you, Religious of Rome and of the world, in this your daily pledge, for which we raise this our humble prayer: We thank you for the place you have in the Church,

for the example which you give, for the pouring out of greater human and Christian values, and we trust that these ideals will always find you ready and fit, always desirous of doing better, always sincere in the search for the authentic evangelical spirit that characterizes and supports your consecrated life."

Indignant about 'art'

VATICAN CITY — (NC) — Rome's newest work of art has drawn a quiver of indignation from the Vatican daily newspaper.

The work of art is about 600-feet of Rome's famed Aurelian Wall, including the Towers of Belisarius (536 A.D.), wrapped in grey polypropylene material tied with plastic cord.

The covering of the wall at the Pincian Gate at the top of Rome's fashionable Via Veneto is an example of the neo-realism school of art created by Bulgarian artist Javacheff Christo, sometimes known as "Jack the Wrapper."

Startled Romans have been looking at the shrouded Aurelian Walls for days trying to figure out what's going on. Most have dismissed the whole thing under the impression that the city is doing some repair work. Few realize that Christ has been at work trying to reach the goal of neo-realism "to call the attention of the viewer, by means of a metamorphosis of the object itself, to the reality and mystery of that object."

Those who have learned what Christo is up to have reacted with amusement, puzzlement or annoyance. L'Osservatore Romano, the Vatican City daily, falls into this last category.

Without judging it on its artistic merits, the Vatican daily, L'Osservatore Romano, said of Christo's creation: "For our part, we would be glad to learn from the Capitoline (City Hall) administration, which authorized the undertaking, how long it will endure and what the eventual cost to the taxpayer will be of this violation of the Pincian Gate: a violation which among other things hides from the view of the faithful a venerated image of the Madonna of Divine Love housed in the monument and an object of daily piety for the faithful."

Prayer Of The Faithful

Fifth Sunday of Year

Feb. 10, 1974

PRIEST: Jesus told the apostles He was making them fishers of men. Let our petitions reflect the hope that we are firmly caught in the net of Christ and that many others will be.

COMMENTATOR: That the teaching of the Holy Father and our Archbishop may clarify the problems of faith and keep us close to Christ, let us pray:

PEOPLE: Lord, graciously hear us.

COMMENTATOR: That those wavering in their beliefs in this era of skepticism may look to the Vicar of Christ for light and guidance, let us pray:

PEOPLE: Lord, graciously hear us.

COMMENTATOR: That those who have followed false prophets may turn back to the Good News preached by the apostles, let us pray:

PEOPLE: Lord, graciously hear us.

COMMENTATOR: That seminarians and novices in the religious life may persevere in their desire to serve Christ, let us pray:

PEOPLE: Lord, graciously hear us.

COMMENTATOR: That a new and widespread devotion to Jesus among youth may stimulate great numbers of them to become Sisters, Brothers, and priests, let us pray:

PEOPLE: Lord, graciously hear us.

PRIEST: Our Father in heaven, make us aware of our twofold responsibility to Jesus — to remain His faithful followers in these chaotic times, and to accept willingly the obligation to provide the men and women needed in the priesthood and religious life today. We ask this in the name of Jesus, Your Son, Our Lord. Amen.



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'Mechanical' liturgy criticized by priest

NEW YORK — (NC) A priest-liturgist rapped the "mechanical and synthetic liturgy" produced by the use of "film and other mechanical or electronic media."

Father John Hugo charged that the intrusion of mechanical media into worship destroys the purpose of liturgical reform. It "inhibits, if it does not altogether suppress, the immediacy of this personal worship experience and expression... it does not and cannot call forth the spontaneity and expressiveness of those assembled in faith to worship God," he said in an article in Homiletic and Pastoral Review, a monthly for priests published here.

"THE WHOLE reason for the modern liturgical reform," Father Hugo said, "was to end an era of listless and passive spectatorship and to transform our assemblies into truly worshipping communities. If the media now take over a leading role in worship, the liturgical reform of Vatican (Council) II, a thousand years in coming, will have been undone in one generation."

Father Hugo, former chairman of the Pittsburgh diocesan worship commission, stressed that his objection to the use of electronic media was limited to the worship context.

"THERE is no question of the value of these media for evangelization and education; in these areas the Church should certainly make extensive use of them," he said. "They may be acceptable also in paraliturgies, especially as these are employed as teaching aids."

The new rite of the Mass does not forbid the use of electronic or mechanical media, Father Hugo said, but it does not envision their use either. An exception is the directory for children's Masses just published by the Vatican Congregation for Divine Worship. With certain precautions and special care, "music that is technically produced" may be used in children's Masses, the congregation said.

It also stressed an expanded use of "visual elements" to "permit children to perceive visually the great deeds of God in creation and redemption and thus support their prayer." The Vatican congregation did not, however, directly comment on the use of films or slides as possible visual elements for the Mass.

SCHEDULE OF SERRA CLUBS

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

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

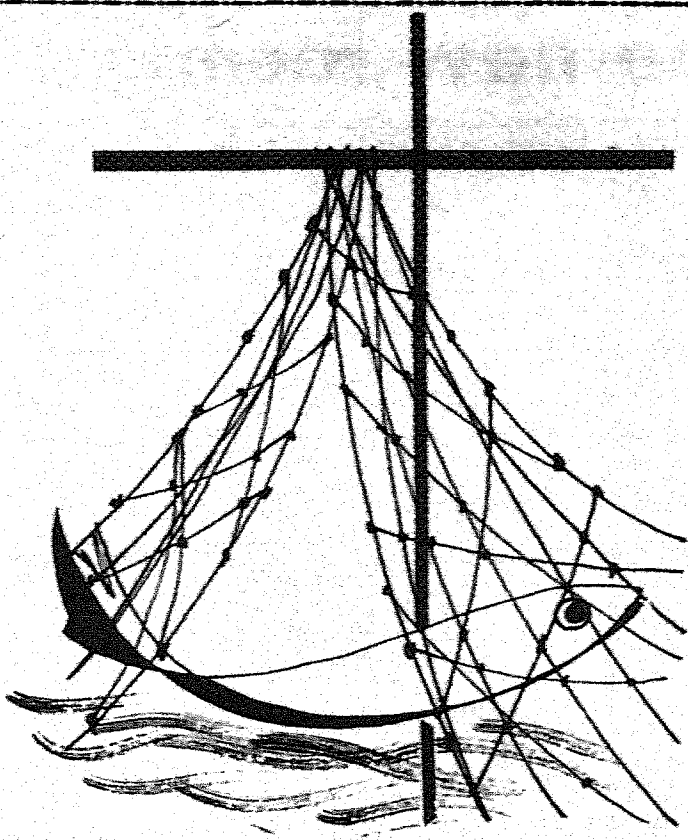
Serra Club of Palm Beach
First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

You and Your Faith

From Sunday's Gospel

"At the sight of this, Simon Peter fell at the knees of Jesus, saying, 'Leave me, Lord. I am a sinful man.' For indeed, amazement at the catch they had made seized him and all his shipmates. Jesus said to Simon, 'Do not be afraid. From now on you will be catching men.' With that they brought their boats to land, left everything, and became His followers.

LUKE 5:8-11



'Prayer keeps holy flame alive in us'

By FATHER

JOHN T. CATOIR

In his book, "Man's Search For Meaning," Viktor Frankl tells the story of a young Jewish girl taken prisoner in a concentration camp during the war. Frankl, as you probably know, is a psychiatrist who, as a prisoner himself, made a

study of those men and women who managed to survive the horrible ordeal of prison camp.

Apart from the unnatural mass gassing, starvation and pestilence were common enemies of the inmates. Among those who were not gassed, there were those who somehow survived in spite of

years of torment and degradation.

WHY did some live and some die? The book is interesting as a commentary on man's will to live and its meaning in life. The girl he tells us about did not survive, but it is an extraordinary tale, nevertheless. The author knew her as a child.

She was born a slightly demented but attractive girl, well cared for and nourished. Raised in a Jewish home, she showed little interest in religion. In her early teens she became promiscuous, notoriously so. German soldiers in great numbers made use of her as an object of pleasure. She was cocky and unaffected by the talk and ridicule of the townspeople.

As Hitler's stranglehold over Germany gradually began to show its sinister antisemitic character, she was arrested. No one lifted a finger to save her.

Frankl discovered her a few years later in a prison camp. She was emaciated, wasted and near death. Her mind was totally gone. She recognized no one, and was thrown together with others who were mentally deranged.

WHAT stands out is her spirit. Dormant for years, apparently unable to assert itself, covered over with layers of abuse and neglect, stunted by birth in the girl's own mental weakness, it was alive until the very end, dominant, in control of her personal life, the only vestige of humanity left in her.

The Christian need have no hesitation about the power of God's mercy. Infinite mercy is so far beyond our comprehension it would be folly to describe it. The girl is safe, clean, well and happy. She is with God. Hers was a baptism of desire.

HOW do we praise God for His mercy? How much we need to be reminded of our own future destiny, and our own need to acknowledge the God who is buried in our heart. The spirit within us communes with Him to the very end.

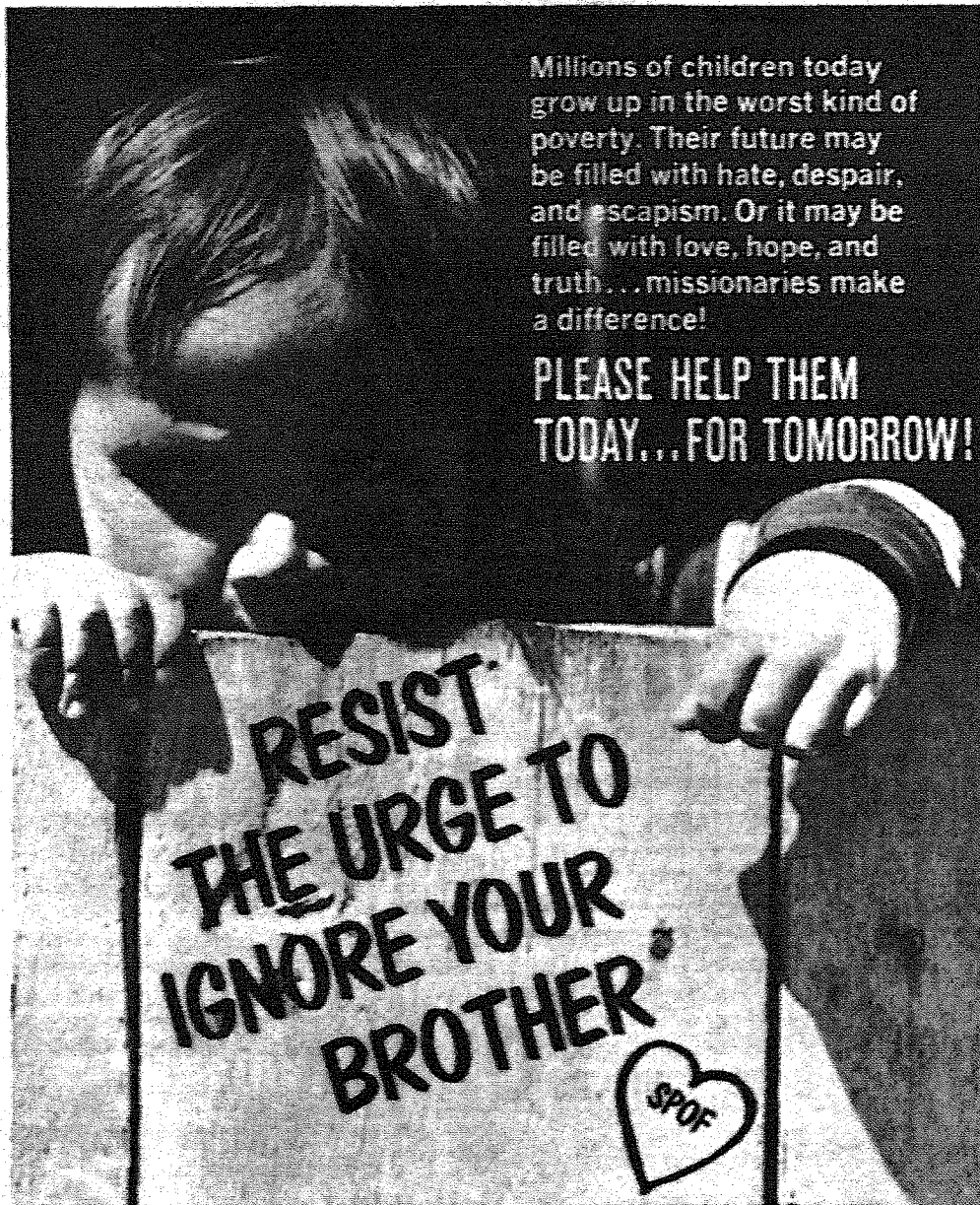
How the mother and father of this girl must have been tormented by the behavior of their daughter who totally abandoned any semblance of respectability. In her promiscuity she drifted into some mysterious darkness which created an enormous chasm between them. But the early training they gave her was still part of her, to the end.

It seems that no moment of love and care is ever wasted. It is a great mystery that there is time for God's life to emerge. Even at the very end, there is time. God's eternal mercy envelops time as we know it.

Pray with courage. Your prayers keep alive those tiny flames of light in yourself and your loved ones which, in the end, through God's mercy become the all-consuming fire of love.

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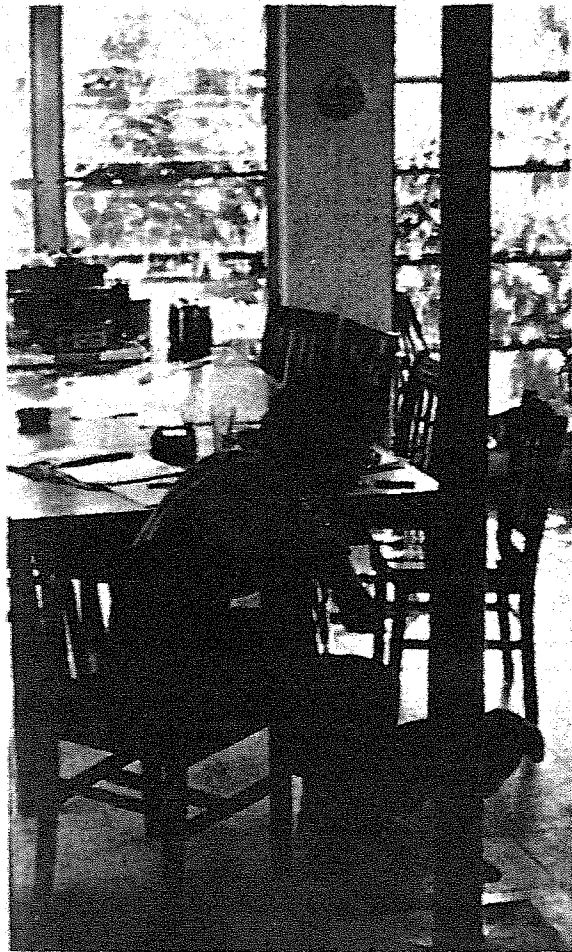
Catholic Charities opening three new facilities

(Also see photos, next page).

The Catholic Service Bureau, with the help of governmental funds, is expanding its service to the community in three major areas, an inner city youth center, a half-way house for youthful offenders, and a clinic for women with problem pregnancies.

The new services, under the overall directorship of Dr. Ben Sheppard, are provided to fill gaps the Archdiocese feels exist in the community's social services.

The inner-city facility, called the Downtown Recreation Center, will operate at the old firehouse on the corner of NW 14 St. and N. Miami Ave. and is being renovated now, according to Dick Moran, executive assistant to Dr. Sheppard.



NEW OZANAM residence gives offenders a place to readjust while re-entering society without reverting back to crime as a high percentage of other offenders do without benefit of a halfway house.

EXPECTED TO OPEN about March 1, and being funded with \$50,000 from the City of Miami under federal Revenue Sharing, the facility will provide a place for inner city youth to spend time constructively off the streets, and to create a feeling of community pride, while at the same time enabling personnel at the center to spot troubled youth and help them or refer them to appropriate agencies for help in areas such as domestic, drug or medical problems. The unit will be open from 10 a.m. to midnight every day and will handle about 150 to 200 youths.

The center, funded partly by CSB but mostly by government funds, will have a small professional staff, some Miami-Dade Community College students in physical. Education and recreation and neighborhood volunteers. Applicants for a qualified director and staff are now being screened.

The facility will include pool tables, ping pong, weight lifting, small games and will have a theater with seats donated by a theater chain. Additional activities will be added as time goes on.

Renovation is being done through Minorities Construction Assn.

ANOTHER PROJECT where a small amount of CSB funding draws down larger amounts of government money is a new Ozanam Residence, a half-way house for men re-entering society upon coming out of jail.

A present Ozanam operation in the Grapeland Heights area of Miami will be moved to a house at 40 S.E. 6 Street just off Brickell Avenue, and with less CSB funding than last year's operation, will offer expanded services in counseling and vocational rehabilitation through a \$70,000 Law Enforcement Assistant Administration grant and \$30,000 from the Dade County Comprehensive Rehabilitation program.

The Ozanam residence will provide live-in facilities for the men while counseling them with a clinical psychologist

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and making use of various existing community agencies to help the individual readjust to society, get appropriate training, find a job and eventually leave the Ozanam residence and becoming independent.

Robert Preziosi, former Archdiocesan CYO director, has been appointed project director and will be responsible for overall supervision and developing the Ozanam facility, maintaining it and seeking additional government funding, while developing other halfway houses, one for women and another for men as it becomes feasible.

Albert Oppold is the house manager of the present residence.

THE OTHER recent expansion of CSB services is the Ben Sheppard Medical Clinic, which offers a complete program of help to women or girls with problem pregnancies, as an alternative to abortion. The new facility at 2310 S. Dixie Highway in Miami, featured in last week's Voice, provides pregnancy tests, counseling, physical examination, financial help, medical assistance transportation and referral to other appropriate agencies — all free.

Telephone number is 854-2426. All service is confidential. The Archdiocese is also considering the establishment of a crisis intervention center for runaways, according to Dr. Sheppard. The facility would house young runaways while counseling and helping reunite them with their families. The program is still in the planning stage.

'Pro-lifers' cause a 'conscience' bill

WASHINGTON — (NC) — The Jan. 22 pro-life demonstrations have occasioned introduction of a bill in the House of Representatives which would strengthen existing legislation guaranteeing the rights of health care personnel to refuse participation in abortions.

According to the bill, called the Right of Conscience in Abortion Procedures Act, hospitals and other health care institutions would have to give employees the opportunity to sign a statement of conscientious objection to participation in abortions before these institutions could qualify for federal funding.

THE BILL, introduced by Rep. Jerome R. Waldie (D., Calif.) now goes to a subcommittee of the House Interstate and Foreign Commerce Committee where chances for a hearing are reportedly slight.

Joseph Skillin of Waldie's staff said that the Jan. 22 demonstrations marking the anniversary of the Supreme Court abortion decision occasioned introduction of the measure, although the staff had discussed it before then.

Skillin said that Waldie still stands by the Supreme Court abortion decision because he believes it upholds the civil rights and liberties of women to choose. But, according to Skillin, Waldie sees the abortion issue as one of great controversy and wants to "cover the bases on civil rights and liberties" to include protection for those who object to abortion in conscience.

UNDER the bill, health care institutions would be forbidden to discriminate against signers of a conscientious objection statement in regard to terms of employment and opportunities for advancement. The institutions would also be required to keep the statements on file for review by federal funding agencies.

A health bill containing a conscience clause which allows hospitals and health care personnel to refuse to participate in abortions was signed into law by President Nixon last June. The Waldie measure, if passed, would put economic pressure on hospitals and clinics to abide by the conscience clause, Skillin said.

Population problems investigated

WASHINGTON — (NC) — A task force on population problems meeting at the National Catholic Educational Association here set up three subcommittees to investigate areas related to broadening consideration by Catholics of population problems.

Catholics have tended to consider only negative aspects of the population problem, such as abortion and birth control, said Sister Mary Peter Traxiss, one of the participants in the two-day meeting. Catholics should also understand the problems "of development, environment and human rights, both of the individual person and of the common good," she said.

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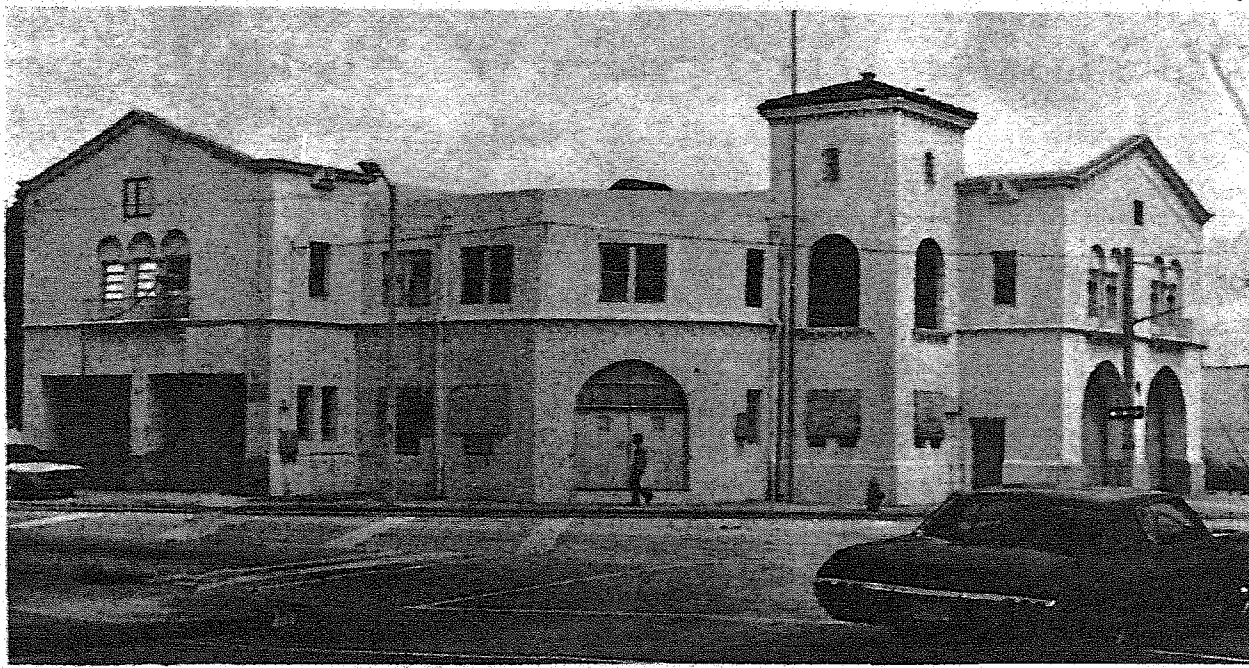
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PANTRY PRIDE Dinner Rolls 79¢ 2 PKGS. OF 12	GOLDEN TOP Apple Pie 55¢ 22 OZ. PKG.



OLD FIREHOUSE near downtown Miami is being renovated to become an inner-city youth center to open about March 1. Upstairs on a balcony an old piano still works, as Dick Moran, a Catholic Service Bureau official tries it out. Downstairs, an electrician installs new conduit above donated seats to be used in the facility's theater room where firetrucks used to park. (See story, page 16.)



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Scouts learn, play, pray on retreat

Camping out in tents by night, meeting in the seminary to learn and pray by day, more than 200 Boy Scouts attended the annual Scout Retreat recently at St. Vincent de Paul Major Seminary, Boynton Beach.

Always a significant event in the year and in the lives of the boys who attend, this year's retreat held a special meaning — it was one of the first official pilgrimages in the Archdiocese in preparation for the Holy Year.

ALL the requirements for receiving the plenary indulgences granted during this time were met during the Friday to Sunday retreat, combined with sessions led by graduates of the Search for Christian Maturity (a weekend peer group retreat for high school students), cook-outs and camping out.

Over 20 seminarians participated in the planning

and execution of the weekend. "They did an outstanding job, and seemed to enjoy working with the Scouts," Msgr. William Dever, Archdiocesan Chaplain to the National Catholic Committee on Scouting said.

"They were amazed at the maturity of our boys," he said.

"This was the most mature group of young people they have had visiting up there in a long time — we were very pleased with their behavior," added Fred Priebis, chairman of the Catholic Committee on Scouting.

THE SCOUTS making the retreat found it a rewarding experience, Msgr. Dever said.

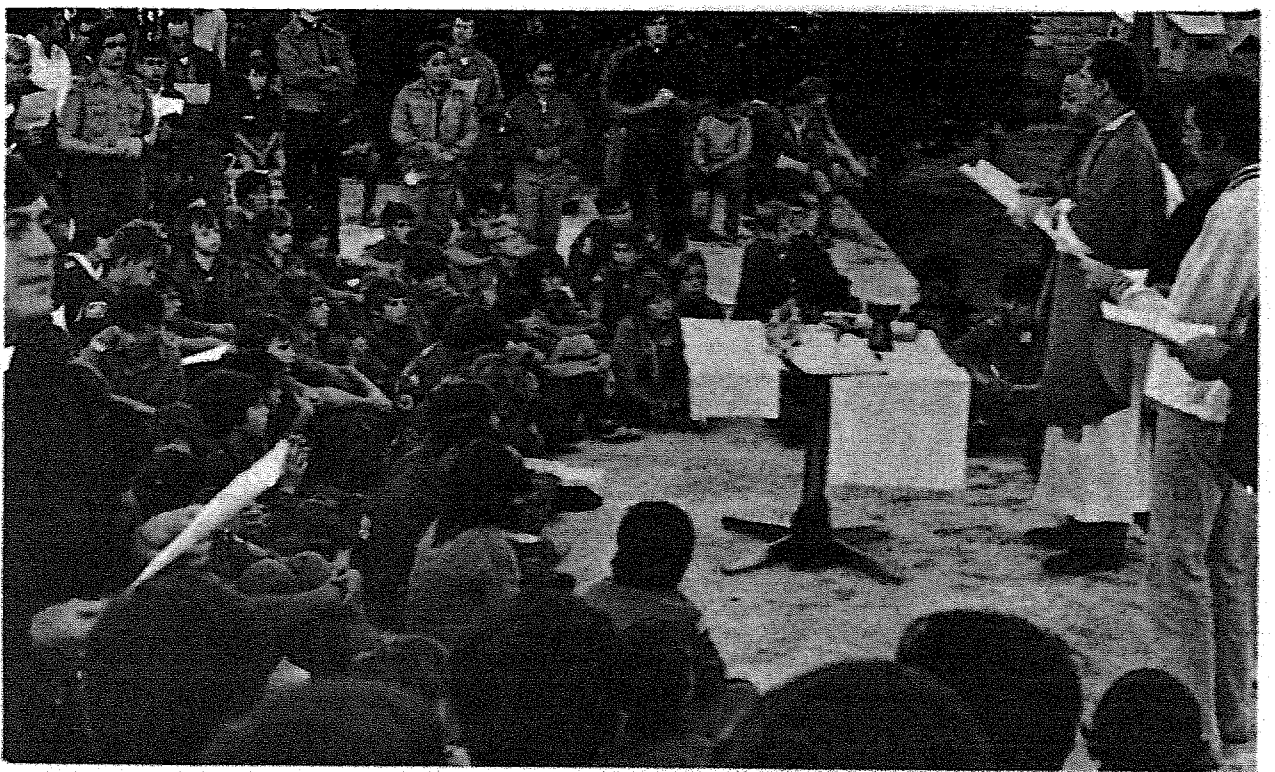
"They took it very seriously as a weekend of spiritual growth," he commented.

"Many of the boys had never been to the seminary before, and many expressed a desire to return next year."

An outdoor Mass Saturday night was celebrated by Msgr. Dever; Father Patrick Breen, chaplain of the Palm Beach Deanery; and Father James Murtagh, a professor at the seminary.

Father Urban Voll, rector of the seminary, spoke on the significance of the Holy Year pilgrimage.

At the end of the weekend, Msgr. Dever made a presentation to Father Voll and the participating seminarians on behalf of the Catholic Committee on Scouting, for the use of the facilities and the help of the staff and seminarians.



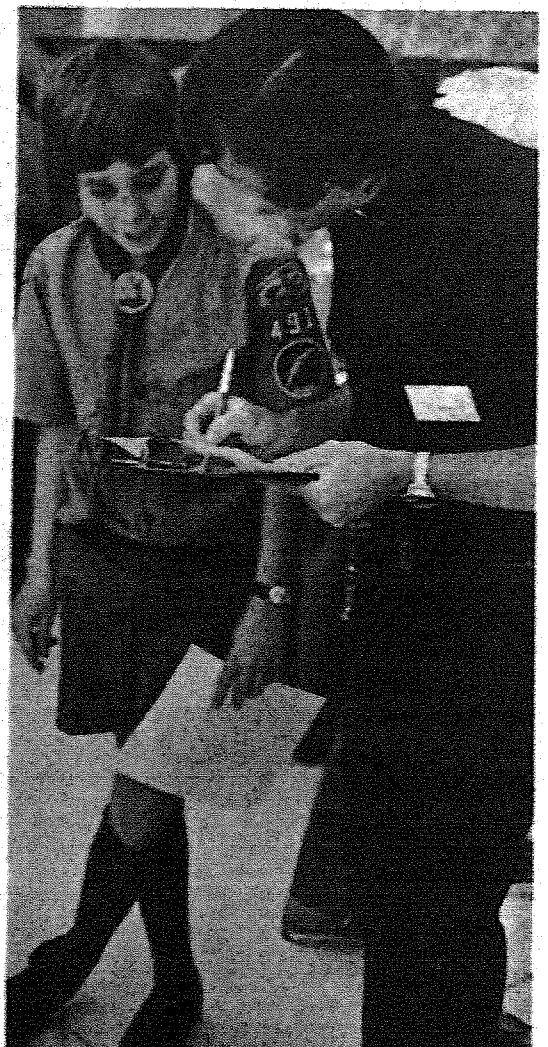
SCOUTS and seminarians conclude the weekend retreat and pilgrimage at St. Vincent de Paul Major Seminary with Mass Sunday morning celebrated by Msgr. William Dever.



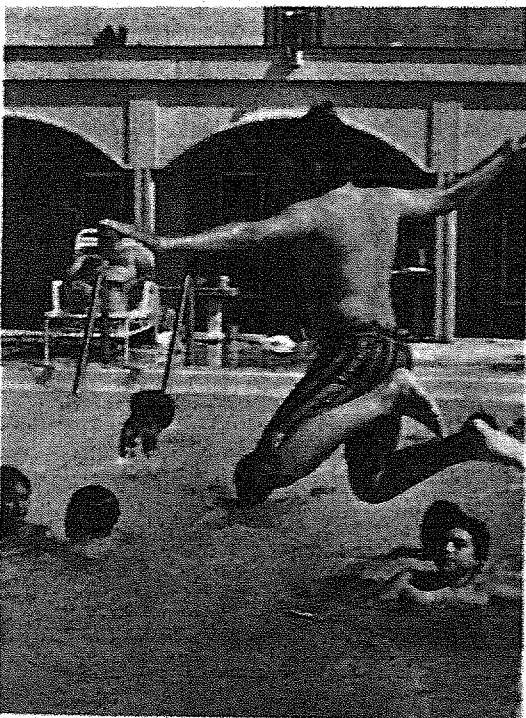
PLAQUE presented to the seminarians and staff by Msgr. Dever in appreciation for their help on the retreat.



YOUNGER Scouts write down their thoughts after one of the discussion groups led by teenagers.



A SEMINARIAN gets some opinions from a Scout during registration for the retreat.



AN afternoon recreation period gives Scouts time to unwind and cool off in the pool.

Retreat participants

Scouts from the following parishes and schools participated in the retreat and pilgrimage: St. Michael; St. James; St. Rose of Lima; Immaculate Conception; Visitation; St. Bernadette, Hollywood; Our Lady of the Lakes; St. Louis; SS Peter and Paul; St. Maurice, Fort Lauderdale; St. Mark, Boynton Beach; St. Juliana, West Palm Beach; St. Joan of Arc, Boca Raton; St. John Fisher, West Palm Beach; Holy Name, West Palm Beach; St. Luke, Lake Worth; Sacred Heart, Lake Worth, Champagnat School.

'Take positive action,' Abp. urges youths

OTTAWA, Canada — (NC) — Young people were challenged by Archbishop Joseph A. Plourde of Ottawa recently to take positive action to improve social conditions that do not measure up to Christian standards.

"Criticizing, fault-finding and blaming others is easy," the archbishop said in his monthly, the Message.

"WHAT is really difficult is doing something to improve the situation. Believe me, the family, the Christian community and society need more 'praying and believing' young people and fewer critics."

The archbishop criticized the destructive-protest mentality.

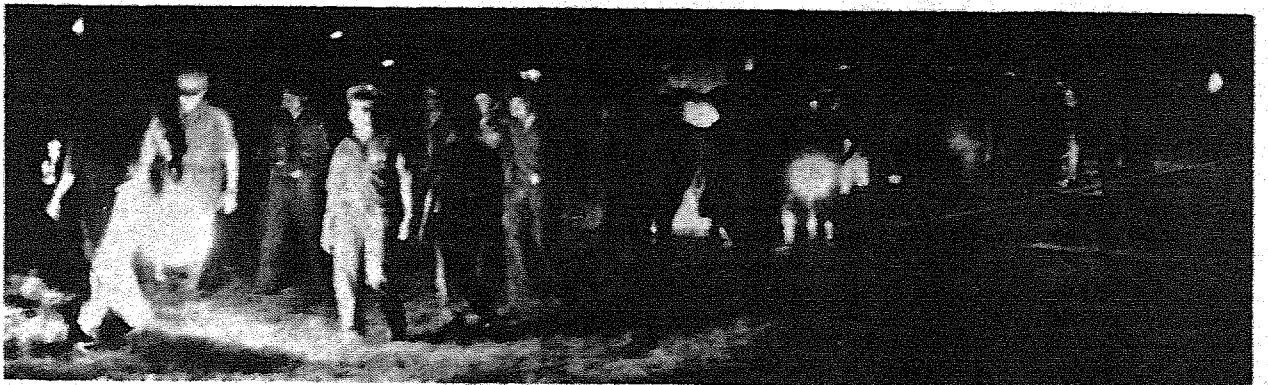
"Protest is not evil in itself," he said. "On the contrary, it forces people to stop and think, to revise and purify their motives and objectives, to redress injustice. But it must be justified and, in its expression, respect the rights of others and Christian principles. Moreover, it must not be your only concern, consuming all your time and energy."

MOST Christian communities have organized sports and cultural activities for young people, he said. But those communities, he said, have pastoral projects too, such as assisting the poor, visiting the sick and prisoners, helping senior citizens and the handicapped.

"What exactly are you doing to meet these needs?" the archbishop asked young people.

"THE Christian community and society need more 'creative' and less 'destructive' young people."

The archbishop also extolled the need for obedience.



Photos by PAUL KAPPAS

CANDLELIGHT pilgrimage to the Saturday night field Mass was one of the most beautiful events of the weekend.

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Variety of activities planned this week

By JOAN BARTLETT

Happy Valentine's Day!

Boy Scouts have been having so many activities lately, that we haven't heard anything from the girls. Well, now we've found out that the Girl Scouts have planned a Day of Recollection Saturday, Feb. 9. It's for all Catholic Girl Scouts and will be held at St. John Vianney Minor Seminary, 2900 SW 87 Ave., from 9 a.m. to 3 p.m. Girls are asked to bring a bag lunch, but soft drinks will be provided.

If you want to go, call 235-3182.

In the Honors and Awards Department: Rose Fuhrman, daughter of Mrs. Alma Fuhrman, Holy Spirit parish,

YOUR CORNER

Lantana, has been named to the Dean's List at Ohio Dominican College, Columbus, Ohio. To receive this honor, students at the four-year Catholic college must attain at least a 3.5 average out of a possible 4.0 points.

Our Lady of Good Counsel — Columbian Squires Circle 1223 had an awards banquet recently, at which they installed their new officers and presented awards of merit to members who chaired the best programs of the year.

Winning awards were: Bill Boyle, for a program in which the group visited a Protestant drive-in service; Tony Rolland (the new Chief Squire), for the Weekend Watch at Grant School, a spaghetti dinner and the Christmas party; and Ron Laricci, for the preparation for the State Athletic Event at St. Vincent de Paul Major Seminary.

Bill Boyle, who was named State Squire of the Year, was given a special honor for outstanding service and dedication to his order of Columbian Squires.

A final reminder about the Catholic Young Adults "development session": it's this Sunday, Feb. 10, at Nativity Parish Hall, Hollywood, from 7 p.m. to 11 p.m. For more information, talk to Eddie Gomez at the Youth Activities Office, 757-6241.

For all you ambitious young writers, an essay contest has come along with a really worthwhile prize — a trip for two to Spain for two weeks, and \$500 in cash!

The contest, offered by the Consul General of Spain and Florida Atlantic University, and sponsored by Bacardi Imports and United First Florida Banks, concerns Spanish influence on Florida culture.

It should be a historic study of any aspect dating prior to 1821, should be from 2,500 to 3,500 words, typed, double spaced, (in Spanish or English) and submitted in triplicate by April 25 to: Ponce de Leon Prize, Special Programs, Florida International University, Tamiami Trail, Miami, Florida 33144.

An application form, which can be obtained from FIU, must accompany entries. Call 223-2300, ext. 2231 for a form.

Judges for the contest are: Horacio Aguirre, president and director of Diario Las Americas; Msgr. Michael Gannon, author of books on Florida history and professor at University of Florida; and Joseph Olander, Ph. D., political science professor at FIU.

Students at Biscayne College have challenged faculty, administration and staff of the school to softball and volleyball games Saturday, Feb. 9 at 2 p.m.

The occasion is the annual Homecoming, which has been going on all week. The games are on the campus baseball field.

At 8 p.m. that night Biscayne's basketball team challenges Florida Southern at Miami-Dade North. A free "victory party" (we hope!) will follow, at the campus Rathskeller.

A starlit cruise through the sparkling waters off Miami Beach, listening to your kind of music, meeting new friends

It's all happening Saturday, Feb. 16, on board the three-tiered paddle-wheeler "Biscayne Belle."

The event is Epiphany CYO's annual Boatride Dance, open to all CYO members and members of other religious groups throughout South Florida.

The boat ride which will begin at Haulover Beach Marina at 8 p.m. and return at 11 p.m., will feature a dance to the sounds of "Unit 3," as well as a ride through the scenic waterways of Miami.

Reservations can be made through any CYO president or by calling 666-3590. Many CYO groups are planning carpools to the marina; all interested persons should check with their group to see what arrangements are being made.

Alas, alas, no gas

EAST BRUNSWICK, N.J. — (NC) — The poetic talents of Sister Marita Michael, principal of St. Bartholomew's School here, have been utilized to bring forth what may well be the first heavenly supplication on behalf of those affected by the energy crisis.

The nun has composed "The Energy Prayer," which her pastor, Father J. Morgan Kelly, has committed to memory just in case he should be caught short somewhere beyond the East Brunswick limits with a car gasping for gas.

For others, who may wish to make a humble entreaty when the family gas buggy has breathed its last, here is "The Energy Prayer:"

I am weary Lord —

I have driven far.

But alas, I see the sign

No Gas.

Open up a station, Lord

where I'll see a sign

Gas Today.

For home is so pleasant,

But so far away

Thank you, Lord, for listening.



MSGR. William Dever and Father Luis Oraa distribute Holy Communion to Boy Scouts at Mass during the Lincoln-Marti Camporee held recently. The annual event honors Abraham Lincoln and Cuban hero José Martí. City officials joined the Scouts for the celebration at Robert King High Park.

Belen takes honors at forensics meet

An outstanding showing by host Belen Jesuit Prep School, in its first year of competition, highlighted the Catholic Forensic League tournament Saturday, Feb. 2. Taking the sweepstakes as well as first place in original oratory and dramatic interpretation of literature

Belen has placed first in sweepstakes twice already this year.

Winning in individual competition at the tourna-

ment were, in original oratory: first place Eugene Sosa, Belen; second, Maria Gulino, Cardinal Gibbons; and third, Daniel Otero, St. John Prep School.

In oral interpretation of literature, first place went to Robert Heagan, St. John; second, Karen Hepburn, Notre Dame Academy; third, Estela Pino, Lourdes Academy.

Winners of the dramatic interpretation of literature competition were: first place, Ricardo Ibarria, Belen; second, Mary Smalls, Lourdes; third, Pamela Gibson, Notre Dame.

First place in sweepstakes went to Belen; second place to Notre Dame, and third to Lourdes.

The next tournament, a varsity meet, will be held at St. John Prep School.

Free-throw champs chosen at basketball tourney

Fifty-six young people, nervous and excited in anticipation of the competition, started out — eight would end up winners, with a trophy and a place in the Regionals.

The net must have looked a million miles away, especially to the 11-year-olds in the Knights of Columbus Basketball Free-Throw Championships Saturday.

To the 14-year-olds, it looked a little easier, but they had to compete against others their age for the one boy's and one girl's trophy in each age group.

Students from St. Brendan, St. Theresa and St. Thomas the Apostle schools, and Kinloch and Ponce de Leon, Junior High Schools, competed in the event — a total of 22 girls and 34 boys.

Grand Knight William Berry, from Knights of Columbus Coral Gables Council No. 3274, presented a trophy to the winner in each category. Winners were:

Girls, age 11 — Michele Beck, St. Thomas the Apostle; boys, age 11 — Rafael Belos-Reyes, St. Brendan; girls, age 12 — Barbara Peltz, St. Thomas; boys, age 12 — Steve Hayden, St. Brendan; girls, age 13 — Marianne Sands, St. Brendan; boys, age 13 — Angel Espinosa, St. Brendan; girls, age 14 — Judith Sands, Ponce de Leon; boys, age 14 — Roger Snyder, Kinloch.

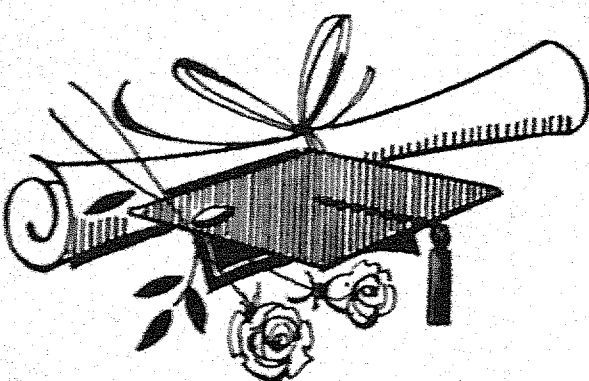
U.S. agency OKs private pupil voucher

WASHINGTON — (NC) — The U.S. Department of Health, Education and Welfare (HEW) approved a planning grant for initiating a controversial school voucher system in New Hampshire.

If the system goes into effect, it will initially allow only public school students to go to the public school of their choice. But in the second year it will cover students in non-sectarian private schools, and in its third year students in

parochial or other religious schools may benefit, pending a decision by a competent court.

According to proponents, the New Hampshire voucher proposal is different from other voucher plans ruled unconstitutional by the Supreme Court in one important respect: it does not provide vouchers only for students attending private schools, as the unconstitutional voucher plans did.



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El Hombre Moderno Ante la Oración

El fenómeno de la oración debe hacerse resaltar en nuestra vida cristiana.

Señalemos a este propósito dos hechos capitales, que caracterizan nuestra vida moderna.

El primer hecho es negativo: no se quiere ya rezar, no se sabe ya rezar, y de hecho, por desgracia, muchísima gente no reza ya, por motivos relevantes, pero falsos. Conocemos la gravedad de esta afirmación, que se remite a la gran polémica con el ateísmo práctico y con el ateísmo teórico de nuestro tiempo. La ausencia de oración, la alergia a todo tipo de acto religioso, la ilusión de la autosuficiencia, el engrandecimiento del progreso científico y técnico, como si éste hiciera vana la concepción religiosa del universo y de la vida, cuando en realidad no hace más que documentarla y reclamarla, el servilismo a ciertas mentalidades políticas y sociales dominantes, y cosas por el estilo, parecen justificar la así llamada "muerte de Dios"; pero, si observamos atentamente, ésta es más bien la muerte de la idea de Dios en el hombre, y por consiguiente de todo cuanto da al hombre fundamento y riqueza de verdad, de dignidad, de esperanza. Tema amplio y dramático, pero baste por ahora haberlo, una vez más, individualizado.

El otro hecho, de dimensiones distintas, pero de significado enorme, es éste: renace en el corazón de la generación

**ULTIMAMENTE
dijo el PAPA**



actual una necesidad, una orientación, una simpatía hacia cualquier forma de oración. Tal vez nos encontramos todavía en los primeros albores de una aspiración espiritual, extraña si se quiere, pero humanísima; y en quienes han dirigido sus pasos por el sendero de la auténtica espiritualidad cristiana, el alba resplandece ya con luz matutina y primaveral: ¡qué bello, qué auténtico, qué sabio es rezar!

LA CONFIANZA, CARACTERÍSTICA DE LA PLEGARIA DEL CRISTIANO

La característica intrínseca de la oración cristiana es la confianza. Se explica: si la relación entre el hombre y Dios es la inaugurada y establecida por Cristo, la oración deja de ser un monólogo, deja de ser una voz en las tinieblas, deja de ser

un conato, que se disuelve en desesperada poesía, y se convierte en un verdadero diálogo, en un recurso no sólo a un precepto divino, sino también a una promesa: "Pedid, y se os dará..." El concepto de una Bondad que nos escucha, que nos quiere, que está dispuesta para oírnos, es un concepto dominante en la mentalidad cristiana: "Pues, ¿quién de vosotros es el que, si su hijo le pide pan, le da una piedra?" (Mt 7, 9).

¡Palabras dulcísimas! ¡Este es el Evangelio! ¡Este es el fundamento de nuestra oración!

Ciertamente, también aquí puede esconderse un peligro para nuestra estrecha psicología terrena el de pretender que la oración sea el remedio fácil para cualquiera de nuestras necesidades temporales. La religión concebida en términos puramente utilitaristas puede degradar nuestra oración y convertirla en fantasía, superstición o simonía. Pero si la oración, aun exponiendo a Dios nuestros males y nuestros deseos terrenos y buenos, se mantiene en un nivel de auténtica conversación con Dios, no perderá su característica confianza, aun cuando no obtenga automáticamente las gracias que implora, y se afianzará en su optimismo al descubrir que "Dios hace concurrir todas las cosas para el bien de los que le aman."

Elevada a los Altares Nueva Santa Española

El pasado 27 de enero en la Basílica de San Pedro, se efectuó la ceremonia de Canonización de una nueva santa española, Santa Teresa de Jesús Jornet e Ibars, fundadora de la Orden de Hermanitas de los Ancianos Desamparados.

La noticia cobra una especial significación para la población de habla hispana en Miami, ya que las Hermanitas de los Ancianos Desamparados son bien conocidas por su labor apostólica en varios países de Hispanoamérica. En Cuba sostuvieron varias casas para la atención de los ancianos y durante un tiempo estuvieron establecidas en Miami.

Al elevar a los altares a la fundadora de las Hermanitas de los Ancianos Desamparados, el Papa Paulo VI dijo que era una santa de nuestro tiempo, una nueva santa de "España, tierra de Santos". Refiriéndose a la obra apostólica del instituto creado por Santa Teresa de Jesús Jornet, el Papa dijo:

"Hoy más que nunca, en esta época de gigantescos progresos, estamos asistiendo al drama humano, a veces desolador, de tantas personas llegadas al umbral de la tercera edad y que ven aparecer a su alrededor las densas nieblas de la pobreza material o de la indiferencia, del abandono, de la soledad. Nadie mejor que vosotras, amadísimas hijas, Hermanitas de los Ancianos Desamparados, conoce lo que ocultan los pliegues recónditos de tan triste realidad. Vosotras habéis sido y sois las confidentes de esa especie de vacío interior que no pueden llenar, ni siquiera con la abundancia de recursos materiales, quienes están desprovistos y necesitados de afecto humano, de calor familiar. Vosotras habéis devuelto al rostro angustiado de personas venerables por su ancianidad, la serenidad y la alegría de experimentar de nuevo los beneficios de un hogar. Vosotras habéis sido elegidas por Dios para reiterar ante el mundo la dimensión sagrada de la vida, para repetir a la sociedad con vuestro trabajo, inspirado en el espíritu del Evangelio y no en meros cálculos de eficiencia o comodidad humanas, que el hombre nunca puede considerarse bajo el prisma exclusivo de un instrumento rentable o de un árido utilitarismo, sino que es entitativamente sagrado por ser hijo de Dios y merece siempre todos los desvelos por estar predestinado a un destino eterno.

¡Oh! Si pudiéramos penetrar en vuestras comunidades y residencias, allí sorprenderíamos a tantas hijas de la nueva Santa que, como ella, están difundiendo caridad: caridad encerrada en un gesto de bondad, en una palabra de consuelo, en la compañía comprensiva, en el servicio incondicional, en la solidaridad que solicita de otros una ayuda para el más necesitado.

Bien sabemos que vuestra entrega a los ancianos, cuyos achaques requieren de vosotras atenciones delicadas y humanamente no gratas, tienen un ideal, una pauta, un sostén: el amor a Cristo que todo lo soporta, todo lo supera, todo lo vence, hasta lo que para tantas mentalidades de hoy, empapadas de egoísmo o prisioneras del placer, es considerado una locura. Ese amor que se alimenta en la oración y que adquiere un ulterior dinamismo en la Eucaristía llevó a vuestra Santa Fundadora y os impulsa a vosotras a ver en los ancianos una mística prolongación de Cristo, a atenuar en ellos sus fatigas, sus enfermedades, sus sufrimientos, cuyo alivio repercute con cadencias de Evangelio en el mismo Cristo: "a Mi me lo hicisteis". ¡Esta es la respuesta de la caridad! ¡Ese es el sentido de lo que

humanamente sería inexplicable! ¡Esa es la respuesta a quienes verían mejor empleada, en otros campos eclesiales, la vitalidad de vuestras llamas vocacionales que mantienen la tenue y casi apagada existencia de los ancianos! Y ello es una constante interpe-lación a la conciencia del hombre de hoy, insensible con frecuencia ante la realidad de los beneficios, aun sociales, que aporta la caridad hecha en nombre de Cristo. ¡Caridad operativa que Santa Teresa, con fina percepción, intuyó tan necesaria en un problema de su tiempo! Caridad que encuentra hoy la misma necesidad y la misma urgencia."

SEMBLANZA DE LA SANTA

La Beata Teresa de Jesús Jornet Ibars, nació de padres piadosos, agricultores, en el pueblo de Aytona de la diócesis de Lérida en España, el día 9 de enero de 1843.

Ya desde su tierna edad, movida por la gracia divina, profesó un gran amor a los pobres, amor que fue fomentado a lo largo de su vida en el espíritu y con obras.

A la edad de veinticinco años abrazó la vida religiosa entrando en el monasterio de las Madres Clarisas de Briviesca, pero, vuelta a su hogar por razones de salud, se consagró completamente a ejercicios de piedad y a obras de caridad.

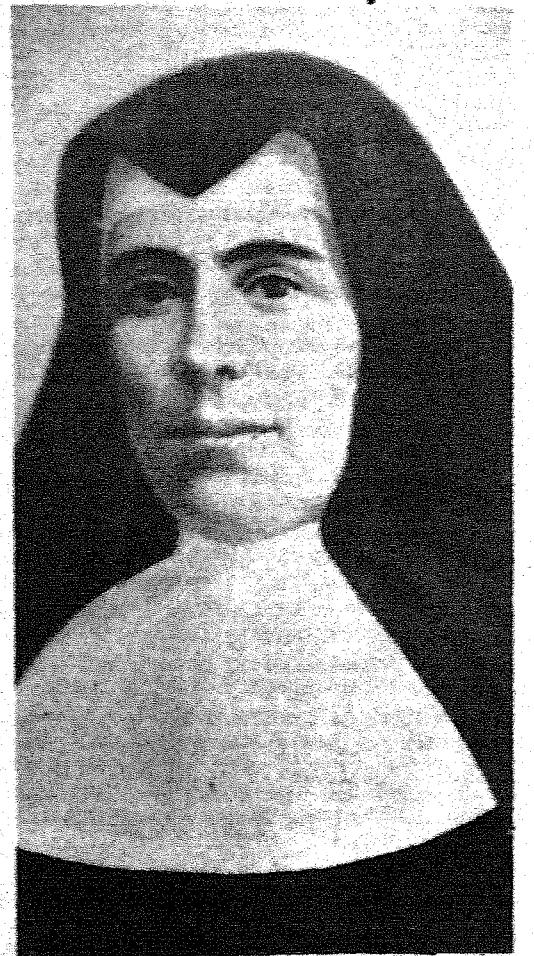
En el año 1872, cuando frisaba en los treinta años, se abrió a su espíritu generoso y a su carácter tenaz un camino: darse a una

obra pia para el remedio de las necesidades de los ancianos pobres. A ella se entregó con denuedo.

A ese fin fundó un instituto religioso de Hermanitas que se dieran al cuidado de los ancianos abandonados, procurándoles los auxilios necesarios para el cuerpo y para el espíritu; y, por casi cinco lustros, rigió la congregación, trabajando por ella hasta el final de sus días, propagándola por las tierras de España y de América Hispana y dando a sus hijas magnífico ejemplo de sencillez, caridad y servicio evangélico.

Cargada de méritos y adornada de grandes virtudes, voló a la casa del Padre el día 26 de agosto de 1897. Su Santidad el Papa Pío XII, el día 27 de abril de 1968, después de haber aprobado el cielo con claros milagros sus heroicas virtudes, se dignó incluirla solemnemente en el catálogo de las bienaventuradas vírgenes.

De modo admirable han servido a la Iglesia y a la sociedad las obras de caridad y las instituciones de la Beata Teresa de Jesús Jornet Ibars, sobre todo en nuestros tiempos en los que, creciendo en muchos un desenfrenado interés por adquirir los bienes terrenos, no es raro ver cómo a los enfermos y pobres o a los que ya entraron en la llamada "tercera edad" se les relega a un lugar miserable; y es hoy evidente cómo crece el número de los que cada día viven más agobiados por una soledad que hiela el alma.



SANTA TERESA DE JESUS JORNET

Prevención

Por el DR. MANOLO REYES

Cada día que pasa nuevos y diferentes peligros amenazan la existencia cotidiana.

La familia moderna se encuentra siempre bajo la amenaza de constantes formas cambiantes de agresiones.

En los actuales momentos la familia que reside en éstas áreas tiene un gran peligro. Y precisamente en la parte más sensible y más querida de esa familia: sus hijos.

Como es bien sabido de todos el nuevo horario que ha sido dispuesto por las autoridades de los Estados Unidos ha adelantado el horario regular en una hora.

Ello ha traído por consecuencia que en horas tempranas de la mañana, cuando el sol salía a las siete, ahora con el nuevo horario, sale aproximadamente después de las ocho.

Esa es la razón por la cual miles de niños y jóvenes estudiantes tienen que levantarse aún de noche, y aún de noche también salir a las calles para ir al colegio.

Los propios ómnibus escolares salen a las calles a recoger estudiantes con la noche cerrada.

Todo este estado de cosas ha traído por consecuencias que varias familias estén ya profundamente afectadas por ésta situación.

Según se ha informado más de ocho niños estudiantes han perdido la vida en accidentes de tránsito durante éstas horas tempranas de la mañana.

Más de una docena de ellos han resultado heridos en otros accidentes del mismo tipo. Todos, en este Estado de la Florida.

Este escrito contiene una apelación muy sincera a todos aquellos que manejan vehículos en esas horas crepusculares para que lo hagan con el mayor cuidado posible. La fatal experiencia de éstas últimas semanas no indica que la medida de adelantar una hora diaria ha tenido efectos nocivos en estas áreas.

Se ha tratado de volver a la hora antigua pero no se ha podido, por impedimentos legales y nacionales.

De ahí, que todo chofer que esté en la calle muy temprano deba tener en mente que miles de niños, como sus propios hijos tienen que salir a esas horas para ir al colegio.

Por otra parte, la protección de los padres hacia sus hijos, se impone en estos momentos, quizá más que antes.

Al niño hay que acompañarlo, particularmente si estaba acostumbrado a ir sólo al colegio.

Y debe vestirse con colores claros, fácilmente visibles. Y si es posible ponerle algún tipo de pañuelo o brazalete hasta luminoso, mejor que mejor, porque todo ello contribuye a protegerlo.

Es necesario proteger a nuestros hijos.

Y repito, esta es una apelación al corazón de todos.

ORACION DE LOS FIELES

QUINTO DOMINGO DEL AÑO

(10 de Febrero)

CELEBRANTE: Jesús dijo a los Apóstoles que les estaba haciendo pescadores de hombres. Que nuestras peticiones reflejen que estamos firmemente sostenidos en las redes de Cristo.

LECTOR: La respuesta hoy será "Señor, escúchanos".

1. Que las enseñanzas del Santo Padre y nuestro Arzobispo clarifiquen los problemas de la fe y nos mantengan cerca de Cristo, oremos al Señor.

2. Que aquellos que titubean en sus creencias en esta era de escepticismo miren hacia el Vicario de Cristo en busca de luz y guía, oremos al Señor.

3. Que aquellos que han seguido a falsos profetas retornen a las Buenas Nuevas predicadas por los apóstoles, oremos al Señor.

4. Que los seminaristas y novicios en la vida religiosa perseveren en su deseo de servir a Cristo, oremos al Señor.

5. Que una nueva y creciente devoción a Jesús en medio de la juventud estimule a gran número de jóvenes a abrazar la vida sacerdotal y religiosa, oremos.

CELEBRANTE: Padre nuestro en los cielos, haznos conscientes de nuestra doble responsabilidad para con Jesús: Permanecer fieles seguidores suyos en estos tiempos caóticos y aceptar gustosamente la obligación de proveerle los hombres y mujeres necesarios en el sacerdocio y la vida religiosa de hoy. Te lo pedimos por Cristo, Nuestro Señor.

Pueblo: Amen.

Alaba el Arzobispo Carroll la generosa Respuesta a ABCD

LA VOZ

Suplemento en Español de "VOICE"

El Arzobispo Coleman F. Carroll alabó la generosidad demostrada por millares de católicos durante toda esta semana, al entrar en su etapa culminante la Campaña de Caridad ABCD-1974.

El pasado domingo miles de voluntarios comenzaron a visitar los hogares de los católicos de los ocho condados del Sur de la Florida que forman la Arquidiócesis de Miami. "Aquellos que no han recibido aún la visita del visitador ABCD deben llamar

a sus respectivas parroquias para ofrecer su aporte a la campaña," dijo el Vicario Episcopal, Monseñor Oriando Fernández, coordinador de la Campaña ABCD en Español.

Agregó Monseñor Fernández que centenares de no católicos 'hombres todos ellos de buena voluntad y corazón generoso' están respondiendo también al llamado del Arzobispo Carroll para ayudar al sostenimiento de las múltiples obras de

asistencia social que sostiene la Iglesia Católica en Miami.

El Arzobispo Carroll destacó que "a pesar de los altos costos de la vida, es alentador contemplar los sacrificios que muchos están haciendo para ayudar a otros más necesitados a través del sostenimiento de las diversas instituciones católicas en el Sur de la Florida."

El domingo, 10 de febrero, en las iglesias de la Arquidiócesis se distribuirán sobres para que los turistas,

visitantes y aquellas personas que aún no están inscritas en las parroquias y no han sido visitadas, puedan hacer su donación a la Campaña de Caridad.

Las donaciones a la Campaña ABCD hacen posible el sostenimiento de la Ciudad de los Niños de la Florida, el Hogar Infantil de Perrine, La Residencia Bethany para Jovencitas, las múltiples guarderías infantiles para niños cuyas madres necesitan trabajar; el Marian

Center y las Marian Schools para niños retrasados mentales, los programas de prevención contra las drogas y las clínicas de rehabilitación de drogadictos; los hogares de ancianos, el Centro Hispano Católico, el Centro Mater, el Centro Católico San Juan de Puerto Rico y tantas y tantas obras, instituciones y servicios de asistencia social, que ayudan a todos los necesitados, sin distinción de nacionalidad, raza, color o credo religioso.

BREVES

Miami y el Mundo

Baile de Enamorados - Nuevo Secretariado de Cursillos - Curso de Preparación al Matrimonio - Preparan Encuentros Juveniles - Triunfa Belen en Concurso de Oratoria - Invertirán el 24 de Febrero a nuevos monseñores.

La Asociación de Antiguas Alumnas del Colegio Nuestra Señora de Lourdes celebrará una misa y merienda el domingo, día 10. La misa será a las 2:30 p.m. en la Catedral de St. Mary y a continuación de la misa la merienda en el Morningside Park, 750 N.E. 55 Terr. Se invita a todas las antiguas alumnas con sus familias. Para más información llamar a los teléfonos 887-6867 y 621-6776.

La parroquia de Santa Mónica, Opa Locka, está preparando su carnaval que se efectuará los días 7, 8, 9 y 10 de marzo. Oportunamente ofreceremos más información.

El viernes, 15 de febrero, será la ultreya diocesana del movimiento de Cursillos de Cristiandad. A las 8:15 p.m. en St. Dominic. Del 21 al 24 de febrero, cursillo No. 53 de mujeres.

Se acerca la Cuaresma y ya el Movimiento de Cursillos de Cristiandad está organizando una serie de retiros espirituales que se efectuarán de acuerdo al siguiente programa: Marzo 9-10, para hombres, dirigido por el Padre J. L. Hernandez; Marzo 16-17, para mujeres, dirigido por el P. Carlos M. Hernandez; marzo 30-31, para hombres, por el Padre Dionisio Oramas; abril 6 y 7 para mujeres, por el Padre Agustín Román. Para más información llamar a Rafael Hernández, 222-0916. Abierto a no cursillistas.

Los Encuentros Juveniles son jornadas de tres días en que muchachas o muchachos se reúnen para compartir sus preocupaciones y anhelos. Su objetivo es que los jóvenes encuentren a Cristo y salgan dispuestos a llevarlo a los demás. Los próximos encuentros se efectuarán del 22 al 24 de febrero, para muchachas y del 15 al 17 de marzo, para muchachos. Para informes llamar a Jorge Montelongo, 587-5954.

Los Encuentros Familiares tienen como fin primordial la unión en los hogares. Se invita a participar en los mismos especialmente a los padres con sus hijos adolescentes. El próximo encuentro se efectuará los días 8 y 9 de marzo. Para informes:

Familia Aguayo, 625-8779 o Familia Forment, 649-7117.

El Movimiento de Cursillos de Cristiandad acaba de renovar los cuadros de su secretariado diocesano, que acaba de quedar integrado de la siguiente forma: Presidente, Miguci Cabrera; Secretario, Angel Álvarez; Tesorero, Paulino Laege; Escuela, Lorenzo de Toro; Precursillo, Emilio López; Casa de Cursillos, Fausto Valdés; Poscursillo, Eirén Leal; Piedad, Rafael Vázquez; aniversarios, Fausto Grana; Publicaciones, Roberto Hernández y Librería, Gilberto Caamano.

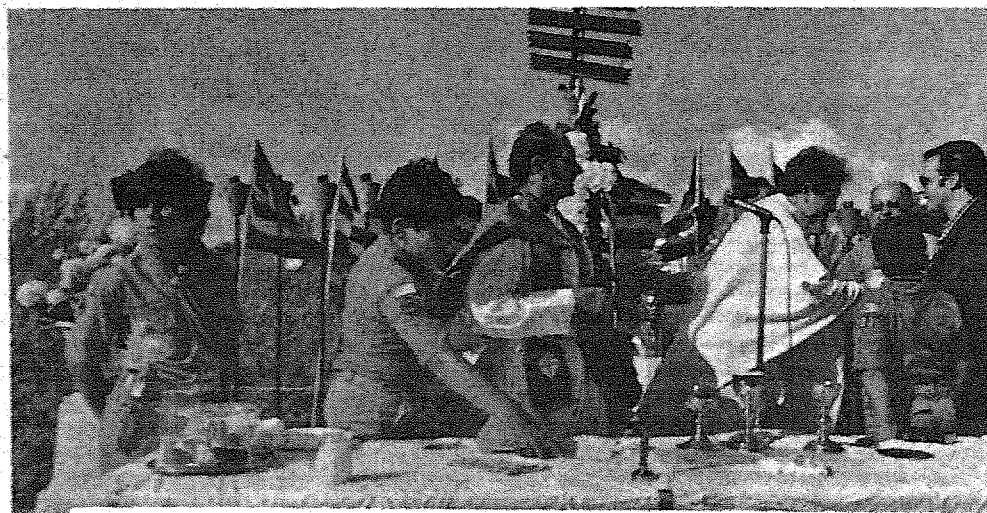
Con el nuevo secretariado han sido relevados de sus cargos Senén Borges, que era presidente; Ramiro Tavel, Casa de Cursillos; Victor López, Aniversarios y José Guerra, Poscursillo.

Mañana, sábado, es el Baile de Enamorados con Juan y María organizado por el Movimiento Familiar Cristiano. En el North Miami Armory, 13250 N.E. 8 Ave., Cena bailable tipo buffet amenizada por el Conjunto Cristal. Para reservaciones de última hora, 556-6080, 666-8261 y 822-3246.

Comenzando el lunes, 11 de febrero se ofrecerá un curso de preparación al matrimonio en el salón parroquial de San Juan Bosco. Las charlas serán en español los días 11, 13, 18 y 20 (lunes y miércoles) comenzando a las 8 p.m. Para las parejas que planean contraer matrimonio en los próximos meses.

La parroquia de San Juan Bosco organiza el Festival Noche Cubana para los días 23 y 24 de febrero. Para cooperar con la Campaña ABCD. Habrá restaurant con comidas hispanas, juegos y valiosos obsequios. Más informes en la rectoría de San Juan Bosco.

Todos los sacerdotes y religiosas, así como instructores religiosos del Sur de la Florida están invitados a participar en el Simposio Católico-Judio el jueves, 14 de febrero, en el Seminario St. John Vianney. 'El impacto de Israel en las relaciones judeo-católicas' será el tema del programa auspiciado por la Arquidiócesis de Miami y la



Centenares de boy scouts participaron en dos tradicionales actividades anuales: Arriba, el Lincoln-Martí Camporee organizado por Carlos J. Arboleya, Presidente de la Comisión Católica de Escultismo, y que terminó con una misa de campaña. En la foto un aspecto de la misa en el momento de la comunión. Se destacan el Padre Luis Oraa y William Dever. También en la foto el Alcalde de Miami, Maurice Ferré. Abajo, un aspecto del retiro y peregrinación en los terrenos del Seminario St. Vincent De Paul, Boynton Beach. Destácase también el Padre Dever en los momentos en que se preparaba la misa de campaña. El Camporee Lincoln-Martí tiene el propósito de estrechar los lazos culturales entre Estados Unidos e Hispanoamérica.

Misa en aniversario de Juventud Católica Cubana

Un grupo de sacerdotes y el obrerismo. La Federación de la Juventud Católica fue también simiente de numerosas vocaciones sacerdotales y religiosas y precisamente la misa del próximo lunes será concelebrada por varios de los sacerdotes que forjaron su vocación en las filas de la Juventud Católica.

Entre ellos, los Padres Francisco Villaverde, Luis Casabón, Carlos M. Hernández, Agustín Román, Francisco Santana, Emilio Vallina, Dionisio Oramas, y Manuel Rodríguez.

La Juventud Católica Cubana fue fundada por el Hno. Victorino, D.L.S., un religioso francés que fue mentor y maestro de varias generaciones de cubanos y que murió en el exilio en 1963. Cuando fue establecida la Acción Católica en Cuba, el Movimiento comenzó a llamarse Juventudes de Acción Católica Cubana (ramas masculina y femenina) con tres divisiones especializadas: JEC, Juventud Estudiantil Católica, JOC, Juventud Obrera Católica y JUC, Juventud Universitaria Católica, así como la JAC, Juventud de Acción Católica, que comprendía los grupos parroquiales.

La Juventud Católica llegó a ser uno de los más importantes movimientos del apostolado en Cuba, y miles de jóvenes pasaron por sus filas, que fueron centro de formación de líderes cristianos en los campos del estudiantado, el profesionalismo

Asociación Rabinica del Gran Miami. De 9:30 a.m. a 2:30 p.m. Los estudios se desarrollarán en inglés.

Los parroquianos de la nueva parroquia de St. Benedict, North Hialeah, tendrán una recepción para celebrar la nueva casa en la rectoría de 650 W. 80 St., de 2 p.m. a 6 p.m., el domingo, 10 de febrero. El párroco, Padre Tomás Barry, invita a todos los feligreses.

Para todos los jóvenes con vocación de escritores o historiadores se está convocando a un valioso concurso. El Premio: Un viaje para dos a España y 500 dólares en efectivo.

El Concurso es patrocinado por el Consulado de España en Miami, la Importadora Bacardi y los United First Florida Banks. El tema: Influencia Española en la Cultura de la Florida. Los interesados pueden obtener mayor información llamando a los teléfonos 223-2300 extensión 2231, de Florida International University, o llamando al Consulado de España en Miami.

Los estudiantes del Colegio Belén conquistaron la

más alta puntuación en el Concurso de Oratoria Forense de las Escuelas Católicas del Sur de la Florida. Además de haber obtenido la más alta puntuación, conquistaron dos primeros lugares: Primer lugar en oratoria original, que correspondió a Eugenio de Sosa Jr. y Primer lugar en Interpretación Dramática de literatura que correspondió a Ricardo Ibarra. Esta es la primera vez que Belén participó en el concurso.

Los nueve nuevos monseñores de la Arquidiócesis de Miami, que la semana anterior recibieron tan alta distinción de parte del Papa Paulo VI, serán investidos el domingo, 24 de febrero, en la Catedral de St. Mary, en ceremonias que comenzarán a las 4 p.m.

Dos sacerdotes cubanos, los padres Oriando Fernández, Vicario Episcopal y Vicecanciller de la Arquidiócesis de Miami y Agustín Román, capellán de la Ermita de la Caridad del Cobre, figuran en la lista de nueve prelados que serán investidos en la ceremonia, sobre la que informaremos más ampliamente la semana próxima.

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Report on donations to migrant missions

(Following is the list of contributions by the faithful in South Florida to the annual Migrant Worker Missions collection taken up on Jan. 20, 1974.)

St. Brendan, Miami	972.00
St. Catherine of Siena, Miami	176.50
St. Cecelia Parish, Hialeah	110.15
St. Charles Borromeo, Halland	103.88
St. Christopher, Hobe Sound	203.50
St. Clare, N.P.B.	583.00
St. Clement, Ft. Lauderdale	615.00
St. Coleman, Pompano Beach	1,610.00
St. Dominic, Miami	402.00
St. Edward, Palm Beach	625.00
St. Elizabeth, Pompano Beach	923.42
St. Francis of Assisi, Riviera	522.00
St. Francis de Sales, M. Bea.	200.00
St. Francis Xavier, Miami	77.25
St. Gabriel, Pompano Beach	911.00
St. George, Ft. Lauderdale	255.00
St. Gregory, Plantation	1,043.00
St. Helen, Ft. Lauderdale	427.53
St. Henry, Ft. Lauderdale	154.00
St. Hugh, Coconut Grove	519.72
St. Ignatius Loyola, P.B. Gard.	150.00
St. James, Miami	738.00
St. Jerome, Ft. Lauderdale	209.85
St. Joan of Arc, Boca Raton	701.00
St. John the Apostle, Hialeah	270.00
St. John the Baptist, Ft. Laud.	501.13
St. John Bosco, Miami	102.71
St. John Fisher, W.P.B.	100.00
St. Joseph, Miami Beach	1,615.00
St. Joseph, Stuart	863.00
St. Joseph the Worker, Moore H.	122.00
St. Jude, Jupiter	409.00
St. Juliana, W.F.B.	641.53
St. Justin Martyr, Key Largo	155.00
St. Kevin, Miami	148.50
St. Kieran, Miami	840.00
St. Lawrence, N. Miami Beach	445.00
St. Louis, Miami	701.50
St. Lucy, Highland Beach	1,132.00
St. Luke, Lake Worth	300.00
St. Margaret, Clewiston	103.00
St. Mark, Boynton Beach	850.00
St. Martha, N. Miami	215.50
St. Mary Mission, Pabokee	00.00
St. Mary's Cathedral, Miami	569.00
St. Mary Magdalen, M. Beach	1,065.00
St. Mary Star of the Sea, Key W.	160.00
St. Malachy, Ft. Lauderdale	00.00
Annunciation, W. Hollywood	135.00
Ascension, Boca Raton	524.00
Assumption, Pompano Beach	681.10
Blessed Sacrament, Ft. Laud.	525.00
Blessed Trinity, M. Springs	104.00
Christ the King, Perrine	343.20
Corpus Christi, Miami	103.00
Epiphany, Miami	00.00
Gesu, Miami	300.00
Holy Cross, Indiantown	00.00
Holy Family, N. Miami	300.00
Holy Name of Jesus, W.P.B.	361.00
Holy Redeemer, Miami	127.00
Holy Spirit, Lantana	1,349.00
Immaculate Conception, Hial.	610.00
Little Flower, Coral Gables	\$1,468.00
Little Flower, Hollywood	803.74
Nativity, Hollywood	1,112.25
Our Lady of Guadalupe, Immok	00.00
O.L. of the Holy Rosary, Perr.	267.00
O.L. of the Lakes, M. Lakes	357.00
O.L. of Perpetual Help, Opa L.	111.00
O.L. Queen of Heaven, La B.	37.00
O.L. Queen of Martyrs, Ft. L.	634.25
O.L. Queen of Peace, Delray B.	00.00
Resurrection, Lania	215.00
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Sacred Heart, Lake Worth	2,049.00
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San Juan de Puerto Rico, Mia.	00.00
San Marco, Marco	370.51
San Pablo, Marathon	00.00
San Pedro, Plantation Key	00.00
St. Agatha, Miami	56.00
St. Agnes, Key Biscayne	410.00
St. Ambrose, Deerfield Bea.	695.00
St. Andrew, Coral Springs	306.00
St. Ann, Naples	1,339.25
St. Ann Mission, Naranja	00.00
St. Ann, W.P.B.	827.00
St. Anthony, Ft. Laud.	1,711.00
St. Augustine, Coral Gables	649.00
St. Bartholomew, Miramar	262.02
St. Bede, Key West	152.00
St. Bernadette, Hwd.	398.14
St. Bernard, Sunrise	241.75
St. Boniface, W. Hollywood	150.00
St. Matthew, Hallandale	500.00
St. Maurice, Ft. Lauderdale	225.00
St. Michael the Archangel, Mia.	756.00
St. Monica, Opa Locka	00.00
St. Patrick, Miami Beach	380.00
St. Paul the Apostle, Lighthouse	720.00
St. Paul of the Cross, N.P.B.	500.00
St. Peter, Big Pine Key	123.00
Ss. Peter & Paul, Miami	390.35
St. Philip, Opa Locka	00.00
St. Philip Benizi, Belle Glade	76.00
St. Pius X, Ft. Lauderdale	1,401.05
St. Raymond, Miami	113.46
St. Richard, Perrine	416.00
St. Robert Bellarmine, Mian i	47.28

St. Rose of Lima, Mia. Shores	750.00
St. Sebastian, Ft. Lauderdale	653.00
St. Stephen, W. Hollywood	1,259.00
St. Thomas the Apostle, Mia.	75.00
St. Timothy, Miami	153.00
St. Vincent, Margate	00.00
St. Vincent de Paul, Miami	100.00
St. Vincent Ferrer, Delray Bea.	00.00
Visitation, Miami	110.00
St. Martin	154.50
St. Vincent de Paul Seminary	25.00
Our Lady of Divine Providence	48.52
St. Malachy	650.00
St. Thomas More	604.00
St. Joachim	36.00
St. William	400.00

Indulgence seen as means to total remission of sin

The following is one in a series of commentaries on the jubilee indulgence prepared by members of the Archdiocese of Miami Co-ordinating Committee for the observance of the Holy Year.

To begin with, we consider sin as our disordered approach, not only to God, but to our fellow man. Because it is difficult, if not altogether impossible to differentiate between our relationships with God and with one another within the context of our moral dispositions, the disorientation caused by sin is equally as devastating in man in relationship to God as well as in man in relationship to man.

IT IS this disorientation which must be reordered before the ongoing effects of sin can be sufficiently remedied. The remedy is one of conversion, a total turning to God, insofar as our human weaknesses permit. It is a life-long process, the fundamental, motivating factor of our lives, a process which makes no distinction between the spiritual and the temporal; they are inexorably caught up in one another. As we are disposed to accept Christ as our Saviour in the temporal order, we are so disposed in the spiritual as well.

Because God, in the person of Jesus Christ, has broken through into our human history and taken upon Himself our human condition, we give witness to His abiding presence in our midst in and through the Church. The Incarnation, then, was and still is that exemplary process of emancipation wherein man, through the total self-giving of the Saviour, is free to become himself, if he so chooses.

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Retreats set by 'Better World' team

NORTH PALM BEACH — Two special retreats are scheduled to be conducted this month at Our Lady of Florida Retreat House under the direction of the "Movement for a Better World" retreat team headed by the movement's founder, Jesuit Father Riccardo Lombardi.

The first conferences from Feb. 17 to 22 will be for spiritual leaders, both Religious and lay, vocation directors, and leaders of spiritual groups.

Bishops of the United States are expected to participate in the second conference, which opens on Feb. 24 and continues through March 1.

Working with Father Lombardi, who founded the movement in Italy shortly after his ordination in 1936, will be Father Robert Purcell, S.J., of the Wisconsin Province; Sister Mary Madden, S.S.J., Brentwood, N.Y.; and Sister Anne Marie Fitzsimmons, R.S.M., Diocese of Buffalo.

THE CHURCH, therefore, through the reality for which it stands, namely, Christ, is ever merciful, and extraordinarily so on extraordinary occasions. It is willing, in Christ-like fashion, to indulge man in his human weaknesses, provided he has externalized, through a changed life-style, Christ as a lived reality in his life.

The Church chooses such extraordinary occasions with care to impress upon the faithful that one's responsibility to continually turn to Christ for recompense and forgiveness is an awesome one.

THROUGH the celebration of Holy Year the Church would indicate that while it is not sparing in its Christ-like role of mercy and reconciliation, it is not proliferate in indulging man, with careless abandon, in his transgressions. Man is responsible and autonomous, and to see him in any other light would

be to distort the significance of creation, and deny him access to that very freedom with which he has consequently been endowed.

A plenary indulgence is seen in and through the Sacramental Life of the Church, as a means by which there is a total remission of sin: (1) the inherent personal disordering, and (2) the concomitant

social disorder flowing therefrom. It should not be seen an arbitrary ecclesiastical whim verging upon a kind of juridical approach to sin, a tension between reward and (or) punishment, as it were. This is the merciful Christ exercising, through His Church, His ministry of compassion, forgiveness and reconciliation. (cf. Jn 20:23).

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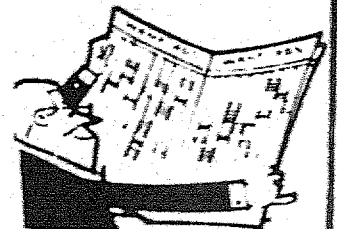
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SATURDAY, FEB. 9
 11 p.m. (8) It Came From Outer Space (No classification)
 11 p.m. (12) Last Man On Earth (Unobjectionable for adults and adolescents)
 11:30 p.m. (7) Never Too Late (Unobjectionable for adults)
 11:30 p.m. (10) Duffy (objectionable in part for all)
OBJECTION: Low moral tone
 11:30 p.m. (11) Scouting Boss Secret Agent In The World (Unobjectionable for adults)
SUNDAY, FEB. 10
 1 p.m. (4) Meet Frankenstein (No classification)
 7:30 p.m. (10 & 12) The Good, The Bad And The Ugly (Unobjectionable in part for all)
OBJECTION: A wholesale disregard for human life and irresponsible brutal treatment characterize this cynical Italian Western.
 11:15 p.m. (12) Boots Malone (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) Behold Pale Horse (Unobjectionable for adults and adolescents)
 11:30 p.m. (12) The Success (No classification)

MONDAY, FEB. 11
 9 a.m. (6) Red Sails of Montana (No classification)
 1 p.m. (6) Same as above
 1:30 p.m. (10) Revenge of Frankenstein (Unobjectionable for adults and adolescents)
 4 p.m. (4) Send Me No Flowers (Unobjectionable for adults and adolescents)
 4 p.m. (5) East of Eden (Unobjectionable for adults and adolescents)
 5 p.m. (5 & 7) The Great Escape, Part I (Family)
 9 p.m. (10 & 12) Hard Contract (Unobjectionable for adults, with reservations)
 11:30 p.m. (4 & 11) How To Murder Your Wife (Unobjectionable for adults)
 11:30 p.m. (10) War Wagon (Unobjectionable for adults and adolescents)
TUESDAY, FEB. 12
 9 a.m. (6) Plot To Assassinate Hitler (No classification)
 1 p.m. (6) Same as above
 1:30 p.m. (10) Blood of the Vampire (Unobjectionable in part for all)
OBJECTION: Excessive brutality; sadism
 4 p.m. (12) Bullet For A Badman (Unobjectionable for adults and adolescents)
 5 p.m. (6) Barbarian and the Genie (Family)
 8:30 p.m. (10 & 12) I Love You Goodbye (No classification)
 8:30 p.m. (11) The Phantom of Hollywood (No classification)
 11:30 p.m. (10) Suddenly Last Summer (Unobjectionable for adults with reservations)
 11:30 p.m. (11) Harpy (No classification)
WEDNESDAY, FEB. 13
 9 a.m. (6) Sailor of the King (Unobjectionable for adults and adolescents)
 1 p.m. (6) Same as above
 1:30 p.m. (10) Revenge (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and situations
 4 p.m. (5) Fluffy (Family)
 8 p.m. (6) President's Analyst (Unobjectionable for adults)
 8 p.m. (12) Picnic (Unobjectionable in part for all)
OBJECTION: The unrestrained emphasis on lustful actions, dialogue and situations throughout this film tends to debase the virtue of purity and to condone immoral actions. It is susceptible of misrepresenting proper moral standards.
 8:30 p.m. (10) The Morning After (No classification)
 9 p.m. (5 & 7) The Great Escape, Part II (Family)
 11:30 p.m. (4 & 11) Day of the Evil Gun (Unobjectionable for adults and adolescents)
 11:30 p.m. (10) The Wild One (Unobjectionable in part for all)
OBJECTION: Excessive brutality, insufficient moral compensation; suggestive costuming
THURSDAY, FEB. 14
 9 a.m. (6) Hell Is for Heroes (Unobjectionable for adults and adolescents)
 1 p.m. (6) Same as above
 3:30 p.m. (10) The Haven (Family)
 5 p.m. (5) The Birds, Part I (Unobjectionable for adults and adolescents)
 8 p.m. (6) Angel Wore Red (Unobjectionable for adults)
 8 p.m. (4 & 11) Ryan's Daughter (No classification)
 11:30 p.m. (10) The Sundowners (Unobjectionable for adults and adolescents)
FRIDAY, FEB. 15
 9 a.m. (6) Gentlemen Prefer Blondes (Unobjectionable in part for all)
OBJECTION: Suggestive costuming; dialogue and situations
 1 p.m. (6) Same as above
 3:30 p.m. (10) Return of the Fly (No classification)
 4 p.m. (5) The Birds, Part II (Unobjectionable for adults and adolescents)
 5 p.m. (5) Blindfold (Unobjectionable for adults and adolescents)
 8 p.m. (6) Third Secret (Unobjectionable for adults)
 8 p.m. (7) Kings Go Forth (Unobjectionable for adults and adolescents)
 9 p.m. (4 & 11) Halls of Anger (Unobjectionable for adults)
 11:30 p.m. (4) Who's Minding the Store? (Family)
 11:30 p.m. (10) All the King's Men (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of

divorce; low moral tone
 11:30 p.m. (11) Dr. Jekyll and Sister Hyde (No classification)
SATURDAY, FEB. 16
 1 p.m. (4) Children's Film Festival
 2 p.m. (4) Wild in the Country (Unobjectionable in part for all)
OBJECTION: This film, made with a special appeal for youth, is developed in a weird atmosphere of confused moral values and contains suggestive dialogue and situations.
 2 p.m. (4) The Pearl of Death (Family)
 8:30 p.m. (10 & 12) Love Again, The Again (No classification)
 8:30 p.m. (5 & 7) There Was a Crooked Man (Family)
 11 p.m. (6) House of Frankenstein (Unobjectionable in part for all)
 11 p.m. (12) Night Star - Goddess of Electra (No classification)
 11:30 p.m. (4) In Like Flint (Unobjectionable for adults and adolescents)
 11:30 p.m. (10) Tobruk (Unobjectionable for adults and adolescents)
 11:30 p.m. (11) The Terra Navis (No classification)

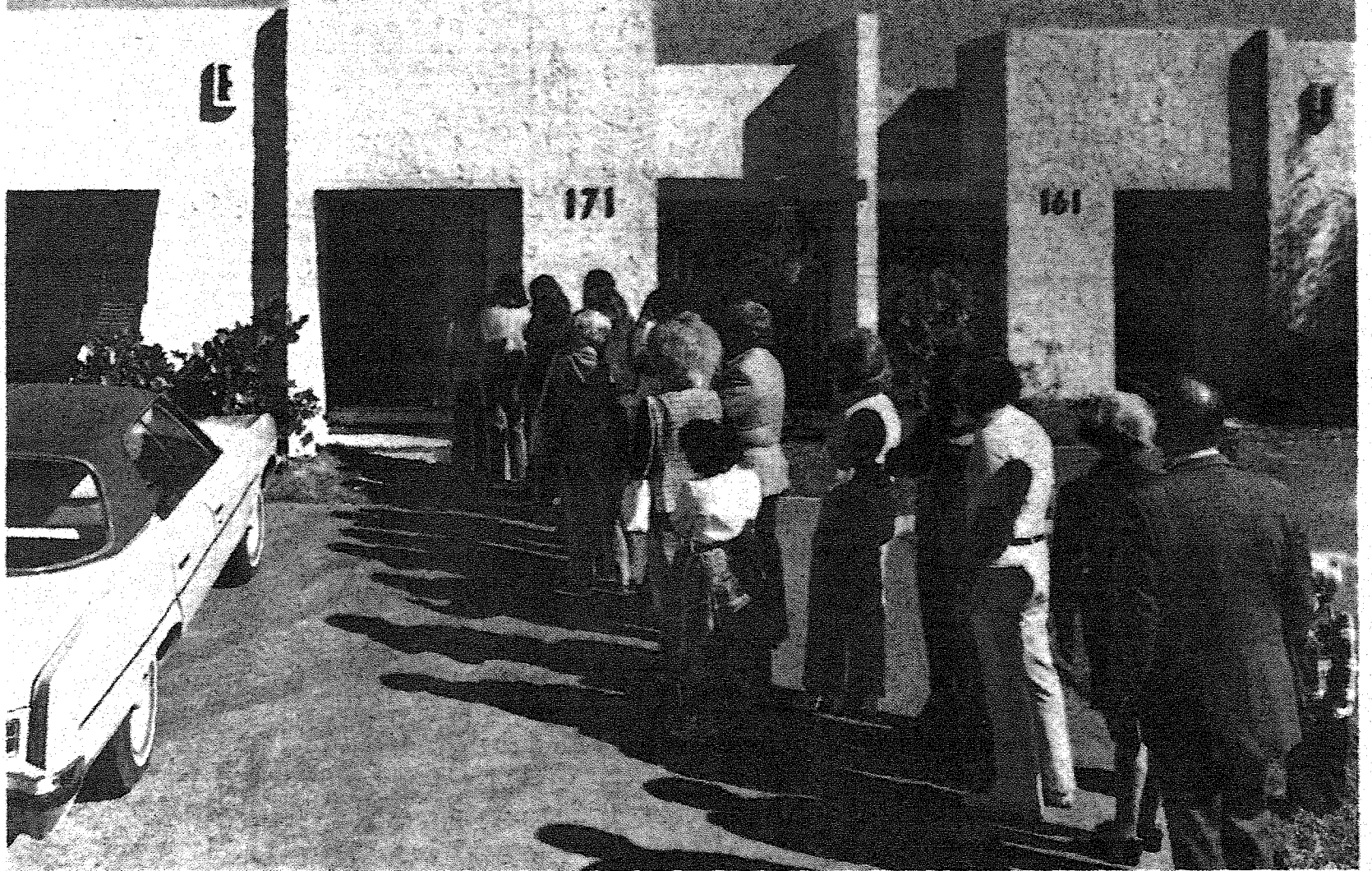
All priests and Religious educators in South Florida have been invited to participate in a Catholic-Jewish Symposium Thursday, Feb. 14 at St. John Vianney Seminary.
 "Impact of Israel on Catholic-Jewish Relations" will be the theme of the program, co-sponsored by the Archdiocese of Miami and the Rabbinical Association of Greater Miami, beginning at 9:30 a.m. and continuing until 2:30 p.m.
 Principal speakers will be Father Brian Behr, Director of the Division of Justice

and Peace of the U.S. Catholic Conference; and Rabbi Irwin Blank, president of the Synagogue Council of America.
 "THE meaning of Israel within an inter-faith context in South Florida is perhaps one of the more difficult challenges to handle, particularly since the recent war and its after-effects," Father John Vereb, chairman of the Archdiocesan Commission on Ecumenism, pointed out.
 "To understand Israel, as a people, a land, a spiritual concept, as a political and military reality and the Ame-

rican Jew's affinity to the State of Israel, one must cope with religious, political and emotional complexities."
 Father Vereb, who is in charge of arrangements for the symposium, also recalled that in 1965 the Second Vatican Council addressed itself to the conflicts and tensions that have separated Catholics and Jews through the centuries. In their Declaration on the Jews, the Fathers of the Council proposed that: "Since the spiritual heritage common to Christians and Jews is so great, the Church wishes to foster and recommend a mutual knowledge and respect which is the fruit of biblical and theological studies as well as fraternal dialogue."
 HE explained that the Catholic-Jewish dialogue works on several premises, including that Judaism and Catholicism share a common heritage that merits exploration.
 Registrations for the symposium should be sent to Father Vereb at 6180 NE Fourth Court, Miami, Fla., 33137, no later than Feb. 12.

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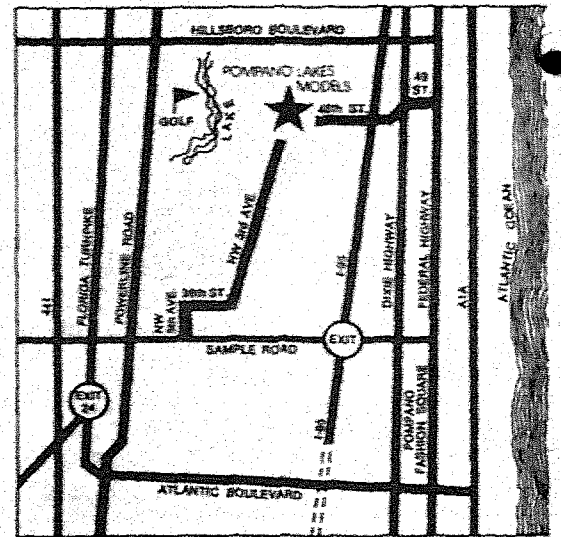
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RELIGIOUS PROGRAMS

TV
 Saturday
 5 p.m.
THE TV MASS - (Spanish) - Ch. WLTV
 Celebrant Father Ricardo Castellanos.
 Sunday
 7 a.m.
THE CHRISTOPHERS - Ch. 11 WINK
 9 a.m.
THE CHURCH AND THE WORLD TODAY
 - "Unwed Mothers." Sr. Theresa Mary,
 Mrs. James Smith, Mrs. G. J. Gaines
 10:30 a.m.
THE TV MASS - Ch. 10 WFLG Fr. Daniel
 Madden.
 2 p.m.
INSIGHT - (Film) WINK Ch. 11.
RADIO
 Sunday
 6:30 a.m.
CROSSROADS - WSRF 1580 kc., Ft.
 Lauderdale.
CROSSROADS - WTNO 1230 kc., W. Palm
 Beach.
 10 p.m.
MARIAN HOUR - WSRB 740 kc., Boca
 Raton.