

1st pilgrimage set Sunday

Members of 21 parishes will participate at 3 p.m. Sunday, March 3, at St. Mary Cathedral, in the first official Pilgrimage of the Archdiocese of Miami in the Holy Year 1974-75 proclaimed by Pope Paul VI.

Led by Archbishop Coleman F. Carroll, the pilgrims will take part in a penitential service, similar to the opening portion of the Mass. Those participating will be from the parishes

which comprise the divisions, or "clusters," that are designated to observe the Holy Year in the Cathedral parish.

ACCORDING to Msgr. John Donnelly, Cathedral rector, the participants will hear readings from the Gospel, a homily, and various liturgical readings. A program of hymns has been scheduled, followed by confessions, which will be heard by priests from participating parishes.

Parishes in the Archdiocese have been divided into 26 clusters, each of which has been assigned to one of the nine designated churches to which Pilgrimages will be made.

Parishes in clusters 16, 17, 25 and 26 will be included in the Pilgrimage to the Cathedral Sunday.

These parishes are: in cluster 16 — Visitation, St. Mary Magdalen, St. Joseph (Miami Beach), Holy Family and St. Lawrence; in cluster 17 — St. Rose of Lima, St. Vincent de Paul, St. James, St. Mary Cathedral, St. Martha and Holy Redeemer; in cluster 25 — St. Monica, Our Lady of the Lakes, St. Philip Benizi and Our Lady of Perpetual Help; in cluster 26 — St. Robert Bellarmine, Immaculate Conception, St. John the Apostle, St. Cecilia, Blessed Trinity and St. Benedict.

PLANNING the various programs for all parishes will be

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HOLY
YEAR

1974



This is the Holy Year symbol used by the Archdiocese of Philadelphia on the cover of a booklet explaining liturgical participation. It was designed by Sister Paul Marie, S.S.J. of St. Hubert's Catholic High School for Girls. She said: "The rock symbolizes God, the source of all life and truth and the foundation of our faith . . . From this rock springs the water of grace, symbolic of the water flowing from the side of Christ . . . The tree shows in its branches varying degrees of growth and decay. Our Holy Father calls us to a renewed commitment through this Holy Year."

Here is a prayer for the Holy Year

The following is a translation of a "Prayer for the Holy Year" from the secretariat of the Central Committee for the Holy Year.

"Lord God and Father, in the death and resurrection of Jesus Christ, Your Son, You willed to reconcile all mankind to Yourself and so to reconcile men with each other in peace. Hear the prayer of your people in this year of grace and salvation.

(Response — see instruction note at end of prayer.)

"Let your Spirit of life and holiness renew us in the depths of our being; unite us throughout our life to the risen Christ; for He is our brother and savior.

(Response)

"With all Christians we seek to follow the way of the Gospel. Keep us faithful to the teaching of the Church and alive to the needs of our brothers. Give us strength to work for reconciliation, unity and peace.

(Response)

"May those who seek the God they do not yet know discover in You the source of light and hope; may those who work for others find strength in You; may those who know You seek even further and experience the depths of your love.

(Response)

"Forgive us our sins, deepen our faith, kindle our hope and enliven our hearts with love for our brothers. May we walk in the footsteps of Christ as Your beloved sons and daughters.

(Response)

"With the help of Mary, our Mother, may Your church be the sign and sacrament of salvation for all men; that the world may believe in Your love and Your truth.

(Response)

"Father, of your great goodness, hear in the words of Your people the prayer of the Spirit to the praise of Your glory and the salvation of men. Through Jesus Christ, Your Son, our Lord, the way, the truth and the life, for ever and ever.

(Response) Amen."

NOTE: In private prayer the response after each invocation is omitted and the final prayer is completely omitted. Instead of the final prayer, the simple conclusion, "Through Christ, our Lord, Amen" is used.

In prayer with a group or community, the normal invocations could be used for the people's response; e.g.: V. Lord, in Your mercy; R. Hear our prayer.

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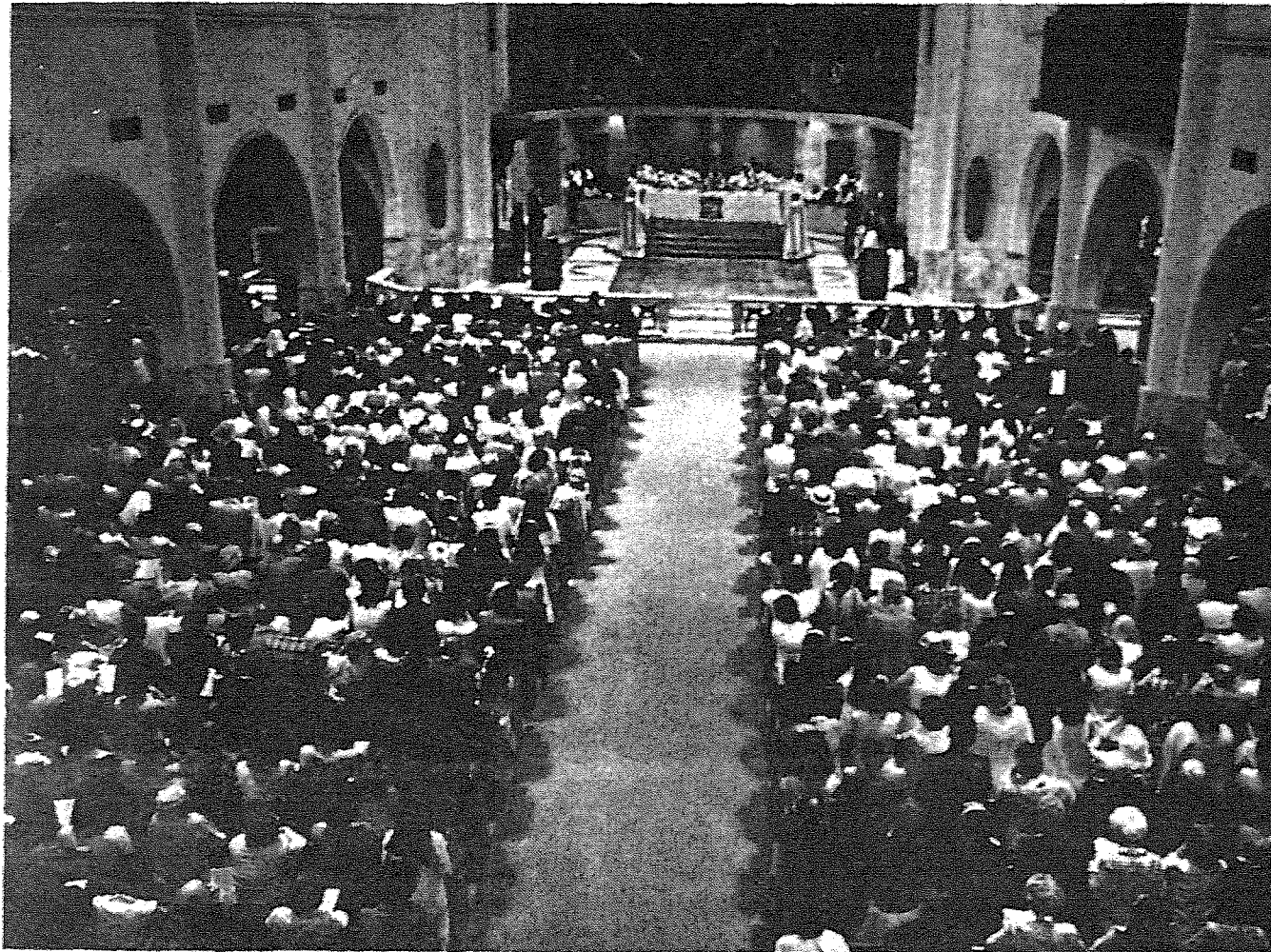
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MARCH 1, 1974



Overflow Crowds Witnessed Investiture Ceremonies Last Sunday in the Cathedral

Archbishop: 'Time of rejoicing'

1,000 in Cathedral see new Monsignori invested

More than 1,000 relatives, friends, and their brother-priests joined in honoring the Archdiocese of Miami's newest Monsignori during ceremonies of investiture last Sunday in the Cathedral of St. Mary when 10 members of the clergy assumed their ranks as prelates of honor and chaplains of His

Holiness.

Noting that the occasion was a time to rejoice, Archbishop Coleman F. Carroll, who concelebrated a Mass of Thanksgiving with the new Monsignori, pointed out that the priests singled out for honors from Pope Paul VI were active in various apostolates and key positions in the Archdiocese.

"With these honors go responsibilities," the Archbishop said, "and I am sure that I speak for all of you when you rejoice with the Church. You are happy and you are pleased with the individual priests," he told the overflow congregation.

ELEVATED to the rank of prelates of honor of His Holiness were Msgr. John Donnelly, rector, the Cathedral; Msgr. T. Noel Fogarty, V.G., Chancellor of the Archdiocese and pastor, St. Rose of Lima Church, Miami Shores; Msgr. Orlando Fernandez, Vice Chancellor and pastor, St. Raymond Church; Msgr. Agustin Roman, Spiritual Director, Our Lady of Charity of Cobre Shrine; Msgr. John Nevins, Archdiocesan Director of Catholic Charities and pastor, St. Louis Church; and Msgr. John W. Glorie, Assistant Executive Director, Miami Catholic Service Bureau and pastor, St. Hugh Church, Coconut Grove.

Chaplains of His Holiness are Msgr. John Delaney, V.F., pastor, Sacred Heart Church, Lake Worth; Msgr. Jude O'Doherty, pastor, Immaculate Conception Church, Hialeah; and Archdiocesan Director of Lay Retreats; Msgr. John McMahon, Archdiocesan Director of the Rural Life Bureau and a member of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach; and Msgr. William Dever, Archdiocesan Director of Youth Activities

Continued on page 4

World Synod to open Sept. 27

VATICAN CITY — (NC) — Pope Paul VI has announced that the 1974 session of the World Synod of Bishops will open in the Vatican Sept. 27.

This will be the fourth synod session to be held since the close of the Second Vatican Council, called to discuss the major problems of the Church in collegial form, that is, the bishops of the world in conjunction with the Pope.

As has already been announced, the theme of the 1974 Synod will be evangelization, that is spreading the Gospel message throughout the world.

It is anticipated that the Synod will run about a month, although the 1971 synod lasted five weeks and many delegates thought that was not sufficient time.

Delegates elected the past November to represent the U.S. bishops are Cardinal John Krol of Philadelphia who is also a member of the Vatican Steering Committee preparing for the synod; Cardinal John Carberry of St. Louis, Cardinal John Dearden of Detroit and Archbishop Joseph Bernardin of Cincinnati.

Confirmation schedule adjusted due to energy crisis problems

In consideration of various existing energy problems in fuel and transportation the schedule for conferring the Sacrament of Confirmation throughout the Archdiocese of Miami has been adjusted and consolidated to expedite the conferral of the Sacrament wherever possible.

Beginning at 4 p.m., today (Friday) when parishioners of Christ the King parish will be confirmed, the Sacrament of Confirmation will be conferred in various parishes of the Archdiocese during the months of March and April.

DURING the rites, the confirming prelate will tell the candidates, "You have already been baptized into Christ and now you will receive the power of His Spirit and the sign of the cross on your forehead. You must be witnesses before all the world to His suffering, death, and resurrection; your way of life should reflect the goodness of Christ. Christ gives varied gifts to His Church, and the Spirit distributes them among the members of Christ's Body to build up the holy people of God in unity and love. Be active members of the Church, alive in Jesus Christ. Under the guidance of the Holy Spirit give your lives completely in the service of all, as did Christ, who came not to be served but to serve."

Several significant changes are included in the revised

rite for Confirmation, issued by Pope Paul VI in 1972. Among these is a change in the wording for form. Formerly the confirming prelate said, as he made the sign of the cross on the forehead of the candidate with chrism, "I sign thee with the sign of the cross; and I confirm you with the chrism of salvation. In the name of the Father, and of the Son, and of the Holy Spirit."

In the new rite, the bishop says: "N... receive the seal of the Holy Spirit, the Gift of the Father." The prelate adds, "Peace be with you." And the newly confirmed responds: "And also with you."

This sign of peace replaces the tap on the cheek formerly given at Confirmation as a variation of the sign of peace.

FORMERLY confirmation sponsors were to be distinct from the adults who had fulfilled that role at baptism, and parents were not allowed to "stand up" for their sons or daughters during the rite of Confirmation. The new revised rite states, "Ordinarily there should be a sponsor for each of those to be confirmed. It is desirable that the godparent at baptism, if present, also be the sponsor at confirmation. Even the parents themselves may present their children for confirmation."

OFFICIAL Archdiocese of Miami

The Chancery announced that Archbishop Carroll has made the following appointment, effective as of March 1, 1974:

THE REVEREND JOHN B. WILCOSKY - to Assistant Pastor, St. Ann Church, Naples.

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

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

Here is the confirmation schedule

CONFIRMATIONS

The 1974 Schedule for the administration of the Sacrament of Confirmation is listed below. Where there are 50 or fewer persons to be confirmed, the Sacrament should be administered during Mass. Where there are more than 50 persons, the conferral of the Sacrament is to be followed by Benediction.

4:00 P.M.

March 1 - Christ the King, St. Agnes.

March 3 - Queen of Martyrs, St. Ann & St. Joachim.

March 4 - St. Hugh, St. Pius X.

March 6 - St. Vincent (Margate), Holy Rosary.

March 8 - St. Patrick, St. Gabriel.

March 9 - San Marco.

March 10 - St. John Bosco (English), St. Ann, Naples, (11 A.M.), St. William (11 A.M.).

March 11 - St. Ambrose.

March 12 - St. Luke.

March 14 - St. Helen, Sts. Peter & Paul (English).

March 15 - Blessed Sacrament, St. Augustine.

March 17 - Little Flower (Hollywood), St. John the Apostle (English).

March 18 - St. Michael (English), St. Bernard & St. Boniface.

March 19 - St. Martha, St. John Fisher.

March 20 - St. Jerome, St. Catherine of Siena.

March 22 - Immaculate Conception, St. Bartholomew.

March 24 - St. Vincent

Ferrer, St. Monica.

March 25 - St. Bede, Visitation.

March 26 - St. Peter, St. Maurice.

March 27 - St. Malachy, San Pedro.

March 29 - St. James.

March 31 - Corpus Christi (English), St. Thomas More.

April 2 - Epiphany, Our Lady of Guadalupe.

April 3 - St. Margaret & St. Joseph Mission, St. Anthony.

April 5 - St. Jude, St. Rose of Lima.

April 17 - Sacred Heart (Lake Worth).

April 18 - St. Clare, St. Paul, St. Ignatius.

April 19 - St. Brendan, St. Agatha, Our Lady of Divine Prov. (English).

April 28 - St. Robert Bellarmine.

April 29 - Our Lady of Perpetual Help.

June 2 - 3:00 P.M. St. Mary's Cathedral.

7:30 P.M.

March 1 - St. Louis and St. Richard, Gesu.

March 3 - Sacred Heart (Homestead).

March 4 - Little Flower (Coral Gables), St. John the Baptist.

March 6 - St. Elizabeth & St. Henry, St. Thomas the Apostle.

March 8 - St. Francis de Sales.

March 10 - St. John Bosco (Spanish), St. Ann (West Palm Beach).

March 11 - St. Ann, W. Palm Beach, St. Edward (7 P.M.).

March 12 - Holy Spirit.

March 14 - St. Stephen, Sts. Peter & Paul (Spanish).

March 15 - St. Clement, St. Dominic.

March 17 - Nativity, St. John the Apostle (Spanish).

March 18 - St. Michael (Spanish), St. Gregory.

March 19 - St. Joseph & St. Mary Magdalen, Holy Name.

March 20 - Resurrection, Homestead Air Force Base, St. Catherine of Siena.

March 22 - Immaculate Conception (Spanish), St. Matthew & St. Charles Borromeo.

March 24 - St. Joan of

Arc, St. Bernadette.

March 24 - St. Joan of Arc, St. Bernadette.

March 25 - St. Mary Star of the Sea.

March 26 - San Pablo, St. Lawrence.

March 27 - St. Andrew, St. Justin Martyr.

March 29 - Blessed Trinity, St. Vincent de Paul.

March 31 - Corpus Christi (Spanish).

April 2 - St. Timothy, Our Lady Queen of Heaven.

April 3 - St. Philip Benizi, St. Coleman.

April 5 - St. Joseph & St. Martin, Holy Family.

April 17 - St. Juliana.

April 18 - St. Francis of Assisi.

April 19 - St. Brendan, St. Agatha, Our Lady of Divine Prov. (Spanish).

April 28 - St. Cecilia.

April 29 - Our Lady of the Lakes.

June 2 - 3:00 P.M. St. Kieran.

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Funeral liturgy offered for priest's grandfather

The Funeral Liturgy was celebrated in Carbon Center, Pa., for Albert Neigh, whose grandson is a priest of the Archdiocese of Miami.

Father Gary Steibel, pastor, St. Jerome Church, Fort Lauderdale, was the

celebrant of the Mass in St. Wendelin Church for his grandfather, who died at the age of 94.

Elections Supervisor of Summit Township for the past 18 years and a committeeman for 40 years, Mr. Neigh, who never missed an election, was a retired farmer and oil producer. He was the oldest member of St. Wendelin's parish, of which he was also a pioneer member.

In addition to Father Steibel, he is survived by a son, Clarence; a daughter, Mrs. Joseph Steibel; a sister Mrs. Coletta Geibel, all of Butler, Pa.; 24 grandchildren, 81 great-grandchildren and 10 great-great-grandchildren.

Long strike at garment firm ends

NEW YORK - (NC) - The Farah Manufacturing Co. and the Amalgamated Clothing Workers of America agreed to union representation for striking Farah workers, thus ending a 21-month old strike. End of the strike came after the mayor of El Paso, Tex., where the company's headquarters are located, polled company employees and found 63 percent favored unionization.

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Pro-life amendment plan 'gains' in nation

LOUISVILLE, Ky. — (NC) — Chances are "excellent" that Congress will approve a pro-life amendment to the Constitution, according to an official of the National Right to Life Committee (NRLC).

Dr. Mildred Jefferson, who teaches surgery at Boston University and who is vice-chairman of the board of directors of the NRLC, said that more congressmen are supporting the proposed amendments.

Although she would not predict when Congress would vote on an amendment, the Boston physician indicated that many in Congress are "coming to the awareness" that the majority of Americans do not approve of abortion and the congressmen are consequently "sensing the political realities" of supporting the proposals.

THE Senate subcommittee on constitutional amendments has tentatively set March 6 and 7 for hearings on pro-life

amendments to the Constitution. However, the House of Representatives' subcommittee on constitutional amendments has set no date.

Obstacles encountered by the pro-life movement, Dr. Jefferson said, are the news media which tend to "minimize public expression" on abortion and give distorted accounts of the movement.

"We have to insist on a balanced and fair presentation to the public," she said.

In a talk delivered at Louisville's Spalding College, Dr. Jefferson said that the use of medical procedures such as abortion to help solve social and economic problems "is a step backwards" for the medical profession.

"People are no longer protected," she declared, "when physicians use their methods to solve social and economic problems."

The Hippocratic Oath, she noted, requires physicians to protect life and not to kill, which is the result of an abortion.

"There's no way acceptable to get rid of a baby," she added, "and to make this a good thing."

SUPPORTERS of abortion, Dr. Jefferson said, focus on other aspects such as the number of illegal abortions and the resulting deaths "to make the act acceptable."

However, this argument, she pointed out, ignores the risks associated with any abortion, whether legal or illegal. The risks of hemorrhage and infection remain, she explained, regardless of the talent of the physician.

The U.S. Supreme Court's decision permitting the woman to be the sole arbiter of whether to have an abortion or not, Dr. Jefferson said, is the "ultimate dishonesty." There is equal responsibility for a birth, she said, with the man and woman sharing the responsibility.

And just as the court refused to recognize the rights of the father, Dr. Jefferson stated, the court also refused to take into account medical evidence that the fetus is human.

"The cells are human at every stage," she said. "The baby develops everything from the two cells it starts from. The saddest thing in the argument (for abortion) is to think (the fetus) is something less than human."

After the first 45 days, she said, brain waves from the fetus can be measured, and after the first eight weeks the baby has developed all of its organs.

By permitting abortion on request during the first 12 weeks of pregnancy, Dr. Jefferson said, the Supreme Court has given the woman and the physician the right to sign a "private death contract."



DR. MILDRED JEFFERSON, an official of the National Right to Life Committee, said in another interview in Louisville that chances are "excellent" that Congress will approve a pro-life amendment to the Constitution.



STILT WALKER Lynn Stackhouse reaches down to give a giant handshake to one of the inner city tutorial students being entertained at a party in Archbishop Carroll High School in Philadelphia's Main Line. The 75 student members of the school's Community Service Corps entertained 100 children whom they tutor in math and reading. The Community Service Corps involves about 5,000 young people in Philadelphia Catholic high schools.

People of all faiths give aid to pro-life movement

WASHINGTON — (NC) — "If I were to be accused of making an error in judgment on this issue, I would rather be blamed for being over-protective of human life than under-protective."

That statement was made by Marjory Mecklenburg, of Minneapolis, a leader in the right to life movement, after holding a breakfast news conference at the National Press Club here. She was referring to the abortion issue.

THE main topic of her statements was "the burgeoning grass-roots pro-life movement among Protestants and Jews and persons of little or no religious faith in this country."

Mrs. Mecklenburg, mother of four children, is a Methodist. She is the president of the Minnesota Citizens Concerned for Life, Inc. (MCCL), and chairperson of the Board of the National Right to Life Committee, Inc. In taking exception to the frequent statement that the anti-abortion issue is basically an issue of the Catholic Church, she said: "This movement, like no other movement, has been able to attract all types of people from all walks of life."

SHE SAID that critics of the pro-life movement have harped on the contention that people in the right to life movement have a basically negative attitude.

Referring to some of the most recent activities of the MCCL, she said that the organization today can take

credit for being instrumental in getting a law passed in Minnesota which offers safeguards against rubella, a disease which, when found in pregnant women, causes birth defects.

She told the breakfast gathering that another positive move made by the MCCL was its successful efforts to get better maternity and childbirth insurance.

"We felt that in order for there to be a true free choice in having a baby," she said

"pro-life groups should help remove the economic barriers."

SHE SAID one of the latest projects of pro-life advocates is the promotion of store-front "birthright" centers which are to be staffed mainly by volunteers who are competent in medical and social welfare. "We must go into the community to show that we really do care," she said regarding the birthright centers.

'The Exorcist could do spiritual damage'

NEW ORLEANS — (NC) — "The viewing of the film 'The Exorcist' by the young and impressionable could cause serious spiritual and psychological damage," the director of the New Orleans diocesan Office of Religious Education told the principals of all Catholic schools in the New Orleans archdiocese.

Father Robert G. Vincent said in a letter to the principals that "because of the obscene language and gestures, poor theology, and the danger of spiritual and psychological harm, no one in good conscience could recommend this film to children or to the adolescent."

THE MOVIE deals with the demonic possession of a 12-year-old girl who experiences a series of mental and physical states that defy

scientific explanation. Her agnostic mother calls in a young priest for help. But the priest is going through a personal religious crisis.

Finally, a saintly priest-archaeologist, a recognized exorcist, is called in to perform an exorcism. The demonic spirit apparently enters his body and, it appears, causes his death.

"The film," Father Vincent wrote, "can be viewed on two levels — as horror movie and religious film. As an example of the first, the film succeeds — it is jolting. On the second level, while it involves religious material and familiar images of Christianity, the theology is very poor, and only accidentally will it provide the Christian with any salutary reflections on the nature of good and evil."

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10 Monsignors are invested

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and assistant pastor, St. Mary Magdalen Church, Sunny Isles.

ALSO participating in the Mass in the sanctuary were Auxiliary Bishop Rene H. Gracida, who preached the homily, and Bishop James E. McManus, C.S.S.R., retired Auxiliary Bishop of New York.

Speaking on behalf of the new Monsignori, each of whom received a black biretta with purple adornment during the ceremonies, Msgr. Fogarty chose a passage from Scripture to express the feelings of the new prelates, referring to Chapter Three, Verse 20 of John's Gospel.

"There John the Baptist, people come to him and, rather jealously it would seem and rather enviously and rather testily, tell John of the tremendous things this Jesus is doing on the other side of the Jordan and the crowds of people he is influencing. And to their utter surprise, it would seem, John the Baptist very simply and very happily and humbly said, as the Kleist-Lilly translation beautifully puts it: 'Of Him there must be more and more; there must be less and less of me.'" Msgr. Fogarty quoted.

Seeing the honors conferred by Pope Paul VI as honors primarily conferred on the Church of the Archdiocese of Miami and on the work of Christ being carried out in the Archdiocese, Msgr. Fogarty told priests, Sisters and laity present, "We see this honor as a gesture of approval and satisfaction of Pope Paul VI at the Christ-filled works being performed across the length and breadth of the Archdiocese for the unfortunate ones, for our young people growing up in a confused world, for our disadvantaged ones, and also an honor being conferred, and let us never forget it, on the great people of the Archdiocese, of whom you this evening are the representatives, in recognition of the hard work and the unselfish service given by the people of the Archdiocese — the faithful — the unsung heroes — who year after year in the typical parish of the Archdiocese are building up the Body of Christ in our midst."

EXPRESSING the deepest appreciation of the new Monsignori to Archbishop Carroll and asking the Archbishop to convey to the Holy Father the "heartfelt gratitude" of the Monsignori, Msgr. Fogarty added, "We see it too as a recognition by Pope Paul of the harmonious fusing of two cultures in this Archdiocese over the past 10 years and now we see blooming in that centerpiece of the Church in the south which is the Archdiocese — we see blooming new flowers vigorously growing and harmoniously blending in with the whole."

"Lastly we see this honor conferred on us as simply representatives of a great body of zealous, hard-working fellow priests inspired by the example of our zealous, far-sighted and dedicated Archbishop, as we try desperately to cope — for Christ — with the complexities of a changing Church."



WEARING the cassocks designated for their ranks as Chaplains of His Holiness or Prelates of Honor of His Holiness,

the New Monsignori walked in procession to St. Mary Cathedral.



BLACK BIRETTAS with purple adornment are worn by Monsignori shown in front of St. Mary Cathedral with Archbishop Coleman F. Carroll, center; Auxiliary Bishop Rene

H. Gracida, left in second row and Bishop James McManus, C.S.S.R., at right behind the Archbishop.

Holy Spirit parish to mark 10th year

LANTANA — The 10th anniversary of the founding of Holy Spirit parish here will be commemorated with a celebrated Mass at 5:30 p.m. Saturday, March 2.

Chief concelebrant of the Mass will be founder and first pastor Father Thomas Rynne. Assisting Father Rynne will be present pastor Father James B. Reynolds; former pastor Father Leslie Cann; former assistant pastors Father Frank Guinan and Father Anthony O'Shea; and present assistant pastors Father George Holland and Father Robert Dunn.

At 7:30 p.m. that same evening there will be a dinner dance at the Knights of Columbus Roundtable Restaurant, 1166 E. Marine Dr., West Palm Beach.

A special 10th Anniversary Journal has been prepared for the celebration.

Pro-life planks in Minnesota

ST. PAUL, Minn. — (NC) — Pro-life members of both major political parties in Minnesota have begun a campaign which they hope will result in pro-life planks in both Republican and Democratic-Farm Labor party platforms in 1974.

William Koster, a member of the Republican Pro-life Committee, said, "We'd like to see a pro-life type of re-

solution introduced at every (precinct) caucus. That would be spectacular."

The only way to have a proposed plank included in the state party platform, he noted, is to have it introduced and passed at the precinct level.

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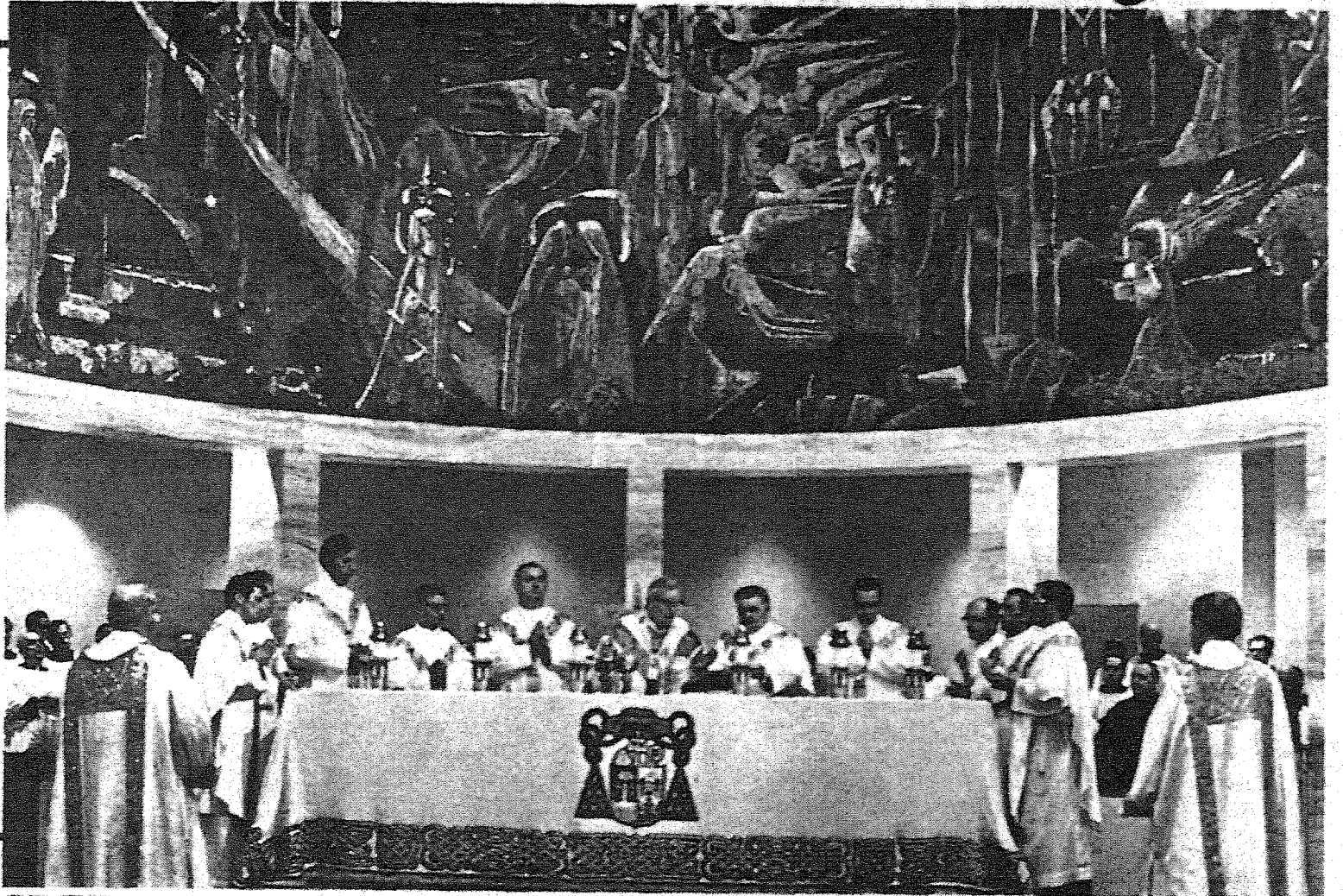
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Scenes at investiture of 10 new Monsignori

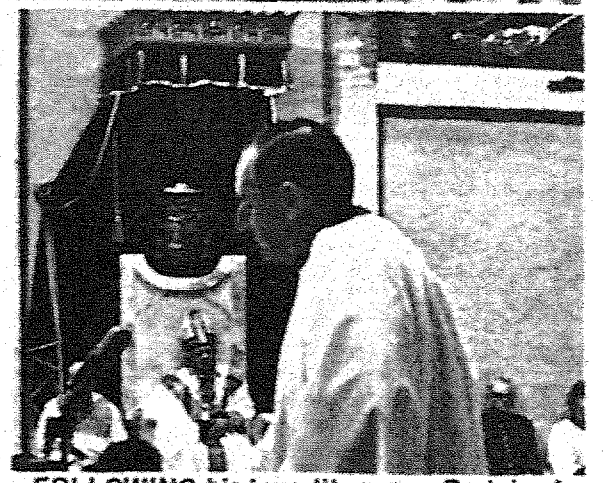
NEW MONSIGNORI con-
celebrated Mass with
Archbishop Coleman F.
Carroll following investiture
ceremonies last Sunday
in St. Mary Cathedral.



HOMILY during Con-
celebrated Mass was
preached by Auxillary
Bishop Rene H. Gracida.



FAMILY of Msgr. John Delaney, V.F. including his mother and two brothers
from Ireland and his sister from Ohio were present for ceremonies.



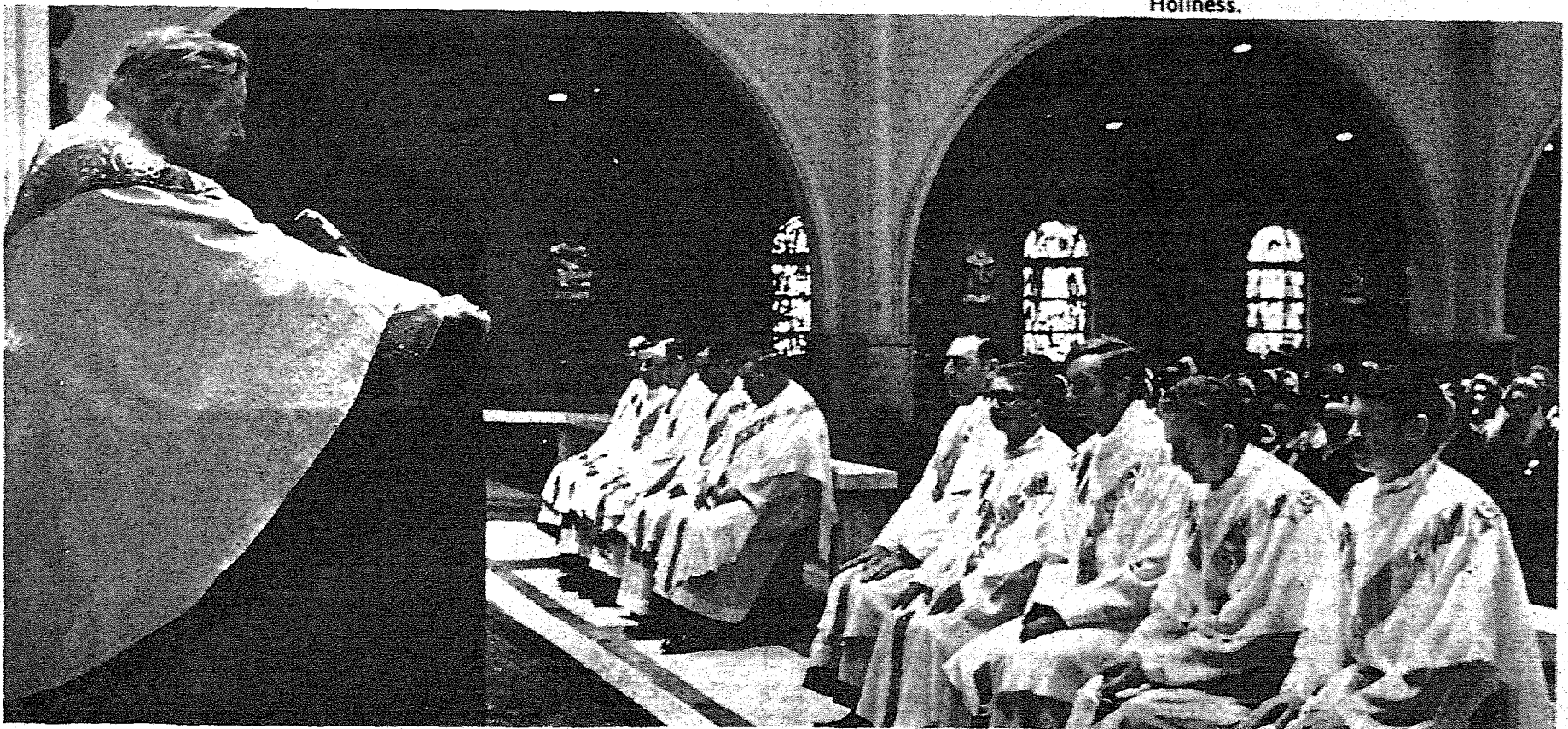
FOLLOWING his investiture as a Prelate of
Honor of His Holiness, Msgr. Noel Fogarty
expressed the gratitude of the new Mon-
signori.



PRESENT from Ireland, London, and the U.S. were the mother and brothers and
sisters of Msgr. William Dever.



VICE CHANCELLOR, Msgr. Orlando Fer-
nandez kisses the ring of the Archbishop following
his investiture as a Prelate of Honor of His
Holiness.



CONGREGATION and new Monsignori heard Archbishop Coleman F. Carroll speak of the important work in which the honored priests are involved.

Editorials

American Dream is great... but not next door

It would be enough to make one boil with anger if it were not so pathetic.

In Palm Beach County some folks in the village of Royal Palm Beach are frightened out of their wits.

Listen to the words of resident Morris Frantz as he pleaded to county officials: "You see before you concerned and frightened people... please listen to their frightened heartbeats."

And what was the object of their terror? Perhaps the Russians were coming? Or World War III? Or maybe Aliens from Outer Space?

But no, it was something much worse.

The migrants are coming! The migrants are coming!

Rural New Town Inc., a non-profit organization, sponsored by the Archdiocese of Miami wants to build Edwin Lakes, a unique, well thought out middle class community to help migrants leave the picking stream, get permanent jobs in the area and meet the qualifications for residency in the community.

And as many of the local news media of Palm Beach and Broward counties, rallying behind the Edwin Lakes project, have pointed out, the community meets all the Planning Commission's own standards and will hold less than half as many people as the master plan allows.

It will not be crime ridden "poverty housing" like some big Northern housing projects, as apparently has been feared by many Royal Palm residents. Edwin Lakes is a complete concept of screening, training, stores, outdoor and recreation in a low density community. In short, it will provide an admirable lifestyle environment most Americans would applaud. The project bears no resemblance to the stifling inner-city projects that motivate crime.

So that's what many Royal Palm Beachers are fluttering their hearts over

Edwin Lakes is next door to them. Some don't mind the migrants picking their food, they just don't want them living next door.

At the Planning meeting, mayor of the village Hyman Resnick actually said:

"What happens when one of those residents loses his job and wants to go back to picking lettuce. You can't stop them. It's in their blood." In their blood! — a statement worthy of one of Archie Bunker's most outrageous cliches.

It is no wonder many nations can't get along with each other when citizens within one free nation are divided into opposing and conflicting ethnic and economic groups such that one views the other with frightened heartbeats and zoning officials of the local government give official approval to this fear and prejudice by a four to three vote which could only be overturned by the County Commission.

But what do these protesting residents of Royal Palm Beach really have to fear?

One recalls the fears of restaurant owners and other businessmen in the 60s when blacks were crying out to be treated like other human beings. "Our businesses will be ruined," moaned the restaurant owners as the Civil Rights Act became imminent.

But the law was passed anyway and nothing happened. When they did gradually begin patronizing "white" establishments, their money was integrated right into the cash register quite nicely.

So the Edwin Lakes case once again raises the timeless and agonizing question: How long must mankind go on in vain dividing himself into groups that look one upon the other as "them", the pariah instinct setting apart Jew from Christian, lettuce picker from businessman, black from white, long hair from short hair.

It is not enough to be for the "rights" of everyone, as long as everyone is somewhere else. It's when someone gets close enough to you that his cultural or human differences rub against your own that you find out what you really believe in and what you really are as a human being.

We hope that some of the residents of Royal Palm Beach will stop acting out of fear and go to meet some of the planners and potential residents of Edwin Lakes and experience the joy that brotherhood can bring to the soul and see how easily the pounding of "frightened hearts" can be stilled.



PEOPLE from all walks of life are actively involved in protesting the Supreme Court decision making abortion legal. The Subcommittee on Constitutional Amendments of the U.S. Senate will begin hearings on anti-abortion amendments March 6. We urge support of this action, because it involves the protection of human life.

Providentially, the 'in' word these days is 'reconciliation'

By MSGR. JAMES J. WALSH

It seems from time to time in our recent religious history, a single word takes over the headlines and inspires books, homilies, articles and discussions. During the first months of Vatican II, the Italian word, "aggiornamento" — updating — was the "in" word. It was meant to provide a very general description of all that the Second Vatican Council was trying to do.

Later "relevancy" took top billing. Everyone and everything had to be relevant, or all kinds of disasters would happen to the Church and to each of us. Thank goodness, relevancy's day is almost finished, for the shadows are lengthening around its overworked application.

Today the word is "reconciliation." Let's hope this one lasts and influences our lives to a degree not experienced before.

THERE seems something providential about the spotlight's being turned on reconciliation at this very time. It has



MSGR. JAMES J. WALSH

that no essential doctrine can be separated from others. How impressively this is illustrated in the divine work of reconciliation. What happened at Bethlehem cannot be isolated from the horror of Calvary when Jesus died nor from the garden of the Resurrection nor separated from the altar where we gather daily as a family to celebrate the Eucharist.

So the first step in this sublime mystery of reconciliation may be identified when the angel Gabriel revealed to Mary that she was the divine choice to be the Mother of the Redeemer. And it is no exaggeration to say that the fate of all humanity hung in the balance when Mary took the time to ask how this could be accomplished. And when she gave her decision — "be it done unto me" — the redemptive plan of reconciliation of fallen man with his God was brought closer to fulfillment in that fullness of time about which St. Paul speaks so eloquently.

This mystery nine months later was manifested at Bethlehem. Here heaven and earth combined to do God's will — angels, shepherds, Caesar Augustus and his census, Rome's progress in governing the known world and a host of other events combined to fulfill an ancient prophecy at the very time God had decided on.

FROM Bethlehem to Calvary is a long, painful journey, although relatively short as we measure time. The Child had been named Jesus, which means Saviour. He was to save man from his sins and reconcile him to God. It's important, perhaps especially so in our time, to emphasize that while Jesus was The Teacher, He was primarily the Saviour. It would have been useless to teach men to love each other, to forgive and do good, unless they were liberated from the slavery of sin and given the power to love, a power that comes after reconciliation with God.

So when the Saviour died on the cross, Calvary became, in a real sense, the heart of the mystery of reconciliation. Death, therefore, was the necessary step to His supreme triumph of the Resurrection. Much of what Christ said or did would not make sense unless the shadow of the cross fell over the crib.

Then we come to the Holy Eucharist. Here is where Bethlehem and Calvary become present to us in the mystery of the reenactment of the sacrifice of Jesus. All that Jesus gained for us is presented to those who believe in Him in the Eucharist.

Nowhere is this truth more clearly stated than in the third Eucharistic Prayer of the Mass. "Father, calling to mind the death Your Son endured for our salvation, His glorious Resurrection and Ascension into heaven, and ready to greet Him when He comes again, we offer You in thanksgiving this holy and living sacrifice. Look with favor on your Church's offering, and see the Victim whose death has reconciled us to Yourself."

The Truth of the Matter

been pushed to front center both by Pope Paul's announcement of the Holy Year as a time of reconciliation with God and also by the recent announcement from Rome that the newly revised Sacrament of Penance is both reaffirming the need of one's personal union with God and emphasizing the communal reconciliation aspect of the Sacrament.

You will be reading considerable material on these two subjects the next two years. But today, in a very general way, I'd like to give some background on this mystery of reconciliation and try to tie together a few fundamental doctrines you already know well.

Scholars for many centuries have gone to great length to indicate how all the truths of Christianity form so firm a unity



The Most Reverend Coleman F. Carroll Archbishop of Miami

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ABCD leader praises work of parish chairmen

Volunteer laymen and women who serve as parish chairmen during the ABCD were praised this week by Charles Kellstadt, general chairman of the annual campaign, who said they have not only given financially but also of "their time and personal abilities to make sure that the Archdiocese will be able to, in some measure, alleviate the suffering of its poor and elderly and complete many other works of charity."

Emphasizing that through these volunteer leaders, pastors are enabled to make a successful approach to the entire Catholic population of South Florida, Mr. Kellstadt noted that from the numerous returns already received the evidence of "their enthusiasm is unquestionable."

As the drive moves toward conclusion, the general chairman expressed confidence that the goal will be reached if the present rate of response continues and each person contributes to the best of his ability.

A coupon is provided below for those who were not contacted and who wish to contribute to the ArchBishop's Charities Drive.



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Around the Archdiocese

'Hot line' training set

PALM BEACH GARDENS — A training program for volunteers interested in participating in the operation of the Right-To-Life League 'hot line' begins at St. Ignatius Loyola parish on Tuesday, March 5.

The five-week course will be conducted on Tuesdays and Thursdays from 9:30 a.m. to 11:30 a.m. Volunteers are asked to donate four hours one day each month. Those interested should call 842-4621.

Palm Beach County

"Changing Concepts of Modern Education As Related To Parents and Grandparents" will be the subject of James Dooley when he speaks to members of St. Lucy Women's Guild, Highland Beach, during their monthly breakfast meeting at 9 a.m., Monday, March 4 at Holiday Inn. Reservations may be made by calling Mrs. Earl Totz at 276-6820.

Their 22nd annual "Mad Hatter" fashion show and luncheon will be sponsored by the Sacred Heart Guild of Lake Worth at noon, Saturday, March 9 at the Hotel Breakers, Palm Beach. Fashions by Fountain's will be featured. Reservations may be made by calling 582-7798 or 582-6246.

Pre-Cana Conferences for couples planning to be married in the next six months will be held at St. Ignatius Loyola Rectory, 10019 N. Military Trail at 8 p.m. on March 6, 13 and 20. Father John C. Mulcahy will conduct the sessions.

Broward County

Annual parish picnic sponsored in St. John the Baptist parish, Fort Lauderdale, by the Women's Guild begins at 1 p.m. Sunday, March 3 on the grounds of Cardinal Gibbons High School.

St. Anthony Women's Club will sponsor a book review at 11 a.m. today (Friday) in the parish club rooms.

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

Circle Three of Holy Cross Hospital Auxiliary, will sponsor a Luau on Monday evening, March 4 at the Harris Imperial House, Pompano Beach.

Madonna Academy Parents and Friends Assn. will sponsor its ninth annual luncheon and fashion show on Saturday, March 2 at the Viking Restaurant, Dania.

Nativity Guild's annual fashion show and luncheon will be an event of March 13 at noon in the Reef Restaurant, Fort Lauderdale. Reservations may be made by calling 987-4095 or 981-1590. Tickets will also be available after Masses on March 3 and 10.

A Day of Reflection for women of St. Sebastian parish begins during 9:30 a.m. Mass, Wednesday, March 6 and concludes at Benediction at 2 p.m. Father Paul Frank, O.M.I. will conduct the conference.

Dade County

Holy Rosary Council of Catholic Women will sponsor a fashion show and card party at 1 p.m., Saturday, March 9 at St. Richard parish house, 7500 SW 152 St. Tickets may be obtained by calling 238-9835.

St. Patrick's Day fashion show and luncheon under the auspices of mothers of students enrolled at Marian Center will be held Saturday, March 16 at the Hotel Carillon. Tickets will be obtained by calling 822-9635 or 989-9415.

St. Francis Hospital Auxiliary will sponsor its annual "Violets in Springtime" luncheon and fashion show on Thursday, March 7 at the Indian Creek Country Club. Fashion from Frances Brewster will be featured.

State Deputy Albert Fortunato will be guest of honor during a banquet of K. of C. Council 5110 to mark the anniversary of its founding at 7:30 p.m., Saturday, March 2 at Holiday Inn, LeJeune Rd. and NW 36 St. Reservations may be made by calling 642-6967.

Father David Punch, assistant pastor, will be the guest speaker during a meeting of Holy Family Women's Club at 8 p.m., Tuesday, March 5 in the parish hall, 14500 NE 11 Ave., North Miami. All ladies of the parish are invited to attend.

Novena slated at West Palm Beach

WEST PALM BEACH — The annual novena of Grace honoring St. Francis Xavier, patron of all missions, begins Monday, March 4 and continues through March 12 in St. Ann Church.

Services will be conducted by Father Lionel Champagne, S.J., a veteran of missions in Ceylon, now stationed at Immaculate Conception Church, New Orleans, at noon, 5:30 p.m. and 7:30 p.m. daily.

KC unit moves to new quarters

Miami Council No. 1726 of the K. of C. has moved into new quarters at 5640-50 NW Seventh St.

The first meeting at the new hall is scheduled at 8 p.m., Tuesday, March 5. Telephone number of the new hall is 266-1041.



SILVER MEDALLION awards of the National Conference of Christians and Jews were presented to a group of Miamians last week, including Father John McDonnell, O.S.A., Biscayne College president, center. At his left are R. B. Gautier, dinner chairman; and Robert Russell. At right are Alvah Chapman, Miami Herald president; and Mrs. Charles Finkelstein, nominating committee chairman.

Erma Bombeck to speak in Miami on March 9

Popular columnist, Erma Bombeck, will be the guest speaker during "Date With the Press," annual benefit of the Greater Miami Chapter of Women In Communications, Inc. at 10 a.m., Saturday, March 9 at the Hotel Everglades.

"Breakfast With Erma" is open to the public and proceeds are utilized exclusively for college scholarships to outstanding journalism students in Dade County. Reservations must be made in advance by calling 665-7177.

OUTSTANDING citizens in the area will be cited as Community Headliners during the breakfast when a member of the WICI Chapter, formerly known as Theta Sigma Phi, will also be honored for service to the organization.

Mrs. Bombeck's column, "At Wit's End" appears regularly in South Florida newspapers. She started writing as self-therapy and today her column is read by nearly 32 million fans.

Erma, who says, "If I didn't laugh at myself, I'd cry," shares her hilarious impressions of home situations with readers. She lives with her husband, two sons, and a daughter in Paradise Valley, Ariz. She is a member of Women In Communications and The Society for Professional Journalists-Sigma

Society changes meeting place

The Memorare Society, a club for Catholic widows and widowers, announced a change in meeting place this week.

Beginning Friday, March 8 members will gather at 8 p.m. in St. Louis parish center, 7270 SW 120 St. The group formerly met in St. Dominic Coffee Shop.

Organized five years ago, the Memorare Society provides social and cultural activities for widows and widowers. Further information may be obtained by calling 274-0244.

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Workshops on communications

PALM BEACH GARDENS — "Techniques of Communications" will be the subject of a series of three workshops scheduled to begin at 8 p.m., Tuesday, March 5 at St. Ignatius Loyola rectory, 10019 N. Military Trail.

Dr. William Kowalski of Lake Park will conduct the sessions, slated to continue on March 12 and 19. Additional information is available by calling 622-4229.

An evening of reflection for teachers

KENDALL — An Evening of Reflection for members of the Archdiocesan Catholic Teachers Guild begins at dinner on Wednesday, March 6 at the Dominican Retreat House 7275 SW 124 St.

The conference will be conducted by Father Louis Roberts, librarian at St. John Vianney Seminary and former member of the faculty at Archbishop Curley High School.

Reservations may be made by calling the retreat house at 238-2711.

Business Seminar

"What You Need To Operate A Small Business" will be the theme of a one-day conference which SCORE and the Small Business Administration will sponsor at 8:30 a.m., Tuesday, March 12 at Room 208 in the Federal Bldg., 51 SW First Ave. Phone 350-5833.

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	Yankee Pot Roast of Beef Jardiniere	2.85
WEDNESDAY	Braised Tender Lamb Shank Dressing, Mint Jellies	3.00
	Old Fashioned Chicken and Dumplings	2.90
	Breaded Veal Cutlet, Tomato Sauce	2.80
THURSDAY	Beef Short Ribs with Oven Browned Potatoes	2.85
	Baked Pork Chop with Dressing & A.S.	2.80
FRIDAY	Baked Florida Sea Bass Lemon Butter Sauce	2.80
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Priest's basic problem— how to remain human in his dedicated apartness

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

Recently I read a talk by a New York priest given in 1922 on the freedom of the Catholic press. He argued for greater freedom for Catholic press in publishing the news but conceded he would not go so far as to publish the news that a priest had married.

Today the secular press is on a binge of news items and stories about married priests. This used to be exciting news. Now it is the most innocuous mental pabulum that appears in the papers. It no longer has any news value and deserves a place below the real estate ads.

So much trivia has been written about married priests lately that it is a shot in the arm to find an article about the priesthood that makes sense. In the London Tablet (Feb. 2, 1974) Father David Forrester, a British priest, writes "The Priest as a Man Apart."

The author seems to have been prompted to do the article after a visit to the United States to study social problems such as drug addiction, urbanization, pollution and the effects of the Vietnam war insofar as these problems relate to the structures of the Catholic Church here.

Father Forrester feels that here and in Britain there is no great lack of interest in social problems, at least among the young priests. The problem, as he sees it, is how to serve the needs of the people and yet live out the priesthood to the best of one's abilities. He says that the difficulty is not in a crisis of identity, or in priestly relevance to the world, in authority problems or in a basic lack of priestly vocation in the priest. Each of these may play a part but they are not a sufficient explanation of the overall problem.

THE DIFFICULTY lies in the concept of the priest "as a man apart." It is this that motivates the priest to accept ordination. The greatest and most glorious moment in his life is ordination. It is the turning point in his life and he undertakes the step with eager and sincere dedication. As St. Paul says in Romans I, v.1: "Greetings from Paul, a servant of Christ Jesus, called to be an apostle and set apart to proclaim the Gospel of God . . ." Here is the difficulty — to be apart and yet to be open to all, the man for others, available to all.

Forrester says that the modern priest does not want to be regarded as living an outmoded and unnatural life, out of circulation: He would prefer to be actively persecuted, a target of overt hostility rather than sophisticated smirks. Often he tries to be open, at the service of others, but comes to realize he is not appreciated whereupon he goes into his shell and lives a comfortable bachelorhood.

The British priest therefore proposes that seminarians, from the very beginning of their training, spend a certain amount of time by themselves. Coincidentally, I read this article shortly after I heard a lecture by a counselor on the need for everyone to build up his self-affirmation by protecting his "space," having a little den or room to which he can retire for privacy.

"Set apart!" This sounds dangerously like apartheid or segregation, praise for priests who assume a snooty attitude toward the people around them.

But the priest "apart" is different from others, not in function merely like the court chaplain of the Middle Ages, but in totality of dedication to service. Says Forrester, many young men recoil from the priesthood as a vocation because they have a confused fear of becoming "a man apart." But there are also priests who abandon their ministries because of their inability "to differentiate between separateness and remoteness." To be "apart" is not to be remote or undemocratic, nor to conceal one's humanity in serving the poor and underprivileged.

I feel that Father Forrester is absolutely right. The basic problem for the priest is not celibacy or structures or clericalism but the problem of remaining human in his dedicated apartness.

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



A JOURNEY
IN
faith

Courtesy the
J. S. Paluch Company Custom Bulletin Service

First Sunday of Lent

A journey in faith is the theme illustrated from these readings for March 3, the First Sunday of Lent: First — Moses urges the people to confess their faith openly and rejoice in the steadfastness of their Lord (Deut. 26:4-10); Second — Paul sets forth a fundamental profession of faith for the Romans (Romans 10:8-13) Gospel — Christ, parrying the demonic suggestions in the desert, demonstrates to us how faith in the Lord can repulse even the most attractive temptations (Luke 4:1-13). (NC Sketch courtesy the J.S. Paluch Co. Custom Bulletin Service 2/8/74)

'Rely on Holy Spirit for unity'

By DALE FRANCIS

When I wrote some weeks ago concerning ecumenism, I regretted there was not space enough to speak about the reality of the growth of friendship that has come about between Catholics and their brothers in other churches.

I committed myself to the cause of ecumenism while I was still in college. There was a talk I gave to an inter-collegiate meeting that called all Christians to seek the unity Christ had said would one day come.

When I became the pastor of a Protestant church in an area where Catholics were a majority, I spoke then to the people in my pastoral care of the need to seek Christian unity.

WHEN I found myself coming closer and closer to the Catholic Church, I delayed my entry into the Church because I thought that as one who admired the Catholic Church I might be more effective as an instrument for Christian unity outside the Church.

When I came to a place I could not in conscience remain outside the Catholic Church, when my soul cried out for the Eucharist, I became a Catholic, still fully committed to the cause of Christian unity.

I am a man who has a great love and respect for his Protestant origins. I know how many good and holy people there are in the Protestant churches. I know how much good there is in those churches. I am a Catholic, wholly and completely. I believe, and do not hesitate to express my belief, that the Catholic Church is the one true Church, founded by Jesus Christ, guided by the Holy Spirit. But this belief does not in any way negate my love and respect for those who belong to other faiths.

Since I have been a Catholic, I have

always kept in close touch with those of other churches. I have, with the permission of the ordinary of the diocese in which I have spoken, given talks at Methodist, Baptist, Presbyterian, Lutheran, Episcopalian and many other churches.

In 1956, I started the newspaper Operation Understanding, which for a period of nearly 10 years reached some 14,000 clergymen of other faiths every week. In the pages of that paper we carried on a dialogue before ecumenical dialogues were popular. I came to know even better our brothers of other churches.

WHAT I can say from experience and observation — and it is something all Catholics should understand — is that there are millions of people who are not Catholics who are totally committed to Christ, who seek to know, love and serve God.

It is this that gives me hope that Christian unity will come. When we understand that there are people who love Christ even as we do, who are good and holy people, then we understand that we must seek to draw closer together.

The meetings that have been held between Catholics and members of many other churches have done much to confront and clarify those theological issues that divide us. The work of these commissions are of great value but finally what is necessary is that the desire for Christian unity must come from the people.

It can not come rapidly. Divisions of centuries can not be resolved in a matter of months. The impatience to move to simulation of unity is not surprising; but to simulate unity before it actually exists is the most certain way to destroy its possibility. Those who speak of inter-communion, some even

move to it, before unity exists are destroyers of real unity.

What is important is that we increase in love for each other. We must have real respect for those of other churches; we must love them and show our love; we must cooperate with them in every possible way.

BUT this does not mean — and can not mean — that we must diminish our own convictions. There could be unity tomorrow if all of us, Catholics and those of other churches, simply tossed to one side those convictions that separate us and accepted a homogenization at the lowest common denominator of belief. But that could not be true Christian unity.

We all of us must be true to our own convictions. The only way a Catholic can enter into any ecumenical discussion with any validity is to be totally Catholic. But this is no less true of the Baptist, the Lutheran, the Episcopalian, the Methodist, the Presbyterian, the members of any church. They too must be totally committed to their own beliefs, they must be wholly who they are, if they are to move to Christian unity.

Then how is unity to come about? I do not know. True Christian unity will not come about through the act of men; true unity will come through the Holy Spirit. If we are faithful to our beliefs, if we are more fully than ever before who we are, if we love Christ more and more, if we have love and respect for those of other churches, the Holy Spirit will accomplish what we can not accomplish alone.

Already much has been accomplished. Let our love of Christ and our fellowman open the way for the Holy Spirit.

'Thieves Like Us:'

Beautiful photography saves tale of 'jes folks' robbers

Thieves Like Us is a new Robert Altman film, and any Robert Altman film is an interesting film, even if, like this one, it is not very successful — either as narrative, cinematic exercise, or whatever. Set in the late Thirties in the Deep South, *Thieves Like Us* concerns the rather lower-middle-class origins and aspirations of a trio of escaped convicts who take to small-time bank robbing. Much of the focus is on the youngest member of the three, a convicted murderer played in a compelling, gangling style by Keith Carradine. Ironically, but too obviously so, the kid murderer is the most scrupulous, cautious and even decent of the criminal band. The two other bank robbers, played by Bert Remsen and John Schuck, turn out to be unstable, unreliable, and downright nasty.

During the long course of the film, which begins with a lovely pastoral sequence depicting the trio's casual departure from the Mississippi prison farm at Parchman, the robbers make their way across the state. Bonnie and Clyde style, with the same erratic patterns, in the company of the same folksy relatives and friends, in the same jaunty jalopies, wearing the same boiled shirts and shiny suits, and listening to the same corny radio serials and hokey tunes.

Unlike *B & C*, however, Carradine & Co. are "jes folks," only mildly disappointed when newspaper coverage doesn't match up to their feats of daring and seemingly too stupid to bother covering their tracks. This gives the film — which is long on sleepy Southern ambiance and an earthy humor, but short on engaging characterizations and narrative — a dreamlike quality, as if its all took place in a bell jar. Carradine is a crafty young actor, who, like Jeff Bridges, is not only eclipsing his father's accomplishments but his brother's as well. Unfortunately, there isn't much for him and the others to get their teeth into. It seems never to have occurred to Altman and writer Joan Tewkesbury that the South and its redneck bank robbers have already been thoroughly demythologized, or, for that matter, that these backroads ballads with bloody endings have pretty much run their course.

There is appeal, however, in the lovely, controlled photography of Jean Boffety, and in a tender-waif performance by Shelley Duvall, buck-tooth caps and all, as the homey little girl who warms Carradine's lonely heart. Their scenes together are moving in a way that hints at almost childlike innocence and discovery, and their relationship, more interestingly pursued, might have formed the solid core



Keith Carradine, playing the role of a Mississippi escaped murderer-turned-bank-robber, pauses for a portrait on the front porch with his bride, Shelley Duvall, in the new Robert Altman film, *'Thieves Like Us,'* a United Artists release.

of this Altman movie that never really settles on a worthy course.

Incidentally, the film seems to have been underwritten by the Coca-Cola Company: things for Carradine do not

necessarily go better with Coke, so much as they go constantly with Coke. At a nickel apiece, those shapely bottles are guzzled in nearly every scene. Perhaps Dr. Pepper should demand equal time! (A-III)

Churches still won't support 'G', PG, R, X' rating system

NEW YORK — (NC) — The National Council of Churches (NCC) Broadcasting and Film Commission has declined a plea made by the motion picture industry for endorsement of the industry's self-regulatory movie rating system.

The system was dropped by the Broadcasting and Film Commission and the National Catholic Office of Motion Pictures (now the Division of Film and Broadcasting,

United States Catholic Conference) in May 1971.

AT that time the two church film offices jointly stated that the ratings had become less than reliable and they were therefore withdrawing their support of the system.

The recent plea for the NCC to reinstate the rating system was made by Jack Valenti, president of the Motion Picture Association of

America (MPAA), and Julian Rifkin, past president of the National Association of Theatre Owners.

The board of managers of the NCC's Broadcasting and Film Commission (BFC) declined the plea and instead voted to conduct a six-month "evaluation" of the system, G, PG, R and X.

THE NCC said that attention will be given to three areas: criteria for ratings in terms of context and impact on children; MPAA educational efforts on behalf of the system, and box office com-

pliance.

"The BFC believes films must be judged in toto for their effect on children, not scene by scene or line by line for removal of offensive language or action, as is presently the practice," the NCC announced.

The BFC also faulted the movie industry for "not investing sufficient funds in an effort to educate the public — especially parents for whom the rating system is intended as a guide to their children's movie attendance."

The USCC Division of

Film and Broadcasting stated in its January newsletter that the objections it has voiced previously concerning the system remain the same.

"The past year has seen no substantive changes in the essential workings of the Motion Picture Association's rating system," the DFB said.

In connection with that statement, Father Patrick Sullivan, DFB director, said:

"After several years of emphasizing with industry leaders the inadequacy of the criteria being used for the application of the PG and R

ratings, we do not hold much hope that the rating system will ever be adequate to the needs of parents, particularly without a radical revision of its criteria and administration."

Paperback 'a good primer' on Bible

HIS WORD ENDURES by Quentin Quesnell, 1973 Canfield, Ohio: Alba Books. 120 pp., paperback.

This very readable paperback is very brief and makes for easy reading, yet it has sections on The Church, Morality, The Sacraments, Social Questions, Spirituality, plus a brief seasonal supplement. No section is more than three pages long, yet all very much to the point and solidly based in Scripture. Originally all selections appeared in Dr. Quesnell's syndicated column in the Know Your Faith series.

Since Dr. Quesnell is a professor of Theology at Marquette University with an S.T.L. in Theology from St. Louis University and an S.S.D. from the Pontifical Biblical Institute, he brings excellent qualifications to this work. His Biblical background is evident on almost every page of this small paper back. It is obvious that he has a very deep appreciation and understanding of Scripture.

FOR those who would like to "get into the Bible" but don't know how, I suggest that this paperback would make an excellent beginning.

Dr. Quesnell takes a theme and immediately quotes extensively from related Scripture. Much of the first series, *The Church*, is based on the Acts of the Apostles.

From the writing of St. Luke he shows that the first Christians, like ourselves, had to meet the problems of each day, finding God's will "by thinking through each new situation honestly as best they could in the light of the love Christ had left them." He believes that the Church should "continue to be in the world what He Himself had been in the world."

He points out that early in the life of the Church there was little need for structure, but as the number of Christians increased, there were varied patterns of organization which gives us presentday Christians different models to consider in the Church of today.

Dr. Quesnell sees the call of Christ to be a call to "sanity, wholeness, and health for the world."

Whenever possible, the author lets the words of Jesus or the authors of the New Testament speak for themselves. Each section (and there are 36) is complete in itself. Each could be used for spiritual reading, for background material for meditation, or even as material for discussion.

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TV 'MATURITY'

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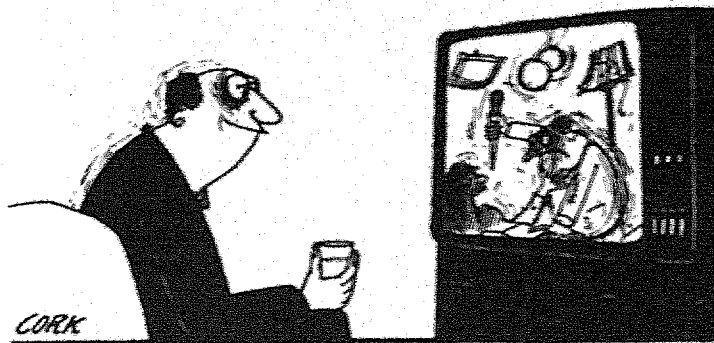
Commercial television, we are told, is growing up, moving out of the "waste land" of bland, unchallenging pap and moving into a "new maturity" — speaking to real issues in a forthright, creative manner that responds to the needs and interests of a majority of the viewing public.

Thus, we've seen in the new season a number of previously taboo themes, such as alcoholism, rape, homosexuality and abortion, and satiric portrayals of such sacrosanct figures in our society as doctors, clergymen, politicians, lawyers and police.

This is a troubling fact for many who question the appropriateness of such material on television, especially during prime-time hours, when the young are often watching.

Granted this issue, one may ask both how this new creative freedom is being exercised, and how has programming actually changed? In a recent, typical week of primetime network shows, the 63-hour schedule looked something like this:

Seventeen hours of network programming were devoted to movies; 4 hours to "specials" (2 hours of which were devoted to stand-up comics), and 31 hours to situation comedies, police melodramas, medical



series and musical variety shows.

IN the New York area during the week of January 19-25 in which this random survey was made, the six local and network stations offered in the course of the entire week's schedule over 180 movies (mostly B-grade reruns) and 18 sporting events.

It is clear from this rundown of the types of commercial TV programs available that the concept of maturity as it pertains to programming is being used in a restricted sense.

In what sense, then, has commercial television ac-

tually "matured?" What is "new" about this season's programming? Not certainly the escapist entertainment format of the shows. A situation comedy that takes as its subject the sexual potency of middle-aged adults and then handles the question as a subject for farce is still a situation comedy. A "serious" medical drama about a young woman brought face-to-face with terminal cancer only to experience a "miraculous" last-minute cure, is neither serious nor even a marginally responsible presentation.

A talk show pretending to explore the implications of the breakdown of sexual morality in our society, particularly among the young, while actually lionizing teenagers who are promiscuous is exploitative of the teenagers as well as of the viewing audience.

To dignify such shows with arguments about creative freedom, contemporary relevance or maturity is nonsense. The fact is such material, injected into escapist entertainment formats, does not satisfy the mature viewer. Indeed, precisely because this serious subject matter is being presented in a superficial context, it may actually do harm to the young and immature.

(Cont. Next Week)

'Make a Wish' is fine little show for children

Most commentary about the quality of network television's programming for children has accentuated the negative.

However, there are some positive things to be said about a few of the network shows that strive mightily, with small budgets and minuscule staffs, to broaden the imagination and enrich the experience of the small-size viewer.

Such a show is ABC's Make a Wish, which has received little enough attention from the press or the public in the four years it has been on the air. It has nonetheless won its share of awards, yet, because it does not generate a great deal of money for the network. Make a Wish has to depend more upon being discovered by chance than by an advertising campaign.

Make a Wish has a special place in children's programming. Its aim is to make the young viewer aware of the richness of language, both in word and image. Each half-hour program consists of two parts, each of which deals with a single word. Starting with that word, its various meanings, forms, and connotations are playfully suggested through rhyme and song over appropriate cartoon elements, stock footage, and specially-shot visuals. Each section of the program becomes a mosaic of concepts bombarding the ear and eye.

After the madcap cartoon that opens each show (created by the irrepressible Fred Mogubgub), Tom Chapin, a friendly, low-key folk-singer, invites the viewer to use his imagination and pretend he is part of the picture. Then the particular word that is the theme of the section is introduced followed by the myriad of verbal associations and montage of visuals.

Midway, there is a mini-documentary on some subject suggested by the word which is of interest to a youngster.

'Happy Days' — yuuk

AND NOW a great big Nay — for one of the mid-seasons' newborn entries, a Fifties-nostalgia rip-off entitled Happy Days. So, nu — some of the other newcomers, Chopper One and Police Story, for examples, are no cake-takers. But for overall shallowness, ineptitude, and consistently poor taste, the new kid on ABC's block, Happy Days, is the stand-out. The half-hour program is a spin-off of the 1973 hit movie American Graffiti, which depicts with wild exuberance the crazy cut-ups and impossible ecstasies of smalltown California teenagers growing up in the 1950's.

Unfortunately, the TV offspring lacks the slickness and wit — not to mention the good humor and insight — of the original. The first



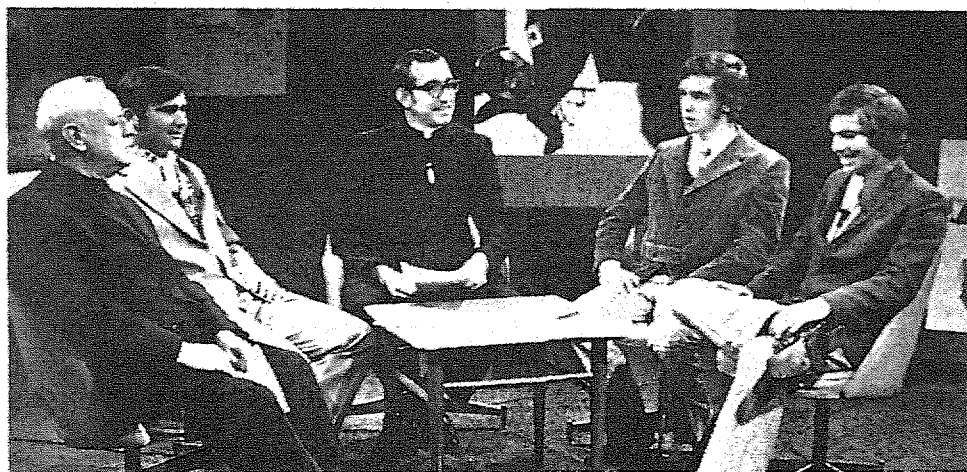
LONG TROUSERS, U.S.A. painted in red on their chests and bamboo rifles distinguish the strange Cargo Cult on one of the 40 islands of the New Hebrides northeast of Australia. You can meet this strange cult along with the "Land Divers of the New Hebrides" — natives who dive head-first from an 85-foot tower with only vines attached to their ankles stopping them inches from death — on Channel 4's Great Adventure series Monday, March 4 at 7 p.m.

episode cast the series' main character played by Ronny Howard, in what he believed would be a tense bout with a blonde babysitters' — pardon me, folks — brassiere. Of course, nothing came off the way the youngster dreamed it would, and the program provided a "moral" ending that restored the poor girl's reputation.

But throughout, the coy titillation was uppermost — and the net effect was a tasteless and silly program that made us wince, the way we wince at smutty adolescent jokes.

The second week's installment proved no better, if perhaps a mite more tasteful, although the emphasis was still on teen fantasies over the possibility of "making out" in a parked jalopy on a double date.

What is mystifying is that Happy Days is snaring top ratings in its Tuesday evening time slot, and this whilst running against the likes of Maude (CBS) and Adam-12 (NBC). As Happy Days wears into its second month, however, Maude seems to be regaining her domineering position. And that's another story entirely!



THE ROLE of St. John Vianney Minor Seminary is discussed by Father John McGrath with Father Fredrick Easterly, C.M., (left), Fred Maas and seminarians Bill Emery and Dan Otero, on The Church and the World Today at 9 a.m. Sunday on Channel 7.

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POLITICS

...May be dirty sometimes, but it's Christian duty to be concerned

"When the Christian sees political responsibilities as a moral imperative, a real consequence of his or her faith, then politics won't simply be a dirty business."

By FATHER PETER HENRIOT, S.J.
 "Politics is a dirty business!" That's a common opinion today of many Americans. Politicians are looked upon as dishonest, compromising, or just plain stupid. The "politician" usually rates rather low on the scale of social respectability.

To view politics in this light is to fail to understand political responsibility. It also makes it difficult to see why political responsibility is a moral imperative for the Christian.

Yet it is clearly the tradition of the Church, clearly stated again and again in recent years, that the Christian should be concerned about politics. As Pope Paul VI said in his 1971 letter, A Call To Action: "Politics are a demanding manner — but not the only one — of living the Christian commitment to the service of others."

WHY SHOULD we view engagement in politics as a Christian duty? Simply because political activity is an excellent way of building up Christ's kingdom here on earth — "a kingdom of justice and peace."

Christians who say that they are committed to social justice but don't want to get involved in politics are fooling themselves. Any action to affect the values, policies and decisions in our society is clearly a political action. It isn't possible to talk about a Christian response to the big issues of modern society — racism, poverty, etc. — without talking about politics.

The structures of society in the United States are changed by politics, not by pious sentiments.

This link between Christian commitment and political activity was presented in A Call to Action of Pope Paul: "To take politics seriously at its different levels — local, regional, national and worldwide — is to fulfill the duty of man, of every man, to recognize the concrete reality and the value of the freedom of choice that is offered to him to seek to bring about both the good of the city and of the nation and of mankind."

THIS IS NOT an argument for a particular brand of politics — conservative or liberal, Democrat or Republican — but for the seriousness of political action itself.

Can Christians disagree about politics? They obviously do — and this is inevitable. But as much as there are disagreements about specific policies, there still need to be some general agreements.

"Politics is a dirty business! That's a common opinion today of many Americans. Politicians are looked upon as dishonest, compromising, or just plain stupid."

It seems to me that the Christian who is involved in politics should be guided by the three objectives:

- Political activity should aim for the achievement of the common good and not just for personal or group self-interest.

- Human values must always take precedence over merely economic concerns in the decision-making process.

- The poor and the powerless deserve special attention and consideration.

There is a real obligation for the Christian to work to find out what these objectives mean in the concrete situation of politics in the United States. When the Christian sees political responsibility as a moral imperative, a real consequence of his or her faith, then politics won't simply be "a dirty business." It will be a way to make the kingdom alive and influential in our midst.

Should it be preached from pulpit?

By FATHER JOSEPH M. CHAMPLIN

I required each of the 35 participants in my graduate liturgy course last year at Princeton Theological Seminary to prepare a brief paper on some current topic affecting worship in the 1970s. The question of preaching in the pulpit on politics was one of those subjects. Mr. Cullen Herald, a theological student there, selected it as his project and submitted for class discussion a summary of contemporary views on the matter.

Herald listed some standard objections, including the most basic contention that politics has no place at all in the pulpit. According to this approach, a priest or minister should preach only the Word of God; any impetus to specific social action should come, not from the clergyman, but from the congregation as a response to God's Word proclaimed to them.

HE THEN countered by enumerating several arguments on behalf of the contrary attitude which does not hesitate to delineate quite clearly both where things are wrong and that must be done to right those injustices.

Article 76 from Vatican II's document on the "Church in the Modern World" lends strong support to this second position. The pertinent excerpt reads as follows:

"It is only right, however, that at all times and in all places, the Church should have true freedom to preach the faith, to teach her social doctrine, to exercise her role freely among men, and also to pass moral judgment in those matters which regard public order when the fundamental rights of a person or the salvation of souls require it."

Herald concluded by suggesting three options for the preacher:

1. Preach the Word and Christian values in an abstract manner without reference to any concrete situation.
2. Preach Christian values and raise questions which surround a current issue or set of issues.
3. Preach Christian values and take a definite stand on specific concerns.

After this presentation, the class, made up mainly of Catholic and Protestant clergy, divided into small groups and evaluated these possibilities. Every

cluster, surprisingly enough, came to the same conclusion: The second alternative seemed best.

PREACH THE Word, stress Christian values, they said, and raise hard questions about particular modern problems, but avoid giving "the" answer, of maintaining this is Jesus' solution to an individual issue.

I agree with them and believe both the "Constitution on the Church in the Modern World" and a later document, the 1971 Synod of Bishops statement from Rome on "The Ministerial priesthood," give substantial backing for that middle-of-the-way path through this delicate area.

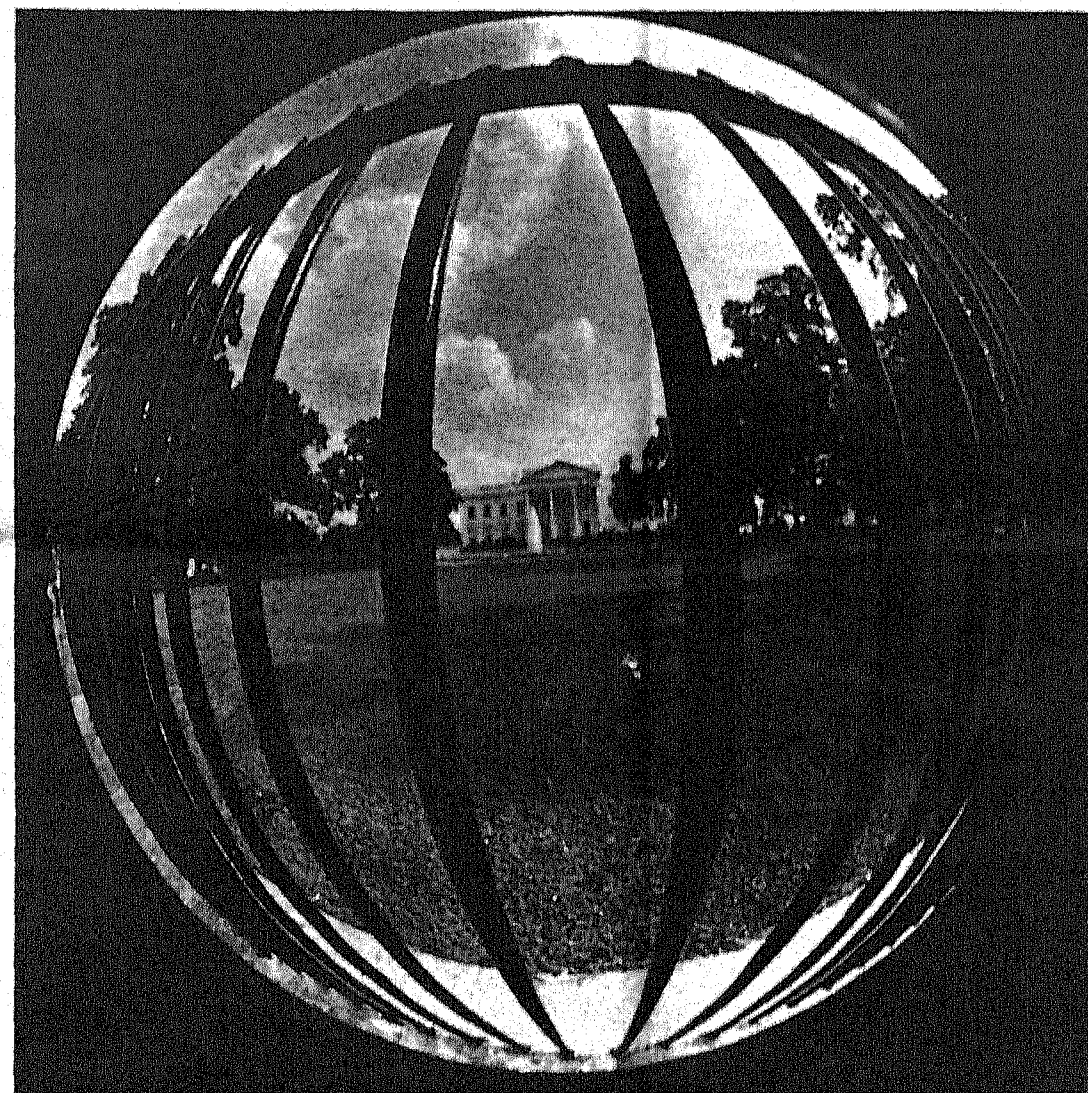
The very same article cited above from that Vatican II text notes: "The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person."

The Synodal publication on the priesthood speaks in somewhat similar fashion:

"In circumstances in which there exist legitimately different political, social and economic options, priests like all citizens have a right to select their personal options. But since political options are by nature contingent and never in an entirely adequate and perennial way interpret the Gospel, the priest, who is the witness of things to come, must keep a certain distance from any political office or involvement."

WHILE THIS last quotation deals more precisely with the priest in politics rather than his preaching on that subject, I think the key words "contingent," "never entirely adequate," and "never perennial" must be kept in mind by a speaker from the pulpit.

The preacher should be careful labeling as Christ's plan or God's will the well intentioned, good, but human resolution of a problem which is essentially contingent and neither entirely adequate nor permanent. Because some may oppose or reject the latter, does not mean they automatically oppose or reject the former. I do not believe the person who worships on Sunday should be placed in the position of feeling that faith in our Lord means necessarily accepting detailed applications of Jesus' teaching to a current political, social or economic difficulty.



Even the White House has been tainted by the brush of scandal. A fisheye lens warps the view symbolically.

'Art of the possible' is way to better life

By FATHER CARL J. PFEIFER, S.J.

John F. Kennedy once said he believed in the old saying that politics is the "art of the possible." In his mind political activity was the means of realistically making possible a better world for people who quite legitimately differ on their views of what makes up a better world and of the means to achieve such a goal.

Many Christians have tended to look on politics much more negatively. In fact, in today's Watergate-tainted atmosphere many Christians take an even dimmer view than ever before of politics and politicians.

THE PRESENT political climate seriously challenges religious educators to present a positive, realistic view of politics in the light of Christian principles. Young and old today have a right to learn sound Christian principles regarding politics.

It is striking that the Second Vatican Council devoted an entire chapter of its "Constitution on the Church in the Modern World" to a constructive evaluation of politics. Perhaps it would be worth reflecting on a few of the principles sketched out by the bishops at the Council.

The bishops suggest that involvement in political activity is part of the personal vocation of Christians. "Let all Christians appreciate their special and

personal vocation in the political community. This vocation requires that they give conspicuous example of devotion to the sense of duty and of service to the advancement of the common good. Thus they can also show in practice how authority is to be harmonized with freedom, personal initiative with consideration for the bonds uniting the whole social body, and necessary unity with beneficial diversity."

PART OF this personal vocation involves citizens' "simultaneous right and duty to vote freely in the interest in advancing the common good." While not all are called to enter full time into public political life, those who do so are singled out by the Council for praise.

"The Church regards as worthy of praise and consideration the work of those who, as a service to others, dedicate themselves to the welfare of the state and undertake the burdens of this task."

The bishops at the Council were quick to realize that such a positive view of political activity requires education. Perhaps today that education is more necessary than at the time of the Council.

"Civic and political education is today supremely necessary for the people, especially young people. Such education should be painstakingly provided, so that all citizens can make their contribution to the political community. Let those who are suited for it, or

can become so, prepare themselves for the difficult but most honorable art of politics."

THE COUNCIL does not lay out a curriculum or program for such education. However the bishops do suggest what should be at the heart of any political educational effort:

"No better way exists for attaining a truly human political life than by fostering an inner sense of justice, benevolence, and service for the common good, and by strengthening basic belief about the true nature of the political community, and about the proper exercise and limits of public authority."

Encouraging such basic attitudes and values is central to a Christian approach to politics. It is evident that the responsibility for this type of education is shared by all. Parents perhaps more than any other educators shape the attitudes and values of their children, yet each of us, whether private citizen or professional politician, might well examine his own "inner sense of justice, benevolence, and service for the common good."

While there is no doubt that evils exist in our present political life, even greater evils can be created by losing confidence in the political process itself. With all the risks of political life, President Kennedy realistically reminds us that politics remains the "art of the possible."



Antioch: the place where Christianity got named, turned gentile

By STEVE LANDREGAN

If Caesarea was the birthplace of Gentile Christianity, Antioch was its cradle and as such was the wellspring of the Gentile Christian tradition of which we are heirs.

It was at Antioch that the name Christian was first applied to the followers of Jesus (Acts 11:26). The name was based on the Greek word for Messiah (Christos). It was probably first used in derision, but it was accepted with joy and soon spread throughout the Roman world.

Ancient Antioch, on the site of the modern Turkish city of Antakia, was about 17 miles from the sea in the valley formed by the Taurus and Lebanon mountain ranges. It was served by the port city of Seleucia, named after Antioch's founder, Seleucus I, who also founded the Seleucid dynasty. Seleucus, one of the generals of Alexander the Great, named the city after his father, the Macedonian general Antiochus.

IN ROMAN TIMES Antioch was the capital of the province of Syria and Cilicia, and boasted a population of more than 500,000. It ranked third in the Empire behind only Rome and Alexandria.

Antioch's half-million inhabitants included a large and prosperous Jewish colony. It was a typical Hellenistic city, reflecting the Greek influence of the Seleucids who consolidated Alexander's conquests and imposed his Greek culture for more than 170 years.

When we recall that the Hellenized Jews, or Jews who lived in the Greek culture, were much more open toward their Gentile neighbors than the Palestinian Jews, we begin to see why Antioch assumed the role it did in the young Christian Church.

Antioch is first mentioned in Acts 11:19 where we are told that the Gospel was carried to the city by Jews who fled the persecution that arose in Jerusalem following the death of Stephen.

THE CLASSIC question of whether the Good News should be preached only to Jews or to all men immediately arose and we are told that "some men of Cyprus and Cyrene among them who had come to Antioch began to talk even to the Greeks, announcing the Good News of the Lord Jesus to them." (Acts 11:20)

It has been said that "God writes straight with crooked lines," and the carrying of the Gospel to Antioch by those driven from their homes by persecution is a perfect example.

So successful was the preaching by the dispersed Christians in Antioch that Barnabas, an elder of the Jerusalem community, was sent to visit the foundation. He was sent at the behest of the Jerusalem community, but it is possible that he, too, had fled the persecution and came to Antioch from his native Cyprus or elsewhere in Syria. In any event, Barnabas was impressed with what he saw.

Paul, for whom Barnabas had interceded with the Jerusalem community (Acts 9:27), was living quietly in Tarsus, which was in the same province as Antioch.

BARNABAS went to Paul so that he might assist him at Antioch. This activi-

ty brought Paul out of what appears to have been semiretirement. Together they preached for a year in Antioch and baptized a large number of Jews, Greeks and Syrians. The Jews and Gentiles apparently mixed freely and the Christian Church began to acquire a new look. Even Peter mixed freely with the Gentiles on his visit to the city.

In Jerusalem, there were some who didn't like the new look and a delegation of Jewish Christians was sent to Antioch to raise the question of Jewish Christians' observance of the Mosaic Law and the propriety of baptizing pagans who had not first been circumcised.

The first council of the Church, the Council of Jerusalem, settled the dispute (Acts 15) but it continued to simmer until the Jewish Christians were absorbed by the Gentile Christian communities or by the Jewish communities sometime during the fourth century.

Christianity began its great westward migration from Antioch with the journey of Barnabas, Paul and Mark (Acts 13-14). On the second journey, Paul left the shadow of Barnabas following a disagreement, and he and Silas launched forth from Antioch on the mission which was to take the Gospel to Europe (Acts 15:36-18:21). Paul's third journey,

which was to end in his imprisonment by the Romans, also began from Antioch (Acts 18:23-21:14).

It can truly be said that Paul was made the apostle to the Gentiles by the Church at Antioch.

ACCORDING to tradition, Peter was the founder of the Church at Antioch and its first bishop. It is possible that Antioch was the "other place" to which Peter fled following his miraculous release from prison in Acts 12:1-27. Certainly, Antioch was the scene of Peter's backsliding episode of declining the company of the Gentile Christians in order not to upset the Jewish Christians from Jerusalem (Gal 2:11-14).

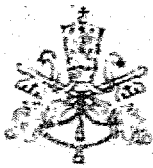
Among the five teachers and prophets of Antioch (Acts 13:1) were Barnabas, Paul and Lucius of Cyrene. The Lucius of Cyrene referred to may be Luke, the Evangelist. According to Eusebius, Luke was from Antioch.

The city continued as a center of Christianity well into the fourth century, thanks in part to the writings of St. John Chrysostom, who later left Antioch to become Archbishop of Constantinople.

A relic of the city's glory is the famous Chalice of Antioch preserved from the fourth century and on display at the Cloisters in New York.



"If Caesarea was the birthplace of Gentile Christianity, Antioch was its cradle" (This is a chalice of Antioch, a relic of the fourth century, which is on display at the Metropolitan Museum of Art in New York.)



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 praises proposals to divert arms funds to human development

VATICAN CITY — (NC) Pope Paul VI has praised a study plan of Latin American foreign ministers to devote part of their armaments allocations to human development.

In a cable sent (Feb. 20) to foreign ministers of 23 Latin American nations and U.S. Secretary of State Henry Kissinger, meeting in Mexico City Feb. 19-23, the Pope said he was pleased to hear the ministers were studying proposals to convert part of the defense budget of each nation "to works of a social and economic nature."

The Pope said he had himself proposed such a plan "on repeated occasions . . . and had called on all nations to dedicate part of their defense monies to works of human promotion and development."

The Pope first proposed setting up a world fund to clothe, feed and give medical care to the needy in his encounter with the international press in Bombay, India, Dec. 4, 1964, and repeated the idea in his 1967 encyclical, *On the Development of Peoples*.

SPEAKING to journalists at the Eucharistic Congress in India, the Pope gave them his "special message for the world."

"(Let) nations cease their race for arms and instead dedicate their resources and energies to fraternal assistance to developing nations.

"(Let) every nation, cultivating thoughts of peace and not of affliction and war, make available a part of the monies destined for arms to constitute a great world fund to aid the many needs for nourishment, clothing, housing and medical care which afflict so many people!

Recalling that appeal made in Bombay, Pope Paul said in his 1967 encyclical that with all the charitable works waiting to be accomplished "every exhausting armaments race becomes an intolerable scandal."

In his cable to the foreign ministers in Mexico City, the Pope said he offered "fervent hopes" and "our prayers to the Almighty" that the decisions of the ministers would indeed alleviate suffering in the world.

Before leaving for the meeting in Mexico City, the foreign minister of Peru, Gen. Miguel Angel de la Flor Valle, formally proposed that the governments of Peru, Colombia, Ecuador, Chile, Venezuela and Bolivia stop buying arms and dedicate "greater financial means to economic development" in their respective nations.

Urges Lent 'optimism'

VATICAN CITY (NC) — Catholics should liven up Lent with intelligent use of the liturgy, Pope Paul VI told thousands at a general audience at the Vatican Ash Wednesday, Feb. 27.

The Pope also urged Christians to wear their Lenten ashes with optimism because, although they remind man of death, the thought of eternal life should be a cause of joy.

The liturgy of the Church, the Pope said, is like a beautiful musical composition, composed of many parts.

"The liturgy," he said, "rises not only like an incomparable work of art for its variety of themes divine and human, but offers . . . to the faithful the possibility of participating in a marvelous and complex celebration.

"Through the liturgy, this celebration recalls the perennial history of the ineffable dialogue between God and man."

Use the liturgy intelligently, the Pope added, to avoid the "routine sameness and monotony" of spiritual expression.

Lent is difficult, it is a time of penance and fasting, a time of prolonged prayers and recourse to the sacrament of Penance, he said.

"Lent is an act of humility, of conversion and contrition, things that are not popular with modern man," he continued.

Turning to the actual conferral of ashes, the traditional act for many Christians on the first day of Lent, the Pope said that ashes are really a sign of hope.

"Convince yourselves of the sincerity of the Church in preaching penance," he said.

"The Church does not want to pass in silence the experience of death and its dissolution, an experience to which we are all condemned.

"But the Church speaks of death with this immediate correction on this desperate concept of our true destiny: life in Christ will be victorious."



CLOSER TO BEATIFICATION — The Congregation for Saints' Causes has approved the writings of Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament, moving her a step closer to beatification. The approval insures purity of doctrine as expressed by the missionary in her work with blacks and Indians in America.

Tells 'secret of Christianity'

VATICAN CITY — (NC) — What is the essential, central characteristic of Christianity, Pope Paul asked at his weekly general audience here Feb. 20.

His reply: that God loved us so much that He allowed His only son to die for us.

"The secret of Christianity," the Pope said, "is the salvific love of God and therefore of Christ who loved me and sacrificed Himself for me."

"The incarnation and the Christmas crib led to our redemption.

"Two mysteries these, one of life and one of death, which become integrated in the drama of love."

THE POPE explained that human reason is confounded by the mysterious, by imponderables such as God, and that philosophers have through the ages wrestled with the problem of what man is.

However, the Pope said, St. Paul gave us a key to understanding Christianity when he said he was sent "to an-

nounce the mystery kept hidden for centuries" and that Christianity announces the "eternal secret of God, the salvation of mankind."

In this light, the Pope said, we can understand that we are men who are the object of divine benevolence.

"We can therefore conclude," the Pope added, "both for our happiness and for our sense of responsibility, that we are loved by God. He has first loved us, without our deserving that love but being entirely in need of that love."

Three U.S. bishops were at the audience and the Pope introduced them by name, as he does for all visiting bishops.

They were Archbishop John Quinn of Oklahoma City, Bishop Andrew Grutka of Gary, Ind., and Bishop James Rausch, general secretary of the National Conference of Catholic Bishops.

Following the normal practice at papal audiences, all bishops present joined the Pope in giving the final blessing.

Tranquil pace passe, priests informed

VATICAN CITY — (NC) — Priests no longer carry out their ministry with the tranquil pace of the past but must meet the intensified demands of the day, Pope Paul VI told priests of Rome in a pre-lenten audience.

Speaking on the twin theme of "Union and Action," the Pope passed on several recommendations to the hundreds of Roman pastors and priests who filled the Sistine Chapel in the Vatican to overflowing.

Pope Paul stressed the primacy of the spiritual in priests' lives; the need for detachment from money; the necessity for clear purity of morals and habits; a return to the virtue of obedience and the need to overcome positively the spirit of contestation.

The Pope arrived late for his audience and apologized to his visitors. He explained he had been meeting for an hour-and-a-half with Maj. Abdussalam Ahmed Jalloud, president of the council of ministers of Lybia, talking about "subjects of extreme importance which could not be interrupted."

Neither the Pope nor the Vatican gave any indication as to the subject of the meeting with the Lybian official.

AFTER welcoming his visitors, Pope Paul directed his attention to the situation of the Church today.

"The ministry of the Church cannot carry out (its mission) according to the pace of times past, which was relatively uniform and tranquil," he said.

"It must be intense, we repeat, if it wishes to be efficacious, diligent, strong, enduring and full of that pastoral sense that Jesus radically fills with the inherent spirit of sacrifice."

In exhorting priests to observe the virtue of obedience as a principal element of the sign of union, Pope Paul said it is "a virtue that is today not appreciated by everyone as much as it should be, although it is and remains in the constitutional norms of the following and imitation of Christ and of the indispensable, historic and social make-up of the Mystical Body, which is the Church during its pilgrimage through time."

The Pope also referred to a recent four-day conference held by the Rome diocese to study the problems of justice and charity within the city of Rome.

THE discussions, comments and reports of thousands of priests, nuns and laymen showed a widespread need for new approaches, the Pope acknowledged and added that, as a result, "charity must be fearless and inventive, justice courageous and conclusive."

He warned, however, that "our charitable and social interest should not work to the detriment of our proper religious activity, neither in personal life nor in community life."

He added: "The announcing of the word of God and the ministry of grace should always be pre-eminent . . . to avoid the danger that the lack of them might dry up the true inspiration and the untiring moral energy of which christian social action cannot be deprived."

Pope Paul also told his audience: "Know how to be truly detached from money and from economic gains . . . Know how to be severe with yourselves in preserving clearly the purity of your morals, both interiorly and exteriorly, not making room in your behavior for the inconsistent and perhaps

fatal permissiveness that, unfortunately one often hears of today."

Turning to the "spirit of contestation" in the Church, Pope Paul said that "it has become almost an epidemic and a form of anti-Church feeling." This spirit, he said, has given rise to "acid and often pre-conceived criticism" that is "addressed neither to truth nor charity."

Validity of suit doubted

VATICAN CITY — (NC) — The Vatican City daily has expressed doubts whether its editor-in-chief and a contributor can be tried by an Italian court for an article in the paper attacking an Italian Professor for his views on the Church's opposition to artificial contraception.

In an editorial in its Feb. 21 issue *L'Osservatore Romano* noted that the Milanese daily *Corriere della Sera* and other newspapers have expressed satisfaction that *L'Osservatore* editor Raimondo Manzini and writer Father Gino Concetti have been ordered to appear before the office of the public prosecutor of Rome.

The order resulted from a complaint by Prof. Adriano Buzzati Traverso that both the Vatican City newspaper and its contributing writer defamed him by describing an article he wrote as an "absurdity and an aberration." Buzzati Traverso had urged the government to reward childless couples and penalize parents of large families and had attacked the Church's teaching on birth control.

"We have our doubts," declared the *L'Osservatore Romano* editorial "that the tribunal of Rome is competent to hand down a judgment on a presumed crime perpetrated and carried out within the territory of the sovereign state of Vatican City, even if *L'Osservatore Romano* is circulated in Italy as it is in every other foreign state."

In effect, the editorial contended that *L'Osservatore Romano* is a publication of the vatican City state and can be sued only in a Vatican or suitable Church court.

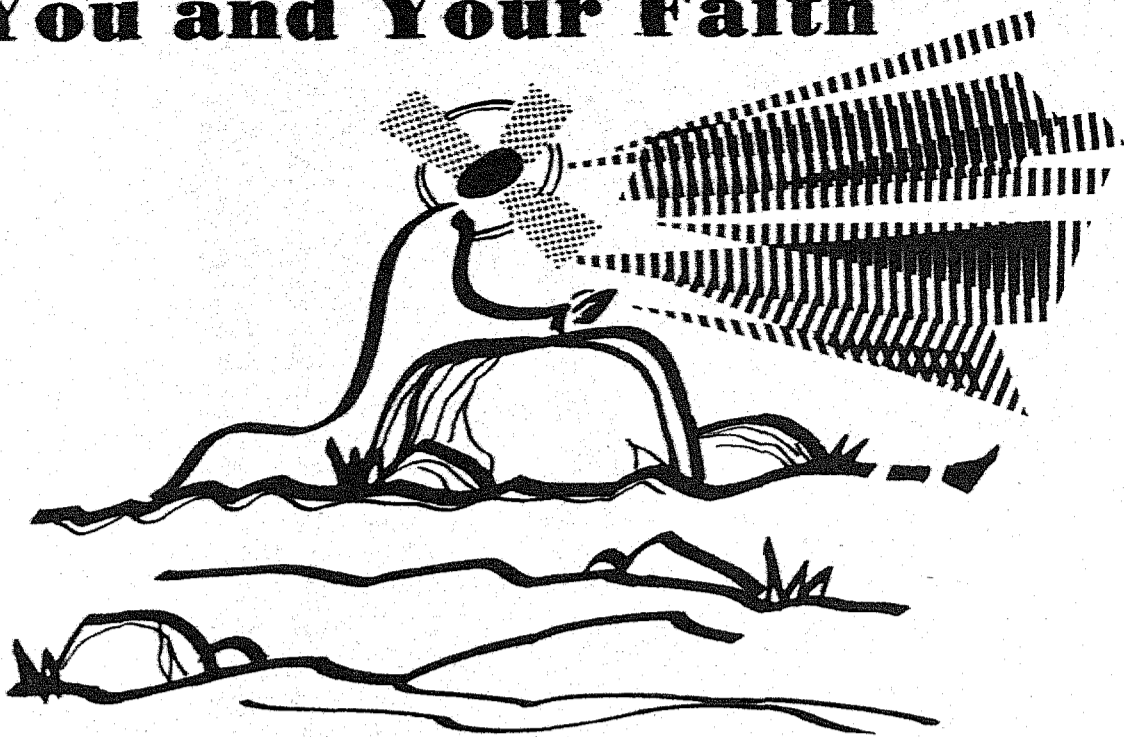
However, the editorial added immediately: "We do not doubt that the Italian magistrature will know how to give a balanced and well thought out judgment on this procedural aspect." In short, this meant that the Vatican City paper is sure the Rome tribunal will throw the case out of court on the grounds that it does not have jurisdiction in the matter.

Noting that *Corriere della Sera* itself had published a letter from a reader which attacked Prof. Buzzati Traverso and his article in very critical terms, *L'Osservatore Romano* ended its editorial by saying:

"We will not appeal to the relevance of an article of the Italian penal code regarding encouraging means of birth control (It is against the law in Italy to advertise or propagandize the use of artificial means of birth control).

"We will limit ourselves to defending our duty to criticize, which, we maintain, is in conformity with the Italian law and which we have exercised courageously even in an age in which Italian law denies this duty."

You and Your Faith



From Sunday's Gospel

Jesus, full of the Holy Spirit, then returned from the Jordan and was conducted by the Spirit into the desert for 40 days, where He was tempted by the devil. During that time He ate nothing, and at the end of it He was

hungry. The devil said to Him, "If You are the Son of God, command this stone to turn into bread." Jesus answered him, "Scripture has it, 'Not on bread alone shall man live.'" Luke 4:1-4

Prayer Of The Faithful

First Sunday of Lent
March 3, 1974

CELEBRANT: The liturgy today instructs us to remain strong in our faith. Let us all be united in mind and heart and voice as we make our petitions to God, our Father.

COMMENTATOR: Today's response will be: Lord, hear our prayer. That the example of the faith of Pope Paul VI, the successor of St. Peter, the first pope, may inspire us, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That in these difficult times, the Holy Spirit of God will strengthen all bishops, priests, Religious and the people of God, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That in the Holy Year of Renewal we may all avail ourselves of our personal reconciliation with God, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That Christians everywhere may comply with the grace of God, sufficiently strong to overcome temptations against faith and morals coming from the world, the flesh, and the devil, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the poor, the sick, the aged, and all in need, will be helped greatly by our generous response to the Archbishop's Charities Drive, let us pray.

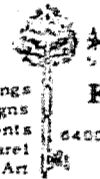
PEOPLE: Lord, hear our prayer.

COMMENTATOR: That in this Holy Year of special grace we may be willing to cooperate, especially in this penitential season of Lent, with this invitation of the Holy Spirit to make our lives more Christian, let us pray.

PEOPLE: Lord, hear our prayer.

CELEBRANT: O God, our Father, full of tenderness, compassion and love, listen to the prayers we confidently address to You. This we ask through Jesus Christ, Your Son, our Lord.

PEOPLE: Amen.



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\$ 210 One-year hospital care for an aged refugee

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Time spent praying is time with God

By FATHER JOHN T. CATOIR

Recently Pope Paul made a brief, powerful statement about prayer: A Christian life without prayer is "like a blown-out candle."

What do you take this to mean? People will probably interpret it differently, each according to his own experience.

Some will read it and pass over it without reflection; others will agree and pat themselves on the back for being so prayerful; and some — I hope very few — will suffer varying degrees of emotional pain because the words will suggest that they are "blown out," useless, ineffective. It will reinforce their self-doubt and self-rejection simply because they do not think of themselves as prayerful. I am writing this column for those who may need some reassurance about themselves in the matter of prayer.

THE KEY word in the whole sentence is the word "without." The Pope is referring to those who have no prayer in their life, ever. Understanding this, we should see rather easily that the Pope is right. When there is absolutely no true prayer, there will be no light, no purpose, no warmth, no radiance, no life, no love, no Christ. But some prayer is not no prayer. Either there is a flame on the candle, or there is not. However tiny the flickering blaze, it has radiance, warmth, life; it is a Christ-figure. If there is some prayer, the papal statement does not apply.

There are too many good, kind, sincere people who are baffled by prayer. They relate it to ecstasy in God's presence, a long, loving gaze of euphoric bliss. But since they never attain this, they consider themselves inept, or unworthy. But how wrong they are.

A person simply cannot become good, kind and sincere without possessing a loving heart, and where there is faith in God, plus a loving heart, there has to be prayer in some form or another. What then is prayer?

Let me begin by saying what it is not. It is not something that can be reduced to a technique. Prayer is not one set of words, or actions. Prayer is contact with Divine Love. But its fruits you will know if it is real prayer. It judges not; it is not anxious; nor is it envious or puffed up. It is simply being with God.

MANY good, loving men, women and children who are reproached by others for their lack of prayerfulness might very well be nearer to God in their own way than their critics. We really cannot judge. Each one should look first to his own prayer life. Remember not to show off at prayer. Christ encouraged us to go behind closed doors.

My main point is this: do not give up on yourself if you are not good at prayer; at least in your own mind. Don't sell yourself short. If you are attentive to your responsibilities, if you believe in God and want to love Him, if you have a loving heart, you must be praying quite well in your own distinctive way. Don't worry too much about what others say, and don't apply the Pope's warning to yourself. Your flame is alive and well. Thanks be to God — and I dare say, you are pleasing to our merciful God who only asks for a reasonable effort, a sensible effort.

SCHEDULE OF SERRA CLUBS

Serra Club of Miami

Meets first and third Tuesday of each month

Columbus Hotel, Miami

12:15 p.m.—luncheon meetings

Serra Club of Broward County

Meets second and fourth Monday of each month

Galt Ocean Mile Hotel, 3200 Galt Ocean Drive, Fort Lauderdale

12:15 p.m.—luncheon meetings

Serra Club of Palm Beach

First and third Monday of each month.

Meetings at 7:00 p.m.

Town House, West Palm Beach, Fla.

OFFICIAL

Lent regulations in Archdiocese

Ash Wednesday and Good Friday are days of both fast and abstinence (only one full meal; no meat).

All the Fridays of Lent are days of abstinence (no meat).

Those who have reached the age of 14 are obliged to abstain from meat on Ash Wednesday and all the Fridays of Lent.

Those between the ages of 21 and 59 are obliged to fast on Ash Wednesday and Good Friday.

Taken as a whole, the above regulations bind gravely. This means that failure to observe a substantial number of penitential days would be considered a serious sin.

Catholics of all ages are called to practice voluntary self-denial during the Lenten season. Participation in daily Mass is strongly urged. Also recommended are spiritual reading, especially reading of the Scriptures, recitation of the Rosary and meditation on its mysteries, and making the Way of the Cross.

Solzhenitsyn is called hero in rights cause

WASHINGTON—(NC)—prisoned by governments throughout the world, he pointed out.

Alexander Solzhenitsyn's recent expulsion from the Soviet Union points out the primacy of the person and the rights of the individual in a world of power relationships, according to Bishop James S. Rausch, general secretary of the U.S. Catholic Conference.

In a statement on Solzhenitsyn's arrest and expulsion, Bishop Rausch added that the Russian novelist's actions demonstrate again the power of conviction, conscience and moral character in the face of overwhelming physical force.

But Solzhenitsyn also represents a whole class of persons who are unjustly oppressed, persecuted and im-

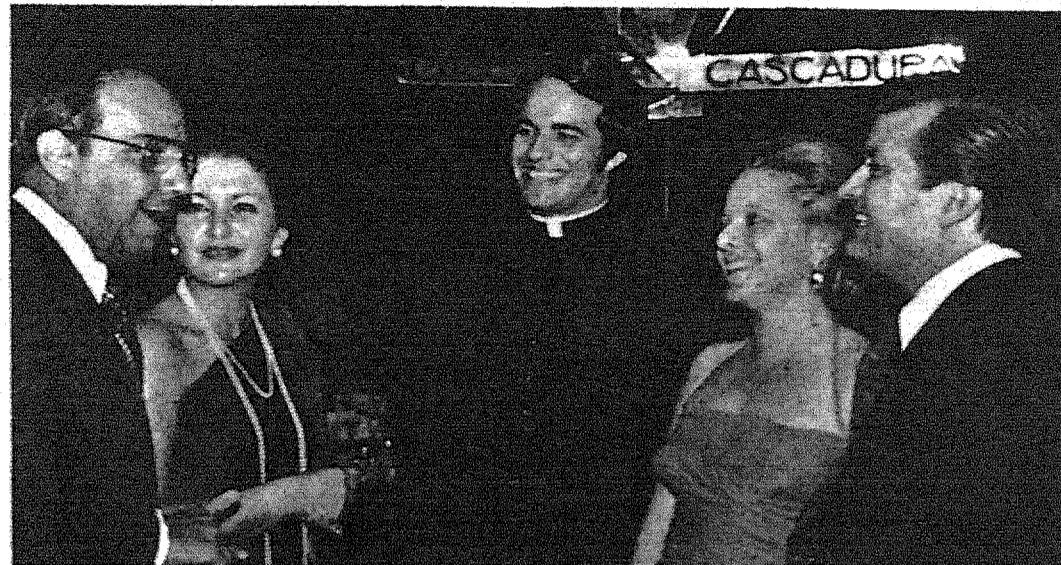
These individuals do not possess Solzhenitsyn's unique genius and therefore have less visibility and less support in their struggle," Bishop Rausch said. "But their rights are no less sacred, the violation of their rights is no less immoral, their claim upon us is no less urgent even though we do not know their names or their faces."

Only a few are capable of Solzhenitsyn's artistic genius, the bishop concluded. "But we are called by his witness to a more courageous and articulate concern for the rights of others wherever they are stifled."



"A Night in Rio" Was Theme of Benefit Sponsored By St. Kieran Parishioners

St. Kieran parishioners mark



'Night in Rio'



Some 500 guests crowded Immaculata-LaSalle High School Auditorium for a "Night in Rio" sponsored by parishioners of St. Kieran Church for the benefit of the parish.

Mrs. Maurice Ferre, shown above with her husband Miami Mayor Maurice Ferre, served as a general co-chairman for the event with Auxiliary Bishop Rene H. Gracida, pastor.

Dancing to the music of two orchestras followed dinner which featured Brazilian cuisine. Unusual and colorful decorations were designed by Miami architects, Hilary Candela and Raul Alvarez shown at left with their wives and Father Ricardo Castellanos.

Other members of the arrangements committee were Mr. and Mrs. Manuel Arvesu, Mr. and Mrs. Pablo Bardino, Mr. and Mrs. Albino Currais, Mr. and Mrs. Carlos Ferrer, Mr. and Mrs. Humberto Lopez, Dr. and Mrs. Antonio Rabassa, and Mrs. Carmen Maine.

Nun-doctor; her brother, a priest, tell of missions

By MARJORIE L. FILLYAW
Local News Editor

Years ago when they were living with their family in Chicago, she was undecided on a career and he was studying to be a doctor but today Sister Irene Holecek is a Sister-physician and her brother, Father Albert Holecek is a priest.

Both Columban missionaries, they recently enjoyed a brief vacation in South Florida — Father Holecek with Father Vincent Sheehy, pastor, St. Lawrence Church, North Miami Beach, a former classmate, and Sister with

relatives and friends in Deerfield Beach.

BOTH are stationed in South Korea and are home in the U.S. for different reasons. Father is on his "home-visit," granted every four years; and Sister is completing a three-year training program specializing in pediatrics at the Michael Reese Hospital, research center in Chicago.

Graduated from Dublin University with a doctorate in medicine, Sister is stationed at an outpatient clinic operated by her order in Chunchon, where six Columban Sisters, one of whom is a



BROTHER AND SISTER serve in Korea as Columban missionaries. Sister Irene Holecek and Father Albert Holecek recently visited friends and relatives in South Florida.

physician, and a native Korean doctor minister to 250 or 300 patients daily.

SERVICES are free to those who cannot afford to pay anything. When symptoms indicate that surgery is necessary, Sister explained, patients are referred to a nearby hospital administered by the Methodist Church, where a discount is provided for referrals from the Columban Missionary clinic.

According to Sister Irene, tuberculosis is the most prevalent disease in South Korea

and preventative measures are offered free of charge at the clinic, supported for the main part by contributions from individuals throughout the world and from the National Council of Catholic Women in the U.S.

ONE of 35 members of her order serving in Korea, Sister pointed up the "urgent need" for physicians and surgeons in South Korea from where, she said, an estimated 50 per cent of native doctors have immigrated to the U.S. The other 265 Columban

Sisters, including Sister Mary Justin, sister of Father Martin Cassidy, pastor, St. Francis of Assisi Church, Riviera Beach, who visited South Florida a few years ago; are missioned in Hong Kong, Lima, Peru; the Philippine Islands and staff two schools in California.

"Economic conditions for the middle class have improved in South Korea," Father Holecek said, "but the poor are not much better off."

AN auxiliary chaplain at an air base in Seoul and a foreign representative of Amnesty International, an organization affiliated with the United Nations, which Father Holecek said "tries to protect human rights and assists those considered to be unjustly accused of political

crimes," the priest told the Voice that in an area where "narcotics are very cheap, drugs are not a problem. The young aren't interested in drugs," he continued. "Education and schooling are of prime importance."

Likewise the problem of aging citizens, an increasing one in the U.S., is non-existent in that part of the world, Father Holecek declared since, according to custom when the eldest son in the family marries he brings his wife to live in the home of his parents.

Auxiliary police class to graduate March 5

Msgr. John Nevins, chaplain of the Archdiocese of Miami Guild of Police and Firemen, will give the invocation and benediction at the graduation of the first class of Auxiliary Police to complete its course of training at Miami-Dade Community College.

Both men and women are enrolled in the 150-hour course, in which six communities are participating in the continuing program.

Ceremonies for the class are scheduled at 8 p.m., Tuesday, March 5 at the Miami Beach Library auditorium, 2100 Washington Ave., Miami Beach.

'Natural plan' for families

TORONTO — (NC) — A major program to introduce two methods of natural family planning, hailed as being as effective as the "pill," will be launched in March by Archbishop Philip Pocock of Toronto in cooperation with St. Michael's and St. Joseph's Hospitals.

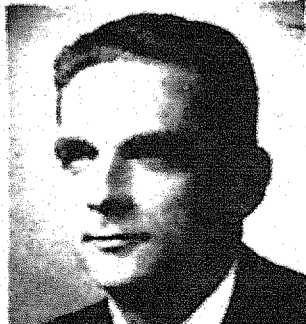
During a two-day symposium at St. Michael's Hospital, March 14-15, about 50 volunteer Catholic and non-Catholic couples from the metropolitan Toronto area will be instructed in the Ovulation (Billings) and symptothermal (Serena) methods of natural family planning.

Data on these test couples will be monitored for 12 months by representatives of the World Health Organization in Geneva.



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Trip to Europe strengthened his belief in America

By GLENDA WALKINSHAW
Voice Youth Editor

After going through Europe, you learn to appreciate the United States more, in spite of the faults it may have.

This was one of the most important lessons Mike Coniglio, a Biscayne College senior, says he learned as one of 12 young people chosen from throughout the country to spend 18 days in Europe recently on a grant from the U.S. State Department.

"IT GIVES you more of a pro-American feeling," he said.

"At first we were very defensive, but after a while we came to realize that it is not so bad at home after all. Then we all took the initiative and really started plugging our side."

"We" consisted of 12 young men and women aged 20-30, from Young Democrats, Young Republicans, socialist groups, Jewish groups, CYO, trade union youth organizations and other such diverse groups.

THE 12 were chosen from hundreds of applications sent to member organizations of the U.S. Youth Council, a national association of youth groups.

Mike, a former Archdiocesan CYO president, was selected in his capacity as National CYO program coordinator to apply for the trip.

With all the diversity of background within such a small group, the participants became close friends.

"AFTER a few days, we had exhausted all discussion of our differences," the mustachioed pre-law student said.

"We left our politics behind in the meeting rooms and became good friends."

The 18 days in Europe were spent mostly in meetings with adults and youth groups, exchanging ideas about youth and life in general in the different countries.

MIKE discovered that the emphasis on youth is much stronger in Europe than in the United States.

"There is a large involvement there with youth and youth movements — they really believe in working with kids," he said with an enthusiasm that showed his eagerness to spread the idea.

"Of course in Europe not very many people attend college," he explained.

SINCE there is no campus life for so many of the youth: since they enter the labor market before many feel ready to fully enter the adult world; youth groups provide an outlet, a way to meet and socialize with other young people, he added.

"Youth groups in Europe have more of a function than in the United States; they are much more political."

The attention, funding and professional help the European youth groups receive impressed Mike.

"I'd like to see more importance placed on our own youth groups, and I'd like to see them take a more political stand," Mike, who plans to enter politics as a career, said.

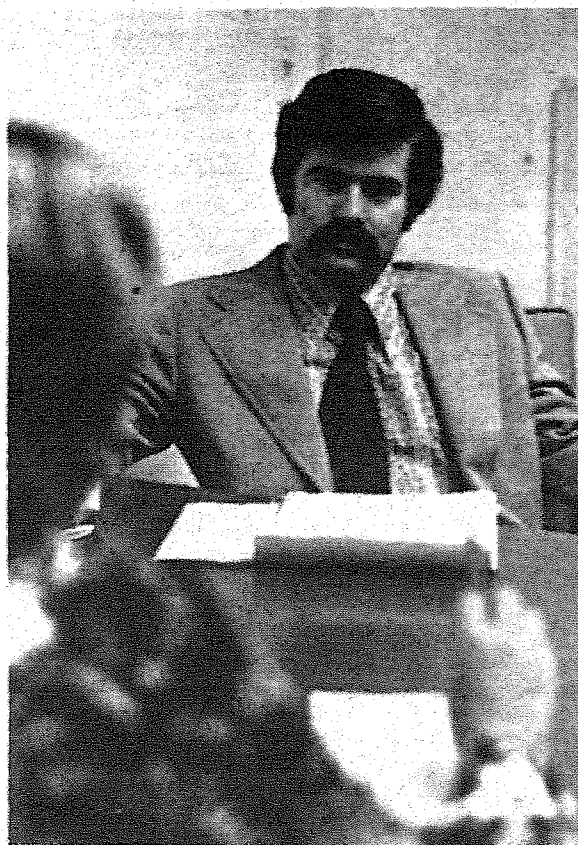
COMMUNIST countries have extensive youth groups which serve a very definite purpose — that of indoctrination at an early age, Mike discovered.

Although he did not agree with the methods employed by the Communists in their youth organizations, the observant young man did see a benefit to such organization.

"Unless people are gotten active in politics at an early age, few will be active when they are older," he commented.

ALTHOUGH the group did not meet with any people officially during their stay in Communist-controlled East Berlin, that part of their visit probably impressed them all the most, Mike ventured.

"It really is Communist — it hasn't changed, although they put on a facade to



MIKE Coniglio discusses his recent trip to Europe and the influences it had on his thinking.

make you think it has," he said, remembering the chilling effect of seeing the Berlin Wall.

"If you take the bus tour they arrange, you see one side of the situation," he said.

BUT HE and his group, after going through much red tape, took their own tour and saw the differences between the eastern and western sectors of the city, noting particularly the lack of repair from World War II bombing in the east.

"They talk about detente, but what they say is not how it is," he pointed out.

"They want American goods, they want concessions on Cuba — but look what they did to Solzhentzsyn!"

Mike was quick to point out the differences between official government policy and the attitudes of the people.

"THE PEOPLE were very friendly there — even the Russian soldiers that knew a little English wanted to say hello," he recalled.

In fact, most of the people the group met in Europe were friendly, the sharply dressed young man with a winning smile remarked.

But he did notice some hostility among certain youth groups.

"THE YOUTH groups are in a blossoming attitude," he said.

"They are getting some affluence and education, and they want to feel their own wings. Like most teenagers, these youth groups are undergoing adolescent rebellion, and they would give us a hard time on Viet Nam, and our position in the Middle East.

"But as much as they might downgrade the U.S., they will not alienate us. They still depend on us," he said with conviction.

One of the most interesting moments of the tour, according to Mike, occurred in England, where the group met the oldest member of Parliament.

"THIS MAN was England's foreign minister during World War II," he marveled as he recalled the history of which the man had been a part.

He noticed a sharp division of attitudes among the age groups in Parliament.

"The younger members felt a bond with us and wanted to talk to us; the 40-50 age

group seemed to have a superior attitude; but the real seniority really listened to us, and we

got along with them very well. They seemed very interested in our thoughts."

As could be expected, there was some Watergate feedback from the Europeans.

"THEY FELT we were dragging our heels, that we should get on with impeachment proceedings," he said explaining that most of their systems have provisions for quick resolution of loss of confidence in the government, as in England where a vote of "no confidence" causes the whole government to resign and a new election to be held.

"It has hurt us pretty badly, because they really don't trust America — you always distrust those more powerful than you — and they see what looks like blatant corruption across the sea and nothing done about it."

He said he feels the damage to our foreign policy is more severe among the people than among the governments.

"But I feel that what starts with the people will eventually move to the top."

IN SPITE of any problems the United States might have, Mike said, he has learned through the exploration of other systems that he likes the American system best.

There are changes to be made, but it will take time and the energy of many people to change it, said Mike, who is now working with Frontlash, a grass-roots voter registration group.

"It has taken 200 years to get where we are — it will take a long time to change the things we don't like."

'Crossroads' to mark 20th year

The "Crossroads" radio program, produced by the Passionist Radio and Television Centre, will mark 20 years of broadcasting with its March 3 program, it was announced by Rev. Cyril Schweinberg, C.P., producer of

the program and former retreat director of Our Lady of Florida Retreat House, North Palm Beach.

The "Crossroads" program is heard locally at 6:30 a.m. Sundays on WSRF, 1580 kHz; and WTNO, 1230 kHz.

The March series of programs will be titled "There is Hope," and features Very Rev. Paul Cusack, C.P., Provincial Superior of the Passionist Fathers and Brothers

of Canada. "Crossroads" was begun as a Lenten series in 1954 by Rev. Fidelis Rice, C.P. It was formerly known as the "Hour of the Crucified."

Abp. Power to be installed April 17

PORTLAND, Ore. — (NC) — Bishop Cornelius M. Power of Yakima, Wash. will be installed as archbishop of Portland on April 17 here. He will succeed Archbishop Robert J. Dwyer, who retired for reasons of health.

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Get a scholarship to pay for college!

By JOAN BARTLETT

Do you want to be a teacher but you don't know where the money is coming from to pay for college? Well, here's a scholarship announcement that might be of interest: The Catholic Teachers' Guild of the Archdiocese of Miami will award \$250 this Spring to a senior graduating from a Catholic High School, or a public school if he is also registered in a CCD class.

These criteria will be used to determine the recipient of the award: evidence of Catholic leadership; evidence of academic achievement (official transcript); financial need; recommendation of principal and a teacher or counselor; letter of recommendation from parish priest; for public school students, proof of registration and attendance in a CCD class.

YOUR CORNER

Applications, which can be obtained from Father John Vereb's office, 6180 NE 4 Court, Miami, 33137, must be returned to the Awards Committee of the Catholic Teachers' Guild, at the same address, before April 1.

Here's a different and worthwhile project for a group: St. Thomas the Apostle CYO is going vegetable-picking Saturday, March 2, and will sell what it reaped Sunday at the church. Proceeds will be donated to the poor.

It's a good opportunity to save a bundle on good, fresh vegetables and do some of the good works that are emphasized so strongly during the Lenten season.

Another idea for a group project comes from a consumer publication from the U.S. government — "How to Conduct a Cleanup Campaign."

It gives an outline for getting a neighborhood involved in cleaning up litter in the area. It suggests forming a committee, letting people who want to help know about it, borrowing equipment from the sanitation department if possible, getting police cooperation in blocking off the area if necessary, and other good tips.

It can even be a money-maker, what with aluminum cans and newspapers being sold for recycling.

To get the booklet, write to Consumer Information, Pueblo, Colorado 81009, or check with the Federal Information Center, 350-4155.

For those of you who missed the LaBelle Swamp Cabbage Festival, (I'm sure no one missed it, though!), the Air Show and Competition which was held in mid-February, was helped out by Columbian Squires Circle 1223. The Coral Gables group helped park airplanes and keep out unauthorized personnel.

Actually, the event is a pretty big thing — nationally known stunt pilots, including Mary Gaffaney and Bill Lunley, flew small Cessnas and Pitta Specials in precision stunts judged by a panel of experts.

Circle 1223 is reactivating Cristo Rey Circle 1572, sponsored by Cuban Council 5110 Knights of Columbus. First meeting is Sunday, March 10 at St. Robert Bellarmine Church. They already have 15 boys and three councilors eager to get the group going. They want more, so if you are interested, call Tony Rolland, Chief Squire of Circle 1223, at 266-0305, or Mr. Len Boymer, Chief Counselor, at 661-5801.

In the awards and honors Dept., Brother Christian Kaywell, T.O.R., son of Mr. and Mrs. Bernard Kaywell, St. Edward parish, Palm Beach, was named to the Dean's List for the fall semester at St. Francis College of Pennsylvania. He obtained a 4.0 average, a real achievement. Good going, Brother Christian!

A \$1,000 scholarship was received by Adrienne Christy, a senior at Cardinal Gibbons High School, Fort Lauderdale, who won first place in an essay contest with the topic, "As a teenager in Broward County, what is my obligation to my community?" Second place and a \$100 savings bond went to Gibbons senior Diane Leidy.

Staying on the subject of Cardinal Gibbons, that school will bring back the good ol' days in a dance with the theme, "The Way We Were — American Graffiti." It's their 1974 Mardi Gras Dance, but the getup will be strictly bobby sox and varsity letter sweaters.

The dance is Saturday, March 9, at 9 p.m. in the gym. It's open to all Gibbons students, faculty and parents.

We're going to try once more to get the time for the Catholic Young Adults meeting right. It's at Nativity Parish Hall, Hollywood, at 8 p.m. Sunday, March 3. We had previously reported it as beginning at 7, but it starts at 8 p.m.

The 1974 South Florida Scholastics Art Award Exhibition, sponsored by Burdines', featuring winning pieces of art by junior and senior high school students, will be held in the Dadeland store auditorium from March 2 through March 10. The art show will include works from oils to mixed media to sculpture to photography.

Who knows? You may see that the winning art was done by a friend!



\$1,000 was recently presented to the family of George Cunningham, paralyzed since Thanksgiving from injuries received in a football game, by Howard Sullivan, right, on behalf of the North Miami Elks Club. The youth's mother was also present.

St. Rose CYO wins basketball title

St. Rose of Lima CYO boys used a strong defense along with a balanced scoring attack to defeat Nativity CYO of Hollywood 49-46 to win the 1974 Archdiocesan CYO Basketball Championship at the Chaminade High School gym in Hollywood last weekend.

The St. Rose team, coached by Bob McKenna, led by seven at halftime, but had to hold off a strong fourth quarter rally by Nativity in order to secure the victory. It was an

action-packed game which saw the lead change hands six times in the final period with neither team holding more than a three point edge.

Al Tripp of Nativity led all scorers with 23 points, while Mike McCugh's 16 points and Bill Pirie's 15 led St. Rose to their second championship in three years.

IN OTHER championship action, St. Monica CYO girls 18-2 in the second period and then held on to win 38-23 for their third consecutive championship.

It was expected to be a rematch of last year's down to the wire thriller, but that never materialized as St. Stephen star guard Debbie O'Connell suffered an ankle injury midway through the first period and coach Nancy Northrup's girls from St. Monica took full advantage. Sharon Lewis's 19 points and numerous rebounds sparked the winners. Ten of Sharon's 19 points came in the decisive second period. St. Monica CYO concluded the season with a perfect 8-0 records.

Meanwhile, in Young Adult cage play, the St. Joseph team overcame a ten point third quarter deficit to edge St. Monica's team 81-80 and maintain their unblemished record of 9-0 and win the Young Adult championship for 1974. St. Joseph placed five players in double figures to offset Gary Sweet's 26 points for the losers.

CHEERLEADERS from St. Monica CYO, along with Notre Dame Academy's varsity and junior varsity squads captured their respective divisions in the annual Archdiocesan Cheerleading Competition also held at Chaminade last weekend.

St. Monica's squad was the unanimous choice of the judges for first place, scoring a solid victory over the runners-up from St. Louis. It was the second straight triumph for Notre Dame's varsity squad, while their junior varsity was victorious in the first year of competition for that division.

Search site changed

The Search for Christian Maturity which was originally scheduled for Mary Immaculate High School, Key West, this weekend, has been moved to Pace High School due to the fuel shortage and the distance involved for most participants.

The decision was mutually agreed upon by the Sisters at Mary Immaculate High School and the staff of the Youth Activities Office. For further information, contact the Youth Activities Office, 757-6241.

Congratulations to Carlos Arboleya, known to all Scouts as former president of the Catholic Committee on Scouting, and now member of the advisory board. He was awarded two 1974 George Washington's Honor medals from the Freedoms Foundation at Valley Forge for his continued Americanism activities and for a speech he gave, titled "To Dream the American Dream."

Arboleya was the first naturalized Cuban-American to become president of a bank in the U.S., and he has been very active in Catholic Scouting, as any Scout knows.

The conclusion of the CYO bowling season comes this Sunday with the Annual CYO Bowling Tournament, beginning at 12:30 p.m. at Carol City Lanes, 3601 NW 167 St. Plan on being there to support your favorite team. Over 200 others will be!

May 18 is the date for this year's Archdiocesan CYO Convention, and it has just been announced that the site will be the Fontainebleau Hotel on Miami Beach. Over 1,000 people are expected, including you! Watch this column for more details.

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El Magisterio de la Iglesia

Por MONS. JUAN HERVAS Y BENET
Obispo-prelado de Ciudad Real (España)

Hay que subrayar claramente la coherencia doctrinal del Magisterio de la Iglesia a través de los siglos y la libertad de expresión del mismo, como dos notas esenciales por las que la Iglesia lucha constantemente.

Es necesario recordar que las presiones indebidas sobre el Magisterio jerárquico no vienen siempre de la misma dirección. Soplan "vientos contrarios", como en Genesaret sobre la barca de Pedro. Y a veces, más bien, vientos contradictorios, pues son múltiples las tendencias y los grupos humanos, los intereses e ideologías de toda índole que tratan de arrastrar la autoridad y el peso moral de la Iglesia hacia sus propias metas, generalmente contrapuestas y más o menos aceptables, pero igualmente políticas y terrenales, y por tanto incapaces de expresar y representar la grandeza del mensaje de salvación que Jesucristo trajo al mundo.

Estas tensiones conflictivas causan a veces un penoso espectáculo de división, enfrentamiento e intolerancias, con grave daño de la caridad y no poco escándalo de las almas débiles, a los que Jesucristo quiere evangelizar y defiende energicamente contra los que las escandalizan.

No sería noble ni cristiano tratar de cubrir astutamente con un velo los problemas reales del momento actual. Pero pienso, ante la riada de informaciones conflictivas en la doctrina y vida de la Iglesia, que estamos permitiendo que muchos fieles caigan indefensos en un estado de miedo y abatimiento, engañados por un error de perspectiva, que destaca ante sus ojos los problemas y no se preocupa de ofrecer ninguna solución.

En esta situación, vemos hoy muchos fieles angustiados, que miran ansiosamente a todas partes buscando una seguridad que temen se les ha escapado para siempre. Piensan que su fe tradicional tal vez no era tan segura como imaginaban. Sospechan que el noble afán renovador que la misma Iglesia promovió en el Concilio, ha sido una claudicación o una traición. Tratan entonces de aferrarse a la letra del pasado, como el naufrago a los restos del navío; o se desentendían totalmente del pasado, para buscar la esperada solución en la última novedad doctrinal que los vaivenes de la fama les pueda ofrecer. De esta manera se pretende llenar el vacío que la debilidad o la pérdida de la fe está creando en algunos corazones.

A estas inquietudes del pueblo creyente, a estos problemas y confusiones doctrinales de hoy, la Iglesia tiene una respuesta serena y positiva.

Jesucristo no ha dejado a sus seguidores abandonados a su suerte en medio del oleaje. Envió ciertamente a sus amigos para que recorrieran el mundo como ovejas entre lobos, pero les proveyó de pastores que velaran por la grey.

La misión del obispo, antes que administrador, legislador y testigo de Jesucristo resucitado, con una misión concreta de dar a los fieles el alimento de la palabra de Dios y la gracia santificadora de los sacramentos. El obispo es primeramente maestro de la fe y custodio de la Revelación, que es la respuesta válida que el mundo necesita y muchas veces busca ansiosamente sin darse cuenta de ello.

La misión de Magisterio consiste en que el Papa y los obispos en comunión con él, ayudados por una asistencia especial del Espíritu Santo, ofrecen a los creyentes la doctrina auténtica de Jesucristo, preservándola de toda corrupción interna y de toda deformación impuesta desde el exterior. El Magisterio eclesial es el servidor y custodio autorizado de la revelación cristiana.

Jesucristo Dios y Hombre, revelación del Dios invisible, es la respuesta exacta y profunda a todas las inquietudes que atormentan hoy a la humanidad. Y Jesucristo sigue adoc-trinando a los que buscan la verdad, a través del Magisterio jerárquico que El mismo instituyó.

La tarea del Concilio Vaticano II fue fundamentalmente actualizar el mensaje de Jesucristo, destacando su proyección sobre los problemas actuales, en coherencia con todo el Magisterio antecedente de la Iglesia.

No hay dos magisterios contrapuestos, el anterior y el posterior al Concilio, como algunas veces, con enorme ligereza, parece que se da a entender. El Vaticano II no está opuesto al Concilio de Nicea ni al de Trento en sus enseñanzas doctrinales. Es más, ni siquiera es posible entender la doctrina del Concilio Vaticano II si no se conoce y estudia debidamente el Magisterio anterior de la Iglesia.

Como miembro activo del Concilio Vaticano II, os puedo dar testimonio de que la gran tarea que pesó sobre aquella santa asamblea fue la de garantizar la coherencia de las soluciones y aspiraciones de hoy con el "Depósito de la fe".

De este modo, en el Concilio Vaticano II, la Iglesia libró un nobilísimo combate — que a veces no se comprende ni se valora debidamente — para defender la libertad del Magisterio auténtico contra las presiones indebidas que en torno al Concilio se desataron, tratando de arrastrarlo a modos e ideologías humanas.

Naturalmente, esta labor no podía realizarse al modo humano, desnudando la espada del poder contra cualquier idea discrepante. Era preciso actuar con espíritu de fe, con una actitud cristiana de serena firmeza y de humanidad respetuosa, para oír y para investigar, para juzgar con recto criterio y acoger toda aportación positiva y toda partícula de verdad, viniera de donde viniera, siempre que perteneciera o fuera fruto de la suprema verdad recibida de Dios.

El cristiano, con la oración a Dios Padre y la fidelidad a Jesucristo, es alegría de cuantos le rodean, fuente de esperanza para los que decaen y principio de amor para todos. Tal es el distintivo de los que creen en Jesucristo y viven íntimamente unidos con El.

El cristiano nunca se encuentra solo, en medio de las tormentas de este mundo. "Nosotros aguardamos al Señor: El es nuestro auxilio y escudo; con El se alegra nuestro corazón, y en su santo nombre confiamos", podemos decir con el Salmista (Sal 32).

Tenemos una luz certera, que brilla en medio de la oscuridad que nos envuelve (cf. 2 Pe 1, 19): es la palabra revelada, que Dios nos ha dado y la Iglesia conserva indefectiblemente en toda su pureza.

Estemos atentos a la palabra de Dios, tratando de asimilarla y hacerla norma de vida.

Estemos atentos al Magisterio de la Iglesia, que nos transmite la palabra divina. Antepongámoslo a toda elucubración humana, no porque despreciemos a nadie o porque

dudemos de las fuerzas de la razón, sino porque en los asuntos más decisivos, que afectan a nuestra fe y a nuestra misma razón de ser, queremos que la verdad nos llegue autenticada por el sello del Espíritu Santo, que asiste indefectiblemente a su Iglesia y le otorga el carisma de la infalibilidad.

¿Cómo sabremos, pues, dónde está la verdad? El Papa y el Episcopado en comunión con él nos darán la respuesta: la verdad de Dios, que es la suprema garantía de la dignidad y la seguridad de la razón humana.

El Demonio y sus Posesiones...

El demonio parece haberse puesto de moda. Desde hace algún tiempo, han venido surgiendo en distintas partes del mundo pequeñas pero llamativas corrientes de interés sobre el demonio, la magia negra, el ocultismo, las posesiones diabólicas. Todo esto ha cobrado un nuevo climax con la presentación de la película "The Exorcist", un film habilmente realizado para despertar la curiosidad y la morbosidad de las masas.

Como la película se ha presentado solamente en idioma inglés, The Voice ha publicado varias opiniones en idioma inglés sobre esa película, no haciéndolo en español hasta este momento en el presupuesto de que quienes dominan inglés suficiente como para ver la película no necesitan el comentario orientador en español.

El Padre Ricardo Castellanos, un joven sacerdote cubano que se ha consagrado al apostolado de la juventud, director del Movimiento de Encuentros Juveniles, comentaba que la película, de una notable realización artística, no es más que otro empeño de cine comercial destinado a llevar dinero a las taquillas, cosa que ha logrado efectivamente.

Expresa el Padre Castellanos que entre los jóvenes formados cristianamente, por ejemplo, aquellos que participan en el movimiento de encuentros, la película no ha despertado el mínimo interés y aquellos que la han visto la catalogarían en una clasificación de "religión ficción", similar a las producciones sensacionalistas de ciencia ficción.

"El joven que tiene radicado actualmente en formación cristiana, el que conoce a Cristo y conoce el amor de Cristo, sabe que Dios es amor y que con Dios y su amor nada puede temer, la



El Demonio, como lo representa Miguel Ángel en un detalle del "Juicio Final".

película no le afecta para nada. Creo que la película puede afectar a algunos adolescentes sin formación ni madurez suficiente para verla y que por tanto, estos deben evitarla," expresa el sacerdote. "En fin, es negativa para todos," dijo.

Algunos opinan que la película, con todo lo negativo que pueda tener, tiene el ángulo positivo de haber venido a despertar el interés sobre la existencia del bien y el mal, despertando inquietudes espirituales.

Recientemente esta sección en español publicó ya algunos puntos sobre las enseñanzas de la iglesia en torno al demonio. Esta súbita notoriedad de lo demoníaco, nos lleva a buscar algunas opiniones de teólogos sobre el tema.

Un sacerdote cubano que tiene radicado actualmente en Miami, el dominico José Leonardo Vázquez, en colaboración con el también dominico mexicano Francisco J. Ramos, han

preparado un estudio sobre lo demoníaco y queremos recoger a continuación algunos de sus comentarios:

"El estudio de lo demoníaco supone una particular modestia por parte del teólogo, dice el Padre Vázquez, por estas razones:

— Hay poco revelado en la sagrada Escritura y los pasajes aducidos están claramente influenciados por las estructuras culturales de los autores.

— A consecuencia de eso mismo, las definiciones de la Iglesia son circunstanciales.

— Tiene mucho que ver con lo humano, pero no cae directamente en lo antropológico.

Añade el Padre Vázquez que "muchas veces se piensa en Satanás como el anti-Dios; sin embargo, creo que su puesto está en personalizar al anti-hombre. Ya en el judaísmo el demonio tomaba un nombre para cada situación humana nefasta: Una mala noticia, una catástrofe, un mal paso. El demonio anda detrás del hombre. Es quien le enturbia el corazón, en el sentido bíblico. Es el que contraría sus acciones y destruye sus esperanzas.

"El demonio, diríamos, comienza hinchando el globo de los sueños del hombre, para luego hacer reventar ese mismo globo.

"El demonio es un golpe de ambigüedad, un viaje a la región de la ensoñación pueril y vacía, una inyección de resentimiento."

Afirma el Padre Vázquez que, todo eso, "por contraposición, nos hace conocer mejor a Dios, que es roca, que es Amén, que es esperanza segura. Al igual que las tentaciones a Jesús nos llevan a conocer mejor el interior de su conciencia mesiánica y como reacciona ante su destino misterioso. Es por esa línea que el diablo entra en la reflexión teológica."

Pero es oportuna dejar más aclarado lo que el Padre Vázquez dijo arriba sobre el demonio como anti-hombre. Veamos su explicación:

Cuando en el Evangelio aparece Satanás tentando a Jesús, pienso que la verdadera tentación que Jesús conoce es la de escapar a la condición humana, huir de su condición

de hombre concreto. De ahí que las respuestas que da Jesús van dirigidas a situar al hombre en su vocación de hombre: "No solo de pan vive el hombre". Al Señor Tu Dios adorarás. No pondrás a prueba al Señor Tu Dios. Como se ve, todas esas respuestas fundamentan la dignidad del hombre.

De ese modo, Satan no es tanto el ladrón de almas, como el que intenta robar "humanidad", el alienador del hombre, el que endroga e impide que el hombre realice sus posibilidades como tal. El hombre, entonces, se convierte en un "pobre diablo" y lo que menos importa es la pirotécnica con que a veces va acompañada esa posesión.

El tema de estas reflexiones es largo. La semana próxima continuaremos con algunas otras observaciones sobre el demonio y sus posesiones.

SAN JUAN, P.R. — (NC)

— El Cardenal Luis Aponte Martínez consagrará al Padre Miguel Rodríguez, recientemente nombrado obispo de Arecibo, Puerto Rico. El Padre Rodríguez, primer obispo puertorriqueño de Arecibo, reemplazará a Monseñor Alfredo Méndez González, quien pidió al Vaticano para retirarse debido a su convicción que la tarea de un obispo misionero es "establecer la Iglesia local, preparar un sucesor nativo — y seguir el camino". El Padre Rodríguez será instalado en su diócesis por el Nuncio Apostólico en la República Dominicana, Monseñor Giovanni Gravelli.

WASHINGTON — (NC)

— El Senador James L. Buckley dijo que el retiro del Cardenal Jozsef Mindszenty marca el término de una era durante la cual el prelado simbolizó en el mundo "el desafío magnífico a la tiranía nazi y comunista". En un discurso en el Senado, el senador republicano rechazó la opinión de aquellos que sostienen que el anti-comunismo de Mindszenty es una reliquia de la guerra fría, diciendo que "la fortaleza majestuosa de Mindszenty... es uno de los pocos actos verdaderamente honorables de nuestro tiempo".

ORACION DE LOS FIELES

PRIMER DOMINGO DE CUARESMA

3 de Marzo

CELEBRANTE: La liturgia de hoy nos exhorta a mantenernos firmes en la fe. Unamos nuestras mentes, voces y corazones al elevar nuestras peticiones a Dios Nuestro Padre.

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

1. Que el ejemplo de la fe del Papa Paulo VI, sucesor de San Pedro, sea siempre fuente de nuestra inspiración, oremos.

2. Que en estos tiempos difíciles el Espíritu Santo de Dios fortalezca a todos los obispos, sacerdotes, religiosos y pueblo de Dios, oremos.

3. Que en este Año Santo de Renovación cada uno de nosotros busque y encuentre la reconciliación con Dios, oremos al Señor.

4. Que los cristianos de todo el mundo cumplan con la Gracia de Dios para superar las tentaciones contra la fe y la moral que presentan el mundo, el demonio y la carne, oremos.

5. Que los pobres, los enfermos, los ancianos y todos los necesitados sean ayudados gracias a nuestra generosa respuesta a la Campaña de Caridad del Arzobispo (ABCD).

6. Que en este Año Santo de gracias especiales estemos dispuestos a responder a la invitación del Espíritu Santo de hacer más cristianas nuestras vidas, especialmente en este tiempo penitencial de la cuaresma, oremos.

CELEBRANTE: Oh, Dios Padre Nuestro, lleno de ternura, compasión y amor, escucha las oraciones que confiados te elevamos. Te lo pedimos por Cristo, Tu Hijo, Nuestro Señor.

PUEBLO: Amén.

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Primera Peregrinación Oficial de Año Santo a la Catedral

Feligreses de 21 parroquias de la Arquidiócesis de Miami participarán en la Primera Peregrinación Oficial de Año Santo a la Catedral de St. Mary el domingo, día 3, a las 3 p.m.

Encabezados por el Arzobispo Coleman F. Carroll los peregrinos tomarán parte en un servicio penitencial, similar a la parte inicial de la misa. Los participantes pertenecen a las parroquias que comprenden la división asignada a observar el Año Santo en la Catedral de Miami. Las Parroquias que participaran

en esta primera peregrinación oficial a la Catedral de Miami con motivo del Año Santo son las siguientes:

Visitation, S. Mary Magdalen, S. Joseph (Miami Beach), Holy Family, S. Lawrence, S. Rosa de Lima, S. Vincent De Paul, S. James, S. Mary Cathedral, S. Martha, Holy Redeemer, S. Monica, Our Lady of the Lakes, S. Phillip Benizi, Our Lady of Perpetual Help, S. Robert Bellarmine, Immaculate Conception, S. John the Apostle, S. Cecilia, Blessed Trinity y S. Benedict.

Investidos los Nuevos Monseñores

Más de mil familiares, amigos, y hermanos en el sacerdocio se unieron a los nuevos Monseñores de la Arquidiócesis de Miami en las solemnes ceremonias de investidura en la Catedral de Miami.

Al proceder a la investidura de los diez nuevos monseñores el Arzobispo Carroll dijo que era un momento de júbilo porque era el reconocimiento a la obra de sacerdotes activos en distintas formas de apostolado en la Arquidiócesis.

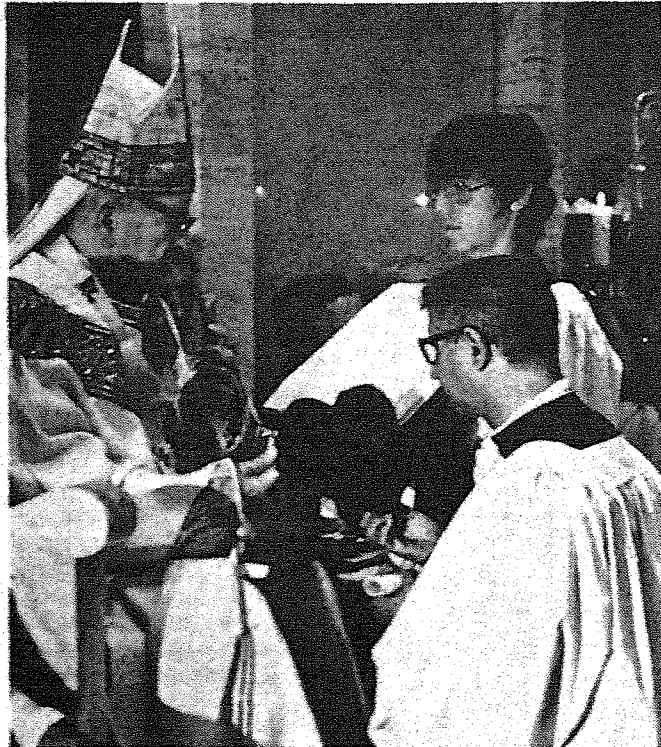
"Con estos honores van también responsabilidades", les dijo el Arzobispo dirigiéndose a la congregación — cuando todos nos regocijamos

con la Iglesia."

Elevados al rango de preladados de Honor de Su Santidad fueron Los Monseñores John Donnelly, Noel Foggarty, Orlando Fernández, Austin Román, John Nevins, y John W. Glorie.

Elevados al rango de Capellanes de Su Santidad, los Monseñores John Delaney, Jude O'Doherty, John McMahon y William Dever.

Es la primera vez que dos sacerdotes cubanos, los padres Fernández y Román, son elevados a Monseñores en la Arquidiócesis de Miami y posiblemente también los dos primeros sacerdotes que reciben el alto honor fuera de su país.



El Arzobispo Coleman F. Carroll confiere los atributos de Prelado de Honor de Su Santidad a Monseñor Agustín Román, Capellán de la Ermita de la Caridad. El Papa Paulo VI elevó a la dignidad de monseñores a diez sacerdotes de la diócesis de Miami, entre ellos dos cubanos, el Padre Román (que aparece en la foto) y el Padre Orlando Fernández, Vicecanciller y Vicario Episcopal de la Arquidiócesis de Miami. Más fotos en la página 5 de esta edición.

BREVES

Miami y el Mundo

El sacramento de la confirmación será administrado en español el domingo, 10 de marzo, a las 7:30 p.m. en la iglesia de San Juan Bosco. Los alumnos de octavo grado o los adultos que no hubiesen recibido este sacramento pueden solicitar la planilla en la rectoría de San Juan Bosco y devolverla antes de tres días.

Los días 9 y 10 de marzo, sábado y domingo, se efectuará un nuevo Encuentro Familiar en los salones de la Academia de la Asunción. Los matrimonios con hijos adolescentes que deseen participar en este novedoso medio de apostolado deben llamar a la familia Aguayo, 625-8779 y la familia Forment, 649-7117. Los encuentros familiares buscan una mayor armonía en el seno del hogar. Armonía de los esposos entre sí y de estos con sus hijos a la luz del Evangelio.

Una serie de temas de orientación humana y cristiana serán expuestos en la Parroquia de St. Dominic, como preparación cuaresmal. Las Conferencias serán en el Salón Parroquial, a las 8:00 P.M. y estarán a cargo del Padre José Leonardo Vázquez, O.P.

Marzo 7: "Madurez y Adultez cristiana"

Marzo 17: "Libertad, Independencia, Realización"

Marzo 21: "Educativo para la Fe"

Marzo 28: "Riquezas y lagunas en la Fe de los jóvenes."

Abril 4: "La obediencia cristiana y el ejercicio de la Autoridad"

Nuevamente se viste de fiesta Miami con la "FIESTA GUAJIRA" DE CENTRO MATER EN 4 Y 4 DEL SOUTHWEST. Tendrá lugar el SABADO 30 Y EL DOMINGO 31 DE MARZO Y

los fondos allí recaudados permitirán ofrecer un campamento de verano gratuito a cientos de niños cubanos. Los tickets de un dólar dan derecho a LA ENTRADA Y A VALIOSOS OBSEQUIOS.

A iniciativa del Municipio de Matanzas en el Exilio se llevará a cabo un acto patriótico-cultural en honor del poeta nacional cubano Dr. Agustín Acosta, el domingo 3 de marzo, a las 4 de la tarde, en el salón de la Iglesia Episcopal de Todos los Santos, 1023 SW 27 Avenida.

CIUDAD DEL VATICANO — (NC) — El Papa Paulo VI alabó un plan presentado a los ministros de relaciones exteriores de América Latina en la Ciudad de México, según el cual las naciones que asistieron a la reunión con Henry Kissinger en esa ciudad dedicarían parte de sus presupuestos de armamentos al desarrollo. El Papa dice en su cable a los ministros de 23 naciones latinoamericanas que él ha propuesto un plan similar en repetidas ocasiones.



Carlos J. Arboleya, Presidente del Comité Católico de Boy Scouts, y conocida figura del mundo de los negocios y las actividades cívicas en Miami recibirá dos medallas de honor de la Freedom Foundation at Valley Forge, una en reconocimiento a sus continuas actividades americanistas y la otra por su ensayo 'To dream the American dream'. (Soñando el Sueño Americano).

Sin Fé No Hay Baire

Por el DR. MANOLO REYES

Muchas veces el correr diario de las horas en el exilio va horadando, va penetrando la voluntad. Y en ocasiones mueve a la desesperación, para tras la desesperación llevar al ser humano a la frustración y al derrotismo.

Es lógico que ello suceda, porque repito, somos humanos. Y llevamos por el mundo este uniforme de la vida que se llama cuerpo. Cuerpo que vino del polvo y al polvo volverá.

Pero si hay que sacar fuerzas de flaquezas para no dejarse caer, para no dejarse vencer. Ello sólo puede lograrse con dos factores esenciales en el amor a la patria: la fe en Dios y la dedicación.

Es que el trabajo de Dios en la tierra tienen que hacerlo los humanos.

La desesperación puede convertirse, a veces, en un vicio del carácter que jamás nos dejara evaluar con perspectiva correcta y sin distorsión, el minuto histórico que se vive.

El cubano que siempre se caracterizó a través del mundo por ser un individuo alegre, simpático, jaranero, tiene en un aval probablemente la historia más larga de gesta independentista de todo el Hemisferio Occidental.

Y una de las fechas principales de aquella gesta se acaba de conmemorar el 24 de Febrero con el levantamiento dentro de Cuba en Baire.

Pero si se analiza el

calvario que tuvieron que vivir los patriotas cubanos del siglo pasado, se verá, se comprenderá que sin la fe en Dios, en nuestra amada Virgen de la Caridad, sin dedicación, sin constancia sin voluntad serena y clara, jamás Baire hubiera ocurrido.

La primera Guerra de Independencia Cubana tuvo lugar de 1868 a 1878; luego vino la firma del Pacto del Zanjón que puso fin a esa primera Guerra. Y del 1878 a 1895 los Cubanos, como hoy, vinieron al exilio, teniendo que afrontar el mismo peregrinar que ahora se repite en estas tierras con la eterna nostalgia de la patria atenuando las almas.

Diez y siete largos años pasaron hasta que al fin fueron culminados con el alzamiento del pueblo Cubano gracias a la dedicación y a la constancia de muchos patriotas dentro y fuera de la isla.

A través del tiempo aquel ejemplo sublime ha estimulado a conciencias dormidas o exasperadas o nubladas o cansadas. La libertad es el bien fundamental que Dios le ha dado a sus hijos, después de la vida.

Pero para mantener ese bien hacen falta muchos sacrificios y una voluntad férrea, incapaz de dejarse llevar por emociones o perspectivas incorrectas.

La lección de la historia en Cuba en el siglo pasado fue sólida y evidente: Sin fe en Dios, sin dedicación, no hay Baire.

LA VOZ

Suplemento en Español de VOICE

Cuaresma: Tiempo de Oración

Por el PADRE LUIS M. ORAA

Toda la vida del cristiano debe ser una continua "conversión", es decir, un continuo volverse a Dios, luz que ilumina nuestro diario caminar.

1. Nuestra vida actual ha engendrado en nosotros una gran desorientación. Los problemas materiales que nos rodean, impiden nuestra reflexión cristiana: ¿cómo ganarse la vida, la subida de precios, el problema de la gasolina, la competencia económica, los estudios, el porvenir, la monotonía de un empleo aceptado e impuesto por las circunstancias, los enredos políticos, la soltería sin esperanza de casarse, el matrimonio con mil problemas de corazón? . . . Nuestro mundo es una enredadera de problemas que ahogan los mejores esfuerzos de nuestro espíritu.

2. La cuaresma debe ser un tiempo de reflexión, de oración y de reconciliación con Dios y nuestros hermanos.

3. "Nosotros hemos recibido el espíritu que viene de Dios, para conocer las gracias que Dios nos ha dado. Y de esas gracias, nosotros hablamos no con palabras aprendidas de la sabiduría humana, sino aprendidas del Espíritu". (1 Cor. 2, 13).

4. La oración es penetrar en este mundo sobrenatural, conocer las gracias de Dios y ver las cosas todas desde el punto de vista de nuestro Padre Dios. Hay que abrir nuestro corazón a Dios. No oímos a Dios porque no dejamos de hablar con los hombres y nuestros rezos son también palabrería inútil. No oímos a Dios porque estamos demasiado metidos en el tráfico de nuestras actividades. No oímos a Dios porque tenemos miedo de oír su voz. La voz de Dios dice verdades muy difíciles de aceptar y no hay peor sordo que aquel que no quiere oír.

5. El tiempo de cuaresma es un tiempo de "provocar" (en cuanto esta palabra es apta para expresar un esfuerzo del alma para acercarse a Dios; una experiencia vivencial de Dios, un impacto de Dios en nuestra vida).

6. ¿Qué es una vivencia espiritual? Una vivencia es algo más hondo que un mero conocimiento intelectual. Por ejemplo: yo puedo saber por el periódico de la mañana que ayer murieron tres personas en un accidente. Lo sé intelectualmente . . . y no le doy mayor importancia, porque desgraciadamente estamos acostumbrados a estas noticias. Pero si al leer por la mañana el periódico, me encuentro con la noticia de un accidente de carro del cual fui yo testigo el día anterior, todo mi ser vibra ante la noticia. El ser testigo, el ver la sangre en la carretera, el oír el choque y los gritos de los heridos, el colaborar para sacar de entre los hierros torcidos . . . ha creado en mí una vivencia. Pues bien, si no es lo mismo un conocimiento intelectual que una vivencia humana, mucho menos es lo mismo un conocimiento intelectual o histórico de Jesús y de la Iglesia que una vivencia espiritual de Dios. ¿Yo he tenido alguna vez en mi vida una experiencia espiritual que pueda llamar "vivencia de Dios"?

7. En Miami hay varios centros donde enseñan la "transcendental meditation". Quisiera saber más de este método oriental, porque sé que ha traído la paz a muchas personas por el solo hecho de pararse diez minutos, tranquilizar al ánimo y concentrar el espíritu. El cristiano tiene que aprender (es triste decirlo, pero es así y pasan los años sin nunca practicarlo) tiene que aprender a orar, a mirar el hondón de su alma, concentrarse en sí mismo y escuchar la voz de Dios que resuena en nuestro ser.

8. Llevo veinte años de sacerdote. Una de las gracias más grande que Dios me ha concedido en estos años de trabajo pastoral, es convencerme poco a poco que el corazón humano es un reflejo del corazón de Dios. El hombre puede tapar con sus miserias el brillo de un corazón bondadoso, pero siempre hay una fuente subterránea de bien.

9. Vete a un lugar tranquilo: la playa o una iglesia solitaria, tu cuarto cerrado o el jardín japonés del MacArthur Causeway. ¿No puedes? Crea entonces un momento de tranquilidad en medio de la vorágine diaria: en la cola de la gasolinera, en el banco de espera de una guagua, en la antesala de un médico o en la hora del lunch, cuando aun quedan varias horas de trabajo y el cuerpo está ya cansado.

10. Unos momentos de silencio interior "en la Peña en sombras del corazón" y con certeza escucharás la voz de Dios. El inicia, como buen Padre el diálogo con nosotros.

Que Dios nos hable en este santo tiempo del año santo.

Pope, six U.S. prelates talk 'pastoral problems'

VATICAN CITY — (NC) — Six American bishops met with Pope Paul VI for an hour and a half to discuss "pastoral problems" including, according to reports circulating in Rome and in the United States, special rules that have speeded the processing of marriage cases in the United States.

Neither the Vatican nor the U.S. bishops revealed the content of specific topics discussed, but last November NC News sources in the United States said that the bishops at their annual meeting in Washington had voted to send a special delegation to the Pope to ask for an indefinite extension of its marriage court norms.

THE 23 special U.S. norms cut down on the number of officials, the amount of paperwork, and the number of appeals required to settle marriage cases in diocesan marriage courts. If no extension is granted, the Church courts will have to abide by stricter procedures after July 1, 1974, when the current special law expires for the U.S. Church.

NC News reported in November that Cardinal John Krol of Philadelphia, president of the National conference of Catholic Bishops (NCCB); Bishop James Rausch, general secretary of the NCCB, and Bishop Bernard Flanagan of Worcester, Mass., chairman of the bishops' Committee on Canonical Affairs, would be members of the delegation seeking an extension of the laws.

Those three prelates met with the Pope on Feb. 23.

The three other American prelates in the delegation were Cardinals John Cody of Chicago and Terence Cooke of New York, and Archbishop John Quinn of Oklahoma City.

Archbishop Quinn is chairman of the NCCB Committee on Pastoral Research and Practices.

L'Osservatore Romano, the Vatican daily newspaper, asked the American prelates for copies of their presentations but, refused

this information, contented itself with printing the names of the prelates.

"The Holy Father was most generous with his time to allow us to discuss with him as a form of collegiality some pastoral problems of the Church in the United States," said Cardinal Krol, leader of the delegation to the Pope.

THERE were also rumors in Rome that the delegation would be visiting the Pope to discuss the extension of the marriage norms. Professors of Church law at one pontifical university in the city said the bishops would be asking for permission to keep the easier laws, which considerably speed up the handling of many marriage cases.

Pope: Austerity has advantages

VATICAN CITY — (NC) — Pope Paul VI recommended that the time of economic belt-tightening and austerity offers everyone a chance to change their ways and "do better as a result of the difficulties of the present moment."

The Pope commented on the widespread concern in Italy over economic problems on the nation's horizon — as well as those menacing many industrial nations — in his noon talk to crowds in St. Peter's Square Feb. 24.

"We are obliged to tighten our belt of voluntary consumption and to see and understand the moral and civil advantages of austerity," he said. Uncertainty, "especially in the economic field, tends to disorder the spirit and insert sad thoughts that there is not a grand program of progressive ideals, of justice and peace, which should guide the new history of humanity."

Courses given to aid teacher certification

In cooperation with Biscayne College, Florida Memorial College is offering education courses at Biscayne's Bilingual Institute through accredited evening sessions for teaching certification to the "outreach" center at Rico School, 2900 NW Seventh St. and to Biscayne's main campus in North Dade.

Many enrolled in the education courses are teacher assistants in the Dade County School system who have teaching certification in other countries.

The program "fills the gaps" toward state accreditation so that those graduating can realize their full professional worth and obtain substantial teaching positions. Initiated during the summer of 1973 the program has attracted more than 230 students to date.

Anyone interested in enrolling in the Florida Memorial-Biscayne Teaching Certification Program may contact Gabriel Novoa at 624-8012. Summer sessions begin June 10.

Fla. priest named Josephinum rector

WASHINGTON — (NC) — Father Frank M. Mouch, superintendent of education for the St. Petersburg, Fla., diocese, has been named rector of the Josephinum, the pontifical seminary in Worthington, Ohio.

1 Fictitious Names

Notice of intention to register under "Fictitious Name Law" in compliance with House Bill No. 1175 Chapter No. 20958 Laws of Florida, 1941.

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

FRIDAY, MARCH 1

12 a.m. (6) Enter Inspector Maigret (No classification)
1:30 p.m. (8) Same as above

3:30 p.m. (10) River's Edge (Objectionable in part for all)

OBJECTION: Excessive brutality; suggestive sequence

5 p.m. (5) Lower Come Back, Part II (Objectionable in part for all)

7 p.m. (3) The Chalk Garden (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) The Sweet Ride (Objectionable in part for all)

OBJECTION: In spite of its moralizing ending, which is itself contrived, this look at the un-drenched raunchiness of southern California's surfing set is frequently leering and brutal in its treatment

11:30 p.m. (4 & 11) Wild in the Streets (Unobjectionable for adults)

1:30 p.m. (10) Dead Heat On A Merry-Go-Round (Unobjectionable for adults)

SATURDAY, MARCH 2

10 a.m. (4 & 11) Children's Film Festival (No classification)

12:30 p.m. (11) The Man That Never Was (No classification)

3 p.m. (4) Sherlock Holmes, The House of Fear (Family)

5 p.m. (5 & 7) The Green Berets (Unobjectionable for adults)

7:30 p.m. (10 & 12) Houston, We've Got A Problem (No classification)

1 p.m. (6) Creature Walks Among Us (Unobjectionable for adults and adolescents)

1 p.m. (12) Revenge Of Frankenstein (Unobjectionable for Adults and adolescents)

1:30 p.m. (7) Whatever Happened To Baby Jane? (Unobjectionable for adults)

1:30 p.m. (10) The Last Sunset (Objectionable in part for all)

OBJECTION: The plot of this film is received by a heroically presented sub-

side on the part of the principal male character.

11:30 p.m. (11) They Came From Beyond Space (Family)

MONDAY, MARCH 4

10 a.m. (6) Pony Soldier (Family)

1 p.m. (6) Escape From Sahrain (Unobjectionable for adults and adolescents)

3:30 p.m. (10) The Night Of The Generals, Part I (Unobjectionable for adults)

4 p.m. (5) Kitten With A Whip (Objectionable in part for all)

OBJECTION: In addition to indecency in costuming and dialogue, a pervading emphasis upon sadism makes this an unhealthy and morally dangerous film, particularly for young audiences

8 p.m. (6) Cincinnati Kid (Objectionable in part for all)

OBJECTION: The gratuitous introduction of suggestive costuming and situations blunt what could have been a meaningful film

9 p.m. (5 & 7) I Walk The Line (No classification)

9 p.m. (10) Coogan's Bluff (Condemned)

OBJECTION: This film's repulsive protagonist (a promiscuous, cynical police officer) is presented to the audience as an admirable hero. Moreover, graphic sexual treatment and gratuitous use of nudity compound the socially irresponsible and exploitative nature of the production

THURSDAY, MARCH 7

9 p.m. (12) Secret Life Of An American Wife (Objectionable in part for all)

OBJECTION: In this satirical comedy about a suburban wife's obsession with a supposed loss of sexual attractiveness, a "little" adultery appears to be prescribed as a cure for marital ills. In addition, just as the theme is developed on the level of physical sexuality, so also the treatment is punctuated with tasteless sight gags, "naughty" language, and generous doses of profanity.

11:30 p.m. (10) The Love-Ins (Unobjectionable for adults)

11:30 p.m. (4 & 11) A Death Of Innocence (No classification)

SUNDAY, MARCH 3

2 p.m. (5) Moment To Moment (Unobjectionable for adults)

3 p.m. (6) Abbott And Costello Meet The Mummy (Family)

4:30 p.m. (6) Diamonds Are Brittle (No classification)

8:30 p.m. (10 & 12) A New Leaf (No classification)

11:15 p.m. (12) Tokyo Joe (Objectionable in part for all)

11:30 p.m. (11) Silver Spoon Set (No classification)

TUESDAY, MARCH 5

10 a.m. (6) Copper Canyon (Unobjectionable for adults and adolescents)

1 p.m. (6) Sky Above Heaven (No classification)

3:30 p.m. (10) The Night Of The Generals, Part II (Unobjectionable for adults)

4 p.m. (5) Tammy And The Doctor (Family)

8 p.m. (6) Hasty Heart (Family)

8:30 p.m. (10) The Victim (Special classification)

OBSERVATION: The subject matter of this film (a moral and social aberration which occasions blackmail), though

reated with integrity and delicate restraint, requires caution, particularly for the immature, because in highlights certain social aspects of the problem the film gives insufficient statement to the moral issue.

9:30 p.m. (4) Candidate For Murder (No classification)

11 p.m. (4 & 11) Land Raiders (Unobjectionable for adults)

WEDNESDAY, MARCH 6

10 a.m. (6) Hurricane Smith (Objectionable in part for all)

OBJECTION: Suggestive costuming; low moral tone

1 p.m. (6) Pony Soldier (Family)

3:30 p.m. (10) The Lively Set (Family)

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

OBJECTION: Suggestive costuming and sequence

8 p.m. (6) Black Orchid (Family)

8 p.m. (12) From Here To Eternity (Objectionable in part for all)

OBJECTION: Reflects the acceptability of divorce; tends to condone immoral actions; suggestive situations

8:30 p.m. (10) The Stranger Who Looks Like Me (No classification)

11:30 p.m. (10) Fame Is The Name Of The Game (No classification)

THURSDAY, MARCH 7

10 a.m. (6) Escape From Sahrain (Unobjectionable for adults and adolescents)

1 p.m. (6) Copper Canyon (Unobjectionable for adults and adolescents)

3:30 p.m. (10) And Baby Makes Three (Objectionable in part for all)

OBJECTION: Reflects the acceptability of divorce; light treatment of marriage; suggestive dialogue

4 p.m. (5) The Thrill Of It All, Part I (Unobjectionable for adults and adolescents)

5 p.m. (5) The Furies (Objectionable in part for all)

OBJECTION: Tends to condone immoral actions; suggestive dialogue and situations

11:30 p.m. (4 & 11) Bunny O'Hare (No classification)

11:30 p.m. (10) The Hanged Man (No classification)

FRIDAY, MARCH 8

10 a.m. (6) Sky Above Heaven (No classification)

1 p.m. (6) Hurricane Smith (See rating Wednesday, 10 a.m.)

3:30 p.m. (10) A Lawless Street (Objectionable in part for all)

OBJECTION: Excessive brutality

4 p.m. (5) The Thrill Of It All, Part II (Unobjectionable for adults and adolescents)

8 p.m. (5) Texas Across The River (No classification)

8 p.m. (6) Country Girl (No classification)

8 p.m. (7) Stolen Hours (Unobjectionable for adults and adolescents)

11:30 p.m. (10) If A Man Answers (Unobjectionable for adults)

SATURDAY, MARCH 9

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

3 p.m. (4) Sherlock Holmes And The Secret Weapon (Family)

8 p.m. (5 & 7) It's A Mad, Mad, Mad, Mad World (Family)

8:30 p.m. (12) Moustey (No classification)

11 p.m. (6) Werewolf Of London (No classification)

11:30 p.m. (7) The Shattered Room (Objectionable in part for all)

OBJECTION: Suggestive situations; murder and suicide in plot solution

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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 - Ch. 7; "Minor Seminary" - Fr. John McGrath, guests.

10:30 a.m.
THE TV MASS - Ch. 10 WPLG Fr. John Verab.

2 p.m.
INSIGHT - (Film) WINK Ch. 11.

RADIO
Sunday 6:30 a.m.
CROSSROADS - WSRF 1580 kc., Ft. Lauderdale.

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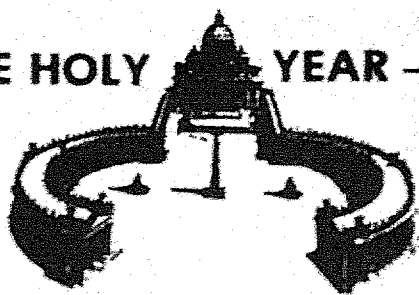
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INDULGENCES — a more exact conception progresses

Indulgences and non-Catholic Christians

Indulgences still do not have a good reputation among Protestants. They had been the bomb used by Luther to set off a movement of Reform.

Since then the Catholic Church has sought to dispel the misunderstandings caused by abusive preaching of Indulgences. The biggest misunderstanding was that through an offering one could obtain eternal salvation without changing one's disordered way of life.

The preaching of Holy Year intends to correct this mistaken idea. It aims at causing, encouraging and developing, the deep and lasting reform of hearts and renewal of life in the service

and reconciliation of men with God and of men with one another.

Need for good works

The controversies about indulgences have quieted some through the years. The recent ecumenical movement has led the Catholic Church to an important updating of her doctrine on this point. It is hoped that through the preaching of Holy Year that the spirit of reconciliation will be put into practice by the faithful.

The Catholic Church agrees with a Protestant member of the World Council of Churches: "Jesus Christ is the plenary Indulgence." She would say with St. Paul, and in agreement with her Protestant brethren, that He is also our justice. But just as His

justice does not actually become part of each of us, unless we accept it freely by faith, in the same way we cannot benefit from the Indulgence which becomes ours through good works. In this way we give glory to God.

It is exactly to give the faithful an opportunity to carry out good works and give glory to God that the Catholic Church proposes to them to carry out, in prayer and repentance, certain precise practices.

Catholic press begins to see light at end of long tunnel

By JOSEPH BREIG

One of the secrets of the strength and vitality of the Church in America is the vigor of the Catholic press in this country. It is a press which is beginning to see daylight at the end of a tunnel which has been 10 years long.

The Catholic press entered the tunnel after the Second Vatican Council. The changes in the Church, and the controversies arising out of the new feeling of Catholic freedom and responsibility (after the long siege period dating from the Reformation) caused no end of troubles for Catholic periodicals already wrestling with skyrocketing costs of paper, printing and mailing.

THIS difficult time was to be expected. Catholic publications must report and discuss what is going on in the Church, and what affects Catholics as Catholics. We journalists must tell readers who is saying and doing what, even though much of it be abrasive or disagreeable.

Now, however, the worst seems to be over, and a turn-around is beginning. Most of us have learned to live with changes, and the Catholic press is becoming, along with its

OPINION

other functions, a forum for dialog and public opinion.

Still, much remains to be done. In many cases, the circulation and financial losses of Catholic publications have been so severe that Catholic journalists have been falling behind the cost of living. But editors and managers have been facing up to the challenge. One great help has been increasing cooperation from bishops and pastors.

ONE tremendous good, I believe, is coming to the Catholic press out of the turmoil. There is a widening realization that Catholic diocesan newspapers are indispensable. Without them, readers cannot be accurately and adequately informed about "things Catholic," nor can there be the needed communication among bishops, priests and people.

Catholic newspapers are essential also for maintaining a sense of a diocese as a community of the People of God, and for religious education on an adult level.

21 parishes to join in pilgrimage Sunday

Continued from page 1

Father John McGrath, who was recently named by Archbishop Carroll as Archdiocesan Director of Holy Year Pilgrimages.

According to guidelines prepared by the Archdiocesan Coordinating Committee for the Holy Year, directed by Auxiliary Bishop Rene Gracida, pilgrimages may be planned for any Sunday afternoon, Holy Days of Obligation, Feasts of Solemnities of Jesus, and Fridays of Lent and Advent between Ash Wednesday and Dec. 1 of this year.

Churches designated as places of pilgrimage are: St. Mary Cathedral; Gesu; Epiphany; St. Edward, Palm Beach; St. Anthony, Fort Lauderdale; St. Coleman, Pompano Beach; St. Ann, Naples; St. Mary Star of the Sea, Key West; and the chapel at the Major Seminary of St. Vincent de Paul, Boynton Beach.

Six additional sites have been designated extraordinary chapels and shrines, at which persons participating in group religious exercises may gain the special graces and a plenary indulgence.

THEY are: Cenacle Retreat House, Lantana; Dominican Retreat House, Kendall; Shrine of Our Lady of Charity of Cobre; St. Raphael Chapel of St. John Vianney Minor Seminary; Our Lady of Florida Retreat House, North Palm Beach; and the chapel of St. Vincent de Paul Major Seminary, Boynton Beach.

Requirements for gaining the Holy Year Indulgence include the following: A. — Communion and prayer for the intentions of the Holy Father and the Bishops should be part of the spiritual activities on the same day. B. — To fulfill the condition of prayer for the intentions of the Holy Father and the Bishops, the faithful may recite a prayer of their own choice. C. — Sacramental Confession will be part of the activity made within 20 days before or after the activity.

An indulgence, as defined by Pope Paul, is the remission before God of temporal punishment due for sins already forgiven as far as their guilt is concerned, acquired through the intervention of the Church under specific conditions. The "plenary" indulgence granted in the Holy Year does away with all the temporal punishment, as opposed to a "partial" indulgence, which removes only a portion of the punishment.

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Securities:		
U.S. Government Obligations	\$ 70,169,833	\$ 79,511,952
Obligations of States and Political Subdivisions	81,945,096	53,914,647
Obligations of Federal Agencies	8,053,560	8,643,313
Other Securities	1,515,450	1,234,200
Total Securities	\$161,683,939	\$143,304,112
Loans and Discount	321,989,921	258,655,853
Banking House and Equipment	10,758,052	9,085,518
Accrued Interest and Other Assets	6,796,757	7,055,551
TOTAL ASSETS	\$590,943,090	\$503,050,588
LIABILITIES AND CAPITAL		
Deposits	\$540,749,339	\$461,121,711
Other Liabilities	7,230,945	4,910,396
Unearned Discounts and Reserves	6,777,607	5,175,798
Total Liabilities	\$554,757,891	\$471,207,905
Capital Debentures	\$ 1,500,000	\$ 1,625,000
Capital Stock	11,869,220	11,569,220
Surplus	12,070,000	11,520,000
Undivided Profits	10,745,979	7,128,463
Total Capital	\$ 36,185,199	\$ 31,842,683
TOTAL LIABILITIES AND CAPITAL	\$590,943,090	\$503,050,588



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