

Fla. Bishops ask justice for migrants

(Following is the first of three statements which will be issued by the Catholic Bishops of Florida on Agricultural Workers, Housing and Criminal Justice Reform. Signing the statements are Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami; Bishop Paul Tanner of St. Augustine; Bishop Charles McLaughlin of St. Petersburg; Bishop William D. Borders of Orlando; and Auxiliary Bishop Rene H. Gracida of Miami.)

STATEMENT OF BISHOPS OF FLORIDA ON AGRICULTURAL WORKERS

In this year of 1974, we the Catholic Bishops of Florida, would address ourselves to three social problems which are deemed critical at this time in Florida. These remarks are directed to the Catholic community, the general community, the state government and to the various units of local government in the State of Florida. These subjects are agricultural workers, housing and criminal justice reform.

We have previously addressed the subjects of abortion, euthanasia (or Death with Dignity) and other subjects, which were and still remain of utmost concern to the Church. That concern is in no way lessened by our attention to these three problems.

Agricultural Workers

The continuing and recurring problems of Florida's agricultural workers, both native and migrant, still trouble our State's conscience. This one segment of American society is singled out in so many ways for exclusion from many blessings which most Americans take for granted.

Such discrimination exists at all levels of our society, federal, state, local and personal. In matters of zoning, land use, delivery of health services, the expenditure of revenue sharing funds, in so many ways, our local governments further discriminate against the very people who produce the food that we eat. Powerful pressure groups oppose housing or health projects for migrants. Where is the voice of the Christian on these occasions? Are these not the least of our brethren? Too few are willing to raise their voices in support of such programs. Those who have deserve our appreciation.

We would be remiss in this statement without citing once again the multiple discriminations which our state law imposes upon the agricultural worker. We would urge that the exclusions or exemptions of agricultural workers from the advantages of workmen's compensation programs and unemployment compensation programs be repealed; further that the laws regulating crew chiefs of migrant laborers be strengthened, and be actually implemented and enforced. The State Uniform Traffic Control Law should be amended so as to include grower-owned vehicles and local resident farm workers under its regulatory provisions. The administrative regulations governing the food stamp program should be modified and amended so as to treat agricultural workers on the same basis that other workers are treated.

Mention must also be made of the recent experiences in Dade County and Palm Beach County involving the closing of extensive housing facilities for migrant workers. We commend the efforts in Dade County by local, state and federal governmental agencies and private agencies to solve the problem and suggest that experience as a model for other counties which might experience similar crises.

REAL and lasting progress toward full participation in the American society can come, however, only when all sectors of the community recognize that:

Among the basic rights of the human person is numbered the right of freely founding unions for working people. These should be able truly to represent them and to contribute to the organizing of economic life in the right way. Included is the right of freely taking part in the activity of these unions without risk of reprisal. (Vatican II — Constitution on the Church in the Modern World — par. 68)

As a servant of justice, the Church must speak out on the controversial issues such as these even with the knowledge that she might be misunderstood. Sensitive to the problems in agriculture, realizing that these problems are the responsibility of the total community, the Church clearly recognizes that the solutions are properly rooted in justice.

For it is only when we have justice that we can hope to have peace. It is with prayerful hope that justice will be established in agricultural issues.



FIRST OFFICIAL pilgrimage of the Holy Year observance was led by Archbishop Coleman F. Carroll last Sunday to St. Mary Cathedral. Among parishes participating were members of St. Martha Church who carried a banner made especially for the occasion. See other pictures, P. 5.

Migrant dream shatters amid neighbors' outcry

See Photo, Page 2

The American dream of better homes and jobs for some 2,800 migrant Americans came tumbling down last week when the Palm Beach County Commission voted 3 to 2 against rezoning for Edwin Lakes amid the outcries of dissident neighbors even though the project met all the county's own requirements and had the support of community leaders.

The Archdiocese-sponsored project, a cooperative community to provide a middleclass life of townhouses, apartments and non-migratory jobs for ex-farmworkers, was begun four years ago when a movement was organized at Our Lady Queen of Peace Parish in Delray Beach to help the poor and, in particular, farmworkers.

THE CONCEPT of Rural New Town was begun, land and aid was given by Archbishop Coleman F. Carroll, the project was nurtured

through its planning by the late Edwin Tucker, Archdiocesan director of Community Services, Msgr. John McMahon, director of the Rural Life Bureau, Jim Stephens, cooperative director, Julian Cortez, former migrant and president of the cooperative, and others.

Archdiocese lawyers and officials planned to meet next week to see if a court appeal might be made. They pointed out the time element involved in such appeals and the need to keep the project alive while getting government funding.

Key to the defeat of the rezoning of the 232 acres west of West Palm Beach was a vocal opposition from residents of nearby Royal Palm Beach Village who voiced fears of "crime and lower property values."

At the commission meeting which lasted through the day and into the evening, project planners answered every complaint voiced by the opposition, community leaders

said the project filled a major need in the county and County Zoning Director Raymond Leberti said the project met all the county's technical requirements.

MIGRANTS at the meeting got up and told of their desire to better themselves and get out of the farmworking poverty stream.

One observer said it was the first time he'd ever seen the commission vote down a project that had less than the allowable density.

Voting for the project were Commissioners Lake Lytal and Robert Culpepper. Against were Commissioners George Warren, E. W. Weaver and Robert Johnson.

Msgr. McMahon said after the defeat, "It's like the first Christmas all over again. There's no room at the inn."

One woman resident of the victorious group said, "I'm proud to be a resident of Royal Palm Beach. We all spoke up for what we believed in. This is the American way."



Abp. Carroll leads 1,000 in pilgrimage

Calling the occasion a "very joyful and happy" one, Archbishop Coleman F. Carroll led more than 1,000 pilgrims from 21 parishes in the Archdiocese's first official Holy Year pilgrimage Sunday, March 3, at the Cathedral of St. Mary.

"The purpose of this occasion this afternoon is that of beginning the ways and means in which we as members of Christ's Church should try to achieve the objectives of the Holy Year proclaimed by our Holy Father," Miami's Archbishop told the congregation of faithful and priests.

"It should create a renewal in the spirit of every individual, and also, not only a renewal but a renovation," he said.

EXPLAINING that the concept of the Holy Year is not new, but that it dates back to the 13th Century in the Catholic Church and even into the Old Testament among the Jews, he pointed out the difference in this particular Holy Year.

"In proclaiming this Holy Year, our Holy Father called upon bishops throughout the world to gather their people, first under the direction of their pastors, then under the direction of the bishops, to discuss what the significance of the Holy Year should be," he said.

We must seek the answers to various questions such as, Where do we come from? Why are we here? Where are we going? during the course of the Holy Year; and explore in depth the Church, the reason for its existence, and why Christ appeared on Earth, the Archbishop explained.

"The ceremony here this afternoon will turn itself to the preparation necessary if we are to have a better realization of our obligations as individuals in relation to God and in relation to our fellow man."

HE REMINDED the pilgrims that Pope Paul has granted indulgences to those who make the pilgrimage under the usual conditions of indulgence.

Asking a special blessing for the first pilgrims, Archbishop Carroll expressed his desire that the ceremony "bring you closer to a better knowledge of yourself — the reason why you are here — and where you are going."

Beginning with a procession of pastors and assistant pastors from parishes participating in the pilgrimage, the program consisted of a penitential service in which the Liturgy of the Word was read; a homily, which was delivered by Msgr. James J. Walsh, spiritual director of St. Vincent de Paul Major Seminary; confession, which was heard by 20 priests while those who had already received the Sacrament of Penance said the Rosary; prayers for the Pope and bishops; the Benediction of the Most Blessed

(Continued on page 4)



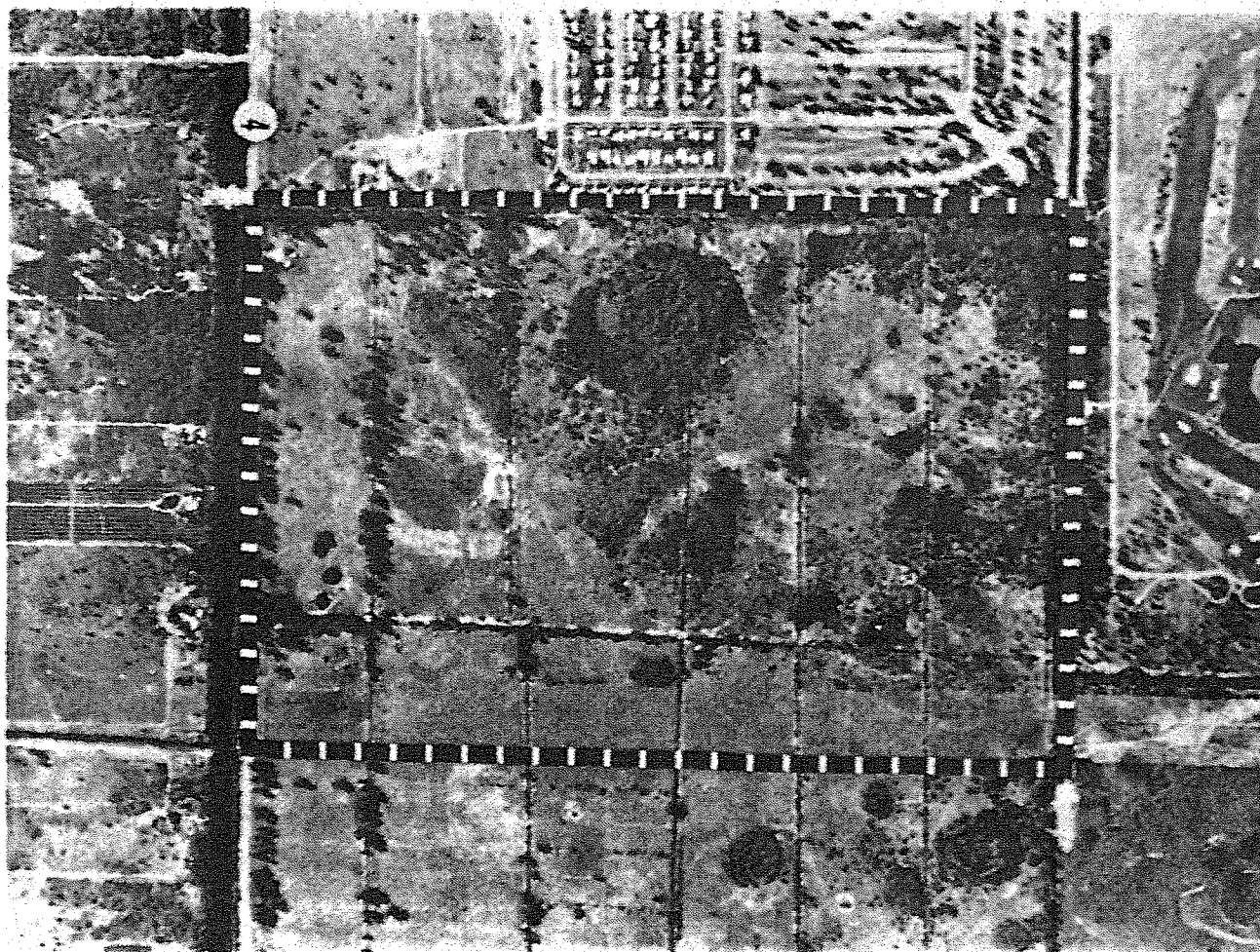
ANNUAL fund-raising campaign which aids persons of all ages regardless of color or creed and assists in the maintenance of numerous Catholic agencies in South Florida is now reaching its high point. Anyone who has not yet contributed to the 1974 ABCD may do so through their parish church. See story, Page 2.

ESPAÑOL

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Aerial View of Rural New Town for Migrants in Palm Beach

First ABCD report March 13

The annual Archbishop's Charities Drive moved into its final phase this week as plans were completed for general reports from pastors during dinner with Archbishop Coleman F. Carroll on Wednesday, March 13.

The Archdiocesan Hall cafeteria adjoining the Cathedral of St. Mary will be the scene of 7 p.m. dinner, followed by reports from every parish in South Florida.

Also present will be pastors, assistant pastors, regional chairmen and past and present general chairmen.

At mid-week, campaign director, Frank

Hillary revealed to The Voice that although some pastors have reported slight delays in contacting all parishioners most parish leaders have indicated that they feel the results of this year's appeal will be most gratifying, particularly at a time when the cost of living is continually rising.

Pastors, Hillary said, have been hopeful that donations in the 1974 campaign will even exceed last year's contributions. According to Hillary, rectory secretaries have reported an unusual number of contributions from winter visitors.

High court rejects unwed father plea

WASHINGTON — (NC) — The Supreme Court has declined to hear arguments on the issue of what rights an unwed father has over an unborn child.

The justices turned down a request to review the decision of Florida state courts in the case of a 27-year-old man who sought to prevent his 19-year-old girlfriend from having an abortion.

THE father's lawyers, in seeking a Supreme Court review of the case, noted that the court in previous decisions had specifically avoided ruling on whether the father has any rights over an unborn child. The Supreme Court justices rejected the review petition without comment.

Arguing before the Florida District Court of Appeals, the father's lawyers maintained that the women had given up her right to privacy and her right to

decide whether to have an abortion when she consented to intercourse. The lawyers also based their case on the father's actual paternity and on a state statute which compels an unmarried man to pay for raising his children.

THE appeals court rejected their later point, saying that in this case there was no contract between the unmarried pair to raise a child. This was in agreement with a previous ruling on the case by an Orange County Circuit Court judge who said that "the father's rights can be granted only in the event an agreement was made to allow the child to be born prior to the time of the actual pregnancy."

In a nine-page decision the appeals court ruled further that "no right is more sacred than the right of every individual to the possession and control of his own person."

The court of appeals cited two 1973 Supreme Court decisions which held that a woman's right to privacy permitted her to determine whether or not to bear a child.

Another review petition involving the rights of the father in another Florida abortion case is still pending before the Supreme Court. Last August a three-judge federal court in Miami struck down parts of a 1972 Florida abortion law which required a woman to get her husband's consent, unless the husband was voluntarily living apart from her, or her parents consent, if she is unmarried and under age 18, before having an abortion.

The three-judge panel ruled in Coe vs. Gerstein that such prohibitions infringed on a woman's right to privacy.

Prejudiced societies hit by cardinal

BOSTON — (NC) — Charging that some fraternal organizations in the Boston areas have "racial and prejudicial attitudes," Cardinal Humberto Medeiros said that "there is no place for Catholics and Christians in organizations which violate the equal dignity of persons."

Last October, Father William MacKenzie, a member of the Benevolent and Protective Order of Elks in the area, charged that the Elks has denied membership to a man he sponsored only because the applicant was black.

LATER, the archdiocesan priests' senate called on the cardinal to issue a statement condemning racial prejudice in fraternal organizations.

"When fraternal orders or institutions anywhere espouse policies which deprive persons of fundamental human rights, then I, as spiritual shepherd of the Church of Boston," Cardinal Medeiros stated, "must take issue with such conduct."

He added that he was confident that the people of Boston would strive to eradicate any vestiges of racism in the community.

In a pastoral letter he issued in 1972, Cardinal Medeiros said, he noted that studies had not yet explained the reasons for racial prejudice.

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Groundbreaking for St. Henry church

POMPANO BEACH — Groundbreaking ceremonies for a church and multi-purpose building at St. Henry parish, here, have been set for Sunday, March 10, at 5:30 p.m.

Presiding over the ceremonies will be founding and present pastor Father Brendan Grogan; and Father Patrick Murnane, pastor of St. Helen parish, Fort Lauderdale.

The new building, located at McNab Road and N. Andrews Avenue Extension, will house the church, rectory and CCD classrooms for the parish, which was started in 1969 with Masses at Pompano Racetrack and currently meets at Northeast High School.

Commission on the role of women is extended

VATICAN CITY — (NC) — The Commission for the Role of Women in the Church and in Society established by Pope Paul VI in Mid-1973 has had its term extended until January 1976, Vatican Radio announced March 4.

"By the express desire of Pope Paul, who founded the commission on a temporary basis, the commission will continue to work until January of 1976 in order to be able to follow the observance of the Year of the Woman established by the United Nations for 1975," Vatican Radio said.

Under the presidency of Italian Bishop Enrico Bartoletti, the commission of study of the function of the

woman in society and in the Church met in the Vatican for a regular plenary session Feb. 26 - March 3.

Themes discussed, Vatican Radio said, were the role of the human person in the creative plan of God, participation and responsibility of the woman in the salvific mission of the Church, and the place of the woman in contemporary society in the light of the conciliar constitution Gaudium et Spes (on the Church in the Modern World).

That document is a synthesis of Catholic thinking found primarily in the great papal statements on social issues. In addition, it tries to apply those papal teachings to the urgent issues facing the modern world.

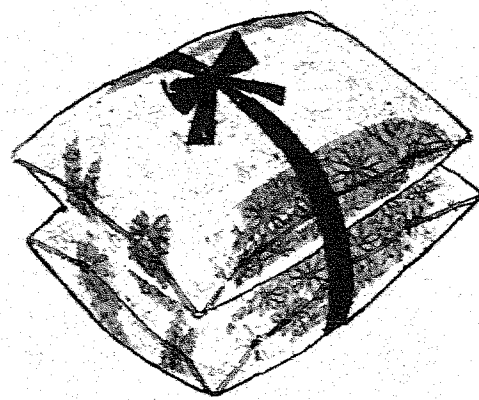
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Meet to air

'dignity death'

LAKE WORTH — "Death With Dignity" legislation, which will be a controversial measure this year in the Florida legislature, will be discussed during a meeting of Sacred Heart Holy Name Society on Sunday, March 10.

Dr. Robert Maraist and Mrs. Mary Ann Maraist, president of the Palm Beach County Right-To-Life League will be the guest speakers during breakfast in Madonna Hall.

Amendment to protect life gains more support

By JOHN MUTHIG
WASHINGTON — (NC) — Four American cardinals urged a Senate subcommittee to frame an amendment to the Constitution which establishes the unborn child as a person from conception on and preserves "to a maximum degree" a commitment to universal preservation of life.

mittee on constitutional amendments, the cardinals joined with the U.S. Catholic Conference (USCC), which prepared the document, in concluding that a constitutional amendment was "the only feasible way" to reverse Supreme Court decisions liberalizing abortion laws.

John Krol of Philadelphia, Cardinal John Cody of Chicago, Cardinal Timothy Manning of Los Angeles and Cardinal Humberto Madeiros of Boston. The subcommittee, chaired by Sen. Birch Bayh (D-Ind.), opened two days of hearings on proposed pro-life amendments March 5.

introduced in Congress, the USCC document maintained that any such constitutional amendment should:

- * Establish that the unborn child is a person under the law in terms of the Constitution from conception on.
- * Express an universal commitment to the preservation of life "to the maximum degree possible."

- * Give states the power to enact enabling and regulatory legislation.
- * Restore to the unborn the basic constitutional protection of the right to life, "described in the Declaration of Independence as 'Unalienable.'"

The USCC testimony repeated the Church's "two central themes" on the abortion issue: that "the right to

life is a basic human right which should be protected by law and that abortion is contrary to the law of God and morally evil act."

THE testimony asserted that, while government "is not expected to formulate laws solely on the basis of the religious teachings of any particular Church," principles of morality taught by various churches "are part and parcel of the legal tradition of American society."

Buckley says pro-life amendment possible

By BOB HAYES
WASHINGTON — (NC) — Sen. James L. Buckley is convinced that a constitutional amendment against abortion can be passed but he thinks that debates over the precise wording of the amendment is "energy wasted."

The Republican-Conservative from New York, the author of a human life amendment, said that arguments over the wording are "a diversion" from the real task of simply getting Congress to consider an amendment.

AND Buckley warned that if an amendment reversing the 1973 Supreme Court abortion decision "is not ratified in the next two or three years, it won't be done at all."

Buckley's amendment, which was scheduled to be the subject of Senate hearings this week, has been criticized by some opponents of abortion because it does not define when human life begins. This, the critics say, would allow courts to permit some abortions. The amendment has also been criticized for allowing abortions to save the life of the mother.

Buckley said that opponents of abortion can deal with the specific wording of the amendment later. "We've got too important a job in persuading Congress to waste energy quarreling about the words of the amendment," he said. "I'm certainly not locked in concrete to the wording of my amendment."

"I OBVIOUSLY introduced that formula which I considered most fool-proof," Buckley said. "but the final wording — that comes out of committee."

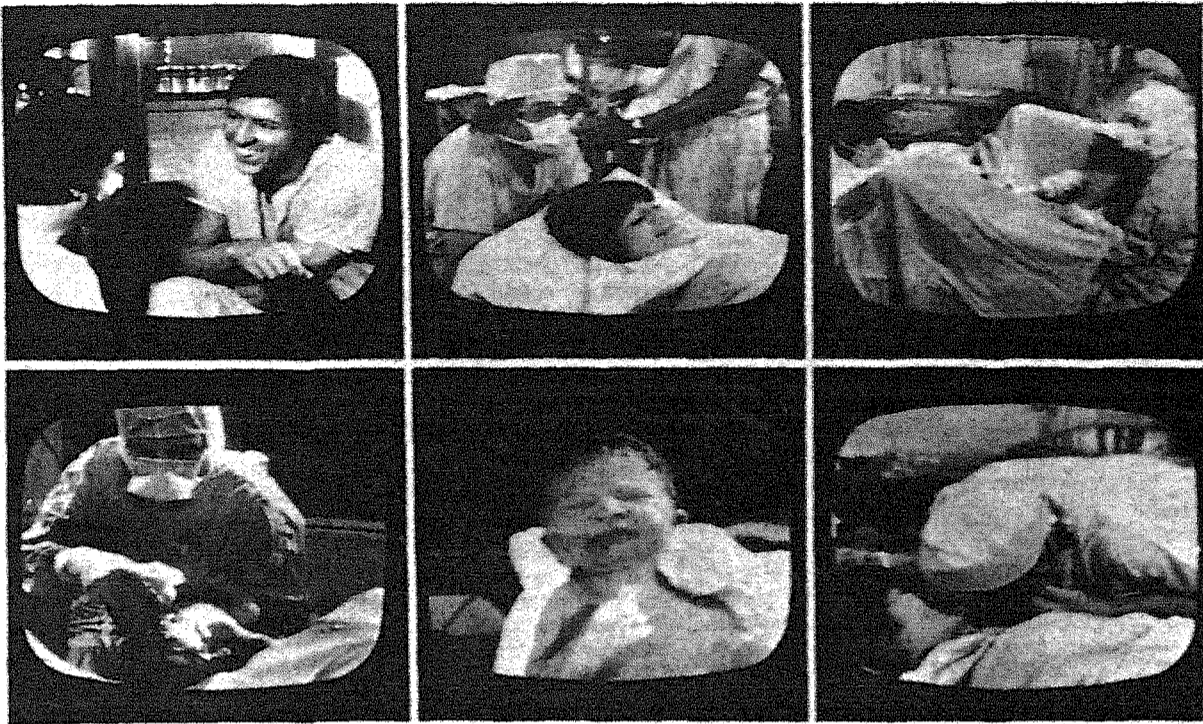
Buckley also defended the exemption clause in his proposed amendment which states, "This Article shall not apply in emergency when a reasonable medical certainty exists that continuation of the pregnancy will cause the death of the mother."

"Under any system we've had historically," Buckley said, "abortion has been considered licit to save the life of the mother."

"In the process of saving the life of the mother abortion can be permitted within the limits of due process."

Buckley said that "there now is clear evidence that the average American supports a return to strict laws prohibiting abortion." He said, however, "I'm not sure 10 years from now that will be the case."

IF passage of an anti-abortion amendment is delayed too long, Buckley said he fears that "courtesy of the



ACTUAL BIRTH of a baby is the subject of an ABC-TV special at 11:30 p.m., Wednesday, March 20. Shown in some of the major scenes (from top, clockwise) are Dr. Phillip Brooks discussing preparations with TV host David Hartman, right; readied by childbirth instructions, John Farrell assists his wife, Candice, in delivery room; infant Nina Catherine is born; mucous is cleaned from the infant's nostrils; Nina Catherine's first portrait; the Farrelles congratulate each other with a kiss.

Supreme Court... people will become inured to killing," saying to their representatives that abortion is of prime importance and "we will watch what you are doing."

Ratification of an amendment is possible only if right-to-life and other groups do their jobs, Buckley said.

"It depends on enough people around the country," he said. "Some senators and con-

gressman, Buckley said, are particularly vulnerable to pressure in this election year on the abortion issue. "Some senators have come up to me and said, 'Why are you doing this to me?'" he said. "If

enough groundwork is done a candidate might be forced to take a position."

Buckley denied that the pro-life movement was solely a conservative cause, citing the co-sponsorship of his amendment by liberal Senators Mark R. Hatfield (Rep.-Ore.) and Harold E. Hughes (Dem.-Iowa).

Buckley said he could not make a "distinction" between the born and the unborn. "Life is so paramount an interest that we don't leave that to the states. I think you're a human being or you're not a human being."

THE New Yorker urged "those who are working actively to outlaw abortion to face a social responsibility to assure that there are alternatives available to the mother. We must recognize that there are children born out of wedlock, the so-called unwanted children, for whom society clearly should take a concern."

The senator also accused the national media of distorting of the pro-life movement to make it appear that the anti-abortion crusade is solely a Catholic effort.

"It's a human issue," Sen. Buckley said. "One of the things which does agitate my adrenalin is the kind of coverage we get. The press gives the impression that this is an exclusive of the Catholic Church."

ACCORDING to scientists quoted in the document, myths about the fetus as a passive, plant-like vegetable were a result of limited study of fetal life. Newer developments, according to these scientists, show that "from fertilization the child is a complex, dynamic, rapidly growing individual" who is "very much in control of the pregnancy."

These findings, the USCC said, refute the notion that "the developing child is part of the mother like the tissue of a maternal organ" and support the claim that "the dignity of the unborn child is neither conferred nor taken away by any man or woman or by any government or society," but is "rooted in an objective individuality."

When the objective reality of individual life is not fully respected, the USCC said, rights proper to an individual, such as the right to life, liberty and pursuit of happiness, are replaced by highly arbitrary and based values.

"Culturally our society has moved from limited abortion to abortion-on-demand," the USCC said. "And now, it appears, our society is moving to limited euthanasia and limited elimination of the mentally retarded. A reasonable man must ask: what are we doing? where are we going?"

Turning to legal aspects of the issue, the USCC statement maintained that "unless the law expresses a commitment to safeguarding the lives of all, it teaches that life itself is a nebulous value, and one that can be denied."

Pope Paul defends man's 'inalienable right' to live

VATICAN CITY — (NC) — Pope Paul VI defended man's "inalienable right to live from the first moment of his existence" at an audience Feb. 27 given to an international group of scientists.

Speaking in French, Pope Paul told his visitors, among them seven Nobel prize winners, that the Church favors their research.

He said that their attempts to define "with the greatest precision possible the complex laws governing the physical and biological universe is already a search for truth that gives homage to the Author of nature and also to the human spirit that participates in His wisdom."

MANY contributions to this search come from different sources, the Pope noted. In addition to contributions from the fields of science and medical research, contributions must also come from "the philosopher, politician, lawyer, as well as from, we think, the moralist and the theologian."

"In this field, in fact, the Catholic Church has a global concept of man that is the basis for its attitudes toward real problems," he said. "The Church is pleased with the dominion that man acquires over his life, not to change it for his pleasure but to expand on it

according to all the possibilities written in its nature."

The Pope added that the Church "is concerned with the quality of life on all its levels because all are arranged according to the spiritual vocation of man."

The Church recognizes the "sacred character of each man," the Pope continued, "guaranteed by Him who had created man in His own image, and who surrounds him with His love and calls him to live with Him."

"THE CHURCH recognizes therefore man's inalienable right to live, from the first moment of his existence — a right which no human can set aside — a right which applies also to his fellow men and, above all, to his family, and to the conditions necessary for a truly human life."

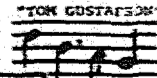
Pope Paul concluded his observations by telling the scientists that "the Church thus puts the problems of life in the light of a faith that reveals the full sense of man on the path of a long experience of an assent to life."

To his visitors, whom he acknowledged were "justly concerned with the conditions of life for future generations," the Pope both expressed his esteem and interest in their work, adding that he hopes it will contribute to a "high service for humanity."

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Archbishop leads 1,000 in Holy Year pilgrimage

(Continued from page 1)

Sacrament which was offered by Archbishop Carroll; and hymns in Spanish and English.

QUOTING Pope Paul concerning the Holy Year, Msgr. Walsh in his homily discussed the most important task of the year.

"We need above all to reestablish a genuine and vital — and notice these words — a happy relationship with God, to be reconciled with Him in humility and love.

"And why do we need this? Pope Paul goes on to explain that we must be reconciled in charity and justice with men." Msgr. Walsh said.

He recalled the two previous experiences he has had with pilgrimages — once at the foot of the Pyrenees Mountains in France, where millions of pilgrims have visited the site where Our Lady appeared to St. Bernadette to warn the world to repent; and once at the shrine of Our Lady of Guadalupe near Mexico City, where 80,000 Indians fasted as they marched 200 miles to pay their respects to the Mother of God.

"So we come back to today. It seems so providential that Pope Paul has called for the Holy Year — providential because we all agree that the world gives every appearance of being critically ill; that we ourselves are being infected with the highly contagious disease of immorality and disregard of God Himself," he told the overflow crowd.

"NEVER before in the history of mankind has there been such an organized, deliberate, well-planned assault on the dignity of human life," the Monsignor said. Enumerating parts of this attack, he cited birth-prevention and killing of the unborn—

and "as if they were guilty of a grave crime." — the trend to do away with the elderly and mentally retarded. Also, he emphasized the degradation of women and the corruption "which seems to be everywhere, even where we least expect it."

Pointing out that many times throughout history, the human race has had to be punished by God to bring it to its senses, Msgr. Walsh reminded the pilgrims that both Pope Paul and Archbishop Carroll have expressed the hope that the Holy Year, with its program of interior renewal and reconciliation with God, will be the means whereby punishment by God is avoided.

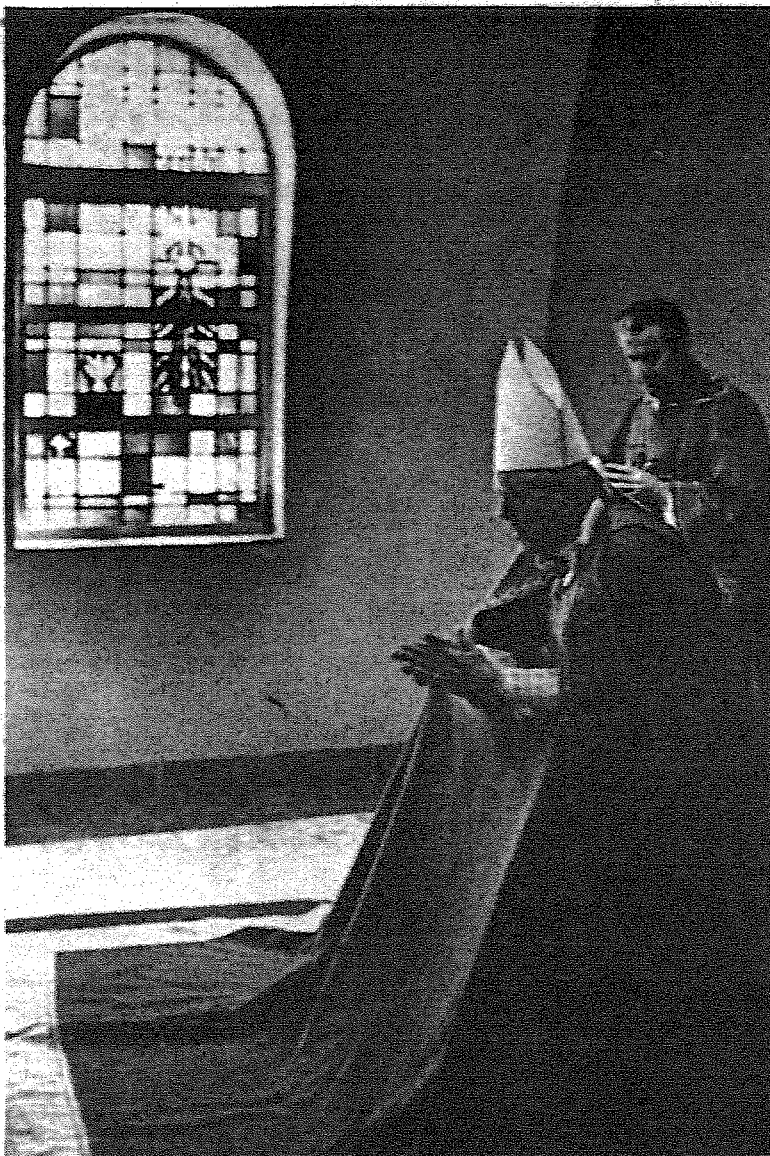
"This pilgrimage should help us realize more the very purpose of our lives," he said, expressing the idea that we have all been on a pilgrimage since our mothers brought us into the world, and that we are a pilgrim church.

"The Vatican Council has stressed over and over that we are walking through life along dangerous roads to a new life beyond the grave, a life of perfect happiness," he said.

HE called the pilgrimage "a small journey within the larger journey through life.

"It should help us realize that sin is the only enemy we need fear in this life. It should recall for us what has been said many times, that the worst thing in the world is not sin, but rather the denial of sin," he said.

"It should make us go on our knees in gratitude that God has given us a means of interior renewal in the Eucharist, a means of personal reconciliation in the sacrament of Penance and an opportunity to help this sick



In prayerful meditation Archbishop Coleman F. Carroll kneels at the prie dieu in the Blessed Sacrament Chapel of the Cathedral at the pilgrimage Sunday.

world recover. He has put in our hands through His grace the power to seek reconciliation with our brothers."

He concluded with the wish that those attending the pilgrimage "willingly take on the burden of praying for those who refuse to pray, and do penance for those who refuse to do penance."

Following the homily and a time set aside for confessions, the pilgrims joined in prayers for Pope Paul and the bishops, recited the official Prayer for the Holy Year, sang English and Spanish hymns, and were dismissed to go home and begin their own personal program of interior renewal and reconciliation with God.



NEW OFFICERS of the Archdiocesan Guild of Catholic Police and Firemen were recently installed by Msgr. John J. Nevins, chaplain, right center. Also shown are Lou Sarsich, Miami Fire Dept., president; and Paul Gurdack, Metro Fire Dept., second vice president; shown receiving the congratulations of Father Thomas Engbers, left center, City of Miami Fire Chaplain; and Robert Lang, Federal Bureau of Investigation, guard; Charles Zamuda, retired, Public Safety Dept., first vice president; and Arnold DeLuca, Public Safety Dept., secretary. Kathy Thomas, also of the Public Safety Dept. serves as secretary but was not present for the picture.

Director of nursing dies

Memorial Mass was celebrated Saturday in St. Francis Hospital chapel for Mrs. Margaret Mary Knapp, Director of Nursing, who died last Friday.

Mrs. Knapp had served as Director of Nursing for the past two years and had been a member of the nursing staff at the hospital since 1967, coming here from Pawtucket, R.I.

Funeral services were held in Pawtucket. Walsh and Wood Funeral Home was in charge of arrangements.

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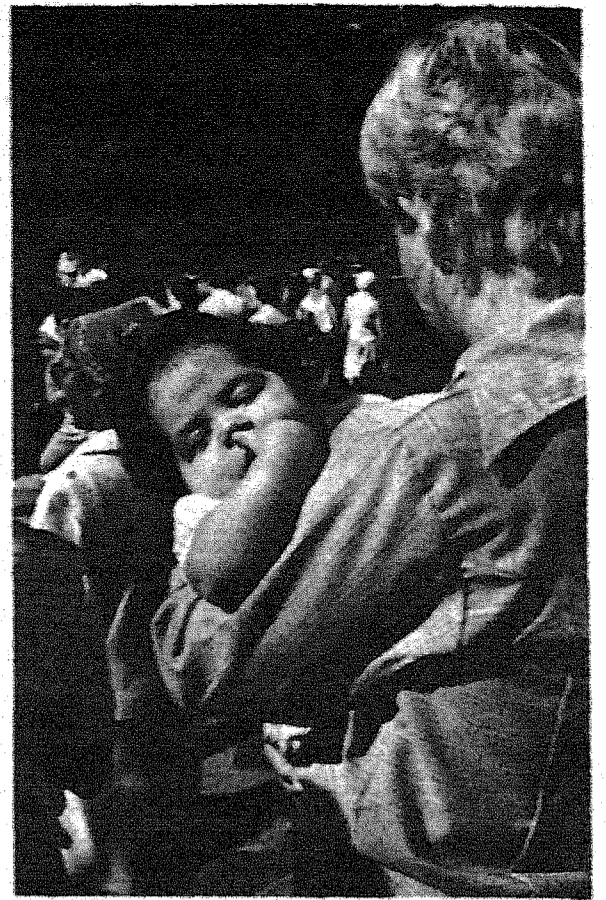
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Pilgrimage to the Cathedral in observance of Holy Year



PARISHIONERS from Holy Family Church made banners for the pilgrimage to St. Mary Cathedral (left). Twenty other parishes joined in the first official pilgrimage in the Archdiocese. A sleepy child (right) reflects the peace which the pilgrimage hopefully brought to those who participated.



PRIESTS from participating parishes stationed themselves in 20 locations to hear confessions after the penitential service.



FRIENDS shared their feelings about the pilgrimage outside the Cathedral as they prepared to leave.



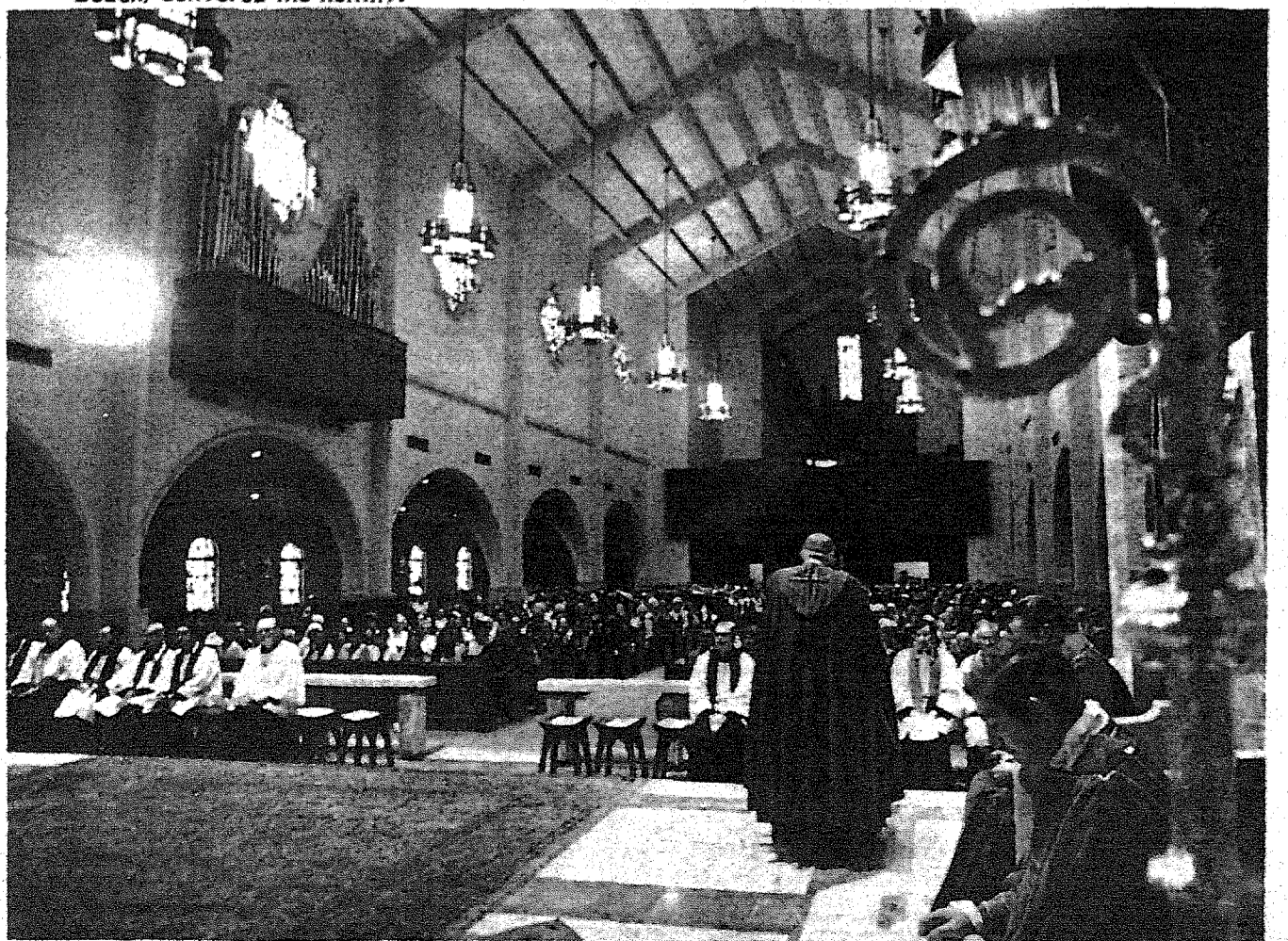
THE JOY of meeting old friends, together with the spiritual uplift of the pilgrimage itself, made it the "joyful and happy" occasion, Archbishop Coleman F. Carroll called it in his address to the pilgrims.



MSGR. James J. Walsh, spiritual director of St. Vincent de Paul Major Seminary, Boynton Beach, delivered the homily.



OLD and young alike attended the pilgrimage in large numbers. More than 1,000 filled the Cathedral (right). Archbishop Carroll addressed the parishioners, pastors and assistant pastors after leading a procession into the Cathedral.



Same old story — those who have it are afraid to share

"There's no room at the Inn."
Those are the words of Msgr. John McMahon, Archdiocese director of Rural Life Bureau, reacting to the setback in obtaining zoning for Rural New Town, the cooperative effort to provide housing and jobs for migrants in Palm Beach County who want to better themselves.

The project was acceptable, according to the county zoning technicians, on all criteria.

But it was not acceptable to its neighbors in Royal Palm Beach.

They didn't want migrants as their neighbors. And so it has been since the beginning of time.

For the poor and needy there never has been room at the inn. Joseph and Mary were turned away because there was no room, but no doubt any wealthy merchant that happened along on that first Christmas Eve found room at the inn, just as today the full hotel somehow finds room for the well-to-do and influential applicants.

And when the influential and moneyed developers have wanted to build developments or condominiums



Photo Courtesy: CBS Television Network Press Information

for middle and upper class dwellers they generally have met with a "come on in."

But on one of the rare occasions that someone wants to do something for the forgotten farmworkers, he is turned away. There is room for hundreds of new condominiums and new homes for those who have made it. But having made it to middleclass comfort, they don't want those who haven't made it to be near them.

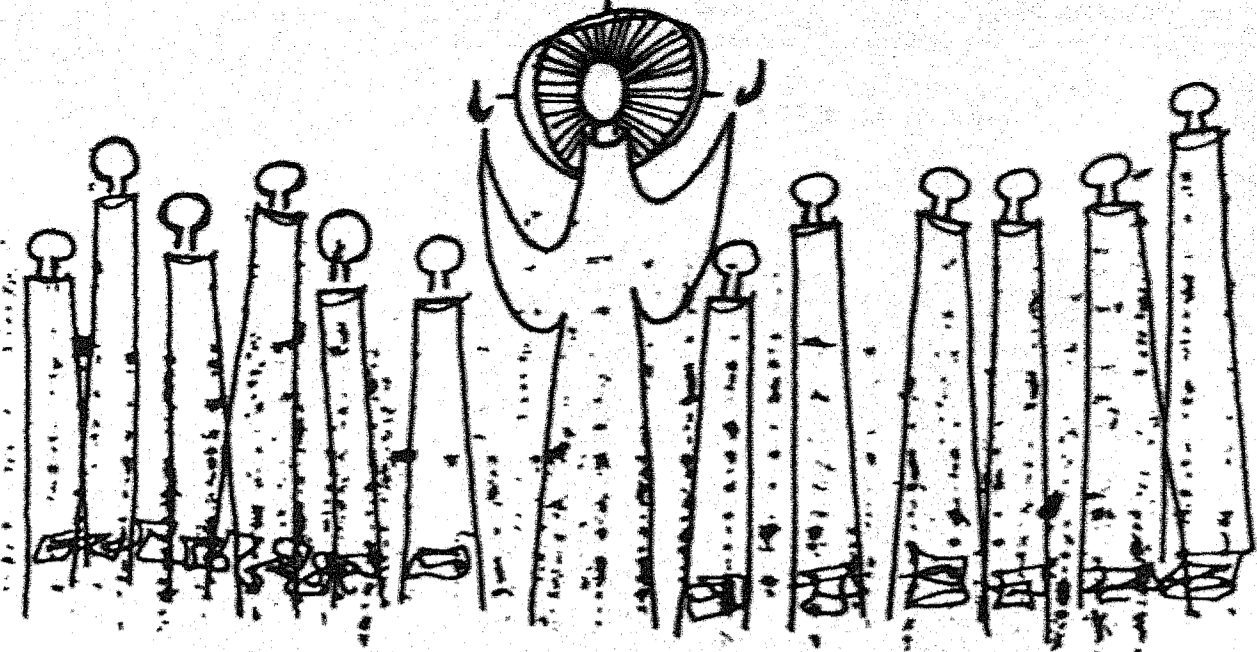
These ex-migrants were Americans trying to fulfill the American dream of working their way up to a better life, and other Americans turning them away with the usual excuses such as crime in the big city housing projects (which had no bearing on this rural, open spaced, recreation oriented project).

One resident of Royal Palm Beach said she was proud they had won. "This is the American way," she said.

Since the beginning of the war on poverty and the building of housing projects or halfway houses or drug treatment centers or you name it — people have been saying "fine, just don't put it near me."

Always somewhere else. Always there is no room at the inn.

It makes you wonder just what IS the American way.



AS JESUS was starting to go up to Jerusalem, He took the twelve aside on the road and said to them: "We are going up to Jerusalem now. There the Son of Man will be handed over to the chief priests and scribes, who will condemn Him to death. They will

turn Him over to the Gentiles, to be made sport of and flogged and crucified. But on the third day He will be raised up." Matthew 20:17-19, the reading for Wednesday of the second week of Lent.

The steps involved in 'following Christ' during the Lenten season

By MSGR. JAMES J. WALSH

Two of the questions currently being thrown out for discussion and enlightenment are: "What's happened to sin? And what has happened to Lent?"

They are both pertinent and practical. Let's touch on the query about Lent. It's still very much here, of course, and always will be in the Christian's spiritual program of growth and union with God. But since the laws of fast and abstinence have been so drastically changed, many people assume — wrongly — that the penitential season is just another "change" and no longer has much significance. For some it is further proof that their 10-year-old suspicion is true — namely, that the Church is going soft.

The Gospel of the day after Ash Wednesday contained these words: "Whoever wishes to be my follower must deny his very self, take up his cross each day and follow in my steps."

The interesting point about this definition of a Christian by Christ is that it applies to his behavior — habits the year round. But the Church has always emphasized it especially in the season of Lent — when prayer and penance are brought to the fore. In order to impress us with the necessity of living up to Christ's strong command, the Church has always given her children special guidelines for the holy season.

PERHAPS what has confused some today is that these guidelines have changed in appearance and content while retaining the very same purpose of urging us to prayer and penance. But they have changed on many other occasions in history — which should reassure us that Lent is indeed still a very important time in our lives.

The Truth of the Matter

Our Lord's words, quoted above, indicate that the Christian must constantly seek a change of heart, a conversion of his ways towards God. The basic purpose of Lent is to make us face this truth more seriously. Notice there are three steps involved in "following Christ," all of which spell out the general Lenten program of penance.

"Must deny his very self." Self discipline, yes, controlling one's passions and emotions, being master of one's feelings. In the past, emphasis was very strong on this "giving up" aspect. Today more stress is added to this important practice of renunciation by adding a positive element. Namely, if I give up cigarettes for Lent, then I should give the money to the St. Vincent de Paul Society for the poor. If I give up movies, then I should also donate that money to a good cause and use part of that time to visit the sick or the lonely and bring a bit of happiness into their lives. This is self denial, but it also is love of neighbor.

Secondly, take up your cross each day. Look at this in the very practical way of identifying all the things that go wrong every day with the cross. This can range from the way you feel to the attitudes of people which we don't like. It can mean the



MSGR. JAMES J. WALSH

round of daily failures and disappointments. It can be anxiety about a loved one, concern for some ill, sadness at a death. It means all the things that seem to interfere with our happiness or go contrary to what we want. And almost every day has a full quota of these.

SO, if we stop complaining and see the hand of God in these daily incidents, we are practicing resignation to His will. And that is genuine penance. Not only does it help one bring about change of heart within himself, but also it diffuses a measure of peace around those who usually have to listen to our gripes and words of self pity. We thus do good to others.

Thirdly, follow in Christ's steps. That is, be faithful to Him. He told us there was only one way of knowing if we are faithful to Him: "If you love Me you will keep My commandments." Fidelity to duties. To God. To my neighbor. To myself.

There is endless possibility of penance here. If I am tempted to speak harshly or unkindly to someone, and I make the effort to hold my tongue, I am doing penance, because such self discipline, done with the right motive, is true penance. You can multiply such an example literally by the hundreds in your daily round and thus come to realize that the day is full of opportunities to deny self in being faithful to your duties to God, neighbor and self.

None of this is easy. Therefore, we are always urged, as Archbishop Carroll did in his Lenten letter, to strive to attend Mass daily. There we gain the strength needed to live out, especially in Lent, the Christian life Christ has described for us.

Today feast day of John of God

By JOHN J. WARD
St. John of God, whose feast day is celebrated today, Friday, was born in Portugal of very poor but devout parents in the year 1495.

Nothing in John's early life foreshadowed his sanctity, since he ran away from home at an early age and tended sheep in the hills of Spain. Later he became a soldier of fortune and fought against the French, and afterward against the Turks.

At about the age of 40 he became remorseful for his wild life and resolved to devote himself to the ransom of Christian slaves in Africa.

AT his return to Spain he was fortunate to hear a sermon by John of Avila in the city of Granada, which moved him to such a degree that he was pronounced insane and taken to an asylum. After he was released from the institution he devoted his life to collecting the poor and supporting them by working and begging.

One night he found a man in the street, and, thinking he was close to death, took him to the hospital which he had established. After laying him on a bed he proceeded to wash his feet and found, to his consternation, that the man's feet were pierced and bore the print of nails. When he looked up he heard the words "John, to Me you do all that you do to the poor in My name. I reach forth My hand for the alms you give. Me you clothe. Mine are the feet you wash." Then the vision disappeared leaving John filled with consolation.

Once, when a fire broke out in his hospital, he was seen going through the flames to rescue his beloved poor. He labored 10 years in the service of the suffering; and died at the age of 55, on his knees before the altar.

He was canonized by Pope Alexander VIII in 1690, after many miracles were performed in his name.

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Pope's Lent text calls for aid to poor

The following is a text of Pope Paul VI's Lenten message which appeared in the March 2 edition of L'Osservatore Romano:

Beloved sons and daughters,

About 10 months have passed since we announced the Holy Year. Renewal and reconciliation remain the key themes of this celebration. They express the hopes which we have placed in the Jubilee Year, but as we have noted they will not have the desired effect if they do not bring about in us a certain "breaking-off."

Now here we are in Lent, in the most opportune time for our renewal in Christ, for our reconciliation with God and with our brethren. In Lent, in fact, we link ourselves with the life and death of Christ, by means of a breaking-off with sin, with injustice and other forms of selfishness.

THEREFORE we desire today to insist on the "breaking-off" which the spirit of Lent postulates, a breaking with a too exclusive attachment to worldly goods, that they may be abandoned as in the case of the rich man Zacchaeus, or poor as in the case of the poor widow who was praised by Jesus.

In language influenced by his time, St. Basil preached thus to the rich: "The surplus bread which you have is the bread of the starving; it is the clothing of him who is nude, the shoes which you do not wear are those of them who do not have shoes, the money which

you hide is the money of the poor, the works of charity which you do not do are so many injustices which you have committed."

These words make us reflect at a time in which hatred and conflicts are provoked by the injustice of those who accumulate goods while others possess nothing. Of those who are more concerned with their own future than with the situations in which others find themselves today and of those who either through ignorance or selfishness refuse to deprive themselves of their surplus goods for the benefit of those who are deprived of basic necessities.

AND HOW is it possible not to recall at this moment the renewal and reconciliation called for and assured by the fullness of the one eucharistic meal? If we are to share together in the Body of the Lord, we must sincerely desire that no one should lack what is necessary, even though this should involve us in some personal sacrifice. Otherwise, we will be heaping insults on the Church, the Mystical Body of Christ, of which we are the members. St. Paul, in his admonition to the Corinthians, warns against the danger of a censurable conduct in this regard.

We shall sin against this unity of mind and heart if today we deny to millions of our brothers what is necessary for their human development. At this time of Lent, the Church and its charitable institutions ever more exhort Christians to give greater sup-

port to this immense undertaking. To preach the Jubilee Year means to preach that intimate and glorious renunciation of self that restores us to the truth of ourselves and to the truth of the human family that God wants. In this manner the present season of Lent can fulfill even in this life, aside from the token of heavenly repayment, the hundredfold promise of Christ to those who give with generosity.

You can hear in this our appeal a twin echo: The echo of the voice of the Lord which

speaks to you and exhorts you, and the echo of the groans of humanity which cries out and calls for help.

All of you, bishops and priests, religious, young and old laymen, both as individuals and as members of the community, may you all be called to contribute to the work of reparation in charity, since this is a commandment of the Lord.

To each of you we impart our apostolic benediction in the name of the Father and of the Son and of the Holy Spirit.

Lenten mission at St. John Bosco

A Lenten mission will be conducted in English from March 10 through March 15 in St. John Bosco Church, 1301 W. Flagler St. Father Malcolm McGuinn, C.P. of Our Lady of Florida Retreat House, North Palm Beach, will conduct the services.

Those needing transportation for evening sessions should call Father Emilio Vallina or Father Michael McNally.

New study of Aquinas urged

WASHINGTON — (NC) — "I predict another great revival of Thomistic study," said Jesuit Father Robert Henle, president of Georgetown University, at a Mass in St. Matthew's Cathedral here commemorating the 700th anniversary of the death of St. Thomas Aquinas.

The Mass, celebrated by Archbishop William Baum of Washington, was part of a four-day convention Feb. 28-March 3 by the American Catholic Philosophical Association (ACPA) celebrating the septcentenary of St. Thomas and another great medieval theologian, St. Bonaventure.

Father Henle took the occasion of the Mass to remind the philosophers that, along with St. Augustine, Aquinas is perhaps the most influential of the saints that have been given the title Doctor (teacher) of the Church.

"THE DOCTORS of the Church are honored not only as great saints, but as teachers of the People of God," he said.

"The true teachers of the People of God are the bishops, the councils, and the popes . . . But from the very beginning the bishops and popes have recognized that for their

charisma veritatis (charism of truth) they needed the support of scholars and theologians," said Father Henle. "This was the task to which St. Thomas devoted his whole life. He was a sainted Dominican, he was a man of God, but he was a scholar."

Father Henle said he considered it the "climax of my career" to be preaching at the septcentenary celebration of St. Thomas after a lifetime of studying Aquinas and teaching his thought. The Jesuit priest said he has read every word St. Thomas is known to have written, including some works "as many as 50 times."

THE striking features of Aquinas' works, he said, were his "tremendous confidence in the faith and in the intelligence" and his "serenity, the soundness of judgment that St. Thomas almost infallibly exercised, . . . and some-

thing even deeper — his charity."

Father Henle said he could remember only one small passage in the whole of Aquinas' works in which the saint actually seemed to get enraged. "Despite criticism from all sides, from authori-

ties and from monks and theologians of great sanctity, St. Thomas always carried on with this serenity," he said. "You can't tell from his doctrines who his enemies were, or at least only vaguely. This is part of his great faith and hope and sanctity."



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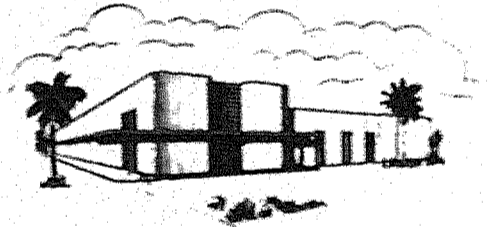
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Around the Archdiocese Dade County

The **Memorare Society** for widows and widowers meets at 8 p.m. today (Friday) in St. Louis parish center, 7270 SW 120 St. The group formerly met at St. Dominic Coffee Shop.

The **Third Order of St. Francis** will meet Sunday, March 17 at 2 p.m. in St. Francis Hospital, Miami Beach.

A **Hay Ride, Square Dance and Barbecue** will be sponsored by St. Kevin Women's Guild at 8 p.m., Saturday, March 16 on the parish grounds, Bird Rd. and SW 125 Ave. Reservations may be made by calling 223-6447.

Miami Catholic Singles Club members will observe a Corporate Communion during 8 p.m. Mass, Saturday, March 9 at the Shrine of Our Lady of Charity of Cobre.

The annual **Day of Reflection** for members of the Patriarchal Club, Miami Beach, begins at 9 a.m., Tuesday, March 12 in the club rooms. Mass will be celebrated at 11:30 a.m. and luncheon will follow. Father Noel Bennett will conduct the conferences, which end at 2 p.m. Additional information may be obtained by calling 757-8318. Members of the club will observe a Corporate Communion at 10:30 a.m. Mass, Sunday, March 10.

Frank Willis has been installed as president of St. Louis Golden Age Club. Other officers are Mrs. Mollie Grogan, vice president; Mrs. Olive Herman, secretary-treasurer; Mrs. Frances Taioli, Social Chairman and Mrs. Marguerite West, Historian.

New members will be welcomed by **Daughters of Isabella** beginning at 7:45 p.m., Monday, March 11 at the K. of C. Hall, 270 Catalonia Ave., Coral Gables.

Canada Week will be observed by members of St. Joseph Catholic Women's Club during a dessert card party, March 12 at 1 p.m. at the Surfside Community Center.

A "cheese-tasting" party will be sponsored by St. Louis Catholic Woman's Club during the monthly meeting on Wednesday, March 13 following 8:30 a.m. Mass. Baby-sitting services will be provided.

Catholic Daughters of America, Court Miami 262, will welcome new members during a special Mass at 3 p.m., Sunday, March 10 in Gesu Church. The monthly meeting of the Court will precede reception at 1 p.m.

Sister Mary Catherine, O.P., coordinator of Religious Education in St. Rose of Lima parish, will lead a Lenten prayer program during a meeting of the parish Guild at 11 a.m., March 11, in the Miami Shores Community Center. Jack Cooney will speak on income tax preparation.

Palm Beach County

Annual picnic in Ascension parish, Boca Raton, will be an event of Sunday, March 10 from 1 p.m. to 6 p.m. on the grounds of the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach. Games and sports will be featured.

A Spring luncheon featuring fashions from Haber's will be sponsored by St. Lucy Women's Guild at noon, Tuesday, March 12 at LaCoquille Club, Palm Beach.

Broward County

St. Sebastian Women's Club will sponsor a dinner cruise aboard the Paddlewheel Queen at 7:30 p.m., Tuesday, March 19. Mrs. Walter McDonough, general chairman, is accepting reservations.

A Lenten Day of Recollection under the auspices of St. Pius X Women's Club, Fort Lauderdale, begins during 10 a.m. Mass on Monday, March 11. Father Paul Frank, O.M.I. will conduct the conferences, in which all women of the parish are invited to join. Further information may be obtained by calling 564-1621.

Their annual luncheon and fashion show will be sponsored by St. Bernard Women's Guild at 11:30 a.m., Saturday, March 16 at the Viking Restaurant, 1150 N. Federal Hwy., Dania. Plans will be finalized during a meeting at 8 p.m., Tuesday, March 12 at Roarke Memorial Center. Tickets for the luncheon will be available after all Sunday Masses. Those needing transportation should call 587-8092.

Broward County Catholic Widows and Widowers Club is sponsoring a trip to Key West on Saturday, March 9. For information call 772-3079.

Leisure Club for senior citizens in Nativity parish are sponsoring a trip to St. Augustine and Silver Springs on March 12, 13 and 14. Complete information may be obtained by calling 922-0544.

Plans for Chaminade High School's Spring festival will be discussed during a Parents Club meeting at 8 p.m., Wednesday, March 13 in the school cafeteria.

"Priestly People: Fact or Myth" will be the topic of Dr. Justin Steurer, next lecturer in the Lenten Lecture Series in St. Maurice parish at 8 p.m., Sunday, March 10 at 2851 Stirling Rd., Fort Lauderdale.



MARIAN CENTER will benefit from the Auxiliary's annual "Day at the Races" planned above by Mrs. Stefan Zachar, right, chairman; and Mrs. Maurice Castellano, co-chairman.

'Day at races' slated as benefit for center

Their annual "Day at Hialeah Race Course" will be sponsored by members of Marian Center Auxiliary on Thursday, March 14.

Tickets include admission to the clubhouse, a buffet luncheon, fashion show and a reserved seat for an afternoon of racing beginning at noon.

Mrs. Stefan Zachar is chairman of arrangements for the benefit to aid the Marian Center for Exceptional Children.

E. Coast Deanery unit to meet on March 14

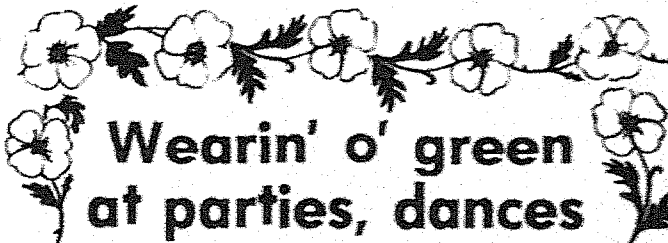
NORTH PALM BEACH — Mass celebrated at 9 a.m. on Thursday, March 14 in St. Clare Church will mark the opening of the Spring meeting of the East Coast Deanery of the Miami Archdiocesan Council of Catholic Women.

A business session in the parish hall will be followed by luncheon at the Holiday Inn on PGA Blvd., where Father Laurence Conway, moderator of the Miami ACCW and

pastor, St. Anthony Church, Fort Lauderdale, will be the guest speaker.

Also participating in the one-day sessions will be Mrs. Dan McCarthy, ACCW president, who will discuss plans for the annual Council convention scheduled to be held in April.

Reservations for the luncheon should be made no later than March 10 by calling 622-0512.



St. Patrick's Day parties head the list of club activities as the day for the 'wearin' 'O' the green' approaches in South Florida.

BOYNTON BEACH — A "Wearin' of the Green" dance under the auspices of Trinity Council, K. of C. begins at 9 p.m., Saturday, March 9 in St. Vincent Ferrer parish hall.

Music for dancing will be provided by the Frank Trio.

HOLLYWOOD — St. Patrick's Holiday Fashions will be featured during the 12th annual luncheon of Nativity Guild, Hollywood, at noon on Wednesday, March 13 at the Reef Restaurant, Fort Lauderdale.

Newest in women's apparel from Haber's will be featured during the benefit.

Reservations may be made by calling 987-4095 or 981-1590. Tickets will also be available after the Masses at Nativity Church on Sunday, March 10.

Mothers of students enrolled at Miami's Marian Center for Exceptional Children will sponsor a St. Patrick's luncheon and style show on Saturday, March 16 at the Hotel Carillon, Miami Beach.

Tickets may be obtained by calling 822-9635 or 989-9415.

A "St. Paddy's Day" party will be sponsored by the Miami Catholic Singles Club

at Jimbo's, 1750 NE 56 Ct., Apt. 1 at 8 p.m. on March 16.

Their annual St. Patrick's dance will be sponsored in St. Vincent de Paul parish beginning at 9 p.m. Saturday, March 16 in the parish hall, 2000 NW 103 St.

"The Notables" will provide music for dancing. Tickets may be purchased at the door.

A St. Patrick's Breakfast and Hat party will be sponsored by the Cathedral Women's Guild beginning at 10 a.m., Saturday, March 9 in the cafeteria. Music and entertainment will be provided.

WEST PALM BEACH — Their Second Annual St. Patrick's Day Ball will be sponsored by the Shamrock Club of Palm Beach County at 9 p.m., Saturday, March 16 at the K. of C. Round Table, 1166 E. Marine Drive, Irish entertainment and continuous music for dancing will be provided.

Reservations may be made by calling 588-4734 or 582-0446.

CORAL GABLES — The K. of C. Council No. 3274 will sponsor a St. Patrick's dinner and dance beginning at 7:30 p.m., Saturday, March 16 at the Council Hall, 270 Catalonia Ave.

North Dade women call for the defeat of ERA

Election of officers and the passage of a resolution opposing the proposed Equal Rights Amendment to the Constitution highlighted the Spring meeting of the North Dade Deanery of the Miami ACCW held last Sunday in St. Rose of Lima parish.

Concelebrated Mass in St. Rose of Lima Church and a buffet supper preceded the meeting.

Mrs. Peter Buffone, St. Rose parish, was reelected president; Mrs. Robert Gateley, St. Lawrence parish, North Miami Beach, vice president; Mrs. Robert Achamer, Immaculate Conception parish, corresponding secretary; Mrs. James Wilbanks, St. Vincent de Paul parish, recording secretary; and Mrs. Gertrude Tripp, the Cathedral parish, treasurer.

Six attorneys to debate the porno issue

CORAL GABLES — A debate on "Pornography and Obscenity" will feature three Special Assistant State Attorneys and three defense attorneys at 8 p.m., Wednesday, March 13 in the K. of C. Council Hall, 270 Catalonia Ave.

Sponsored by the Coral Gables Council of the K. of C. the debate will feature Assistant State Attorneys Leonard Rivkind, also Special Assistant State Attorney General in the area of pornography; Norman Schwarz, and Harold Ungerliter.

Defense attorneys, who defend pornographers locally, will be Joel Hirschhorn, Joseph Pardo and Alan Weinstein.

The general public is invited to attend the debate.

A resolution urging defeat of the ERA, which will be a controversial issue when the Florida legislature convenes on April 2, was proposed by Mrs. Thomas F. Palmer, deanery legislative chairman, and adopted by members of the deanery present on behalf of some 2,000 members who are associated with the deanery through 14 affiliations.

Reaffirming and endorsing the statement of the National Council of Catholic Women, which oppose the ERA because "it proposes an idea foreign to the Christian concept of woman's co-equal, but individual dignity with man, and because it would destroy the legal safeguard women have secured throughout the years," members of the North Dade Deanery pointed out that the "so-called Equal Rights Amendment would mandate a doctrinaire legal equality between the sexes which would eliminate rights, benefits, and exemptions which women now enjoy in the U.S." with regard to the right of a wife to be supported by her husband, the right of a draft-age girl to be exempt from compulsory military service, and to the right of a woman who works in industry or does manual labor to have the benefits of protective labor legislation, etc.

The resolution termed the ERA "a grab for power which would remove all matters pertaining to women's rights, domestic relations, family law, child custody, etc., out of the hands of the state legislators and transfer it to the Federal government, which means, ultimately into the hands of the same Supreme Court that is so out of touch with moral standards and the wishes of the majority of Americans that it legalized abortion."

Group slates 3-day retreat

Their annual retreat will be observed by members of the Third Order of Our Lady of Mt. Carmel on Friday, Saturday, and Sunday, March 22, 23, and 24 at the Dominican Retreat House, 7275 SW 124 St., Kendall.

Father Howard Rafferty, O. Carm. of Chicago will come to Miami to conduct the three-day conferences.

Reservations may be made by calling 754-9887.

The group has a membership of about 40 persons who meet on the first Saturday of each month at Villa Maria Nursing and Rehabilitation Center, North Miami.

English, Spanish lenten lectures

HALEAH — A series of Lenten lectures is being conducted in Immaculate Conception Church at 8 p.m. on Thursdays in English and at 8 p.m. on Fridays in Spanish.

Father John Veréb, assistant pastor, directs the Thursday programs and Sister Maria Elena is in charge of the Spanish-speaking presentations.

Ride that elephant... You can... at festival

HOLLYWOOD — Elephant rides are a highlight of four-day festival in progress in St. Bernadette parish and continuing through Sunday on the grounds at 7450 Stirling Rd.

Other entertainment will include a high-wire act performing at 8 p.m. each evening with matinee performances at 3 p.m. on Saturday and Sunday. In addition a zoo area will include a Siberian tiger, camels, llamas and horses, and 30 game booths and 15 rides will be provided.

A variety of refreshments will be available at all times and dinner will be served on Saturday and Sunday evenings.

The festival is open from 5 p.m. to 11 p.m. today (Fri-

THE SHAMROCK SOCIETY OF FLORIDA INC.
PRESENTS 16th ANNUAL **ST. PATRICKS BALL**
Saturday, March 16, 1974 at Hialeah Municipal Auditorium, 4700 Palm Avenue, Hialeah. 9 p.m. til? BYOB — Ed Cook's 6 piece orchestra. An exhibition of Irish folk dancing and music. Donation \$3.00 per person. Door prizes and favors. For reservations and information 688-4721 or 822-0200.

Is Satan a mere name for evil? or is Satan the Evil One in person?

By FATHER PAUL F. PALMER, S.J.

Perhaps the only redeeming feature of the Exorcist is that people will no longer laugh at the devil. If there is a devil he is not funny; he is frightening. If there is a Satan he is not a Mephistopheles who wears a black velvet cloak with red lining, who sports a waxed mustache and pointed beard — a dashing though cynical troubador. But is there a devil, is there a Satan, the Prince of devils?

Is Satan the personification of Evil, or is he Evil personalized? Is he Evil or the Evil One? Is he an impersonal evil force, "the power of darkness," or is he the "Adversary" who confronts Jesus in the desert and returns to torment Him in the garden? For some theologians the question is still open and I do not wish to close it. But the Exorcist has set me thinking and I would like to share my thoughts.

Admittedly, belief in a personal devil is found rather late in the Bible. The Sadducees of Jesus' time regarded angels and demons as foreign to authentic Judaism, an import from the surrounding culture of the Mid-East, from ancient Syria, from the region of Mesopotamia. As a recent writer states it, "Here, if you will, the devil was born." But late in the Bible is belief in personal survival after death, not to mention belief in the "resurrection of the flesh," an article of the Christian creed.

I BELIEVE in a personal devil, in Satan, the "Father of Lies," whose definition is Hate, partly because I believe in a personal God, the Father of Truth, whose definition is Love. I am reluctant to look for evil in all its immensity in the mysterious, dark recesses of the human psyche, in human nature itself. "Unde hoc malum? — Whence this evil?" is the cry of the great Augustine, and it has been the searching question of man from the beginning of time.

Rather than predicate evil of man's nature, fashioned by God, who is Love, pagan dualists and Christian thinkers came to agree that there is an evil force outside man which is responsible in part for man's rebellion against God and for man's inhumanity to man. Christians borrowed the name Satan, the Adversary, from the book of Job, and came to identify Satan with the serpent who tempted man in another garden, that of Eden.

My belief in Satan is not a copout. I am not anxious to make Satan my scapegoat, or voice the childish complaint that "the devil made me do it." But there are things that people do, or, better, have done to them, which cannot be explained easily by the evil that is within them. And this brings me to the Exorcist and the question of possession.

If the possessed person were an adult who had grown old in wickedness, if the subject were a Hitler or a Stalin, I would not call it possession nor would I summon an exorcist. I would pray for conversion and call a priest-confessor. But in every recorded case of possession, including that of the 12-year-old boy turned girl for cinematic effect in the Exorcist, the innocent are possessed; at least, there is nothing in their lives to explain the hideousness of their behavior. How can God allow this to happen to an innocent child? This is the unresolved question for the viewers of the Exorcist.

The answer is to be found not in the Exorcist but in the Gospel account of the man born blind. "His disciples asked Him, 'Rabbi, was it his sin or that of his parents that caused him to be born blind?' Neither, answered Jesus: 'It was no sin, either of the man or his parents. Rather it was to let God's works show forth in him'" (Jn. 9:2-3).

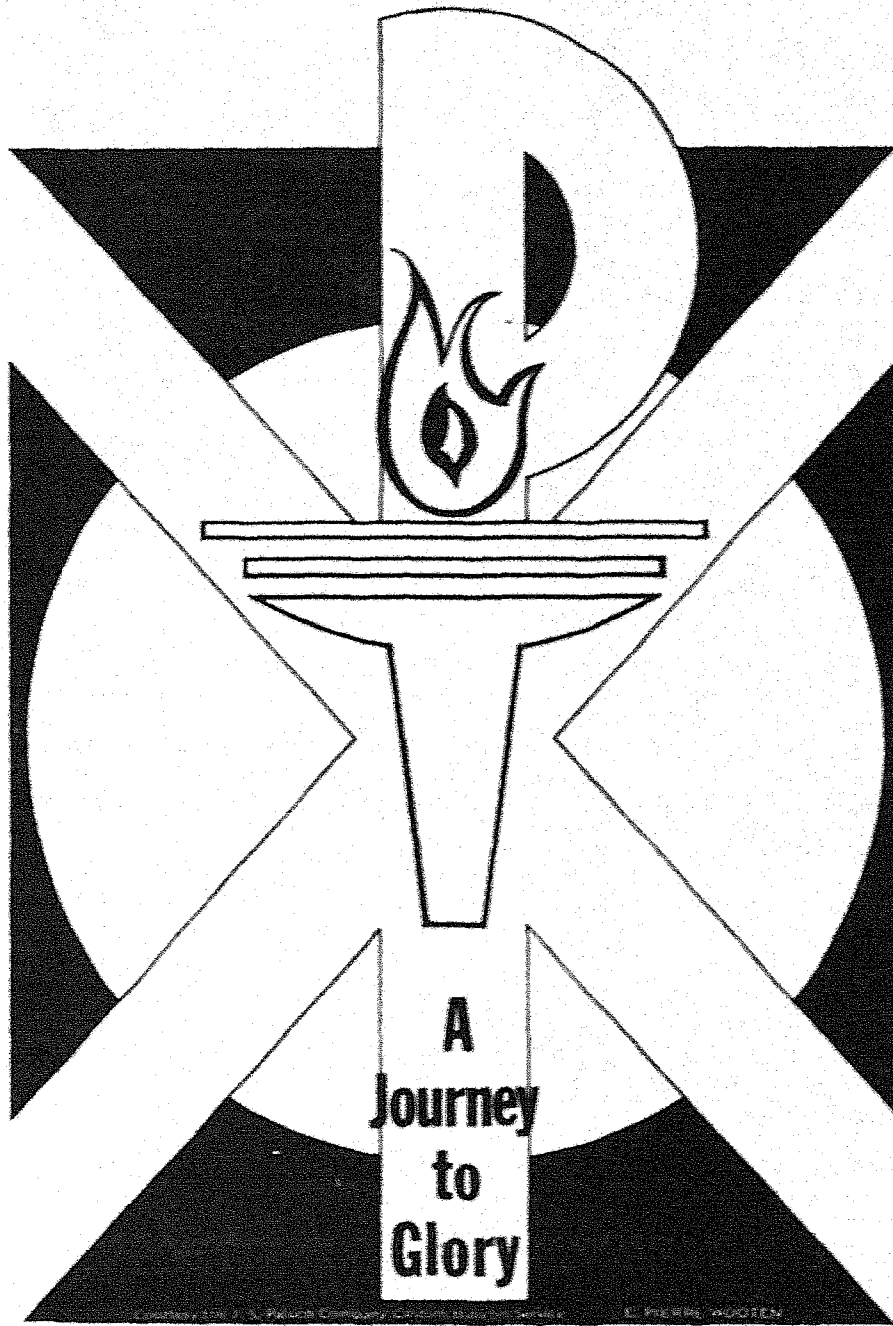
Christ's commission to the 12 was "to expel demons . . . and to cure every kind of disease and infirmity" (Mt. 9:35). It is understandable that the evangelists should mistake certain types of illness, such as strange behavior, mental derangement and even epilepsy for possession. And yet, in some vague way they associated evil, as did their master, with a power outside of man over which man had no control and over which only God in Christ could be victorious.

WHETHER Christ's victory is over Evil or the Evil One and his demons is less important than His triumph over sin and death and all the misery that can beset man, including possession. All possession, whether it be of an individual or a whole people, can yield to Christ, the Exorcist.

The fault of the book and the film, "The Exorcist," is that Satan is seemingly victorious. The priest anthropologist returns from the Mid-East to meet the "Adversary" a second time, and dies of a heart attack. The priest psychiatrist enters the contest, and the demon leaves the girl only to enter the priest, to hurl him to his death or goad him to suicide. The triumphant taunt of the apostle Paul, "O death where is your victory" sounds somewhat stifled on the lips of the exorcists.

Many viewers of the Exorcist are disgusted, horrified and even terrified in the presence of Evil or the Evil One. I prefer the imperious "Be gone, Satan" of Christ in the desert. I identify better with the confident, defiant stance of the exorcist in the early rite of baptism, "Be gone, O accursed one, from this creature of God."

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



SECOND SUNDAY OF LENT — Lent, a Journey to Glory is the theme illustrated from these readings from March 10, Second Sunday of Lent: First — Because Abraham put his faith in the promises of the Lord, the Lord reveals to him the glory of his patrimony, Israel. (Gen. 15/5-12, 17-18); Second — Paul tells us that we will share in the glory of Christ's resurrection and transfiguration (Phil. 3/17-4/1); Gospel — Jesus appears to His disciples — Peter, James and John — in the dazzling glory of His transfiguration (Luke 9/28-36). (NC Sketch courtesy the J. S. Paluch Co. Custom Bulletin Service 2/15/74)

Many-sided problem of vocations

By DALE FRANCIS

When the Archdiocese of New York decided on an advertising campaign to encourage vocations, officials of the archdiocese called on some of the top advertising men in the nation to help them.

The result was some of the most intelligent and forceful advertisements for vocations that the Church has ever seen. Predictably, the campaign brought criticism from some. Some criticized the expenditure for advertisements in major newspapers. They said the money could have been used to help the poor. Others said the advertisements were too slick, were too Madison Avenue.

BUT priests and religious are needed. If an effective advertising campaign helps in bringing about vocations, then the cost of advertising is well repaid. The poor and all in the Church and in the world will benefit far more from the service of dedicated priests and religious than from turning the money used for the advertisements over to the poor.

As for the complaint that the advertisements were too Madison Avenue, why shouldn't the Church utilize the services of those who know advertising best? Surely the Church should seek the best quality in all that is done. Madison Avenue happens to be the place where you'll find those who know advertising best. Instead of complaining that the Archdiocese of New York used those who know advertising best, there should be praise for them for using the best in modern communication methods.

There should be gratitude for the men who worked on the campaign. They are top-flight professionals and they gave their services to the archdiocese

because they believe in what the archdiocese is trying to do.

There is a vocation crisis in the Church. The action of the Archdiocese of New York was a good example of how the Church can move to meet that crisis.

BUT saying there is a crisis demands some further comment. First of all, there are signs that vocations are beginning to return. After a diminishing number of vocations of men and women for almost a decade, there are places where vocations are beginning to rise. The Archdiocese of Philadelphia reported an increase in vocations in 1972. Religious communities of men and women in many areas of the country are reporting increases.

Yet if vocations may be starting a slow rise, what we have thought of as a crisis in Catholic vocations should be understood in a broader context.

Our failure to do this is similar to our failure to observe the loss of priests and Sisters in a broad context. There has been much talk of the rule of celibacy as the cause of loss of priests who have left the active ministry. Yet in Protestant churches, where celibacy of the clergy is not a requirement, there was the same loss of clergy. The Wall Street Journal reported in a long feature of the way in which men in the professions and in business had decided to abandon their lifetime work to enter into new areas.

It is obvious that the priests and religious who abandon their lifetime commitments must be seen in the context of a situation in which those not in the Church make the same basic decision.

IN THE same way, the crisis in vocations should be examined in the context of a time in which young people

everywhere hesitate to make lifetime commitments.

It is a universal situation. Young people just aren't inclined to commit themselves to something for the whole of their lives — whether it be service to the Church or to General Motors.

This doesn't mean they are any less idealistic. There are still those who are willing to give themselves in service to others. The Peace Corps, Vista and a variety of other service agencies still get volunteers. But their commitment is not for life but for a few years.

It may be that this is changing. Universities report that their present students are more interested than students of a few years ago to prepare for lifetime work. But any understanding of the situation of youth in the last decade has to include an understanding that they, more than most young people of the past, have chosen a tentative style of life.

Since this has been the style of life of young people, it is not strange that there have been less young men and young women who have been willing to say while in their teens or early twenties that they are willing to pledge the whole of their lives to service as priests, Sisters and Brothers.

This attitude of young people was a reaction to a society that was too formalized, too mechanical. I remember a day when college graduates, talking with recruiters who had jobs to offer, who started out by asking about retirement benefits. Today's young people rejected this kind of patterning of their lives. They held back from whatever seemed designed to take away their individuality. But they are basically idealistic and there will be those among them who will choose to be priests, Sisters and Brothers.

CONRACK:

In the late Sixties a book appeared that managed to shake a few acorns off the mighty oak of American education. The book's title was *Death at an Early Age*, and it was written by a young teacher in the Boston public schools named Jonathan Kozol. Kozol's remarkable, moving and frightening — and highly personal — study revealed the attrition of young, predominately black minds under a system that responded less to the actual needs and opportunities involved in educating disadvantaged children than to the self-perpetuation of tenured, paper-shuffling, go-by-the-book civil servants.

Strangely enough, the very same set of circumstances in a completely different physical and cultural setting have given rise to a remarkable new film named *Conrack*. This film, directed by Martin Ritt and written by the husband-wife team of Irving Ravetch and Harriet Frank, Jr., draws its breath from an autobiographical book, *The Water is Wide*, written by an idealistic young teacher named Pat Conroy. At the same time Kozol's book was gaining national attention (and spawning a rash of imitators), Pat Conroy was unwittingly "researching" the work he had not yet realized he would write. He was teaching black children the basics — and we mean the basics — in a remote island community off the southern coast of South Carolina.

IN COMING to Yamacraw Island, Conroy — whose name came out "Conrack" thanks to his students' inability to pronounce it otherwise — happened on the classic blank slate. His students, fifth through eighth-graders, knew little of themselves and virtually nothing of the outside world. Few knew how to spell their names or count to ten; none knew that Yamacraw was part of the United States, much less of a world that was not flat!

By breaking down the barriers of the old, hide-bound pedagogy that had been in force until he arrived, Conroy was able to break down the obvious barriers between himself, a well-educated white man, and the students, ignorant blacks. Without assuming the odious "white man's burden," he was able to open for the students the doors to learning and experience. Unfortunately, Conroy in the process also aroused the suspicion of him immediate superior and incurred the ire of his district superintendent, who fired him after a clash of wills involving a student trip to the mainland.

In the film *Conrack*, Pat Conroy comes to life in the dynamic, blond form of John Voight, an actor who benefits here from being cast as a slightly crazed, sensitive young man willing to go down in flames for something his conscience honestly dictates is right. Voight gives an exuberant performance and seems to have shared a genuinely warm relationship with his movie students — all but one of whom were recruited from the Brunswick, Georgia location where the film was made. In their turn, the 20 children responded under Ritt's obviously firm but understanding direction with the range of reactions one might expect from a tight-knit group whose isolation is invaded by a white stranger offering gifts they are not aware they want or need.

THE MAIN strengths of the film derive from the interchange and growth on both sides. The children's eyes are forced open to the light of knowledge, their brains stuffed with an assortment of ideas and information. The teacher grows in the sense of succeeding where others have failed or have not even tried. And if, at the end of *Conrack*, a "movie" ending that provides less of a believable conclusion than a convenient note on which to go out, one cannot hold out a great amount of hope for the children's future, there is at least the sense of having witnessed the good fight and the assurance that perhaps some of the kids will ultimately cross over that wide water to the mainland, to a wider life.

It's not pure Simon, but it's enjoyable

When you advertise "The Trouble With People", at the Coconut Grove Playhouse as a "New Neil Simon Comedy," it's like blaming the whole Watergate mishmash on John Dean.

Neil Simon probably had a hand in the original ABC-TV Special of the same name, last year, but the material has gone through too many hands since.

THE PLAYBILL credits "additional material" to: "Danny Simon, Tony Webster, Coleman, Jacoby, and Marty

REVIEW

Ragaway." (The Ragaway boys?) And everybody, including Playhouse Impresario Bob Fishko, admits that a lot of changes were inspirationally made during the rehearsals which preceded this "World Premiere."

We suspect that a lot of changes are still going on, every night. It's not so much that this is an out-of-town opening prior to Broadway. It's more that the three boys and three girls involved in the nine blackout sketches which make up the somewhat vaudeville show are having great fun with extemporaneous improvisation.

Here and there, like sunlight glinting through, you catch Neil Simon's inimitable genius for the suddenly hilarious. But the full title is: "The Trouble With People — and Other Things." And there are too many other things.

BEST SCENE was "Double Trouble," with Harold Gould and Mina Kolb, featuring the greatest crick-in-the-back acting ever seen. But topnotch as Gould was all the way, the show was stolen by Conrad Penrod's sheer silkscreen sets and John A. Baker III's ingenious lighting.

The TV show was so memorably funny, we recognized one or two of the plot situations. But this time they were being "acted," instead of being done with crackling zip and burlesque aplomb.

The audience enjoyed the show, however. To New Yorkers on vacation, the Playhouse is like summer theater. They're relaxed, casually dressed, and out for uncritical enjoyment. For them, it was a rousing good time. They had as much fun as the players onstage. Let yourself go, and you will, too.

They were isolated from the world until a white man taught them about life



Jon Voight dramatizes a recording of Brahms' Lullaby for his class of black islanders, in Martin Ritt's new film, 'Conrack,' from 20th Century Fox.

One of the problems with the film, however, is that the story situation is both obvious and subtle — by understanding its basics we sense immediately that there is far more to it than what the screenplay and/or the final cutting of the film choose to reveal. Indeed, a secondary character — an adolescent dropout played by Tina Andrews, whom Voight manages to lure back to the schoolhouse — figures emphatically in the pre-credit sequences via straight intercutting, but is not given full realization in the rest of the movie. Similarly, a cameo by Paul Winfield as the island's resident "Mad Billy," adds nothing to story or character development but suggests a key to Voight's acceptance by the island community.

But these are minor flaws in an otherwise absorbing and,

doubtless for many, instructive film, which Ritt has wisely kept less a social tract than a thoughtful entertainment. Add a sly and compact performance by Hume Cronyn as the school superintendent, and a turn full of restrained power by Madge Sinclair as the deceptively harsh principal, and *Conrack* is impressive indeed. Once could quibble with the camerawork of John Alonzo (who shot Ritt's *Southerner*) in its persistent refusal to open up the locale and expose its primeval beauty, but the answer probably lies in Ritt's deliberate attempt to characterize the basic isolation of Yamacraw, where, indeed, the populace apparently never looked at the surrounding horizons. In sum, *Conrack* has related a man's singular experience in an unusual context, and it has related it well. (A-II)

Opera Guild will present 'Crucible'

"The Crucible," a four-act opera sung in English and based on the Arthur Miller play, will be the third production of the season for the Opera Guild of Greater Miami. It will be presented Monday, March 11 and Saturday, March 16, at the Dade County Auditorium; and Wednesday, March 13, at the Miami Beach Auditorium.

The first contemporary American work to be presented by the Guild in its major opera series, "The Crucible" stars mezzo-soprano Beverly Wolff as

Elizabeth Proctor; baritone Chester Ludgin as John Proctor; soprano Louise Russell as Abigail; tenor John Stamford as Judge Danforth; bass Arnold Volketaitis as Rev. Hale; tenor Norman Paige as Rev. Parris; and Miami Soprano Rebecca Roberts as Mary Warren.

OTHERS in the cast are contralto Hilda Harris as Tituba; baritone William Beck as Thomas Putnam; tenor James McCray as Giles Cory; tenor Jack Horton as Ezekiel Cheever, and two Miamians, baritone Hugh Thompson as

Francis Nurse and mezzo-soprano Mikki Shiff as Rebecca Nurse.

"The Crucible" is the story of the frenzy and anguish of the infamous Salem Witch Trials of 1692. Through the use of hymn-like melodies and tunes almost folk song in character, the composer and the librettist expertly convey the feeling and atmosphere of the time.

THE WORK was commissioned by the New York City Opera and premiered in 1961 under the baton of the Guild's artistic director

Emerson Buckley and the following year received The Pulitzer Prize for Music. The Opera Guild will use the sets of the original New York City Opera production.

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TV 'MATURITY'

limited because sponsors rule content

By USCC Div. of Film and Broadcasting
(Cont. from last week)
At the very core of this problem of

treating serious issues in an escapist format is the nature of commercial television in the United States. What is too little understood



CURIOUS ELEPHANTS watch Iain Douglas-Hamilton and his daughter Saba, in "We Live With Elephants," a special about a family living among 500 elephants in Tanzania, to be broadcast Wednesday, March 13 (8 - 9 PM,) on WTVJ, Channel 4.

Dramatic specials show real quality possible

By RICHARD REAGAN
DFB Entertainment Editor

The past few weeks on television were highlighted by the presentation of some quality dramatic specials and films and by the introduction of some mid-season pinch-hitters, taking over for shows that haven't survived the rating game.

The best of the lot was an entry on CBS under the sponsorship of the Xerox Company, one of the new TV sponsors consistently willing to underwrite quality programs aimed at a "quality" audience.

THE PROGRAM was The Autobiography Of Miss Jane Pittman, a fictional drama based on the life of a 110-year-old black woman whose experience spanned both the Civil War years and the modern era of Civil Rights. By any standards, the filmed drama was virtually flawless. The writing of Tracy Keenan Wynn was spare and full of sharp insight and leavening humor.

The acting of Cicely Tyson in the title role, an incredibly demanding part requiring her to "age" from a young woman to a wizened old lady, was a model of depth and control. The direction of John Korty was impeccable

Yeas & Nays

in terms of pace and emphasis, and the photography of James Crabe captured the heavy, hothouse beauty of the rural Deep South. In sum, the special was just that — special for its human values, for its historical sweep, and for the care that went into its production. It is a program worth seeing again (it will probably re-appear in the coming fall), perhaps even worth writing to Xerox about.

ALCOHOLISM was the subject of a pair of recent productions — first, NBC's TV adaptation of the Clifford Odets drama, The Country Girl; second, an original television film on ABC entitled The Morning After. The first show was a classic American drama, full of mighty tugs of personal conflicts and loyalties, and culminating in tragedy as an aging actor (Jason Robards) fought his past failures and present alcoholism in a Broadway comeback attempt. Shirley Knight as his knowing, tortured wife gave an excellent performance, and the Thirties ambience added considerable interest.

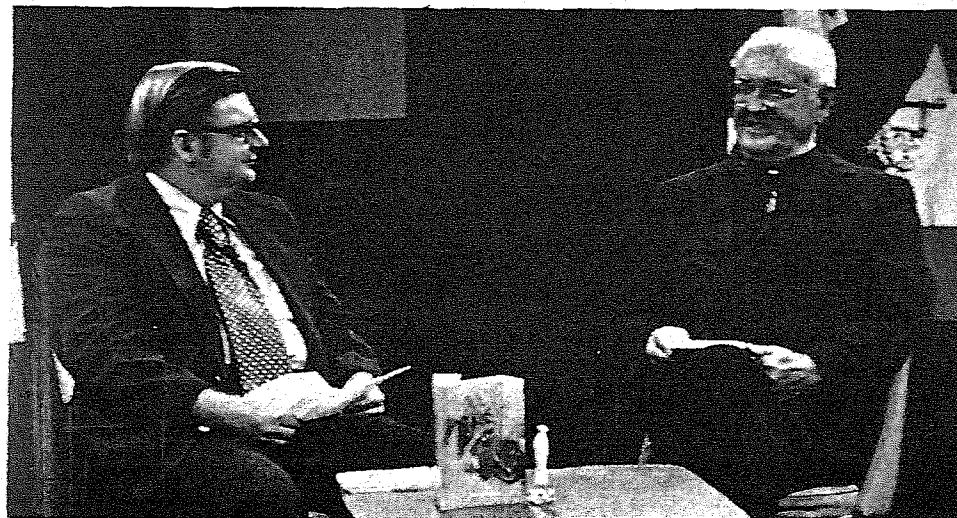
The other program, less a drama than an "Awful Warning" tract on the destructiveness of alcohol, starred Dick Van Dyke in a role that perhaps shattered his "Mary Poppins" and "Chitty Chitty Bang Bang" image. In the hard-hitting TV film, which also starred Lynn Carlin as wife, Van Dyke hit the skids with frightening speed, plummeting in a couple of months' time from success and prosperity as a talented public relations writer to total oblivion as a beach wino, cut adrift from wife and family and job.

THE LESSON here was strong and clear — that alcoholism can be treated as a disease, but it takes a willing patient to do so. The fact that the man played by Van Dyke refused to recognize his addiction to drink, much less accept treatment for it, led straight to his tragedy.

The film was intentionally harsh, ending on a rather hopeless note for Van Dyke and his family. But its intended effect of viewers, particularly young adults just getting acquainted with drinking, offered a number of valuable insights, mostly in terms of self-awareness.



MAUREEN Stapleton and Paul Sorvino star as husband and wife, in "Tell Me Where It Hurts." A middle-aged housewife's discontent finally causes a modification in her lifestyle; Tuesday March 12 (9:30-11 PM), on CBS.



"MARY, MOTHER of God," a book, is discussed by its author Father John P. Haran, S.J., with John Cripps on the Church and the World Today Sunday at 9 p.m. on Channel 7.

by the public is that advertisers virtually dictate the content of TV entertainment programming.

And what militates against any genuine maturity on TV is that mature programming segregates audiences while advertisers wish to expand them and make them general. Thus, shows intended to appeal to the mature adult would of course interest only this group, thereby limiting an advertiser's reach.

THE NATURE of advertising to seek the largest possible audience conflicts directly with real "mature" television programming. As a result, the prime objective of the networks is the acquisition and sale of programs that will deliver the largest number of viewers to the advertiser.

More accurately, what is being sold is not programs, but that burgeoning audience — the 18-to-35 year-old consumers in our society — which the advertiser is attempting to reach. It is not difficult to see why this situation all but destroys commercial television's willingness to address significant social and cultural matters.

The right of businesses to advertise, or the justice of a fair return to the broadcaster on his investment are not the issues. To its credit, commercial television does occasionally, at obvious financial loss, produce adult, sophisticated programs of high quality. ABC News' on-going "Close-Up" investigative documentary series, and such dramatic productions as CBS's recent "Autobiography of Miss Jane Pittman," are impressive examples of genuinely mature programming which the networks have aired.

It is programming of this caliber, however, that points up most clearly the current misstatement of commercial television's assertions of a "new maturity." Juxtaposed against the few programs of quality, such as those mentioned above, the overwhelming

spectacle of network productions employing tired entertainment formats as the forum for the adolescent exploration of "mature" subjects must be seen for what it is: a simple attempt to exploit sensational material under the guise of creative freedom and social relevance.

COMMERCIAL television as a broadcast medium holds its license as a public trust, and it therefore has responsibilities in the public interest far more demanding than satisfying the objectives of its advertisers. These responsibilities go beyond providing audiences with unchallenging entertainment that only encourages materialistic values and caters to an escape into fantasy, while misleading viewers into believing that such programs are "mature" examinations of the social issues of the times.

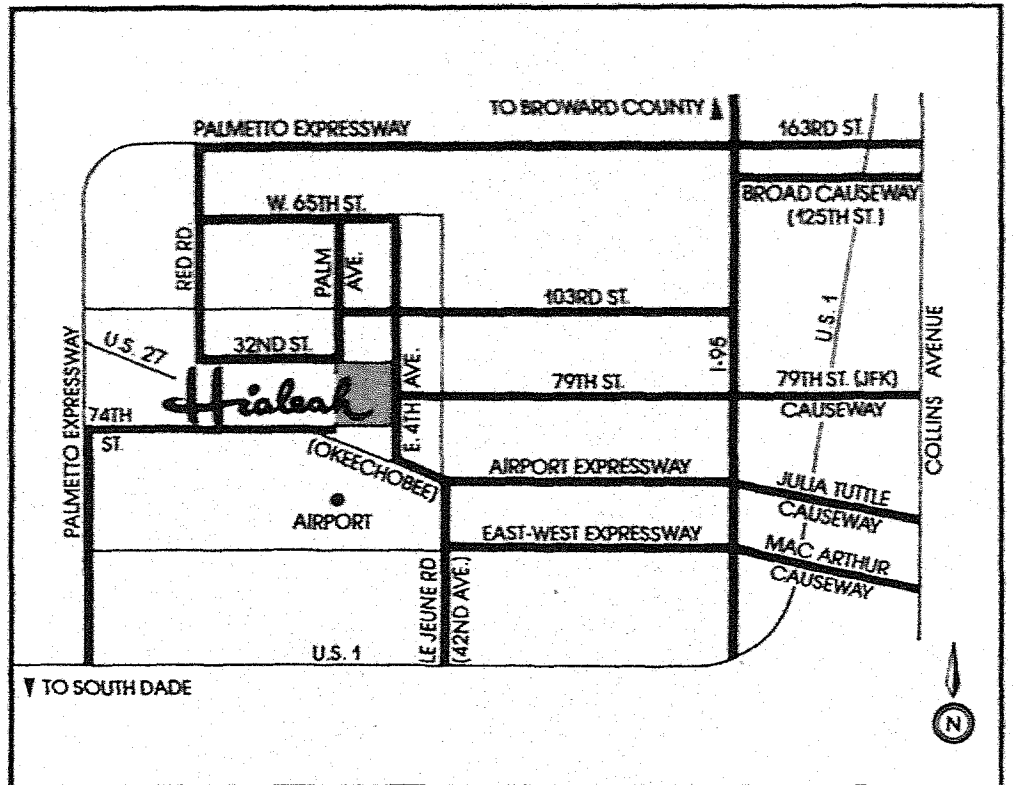
All the media, but television in particular, are powerful instruments of progress that can contribute to greater understanding and closer unity among men. The obligation to inform extends beyond the "nightly news" into broad areas of cultural and social concerns.

AT PRESENT, the problems posed by these new systems make any informed forecast as to their future direction impossible.

While the complex power structures of commercial television make any attempt to effectively criticize, much less influence network programming, a frequently futile exercise, there is sufficient evidence to indicate that well-organized and well-supported citizens' organizations do affect the outcome of network programming policy.

Action for Children's Television (ACT), the Boston-based national civic group dedicated to improving the general quality of children's TV as well as removing its exploitative advertising abuses, is such a force.

Make sure you're on the right track to cheer the thoroughbreds.

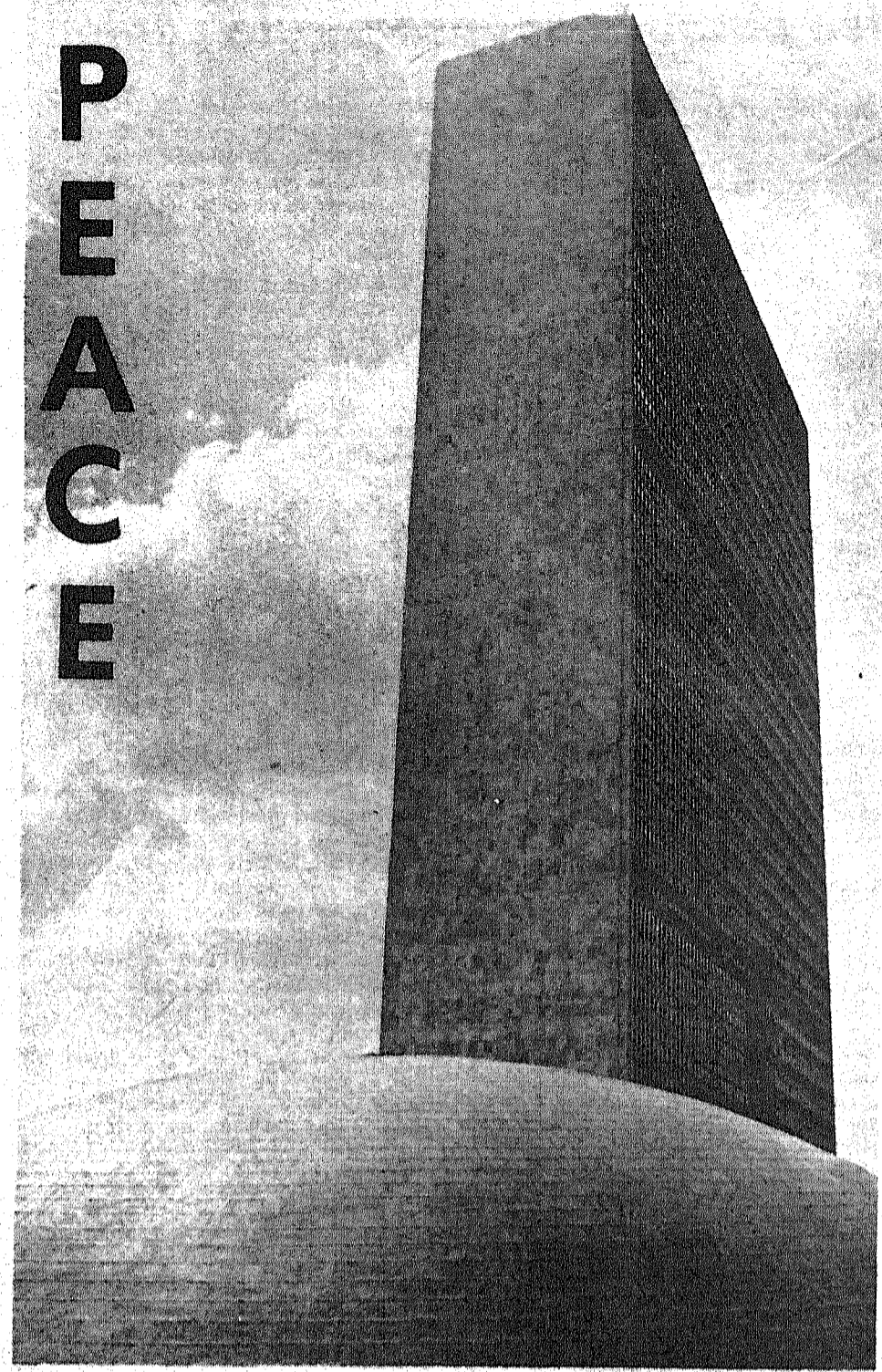


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PEACE



The United Nations headquarters in New York; the dome of the General Assembly and the Secretariat.

Pray for peace, work for it, strain for it

By FATHER PETER HENRIOT, S.J.

"Pray for Peace? No — not unless you are willing to work for peace!" That sentiment might read like a poster in some way-out peace march. But it does seem to be the blunt Gospel message that we Christians need to hear today.

We have become so dulled in recent years by wars and preparations for war that we tend to forget that active working for the cause of peace is not a job for only a few Christians. It is a task for every follower of Jesus, an imperative for the whole Christian community.

Some Christians think that each member of the Christian community should be primarily concerned about being at peace within himself and about relating peacefully to family and friends. Peace among nations is seen as too big a problem to get worried about.

BUT such an approach simply misses the major challenge of our times — the threat that war will destroy life on the face of the earth unless we destroy the institution of war. No Christian can ignore this challenge. As the Second Vatican Council stressed, it is our clear obligation to "strain every muscle" to completely outlaw war.

Being a peace-maker means actively promoting an order which enables peace to flourish. This is an order which Pope John XXIII described in his 1963 encyclical Peace on Earth as "founded

"Being a peacemaker means actively promoting an order which enables peace to flourish... (including) promotion of the United Nations, as insistently urged by all modern popes."

on truth, built according to justice, vivified and integrated by charity, put into practice in freedom."

WHAT do these values mean in the concrete for us Americans?

(1) Respect for truth means that we are sensitive to other nations' perception and practice of truth. We have to avoid narrow "America First" attitudes.

(2) Justice demands that the unjust gap between the rich and the poor be lessened by effective means. We must recognize how difficult peace is in a world where Americans, six percent of the world's population, consume 40 percent of the world's goods. Promotion of peace has to mean the justice of a more "sparing and sharing" life style.

(3) Charity comes alive in the ability to forgive and to avoid labels or prejudices. A blind "anti-Communism" that refuses to see changes in the world or denounces as subversive any efforts to better the lot of the poor is one example of a lack of this charity that seriously hinders the cause of peace.

(4) Freedom is promoted in the willingness to allow others to be different. We Americans have to realize that our way of doing things is only one way among many.

"Politicking for peace," is as needed as "praying for peace." A few areas for this politicking have been suggested by recent Church statements:

(1) Promotion of disarmament, since "The Church Today called the arms race "an utterly treacherous trap for humanity."

(2) Support of conscientious objection to military service, endorsed by the U.S. bishops' statement on "Human Life in Our Day" (1968).

(3) Fostering of a strategy of non-violence, as urged by the 1971 World Synod of Bishops' statement, Justice in the World.

(4) Promotion of the United Nations, as insistently urged by all modern Popes.

Church-year liturgy file urged

By FATHER JOSEPH M. CHAMPLIN

Father Joseph Nolan has been writing and speaking nationally about the liturgical renewal for over a dozen years. Currently he prepares a well received "Service for Preaching and Worship" called "Good News" which comes out of the Franciscan Communications Center (1229 South Santee Street, Los Angeles, California 90015).

In addition to suggestions for the Sunday homily, each month Father Nolan offers creative ideas for improving worship on the parish level. One highly practical recommendation urged priests and worship teams to maintain a Church Year liturgy file.

Folders for major feasts (e.g., Christmas, Easter, Pentecost, Thanksgiving), seasons (e.g., Lent, Advent, Paschal Time), and special occasions (e.g., Penance services, graduations, First Communion) would contain materials and evaluations from past celebrations plus possibilities for future liturgies.

So often, we hear or read about a particularly imaginative notion but have no simple system to store this for use at the appropriate time. The concept gradually fades from our memory and we have lost something that could have proven highly beneficial for the worshipping community. A filing arrangement of this type would make it relatively easy to cut out or write down the idea and drop that into the pertinent folder for later implementation.

THIS COLUMN fits into such a "file away for the future" category. The article will describe our Advent program and, although certain elements could be incorporated into a similar Lenten series, it obviously would find a more natural home in a Christmas preparation setting at the end of 1974.

In our pre-Advent liturgy planning session, we decided this year to accentuate four "P's" on those Sundays prior to Christmas — prophecy, preparation, peace and prayer.

The cover for our participation leaflets repeated these words each week with specific quotations establishing a theme for the particular Sunday. Thus, since we were treating prayer on the last weekend before this feast, our folder included these few words from Thomas Merton:

"The secret of prayer is a hunger for God and for the vision of God, a hunger that lies far deeper than the level of language or affection."

The First Advent Sunday zeroed in on prophecy. It was not difficult to leap from Jeremiah and Jesus into a treatment of the commercialism frequently surrounding this season. We urged a simpler, slower, more spiritual approach. Comments from many parishioners, including high school students, indicated our arrows, while gentle and indirect, were still very much on target.

The Second Advent Sunday took preparation as its motif. If Christ were to come into our house today, the preacher remarked, what sort of a reception would he receive?

The Third Advent Sunday addressed itself to peace and the sacrament of penance. The summons to an honest admission of guilt and sinfulness linked with the encouragement to "come home" brought huge crowds to our confessional box and room the following weekend.

AGAIN this year we employed an Advent "tree," a triangular wooden candlestand, beautifully decorated with purple flowers and located in a side niche. Each Sunday two persons, walking ahead of the gift bearers, carried candles to the sanctuary. They lighted these from tapers on the front altar, moved to the tree and passed on the flame to first, then fourth, sixth, and finally eight candles on each arm of the triangle. The central, top, Christ taper was ignited on the feast itself.

Following a pattern established the year before, we asked different representatives of the parish to be candle bearers. Grammar school children had the honor the initial week; high school pupils, the second. On the third Sunday we tried an experiment and asked a grandparent and grandchild to fulfill this function. The response was particularly gratifying.

For the final Sunday, I personally called eight young people in their late teens or early 20's to carry these Advent candles. They accepted immediately, came early before Mass to learn their roles and must have inspired the congregation as they walked down the main aisle and helped us complete the final preparations for our Lord's coming.



Christ in modern garb arrives at an American home, receiving a hearty welcome.



How to solve 'conflict' in Religious Education

By FATHER CARL J. PFEIFER, S.J.
Dr. Robert Lynn of Auburn Theological Seminary in New York recently posed a provocative question about religious education. Addressing religious educators gathered in Toronto from all over the United States and Canada to discuss the future of religious education, Dr. Lynn asked:

"Is there any room in your vision of religious education for conflict? For your 'enemies'?"

He based his question on his experience with Christian education efforts, both Roman Catholic and Protestant. His conviction was that a major weakness in these efforts was the failure to come to grips with conflict. As a result, he felt, the many serious differences that are occasioned by the normal process of change, growth and development within the Church are allowed to exist beneath a superficial cover of peace. When they break through on the placid surface, differences are often met with apathy or repression.

MY OWN experience tends to second Dr. Lynn's analysis. Too often a kind of optimistic idealism joined with a longing for peace prevents us from honestly

recognizing the very real differences that exist among American Catholics.

Vocal minority groups on either side of basic issues are symptomatic of widespread deeply felt differences among large numbers of Catholics today. A failure to discover creative means of dealing with conflict leads either to growing apathy or to increasingly rigid polarization. In my opinion one of the most important challenges facing religious educators is to discover ways of dealing creatively with conflict.

All of us want a world, a Church, a heart that is at peace. But peace is not the result of ignoring conflict, obliterating opponents, or stifling feelings. Rather peace is achieved by holding opposing forces in a dynamic, creative tension.

Studies of a wide variety of organizations — industry, church, education, family — suggest that a key factor in healthy organizations is the presence of effective mechanisms for conflict management. Symptoms of organizational ill-health have been found to be: the avoidance of conflict, the submerging of differences, and the repression of dissent. Conflict management involves the creative utilization of ex-

isting differences, rather than ignoring or repressing them.

It is my conviction that religious educators might learn from the experience of effective managers. We might benefit from the growing body of knowledge on "conflict management." James Anderson, in his helpful book, "To Come Alive" (New York: Harper & Row, 1974) provides some tested techniques in his chapter on "Conflict — The Utilization of Differences."

FROM my own experience in working with religious education programs in a variety of environments I have found the following attitudes and techniques helpful in dealing with conflict situations:

- Genuinely try to recognize and appreciate the value of differences within the Church as a potentially enriching reality rather than as a threat to orthodoxy and unity.

- Encourage the expression of legitimate differences within an atmosphere in which persons with opposing views can safely express their feelings and ideas.



A small grove of cedars survives high in the mountains near the city of Besharro, Lebanon.

Biblical giants still survive — the giant cedars of Lebanon

By STEVE LANDREGAN

High on the slopes of the mountains of Lebanon are the last survivors of a race of Biblical giants, jealously guarded and carefully tended by the Lebanese government.

The giants are not human. They are the magnificent Cedars of Lebanon whose majesty and strength have made them a favorite subject of poets and prophets for thousands of years.

So famous were the cedars that the Babylonians referred to Mt. Lebanon as the Cedar Mountain. The Egyptians imported them for use in their buildings. Their shipment to Egypt was one of the wonders of ancient engineering. The trees, sometimes 100 feet or more in height, were felled high in the mountains, transported overland to a Phoenician port, then lashed together in a giant raft and floated down the Levantine coast to the Nile.

Assyria imported the cedars before the time of Abraham, an extremely difficult task since the behemoths had to be transported over highly mountainous terrain.

King David imported the cedars for the construction of his palace (2 Sm 5:11), and David's son, King Solomon used the cedars for beams and paneling for his temple (1 Kgs. 5:24, 6:9f, 15f). Both David and Solomon brought Sidonian carpenters from Lebanon because of their unique skill in working with the cedar wood (1 Kgs. 5:6f).

WHEN the prophet Jeremiah reproached King Jehoiakim for his excessive luxury, he referred to the king's use of cedar in his building. (Jer. 22:14f).

Scripture writers frequently used the Cedars of Lebanon as symbols. They are a symbol of pride for Isaiah, Ezekiel and Zechariah, the psalmist and Amos see them as signs of strength, and Jeremiah sees the giants as symbols of security and prosperity.

The ancients were obviously as moved by the dignity and seeming agelessness of the great cedars just as modern Americans are moved by the giant Sequoias and redwoods of California. Standing at the base of one of the giants and feeling dwarfed by the trees' magnitude and magnificence cannot help but stir one to wonder and poetry.

Isaiah, who has the cedars rejoice at the fall of Assyria, was so moved. Their strength moved Ezekiel

"High on the slopes of the mountains of Lebanon are the last survivors of a race of Biblical giants, jealously guarded and carefully tended by the Lebanese government."

to compare the House of David to a mighty cedar. Their soaring height caused the psalmist to write that the just man shall grow like a Cedar of Lebanon.

Today there are only about 400 cedars left in Lebanon. Their disappearance is a testimony to their desirability and to the fact that man has always destroyed those things which serve him best by his selfish and unwise use of them.

Most of the trees grow near Besharro at an altitude of over 5,000 feet. Their average height is 100 feet and the circumference of some of the giants is as great as 50 feet.

Carefully protected by the Lebanese today, the trees are enjoyed by tourists who journey to the mountains for coolness in summer and skiing in winter.

Their appearance is very distinctive, like giant Christmas trees. This is caused by the huge horizontal width of some of their branches which is sometimes as great as the height of the tree. The wood is very aromatic.

Quiz

1. T or F — Christians must seek for peace within themselves and in their homes; there is little that can be done individually to attain worldwide peace.

2. The Second Vatican Council stressed that Christians have a clear obligation to " — " to completely outlaw war.

3. T or F — With regard to our own nation, we must avoid narrow "America First" attitudes.

4. T or F — Dr. Robert Lynn, Auburn Theological Seminary, New York, believes that religious education efforts must come to grips with conflict.

5. Vocal minority groups on either side of — are symptomatic of widespread deeply felt differences among large numbers of Catholics today.

6. Religious educators might benefit from the growing body of knowledge on —.

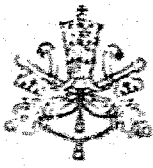
7. The majesty and strength of the Cedars of Lebanon have made them a favorite subject of — and — for thousands of years.

8. T or F — Creative conflict management in relation to religious education today involves respect for individuals as well as a certain amount of sound education about changes in the Church.

9. T or F — Isaiah compared the House of David to a mighty cedar.

10. T or F — The giant cedar tree is the national symbol of Lebanon and is on its flag.

ANSWERS:
1. (F); 2. (F); 3. (F); 4. (F); 5. (F); 6. (F); 7. (poets and prophets); 8. (T); 9. (F); 10. (T).



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 calls on the young to accept Christianity 'with courage, heroism'

VATICAN CITY — (NC) — Pope Paul VI officially opened the Lenten season in Rome on Ash Wednesday evening by using a religious ceremony of the sixth century in a fifth-century church.

In his sermon at the Mass, in the fifth-century Church of Santa Sabina on the Aventine Hill, the Pope called on the young to accept Christianity "with courage and heroism." He defined Christianity as "strong, serious and signed by the way of the cross."

Santa Sabina's, since the sixth century, has been the station church for Ash Wednesday or "gathering spot" where Christians did penance and attended Mass celebrated by the Pope.

ALTHOUGH the practice of the station churches fell into disuse in the 1500's, it was revived in 1959 by Pope John XXIII, and Pope Paul has opened Lent at Santa Sabina's each Ash Wednesday since he was elected Pope in 1963.

Pope Paul followed the centuries-old prescriptions for station churches, gathering at a nearby church to join a penitential procession to Santa Sabina, during which the Litany of the Saints is recited.

The presence on Ash Wednesday of delegations from various religious communities to assist the Pope at Mass is also part of the ancient prescriptions.

Pope Paul received ashes on his forehead from Cardinal Gabriel Garrone, prefect of the Vatican Congregation for Catholic Education, who is titular head of Santa Sabina's. The Pope then distributed ashes to the cardinals and Religious superiors present.

In part of his sermon, the Pope spoke to the young. "Blessed are you," the Pope intoned profoundly and vigorously, "blessed are you if you have understood and accepted the Christian life not as a theory or formality, but rather as a choice, a giving without conditions, with courage and heroism."

"A civic Christianity, that burgeons, one that is soft and flabby, one accompanied by a search for a comfortable life, filled with pride and seeking enjoyment — that kind of Christianity is not authentic."

"The style of Christianity is strong, serious and signed by the way of the cross."

"Live Christianity to its fullness and with joy or the Christian life is reduced to misery."

'Personal sacrifices'

VATICAN CITY — (NC) — Pope Paul VI, shortly before beginning his Lenten retreat, appealed to all Christians to make personal sacrifices to insure that others have at least the basic necessities for human life.

The text of the Pope's Lenten message was published in the Vatican daily, L'Osservatore Romano, March 2, the day before the Pope began a week-long retreat inside Vatican City.

The Pope called for a break with self-concern for worldly goods to the exclusion of the needs of others.

In Lent, he said, "we link ourselves with the life and death of Christ by means of breaking-off with sin, with injustice and other forms of selfishness."

The Pope recalled that at present the world is torn by hatred and conflicts. Many of these, he said, are provoked "by the injustice of those who accumulate goods, while others possess nothing, of those who are more concerned with their own future than with the situations in which others find themselves today and of those who either through ignorance or selfishness refuse to deprive themselves of their surplus goods for the benefit of those who are deprived of basic necessities."

The Pope reminded Christians: "If we are to share together in the Body of the Lord, we must sincerely desire that no one should lack what is necessary, even though this should involve us in some personal sacrifice. Otherwise, we would be heaping insults on the Church, the Mystical Body of Christ, of which we are the members."

The papal Lenten message declared: "We shall sin against this unity of mind and heart if today we deny to millions of our brothers what is necessary for their human development."

He concluded: "You can hear in this our appeal a twin echo: the echo of the voice of the Lord which speaks to you and exhorts you, and the echo of the groans of humanity which cries out and calls for help."



ST. THOMAS' ANNIVERSARY — A painting by Gozzoli shows St. Thomas Aquinas between Aristotle (left) and Plato (right). At a Mass commemorating the 700th anniversary of St. Thomas' death, Father Robert J. Henle, S.J., president of Georgetown University, said that renewed study of the influential theologian would help guide the Church through the present troubled era as the saint himself did during the intellectually turbulent 13th century. The Mass was held in connection with a meeting of the American Catholic Philosophical Association in Washington, D.C.

Vatican Eastern policy defended

ROME — (NC) — The Vatican has not been yielding to atheistic ideology in dealing with Church-state affairs in Eastern European countries, according to an article in the Rome Jesuit magazine Civiltà Cattolica.

The article, on Pope Paul's decision to remove Hungarian Cardinal Jozsef Mindszenty as head of the archdiocese of Esztergom and primate of Hungary, was written by Jesuit Father Giovanni Caprile, a frequent writer on Vatican diplomatic policies.

Pope Paul said that he had removed Cardinal Mindszenty because of his pastoral concern for the Church in Hungary.

Cardinal Mindszenty has stated — and the Vatican has confirmed — that he did not resign voluntarily and the Pope had taken his action unilaterally.

THE REMOVAL of the heroic figure of Cardinal Mindszenty from his last ties with his native land has given rise to much criticism of what is called the "Ostpolitik" of Pope Paul, that is, the continuing policy of reducing long standing tensions between the Catholic Church and the Eastern European communist regimes.

Seeking to answer the criticism, Father Caprile wrote: "The Ostpolitik of the Holy See . . . cannot be understood as a yielding to an atheistic ideology nor as a choice in favor of government or regime. It is only to be understood as a rightful and respectful effort to guarantee in the best manner possible the life and action of the Church."

Rejecting charges that such decisions as the dismissal of the Hungarian cardinal constitute "a violation of the rights of the human person" or are "Machiavellian," Father Caprile said that the norm in those cases has been the need to act quickly "before it might be too late."

The prolonged absence of bishops from dioceses and the attendant evils this poses for the faithful require the Church to

Secretariat plans book

VATICAN CITY — (NC) — The Vatican's Secretariat for Non-Christians is celebrating its 10th anniversary year by holding meetings in Africa, Europe and Asia. It will also publish a book authored by religious leaders on contemporary problems facing mankind.

The secretariat, founded by Pope Paul VI on May 19, 1964, was given the mandate to dialogue with and "promote friendly relations with the great non-Christian churches."

To fulfill that mandate, the secretariat met with Hindu leaders and Indian Catholic bishops in Tiruchirapalli, India, Jan. 17-19 to discuss the "difficulties but also the interesting choice the modern world offers to the spiritual life of man."

The Indian bishops will continue this dialogue throughout 1974 with Moslems, Hindus and Sikhs and report back to the Vatican secretariat.

In March, the secretariat will host a meeting in Luxembourg to discuss with delegates from 10 European countries the theme of "Non-Christians in Europe."

No meet on Jerusalem

VATICAN CITY — (NC) — The Vatican has not convoked a meeting March 18 for the purpose of discussing the question of Jerusalem, Vatican press spokesman Federico Alessandrini has announced.

Alessandrini said a story broadcast over Iraqi Radio was incorrect in quoting Melkite-rite Patriarch Maximos V Hakim of Antioch as saying a number of bishops would meet in the Vatican March 18 to discuss Jerusalem.

Alessandrini said that these is a meeting scheduled on that date for the 24 members and 65 consultants of the Commission for the Revision of the Code of Canon Law for Eastern-rite Churches.

It is highly unlikely that such a commission would be empowered to discuss the Jerusalem problem, even though individual members may be interested because they live and work in the Middle East.

Pope Paul VI is vitally interested in the future status of Jerusalem, contending that Christians, Jews and Moslems should have free access to the city.

ask "personal, yet legitimate and even sometimes rightful sacrifices" for the good of souls, he said.

THE ARTICLE also rejected the contention that the Pope's decision showed "less respect or diminished consideration for the person of the cardinal."

The Italian Jesuit writer declared: "Before it (the Pope's decision) was made public and effective there was a respectful, open, understanding and patient dialogue between him (the cardinal) and the Holy Father. And indeed it was sign of regard (on the Pope's part) not to insist on a renunciation which (the cardinal) did not wish."

Father Caprile said that the "Holy See has taken on itself the responsibility for the step, notwithstanding . . . the anticipation of criticism and hate." Given the need for a concrete solution of the problems in many Eastern European nations, he concluded, "the Holy See holds it to be its duty to do what is possible in an honest and Christian way to assure in these nations room for the life and action of the Church."

Refrains from part

VATICAN CITY — (NC) — The Vatican, in an authoritative note published in its daily newspaper, said it has refrained from taking a public position on the efforts of Spain to expel a bishop in hopes that the interested parties may "reach a satisfactory solution of the grave dispute."

Bishop Antonio Anoveros of Bilbao, Spain, recently incurred the wrath of the regime of Gen. Francisco Franco for speaking out in favor of more freedom for Basque separatists who are seeking greater autonomy for their region. The government has demanded that the bishop be removed from his diocese. It has threatened to expel him and brought pressure on the Vatican to order him to leave.

Beatifications Advanced

VATICAN CITY — (NC) — The Congregation for Saints' Causes has advanced the beatification causes of two members of Religious orders, a French nun and a Croatian Capuchin.

At a meeting of the congregation March 1, in the presence of Pope Paul VI, a miracle attributed to the intercession of Sister Eugenia of Jesus was approved. Sister Eugenia, born Anne Eugenie Milleret de Brou at Metz, France, on Aug. 26, 1817, founded the Sisters of the Assumption of the Blessed Virgin Mary. She died in Paris in 1898.

The congregation also officially approved a decree declaring that Capuchin Father Leopold of Castelnuovo had lived a life of heroic virtue before his death at Padua, Italy, in 1942.

Father Leopold, born at Hecceg Novi in Croatia on May 12, 1886, lived almost his entire life as an exile from his native land because of illness and wars. He won great fame as a confessor. Four years after his death, on July 30, 1942, the first steps for his beatification were begun.

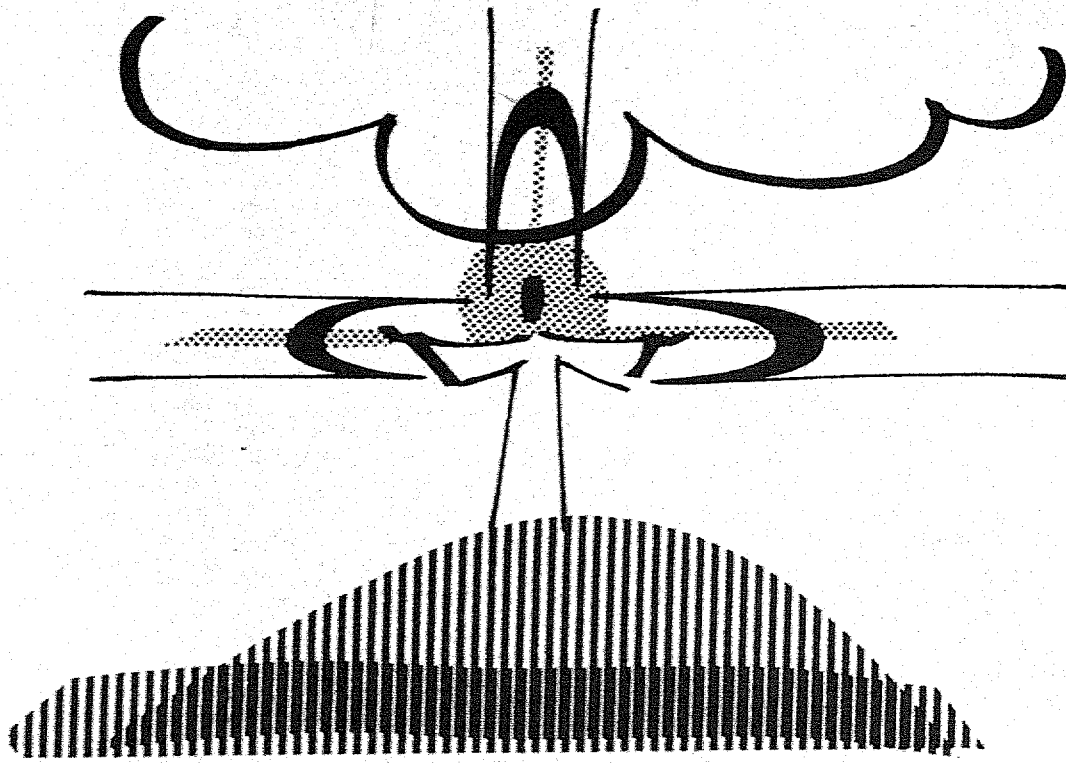
Pope John XXIII approved his cause in 1958, in a ceremony in which he also advanced the cause of American-born Mother Elizabeth Seton, now Blessed Elizabeth Seton.

Pope gives to flood areas

BRISBANE, Australia — the flood disaster. (NC) — Pope Paul VI sent a donation of \$5,000 for victims of floods in the states of Queensland and New South Wales.

In addition to the papal gift, Australian Catholic Relief (ACR) has decided to send a second \$10,000 to the flood relief fund. ACR sent an initial grant of \$10,000 sent when it first received news of the flood disaster. A further \$3,000 contribution to the flood appeal has been collected through the St. Vincent de Paul Society conferences, and special appeals have been held in many parishes. A total of \$50,000 has been sent to the flood appeal from official Catholic sources throughout Australia, including the Pope's contribution.

You and Your Faith



From Sunday's Gospel

While He was speaking, a cloud came and overshadowed them, and the disciples grew fearful as the others entered it. Then from the cloud came a voice which said, "This is my Son, my Chosen One. Listen to Him." Luke 9:34-35

Prayer Of The Faithful

Second Sunday of Lent
March 10, 1974

CELEBRANT: Heavenly Father, may we heed Your words and listen to Your Son and recall some of His promises in these, our petitions:

COMMENTATOR: The response will be "Lord, hear our prayer." That the Vicar of Christ and his fellow bishops throughout the world may draw comfort from Christ's assurance that He would be with them all days, even to the consummation of the world — we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all who are enlisted in the service of God in Christ's kingdom on earth may draw strength from His promise to confess before the Father anyone who confessed Him before man — we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the sick, the lonely and the oppressed may know today the solace Christ promised when He said, "Blessed are they who mourn, for they shall be comforted" — we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may all prayerfully respond to Christ's invitation, "Pray to the Lord of the harvest that He send laborers into the field" — we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That our own dear departed and all the faithful who have left this life may know the joy in Christ's words, "I am the Resurrection and the Life" — we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Almighty Father, grant that we may always respond in faith and love to all the inspirations of the graces Your Son won for us and grants us. This we ask through the same Christ, our Lord.

PEOPLE: Amen.

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How to get organized for Lent

By **FATHER JOHN T. CATOIR**

Lent, the season of penance, sacrifice and renunciation, is upon us. I hope you are doing nicely, taking it in

stride, without needless worry. It's been my experience that our good people usually don't need a sermon to convince them to cut down, hold back, give up, etc. They have a million good intentions to take care of things like that. What is needed more is a little encouragement and some practical help in achieving their goals related to penance during the Lenten Season. Maybe a few tips will help you get organized. Try to put things in perspective.

(1) Why do you want to renounce something? Are you clear on the essential points? Sin is the enemy; it is sin which must be renounced with all our mind, heart and will. This includes a sincere repentance for sins we committed in the past. The first objective is to follow Christ's mandate: "Repent your sins and be saved."

(2) What do you want to renounce? There's not much point in giving up candy, or cigarettes, or liquor, if you are having an illicit affair, or stealing regularly from your company. The stakes are very high. Renounce sin before it is too late; save yourself and those who love you from shame and personal humiliation. Don't say you can't do it, because through Christ you can do anything. All the pain, the tears, the agony involved in renouncing something sinful is called penance. Christ suffered an agony and a crucifixion for our sins. He did not need to do penance, but we do.

(3) If there is no serious sin in your life, then move on to less serious matters. Do you control your tongue? Are you quick to complain, blame others for your unhappiness; judge rashly? Or do you have the power to regulate your speech? If you are weak in the control of your speech, you have developed bad habits which are like poison to the blood-stream of your spiritual life. It means you are not self-reflective, not paying attention to the harm you might do, the hurts you might inflict. Do not be content with a candy and ice-cream Lent; put away the things of a child and renounce evil in every form.

(4) Do you abuse your body needlessly, by smoking, for instance? Give it up, at least for Lent. Tomorrow,



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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.

SCHEDULE OF SERRA CLUBS

Serra Club of Miami

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Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

Serra Club of Broward County

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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.

'Reality therapy' forgets childhood, deals with now



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

By DR. BEN SHEPPARD

A mentally unfit person is one who behaves irresponsibly. Excuses as to what happened to the person as a child fall on deaf ears of a "reality therapist." Everyone is accountable for his own behavior, according to reality therapy. If he is unhappy it is the result of his own decisions in most conditions. Responsible behavior is the root of, not the result of, happiness and it means fulfilling one's needs for love and worth without hurting others in the process.

A reality therapist, according to Norman I. Barr, is one who assumes that his clients can become responsible rather than to find out why they are irresponsible through analysis or other techniques.

There is no sense in belaboring the whys of wrong behavior. We talk about what we can do, not what we can't. The one who does the treating must be warm, and personal and does not hide behind the mantle of the professional healer.

The one who seeks help must identify with something in which he succeeds. We encourage the client to make a direct

approach — first, a value judgment about his own behavior, second, move towards a goal and the making of a contact to achieve that goal, no excuses should be accepted for the failure if the goal is not achieved, and finally, no punishment will be directed for failure; in other words no rejection of the client. We try again seeking alternative goals because people in crisis are often unaware of alternative action and feel as though they have no choice in what they are doing. This feeling hides rational thinking and the result of this is often irresponsible behavior and unhappiness.

We focus entirely on behavior, in reality therapy, and believe that a person is capable of making conscious decisions and try to hold to the idea of being a friendly counsellor. Through the years theories have evolved which are very "now." The focus is on the present, not the past. The past is considered over, unchangeable and is not considered in the therapeutic handling. For example, if a person is not involved with at least one other human being he experiences pain which can be compared to the pain of hunger and hurt. Failure of involvement with another person can bring on sadness or depression, psychosis which gives distorted perception of reality. Ignoring this basic fact can bring on psychosomatic symptoms or anxiety from the insistence on dealing with behavior in the real world rather than with how a patient feels about his own life.

If a person is involved with other people but sees himself a failure he also has feelings of pain. It is logical for someone who sees himself as a failure to deny his responsibility for this situation. Life is more comfortable that way. The individual's private explanation of his situation acts as a shield from the need to confront the pain. A reality therapist will break down the shield and help the patient get an accurate view of what is going on.

When the reality therapist and the client get to know each other and understand each other they will focus on the present and avoid past history because belaboring the past can be

harmful. Past history is used only to compare one's contact to present behavior.

Once a client judges that his present behavior is unacceptable then changes become the easy, natural pathway. We make it clear that we are not offended if the client disagrees because this way we can concentrate on forming a good relationship which is paramount in treatment.

Where a man is a continuous smoker, to say stop abruptly would be disastrous to the relationship, but to make a contract to stop between 1:00 p.m. and 4:00 p.m. would be to allow the person to experience the reward that comes from fulfillment of the contract.

We do not permit the client to make unrealistic plans. When a plan works we get a change in behavior, when it fails the client should draw up a new one as quickly as possible. No punishment is dealt because this would break up the relationship. The goal is to constantly strive for responsible behavior and a success identity. Happiness and self fulfillment are the consequences of responsible behavior.

William Glasse, the founder of reality therapy, states that "when a patient pays a therapist he is buying a friend." However, the friend should not allow himself to be bought. He feels that if every psychotherapist in the country could stop practicing nothing would happen. The patient would find someone else to talk to. He is a strong believer that too many schools teach failure to children, that we should do away with failure and the grading system. Use an old fashioned method and permit teachers and children to be involved with each other and stimulate the children to solve problems with each other both academic and social and we will do away with many of our late problems, he says.

We teach them to cope and coping is meeting up with stressful situations — to what is and working out of what should be. It does not mean total triumph but an acceptable compromise, the maintenance and if possible the enhancement of the level of self esteem.

Better conditions urged for sugar cane workers

WASHINGTON — (NC) — Legislative provisions which would require improved living and working conditions for farm workers who harvest sugar cane have received support here from the National Catholic Rural Life Conference.

In testimony before the House Agricultural Committee, the Washington representative of the conference, Stephen E. Bossi, said: "We urge you, in further extending the Sugar Act of 1948, to adopt amendments which will ensure decent incomes, dignified living conditions, and fuller opportunity for the field workers who plant, cultivate and harvest our sugar."

JUST because consumers are receiving high quality sugar at reasonable prices, Bossi said, is not sufficient reason to think the system is working well.

"The poverty level incomes, the substandard housing, the below average education and health standards, he pointed out, "all suggest that justice and equity are not being met."

Although sugar workers are paid at a higher rate than other farm workers, he noted,

that does not insure that they are being paid a just wage.

"The standard which should be applied, however, is not the wage rate itself, but the (annual) income of the workers," Bossi said. "If present procedures permit the payment of wages which amount to a below poverty level annual income, then those procedures must be revised."

WORKERS should be assured a say in adjusting wage rates, Bossi observed. And the wage levels should be based on factors other than the growers' ideas of what they can afford. The amendment being considered by the Agricultural Committee would require the secretary of agriculture to set minimum wages for sugar workers, require the farm owners who provide housing to their workers to ensure the housing is adequate and is provided at reasonable rates, and required farm owners to provide comprehensive health and accident insurance for the farm workers.

Most of the farm workers who harvest sugar cane are located in Louisiana (although many are employed in Central Florida and Texas.)

Mindszenty friends urged: write Pope

ST. LOUIS — (NC) — Leaders of the Cardinal Mindszenty Foundation (CMF) have urged the organization's members and others to write Pope Paul VI to ask them to reject Hungarian government demands concerning Cardinal Jozsef Mindszenty.

The request was conveyed to those attending the CMF's national leadership conference here by Norbertine Father Ladislav K. Parker, a CMF council member and rector of St. Michael's Norbertine Junior Seminary and Novitiate in Orange, Calif.

The Hungarian government has demanded that the Pope revoke Cardinal Mindszenty's Vatican passport and "neutralize" the cardinal's memoirs, Father Parker, a Hungarian, said. He gave

those attending the conference the Pope's address and suggested wording for the letters.

Cardinal Mindszenty would lose his freedom of expression if these two demands are met, Father Parker said.

The Macmillan Co. plans to publish Cardinal Mindszenty's memoirs this fall or next spring.

About 300 persons attended the conference, said officials of the CMF.

The recent decision to remove Cardinal Mindszenty as archbishop of Esztergom and primate of Hungary "was that of the Holy See and the responsibility is that of the Holy See," Father Parker said. "Since it is the Holy See's responsibility, Cardinal Mindszenty will obey. And here again we see the greatness of this man — he obeys."

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Viabile fetuses allowed to die, newspaper says

MINNEAPOLIS — (NC) — The Hennepin County attorney's office is investigating reports that two babies were born alive from experimental abortion operations here and allowed to die without medical treatment, according to a copyrighted story in the Catholic Bulletin, the St. Paul-Minneapolis archdiocesan newspaper.

An independent, two-week investigation by the Bulletin determined that the deaths occurred Oct. 5 and 9 at University of Minnesota Hospitals with five witness-participants present on the first occasion and six the second time.

The Bulletin also has identified three participants who were present both times and a fourth participant who was present only the second time.

ALL FOUR refused to talk in detail about the events. One doctor, however, said it was "probable" that the deaths occurred, but then backtracked to "no comment."

The two deaths are considered "general knowledge" among doctors and nurses in the abortion ward at University hospitals.

Gary Flakne, Hennepin County attorney, although originally saying he had no comment on the possibility of

any investigation, did indirectly confirm the investigation.

When told that the Bulletin talked to witnesses who said they had given statements to his investigators, Flakne said: "I assume you have."

The Bulletin learned that the county attorney's office has been investigating the matter since late December and has taken statements from several persons with knowledge of the events.

Flakne said that, hypothetically, if a live baby were allowed to die, the matter — depending on circumstances — could be a violation of a broad range of laws, including manslaughter, culpable negligence and homicide.

MOST university and hospital officials — including Elmer L. Andersen, chairman of the university board of regents and former state governor — declined comment on the matter. Many hospital personnel said they were afraid of losing their jobs or of violating the privacy of patients.

Many officials refused to take calls and would not return messages left for them.

Dr. Donald Hastings, assistant chief of staff who

reportedly was ordered to cooperate with county investigators in providing needed information, said he could not answer questions "without first talking to legal counsel."

One administrator — Robert Baker — acknowledged that "there have been accusations of alleged deaths," but he said he is "confident" that there have been no violations of law.

Baker said he "is aware that questions are being asked," but said that the hospital itself is not investigating the matter.

HE did say, however, that he has participated in discussions touching on the matter with Dr. John Schiarra, chairman of the Department involved, among others.

Dr. Schiarra said he does not believe that such deaths occurred. He conceded that it "is possible," but added that it is "unlikely" that a live baby could have been born and left untreated.

He also said that the hospital has no plans to investigate the charge, but said

that an "internal" investigation would be considered if it could be substantiated that abortions were performed on fetuses heavier than 1,000 grams (a little over two pounds).

THE ISSUE of how much a viable fetus must weigh to survive brought no agreement from persons contacted by the Bulletin.

The Bulletin has been unable to verify reports that the two babies weighed 598 and 628 grams a little less than a pound and a half.

Dr. Schiarra said that his department defines viability — that is, the ability to survive outside the womb — at 1,000 grams, about two and one-quarter pounds.

But Dr. Robert Fisch, associate professor of pediatrics and head of the hospital's child development study, said that he has seen 700 to 800 gram babies which have survived. He also said he has "heard of 600 gram babies surviving."

A report in the Canadian Medical Association Journal relates the 1939 survival in Nova Scotia of a 28-week baby which weighed 397 grams, about 14 ounces.

Dr. Fisch commented that gestation — the length of time of fetus development — is generally more important than weight.

ACCORDING to Bulletin sources, the two abortions which allegedly produced live babies were caused by use of an experimental technique involving an antiseptic called rivanol. At present, the

hospital is not performing abortions using rivanol to his knowledge, Baker said.

The abortion method causes the women to go into labor several hours after the drug is inserted into the womb. Its use in late stages, however, would allow a viable fetus to be born alive.

The live births apparently indicate one violation of hospital abortion guidelines, which restrict rivanol abortions to the period of 12 to 18 weeks of gestation.

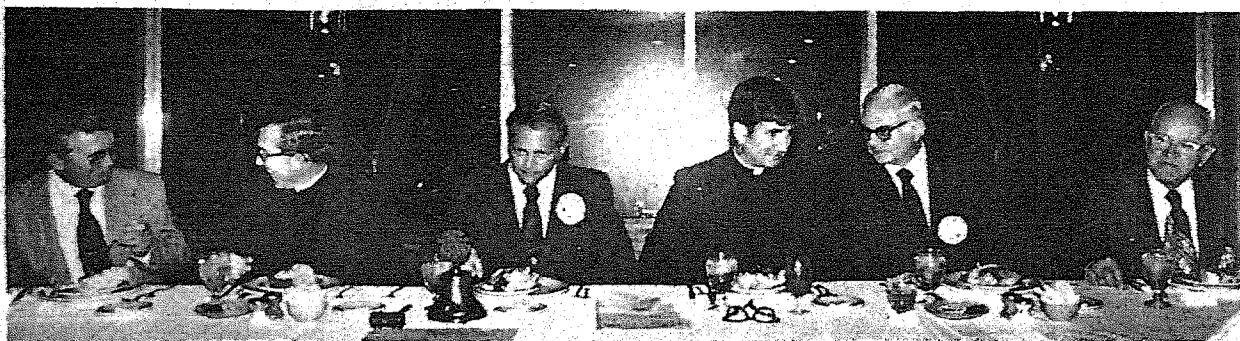
With the general four-week margin of error in determining the exact length of gestation, rivanol abortions possibly could have been used on 22-week fetuses, a period

which babies have been reported to survive.

FROM its sources, the Bulletin has pieced together the following chain of events at university hospitals:

In the months following the Jan. 22, 1973, U.S. Supreme Court abortion decision, many abortion ward nurses were becoming increasingly upset that when rivanol abortions were performed, they were left to attend to the women during delivery of the non-viable fetus.

The Bulletin has learned that 84 rivanol abortions were performed before the hospital suspended use of the experimental method in December.



MEMBERSHIP drive dinner of the Miami Serra Club is now in progress following a kick-off dinner. Shown above with Auxiliary Bishop Rene H. Gracida, center; are at left, Roger Dick, Father John McGrath, Archdiocesan Director of Vocations and Serra president, William Byrd. At right are past presidents Joseph Fitzgerald and William Wolfarth.



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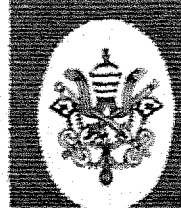
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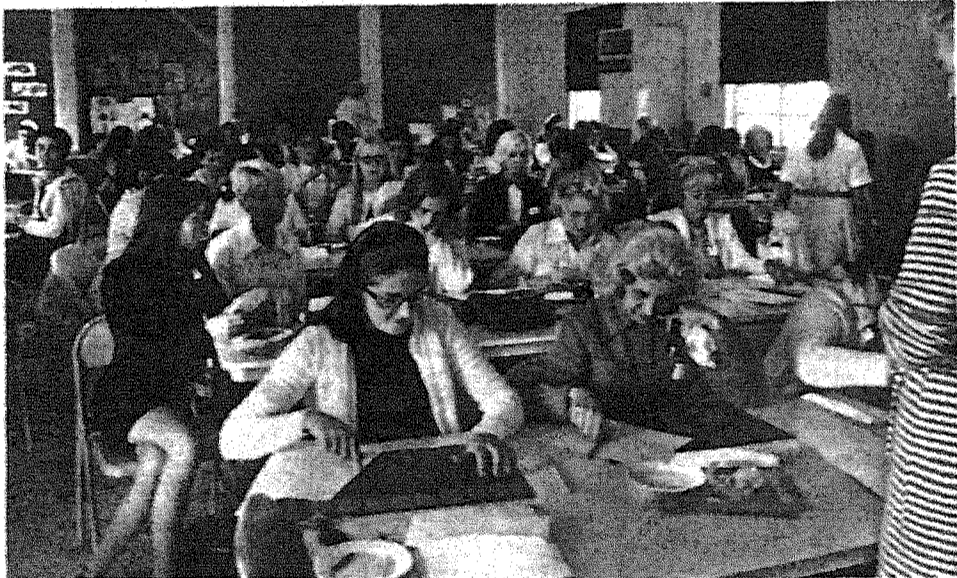
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ALMOST 200 elementary school teachers participated in Math Workshops at St. James (shown above) and St. Rose of Lima Schools last Friday where trends and techniques of Math for the '70's were discussed.

Byzantine retreat open on March 15

NORTH PALM BEACH McGowan, C.P., retreat director at Our Lady of Florida Retreat House; Father John Cyril, C.P., Chicago; and Father Leo Schlosser, O.S.B., St. Leo Retreat House on U.S. 1.

Conferences begin Friday evening and will include Byzantine Rite Liturgies on Saturday evening and Sunday morning. Conducting the conferences will be Father Kilian

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Put your spelling talent to work!

• **YOUth** — isn't that a good name for a relevant group for young people? That's what St. Joan of Arc parish in Boca Raton calls its CYO group, and it is a very active organization.

We mentioned several weeks ago that this group was challenging youth groups from churches of various denominations to ecumenical basketball games. Of course, the ever-present fuel shortage put a damper on its spreading as far as the St. Joan people had planned, but they have had one game with a local Methodist church youth group. **YOUth** won, but most importantly, they met a bunch of new friends and everyone had a good time. This idea should spread!

• By the way, if it seems that this column mentions St. Joan and a few other groups a lot and doesn't mention yours at all, there's a reason. You'll notice the name is "Your Column" — and unless you help us out we don't know what you have planned.



CHUCK O'Toole, member of St. Thomas the Apostle CYO, draws a sign to help the group sell vegetables after Mass last Sunday. They had picked the vegetables in 'U-pic-m' fields the day before.

YOUR CORNER

Send the Voice your parish bulletin, your school paper, notes from your club on future or past activities — something to let us know you're there, and we'll be glad to mention you.

• Congratulations to **Cathy Bahr**, Notre Dame Academy student who recently won second place in the Elk's Club "Youth Leadership Contest" in the state girls' division.

She placed first earlier in the regional division of the contest.

Cathy will receive recognition in May at the Elk's Club convention in St. Petersburg.

Cathy's qualifications for the honor are extensive. She is a member of National Honor Society, is a lay-out consultant and assistant photographer for the Miami Herald, a member of the Journalism Explorer Post, CYO, the Notre Dame bowling league and is president of the Photography Club at school. Whew! She sure deserves an award for all that!

• The Columbian Squires have really been on the ball lately. Coming up March 31 is their Third Annual Fund-Raising Spaghetti Dinner. It's from 3 to 7 p.m. at the Knights of Columbus Hall, 270 Catalonia Ave., Coral Gables. For reservations call Tony or Vince Rolland at 266-0305.

• C-o-l-u-m-b-i-a-n, yes you'd better learn to spell that if you plan to enter the Florida Columbian Squires 11th Annual Spelling Bee.

It's April 6 at Monsignor Bishop Knights of Columbus Hall in Orlando, and its open to all seventh and eighth graders in Catholic schools.

Entry forms must be received by the Spelling Bee chairman no later than March 18. That doesn't give you long, so if your school has not received the information, get in touch with the Spelling Bee chairman, **Robert Stack**, State Deputy Chief Squire, 7610 Puritan Road, Orlando 32807.

The first place winner receives a \$1,000 high school scholarship; second place winner receives a \$500 scholarship, and third place wins a \$250 scholarship.

The Squires raise part of the scholarship funds through the sale of "fund raising award tickets" at \$1 apiece. If you would like to help with such a donation, send the money, with your name, address and phone number to **Robert Stack** at the address above, or to **Len Boymer**, State Squire Chairman, K of C, 5801 SW 72 Ave., Miami 33143.

• Would you believe — more K of C news? Remember a few weeks ago we reported on the first level of the Knights of Columbus basketball free-throw championships — eight young people were awarded trophies and a chance to participate at the regional level.

These eight were so good that no one even challenged them on the regional level, so Wednesday night they were all awarded trophies for the regional championships.

Now comes the big event — the state competition Saturday, March 9 at Bishop Moore High School in Orlando. The eight Miami youths will be competing against other regional champs from throughout Florida.

We'll bring you news of how they fared next week. Meanwhile, good luck to those participating! Anyone wanting further information can call **Jack Hagarty**, 264-3630.

CYO is planning to participate in a "Fastathon" April 27-28 in support of the migrants' struggle for justice and peace. The day of fasting, humiliation and prayer will include a

(Continued on page 19)



CYO'ers **Lisa Kurtz** and **Marie Wilhelm** prepare bags of vegetables in the lobby of St. Thomas Church. All proceeds from the sale go to the poor.

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- Are you willing to make personal sacrifice for the people of God?

If you have answered Yes to these questions, you may have also thought about being a priest. Pray for guidance, and if you would like to have further information write:

Rev. John D. McGrath
Director of Vocations
6301 Biscayne Boulevard
Miami, Florida 33138
Telephone: 757-6241

Honors abound this week

(Continued from page 18)

program of consciousness-raising. The fast will close with a special Mass and a fiesta featuring chicano cooking.

A planning session for all people interested in working on the Fastathon is set for 7:30 p.m. March 11 at St. James Church. Please attend — the Fastathon is part of a nationwide observance that hopefully will have a dramatic affect on bringing attention to the plight of the migrants.

And congratulations also to Glenn Douglas Lahti, a sophomore at Belmont Abbey College, Belmont, North Carolina. He was named to the Dean's List with a 2.60 average out of a possible 3.0 points.

Glenn, son of Mrs. Helen Lahti, Our Lady Queen of Martyrs parish, Fort Lauderdale, attended St. Thomas Aquinas High School.

Lourdes Academy has a bunch of winners! In three separate events recently that school had winners.

Monday the Lourdes swimming team defeated the South Miami High team 144-99, with outstanding performances being turned in by Jenny Thompson, Elke LeNaire, Denise Shropshire and Linda Turner. In addition, Laurie Ryder broke the pool record for the 200-yard freestyle.

Then, last weekend in forensics, Lourdes placed first in sweepstakes, with Estela Pino winning first place in oral interpretation; Sonia Pawluc placing first in extemporaneous speaking; Francine Gidel and Ava Tunstall placing second and third in the same category.

As if that weren't enough, four Lourdes girls have won awards at the South Florida Science Fair. Susana May won first place and a \$500 scholarship to Miami-Dade Community College. Jean Fish received an "excellent" rating for an experiment with mice. Rea Hernandez and Maria Elena Pernas received certificates of honorable mention for their displays.

One more note of congratulations before we go — to the St. Lawrence Junior Council of Catholic Women and the Holy Family Handmaids, both of whom received citations for outstanding service at the Spring meeting of the North Dade Deanery of the Archdiocesan Council of Catholic Women. Good work, girls!

Cub Scouts will have a one-day retreat Saturday, March 16, at St. John Vianney Minor Seminary. It runs from 10 a.m. to 3 p.m. and all Cub Scouts are invited.

Music commission slates choral technique session

LIGHTHOUSE POINT — The next in a series of workshops sponsored by the Liturgical Music Commission will be a Choral Technique and Repertoire Session on Tuesday, March 12 at 7:30 p.m. in St. Paul the Apostle Church, NE 36 St. and 27th Ave.

All choir directors and members of adult choirs in Broward and Palm Beach Counties are urged to participate. Choral packets will be available at \$5.

Additional information may be obtained by contacting Sister Joyce LaVoy, O.P. by calling 522-5776 (Broward) or 833-1951 (W. Palm Beach).

Authors to address pro-life meeting

WEST PALM BEACH — Dr. and Mrs. J.C. Wilke, authors of "Handbook on Abortion" will be the guest speakers during the April 6 meeting of the Palm Beach County Right to Life League.

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TUESDAY
Roast Loin of Jersey Pork with Dressing & A.S. 2.80
Yankee Pot Roast of Beef Jardiniere 2.85

WEDNESDAY
Braised Tender Lamb Shank Dressing Mint Jelly 3.00
Old Fashioned Chicken and Dumplings 2.80
Breaded Veal Cutlet Tomato Sauce 2.80

THURSDAY
Beef Short Ribs with Oven Brownd Potatoes 2.85
Baked Pork Chop with Dressing & A.S. 2.80

FRIDAY
Baked Florida Sea Bass Lemon Butter Sauce 2.80
Fresh Fla. Seafood Plate 2.10
Barbecued Chicken with Fried Rice 2.95

SATURDAY
Old Fashioned beef Stew with vegetables 3.00
Chicken and Dumplings 2.80

SUNDAY BRUNCH
Adults 3.00
Children 2.00
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Lourdes, Belen tops in forensics

Lourdes Academy and Belen Jesuit Prep School took most of the honors at the Catholic Forensic League tournament Saturday, March 2 at Christopher Columbus High School.

Winners in the Original Oratory category were: first place, Rhogheanna Simmons,

Lourdes Academy; second, John Jordahl, Columbus; third, Daniel Otero, St. John Prep.

All four winners in the Ex Tempore Speaking on Current Affairs division were from Belen. They were, first, Jorge Hernandez; second, Gaston Comas; and tied for third, Ruben Marrero and

Avelino Pinon.

First place in Oral Interpretation of Literature went to Estela Pino of Lourdes; second was Ricardo Ibarria, Belen; and third went to Robert Heagan, St. John Prep.

In the girls' division of Ex Tempore Speaking on Current Affairs, Sonia Pawluc of Lourdes placed first and

Francine Gidel, also of Lourdes, placed second.

The first place in Sweepstakes went to Lourdes, second went to Belen, and third went to Notre Dame Academy.

The next tournament is a Junior Varsity competition March 16 at St. John Prep School.

CYO bowling tourney was largest ever

Over 200 people took an active part in CYO's largest bowling tournament ever Sunday, March 3 at Carol City Lanes. By the day's end, St. Monica CYO had added two names to their ever growing list of winners this year, as Dottie Leslie captured the girls' division for the third straight year with a 765 handicap set; and Mike Ulm led all bowlers with a 784 to win the boys' title.

Runners-up were Teresa Bleser, St. Louis parish, with a 750 score; and Keith Nicholls, St. Vincent Ferrer parish, with 765.

In the adult advisor division, Kathy Haynes, St. Louis parish, rolled all spares in her first game, and went on to bowl a 768 to edge Dot McKenna, from St. Vincent Ferrer,

who had 754. In men's competition, Don Smith of St. Kevin squeaked by Nativity's Mike Florea 780-779.

The day was highlighted by the appearance of pro bowler Dave Davis, who was in town for the STP Classic. Dave gave pointers, answered questions and signed autographs.

Bikeathon for St. Jude

Tired legs and big smiles will be the order of the day Saturday, March 23 for participants in the CYO-sponsored 20-mile Bikeathon for St. Jude's Childrens Hospital.

Participants in the event, co-sponsored by a local radio station, will be asking for sponsors to contribute money for each mile completed to raise money for the hospital.

Beginning at 9 a.m., the Bikeathon will begin at

Dinner Key Auditorium, moving down Bayshore Drive to Miami Ave., along 32 Ave. to Brickell and then to the Rickenbacker Causeway. Destination is Lighthouse point at Cape Florida. An area has been reserved at Crandon Park where refreshments will be served to the tired cyclists before they start the return trip to Dinner key.

Further information can be obtained from the Youth Activities Office, 757-6241.

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Lutheran-Catholic dialogue focuses on Pope

(First in a series of articles.)
(NC NEWS SERVICE)

On March 4 the National Lutheran-Catholic Dialogue, a group of Catholic and Lutheran theologians, released a historic common statement of agreement on one of the major issues that has divided the two faiths for 450 years — the primacy of the Pope.

It was the first statement by any dialogue group on the papacy, a major sticking point for all non-Catholic Christians.

Last September in Allentown, Pa., when the group reached the final stages of drafting a common statement, the dialogue leaders announced that "a basis has emerged upon which for the first time since the Reformation fruitful discussions between the churches on this subject are possible."

"PERHAPS the most notable thing about the statement is that it has been possible jointly to compose it for publication at all," said the group's co-chairmen and spokesmen, Auxiliary Bishop T. Austin Murphy of Baltimore and Dr. Paul Empie, former general secretary of the USA National Committee of the Lutheran World Federation.

"To many if not most Lutherans and Roman Catholics, their respective traditional positions on this subject seemed irreconcilable. Not only theological but also historical and emotional obstacles seemed insuperable."

The common statement, along with separate Lutheran and Catholic reflections on it and an explanatory note, makes a document of about 12,000 words that took over three years to develop.

AT THE heart of the statement is an agreement that some form of renewed papacy could well serve unifying and ordering function for the universal Christian Church.

The statement also affirms that the New Testament images of the Apostle Simon (Peter), taken by themselves, neither demand nor exclude absolutely the later role of the bishop of Rome in relation to the Church universal. Rather, they present a "trajectory" in which the images of Peter outdistance the images of the other Apostles. The scriptural study which was the basis for this conclusion has already been published in "Peter in the New Testament," a book which was itself a major ecumenical project, jointly written by theologians of several faiths.

In post-apostolic times, the Catholic and Lutheran theologians said, through a mixed history, the bishop of Rome gradually emerged over the centuries as having a special unifying and ordering ministry for the whole Church. The developments in the papacy can be attributed to political and socio-cultural factors as well as religious and theological ones, they said.

THESE positions are not especially novel among professional theologians, and few would have much trouble accepting as legitimate the basic New Testament and historical findings of the Lutheran-Catholic dialogue participants.

It may come as a surprise to many more liberal Catholics to find sincere, committed Lutherans so deeply interested in the papacy. It would come as even more of surprise — after a steady stream of charges in recent years that "liberal" theologians are out to destroy the papacy — for more conservative Catholics to discover the intensity of commitment to the papacy among the Catholic scholars in the dialogue.

In the course of three years of discussion, Lutheran dialogue participants came to a consensus that the Pope does in fact exercise a positive unifying and ordering ministry among Roman Catholics, that the residing of this ministry in one man is not precluded by the New Testament, and that if such a unifying and ordering ministry in one man is accepted, the realistic choice for such a minister, in the light of Christian history, would be the Bishop of Rome.

They agreed that the acceptance of such a minister could serve a positive role in promoting faithfulness to the Gospel among Christians. But they did not agree that the papacy, as it presently exists, is able successfully to fulfill that role for Lutherans (or, for that matter, for most other non-Catholic Christians).

Catholic dialogue participants, on the other hand, agreed that the papacy as it exists today, is not demanded by the New Testament evidence taken by itself, nor by unanimous verdict of the early Christian churches. They recognized, along with the



POPE PAUL in 1965 is carried through St. Peter's Square at closing of the Second Vatican Council during which Lutheran and Catholic theologians expressed mixed reactions to papal activity.

MARTIN LUTHER stressed importance of scripture and a joint Catholic-Lutheran statement this month said a "renewed papacy" might become a focus of unity, but the Lutherans said papal primacy must "safeguard the freedom of the Gospel."

Lutherans, that other legitimate forms of unifying ministry have existed and do exist, such as ecumenical councils, as well as the unity of all Christians in one Baptism and in the profession of Jesus Christ, the risen Lord.

BUT they also recognized that the "full," "supreme," "ordinary," and "immediate" legal jurisdiction by the Pope over the whole Church "by divine right," as defined in 1870 by the First Vatican Council, constitutes a serious block to unity for non-Catholic Christians.

For Lutherans the acceptance of such jurisdiction is impossible at the present time, and the dialogue participants have tended to speak of a "pastoral unity" without a jurisdictional unity. Likewise, for Catholics a full jurisdictional unity would be impossible without some basic sharing by Lutherans in the Catholic belief in full papal jurisdiction and papal infallibility.

Without going into it in their conclusions, during their dialogue, both sides discussed various models of modified jurisdictional union. The obvious historical models of Eastern-rite patriarchal systems or concordats such as the Pope has with some European countries were discussed. Various modes of papal self-limitation were brought up as well, on the grounds that anyone who has a power automatically has, along with the power, the ability to impose his own limits on the exercise of that power.

In their reflections on the common statement, the Lutheran theologians said they found signs of hope in many of the changes in the Catholic Church since the Second Vatican Council. "As examples, we could point to the new rules for the Roman Curia, the abolition of the index of prohibited books, the creation of an international Synod of Bishops meeting at regular intervals, and the appointment of an international commission of theologians," they said.

They also pointed out that their hope was mixed: "During the (Second Vatican) council, Pope Paul VI reserved certain questions for himself and he has continued to act independently to a degree that at times seems to

compromise the principle of collegiality."

The axiom "actions speak louder than words" applies well to the ecumenical dialogue on the papacy. From the Lutheran-Catholic statement it seems evident that the manner in which a Pope exercises his office will be crucial to the decision whether or not non-Catholic Christians are able to accept him as a unifying minister of the Gospel.

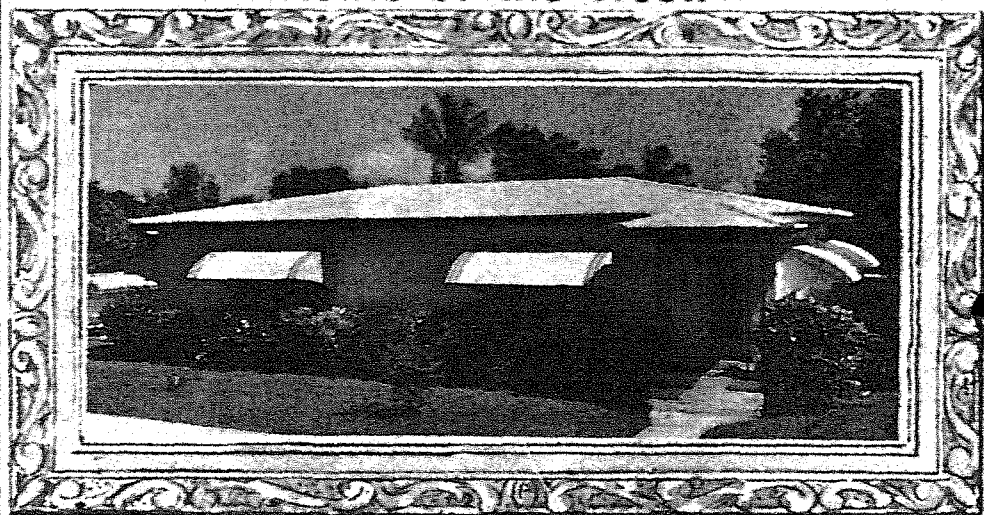
The Lutheran-Catholic agreement on papal primacy failed to solve many serious obstacles to unity.

But the degree of agreement is remarkable, particularly in view of the fact that the dialogue group was breaking new ground. It was the first official dialogue group to make a common statement on the papacy, and such "firsts" are often most notable for their tentativeness.

They are the cutting edge for establishing the trust and understanding from which unity may eventually come.

(Next: Lutheran-Catholic Dialogue: Coming together after centuries apart.)

Kool - Tite "Home of the Week"



Repeat Business Proves Kool-Tite Customers Are Pleased With Coating

MORE REPEAT BUSINESS from satisfied customers than any other roof cleaning, sealing, and coating firm is the claim of Kool-Tite, Inc. The tile roof on the home of Mrs. L. E. Brundage, 5550 N.W. 2nd St., Miami was cleaned, sealed and coated by Kool-Tite six years ago. In May, 1972, Mrs. Brundage contracted with Kool-Tite to clean, give a free brush seal and give one coat of paint to the tile. Mrs. Brundage still is pleased with her Kool-Tite roof. Naturally, since the original Kool-Tite coating was in good condition, this repeat coating did not cost as much as the original coating. Many homes in South Florida have roofs which still look clean and new... even though their Kool-Tite was applied as much as five years ago... with no mold, mildew or fungus on the tile. The exclusive coating Kool-Tite uses stays brilliantly white for years. In fact, the Kool-Tite coating is much whiter than the paper this photo is printed on. "Not only is the roof still free of mold and fungus," states Jesse Scalzo, owner of Kool-Tite, "but the roof still is brilliantly white as you can see in this recent photo. The exclusive Kool-Tite process takes four days to complete. On the first day, the flat tile roof was cleaned; the second day we brush sealed the roof free of charge; on the third and fourth days, lasting Kool-Tite coatings are applied. The sealing and coating is applied only to a dry surface to insure a perfect bond. Our men are not just 'put to work,' they first are thoroughly trained in the application of the Kool-Tite process at our factory. We guarantee all work unconditionally for 18 mos. and give you a five year warranty. We also coat gravel, flat tile asbestos shingle and slate roofs. Your Kool-Tite coating can be financed and there is no interest charge on the balance. The white coating we use is formulated in our own plant exclusively for Kool-Tite's Dade County customers. Kool-Tite has two-way radios in all trucks for fast service. Free estimates may be secured with no obligation by calling Kool-Tite at 754-5481 in Miami. Scalzo explained, "Do not accept a substitute! The material used by Kool-Tite, Inc., is exclusive with us... it is not available in any stores or from any other roof cleaning firm. Nothing else has been proven to be as good as Kool-Tite. Kool-Tite specializes only in the finest roof cleaning, sealing and coating."

ABCD Co-leader gets bank post

Alberto A. Alejandre, Co-chairman of the 1974 ArchBishop's Charities Drive and President of the Hispanic American Council of Florida was appointed this week to the Board of Directors of Fidelity National Bank, South

Miami. A member of St. Thomas the Apostle Parish, Alejandre, a General Contractor, came to Miami 14 years ago as a political refugee from Cuba. President of Alejandre Construction, Alejandre and

Alejandre Investment and Developers Corp. and Vale Construction Inc., Alejandre is a member of the Serra Club and belongs to the Community Relations Board and the Advisory Board of the Dade County School System.