

# Cardinals testify at pro-life hearing

By JOHN MUTHIG

WASHINGTON — (NC) — Religious leaders differed sharply on the abortion issue as they testified March 7 before a Senate subcommittee considering constitutional amendments that would protect the life of the unborn.

Favoring the amendment were four cardinals, representatives of several conservative Protestant churches and an Orthodox rabbi. Those against the amendment included officials of the United Presbyterian Church and United Church of Christ, a Reform rabbi, and a representative of a coalition of religious groups who favor liberalized abortion.

During two-and-a-half hours of testimony in the packed hearing room, Cardinals John Krol of Philadelphia, John Cody of Chicago, Timothy Manning of Los Angeles and Humberto Madeiros of Boston echoed the arguments of others who testified that the findings of science and the American legal tradition indicate that the fetus is a person from the moment of conception and is entitled to the rights of personhood guaranteed by the 14th Amendment.

THE subcommittee, chaired by Sen. Birch Bayh (D-Ind.), opened hearings on an amendment proposed by Sen. Jesse Helms (R-N.C.) which would outlaw abortion entirely and another by Sen. James L. Buckley (Cons. R-N.Y.) which would allow abortion only "in an emergency situation when a reasonable medical certainty exists that the continuation of the pregnancy will cause the death of the mother."

Cardinal Krol told the subcommittee that every week since the Supreme Court decision of Jan. 22, 1973, "there have been as many deaths from abortion as there were deaths at Nagasaki as a result of the atomic bomb." He added that "every nine days there are as many deaths from abortion as there were American deaths in the 10 years of the Vietnam war."

The cardinals made it clear that they would not accept an amendment which would leave the abortion question up to state legislatures — the system followed before the

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A LINE cut of St. Patrick shows him in medieval garb carrying a staff with a snake which legend says he drove out of Ireland. Patrick, born in Roman Britain, was enslaved by Irish raiders, but escaped and studied for the priesthood. He returned to Ireland to succeed its first bishop, Palladius, then toured the west and north of the country, making converts. His feastday is celebrated March 17. (NC Photo 3/1/74)



HISTORIC MOMENT on Capitol Hill as four U.S. Cardinals appeared to testify, for the first time in history, favoring constitutional amendments to prohibit abortion. Members of the Senate subcommittee on constitutional amendments Sen. Hiram Fong, Hawaii (left) and Chairman Sen. Birch Bayh of Indiana, listen

as Cardinal John Krol of Philadelphia reads an opening statement. Other Cardinals present were Cardinal Timothy Manning, Los Angeles, (left) and Cardinal Humberto Madeiros, Boston; and Cardinal John Cody, Chicago (right).



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## Fla. pro and anti-life bills filed

TALLAHASSEE — Memorials to the Congress of the United States urging proposal of an amendment to the Constitution to provide for the protection of the right to life have been pre-filed for the next session of the Florida legislature as proponents of abortion-on-demand and Death-with Dignity also filed bills expected to be discussed shortly after the sessions begin on April 2.

Sponsored in the Senate by West Palm Beach legislator, Sen. Philip D. Lewis and Sen. Charles H. Weber of Fort Lauderdale; and in the House of Representatives by Rep. Harvey Matthews of Orlando, the memorials urge an amendment to the Constitution that would define the word "person", as used in the Fifth and Fourteenth Amendments, to include every human being regardless of the stage of biological development. This would not prohibit state laws that are necessary to preserve the life of an expectant mother.

Rep. Matthews has also introduced HB 2515 which would require that medical personnel performing an abortion when the fetus is sufficiently developed to have any reasonable possibility of survival outside its mother's womb must use procedures which provide the best chance for the infant's survival.

IN ADDITION the measure would call for any child surviving an abortion to become a ward of the state and its father and mother would lose parental rights to the child. The proposed legislation also stipulates that live fetuses may not be used for experimentation.

In HB 2518, also introduced by Rep. Matthews, the termination of a pregnancy except by a physician in a licensed hospital would be prohibited. The measure also would provide that refusal of a hospital, physician, nurse, or other person to perform or assist in the termination of a pregnancy would not render them liable for damages nor be reason for dismissal, suspension, or other such retribution. Violations of the act would be a felony.

Meanwhile Miami Rep. Elaine Gordon has pre-filed HB 2343 which would repeal Florida laws regulating and relating to abortions, thus making the state statutes regarding abortion conform with the U.S. Supreme Court decision on Jan. 22, 1973. Laws repealed would be those concerning termination of pregnancies and advertising drugs for purposes of abortion.

THE "Death-With Dignity" measure proposed every year since 1968 by Miami

Rep. Dr. Walter Sackett, passed the House of Representatives last year but failed to come out of committee in the Senate.

Therefore the legislation is expected to be considered early in the 1974 session without full debate.

In its present form the measure would permit any person to execute a document directing his life shall not be meaningfully prolonged. It would provide that a physician who relies on such a document shall be presumed to be acting in good faith and, unless negligent, shall be immune from civil and criminal liability, including a prosecution for assisting in a suicide. The person executing the document would have the power to revoke said document at any time by oral or written statement.

Thomas A. Horkan, executive director of the Florida Catholic Conference, has pointed out that the bill in its present form actually "inhibits Death with Dignity, for its implication is that the person who has failed to execute the written document therefore cannot be allowed to die with dignity or peace. It places the threat of malpractice on doctors who attempt to practice medicine as it has been practiced throughout history, and basically amounts to a legislative regulation of the practice of medicine.

"UNDER the present law," Horkan emphasized, "a physician is able to treat his patient in such manner as the patient directs and as the physician determines. No doctor has ever been prosecuted or sued in Florida or in this country for any actions either in prolonging a life or in permitting a person to die a natural death. There is not one state that legislates on the question of Death with Dignity, euthanasia or on the subject of administration of medical services to the dying."

(Continued on page 16)

## Pope has flu, makes lenten retreat by radio

VATICAN CITY — (NC) — Confined to bed with the flu, Pope Paul VI nevertheless made his annual lenten retreat by means of a special radio hookup, NC News has learned.

The Pope had been scheduled to attend spiritual exercises March 3-9 in the Mathilde Chapel, one floor down from his apartment, and listen to meditations presented this year by Argentinian Bishop Eduardo Pironio of Mar Del Plata.

MIDWAY through the retreat, on March 6, the Vatican announced that the Pope had been ordered to bed by his doctors with a slight case of influenza, and it was generally presumed that the Pope was not making a retreat at this time.

The 53-year-old Bishop Pironio continued to deliver his daily meditations to members of the Roman Curia (the Church's central administrative offices) who customarily attend whenever their work permits.

The Pope followed the meditations over the radio from the chapel to his sick-room and afterwards told Bishop Pironio: "That is

the kind of retreat I would like to make to my curia."

In his meditations, the bishop developed the theme of the Paschal mystery in the Church, how the Church relives and finds hope in that mystery, a hope based on the knowledge that Christ lives in the Church.

CONTINUING a tradition of long standing, Pope Paul will take time from his busy round of appointments to resume attendance at a sermon each Friday morning for the remainder of Lent in the Mathilde Chapel.

Major Roman Curia officials will join the Pope each Friday to hear a sermon on Christology as found in Papal writings presented by Franciscan Father Ilarino Da Milano, preacher of the pontifical household and, as such, the priest who preaches in the presence of the Pope on special occasions during the year.

Christology is that part of theology that studies the person and attributes of Christ, particularly the union in Him of divine and human natures.



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



## KC seeks funds to help church damaged by fire

FORT LAUDERDALE — Six K. of C. Councils in Broward County have initiated fund-raising campaigns to assist in the refurbishing of St. Helen's Church which suffered heavy damage in a fire of unknown origin some months ago.

According to Deputy Richard E. Inserra of K. of C. District 10, this is the first time in the history of Broward K. of C's that the organization has banded together in such a cause.



FIRST SHOVELS FULL of earth to break ground for St. Henry Church and multi-purpose center were turned in Pompano Beach by Father Brendan Grogan, pastor, right; and Father Patrick Murnane, V.F., pastor, St. Helen Church, Fort Lauderdale. The structure will be built at McNab Rd. and N. Andrews Ave.

## Police, firemen set group Communion

The 11th Annual Communion Sunday of the Archdiocese of Miami Guild of Catholic Police and Firemen will be observed on Sunday, March 24.

Pontifical Mass celebrated at 9:30 a.m. in St. Mary Cathedral by Archbishop Coleman F. Carroll will mark the opening of the observance, which attracts hundreds of police, firemen, and law enforcement personnel from South Florida agencies.

Joseph Robbie, managing owner of the Miami Dolphins, will be the guest speaker during a breakfast which will follow at 11 a.m. at the DuPont Plaza Hotel. Reservations may be made by calling 649-8660.

## Lighthouse Pt. Lenten series

LIGHTHOUSE POINT — A series of Lenten Lectures is being conducted at St. Paul the Apostle Church on Thursday evenings.

On March 21 at 8 p.m. guest lecturer will be Father Ronald Pusak, pastor, St. Joan of Arc Church, Boca Raton, who will speak on "What Morality Did Jesus Teach?"

Father James Murtagh, a

member of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul will speak on the subject, "What Did Jesus Really Reveal?" on Thursday, March 28.

"I Read the Bible" will be the topic of Father Donald Walk, campus chaplain at Miami-Dade Community College on April 4.

The general public is invited to participate.

## Report on the ABCD scheduled at meeting

As The Voice went to press, pastors, assistant pastors, regional chairmen and present and past general chairmen of the Archbishop's Charities Drive were expected to meet with Archbishop Coleman F. Carroll during a general report meeting and dinner Wednesday evening.

A full report accompanied by pictures will be published in the next edition of The Voice on March 22.

## Special Mass for public protectors

BOYNTON BEACH — Law enforcement and fire-fighting personnel in the area and surrounding communities will be honored during a special Mass at 11:30 a.m., Thursday, March 28 in St. Thomas More parish.

Included in the Mass, which will be celebrated by Father Donald Connolly, pastor, in the chapel of the Archdiocesan Major Seminary of St. Vincent de Paul, will be a commemoration for those wounded or killed in the line of duty.

Music during the Mass will be sung by the seminary choir.

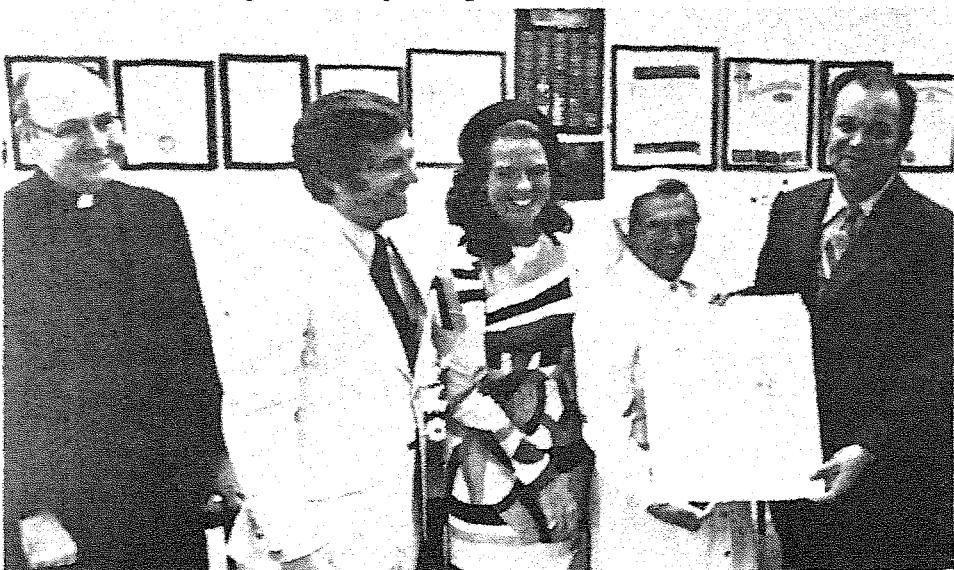
All police and fire department personnel and their families from Boynton Beach, Delray Beach, Florida Highway Patrol (Palm Beach County Division) Lake Worth and Lantana have been invited to participate and will assemble

outside the chapel at 11:15 a.m. A Knights of Columbus honor guard will provide an escort.

According to Father Connolly, the purpose of the observance is to "acknowledge and support publicly the work of the police and fire departments in addition to recalling those wounded or killed."

## Day of recollection for parish women

BOCA RATON — A Day of Recollection for the women of Ascension Church will be held Saturday, March 16, starting at 10 a.m. Guest speaker will be Father Charles Mallen, C.S.F.R. who will talk on self renewal. There will be a light lunch and the day will end with Mass and benediction at 2:30.



CENTRO Mater, chosen by the U.S. Jaycees' Project Uplift as one of the best 100 self-help projects in the nation, recently received a commendation from the City of Miami for services to working mothers and low income families in the Little Havana area. Msgr. John Nevins, Archdiocesan Director of Catholic Charities (left); and Sister Margarita Miranda, R.S.C.J., administrator of Centro Mater (second to right); accept the commendation from, (l. to r.) Commissioner Manolo Rebozo, Uplift Program Director Susan Davis and Commissioner J.L. Plummer.

## Spanish Masses at St. Louis

Masses are now being celebrated in Spanish on Sunday at 7 p.m. at St. Louis Church, 7270 SW 120 St., it has been announced by Msgr. John J. Nevins, pastor.

## Hispanic Pageant to be Saturday night

The Florida Hispanic Pageant for South Florida migrants will be held Saturday, March 16 in the West Palm Beach Auditorium from 7 p.m. to 1 a.m.

Featuring a Mexican-American band and a Puerto Rican band the event will be highlighted by presentation of a plaque by Archbishop Coleman F. Carroll to Mrs. Edwin Tucker in honor of the late Tucker's service to the Hispanic community when he was director of Catholic Community Services.

The other key event will be crowning of the migrant queen from among contestants of several Spanish parishes or missions.

## These students thrill to 'the joy of giving'

The children were excited and happy, as though they were about to receive a treat.

They were, although it was the kind of treat one might be surprised to find fifth graders happy about.

Sister M. Grace Immaculate's class at Epiphany School was about to experience the joy of giving, the rewards of sacrifice.

They were about to donate a total of \$15 — money saved by personal sacrifice — for use toward the needs of the elderly, the retarded, the poor and others in need helped by the Archbishop's Charities Drive.

This was no ordinary gift, nor was it out of the pockets of parents. The money was saved by the students out of money they had planned to use to buy Valentine's Day cards.

Upon the suggestion of the room mother, and with the eager agreement of the class, the students limited their purchases to one card each and donated the rest of the money at their class Mass to the needy in the community through the ABCD. They presented the money to Epiphany pastor Msgr. John O'Dowd, co-coordinator of the ABCD.

Msgr. O'Dowd, pleased at the donation, called it "an indication of the thinking of our youngsters that they should be more conscious of the needs of those less fortunate than themselves."

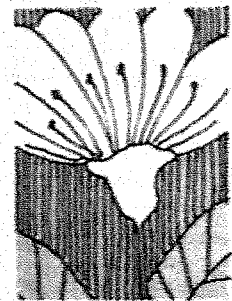
"The thought was very well expressed in their efforts to help," he said.

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# DA admits investigation of hospital baby deaths

MINNEAPOLIS — (NC) — A local prosecutor has acknowledged that his office is investigating reports that two babies who survived abortions here were denied medical treatment and allowed to die.

Gary Flakne, Hennepin County attorney, had at first refused to comment on the reports but he acknowledged the investigation following publication of a copyrighted story about the incidents in the Catholic Bulletin, the newspaper of the St. Paul-Minneapolis archdiocese.

Flakne said that his office has not yet concluded whether a crime had been committed in the incidents which the Bulletin said occurred last October at the University of Minnesota Hospitals here.

Flakne was quoted by the Minneapolis Tribune as saying that he is "extremely concerned about this (the reported deaths) if it happened."

THE county attorney said office investigators have talked with about 14 persons so far and are about 80 percent finished with the investigation.

Flakne told the Bulletin that the breaking of the story "has speeded up the investigation, but also has made it

more difficult to contact witnesses." Asked if that meant he must resort to subpoena, Flakne said "no comment."

The investigation now is largely a matter of wrestling with "the complex issues," he told the Bulletin, but refused to elaborate. Asked if such questions involved whether the infants would have survived, Flakne said that "it could be."

REPORTS of the investigation and events at the University Hospitals prompted renewed calls from pro-life groups and several legislators for passage of a state law which would regulate the performance of abortions in Minnesota.

The measure, which would require efforts to save viable fetuses born during abortion operations, would define viability at four and one-half months of gestation. The measure would also make a baby who is born alive during an abortion an automatic ward of the state if the parents do not want to keep it.

Marjory Mecklenburg, president of Minnesota Citizens Concerned for Life (MCCCL), said in a statement that "the willful neglect of live infants is deplorable and should not be allowed to occur

again." She said that "as long as abortion is allowed at all stages of pregnancy, situations like this will continue to occur."

Mrs. Mecklenburg said that "the events that occurred at the University Hospitals should make it clear to the public that abortion kills babies. It is ironic, that public indignation is aroused when babies refuse to cooperate with the abortionist and persist in living, while those who die when they are supposed to be forgotten."

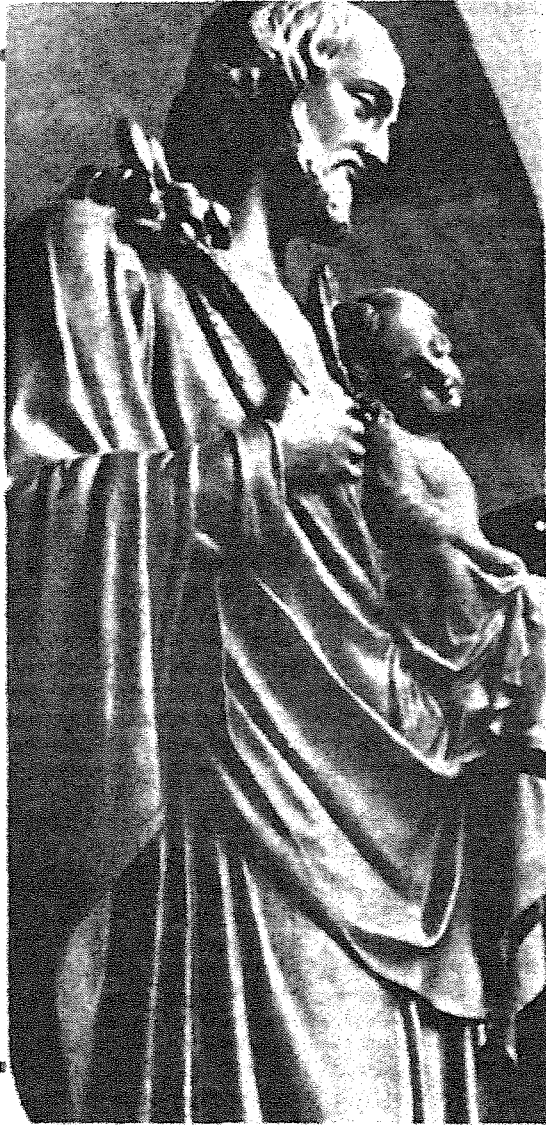
Rep. John Saichert the only doctor among the Minnesota legislature's 201 members said the reported events are "repugnant to me." He said such events are "the kind of thing that might spur meaningful regulation of abortion."

Rep. William Quirin, another co-author of the abortion measure, said that such events are "intolerable and all the more reason for responsible legislation to regulate abortions."

Jeri Rasmussen, legislative lobbyist for the Abortion Rights Council, called the story and its timing "a political ploy" designed to ensure passage of the abortion regulation bill.

## St. Joseph feast Mar. 19

Observed throughout the universal Church, the feast of St. Joseph, husband of Mary, occurs on Tuesday, March 19. For centuries Popes have invoked the protection and defense of St. Joseph for the whole Church and urged the faithful to imitate the carpenter of Nazareth in defending Christ in the home and at work. In the life of St. Joseph there were no miracles or spectacular happenings yet he achieved the heights of sanctity by faithful and daily fulfillment of his duties as guardian of Jesus and Mary.



## Official challenges right-to-die notion

LOUISVILLE, Ky. — (NC) — A Catholic health official here rapped some current "right to die" ideas, saying they are "loaded" with meanings that are non-Christian.

There is a real need to develop a Christian attitude about death, said Dominican Father Kevin D. O'Rourke, director of medico-moral affairs for the U.S. Catholic Hospital Association.

SPEAKING to some 230 persons from 11 states attending the Southeastern Catholic Health Assembly

here, Father O'Rourke said the terms "right to die" and "death with dignity" are being used by those promoting euthanasia legislation in some states, who are saying that medical means should not be used to sustain life when death appears imminent.

This argument implies not only "the right to get rid" of elderly people who are ill but also the right of society to stop supporting the life of the retarded or of other persons who are judged to be "not useful to society," he said.

The proper Christian attitude toward the right to die means distinguishing between ordinary and extraordinary means of sustaining life and involving the person who is about to die in the decision of whether to remove artificial means of sustaining his life, commented the priest-theologian.

HE explained that ordinary means and extraordinary means must be judged according to each case.

Another speaker on a panel discussing "Death and the Theology of Hope" told the

representatives of Catholic hospitals and health facilities that there are some people today who believe the right to life of one person is greater than that of another.

Sister Hanna Klaus, a physician who teaches at St. Louis University, responded to this by saying "everyone's life must be supported to the end of our resources." She added that placing different values on life applies not only to abortion and mercy killing but also involves the "powerful against the powerless."

## Priest to research prejudice in Ireland

DUBLIN, Ireland — (NC) — A Ford Foundation grant of about \$4,600 has been awarded to a Jesuit Father Michael MacGreil for his research on the nature of prejudice and intolerance among Irish Catholics and Protestants.

Father MacGreil said he hopes his findings will contribute to a better understanding between different groups in the country. He said he has found already that the vast majority of people want greater harmony and friendship in Ireland.

## Brazil, Chile hit on rights violation

By JERRY FILTEAU WASHINGTON — (NC) —

The Administrative Board of the United States Catholic Conference (USCC) protested the violations of human rights in Brazil and Chile and urged the U.S. government to consider halting financial aid to the two countries if their policies do not change.

The two statements marked the first time the administrative board has criticized right-wing governments in Latin America, according to Father Frederick McGuire, director of the USCC Division for Latin America.

"WITH the exception of humanitarian aid," the board of 28 bishops said in its statement on Chile, "We urge the United States government to condition its financial aid and military assistance to Chile upon the demonstration that human and civil rights have

been restored in that country."

In its second statement, the board cited "continuous efforts" in Brazil "to eliminate sources of dissent in the public sector," and it called on the U.S. government to:

- "Examine closely its programs of financial and military assistance to be certain they are not used in the denial of human rights."

- "Examine its trade and tariff policies to insure that they do not foster the repression of human rights."

- "Continue to scrutinize Brazilian affairs closely and bring pressure to bear on the Brazilian authorities for the restoration of human rights, especially through various international agencies such as the United Nations, as well as those bilateral United States-Brazilian programs."

The USCC is the national-

level action agency of the U.S. bishops. The Administrative Board issued its statements after a meeting here Feb. 13.

IN protesting the actions of the two South American military regimes, the board said it was acting "in solidarity with the Church" in both countries.

In Brazil, it said, public dissent has been repressed "in youth groups, political parties, labor unions, peasant associations. One of the last remaining organized voices in Brazil's society with power to speak in opposition to repressive government tactics is the Church and this obviously places it in a most vulnerable position."

The Brazilian Episcopal Conference has called for an international juridical body to monitor regimes that violate human rights, the board pointed out, and the bishops of the

Southern region of Brazil have "publicly chastised the (Brazilian) government."

REGARDING the takeover of the Chilean government last September by a right-wing military junta, the board said:

"We are deeply distressed by the violations of human rights taking place in Chile. We associate ourselves in solidarity with the Church in Chile during these troubled times. We are also concerned that in the face of these violations our government is escalating its financial aid to the Chilean junta."

In defense of its statements the board cited a statement of Pope Paul VI supporting the need of human rights if nations are to have true internal peace, and the declaration by the U.S. bishops last November celebrating the 25th anniversary of the

Universal Declaration of Human Rights.

The November statement "specifically highlighted the moral question of American economic assistance supporting regimes which seriously suppress the human rights of their citizens," the board said.

The Administrative Board also called on "policy makers in multinational corporations and financial institutions to

assess the social consequences of their present or contemplated investments in Brazil."

It urged stockholders in such corporations to use their influence to affect corporate policies in Brazil and called on Americans in general to "inform themselves about human rights conditions in Brazil, and assess their social responsibility in rectifying injustices."

## Spring picnic, festival slated

TAMPA — Their annual Spring Picnic and festival will be sponsored by Mary Help of Christians School on Sunday, March 24 from 11 a.m. to 7 p.m. on the grounds at 6400 E. Chelsea St.

Mass celebrated at 11 a.m. in the school chapel will

be followed by a barbecue chicken dinner from noon until 3 p.m. Other refreshments will be available throughout the day.

The school band and chorus will present a musical program at 3 p.m. Rides, games, and booths will be open all day.

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# Sr. Trinita, new Barry head

A mixture of quiet dignity and affability, Sister M. Trinita Flood, O.P., new president-elect of Barry College says the main thrust of her administration will be to maintain the high academic rating of the school and make no major changes.

Sister Trinita, administrator at Barry, as well as speech and drama teacher, now finds herself in the lead role in the institution since the liberal arts school's board of trustees elected her to succeed Sister Dorothy M. Browne, O.P., Ph.D. as president, effective July 1.

THOUGH she pledges no major changes, while listening to her one gets the impression the new president will definitely add new fuel to the thrust of her predecessor, Sister Dorothy.

SISTER TRINITA had been on the presidential search committee but resigned to apply for the job and won out over Dr. Francis J. Mueller, a San Diego author and educator, the nearest

competitor out of over 100 applicants.

"I know the college well and I'm prepared to give my time and energy to it."

She also indicated that academically she would seek new ideas from the staff but would continue to focus the school's energies in the liberal arts direction.

DISPLAYING obvious affection for each other, Sister Trinita and Sister Dorothy embraced before well-wishers, and when asked to do it a second time for the camera, Sister Dorothy said, "We'd be glad to. It isn't posed, it's real."

Sister Trinita is quick to point to Sister Dorothy's achievements, and notes sharp enrollment increases in recent years, bringing last year's list to the equivalent of 1,106 full time students — figures Sister Trinita should be interested in, having been the school's registrar at one time before advancing to vice president for academic affairs prior to her latest ad-

vancement.

Sister Trinita answered questions last week as strains of "I believe in me . . ." sung by Julie Andrews were turned down on the faculty stereo.

"EVERY DAY that goes by I'm finding out how big Sister Dorothy's shoes really are," she said.

CONCERNING her own attire and the other Sisters', she said, "I support the Sisters of my congregation, that the individual Sister may choose whether to wear the habit. This is the way our congregation has moved in the last few years.

"I ordinarily wear mine." Having a background in the lively arts, she was asked what part the arts can play in religion and society.

"The arts have their origin in religious worship," she said. "And in this contemporary age they can still contribute to man's whole way of life.

"THE PURPOSE of the theater is to recreate man — the emphasis on re-create —

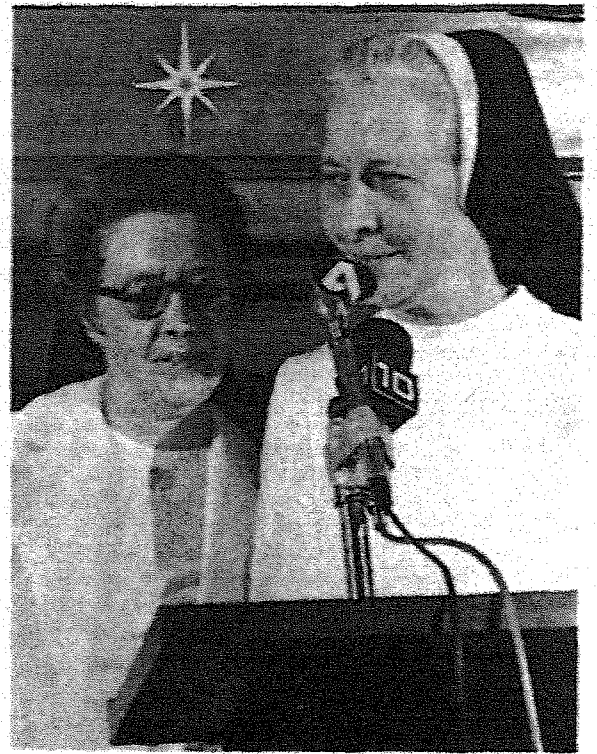
to help man reassess himself in his beliefs and obligations to God and society."

Sister Trinita worked as a legal assistant before entering the religious community in 1941.

The order assigned her to Barry in 1946 where she taught until 1952. After teaching in Illinois for two years she returned to Barry until 1962 when she was elected to a six year term in the Dominican Congregation. In 1964 Sister Trinita applied for and became dean of Barry's graduate division, and in 1972 vice president for academic affairs.

Holder of a Master of Arts degree from Catholic University of America, Sister Trinita sums up her philosophy that colleges exist to serve students, by saying:

"The faculty of a college should provide creative means to assist the students' learning-living activity. The administration should help by providing a framework where diverse viewpoints can



OUTGOING AND INCOMING — Sister Dorothy Browne, Barry College president, who is leaving this summer, stands with incoming president Sister Trinita Flood at a news conference.

achieve common objectives."

OUTGOING president, Sister Dorothy, said, "I had wanted to leave earlier but I just couldn't get away. Last year was my 25th at Barry and I thought that would be a good time to go, but now it will be my 26th year and my 11th as president and I think it's time for younger blood to take over.

"I plan to go to St. Louis University to study theology and Scripture to gain new insights and renewal in myself. My parents met in St. Louis and it's not far from my home town of Chicago."

## Organists are invited

BOCA RATON — The last in a series of workshops sponsored by the Liturgical Music Commission is scheduled to begin at 7:30 p.m., Tuesday, March 19 at St. Joan of Arc Church.

Organists in Broward and Palm Beach Counties are invited to participate in the session on "Organ Technique and Repertoire." Additional information may be obtained by contacting Sister Joyce LaVoy, O.P. at 522-5776 or 833-1951.

Meanwhile a new course for choral directors is being

offered at Florida Atlantic University's Division of Continuing Education.

"Catholic Church Music Today: A Practical Experience" is the subject of the course which will be taught by Sister Joyce, who serves as chairman of the Liturgical Music Commission, on Wednesday evenings at the Broward Community College Central Campus in the Fine Arts Bldg.

Registration for the course will be taken Wednesday, March 20 at Broward College.



Scene from 1973 Holy Week drama presented by St. Coleman's parishioners on the church grounds in Pompano Beach.

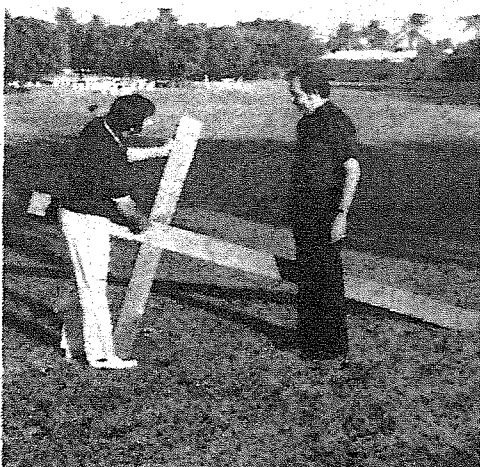
## PASSION PLAY At St. Coleman parish

POMPANO BEACH — Rehearsals have begun for the second annual Easter Pageant whose presentation last year attracted thousands of persons to the grounds of St. Coleman Church on U.S. 1.

The living meditation on the Passion, Death and Resurrection and the sequel of events which followed will be presented on the evenings of April 8 and 9 in Holy Week. Participating will be St. Coleman's Adult Christian Community, the Red Apple Christian community, the adult choir and other choral groups.

According to Father Ernesto Garcia-Rubio, assistant pastor, who is producing and directing the pageant eight scenes highlight the presentation including the condemnation of Jesus and the scourging at the pillar; the carrying of the Cross to Calvary, the Crucifixion and Death of Jesus; the Resurrection; the appearance of Jesus to Mary Magdalen; Jesus and the disciples of Emmaus; the appearance of Jesus to the Apostles and Thomas; the apparition to Peter; and the conversion of Saul.

For the second successive year the lead role of Christ will be played by Dr. Richard Porraro. Gerard Shea will be seen as Peter; Peter LaValle as Paul; Mrs. Marie Bracht as Mary, the Mother of Jesus; Mrs. Diantha Vetro as Mary Magdalen; Adolph Bracht as Thomas; Mrs. Judy Sherk as Veronica; Mrs. Rose LaValle as Mary Cleophas; and Jacque Beauchemi as John.



Plans for this year's pageant are discussed by Father Ernesto Garcia-Rubio, right, with Dr. Richard Porraro who will play the leading role of Christ for second successive year.

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# Gripping story of St. Patrick

(The accompanying article was written by Rev. John A. Crowley, Department of Spanish at the Miami Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.)

St. Patrick was born in around 389. He was a son of a Celto-Roman family and was baptized Sucas. He was at his father's country home when Irish raiders plundered the coast of Britain and carried him off to Ireland into slavery at the age of 16.

Milchu, a druid priest of Antrim, bought him as a slave to tend his sheep and swine near what is today Ballymena on the slopes of the Slernish in county Antrim. For six long, lonely years Patrick worked hard as a shepherd.

THESE YEARS of bondage were for him a long retreat wherein the lesson of life made its indelible impress upon him. He realized his life prior to this was at best frivolous. In the cold and rain on the lonely hills of Antrim, Patrick learned how to pray.

He confesses that he sought out God in earnest. He prayed frequently and at length. Many times he would rise spontaneously before the dawn and pray, for he said: "The Spirit of God was strong within me." He pleaded with God to grant him freedom from his bondage.

God chastises those whom He loves. St. Patrick was a chosen vessel for a specific work, and God made him pass through the crucible of suffering to detach him from a dependence on creatures and to render him an ideal and pliable instrument in His hands.

HIS PERSISTENT request for freedom was finally granted. Patrick slipped away from his master, Milchu, and made his way probably to Westport on the Clew Bay in county Mayo. He managed to get aboard a ship that dropped him off in Scotland, and eventually he made his way home to see his parents.

The thought of Ireland would never leave him. He was haunted by the thousands of souls shrouded in paganism. The Lord had disciplined him to another culture and another language which would later serve him as an ideal missionary. He would hear the voices of those who dwelt near Focluth, Antrim, saying: "We beseech, holy youth, come once more to

walk amongst us." Like the vision of St. Paul seeing a man from Macedonia beseeching him: "Pass over into Macedonia and help us (Acts. XVI:9)" St. Patrick heard the voice of the Irish

OBEDIENT to what he felt to be a divine inspiration, he went to a monastery founded by St. Martin of Tours to begin preparation for his subsequent mission. He later went to Arles and Auxerre where he lived under St. Germanus for some eight years. Patrick accompanied Germanus to Britain in 429 to combat the errors of Palagianism. Shortly thereafter Patrick made his way to Rome to obtain the commission to undertake the evangelization of the Irish.

The name, Patrick, means "one who looses hostages or bondsmen." It was a title instituted by the emperor Constantine the Great and granted for life and only on the highest officials of the empire. It is probable that Pope Celestine I conferred this title on Patrick connoting a commission and authority. In any event he received the Holy Father's commission to proceed with the mission of his dreams.

THE APOSTLE landed in Ireland in 432 at Inver Dea, County Wicklow. He proceeded north toward Ulster. He and his companions moored their boat at the mouth of the Slane river on the land of one Dichu, whom Patrick had the good fortune to win to the faith. Dichu gave Patrick a barn which the latter converted into the first Christian church in Ireland.

In 433, this undaunted missionary went on to Tara. He travelled up the river Boyne to Slane some nine miles from Dragheda. Tara was the seat of the high king of Ireland. Patrick arrived during Holy Week while the High King Leary (who reigned, 428-467) was participating in the pagan spring feast.

Patrick did the unthinkable. On Holy Saturday, the 26th of March, 433, he climbed to the top of the hill of Slane from which the hill of Tara could be plainly seen, and lit the new fire before the Druid priests light the pagan spring fire.

IT WAS absolutely forbidden to light any fire on that day before the pagan spring fire was first lighted. Patrick's fire could be seen from the court at Tara.

It infuriated the druid priests and King Leary. The king ordered that the perpetrator of such a bold act be put to death.



King Leary with two chief druids and warriors raced out to seize the culprit of such an outrage.

Upon their arrival at Slane, the saint confronted them. One of the druids who tried to lay violent hands on Patrick was struck dead. By the providence of God, King Leary's warriors were thrown into dismay and began to fight with one another, as the Midianites before the humble Gideon (Jgs. 7:22).

On Easter Sunday, Patrick went to Tara. The Lord accompanied his servant there. By means of another miracle, the apostle confounded the druid priests. King Leary submitted to his teaching and accepted the Christian faith. He gave Patrick permission to preach the gospel unharmed throughout the realm.

HIS NEXT expedition was to southeast Cavan to Edentiny to destroy the principal idol of the land called Crom Cruaich, to confound the pagans by showing them the folly of such worship and thus to dispose them to receive the Gospel. God was with his apostle again. Patrick succeeded in accomplishing this mission, indeed a prestigious and dangerous one, and a death blow to the pagan cult of Ireland.

Patrick established the primatial see of Ireland at Armagh. He died at Downpatrick in County Down on the 17th of March, 461. Only two legitimate writings of his come down to us today: the "Confessions," an account of his career, and a letter to Coroticus, a British king of Strathelyde, who had killed some neophytes to the faith in a raid.

The Church and in particular, the Irish, are indebted to this great apostle. He is an apostle of a people, a patriarch of a nation, a humble dedicated servant of the Church, and above all a saint of God.

## The real St. Patrick revealed in his short autobiography

Take away the legend and see the man. The Irish and those of Irish extraction have so connected St. Patrick with nationalism that they have turned people off on St. Patrick.

To see the real Patrick one has to read the "Confession." It is a short biography of only 62 paragraphs. In it, Patrick witnesses to his own humanity and to the work of God through him. He was a man who baptized thousands and, when he died, left a land full of Christians.

FROM the start Patrick was not well liked by his fellow Britons and Gauls. It was perhaps, because of his bold insistence on his call to preach the Gospel to the Irish.

At any rate, at the end of his life when he wrote the "Confession," he had to complain to them of their criticisms. He called them "armchair theologians" who from their comfortable places back in Gaul, made derogatory remarks, while he, in Ireland, was under the threat of death

many times and getting his head knocked off for preaching the Gospel.

HERE IS how he describes the vocation of one of the first Irishwomen to enter the religious life.

"How did it come to pass in Ireland that those who never had knowledge of God, but until now always worshipped idols and things impure, have now been made a people of the Lord, and are called sons of God, that the sons and daughters of the kings of the Irish are seen to be monks and virgins of Christ?"

St. Patrick was a man who knew himself and knew who God is.

"I WAS once rustic, exiled, unlearned, one who does not know to provide for the future. . . . Before I was humiliated I was like a stone lying in the deep mire; and He that is mighty came in His mercy, lifted me up and raised me aloft, and placed me on top of the wall. And therefore I ought to cry aloud and so also render something to the Lord for His great benefits here and in eternity."

Patrick tells why he went

as a missionary to Ireland.

"For that reason, therefore, we ought to fish well and diligently, as the Lord exhorts in advance and teaches, saying, 'Follow me and I will make you fishers of men.' And again He says through the prophets: 'Behold I send many fishers and hunters, saith God,' and so on. Hence it was most necessary to spread our nets so that a great multitude and throng might be caught for God, and there be clerics everywhere to baptize and exhort a people in need and want."

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## They'd like to dignify us right into the grave

Class will come to order!  
It's semantics time.

And semantics is fine except when it swirls so madly in the state Legislature and the U.S. Congress around such basic things as life and death.

Take dignity, for instance.

Everyone's for that, right? So let's have death with dignity, OK?

Even pop-sociological columnist Ann Landers was caught up in it with her 60 million readers. She said she favored death with dignity in one of her columns. Later she had to say she isn't for euthanasia — actually killing someone — just for letting nature take its course in terminal cases.

And that is how a lot of people are being confused, just as Ann Landers' readers are, to name one massive example.

Everyone is for death with dignity, except the Catholic Church, so the argument goes, so let's write a law to allow it.

So let us state the facts one more time, then.

The Church (like Ann Landers . . .) is for dignity in life and at the time of death. The Church has said emphatically it is not for maintaining life artificially with tubes and wires in some morbid Frankensteinian fashion when the patient is no longer a viable, dignified human being.

If a patient is terminally ill the patient should be made as comfortable as possible and if no possible means of actual cure is known, then nature can take its course. The Church's only prohibition is that no one should go in and kill the patient just to get it over with. That's euthanasia. And some people are calling it "death with dignity."

But the key to this is to understand that present law already allows a patient to die without extraordinary means of medical support to prolong a terminal case.

As Thomas Horkan, executive director of the Florida Catholic Conference, has pointed out repeatedly, "no doctor has ever been prosecuted or sued in Florida or in the nation in prolonging life or in permitting a person to die a natural death."

Yet death with dignity bills are being filed for the coming session. And proponents rather readily admit that the smooth sounding "death with dignity" concept is just a foot in the door which they hope to open and eventually lead to bigger and better things.

They would like to purify society, purge it of the retarded (perhaps your future grandson), the deformed (a Steinmetz electronic genius, or a deaf Beethoven), or simply those who are past a certain age, say 80 (a Bertrand Russel or a Pablo Casals).

Once the semantics hump is passed and direct killing is allowed for whatever reason, whether it's called "dignity" or not, then the debate shifts.

The question is no longer "whether" to kill. The debate becomes "who".  
And that rhymes with you.



## Abortion hearing

A small hearing room in the Dirksen Office Building is jammed with observers for and against abortion. Among the people were women carrying roses symbolic of the January National March for Life, and William Baird of New York, a leading backer of abortion. Cardinal Krol would tell the panel that every week abortion killed as many humans in the U.S. as died from the atomic bomb at Nagasaki.



## A poem-prayer by Solzhenitsyn — new reason to admire him

By MSGR. JAMES J. WALSH

This and that in the news:

Everyone has to admire the courage of Alexander Solzhenitsyn, the Russian author and Nobel prize winner, who defied Soviet officials after the publication of his book, "Gulag Archipelago" in Paris. He described in a remarkable manner the system of repression in prisons, exile camps and in life in general in Russia during the eras of Lenin and Stalin. Favorable world wide opinion must have forced the Soviet leaders to exile him, rather than send him back to prison.

More recent news about the noted author is of an unexpected kind for a man, 57 years old, whose whole life was spent in the atmosphere of atheism. A story from Switzerland revealed that Solzhenitsyn paid a visit to the Benedictine Abbey of Our Lady of the Hermits. It was not merely a sight-seeing visit, the news story indicated, but an opportunity to pray.

That same day another news item from Boston stated that Solzhenitsyn had written a prayer in poem form in a Croatian-language almanac published by the Franciscan Press in Chicago. The Christian Science Monitor published the prayer in this translation:

O Lord, it is easy to dwell with You  
So easy for me to believe in You  
When Spirit clouds over and I, crushed, am made dumb,  
When even the smartest people know not what tomorrow will bring,

You bestow the clear assuredness of being,  
Vigilantly keeping the channels of goodness unclogged.  
Surpassing thus the summit of earthly glory, I behold the Way,

Which alone I could never have found.  
Wondrous Way, opposite to despair,  
Whence myself shall become the reflection of Your world.  
What need have I to speak what You alone shall reveal to me,

And if I find not the time to carry it through  
It means you've chosen others for the task.

It seems increasingly clear that the Holy Spirit is moving across the world and acting in a manner unforeseen by us.

• • •

A controversial subject was discussed in Rome recently at the international meeting of Consortium Perfectae Caritatis. The topic, about which we have been hearing more and more lately, is "women priests." I didn't see David Susskind's panel show recently with a few women who were, as Damon Runyon used to say, a little more than somewhat insistent that women be ordained. Mr. Susskind, well known for needing people to get them to talk, could not get a word in from any direction, I was told.

Anyhow, in Rome, to balance that out, an American Benedictine prior, Father Regis Barwig, made himself anathema to the Women Libbers. He told several hundred Religious: "I will be very candid in stating that the life of Religious consecration is menaced by the movement that has as its aim the securing of priestly orders for women." The news report went on to quote him as stating it is an illusion to say that men and women do not have distinct roles to play in life and that it is a further illusion to pretend that women are barred from the priesthood for merely historical or sociological reasons.

He added these very sharp comments: "There is evidence that that desire (of women libbers) is often based on purely sociological if not coldly politically grounds, namely, the acquisition of status and power . . . In some quarters the very voices raised in favor of women priests are raised in favor of abortion on demand."

There has to be a lot of truth in what he said, whether some people want to hear it or not.

## Says Catholic Hospitals won't allow abortions

HARTFORD, Conn. — (NC) — Declaring that the five Catholic hospitals in Connecticut "do not and will not" perform abortions, the executive director of the Connecticut Catholic Conference said that any attempt to compel them to do so "will be met with the full force of law."

William J. Wholean was reacting to State Sen. George Gunther's statement that "all hospitals, including those run by religious orders, are subject to liability for not performing an abortion."

Wholean said Gunther and others "would be making a very serious mistake if they were to misinterpret the law or underestimate our resolve in this critical issue."

The Connecticut Public Health Council had ruled (Feb. 21) that abortions are to be performed in all Connecticut hospitals, regardless of individual hospital policy.

But Dr. Fred Hyde, executive director of the Connecticut Hospital Association, said private hospitals cannot be forced, coerced or regulated into performing abortions.

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# Bronze statue to commemorate Minorcan priest

By JANE QUINN  
Special to The Voice

ST. AUGUSTINE, Fla. — Descendants of a singular ethnic group called "Minorcans" will commemorate the beginning of their religious and civic contribution to American life during the bicentennial celebration of 1975.

A monument, commissioned jointly by Dr. Fernando A. Rubio of Minorca (owner of a pharmaceutical company with headquarters in Mexico City) and X. L. Pellicer of St. Augustine, banker and conservationist, will be presented to the Catholic Church in St. Augustine.

Bishop Paul Tanner of St. Augustine has accepted the memorial on behalf of the Diocese of St. Augustine.

Josep Viladomat, a sculptor from Barcelona, Spain, is executing the memorial. Acting upon the suggestion of Pellicer, Dr. Rubio agreed to honor Father Pedro Camps, the spiritual leader of the Minorcan colonists, with the memorial statue of the priest as the central figure surrounded by a group of Minorcan settlers.

Father Camps came to Florida at the age of 38, a secular priest of Minorca who held a doctorate in theology from the University of Mallorca. He came with "Turnbull's colony," in 1768, was with them from its founding in New Smyrna Beach until its collapse in 1777, and died in St. Augustine, May 19, 1790, at the age of 70.

This pioneer priest who served 22 years for Minorcan countrymen, settlers in the land of East Florida so distant from their island homeland in the Mediterranean Sea, will be memorialized in 1975 when the statue commissioned by modern Minorcans is placed beside the Cathedral of St. Augustine.

The story of Father Pedro Camps and the colonists was recounted in St. Augustine, Saturday at a reception in the Columbus hall. Msgr. Michael Gannon, noted American Catholic historian, spoke about Father Camps and the colonies he ministered to in New Smyrna Beach and St. Augustine.

In the hall to honor the Minorcan heritage were Bishop Paul Tanner of St. Augustine and some of his other clergy, guests from several Florida cities and a large group of descendants of the pioneer colonists who will be memorialized along with Father Camps.

The monument, a gift of Dr. Fernando Rubio, X. L. Pellicer and modern Minorcans of the north Florida area, will be the chief contribution of Catholics to the celebration in St.



Part of a Working Model of the Statue of Fr. Pedro Camps

## ...spiritual leader in 1770's

Augustine of the national bicentennial, according to Bishop Tanner.

Among South Floridians who are descendants of early Minorcan colonists are Father Lamar J. Genovar, pastor, St. Sebastian Church, Fort Lauderdale; and Leonard A. Usina, chairman of the Board of Directors of the Peoples National Group of Banks.

Cost of the statuary, which will be delivered for unveiling on April 7, 1975, exceeds more than \$52,000 and will be borne primarily by Dr. Rubio and Mr. Pellicer, a descendant of Minorcan leader, Francisco Pellicer, grandfather of two American bishops. Bishop Anthony D. Pellicer was first bishop of San Antonio, Tex.; and Bishop Dominic Manuey was

Vicar Apostolic of Brownsville, Tex.; and third bishop of Mobile.

Dr. Rubio, who has been a frequent visitor to St. Augustine as the guest of Mr. and Mrs. Pellicer, was there again last weekend, the date they chose to make public the plans for the monument to the Minorcans. The base upon which the statuary group will sit will be donated by Minorcans currently living in the area.

His first visit to St. Augustine was in 1956, in the company of Francisco Sintes, director general of the Spanish archives and libraries of the Spanish Ministry of National Education. He was traveling over the United States as the guest of the State Department.

To promote closer ties with Minorcan descendants living in St. Augustine, Dr. Rubio corresponded with the Pellicers and almost annually Dr. Rubio has visited in St. Augustine, where he has lectured under the auspices of the St. Augustine Historical Society.

In May of 1973, while the Pellicers were guests of Dr. and Mrs. Rubio in Menorca, a contract was signed with Viladomat, the noted sculptor in Barcelona for the execution of the Father Camps memorial.

Dr. Rubio was a personal friend of Pope John XXIII and is close to the heir-apparent to the Spanish throne.

A critic of Viladomat's work, Juan Cortes, says of the sculptor: "His repertoire is not classic, but it is vital. His subjects are not a plastic idea executed more or less according to an ideal scheme, but they are human forms, those noble and dignified human forms that today an obstinate and absurd animosity insists on belittling, ignoring, and degrading."

Viladomat's most important works are in public places, an alabaster San Odon in Barcelona, an ivory Christ also in Barcelona acclaimed by the London News of Feb. 14, 1959, a bronze of St. Francis and another of St. Peter on Montserrat mountain.

The monument in St. Augustine will have figures larger than life in size, Pellicer told the Catholic Press in a telephone interview prior to the Mar. 9 press conference at which the Minorcan monument plans were revealed.



Donors of Statue Are X.L. Pellicer and Dr. Fernando Rubio

# Catholic official urges amnesty for objectors

By JOHN MAHER

WASHINGTON — (NC) — Amnesty should be granted to those whose selective conscientious objection to the Vietnam war led to imprisonment, exile or other flight from the law, a U.S. Catholic Conference official said here. In testimony before the subcommittee on courts, civil liberties, and the administration of justice of the House Judiciary Committee, Father J. Bryan Hehir, director of the Division of Justice and Peace of the U.S. Catholic Conference (USCC), recalled that present U.S. draft law does not provide an exemption for those who object in conscience to a particular war.

HE SAID that "support for amnesty is rooted in the moral judgment that the problems of many of the young men in voluntary exile or those who are underground or those in prison were caused by

the sensitivity of their consciences to the war and the insensitivity of our civil law to their conscience."

Father Hehir recalled that the U.S. Catholic bishops recognized in 1968 that many young opponents of military service were motivated by "a principled opposition to a given war as pointless or immoral."

The bishops also recognized, he said, that conscientious dissent frequently reflects modern papal teaching, the teaching of the Second Vatican Council and "a classical tradition of moral doctrine in the Church, including, in fact, the norms for the moral evaluation of a theoretically just war."

Father Hehir pointed out that amnesty "does not mean that society or the nation 'forgives' a person for his unlawful acts" but "is a healing act of deliberate and selec-

tive 'forgetting,' used in situations where the nation both admits its own need for reconciliation and recognizes that need for healing of injustices suffered by the individuals in question."

"THE government's grant of amnesty," Father Hehir said, "becomes the law's own way of undoing what the law itself has done."

There is support in Catholic teaching, Father Hehir said, both for those who oppose all war and for those who refuse to serve in wars they consider unjust. He said the U.S. bishops have urged modifying the Selective Service Act to make it possible for selective conscientious objectors to refuse to serve in wars they consider unjust or in branches of the service in which they would have to act contrary to their convictions.

But though the U.S. Supreme Court has said that

legal recognition of the right of selective conscientious objection could be constitutional, Father Hehir noted, Congress has not modified the law.

In the light of the nation's "unfinished jurisprudential agenda on the issue of selective conscientious objection," Father Hehir opposed offering selective conscientious objectors "full citizenship only on the condition that they first serve prison terms for violating a seriously inadequate law. To cause them to suffer imprisonment after the suffering and anguish they have already experienced seems a harsh and vindictive act for a nation seeking to be an agent of healing and reconciliation."

HE repeated the call of the U.S. bishops made in 1971 for "generous pardon of convictions incurred under the Selective Service Act, with

the understanding that sincere conscientious objectors should remain open in principle to some form of service to the community."

Father Hehir, however, stressed that requiring alternative service "is not the only way, nor perhaps even the best way at the moment to promote reconciliation or to resolve this residual moral dilemma of the Vietnam war. I submit that the requirement of quid pro quo, in the present case, may be more than either reason or reconciliation require."

The hearings on amnesty were chaired by Rep. Robert W. Kastenmeier (D-Wis.) and Rep. Robert F. Drinan (D-Mass.). In a preliminary statement, Kastenmeier said the hearings were being held to resolve questions presented by a number of bills providing different approaches to amnesty.

"THESE measures raise the questions of whether amnesty should be granted to all and, if granted, under what terms?" Kastenmeier said.

Testifying for the Department of Justice, Leon Ulman, deputy assistant attorney general, said that previous Supreme Court decisions suggest "that Congress not only lacks the power to act where the President has exercised his pardoning power, but also where the President has decided not to grant executive clemency."

Walter H. Morse, general counsel for the Selective Service System presenting testimony that he said had been cleared by the Nixon administration, argued against granting amnesty on the grounds that doing so would be divisive and would undermine any future reinstatement of the draft.



# Calendar green with St. Pat events

Want to celebrate St. Patrick's Day at a dance, dinner, or party? A host of events honoring Ireland's patron saint is scheduled this weekend throughout South Florida.

St. Helen parish, Fort Lauderdale, will sponsor a banquet and dance on March 16 at Camelot Hall. Tickets are available from parishioners.

St. Henry Women's Guild Ft. Lauderdale, will be hostesses during a dinner and dance at O'Reilly's Restaurant, 1608 E. Commercial Blvd. at 7 p.m. today (Friday). Proceeds will benefit the parish building fund.

Tickets will be available at the door for a dance in St. Vincent de Paul parish beginning at 9 p.m., Saturday.

March 16 in the parish hall, 2000 NW 103 St.

The Miami Catholic Alumni Club will sponsor a party at 9 p.m., Saturday, March 16, at the home of Clyde Bird, 12401 NW 27 Ave.

The Shamrock Club of Palm Beach County will be hosts at a dance beginning at 9 p.m., Saturday, March 16 at the K. of C. Round Table, 1166 E. Marine Dr., West Palm Beach.

Irish entertainment and continuous music for dancing will be provided.

St. Hugh School, Coconut Grove, will benefit from a dance on Saturday, March 16 at 8:30 p.m. at 2401 S. Bayshore Dr.

Broward's Irish Rover Club will sponsor a dinner and

dance at the Galt Ocean Mile Hotel on Sunday, March 17 when dinner will be served at 7:30 p.m. followed by dancing and entertainment. For tickets call 772-6959.

Hialeah Municipal Auditorium will be the scene of the Shamrock Society's 16th annual ball on Saturday, March 16. Exhibitions of Irish step-dancing will be featured.

In Coral Gables, K. of C. Council No. 3274 will sponsor their annual dinner and dance beginning at 7:30 p.m., Saturday, March 16 in the Council Hall, 270 Catalonia Ave.

Annual parish dance begins in St. Louis Family Center, 7220 SW 120th St., at 9 p.m. on Saturday, March 16.

Villa Maria Auxiliary will

sponsor its annual St. Patrick's luncheon and card party on Saturday, March 16 at the Miami Shores Country Club.

A St. Pat's luncheon will begin at noon March 16 in the Caprice Room of the Hotel Sheraton, Fort Lauderdale, where hostesses will be members of St. Pius X Woman's Club. Fashions by Dagmar will be shown.

St. Charles Borromeo parish hall, W. Hallandale Beach Blvd. and NW Sixth Ave. will be the scene of a St. Patrick's card party on Tuesday, March 19 when members of the parish Women's Club will be hostesses. Dessert and coffee will be served at 12:30 p.m.

## Around the Archdiocese

### Dade County

Their annual three-day festival will be sponsored by members of Holy Family Church on March 22, 23, and 24 on the grounds at NE 147th St. and 12 Ave., North Miami. Games, booths and refreshments will be featured.

Members of the Third Order of Our Lady of Mt. Carmel will observe their annual three-day retreat, March 22-24 at the Dominican Retreat House, Kendall. Reservations may be made by calling 754-9887.

Annual "Come Home Carnival" began yesterday in Visitation parish, 19100 N. Miami Ave. and continues through Sunday, March 17, featuring rides, booths, and refreshments.

Christ the King Women's Guild will sponsor an evening of Reflection at 7:30 p.m., Wednesday, March 20 at the Dominican Retreat House, Kendall.

### Broward County

Broward County Right-to-Life will participate in a charity bazaar at the Hollywood Fashion Center, Tuesday, March 26. Volunteers are needed to donate two hours between 10 a.m. and 9:30 p.m. to staff the Right-To-Life booth. Those interested should call 989-0917.

A dinner cruise aboard the Paddlewheel Queen will be sponsored by St. Sebastian Women's Club at 7:30 p.m., Tuesday, March 19. Reservations may be made by contacting Mrs. Walter McDonough.

A Spring festival under the auspices of Chaminade High School Parents Club is scheduled to be held March 21 through March 24 on the school grounds, 500 Chaminade Dr., Hollywood. Rides, variety booths and refreshments will be featured.

A "world-famous" high wire act will highlight St. Clement's first annual festival on Saturday evening, March 23 during the four-day festivities which begin on Thursday, March 21 and continue through March 24 on the grounds at N. Andrews Ave. and 29 St. Variety booths refreshments, and games will also be featured.

St. Bernard Women's Guild will observe their annual retreat March 22 through 24 at the Cenacle Retreat House in Lantana. Reservations may be made by calling 731-1282.

A luncheon and fashion show, "Easter Delight" will be sponsored by Circle Five, Holy Cross Hospital Auxiliary on March 20 at the Sea Garden in Pompano Beach.

Augustinian Father William Painter, assistant chaplain and director of Religious Studies at Biscayne College will be the next speaker in the Lenten Lecture Series in St. Maurice parish, 2851 Stirling Rd., Ft. Lauderdale at 8 p.m., Sunday, March 17. His topic will be "Why Go To Mass?"

## Legionaries plan Acies ceremony

The 14th annual Acies ceremonies for Legionaries of Mary in the Archdiocese of Miami will be conducted during Concelebrated Mass at 2 p.m., Sunday, March 17 at Corpus Christi Church.

Spiritual Directors of the Legion will concelebrate the Mass, during which Legionaries will reconsecrate themselves individually and collectively to Mary, the Mother of God.

Auxiliary members are urged to join active members in the ceremony, scheduled as close as possible to the Feast of the Annunciation on March 25.

## Lenten lectures at St. Matthew

HALLANDALE — A series of Lenten lectures is in progress at 8 p.m. on Wednesdays at St. Matthew Church, 524 Blue Heron Dr.

Father Dan Doyle, S.M., a member of the faculty at Chaminade High School, Hollywood, is the guest lecturer, speaking on "The Dynamics of Christian Community in the New Testament."

Parishioners and other members of the community are invited to attend future lectures on March 20, 27, and April 3 and 10.

## Women slate workshop on legislation

NORTH MIAMI BEACH — An informal legislative workshop under the auspices of St. Lawrence Council of Catholic Women begins at 2 p.m., Saturday, March 16 at 18840 NE 22nd Ave.

Mrs. Edward Santini, Council legislative chairman, will be hostess to those interested at her home until 4 p.m. Reservations may be made by calling 945-6683.

Speakers will include Congressman William Lehman, Dade School Board member Robert Renick; and Florida Representative Ted Cohen.

St. Lawrence Council recently was cited by the North Dade Deanery of the Miami ACCW for outstanding services in the areas of safety, international affairs and involvement in legislation on local, state, and national levels.

## Retreats set during Lent

LANTANA — Several Lenten retreats are planned at the Cenacle Retreat House during the next few weeks.

Jesuit Father Thomas Lay of St. Louis will conduct weekend conferences from Friday, March 22 to Sunday, March 24. Another weekend retreat is scheduled to be held from March 29 to March 31. Retreat master will be Father Donald Rowe, S.J.

On Friday, April 5 a third weekend retreat begins which will conclude on Palm Sunday, April 7. Father Edward Hauf, O.M.I., a member of the faculty at Cardinal Newman High School, West Palm Beach, will conduct the conferences.

Additional information and reservations may be made by contacting Sister Muriel Brown, R.C. at the Retreat House, by calling 582-2534.

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HAITIAN MISSIONS will benefit from sales of handcrafts and art work made by natives in the missions sponsored by St. Lawrence Council of Catholic Women, North Miami Beach.

## ACCW deaneries slate Dade, Broward sessions

Plans for Spring meetings have been announced by the North and South Broward and the South Dade Deaneries of the Miami Archdiocesan Council of Catholic Women during the next two weeks.

Affiliations of the North Broward Deanery will convene for a business session at 9:30 a.m. on Tuesday, March 19 in St. Malachy parish, 6200 N. University Dr., Tamarac. Election of officers will highlight the sessions.

Registration and coffee will precede the meeting beginning at 8:45 a.m.

MASS celebrated at 11:30 a.m. will be followed by installation of officers. Luncheon will be served at 12:30 p.m. at the Coral Springs Golf and Tennis Club, 10800 W. Sample Rd.

"Renewal and Reconciliation" will be the theme of the South Dade Deanery meeting which begins with registration at 9 a.m., on Thursday, March 21 at Immaculata-LaSalle High School, 3601 S. Miami Ave.

Members of St. Hugh Guild will be hostesses during the one-day meeting where new officers will be elected and awards made to com-

mission chairmen. Mass will be concelebrated at 11 a.m. at the nearby Shrine of Our Lady of Charity of Cobre. Msgr. John W. Glorie, host pastor, will preach the homily.

"... In Christ's name, Be Reconciled to God... That We May Become the Very Holiness of God." will be the meeting theme for sessions of the South Broward Deanery which will begin with registration and coffee at 8:45 a.m. on Tuesday, March 26 at Resurrection parish, Dania. The Holy Year theme: Reconciliation and Renewal will be the topic of morning workshops followed by Mass celebrated at 11:30 a.m.

Sister Muriel Brown, R.C. of the Cenacle Retreat House will be the guest speaker during 12:30 p.m. luncheon at the Reef Restaurant, 2700 S. Andrews Ave., Fort Lauderdale.

Mrs. Ruth McCarthy, president, Miami ACCW will speak at each of the deanery meetings explaining preliminary plans for the annual Council convention scheduled to be held this year on April 21-23 at the Colonnades Hotel, Singer Island near North Palm Beach.

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## Passion Play and Disney trips set

A trip to the Passion Play at Lake Wales and Disney World near Orlando will be sponsored by the Daughters of Isabella on Palm Sunday weekend, April 6 and 7.

Overnight accommodations will be provided at the Sheraton Motor Inn, Cypress Gardens. Reservations may be made

by calling 666-3107 or 635-9662.

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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 Browned 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	3.10
	Barbecued Chicken with Fried Rice	2.95
SATURDAY	Old Fashioned beef Stew with vegetables	3.00
	Chicken and Dumplings	2.80
SUNDAY BRUNCH	Adults	3.40
	Children	2.40

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# Does Solzhenitsyn rise as providential figure on the world scene?

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

Ahead of us now is the prospect of long, grueling months of inquiry into the President's fitness for office. It will be an ugly ordeal for him but no less painful for any American citizen who takes his responsibilities seriously.

For the Presidency is not just a political job: It is the great and awesome symbol of the aspirations and spirit of 200 million Americans. The burden of the inquiry falls heaviest upon the Congressional representatives but the anguish of conscience of ordinary citizens will be no less painful, at least for those who sincerely feel a share of responsibility for the common good.

Conscience doth make cowards of us all. Not all perhaps but many of us would like to see the whole inquiry fold up its tents and quietly steal away. In fact, we often hear impassioned pleas to get through with the impeachment process just as quickly as possible so that this wounded nation can resume its business as usual.

THE VERY accent on "quickly" suggests escapism. A quick investigation will not satisfy conscience: Only a complete and exhaustive scrutiny of all facets of the case will satisfy the sensitive conscience. A hit-and-miss inquiry is something much less than the dignity of the President's high office demands. If, as the old maxim has it, Caesar's wife must be above suspicion, Caesar himself must be far beyond any semblance of guilt.

If it is said that the individual citizen can make no considerable contribution to the agonizing reappraisal of his President, he might think of Solzhenitsyn. He is only an individual, yet he has stirred the conscience of the whole civilized world with his courageous criticism of men in high places. Is there perhaps something providential in the highly publicized exile of Solzhenitsyn at this time? Is God speaking through him to the conscience of Americans?

One of the most disappointing of the current reactions to impeachment proceedings is the dodge that nothing should be done to Nixon, Mitchell, Haldeman and the others because politics are, have been and always will be corrupt: that corruption is the very nature of the occupation.

WHY punish these politicians, if guilty, when common sense tells us that hundreds of other politicians all over the country have done worse and have gotten away with it? Granted that politics has had practitioners who filled their pockets with graft, common sense also tells us that our whole system of life in America is premised on the idea that corruption is the exception, honesty the general rule. It seems to me that our country would be in a permanent state of revolution if corruption were the established and accepted rule among public officials.

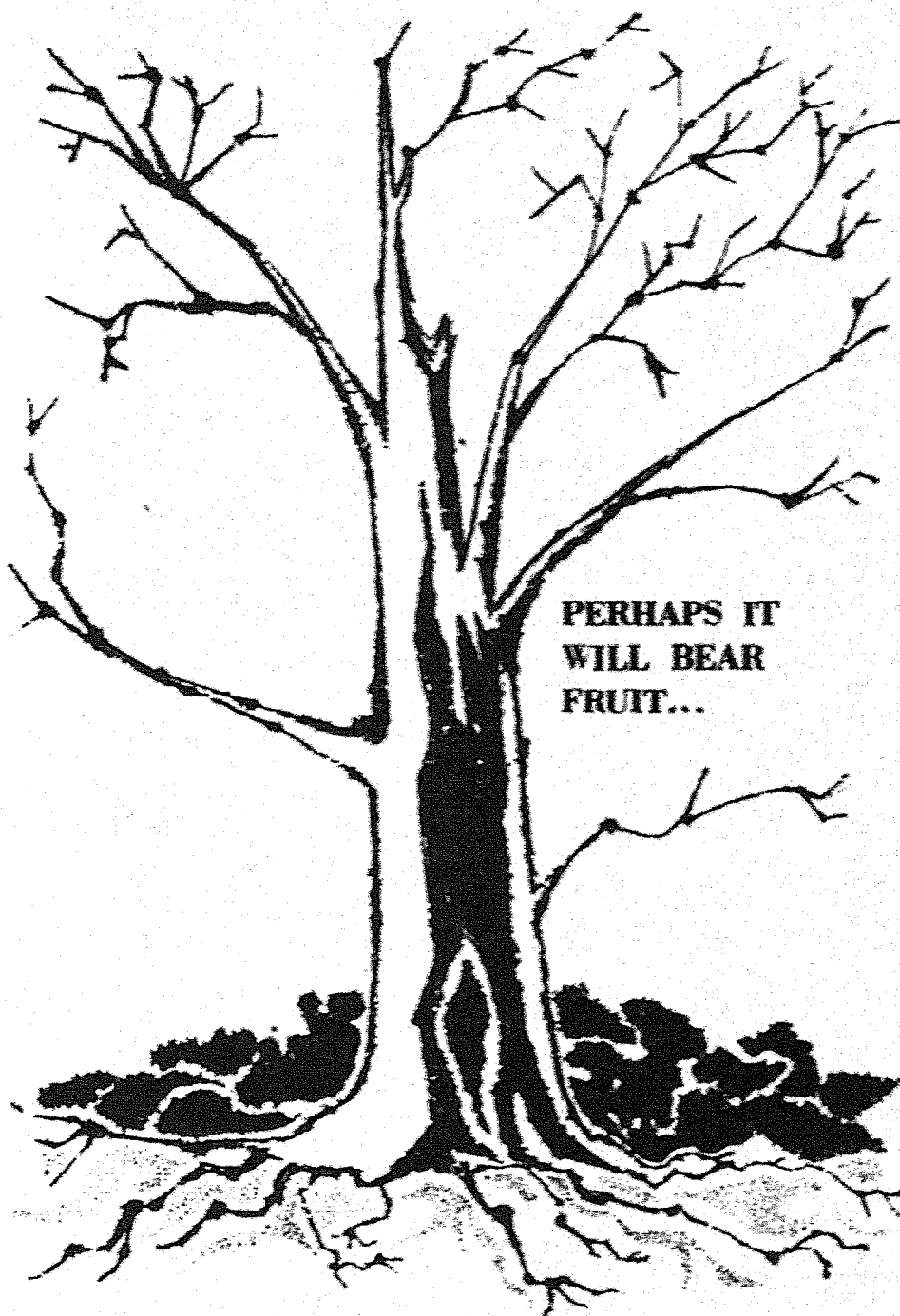
Should the definition of impeachment describe only actual criminal offenses? If the President were only an ordinary citizen, we might accept such a definition. But he is far more. His office symbolizes an ancient, venerable tradition of sacred responsibility and trust, enshrined in his oath of office, his solemn promise to a whole nation.

Our history has taken a broad view of the nature and scope of the presidency. He is not just a paid agent. And it would seem to me that prosecutor Jaworski must eventually take this broader view of the President's responsibility.

To imagine that a president can commit offenses against the common welfare, abuse constitutional duties, play fast and loose with enforcement of justice and connive at misconduct of his staff as long as he can escape conviction of having committed criminal offenses surely perverts the traditional American concept of presidential responsibility.

Whatever happens in the coming weeks, we can be sure of this — that the impeachment proceedings will be a great American tragedy. Tragic in its effect on our morale as a nation, on our self-respect, on our prestige abroad, but most of all, tragic in its impact on the very impressionable minds of the children of this generation.

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



## Symbol from Scripture

A barren fig tree is symbolic of readings for the Third Sunday of Lent, March 17: First — Moses answers the call of the Lord to rescue his people from their Egyptian slavery (Exodus 3/1-8, 13-15); Second — Paul admonishes us to check constantly on our lives, otherwise we may fall in our service of the Lord (1 Cor. 10/1-6; 10-12); Gospel — Jesus uses the farmer's destruction of a fruitless fig tree to warn us that we too, if we do not serve the Lord faithfully, invite our own destruction (Luke 13/1-9).

# 'Shock' photos make it clear — abortion involves killing babies

By DALE FRANCIS

The editor of one of the diocesan newspapers had a column in which he expressed his distaste for the photographs of aborted fetuses that appear so often as an accompaniment for anti-abortion articles.

I know what he is talking about. The paper I edit did not observe the anniversary of the Supreme Court decision by publishing any of those photographs. As a matter of fact, in all of the years we've been opposing abortion so strongly we have only once used a shocking photograph. That was that photograph of nearly full term infants crushed into a waste basket.

WE used that photograph on page one and it shocked. Since that time we've not used any of the photographs that have been so prevalent in other publications.

But the reason isn't solely because we do not like to shock. A survey of our readers showed nearly a hundred percent of them are opposed to abortion. They don't need to be shocked. There would be no purpose in publishing such photographs.

My own personal feelings are those of the editor. I can not stand to look at them. They tear me apart. A brochure that has photographs in color of the torn and scalded bodies of aborted infants came in this morning's mail. I couldn't even look at them.

But then I am completely opposed to abortion, have been battling this issue for a couple of decades. It was different with a friend of mine, a Protestant editor. He favored abortion. He felt that there was justifica-

tion for abortion and so, although he wasn't a militant on the issue, he supported those who favor legalized abortion.

Then he saw the photographs of aborted infants. It not only shook him, it educated him. He became an opponent of abortion. It was the first time he'd ever been confronted with the realization that abortion involved real human beings. He didn't really remember what he had thought before, a baby was a baby when it was born, before that he had no concept of the infant in the womb as a human being.

IT was like the reaction of Alfie in the film. He was a completely amoral man. He arranged an abortion for his girl friend, he was there when the baby was taken. He was dazed by the experience. "I didn't think it would look like a baby," he said.

Now you can say these are adults, they know the facts of life, they should know something about an infant in the womb. That's true, they should. But there are millions of people whose whole conditioning is such that they do not think of human life as really existing until after birth.

You might think they should know better. But you can't deal with people as they should be but as they are. The truth is that many people who do not oppose abortion do so because they do not recognize life in the womb as human life. They are not inhumane, they simply don't recognize what is involved in abortion as being the killing of a human being.

In our town last weekend, we had an anti-abortion presentation. It was

built in great part around the slide presentation of Dr. and Mrs. J. C. Willkie. It was graphic, it was shocking. It was something I could hardly bear to look at. But no one hearing the lecture and seeing the slides could doubt that abortion involves the killing of human life. I'm not certain the people who saw it really needed to see it but the high school students saw it and it should have made an impact on their thinking.

SO I come down to having a great ambivalence about it all. I do not like to look on photographs of aborted infants. But I know that some people who have simply never really understood what is involved in abortion have come to a shocked realization of the reality when they've seen photographs like these.

I think sometimes the shock is needed. There really wasn't an international reaction of horror of the evils done at Buchwald, Dachau and Belsen until the photographs of bodies stacked like cordwood were shown. People had been told but it was the seeing of the horror that brought them to realization.

I don't expect that I'll ever use those shocking photographs in the paper I edit but I am grateful there are those who are showing them to people who have simply not understood.

Alfie, amoral as he was, probably would not have arranged an abortion if he had realized it was a baby who was to be killed. There are millions of people, not amoral but simply not understanding, who may oppose abortion once they understand it involves killing babies.



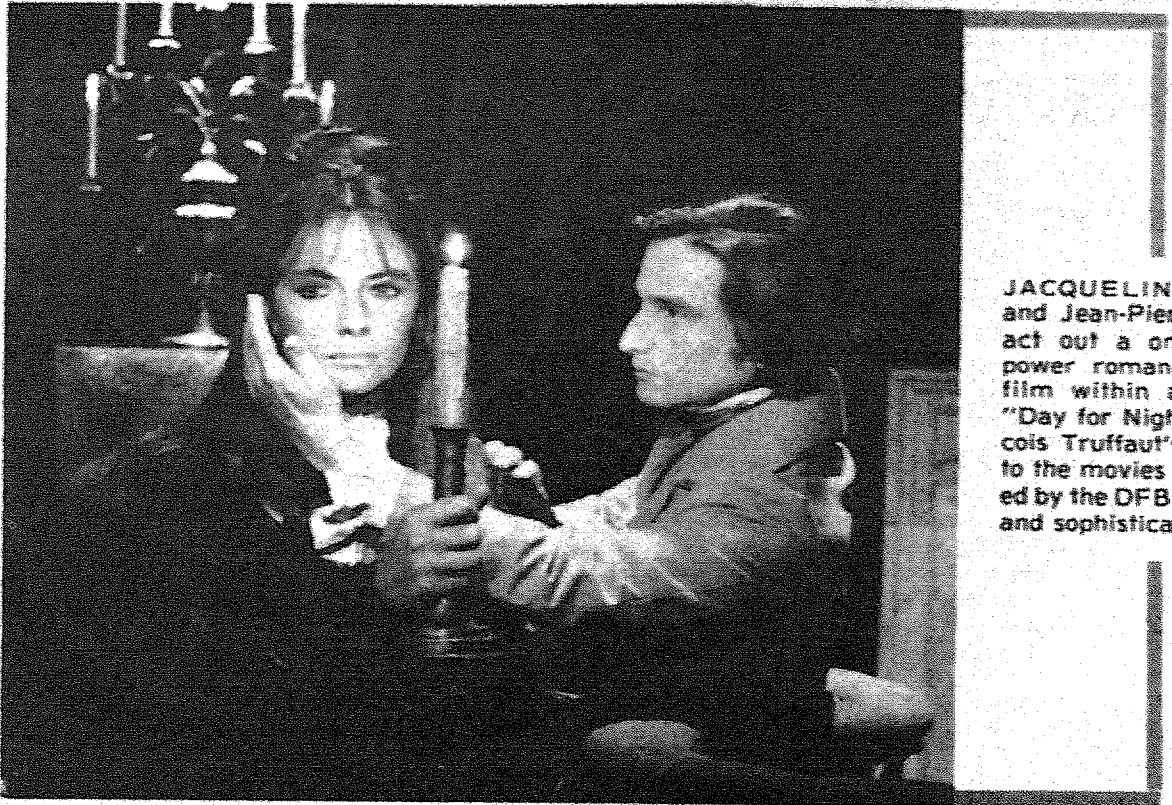
# Film office picks 'Day for Night,' 'New Land'

The New Land and Day for Night have been selected by the Division for Film and Broadcasting as the Division's award films for the year 1973. A special citation of merit was posthumously granted to John Ford for his unique legacy to the substance of popular cinema in celebrating the spirit of man through the genius of his art.

In selecting Warners' The New Land DFB's 20-member Award Selection Committee cited the film's extraordinary visualization of the values that knitted together a family and a community of isolated Swedish farmers as they built a new life for themselves and settled the land in the tumultuous period of America in the mid-nineteenth century. Jan Troell's complex vision of this moment of American history and the process of cultural adaptation of this small group of immigrants has been brought to the screen with epic richness through a cinematic craft which opens up an experience heretofore contained only in novels and historical studies of the period.

WITH BOTH objectivity and an extraordinarily sensitive perception of the strengths and weakness of his characters, Troell has made accessible to a general audience of moviegoers the triumph and sadness, the heroism and injustice that lie at the core of the colonization of this country. Against a landscape of incredible beauty Troell has constructed a film whose scope and inner structure, complemented by the performances by Max von Sydow, Liv Ullmann and Eddie Axberg, are a tribute to the best of film making in the Seventies.

Day for Night, also a Warners' release, while a film about the making of movies that has a special appeal to those most interested in the art of film, was cited by the Selection Committee for its unique and compassionate treatment of a small and undistinguished group of actors and technicians whose universal humanity is seen to transcend the banality of their lives. In Day for Night Francois Truffaut has created an adult, remarkably entertaining motion picture of wit and sophistication that succeeds on a variety of levels to comment on the nature of film as a creator of illusions, at once reflecting and penetrating the ambiguities of human experience. Truffaut's enduring love affair with the movies becomes in Day for Night both a moving lament for the end of an era of backlot studio



JACQUELINE Bisset and Jean-Pierre Leaud act out a one-candle-power romance in the film within a film in "Day for Night." Francois Truffaut's homage to the movies was lauded by the DFB for its wit and sophistication.

productions and the actors who starred in the two-dimensional melodramas of this period, as well as a wonderful celebration of the human, those spiritual qualities underlying even the most ordinary of actions.

DFB's special citation of merit, awarded to an individual or group who have made an outstanding contribution to the art of the motion picture, went to John Ford (1895-1973).

A DISTINCTIVELY American film maker in origin and subject matter, John Ford chose to make films of sincere sen-

timent and joyful humor about the common people, often the outcasts of a hypocritical society, whose nobility lay in persevering in what they believed to be right. Acclaimed by his peers, analyzed by film scholars, and applauded by audiences all over the world, John Ford has earned his special place in the history of world cinema. The greatness of his work will live as long as the medium of film endures.

In drawing attention to the award films of 1973, DFB's Award Selection Committee also cited a number of other outstanding motion pictures that entered American release during the past year: American Graffiti, Bang the Drum Slowly, The Friends of Eddie Coyle, Godspell, Happy New Year Love, Serpico. Attention was also called to the appearance of a number of important films of penetrating social relevance from the Third World; among them, Memories of Underdevelopment, Blood of the Condor, and Sambizanga. In addition, the Committee recognized the distinct service to the cause of a greater popular understanding and appreciation of the history of American film provided by Richard Schickel through the PBS television series on American film makers which Mr. Schickel wrote, produced and directed. Finally, the Award Selection Committee noted the emergence within the creative sector of the American film industry of a new generation of American film makers who display promising potential for the future.



AN EMIGRANT growing old in a demanding frontier, Max Von Sydow comforts his dying wife, Liv Ullmann, in Jan Troell's "The New Land." The DFB praised the film for showing the values knitting together a community of Swedish immigrants building a new life in 19th century America.

## Book offers pattern of prayers for all

A CHRISTIAN'S PRAYER BOOK, Psalms, Poems and Prayers for the Church's Year: Peter Coughlan, Ronald C. D. Jasper and Teresa Rodrigues, O.S.B., Chicago: Franciscan Herald Press. (Paper, \$2.95)

A Christian's Prayer Book is intended primarily for those who do not use the official Daily Office of the Church. The purpose of the book is to offer Christians a book which helps them to pray, either corporately or individually.

The format of the book is quite simple. The Church Year, including Advent, Easter and major festivals, is followed. Within this context provision is made for Morning and Evening Prayer for each day of the week. A sensitive balance is struck combining poetry and prayer, psalms and bible readings which offers a form of prayer suitable for regular use irrespective of the individual's mood. The regularity of the pattern of morning and evening prayer, as presented, should provide the user the relaxation of mind and spirit which is essential for reflective and spontaneous prayer.

This simple book also contains a short selection of formal prayers which have proved useful to Christians over the centuries. Particularly of note is the explanation and biblical meditations provided for the rosary.

Many have expressed a need for regularizing their prayer-lives, finding a point of reference to build their day around God. These individuals and groups should find a pattern of prayer with which they can feel at home and a form that provides an easiness to follow and a content from which the mind may move forward to communication with God.

Rev. Gerard T. La Certa  
Archdiocesan Director  
Confraternity of Christian Doctrine

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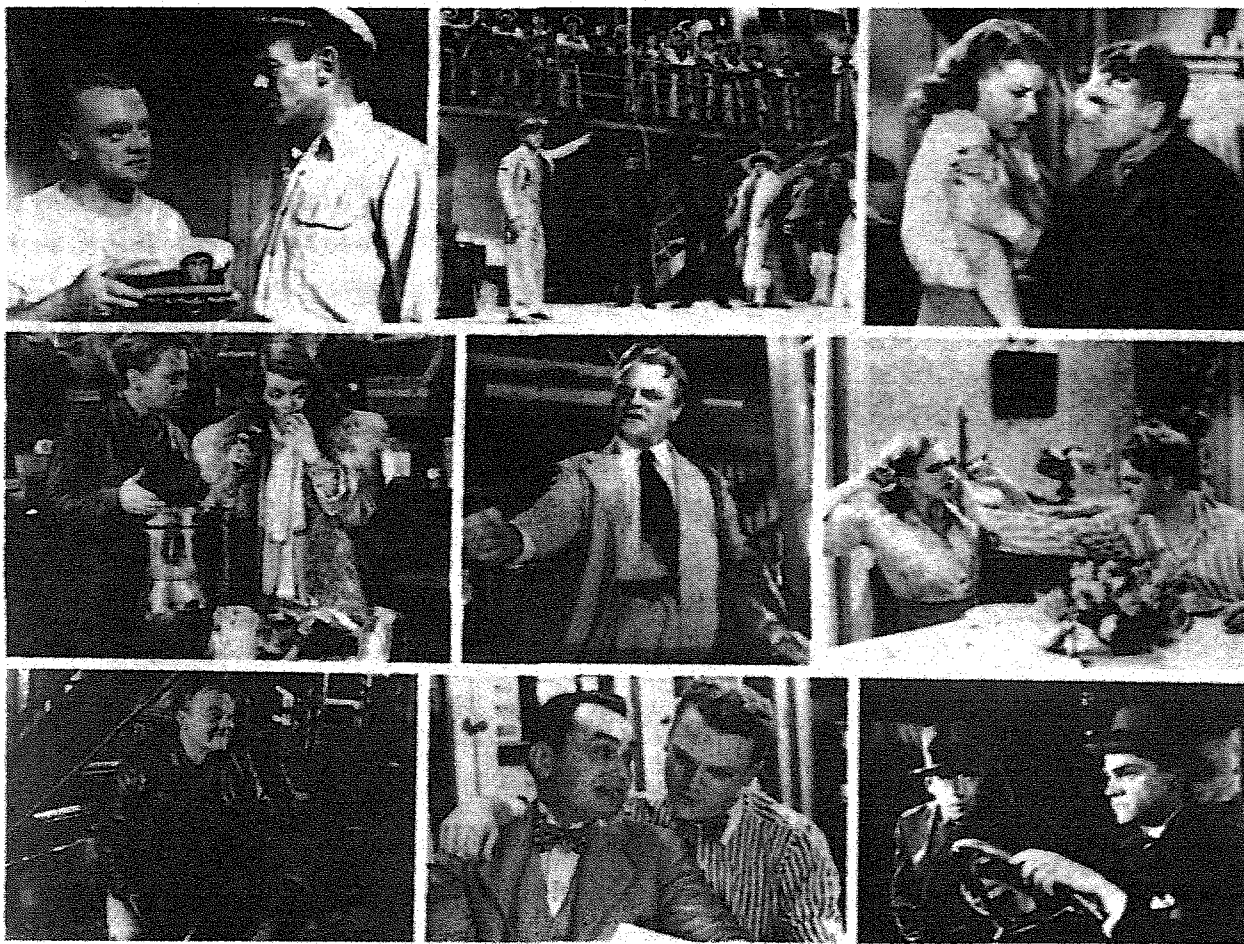
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# CAGNEY

"The American Film Institute Salute to James Cagney," will be broadcast Monday, March 18 (9:30-11 PM) on WTVJ, Channel 4. Among Cagney's outstanding characterizations were: (top row, left to right) his bullish naval commander, opposite Henry Fonda, in "Mister Roberts," in 1955; his Oscar-winning portrayal of George M. Cohan in "Yankee Doodle Dandy," in 1942; his fighter going blind, opposite Ann Sheridan, in "City for Conquest," in 1940; (center row) his cocky pilot who kidnaped an heiress (Bette Davis) for her own good, in "The Bride Came C.O.D.," in 1941; his Southern politician, in "A Lion Is in the Streets," in 1953; and his young hoodlum who gives his moll (Mae Clarke) a belt with a grapefruit in "The Public Enemy," in 1931; and (bottom row) his psychotic gangster, in "White Heat," in 1949; his genial gambler, with Edward G. Robinson in "Smart Money," in 1931; and his World War I veteran-turned-gangster, along with Humphrey Bogart, in "The Roaring Twenties," in 1939.

## Assault drama gets boo; 'Shylock' gets yeas

### Yeas & Nays

By RICHARD REAGAN  
DFB Entertainment Editor

As February merged into March, the networks were up to their old tricks again, with NBC getting our nod for the Kahoutek Award of the Month.

This coveted designation is given, with no fanfare other than a couple of Bronx cheers, to the network that strives most mightily to outpromise the other two nets, program-wise. For its unrelenting touting of the special film, A Case of Rape (aired Feb. 20), we hereby offer to ignite the peacock's tail feathers.

Coming as it did on the heels of a "docu-drama" on the same subject aired late last year by CBS, NBC's A Case of Rape, had a lot of heavy promising to do. After all, the CBS special, Cry Rape!, was a tough act to follow — after a promising, harrowing, even start, it faltered and then reverted to a combination of proven TV formulas ranging from Mannix to Perry Mason reruns.

NBC's follow-up, A Case of Rape had all the surface makings of a winner. It sounded hard-hitting as all getout, with a cast toplined by Elizabeth Montgomery (putting her cute witchie-poo image to rest, a la Dick Van Dyke in his turn as a ravaged alcoholic the previous week) and Ronny Cox (now appearing in the sappy Waltons spin-off, Apple's Way).

Within five minutes, we had met Miss Montgomery (impossibly pretty, witty, sensitive, and warm) and her husband Ronny Cox, who was simply beneath her. To give the husband instant characterization, he mouthed something about what he wants out of life: "to be happy, affluent, and secure."

The movie went down a wildly erratic course, fluctuating uncontrollably from stark realism (frank dialogue and uncompromising depiction of the rape investigation procedure) to cornball melodrama (Miss Montgomery and Mr. Cox abed, following a second rape — the one she does report — unable to make love, much less communicate with each other). There were also some hackneyed observances of the California



LAURENCE OLIVIER stars as Shylock in a modern version of Shakespeare's "The Merchant of Venice," an ABC special scheduled for Saturday, March 16, 8:30-11 p.m. EDT.

suburban scene, with boozy poolside barbecues, nosy neighbor and the like. Some of the dialogue between husband and wife was so atrocious and predictable that both characters should sue for defamation. Cox especially came off as an insensitive, phony idiot — and why Miss Montgomery ever married him in the first place remains a mystery; that she ultimately divorced him, American style, was no surprise.

A Case of Rape did score some points, however — especially in favor of the humiliation a woman must go

through once she decides to report a rape, and, worse, to press charges. Yet the program was too one-sided, and one concluded almost by default that there must be more to rape investigation and prosecution than what was shown on NBC. But being treated like "a piece of meat," as Miss Montgomery put it, is no fun at all, and this point did come across forcefully.

In the case of A Case of Rape, we certainly do recognize the importance of a program that handles its subject responsibly, and we think NBC and its procedures were acting responsibly. What they didn't do is act wisely in trying to dramatize the subject.

Enough of the "Nays." Let's hear three cheers for Public Television and its presentation, also on Feb. 20, of Shakespeare's King Lear, with James Earle Jones heading a multi-racial cast in a performance taped last summer at Joseph Papp's theater in New York's Central Park. Equal recognition goes to ABC, which presents another Shakespearean drama, The Merchant of Venice, on Saturday evening, March 15. This production stars Sir Laurence Olivier as Shylock, with a Royal Shakespearean cast including Joan Plowright to assist. Both productions — each exciting and unique in its own way — represent truly fine television.

The weekend of February 22-23, in fact, provided families with a trio of successive viewing picks. On Friday night (22) there was a sensitive and involving drama based on the life of crippled Brooklyn Dodger catcher, Roy Campanella. The film, entitled It's Great To Be Alive and starring Paul Winfield as Campy and Ruby Dee as his first wife Ruth, was a GE Theater presentation. It told in straightforward but never shocking or sensational terms of the physical and emotional struggle Campanella went through after an auto accident left him a quadriplegic. One source of his survival was his own inner strength, and another was the positive goading-guidance of the physical therapist who lifted and exercised him for years (played by Lou Gossett).

Saturday (23) offered the first of a pair of movie classics, in the great Walt Disney production of Jules Verne's rousing adventure, 20,000 Leagues Under The Sea. With Kirk Douglas hamming it up as a singing seaman, James Mason stalking about as the sinister Nemo, and Peter Lorre providing occasional comic relief, the evening was a delight. This is the type of movie "they used to make" — and probably still would if they thought the public would come out to see them.



"PENANCE, the Sacrament of Reconciliation" is discussed by Father John McGrath with Joseph and Carol Matthews, left, and Vincent and Linda DiGiorno on The Church and the World Today, Sunday March 17 at 9 a.m. on Channel 7.

### MOVIE

MONDAY, MARCH 18  
9 p.m. (ABC) — Z (1969)

— This taut, intensely political thriller was given an award by the U.S.C.C. motion picture office, and here makes its TV bow. Whether or not the film will hold up against the onslaught of commercial breaks remains to be seen, but by itself it is well worth watching — even if you don't agree with film maker Costa-Gavras' political message revolving around a "fictionalized" assassination in Greece occurring a few years ago. Yves Montand stars.

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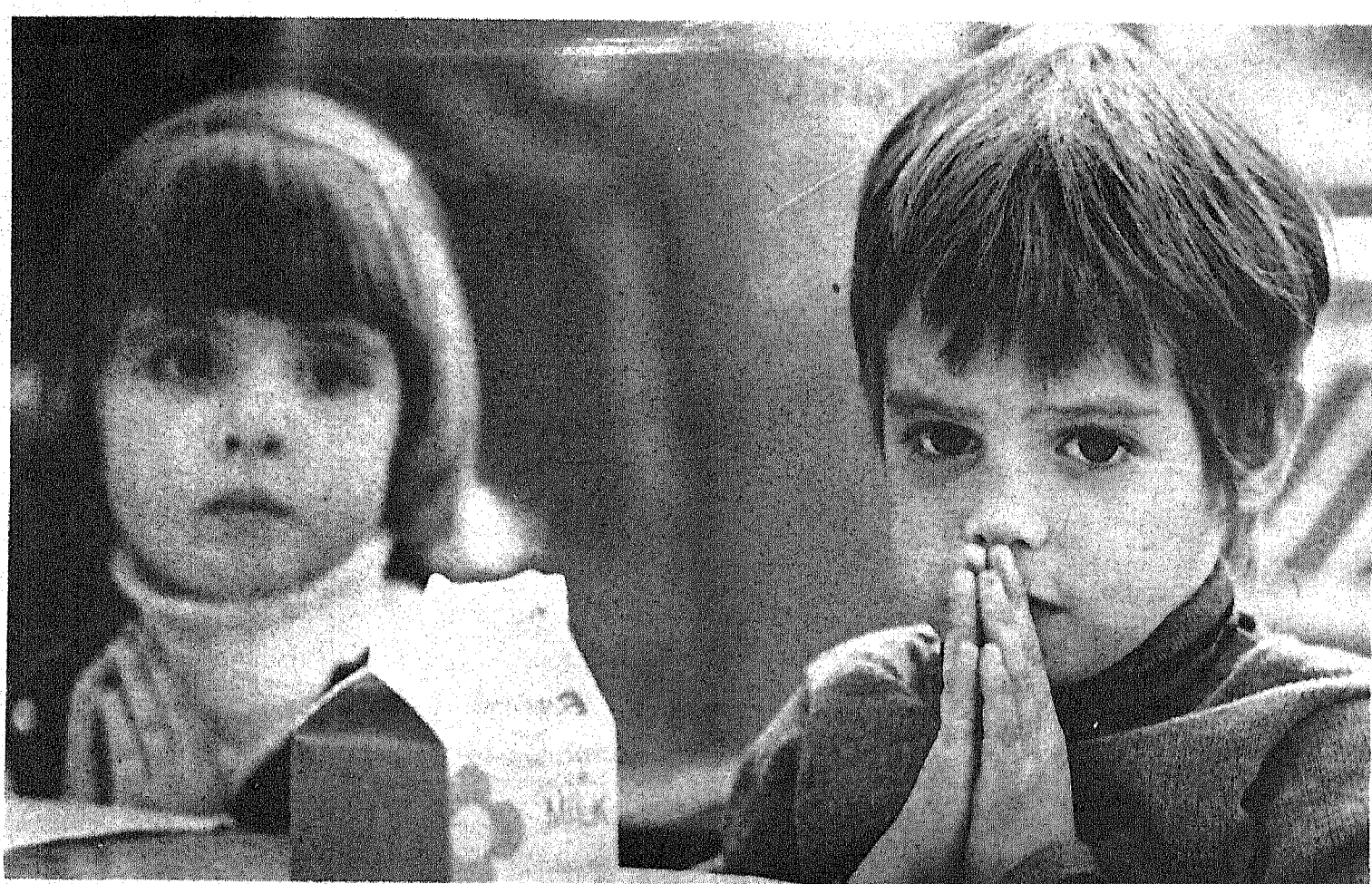
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**"Tensions in church-state relations do frequently arise in the United States. Aid to parochial schools, prayers in public schools and other issues create political debates and struggles which are often highly emotional."**

John Tette and Beth Hill say grace before having a snack at nursery school in St. Salome's, Rochester, N.Y.

## CHURCH-STATE

**...Church asks only the freedom to teach**

By FATHER PETER HENRIOT, S.J.

"The Catholic Church has finally caught up with the Bill of Rights!" That was the remark of a friend of mine a few years ago when the Second Vatican Council approved the very important Declaration on Religious Freedom. Indeed, one of the greatest achievements of Vatican II was the clear and unmistakable support for religious freedom.

Our U.S. Bill of Rights says that "Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof . . ." This means that the government can't show favoritism to any religion and also can't hinder the practice of any religion. In short, the state has no business mixing in the affairs of the church.

Such a guarantee is one which the Catholic Church can live with — and has lived with — quite happily. The Declaration on Religious Freedom emphasizes that governments should safeguard the religious freedom

of all citizens and see to it that an equality before the law is never violated for religious reasons.

TENSIONS in church-state relations do frequently arise in the United States. Aid to parochial schools, prayers in public schools and other issues create political debates and struggles which are often highly emotional. Catholics should recall in these debates and struggles that the principle of religious freedom — along with a healthy respect for a pluralism of ideas and actions — should always guide our involvement.

One church-state topic that needs some very careful reflection is the question of an "American religion." Sociologists speak of a "civil religion," a kind of national church which mixes Protestant, Catholic and Jewish elements with secular values and high-powered patriotism.

We Catholics can't accept a "civil religion." We must be very wary of any absolutizing of an American creed or practice. True patriotism will mean that we

are always able to be critical of American values if these values don't promote the peace, justice, equality, and general welfare for which our nation was founded. True Christianity will mean that we never identify narrow national interests with the Gospel or never forget that we are citizens of the globe, brothers and sisters to all of humanity.

When the Second Vatican Council ended in 1965, its closing message contained a very clear picture of the basis for proper church-state relations. In addressing civil rulers, the message asked: "What does the Church ask of you today?"

The answer was simple yet profound: "She asks of you only liberty, the liberty to believe and to preach her faith, the freedom to love her God and serve him, the freedom to live and to bring to men her message of life." That kind of freedom — not privilege or special consideration or power or honor — is the most important guide for church-state relations.

## Surprise, humor... tools for teachers

By FATHER CARL J. PFEIFER, S.J.

"In your model of religious education, is there any room for surprise?" asked Dr. Robert Lynn, Auburn Theological Seminary, at a meeting in Toronto on the future of religious education.

I found his question stimulating. It seems to me that we religious educators often fall into a kind of over-seriousness that strives to reduce surprise to a minimum.

Looking back over recent religious education history — at least in our Roman Catholic experience — I find a periodic resurgence of approaches to catechesis that tend to rule out surprise. At various times we have tried to explain everything about God and life in clear and distinct ideas. At other times we boxed God into our formalized structure of "salvation history."

More recently we find religious educators laboring to pin down predictable, measurable, "behavioral" or "instructional" objectives. Overly serious advocates of any of these systems tend to rule out the element of surprise both in religious education and life.

IN the older system the questions were already determined by previously formulated answers, or one's expectations were limited by past historical events. More recently religious educators strive to structure the learning situation in a way that enables them to predict and measure the expected learning objectives. Pushed to an extreme by overzealous advocates, any of these approaches tends to reduce the element of surprise to a minimum.

Yet it seems to me that surprise is a sign of the transcendent, ever-free, God. Surprise and humor seem closely related, and all good education — particularly religious education — needs to leave room for both surprise and humor. They are constant reminders by a playfully serious God, that His ways are not

our ways, that He cannot be boxed into our narrow categories.

This is not to say we should not strive to clearly describe and define our experience of God. Nor does it imply any easing of our attempts to understand the present by pondering the marvels of God's past interventions into man's history. Least of all does it suggest that we not make good use of the very helpful findings of the social sciences regarding educational objectives and planning.

To enable our youngsters to grow in knowledge and love of God, parents and teachers alike must explore the best ways to develop that growth. Systematic procedure — learning, skill, careful preparation — are essential, but none of us should ever become so tied to our plan or approach that we fail to take advantage of the unexpected, surprising happening.

SOME of my most meaningful experiences as a catechist occurred when something out of the ordinary interrupted my careful lesson plan. The ability to respond creatively is a key not only to good education, but to religious education in particular, because surprise can remind us of the free, creative presence of God's Spirit, who "breathes where He will."

Surprise is the beginning of wonder, and wonder is a step toward awareness of God's presence. As we help our youngsters grow, we do them a great service by never giving the impression that God can adequately be named, that religion is reducible to definitions and clear logic, that the past is the full measure for the future, that God's Spirit can be fully prepared for. Today many lose faith because the God they have learned about is too small, reduced to the image of man.

Whether we are parents, classroom teachers, priests, or directors of religious education, we should reflect on Dr. Lynn's provocative question: "In your model of religious education is there any room for surprise?"

## Mount of Olives a favorite spot of Christ

By STEVE LANDREGAN

It is strange how the Mount of Olives played such a key role in Christ's passion, death and resurrection.

It is woven through Jesus' last days like a golden thread through a tapestry.

Olivet, as it is often called, dominates Jerusalem, from which it is separated by the Valley of the Kidron or Cedran.

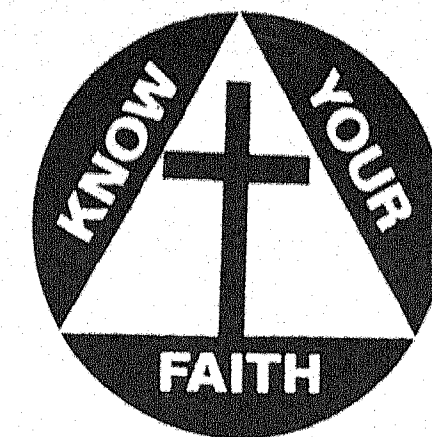
Its olive groves offered solitude and peace a short distance from the bustling capital city. John tells us that it was one of Christ's favorite spots. He would often visit the place known as Gethsemani. The word is an Aramaic one meaning oil press. Gethsemani was probably the location of a press used to extract the oil from the olives yielded by the hill's many groves.

An ancient tradition says that Gethsemani was a garden belonging to St. Mark's family. Today, the Franciscans maintain a lovely garden of their own among the ancient, twisted olive trees that still grow on the Mount's slopes.

Olivet was close enough to Jerusalem to be visited on the Sabbath without violating the rabbinic code, and it is not difficult to picture Jesus and the apostles gathered there looking out on the city.

IT WAS on Palm Sunday, as Jesus journeyed to Jerusalem from Bethpage (Lk 19:28f) with the shouts of joy and praise in His ears, that He caught sight of Jerusalem from the Mount and wept over the fate it was to suffer.

Within a few days, as the burden of His forthcoming suffering bore down upon Him after the



**"Today pilgrims still seek out the olive grove where Jesus loved to rest and pray. There are many shrines on the Mount (of olives), most built to commemorate events in the life of Jesus."**

Last Supper. He would once again seek the solitude of the garden for prayer and His agony.

It was to the Mount of Olives that the crowd came with their torches to witness the betrayal and

arrest of Christ, and it was from its familiar slopes that He was led away to His passion and death. (Mk 14:26ff)

Jesus was to return again to His beloved Mount, but only after His death and resurrection. It was from the Mount of Olives that the glorified Christ ascended to heaven (Acts 1) and from which His apostles returned to await the coming of the Holy Spirit.

Today, pilgrims still seek out the olive grove where Jesus loved to rest and pray. There are many shrines on the Mount, most built to commemorate events in the life of Jesus.

The exception is known derisively and often contemptuously as The American Shrine. It is the Intercontinental Hotel built before the 1967 war by the Jordanian government and the hotel company. It is perched audaciously atop the Mount of Olives.

More appropriate to the sacred site are the Church of the Assumption built over the traditional tomb of the Blessed Virgin from which she was assumed into heaven, and the Church of the Ascension on the summit, built on the traditional site of Christ's ascension.

Other shrines of Olivet include the Grotto of Gethsemani, the Basilica of the Agony, the Russian Church of St. Mary Magdalen, the Church of Dominus Fleuit (The Lord Wept) and the Church of the Pater Noster (The Our Father).

The Mount of Olives is still a place of peace and quiet from which pilgrims may look down on the city of Jerusalem spread out before them and know the wonder that one continually experiences in the lands of the Bible.

## Weekly quiz

1. T or F — One of the greatest achievements of Vatican II was the clear and unmistakable support for religious freedom.

2. The — emphasizes that governments should safeguard the religious freedom of all citizens and see to it that an equality before the law is never violated for religious reasons.

3. T or F — To Catholics, true patriotism means that we are always able to be critical of American values if these values fail to promote the peace, justice, equality, and general welfare for which our nation was founded.

4. T or F — Religious educators cannot be over-serious in their approach to teaching religion.

5. Recently many religious educators have begun to labor over pinning down predictable, measurable, "—" or "—" objectives.

6. T or F — There is little room in religious education for the unexpected or humor.

7. Gethsemani is an — word meaning oil press.

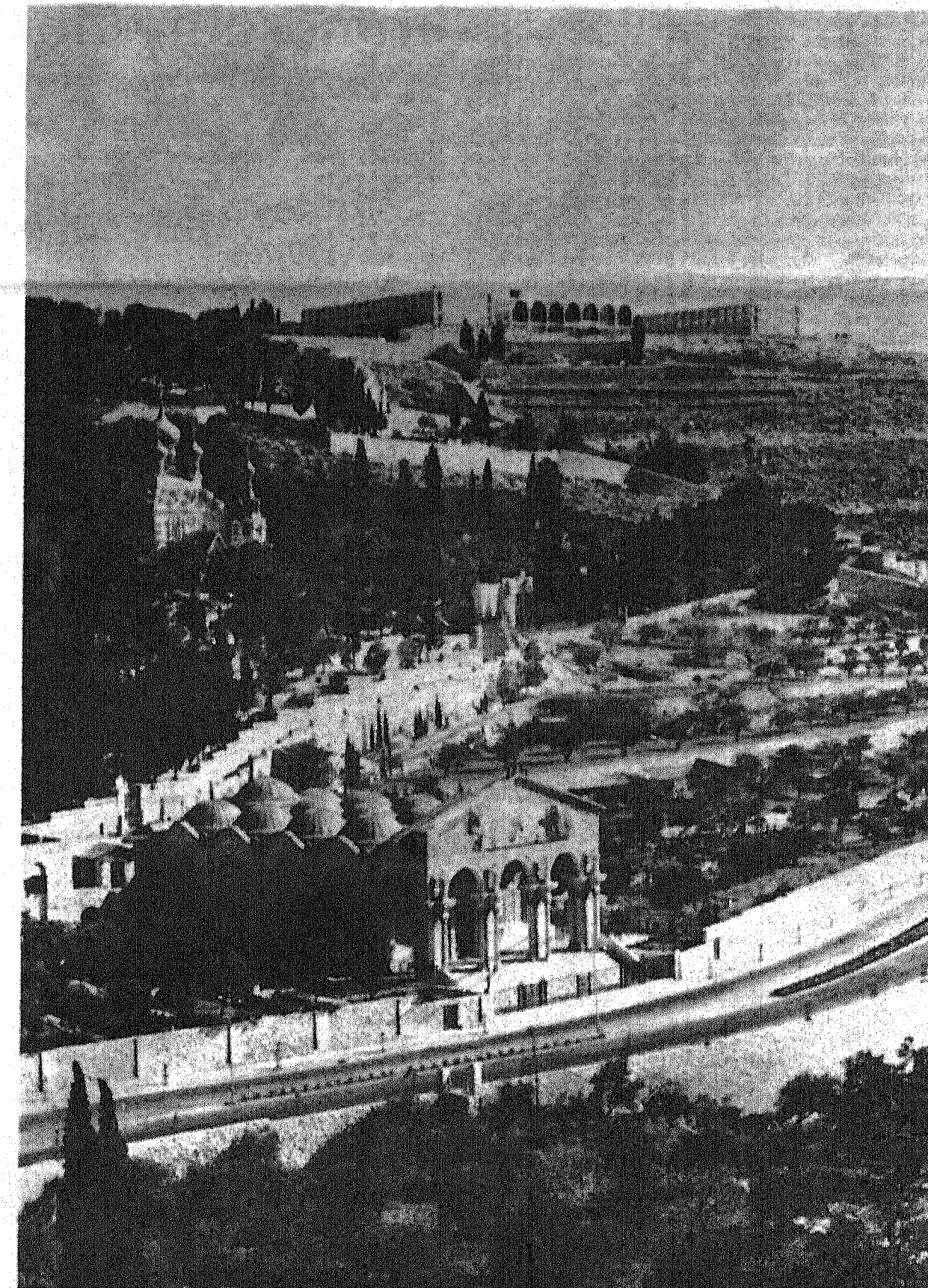
8. T or F — Ancient tradition says that Gethsemani was a garden which belonged to the family of St. Luke.

9. The Intercontinental Hotel on top of the Mount of Olives is known as —.

10. The — is built on the traditional site of Christ's ascension.

ANSWERS:

1. (T) 2. (Declaration on Religious Freedom) 3. (T) 4. (F) 5. ("behavioral" or "instructional") 6. (F) 7. (Aramaic) 8. (F) 9. (The American Shrine) 10. (Church of the Ascension)



At the foot of the Mount of Olives is the Basilica of the Agony. Halfway up is the onion-domed Russian Church of Mary Magdalen. Beyond it, partly hidden, is the church of Dominus Fleuit (The Lord Wept). Atop the hill is the Intercontinental Hotel, called derisively the American Shrine by those who resent its being built on the sacred site.



**"To enable our youngsters to grow in knowledge and love of God parents and teachers alike must explore the best ways to develop that growth." A folk group practices religious songs for use in the Mass as one recent form of expressing religious thought.**





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 defends Pius XII — 'He always did all in his power for justice'

VATICAN CITY — (NC) — Pope Paul VI, after almost a week of bed rest as a result of a mild influenza attack, appeared at his window at noon March 10 to bless crowds in St. Peter's Square and defend the memory of Pope Pius XII.

The Pope's voice sounded strong as he spoke to crowds over loudspeakers and the window of the papal apartment was wide open despite a chilly wind. The Pope had last been seen publicly on the previous Sunday, March 3. He was scheduled that day to go on a week-long retreat but was sent to bed by his doctors because of a mild bout of flu.

Pope Paul's defense of Pope Pius XII was part of a tribute paid by him to his predecessor for the 35th anniversary of the coronation of Pope Pius, March 12, 1939.

ALTHOUGH Pope Paul made no allusion to it, his tribute to the late Pope was taken as an answer to charges that Pius XII had refused to act to stop a Nazi execution of more than 300 Romans in March 1944.

Pope Paul recalled in his talk that he had been "for many years at the direct and daily service" of Pius XII, whom he described as "a great Pope" whose name "surely will remain venerated and glorious in the history of the Roman Pontiffs."

Pope Paul said his predecessor was "an erudite man, always studious, open to the modern methods of research and culture and always firm and constant in faithfulness both to the principles of human rationality and to the intangible deposit of the truths of faith."

Pope Paul's words were all the more significant because of a defamation trial being held in Rome at present in which a descendant of Pius XII has called into question the accusations of American historian Robert Katz, author of the book "Massacre in Rome" and the producers of a movie based on the book, which allege Pius XII had foreknowledge of the mass execution by the Germans but failed to act to save the victims.

AS if answering those charges directly, Pope Paul declared: "We lastly must remember Pius XII as a strong and loving man in the defense of justice and peace, concerned for every human misfortune, especially with the multitudinous and immense misfortunes in the war period. He was totally alien to the attitude of consciously omitting any possible intervention by him anytime when the supreme values of life and man's freedom might have been in danger."

"He always dared to do, in concrete and difficult circumstances, whatever was in his power to avoid every inhuman and unjust acts. It is opportune for us to recall the memory of this Pope and to love all the more our city of Rome, which hailed him 'defensor civitatis', or defender of civilization, and to take as our own his motto: Opus Justitiae Pax (Peace is the Work of Justice)."

The following day, the Pope began again his regular round of audiences, including one for Bishop Eduardo Pironio of Mar del Plata, Argentina, president of the Latin American Bishops' Council, who had come to Rome to conduct the Pope's annual retreat. Bishop Pironio conducted the retreat in the Pope's absence for cardinals and high Vatican officials.

The Pope had not been able to attend even the concluding day of the retreat exercises, held in the Vatican's Matilde Chapel. In his place, the papal secretary of state, Cardinal Jean Villot, told the cardinals and others: "The Holy Father is spiritually united with us in his daily prayer. Now he is better and he wished, as he has done every year, to conclude our exercises with his own personal word. But this was not possible for understandable reasons of health."

## Talks to Canada

VATICAN CITY — (NC) — Pope Paul VI, inaugurating a series of lenten telecasts in Canada on the consumer society, called for a restructuring of society's scale of values.

He recalled Christ's words: "Seek first the kingdom of God and His justice, and all the rest will be given you besides."

The Pope's introductory talk in French was telecast Sunday, March 10, from Montreal and eight other centers in Canada.

The lenten talks, sponsored by the bishops of Canada, are called Operation Chantier (Operation Workshops) and revolve around a question "How can the faith be lived in the consumer society?"



THE REV. Mr. Edward Fournier of Flint, Mich., congratulates his son, Douglas, after officiating at his wedding along with Father Bernard Reilly, associate pastor of St. Luke's Church. Douglas married the former Cynthia Barron. The Rev. Mr.

Fournier, one of six permanent deacons in the Diocese of Lansing, Mich., is the first of them to officiate at the wedding of one of his children, but as the diaconate grows nationwide, the practice is becoming more common.

## 'Immorality tied to foreign aid'

VATICAN CITY — (NC) — The United States was criticized at the meeting of a Vatican agency for sending its "insidious morality" of secularism as part and parcel of its foreign aid.

The charge was made by Bishop Mark Hurley of Santa Rosa, Calif., at the plenary session of the Vatican Secretariat for Non-Believers March 13.

The 54-year-old bishop is a member of the Secretariat for Non-Believers and also is a moderator of the Secretariat for Human Values, the U.S. bishops' counterpart of the Vatican Secretariat.

Bishop Hurley said the American bishops apologized to no one for the great good U.S. aid has brought to the world, but at the same time he said he wanted to alert leaders worldwide that the "United States, often in deliberate conscious manner, has sent its secular (Godless) ethic along with its valuable assistance."

THE bishop charged in his address at the Vatican that there is the "rising suspicion that the acceptance of this secular ethic is not too subtly being posited as a condition or sine-qua-non for such assistance."

He gave as examples aid tied to birth control clinics and the acceptance of sterilization and abortion programs.

Godless morality tied to foreign aid is not only being exported, the bishop said, but is being forced on helpless Americans contrary to the "historic U.S. culture and tradition, not to mention the natural moral law."

Bishop Hurley praised the "great sacrifices, altruistic virtues and genius" of the American people in support of less favored nations, but denounced "foreign aid programs which, under the mantle of the benefits of science and technology, export and insidious morality to other nations which threatens to dehumanize man and society."

Other instances of this American "insidious morality" that could find their way to other nations, the bishop said, include:

- The Supreme Court ruling allowing abortion on demand.
- Euthanasia.
- Human engineering, or control through genetics of the

type of person born.

- Control of human behavior through electrodes or drugs
- Invasion of privacy.

Referring directly to the problem of invasion of privacy, the bishop warned that Americans are no longer safe from scrutiny of governments and private businesses. "thanks to that many-splendored animal, the electronic computer, which never forgets and is incapable of forgiving."

This "insidious morality" is not science-fiction, the bishop said, and, if left unchecked, will produce a society that will be "inherently anti-Christian and anti-human."

Bishop Hurley, however, said that despite the growth of secularism, of worship of man, in the United States, religion is not dead.

THE California bishop told NC News in Rome that this American secularization, or setting man in the place of God, is a valid target for his secretariat in the United States and the larger, international Secretariat for Non-Believers of the Vatican.

He explained that further in his speech to the Vatican secretariat:

"Speaking in broad terms we may say that the U.S.A. is neither atheistic nor agnostic, but 'man-centered' (or secularist) . . . in which the question of God, human destiny and salvation simply do not arise."

Bishop Hurley told NC News also that it is his hope to alert leaders through the Vatican secretariat of the danger from American secularists, adding that in the United States that is a far greater danger than either atheistic communism or humanism, the philosophy that says that man is the measure of all things.

Despite these dangers, the bishop was optimistic. "Religion is not dead," he told NC News. "It is my belief that until the Manhattan Project which produced the atomic bomb there was little check placed on the findings of science."

"Since then, however, a moral revulsion has set in even among scientists and thinking men, and hippie kids have begun to question the omnipotency of science and technology."

## 'Family must heed God's plan'

VATICAN CITY — (NC) — The family will survive only if it fulfills the destiny God gave it, the president of the Vatican's Committee for the Family said March 9, the day the committee began its annual plenary session here.

Canadian Bishop Edouard Gagnon, president of the committee, which Pope Paul VI founded in 1973, said in an interview over Vatican Radio:

"The family will survive only on the condition that it knows and follows incessantly the ends for which God constituted it."

The bishop added that the committee on the family hopes "to find the means of applying the principles of faith and the luminous teaching of the Church on life and love to the new situations in which the family finds itself today."

AS a result of the times, the bishop said, the family is upset, so much so that the family asks if it "can overcome all its crises, if it has a reason for existence, if it is worth the trouble to continue to promote fidelity, the sense of obligation and the gift of giving of self."

The Vatican daily newspaper, L'Osservatore Romano, surprisingly announced March 7 the agenda in advance of the committee's meeting, March 9-13. Usually the agenda of upcoming meetings in the Vatican is kept confidential until after the sessions.

The committee on the family, the paper said, "will hear a report on the on-going inquiry of sex education being con-

ducted by certain departments."

The account in L'Osservatore Romano did not expound further on the subject and did not identify who is conducting the inquiry.

The Vatican newspaper identified the following as "problem areas" to be discussed: marriage preparation, birth control, abortion and the World Population Year.

THE committee was also scheduled to discuss the family in developing family and the role of the family in teaching children religion.

According to Bishop Gagnon, the teaching of religion in the home will be part of the input for next September's session of the Synod of Bishops, whose primary topic is evangelization.

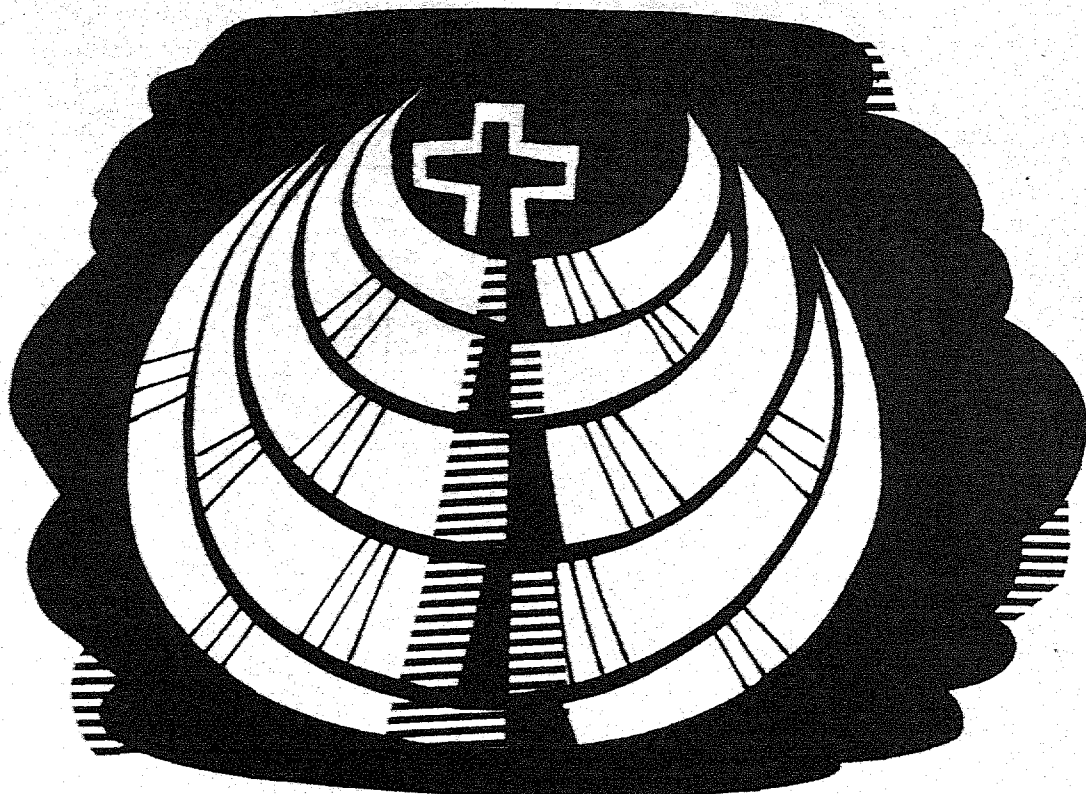
On a 1973 interview with NC News, the bishop said that the "role of the family will be one of the ramifications of the synod topic since the family has an important part to play in the evangelization of children."

In that same interview Bishop Gagnon, who is rector of the Canadian College in Rome, said the committee on the family does not intend to make any statements on family planning.

He added, however, that the committee will be in a position to know the questions being asked about birth control and what is being done in the Catholic world and to turn that information over to Vatican agencies.



# You and Your Faith



## From Sunday's Gospel

At that time some were present who told Him about the Galileans whose blood Pilate had mixed with their sacrifices. He said in reply: "Do you think that these Galileans were the greatest

sinners in Galilee just because they suffered this? By no means! But I tell you, you will all come to the same end unless you reform." Luke 13: 1-3

# Sacrifice — with an altruistic lustre

By FATHER JOHN T. CATOIR

Lent is a time of fasting, and I would like to ask a question in this connection. It may not seem relevant, but it is. When was the last time you heard someone say: "I wish it was the old way — everything today is justice, social action, concern for the poor. Why don't they preach the Bible and stop all this civil protest?"

The answer might be enriched by a reading from Isaiah.

The prophet Isaiah was born about 765 B.C. His mission was to proclaim the fall of Israel and of Judah, as punishment for that nation's infidelity. One of the current infidelities of the people was the same hypocrisy which Christ denounced in His own life-time: the hypocrisy of false fasting. The Voice of Yahweh — Almighty God speaks:

Fasting like yours today will never make your voice heard on high. Is that the sort of fast that pleases me, a truly penitential day for men? Hanging your head like a reed, lying down on sackcloth and ashes? Is that what you call fasting, a day acceptable to Yahweh? Is not this the sort of fast that pleases me — it is the Lord Yahweh who speaks: to break unjust fetters and undo the thongs of the yoke, to let the oppressed go free and break every yoke, to share your bread with the hungry, and shelter the homeless poor, to clothe the man you see to be naked, and not turn from your own kin. Then, will light

shine like the dawn and your wound be quickly healed over. (Is. 58, 1-9)

IF ONLY men would listen to the Word of God with the proper respect. Why is it so difficult to see that protesting injustice, preaching equal rights, protection of the underprivileged, is closer to God's Holy Will than public fasting? It does little good for us to appease our guilt feelings with self-imposed punishments and call the whole process fasting, if we condemn the poor and reject the prophets. In modern days the conservative finds solace in rebuking and criticizing priests for discussing public issues which affect the poor. They say this is a modern abuse. Well, is it? How do such people explain Isaiah and Jesus Christ? How do they think their fasting is seen by God?

The words of Isaiah make sense only to those who can grasp a simple reality. To fast is to surrender our will to God's Holy Will. It involves self-denial. But not all self-denial is unselfish. There is some fasting which is nothing more than egotistical stoicism. There is nothing more vain than dieting for appearance sake. It would be quite a different thing if one person in a poor family gave up some of his food so that another weaker member might be better satisfied. When sacrifice takes on an altruistic lustre, it becomes a truer form of fasting.

SO is it any wonder that as early as 765 B.C., God was telling His people to fast by practicing the corporal works of mercy?

There are more subtleties to this fasting than one might realize. For instance, one fasts in the true sense of the word when one gives up a life of peace and quiet in order to safeguard the rights of others. To fight for justice and decent living conditions for the poor will surely incur the wrath of the selfish taxpayer who fasts on Friday and resents welfare recipients all week long.

How often do you inconvenience yourself to help others, apart from those in your own family? Have you ever really given up your security, even for a moment, to defend the rights of anyone? Perhaps you feel confused and impotent on this subject. If that is the case, at least be kind to those who do care, and who do fast in the manner Isaiah has described. In other words, hold your tongue.

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12:15 p.m. — luncheon meetings

### Serra Club of Broward County

Meets second and fourth Monday of each month

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

12:15 p.m. — luncheon meetings

### Serra Club of Palm Beach

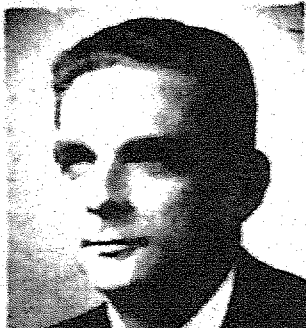
First and third Monday of each month.

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# Prayer Of The Faithful

## Third Sunday of Lent

March 17, 1974

CELEBRANT: Almighty God — our Father — has a right to our worship and reverence. As His children, let us offer freely to Him the loving obedience He expects of us.

COMMENTATOR: Today's response is: Lord, Thy will be done.

That our Holy Father Pope Paul VI and all bishops united with him continue courageously to instruct and guide us in our precious Faith:

PEOPLE: Lord, Thy will be done.

COMMENTATOR: That our Lenten prayers and sacrifices be pleasing to the Blessed Trinity and helpful to the entire family of God.

PEOPLE: Lord, Thy will be done.

COMMENTATOR: That anyone, troubled in any way, be consoled by God's mercy:

PEOPLE: Lord, Thy will be done.

COMMENTATOR: That I do something special this Lent to help the poor and perhaps increase my pledge to the ABCD:

PEOPLE: Lord, Thy will be done.

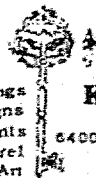
COMMENTATOR: That all of us make a soul-satisfying confession this Lent, so that this Sacrament of Reconciliation may bring us closer to God and to each other:

PEOPLE: Lord, Thy will be done.

CELEBRANT: O, God of Abraham, Isaac, Jacob — O God of us all — help us to do the good we cannot do by ourselves. Make us love you more than anyone we know, and aid us in loving other people as we do ourselves. We ask this through Jesus Christ, Your Son, our Lord.

PEOPLE: Amen.

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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.

# St. Joseph feast is next Tuesday

By JOHN J. WARD

"He was a just man."

So it has been written in Scripture of St. Joseph, whose feast day is observed by the Church Tuesday, March 19.

St. Joseph was by birth of the royal family of David, but was living as a humble carpenter when God designated him to be the husband of His Virgin Mother and guardian of the Incarnate Word.

It is said that Joseph was innocent and pure and a lover of silence, and that his conversation was with angels rather than with men. When he learned that Mary was to bear the Messiah, he feared to take her as his wife, because of his great humility, but an angel appeared and told him to fear not.

Again, when King Herod sought the life of the infant Jesus, an angel appeared to Joseph in a dream and directed him to "take the Child and His mother and fly into Egypt."

Joseph obeyed without question, and wakened his

family and set out for that distant land.

An angel again spoke to Joseph after the death of King Herod and told him to return with his family to Israel. Later, Joseph was told by God in a vision to return to his former home in Nazareth.

There is no further mention of Joseph in Holy Scripture after the finding of the Child Jesus in the Temple, discarding with the learned doctors. We are all familiar with the beautiful story of how He went down to Nazareth with His Blessed Mother and His foster Father and was subject to them.

St. Joseph, the shadow of the Eternal Father upon earth, the protector of Jesus in His home at Nazareth, the tender husband of Mary, and a lover of all children for the sake of the Holy Child — Joseph, whose example set a pattern for every true Christian family, affords each of us the opportunity to seek him as a guardian for ourselves and our loved ones.

## Spanish premier on government policy

MADRID, Spain — (NC) — The new Spanish Premier Carlos Arias Navarro said that his government will "firmly reject" any attempt by the Church to interfere in government affairs. The Church must not "interfere in matters which, because they deal with the temporal affairs of the community, are reserved for the judgment and decision by the civil authority," Arias told the Spanish parliament.

The warning stemmed from the anti-government demonstrations by priests and laymen and the strong criticism aimed at the government by some bishops before the assassination of Premier Luis Carrero Blanco late last year.



# Cardinals testify at pro-life hearings

(Continued from page 1)

Supreme Court decisions. "If I am opposed to abortion on moral grounds," Cardinal Madeiros asserted, "I must be consistent. I have to ask for full protection for the unborn at all times." The Boston archbishop added that the court decision made abortion a federal matter.

CARDINAL Cody, chairman of the U.S. Bishops' Pro-Life Committee, objected in his prepared speech to the court's ruling as extending legal protection only to a fetus capable of "meaningful life" outside the womb. The "subjective vagueness" of the ruling makes the right to life contingent upon "the shifting connotations of meaningfulness" which society, government or individuals impose, according to the cardinal.

Cardinal Manning argued that an amendment was necessary "to restore integrity to law itself and make the legal system once more the guarantor and protector of human rights."

But the cardinals, who gave the subcommittee a 41-page document outlining the position of the U.S. Catholic Conference (USCC) on abortion, would not endorse the wording of the Buckley amendment because it permitted abortion to save the life of the mother.

Asked by Chairman Bayh if the Church would permit abortion in situations when the mother's life is threatened and the chances for survival of the fetus are slim, Cardinal Madeiros referred to the moral principle of "double effect."

"Abortion is the direct and intentional taking of innocent life," Cardinal Madeiros explained. "If the intention of an operation is to get at a human life and destroy it directly, then the operation is immoral and illicit. But if the operation is performed with the intention of saving the mother's life by removing a diseased organ which is attacking her and the child is killed in the process, it is not an abortion since there was no direct intention to destroy the fetus," the cardinal concluded.

Cardinal Krol, repeating what Sen. Buckley had said the previous day, told the subcommittee that such a situation is "quite academic" since a pregnancy rarely threatens the life of the mother today. The cardinal added, however, that the amendment "should be a clear affirmation of the rights to life and not move into the area of exceptions." Exceptions, he said, should be left to "medical people" to determine.

ASKED by subcommittee member Sen. Hiram Fong (R-Hawaii) if the panel represented "the universal opinion of the Church," Cardinal Krol responded that the cardinals spoke for "approximately 300 bishops who have under their jurisdiction 50 million people and who constitute the voice of the teaching Church."

Cardinal Krol insisted, however, that the panel's statements were an objective, not a sectarian, viewpoint. He added that while not all Catholics agree with the official Church position, there was "certainly an overwhelming acceptance of this stand" by American Catholics.

Other witnesses were not so sure. Rep. Donald Fraser (D-Minn.) who spoke against the amendment the day before, quoted a 1972 Gallup poll in which 56 percent of Catholic respondents sided with proponents of liberalized abortion. Bishop James Armstrong of the Dakotas area of the United Methodist Church said that passage of the amendment would equal writing "the views of a particular religious community" into law.

According to Bishop Armstrong, who

represented a coalition of pro-abortion religious groups, "a Church that proclaims celibacy to reflect the highest level of excellence and that takes the dimmest view of scientific methods of birth control is not in a logical position to impose its views on abortion on the remainder of the citizenry."

Late in the afternoon the subcommittee, which took no lunch break, heard from William Thompson, stated clerk (executive director) of the United Presbyterian Church's General Assembly. The assembly is the Church's highest governing body and has endorsed the full freedom of women to decide the abortion question themselves.

Thompson said that the amendment would favor "the most extreme position" of some religious persons over other views. He added that "severe stress" resulting from such an amendment would tragically fracture the ecumenical movement.

AS DID others, he asserted that anti-abortion amendment would seriously erode individual freedoms and bring about "a return to the hazards and tragedies of illegal abortions, high maternal death rates, unequal treatment of poor women, unplanned large families, an increase in abandoned and abused children, and an increase in public assistance costs."

The subcommittee also heard from a representative of the Mormon Church who said that the Church's First Presidency op-



TESTIMONY was given by proponents and opponents of a Human Life Amendment to the U.S. Constitution during a meeting of Senate subcommittee on constitutional amendments on Capitol Hill. Among those in the hearing room were William Considine (white hair) general counsel of the USCC; Bishop James S. Rausch, general secretary of the USCC and NCCB; and Robert Lynch, executive director, National Committee for a Human Life Amendment.

posed abortion, except in rare cases. A spokesman for the United Church of Christ entered into the record the opinion of the Church's president and another Church official that the abortion issue "is one of freedom" which should be out of the government's control. A Reform Jewish rabbi cited Jewish tradition in part to support his anti-amendment stance, while an Orthodox rabbi said that his study of tradition led him to support the amendment.

A SPOKESMAN, for the Lutheran

Church-Missouri Synod restated her denomination's opposition to abortion and stated that "to offer death as a solution to economic and social problems does violence to the integrity of women."

Members of the subcommittee — Bayh, Fong and Sen. Marlow Cook (R-Ky.) — have repeatedly questioned witnesses on their views of when life begins and what exceptions for abortion might be acceptable under an amendment.

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U.S. CHOICE - WESTERN BEEF ROUND	<b>Top Round Steak</b>	<b>\$1.89</b>
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U.S. CHOICE - WESTERN BEEF (FORMERLY ROUND)	<b>Round Tip Steak</b>	<b>\$1.89</b>
U.S. CHOICE - WESTERN BEEF (FORMERLY ROUND)	<b>Round Tip Roast</b>	<b>\$1.89</b>
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# Pro-life, anti-life bills filed in Florida

(Continued from page 1)

Pointing out that the "Death with Dignity" concept is the first step toward euthanasia, Horkan noted that the American Euthanasia Foundation, Inc. with headquarters in Fort Lauderdale, has predicted that "mercy deaths will be legalized in the United States within two years," and that the first step in accomplishing this is "the Florida legislature."

He quoted Prof. Charles E. Rice of Notre Dame Law School who wrote in a recent article: "The euthanasia drive is first put in voluntary terms; a person should have the right to decide when to die. But it will immediately be

extended to those who cannot communicate but who, we presume, would ask to be killed if they could. And it will be extended to those who are not even sick and who do not want to die but who would if they knew what was good for them.

"The retarded, the senile and the simple aged are the obvious targets of euthanasia," Prof. Rice noted. "But it will predictably be extended to other 'undesirables' as well. It is significant that the Nazi extermination of the Jews grew out of the euthanasia program initiated for the supposed benefit of mental patients in 1939."

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KRAFT ORANGE	<b>Grapefruit Juice</b>	QUART JAR	<b>47¢</b>
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JUICY FLORIDA	<b>Grapefruit</b>	5 LB. BAG	<b>59¢</b>
CRISP	<b>Red Radishes</b>	2 5-OZ. BAGS	<b>19¢</b>
KRAFT ORANGE	<b>Pineapple Juice</b>	QUART JAR	<b>47¢</b>
BLOOMING	<b>Potted Mums</b>	5 INCH POT	<b>\$1.89</b>
PANTRY PRIDE - FLORIDA FRESH SMALL	<b>Grade 'A' Eggs</b>	DOZ.	<b>59¢</b>
FLO-SUN	<b>Orange Juice</b>	3 QT. CONTS.	<b>89¢</b>

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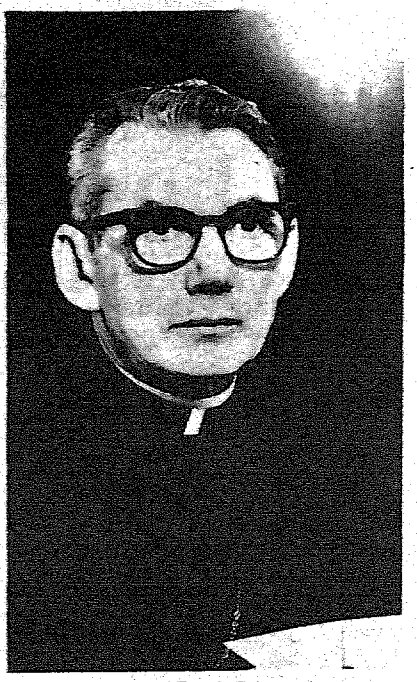
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**Sliced Bacon** VACUUM PACK **99¢** 1-LB. PKG.

**Meat Franks** 12-OZ. PKG. **89¢**

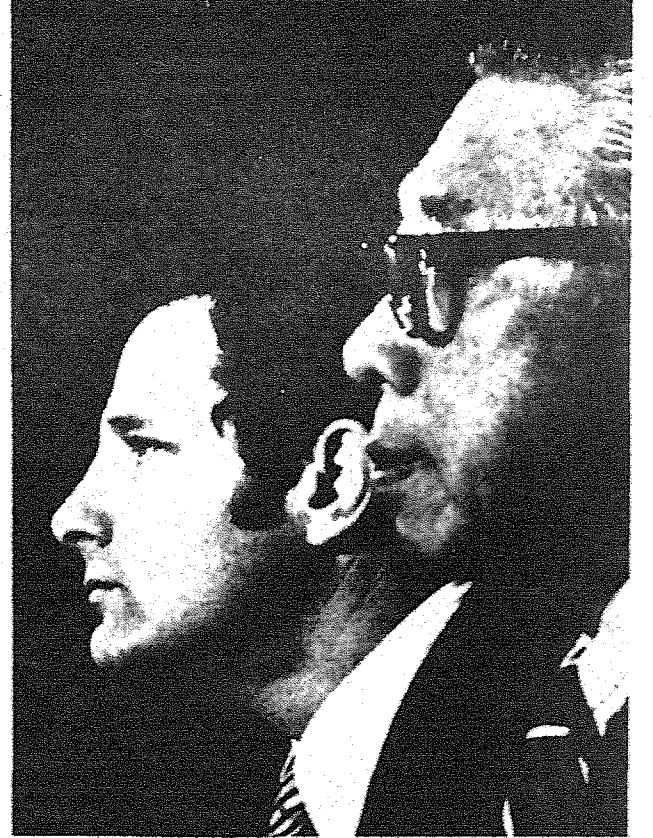
**Pecan Twirls** 2 PKGS. OF 6 **89¢**





American Cardinals present at the Senate hearing on the Pro-Life Amendment included left to right Cardinal John Krol, Philadelphia; Cardinal Humberto Madeiros, Boston; Cardinal Timothy Manning, Los Angeles; and Cardinal John Cody, Chicago.

## At hearing on pro-life amendment



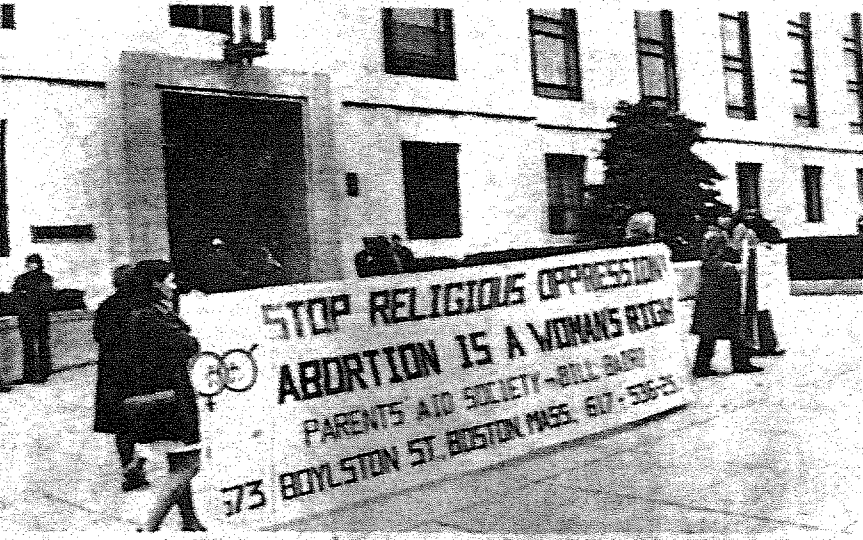
PROPOSED Constitutional Amendment author is Sen. James L. Buckley of New York who was the leadoff witness at hearings before the Senate subcommittee.



COMMITTEE members Senators Birch Bayh of Indiana and Hiram Fong of Hawaii listen to testimony from American Cardinals who urged changing the Constitution to forbid abortion.

WITNESSES at a hearing of the subcommittee on Constitutional Amendments included former Sen. Ernest Gruening of Alaska, above, who favors abortion; and Rep. John M. Zwach, below, of Minnesota, who has introduced legislation against it.

PROPONENT of abortion is Rep. Donald Fraser of Minnesota, left; while Sen. Jesse Helms of North Carolina, right, is against liberalized abortion laws.



PICKETS carrying a long sign marched outside the Dirksen Office Building during hearing (above). Below, Prof. Barbara McNeal, Rochester, N.Y.; Methodist Bishop A. James Armstrong; Mrs. Jane Sitt, Abilene Christian College; and Rabbi Balfour Brickner, testify against the proposed Pro-Life Amendment.

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# Oppose abortion? Fight it with album

By JOAN BARTLETT

• Not too many people have heard a song by Seals and Crofts called "Unborn Child." It's the title song of their latest album, but radio stations are being pressured by pro-abortion groups not to play the song.

The song asks the pregnant woman only to think about whether she really wants the abortion she has planned. Some of the words are: "Oh, tiny bud that grows in the womb! Only to be crushed before you can bloom — Momma, stop, turn around, go back, think it over."

The National Youth Pro-Life Coalition, a Cleveland-based national organization of pro-life groups, has begun a campaign to promote the song as a stand against abortion.

Pro-life supporters are being asked by the group to make daily calls to local radio stations requesting the song; to call

# This 'Apple' is alive, human and busy helping others

FORT LAUDERDALE — Joe and Susan are browsing through the library; Ellen and Mary are visiting with an elderly woman Bill and Bob are mowing a lawn.

These young people are not earning extra money with a weekend job, and they aren't doing chores for their parents.

THEY are involved in helping people in their community through an organization with the unlikely name of the Red Apple.

Begun a year ago in St. Coleman parish, the Red Apple Christian community has grown from a group of five friends to a large, but closely-knit, organization of about 60 high school and college students, both Catholic and Protestant.

On any day, a visitor can see several of these young people visiting elderly and ill patients at Fort Lauderdale's Medi-

center and other nursing and convalescent homes. They offer companionship for the often neglected residents, they run errands, they assist those in need of their help.

MORE than 60 migrant children were treated to refreshments and games at a party provided by the Red Apple at Thanksgiving; at Christmas they turned their talents to providing a party for shut-ins.

Red Apple members help themselves as well as others — both through the satisfaction gained in helping others, and through the strong religious program.

A LITURGY, a penance service, a Bible vigil — some religious activity is planned every two weeks. Emphasis is placed on Christian living.

"We are a Christian concern community," explained Chuck Chapin, a Red Apple member and president of the student body at Cardinal Gibbons High School.

"WE NEVER have to recruit members, we always have so many coming to us," Scott Jansen, one of the original members said.

Clewiston and Naples groups have adopted the name and functions of the Red Apple, without actually being affiliated with the Fort Lauderdale organization. Father Ernesto Garcia-Rubio, assistant pastor of St. Coleman parish and spiritual director of the group commented.

"We have formed a very close community within ourselves," Scott said, pointing out that not only friendships have arisen. Six couples who met in the Red Apple are "going steady;" and one recently married couple is honeymooning in Freeport courtesy of their fellow Red Apple members, who also participated in the wedding from providing music to serving at the reception.

And just where did such an earnest and hardworking group get a name like Red Apple?

The original members were sitting around at one meeting trying to think of a name and having little luck. Scott explained, when in a moment of levity one member suggested naming it after the soft drink they were sipping — you guessed it — Red Apple.

## YOUR CORNER

or write the station that you like the song every time it is played; and to buy the single and the album to help it reach the Top 40 list.

If you believe abortion is wrong, or that other alternatives should be promoted more, help this campaign and enjoy one really good album at the same time. Record sales determine standings in the Top 40, so buying the record will help force the radio stations to play it.

If this campaign lets one woman hear the song and reconsider a planned abortion to save the life of one unborn child, the effort will have been worthwhile. So get busy!

A few reminders about upcoming events we have already mentioned:

• The Catholic Teachers' Guild is offering a \$250 scholarship to a senior graduating from a Catholic high school, or from a public school and who is registered in a CCD class, who plans to become a teacher.

Criteria for the award are: evidence of Catholic leadership, evidence of academic achievement, financial need, recommendation of a principal or counselor, recommendation from a parish priest, and proof of registration and attendance in a CCD class for public school entrants.

Applications can be obtained from, and must be returned by April 1 to, the Catholic Teachers' Guild, 6180 NE 4 Court, Miami, Fla. 33137.

• If you are in seventh or eighth grade in a Catholic school and planning to attend a Catholic high school, you might win a scholarship for \$1,000, \$500 or \$250 in the Florida Columbian Squires Spelling Bee April 6 in Orlando. All schools should have received entry forms by now, but if not, get in touch immediately with Spelling Bee Chairman Robert Stack, 7610 Puritan Road, Orlando 32807. Entry forms have to be in by Monday, March 18.

If you would like to help the Squires raise the funds for the scholarships, send a donation of \$1 each for tickets to the event to Len Boymer, State Squire Chairman, K of C, 5801 SW 72 Ave., Miami 33143.

• Congratulations to Anne Spinnenweber and Jessie Larsen, Lourdes Academy students, who won first and second places in the Optimist International Oratorical Contest held March 6.

Anne will represent the Suniland Optimist Club April 6 in the district competition, with the topic, "I'm Just One."

• The Irish (and those that aren't) in St. Timothy parish will be celebrating St. Patrick's Day Sunday, March 17, with a St. Pat's Day dance from 7:30 to 11 p.m. at St. Tim's. 'Satin Wood' will be the featured band, so put on your green and go!

• Gather your favorite records and your favorite friend and head on over to church Saturday night if you belong to St. John Bosco parish. The Youth Group is having a social activity at 7:30 that night and wants you to be there.

• The youth group at St. Thomas More Church, Boynton Beach, is planning a bake sale after Mass this Sunday. Parishioners are donating bake goods, so support a worthy cause and enjoy a delicious cake!

• A reminder about the Cub Scout Day of Reflection — it's this Saturday, March 16, from 10 a.m. to 3 p.m. at St. John Vianney Minor Seminary, 2900 SW 87 Ave. Scouts are asked to bring their own lunch, and soft drinks will be provided.

• Jumping a few age brackets, a meeting for all interested Catholic Young Adults is set for Sunday, March 24 at St. Timothy Parish Hall, at 7:30 p.m. If you are out of high school and looking for fun and friendship, come to the meeting!

• Keep on practicing — only one week left to prepare for the 20-mile Bikeathon for St. Jude's Children's Hospital. It's Saturday, March 23, and it is being co-sponsored by CYO and a local radio station. Participants are gathering pledges of money for each mile they complete. It begins at 9 a.m. at Dinner Key. For more information, call the Youth Activities Office, 757-6241.



LOURDES ACADEMY will benefit from a fashion show which the Mothers Guild sponsors at 8 p.m. today (Friday) at the Academy. Among students modeling will be Ava Tunstall and Mary Smalls.

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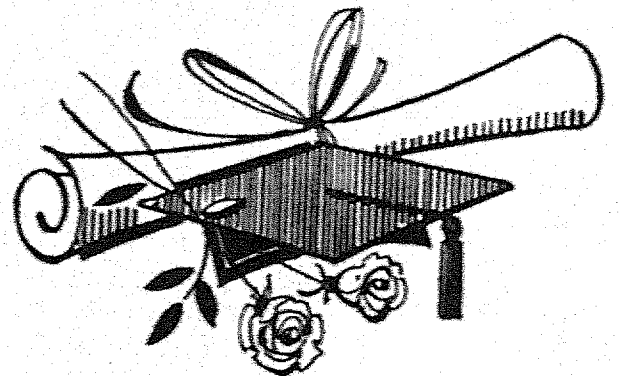
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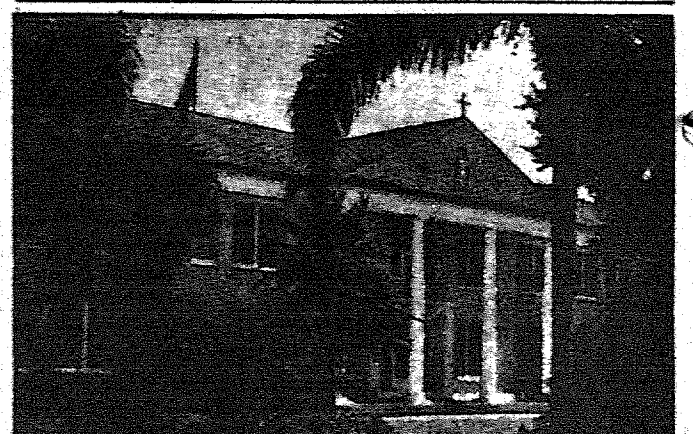


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- Are you willing to make personal sacrifice for the people of God?

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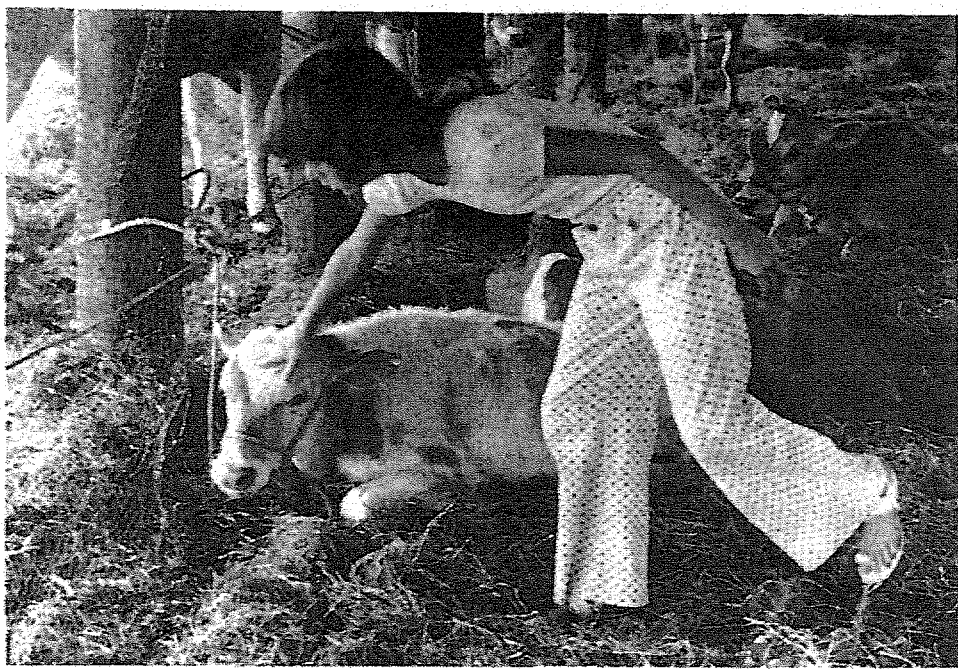
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A CALF gets a friendly pat on the head from a youngster visiting the livestock area of the Youth Fair.



A VENDOR wipes the dust from his wares as he prepares to make a sale to some lucky child.

## Leisure, learning combine for fun

The annual Dade County Youth Fair has come and gone, with its rides, shows, displays and the Science Fair, in which a large share of prize winners came from Archdiocesan and private Catholic schools.

Following is a list of all award winners from participating Catholic schools:

### SUPERIOR AWARDS SENIOR DIVISION

Botany and Conservation: Thomas Blue, Christopher Columbus; Peter Schmitt, Curley. Earth Science: Richard Bezold, Christopher Columbus. Physics - Other: Gustavo Pupo, Immaculata-LaSalle. Zoology - Other Vertebrate: Barbara Padron, Notre Dame Academy.

### EXCELLENT AWARDS SENIOR DIVISION

Behavior Studies: Bruno Dannenberg, Chaminade; Jean Fish, Lourdes Academy. Zoology - Other Vertebrate: Edward Peron, Curley. Conservation: Richard Vespucci, Columbus.

### HONORABLE MENTION AWARDS

SENIOR DIVISION  
Botany and Conservation: Elena Pernas, Lourdes Academy. Earth Science: Hans Garcia, Belen Jesuit Prep. Mathematics: Carol Vasquez, Notre Dame Academy. Physics - Other: Lourdes Trigo, Notre Dame Academy.

### SUPERIOR AWARDS UPPER JUNIOR DIVISION

Conservation: Fane Lozman, Immaculata-LaSalle.

### EXCELLENT AWARDS UPPER JUNIOR DIVISION

Chemistry: Susan Raymond, Pace.

### SUPERIOR AWARDS LOWER JUNIOR DIVISION

Botany and Conservation: Irmina Chao, St. James; Eileen Bahr, St. Rose of Lima. Earth Science: Pete Coppola, St. Coleman. Zoology - Invertebrate: Luisa Alvarez, St. Timothy.

### EXCELLENT AWARDS JUNIOR DIVISION

Botany and Conservation: Ana Cruz, St. Michael; Agnes Galica, St. Monica. Earth Science: Mark Caspary, Immaculate Conception. Light and Sound: Fritz Speyerer, Sacred Heart. Mathematics:

Juan Carlos Verdeia, St. Brendan. Physics - Other: Irene Martinez, Corpus Christi. Zoology - Invertebrate: Erin Davis, St. Stephen. Conservation: Manuel de Zarraga, St. Brendan; Anthony Talamas, St. James; Marlene Valero, St. Michael.

### HONORABLE MENTION AWARDS

#### LOWER JUNIOR DIVISION

Behavior studies: Melinda Fothergill, Holy Rosary; James Austin, Immaculate Conception. Botany and Conservation: Janet Tyluti, Holy Family; Andrew Ball, St. Theresa. Chemistry: Ramon Perez, St. Brendan. Earth Science: Raquel Rodriguez, SS Peter and Paul. Engineering: Raul De La Campa, Corpus Christi; Gaston de Zarraga, St. Brendan. Electricity and magnetism: Denise De

Moliner, Little Flower. Light and Sound: Craig Warren, St. James; Mark Ustik, St. Jerome. Microbiology: Linda Schultz, Immaculate Conception. Physics - Other: Juan Lopez, St. Jerome; Cynthia Gills, St. Michael; Esther Galicia, St. Monica; Jerry LaPlant, St. Timothy; Karen Tardif, St. Gregory; Arthur Huber, St. Gregory. Zoology - Invertebrate: Maricel Corbo, St. Michael. Zoology - Man: Jeannine Hayden, St. Brendan; Rainier Jacobovitz, St. James. Zoology - Other Vertebrate: Lois DuBose, Holy Family. Conservation: Meredith Poole, Epiphany; Bruce Kelly, St. James; Maria Garcia, St. Theresa. Collections: Christina Wells, Epiphany.

### PAPER READING SUPERIOR

Susanna May, Lourdes Academy.

### PAPER READING EXCELLENT

Albert Boulanger, Pace.

### SPECIAL AREA AWARDS

American Meteorological Society: Peter Coppola, St. Coleman. Dade County Agricultural Council Inc.: Fane Lozman, Immaculata LaSalle; Peter Schmitt, Curley. Dade County Council of Teachers of Mathematics: Juan Carlos Verdeia, St. Brendan. Dade

### BRIDGE TESTING SENIOR DIVISION HONORABLE MENTION AWARD

Armando D. DeLeon, Columbus.

### BRIDGE TESTING LOWER JUNIOR DIVISION SUPERIOR AWARD

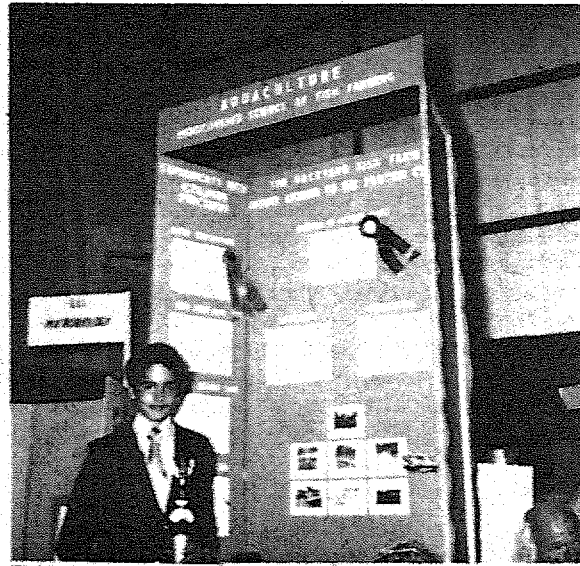
Maria DeLeon, St. Theresa.

### BRIDGE TESTING UPPER JUNIOR DIVISION EXCELLENT AWARD

James Swain, Columbus.

### MIAMI HERALD AWARDS

Outstanding Exhibitor in Biological Science: Peter Schmitt, Curley. Lower Junior Division, Outstanding Exhibitor, Peter Coppola, St. Coleman. Miami-Dade Community College Scholarships: Susanna May, Lourdes; Barbara Padron, Notre Dame; Gustavo Pupo, Immaculata-LaSalle; Lourdes Trigo, Notre Dame.



FANE Lozman, a freshman at Immaculata-LaSalle, displays the several awards he won at the Science Fair for his exhibit on backyard fish farms as the answer to the protein crisis.

County Medical Association: Fane Lozman, Immaculata-LaSalle. Dade County Pharmaceutical Association: Barbara Padron, Notre Dame; Peter Schmitt, Curley. Dade County Psychological Association: Bruno Dannenberg, Chaminade. Museum of Science and Planetarium: Upper Junior, first, Fane Lozman, Immaculata-LaSalle. South Florida Veterinary Medical Association: Second place, Fane Lozman, Immaculata-LaSalle. Tropical Audubon Society: first place, Richard Vespucci, Columbus; second, Peter Schmitt, Curley; third, Thomas Blue, Columbus; Honorable Mention, Richard Bezold, Columbus, Maria Hernandez, Lourdes.

### BRIDGE TESTING SENIOR DIVISION HONORABLE MENTION AWARD

Armando D. DeLeon, Columbus.

### BRIDGE TESTING LOWER JUNIOR DIVISION SUPERIOR AWARD

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## Compromiso Cristiano

Por el  
PADRE LUIS M. ORAA

"Cada uno es cada uno y tiene sus cadaunas", repetía con mucha filosofía y más sentido común Don Miguel de Unamuno. Y también en lo espiritual, tenemos todos nuestros propios caminos. Somos comunidad de seres solitarios. Solitarios no porque nos sintamos solos, sino porque somos irrepetibles.

1. El pueblo de Israel tuvo su historia. Historia es algo más que datos aislados. Historia quiere decir que esos datos, fechas, personajes, acontecimientos y circunstancias geográficas están hilvanadas, unidas por una fuerza que guía al pueblo. Al pueblo de Israel lo guió Dios y por eso a su historia la llamamos con muy buen sentido "historia de salvación". Dios fué llevando de la mano, desde la niñez a la adultez, de la esclavitud a la filiación divina, al gran pueblo de Israel.

En nuestro corazón guardamos, para nuestro consuelo y esperanza, la propia historia de salvación. Historia que es una cadena de acontecimientos sin importancia, pero eslabonados por ciertos momentos maravillosamente blancos, matizados de gracia de Dios. Tenemos "vivencias" espirituales que jamás se desvanecen, que repercuten como el rumor de mil aguas subterráneas y que informan toda nuestra vida actual.

2. ¿Puedes contar tus experiencias espirituales? Pasa las cuentas del rosario de tu vida, con los misterios gozosos, dolorosos y gloriosos. Encontrarás un cúmulo de gracias de Dios guiando tus pasos sin que tú te dieras cuenta: las enseñanzas de una buena madre, la melodía de una canción en una tarde apacible, la lectura reposada de un libro, el conversar con un amigo y mucho sol, una noche tranquila pensando bajo las estrellas, la luz que alumbró tus días de retiro, la paz que sentiste al compartir los momentos amargos de tu hermano, una predicación, aquella comunión... ¿quién sabe? Tu sólo porque es tu propio e incommunicable patrimonio. Esa es tu historia de salvación.

Descubre el sentido de tu historia, la historia de tus años y desengaños, de tus alegrías y tristezas, la concreta historia de cada día. Dios se revela al hombre en la historia.

3. Enrique Dussel es argentino, de cuarenta años, y va abriendo caminos a la liberación latinoamericana. Con él vamos a seguir nuestra reflexión semanal.

Abre tu Biblia en el capítulo 3 del Exodo. Moisés se encontraba en el desierto. No fué al desierto para hacer penitencia, ni para perfeccionarse. Moisés huyó al desierto, porque había matado a un egipcio. Huyó y se instaló en el desierto. Tenía su esposa, su rebaño, vivía con su suegro Yetro. Ya había llegado a la meseta de la vida, cuando los bríos de la juventud se remansan en la tranquilidad del hogar estable.

También nosotros nos "instalamos" en nuestra vida. No sólo en el aspecto exterior de casa, trabajo, ambiciones logradas, seguridad económica... sino también en la vida espiritual. Nos creemos graduados ya de cristianos, criticamos a todos, lo sabemos todo, no tenemos ambiciones ni duda ninguna, vivimos tranquilos con nuestro cristianismo barato.

4. Un día Moisés vió una llama que ardía en una zarza; la llama era el objeto de su visión. La curiosidad le hizo acercarse a la zarza que no se consumía y entonces oyó una palabra: "Moisés!" Vió algo y oyó a alguien que le provocaba más allá de lo que él veía.

Nosotros vemos miles de acontecimientos diarios, vivimos metidos en la vorágine material. Pero lo malo es nos falta curiosidad para indagar lo que hay en el fondo de todo acontecer. Lo malo es que jamás abrimos el oído para escuchar al que nos llama a través de los "signos de los tiempos". Instalados en el bullicio, no oímos nada. Se nos llama repetidamente, pero no oímos nada ni a nadie. La noción griega de sabiduría se traduce por "un oído abierto". En hebreo tener "el oído abierto" es saber escuchar. Pero nada de esto sabemos.

5. Lo que Moisés no oyó, lo oyó Dios. "Yo he escuchado el clamor de mi pueblo que está esclavizado."

Lo que nosotros no acertamos a escuchar, aunque estamos codo a codo con nuestros hermanos, lo oye Dios. Nuestros hermanos claman (clamor es palabra, pero palabra que sale como rugido), y nosotros no oímos los gritos de angustia, tristeza, desesperación, hambre, ansiedad, búsqueda, desorientación... No oímos, pero Dios lo oye. En la comunión cristiana, si escuchamos a Dios, retumbará el clamor de nuestros hermanos necesitados.

6. ¿Qué le dice Dios a Moisés? "Libéralos." De pronto Moisés se encuentra investido de algo que le hubiera agradado no haber escuchado jamás. En el fondo del corazón de Moisés nace la responsabilidad. El llamado de angustia de sus hermanos requiere una pronta respuesta. Y Moisés, de pastor tranquilo, se transforma en libertador de un pueblo.

Nosotros, si escuchamos la palabra de Dios, nos sentimos comprometidos. Nos inquietamos por las necesidades de nuestros hermanos, se nos va el sueño y no podemos dormir tranquilos al saber que tres cuartas partes de la humanidad padecen y gritan. Y de verdad no nos gusta oír la palabra de Dios. Preferimos ser sordos y vivir tranquilamente con nuestra sordera y egoísmo.

7. ¿No estará aquí, hermanos, el fallo de todos nosotros, que siendo tantos hacemos tan poco por crear un ambiente apto para amarse, ayudarse y orar juntos al Padre bueno que está en el cielo?

8. Vocación. Llamada a la tarea diaria de transformar un mundo, de formar la gran familia humana. Sólo así, cada uno en su tarea, haremos realidad la encarnación del mensaje de Cristo.

# La Cuaresma de la Reconciliación

### MENSAJE DEL PAPA AL PUEBLO DE DIOS

Hace unos diez meses anunciamos el Año Santo. "Renovación y "reconciliación" quedan como términos clave, que indican las esperanzas que tenemos puestas en el Año Santo. Pero, como ya dijimos, quedarán sin efecto si no se realiza en nosotros una ruptura.

Nos encontramos en el tiempo de cuaresma, tiempo por excelencia de renovación de nosotros mismos en Cristo, de reconciliación con Dios y con nuestros hermanos. A través de una ruptura con el pecado, la injusticia y el egoísmo, nos asociamos a la muerte y resurrección de Cristo.

Permitidnos, por ello, insistir hoy sobre la ruptura que nos exige el tiempo de cuaresma, es decir, una ruptura con el apego exclusivo a los bienes materiales, sean abundantes como en el caso de Zaqueo, sean escasos como en el caso de la viuda pobre alabada por Jesús.

En el estilo directo de su época, San Basilio predicaba a los ricos de aquel tiempo: "El pan que tú no comes, es el pan del hambriento; la túnica colgada en tu armario, es la túnica de quien va desnudo; los zapatos que tú no calzas, son los zapatos de quien camina descalzo; el dinero que tú escondes, es el dinero del pobre; los actos de caridad que no haces, son injusticias que cometes".

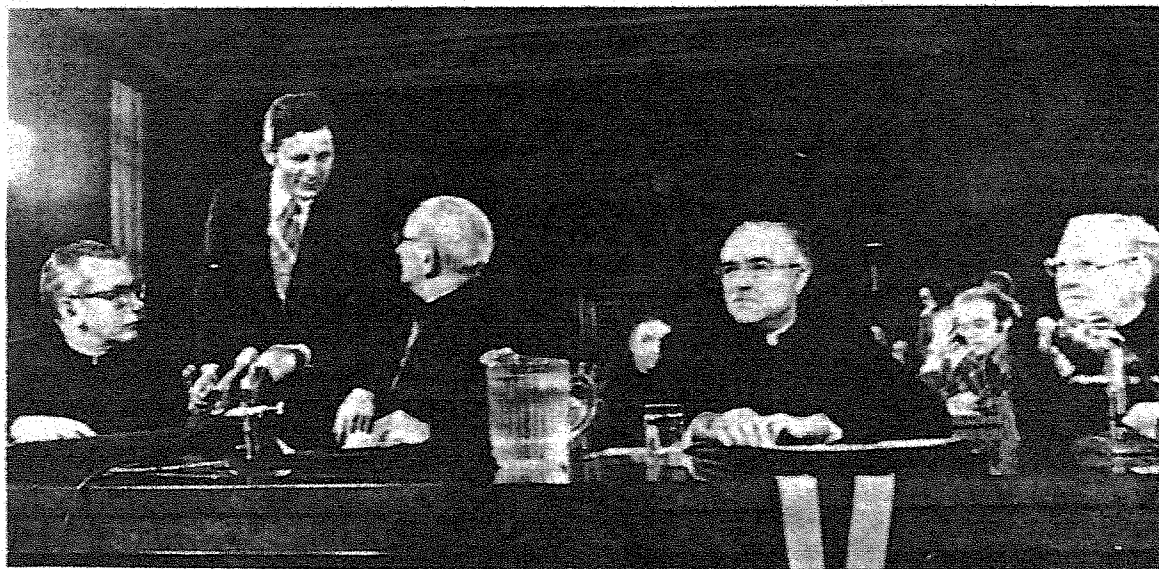
Tales palabras proporcionan materia de reflexión en un tiempo en el que el odio y los conflictos son provocados por la injusticia de quienes acaparan, mientras que otros no tienen nada; por quienes aseguran su mañana sin preocuparse del hoy del prójimo; por quienes, debido a ignorancia o a egoísmo, rehúsan dar lo superfluo en favor de los que carecen de lo más elemental.

Y, ¿cómo podríamos dejar de recordar aquí la renovación y reconciliación exigidas y aseguradas por la plenitud de nuestro único banquete eucarístico? Para poder recibir juntos el Cuerpo del Señor, debemos desear sinceramente que a ninguno falte lo necesario, aunque ello nos cueste algún sacrificio personal. En caso contrario, cometemos una afrenta a la Iglesia, Cuerpo místico de Cristo, del cual somos miembros. Con su amonestación a los corintios, San Pablo nos pone en guardia contra los peligros de una conducta reprochable en este campo.

Cometeríamos un pecado contra la unicidad de mente y corazón si recusásemos hoy a millares de hermanos nuestros lo que requiere su promoción humana. En este tiempo de cuaresma, la Iglesia, y sus instituciones de caridad exhortan cada vez más a los cristianos a que presten su ayuda en esta tarea inmensa. Predicar el Año Santo significa un profundo y gozoso sacrificio de sí mismo, que nos restaura en la verdad de nosotros mismos y en la verdad de la familia humana, tal como Dios la ha querido. Así es como la presente cuaresma puede traernos, ya en esta vida, y aparte la promesa de la recompensa eterna, el ciento por uno prometido por Cristo a quienes dan con generosidad.

Desearíamos que todos supieseis escuchar en nuestra llamada un doble eco: el de la voz del Señor, que habla y exhorta, y el de la humanidad doliente que implora ayuda. Todos nosotros, obispos, sacerdotes, religiosos y seglares, jóvenes y ancianos, estamos llamados — como individuos y como miembros de una comunidad — a tomar parte en la tarea de compartir amorosamente todo con los demás, de acuerdo con el mandato del Señor.

PAULUS P.P. VI



Cuatro Cardenales de Estados Unidos, Timothy Manning, de Los Angeles, John Krol, de Filadelfia, Humberto Medeiros, de Boston y John Cady, de Chicago, testifican en el Capitolio de Washington en una audiencia especial del subcomité del Senado sobre reforma constitucional, que estudia varios proyectos tendientes a proteger a las criaturas concebidas, salvándolas de las actuales leyes de aborto en distintas partes de la nación. Los voceros católicos reiteraron que los descubrimientos de la ciencia y la tradición legal americana indican que el feto es una persona desde el instante de la concepción y que está investido de los derechos garantizados por la constitución de Estados Unidos. En la foto, a la izquierda el Senador Birch Bayh, presidente del subcomité senatorial sobre reforma constitucional.

## Puntos para una Reflexión sobre la Posesión Diabólica

Condensado de un estudio por Fr. Jose Leonardo Vazquez, O.P. y Fr. Francisco J. Ramos, O.P. (conclusión)

Los milagros del Evangelio y entre ellos la expulsión de los demonios no intentan narrarnos lo maravilloso, lo extraordinario, lo que está por encima de las fuerzas naturales. Esto es lo que, llevaba apologeticamente a probar la divinidad del Señor. En el Evangelio, los milagros hablan de la presencia del Reino, o ilustran ciertos aspectos mayores de él.

San Juan subrayará esta importancia simbólica de los SIGNOS. Son actos reveladores por los que se nos quiere comunicar una enseñanza, o al menos, se nos sugiere. Son obras del poder que significan salvación, es decir, el fin de la dominación del pecado y de Satanás. A éstos ya les llegó el fin. La tradición viva de la

En el artículo anterior se estudiaba la existencia del demonio conforme a la Sagrada Escritura (Antiguo y Nuevo Testamento). Al referirse a los relatos de curación en que aparece Satanás en el Nuevo Testamento, advierte que la mentalidad de los tiempos bíblicos consideraba que enfermedades como la sordera, la ceguera, la epilepsia y casi todas las enfermedades que hoy consideramos de orden nervioso, eran consideradas como consecuencias del pecado y como huellas del demonio sobre la humanidad.

Iglesia expresada en sus libros litúrgicos nos obliga a considerar los casos de posesión, como casos extremadamente raros. El Ritual Romano, en su capítulo De Exorcizandis obsessis, recomienda: "In primis, ne facile credat aliquem a demonio obsessum esse".

Idéntica conclusión nos ofrecen los testimonios tanto de los santos, como de los hombres encargados oficialmente por la autoridad de la Iglesia de ministerio de exorcista. Preguntado un religioso de París que por muchos años ejerció la función de exorcista, sobre este particular,

### Reflexiones Pastorales:

No podemos negar la existencia del Demonio, pues, aunque sea incidentalmente, está afirmada con suficiente certeza en las fuentes de nuestra fe. Recordemos que no basta con afirmar la existencia del mal (cosa evidente), sino que tenemos que aceptar, por las fuentes de nuestra fe, aunque no esté solemnemente definido, la personalidad del maligno, del Demonio.

Esto nos orienta para comprender mejor cual es la intención de esos relatos de exorcismos: significan que, ante Jesús, el tiempo de la remisión de los pecados y de la caída de Satanás ha llegado.

Cuando Jesús cura, particularmente esos desórdenes misteriosos de la mente, introduce el poder del Reino de Dios en el mismo

respondió: "Para responderles, les diré que a lo largo de mi carrera de exorcista, solo me encontré a tres casos en los que tuve "la certeza moral" de la acción de Satanás... aunque se me sometieron miles de casos. En nuestros días el exorcista no retiene un caso sobre mil para estudiarlo en forma más profunda, y para finalmente quedar perplejo, sin llegar a adquirir convicción."

En muchos de los casos en que se habla de posesión, la ciencia actual tiene explicaciones completamente naturales.

Pasa a la Pag. 21



# Fiesta Guajira en Centro Mater en Marzo 30 y 31

Centro Mater, que esta semana recibió el diploma que la acredita como una de las mejores instituciones de 'self-help' (ayuda de una comunidad a sí misma) en toda la nación, se prepara ya para la tradicional Fiesta Guajira, destinada a recaudar los fondos que hacen posible esa obra del servicio de la juventud hispana.

En una ceremonia en los salones de la Cámara de Comercio Latina, Susan Davis, directora del Proyecto 'Uplift', auspiciado por las Cámaras de Comercio Junior Estados Unidos, entregó el diploma de reconocimiento a

la Madre Margarita Miranda, fundadora y directora de Centro Mater.

En un estudio de seis meses sobre más de mil instituciones de ese tipo en toda la nación, Centro Mater fue seleccionada una de las 100 mejores. Sólo otra institución en la Florida, 'Women in Distress', recibió similar reconocimiento. Centro Mater fue la única institución de servicio a la población de habla hispana en toda la nación seleccionada en este estudio.

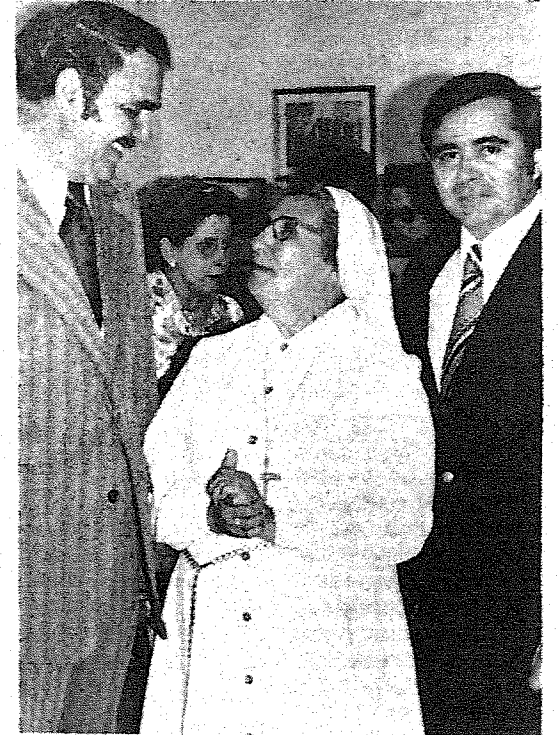
Centro Mater, que opera bajo los auspicios del Catholic

Services Bureau, atiende a centenares de niños, ofreciéndoles guardería infantil a los más pequeños y programas recreativos y de estudio después de las clases a los mayores, así como un campamento de verano en el que participan centenares de jóvenes y niños.

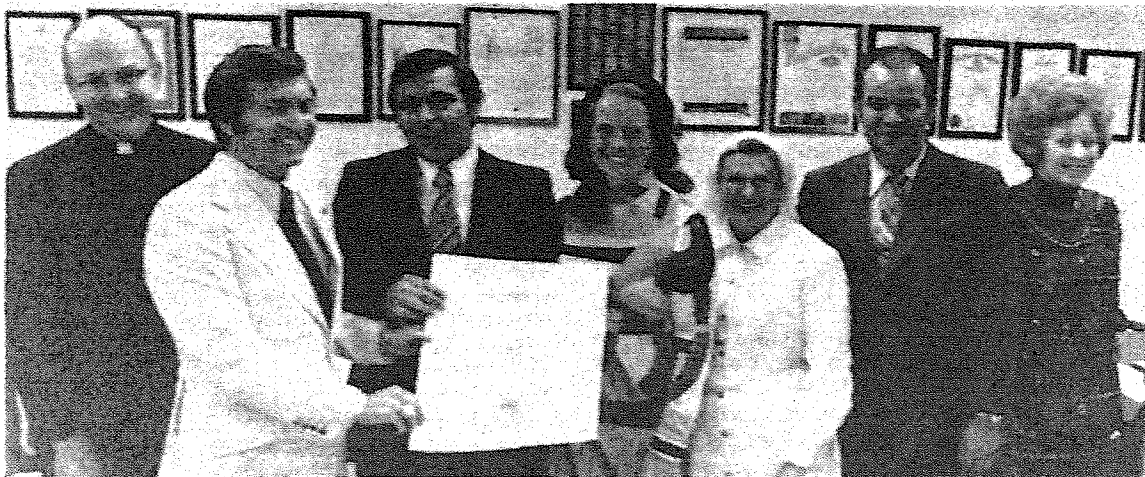
La Fiesta Guajira, que este año tendrá lugar el sábado 30 y el domingo 31 en los terrenos del Centro Mater, Ave. 4 y Calle 4 (S.W.), en las márgenes del Río Miami, es un festival folklórico en el que exiliados cubanos que trabajan en la

organización de Centro Mater organizan quioscos regionales de cada una de las seis provincias de Cuba, con platos típicos, regalos, sorpresas, obras de arte, números musicales y bailables.

Sobresale en la Fiesta Guajira la típica Comparsa de los carnavales habaneros, con todo su ritmo y colorido. Las papeletas de entrada a la Fiesta Guajira, con infinidad de entretenimientos para grandes y chicos y valiosos obsequios, están ya a la venta. Para más información los interesados pueden llamar al 371-6307.



La Madre Margarita Miranda recibe el diploma como una de las mejores instituciones de servicio social de su tipo en toda la nación de manos de Susan Davis, Directora del Proyecto Uplift, de Washington, auspiciado por las Cámaras de Comercio Junior de Estados Unidos. Más de mil instituciones de toda la nación participaron en el estudio.



La Ciudad de Miami también reconoció la obra de Centro Mater al servicio de las madres que trabajan y las familias de escasos recursos. En la foto, Mons. John J. Nevins, Director del Buró de Servicios Católicos, Comisionado Manolo

Reboso, Willie Gort, miembro de la Junta de Planificación de la Ciudad, Susan Davis, del Programa Uplift, la Madre Margarita Miranda, el Comisionado J. L. Plummer y la Comisionada Rose Gordon.

## Conmemoran arribo de Minorquinos a la Florida

Los descendientes de los inmigrantes minorquinos — una de las primeras inmigraciones hispanas a Estados

Unidos — conmemorarán el arribo de la llegada de sus antepasados a las costas de la Florida, ocurrida a finales del

siglo 18. Esa conmemoración formará parte de las celebraciones del bicentenario de

Estados Unidos que comenzarán en 1975. Los inmigrantes, procedentes de la isla de Menorca, vinieron a trabajar como pescadores y agricultores en la playa de New Smyrna Beach y la ciudad de San Agustín. Su líder espiritual lo era el Padre Pedro Camps, que falleció en San Agustín en 1790 a la edad de 70 años. Había llegado a la Florida a la edad de 38 años en 1768.

Ese sacerdote pionero que sirvió espiritualmente a sus coterráneos minorquinos en estas tierras floridananas tan distantes de su isla en el Mediterráneo será especialmente recordado cuando en 1975 sea colocada su estatua junto a la histórica Catedral de San Agustín.

El Padre Camps será el centro de un grupo escultórico que está realizando el afamado escultor Viladomat en Barcelona, España.

La obra escultórica ha sido comisionada por el Dr. Fernando Rubio, de Menorca, España, y frecuente visitante de la Florida, y otros descendientes de la inmigración minorquina a la Florida.

En muchas ciudades de la Florida se encuentran hoy descendientes de aquellos minorquinos. Entre ellos, el Padre Lamar Genovar, párroco de la iglesia de San Sebastián, Fort Lauderdale y el conocido banquero Leonard A. Usina, Presidente de la Junta de Directores de la cadena de Bancos Peoples National, de Miami.

Oportunamente se ofrecerán más detalles sobre esta próxima celebración de los minorquinos en la histórica ciudad de San Agustín, otro capítulo de la contribución cultural hispana al patrimonio de Estados Unidos y especialmente de la Florida, descubierta, fundada y colonizada por España. En la página 7 fotos y una mayor información en inglés.



La Madre Miranda es felicitada por dos entusiastas colaboradores del Centro Mater, Alberto Alejandro, Co-Presidente de la Campaña de Caridad ABCD-74 y Willie Gort, el conocido fotógrafo y líder cívico.

## Sobre la Posesión Diabólica

Viene de la Pag. 20 pecado y sus consecuencias. Esa es parte de su misión redentora: el manifestar el poder que, solo El posee, según señalaba el artículo precedente.

En la actualidad es importante no dejarse influenciar por un fetichismo de signo negativo, formándonos un fantasma al que le atribuimos la culpa de todo, evitando reconocer y superar las verdaderas causas del mal. Normalmente intentamos echar la culpa de nuestras faltas a causas externas a nosotros, negando nuestra responsabilidad. Lo hacemos hasta en las pequeñas cosas: "Perdóname que llegue tan tarde, pero el tráfico..." Debemos evitar "echarle la culpa al Demonio."

Pero las posesiones y manifestaciones directamente satánicas no son para la conciencia cristiana los únicos campos de la presencia del mal en los que cree ver los poderes del Diablo. La influencia de esos poderes, según la misma Escritura (Le. 13.16-17; I Tess. 2.18) no hace falta que se ejerza en el nivel "extraordinario" y no pueda ser un fenómeno tangible. Aun más lo normal es que la influencia se ejerza en los fenómenos más naturales, pero siempre tomando una inclinación al mal, que es donde se distingue la dinámica diabólica.

De ahí que todo aquel fenómeno que tienda a la autodestrucción puede ser considerado como una expresión de la influencia o poder diabólico aunque sus causantes puedan ser natu-

rales y deban ser combatidos por su parte con medios naturales.

De ahí también que, bajo el punto de vista religioso, no es posible ni deseable que se busque encontrar una distinción neta entre la posesión y una enfermedad natural, porque ésta última puede ser a la vez síntoma y ocasión de posesión.

De ahí también el que nos sintamos obligados a la disyuntiva siguiente: o elegir el exorcismo (que es una oración solemne a Dios en

nombre de Cristo y de la Iglesia pidiendo la protección contra los poderes malignos) o por otra parte combatir el fenómeno con ayuda de la medicina.

Todo cristiano debe orar por su salud aún en medio de su enfermedad más natural.

Por eso el distinguir adecuadamente entre la influencia diabólica por un lado, y el mundo de lo enfermizo, de lo imaginativo y de lo psicológico por otra parte no es necesario en la mayoría de las veces.

## BREVES

La festividad de San Patricio, patrono de Irlanda, será observada el domingo, 17 de marzo, de acuerdo con el calendario litúrgico. Como de Irlanda procedieron las primeras y mayores inmigraciones católicas a Estados Unidos, la devoción al santo es muy popular en toda la nación. Varias parroquias observarán la festividad con misas y fiestas especiales. Por ejemplo, la parroquia de St. Hugh tendrá un baile a beneficio de la escuela parroquial el sábado, 18, a las 8:30 p.m. en el 2401 S. Bayshore Drive. La parroquia de St. Vincent De Paul tendrá otro baile el mismo día, a la misma hora, en el salón parroquial, 2000 NW 103 St.

El pasado domingo en la iglesia de San Roberto Belarmino fueron investidos como Escuderos de Colón, 16

jóvenes que se unen al Círculo 1572, Cristo Rey, auspiciado por el Consejo Nuestra Señora de la Caridad de los Caballeros de Colón. En recientes elecciones quedó integrada la nueva directiva encabezada por Angel Blanco y en la que también figuran Angel Menéndez, Enrique Palma, Enrique Rodríguez, Juan Carlos Alvarez y Eduardo Cubillas. Los jóvenes entre 13 y 18 años de edad interesados en participar en este grupo de escuderos pueden obtener mayor información llamando al 633-6009 de la parroquia de San Roberto.

La Cooperativa de Ahorro y Crédito de San Juan Bosco, efectuará mañana sábado su novena asamblea anual con una comida a las 8 p.m. en el Salón Parroquial de San Juan Bosco.



El Obispo Antonio Añoveros, izquierda, de Bilbao, España, aparece en esta foto de archivo charlando con el Cardenal Vicente Tarancón, de Madrid, durante una reunión el año pasado. El obispo bilbaíno fue sometido a arresto domiciliario por ataques al gobierno español durante un reciente sermón, provocándose así una de las más serias confrontaciones entre la Iglesia y el gobierno de Franco. Con el respaldo y las gestiones de un comité de obispos, las diferencias parecen en vías de solución y el prelado retornó ya a su sede en Bilbao.



# Bishop loses eye in attack by 2 gunmen

HOUSTON — (NC) — Bishop John L. Morkovsky lost his left eye Friday night, March 8 when two gunmen pistol-whipped him during a robbery in his home here.

The bishop was reported in satisfactory condition at St. Joseph's hospital here March 11.

When he answered the doorbell at about 10:30 p.m., Bishop Morkovsky told police, two gunmen forced their way into the house and proceeded to pistol-whip him. His left eye was ruptured irreparably, and he suffered deep cuts on his face.

The gunmen took the bishop's wallet and some change plus his automobile. However, the robbers did not take any of several nearby chalices.

One of the gunmen's pistols discharged during the beating, and police later found the bullet lodged in a wall.

Lily Lienhart, the bishop's housekeeper, was on the second floor when she heard the bishop shout, she told police. She then called the police.

One of the intruders went upstairs and tried to force her downstairs but he fled, she said, when she fell. She then went downstairs and found Bishop Morkovsky holding a white cloth to his face.

The bishop was to remain in the hospital for several days for observation. He was preparing to move to a new residence when the attack occurred.

# St. Patrick a busy town at this season of green

ST. PATRICK, Mo. — (NC) — The wearing of the green is the vogue on St. Patrick's Day, even for postmarks, and that makes the post office in this tiny hamlet a busy place around the middle of March.

Mrs. Anna Logsdon, the postmistress, said that 25,000 to 30,000 pieces of mail are processed for St. Patrick's Day, March 17. That's a lot of mail for a place with a population of 53 persons.

PEOPLE send mail here to receive the special green cachet, a shamrock surrounded by the legend "St. Patrick, Mo. — the only one in the world" and the zip code 63466. Because this cachet is not part of the official Post Office frank, it is put on by ladies from St. Patrick Parish.

Even to process the volume of mail for St.

Patrick's Day with the official frank "U.S. Postal Service, Mo. 634" requires additional help from a clerk who puts in about 24 hours.

Mrs. Logsdon said that many cards were sent to President Kennedy with the St. Patrick cachet, and others to receive mail sent through the Post Office here include Bing Crosby and, of all people, Queen Elizabeth II of England.

James A. Farley, postmaster general during the first two terms of President Franklin D. Roosevelt, gave permission for the postmark to be put on with green ink instead of the usual civil service black.

THE parish church of St. Patrick was built as a national shrine to St. Patrick when Msgr. Francis O'Duignan, now pastor of St. Patrick's

Church, Jonesburg, Mo., was pastor here. He has mailed thousands of pieces of mail a year from the Post Office here, much of it to promote the shrine.

Msgr. O'Duignan, who is Irish-born, said he came here as a young priest. "There were many shrines to saints, some of little significance to the universal Church, but none to St. Patrick," he said. "Next to St. Paul, St. Patrick was the Church's greatest missionary."

He said that he dreaded the loneliness of life in the country and decided to publicize the village of St. Patrick to pass the time. "The results surpassed my fondest expectations, and, one might say, kept me busy not only during the day, but sometimes throughout the night," he recalled.

# Spiritual ecumenism stressed

CHARLESTON, S.C. — (NC) — The emphasis in ecumenism has shifted from social action to a renewed interest in the spiritual life, a leading ecumenist told the 11th annual National Workshop on Christian Unity.

Father Herbert Ryan urged participants in the workshop here to take up this new "spiritual challenge" but to avoid the pitfalls of "impious withdrawal" from social action and a "pious conformism" that equates religion and patriotism.

Giving the keynote speech at the workshop, the Jesuit said the ecumenical trend in the 1960s was for Christian outreach, joint social action, the empowerment of the powerless, aiding the disadvantaged to enter as a group into the American process.

Father Ryan, a professor at Woodstock College in New York and a member of the Anglican-Roman Catholic International Commission, said the individual Christian churches still do not give suf-

ficient priority to ecumenism because the interest in unity "in no way compares with the intensity of feeling in the churches to remain separate from one another."

Despite the low priority of ecumenism in churches, the social action trend of the 60's became an ecumenical effort "because it was seen as a means to carry out the social witness of the Gospel message," Father Ryan said.

He cited a basic theory of ecumenical work: that churches "should act together in all matters except those in which deep differences of conviction compel them to act separately."

Today, he said, ecumenical efforts need a new thrust because the strong enthusiasm for social action has largely died.

## 5 Personals

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

**SATURDAY, MARCH 16**  
12 Noon (12) Gidget Makes the Wrong Connection (No classification)  
1 p.m. (14 & 11) Children's Film Festival  
1 p.m. (16) Law of the Lawless (Family)  
3 p.m. (14) Sherlock Holmes in Pursuit of Algiers (Family)  
3 p.m. (16) Red Mountain (Unobjectionable for adults and adolescents)  
8 p.m. (5 & 7) Twice in a Lifetime (No classification); followed by Night Games (Condemned)  
**OBJECTION:** A superficial and immature study of the reasons for a young man's impotence, this film, in depicting immorality and perversion, is blatantly preoccupied with shock for its own sake.  
8:30 p.m. (10 & 12) The Merchant of Venice (No classification)  
11 p.m. (12) The Men Who Returned to Life (No classification)  
11:30 p.m. (4) Curse of the Mummy's Tomb (Unobjectionable for adults and adolescents)  
11:30 p.m. (7) Carousel (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) The War Lord (Unobjectionable for adults and adolescents)

**SUNDAY, MARCH 17**  
2 p.m. (15) But Not For Me (Unobjectionable for adults and adolescents)  
8:30 p.m. (10 & 12) Murderer's Row (Unobjectionable in part for all)  
**OBJECTION:** Self-conscious suggestiveness in costuming and strained double-entendre give this spy-spoof a morally objectionable tone.  
11:15 p.m. (12) Inside Detroit (Unobjectionable for adults and adolescents)  
11:30 p.m. (4) Ask Any Girl (Unobjectionable for adults and adolescents)

**MONDAY, MARCH 18**  
10 a.m. (6) Tonight We Sing (Family)  
1 p.m. (6) The Trap (Family)  
3:30 p.m. (10) My Blue Heaven (Unobjectionable in part for all)  
**OBJECTION:** Suggestive sequences; reflects the acceptability of divorce.

4 p.m. (15) Another Time, Another Place (Unobjectionable for adults)  
9 p.m. (15) Call Me Bwana (Unobjectionable for adults and adolescents)  
9 p.m. (17) The Bo-Bo (Unobjectionable for adults)  
9 p.m. (10 & 12) Z (Unobjectionable for adults and adolescents)  
11:30 p.m. (4 & 11) Love Me Or Leave Me (Unobjectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce; suggestive costuming and sequence.

**TUESDAY, MARCH 19**  
10 a.m. (16) Big Jim McLain (Family)  
1 p.m. (16) The Upper Hand (Unobjectionable for adults)  
3:30 p.m. (10) True Story of Jesse James (Unobjectionable in part for all)  
**OBJECTION:** Tends to justify and condone the immoral actions of criminal characters.  
4 p.m. (15) Out of Sight (Unobjectionable for adults and adolescents)  
8:30 p.m. (10 & 12) Men Of The Dragon (No classification)  
11:30 p.m. (4 & 11) These Wilder Years (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) The Smugglers (Unobjectionable for adults and adolescents)

**WEDNESDAY, MARCH 20**  
10 a.m. (6) So Darling, So Deadly (No classification)  
1 p.m. (6) Tonight We Sing (Family)  
3:30 p.m. (10) Mother Didn't Tell Me (Unobjectionable for adults and adolescents)  
4 p.m. (5) The Hangman (Unobjectionable for adults and adolescents)  
9 p.m. (5 & 7) The Caretakers (Unobjectionable for adults)  
8 p.m. (12) The Wackiest Ship In The Army (Family)  
8:30 p.m. (10) The Devil's Daughter (No classification)  
11:30 p.m. (4 & 11) Tribute To A Bad Man (Unobjectionable for adults and

adolescents)  
11:40 p.m. (10) See How They Run (No classification)

**THURSDAY, MARCH 21**  
10 a.m. (16) The Trap (Family)  
1 p.m. (16) Big Jim McLain (Family)  
3:30 p.m. (10) The Key, Part I (Unobjectionable for adults)  
4 p.m. (15) Robinson Crusoe On Mars, Part I (Family)  
8 p.m. (16) Land Of Pharaohs (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming and dancing  
11:30 p.m. (4 & 11) The Violent Road (Unobjectionable for adults)  
11:30 p.m. (10) Ironside (No classification)

**FRIDAY, MARCH 22**  
10 a.m. (16) The Upper Hand (Unobjectionable for adults)  
1 p.m. (6) So Darling, So Deadly (No classification)  
3:30 p.m. (10) The Key, Part II (Unobjectionable for adults)  
4 p.m. (15) Robinson Crusoe On Mars, Part II (Family)  
11:30 p.m. (4 & 11) Scream and Scream Again (Unobjectionable in part for all)  
11:30 p.m. (10) That Funny Feeling (Unobjectionable for adults and adolescents)

**SATURDAY, MARCH 23**  
1 p.m. (6) Tonight We Sing (Family)  
1 p.m. (11) Children's Film Festival  
3 p.m. (4) Sherlock Holmes And The Spider Woman (Family)  
3 p.m. (6) The Trap (Family)  
9 p.m. (5 & 7) Remember When (No classification)  
11 p.m. (6) Monster on the Campus (Unobjectionable for adults)  
11:30 p.m. (4) That Man In Istanbul (Unobjectionable for adults)  
11:30 p.m. (7) The Visit (Unobjectionable for adults, with reservations)  
11:45 p.m. (10) State Fair (Unobjectionable for adults and adolescents)

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INSIGHT - (Failm) WINK Ch. 11. RADIO Sunday 6:30 a.m.

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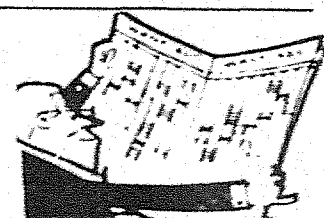
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# Separated 450 years — now they narrow gap

By JERRY FILTEAU  
(NC News Service)  
(One of a series)

"For generations we haven't regarded such conversations as possible," said Dr. Paul Empie, former general secretary of the U.S.A. National Committee of the Lutheran World Federation (LWF).

But such conversations — between Catholic and Lutheran theologians — have not only been possible. In a few short years they have brought impressive results: basic agreement between representatives of the two faiths on the Nicene Creed, Baptism, the Eucharist as sacrifice and as presence of Christ, the authenticity of each other's priestly ministry, and now on the unifying and ordering ministry of the Pope.

After 450 years in which Catholics and Lutherans were barely on speaking terms, the atmosphere changed on both sides as a result of the Second Vatican Council. In 1965, under the joint chairmanship of Dr. Empie and Auxiliary Bishop T. Austin Murphy of Baltimore, the National Lutheran-Catholic Dialogue began its work of ecumenical dialogue and reconciliation.

MEETING twice a year — 18 times so far — they began with the Nicene Creed as a basic expression of Christian beliefs; moved to Baptism, the basic sacrament of initiation into the Christian community; then to the central act of Christian unity and worship, the Eucharist; and to the need for a valid ministry to preside over the celebrations of the Eucharist.

Now, after three years of study and dialogue on the papacy, the group has issued a common statement on the "unifying and ordering ministry" of the Pope and has already begun, in its February, 1974, meeting, to move on to the question of papal infallibility.

With its statement on papal primacy the Lutheran-Catholic dialogue has taken the leadership in ecumenical dialogues between Catholics and non-Catholic Christians. It is the only group that has dealt so extensively with the papacy, a major obstacle to reunion as it exists today, and the common statement is the first major statement on the topic by a dialogue group.

The statement did not come easily. It was the result of intensive work, cooperation and trust by the members of the dialogue group, a small band of top theologians, each loyal to his own Church but trying to answer Christ's call to unity.

At their meeting in Allentown, Pa., last September, the last full session on papal primacy, some of the theologians and officials involved in the dialogue shared their thoughts with NC News.

"For us it is a great thing," said Jesuit Father Walter Burghardt of Woodstock College, New York, editor of the Jesuit quarterly "Theological Studies."

"WE HAVE come to know one another, to realize how false our ideas were of each other's traditions. Now we are seeing Lutheranism through Lutheran eyes. By and large in the past we read about Lutheranism through Catholic eyes, and they read about Catholicism through Lutheran eyes.

"The results have been astounding." One of the differences between the two traditions and viewpoints was expressed by Dr. Empie when he talked about the most difficult dialogues so far, the ones on eucharistic ministry and papal ministry.

"As I see it, the problem of (eucharistic) ministry was one that was more difficult for Catholics than for Lutherans," he said.

"Lutherans always regarded Catholic ministry as valid. But for Catholics not to deny the validity of Lutheran ministry when the Lutherans are not in union with the Bishop of Rome — that was a real step for the Catholics."

Dr. Empie pointed out that the Catholic theologians did not say they regarded the Lutheran ministry as a full one, but they did say it was adequate.

The Catholics in the dialogue, speaking as a group on that question, declared: "In fact, we see no persuasive reason to deny the possibility of the Roman Catholic Church recognizing the validity of this (Lutheran) ministry."

Except for an interest in reunion, Dr. Empie said, the Catholic view of Lutheran ministry would not make much difference to Lutherans. "We always felt our ministry was a true Christian one," he said, "and we always felt if it's good enough for Christ, it should be good enough for Rome."

ON the other hand, he said, "Papal primacy is far more difficult for Lutherans. The papacy has been seen for us as standing between the Church and Christ, rather than as a bridge . . ."

"We were taught from childhood that the Pope was an obstacle to faith. To view him as having a ministry for all Christians is difficult to accept, emotionally as well as intellectually."

Dr. Empie spoke of the dialogue on papal primacy, following the basic agreement on eucharistic ministry, as "sort of our turn to take a step." But he emphasized that this has not involved any sort of "theological horse-trading" in which either party gives up some of its own convictions in return for concessions from the other side.

"We've got to — with integrity and honesty, and in good faith — find a theological basis we can both accept," he said.

The group's common statement on papal primacy, released March 4, said that a renewed papacy could serve a unifying ministry for all Christians, but both sides agreed that the papacy as it exists today is in fact unable to serve that role. They listed areas in which they agreed on what the papacy is or should be, and they spelled out the areas in which they were unable to reach an agreement.

The search for a common theological basis amounts to a kind of high-level, on-going education for the participants in the dialogue.

They are busy professionals involved in teaching, writing, pastoral work, church administration, and, for each of them, numerous other committees, commissions or organizations that make demands on their time and energy. But they all seem to share a bond of mutual trust and respect, and a com-



ST. PETER holds the keys of office in this statue in St. Peter's Basilica in Vatican City. In a common statement discussed in the first part of this series, Lutheran and Catholic theologians affirmed that New Testament images of Peter, taken by themselves, present a "trajectory" in which they outdistance the images of other Apostles.

mon feeling that the Lutheran-Catholic Dialogue is one of the most important efforts they are involved in.

"I put it high on my list of priorities," said one of the Catholic participants who is involved in several other ecumenical dialogues. "This is the one dialogue that I find is consistently a learning experience for me."

WITH the learning comes new insight, new understanding — and this is why the participants' common statements do not involve concessions, or "horse-trading." What happens might best be described as the development of a shared language to express common beliefs.

Bishop Murphy and Dr. Empie summarized this when, at the conclusion of the dialogue on Baptism, they said that the group's discussions "brought to light the fact that although at times we use the same words with different meanings, we also upon occasion have quite different ways of saying the same things."

The participants find the theological discussions essential to an eventual fuller unity or fuller communion between their churches.

In one session — between the end of their discussion on eucharistic ministry and the beginning of their discussion of papal primacy — the participants tried to turn directly to the practical question of models for intercommunion and shared worship — "full altar and pulpit fellowship," as most non-Catholic Christians refer to it.

But they discovered that such a discussion was premature: there were simply too

many theological issues that would have to be resolved first. Both sides became acutely aware at that meeting that eucharistic fellowship, the sign of unity in Christ, demands a degree of unity in faith which they could not yet be certain Catholics and Lutherans possess.

WHILE that session on intercommunion brought no practical results on the surface and seemed to be an exercise in frustration, several dialogue participants indicated that it gave them a renewed determination to come to grips with their theological differences.

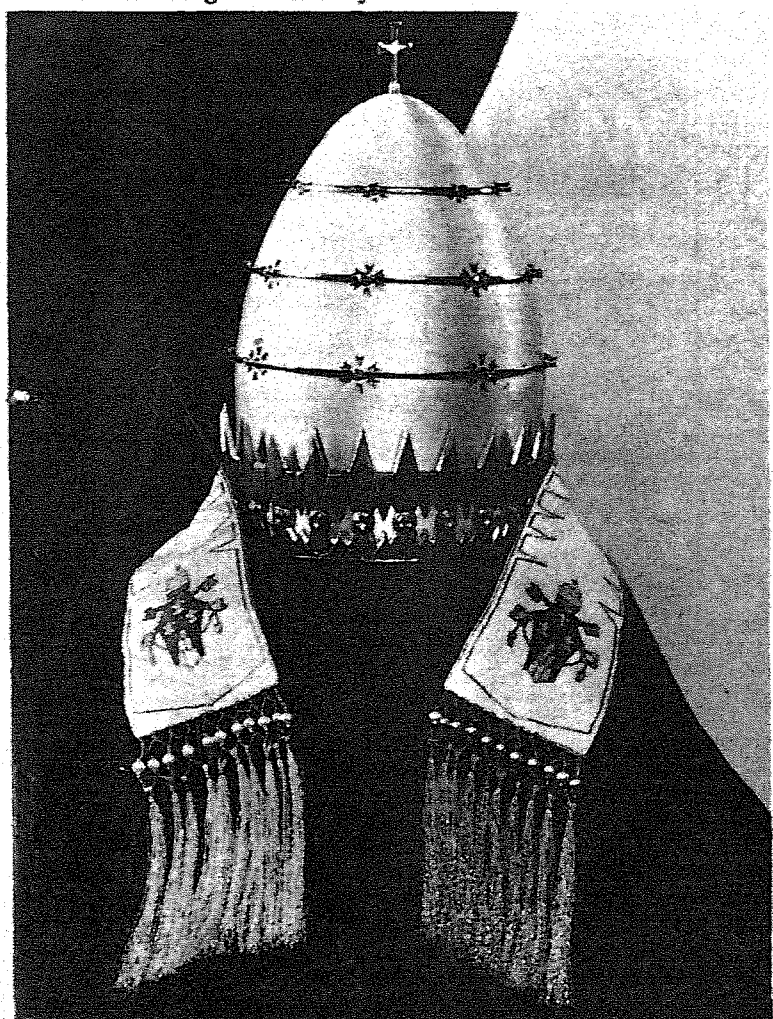
"If we don't discuss and resolve the theological issues, nothing will happen," said Dr. Empie. "It's indispensable."

"There is no substitute for understanding the other's tradition," said Father Burghardt. "There is no substitute for dialogue."

But Father Burghardt also expressed a common concern of the dialogue group — that, in order to be effective, the theologians' findings must be communicated to others.

"One of the problems is the language of the 'middleman,'" he said. "Only the group knows what it means (when it has written a common statement). There are nuances that must be explained — and we are not in a position to do this, except in a limited fashion."

One of the deepest concerns this reporter found among the dialogue participants was this concern for spreading the mutual understanding and trust, the fellowship and shared belief that they have developed by learning with one another.



The golden and silver coronation tiara of Pope Paul VI is on display at the National Shrine of the Immaculate Conception in Washington, D.C. The crown, a symbol of papal primacy, could also be seen as evidence of change applauded by Lutherans in dialogue with Catholic theologians. The pontiff gave up the crown as a gesture of help to the poor.

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