

Bishops speak on death, care of dying

(See text of Bishops' pastoral, pages 12, 13)

The Bishops of Florida have issued a pastoral letter on "Death and the Care of the Dying" in light of modern medical advancement as an updated guideline.

"Within the past few years there has been a tremendous explosion in medical knowledge, a fantastic progress in medical expertise, and a ready availability of therapies and procedures unheard of even a generation ago," the bishops wrote.

Red Mass set for lawyers, judges May 1

Archbishop Coleman F. Carroll will celebrate a Red Mass, the traditional Mass for lawyers and judges, on National Law Day, May 1, at 5 p.m. at Gesu Church.

Following the Votive Mass of the Holy Spirit, offered for judges and lawyers, that they may exercise prudence and justice in their duties, consumer advocate Ralph Nader will speak at a dinner at Bayfront auditorium.

Celebrated in liturgical red robes which have come to symbolize willingness to defend the truth even at the risk of shedding one's own blood, the Red Mass was begun in the 13th Century on the opening day of the courts in Europe.

It was revived in the United States and England about 15 years ago, and is always held during National Law Week.

The committee which plans the arrangements connected with the Red Mass and dinner is under the chairmanship of Circuit Court Judge Thomas Testa. Other committee members are Archbishop Carroll; Judges Peter Fay and Donald Stone; Joe Robbie, Tibor Hollo, George Kunde, Timothy Blake, Edward Atkins, F. Lawrence Matthews, George DuBreuil and Thomas Merlo.

Tickets may be purchased by contacting Thomas Merlo, C.P.A., at 573-0324.

"Therefore, we would like to address ourselves first, to the subject of death itself and then to the applications of valid moral principles in the matter of care of the dying."

The statement, quoting extensively from Vatican II, and other sources, speaks of the reality of death in the "riddle of human existence" and states that proper reflection on the Church's teachings can lead, not to fear, but to peace of soul.

THIS then, according to the letter, leads to the concept of a happy death, better phrased as "dying well," because, while one may not die peacefully, as in a violent death or in the Crucifixion, one may die "well" as Christ did.

The letter then outlines how a sick person may die well and quotes from the American Bishops directives on euthanasia which states that "ordinary means" of preserving life must be applied to the sick whereas "extraordinary" need not be. The document goes on to define the difference between ordinary and extraordinary means of supporting life.

"For the physician, ordinary means of preserving health are 'standard, recognized or established medicines or procedures of the time period one is acting in, at the level of prevailing medical practice . . .'" the letter explains.

"Extraordinary means for preserving life would be medicaments or procedures that are fanciful, bizarre, experimental, incompletely established, unorthodox or not recognized."

The bishops refer to Pope Pius XII who stated that when "life-prolonging machines, intravenous feedings, and other therapies or procedures offered no hope of restoring a person to conscious, rational life, they need not be continued."

"THERE comes a time when a doctor must acknowledge that there is nothing he can do . . ."

However, the document points out, Pope Pius said ordinary means should be rendered to everyone, including the aged and the physically or mentally handicapped. This statement made in 1943 was presumed to be a response to Nazi horrors occurring at that

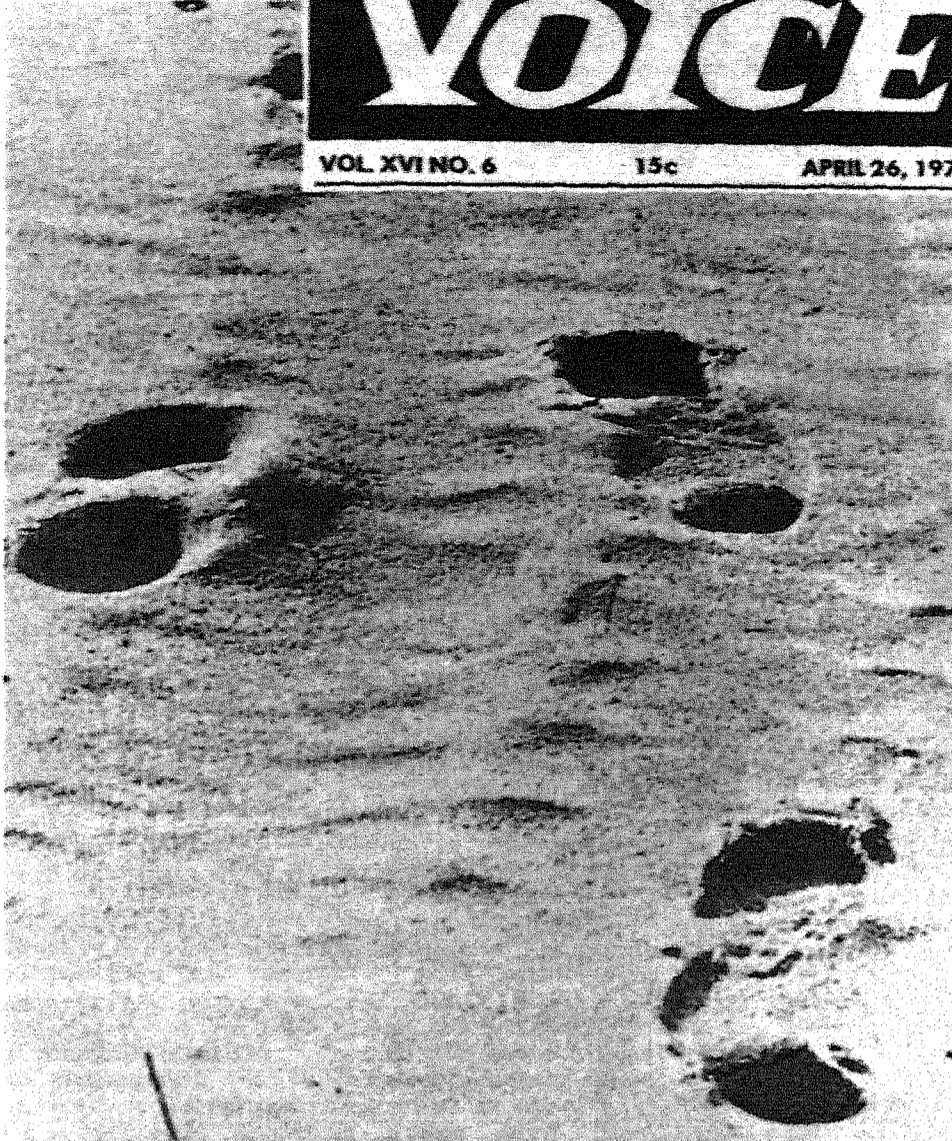
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EVERY MAN'S footsteps in the sands of time must come to an end, but how we treat that end is a moral question, and the Catholic Bishops of Florida have issued a pastoral letter on "Death and the Care of the Dying," the full text of which appears on pages 12 and 13 of The Voice.

Bishops of the Americas meet here next week

The Archdiocese of Miami will host seven cardinals, seven archbishops and 10 bishops from Canada, Latin America and the United States, one of the largest aggregations of hierarchy ever assembled in Florida, next week at a meeting, the theme of which will be evangelization.

Archbishop Coleman F. Carroll will host the 9th meeting of the bishops of the Americas which will take place April 29 to May 3 at Archdiocesan St. John Vianney Minor Seminary.

Msgr. Bryan O. Walsh, local coordinator of the meet-

ing, said, "The bishops will be housed, fed and hold their workshops at the seminary. The seminary's chapel will be the site of all the liturgical ceremonies."

ARCHBISHOP CARROLL, who has served as chairman of the U.S. Bishops Subcommittee for Latin America, hosted similar meetings in 1967 and 1970.

"The theme of the World Synod of Bishops to be held in Rome this fall is evangelization of the Modern World," said Msgr. Walsh. "So this conference here will be a kind of predecessor to the world

meeting. Latin, Canadian and U.S. bishops will have a chance to survey and react to this theme and make theological reflections on it."

All the meetings will be closed, but there will be a press official from the United States Catholic Conference to handle briefings and set up a final press conference on Friday at 11:45 with Archbishop Jean-Marie Fortier, president of the Episcopal Conference of Canada, Cardinal John Krol, NCCB president and Bishop Eduardo Pironio, president

(Continued on page 6)



BUSINESS AND PLEASURE highlighted the three-day sessions of the 16th annual convention of the Miami Archdiocesan Council of Catholic Women early this week at Singer Island. Delegates are shown during the opening business meeting. See photos and stories Pages 4 and 5.

Archbishop urges women continue promotion of respect for all life

SINGER ISLAND — The Archbishop of Miami called upon members of the Miami Archdiocesan Council of Catholic Women to continue their vigilance in nurturing and promoting respect for life as a prominent South Carolina physician told ACCW convention sessions that when the U.S. Supreme Court legalized abortion a year ago they not only tore down the protection of the unborn but also took away the protection for everyone on the face of the earth.

Some 300 women from South Florida participated in the three-day meeting held here at the Colonnades Hotel. New officers installed are Mrs. Robert Ulseth, president; Mrs. Arthur Harlan, vice president; Mrs. John Cunningham, recording secretary; Mrs. B.E. Parham, corresponding secretary; and Mrs. John Markham, parliamentarian.

According to Mrs. Dan McCarthy, outgoing ACCW president, an unusually large

number of Archdiocesan priests participated in this year's sessions indicating the interest of the clergy in the projects and goals of the Council.

Mass celebrated by Auxiliary Bishop Rene H. Gracida opened the sessions on Monday morning and the meeting concluded during a banquet on Tuesday evening where guest speaker was Archbishop Coleman F. Carroll.

IN brief remarks Archbishop Carroll urged Council members to continue in their campaign against abortion as well as against the legalization of proposed Death With Dignity measures and euthanasia.

Convention delegates also heard Dr. Patricia Carter, obstetrician and gynecologist, and Father John Haran, S.J., professor of Theology at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, during the sessions.

"Murder By Appointment" was the subject of Dr. Carter during the convention luncheon on Monday where the general assembly heard the physician score legalized abortion and proposed euthanasia laws.

"Bodies and souls who were given life in the act of procreation by God can now be dismissed and rubbed out by any sort of modality of reasoning that might serve the purpose of the greatest number," Dr. Carter said, explaining that although she was referring to abortion she was also speaking of euthanasia.

Noting that debates on abortion have been raging since 1939, Dr. Carter, an associate in the Department of Obstetrics and Gynecology on the faculty of the Medical University of South Carolina since 1954, emphasized that "Now in 1973 it is not only permissive but it has come down to the point where we who are in Catholic hospitals, we

(Continued on page 5)



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



COMMUNITY Relations Board members active in passing a resolution supporting bilingual education in Dade County schools show their pleasure at the outcome following the board meeting this week. Pictured left to right are: Msgr. Bryan O. Walsh, Armando Alejandro and Joe Robbie.

Relations board backs more bilingual efforts

The educational system of Dade County is geared primarily to the native-born American who speaks only English. But a growing problem within the system is the fact that more than a quarter of the country's population, and half of the city of Miami's population, is Spanish-speaking.

This problem and the need to solve it were recognized recently by the Dade County Community Relations Board when it adopted a statement supporting expansion of bilingual education in the school system.

AFTER two months of research following a request by the Latin board members, the resolution calling for "the opportunity for bilingual education to all who need and desire it, and we urge that the authorities at the local, State and Federal levels of government take the reasonable and necessary steps for attainment of such a goal," was passed by an almost-unanimous vote.

Chavez visit, fiesta set

A fiesta for migrant workers, a visit by Cesar Chavez and a youth fast are among activities planned in South Florida during National Farm Workers' Week, April 28-May 4.

In enumerating the events planned for the week, Msgr. John McMahon, director of the Archdiocesan Rural Life Bureau, recalled that "on Nov. 16, 1973, the National Conference of Catholic Bishops unanimously endorsed a resolution in support of United Farm Workers AFL-CIO consumer boycotts of table grapes and head lettuce until such time as free secret ballot elections are held."

CHAVEZ, president of the United Farm Workers of America, will be in Miami April 27 and 28 as part of a tour through Florida, with meetings scheduled in several cities to raise funds and moral support for the boycott.

Next week The Voice begins a series of articles on bilingualism in South Florida, its problems and the solutions.

Armando Alejandro, CRB member and president of the Spanish American Council of Florida, praised the efforts of board member Msgr. Bryan O. Walsh, and chairman Joe Robbie, who stepped down from the chairmanship to argue for the proposal.

EXPLAINING that bilingual education means using a student's mother tongue together with English as a means of instruction, Msgr. Walsh pointed to research which shows that a Spanish-speaking child actually learns English more effectively when he is also able to learn in his native language.

"The child needs careful training in learning, understanding and speaking English as a second language before learning to read and write in it," said the Archdiocesan Director of the

Apostolate for Migrants, Refugees and Travelers.

"This is based on the fact that a child who has lived his first six years in a Spanish-speaking home is 'ready' to learn to read and write in Spanish, but not yet in English."

HE pointed to the mistakes made in education of blacks, emphasizing the failure to relate the formal education to the cultural background and environment; and urged that the same error not be made again.

"Bilingual education in no way de-emphasizes the importance of learning English," Msgr. Walsh said.

"On the contrary, it seeks to accomplish this by promoting close association with English schoolmates through carefully guided class learning experiences; while at the same time, it strengthens the child's self-confidence, pride in his cultural identity and heritage, and gives him a sense of achievement — all essential elements in the learning process."

High court may review smut ruling

WASHINGTON — (NC) — In an action that may open the way to a review of its 1973 obscenity decision, the U.S. Supreme Court has agreed to hear a New Jersey obscenity case.

The case involves a 1971 New Jersey law which was ruled unconstitutional last year by a three-judge federal court. That court held the law failed to specify which kinds of sexual activity could not be depicted. The law was so broad it could be used to ban material that was not obscene under the Supreme Court's 1973 decision, according to the lower court.

The state argued that the law did meet the Supreme Court standards when it defined obscenity as material which "to the average person applying contemporary community standards when considered as a whole, has as its dominant theme or purpose an appeal to the prurient interest." The 1973 decision had declared that community standards could be used in determining whether material was obscene.

The case originated as a suit filed by two theaters and a bookstore.

Miami priest wins media scholarship

Many years ago, a man had a dream of helping people from minority groups obtain good training in the fields of broadcasting and journalism. scholarship, which is available only to bilingual minority group members, to use outside the United States.

Later, Robert Beusse, formerly an executive with RKO General, joined the United States Catholic Conference as Director of Communications and set up a scholarship fund to fulfill his dream.

NOW that dream has become a reality to a young Miami priest.

Father Jose Nickse, a Cuban-born priest who has been involved in religious broadcasting for four years, is the recipient of one of the scholarships awarded by Beusse and Father Thurston Davis, S.J., Director of Development in the USCC Department of Communications.

At the direction of Archbishop Coleman F. Carroll, who aided him in obtaining the scholarship, Father Nickse arrived in England this week to attend a 10-week course for Catholic religious communicators at the St. Gabriel Catholic Radio and Television Centre in Hatch End, a suburb of London.

Father Nickse is only the second recipient of the

OTHER young men and women have used the funds to attend United States schools full-time for degrees, or to take specific courses to enhance their knowledge of broadcasting.

Directed by Father Agnellus Andrews, O.F.M., who has worked with religious television with BBC for 30 years, the school which Father Nickse is attending conducts courses for people from all over the world in script writing, filming, use of camera, and all phases of direction and production of television and radio programming.

Father Andrews is also both a senior member of the Pontifical Commission for Radio and Television and president of an international organization of Catholic broadcasters.

Father Nickse, ordained last year, has been involved in religious broadcasting for four years. He is coordinator of the Spanish Mass on channel 23 and is the religious consultant for two Spanish-language radio stations in Miami.

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'Church must increase its use of TV and radio'

By JERRY FILTEAU
MARRIOTTSTVILLE, Md. — (NC) — Radio and television have become so influential, dioceses must spend more money on electronic communications than on any other projects except education and the diocesan press, a communications expert told the first of the U.S. bishops' spring regional meetings.

Among those participating in the sessions from the Archdiocese of Miami are Archbishop Coleman F. Carroll, Auxiliary Bishop Rene H. Gracida, Sister Joseph Ellen, I.H.M., president, Sisters Council; and John Shields, Director of the Archdiocesan Communications Dept.

"After a child's parents, television has the greatest influence on children, far ahead of either Church or school," Father Leo McKenzie, Philadelphia archdiocesan director of radio and television communications told the bishops' Region IV meeting at the Marriottsville Retreat Center here.

NINETY persons — bishops, priests, Religious and laity — from eight southeastern states and the District of Columbia attended the Region IV meeting. The theme of the 12 regional meetings is "The Use of Modern Means of Communications as Instruments of Evangelization."

Father McKenzie said in the keynote speech: "If the Church is going to evangelize effectively, if it is going to communicate the word of God, it must learn to use television more effectively."

"Throughout the centuries the Church has utilized various forms of media to communicate the Gospel."

"The Gospel is meant for all people," he said. "Therefore the Church must constantly evangelize so that those who do not believe may come to the faith, and those who do believe may grow in the faith."

"But before the word of God can get itself lived," he said, "it needs to get itself believed. Before it can get itself believed, it has to get itself heard. And before the word can get itself heard, it must get itself communicated."

"WE live in an era of communication, of mass communication, where virtually every American household has a radio and a television set. Where 44 percent of American households have more than one set . . . The average household views the television six hours and 52 minutes per day — 44 hours and seven minutes per week . . . at present 65 percent of television households have color sets as compared to 54 percent last year . . . Cable television is promising to be a

revolution within the television industry." Father McKenzie said the Church has used the broadcast media to some extent for "pre-evangelization" — the work of preparing people to hear the word of God — by discussion of moral issues and through Church news. But, he said, it has done very little evangelization, or direct preaching of the word.

He called on the Church to involve itself more in educating youth to watch television critically and with the consciousness of the effect television programming has on one's own life.

It should also help television broadcasters and producers to become more accountable through constructive criticism,

he said. While there are many ways to make the Church's influence more felt through the mass media, he said, "two things are desperately needed by the Church for religious communications: trained personnel and finances."

Because of the importance of radio and television in today's society, he said, the Church must place a high priority on them in diocesan budgets "next to schools, the religious education department, and the Catholic newspaper."

Region IV covers the District of Columbia and the states of Delaware, Maryland, West Virginia, Virginia, North Carolina, South Carolina, Georgia, and Florida.



Keynote speaker Father Leo McKenzie of Philadelphia uses slides to illustrate his talk on electronic communications Monday at the first of the U.S. bishops' spring regional meetings. Father McKenzie said that radio and television have become so influential on children that dioceses must spend more money on these apostolates.

National pro-life group to meet in Washington

WASHINGTON — (NC) — The annual National Right-to-Life Committee convention will be held at the Shoreham Americana Hotel June 7-9 here.

The convention will be highlighted by nine workshops on such topics as alternatives to abortions, fund raising, legal strategies, and medical and health issues related to right-to-life.

Speakers will include Dr.

Paul Ramsey, a professor at Princeton Theological Seminary; Dr. Joseph Witherspoon, professor at the University of Texas Law School; and Dean Clowes, political and legislative director of the United Steelworkers of America. Some 8,000 delegates are expected to attend the meeting.

A reception for members of Congress is also planned for Saturday night, June 8.

Union faces new spring struggle

By FREDERICK A. GREEN

With the beginning of the grape harvest in Southern California, Cesar Chavez and his United Farm Workers of America are facing another spring of struggle to organize the farm laborers in California.

From a peak of about 55,000 members, the UFWA today can claim only about 10,000 members. Owners of the grape vineyards have allowed their contracts with the UFWA to expire and have signed with the rival Teamsters Union. Only one vineyard still retains a contract

with the UFWA.

CLOUDING the issue is the inability of observers to determine accurately the true feelings of the farm workers themselves. Both the Teamsters and the UFWA claim to have their support, although both sides also claim the other is intimidating the workers.

Farm workers, who migrate with the harvest season, are not covered by the National Labor Relations Act, the nation's prime labor law; consequently there have been no government supervised elections to determine which union has the support of the workers.

However, many owners claim that neither union has the support of the workers. The workers agree to join the UFWA or the Teamsters, the owners claim, only after intimidation and threats of violence.

A RECENT election, supervised by a Catholic priest, on the Keene Larson farm resulted in an overwhelming vote against the UFWA and the Teamsters. However, the UFWA charged that the vote was a fraud and that the priest who supervised the tally was partial to the Teamsters.

Just a few weeks after the workers voted not to affiliate with either union, the owner announced that his workers had been threatened by UFWA organizers and proceeded to sign a contract with the Teamsters.

"Between the time of the election last month and the negotiations with the Team-

sters," Larson's wife explained, "the Chavistas (UFWA organizers) came in and started threatening the workers and they had to run to the Teamsters for protection."

"Besides," Larson added, "our broker in Chicago told us we had to be in one union or the other. He couldn't sell our grapes unless they were picked by union labor."

WHILE the squabble over where the workers' sentiments really rest continues, the UFWA is picketing the vineyards where the Teamsters are harvesting the grapes.

But the most potent weapon in the UFWA's arsenal — one that was successful in 1970 when most of the ranches were signed to three-year contracts — is the consumer boycott, which has been dragged from mothballs and imposed once again.

And for the second time, the boycott is being supported by many Catholic bishops and other religious bodies. The National Conference of Catholic Bishops officially endorsed the boycott until free secret ballot elections are held to determine which, if either, union the farm workers want to join.

A NEW wrinkle added this year is the National Farm Worker Week, April 28-May 4. During this week, interfaith committees will sponsor local functions such as luncheons, special church collections, and homilies to increase awareness of the UFWA's struggle.

Also aiding the UFWA boycott this year is the powerful AFL-CIO, headed by George Meany. He urged the labor federation's 13.5 million members "to rally behind the farm workers" and promised continued support.

'Whole question of life the issue that faces us'

LONDON, Canada — (NC) — The right-to-life movement is not simply against abortion; it deals with the whole question of life, of man made in the image of his creator, according to Malcolm Muggeridge, British author and television personality.

"It is a microcosm of the great dilemma of our time: Is man in charge of his own destiny or does he find fulfillment in falling into God's purposes for him?" he asked, addressing some 1,200 people at Centennial Hall here.

He said every Christian has the duty to speak against what contravenes a Christian view of life.

"THE CHOICE is quite inescapable. We have to choose between a vision of society as a factory farm or God's family. If we choose the first, then we must let all have their way — then we do things at the peril of our immortal souls," he added.

Muggeridge was invited by the local right-to-life group.

In St. Catharines, Ont., briefly to preside at a press conference in connection with the Niagara Region Right-to-Life Association, Muggeridge, now, 71, said:

"It is my firm and profound conviction that when the story of the decline of our civilization is written, that a very essential part of that story will be the moment when it became overt policy of our Western societies that erotic satisfaction, pleasure, could be envisaged and accepted without reference to its purpose, which is procreation, or its condition, which is abiding love.

"Civilizations come to an end when they have no sense of moral purpose in the universe and therefore every issue which illustrates that is to me of great importance and significance."

Muggeridge said that Christians must reconsider their values and consider the enormous disparity in what is becoming an increasingly pragmatic and materialistic society and the behavior that should come from someone made in God's image.

Auxiliary bishop named for San Diego diocese

WASHINGTON — (NC) — Pope Paul VI has named Msgr. Gilbert Espinoza Chavez, pastor of Our Lady of Mt. Carmel Parish in San Ysidro, Calif., to be auxiliary bishop of San Diego.

His appointment was announced here by Archbishop Jean Jadot, apostolic delegate in the United States.

Msgr. Chavez was born May 9, 1932, in Ontario, Calif., where he attended parochial school. He studied at St. Francis Seminary in El Cajon, Calif., and Immaculate Heart Seminary in San Diego before his ordination in 1960.

Following ordination he studied philosophy and psychology at the University of California at Riverside.

He served in pastoral posts for 10 years and for four years was state chaplain for a drug rehabilitation center.

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At 16th convention of women's council

ACCW OFFICERS for 1974-75 are Mrs. Robert Ulseth, president; Mrs. John Cunningham, Recording Secretary; Mrs. Arthur Harlan, vice president; Mrs. Peter Zanetti, treasurer; Mrs. B.E. Parham, corresponding secretary; and Mrs. John Markham, parliamentarian.

DEANERY PRESIDENTS are Mrs. Patrick McNally, East Coast; Mrs. Peter Buffone, North Dade; Mrs. Norman Askey, South Dade; Mrs. Bert Behar, Central Dade; Mrs. Katherine Bracken, South Broward; Mrs. Joseph Donohue North Broward; Mrs. Richard Snyder, Monroe. Not present for the picture was Mrs. Richard Flodder, Palm Beach.



Author of book on 'Mary' speaks of her inspiring role

PALM BEACH SHORES — Devotion to the Blessed Virgin Mary, the Mother of God, has had an inspired and inspiring role in the spiritual life of the pilgrim Church and in the lives of her children, a Jesuit priest-author, told delegates to the ACCW convention during opening sessions.

Father John Haran, a member of the faculty at the Archdiocesan Seminary of St. Vincent de Paul, and author of a new book, "Mary, the Mother of God" spoke on the convention theme, "Behold the Handmaid of the Lord."

Reminding delegates that a few months ago on the feast of the Presentation, the Holy Father issued an apostolic exhortation on devotion to the Blessed Virgin Mary, Father Haran noted that the Pontiff commends as enriching exercises both the Angelus and the Rosary because they draw their inspiration from the central truth of all Marian devotion, the divine maternity, that truth that the Blessed Virgin Mary is the Mother of God.

"ALL Mary's graces and privileges, all her pre-

rogatives and honors derive from that basic truth, Mary is the Mother of God," Father Haran reiterated.

"If our holy mother the Church, in a solemn manifestation of her unwavering faith, holds up and admires the humble handmaid of the Lord as the most excellent fruit of the redemption, we should not do less. If the Church joyfully contemplates in Mary, as in a faultless model, that which the Church wholly desires and hopes to be, we should share that same hope and desire. Because we are the Church. And the Church is Christ's. And Mary is His Mother," the priest declared.

Father Haran empha-

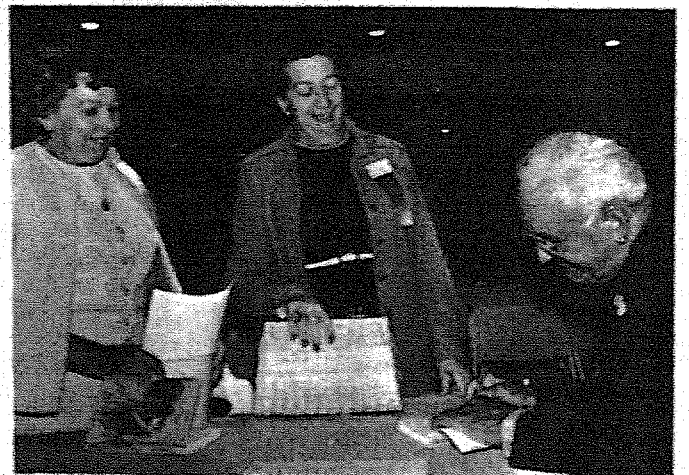
sized that the Mysteries of the Rosary point up the fact that the Rosary is definitely "Christ-centered," noting that some have made complaints that the Rosary detracts from devotion to Our Lord.

"Pious meditation on these Mysteries, in the recitation of the Rosary, will enable one the better to participate devoutly in the offering of the Eucharistic sacrifice and grow in holiness by that shared offering, and by the reception of the sacrament of

the Eucharist," he said.

"From His first appearance as a new-born Child in Bethlehem, to His last appearance, before His

HIS BOOK, "Mary, Mother of God" is autographed for Mrs. Florence Podway and Mrs. Jane Gordon by Jesuit Father John Haran, a convention speaker.



Resurrection, Jesus and any child for that matter, has Mary are wonderfully as-full meaning only with sociated. The divine Child, reference to His mother."

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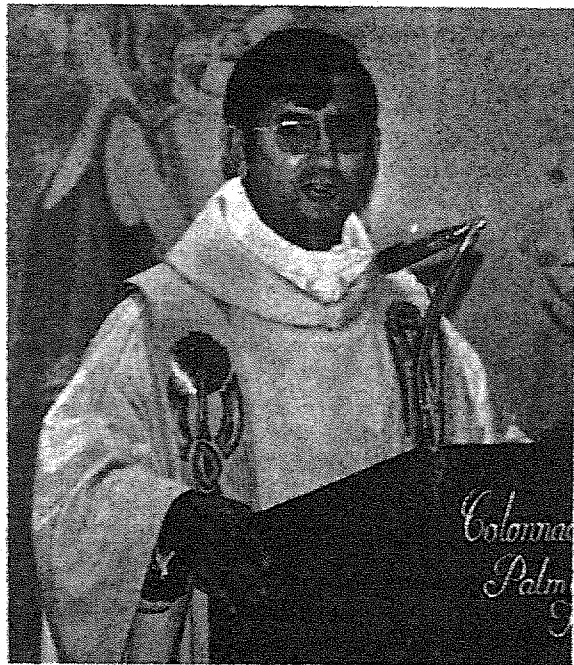
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SOME 300 South Florida women participated in three-day sessions of the 16th annual convention of the Miami Archdiocesan Council of Catholic Women which ended Tuesday at the Hotel Colonnades on Singer Island. Delegates are shown during luncheon session.

Woman doctor assails abortion



OPENING MASS at convention was offered by Auxiliary Bishop Rene H. Gracida on Monday morning.



CHECKING PROGRAM for next event are Mrs. Claire Dinnen and Mrs. Helen Adler, convention co-chairmen.

(Continued from page 1) who are of religious affirmations that still believe God is the author of life and that He alone can take it are very, very close to being sued for libel by those who demand this murderous activity if we do not carry it out.

"WHAT do we think about the sanctity of human life and by whose authority do we assign one individual a perfect, wonderful, opportunity and protection and to another individual, because they have limitations that we can see or even study, that they be done away with?" Dr. Carter asked her audience.

"All of us have limitations. Some of them we can see, some of them we can't but this law of abortion-on-demand means that eventually if an individual has a defect, physically or mentally or any way, he or she could be considered useless."

Reiterating several times that "it can happen here" she recalled Nazi Germany where she noted "German medicine helped Hitler — 13 million souls were destroyed, of whom six million were Jewish. Let's not forget that. The Germans thought it couldn't happen there either and that hasn't been a long time ago. That wasn't in BC when everything was antiquated. That's been with in our lifetime.

"AND it happened," she emphasized. "once the legal aspects of abortion were put into the hands of the politicians, the sociologists, the demographers, the psychologists, and the biophysicists. And they were put there by the permissiveness

of women and men, perhaps of good will.

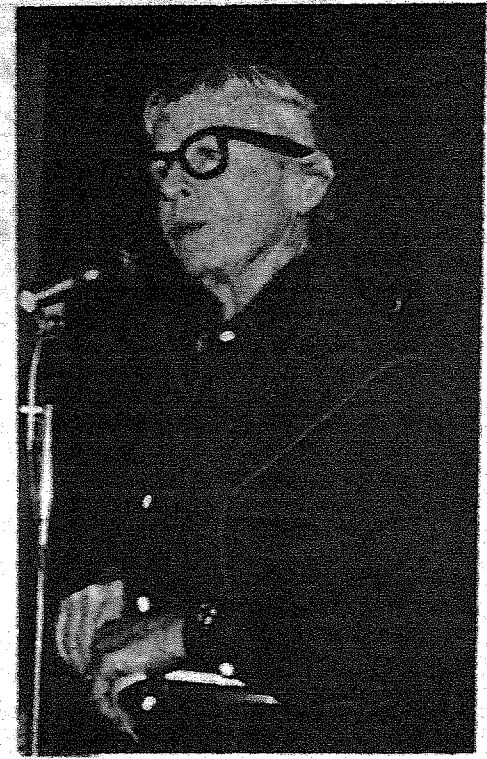
As Edmund Burke says, 'the only thing that's necessary for evil to triumph is for enough people of good will to do nothing.' And enough people of good will did nothing to allow the direct killing of 32 million people," she declared.

"Doctors who suddenly become abortion experts and rack up the money, do it because it's a lot easier to do this with utter disregard and almost despising the person on whom it is done and the poor innocent that is thrown in the bucket is still crying. And you think it can't happen here? It happens every day," the physician repeated.

"THE fetus is human all right," she added. "If it is not human why kill it? It has its own biological components, its own chromosomes, its own genes. It is not a part of the mother but is in the safety and sanctity of the womb. These ministers of murder tear these babies apart, they burn them apart by salting them, or they simply take and rip them apart. This is your great abortion movement today."

Emphasizing that women aborted have serious complications either medically, physically, or emotionally in six per cent of cases, Dr. Carter said, "The main thing is that the life that has done nothing but come into being by the exercise of a God-given right of procreation isn't given a chance to defend itself."

Anti-abortionists who wish to dialogue with others on the subject, according to



NOTED PHYSICIAN from S. Carolina, Dr. Patricia Carter spoke on "Murder By Appointment" during luncheon.



FINAL CHECK on convention arrangements is discussed by chairman, Mrs. Patrick McNally, left, with ACCW outgoing president, Mrs. Dan McCarthy, Clewiston.



RECENT BOOK of Father John Haran, S.J. is discussed by Mrs. Margaret Smith and Mrs. Rosemary Camus.

Dr. Carter, should "know what you believe and why you believe it. Read solid theology," she advised, and "ask your priests to explain it to you. Get over the idea it is parochial."

REVEALING that statistics show that 22 million were aborted in Japan since 1923 and a similar experience occurred in Russia, she added that 1,600,000 abortions were reported last year in the U.S.



INFORMAL "BUZZ" sessions found Mrs. Fleurette Croteau, Mrs. Leonard Boymer, Mrs. Molly Clarkson, Mrs. Peter Zanetti and Mrs. Claire Wassenberg discussing activities.



MIAMI DELEGATES Mrs. Sadie Kennedy, Mrs. Rosemary Dillion, Mrs. John Larkin, Mrs. Kay Ica-velli and Mrs. Laura Cullens enjoyed "free-time" relaxation between sessions.

Awards and citations given to several clubs

South Florida Catholic Women's Clubs were the recipients of a variety of awards from the Miami Archdiocesan Council of Catholic Women and the Florida Assn. during convention sessions.

First, second and third place awards for membership increases were presented to St. Helen Women's Guild, Fort Lauderdale; the Catholic Spanish Center Auxiliary, Miami; and Our Lady Queen of Martyrs Guild, Fort Lauderdale.

Commission citations honored St. Clement Woman's Club, Fort Lauderdale, Church Communities; St. Lawrence Council of Catholic Women, N. Miami Beach, Organization Services; St. Hugh Women's Guild and St. Rose of Lima Mothers Club, St. Helen's Guild and St. Rose Women's Clubs were the recipients of a variety of awards from the Miami Archdiocesan Council of Catholic Women and the Florida Assn. during convention sessions.

St. Helen's Guild and St. Rose Women's Clubs were the recipients of a variety of awards from the Miami Archdiocesan Council of Catholic Women and the Florida Assn. during convention sessions.

Members of the Little Flower Junior Women's Club, Coral Gables, were awarded a silver tray by the Fla. Assn. of Women Safety Leaders in recognition of outstanding safety programs during the year.

Certificates of merit were presented by the ACCW to St. Helen Women's Guild, St. Rose Mothers Club, St. Lawrence Council, St. Brendan Women's Guild, Miami; and Little Flower Junior Women's Club for their accomplishments in the area of safety.

Editorials

You can't achieve the good life by cutting away the bad

With various philosophies of expediency relating to death or the killing of the sick and disabled being given stronger and stronger promotion these days, there is a corresponding need for a reaffirmation of the worth of life and the meaning of death.

The Catholic Bishops of Florida have met that need with a pastoral letter published in this issue of *The Voice*. The letter, though dealing with what might be considered an unpleasant subject, actually is a consoling and edifying document.

Acknowledging that death makes the riddle of human existence most acute, the letter points out that "God has called man and still calls him so that with his entire being he might be joined to him in an endless sharing of a divine life beyond all corruption."

The document goes on to reaffirm the Church's consistent teaching about the obligation to give ordinary means of support to the sick while reiterating that extraordinary means are unnecessary and that nature may be allowed to bring on death where it is inevitable because death is a part of nature and ultimately fulfills God's will.

THE POINT is that these teachings, by the very acknowledgment of the mystery of life and death and the transcendent nature of man's existence, gives life and dying such a great meaning that even suffering can be a meaningful experience.

There is irony in the philosophy of expediency that would attempt to eliminate sickness and suffering by killing those afflicted with it. The implication of such a point of view is that life loses meaning unless it is in a state of total bliss. But from the beginning of time life has always been a series of ups and downs, and any attempt to simply slice off the lives that aren't fully developed physically or mentally, or to slice off that part of the individual's life that involves suffering, is bound to end in bitterness and frustration, a race of people unwilling to accept the frost or the rain of life's seasons, seeking only to bask in constant sunshine. It cannot be.

Just as mankind builds shelters against the cold and the rain, so should he try to cure causes of suffering. It is this ongoing struggle against evil that gives life its central meaning, but total victory can only be obtained in transcendent reality through God. And to try to eliminate the problems by killing, reduces man to an assembly line creature where the defective are merely swept out as trash.

Those who have nothing beyond themselves to believe in must greet suffering and death with little more than some narrow ego-related concept of being brave for limited reasons such as manhood. And though this theme lead to sometimes eloquent literature, the author of it himself was mentally ill the last years of his life and ended up committing suicide.

There is no easy route through life and the only philosophy that will stand up through all the ups and downs is a belief that there is meaning in everything that happens, right up to the very end.

Knowledge must flow

Why is the Church interested in the Catholic press and electronic media when there are so many other things to be concerned about such as war, poverty and schools?

The answer is that, because of these very social issues, which more and more cut across all the bounds of states, nations, various religions and ideologies, the Church, which would apply its Gospel truths to these problems, must communicate across a wide spectrum of people.

The individual is no longer a simple isolated member of a parish. The parishioner is also a part of an interrelated web of social, economic and political forces, and communication and flow of knowledge throughout the Church is as important as the flow of blood is to an organism.

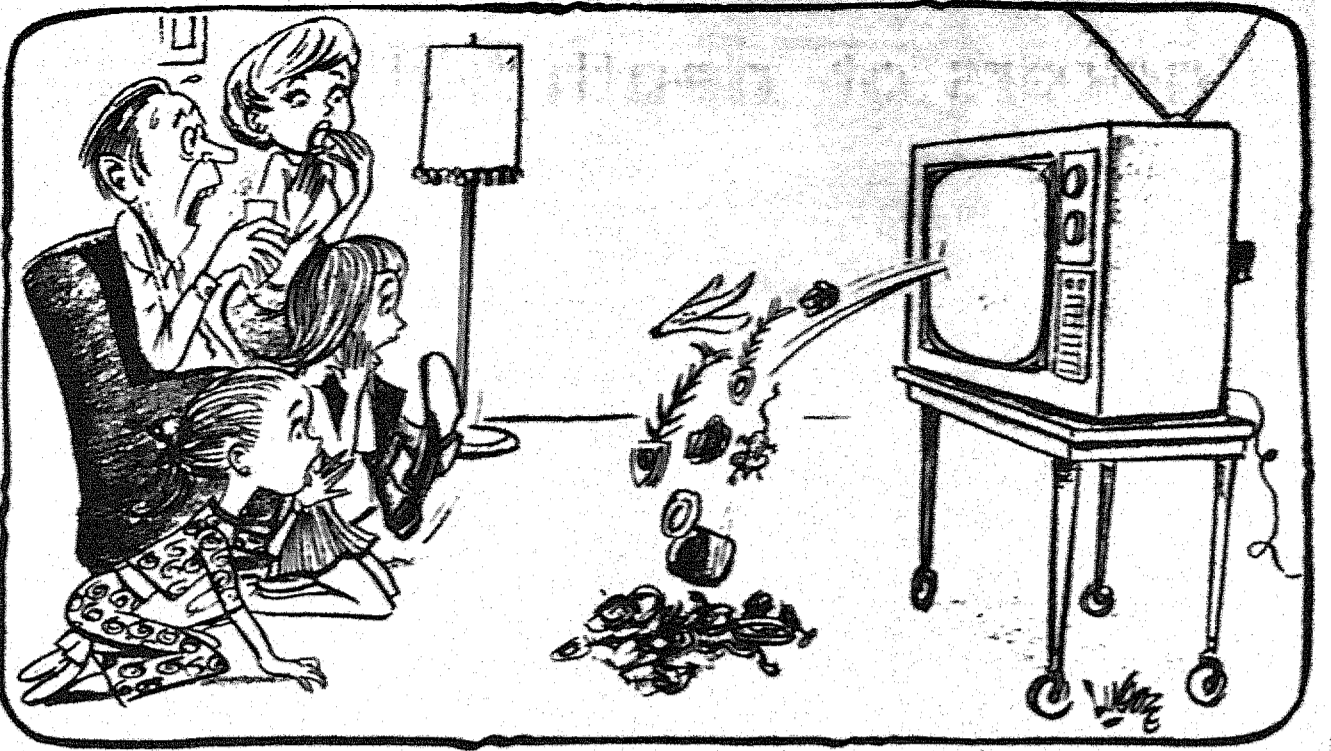
If the Church is to reach its full effectiveness today it must communicate.

Communication is the heart of the Christian mandate. Christ told the Apostles to go into all the world and communicate the Gospel message.

Jesuit theologian Father Avery Dulles has said, "The Church exists to bring men into communication with God and thereby open them up to communication with each other . . ."

Communicating with each other would have to include diocesan communication, about which Bishop Edward McCarthy, head of a USCC study of the press, said:

"The diocesan press remains the least expensive method on a per-family basis, of communicating between the Ordinary and his diocese at large and of providing continuing education in the realities of the faith."



Man needs to go to his God in the way God has decreed

By MSGR. JAMES J. WALSH

The more Protestant and Catholic scholars dialogue in order to understand each other more clearly, the more we become aware of the many millions in our country who are known as "the unchurched." They do not claim membership in any church or sect. The atheists would like to consider them their own. But while many may well be materialists, it seems likely the vast majority have some belief in God, however cloudy, some awareness of the soul's existence and the life to come.

Why do they stay aloof from the Church? Judging from conversations in the past, a great many apparently have adopted an attitude of super-independence. No need for ministers, rabbis or priests. They go to God directly and He deals directly, although mysteriously, with them.

So, no need for churches, liturgies or rituals or sermons. Man can stand on his own two feet in his relationship with God and needs no one's help.

This does sound like a statement in the best tradition of liberty. But it cracks at the seams and becomes unglued if examined closely.

RELIGIOUS leaders and teachers of all faiths are united in claiming that the history of God's relations with man rules out such an independent stand. From our earliest history, it is very clear that God made a habit of using one man to reach many others, instead of dealing externally, directly with his people.

The Truth of the Matter

In the Old Testament there are many examples of God's selecting one man as His spokesman. Noah, for instance, was the instrument used by God to warn men of the tragedies awaiting them, if they did not cease offending Him.

It was Noah's difficult duty to make known God's warning — and man's duty to heed his words and accept them as a divine message. But many did laugh of Noah, probably jokingly saying: "If God has a message for me, tell Him to get in touch with me."

God called one man to the top of the mountain as the representative of all the people. Moses was given the tablets of stone by God. The solemn obligation of accepting the Commandments fell upon the people. Needless to say, the voice of the Father could have filled the valley below Mt. Sinai, if He wished all to hear directly. But He chose to have one man speak for Him.

So through history, Patriarchs, prophets, spiritual leaders over many centuries acted as God's intermediary.

The same pattern held when the Son of God became man. Although there were countless ways of redeeming man, the way He chose involved the cooperation of a young girl, and He asked her help. When she agreed, He gave her the heaviest burden, the most heartbreaking responsibility ever asked of any human being willing to work with God in His dealings with man.

THE ANCIENT methods of God's relating to us endured through all the New Testament events. Christ made it very



MSGR. JAMES J. WALSH

clear He was founding His church upon a man, Peter, who would serve Him with the stability of a rock, because His spirit would be with him.

Obviously Christ Himself could have remained on earth and traveled from country to country and moved from generation to generation with the Good News of salvation. Instead He chose 12 men to represent Him, to speak for Him, to teach, govern and sanctify in His name. He arranged for their successors to carry on with the same authority and mission. And He promised that He would be with His church until the end of time.

So when a person is reconciled to God in Baptism and the soul is transformed, something stands between God and the baptized. Indeed it is divine power that effects such an amazing spiritual change. But the Sacrament is given by a human being.

When the penitent leaves the confessional with his sins forgiven, it is because God has been acting through an ordained priest. Could He not have forgiven directly without the priest. Undoubtedly. But the means He wanted followed were described by Christ: "Whose sins you shall forgive, they are forgiven them . . ."

Vatican II made it clearer than before that men need the Church founded by Christ and all its supernatural helps. Everyone needs it, no matter his circumstances. And in this era when personal freedom is prized more than ever, man's independence is not being discredited when he admits he needs to go to His God in the way the Creator has decreed.

Bishops of the Americas meet here next week

(Continued from page 1)

of the Latin Bishops Council. Archbishop Carroll will preside over the opening ceremony, the Liturgy of the Word, Monday night.

THE SEVEN cardinals attending the meeting will be Cardinal Krol, Cardinals John Carberry of St. Louis, John Dearden of Detroit, Humberto Medeiros of Boston, Jose Salazar of Mexico, Raul Silva Henriquez of Santiago and Luis Aponte Martinez of San Juan.

Cardinals Krol, Carberry and Dearden and Archbishop Bernardin are also the elected U.S. delegates to the World Synod of Bishops.

"These annual meetings are informal in nature," Archbishop Carroll said, "and it gives the bishops the opportunities of discussing and evaluating conditions of the Church in each country not only from a theological point of view but also from a socio-

logical perspective."

OTHERS besides bishops attending the meeting will include representatives of the Conference of Major Superiors of Men and the Leadership Conference of Women Religious in the United States, the Canadian Religious Conference, the Latin American Confederation of Religious, and specialists in the field of evangelization.

Archbishops in addition to Archbishop Carroll and Krol

Propaganda against Christians

VATICAN CITY — (NC) — Anti-Christian propaganda is showing up in communist China's current campaign against the ancient Chinese philosopher Confucius. Among posters downgrading and ridiculing Confucius, one showed the late Lin Biao, one-time rival to Premier Chou Enlai, holding a cross on which "capitalism" was written and showing Chou Enlai kneeling in front of it.

THE VOICE

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Backers of 'death bill' seek state amendment

TALLAHASSEE — As the controversial "Death-With-Dignity" bill remains on the House calendar for consideration without full debate, Miami's Rep. Walter Sackett, author of the measure, has with other legislators introduced a joint resolution proposing an amendment to Section 2 of Article I of the State Constitution which would include the right to die with dignity among the list of basic rights guaranteed to Florida citizens.

The measure, if approved by the legislature would be submitted to Florida electors at a general election in November of this year. "All natural persons are equal before the law and have inalienable rights, among which are the right to

enjoy and defend life and liberty, to pursue happiness, to be rewarded for industry, to die with dignity, and to acquire, possess and protect property, except that the ownership, inheritance, disposition and possession of real property by aliens ineligible for citizenship may be regulated or prohibited by law. No person shall be deprived of any right because of race or religion," the resolution states.

ALTHOUGH the proposed national Equal Rights Amendment seemed "dead" for this year in Florida after the measure was killed by a Senate vote of 21-19, new bills calling for a straw vote referendum in November elections on an ERA to the state constitution have been filed in both houses. Its proponents feel that a state amendment may have a better

chance of passing than the national amendment since the issues of military draft or state's rights would not be involved.

Thirty-three states have already ratified the proposed national amendment and approval from five more are needed to make it part of the U.S. Constitution.

In addition to Florida states that have not yet ratified it are Alabama, Arizona, Arkansas, Georgia, Illinois, Indiana, Louisiana, Missouri, Nevada, N. Carolina, N. Dakota, Oklahoma, S. Carolina, Utah, and Virginia.

HANDICAPPED citizens are in the "spotlight" this year in the legislature and several bills regarding the welfare of these persons have been introduced.

Equal access to public accommodations is the subject of a bill introduced by Rep. Carroll Webb of Tallahassee and a "Bill of Rights" for the mentally retarded has been filed by Rep. Jan C. Thomas, Fort Lauderdale.

Most provisions of the measure apply to retarded in Sunland facilities and would require definite rehabilitation plans for each resident with a tentative cut-off date.

Rep. Frank Carlucci of Jacksonville has introduced a bill "to assure that schools provide opportunities for the severely handicapped," and would appropriate almost \$3 million in supplemental grants. Rep. Mary Singleton, also of Jacksonville, has filed a bill to extend the "open university" TV and radio facilities, and make it easier for the homebound to obtain credits and degrees by this means.

MEANWHILE the House General Legislation Committee has killed a House Memorial which would have petitioned the U.S. Congress to change the Internal Revenue Code to encourage taxpayers to have fewer children and to levy additional taxes on those with more than four children.

In other legislation, HB 2538 introduced by Rep. Elaine Gordon of Miami, which would have provided contraceptive services, both surgical and non-surgical, to minors without parental consent was killed in the Health and Rehabilitative Services Committee.

HB 3096 has been amended to exempt agricultural employers who have five or less employees. The measure which formerly provided for exemption of employers with less than nine workers, was expected to go to the House floor on Thursday.

College president receives an award

Father John H. McDonnell, O.S.A., president of Miami's Biscayne College, has been honored by a California foundation for "distinguished and productive service" as a college president.

The Augustinian priest, who has served for five years as president of the college operated by his order, is the first president of a Florida institution to be so honored in the three-year history of the awards made anonymously each year across the nation. As an honoree Father McDonnell is the recipient of a two-week trip to Spain, Portugal, and Africa.

THE citation praised Father McDonnell for

"creative and innovative leadership both in curriculum and financial management" and made particular reference to Biscayne College's Bilingual Institute, a program designed specifically for the Cuban community. It also cited his bringing the Miami Dolphins and the Baltimore Orioles minor league teams to the college's North Dade campus resulting in significant additional income for the college.

Under his guidance the college enrollment has increased from 400 to more than 1,000 and the institution's endowment has increased from \$45,000 to \$800,000.

"I AM flattered and humble in receiving this

award which I want to share with the hundreds of people who have made sacrifices so that Biscayne College can progress." Father McDonnell said. "The board, the faculty, students, our Augustinian Order and friends of the college are to be commended for these achievements. I look upon myself as accepting this award as a representative of all these groups."

A native of Pennsylvania, who did undergraduate work at Villanova University, Villanova, Pa., Father McDonnell was graduated from Catholic University of America. Following his ordination to the priesthood he joined the faculty at Villanova and served as dean of admissions and registrar.



Father John McDonnell, O.S.A. Formerly Provincial Development Director of the Augustinian Fathers he came to Miami in 1960. Recently he was awarded the Silver Medallion award of the Florida Regional Conference of the National Conference of Christians and Jews.

Leader of bishops hits Chile revenge

SANTIAGO, Chile — (NC) — The secretary general of the Chilean Bishops' conference has condemned the "injustice and cruelty" that has followed the 1973 military coup here.

Bishop Carlos Camus called for an end to repressive tactics of the military regime in a sermon at a shrine marking the site of the battle at which Chile won its independence from Spain. After the 1818 battle, of Maipu, the victorious Chilean General Bernardo O'Higgins solemnly promised to build a shrine honoring the Virgin Mary.

Bishop Camus said in his

homily that the recent events in Chile have been a harsh lesson and that reconstruction and reconciliation have just begun.

URGING the start of "a new patriotic and Christian battle," Bishop Camus said, "Today's prayer shall be the first battle in the war which must involve all Chileans — the war against hate and revenge, against injustice and cruelty, war against lies . . . false denunciations, and the guilty complicity in the sufferings of our brothers."

Chileans must wage "war against false rumors, illicit profits and social insensitivity . . . against personal

and group selfishness against apathy and adulation," he said. "This is the challenge all Chileans have today. And with the same confidence with which the patriots fought and prayed here in Maipu we want to initiate this crusade."

THE JUNTA encouraged denunciations of Marxist leaders and Allende supporters in the first few weeks after the coup last September. Although the practice is not widespread now, the capture of former Senator Luis Corvalan, was directly attributed to one such denunciation.

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Around the Archdiocese

Two carnivals slated and a festival, too

Spring carnivals are planned this week in Miami and Lantana parishes.

St. Vincent de Paul parish, 2000 NW 103 St., will sponsor a carnival today (Friday) Saturday and Sunday on the grounds. Rides, games and refreshments will be featured.

In Holy Spirit parish, Lantana, members of the parish will sponsor a Country Fair from 1 p.m. to 7 p.m. on Sunday, April 28 on the church grounds, 1000 Lantana Rd.

Booths, rides, games and refreshments will provide entertainment for the entire family.

Spanish and Cuban cuisine and colorful shows will be featured during a Latin Festival at Belen Preparatory School, 824 SW Seventh Ave. on Saturday and Sunday.

Dade County

Mrs. Beverly Byrne will be installed as president of St. Kevin Women's Guild during 6:30 p.m. Mass on April 28. Father Ignacio Morras, pastor, will also install Mrs. Jeanne Berquist, vice president; Mrs. Mary Ann Basile, treasurer; Mrs. Catherine Bradford, recording secretary; and Mrs. Helen Sliva, corresponding secretary. Father John McGrath, Archdiocesan Director of Vocations, will be the guest speaker during a banquet on April 29 at 7:30 p.m. at Bilbao Restaurant.

An Easter concert will be presented by the Grove Woodwind Quintet at 7:30 p.m., Saturday, April 27 in St. Hugh Church. The public is invited to attend free of charge.

Mrs. Betty Eber will be installed as president of Epiphany Catholic Woman's Club during 10 a.m. Mass on May 2 in the parish church. Other officers are Mrs. Corinne Steinbauer, vice president; Mrs. Elizabeth Sharkey, recording secretary; Mrs. Betty Metzger, treasurer; and Mrs. Dorothy Flagler, corresponding secretary. Reservations for the luncheon which follows at the Crooked Creek Country Club may be made by calling 667-3102.

A Mother and Daughter luncheon under the auspices of Holy Family Woman's Club will be held Sunday, May 5 following the 11 a.m. Mass. Reservations may be made by calling 947-0498 or 945-4284.

Mrs. Howard Schlagheck is the new president of the Marianettes of K. of C. Council No. 3757. Other officers are Mrs. Cornelius McDermott, vice president; Mrs. Kenneth Mantovani, corresponding secretary; Mrs. James L. Doe, recording secretary; and Mrs. Joseph Mott, treasurer.

Broward County

Reelected officers of St. Sebastian Council of Women will be installed during luncheon at noon, Friday, May 3 at Williamson's Restaurant. Members will observe a Corporate Communion during the 8 a.m. Mass in the parish church, Fort Lauderdale.

Parents and friends of St. Anthony School will sponsor a "Get-Together" party from 5 p.m. to 8 p.m. on Saturday, April 27 at 3100 E. Commercial Blvd., Fort Lauderdale. Proceeds will benefit the school.

Nativity Home and School Assn., Hollywood, will sponsor Spring dance on May 4 in the parish hall. Music for dancing will be provided by Tony Vaccaro and the Unique Image. Proceeds will be donated to the school library fund. Reservations may be made by calling 989-0319 or 987-9566.

St. Bartholomew Women's Club will sponsor a luncheon and fashion show on Saturday, May 4 at Harris Imperial House, Hollywood. Tickets may be obtained by calling 989-8084.

Annual Spring dinner meeting of the Florida unit of the Catholic Library Assn. is scheduled at 6:30 p.m., Saturday, May 4 at the Governor's Club Hotel, Fort Lauderdale.

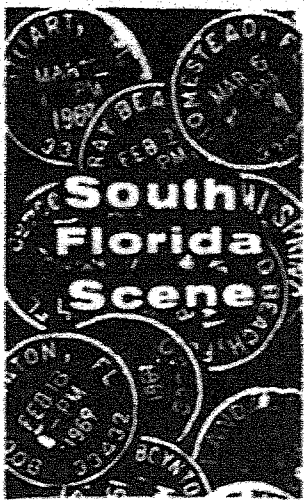
A "Mummers Ball" sponsored by St. Boniface Women's Club will be held on April 27 at Nativity parish hall, Hollywood.

An ice cream social will be sponsored by St. Jerome Home and School Assn. in the parish hall, Fort Lauderdale, after the 10 a.m. and 11:30 a.m. Masses on Sunday, April 28.

Palm Beach County

Monthly meeting of the Palm Beach County Right to Life League will begin at 8 p.m., May 9 in the cafeteria of St. Mary Hospital, West Palm Beach. The public is invited.

An "Hawaiian Night" dance will begin at 9 p.m., Saturday, April 27 in St. Juliana School cafeteria under the auspices of St. Juliana Women's Club, West Palm Beach.



Auxiliary will place officers, give awards

A "Business and Pleasure" meeting of St. Francis Hospital Auxiliary is slated for Thursday, May 2 in the Wiegand Auditorium at St. Francis Hospital, Miami Beach.

New officers will be installed by Sister Margaret McManus, O.S.F., administrator, who will also present awards to volunteers.

Past presidents who will be honored include Mrs. Herman Boughton, Mrs. Carl Forster, Mrs. Fred McMahon, Mrs. Albert Harris and Mrs. Albert Schrader.

Luncheon will follow.

Choirs to combine Sunday in an interfaith musicale

The Eighth Annual Interfaith Musicales featuring various area church choirs will begin at 3:30 p.m., Sunday, April 28 at the First United Methodist Church of South Miami, Red Rd. at U.S. 1, Coral Gables.

Mrs. James McDevitt, Epiphany parish; and Mrs. Byrob Cherkas, Temple Beth Am serve as co-chairmen of arrangements for the program, sponsored by the Women's Combined Interfaith Committee.

Serra members meet tomorrow

BOYNTON BEACH — Serra Club members of District 20, which includes Florida and Jamaica, will convene at the Archdiocesan Major Seminary of St. Vincent de Paul on Saturday, April 27 for the Spring Officers Training Session.

All new officers from affiliated clubs as well as trustees in the District are expected to participate in the one-day meeting.

Mulcunry heads Serra Club in Broward County

FORT LAUDERDALE — Francis Mulcunry has been elected president of the Serra Club of Broward County.

Other new officers are Frank McDonough, James Griffin, Walter Wendell, vice presidents; C. Richard Lill, secretary; Andrew Mandelowski, treasurer, and Joseph Vargo, Eugene Holthous, Leon Nickels, Patrick Nee and Daniel Hickey, trustees.

The club will observe "Pastors' Night" during a dinner meeting at 7 p.m. on Monday, April 29 in the Compass Room of the Galt Ocean Mile Hotel. Wives of members will be guests.

Catholics Daughters to open meet today

FORT LAUDERDALE — The 25th biennial state convention of the Florida State Court of Catholic Daughters of America will be held today (Friday) Saturday and Sunday at the Galt Ocean Mile Hotel.

Court Holy Spirit, Pompano Beach, will be hostesses to the three-day meet. Mrs. Joseph Scharpf and Mrs. Orrin F. McGoldrick are general chairmen of arrangements. Mrs. Thomas D'Ernie is regent of the host court. Mrs. Charles Clermont, State Regent, will preside at sessions.

Auxiliary Bishop Rene H. Gracida will speak to delegates during a 12:30 p.m.

branch on Sunday and will install new state officers.

Father John Vereb, chairman of the Archdiocese of Miami Ecumenical Commission, will be the principal celebrant of a Concelebrated Mass at 11 a.m., Saturday in St. Pius X Church. Concelebrating with him will be Msgr. Michael J. Fogarty, State Chaplain and Msgr. S. J. Malenowski, host court chaplain. Father Vereb will preach.

During the convention banquet at 7 p.m. Saturday, guest speaker will be Father Donald F. X. Connolly, pastor, St. Thomas More parish, Boynton Beach.

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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

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

Amnesty should depend upon what motivated individual draft evader

By JOE BREIG

I smell something fishy and foul behind the propaganda campaign in favor of unconditional, no-questions-asked amnesty for everybody who disobeyed the Selective Service law during the war in Vietnam.

What we are seeing is a drive for all-out amnesty for every man who evaded military service — no matter how or why he did it, or what is his attitude toward our country and our government.

The amnesty-pushers do not seem to care if the attitude of the evader was, and is, one of supercilious contempt for America and for American law.

These propagandists (who somehow have won the support of some organizations of Sisters and of the National Federation of Priests' Councils) constantly emphasize that by amnesty they do not mean forgiveness. They mean "forgetting" — as if nothing had ever happened.

WHAT they want is to place the evaders in a position of moral superiority, and the nation in a position of moral turpitude.

The position of the amnesty-pushers is one of arrogant self-righteousness. And I am afraid that one unhappy effect will be the compromising, in public opinion, of the position of men who truly should be given amnesty.

Amnesty should go to every young man who disobeyed the military draft law because of honest conscientious objections to all war, or to the particular war in Vietnam.

I agree with the U.S. bishops (who have been widely misrepresented by the amnesty people) that amnesty should be extended to all true conscientious objectors, on condition that they be willing to give the nation a year or two of some alternative service as evidence of their honesty.

Indeed, I favor some form of amnesty also for men who deserted from the armed forces because they were frightened and confused — again on condition that they be willing to serve America in some peacetime way. But I am utterly opposed to amnesty for men who cynically fled to other countries, or went underground, to evade responsibility, and now demand to be treated as if they were some sort of moral heroes, and the rest of us some sort of moral slobs.

★ ★ ★

...and colleges must devise guidelines

I have received a letter from Jesuit Father Henry Birkenhauer, president of John Carroll University in Cleveland, and I now see, sharp and clear, the crux of the disagreement between Catholic educators and a great many other Catholics, including me.

The educators, I am convinced, do not sufficiently realize the effects on public opinion of what happens on campus.

Father Birkenhauer wrote to me because I had said that the John Carroll authorities should have opposed, not upheld, the action of the Student Union in inviting a self-proclaimed woman "pope" to the campus to defend abortion, which the Second Vatican Council condemned as "an unspeakable sin and crime."

TO me, this sort of thing is a serious matter. It includes such depressing incidents as the nationally publicized revolt of some faculty members of the Catholic University of America against Pope Paul's encyclical on morality in marriage. And for another example, only the other day, Jeanne Dixon was a speaker at Siena College in Loudonville (Albany N.Y., according to National Catholic News Service).

The image and the mission both of the Church and of Catholic education are damaged by such incidents, which seem to signal to the public that they may be something wobbly about Catholic doctrine on morality, and on such superstitious slop as astrology, horoscopes, and pretenses of prophesying future events.

In my previous article on the topic, I had rejected Father Birkenhauer's defense of the invitation to the "popess" — a defense in which he said that "liberal arts education is dependent upon the ability to compare different interpretations of reality, with the confidence that truth will gradually emerge." He added that "the tawdry pretense of scholarship" of the "popess" had been "challenged by both students and faculty. A liberal arts education helps students deepen their conviction of the truth when they see how little the opposite side has to present."

But educators should consider the effect on public opinion of campus invitations.

Otherwise, people tend to conclude that the Church in some way condones things which in fact Catholic teaching condemns.

Memories of a Protestant childhood

By DALE FRANCIS

I'm into another one of those books in which a Catholic is writing of his childhood. This one is in the form of a diary of a bishop. The author, who was once a seminarian, starts out with a kind of an expose of what Catholic seminary life used to be like.

Since I was never a Catholic seminarian I have no idea of how valid the portrayal drawn really is — although as a newsman during WW II and not a Catholic, I tend to doubt that many if any seminarians were at that time expressing disillusionment with the way Pope Pius XII was treating the Jewish question.

At that time there was a great deal of attention given to the fact the Pope and the Church were offering refuge for the suffering Jews. It was Hochhuth, a German who had been on the German side of the question, who brought the later accusations that many believe have maligned the memory of Pius XII.

BUT then I didn't intend to get into a discussion of that. What I wanted to emphasize was that all of these memories of a Catholic childhood — and we've had a surfeit of them — seem to indicate that things were pretty awful. I get the feeling sometimes that these books are written by those who want to get even with some sister or priest who displeased them when they were young.

I don't really know anything about what it was like to have been a Catholic in childhood, however, since I came into the Church when I was 28. I have an idea there must have been more good things than have been reported but then I suppose people who write books about the good things aren't likely to find a ready market.

What I do know is what it was like to be a Protestant as a child and, since those who read this column are almost

all Catholics, it might help them understand their Protestant neighbors better if I wrote of my memories of a Protestant childhood.

My memories are almost all happy memories. I have heard it said that Protestant preachers were likely to emphasize a hell of fire and brimstone. But if ever this was the intention of any the preachers or teachers who reached me, they failed in their intention. I don't remember this at all. What I remember is that I was taught to love Jesus.

As children we sang, "Yes, Jesus loves me," and we were taught never to doubt this. Another song, "Jesus wants me for a sunbeam," never quite pleased me because I wasn't sure I wanted to be a sunbeam. The hymns were an important part of my youth. "This is My Father's World," "Love Lifted Me," "In the Garden," "Out of the Ivory Palaces," "What a Friend We Have in Jesus" and my special favorite, "Into the Woods My Master Went" were a part of the formation I received. In every hymn there was an emphasis on Jesus and on the need for love.

Sunday school was heavy on Old Testament emphasis and we were enthralled by the stories of David and Goliath and Joseph and his many colored coat. What we were taught about Jesus was mostly concerned with His love for us.

IF it is true that Protestantism does not give Mary the emphasis that Catholics do, my own experience was that she was always treated with great respect and I came out of Protestantism with a love for Mary because she was my Lord's mother.

In a sense, I believe, we were left very much on our own in developing our own spiritual life. As soon as I was able to talk, my mother — who knelt beside

her bed every night to pray — taught me to say the little prayer, "Now I lay me down to sleep. I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take."

I've read since writers who say this is an unfortunate prayer because it might cause children to fear death. It had no such effect on me. It was a comfort. I didn't expect to die but, if I did, it pleased me to think I'd be with my Lord.

Remembering some of the writers who have scoffed at and belittled their Catholic childhood, I've searched my mind to see if there is anything I received that I would scoff at or belittle and I can think of really nothing.

I can think of times when my very soul cried out for more than I could find. I remember the first time I received communion and I listened to the words and I wished that this bread and wine could be more than just a symbol but the reality our Lord said it was.

I was a Protestant the first 28 years of my life and I can truthfully say I was never dissatisfied. But I was unsatisfied, that was what came to dominate my life, the need for something more, the sense of incompleteness.

I was dissatisfied, as I grew older, with theologians who sought to diminish content, to deny the virgin birth, the Incarnation and finally the process theologians who would allow nothing to be taught as truth. But I never thought of them as essential, only intruders who tried to stand between me and my Lord.

And when I finally came to the place where there was no other course for me than to become a Catholic, it was not with a sense of rejection of my Protestant youth but with a sense of completion of the love of Jesus I'd been taught from my childhood.

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V AMUSEMENTS

MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

- All the Way Boys (A-2)
- Alfredo, Alfredo (A-3)
- Ali-American Boy (B)
- Attica (A-3)
- Ash Wednesday (A-3)
- Adversary, The (A-2)
- Arnold (A-3)
- Bone (B)
- Bamboo Gods and Iron Men (B)
- Breezy (B)
- Black Belt Jones (A-3)
- Blazing Saddles (B)
- Battle of Okinawa (A-2)
- Badge 373 (B)
- Bang the Drum Slowly (A-2)
- Busting (B)
- Battle of the Amazons (C)
- Blood of the Condor (A-3)
- Battle for the Planet of the Apes (A-2)
- Blume in Love (A-3)
- Boy Who Cried Werewolf (A-2)
- Ben-Gurion Remembers (A-1)
- Cry of the Wild (A-2)
- Cinderella Liberty (B)
- Ceremony, The (A-3)
- Chariots of the Gods? (A-1)
- Conrack (A-2)
- Cops and Robbers (A-3)
- Creeping Flesh (A-3)
- Crazy Joe (B)
- Cleopatra Jones (A-3)
- Coffy (C)
- Cry Uncle! (C)
- Cahill, United States Marshall (A-3)
- Chinese Connection (B)
- Charley Varrick (A-3)
- Corky (A-3)
- Day of the Dolphin (A-2)
- Demons (A-3)
- Deadly Trackers (B)
- Doctor Death: Seeker of Souls (A-3)
- Deaf Smith and Johnny Ears (A-3)
- Don't Look Now (B)
- Diary of a Shinjuku Burglar (C)
- Detroit 9000 (B)
- Death by Hanging (A-3)
- Deadly Fathoms (A-1)
- Dillinger (A-4)
- Day for Night (A-3)
- Don Quixote (A-1)
- Don Is Dead, The (B)
- Exorcist (A-4)
- Electra Glide in Blue (A-3)
- England Made Me (A-4)
- Enter the Dragon (B)
- Executive Action (A-3)
- Film Portrait (A-1)
- Fists of the Double K (C)
- French Conspiracy (A-2)
- From the Mixed-Up Files of Mrs. Basil
- E. Frankweiler (A-1)
- Fantastic Planet (A-3)
- 40 Carats (A-4)
- Friends of Eddie Coyle (A-3)
- Five on the Black Hand Side (A-3)
- Ganja and Hess (B)
- Guns of a Stranger (A-1)
- Gordon's War (B)
- Godspell (A-1)
- Girls Are For Loving (C)
- Hell Up in Harlem (B)
- Henry VIII and His Six Wives (A-2)
- Happy Mother's Day . . . Love, George (B)
- Happy New Year (A-3)
- Hall! (A-3)
- Harry in Your Pocket (A-3)
- Heavy Traffic (C)
- Hex (B)
- Hit! (B)
- Hallelujah, I'm a Bum (A-3)
- How to Seduce a Woman (B)
- Human Revolution (A-2)
- In the Name of the Father (A-3)
- Italian Connection (C)
- It Lives by Night (A-3)
- I Escaped from Devil's Island (B)
- J.F. Stone's Weekly (A-2)
- Inheritors, The (A-3)
- Jim Hendrix (A-3)
- Jeremy (A-3)
- Jail, The (A-3)
- Jonathan Livingston Seagull (A-1)
- Keep On Rockin' (A-2)
- King in New York (A-1)
- Last Detail (A-4)
- Late Autumn (A-1)
- Laughing Policeman (B)
- Long Goodbye (A-4)
- Lion Has Several Heads (A-4)
- Lady Ice (A-2)
- Legend of Boggy Creek (A-1)
- Le Retour D'Afrique (A-3)
- Le Sex Shop (C)
- Love and Anarchy (A-4)
- Lovin' Molly (A-4)
- Lucia (A-4)
- Le Grande Bouffe (C)
- Marco (A-2)
- McQ (A-3)
- Magnum Force (C)
- Mackintosh Man (A-3)
- Madhouse (A-3)
- Merchant of Four Seasons (A-4)
- Mama (A-2)
- Man is not a Bird (A-3)
- Man on a Swing (A-3)
- Massacre in Rome (A-3)
- Mean Streets (A-4)
- Mother and the Whore, The (A-4)
- My Way (A-3)
- Nelson Affair (A-3)
- Naked Ape (A-3)
- Necromancy (A-3)
- Night Watch (A-3)
- Neptune Factor (A-1)
- Night Call Nurses (C)
- New Land (A-2)
- Oklahoma Crude (A-3)
- O Lucky Man! (A-4)
- Operation Leontine (A-3)
- Optimists (A-1)
- Outside Man (A-3)
- Partner (A-3)
- Paper Moon (A-3)
- Pat Garrett and Bill the Kid (B)
- Pancho Villa (A-3)
- Phedra (A-2)
- Playtime (A-1)
- Prison Guard (A-3)
- Papillon (A-3)
- Paul and Michelle (B)
- Pedestrian (A-3)
- Payday (A-4)
- Priest and the Girl (A-3)
- Private Parts (C)
- Pyx, The (A-4)
- Paper Chase (A-3)
- Robin Hood (A-1)
- Roommates (C)
- Reminiscences of a Journey to Lithuania (A-1)
- Reflection of Fear (A-3)
- Razor in the Flesh (A-4)
- Robinson Crusoe and The Tiger (A-1)
- Road Movie (A-3)
- Red Psalm (A-4)
- Seven Ups (A-3)
- Sleeper (A-3)
- Sambizanga (A-2)
- Second Gun (A-3)
- Serpent, The (A-3)
- Serpico (A-4)
- Some Call It Loving (C)
- Sling, The (A-3)
- Sasuke Against The Wind (A-3)
- Scalawag (A-2)
- Save the Children (A-1)
- Scuba! (A-1)
- Shanghai Killers (B)
- Scream, Blacula, Scream (A-3)
- Siddhartha (A-3)
- SSSSSS (A-3)
- Soul of Nigger Charlie (A-3)
- Sugarland Express (A-3)
- Sugar Hill (A-3)
- Superdad (A-2)
- Stone Killer, The (A-4)
- Slaughter's Big Rip-Off (C)
- Soleil-O (A-3)
- Sweet Jesus, Preacher Man (C)
- Savage! (C)
- Shaft in Africa (C)
- Superfly T.N.T. (A-3)
- Slams, The (C)
- Spook Who Sat by the Door (A-3)
- Summertime Killer (A-3)
- Summer Wishes, Winter Dreams (A-3)
- That Man Bolt (A-3)
- Ten From Your Show of Shows (A-1)
- Theatre of Blood (A-3)
- Thief Who Came to Dinner (A-3)
- Tom Sawyer (A-1)
- Triple Echo (B)
- Twitch of the Death Nerve (C)
- Thieves Like Us (A-3)
- Traitors, The (A-3)
- Tall Blond Man with One Black Shoe (A-3)
- Three Musketeers (A-2)
- Three Tough Guys (A-3)
- Two Men of Karamoja (A-3)
- Two People (A-4)
- To Be Free (B)
- Terror in the Wax Museum (A-2)
- Touch of Class (A-3)
- Tales that Witness Madness (A-3)
- Tear in the Ocean (A-2)
- Unholy Rollers (C)
- Ulzana's Raid (A-4)
- Uncle Vanva (A-2)
- Undertaker and His Pals, The (B)
- Up The Sandbox (A-4)
- Visions of Eight (A-1)
- Vanishing Wilderness (A-1)
- Where the Lilies Bloom (A-1)
- Willie Dynamite (B)
- Warehouse (A-4)
- Wedding in White (A-4)
- Westworld (A-3)
- White Sister (A-3)
- White Lightning (A-3)
- Warm December (A-3)
- Wicked, Wicked (A-3)
- Way We Were, The (A-3)
- What? (C)
- Your Three Minutes Are Up (B)
- Your're Living (B)
- Year of the Woman (A-4)
- Zardoz (A-3)

KEY TO RATINGS

- A1—Morally Unobjectionable for General Patronage
- A2—Morally Unobjectionable for Adults and Adolescents
- A3—Morally Unobjectionable for Adults
- A4—Morally Unobjectionable for Adults With Reservations
- B—Morally objectionable in Part for All
- C—Condemned



DIAHANN Carroll and **JAMES EARL** Jones are **Claudine** and her steady beau, in the new domestic comedy-drama about life and love in the ghetto.

CLAUDINE: Unrealistic happy ending doesn't fit welfare tale

Claudine is an interesting and at times dramatically powerful attempt to create a compassionate, "realistic" picture of black city life tempered with both humor and bitterness. The initial offering of Third World Cinema productions, the film is unfortunately top-heavy with talent: it stars Diahann Carroll in the title role as, believe it or not (and most will not), a welfare mother of six, and James Earl Jones as the sanitation man who likes being her lover but who cannot cope with the idea of becoming her husband.

Ms. Carroll, for all her solid acting ability, is impossible in her role, especially when she prates explosively at her unruly kids. She is simply too gorgeous, with a fashion model's elegance and her unblemished mocha skin — no diet of deep-fat fried high-starch food in her life! Jones is only slightly more convincing, although he almost overpowers his scenes with sheer physical presence.

HE IS good, however, at articulating with word and gesture the rage and frustration of people who have to live with "the system" — which in this particular case is the welfare system of New York City.

In its examination of the welfare system, *Claudine* is at its best. Through scenes which are basically of the situation-comedy ilk, the film satirizes the great middle-class myth

about welfare — i.e., that those living on it are living indolently off the fat of somebody else's hard-earned tax dollar. But on the receiving end, welfare means not being allowed to live in a decent apartment in a nice section of the city, or to own a shiny new toaster or steam iron.

Or, as in *Claudine's* case, to have a man around the house as husband. Thus, the system encourages hypocrisy and deception and a lot of sneaking around that is demeaning and guilt-inducing.

THAT Ms. Carroll and Mr. Jones reach a point of open rebellion is hardly surprising: that they wind up smack in the middle of a soapy, incredible, "happy" ending is inexplicable. Unless, that is, that old devil Hollywood was whispering in Third World's ear.

For all its rousing energy and raunchy humor (with street vocabulary to match), *Claudine* is a seriously intended movie. It makes a rather devastating statement about a system of welfare that makes no one very happy: as *Claudine* describes it, "I'm married to Mr. Welfare. If I go out and get a little job on the side, I'm cheating; if I stay at home, I'm lazy." Why, then, soften the movie by adding a sunshine-filled closing scene of reconciliation and joy totally out of place with both the tone of the foregoing events and their cumulative message? (A-III)

From star to cook — Betty Hutton

PORTSMOUTH, R.I. — (NC) — From Hollywood star to Catholic convert and rectory cook! That has been the story of Betty Hutton, the Blonde Blitz of the '40's and '50's.

Just how she arrived in Portsmouth as the housekeeper and cook for St. Anthony's rectory is a long and dismal story, one that Miss Hutton prefers to leave sketchy.

"LET'S just say, I was broken, down and out, without a dime to my name," she said. "I left Hollywood and landed in New England where I quite accidentally met Father Maguire who was kind enough to take me in, and Father James Hamilton who was generous enough to instruct me in Catholicism."

Father Peter Maguire is the pastor of St. Anthony's and Father James Hamilton is the curate.

Miss Hutton's story was told by Father Barry R. Conneron in a copyrighted story in the Providence Visitor, Providence, R.I., diocesan newspaper.

THE exuberance and flamboyance that electrified her stage performance slowly returned. And as she explained her conversion after her recent Confirmation, she punctuated her sentences with flaps of her arms, shouts and whispers. She stood; she sat; she walked about.

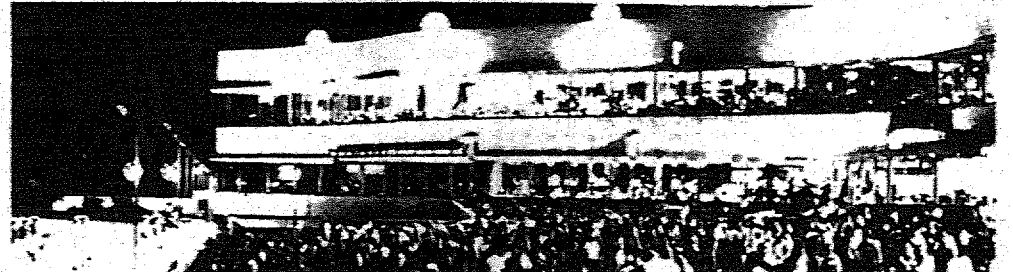
"Let's face it. I'm 53-years-old. I didn't have to become a Catholic. I converted because I believe there is no other faith. I believe in the Catholic Church or I couldn't have stood in that church tonight and said it."

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O'Toole & subs, Gazzara, Caron to be in TV first

SUNDAY, APRIL 28

8:30 p.m. (ABC) — **Murphy's War** (1971) — Peter O Toole stars in an off-beat drama set during WW II in South America. O Toole plays an oddball trader plying the steamy jungle waterways in his old tub of a boat, but suddenly mobilized into frantic action upon the arrival of a German submarine. The gimmick in this one is two-fold: first, O Toole rehabilitates an ancient flying machine and tries to bomb the U-boat but crashes instead; next, he tries to ram the sub with his old scow, which provides a surprisingly tense "chase scene." Sian Phillips co-stars. (A-III)

MONDAY, APRIL 29

9 p.m. (ABC) — **QB VII (Part I)** — This promises to be a monumental TV "first," in the form of a six-hour, fifteen-minute presentation of the mammoth personal novel by Leon Uris. The sweeping drama unfolds in present-day courtroom scenes and international flashbacks, as a confrontation develops between an American writer and the doctor he has accused in his book of Nazi concentration camp torture-experimentation. There is a lot to the drama, including some solid acting by Ben Gazzara as the writer, Anthony Hopkins as the doctor, Leslie Caron as the doc's wife, and Lee Remick as the scribe's. The second and concluding part will be aired on Tuesday, beginning at 8:30 p.m. If you think you can go the distance, watch. The title QB VII, by the way, stands for "Queen's Bench Number Seven," the courtroom where the libel trial takes place.

9 p.m. (NBC) — **Limbo** (1972) — This is a theatrical movie that played in only a few locations, and for only a short run. Perhaps on TV it will fare better, because it had a timely subject which was examined with great sensitivity, and some nice acting. The film focuses on the state-side lives and hardships — emotional and financial — of a set of POW wives, played by Kathleen Nolan, Kate Jackson, and Catherine Justice. As the film shows melodramatically but clearly, some of them are able to cope with their uncertain status, and others crack under the strain of the ordeal. (A-III)

TUESDAY, APRIL 30

8:30 p.m. (ABC) — **QB VII** — Conclusion of program described for Monday, April 29, above.

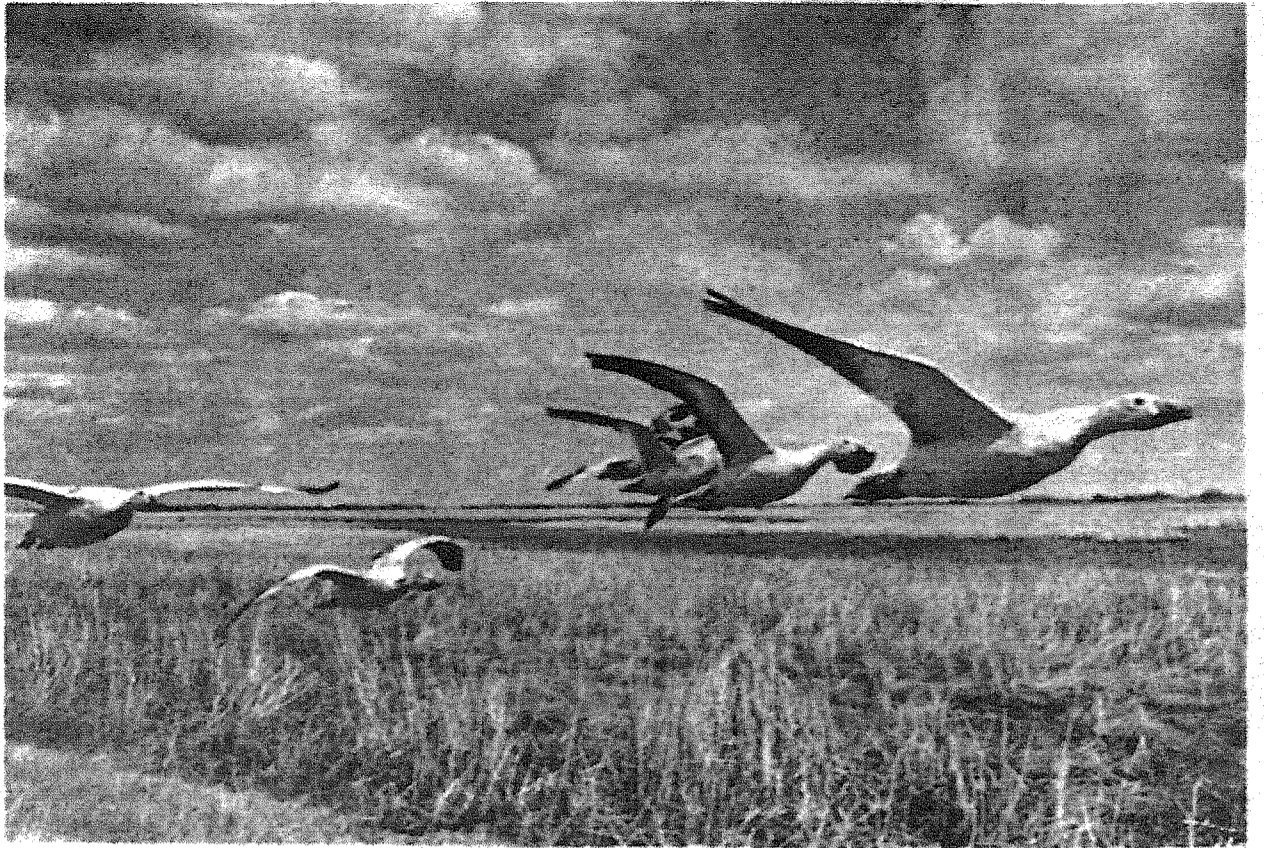
WEDNESDAY, MAY 1

8:30 p.m. (ABC) — **Death Race** — Rebroadcast of a routine action-adventure flick made for television. Set in the North African wastes of World War II, this one follows a crippled allied plane (it can taxi but cannot fly) trying nip-and-tuck to keep ahead of Rommel's advancing Africa Corps. It all boils down to a battle of endurance and wits between the plane crew, commanded by Lloyd Bridges, and a German tank that has singled them out for target practice.

SATURDAY, MAY 4

9 p.m. (NBC) — **The Log of the Black Pearl** — We smell a pilot in this adventure set on the high seas. A young man (Keil Martin) inherits a mysterious sailing ship named the Black Pearl. He hires old salt Ralph Bellamy to captain it for him and heads out to continue his grandfather's quest for sunken treasure.

Incredible flight...



Snow Geese, Embarking on an Astonishing 2,500-mile Flight from Hudson Bay, Canada, to the Gulf Coast, Are the Subjects of One-Hour Special.

...of the snow goose

For days the wind howled at 15 and 20 mph, tearing tents, jarring cameras and keeping the chill factor well below zero.

Yet the arrival of the snow geese was imminent, and filming had to begin on cue.

Those were the chilling realities confronting Des and Jen Bartlett, a stoic pair of Australian wildlife photographers, when, in May 1971, they made an icy landing on the wind-swept tundra west of Hudson Bay to begin filming "The Incredible Flight of the Snow Geese."

The hour special, documenting the waterfowl's annual 2,500-mile migration from Canada to the Gulf Coast, and narrated by Glen Campbell, will be broadcast Monday, May 6 (8-9 PM), on WTVJ, Channel 4.

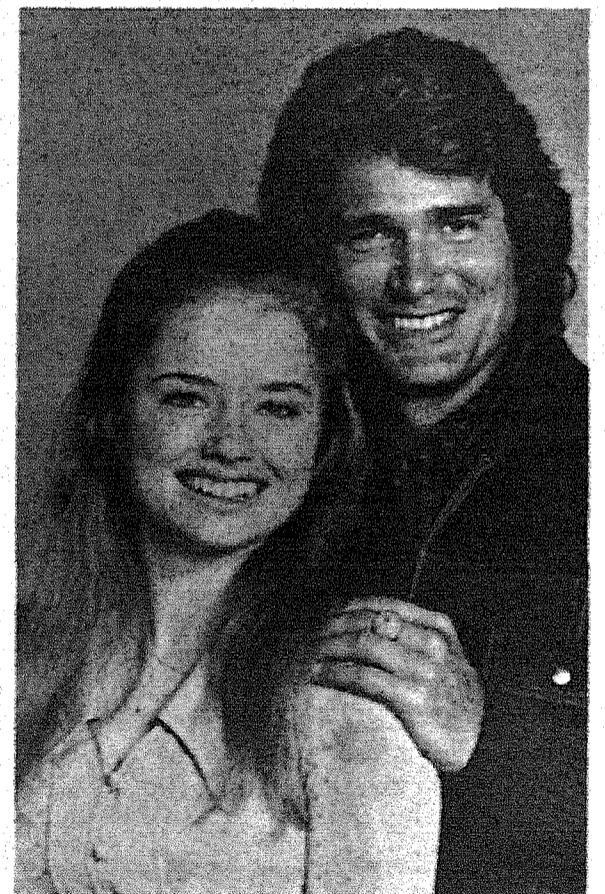
The Arctic isolation, cold, rain and sleet weren't the Bartletts' only worries. Although most of the wildlife species they encountered in the bleak Arctic were serenely ignorant of humans — and thus unflinching when approached by photographers — snow geese are hunter's prey and thus direly cautious of humanity.

To get close to the fowl, the Bartletts designed mobile blinds — tents with holes cut out for filming.

Yet the suspicious geese weren't easily hoodwinked. So, a photographer always approached a blind accompanied by companions who made a great show

of departing after he slipped into his tent.

Only then were the geese assured they'd been left alone to tend to their nesting.



MICHAEL LANDON hosts the 17th annual "America's Junior Miss Pageant," during which the 1973 titleholder, Linda Rutledge, relinquishes her crown to the new winner, Monday, May 6 (9-10 p.m.), to be broadcast live from Mobile, Ala., on CBS-TV.



"THE HANDICAPPED" is discussed by Beverly Martin with Greg Stead, Vince Di Giorno, John Winter on The Church and the World Today, Sunday April 28 at 9 a.m. on Channel 7.

Kids to see philharmonic

Maestro Alain Lombard, Music Director of the Miami Philharmonic, will conduct a special young people's concert that will be telecast by Channel 2 as What's An Orchestra All About?

You will be able to view both the orchestra and the responsive, eager faces of 1,600 children as they experience — perhaps for the first time — a Philharmonic concert.

The show will be presented on Sunday, April 28, at 7:30 p.m., on Channel 2.

Donahue show changes

WCKT's popular daytime talk program, The Phil Donahue Show, will undergo some changes.

The show is moving its home base from Dayton to Chicago. Donahue will continue to broadcast frequent remotes from different cities, including Miami twice a year.

The Donahue show, "for the thinking housewife," is expected to attract a greater number of celebrity guests due to the accessibility of the larger city. The format will remain essentially the same: usually one guest per show, studio audience participation

and viewer phone-ins.

The opening show from Chicago is scheduled for April 29; the program will be seen live in that city at 10 a.m. and will be aired in Miami on Channel 7, May 6, 3:30 p.m.

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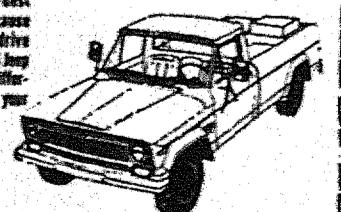
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Death and the Care of the Dying

A pastoral letter by the Catholic Bishops of Florida

The following is the "Pastoral Letter of the Catholic Bishops of Florida on the subjects of Death and the Care of the Dying."

Within the past few years there has been a tremendous explosion in medical knowledge, a fantastic progress in medical expertise, and a ready availability of therapies and procedures unheard of even a generation ago. Therefore, we, the Catholic Bishops of Florida, would like to address ourselves first, to the subject of death itself and then to the applications of valid moral principles in the matter of care of the dying.

Coleman F. Carroll,
Archbishop of Miami

Paul F. Tanner,
Bishop of St. Augustine

Charles B. McLaughlin,
Bishop of St. Petersburg

William D. Borders,
Bishop of Orlando

Rene H. Gracida,
Auxiliary Bishop of Miami

MYSTERY OF DEATH

"May the angels lead you into paradise..."

"It is in the face of death that the riddle of human existence becomes most acute. Not only is man tormented by pain and by advancing deterioration of his body, but even more so by a dread of perpetual extinction. He rightly follows the intuition of his heart when he abhors and repudiates the absolute ruin and total disappearance of his own person.

Man rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter. All the endeavors of technology, though useful in the extreme, cannot calm his anxiety. For a prolongation of biological life is unable to satisfy that desire for a higher life which is inescapably lodged in his breast.

Although the mystery of death utterly beggars the imagination, the Church has been taught by divine revelation, and herself firmly teaches, that man has been created by God for a blissful purpose beyond the reach of earthly misery. In addition, that bodily death from which man would have been immune had he not sinned will be vanquished, according to the Christian faith, when man who was ruined by his own doing is restored to wholeness by an almighty and merciful Savior.

For God has called man and still calls him so that with his entire being he might be joined to Him in an endless sharing of a divine life beyond all corruption. Christ won this victory when He rose to life, since by His death He freed man from death. Hence to every thoughtful man a solidly established faith provides the answer to his anxiety about what the future holds for him. At the same time faith gives him the power to be united in Christ with his loved ones who have already been snatched away by death. Faith arouses

airplane crash, horribly at a railroad crossing, silently in a hospital room, peacefully in a hushed home. But come death does, and day after day a new group joins the sad procession that halts at the grave. For the Christian, strong in faith, that is not the end of life. The faithful believe firmly in the assurance in the Preface of the Mass of the Resurrection that in death life is not ended but merely changed. While we consign the bodies of our beloved departed to the grave, our spirits are raised by the certainty that their souls have gone home to God. At last the longing for God and the homesickness for heaven which God has built into the human soul have their fulfillment. The moment we were born for has arrived, the goal of our innermost strivings has been reached. The petition "pray for us sinners now and at the hour of our death" has been answered, the soul stirring hymn: "May the angels lead you into paradise and the martyrs receive you at your coming" has been heard and fulfilled. Now indeed the parting prayer has full meaning: "May they rest in peace."

What then in faith and reality is for Catholics a peaceful death? When do they die well? Is it a death hallowed by the grace of final perseverance, a death in the state of grace, in the friendship and love of God, the death the Psalmist proclaimed as blessed in the eyes of the Lord?

It just could be that the phrase "dying well" is more consistent with the Catholic tradition than the phrase "peaceful death." We say this because "peaceful death" summons up the picture of one going forth from this life in the presence of loved ones, with everything done to make the passage to eternity quiet and almost reverential. That, of course is what all would hope to achieve for their loved ones and for themselves. But there was One who died on the hard wood of a Cross, with revilings assailing his ears, surrounded by coarse and swearing soldiers, crowned with thorns, bleeding profusely, with face marked and marred and agonizing, yet He died well.

"Father into your hands I commend my Spirit" is the ultimate in acceptance of the will of God, and our Lord's death is the model in its spiritual dimension of dying well. His death, of course, notably differs from ours in that our death is a punishment for sin, while He, the Sinless One, freely died to redeem us.

Thus the paschal mystery of Christ's passion, resurrection from the dead, and glorious ascension into heaven whereby "dying, He destroyed our death, and, rising, He restored our life" adds a new and comforting dimension to the Catholic view of death. It enables one to pray for that happy death the union with Christ in love promises, and it makes intelligible and appealing the once familiar petition from the pulpit to pray "for the speedy recovery or happy death" of a seriously ill parishioner.

ETHICAL PRINCIPLES AND THE CARE OF THE DYING

The position of the Catholic Church on medical treatment for the dying can best be presented in the words of Pope Pius XII:

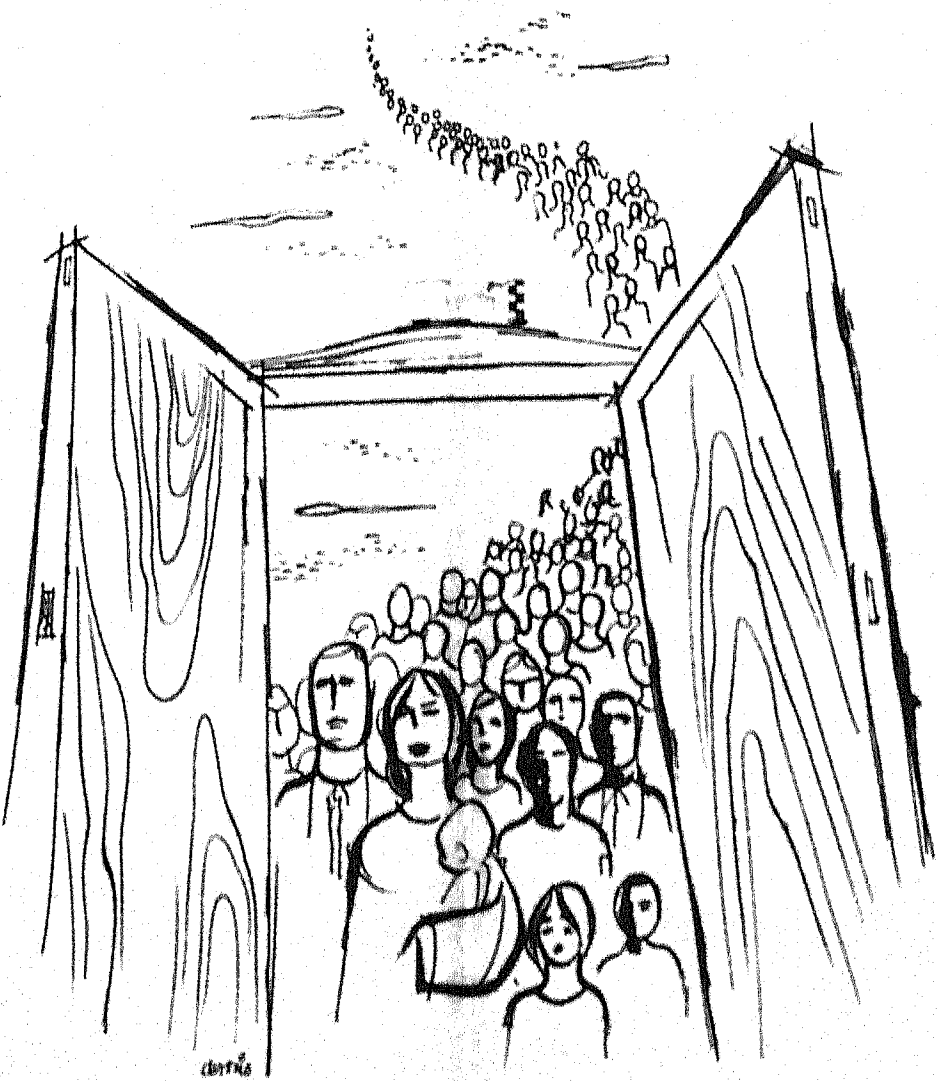
"Natural reason and Christian morals say that man has the right and the duty in case of serious illness to take the necessary treatment for the preservation of life and health. This duty that he has toward himself, toward God, toward the human community, and in most cases, toward certain determined persons, derives from well-ordered charity, a submission to the creator, from social justice, as well as from devotion toward his family.

But normally, one is held to use only ordinary means — according to circumstances of persons, places, times, and cultures — that is to say, means that do not involve any great burden for oneself or another. A more strict obligation would be too burdensome for most men and would render attainment of the higher, more important good too difficult. Life, death, all temporal activities are, in fact, subordinate to spiritual ends. On the other hand, one is not forbidden to take more than strictly necessary steps to preserve life and health, as long as one does not fail in some more serious duty."

the hope that they have found true life with God."

However much death may beggar the imagination, the Church has never been reluctant to keep its reality before the eyes of her people. Just recall for a moment the simple ceremony which signaled the beginning of Lent. We stand or kneel before a priest, ashes are sprinkled on our foreheads, while the priest repeats the words recorded in Genesis as spoken by an offended God to rebellious man at the dawn of human history: "Remember man that you are dust and unto dust you will return." These words are spoken not to induce a paralysis of fear, not to frighten us into the practice of Lenten penance, but to lead us to reflect in peace of soul on a fact that confronts us each day of our lives.

Death comes in various forms, spectacularly hurtling from out the air in an



The Catholic Bishops of America in their directives for Catholic health facilities, relate this teaching to euthanasia, a matter widely discussed in our day.

"Euthanasia (mercy killing) in all its forms is forbidden. The failure to supply ordinary means of preserving life is equivalent to euthanasia. However, neither the physician nor the patient is obliged to the use of extraordinary means."

"It is not euthanasia to give a dying person sedatives and analgesics for the alleviation of pain, when such a measure is deemed necessary, even though they may deprive a person of the use of reason or shorten his life."

These Catholic health facilities' directives are based on a theology that accepts God as man's creator and destiny. That theology states that man has stewardship, not absolute dominion, over his life and faculties. Man cannot invade the right God has over man's life by committing suicide or petitioning that he be put to death. Theologically, these directives are based on acceptance of death as a part of the human condition. Death is the normal end of human, earthly living. Man's attitude toward death has been immeasurably enriched by the passion, death and resurrection of Jesus Christ. Death is a pathway to that crown of glory which awaits those who faithfully loved and served God while living on earth.

These directives are also based on the religious conviction that there is a redemptive value to suffering. Death is not a disaster. These directives exclude the mentality which seeks to improve on God's plan for man's dying by directly terminating life before suffering becomes too intense, too prolonged, too costly.

It is to the credit of the medical profession that it strives to alleviate the pain of a dying person. Yet, the medical profession recognizes that the presence of pain is sometimes providential. Without pain, which is only a symptom, the presence of the disease could well go undetected. The unwillingness to tolerate any other pain associated with sickness and death is a growing phenomenon of our times. There is a growing eagerness to free the terminally ill patient from all pain

representations of legitimate practice have resulted.

Pope Pius XII on several occasions, addressed himself to the question of the employment of extraordinary means to prolong life. He did so in answer to serious questions proposed by highly competent medical men. Substantially, his answer was that when the employment of life-prolonging machines, intravenous feedings, and other therapies or procedures offered no hope of restoring a person to conscious, rational life, they need not be continued.

"It is important to note that Pope Pius XII was responding to the questions presented to him that involved practical cases in which doctors judged that in the present state of medical science, they could not bring back to rational life patients in a coma and suffering from incurable ailments or restore health to patients whose condition irreversibly tended to the dissolution on body and soul. In each case, the threat of death came from an internal cause, a condition within the patient. Pope Pius XII knew that death is just as natural for man as birth and growth are.

"Pius XII's view has been expressed faithfully by physicians who say: 'There comes a time when the doctor must acknowledge that there is nothing he can do, humanly speaking, to prevent the patient from dying. He may postpone the actual moment of death, but cannot offer any real hope for the patient's recovery by any means then available to him.'"

The traditional and still inspiring attitude of Catholic health facilities is well expressed by Pope Pius XII in his Encyclical Letter on the mystical Body of Christ because it so well expressed the often times heroic commitment to the communities which Catholic health facilities serve. This encyclical was issued in 1943, responding to

and suffering by inducing death especially when it is medically determined that there is no real hope of recovering good health.

In order to understand the Catholic position on medical treatment for the dying, let us consider the medical and moral meaning of "ordinary means" and "extraordinary means" for preserving health and life. The terms do not have the same meaning for the physician and for the theologian. This is obviously an area of potential problem in any Catholic health facility. In consequence it is most important that the meaning of the terms be clearly understood, with clear understanding problems do not disappear but a reasonable approach to their solution is possible.

For the physician, ordinary means of preserving health are "standard, recognized, or established medicines or procedures of the time period one is acting in, at the level of prevailing medical practice, and within the limits of availability."

For the physician, extraordinary means for preserving life would be medications or procedures that are fanciful, bizarre, experimental, incompletely established, unorthodox, or not recognized.

From the viewpoint of the theologian, ordinary means for preserving life include not only food, drink and rest, but also in terms of hospital practice, "all medicines, treatments, and operations which offer a reasonable hope of benefit for the patient and which can be obtained and used without excessive expense, pain, or other inconvenience."

For the theologian, extraordinary means for preserving life are "all medicines, treatments and operations which cannot be obtained or used without excessive expense, pain, or other inconvenience for the patient or for others or which, if used, would not offer reasonable hope or benefit for the patient."

These are important definitions and distinctions. They are not always properly understood by some medical men. Legislators are often unaware of them. From the failure to understand these definitions and distinctions, serious mis-

to be the more feeble members of the Body are more necessary, and such as we think to be the less honourable members of the Body, about these we put more abundant honour. Conscious of the obligations of Our High Office we deem it necessary to reiterate this grave statement today, when to Our profound grief we see at times the deformed, the insane, and those suffering from hereditary disease deprived of their lives, as though they were a useless burden to society, and this procedure is hailed by some as a manifestation of human progress, and as something that is entirely in accordance with the common good. Yet who that is possessed of sound judgment does not recognize that this not only violates the natural and divine law written in the heart of every man, but that it outrages the noblest instincts of humanity? The blood of these unfortunate victims who are all the dearer to our Redeemer because they are deserving of greater pity, cries to God from the earth."

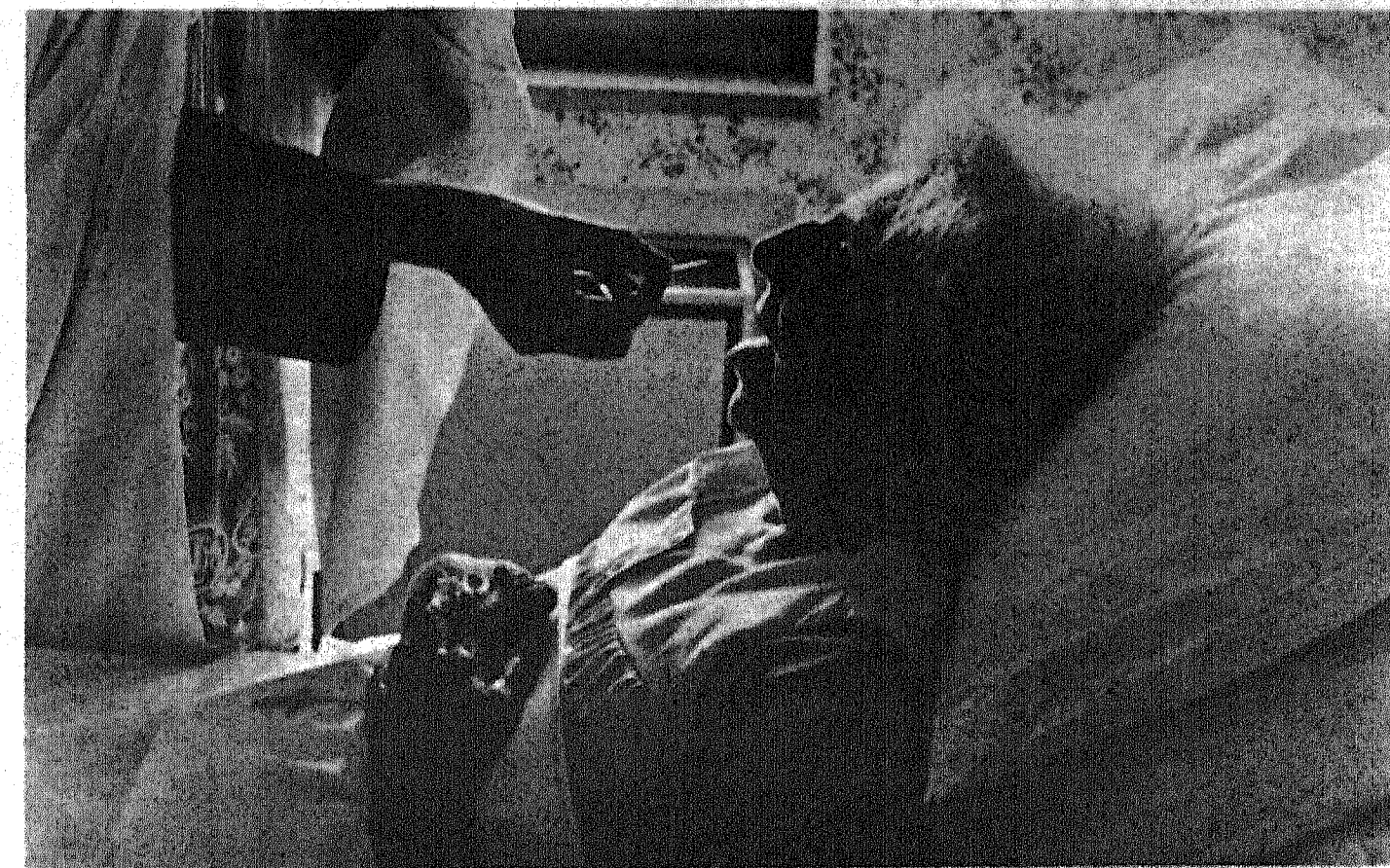
Pius XII thus revealed his concern for the growing insensitivity toward the physically and mentally handicapped. No one should be deprived of the ordinary means for preserving life. As for the use of extraordinary means, some give as a safe first rule for judging their employment the wish of the patient. If the patient has the first right to use or refuse the extraordinary means, he should be consulted. There can be cases in which it is impossible to obtain a mature consent from the patient, as for example, when he is in a coma, delirious, or a young child. In such cases, consent or refusal can be obtained from husband or wife, parents or guardians. When the attaining of such consent or refusal is impossible or inadvisable or useless because of inability to understand the decision which must be made, the doctor can make a prudent estimate of what the patient would reasonably want if he could be consulted. In such

his illness, a doctor should use every probable remedy at his command. The common good demands this rule of conduct for the doctor and it should be followed as long as the patient makes no objection. The patient, however, is entitled to refuse any treatment that would be extraordinary.

3. When a doctor and his consultants have sincerely judged that a patient is incurable, the decision concerning further treatment should be in terms of the patient's own interests and reasonable wishes expressed or implied. Proper treatment certainly includes the use of all natural means of preserving life (food, drink, etc.). Good nursing care, appropriate measures to relieve physical and mental pain and the opportunity of preparing for death. Since the professional standards of conscientious physicians vary somewhat regarding the use of further means such as artificial life sustainers, the doctors should feel free in conscience to use or not use these things according to the circumstances of each case. In general, it may be said that he has no moral obligation to use them unless they offer the hope of some real benefit to his patient without imposing a disproportionate inconvenience to others or unless, by reason of special conditions, failure to use such means would reflect unfavorably on his profession.

The tradition of Western Civilization has been based on Judeo-Christian principles for nearly two thousand years. And it is interesting to note that never has this tradition sanctioned the direct killing of the innocent. In upholding this tradition, Catholic health facilities are convinced of the worthwhileness of their contribution to the nation's health which is to be:

"Witness to the saving presence of Christ in His Church — by testifying to the transcendent spiritual beliefs concerning life, suffering, and death; by humble service to humanity — especially the poor; by medical



the Nazi horrors, and is pertinent today. It is repeated here:

cases, the doctor would do what he sincerely judged would be for the best interest of the patient.

There are limits to the patient's obligations to preserve his own life and health. We recognize that death is not a disaster — can be a blessing, can be prepared for in a Christian setting, which reveals a healthy attitude toward life and death.

Catholic health facilities could accept as normative these conclusions:

1. It is not contrary to the common good for a doctor to admit that a patient is incurable and to cease trying to effect a cure. But it would be contrary to the common good to cease trying to find a remedy for the disease itself.
2. As long as there is even a slight hope of curing a patient or checking the progress of

competence and leadership, and by fidelity to the Church's teaching while ministering to the good of the whole person."

FOOTNOTES

1. The Documents of Vatican II; Pastoral Constitution on the Church in the Modern World, No. 18.
2. Acta Apostolicae Sedis, Vol. 49, 1957, pp. 1031-1032.
3. National Catholic Conference of Bishops, "Ethical and Religious Directives for Catholic Hospitals", 1971, No. 17-18.
4. Ibid., No. 19.
5. G. Kelly, S.J., *Medical-Moral Problems*, 1966, Chapter 17, pp. 128-129.
6. Ibid., p. 140f.
7. National Catholic Conference of Bishops, "Ethical and Religious Directives for Catholic Hospitals", 1971, Preamble.



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.)

'Christ transmits the effects of His life through Sacraments'

VATICAN CITY — (NC) — Christ has transmitted the effects of His life, suffering and death through the sacraments, especially the sacrament of Baptism. Pope Paul VI told a general audience April 17.

The main talk of the Pope — who a few days before had completed a tiring round of Holy Week and Easter ceremonies — was about 200 words long, unusually short for a general audience talk. He did, however, read summaries of his main talk, which was in Italian, in the principal European languages, a task usually left to papal aides.

The Pope's Holy Week schedule had been curtailed on the advice of doctors because he was still recuperating from an attack of influenza that had sent him to rest in his apartment twice in March.

AT the April 17 audience, Pope Paul paused in the lobby of the audience hall to acknowledge the cheers and applause of thousands of visitors who could not find room inside the hall itself. He was carried into the audience hall on his portable throne so that he could be seen by the crowds. Inside he was serenaded by a band from the German diocese of Regensburg.

At the audience — attended by more than 10,000 persons — the Pope spoke in English to welcome participants in an ecumenical congress who had come from England, Scotland, Ireland and Constantinople, making a special point to acknowledge the presence of Greek Orthodox Bishop Genadios Zervos, the representative of the patriarchate of Constantinople for the Greek Orthodox living in Austria.

The Pope also saluted a group of Swedish Lutherans present and school children from Belfast, Northern Ireland, telling the latter that he "greatly desired peace for their tormented city."

The main theme of the Pope's talk of the day centered on the relationship of the Easter mysteries — the Passion, death and Resurrection of Christ — and the sacrament of Baptism.

THE POPE quoted at length from St. Paul's passage on Baptism in his letter to the Romans: "Do you not know that all we who have been baptized into Christ Jesus have been baptized into His death."

Using this passage as the basis of his talk, Pope Paul said that Christ has transmitted to Christians the effects of His life, suffering and death through the sacraments, "and especially in the first of these, Baptism."

The Pope said that Baptism is a sacrament of transmission which passes on that which Christ has celebrated within Himself to those who believe and who accept His salvation.

Certain consequences flow from "the most extraordinary fact of our participation in the divine life as transmitted by Baptism," the Pope continued.

"If we are Christians, we are a new humanity. There is in us something original that did not exist before in earthly and human phenomenology: that is, the grace of God."

As a result, he said, "it makes us new men, in mentality, in our way of thinking, of acting, in our style of life and especially in brotherly charity. If we are truly companions of Christ, we must be brothers to other men and we must wish to do good and to show charity toward our brothers, above all to those within our ecclesial society."

Recommending that Christians meditate on the sacrament of Baptism and its relationship to Christ's life and earth, Pope Paul concluded by saying: "Easter will not have come and gone for us in vain if it has rekindled within us the awareness of our Baptism."

Divorce article hit

VATICAN CITY — (NC) — The Vatican daily newspaper has challenged Italian press claims that Pope Paul VI has indicated he is "tolerant, if not even favorable, on the subject of divorce."

In an unsigned front-page editorial in its April 20 edition, the Vatican daily, L'Osservatore Romano, took issue with a report published in three Italian newspapers (Rome's II Messaggero and Paese Sera and Milan's Corriere della Sera) as well as in a pamphlet published by the Italian Communist party. The Pope is quoted as saying of marriage that "indissolubility is not a destiny imposed on us, but is a free choice."

The three newspapers asserted that the Pope made the statement at a talk given to a meeting of the Italian Catholic Social Week organization on Sept. 4, 1972.

Theologian—'Hopeful on Unity'

NEW YORK — (NC) — If the papacy is renewed "it seems entirely possible that Lutherans and other Christians might find in the papacy an appropriate visible expression of the ministry that serves the unity and order of the entire Church of Christ."

Jesuit Father Avery Dulles asserted this view in a major address, "The Papacy as an Ecumenical Problem," at Fordham University here. His lecture was the seventh John Courtney Murray Forum lecture, a series that began in 1969.

"It is ironic," the theologian said, "that the very office that was allegedly established to secure unity should have become, in the course of time, the most formidable source of dissension."

But he said the new style of Church leadership since Pope John XXIII and the Second Vatican Council, along with today's developments in global communication and transportation, has given non-Catholic Christians a new impetus to look at the Pope as a possible focus of Christian unity.

HE cited numerous theological advances, especially in the various ecumenical dialogues around the world, that are tearing down some of the barriers to unity.

But it is up to officials of the various churches to take concrete steps toward achieving unity, he said, and even more important is the understanding and acceptance of the dialogue work by "the clergy and laity of the several churches."

Focusing particularly on the recent agreement on papal primacy by the (U.S.) National Lutheran-Catholic Dialogue, of which he is a member, Father Dulles admitted that there were still numerous difficulties which the theologians have not been able to resolve. They have just barely begun, for example, to treat the question of papal infallibility.

But he pointed to significant advances in other areas such as the question of the biblical foundation for the papacy or the question of the Pope's jurisdiction over all members of the Church.

Both Catholic and Lutheran theologians in the dialogue, he said, have come to see the ministry ascribed to the apostle Peter in the New Testament "as providing a biblical paradigm for the role subsequently played, with varying degrees of success, by the papacy. On the other hand, neither side affirms that the New Testament gives any direct evidence for the establishment of the papacy as a continuing office in the Church."

THAT position marks a "striking advance," said Father Dulles, from the traditional view of Catholics that Jesus directly made Peter the first Pope and provided for an unbroken series of successors, or from the opposing view of

Lutherans that the claims of the papacy could not be founded on Christ's commission to Peter.

On the question of papal jurisdiction, defined by the First Vatican Council a century ago, Father Dulles pointed out that last year the Vatican's Congregation for the Doctrine of the Faith set forth "some important principles for the reinterpretation and reformulation of magisterial documents."

In the light of those principles, taken together with statements by the Second Vatican Council and Pope Paul VI, "there is no reason why we cannot today reformulate the essential teaching of Vatican I in a style that is more biblical, more pastoral, and less legalistic," he said.

"Vatican II added a corrective by setting the doctrine of papal primacy within (a) wider ecclesiological context," said Father Dulles. "Far from favoring monarchical absolutism, Vatican II makes it clear that all authority in the Church is necessarily subordinate to Christ and the Gospel, and is ordered toward helping the Christian people advance in freedom and maturity."

An essential aspect to the possibility of eventual reunion said the Jesuit theologian, is the further renewal of the papacy along lines suggested by the Lutheran-Catholic dialogue, which have already been started within the Church: the acceptance of "legitimate diversity, collegiality, and subsidiarity."

The more the Church accepts the legitimate diversity of various cultural and geographical groups, he said, "the easier it may become for Lutherans and others to see themselves as taking a place within the Catholic communion."

He cited the development of collegial structures in the Church since the Second Vatican Council but warned that they "have not yet permeated the general life of the Church." Once they do, he said, it will be more possible for other Christians "to see how they could enter into full communion which Rome without submitting to what might otherwise appear to be an alien tyranny."

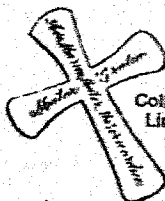
The principle of subsidiarity, he said, sees the local church as "in some sense primary. Higher authority has a subsidiary role: It is called in only where the lower and more particular authority does not have the necessary resources to do the job efficiently. The higher authority, when it is brought in, acts only in order to help, and seeks to interfere as little as possible."

"The principles of legitimate diversity, collegiality, and subsidiarity," said Father Dulles, "are not advocated simply for the sake of facilitating reunion — though this in itself might be a good-reason — but also because the members of the Dialogue, both Lutherans and Catholics, were convinced that these principles would be generally beneficial to the Christian life."

SHE WAS SO GOOD, THEY CANONIZED HER



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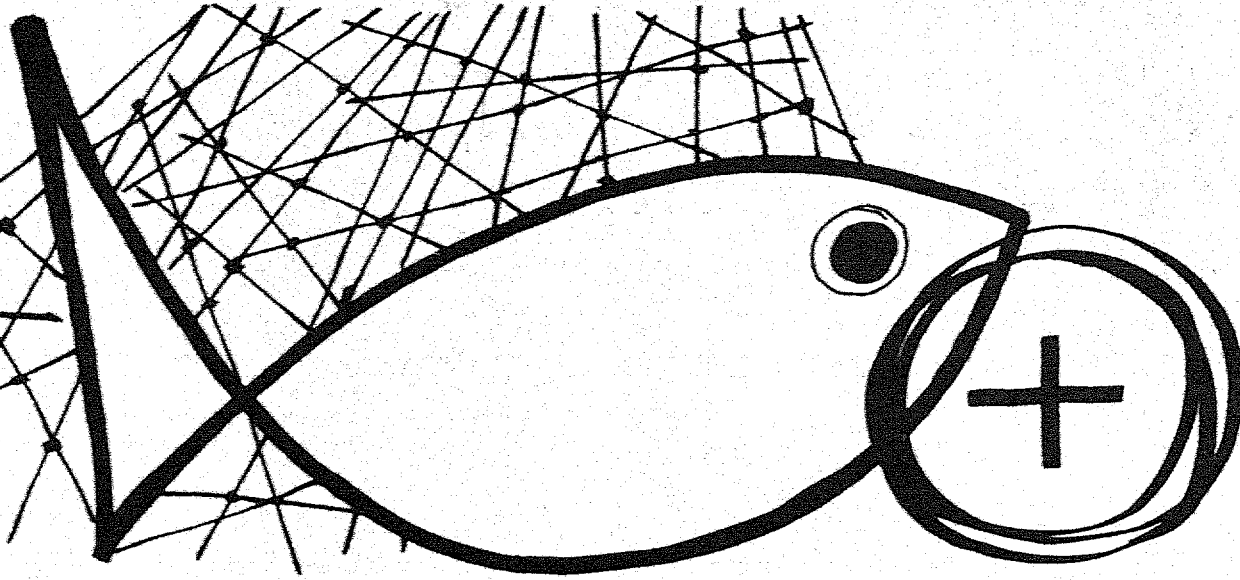


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You and Your Faith



From Sunday's Gospel

It was light by now and there stood Jesus on the shore, though the disciples did not realize that it was Jesus. Jesus called out, "Have you caught anything, friends?" And when they answered, "No," He said,

"Throw the net out to starboard and you'll find something." So they dropped the net, and there were so many fish that they could not haul it in.

John 21:4-6

Commemoration of St. Catherine, Mon.

By JOHN J. WARD
The commemoration of St. Catherine of Siena, a Dominican nun, will be celebrated Monday, April 29. She is one of the great saints of the Dominican Order.

St. Catherine was born at Siena, Italy in 1347, and was

one of 25 children born to Giacomo and Lapa Benincasa. Her father was a humble tradesman, and was noted for his piety.

At the age of five she would recite the Hail Mary on each step as she mounted and descended the stairs and was

rewarded for her devotion by the first of many celestial visions.

WHEN she was seven years old she made a vow of virginity and was assailed many times for her refusal to marry.

When 15, she received the

habit of the Third Order of St. Dominic. However she continued to live in her father's home as a contemplative, praying and fasting and practicing good works.

Her life of contemplation was interrupted when she was summoned by Papal authority to defend the Church's cause at this time. She traveled throughout Italy inspiring the rebellious people of the cities to obey the Holy See. She visited Gregory the XI at Avignon and brought him back to Rome.

ALONG with her many virtues she had the gift of prophecy and foretold the terrible schism which began before her death. She prayed day and night for unity and peace. Some of the Roman people were reported intent on taking the life of the Pope. After her intense entreaty to Our Lord this crime was prevented and the people were subdued.

St. Catherine died in Rome in 1380 at the age of 33 and was a few years ago declared a doctor of the Church.

Cites talks with Pope on Jerusalem

ROME — (NC) — Pope Paul VI is no longer asking for the internationalization of Jerusalem and believes that the United Nations should "find another solution to replace" its 1947 resolution calling for the city's internationalization, according to Melkite-rite Patriarch Maximos V Hakim of Antioch.

In an article written for two European newspapers — Le Figaro of Paris and Avvenire, the Catholic daily published in Milan and Rome — the patriarch said that he had discussed the situation of Jerusalem at length with Pope Paul at every audience he has had at the Vatican with him, including one on March 21, when the two talked "for almost an hour."

In his article the patriarch said he wants an "international Jerusalem; a Jerusalem that would be the center of the world; a Jerusalem as the seat of the United Nations; a Jerusalem in which the principles of peace and love given to humanity by the prophets of the Old Testament, by Christ Our Lord and by Mohammed and the Koran, can find refuge... Is this Utopian? Perhaps. But how many mad ideas have become realities.

Prayer Of The Faithful

Third Sunday of Easter April 28, 1974

CELEBRANT: In this Easter season, we see so many proofs of Christ's patience and loving concern. This should strengthen our faith to believe He will come to our aid now.

COMMENTATOR: The response today will be: Lord, be merciful to us.

COMMENTATOR: For Our Holy Father, Archbishop Carroll and all in authority, that they may guide us with the mind of Christ, we pray:

PEOPLE: Lord, be merciful to us.

COMMENTATOR: For those whom we have found it difficult in the past to forgive, we pray:

PEOPLE: Lord, be merciful to us.

COMMENTATOR: For the peace-makers who find so much opposition, we pray:

PEOPLE: Lord, be merciful to us.

COMMENTATOR: For those who have not yet accepted the Good News of the Resurrection, we pray:

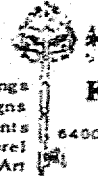
PEOPLE: Lord, be merciful to us.

COMMENTATOR: For young men and women, that they may hear and accept the invitation of Jesus to follow Him, we pray:

PEOPLE: Lord, be merciful to us.

CELEBRANT: Almighty God, grant that the great events of the past weeks have changed us for the better. Give us the grace of perseverance in doing good. We ask this through Your Son, Jesus Christ.

PEOPLE: Amen.

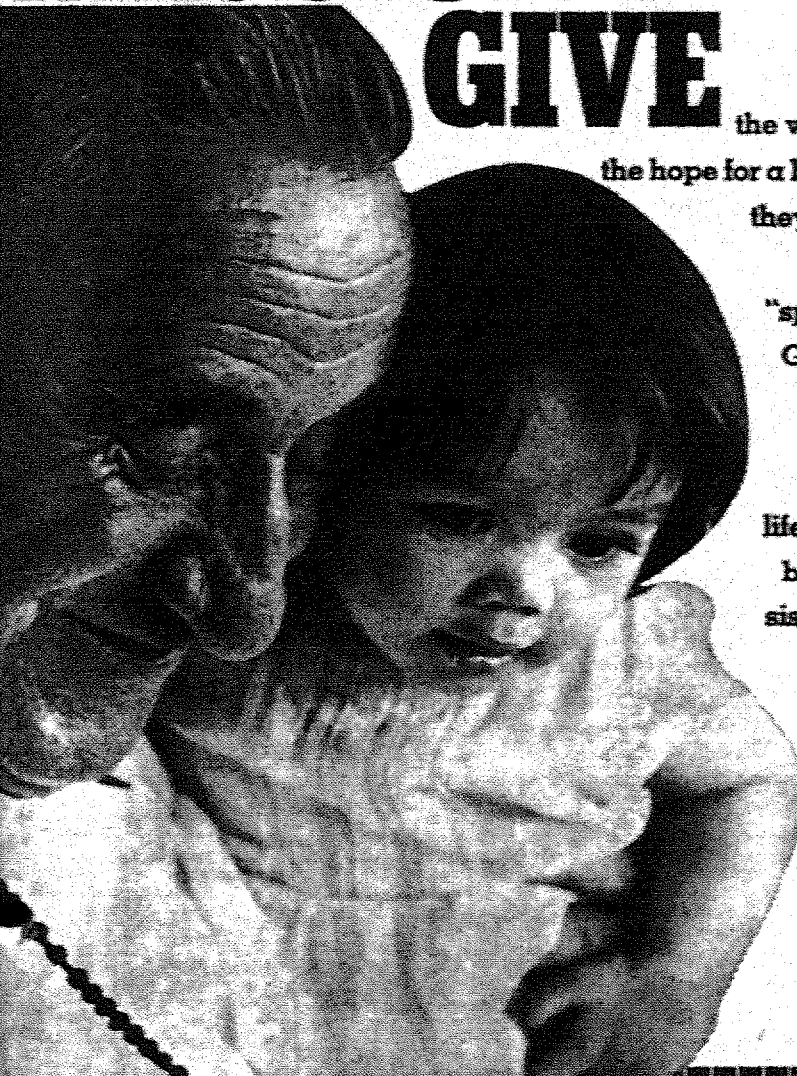


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What one person can do Girl, 11, campaigns for truth in ads

It's a long way from the fifth grade at Meadowlane Elementary School in Melbourne, Fla., to a subcommittee of the United States Senate. But Dawn Ann Kurth, an 11-year-old television critic, made it.

Like most grammar school children, Dawn Ann used to watch Saturday morning kiddies' shows. And she would ask her mother sometimes to buy the products advertised. After her sister ordered a phonograph that didn't work, she began listening more closely. Later, as a special school project, she conducted a poll of 1,500 other youngsters. The replies uncovered many complaints about the quality of the products offered by sponsors.

Dawn Ann sent her findings to Washington and received an invitation from Senator Frank Moss (D., Utah) to testify before the consumer subcommittee of which he was chairman.

THE 11-year-old warmed up after a nervous start. She cited misleading claims for products, vitamins disguised as candy and cereals that were little more than sugar. The youngster added that, by the age of 10 or 11, children grow cynical about commercials and the adults behind them.

Her conclusion: "I hope now that I can tell every kid in America that when they see a wrong that needs to be right

they shouldn't just try to forget about it and hope it will go away. They should begin to do what they can to change it."

One person can make a difference — provided we don't just close our eyes to wrongs in the vain hope they'll go away. With God's help, we can make them go away.

For a free copy of the Christopher News Notes, "Children are People, Too," send a stamped, self-addressed envelope to The Christophers, in care of The Voice, P.O. Box 1095, Miami, Florida 33138.

English-speaking Cursillo delegates

DALLAS — (NC) — Two American leaders of the Cursillo Movement have been chosen to represent the world's English-speaking countries at the International World Encounter of the Cursillo Movement.

Jerry Hughes, national coordinator of the Cursillo Movement, and Oblate Father James Lyons, national priest advisor, were chosen by the National Cursillo Secretariat to represent the U.S. at the meeting, April 15-21 in Majorca, Spain. Both are from Dallas.

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Announces a week-end for an introduction to the Catholic Charismatic Renewal Movement. It begins Friday, May 24, 1974 at 8:30 p.m. and ends Sunday, May 26 at noon.

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Contact: Father John Mescall, C.P. Phone: 626-1301

Growing up is process of adapting, coping



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

By DR. BEN SHEPPARD

Living is learning and people learn their way through life in the process of coping with a series of tasks.

There are tasks related to physical maturation, such as learning to sit and learning to walk. There are tasks related to the demands and expectations of society, such as learning to read, going to school, and there are tasks related to personal values and aspirations, such as choosing friends, choosing a mate. All deal with the development of coping behavior.

Here we are primarily interested in the adolescent.

DANGEROUS years are the ones from twelve to fourteen. It is a period of great stress and temporarily inadequate coping skills, and because the coping skills are inadequate they become some of the most dangerous years.

There are new challenges, biological and social, the body configuration, the mood and the temperament. Whether he or she is an early or late maturer can be of great importance to the self esteem. There are challenges which are posed by entry into a new social system. The junior high is a great step, a whole new world. There are concerns about academic demands and achievements and the uncertainty about the ability to make new friends.

Going into senior high school usually is a lesser challenge — they know what is expected of them and can generally follow through.

THERE IS a continuous search for independence, and unfortunately the early adolescent still does not possess the competence needed for self determination even though they think they do at this age, more than at any other age. The maladjusted fourteen-year-olds cannot wait to quit school and get their own apartment. They feel that they possess the competence, and this is the greatest time for careful handling in the counseling encounters of these half baked adults — four years away from voting, from free choice of



adult like. As he develops relations with others — classmates, teachers, parents, sweethearts — he begins to achieve a realistic perception of himself in relation to others; basic to this perception is his self respect and his respect for others.

Somewhere between 18 and 21, one becomes "of age", in most cases biological development has stopped, a person still develops psychosocially and learns to explore skills and preferences in various social roles, becoming a full partner in the social system. A person takes on responsibilities, becomes committed and must make a go of life. This is the time in which developmental issues are related to intimacy, parenthood and meeting the expectations of the work world, all of which include demands to restructure a view of self.

Another task of early adulthood is developing a career. This does not necessarily have to be viewed as settling down, it can be thought of as an opening up of new ideas, new life styles, new horizons. Everyone has to explore — he has to work out the differences between what he likes to be and can be, do the work once he gets the job.

LIVING WITH a job is far different from choosing one. Such variables as pay and security must be coped with. Good pay alone can trap a person in a job which has become intensely boring or oppressive — and this shouldn't be so. This must weigh against responsibility and the significance of the job.

And so the life cycle goes on. We must be adapting and coping all the time. Each individual person is a center of energy — he must be taught to be ready to cope with an actively changing environment — to meet it without fear.

marriage, from service to the country and they cannot wait.

They should be convinced that early and mid-adolescence should be the training period — preparing for the achievement of independence by late adolescence.

The goal of late adolescence is to become a person in one's own right, a person who is in charge of his own life, who knows who he or she is. In the beginning of adolescence he is no longer considered a child but part of the teen culture. Through the adolescent years, he continues becoming less child-like, more

Florida bishops speak on death

(Continued from page 1)

time, but still valid today, because of certain reasoning being propounded in the nation and in the Florida legislature.

Noting that death is a natural end to life and can be a blessing, the letter states that extraordinary means of preserving life are not necessary. The patient, if mature and rational, may request them but is not obligated to.

The document concludes that for 2,000 years the Judaeo-Christian tradition has never sanctioned the direct killing of the innocent and that Catholic health facilities should witness to the transcendent spiritual beliefs of life, suffering and death.

The letter was issued by Archbishop Coleman F. Carroll, Bishop Charles B. McLaughlin, Bishop William D. Borders, Bishop Paul F. Tanner and Bishop Rene H. Gracida.

Cardinal Silva reports threats

SANTIAGO, Chile — (NC) — Cardinal Raul Silva Henriquez of Santiago revealed here that he has received threats against his life. The cardinal's efforts at reaching a truce between the Allende government and the opposition in the weeks before the 1973 coup that ousted Allende had caused angry protests by extreme right-wingers.

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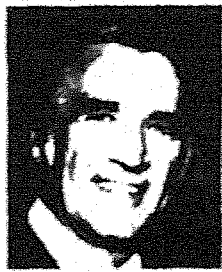
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Religious, social, educational activities abound

By JOAN BARTLETT

Essay contest awards are big in the news this week, with two separate contests announcing their winners.

• The Broward Serra Club awarded prizes to the winners of its annual essay contest at its last meeting.

Winners were: seventh graders Florence Di Paolo, from St. Stephen School; and Tom Turlan, from St. Coleman School; and eighth graders Pamela Todd, from St. Gregory School; and John Francis Nash, St. Joan of Arc School.

YOUR CORNER

• Nine students from Notre Dame Academy won savings bonds in the Miami News "Speak Up... Speak Out" essay contest. Entrants had to write essays on one of the three subjects: "As Metro Mayor, I would...", "As Governor, I would..." or "As President, I would..."

Winner of a \$100 savings bond was Linda Infantino, a junior. Winning \$50 bonds were seniors Laura Inglesias, and Maria Zorrilla; and junior Martha Sanchez. Winners of \$25 bonds were seniors Michele Jamiel, Eulalia Martinez, Silvia Andreani and Theresa Finamore; and junior Cathy Walker.

• The Holy Year, with its twin themes of Renewal and Reconciliation, applies to people of all ages, including the youth of the area. The pilgrimage, the main activity of the Holy Year, from which special indulgences are granted, is a moving experience that is something that one can participate in very few times during his life.

A special Youth Pilgrimage to St. Mary Cathedral is planned for May 5. High school and college students, CYO members and CCD students are invited to participate. Those participating should arrive no later than 2:45 p.m. The Holy Sacrifice of the Mass will be a part of the Liturgy which begins at 3 p.m. Confessions will be heard in the Cathedral from 2:30 to 3 p.m. and after the pilgrimage. To gain the

indulgence, confession is necessary within 20 days before or after the pilgrimage.

• Rides, booths, games, food — all will be available in plentiful supply May 3-5 at the Knights of Columbus-sponsored Carnival for the benefit of George Cunningham at Pace High School.

The carnival will run from 5 p.m. to 11 p.m. Friday, May 3, and from 1 p.m. to 11 p.m. May 4 and 5.

All proceeds will go to help pay the tremendous medical expenses which George's family has incurred due to his paralyzing injury in a football game in November.

Tickets purchased before the carnival cost much less than at the gate. Contact Don Raymond, 696-0214 or 821-4874 for further information.

Senior proms are beginning to get underway for those lucky people ending their high school years and going on to bigger and better things.

• Cardinal Gibbons is having theirs Saturday, May 4 at the Yankee Clipper Hotel, from 9 p.m. to 2 a.m. It's in the Polynesian Room, so the atmosphere, added to the band and food, should make it a dance you won't want to miss.

• And Christopher Columbus is having its year-end dance Saturday, April 27, at the Dupont Plaza, beginning at 9 p.m.

• An Insight program which really does live up to its name — it gives you an insight into yourself and your ideas — for ninth and tenth graders will be held April 27 at Madonna Academy in Hollywood. For more information, call Dave Lavan, 989-2292, Miramar.

• A Search for Christian Maturity, which, if you haven't heard by now, is a fantastic weekend experience of sharing and caring, will be held for young adults over high school age May 3-5 at St. Thomas Aquinas High School, Fort Lauderdale. Applications and information can be obtained from the Youth Activities Office, 757-6241.

• One last reminder about the St. Timothy CYO horse show. It's Sunday, April 28, with registration beginning at 9 a.m. The location is 11800 SW 64 St.

You have your choice of plays to see in coming weeks if that's your thing!

• "A Doll's House," by Henrik Ibsen, will be performed April 28 and May 3-5 at 8:15 p.m. in Barry College's Little Theatre. Written in the nineteenth century, it is a surprisingly modern story of a housewife who is struggling for an identity of her own.

• University of Miami's Ring Theater is presenting "Butterflies are Free," a hilarious comedy about love which was a long-running Broadway hit and a successful movie. It runs April 30 through May 4 at 8 p.m. in Kresge Hall of the University of Miami campus.

• The weekend of the Fastathon is here — it gets underway Saturday at noon at Pace High School and ends at noon Sunday. The 24 hours of supervised prayer, meditation and fasting are a show of support for the rights of farmworkers to have free elections to determine if they want labor union representation and whom they want to represent them. It is intended to raise the consciousness of those participating and to raise money for farmworker projects.

Cesar Chavez is expected to make an appearance at the Fastathon, as well as at the Benefit Fiesta held Sunday at Carrollton School.

The fiesta will feature Chicano and soul food and live entertainment, and give South Florida residents a chance to meet the people who have such a large part in providing their food.

• St. Louis CYO maintained its winning streak as it won its ninth consecutive CYO swimming title last weekend. Eleven CYO groups participated in the meet, which saw St. Louis run up 177.5 points. Now that may not mean anything to you if you don't know how swimming meets are scored, but the second place winner, St. Timothy, received 20 points, and third place winner Holy Rosary received 17.5. St. Louis swimmers took first place in 17 of the 26 events.

Steve Abrahams and Tom Saunders of St. Louis each won three events; Kathy McNeil of St. Louis, Karen Newcomb of Holy Rosary and Terese McFadden of St. Kevin won two events each.

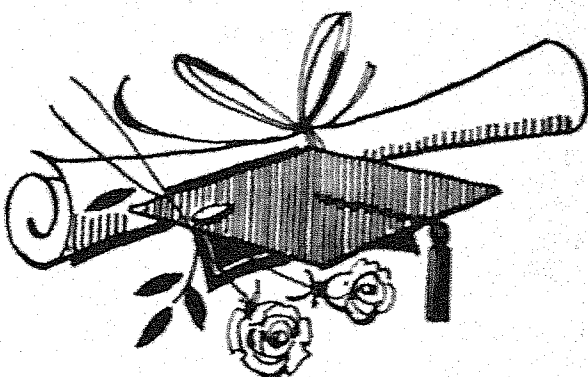
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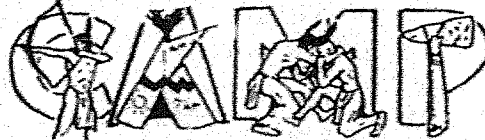
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This session consist of four weeks of real outdoor life with the special emphasis on woodcraft, water sports, riflery, archery, handicrafts, hiking and nature study. Great emphasis is placed on overnight expeditions and campouts. This sessions is open only to boys between the ages of 8-15.

CAMP DATES AND RATES

Boys Woodcraft-Session — Sunday, June 9 to Friday, July 5, Four weeks . . . \$225. (if application is received before June 1st. —after that date fee is \$275). Coed Woodcraft-Session No. 1, Sunday July 7 to Friday July 19. Coed Woodcraft-Session No. 2, Sunday July 21 to Friday August 2. Two weeks . . . \$115. (if application is received before June 1 — after that date the fee is \$140.)

COED WOODCRAFT SESSIONS

This is the third year this type of program has been offered at Good Counsel Camp. The overall format is similar to the all boys Woodcraft session, adapted to include activities for girls. This coed session offers special opportunities for brothers and sisters to attend Age limit: 8-15.

SEND APPLICATION AND INQUIRIES TO:
Rt. Rev. Msgr. George W. Cummings,
P. O. Box 551
Venice, Florida 33595
Tel. 813 - 488-2711

Have you seen Lori?

Melinda is missing, and her parents are worried. Melinda is a 16-year-old girl, with long brown hair and brown eyes, 5'6" tall, 130 pounds. Her full name is Melinda Shirley, but she may be using the first name of Lori. AND she may be in Miami. She ran away from her home in Massachusetts in January with a friend, and arrived in Miami early in March, according to her parents. Her friend went on to California, but Melinda's parents believe their daughter is still in Miami. WITH little money and no skills, Melinda, who is Catholic, might look to Catholic organizations for help.

If you think you know where Melinda is, call the Lee Police Department, Lee, Mass., 413-243-2323, or the North Adams Police Dept., North Adams, Mass., 413-663-5343.



LITTLE Lizette Tavel, a student at St. Brendan School, may look dwarfed by the three big fellows around her, but she stood as tall as they did in the AAA Regional Safety Poster Contest. She was one of the four first-place winners, receiving \$25 for her poster. Other first-place winners are, (r. to l.) Ed Moore, Palmetto High; Robert Lopez, Coral Park High School; and Thomas Valente, Hallandale Middle School.

Manual to set out high school code

Now in its preliminary stage, an administrative manual for Archdiocesan high schools is being drawn up to unify procedures and responsibilities of the schools. Although a manual for elementary schools has been in use for several years in the Archdiocese, this is the first attempt to create a similar handbook for secondary schools. The Archdiocese has grown to the point where it is necessary to have such a manual, "Auxiliary Bishop Rene H. Gracida, Archdiocesan Superintendent of Schools, said. "NOW that we have had sufficient experience in their administration, we can set down in writing principles that have been in effect for some time." A committee of four administrators — Father Gerard Fagan, S.J., associate superintendent of schools in charge of administration; Father Vincent Kelly, supervising principal of St. Thomas Aquinas High School, Fort Lauderdale; Miss Rosemarie Kamke, principal of Pace High School; and Father Joseph Huck, supervising principal of Cardinal Gibbons High School, Fort Lauderdale — is working on the nine-chapter manual, which will supplement individual high school manuals. NOW in its initial stages of consulting with principals, the committee will probably complete the first draft by the end of the summer and present the finished manual during the 1974-75 school year, Bishop Gracida said.

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Tómbola de Belén

Bajo la dirección de la Maestra de Ceremonias Sra. Mimi Lara, el Colegio de Belén presentará un programa muy variado de shows musicales durante la tradicional tómbola que se celebrará en los terrenos del Colegio el sábado 27 y domingo 28 de abril en la calle 8 S. W. y 7 Avenida. El show comenzará a las 7:30 P.M.

EL SABADO 27: Cuadro Flamenco de Luisita Sevilla

Baile Sun-Sun por Mimi Belt

Poupurri de canciones populares por el Coro de Jóvenes de la Iglesia de St. Raymond.

EL DOMINGO 28: Conjunto de guitarras de Lily Batet

Arturo Toirac interpretando canciones con su guitarra

El Ballet Arabesque, bajo la dirección de la Directora Albertina Montalvo, presenta FIESTA EN EL PUEBLO.

Además del show dos orquestas amenizarán el Baile que durará hasta media noche.

La cafetería de la tómbola ofrecerá comidas típicas españolas y cubanas. Habrá entretenimientos y juegos para grandes y chicos con la oportunidad de obtener valiosos regalos.

El dogmatismo marxista ante la ciencia

Según refiere Jean Brun, profesor de filosofía en Dijón, en su reciente libro *La nudité humaine*, al preguntar a un filósofo soviético si un no-marxista podía ser estudiante o profesor de filosofía en la URSS, respondió: "Vuestra pregunta no tiene sentido. Para rechazar el marxismo hay que tener argumentos. Ahora bien, el marxismo es la ciencia. Si vuestros argumentos rehúsan el marxismo es que no son científicos, y por tanto, no pueden tomarse en cuenta; y si son científicos, necesariamente tienen que aceptar el marxismo". Al preguntarle si el hecho de que en Francia hubiera estudiantes y profesores de filosofía marxistas, cristianos, monárquicos, radicales, socialistas, liberales, etc., era un síntoma de riqueza intelectual o un signo de alienación, su respuesta fue: "La verdad no es múltiple, sino única: mientras continuéis en el pluralismo es señal de que estáis en el error".

Desde este planteamiento dogmático resulta más fácil comprender el debate sobre "El papel de los científicos en la sociedad", que tuvo lugar durante la Semana del pensamiento marxista celebrada en París a fines de enero. Se constató allí la frustración del científico ante su impotencia para controlar las aplicaciones de sus estudios, y se condenó la actual ola de irracionalismo. A la hora de señalar las raíces de esta situación apareció inmediatamente un motivo simple y meridiano: es un fenómeno específico de los países capitalistas, reacios ante las consecuencias de los progresos científicos, que ya no producen beneficios comparables a los del pasado. A juicio de los oradores del partido comunista francés, "la ciencia sólo puede desarrollarse convenientemente en los países socialistas, como la muestra el ejemplo de la URSS, donde los contactos entre el pueblo y los científicos son numerosos y profundos" (*Le Monde*, 23-74). No indicaron si entre esos contactos incluían los que pueden gozar los intelectuales de la oposición en hospitales psiquiátricos.

ORACION DE LOS FIELES

Tercer domingo de Pascua
28 de abril, 1974

CELEBRANTE: En este tiempo de Pascua presentamos numerosas pruebas de la paciencia y el amoroso cuidado de Cristo. Esto debe fortalecer nuestra fe para creer que El vendrá en nuestra ayuda.

LECTOR: La respuesta de hoy será "Señor, ten misericordia".

1. Por nuestro Santo Padre, por el Arzobispo Carroll y por todos cuantos ostentan autoridad, para que nos guíen con la mente de Cristo, oremos.

2. Por aquellos que nos ha costado trabajo perdonar en el pasado, oremos.

3. Por los pacificadores que encuentran tanta oposición, oremos.

4. Por los que aún no han aceptado las Buenas Nuevas de la Resurrección, oremos.

5. Por los hombres y mujeres jóvenes, para que escuchen y acepten la invitación de Cristo a seguirle, oremos.

CELEBRANTE: Todopoderoso Dios, concede que el gran misterio de la resurrección nos haga mejores. Danos la gracia de la perseverancia en el bien. Te lo pedimos por Cristo, Tu Hijo, Amén.

¿Al Sacerdote o al Psiquiatra?

En un accidente automovilístico, yendo al volante, perdí a una hija de cuatro años. A pesar de lo comprensivos que son mi esposo y mi hija mayor, no puedo resignarme. He acudido a un sacerdote, famoso como director espiritual y me ha recomendado que me ponga en tratamiento psiquiátrico. "Hija — me dijo — aquí no es tanto el sacerdote cuanto el médico debe intervenir". Yo no acabo de comprender. Estaba convencida de que hay pruebas en la vida que se superan a fuerza de fe y espiritualidad. Y que eso de psicoanalizarse era para quienes no se acercan a los sacramentos. ¿Ustedes qué dicen? — Elvira Fuentes de Villarreal.

Le decimos que el sacerdote a quien usted le contó lo ocurrido, al que usted le reveló los secretos de su alma, sus congojas y ansiedades, llegó a conocerla lo suficiente como para ponerla en tratamiento psiquiátrico. Algunos creen que el psiquiatra está para tratar solamente locos. Justamente, si muchos cuerdos acudieran a su debido tiempo al psiquiatra, evitarían volverse locos. Los psicólogos y psiquiatras están precisamente para preservar la salud mental de la comunidad.

Tampoco tratamiento psiquiátrico es sinónimo de psicoanálisis.

Y a propósito de su caso, conviene recordar un hecho muy frecuente hoy en día. Y es que muchos acuden al sacerdote cuando deberían ir al psiquiatra y que otros tantos van al psiquiatra cuando deberían consultar al sacerdote. Un sacerdote sabio y experimentado se dará cuenta, después de varias conversaciones con su dirigido, en qué área de la mente radica el conflicto. Una conciencia normal conflictuada

por recordamientos de faltas cometidas, queda liberada y en paz con una buena confesión. Pero puede ocurrir — como en su caso — que se sienta culpable sin culpa, y ya estamos ante un caso anormal. Aquí pertenece al psicólogo o al psiquiatra buscar las raíces del conflicto, encontrarlo y devolver la normalidad a la mente trastocada.

¿Dónde empieza y termina la labor del médico y la del sacerdote? El límite es muy difícil de fijar. Lo ideal sería que todo sacerdote

fuera lo suficientemente psicólogo como para que él mismo lo fijara o mejor dicho para que transfiriera el caso a un especialista, sin dejar de proporcionar la valiosísima ayuda de su ministerio.

Pero cuidado con el psiquiatra que usted elija. Trate de que participe de sus ideales religiosos y de una elevada espiritualidad. Porque si llega a caer en manos de algún psiquiatra materialista y freudiano, entonces sí que su caso está perdido.

Cual es su Duda?

Envíe sus preguntas a The Voice, P.O. Box 1059, Miami, Fla., 33138

Asistir a un matrimonio civil ¿Significa aprobarlo?

Mi duda es la siguiente: Estoy invitado a un casamiento civil de dos divorciados, cuyos respectivos cónyuges aún viven. Como católico, creo que se trata de un mero concubinato. Ahora bien ¿no significa aprobar con mi presencia ese estado de cosas inaceptable para mis creencias? — Antonio José Reyes.

El asistir a una ceremonia como el matrimonio civil a que usted se refiere, por razones de amistad o parentesco, no significa aprobar lo irregular de una conducta opuesta a sus principios. Algo parecido resultaría si usted tiene un amigo mahometano y lo invita a presenciar una boda de esa religión. Su asistencia no significa que usted ha abandonado el cristianismo para hacerse musulmán.

Suponemos, que esos dos amigos o parientes suyos no cometen bigamia, lo cual según nuestras leyes constituye delito. Asistir a la comisión de un delito público, así sea sólo según la legislación civil, sin causa muy grave, y sin ánimo de evitarlo, no sería recomendable.

Pero podemos ubicarnos en otro plano. El de la conciencia de esos dos contra-

yentes. De ordinario juzgamos la conducta de los demás conforme a nuestra propia escala de valores. Esto

nos induce a atribuir a mucha gente mala conciencia, cuando no es así. Bien puede suceder que esos dos amigos suyos por muchas razones, por educación, falta de instrucción, ignorancia, o por haber perdido la fe, estén convencidos de que el "matrimonio" que van a contraer es lícito y válido, y que no

cometen injusticia alguna contra nadie.

Por consiguiente, puede asistir con tranquilidad al acto civil y a la fiesta posterior, ya que su presencia no significa aprobación. Estaríamos listos si debiéramos aprobar todos los matrimonios que presenciamos!



Nuevo Obispo Hispano en Estados Unidos. — El Obispo Electo Gilbert Espinoza Chávez, (centro) durante su primera conferencia de prensa. Fue nombrado por el Papa Paulo VI como obispo auxiliar del Obispo de San Diego, California. Con él aparecen el Obispo Leo T. Maher, de San Diego, y su madre Sra. Ramona Chávez.

En torno al machismo

Los humanos somos una mezcla más loca que pretender juntar aceite con agua, o peor, luces con sombras. En lo físico somos unos debiluchos monos carnívoros, casi lampiños, y nuestro organismo participa de los instintos o apetencias carnales de las bestias cuaternarias. Pero además, nos está infundida una chispa angelica, divina, que nos impulsa a destinos indefinidamente superiores.

Ver tan sólo lo que poseemos de espléndido animal, es criterio torpe; ni siquiera medio criterio. Hace un millón de años nuestros cavernícolas abuelos presentaban puras y máximas las diferencias sexuales, en las actitudes y en lo emocional. El varón paraba poco en la cueva; vivía para cazar, pescar y guerrear, por un lado, y reproducir por el otro. Su emocionalidad era eminentemente agresiva y adquisitiva. La hembra de la especie poco salía de la caverna; vivía para mantener vivo el fuego u hoguera (de donde sale el concepto del

"hogar"), aderezar lo aportado por los hombres, y cuidar de los cavernicolitos.

De aquí quedó marcada a fuego para siempre la diferencia psicológica de los sexos: el varón está hecho para la lucha (por la vida) y la conquista (de su suelo de sus hembras, de su comida). La mujer está hecha en cuerpo y alma (con toda su anatomía, fisiología y psicología) para el hogar y los hijos.

Los animales poseen rasgos psicológicos elementales (psiquismo afectivo-sensitivo), que podría llamarse alma inferior o no racional. De ahí no pueden pasar, y se hallan cristalizados para siempre en lo que siempre fueron, desde millones de años. El humano, empero, amén de todo eso, posee un intelecto o raciocinio que le permite captar una noción de sí mismo y de su destino, y una libertad, por la que puede modificar ese destino. Y además de esa emocionalidad superior y libre, posee una espiritualidad, por la que

capta una misión (tanto individual como persona, cuanto colectiva como especie), trascendente y sobrenatural, que nos lleva hacia Dios. Por algo se dijo: "la Historia marcha de la Zoología hacia la Teología".

Ahora bien, el machismo, el prurito de sentirse "muy pero muy hombre", representa en suma un impulso un poco atrasado. Hasta hace pocos siglos la mejor formación de los privilegiados — reyes, nobles, ricos — era la guerra y la caza, o sea: el mero cultivo de lo físico. Monarcas hubo que sólo firmaban con una cruz; cultivar lo intelectual quedaba para los frailes; no era cosa de hombres. Cumplido el plazo de esa preocupación exclusiva por lo orgánico, estamos hoy en el cultivo de lo intelectual y de lo técnico; el hombre actual se maneja apretando botones. Faltan tal vez muchos, muchos milenios, para que alcancemos una tercera etapa: la espiritual.

El que profiere "Yo soy muy hombre", "Eso lo

arreglo a lo hombre", se refiere por lo general a proezas agresivas o sexuales, o sea las que conciernen a su mitad inferior o carnal. Cuando el médico exhorta a privarse de dañosos excesos en comidas, alcoholes, tabaco, mujeres, nunca falta un ingenio que exclame indignado: — "Pero doctor... ¡Usted me priva de vivir, ¡Mejor que me pegue un tiro!" A todos éstos éstos hay que aclararles: — "Usted está razonando del ombligo para abajo. Olvida por lo visto que la mitad superior — corazón y cerebro — posee una posibilidad de placeres y deleites, emocionales e intelectuales, cuya intensidad y persistencia son muy superiores a los meramente sensuales, superficiales y efímeros".

En resumidas cuentas, los que vociferan "yo soy muy hombre", inflando el pecho y separando los brazos a lo gorila, al prescindir de la mitad superior de sus características de humano, están proclamándose, sin saberlo "hombres con minúscula".

Pastoral sobre la Muerte y la Enfermedad

Los Obispos de la Florida dieron a la publicidad una carta pastoral sobre "La Muerte y el Cuidado a los Moribundos" a la luz de los avances médicos modernos.

"En los últimos años ha habido una tremenda explosión de conocimientos médicos, un progreso fantástico en la práctica médica, una mayor disponibilidad de terapias y procedimientos desconocidos aún en la generación anterior," escriben los Obispos.

La pastoral de los Obispos de la Florida está documentada con pensamientos del Concilio Vaticano II, el Papa Pío II y una declaración de los Obispos Católicos de América.

"La Eutanasia (o muerte por misericordia) está prohibida en todas sus formas. El no ofrecer los medios ordinarios de preservación de la vida es equivalente a la eutanasia. Sin embargo, ni el médico ni el paciente están obligados a usar métodos extraordinarios.

"No es eutanasia el dar sedativos y analgésicos para aliviar el dolor al agonizante, cuando esto se considere necesario para aliviar el dolor, aún cuando pueda privar a una persona del uso de la razón o pueda acortar su vida."

Los obispos salen al paso a corrientes filosóficas tendientes a negar los medios ordinarios de subsistencia y curación a criaturas física o mentalmente impedidas. Para oponerse a esas corrientes, la pastoral cita una encíclica del Papa Pío XII escrita en 1943, en respuesta a los horrores de los nazis en ese sentido. En ese documento el Papa lamentaba que "los deformes, los perturbados mentales y los que sufren males hereditarios, sean privados de sus vidas, como si fueran inútiles cargas para la sociedad; y este procedimiento es aclamado por algunos como manifestación del progreso humano y en acuerdo con el bien común.

"Sin embargo, ¿quién que esté en su sano juicio no reconoce que esto no sólo viola las leyes naturales y divinas escritas en el corazón de cada ser humano, sino que también viola los más nobles instintos de la humanidad?"

Haciéndose eco de los planteamientos de Pío XII, en tiempos del nazismo, los obispos de la Florida sentencian hoy que "a nadie se debe privar de los medios ordinarios de preservación de la vida."

En lo que se refiere al uso de medios extraordinarios para preservar una vida agonizante, los obispos advierten que el mismo paciente ha de tener el derecho primero para decidir sobre el empleo de esos métodos extraordinarios, algunos de los cuales producen largos y profundos sufrimientos para prolongar la vida.

Dicen los obispos que en casos en que no se puede consultar al paciente, porque está en coma o delirante o es un tierno niño, debe obtenerse la aprobación o la negación del esposo o la esposa, los padres o guardianes.

"Hay límites a la obligación del paciente a preservar su propia vida. Reconocemos que la muerte no es un desastre, que puede ser una bendición," dicen los obispos.

El documento cobra especial interés dado que la legislatura de la Florida estudiará una serie de proyectos que tienen que ver con la eutanasia y la llamada "muerte con dignidad".

El extenso texto ofrece una serie de puntos doctrinales

sobre la muerte y la enfermedad desde el punto de vista cristiano que lo hacen particularmente interesante a aquellos que quieren conocer a fondo las enseñanzas de la Iglesia sobre estas trascendentales materias. La semana próxima The Voice comenzará a ofrecer la traducción en español de esta Pastoral del Episcopado de la Florida sobre la Muerte y el

cuidado a los Agonizantes.

La pastoral está firmada por el Arzobispo Coleman F. Carroll de Miami; el Obispo Paul Tanner, de St. Augustine; el Obispo Charles B. McLaughlin, de St. Petersburg; el Obispo William Borders, de Orlando y el Obispo René Gracida, Auxiliar de Miami.

Aniversario de dos movimientos del apostolado familiar

Dos movimientos consagrados al apostolado familiar celebrarán sus aniversarios de actividades el próximo domingo día 5. Los Encuentros Familiares celebrarán tres años de labor y lo celebrarán con un nuevo encuentro, el número 25. El Movimiento "Camino al Matrimonio", celebrará su primer año de labores y también lo hará con una de sus jornadas para novios.

CAMINO DEL MATRIMONIO

"Camino del Matrimonio" es una novedosa técnica de apostolado para las parejas que planean casarse en los próximos meses. En esencia son similares a las Conferencias Caná que desde hace muchos años vienen ofreciéndose en la Arquidiócesis de Miami. La novedad del Camino del Matrimonio es que se ofrece en programas de dos días completos, en las aulas y jardines del Colegio del Sagrado Corazón (Carrollton). Sacerdotes, médicos, matrimonios ofrecen las charlas sobre los distintos aspectos de la vida conyugal.

Sacerdotes y matrimonios hablan a los novios sobre la felicidad en el matrimonio y sobre las gracias sacramentales del

matrimonio. Dos psiquiatras, los doctores Pedro Melchor y René de la Huerta, ofrecen una charla sobre las diferencias psicológicas del hombre y la mujer, mientras otros dos médicos, los doctores Senén Borges y Osvaldo de la Pedraja tratan sobre las relaciones sexuales. En este momento dirige las actividades de Caminos el Padre Carlos Miguel Hernández, de la iglesia de St. Hugh. Los novios interesados sobre este "Camino al Matrimonio" pueden obtener mayor información llamando a Alfredo y Teresita Jacomino al 667-8165. El fin de semana del 4 y 5 de mayo se efectuará el Camino número 11. En un año más de 250 parejas han participado en los mismos.

ENCUENTROS FAMILIARES

El tercer aniversario de los Encuentros Familiares será celebrado con un nuevo encuentro, el número 25, que se efectuará en la Academia de la Asunción. En horas de la tarde del domingo, en la iglesia de la Asunción, se efectuará la misa de clausura del Encuentro Familiar y la acción de gracias por los tres años de apostolado familiar, según informó el Padre Florentino Azcoitia, S.J.

En los últimos tres años unas quinientas familias han participado en la experiencia del Encuentro: se trata de reuniones de dos días de duración en las que participan matrimonios con hijos entre 16 y 20 años de edad.

¿Qué persiguen estas reuniones? Como su nombre lo indica, un múltiple encuentro: Encuentro del individuo consigo mismo, encuentro del matrimonio entre sí y encuentro del matrimonio y sus hijos, para culminar en "un encuentro de toda la familia con Cristo".

Esto lo logra a través de una serie de charlas en las que participan por separado los matrimonios en una parte y los hijos en la otra, para finalizar con una reunión conjunta. En uno y otro grupo se tratan una serie de temas de fondo psicológico y religioso. Los dictan sacerdotes, psicólogos, pedagogos, matrimonios y jóvenes, en muchos casos matrimonios y jóvenes que han encontrado la felicidad y la armonía familiar, o la misma fe, a través de los encuentros.

¿Cuál es el problema más grave que usualmente se encuentra en una familia que acude al encuentro? Uno de los matrimonios organizadores responde a esa pregunta: "Que los padres tienen que comprender a sus hijos. El problema más grave en la mayoría de los casos es que los padres no comprenden a sus hijos.

— ¿Y cuál es el problema más grave que presentan los muchachos?

"Que no se sienten comprendidos."

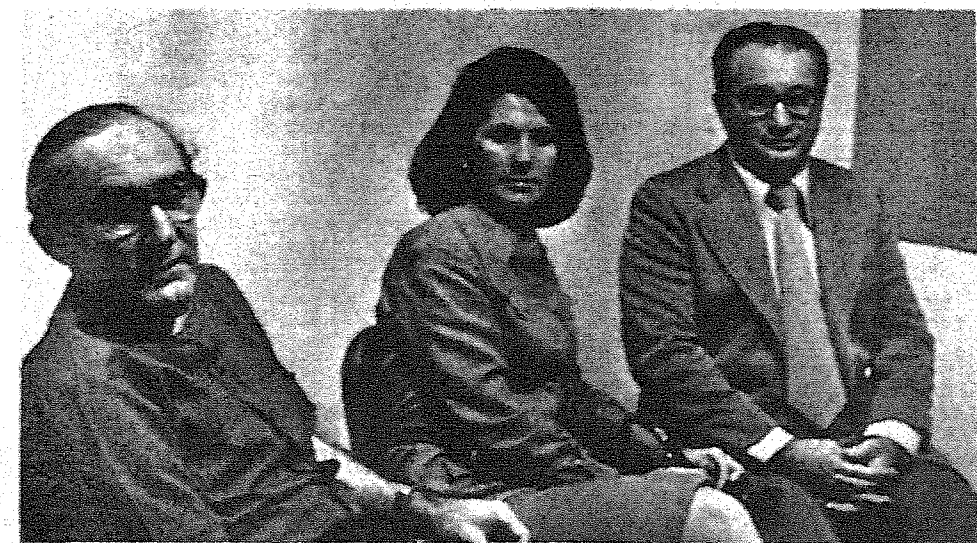
Y precisamente eso: Comprensión, entre los esposos entre sí y entre los

esposos y sus hijos, es lo que busca el encuentro, cimentando esa comprensión en la comunicación.

"Hemos observado que los muchachos están ansiosos de más afecto y más calor en sus hogares. Necesitan más atención que cosas materiales. En ciertos casos muestran una rebeldía ante los halagos materiales: dinero, ropa, regalos costosos y se quejan de que les falta calor, cariño, tiempo y atención de sus padres.

"El diálogo es la expresión del amor entre padres e hijos hecho palabras", ha dicho una y otra vez en los encuentros el Padre Azcoitia. Y después de los dos días del "encuentro" el movimiento promueve una serie de actividades tendientes a mantener vivo y latente ese diálogo.

Gracias a la donación de un matrimonio que participó en los encuentros y que aprecia lo que ese movimiento puede hacer por la familia, cuentan hoy con una finca que usan casi todos los fines de semana en una serie de actividades: almuerzos campestres, competencias deportivas, bailes, fiestas y actividades espirituales como retiros. "Es un aporte que tenemos que agradecer a los esposos Daisy y Enrique Benítez," expresa el Padre Azcoitia. Los interesados pueden obtener datos llamando a la familia Aguayo, 625-8779 o a la familia Forment, 649-7117.



El director de los encuentros familiares, Padre Florentino Azcoitia, con los esposos Miriam y Manuel Arvesu, coordinadores seculares, explicando los fines y resultados de este medio de apostolado tendiente a acercar a las familias entre sí y con Cristo.



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Kool - Tite

"Home of the Week"



Another Kool-Tite Roof Shows Beauty and Durability of Coating

"ANOTHER ROOF that demonstrates 'proof in use' and not mere claims is the barrel tile roof on the home of M. E. Slade, 835 N.W. 122nd St.," says R. L. Scalzo, treasurer of Kool-Tite, Inc. This roof was coated previously. By Special warranty arrangement, Kool-Tite cleaned the roof, gave free brush sealing and applied two coats of brilliant Kool-Tite. Each coating was applied on a separate day. Roof coating is better and more beautiful and longer lasting than ever before when you have Kool-Tite, according to Scalzo.

"Summer or winter, your home air conditioning is more efficient when you have a really white roof — a Kool-Tite roof," Scalzo explained. "And your home will be more beautiful with a clean, white roof. Kool-Tite is a special coating formulated to reflect the heat-producing rays of the sun and lower your attic temperature."

"Kool-Tite helps make your waterproof roof deck last longer, too. The same qualities that reduce interior heat help to keep the roof deck cooler."

Kool-Tite, Inc., is growing rapidly because the management has had more than 23 years of experience in the application of quality roof coating. The material used have been proven in use for many years to be beautiful and long-lasting.

Kool-Tite has special processes for tile, gravel, slate and asphalt shingle roofs.

"Kool-Tite, Inc., is licensed and insured for your protection," Scalzo added. Our work carries full guarantee protection. We are confident, however, that your Kool-Tite coating will outlast its guarantee period. Financing is available.

"Free estimates at your convenience, with no obligation, may be secured by calling 754-5481."

Man indicted on counts of transporting smut

A Federal Grand Jury in Miami has indicted a California book dealer on four counts of interstate transportation of obscene material.

As the result of investigations by the Miami Office of the Federal Bureau of

Investigation, Lewis Kaufman, 52, a resident of Tarzana, Calif. was charged with the transportation of several hundred copies of each of 12 different sexually explicit paperback books from Los Angeles to Hialeah in March and April of 1971.

On April 19 he was arrested by Los Angeles FBI agents and released by a Federal Magistrate on a personal recognizance bond of \$10,000. He now awaits further action by the U.S. District Court.

Earlier this month Dade

Circuit Court Judge Henry L. Balaban fined the L. G. Corp., Miami Beach, \$1,000 on two counts of exhibiting obscene material at the Roxy Theater, Miami Beach, in January of this year. Charges were filed by the Dade State Attorney's office.

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

FRIDAY, APRIL 24
10 a.m. (16) The Chambers (No classification)
1 p.m. (16) Killer With A Silk Scarf (No classification)
3:30 p.m. (10) Black Patch (Objectable in part for all)
OBJECTION: Low moral tone, suggestive sequences.
4 p.m. (5) Founds Of Trouble, Part II (Unobjectionable for adults and adolescents)
7:30 p.m. (5) To Kill A Mockingbird (Unobjectionable for adults and adolescents)

11:30 p.m. (14) Sayonara (Unobjectionable for adults and adolescents)
11:30 p.m. (10) City Of Fear (Unobjectionable for adults and adolescents)

SATURDAY, APRIL 25

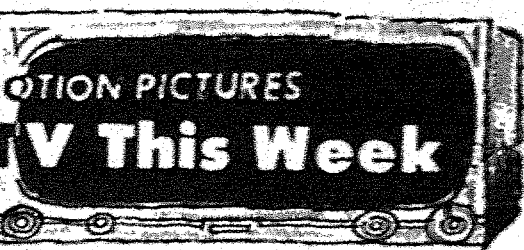
1 p.m. (4) Children's Film Festival
1 p.m. (6) The Mummy (Unobjectionable for adults and adolescents)
3 p.m. (4) Sherlock Holmes in Terror By Night (Family)
3 p.m. (6) White Feather (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Deliver Us From Evil (No classification)
9 p.m. (5 & 7) Manchurian Candidate (Unobjectionable for adults and adolescents)
11 p.m. (6) Missing Guest (Family)
11 p.m. (12) Camera vs. Monster X (No classification)
11:30 p.m. (4) Genghis Khan (Unobjectionable for adults and adolescents)

11:30 p.m. (10) The Model and the Marriage Broker (Unobjectionable in part for all)
OBJECTION: Although this film in the story it tells indicates some evils consequent on divorce, nevertheless, it presents the marriage bond as dissoluble, it is opposed to traditional Christian teaching.

SUNDAY, APRIL 25

11:30 a.m. (6) Buck Privates Come Home (Family)
1 p.m. (6) Boeing Boeing (Unobjectionable in part for all)
OBJECTION: A thread of vulgar suggestive sex seriously mars this sex farce.
3 p.m. (6) Rains of Ranchipur (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Murphy's War (No classification)
11:15 p.m. (12) Jubal (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Love Has Many Faces (Unobjectionable in part for all)
OBJECTION: This film develops a sordid story in a lush setting, is suggestive in dialogue, situations, costuming and camera

angles; moreover, its overstated ending is morally unconvincing.
11:30 p.m. (11) Four Faces West (Family)



1 p.m. (8) Covenant With Death (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and situations.
8:30 p.m. (10 & 12) QB VII, Part II (No classification)

WEDNESDAY, MAY 1

10 a.m. (8) Letter For Miss Quon (No classification)
1 p.m. (6) The Lonely Man (Family)
3:30 p.m. (10) The Best of Enemies (No classification)
4 p.m. (5) Intentional Exposure (No classification)
8 p.m. (12) All The King's Men (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce, low moral tone.
8:30 p.m. (10) Death Race (No classification)
11:30 p.m. (4 & 11) The Horseman (No classification)
11:30 p.m. (10) The War Lover (Unobjectionable in part for all)
OBJECTION: This film tends to combine impersonal behavior between two sympathetic characters.

10 a.m. (8) The Lonely Man (Family)
1 p.m. (6) Leather Saint (Family)
3:30 p.m. (10) The Nun's Story, Part I (Unobjectionable for adults and adolescents)
4 p.m. (5) The Truth About Spring (Family)
8 p.m. (5) The Young Lovers (Unobjectionable for adults and adolescents)
9 p.m. (5) Limbo (No classification)
9 p.m. (7) Up From The Beach (Family)
9 p.m. (10 & 12) QB VII, Part I (No classification)
11:30 p.m. (4 & 11) 30 Steps (Family)

TUESDAY, APRIL 26

10 a.m. (8) Red Tomahawk (Unobjectionable for adults and adolescents)
1 p.m. (6) Man Trap (Unobjectionable in part for all)
OBJECTION: Low moral tone.
3:30 p.m. (10) The Nun's Story, Part II (Unobjectionable for adults and adolescents)
4 p.m. (5) Walk Like A Dragon (Unobjectionable for adults and adolescents)

FEDERAL CIVIL SERVICE CAREER WITH THE U.S. DEPARTMENT OF THE INTERIOR, MINING ENFORCEMENT AND SAFETY ADMINISTRATION. Metal and Nonmetal. Federal Mine Inspectors Starting Salary — \$12,167 per annum.
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9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "The Handicapped", with Beverly Martin, Vince DiGiorno, John Winter and Greg Stead.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Fr. Burke
2 p.m.
INSIGHT — (Hindi) WINK Ch. 11
RADIO
Sunday 6:30 a.m.
CROSSROADS — WSRF 1580 kc., Ft. Lauderdale
CROSSROADS — WSHE-FM, 1035 kc., Miami
10 a.m.
CROSSROADS — WJNO, 1230 kc., W. Palm Beach
MARIAN HOUR — W5BR, 740 kc., Boca Raton

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Venetian Blind Service
New Venetian Blinds
 OLD BLINDS - REFINISHED
 REPAIRED - YOUR HOME
 STEADCRAFT
 1151 N.W. 117 St. 688-2757

Windows
 Patio screening - Custom Screen Doors Glass Sliding Door - Fast Service - Fair Prices ALL WINDOW CO. 666-3339. 7813 Bird Road.

Window & Wall Washing
 Windows washed, screens, awnings cleaned. Wall washing. Al Dee (Member St. Mary's) 757-3875 or 751-2580.

Window Repair
GENERAL WINDOW REPAIR SERVICE
 Complete Window and Door Repairs
 Replacement Parts
 3755 Bird Road, Miami
 448-0890 443-9577

BROWARD COUNTY

Beauty Salons
 Phones: 923-3840 / 923-9463
Elegante
 BEAUTY SALON
 2725 Hollywood Blvd.
 Hollywood, Fla.
 "We cut up, Curl up & Dye for You"

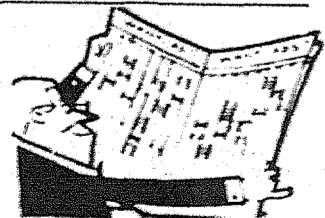
MAIL AN AD

NAME _____
 ADDRESS _____
 CITY _____ STATE _____ ZIP _____
 PHONE _____

MINIMUM
 3 Lines (12 Words)
 1 Time 3 Times 4 Times
 \$2.16 \$5.40 \$6.00

Extra lines - 60¢ each per insertion.

RUN AD _____ TIMES _____
 START AD _____ CLASSIFICATION _____



Mail Your Ad to: **VOICE CLASSIFIED**
 P. O. Box 1059
 Miami, Florida 33136



SEVEN NATIONAL BANKS KEEPING PACE WITH THE GROWTH OF GREATER MIAMI

OBSERVE OUR HIGH-GRADE DIRECTORS LISTED BELOW. STUDY THE FIGURES IN THIS REPORT AND REALIZE THAT WE CONDUCT COUNTY-WIDE BUSINESS ON A STRICTLY CONSERVATIVE BASIS FOR GOOD PEOPLE.

INCIDENTALLY, WE ALWAYS HAVE OPENINGS IN OUR STAFF FOR THOSE WHO WANT TO BECOME BANKERS.

MARCH 31	DEPOSITS	CASH AND BONDS	LOANS	CAPITAL AND SURPLUS	MARCH 31
1950	\$ 2,444,000.00	\$ 2,513,000.00	\$ 48,000.00	\$ 200,000.00	1950
1953	\$ 22,800,000.00	\$ 18,512,000.00	\$ 4,850,000.00	\$ 660,000.00	1953
1956	\$ 36,209,000.00	\$ 29,975,000.00	\$ 8,838,000.00	\$ 1,572,000.00	1956
1959	\$ 45,439,000.00	\$ 29,575,000.00	\$ 17,705,000.00	\$ 2,755,400.00	1959
1962	\$ 49,032,000.00	\$ 30,952,000.00	\$ 20,640,000.00	\$ 4,026,500.00	1962
1965	\$ 57,093,000.00	\$ 28,817,000.00	\$ 31,378,000.00	\$ 4,927,000.00	1965
1968	\$ 76,369,000.00	\$ 46,318,000.00	\$ 34,676,000.00	\$ 5,241,500.00	1968
1971	\$ 113,511,000.00	\$ 75,929,000.00	\$ 43,821,000.00	\$ 6,621,400.00	1971
1974	\$ 163,916,000.00	\$ 94,474,000.00	\$ 75,766,000.00	\$ 10,888,300.00	1974

PEOPLES FIRST NATIONAL BANK OF MIAMI SHORES

- WITH COMPLETE TRUST FACILITIES •

Northwest 2nd Avenue at 95th Street
Established February 27, 1950

PEOPLES AMERICAN NATIONAL BANK OF NORTH MIAMI

Northwest 125th Street at 10th Avenue
Established March 27, 1951

PEOPLES FIRST NATIONAL BANK OF NORTH MIAMI BEACH

West Dixie Highway at 162nd Street
Established May 16, 1956

PEOPLES NATIONAL BANK OF COMMERCE

Northwest 79th Street at 33rd Avenue
Established February 4, 1960

PEOPLES LIBERTY NATIONAL BANK OF NORTH MIAMI

Northwest 7th Avenue at 135th Street
Established October 21, 1963

PEOPLES HIALEAH NATIONAL BANK

1590 West 84th Street
Established September 3, 1969

PEOPLES DOWNTOWN NATIONAL BANK

117 N.E. 1st Avenue
With Branch Trust Facilities and
Complete International Department

Executive Committee

Leonard Usina, Chairman -- Agnes Barber-Blake -- Frank Willer -- Roland Stafford
Edna Bell -- Matt Walsh -- Bill Byrd -- Wilma Berent -- Christine O'Connor
Julian B. Frix -- Anthony Gocking -- Dr. M. A. Schofman
J. N. Lummus, Jr. -- John H. Mercer -- Dr. H. Roger Turner

FREE CHECKING SERVICE FOR SENIOR CITIZENS

Combined Resources in Excess of \$182,000,000.00

HIGH-GRADE DIRECTORS INVITING HIGH-GRADE DEPOSITORS TO DO BUSINESS WITH A HIGH-GRADE BANK

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				JOHN S. RYAN Manufacturer's Representative	

* Member Advisory Council

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