

Lent makes Catholics take stark look at life, Pope says

By JOHN T. MUTHIG
VATICAN CITY—(NC)—Lent's beginning makes Christians take a stark look at life, a look which "disinfects" modern man of illusions about existence, Pope Paul VI said in an Ash Wednesday homily here.

At an evening Mass in St. Peter's Basilica during which ashes were placed on his head, Pope Paul reminded Catholics to increase charitable acts during Lent and to meditate on Christ's cross.

"THIS CEREMONY," he told a small but fervent crowd, "pushes us toward radical criticism of our habitual and superficial way of thinking about things...With a jolt we are awakened to a realistic vision of temporal life—a life which starts from zero and seems to end at zero."

He said that a more realistic view of life "drastically disinfects us of very simplistic illusions."

The "first chapter" of Lenten spirituality, the Pope continued, deals with a new evaluation of time "as a precious element in our spiritual welfare and in our walk toward God."

"The Lord has in his hand our life's calendar and He possesses the clock that ticks off our days, the

duration of our journey on the train of time is thus calculated in the mind of God," the Pope said.

Fasting laws have been very greatly reduced, the Pope said, and are in force on only Ash Wednesday and Good Friday, with abstinence from meat on all Lenten Fridays.

"But our urgent calls to perform charitable works for your neighbor and to meditate and follow Christ's cross, which the faithful Christian always meets on his journey, still remain," the Pope said.

The Pope after his homily received ashes on his head from the archpriest of St. Peter's, Cardinal Paolo Marella. He then put ashes on the cardinal's head and on the heads of other Vatican officials.

The Pope did not go to Rome's Aventine Hill for the traditional papal Ash Wednesday penitential procession and Mass at the Dominican Church of Santa Sabina.



Pope Paul VI consecrates the host during a Mass honoring the 500th birthday of Michelangelo. Speaking to the dozens of artists attending, the Pope gave the

Renaissance artist one of the highest tributes the Vatican has ever paid to a layman not proposed for canonization.

The **VOICE**

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Labor bill modeled after California's

New migrant union push starting

A bill guaranteeing bargaining rights of farm laborers was introduced into the State Legislature last week and Floridians can expect to see efforts to unionize farmworkers, especially in the citrus industry, stepped up in coming months.

There are an estimated 100,000 farm workers in the state, and even more in peak seasons, according to Rev. Fred Eyster, director of the Florida Christian Migrant Ministry, and already the United Farmworkers Union is signing up up 1,000 workers a week, getting authorizations for organizing activities to come soon.

SUCH EFFORTS have been almost nonexistent in Florida in recent months, said Rev. Eyster, because of the union struggle in California, which has now been partially resolved under a new farm labor law there and subsequent elections.

The United Farmworkers of America have been trying for years to establish a base for the union in California, the nation's leading agricultural state, but have met resistance from the growers. Two years ago the

growers broke off talks and signed what the UFW called "sweetheart" contracts with the Teamsters who did not really represent a majority of the farmworkers, according to the UFW.

The UFW's claim has since been borne out by over 400 elections under the new California law which have gone two-to-one in the UFW's favor even though many farms are currently manned by workers who were covered by the Teamster contracts.

Prior to the enactment of the California law which the Catholic Bishops supported, a union would have to persuade a grower to allow unionization through goodwill or pressure of a boycott or strike. Strikes were not effective enough because growers could get other cheap labor long enough for the harvest, leaving the boycott as the only tool for organizing pressure.

A SIMILAR situation exists in Florida the nation's second largest agricultural state, as existed in California prior to its new law, with one apparent exception. According to Anabel Proffitt, UFW worker in Miami, "Most of the growers have a strategy here they didn't use in California. When we approach them the growers say they don't have any employees, the labor contractors have the employees. The worker sometimes doesn't even know whose farm he is on, he just goes where the crew leader (labor contractor)

tells him, and the crew leader pays him from the money he gets from the grower.

"And it's this crew leader system of exploitation that we want to eliminate with the union hiring hall," she said.

At present there is one UFW contract in Florida. Coca Cola's Minute Maid division recently signed a new three-year contract covering about 1,200 citrus workers, about half of whom are year-round employees. The pact brought a wage hike, pension plan and other fringe benefits not normally available to farmworkers.

"THE FARMWORKERS' position," said Rev. Eyster, "is that they should have the same rights and benefits as other workers in America, and organizing as the other workers did is the only way to get these."

He said that when the Florida bill comes up for consideration many growers

(Continued on page 3)



Farmworkers such as these in South Dade generally have poor living standards and no benefits such as sick leave, pensions, and grievance procedures which other laborers in America have obtained largely through unionization. Unionizing activity is beginning in Florida and looking toward a new law for help.

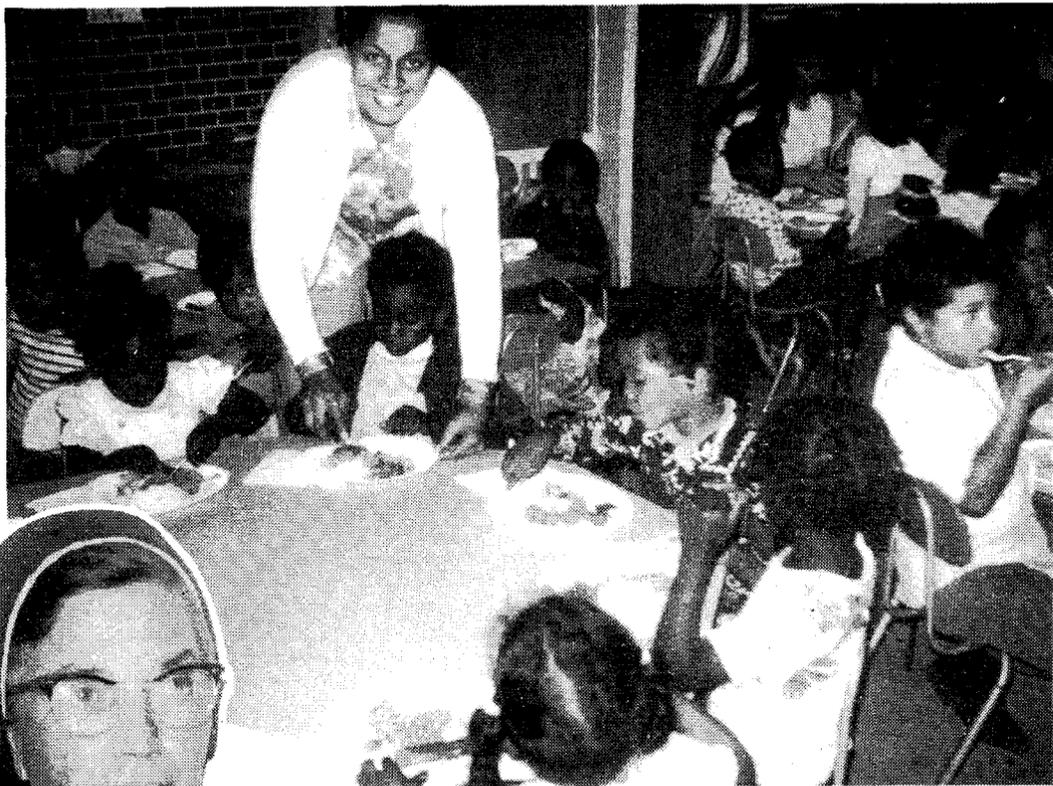
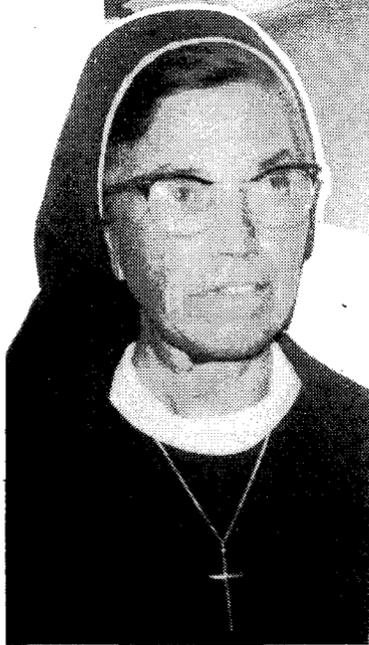
"...I was a stranger and you took me in..."

see page 19



Spanish Pages 22 - 24

Happy
St. Pat's
Day



Day Care Center located in West Lantana is under the direction of Sister Aquinas, S.S.J., shown extreme left. At left and below teacher aides not only assist the youngsters at meal time but also show them how to use tableware.



'Whispering Nun' at migrant center

Sister has small voice, big heart

LANTANA — Migrant farm workers and hundreds of children call her the Whispering Nun.

She is Sister Mary Aquinas, of the Sisters of St. Joseph of St. Augustine, and her speech is limited to whispering, since she suffered an operation a few years ago.

Sister Aquinas is director of the Day Care Center for migrants and low income bracket families, on West Lantana Road, several miles west of Lantana. Her charges are aged 2½ to 5 years, and come mostly from the western and rural area of Palm Beach County between West Palm Beach and Boynton Beach.

A graduate of Barry College, her work with these tots became Sister Aquinas' new work for God, after the loss of most of her voice prevented the continuation of her career as a teacher in regular parochial schools.

The American Food Co. donated a building for the special little school, and the Department of Health, Education and Welfare (HEW) was persuaded to fund the facility through the Community Action Migrant Program, of Fort Lauderdale.

Funds are also donated by the Archbishop's Charities Drive.

"Our objective," said Sister Aquinas, "is to get these little children into a learning situation...and prepare them for kindergarten and the first grade in the regular schools."

"School" begins at 8:15 a.m. with breakfast, followed by a tooth-brushing session, language arts, science and arithmetic.

Gladys Chevalier, 20, a graduate of the special Montessori course at Palm Beach Junior College, who expects to graduate eventually as a specialist in education for teaching such tots, was asked what kind of science and mathematics it is possible to teach such young children. She replied:

"Children love to watch things, and do things themselves. In science, for example, we light candles. Then we cover one with a glass jar and watch the light go out. We show them what happens with magnets...How various colors flash from bubbles...In arithmetic, we will put down a stick, and

then add a second. Then we count them, and so on."

Other items in a typical day's curricula include a nature walk and a report on what was seen; snack time; supervised play (outside are swings and slides and game equipment to aid coordination—and chickee huts for shade); story time; a period for washing hands; lunch; more brushing of teeth; nap time—and afterwards, a session on putting away, tidily, the sheets on all the little cots; another snack time, and then departure by bus to their homes. Sometimes, the little school goes on field trips.

To aid Sister Aquinas is a teaching assistant, Mrs. Ulie Mae Jones; three teacher aides, Miss Chevalier, Mrs. Cilia (sic) Wertz, and Miss Trudy Lowe; a cook, Mrs. Virginia Hollis, and the bus driver, George Boneta.

Besides "administering" the school from a tiny space in the corner of the building, Sister Aquinas teaches the teachers, and helps individual children. On her way to and from the school, she usually visits parents, and makes time

to visit them also in the weekends and evenings.

She has also certainly imparted the spirit of dedication and love taught by Christ among her small staff. For example: commenting on her charges, young Miss Chevalier said: "These are my children. I love them; I respect them, and I teach them."

Sister Aquinas came to the U.S. from Limerick, Ireland, in 1937. She entered the novitiate of her order at St. Augustine.

After profession, she taught at St. Augustine; Jacksonville; Gesu School, in Miami; in St. Petersburg, and Lake Worth. She holds a bachelor's degree in elementary education, and has a State of Florida teaching certificate.

A veteran of more than 18 years work among agricultural farm workers and their families, those who know Sister Aquinas well describe her as "one who can tell by looking at a child to which family he belongs."

Pontiff lauds Pius XII's war record

VATICAN CITY—(NC)—In a homily delivered with emotion and interrupted by applause, Pope Paul VI hailed Pope Pius XII as a "brave champion of justice" during World War II and rejected criticism of Pius XII's wartime record.

In the presence of members of Pius XII's family, the Pacellis, and Church and state dignitaries, Pope Paul com-

memorated the late Pontiff's 100th birthday at a solemn Mass in St. Peter's Basilica. Pius XII was born a short walk from St. Peter's in Old Rome on March 2, 1876.

Pope Paul, who worked closely with Pius XII from 1939 to 1954, spoke warmly and with emotion about his years of "humble conversation" with Pope Pacelli.

"Our voice trembles and our heart beats faster as we pay to the paternal memory of Eugenio Pacelli the affectionate encomium of a humble son and the devoted homage of a poor successor," Pope Paul said.

Pope Paul drew applause for rejecting current charges that Pope Pius was not forceful enough in condemning Nazism and that he was pro-German after his 12 years of Vatican diplomatic service in pre-war Germany.

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News briefs

Abortion showdown to be attempted

Education down

From 1965 to 1974, the number of Catholic children of elementary and secondary school age receiving no formal religious instruction more than doubled to a total of 6.6 million, according to a study published in Washington, D.C. by the U.S. Catholic Conference. The 6.6 million constituted 43.5 percent of the more than 15 million Catholic youngsters in this age bracket, the study found. The other 8.6 million youngsters, or 56.5 percent, were enrolled in Catholic schools or Confraternity of Christian Doctrine (CCD) programs.

Moral norms urged

Speakers at a forum in Phoenix, Ariz on test tube babies called for the development of moral norms to guide genetic engineering. The community has a responsibility to develop such norms, said Sister Christine Athans, executive director of the North Phoenix Corporate Ministry, which sponsored the forum. She pointed out that, prior to the atomic bombing of Japanese cities, there had been no public discussion of the morality of that action.

Bishops speak out

In a review of Church efforts at renewal and social reform, the bishops of Latin America have found growing military rule, widespread unemployment, frequent violations of human rights and social and moral tensions. "The armaments race is being escalated among our nations, an alarming trend that consumes resources otherwise needed for human promotion and development," said the 66 delegates of the Latin American Bishops Council meeting in Bogota, Colombia.

Reject euthanasia

Any idea of legalizing euthanasia was firmly and unanimously rejected by the General Synod of the Church of England during its four-day meeting here (Feb. 24 to 27). The synod also voiced concern over the state of the British nation, and called for the introductions of proportional representation for parliamentary elections.

WASHINGTON—(NC)—Sen. Jesse Helms (R-N.C.) intends to reintroduce a proposed constitutional amendment to restrict abortion on March 15 and force a floor vote on the amendment.

Helms and some anti-abortion groups see the maneuver as a means of placing senators on record on abortion before the November elections.

HELMS' amendment was defeated 6-1 in the Senate subcommittee on constitutional amendments last September.

His amendment read: "With respect to the right to life guaranteed in this

Constitution, every human being, subject to the jurisdiction of the United States, or of any state, shall be deemed, from the moment of fertilization, to be a person and entitled to the right to life.

"CONGRESS and the several states shall have concurrent power to enforce this article by appropriate legislation."

According to a Helms aide, Helms plans to reintroduce the amendment and ask unanimous consent that it be given immediate consideration by the Senate.

Opposition is expected and

immediate consideration would be blocked. The amendment would then be placed on the Senate calendar. Helms must then wait at least one legislative day before making a motion to take it off the calendar and bring it to the floor for a vote.

Helms believes that this vote—on whether or not to bring the amendment to the floor—will reflect where senators stand on abortion.

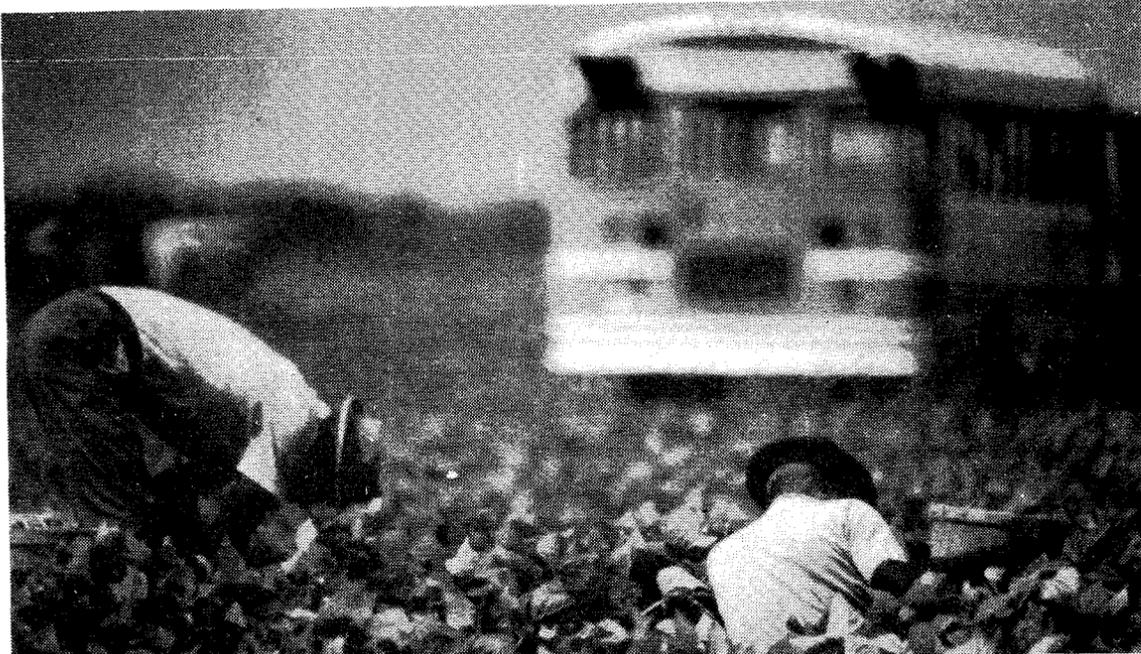
BUT OBSERVERS argue that the meaning of such a vote will not be clear because senators are very conscious of the committee system and are

reluctant to go against the system.

ABCD results received by Abp.

Pastors in the Archdiocese of Miami reported results of the ABCD to Archbishop Coleman F. Carroll during a dinner meeting at 7:30 p.m., Wednesday, March 10, in the Archdiocesan Hall cafeteria.

Coverage of the campaign results will be published in the next edition of The Voice, March 19.



Rights of Florida migrants such as these to participate in union elections would be guaranteed by a bill introduced into the Florida legislature last week, if it is passed into law. The bill provides for a three-member commission to oversee union elections and guarantee the rights of workers and employers.

New farmworker union push starting

(Continued from page 1)

will start pushing for the farmworkers to come under the National Labor Relations Act. The reason the UFW opposes that, he said, is that the NLRA as amended by the Taft-Hartley Act is intended to apply to large industrial

unions. Applied to agricultural situations its restrictions would completely kill any bargaining power of the union and would therefore leave the workers powerless to make any advances.

Rev. Eyster stressed that he hopes that the Legislature and the growers would accept

the need for a Florida agriculture labor law so justice could be established for farmworkers who are at the bottom of the labor pile, without strikes and boycotts and disputes as occurred in California.

"THIS LAW would set up a three-person commission to oversee union elections and

guarantee the rights of workers and employers through the rule of law," he said.

"We can solve problems before they become critical, and can be proud of our agricultural industry when workers are treated as people, and are not disgraced with rented slavery in our nation's Bicentennial."

Pope Paul on week-long lenten retreat

VATICAN CITY—(NC)—Pope Paul VI is participating in a week of retreat which began here March 7 to prepare, as he said, for Easter and for his own death.

The Pope told crowds gathered in St. Peter's Square March 7 for the Sunday Angelus that his retreat would be "a preparation for Easter and a preparation for death, which cannot be too far off for us."

POPE PAUL'S close friend, Archbishop Enrico Bartoletti, died March 6 at the age of 59. Observers speculated that the death of the archbishop, who was secretary general of the Italian Bishops' Conference, may have prompted the Pope's remarks.

The 78-year-old Pontiff suffers from a painful but not alarming arthritic condition. His health is generally very good.

In his talk before reciting the Angelus, Pope Paul decried today's "religious illiteracy," and lack of prayer.

"MANY PEOPLE who think they are being progressive and adult in thought and behavior have turned themselves off to prayer," the Pope said.

"It is tolerated by many others only as one would

tolerate a dead language," he added.

The Pope objected to the belief that prayer was a childish regression for men educated in science and contemporary learning.

"Prayer is not useless, it is not superstition or childishness of spirit," he insisted. "It stands at the summit of reason, at the heights of psychology, and at the apex of morality and hope."

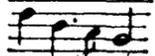
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In Penance we see the needs of others

By FATHER JOHN T. CATOIR

Rich and poor alike were urged by Pope Paul VI to "share what they have with those around them." In his annual Lenten message, focused on "fraternal and social love, revived and multiplied in good works," the Pope said, "those who are truly poor always find someone who is poorer still and share generously."

I know a man who wrote out a check for \$50 to aid a widow with many children. The gesture was sparked not only by her need and his relatively comfortable financial situation, but by a whisper within his heart to make amends for the abuses of his youth to his own mother. The connection is not logical, but his heart was so directed, and he followed his grace.

FASTING serves a similar

Eucharistic Congress hotel rooms scarce

Pastors have received letters this week from the Archdiocesan coordinator of the upcoming Eucharistic Congress, urging that parishioners be informed that hotel space in the Philadelphia area will be all booked up soon.

Tens of thousands of people from all over the country and world are expected to attend the week-long series of spiritual and cultural events dedicated to the Holy Eucharist, Aug. 1-8.

Allotments of hotel rooms are being handled through a central coordinator in Philadelphia and designated travel agencies in each diocese, with a certain allotment of rooms going to each agent for a certain limited time period. Deposits and specific bookings are required to hold the South Florida allotment, according to Father Charles Ward, archdiocesan coordinator.

He is requesting this or similar notice be placed in Parish bulletins:

"EUCCHARISTIC CONGRESS (August 1-8): Unless individual names are received within the near future to cover rooms assigned last

purpose. The pain of deprivation is a good pain. We deliberately say "No" to the body, mindful of the times past when we did not have the strength to say no. We lament our past sins. But in these days of enlightened scholarship, Catholics are not so easily prone to accuse themselves of serious sin, mortal sin. Many are finding less and less desire within themselves to go to confession. What are they to do in the holy penitential season?

Let me begin by reminding them that "even the just man sins seven times daily." We are all sinners. We must remember that Jesus did penance for sin. Though He was sinless, He suffered mightily in his innocence. He bore, in his agony, the dead weight of all our pain. The beatings, the brutality, the wars, the criminal acts, the psychological pain of dependence, humiliation, weakness,

fear, self-doubt—all that mankind suffers—Christ carried with Him.

ON THE evening news, we watch pain on the face of a mother, a child, victims of fire, victims of crime. We feel helpless and saddened at the indignities these innocent human beings must suffer. We bear this pain of life within us, and it is a real penance. It is a sharing of the pain of Christ. As penitent, Christ made reparation for the sins of men, and we can imitate Him.

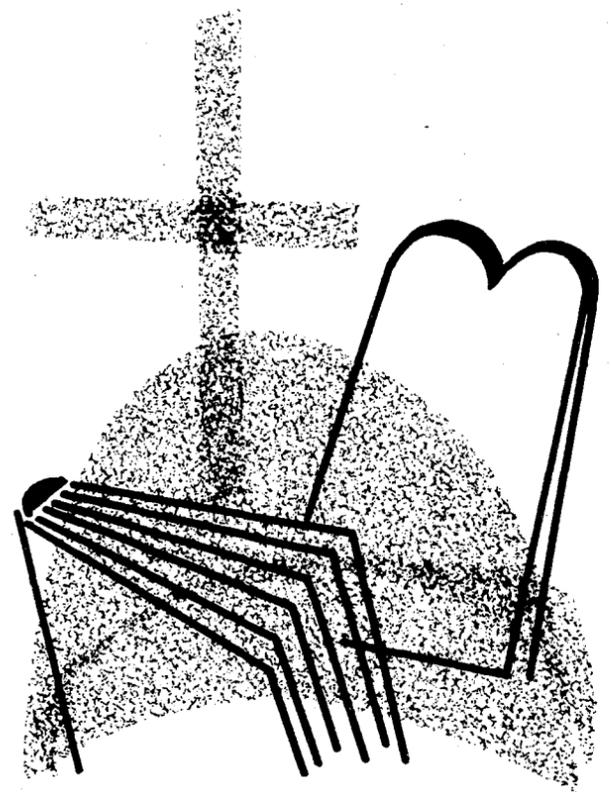
Penance leads us to a deeper conversion of heart. We see the needs of others—we reach out more. We catch the fire of Christ's love for his children—we heal and lift, and lighten burdens. The strength comes from above. We become ready to follow Christ all the way, even to death.

In the words of Father Edward Farrell, in his book, "Surprised By The Spirit," "For all of us it calls for a daily offering of all we are to God..."

Serra to observe day for pastors

Pastors Day will be observed by members of the Miami Serra Club during the next meeting at 12:15 p.m., Tuesday, March 16 at the Hotel Columbus.

fall, the Archdiocese of Miami faces the loss of its allotment of hotel and motel space in the Philadelphia area. The alternative will be housing in Atlantic City with consequent commuting to and from Philadelphia. Those planning to attend the Congress should act now. Telephone 940-0751 (Miami) or 552-4752 (Fort Lauderdale)."



"There in their presence he was transfigured: his clothes became dazzlingly white, whiter than any earthly bleacher could make them. Elijah appeared to them with Moses; and they were talking with Jesus." (Mk. 9:2-4)



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Alcoholism: priest can help if he's aware of problem

"The average age at which youngsters begin drinking today is age 11," Father John Cunningham, executive director of the National Clergy Council on Alcoholism (NCCA), was saying.

"I used that same sentence to start off a speech 20 years ago," he added with a sad smile.

"Things just haven't changed."

The Chicago priest knows first-hand about the heart-breaks caused by alcoholism. Twenty-five years ago, after he had spent three years of counseling alcoholics as part of his pastoral duties, "some people came to me and told me I was an alcoholic."

HE KNEW his life was getting unmanageable, but he was avoiding facing up to his problem while helping others overcome theirs. It was a typical alcoholic pattern, and his experience made him become a strong proponent of a method called "confrontation," in which a few trusted friends approach an alcoholic and convince him in a loving, concerned manner that he needs help.

Most alcoholics know they have a problem, but they often will do nothing about it unless approached, he said. Along with the physical symptoms of the disease come guilt, defensiveness and paranoia that must be dealt with if the alcoholic is to be helped.

The parish priest is in a prime position to detect the possibility of alcoholism, Father Cunningham said, and that is one of the reasons for existence of the NCCA. The group held its annual convention last week at Barry College for the third straight year.

As Father C.N. McKinnon, S.J., one of the directors of the NCCA, explained, the organization was formed in 1948 to assist the clergy in counseling alcoholics, to make available to them information about treatment facilities, and to help priests and Religious who themselves may have a drinking problem.

"THE PRIEST is often the first recourse of the family of an alcoholic," Father McKinnon said, "so the parish priest should be informed."

Brother Francis Crotty, another board member, stressed the family nature of alcoholism, that it affects not just the ill person, but his entire family.

"Many of us in our work deal with families where there is an alcohol problem," he said. "If we don't know what the sickness is, we can't help. It is a family problem, so we have to help the family."

NOT ONLY the parish priest, but also the Sister who is teaching school is in a position to discover a drinking problem, said Sister Maurice Doody, another NCCA board

member.

"We occasionally come across a child who is really off the wall in school, and we discover that he is suffering because of an alcoholic parent," she said.

Another fact about alcoholism is that "it is no respecter of persons," Father McKinnon pointed out. "Only five percent of alcoholics are skid row people," he said.

"IT IS no respecter of age, sex or station in life, either," Sister Maurice added.

In fact, Father Cunningham said, the incidence of alcoholism is highest among professional people. A psychological profile of an alcoholic shows intense personal drive, desire to control and dominate, and low tolerance of pressure qualities often found in the professions.

Wherever it hits, it is the duty of the priest to discover it and help, Father Cunningham said.

"THE PRIEST meets people on a more intimate level than other professionals, even doctors. He is there at birth, at marriage, even after death. He is in a better position than any other person in society to identify the problems."

He said that an alert priest can recognize signs of alcoholism in the confessional and in discussions with family members.

"We have to be educated to know how to pry into



Enjoying a conversation during a break in the proceedings are Bishop Andrew McDonald of Little Rock (right) episcopal moderator of the National Clergy Council on Alcoholism; and Father Ross Garnsey, director of the Archdiocese of Miami's center for alcoholics, Bethesda Manor.

people's lives," he said.

Once alcoholism is discovered, steps must be taken not only to get the alcoholic to stop drinking, but to give him a whole new life that does not involve drinking, Father Cunningham said, explaining that alcoholism is a disease of the body, the mind and the spirit.

THAT IS why groups such as Alcoholics Anonymous have been so successful—they deal with all aspects of the disease, he said.

Dr. Russell Smith, coordinator of clinical services at two alcoholic treatment centers, agreed that all three areas must be treated.

"You don't do well if you approach alcoholism in a unitary way. The medical approach has failed because it does not consider the spirit."

DESPITE the fact that 10 percent of all people in the U.S. who drink are alcoholics, there is such a thing as "responsible drinking," Father Cunningham said. "Irresponsible drinking," is that which goes to the point where the drinker is crude, cutting and quick to hurt the feelings of others, he said.

He also pointed out that there are many who may be alcoholic but have not reached their tolerance level, at which point the addiction mechanism takes over.

"Alcohol does have a place in society," he said. "But people need to be educated to use alcohol like they are educated in the use of automobiles."

"The pharmacist will tell you what a medicine will do for you and also its side effects. We

should know the same about alcohol."

THE NCCA convention attracted more than 200 priests, Religious and laity from throughout the country. At a welcoming address Saturday evening, Archbishop Coleman F. Carroll spoke of the need to be understanding and sympathetic to the problems of alcoholics.

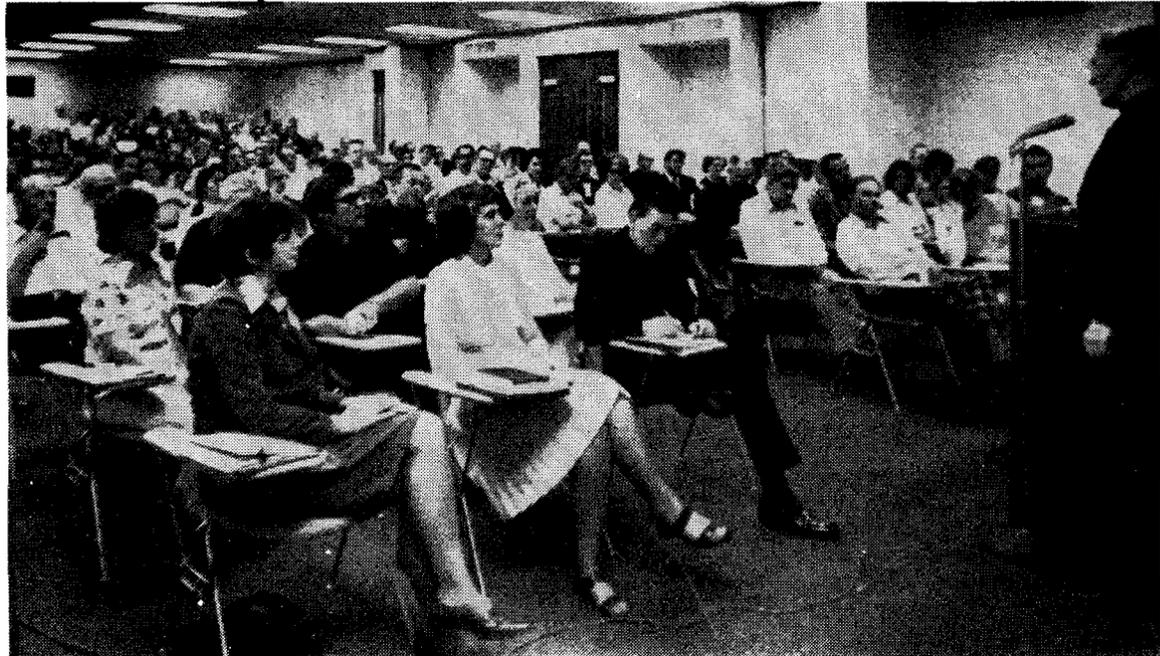
He pointed out that in the Archdiocese of Miami, institutions have been established to provide care for alcoholics. He praised Dr. Ben Sheppard as a man who has dedicated his life to the problems of drug addiction and alcoholism, giving up his practice to do this.

Bethesda Manor, directed by Father Ross Garnsey, who participated in the convention, provides treatment and a homey environment for alcoholics in the Archdiocese of Miami.

CONCLUDING the convention, the organization's Episcopal Moderator, Bishop Andrew J. McDonald of Little Rock, spoke of the need to forget ourselves and help others, citing the parable of the Good Samaritan as an example of giving.

"The key to real Christianity, real love, is the willingness to give time," he said. "Giving time means the ability to listen with understanding, the ability to put yourself in the other person's shoes."

He praised the group's work in helping others, concluding, "I feel I have walked this weekend with friends of Jesus."



Convention participants hear Bishop Thomas J. Grady of Orlando during one of the general sessions of the meeting, which was held Friday through Tuesday at Barry College.



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One of the reasons given for legalizing abortion was to eliminate backroom abortionists who were medically unqualified and profiteering on an illegal situation.

Last year a number of "legal" abortion clinics in Dade County were found to be performing abortions on women who were not even pregnant. This week a man and a woman were arrested in an abortion clinic which advertised services and performed 300 abortions a month at \$150 each. The prosecutor said the man performing abortions was not a doctor, but told patients he was.

In a separate case another man was arrested for performing abortions at a "clinic" though he too, is not a doctor. He is also charged with sexual battery in the case of a 14-year-old girl who was so damaged during an abortion that she had to have a hysterectomy.

How many other such abuses are occurring daily no one knows.

What we have now is people operating illegitimately but under the mantle of the law and legitimacy and

even with the aid of advertising. No one knows how many young girls have been sterilized even by licensed physicians simply because abortion bares that risk.

Meanwhile, in England another difficulty is being observed as a side effect of abortion, on the sociological scale. History professor J.J. Scarisbrick, in testifying to the Commons Select Committee on Abortion said abortion was leading to a population crisis in reverse. He said the birthrate had dropped so dramatically in recent years that in three or four decades there will be a geriatric boom during which a large number of unproductive elderly people will have to be supported by a small number of younger people.

He said that there will have been 1 million abortions performed in England this year since its legalization in 1967. This many unborn lives, he said, is like "cutting the tap-root of society."

Abortion just isn't solving all the problems it was supposed to, and England is having another look after 9 years of it.



Love your neighbor all year round



By
Msgr.
James J.
Walsh

It wouldn't occur to most people, I am sure, to associate income tax with St. Paul. He had so much to say about preaching Christ crucified and teaching his converts how to put on the mind of Christ, we would guess that mundane things like debts, taxes and tolls could not find a place in his talks or letters.

However, Paul had a word or more for almost everything. "Pay each one his due: taxes to whom taxes are due; toll to whom toll is due; respect and honor to everyone who deserves them."

IT WAS the very idea of debt that he used persuasively. He urged his Roman Christians to pay all their debts, but to remember that there was one debt they had to pay continually. "Owe no debt to anyone except the debt that binds us to love one another. He who loves his neighbor has fulfilled the law. The commandments, 'you shall not commit adultery; you shall not murder; you shall not steal; you shall not covet,' and any other commandment there may be are all summed up in this: 'You shall love your neighbor as yourself.' Love never wrongs the neighbor, hence love is the fulfillment of the law."

The year round the Church also harps on love of neighbor but especially in the season of Lent. Scripture readings on many days stress our

obligations towards others, even the readings from the Old Testament. But no matter how often we are reminded of the obligation, we fail in practice to see opportunities for love every day. Let's look at just a few aspects of how to put love to work.

Be fair. Give others the benefit of the doubt. We must not look for double meaning in what others say. Suspicion has no place in love's makeup. Nor does rash judgment, quickly putting the wrong construction on what others may do or say or fail to do. Fairness means never telling a lie about another to hurt his reputation. It also means not telling the truth about a person, if what we reveal is done to downgrade him, to make him look bad.

BE PATIENT. If a poll were taken on the difficult aspects of love, perhaps patience with others would rank the most trying. And yet we are constantly hoping, maybe praying, that others will be patient with us. We sweat out the hope that the boss just this once will overlook something stupid which bears our identification. We hope the family will be tolerant of the mistake made. We hope for a friend just to understand, not to rebuke. And when all these happen we feel greatly relieved and grateful.

Others are built the same way. We cause pain when we don't make allowance for a person in a bad mood. There may be pain, or sickness or hidden grief. There may be the pressure of temptations or the reality of sin not known to anyone, but hidden in the heart of another. The old are deeply

hurt when their slow ways are resented, when their confusion angers another, when they act like careless children, and are loudly scolded.

Invalids often suffer more from coarse, callous treatment at the hands of family or friends than they do from their handicap. Admittedly, patience in a long-term situation of this kind is very difficult, but its absence can chill the atmosphere and drive love out.

BE GRATEFUL. I remember a button-pushing executive brought in the hospital as a patient. Total bed care, and he howled in complaint. "It's the first time in my life I have ever been dependent on anyone," he repeated. The poor man didn't realize it, but he should have been saying, "thanks" all his life. He was dependent since infancy in hundreds of ways, even when he could afford to get his nails manicured. He never learned to say "thanks." And that is very sad.

We are constantly in debt to God and others for favors received. To take all this for granted is to let love dry up. A word of thanks or a smile of appreciation for the time and effort others put into what I received goes a long way. You would think the lepers cured would have loved Christ with all their hearts the rest of their lives and lived in the wonder of his goodness. But only one of ten thought of saying "thanks." Only one loved.

Be forgiving. In this we can act like God. In fact he commands that we act like him. "Forgive us our sins as we forgive those who have sinned against us." We are saying,

"God, forgive me. I need it. But don't forgive me unless I forgive others. If I turn a hard heart towards them, withhold your mercy from me."

THE PERSON who has never taken "the first step" to offer forgiveness for a real hurt has never experienced a unique kind of love. The one who has held a grudge for long, who refuses to back down, who

won't go a quarter of the way, much less half, deserves the misery which the lack of love is certain to breed.

Even in inflation days we may be able to pay all debts and relax. But love is a debt that will face us today, tomorrow and our last day on earth. We can pay it by being fair, patient, grateful and forgiving.

Why do Catholics fast, abstain at Lent?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P. O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column.)

Q. Why do Catholics fast on Ash Wednesday and Good Friday and abstain from meat on Friday during Lent? It seems to me that this can make our faith depend on external acts, like the Pharisees.

A. Fasting is a very ancient tradition of Israel. Little is known regarding its origin. The custom was ancient before it entered legislation. It appears to have been practiced for a variety of religious motives, especially in times of calamity and of mourning. The Mosaic Law established only one day of fasting, the great Day of Atonement. After the Exile, four days of fasting were added.

Our Lord condemned the pharisaical aspects of fasting, but not fasting itself. He established no specific legislation on fasting, but left it to the Church to determine. (Mt

9:15). The clearest references to fasting in the early Church are associated with prayers for the appointment of officers of the community (Acts 13:3).

In post-Apostolic times the Didache (a collection of early Christian instructions) exhorted Christians to fast on Wednesday and Friday rather than on the Jewish fast days,

What is your question?

which were Tuesday and Thursday.

Fast and abstinence during Lent should be part of an integral program of spiritual renewal. Fast and abstinence should not be an end in themselves. That is called dieting. Rather, they are means to renew our faith in this time of Lent. The practice of fast and abstinence should remind Catholics in this country that a substantial part of the world's population suffers from hunger and malnutrition because of man's inhumanity to man.

Spring fest is 'sweet 16th' for St. Clare's

By GEOFFREY BIRT
Palm Beach County
Correspondent

NORTH PALM BEACH—St. Clare's parish here, held its annual Spring Festival, recently which might well have been called, its "Sweet Sixteen Birthday Party."

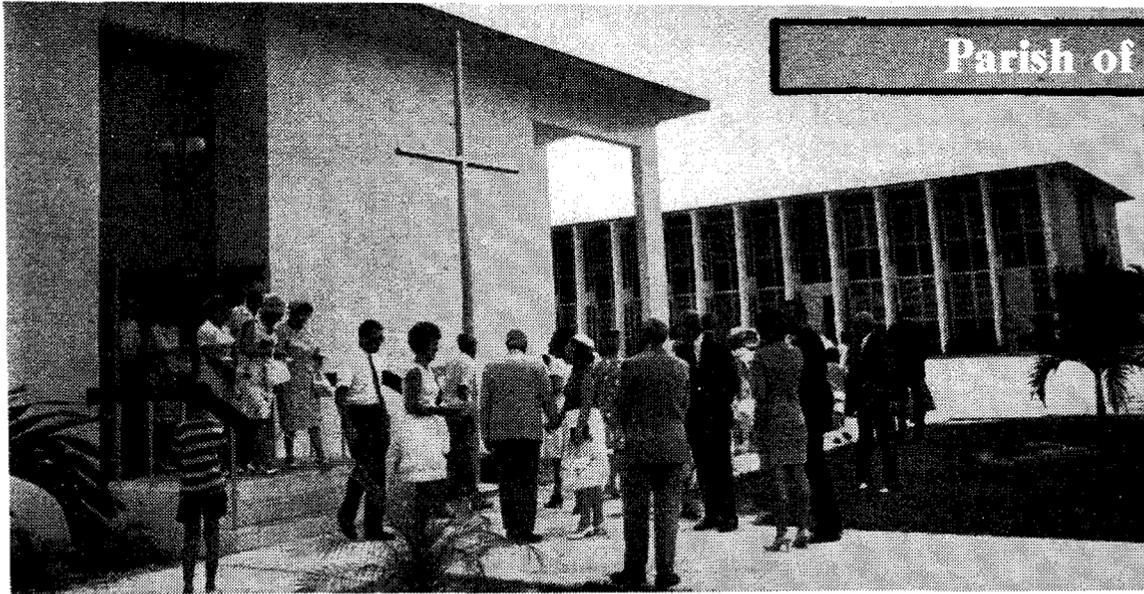
For it was almost 16 years ago that Archbishop Coleman F. Carroll, looking across areas of open spaces, realized that tremendous growth was about to begin, and decided a new parish should be started between St. Francis, in Riviera Beach, and St. Jude's, in Jupiter.

In 1960, Palm Beach Gardens did not exist; the town of North Palm Beach was in its early days of development, and not even the blueprints had been drawn for the neighborhood's Alameda Elementary public school, or local Palm Beach Gardens High School.

The first Mass in the parish of St. Clare, was celebrated on April 17, 1960, in the basement of the Ed Lucas home, 580 Anchorage Drive, North Palm Beach. There were 55 people present, and the collection totaled \$75. The family ping-pong table was used for an altar; a local bank and the North Palm Beach Country Club loaned some chairs.

The congregation quickly began to grow, and six weeks later the Mass center was moved to a vacant store at the north end of the Food Fair Shopping Center, on Highway U.S. 1, Lake Park. Shortly afterwards, the new parish was offered two vacant stores at the south end of the complex, and the dividing wall was taken down to provide more adequate accommodations.

These and other early memories of the parish's history, were recalled recently during an informal "get-together" which included, besides Lucas and his wife, Faye, Jean Corcoran, one of the 55 who attended the first Mass; Marge Baylis, St.



Parishioners Leave St. Clare Church, North Palm Beach, After Mass.

Clare's first parish secretary; Catherine Schneider, sacristan; Zora Buranoski; and Fr. John W. Schlinkmann, St. Clare's second pastor, and during whose pastorate, all the present church buildings were constructed.

Soon after the temporary Mass center had moved into the vacant stores, there were already four Masses being offered each Sunday. Father John Schlinkmann was named pastor, Aug. 3, 1961, and his first campaign was for a rectory and somewhere to live.

The rectory was built—and still so serves—for \$18,000, and the money was raised in two weeks in a campaign headed by Ed Lucas.

Some years earlier, when Palm Beach County was part of the Diocese of St. Augustine, 15 acres had been purchased, but its only access was an 8-ft. easement onto Prosperity Farms Road. In October 1961, the parish bought and paid for an additional 5½ acres which adjoined the easement, and provided a wide frontage on Prosperity Farms Road and also joined the original 15 acres to the rear. The new land also had on it, a small residence.

A campaign was launched to raise funds to build a school—part of which could

serve temporarily as a church. George A. McDonough became general chairman of the drive, and a system of tithing was organized. Father Schlinkmann said almost half the parish—which, at that time, totaled about 200 families—volunteered five per cent of its income "and almost everyone else gave what they could afford, and worked on the campaign." The tithes were collected in envelopes during Sunday Masses, or mailed, "and the men's committee kept tally," he recalled.

Ground breaking took place "with a quiet but happy ceremony," recalled Mrs. Baylis, on July 27, 1963, and the completed building was dedicated on Dec. 22, 1963, in time for the Christmas Masses, by the then Bishop Carroll.

"We now had a permanent church on our own grounds," said Mrs. Buranoski, "but no pews. Instead, we had steel folding chairs and few furnishings." Almost immediately it became apparent, added Mrs. Corcoran, that the facility was going to be too small to house the rapidly growing congregation. "We were often overcrowded with people standing outside," said Mrs. Buranoski.

During 1964, the Sisters of St. Joseph of St. Augustine agreed to organize the school and be responsible for the faculty arrangements and curricula. The original faculty was composed of three Sisters and three lay teachers, with Sr. John Kevin as principal. The first Home and School president was John St. Pierre. The school opened its doors for the first time, September, 1964, and supplied classes for the second, third and fourth grades only, but with two classrooms for each grade. There were 70 students in each of the grades—or 210 students in the six classrooms.

"Unfortunately, the Sisters had to leave after five or six years," said Father Schlinkmann, "due to their Order's commitments elsewhere." Since then, St.

Clare's School, which now houses the first eight grades, has been staffed wholly by lay teachers with a lay principal.

The campaign for new funds to build a separate and, at last, permanent church, began in November, 1967, with William Heinrich, chairman; James Ambrose, vice chairman, and George Geyer, assistant vice chairman. Volunteers totaled 185 men organized as the Development Program Committee.

Almost \$250,000 had been reached before Christmas that year (1967). Additionally, dozens of families and individuals had also donated, as "Living Memorials," almost everything needed for furnishing and equipping the new church.

The 1000 capacity church was built, opposite the school, during much of 1968, and the first eight months of 1969. Father Schlinkmann celebrated the first Mass in the present structure, Sunday, August 18, 1969, and it was dedicated by Archbishop Carroll on September 13, 1969.

Following the dedication, there was a dinner held in celebration, at the then PGA Clubhouse, nearby—today the clubhouse of the JDM Club—attended by about 300 persons.

Subsequently, the small residential house acquired with the 1961 purchase of the 5½ acres fronting onto Prosperity Farms Road, had a small parish hall added to it, and was converted into use as a parish office.

On April 13, 1972, Father Schlinkmann was reassigned, and Father Neil Flemming became St. Clare's third pastor.

Official Archdiocese of Miami Lenten Regulations

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

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

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

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

Taken as a whole, the above regulations bind gravely.

This means that failure to observe a substantial number of penitential days would be considered a serious infraction of the spirit of the penitential season.

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

Autopsy scheduled when Karen dies

MORRISTOWN, N.J.—(NC)—The attorney for Joseph and Julia Quinlan said here that Dr. Milton Helpert, a forensic pathologist and retired New York City medical examiner, will perform an autopsy on their daughter, Karen, when she dies.

"The family has made this unusual request to insure the highest degree of medical and scientific objectivity and integrity," attorney Paul W. Armstrong said March 7.

Miss Quinlan, who has been in a coma since last April, attracted national attention

when her parents asked for court authorization to disconnect the respirator that has kept her alive. That request was turned down, but the decision is being appealed to the New Jersey Supreme Court.

Dr. Helpert figured in the case of Mary Jane Dahl, a 16-year-old Long Island youth who died Nov. 2 after her life-sustaining respirator was unplugged. He filed a crucial opinion that persuaded prosecutors not to present the case to the grand jury for a possible homicide indictment.



Mrs. Zora Buranoski known among St. Clare parishioners as "the flower lady" is shown at a small shrine in the yard of her home.

Calif. court ruling open way for more smut shop closings

SAN FRANCISCO—(NC)—A ruling by the California Supreme Court March 4 makes it easier to close down pornographic shops and movie houses under public nuisance laws.

The 4-3 decision permits local authorities to use civil procedures to prosecute theater owners and operators of shops which sell pornography when criminal procedures do not apply.

The ruling allows law

enforcement agencies to file a complaint with a district attorney, charging that those showing or selling pornography violate civil sections of the Public Nuisance Abatement Laws. If a Judge, after hearing the charges, grants an injunction, the movie houses or stores in question would have to close down immediately, and owners would be subject to fines and imprisonment if they continued to operate.

In past rulings, the court

has rebuffed police efforts to shut down pornography outlets on grounds that the material sold or shown violated obscenity laws.

But in its latest ruling, the court made the distinction between expression and action, focusing on whether the exhibition of obscene films or magazines interfered with "the comfortable enjoyment of life of a considerable number of persons."



Father of Light, in You is found no shadow of change but only fullness of life. Open our hearts to your Word and free us from the darkness that shadows our vision. Restore our sight that we may look upon your Son who calls us to a change of heart. Amen (Prayer of the Second Sunday of Lent)

Smut fight — new approach

A new approach to fighting pornography is being organized in South Miami, based on the Supreme Court ruling that allows the local community to establish obscenity standards.

The approach is to find out what a particular community's

standards actually are in the South Miami area, and volunteers are needed. Individuals and church organizations interested in further details can contact Bert Albert at 667-1349.

The Voice will have a complete article next week.

"We conclude that such exhibitions may fairly be deemed such conduct," the court said, "and we find

convincing support for such a conclusion from applicable cases in this and other jurisdictions."

Lightning damages tiara on Bernini colonnade

VATICAN CITY—(NC)—Lightning struck March 6 during a heavy rainstorm and destroyed the tiara on the coat-of-arms of Pope Alexander VII which sits atop Bernini's colonnade that encircles St. Peter's Square.

Restoration work has begun on the damaged tiara and is expected to be completed soon.

Pope Alexander VII was formerly Fabio Chigi, son of the celebrated banker Agostino Chigi. He was a well known cardinal before advancing to the papacy on April 7, 1655.

The arm of a statue was also destroyed during the storm.

There is no record of

similar damage due to storms and lightning at the Vatican, which is protected by an anti-lightning system.

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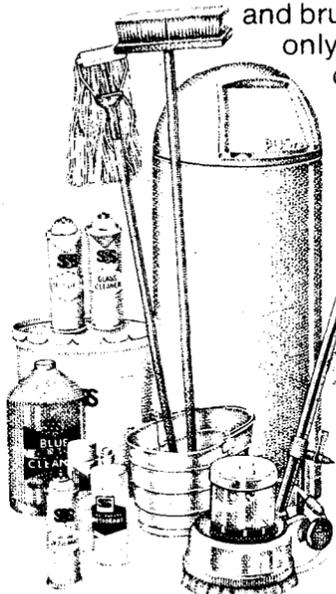
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Anne Jackson, as the distraught wife of a missing husband (played by Eli Wallach), comforts her daughter (Jodi Farber) as her two sons (played by Miles McNamara and Joey Davidson) stand by, in "20 Shades of Pink," a drama special to be seen on GE Theater, Friday, March 12 (9:00-11:00 p.m., ET) on CBS.

Public affairs shows in primetime urged

Nicholas Johnson, the former FCC Commissioner who heads up the National Citizens Committee for Broadcasting, a Washington-based organization concerned with broadcast reforms, has called for independent television stations and the networks to program one primetime public affairs hour a week.

To Mr. Johnson's way of thinking the fact that 60 percent of Americans look to television as their prime news source makes the medium particularly responsible for some indepth, expanded coverage of vital national and local issues.

The proposal, which has won the support of 28 consumer and citizens groups, is aimed, according to Mr. Johnson, at spurring the FCC to adopt a minimum standard for public affairs programming in prime time as a condition for holding a television license.

What, according to Mr. Johnson, can concerned groups do? He suggests negotiating with individual stations at license-renewal time for agreements to improve their public affairs performances.

Science fiction show to aid school reading

"The Vanishing Shadow," a program which mixes entertainment with reading instructions, premieres in prime-time on WPLG-Channel 10 on Thursday, March 18, 1976.

The series, which won a special national award from Action for Children (ACT), will air 12 consecutive week nights at 7:00 p.m.

"The Vanishing Shadow," an adaptation of a 1934 science-fiction serial, will be coordinated with the 6th and 7th grade classroom activities throughout Dade and Broward Counties.

Students will be given scripts for each episode in advance of the telecast, and will be encouraged to read along as the television presentation unfolds. Subsequently, in class, they will complete puzzles and word games aimed at building vocabulary and reading skills.

Show features Fla. Missions

"The Missions of Spanish Florida," a half-hour documentary on the early days of Florida Missions, will be broadcast on the Sacred Heart Program, Sunday, March 28, according to Father Denis E. Daly, S.J., Director of the internationally known communications apostolate, headquartered in St. Louis, Mo. The program is heard on over 300 stations across the country. (Check local listings.)

The text is by Msgr. Michael V. Gannon, professor of Philosophy and Religious History at the University of Florida.

Executive Producer for "The Missions of Spanish Florida" is Father Bert Akers, S.J., Production Director of the Sacred Heart Program. Announcer, John McCormick. Music by the Shawnee Choir.

The series, which was produced by WJXT in Jacksonville, another Post-Newsweek Station, involved 18,000 students in a city-wide reading project, with measurable results. An independent evaluation by the University of Georgia concluded that the 1975 project resulted in real and significant improvement in vocabulary test scores and encouraged large numbers of children to read.

television

The cliff-hanging serial features ventriloquist Ernie Fields as host-narrator. Billy Preston's "Space Race" recording provides a rock music background. Special effects such as stop-action, slow motion and words flashed on the screen have been added.



Judy Garland portrays Dorothy, the role that propelled her "over the rainbow" into stardom, in the classic "The Wizard of Oz," which will be presented as a special, Sunday, March 14 (7:00-9:00 p.m., ET) on WTVJ, Channel 4.

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- SUNDAY**
7 a.m.
THE CHRISTOPHERS—Ch. 11 WINK, Ch. 5, WPTV.
- 9 a.m.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT. Film: "Purpose of a Congress," (Eucharistic), with Dick Bergen, moderator.
- 10:30 a.m.
THE TV MASS—Ch. 10 WPLG.
- 2 p.m.
INSIGHT—Film WINK Ch. 11.
- 4:30 p.m.
THE TV MASS—(Spanish)—Ch. 23 WLTV.
- RADIO**
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.
- 5:30 a.m.
CROSSROADS—WJNO 1230 k.c., W. Palm Beach.
- 8:35 p.m.
GUIDELINES—WIOD, 610 k.c., Miami.

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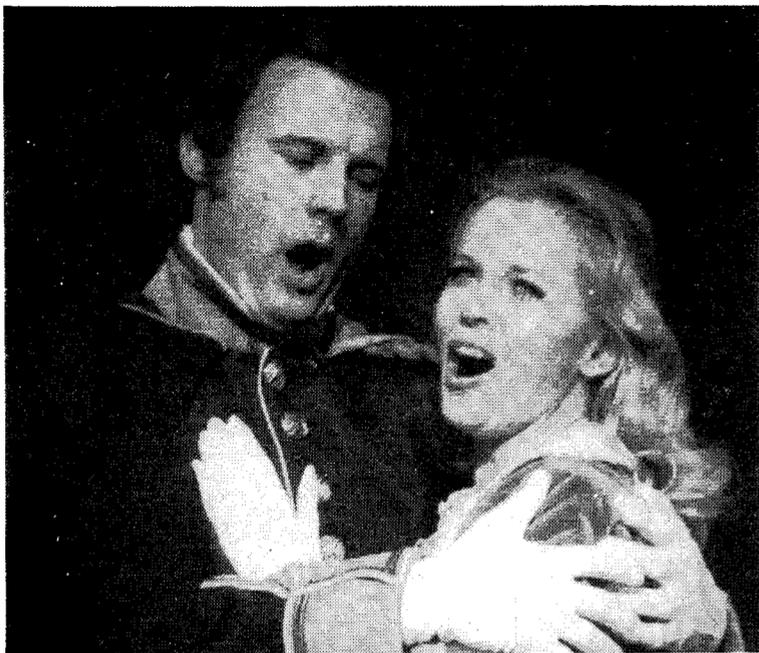
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Harry Danner and Judith McCauley sing a poignant, bittersweet duet in the operetta, "The Student Prince," now at the Parker Playhouse, Fort Lauderdale.

'Student Prince' good family entertainment

By J. HERBERT BLAIS

Despite a rough beginning last week at the Miami Beach Theatre for the Performing Arts—where the music sounded as though it were coming from a gramophone—Sigmund Romberg's operetta, "The Student Prince" is running smoothly at the acoustically superior Parker Playhouse in Fort Lauderdale, this week and next.

From the robust Drinking Song to the romantic "Deep In My Heart," the early 1920's "Student Prince," with new songs added for its recent run at the Kennedy Center, Washington, D.C., is all enjoyable music.

Only carryover from Kennedy in the cast is handsome Harry Danner, who plays the title role admirably. Opposite him in the poignant love story is blonde Judith Mc-

Cauley as "Kathie." Septuagenarian Allan Jones is the darling of nostalgia fans in the role of "Dr. Engel."

Academy Award nominee and TV comedian Jack Gilford ties the show together with constant antics as the Prince's first valet, a non-singing part resembling that of the first slave in "A Funny Thing Happened on the Way to the Forum."

But diminutive, appealing Gilford is neither a Zero Mostel nor a Milton Berle. He blends well. Especially with hugely colorful Fran Stevens as the grand duchess and crisply comic Woody Romoff as the prime minister.

"Student Prince" is top-drawer family fare, and the smooth flow of this production recommends it to all but the blase, even though it doesn't have a happy ending.

Ballet program set at Barry March 14

Ballet Concerto Company announces its next presentation of "Afternoons at the Ballet" at the Auditorium of Barry College on Sunday, March 14, at 4:00 p.m. The program includes "Sylphides;" "Aurora's Wedding" of The Sleeping Beauty; "Opus 22," a new choreography by Eduardo Recalt and music by Saint Saenz, and "Spanish Rhapsody" with guest star Spanish dancer Lolita Monreal,

choreography by Ana Maria, music and piano interpretation by Alfredo Munar.

This performance features soloists (in alphabetical order) Martha Acosta, Addy Castellanos, Felipe Dalama, Marielena Mencia, Randy Parrot and Susana Prieto, with Alina Hernandez and Rogelio Gonzalez and Corps de Ballet. Direction by Sonia Diaz, Martha del Pino and Eduardo Recalt.

On the trail of Marlon Brando... 'Next Stop, Greenwich Village'

Paul Mazursky, one of the very few genuine writer-directors working in American films, all too many of which are the products of whole platoons of batter-spoiling cooks, has drawn heavily upon his own experience in *Next Stop, Greenwich Village*, the story of Larry Lapinsky (Lenny Baker), a young Jewish boy who leaves a blue-collar neighborhood in

movies

Brooklyn in 1953 to emulate Marlon Brando and seek fame as an actor in Greenwich Village.

The film is perhaps a shade too soft and sentimental, the past remembered with advantages, and young Larry a bit too good to be true. Mazursky does give him faults but the sort that only make him more likable. Larry is not patient enough with his mother and he keeps reality at arm's length by his constant joking.

YET, WITH reality and his mother both being as they are, we obviously are not meant to hold him too much to account for these defects. And then his attitude and conduct when his pregnant girl friend refuses to marry him and insists upon an abortion—he acquiesces reluctantly and then helps her to find a competent doctor—we are meant to see as admirable rather than at all blameworthy, even though, once he discharges what he sees as his obligation, he shows no trace of guilt whatsoever.

If Mazursky is somewhat sentimental about the past and less tough with his hero than he should be, *Next Stop, Greenwich Village*, despite the grave moral failings of its characters, is nevertheless an American film of superior quality—it is humorous, entertaining, and often extremely touching. Mazursky has furnished his cast with excellent dialog, and he has gotten superb performances from them.

MAZURSKY HAS done considerably more here, however, than evoke fine performances. He has taken certain risks and, for the most



Larry (Lenny Baker) is given a lunch fit for a growing boy by his mother (Shelly Winters) in 'Next Stop, Greenwich Village.'

part, he has succeeded in carrying them off. He has dared, for example, to make positive assertions of values and present their embodiment without apology.

And then, of still deeper significance, there is the scene in which Larry says farewell to his parents once more, bound this time not for Greenwich Village but Hollywood. His mother (Shelley Winters, in a performance that is unfortunately somewhat too broad) takes him by the shoulders and tells him never to forget: "When your grandma was escaping from Poland, she hid in a cart, and they covered her all up with potatoes. And the soldiers stuck bayonets into it. That's where you came from."

Mazursky hits the same note in the next scene, the conclusion of the film: Larry, on the way to the airport to get the plane that will take him to Hollywood, stops at the end of his street and looks back:

children playing, women sitting out on chairs on the sidewalk, a violinist playing for the women... Will Larry replace the values he has learned here with others? Will he simply discard them without taking up others. Or will he never really turn away from them, and will they always constitute the main force that guides his life?

The problem here pertains not just to the young Jew plunging into a secular environment hostile to tradition but has significance for all of us whose immigrant traditions are receding farther and farther into the past. And it is to Mazursky's credit that his thoughtful film provokes such reflections. *Next Stop, Greenwich Village* is not for the young, however, but only for those mature enough to appreciate its insights without being harmfully influenced by its frank depiction—especially with regard to sexual behavior and the abortion incident—of a considerably less than desirable environment. (A-IV)

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NEW
TESTAMENT

Formation of the Gospel tradition

By REV. JOHN J.
CASTELOT, S.S.

If you open any edition of the New Testament, you find the Gospels printed first. And they do come first, but in the order of dignity rather than of time. As a matter of fact, many of the Epistles were written before the first of our canonical Gospels, that of Mark, made its appearance. This is a very important point to remember for a true appreciation of the Gospels. Far from being never intended to be—they are in fact works of deep theological import. They were given their present form after decades during which the apostolic Church meditated upon, penetrated deeper and deeper, applied more and more widely, and especially, lived the Christian message.

THAT IS WHY, in some ways, it is better to study the Epistles first. They give us a picture of how the Church, under the guidance of the Holy Spirit, grew in its understanding and expression of the mystery of Christ. What a tremendous difference there is, for example, between the early Pauline Writings, like Thessalonians, and the later ones, like Colossians and Ephesians. Over the intervening years he—and his disciples after him—developed an increasingly keener, profounder insight into the mysteries of the faith: the Person and work of Christ, his Mystical Body, the Church, the nature and workings of grace and the sacraments. Or, to take an example from the Gospels themselves, compare at random a chapter or two of Mark with a chapter or two of John. Almost three decades separate these two Gospels, and the Holy Spirit was not idle in the interim.

In other words, the Gospels had an oral and written prehistory. "Many have undertaken to compile a narrative of the events which

have been fulfilled in our midst..." (Lk 1:1). Before the Resurrection and the descent of the Holy Spirit, the disciples were in possession of the bare facts of Jesus' life; afterwards they were supernaturally enlightened to understand the meaning of those facts. Their mission was precisely to teach, to interpret that meaning for all men. This they did in different ways. Their proclamation of the Christ-event to unbelievers was rudimentary, covering just the essentials, designed to lead them to belief in Him. The instruction they gave to those who entered the Church was fuller, deeper.

Over the years this teaching began to assume more or less fixed forms in the different communities in which it was given. And as circumstances permitted or required, there were put into writing little collections of instructions: descriptions of Jesus' activities, interpretations of his parables, and the like. Of course, these accounts, these interpretations varied from community to community. For the Christian message was a living, vital, relevant message, and it had to be applied to all sorts of varying circumstances by those in authority. Christ's official teachers would stress this aspect of his activity for this community, another aspect for another; this interpretation of his words for this church, another interpretation for another church.

As a result of all this preaching and teaching and writing, the evangelists had a great deal of material, oral and written, upon which to draw when they set about writing the Gospels as we know the Gospel of Mark. An immense amount of very valuable work has been done on the Gospels in recent years, work which has contributed immeasurably



"The disciples were in possession of the bare facts of Jesus' life." From article by Father John J. Castelot. Matthew writing his Gospel is depicted in this 17th century Armenian print.

to our understanding of just how the Gospels came to be, what their authors had in mind, and what we can—and cannot—expect to find in reading them.

In the following articles we shall try to present as clearly as possible the results of the research of centuries. But I beg you to be patient. It is impossible to say everything in a short space. If something is said which surprises or puzzles you, wait just a bit. The study of the Gospels is a delicate one; one must read carefully and, most important of all, avoid jumping to conclusions which may be unwarranted.

Here is how the bishops of the world at the Second Vatican Council summed all of this up in the "Constitution on Divine Revelation" (par. 19):

Holy Mother Church has firmly and with absolute constancy held, and continues

to hold, that the four Gospels just named, whose historical character the Church unhesitatingly asserts, faithfully hand on what Jesus Christ, while living among men, really did and taught for their eternal salvation until the day He was taken up into heaven...Indeed, after the ascension of the Lord the apostles handed on to their hearers what He had said and done. This they did with that clearer understanding which they enjoyed after they had been instructed by the events of Christ's risen life and taught by the light of the Spirit of truth...but always in such fashion that they told us the honest truth about Jesus.

Read this paragraph very carefully, especially the sentence beginning, "This they did with that clearer understanding..." For they were interested, not in writing a so-called "life of Christ."

ANYONE who had observed Him could have done that. Only one with post-resurrection faith could have written a Gospel, could have told us the "honest" truth about Jesus—not just the historical truth, but the honest truth. For Jesus was not just an historical figure; he was unique, the Word made flesh, the only person enlightened by faith could have given us the honest truth, the full truth. This makes the Gospels unique in human literature, the fact that their subject was unique: There has been only one God-man in human history. They contain some very solid historical material, but they transcend history, as He did. They are transhistorical, metahistorical.

In conclusion, I should like to suggest this definition of a "Gospel." A Gospel is an inspired interpretation and post-Pentecost faith.

Where does Scripture belong today?

By RUSSELL SHAW

Looking back from the perspective of nearly 2,000 years, it isn't easy for us to picture the early Christian community in which the Gospels took shape. It is worth the effort, though, for those early Christians have much to teach Christians today.

No doubt some were educated, influential people. But most weren't. For the most part the Christians of the first century were not members of the establishment, religious or otherwise. Their allegiance to Christianity—a new, strange and often bitterly resented religion—by itself helped cast them in the role of outsiders.

That is in considerable contrast with the status of most 20th-century American Catholics. There are exceptions, but Catholics in contemporary America tend to be middle class, comfortable, and somewhat conformist. Many of those who aren't aspire to be.

This has its pluses—but also its minuses. For much of their history American Catholics have been preoccupied with the problem of "fitting in" and winning acceptance from other Americans. Now some think we may have succeeded entirely too well. The price of acceptance may have been some diminishing of our self-identity as Catholics and an excessive readiness to adopt other people's values and beliefs.

The early Christian community suffered from backsliding and apathy, too. But the overall picture is one of intense commitment. As far as social status was concerned, it wasn't easy either to become or remain a Christian. Why did they?

The answer is, in a sense, the same as the answer to the question of how the Gospels came to be. The commitment of the early Christians was rooted in fervent response to a person, Jesus Christ, and to his message. The Gospels reflect their concern to grasp the meaning of the life and message of Jesus and hand it on to others.

If contemporary Catholics shared that fervent attitude, evangelization—the proclaiming of the good news announced by Jesus—would not be discussed today as a "problem" for the Church. The growth of Christianity in its early years was miraculous in a way, but it was a human miracle—one resulting from generous, unreserved human response to God's grace. The same grace is offered to American Catholics today; if anything is lacking, it is response.

Reflection on the context in which the Gospels came to be—the early Christian community pondering the life and teaching of Jesus Christ—also tells us something important about how to approach the Gospels. Basically, they are faith-expressions of and for a community of believers, and are best treated that way.

Of course it is desirable and necessary that individuals read, reflect on and pray over the Gospels. Indeed, even today it is a matter of regret and embarrassment that there have been times in history when the Church not only did not encourage individual reading of Scripture but actively discouraged it.

But at its best, the traditional Catholic approach to the Gospels—essentially a communitarian approach which emphasizes reading and praying Scripture within a community of faith—comes closest to the spirit of the early Christian community.

The Gospels, after all, are not private messages from God to individual Christians. Rather, the entire Bible, including the Gospels, is the book of the community of faith itself. The community—the Church—existed before the Gospels did. And the Gospels are, essentially, God's revelation to that community, expressed and interpreted within it.

The Bible is an essential source of our belief but not the only one. As Vatican Council II put it, "sacred tradition, sacred Scripture, and the teaching authority of the Church...are so linked and joined together that one cannot stand without the others."

So it is healthy and encouraging that recent years have seen a great growth in the number of groups which come together regularly to study and pray the Scriptures. It is equally healthy and encouraging that the renewed liturgy places fresh emphasis on shared worship which included prayerful proclamation of the Word of God and homilies rooted in Scripture.

Such developments help place Scripture in general and the Gospels in particular exactly where they belong: in the context of a believing, praying community of faith. That is where the Gospel tradition was formed 20 centuries ago, and it is where the Gospels speak most powerfully to us today.

By MICHAEL NOVAK

There are so many things we don't know about Catholics in America. You would think that the college bookstores would be teeming with books about us. They're not. Catholics are, after all, a quarter of the population. We pay, one imagines, a quarter of the taxes. Why don't the state universities concentrate more energies on studying the Catholic people in America?

SEVERAL REASONS suggest they should. For one thing, there are so many of us. Second, our social location is so critical—we are most numerous precisely in the largest states and the largest cities. Our people are, next to the Jews, the most progressive—and thus the most decisive, electorally—in the nation.

Exactly how many Catholics are there? Not only "practicing" Catholics, or those "officially" counted. But those who spring from Catholic cultures? For what is significant about people is not only their present practices, but their inner tendencies and leanings. Being Jewish or being Protestant has a great impact on one's perception and inner music. So also with being Catholic.

How many of the immigrants from Catholic cultures fell away from the official church, but still retain elements of Catholic culture?

And where are they? The Catholic population of Florida, Texas, and Arizona has grown enormously. What proportion is it now? A great migration from the North is taking place. What are its dimensions?

Our bishops should be able to go to the state universities to get basic information about trends and developments among their people. The Catholic people are Americans. They should be studied like anybody else.

I would like to know the proportion of Eastern European Catholics in Iowa, for example. All over that state, and many others, there seem to be hundreds of Slavic communities. Dvorak wrote "The New World Symphony" on one such town. One hardly ever hears about these people, or sees their names in the media or in high position—even in the Catholic Press. How many are they? What do they think?

The literature of the Eastern Europeans in America, the Spanish-speaking, and several other

WHO ARE WE?

Catholic groups is not very developed. Why aren't young writers encouraged? Why aren't there oral history projects to capture the stories of their parents and grandparents, before they leave our midst?

A modern St. Paul wri



"Just as Gomer had deserted Hosea and fled to a life of prostitution, so had Israel." From article by Father Alfred McBride.

By REV. JOSEPH M. CHAMPLIN

Has anyone knocked at your door in recent months armed with an array of religious literature and quite insistent that you listen to their lengthy, non-stop monologue?

Or have some of your Catholic friends mentioned they had just been baptized in the Spirit and suggested that you, too, might join the unique group of those so favored?

DO YOU NOW and then run into persons who claim they are "saved" or ask if you have been saved by the Lord and are going to heaven?

What was your reaction? An initial polite acceptance, then a growing impatience and resentment with the visiting missionary? A painful sense of being cut off from your formerly close friends now so caught up with this baptism in the Spirit? An awkward inability to say "Yes, I am saved" and "Yes, I am going to heaven"?

These three experiences are not uncommon for today's Roman Catholic and the reactions described, quite typical.

In a way they represent a

There should be books about black Catholics. What difference has becoming Catholic meant to blacks? Do differences show up statistically between Catholic and Protestant blacks?

How are young Italian-Americans and Slavic-Americans doing in getting to college? Are they adequately represented in law schools and medical schools? Recently, a newspaper in Pittsburgh suggested that 95 percent of the Slovaks there were not going to college. Is that figure correct? If so, what reasons explain it?

On a recent episode in "All in the Family," Archie Bunker's son-in-law lost an appointment to a major university because he wasn't black. But are Slavic-Americans (Mike—"Meathead"—is Polish) less represented on faculties than blacks? They might be. At your state university, you should be able to find out.

What about the Civil Rights Commission and the Equal Employment Opportunity Commission—which set so many quotas in American life? Are Catholics proportionally represented on

their staffs? And in the American Civil Liberties Union? On the Harvard faculty?

Catholics like to think they have done very well in American society. How well? There is not a single Catholic, it seems, in President Ford's cabinet. Is such oversight typical of the most important institutions—the banks, the corporations, the universities, the television networks, etc.?

On television, Catholic spokesmen, clerical or lay, frequently seem to take a beating. On abortion, parochial school aid, etc. Why?

A THOROUGH study of the strengths and weaknesses, and relative economic and political position, of Catholics is long overdue. Why not dedicate the years from 1976-1989, in honor of the bicentennial, to demand a massive, systematic study of everything significant about the Catholic people in America?

Such a study would be both a help to, and a gift to, the nation as a whole. Ignorance leads to damage. Intelligence might lead to greater justice.



HOSEA: The prophet Hosea is the image of patience and forgiveness as shown in this painting by Robert Hodgell.

CREATIVE LOYALTY

By REV. ALFRED MCBRIDE, O. PRAEM.

Divorce is getting easier in America all the time. Some states even have "no fault" divorce codes. This behavior testifies to the growing inability of husbands and wives to find ways to conserve the fervent loyalty characterized by the love pledges made during the days of dating and at the ceremony of marriage.

The prophet Hosea may well hold the record for being a loyal husband in the face of a wife so inconstant that she would surely test the tolerance and good will of even the most open minded of husbands today—or in any age. Hosea is a marvel of forgiveness and understanding, thus possessing one of the most truly Godlike of spiritual qualities.

HOSEA BEGINS his prophetic utterances with a candid recounting of his own personal marital tragedy and the heartbreak it brought to him. He married a girl named Gomer. After the birth of their first child, Gomer began to consort with other lovers. She bore two more children in Hosea's house, but he was not the father. Within a few years she simply deserted her husband. Eventually, she became a temple prostitute and apparently drifted into slavery thereafter.

The story should be seen against the backdrop of the ever influential Canaanite religion that constantly captivated the covenanted people of Israel. Canaanite religion was aimed at solving the needs of farmers. Every farmer has a natural fear for

the fertility and productivity of his land. The Canaanite cult offered the farming population a religious theory and ritual practice designed to assure them the crops would grow.

The God Baal was the Lord and husband of the land. Ashera, the female goddess, represented the earth. Their divine and mystical nuptials united the rains of the heavens with the dust of earth to create fertile soil for growth. Each temple was supplied with priests representing Baal and priestesses standing in for Ashera. The basic ritual was "sacred" fornication in which the worshipers mated with the temple personnel. Thus by this imitative magic ritual they presumably brought about the much sought for productivity on their farms. Their earthly rituals reminded the god and goddess to do their job.

Normally, the Bible refers to their temples as "high places," that is, artificial mounds upon which the structure was mounted. Each temple boasted of a sacred tree or a carved tree trunk that represented the goddess Ashera. The god Baal was symbolized by a bull. This practice of religiously approved prostitution scandalized the Israelites when they first arrived in Canaan (read Palestine). The austere and disciplined sex life of Israelites contrasted jarringly with the licentiousness of their Canaanite neighbors.

This is why the prophets reserve so many strong attacks against the Canaanite cult. A breakdown in Israel's rigid sexual standards would be the first step in dissolving

their faith and covenant and turning them into just another polytheistic religion.

THE WORST fears of all the prophets did come true. Israelite religion came so much under the spell of the Canaanite seduction that God seemed to become synonymous with Baal. Hosea faced this dilemma on two levels. He preached that God was indeed a husband, but not of the land like Baal. God was the husband of a people. The relationship is moral and not physical.

Furthermore the marriage bond is sealed in service and unremitting love, hence not in the justification of magic, promiscuous sex rites. "I will espouse you to me forever...in love and mercy." (2:21) Just as Gomer had deserted Hosea and fled to a life of prostitution, so had Israel. However, just as Hosea tirelessly sought to bring his beloved wife back home with acts of inexhaustible forgiveness, so God pursues Israel, his beloved. He will not give her up. "How could I give you up, O Israel. My heart is overwhelmed. My pity is stirred." (11:8)

With all the passion of fresh young love, God never abandons the quest for his beloved. "So I will allure her. I will speak to her heart...She shall call me 'husband' and never again 'my Baal.'" (2:16, 18) Hosea's genius is that he concentrates on the most basic of all attitudes, that of the love-loyalty relationship between God and people. He preached what he practiced. His message is perennial.

rites to his flock

few of the problems and "errors," if we want to call them that, connected with the contemporary pentecostal, evangelistic, charismatic movements which have grown rapidly within Christian churches over the last decade.

Father Richard Chachere of Lafayette, La. understands well both the marvelously good dimensions of these movements as well as their dangerous thrusts or tendencies.

Ordained 10 years ago, he has spent the second half of that decade as Diocesan Director of Charismatic Renewal in his diocese, one of the few full-time priests for such a post in the United States.

A man who himself is a person of prayer, devotion to Sacred Scripture and openness to the Holy Spirit, he watches over some 35 prayer groups (each with 75-100 members) in parishes of that Louisiana diocese. Last fall, his experiences led him to write an extensive letter to these units with very specific guidelines designed to insure their healthy growth and development.

In tone and content, the message resembles St. Paul's

epistles to the early Christian communities. It began:

"Dear Brothers and Sisters in Christ Jesus:

"May God our Father give you grace and peace.

"At this time of longing for the Spirit, of deep intercession for the Church, I felt prompted to share with you a vision of the Spirit's work amongst God's people in our diocese; the input of many, especially our priests; and some directions as well as cautions for the future. As Bishop Frey's appointed shepherd, I strongly feel the time is ripe for this."

Father Chachere was direct, frank and proceeded swiftly to some of the questionable approaches we cited at the beginning of this column:

"I think we need to recognize humbly that reconciliation needs to begin where we find God has placed us—which is his grace in the Catholic Church. Many of us came into the renewal because we felt our faith needed it, because quite honestly, we felt our parishes or our Church was dead."

THE GOSPEL TRUTH

Transfiguration: the promise of future glory



Reading I, Gen. 22:1-2, 9, 10-13, 15-18
Reading II, Rom. 8:31-34
Gospel Mk 9:2-10

By FR. FRANK E. CAHILL
Blessed Trinity Church, Miami

The vision of Christ glorified given to the Apostles, Peter, James and John, in the Transfiguration of our Lord on Mount Thabor is one among many of the ways in which God has revealed the divine Sonship of Christ—a truth which we have in the Gospel narratives and in the 20-centuries-long history of the Catholic Church which Christ founded.

Were he not divine, that Church would long since have crumbled and fallen under the many assaults from outside which it has undergone, as well as from the many human weaknesses which have beset it from within. But Christ is God and the Church has his divine protection and assistance. Therefore, it will go on to the end of time to continue his work of elevating and redeeming mankind.

This enlightening glimpse of Christ's glory—a glory in which they would share—was given these three Apostles to strengthen and encourage them in the terrible test of their faith which the passion and death of Jesus would be for them very soon. It is for a similar reason that the Church orders this story of the Transfiguration to be read to us during this season of Lent. We are or should be mortifying ourselves during this season. This mortification can earn for us a glorious and unending future life.

To encourage us to continue it, we are reminded that the One we are following, the One whose voice we listen to is none other than the Son of God. There are the voices of many false prophets shouting around us, telling us to enjoy ourselves in this life, to "eat, sleep, drink and be merry for tomorrow we die," but there is the rub—tomorrow we shall die, but where shall we go then?

Let us thank our divine Lord today, for giving this consoling and encouraging vision of his glory to his Apostles and through them to us. It was for them and it is for us, a guarantee and a foretaste of the joys and the glory that will be ours in eternity, if we but persevere in our struggles against the world, the flesh and the devil. This struggle is not easy for our weak nature, but our loving Savior is ever beside us to "raise us up and tell us not to fear" if we but rely on him.

When we are tempted to give way to our human weaknesses, or to give way under the weight of the crosses that sometimes seem to be about to crush us, let us think of Mount Thabor, and the glorified Jesus, who a few weeks later faced his own real passion and cross for our sakes. This thought will help us to carry our crosses, as the thought of the future glory which will be ours should make us thank God that we have been created and, thank his beloved son for setting us on the road to that future glory.

Prayer of the Faithful

SECOND SUNDAY OF LENT
March 14, 1976

Priest: My people, in peace and filled with confidence, let us pray to the Father.

LECTOR: The response will be: Hear us, O Lord.

LECTOR: For families, that they may be havens of understanding and channels of love, we pray:

People: Hear us, O Lord.

LECTOR: For children, that their spirit of discovery and sense of wonder may refresh our complex adult world, we pray:

People: Hear us, O Lord.

LECTOR: For peacemakers, that they may be strengthened in their task of bringing harmony to the family of nations, we pray:

People: Hear us O Lord.

LECTOR: For priests and Religious, that their ministry may always be marked by service and filled with joy, we pray:

People: Hear us, O Lord.

LECTOR: For Christians, that our calling to spread God's word may be at the heart of our way of life, we pray:

People: Hear us, O Lord.

Priest: Father, we have gathered to celebrate your love for us and we have spoken our needs. You renew us with your spirit and You strengthen us with your word. Stay with us always. We ask this in the name of Jesus our Lord.

People: Amen.

photomeditation



**What
is
blindness?**

A blind man reaches out his hand...begging...A man and woman walk by...The woman looks down...The man glances away...Who is really blind?...Blindness is not seeing...It is an affliction...less of the eyes...than of the heart...To be blind is to fail to notice the poor...to refuse to recognize the needy...to close one's eyes to injustice...and suffering. Blindness is selfishness...shading our eyes...locking our hearts...Like the blind men of the Gospel...we all need to pray..."Lord, that we may see!"

Text Photo by Carl J. Pfeifer, S.J.

45 Vietnam families here are facing another crisis

By ARACELI CANTERO
Voice Staff Writer

Being an exile in a foreign country is hard enough on anyone, especially if he finds himself evicted, with his possessions in the street and no place to go.

Yet this is the fate some 45 Vietnamese families are facing this week, who, unable to pay their rent, are threatened with eviction.

"We are grateful to the International Rescue Committee (IRC) for the help they

courses for Senior Officials—he was a senator in Vietnam—at the Economic Development Institute, Washington D.C. at the Federal Reserve Bank, and the Chase Manhattan Bank in New York. Besides a dozen other job experiences in his country he was also co-founder, vice-chairman and deputy general manager of the first plant of ready made garments in Vietnam.

"Yet all this is of no use to me now," he says.

But what he most worries about is his children, because

"It's a known fact that the problems of mental health among immigrants—and especially among exiles who leave their own countries under much tension and stress—are greater than among ordinary citizens," the doctor explained.

"If they stay together, these Vietnamese will be able to help each other in the adjustment. Without the moral and psychological support of the group, on the other hand, each family will only be a potential problem to the community."

"Some of us don't even speak English," one of the Vietnamese said. "Being alone is going to be too much."

Most of the families are facing eviction this week, and as things stand they have no money or jobs to help their situation.

In a letter to IRC officials in New York, the Vietnamese families have asked for an extension of their financial help until the end of the school year and as they say, "we feel these two months will give us time to prepare."

In answer to a previous letter from the Vietnamese Rescue Committee officials explained that "\$500 is the total amount the U.S. Government has made available for resettlement purposes on a per capita basis."

"We have gone over that



Looking at letters which tell of their impending eviction are Mr. and Mrs. Le Phat Dat, spokesmen for 45 Vietnamese families here, who are facing the same problem.

"I've knocked on many doors. Wherever I go they tell me I'm overqualified. . . ."
Mr. Le Phat Dat

have given us, but now we have no choice and must present our case to the community," say Mr. and Mrs. Le Phat Dat who acts as spokesmen for the whole group.

As they speak, they point to a stack of papers in front of them—the correspondence and documents between IRC and the 45 families this agency has sponsored in Miami.

The families started to arrive in the city last May and they were then all housed together in the Coral Gardens apartments in the Coral Gate Miami area. Each family then received a one year lease contract, already signed between the owner and the sponsoring agency.

"With barely a month's notice, we have been asked to continue paying the rent on our own or else seek cheaper accommodations," Mrs. Dat says, reading from an IRC letter.

"Even if we could afford moving out, it is almost impossible on such short notice," she adds. "Besides we had never been told of this when we came. It caught us totally unprepared."

Rescue Service officials contacted, explained that the matter has been individually discussed with each of the families.

"It's not a matter of leaving them in the street" they say, "they would be taken by welfare, and assured of checks every month. There are members in each family capable of work."

"I would very much like to work," Mr. Dat says. "I've knocked on many doors. Wherever I go they tell me I'm overqualified. The same has happened to most of us, and those who have a job get no more than \$2.30 to \$2.50 an hour. That's no sum to pay the \$235.00 a month rent here."

A graduate from Louvain University, Belgium, and a banker for over 12 years, Mr. Dat has also attended training

moving out will mean a different school to them. "Since there are many of us in this area the school has a special program for our kids," he explains. "With only two months left, no other school will establish a similar program for just one or two families. If we disperse, our children will lose a whole school year."

"Their threatened dispersion has also other implications," said Dr. Jose Ignacio Lasaga, a psychiatrist of the University of Miami School of Medicine.

figure and our funds have run out," a local Committee official explained.

"Maybe this is the time to show our Christian concern for our brothers. After all this is what the spirit of Lent calls for," Father Enrique San Pedro, S.J. commented. Having been a missionary in Vietnam for over 10 years, he is fluent in their language and

regularly ministers to the Vietnamese families.

He is also personally trying to alert the community to the drama taking place in its midst for he believes that only the community will be able to help at this point, and he says, "This is what the Gospel talks about when it says, 'for I was a stranger and you welcomed me.'"

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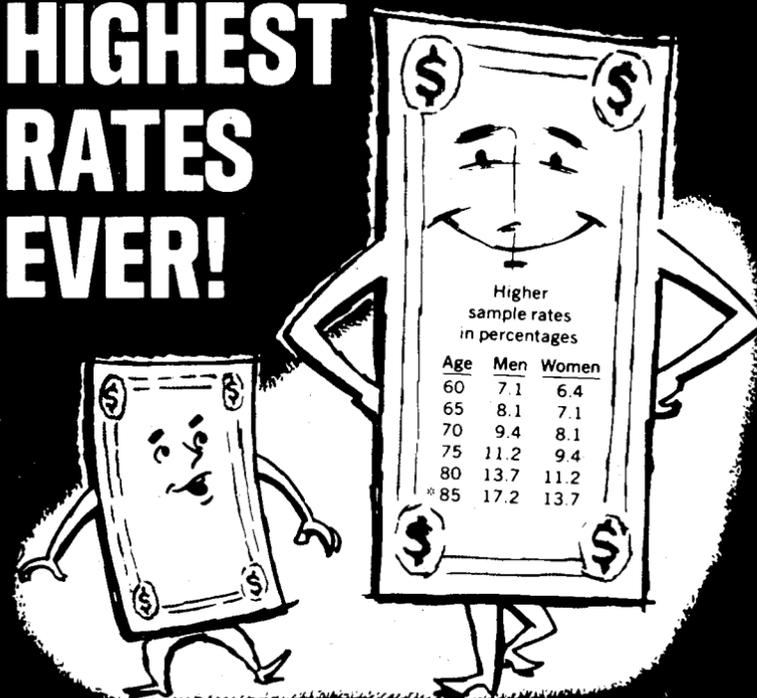
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Dade County

Members of the Patrician Club of ST. PATRICK parish, Miami Beach, will observe a Corporate Communion during the 10:30 a.m. Mass, Sunday, March 14.

★★★

Mrs. Frank Hildner and members of the Panel of American Women will be featured during a meeting of ST. ROSE OF LIMA Mothers Club at 11:30 a.m., Thursday, March 18, in the parish auditorium.

★★★

A "Third Century Style Show and Luncheon" will be sponsored by members of MERCY HOSPITAL Auxiliary at 11 a.m., Wednesday, March 17, at the home of Mrs. Thomas Zaydon. Fashions from Burdines will be featured and entertainment will be provided by the Mercy Junior Volunteers.

★★★

Next in the series of "A Biblical Journey" at EPIPHANY PARISH, South Miami, is scheduled for Tuesday, March 16, at 10:30 a.m. and again at 7:30 p.m. The series continues through April 13.

★★★

Etienne Dupuch, publisher of the Nassau Tribune will speak to members of LITTLE FLOWER Holy Name Society, Coral Gables, during breakfast in the parish cafeteria following 8 a.m. Mass, Sunday, March 14. "Historical Ties Between the Bahamas and the United States" will be his topic.

★★★

A Day of Recollection will be sponsored by the THIRD ORDER Dominicans on Sunday, March 14, at Barry College beginning at 9:30 a.m. and continuing until 2 p.m. Luncheon will be served.

Reservations must be made by calling 688-8467 or 688-0762.

ST. JAMES Forever Young Club meets at 2:30 p.m., Wednesday, March 17, in the church annex, North Miami.

★★★

A campaign to establish a parish blood bank will be conducted Sunday, March 14 in ST. CATHERINE OF SIENA parish after the Masses.

★★★

FLORIDA CHAPTER No. I of the K. of C. meets at 8 p.m., Monday, March 15, at Marian Council Hall, 13300 Memorial Hwy., North Miami.

★★★

A Corporate Communion will be observed by COURT MIAMI 262, Catholic Daughters of America, during the 11:30 a.m. Mass on Sunday, March 14, at Gesu Church. Monthly meeting begins at 1 p.m. in the Gesu Senior Citizen Center.

Broward County

ST. ANTHONY SCHOOL, Fort Lauderdale, will benefit from a concert of the Notre Dame Glee Club at 8 p.m., Tuesday, March 16, at Coral Ridge Presbyterian Church. Tickets may be obtained at St. Anthony rectory, or by calling 463-4614.

★★★

A card party under the auspices of COURT MARIA REGINA, Catholic Daughters of America, begins at 7:30 p.m., Monday, March 15, in the cafeteria of Our Lady Queen of Martyrs parish, 2731 SW 11 St., Fort Lauderdale. Tickets may be purchased at the door.

★★★

Couples married 25 or 50 years or more will be honored



Mercy Hospital's new emergency boat dock was officially opened recently when Dr. John Handwerker used a scalpel to cut the ribbon. At left is Sister Roseanne, S.S.J., Pastoral Care office; and at right is Herbert E. Long, new hospital executive director. The facility was made possible by public donations.

during 11:45 a.m. Mass, Sunday, March 14, in NATIVITY CHURCH, Hollywood. A reception will follow in the parish hall.

★★★

A presentation by the Miramar Paramedics Squad will be featured during the monthly meeting of ST. BARTHOLOMEW Women's Club at 8 p.m., Thursday, March 18. Mass at 7 p.m. precedes the business meeting.

★★★

A card and games party will follow a meeting of ST. GREGORY Women's Guild at 8 p.m., Tuesday, March 16 in parish meeting room, Plantation.

Palm Beach County

Annual fiesta in ST.

Lenten retreat set in S. Dade

KENDALL—A weekend Lenten retreat is scheduled at the Dominican Retreat House from Friday, March 19, to Sunday, March 21.

Conferences begin at 7:30 p.m. on Friday and conclude at 2:30 p.m. on Sunday at the retreat house, 7275 SW 120 St.

For additional information and reservations call Sister Angela, O.P. or Sister Patricia Lyn, O.P. at 238-2711.

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JOHN FISHER parish is slated for Sunday, March 14, in the parish hall, 4301 N. Shore Dr., West Palm Beach. An auction, white elephant items, handcrafted gifts, cake and plant booths will be featured as well as games for the children and refreshments from 1 p.m. to 5 p.m.

★★★

"Why Obey the Church?" will be the subject of Father Larkin Connolly, pastor, St. Luke Church, Lake Worth, when he speaks during the Adult Education Series of ST. EDWARD parish at 7:30 p.m., Monday, March 15 in the parish center, Palm Beach.



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Irish themes reign in week's events

The "wearing o' the green" will be the fashion next week as clubs and organizations throughout the Archdiocese celebrate St. Patrick's Day on Wednesday, March 17.

★★★
In **PALM BEACH COUNTY** the annual St. Patrick's Brunch is scheduled to begin at 12:30 p.m., Sunday, March 14 at the Hotel Breakers, Palm Beach.

Members of the parish women's Guild will present Archbishop Coleman F. Carroll with a check for the Burse Fund for the education of priests.

Entertainment will be provided by Joseph Danilik and music will be furnished by Bobby Swiadon.

★★★
Meanwhile the Shamrock Club of Palm Beach County has announced plans for its annual St. Patrick's Day Ball on Wednesday at the Hotel Breakers. Tickets may be obtained by calling 585-2153 or 582-0334.

★★★
A St. Patrick's party will follow the business meeting of

S. Dade women meet March 17

"Top O' the mornin'" will be the greeting on Wednesday, March 17, when affiliations of the South Dade Deanery of the Miami Archdiocesan Council of Catholic Women meet for their Spring session at Hampshire Inn, 9600 Sunset Dr.

"I Am the Bread of Life" will be the theme of the semiannual meeting where the guest speaker will be Father Timothy Lynch, assistant pastor, St. Catherine of Siena parish.

During the meeting which opens at 9 a.m. Mrs. Robert Ulseth, ACCW president, West Palm Beach, will outline plans for the upcoming annual convention slated for May 2, 3, and 4 at the Four Ambassadors Towers, Miami.

St. Louis parish mission slated

A five-day mission conducted by two members of a Dominican preaching team from Washington, D.C. opens Monday, March 15 at St. Louis Parish Center, 7270 SW 120 St.

Conducting the mission will be Father Michael Burke, O.P., former Miamian; and Sister Marie Carol Hurley, O.P., former chairman of the Barry College Speech and Drama Dept., and first president of the Archdiocese of Miami Sisters Council.

St. Joan of Arc Guild at noon in Manning Hall, Boca Raton. All members and guests are urged to attend.

★★★
Their annual St. Patrick's Dance will be held for members and friends of St. Joan of Arc parish, Boca Raton, at 9 p.m., Saturday, March 20 in Manning Hall. Reservations are limited and should be made by calling 392-7086. Music will be provided by The Mystics.

★★★
In **BROWARD COUNTY** parishioners of Nativity Church, Hollywood, have planned a St. Patrick's Day Dinner-Dance at 7:30 p.m., Wednesday, March 17, in the parish hall. A hot buffet supper will be served and reservations may be made by calling 987-9127 or 989-6849.

★★★
On Saturday, March 13, a St. Patrick's Day Derby Dance will be held in St. Bartholomew parish, Miramar, beginning at 8 p.m., in the parish hall. Refreshments will be served and music will be provided by Al Brennan.

Commission and membership awards will be made during the one-day meeting. Father Lynch will speak during noon luncheon which will follow 11 a.m. Mass at the Inn.

Mrs. John Markham, deanery president, will conduct the business session during which new officers will be elected.

Members of St. Timothy Women's Guild will be hostesses for the meeting.



Annual St. Patrick's Brunch which benefits St. Edward Church, Palm Beach, is under the chairmanship of the C. Burton Ver-

noys, left; and the Joseph F. Caimes. The event is planned at the Hotel Breakers on Sunday, March 14 at 12:30 p.m.

A St. Patrick's festival will highlight activities in St. Vincent parish, Margate, featuring 20 rides, 12 game booths, 10 variety booths, pony rides, and a wide selection of refreshments.

The event, which opened yesterday (Thursday) continues daily through Sunday and also includes a full program of entertainment including school bands, rock bands, ethnic dance groups, novelty acts.

Msgr. William Dever, Archdiocesan Director of Youth Activities, will be grand marshal for a parade in which more than 150 groups will participate on Saturday. The WFTL "Snake Race" will be broadcast live from the Snake Race Course and competitors will be snakes specially trained and handled by the radio station personalities for the event.

★★★
The Catholic Widows and Widowers will celebrate Mar. 17 with a potluck supper at the home of Kay Anderson, 1810 NE 43 St., Fort Lauderdale. For further information 772-3079 or 565-3149.

★★★
In **MONROE COUNTY** the Knights of Columbus in Key West will be hosts during a St. Patrick's dinner on Sunday, March 14 at the cafeteria of Mary Immaculate High School.

★★★
In **DADE COUNTY** a dance honoring the Irish patron saint will be sponsored by the Shamrock Society at 9 p.m., Saturday, March 13 at Hialeah Municipal Auditorium, 4700 Palm Ave., Hialeah.

Exhibitions of Irish Step dancing will be featured as well as familiar tunes of Ireland. McKay's orchestra will provide music for dancing. Irish delicacies will be among refreshments served.

★★★
A dinner and dance under the auspices of St. James Mens Club honors Ireland's patron saint on Saturday, March 20, in the church annex, North Miami. Corned beef and cabbage will be served at 7:30 p.m. Dancing to the music of the Kingsmen begins at 9 p.m. Limited number of tickets are available and may be purchased at the Religious Articles Store.

★★★
The Irish-American Ceili Band will be featured during a St. Pat's dance sponsored by St. Catherine of Siena Women's Club at 8 p.m., Saturday, March 13 at 8 p.m. Buffet supper will be served at midnight. Tickets are available from club members.

★★★
Film star and singer Kathryn Grayson and Peter Hurkos will be featured during a St. Patrick's Eve party on Tuesday, March 16, at St. Mary Magdalen parish center, Sunny Isles. Dancing will be held before and after the 9 p.m. program. Reservations and additional information are available by calling 931-0600.

★★★
"Salute to Ireland" show will be presented by Marian Council, K. of C., at 8:30 p.m., March 17, at the Council Hall, 13300 Memorial Hwy., North Miami. A different show begins at 10 p.m. and will feature an Irish dance team known as Brendan and Mary. Corned beef sandwiches will be available as well as beverages.

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Winners from Catholic schools in the AAA (American Automobile Association) Traffic Safety Poster contest smile as they display their posters for teachers and parents at the presentation of awards last week. Third from left is Sandra Ortiz, St. James School, North Miami, who won a \$25 first place award in the K-6 grade category. Others with \$5 awards are L-R: Susan Goodson, St. Thomas the Apostle; Conception Tariche, St. Brendan; (Sandra); Katherine Perea, St. Brendan; Philip Kent, St. Brendan; Luis de la Aguilera, Christopher Columbus. Winners were chosen from 1,500 entries.

Assumption, St. Brendan take division crowns in girl's basketball

By GEORGE FURNASH

Assumption Academy and St. Brendan High advanced in girls' basketball playoffs and Cardinal Gibbons came within five points of a trip to the state tournament in boy's play.

Assumption prevailed in two cliffhangers to win the 15AA title. They beat Dade Christian, 18-17 in the opening game. Elena Pernas scored 12 points for Assumption, but Assumption needed the clutch free throws of Mayi Rodriguez to secure the win. It was Mayi again the next night with last moment heroics at the free throw line as Assumption beat Immaculata, 15-14. Ernie Gunderson was high scorer for Immaculata. St. Brendan went the opposite route as they settled matters early to take the crown in 15A. They clobbered Lear, 52-26 for the championship. Julia Ludovici scored 23 points to lead St. Brendan.

CARDINAL GIBBONS reached the final of Region 4AAA in the boy's competition. The Redskins edged Glades Central, 54-53 in a heart-stopper in the opening round. Gibbons then faced Suncoast High of Riviera Beach for the title, but Suncoast prevailed, 66-61.

In Curley's tennis victory over Jackson High last week, Jean Desdunes of Curley won the singles match. This in itself is not a startling fact, but what is amazing is that Jean is the fourth person to play and win in the No. 1 spot for Curley this year. This superior depth is one

Sports Scene

of the prime reasons the Knights were undefeated in 13 matches going into this week. Cardinal Newman exhibited the strength of their girls' team as they blanked Curley, 7-0. Julie Pressley of Newman captured the No. 1 singles. Curley bounced back to defeat Miami Lakes later in the week. Pace's girls rolled up their sixth victory of the year by beating Central, 6-1. Carrollton remained unbeaten with victories over Ransom and North Miami Beach. Number one player Allegra Pero won each time for Carrollton.

Columbus remained undefeated in baseball through last week. The Explorers used 10 stolen bases and the pitching of Tony Massaro to beat Southwest, 13-3. Bret Baynham of the Explorers threw a four-hitter at South Miami, 6-3. LaSalle won three games, beating Belen, 12-5; Gulliver, 7-2; and Dade Christian, 8-5. Jorge Rodriguez, Jose Blanco and Ralph Sam were hitting stars for the Royals. Curley bombed Riverside, 17-7 led by five RBI's by Nestor Paz and Kevin Drake pitched and batted Pace to a 2-1 win over Killian.

IN TRACK, several outstanding performances highlighted the week. LaSalle's Carlos Abuanca won the high jump (6' 4½"), discus throw (115') and the shot put (40'11")

in a win over St. Brendan. LaSalle lost to St. Brendan in the girls' meet, but the Royals' Mercy Baldez won a triple in the 100 (12.1), the 220 (29.5) and the long jump (14' 7½"). Curley had two triple winners in a victory over Pace. Mike Towne won the high jump, the long jump and was on the winning 880 relay team. Derek Crocker also took part in the 880 relay in addition to winning the 100 and 220 dashes.

Lourdes swamped Carrollton and Ransom in a triangular swim meet. Once again Elke Lemaire and Karre Cox had top notch performances. Elke won the 200 IM in a time of 2:21 and the 100 butterfly in 1:02.9. Karre won the 50 freestyle (25.9) and the 100 backstroke (1:05.9).

Mike Coyle of Curley was selected to the first team of the Miami Herald's All Dade County soccer team.

Pace won their fifth golf match of the year, whitewashing Northwest Christian, 5-0.

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It's constitutional convention time!

By ELAINE SCHENK

● I always thought a Constitutional Convention was something you read about only in history books. That just goes to show you how much I know about CYO! Seriously, all you CYO's should get ready for the Archdiocesan CYO Constitutional Convention May 3.

Your Corner

Any proposed amendments to the CYO Constitution submitted to the Youth Activities Office by April 5 will be voted on at the Convention. Watch this col'm for more details.

● We've said it before and we'll say it again: Juniors and seniors in high school, you're invited to make a Search Mar. 19-21. This one's at St. Edward Parish in Palm Beach. Call Youth Activities (757-6241, Dade; 525-5157, Broward; 833-1951, Palm Beach) for info and applications.

● South Florida will soon win a prize for the cleanest autos in the nation, what with all the car washes going on these days. St. Bartholomew eighth-graders start out up in Miramar at 10 a.m. tomorrow (Mar. 13) at the Exxon Station across from the Church, while the youth group of St. John Bosco Parish suds up a storm from 9 a.m. to 5 p.m. for Miamians. Just in case you miss both of these, you get another chance next Saturday, Mar. 20, when the CYO from St. Bartholomew Parish drowns defenseless automobiles from 10 a.m. to 3 p.m. at the Exxon Station. (Blub?)

● Yum-a yum! Spaghetti dinner this-a weekend! St. Ambrose CYO hosts starving St. Joan of Arc CYO-ers on Sunday, Mar. 14. All members will leave St. Joan Parish parking lot at 6 p.m. For info call Mike McInerney at 391-7137.

● About that Cub Scout Day of Recollection: don't feel left out, you Counsellors! You'll

have your own workshop—same time, same station, and it's all about the religious emblems. That's Mar. 27 at the Shrine of Our Lady of Charity. Bring a sack lunch—Cubs and Counsellors both.

● American government, culture, economics, etc. have been researched at last! No, I mean it! Lourdes Academy students would like to share with everybody the fruits of their labors through a Social Science Fair Mar. 15-17. The public is invited Monday evening from 7-9. Help the students celebrate the Bicentennial. Maybe you'll even learn something!

● Announcing the 13th annual spelling kontest (I could use a little practice myself) sponsored by Florida Columbian Squires. Let's see who comes out tops next Saturday, Mar. 20!

● A note of thanks: The twin Sport-a-thons for ABCD-1976 were terrific! Wish we had the space here to thank every body individually, on behalf of the Archdiocesan Youth Activities Dept., for participating in the marathons. God bless you all! (If you'd like to get thanked individually, call the YA Office.)

● Another thing about those gals from Lourdes—they are A-OK academically! As a matter of fact, one of their number is a finalist in the National Merit Scholarship Contest. She is Maria Teresa Baez. Good going!

And here's request to the rest of the Catholic high schools of the Archdiocese: Send us the names of all your finalists in the NMSQT, as we'd sure like to give credit to everybody that made it.

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Final Blessing at the funeral of Father Matthew Grehan was given by Archbishop Coleman F. Carroll who presided at the Mass

concelebrated in St. Bernadette Church, Fort Lauderdale, where the Irish-born priest was pastor. Burial was in Ireland.

Vietnam's two needs: medicine and mercy

(This is the third in a series of three articles on conditions in South Vietnam. The information was gleaned from South Vietnamese refugees in Paris by Father Patrick O'Connor, veteran NC correspondent in Vietnam.)

PARIS—(NC) — Two urgent needs, among many, stand out starkly in the picture of South Vietnam as given by recent arrivals from Saigon and elsewhere.

One in particular is the need for relief supplies, food and medicines from abroad.

CATHOLIC and other relief agencies in several countries, including the United States, have indicated a willingness to help, irrespective of what government holds power. Already, for several years, German Catholic charities has been active in building and equipping a children's hospital in North Vietnam, in collaboration with the Hanoi government.

Negotiations between representatives of the Vatican and the communist regime in South Vietnam for shipment of relief supplies broke down over questions of distribution.

The shortage of medical and other hospital supplies in the South is acute now, according to reports.

ANOTHER urgent need: the release of the men held in "reeducation camps" for the past eight months or so. Until they are freed and reunited with their families, without oppressive and humiliating conditions imposed, a heavy weight of suffering continues to weigh on innumerable persons.

The continued detention of these men, long after the end of hostilities, is contrary to the 1948 Universal Declaration of Human Rights of the United Nations and the 1949 Geneva Convention on prisoners and victims of war. It is contrary also to the principles embodied in the Paris Agreement of Jan. 27, 1973.

ACCORDING to Article 11 of the Paris Agreement,



Vietnamese children often suffer greatly from shortages of food and medical supplies. They also suffer when the families are disrupted and the fathers are placed in "reeducation camps" for many months.

"immediately after the cease-fire, the two South Vietnamese parties will achieve national reconciliation and concord, end hatred and enmity, prohibit all acts of reprisal and discrimination against individuals or organizations that have collaborated with one side or the other."

The Paris Agreement was signed by the United States, the Saigon government of the time, the North Vietnamese government and the Provisional Revolutionary government in that order. The

last two—with the North Vietnam authorities in the lead—now control South Vietnam. It falls to them to observe the principles they accepted in signing the Paris document.

Article 11 also listed the "democratic liberties" to be assured: personal freedom, freedom of speech, of the press, of meeting, of belief, of movement, etc. These, too, have become the undivided responsibility of the government now in power.

Catholic encyclopedia in one volume due soon

MILWAUKEE—(NC) — Robert C. Broderick, editor of the 330-page "Concise Catholic Encyclopedia" 20 years ago, has completed an updated, version of the book—the "New Catholic Encyclopedia."

The 800-page, one-volume work, is scheduled for publication later this year by Thomas Nelson, Inc., of Nashville, Tenn.

About 2,500 of the 4,000 entries in the book relate to the Second Vatican Council's documents and to terms that have come into use or taken on new meaning as a result of the council.

The book is to be published with an imprimatur—official ecclesiastical permission to print it—by Archbishop William Cousins in Milwaukee.

Broderick, who studied theology at St. Francis Seminary in Milwaukee and has written 16 books, including fiction and poetry, said a primary goal of the new encyclopedia was to provide an easy, understandable tool for reference.

"The encyclopedia seeks to accomplish what we have failed to do—to put religion in formulas understandable to the laity," he said.



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Although this Guatemalan church is badly damaged, a man still manages to ring the bell many churches in shambles and Mass has to be held in streets or in temporary shelters. Earthquakes left

Letter from Guatemala -destruction and faith

The following are excerpts from a letter from Abbot Gerald Benkert, O.S.B., who has lived in Guatemala for 10 years, to Msgr. Francis Timoney, a retired priest of the Louisville Archdiocese who is a winter resident of Miami. The writer is the retired Abbot of Marmion Abbey, Ohio. He now teaches in a Seminary in Solola Diocese, Guatemala.

Within the Diocese of Solola the main churches in 12 towns are in shambles plus dozens of smaller churches or chapels in villages outside these towns. Some of these churches date back to colonial days and can never be replaced. The rectories in all these towns were destroyed along with the churches, but, thank God, the priests were all able to get out without loss of life or serious injury. While Bishop Melotto is confronted with the prospect of rebuilding churches and rectories in all these places, he and all of us are grateful that there was no loss of life among the priests and Sisters, since the number of these is already small in proportion to the number of people.

There was, however, one deeply-felt loss among Religious in our Diocese. In the town of Zaragoza, just off the PanAmerican highway about mid-way between Solola and Guatemala City, the Carmelite Sisters were using the convent next to the parish church as a residence and training school for some 15 native girls who were postulants for their Order. (These are non-cloistered Carmelite Sisters who conduct the primary school and small hospital in Solola and similar places in other locations in Central America). Their whole convent collapsed under the impact of the earthquake and 6 of the 15 postulants died in the wreckage.

It was a stunning blow for these Sisters. I visited this town along with another of our Fathers this past Wednesday. We found five Carmelite Sisters and the surviving postulants in an improvised shelter, where they were assorting medicines which had just been received for the benefit of the people in the town. Like so many others who have suffered the heavy loss of persons near and dear to them, these Sisters accept the tragedy with admirable faith and confidence in Divine Providence...

It is also encouraging to see how the people, after being dazed by the shock of disaster, are hard at work clearing the rubble and beginning again to rebuild, at least some temporary shelter for the present, without desperation or bitterness, but with faith and trust in God.

Cdl. Knox is papal legate to Eucharistic Congress

WASHINGTON—(NC)—Pope Paul VI has named Cardinal James Knox, prefect of the Vatican Congregations for Sacraments and for Divine Worship, papal legate to the 41st International Eucharistic Congress in Philadelphia Aug. 1-8.

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

At the Vatican, sources said that following the naming of a papal legate, a personal visit by the Pope himself to Philadelphia is unlikely.

Cardinal Knox, who celebrated his 62nd birthday March 2, is president of the Permanent Committee for

Free lecture on ophthalmology

FORT LAUDERDALE — "The Better To See You With My Dear" is the title of the next free health lecture in a series presented free of charge by Holy Cross Hospital.

Dr. Charles Bechert, specialist in ophthalmology, will discuss recent developments in the treatment of persons with glaucoma and cataracts, two of the most common eye problems, at 7:30 p.m. in the hospital's Dye Auditorium.

Because seating is limited reservations must be made by calling 771-7424 between 9 a.m. and 5 p.m. on weekdays.



CARDINAL KNOX

Eucharistic Congresses.

A native of Perth, Australia, he was ordained in Rome in 1941. He was appointed apostolic delegate to British East and West Africa in 1953. He left Africa to become apostolic internuncio in India in 1957.

After 10 years in India, he

returned to Australia as archbishop of Melbourne. Pope Paul named him cardinal in 1973.

In 1974 he was appointed prefect of the Vatican congregations which oversee matters pertaining to the liturgy and the celebration of the sacraments.

The cardinal's visit to Philadelphia will be his third trip to the United States.

Cardinal Knox was unavailable for immediate comment since he is making a week-long retreat at the Vatican with the Pope.

According to Vatican sources, the appointment of a legate makes a papal visit to Philadelphia unlikely. They explained that a papal legate is accorded the same honors as the Pope would himself receive if he were to visit the United States.

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¿Cómo se Formaron los Evangelios?

Cuando el lector se lanza a envolver su vida con el Nuevo Testamento puede escoger varias secciones para comenzar dicha aventura. Los primeros libros que aparecen impresos en cualquier edición de esta segunda parte de la Biblia son los Evangelios. Sin embargo, los primeros libros que fueron escritos y que nos ofrecen una visión dinámica del crecimiento de la Iglesia fueron las Cartas o Epístolas de los Apóstoles y el libro conocido por los Hechos de los Apóstoles.

Los Evangelios no son ni pretenden ser 'historias' de la vida de Cristo. Por el contrario, son el producto de la reflexión teológica de la Iglesia que proclama la Muerte y Resurrección de Jesús como centro de su existencia. Debido a esta reflexión, los Evangelios no fueron editados como materia escrita hasta muchos años después que Jesús murió y resucitó. No obstante así, la Iglesia continuaba la labor encomendada por el Maestro y las cartas de San Pablo, entre otras, muestran la reflexión de la Iglesia por varias décadas.

En otras palabras, los Evangelios han tenido un proceso evolutivo oral y escrito. La proclamación del Misterio Pascual—Cristo Muerto y Resucitado para dar vida y sentido a la vida de todos los hombres—comenzó en una forma rudimentaria y simple. A medida que pasaron los años, esta predicación evangélica tomó diferentes formas de acuerdo con las comunidades que proclamaban tal Misterio. Cuando las circunstancias lo permitieron, se fueron acumulando escritos y comentarios que surgieron a raíz de la predicación básica y esencial de Jesús.

Con este material vivido por las primeras comunidades los evangelistas pudieron componer el Evangelio: el de Marcos fue el primero, años después el de Mateo, seguido por Lucas y finalizado por Juan. Cada uno presenta peculiaridades que son producto de la época en que se desarrolló la tradición oral, pero muchos entre sí presentan similitudes que se pueden observar al escuchar los relatos de las parábolas y los acontecimientos que dieron cauce a la predicación de Jesús. Los más parecidos son Marcos, Lucas y Mateo; son conocidos como los Evangelios Sinópticos. El Evangelio de Juan proyecta un estilo literario único y simbólico que lo separa un poco de las otras versiones evangélicas.

El estudio de los Evangelios es un estudio muy atractivo pero no muy fácil. En sí, dicho estudio representa un riesgo, ya que el estudiante no puede llegar a conclusiones que no están presentes en el Evangelio pero que un enfoque literal y simplista

puede forzar en el que penetra la dinámica del evangelista. Los Obispos del mundo, reunidos en Roma durante el Segundo Concilio Vaticano, nos indican el camino a la reflexión cuando escriben en la Constitución sobre la Divina Revelación (Dei Verbum):

"La Santa Madre Iglesia firme y constantemente ha creído y cree que los cuatro referidos Evangelios, cuya historicidad afirma sin vacilar, comunican fielmente lo que Jesús Hijo de Dios, viviendo entre los hombres, hizo y enseñó realmente para la salvación de ellos, hasta el día en que fue levantado al cielo. Los Apóstoles, ciertamente, después de la ascensión del Señor, predicaron a sus oyentes lo que El había dicho y obrado, con aquella crecida inteligencia de que ellos gozaban, amaestrados por los acontecimientos gloriosos de Cristo y por la luz del Espíritu de verdad. Los autores sagrados escribieron los cuatro Evangelios escogiendo algunas cosas de las muchas que ya se transmitían de palabra o por escrito, sintetizando otras, o explicándolas, atendiendo a la condición de las Iglesias, reteniendo por fin la forma de proclamación de manera que siempre nos comunicaban la verdad sincera acerca de Jesús".

(párrafo 19)

El cristiano necesita leer este párrafo cuidadosamente para comprender el misterio que encierran esas cuatro versiones de la Proclamación del Señor. Cualquier persona presente durante los acontecimientos históricos de Cristo pudo haber escrito una 'biografía' de Jesús desde el punto de vista histórico. El Evangelio no es solamente historia; es un estilo literario único que presenta al Verbo Divino hecho carne, encarnado en la humanidad, para hablar la palabra de amor que el Padre quiso siempre comunicar al pueblo infiel que no le aceptó. Por lo tanto encontramos en los Evangelios una teología, la interpretación de los acontecimientos históricos que envolvieron a la figura de Cristo, inspirada por una fe que es respuesta a la Resurrección y a la presencia del Espíritu en la vida de sus escritores.

Es esta misma fe la que nos hace vivir día a día el dinamismo del Evangelio aunque las historias o relatos se repitan de vez en cuando; cada vez que las escuchamos descubrimos al Verbo Divino, a la Palabra del Padre comunicando su aliento y su consuelo para darnos una nueva vida.

La hora de la reconciliación

Por el DR. MANOLO REYES

Estamos ya en el tiempo de la Cuaresma. Es un tiempo especial de recogimiento pero también de meditación.

DURANTE estos días se conmemora una vez más la Pasión y Muerte de Nuestro Señor Jesucristo, aquel pedazo de amor convertido en ser humano, Hijo de Dios, que vino a estar aquí con sus hermanos, con el único propósito de redimirlos del pecado original, aún a costa de su propia vida.

En esta vida de vorágine, de rapidez, de vertiginosidad insaciable, estos tiempos deben ser muy bienvenidos para hacer un alto en el arduo camino de la vida.

La época actual se caracteriza porque el mundo no tiene tiempo para pensar. En un individualismo rayando en el egocentrismo, el ser humano, impulsado por las tareas diarias y el demandante sistema de vida, sólo tiene tiempo para trabajar, trabajar y trabajar. Y hacer así un dólar más... otro dólar y otro dólar más.

Sería bueno que cada cual se preguntara - ¿cuándo fue la última vez que hice un acto de meditación? ¿Cuándo fue la última vez que pensé y medité tratando de buscar la razón verdadera de la vida? ¿Cuándo fue que visité una iglesia? ¿Cuándo fue la última vez que me uní en oración con el Dios que todo lo puede... con el Dios que es un padre amoroso y celestial?

Estas son preguntas vitales en el ser humano. Y este tiempo especial de la Cuaresma es muy bueno para darle respuestas a esas preguntas y a muchas más que cada cual debe tener en el fondo de su pensamiento... en el fondo de su alma.

Es buen tiempo para visitar la iglesia y en recogimiento, orar, orar para unirnos al Eterno Creador. Recuérdese que la oración es la línea que jamás está ocupada y cada uno de nosotros tiene el poder de usar esa línea cuantas veces lo desee. Tengan la seguridad que el otro extremo de la línea siempre está abierto, siempre está dispuesto a escuchar al Hijo amado.

Recuérdese que Dios nos quiere tanto... a todos sin excepción que mandó a su Divino Hijo a ser humano, a ser hombre, y pasar por los más cruentos sacrificios hasta morir clavado en una cruz, para que todos pudiéramos disfrutar de la salvación infinita... para que todos pudiéramos disfrutar de Su Presencia Eterna.

Y en justa reciprocidad ¿qué le damos? ¿Cómo respondemos al llamado Sacrosanto de Su Voz? ¿Aislándonos? ¿Haciendo oídos sordos a sus requerimientos?

¡NO! El momento es de acercamiento con Dios. Es un tiempo sublime de re-encuentro con Aquel que nos ha dado la vida... y nos ofrece la eternidad.

Además, hay que pensar que tenemos una sola vida. Y que hay que ejercitarla de acuerdo con los dictados de Dios.

Aún se está a tiempo porque vivimos, porque alentamos, porque aún tenemos la oportunidad de hacer un alto —en un tiempo tan bello de Cuaresma— y reconciliar nuestras almas con Dios.

Porque después que este período transitorio haya terminado, será demasiado tarde.

Y quizás muchos de los que se han ido en el viaje eterno a la hora del recuento habrán de acusarse no tanto de lo que hicieron... sino de lo que dejaron de hacer.



Fragmentos del documento de Pablo VI sobre la Evangelización de los pueblos. (III)

¿QUE ES EVANGELIZAR?

18. Evangelizar significa para la Iglesia llevar la Buena Nueva a todos los ambientes de la humanidad y, con su influjo, transformar desde dentro, renovar a la misma humanidad: He aquí que hago nuevas todas las cosas. Pero la verdad es que no hay humanidad nueva si no hay en primer lugar hombres nuevos, con la novedad del bautismo y de la vida según el Evangelio. La finalidad de la evangelización es por consiguiente este cambio interior y, si hubiera que resumirlo en una palabra, lo mejor sería decir que la Iglesia evangeliza cuando, por la sola fuerza divina del Mensaje que proclama, trata de convertir al mismo tiempo la conciencia personal y colectiva de los hombres, la actividad en la que ellos están comprometidos, su vida y ambiente concretos.

Para la Iglesia no se trata solamente de predicar el Evangelio en zonas geográficas cada vez más vastas o poblaciones cada vez más numerosas, sino de alcanzar y transformar con la fuerza del Evangelio los criterios de juicio, los valores determinantes, los puntos de interés, las líneas de pensamiento, las fuentes inspiradoras y los modelos de vida de la humanidad, que están en contraste con la Palabra de Dios y con el designio de salvación.

Evangelización de las culturas

20. Posiblemente podríamos expresar todo esto

diciendo: lo que importa es evangelizar—no de una manera decorativa, como con un barniz superficial, sino de manera vital, en profundidad y hasta sus mismas raíces—la cultura y las culturas del hombre en el sentido rico y amplio que tienen sus términos en la Gaudium et spes, tomando siempre como punto de partida la persona y teniendo siempre presentes las relaciones de las personas entre sí y con Dios.

El Evangelio, y por consiguiente la evangelización, no se identifican ciertamente con la cultura y son independientes con respecto a todas las culturas. Sin embargo, el reino que anuncia el Evangelio es vivido por hombres profundamente vinculados a una cultura y la construcción del reino no puede por menos de tomar los elementos de la cultura y de las culturas humanas. Independientes con respecto a las culturas, Evangelio y evangelización no son necesariamente incompatibles con ellas, sino capaces de impregnarlas a todas sin someterse a ninguna.

La ruptura entre Evangelio y cultura es sin duda alguna el drama de nuestro tiempo, como lo fue también en otras épocas. De ahí que hay que hacer todos los esfuerzos con vistas a una generosa evangelización de la cultura, o más exactamente de las culturas. Estas deben ser regeneradas por el encuentro con la Buena Nueva. Pero este encuentro no se llevará a cabo si la Buena Nueva no es proclamada.

ORACION DE LOS FIELES

SEGUNDO DOMINGO DE CUARESMA

Marzo 14 de 1976

CELEBRANTE: Elevemos nuestras oraciones a Dios nuestro Padre, quien nos guía y protege con su divina providencia.

LECTOR: La respuesta de hoy será: "Escúchanos, Señor." Para que nuestras familias se mantengan unidas en comprensión y amor, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que aprendamos de la inocencia de los niños en medio de nuestro complicado mundo, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Por los que construyen la paz, para que traigan armonía a la familia mundial oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Por los sacerdotes y religiosos, para que su ministerio sea un instrumento del amor de Dios, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que como cristianos seamos fieles a nuestra vocación de ser mensajeros de la Palabra de Dios, oremos al Señor.

PUEBLO: Escúchanos, Señor.

CELEBRANTE: Padre, nos reúnes para compartir el pan de la unidad. Renueva nuestro espíritu, ilumínanos con tu Palabra, te lo pedimos por Cristo Nuestro Señor.

PUEBLO: Amén.

La transfiguración

Por el REV. JOSE P. NICKSE

Seis días después, Jesús invitó aparte a Pedro, Santiago y Juan y los llevó a un cerro muy alto. Allí cambió de aspecto a vista de ellos. Se les aparecieron Elías y Moisés, los cuales conversaban con Jesús. Y se formó una nube que los cubrió con su sombra, y desde la nube llegaron estas palabras: "Este es mi Hijo Amado, escúchenlo."

Marcos 9:2-10

Durante su ministerio, Jesús siempre tuvo una relación íntima con su Padre a través de la oración. La oración siempre precedía la acción, empezando en el desierto y culminando en la oración del Huerto de los Olivos.

La Transfiguración fue una experiencia profunda de la presencia de Dios. En ella los apóstoles vieron algo de la gloria del Hijo de Dios, como un anticipo de su gloria después de la resurrección.

La oración. Camino que nos une a nuestro Padre. ¿Cuántas veces sacrificamos nuestra oración en el altar de la acción? Aún más, ¿podemos decir que sabemos rezar?

Rezar no es pedir solamente. Una vez, al final de una cena con varios invitados, los dueños de la casa le pidieron a su hijita que se despidiera de los invitados. Los padres le recordaron "No olvides tus oraciones." La niña contestó: ¡Oh, verdad! ¿Alguien necesita algo?" Rezar es más que pedir.

Rezar es ponernos en la presencia de Dios. Es verdad que somos débiles. Que cuando necesitamos algo podemos contar con la Providencia divina. Es verdad que decimos "Danos hoy nuestro pan de cada día" en el Padre Nuestro. Pero rezar es sentirse envuelto por Dios.

Tenemos un concepto falso de la religión cuando tratamos de poner a Dios de nuestra parte y no ponernos nosotros al lado de Dios. Rezar es estar en comunión con nuestro Dios. Rezar es sentir el amor de Dios en nuestras vidas.

En la Transfiguración Cristo recibe este amor del Padre. "Este es mi Hijo Amado." Cristo necesitaba el apoyo, la comunión con su Padre.

Después de esta experiencia en la montaña, Jesús comienza el descenso hacia Jerusalén. Va a enfrentarse con su misión. Una vez más, Jesús pasa de la oración a la acción. La oración afirma su ministerio.

Esta Cuaresma nos brinda la oportunidad de efectuar nuestra propia transfiguración renovando nuestra vida de oración. Muchas parroquias y movimientos nos ofrecen programas, retiros, charlas, que nos ayudan a revitalizar nuestra unión íntima con Dios a través de la oración. ¿Qué excusa podemos dar para excusar nuestra apatía y anemia espiritual?

Hay que subir la montaña. Sólo la oración puede transfigurar nuestras vidas.

Prometeo

El Departamento de Drama (GRUPO PROMETEO) del Miami Dade Community College, Downtown Campus, anuncia la presentación de la obra "PROMETEO" del joven escritor cubano Tomás Fernández Travieso.

"PROMETEO" será presentado los días sábado 20 de

marzo a las 8:00 p.m. y domingo 21 a las 4:30 p.m. en el auditorium del referido centro docente y con la dirección de Teresa María Rojas.

La entrada a ambas funciones será por invitación que pueden ser solicitadas llamando al 577-6870.

'IS



Congreso Eucarístico

—Los organizadores del Congreso Eucarístico Internacional de agosto insisten en su literatura de que el evento es un "convenio" entre Dios y el hombre, destinado a fomentar la renovación interior. El P. Paul Palmer escribe que un "convenio" surge siempre del amor, como entre casados, o padres e hijos; y que el Congreso es una renovación de este vínculo con Dios Padre.

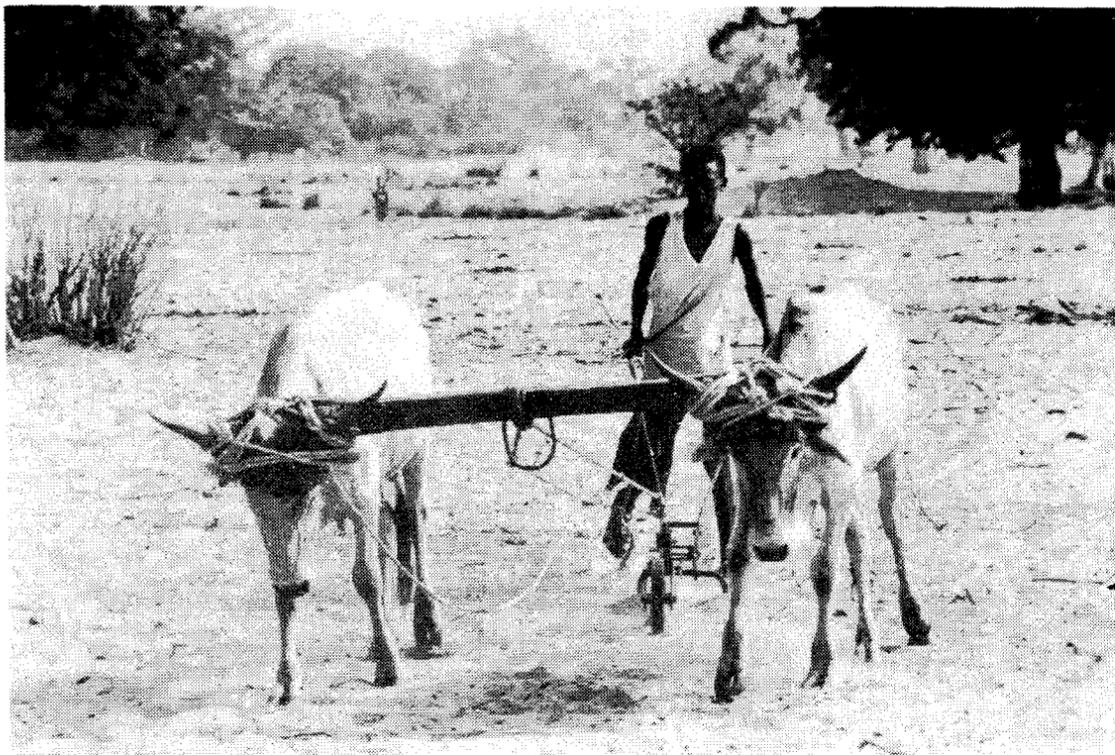
Cuaresma

Bajo el tema La Educación en la Fe, tendrán lugar dos charlas cuaresmales en la Parroquia de St. Raymond, 3465 S.W. 17 St. los días lunes 15 y miércoles 17 de marzo, a las 8:30 p.m.

El predicador será el Padre Enrique San Pedro, S.J.

"Picnic"

La parroquia de Nuestra Señora de la Providencia (Our Lady of Divine Providence) tendrá un "picnic" este domingo, 14 de marzo, de 1 a 5 p.m. en los terrenos parroquiales, 9605 W. Flagler.



UN PLATO DE ARROZ

Este joven labrador trabaja las áridas tierras del Sahel con equipos rudimentarios. Los frutos no serán muchos. A regiones como ésta va la ayuda obtenida a través de la Operación Plato de Arroz que se está realizando en todas las escuelas católicas de Estados Unidos como preparación al

Congreso Eucarístico Internacional. La operación consiste en hacer una comida frugal como una sopa o unos macarrones hervidos los miércoles de Cuaremsa y depositar lo que se ahorre en unos simbólicos platos de arroz que los estudiantes llevan a sus escuelas.

Obispos de Latinoamerica revisan Medellín

En una revisión de las orientaciones de Medellín de 1968, los 66 delegados a la asamblea del Consejo Episcopal Latinoamericano (CELAM), en Bogotá, Colombia, lamentaron el deterioro moral, político, económico y social de los 23 países que representan. Aumenta la carrera armamentista en detrimento de las necesidades del pueblo (los recursos se van en armas, no en vivienda, salud o escuela), se intensifica el nacionalismo exagerado que frustra intentos de integración regional, crece la desocupación a niveles alarmantes, y hay síntomas alarmantes de poca madurez política, dijeron al final de sus deliberaciones. "La Iglesia es a veces la única voz que puede hacerse oír en defensa del hombre, sobre todo del marginado," agregaron.

¿QUE ENCENDIOLA GUERRA EN EL LIBANO?

El patriarca Antoine Pierre Koraihe, de Antioquia, y jefe espiritual de los católicos de rito maronita, declaró que no fueron motivos religiosos o políticos los que provocaron la sangrienta y larga guerra civil con centro en Beirut, sino el deseo de líderes libaneses de enriquecerse y aumentar poder. En una pastoral de Cuaresma, el patriarca condenó los intentos "por ganar ventajas personales en detrimento del bien común... con el más horrendo resultado de pisotear la dignidad humana." En la guerra de 9 meses murieron 10,000 personas —árabes, judíos y cristianos— y resultaron más de 30,000 heridos.

BOLIVIA: DIALOGO SI VIOLENCIA, NO

Los obispos de Bolivia han pedido que conflictos entre el gobierno y grupos populares — obreros, estudiantes— se resuelvan por medio del diálogo, no de la violencia. El régimen del Gen. Hugo Bánzer cerró varias universidades después de una



Nuestro mundo

serie de violentas protestas estudiantiles, apoyadas por 40,000 mineros y otros, que reclaman el derecho a formar gremios de nuevo después que los suprimió en noviembre el gobierno, bajo pretexto de reprimir la subversión. Hay también descontento popular por cuestiones de salario, inflación y desempleo.

HITLER SE VENGA DEL MUNDO

"Las cámaras de gas de Hitler, la esterilización de los retardados mentales, la muerte de los ancianos e inválidos incurables, cualquier otra forma de eutanasia, y el aborto provocado son todas caras de un mismo crimen contra la humanidad," dice L'Osservatore Romano en una defensa del derecho a nacer, ante la presentación en el Parlamento italiano de un proyecto de ley para facilitar el aborto provocado. "Hitler se venga del mundo occidental ahora, con esta cadena de leyes que permiten la matanza de inocentes," agrega.

NUEVA DIOCESIS EN PUERTO RICO

CIUDAD DEL VATICANO— (NC)—El Papa Paulo VI nombró al P. Ulises Casiano, quien estudió en Albany, N.Y., y en la Universidad Católica de Washington, como obispo de la nueva diócesis de Mayagüez, formada con parroquias de Ponce y Arecibo. El prelado, que tiene 42 años, era vicario pastoral en Ponce.

43 POR CIENTO DE NIÑOS CATOLICOS NO RECIBEN CATEQUESIS

Llegan a 6.6 millones los niños católicos que no reciben debidamente instrucción religiosa, el doble de los que

había en 1965, dice un estudio de la U.S. Catholic Conference publicado en Washington. Hay en edad escolar más de 15 millones, de los cuales reciben clases de religión en escuelas parroquiales o en centros de la Confraternidad de la Doctrina Cristiana (para niños de escuelas públicas) unos 8.6 millones, o sea un 56.5 por ciento. Desde 1965 ha disminuido notablemente la matrícula en las escuelas parroquiales. Mons. William McManus, quien preside el Comité de Educación de la U.S.C.C., alabó el esfuerzo de catecismo pero lamentó que otro sector tan numeroso esté "fuera de la instrucción religiosa."

PILDORAS NOCIVAS

L'Osservatore Romano, diario vaticano, pidió que los gobiernos prohíban la venta de píldoras contra la concepción, pues informes médicos demuestran que son nocivas para la salud de la mujer aunque lo oculten las compañías que las fabrican y venden.

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Desterrados... y Desahuciados...

Por **ARACELI CANTERO**

Exilados y en país extranjero, el drama resulta familiar en Miami, pero esta vez no se trata de cubanos.

Los protagonistas son 45 familias vietnamitas. Al no poder pagar la renta de sus hogares, se enfrentan con la posibilidad de encontrarse en la calle esta semana.

"Estamos muy agradecidos al Comité Internacional de Rescate, por la ayuda que nos han dado, pero ahora no nos queda otra salida que presentar nuestro caso a la comunidad," dicen el señor Le Phat Dat y su señora, que hablan por todo el grupo vietnamita.

Las familias comenzaron a llegar a Miami en Mayo, y fueron entonces hospedadas en los apartamentos de Coral Gardens, — en la Calle Ocho y 34 Avenida— lugar conocido por muchos como "la Pastorita" que hospedó anteriormente a exilados cubanos.

A su llegada, cada familia recibió un contrato de alquiler por un año, contrato que ya había sido firmado por el Comité de Rescate.

"Sólo hace unas semanas, se nos ha pedido que a partir de marzo nos hagamos cargo de pagar la renta, aquí o en lugar más económico," afirmó la Sra. Dat.

"Es obvio que la mayoría no podemos pagar este apartamento," dijo. Los que tienen trabajo ganan \$2.30 a \$2.50 por hora y el apartamento cuesta \$235.00 por dos habitaciones.

"Pero aún los que puedan pagar algo más económico, con solo unas semanas no tienen tiempo de buscar," añadió. "Además, al llegar, nunca fuimos notificados de que esto sucedería. Nos ha cogido totalmente por sorpresa."

Representantes del Comité de Rescate en Miami explicaron a La Voz que el asunto se ha discutido individualmente con cada familia y dijeron "No se trata de dejarles



Sr. y Sra. Dat.

en la calle, sino que serán atendidos por la oficina de bienestar social "Welfare". Casi todas las familias cuentan con personas en edad de trabajo."

"Me encantaría poder trabajar," afirmó Mr. Dat, "he llamado a muchas puertas pero al parecer tengo demasiada preparación." Tampoco los demás encuentran empleo."

Graduado por la Universidad de Lovaina (Bélgica) en finanzas, y banquero en su país por más de 12 años, Mr. Dat asistió en el pasado a varios cursos sobre desarrollo económico, en Washington y Nueva York. Además de una docena de puestos de trabajo en su país, fue cofundador y gerente de la primera fábrica de prendas de vestir en serie en el Vietnam.

"Pero ahora de nada me sirve toda mi experiencia," dice. Y lo que más le preocupa es la suerte de sus hijos porque para ellos, mudarse de apartamento significa una nueva escuela.

"Como aquí somos muchos vietnamitas, la escuela ha establecido un programa especial para nuestros hijos. A penas con dos meses por delante, ninguna otra escuela hará lo mismo solo por uno o dos NIÑOS. Si nos dispersamos, ellos perderán todo un año escolar," dice Mr. Dat.

"Su dispersión tiene además otras implicaciones," dice el Dr. José Ignacio Lasaga, psiquiatra de la clínica familiar Encuentro. "Es dato conocido que entre los emigrantes sean frecuentes los casos de enfermedad mental, más aún siendo exilados que dejan el país en situación de tensión."

"Si permanecen unidas, estas familias podrán ayudarse mutuamente durante el periodo de ajuste a la nueva cultura. Por otro lado la falta del apoyo moral y psicológico del grupo hará que cada familia sea un posible problema para la comunidad," dijo Lasaga.

Muchas de las familias enfrentan el desahucio esta semana, y según están las cosas, no tienen ni dinero ni trabajo para salir de su situación.

En carta dirigida a los representantes del Comité de Rescate en Nueva York, las familias han pedido una prórroga de la ayuda económica hasta terminar el año escolar. Piensan que esos dos meses les ayudarán a preparar el futuro.

En la respuesta a su anterior carta, el Comité explicaba a los vietnamitas que "la suma de \$500 es lo que el Gobierno americano les había hecho disponible por persona."

"Ya hemos sobrepasado esa suma y nuestros fondos se han acabado," explicó un representante local del Comité de Rescate.

"Quizás sea este el momento de mostrar nuestra solidaridad con quienes son hermanos nuestros. Este es el verdadero espíritu de Cuaresma," comentó el padre Enrique San Pedro, S.J. Misionero en el Vietnam por más de 10 años, el padre San Pedro domina la lengua Vietnamita y regularmente atiende a estas familias en "La Caserita". También está tratando de alertar a la comunidad sobre este drama que sufren quienes son hoy parte de ella, y no deja de recordar, "Es precisamente a esto a lo que se refiere el Evangelio al decir, 'porque fui extraño y me recibisteis'."

LA VOZ

"Se acabará Miami"

¿Le asustan las predicciones...?

"El teléfono no para, y nos llueven las cartas," informan de la Ermita de la Caridad.

Se refieren a las múltiples llamadas de personas que, atemorizadas ante recientes revelaciones de posibles desastres a caer, transmitidos en la radio y televisión hispanas, continuamente llaman a la Ermita pidiendo la orientación de la Iglesia.

"No olvidemos que la Revelación de Dios está en la Biblia," respondía Mons. Román a una de las cartas durante el programa de radio "Un Domingo Feliz."

"Sólo la Iglesia puede enseñarnos el sentido de esa Revelación," añadía.

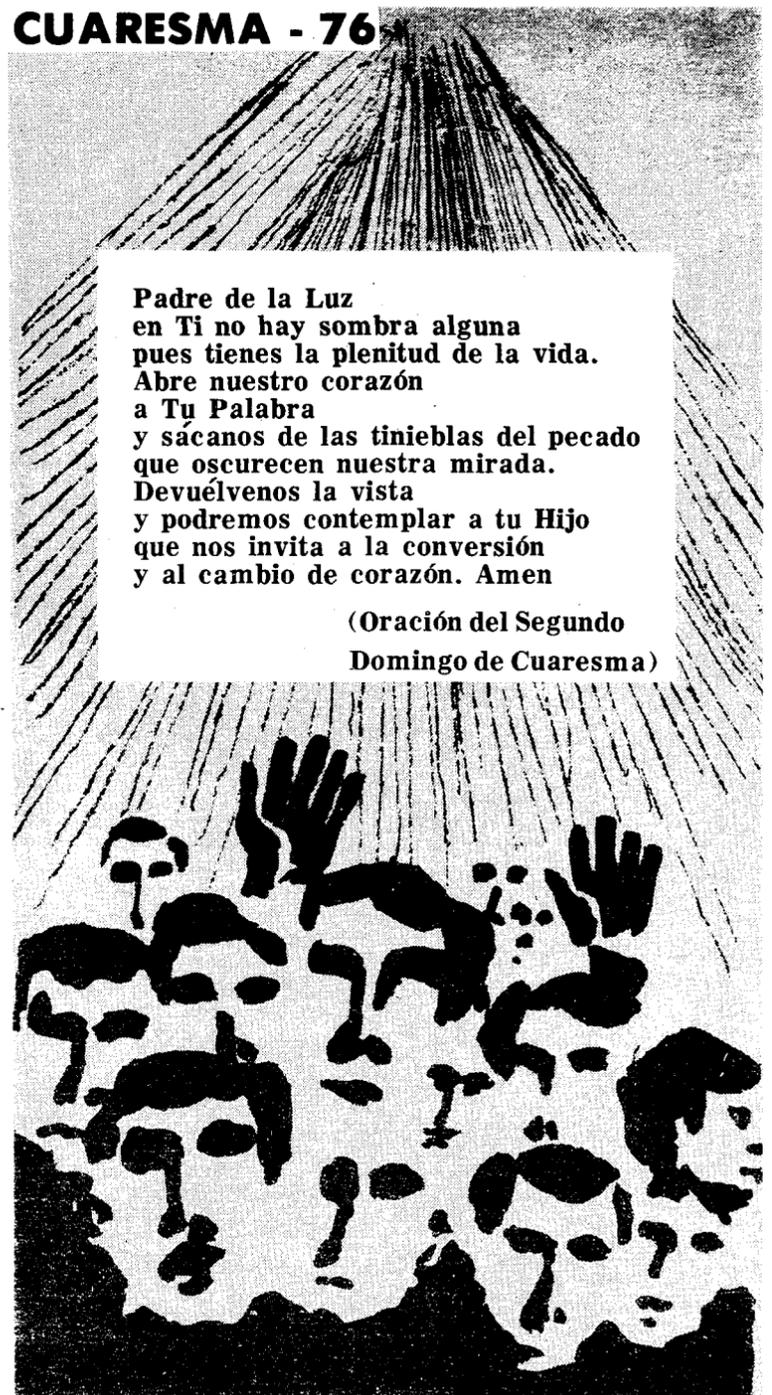
"No podemos confundir las revelaciones privadas de una persona, que generalmente son fruto del subconsciente, con la Revelación por antonomasia que es fruto del Espíritu Santo. Además la presencia del Espíritu

Santo produce la verdad en la paz, y no el miedo," dijo Monseñor.

"No podemos atribuir al Espíritu Santo lo que viene del subconsciente aunque se trate de una persona de aparente buena fe. Ahí está la ciencia que nos puede hacer ver muy claramente lo que son fenómenos naturales y donde comienza lo sobrenatural," añadió Monseñor, recordando la próxima venida a Miami del Padre Oscar González Quevedo, S.J., profesor de parapsicología en Brasil, que es un experto en lo referente a los fenómenos del subconsciente.

El padre González Quevedo, invitado a Miami por la revista Ideal, disertará sobre este tema en un curso que acreditado por Biscayne College—nivel Master—tendrá lugar los días 22 al 26 de marzo en la Iglesia de San Miguel, 2987 W. Flagler, a las 8:30 de la noche. Para información llamar al 642-9859.

CUARESMA - 76



Padre de la Luz
en Ti no hay sombra alguna
pues tienes la plenitud de la vida.
Abre nuestro corazón
a Tu Palabra
y sácanos de las tinieblas del pecado
que oscurecen nuestra mirada.
Devuélvenos la vista
y podremos contemplar a tu Hijo
que nos invita a la conversión
y al cambio de corazón. Amen

(Oración del Segundo Domingo de Cuaresma)

ANIVERSARIO ENCUENTROS JUVENILES

Hoy Viernes 12 de Marzo a las 8 p.m., tendrá lugar la Misa aniversario de los Encuentros Juveniles, en la Capilla de la Academia de la Asunción, 1517 Brickel Avenue.

Después de la Eucaristía tendrá lugar un pequeño ágape.

Retiro federado

Un día de retiro para los que en Cuba fueron miembros de la Federación de Juventudes de Acción Católica se ofrecerá el sábado 27 de marzo, de 3 a 7 p.m. en la Ermita de la Caridad, dirigido por el Vicario Episcopal, Monseñor Agustín Román, una de las vocaciones sacerdotales surgidas de la Juventud Católica de Cuba.

Nuevos Programas en Radio y T.V.

"Reflexiones", un nuevo programa en el Canal 23 de lunes a viernes, a las 11 y 30 p.m., dirigido por el Padre José P. Nickse y "Cristo, Nuestra Salud y Esperanza", los domingos a las 6 p.m. por WRHC dirigido por Monseñor Agustín Román, vienen a unirse a los programas católicos en español en Radio y TV.

El nuevo programa de los domingos en WRHC Cadena Azul, con las charlas del Vicario Episcopal, Monseñor Román, está especialmente dirigido a los enfermos y convalecientes.

Las breves reflexiones del Padre Nickse se ofrecen todas las noches inmediatamente después de las noticias de Telenoche 23. Un rápido meditar de la actitud del Cristiano en este mundo en cambio.

Además de esos dos programas, la Oficina de Radio y Televisión de la Arquidiócesis de Miami presenta otros programas

en español los domingos:

—7:45 a.m., por WQBA, "Los Caminos de Dios" con el Padre José L. Hernando.

—8 a.m. por WCMQ, "Enfoque en Miami", con el Padre José P. Nickse.

—9 a.m., por WFAB, "Un Domingo Feliz", con el Padre Villarronga y Monseñor Román.

También los domingos, a las 4:30 p.m., por el Canal 23, se ofrece la misa en español para los enfermos y los que están imposibilitados de salir de sus casas.

Además, la Oficina de Radio y Televisión participa en otros dos programas religiosos interdenominacionales: Opina la Juventud, los sábados a las 6 p.m. moderado por el Rev. Agustín Añorga, de la Iglesia Presbiteriana, y el Padre Nickse y los domingos, a las 8:30 a.m. por WQBA, "Mesa Redonda Religiosa", también con la moderación del Rev. Añorga y el P. Nickse.