



U.S. told: cut in-fighting on Food Stamps

WASHINGTON—(NC)—The head of the nation's largest private social service agency has urged Congress to move the debate over the Food Stamp program out of the level of "gutter politics" and into a "moral context."

"The moral context," Msgr. Lawrence Corcoran, executive director of the National Conference of Catholic Charities (NCCC), told the House Agriculture Committee, "quite simply is whether or not we as a nation are going to share responsibility to see that all of our citizens are adequately and nutritionally fed."

Msgr. Corcoran's comments represent the sharpest attacks yet by church leaders on politicians attempting to cut back the Food Stamp program.

"In our view," Msgr. Corcoran said, "the public debate over the purpose and dimensions of the Food Stamp program which has been stimulated across the nation has deteriorated into gutter politics."

"The future of many of our citizens is at stake, and yet some, even in responsible government posts, have used distortion, innuendo and lies to whip up opposition to the program."

Msgr. Corcoran said that programs such as Food Stamps were necessary until comprehensive welfare reform and increased job opportunities are achieved.

He defended the Food Stamp program, claiming "it works in much the way it was designed. As the recession deepened, the number of recipients grew. As it bottomed out, the number of recipients leveled off."

26 Religious to be honored by Archbishop on jubilees

Twenty-six Religious serving in the Archdiocese of Miami will be honored by Archbishop Coleman F. Carroll on their golden and silver jubilees during a Concelebrated Mass of Thanksgiving at 2 p.m., Saturday, April 3, in St. Mary Cathedral.

The Archbishop will be the principal celebrant of the Mass during which he will present each of the Sisters with a certificate of recognition. Concelebrating with him will be Msgr. Noel Fogarty, Chancellor of the Archdiocese and pastor, St. Rose of Lima Church; Msgr. William F. McKeever, pastor, St. Juliana Church, West Palm Beach; and Msgr. David E. Bushey, Vicar for Religious, and pastor, St. Brendan Church. Also Father Jose Paz, pastor, Corpus Christi Church; Father Cyril W. Burke, O.P., Barry College; and Father Kilian McGowan, C.P., Our Lady of Florida Retreat House, North Palm Beach. Father Charles Mallen, C.S.S.R., assistant pastor, Our Lady of Perpetual Help Church, will preach the homily.

Msgr. John J. Nevins, rector, St. John Vianney Seminary; and Msgr. Agustin Roman, Episcopal Vicar for the Spanish-speaking will be chaplains to Archbishop Carroll.

House subcommittee hears arguments for and against abortion amendment

WASHINGTON—(NC)—Two Catholic prelates joined 20 other witnesses in week-long hearings before a House subcommittee on proposed constitutional amendments to restrict abortion.

The two, Cardinal Terence Cooke of New York, and Archbishop Joseph L. Bernardin of Cincinnati, argued that abortion is not a religious issue, but one of "human rights."

THEY REFUSED to

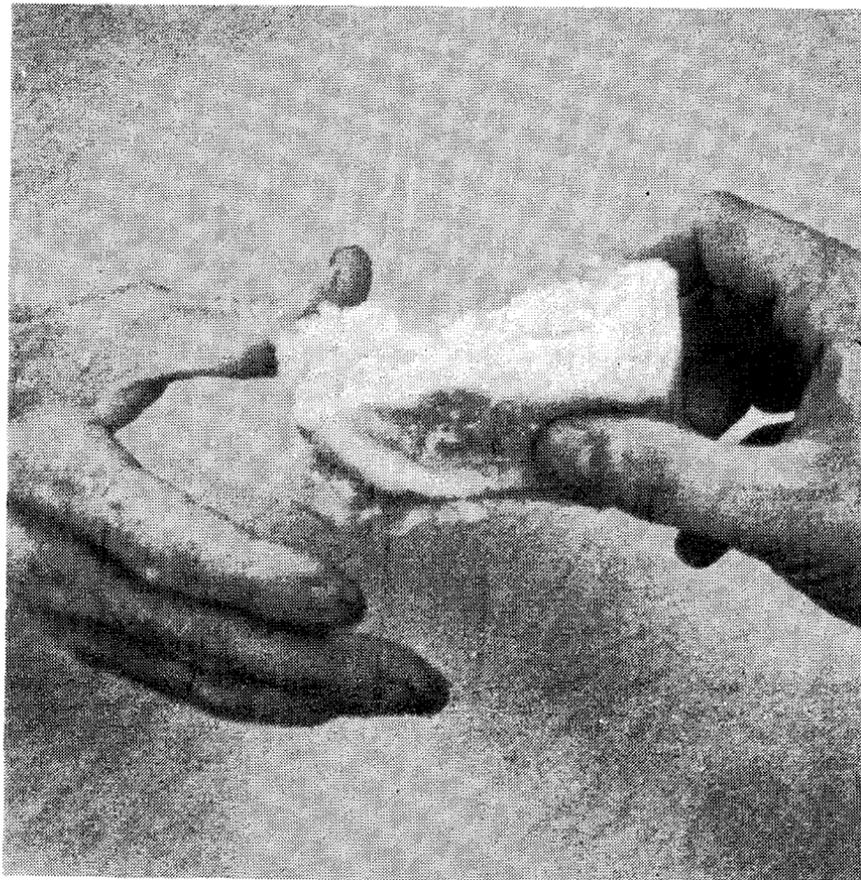
endorse specific wording for an amendment, preferring to leave that to the Congress. But they sketched in outline form the principles that any amendment should embody.

The VOICE

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APRIL 2, 1976



By religious leaders

Every person throughout the world has the 'right to food,' a group of 28 religious leaders has said in an appeal to Congress. The appeal comes shortly before Food Day, April 8, which is held to encourage educational and consciousness raising activities concerning world hunger. See story below, editorial, page 6.

Those principles, according to Cardinal Cooke, chairman of the National Conference of Catholic Bishops Committee for Pro-Life Activities, would establish that the unborn child is a person under the terms of the Constitution, express a commitment to the universal and maximum protection of human life and give the states power to enact enabling and related legislation.

All this, according to Cardinal Cooke, would restore to the unborn the right to life of which they were stripped by the Supreme Court decisions of January 1973, which struck down most state laws against abortion.

OTHER WITNESSES told the subcommittee, which has voted down attempts to bring amendments to the floor of Congress, that life begins at fertilization and that abortion is therefore the taking of human life.

That argument was advanced by Dr. and Mrs. J.C. Willke of Cincinnati, a husband-wife team long active in the right-to-life fight.

The Willkes attacked the "viability" argument for abortion, calling it "completely irrational." The ability to survive outside the womb "is a measure of the sophistication of the external life support systems, of the knowledge and ability of the doctors, nurses and laboratories around the baby, it is not a measure of the baby himself" the Willkes told

(Continued on page 21)

Appeal made for 'right to food'

WASHINGTON—(NC)—Twenty-eight of the nation's top religious leaders have signed an "Appeal to Congress" asking for support of a pending resolution declaring the "right to food."

The resolution would have no binding power, but would represent a statement of principles to guide future policy decisions.

THE RESOLUTION would declare that every person throughout the world has the right to a "nutritionally adequate diet."

The "Appeal to Congress" said the right to food derived from the right to life expressed in the Declaration of Independence. "Without food to sustain life, that right is made meaningless," the appeal said.

Those signing the appeal include Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB); evangelist Billy Graham; Claire Randall, general secretary of the National Council of Churches; Archbishop Iakovos, Greek Orthodox archbishop of North and South America; and Rabbi Marc Tannenbaum, director of interreligious affairs for the American Jewish Committee.

THE RIGHT to food resolution was developed by Bread for the World, a

Christian citizens' lobby concerned with hunger issues. The resolution was introduced by Sen. Mark Hatfield (R-Ore.), a Bread for the World Board member, in the Senate and by Rep. Donald Fraser (D-Minn.) in the House.

Bread for the World estimates that some 200,000 letters supporting the resolution have reached Congress since its introduction in mid-September.

Hearings on the resolution are expected in the Senate subcommittee of foreign agricultural policy, the House subcommittee on international resources, food and energy and the House Agriculture Committee.

"The resolution before Congress does not commit our nation to massive food hand-outs," the "Appeal to Congress" said. "Rather it recognizes the responsibility we have, in cooperation with other nations, of enabling hungry people to produce more food and to work their way out of hunger."

"SUCH EFFORTS require some commitment of our

resources, to be sure. But the costs are far cheaper than war and much less than the cost of continued human misery."

"Substantial gains against hunger will not be quick or easy or cheap," the appeal said. "But they are not beyond reach. They will require exceptional efforts on the part of rich and poor nations alike. And they will exact some sacrifice from all of us. The alternative, however, is a broken world that we do not want our children to inherit."

The "right to food" resolution would require that

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Shroud study called 'inconclusive'



TURIN, Italy—(NC)—A special commission set up to rule on the authenticity of the burial shroud that is said to have wrapped Christ's body has reported inconclusive findings.

The panel of experts presented a 120-page booklet detailing its seven-years investigation at a press conference here March 27.

THE SCIENTISTS said they were able neither to date the Holy Shroud of Turin with any certainty nor to prove the presence of dried blood on the linen. The vice president of the commission, American-born Msgr. Jose Cottino, told the press that more research needed to be done.

"(The shroud) is an extremely interesting but still mysterious object which should undergo further study and research on the part of scientists," he said.

Turin's Holy Shroud is a long, narrow piece of yellowed linen measuring some 14 feet by four feet and bearing what appears to be the negative



The Holy Shroud of Turin definitely dates back to the time and place of Christ, says Max Frei, a Swiss criminologist, but a panel of experts say their findings are inconclusive. The drawing at left shows how the shroud may have been placed over the body of Christ as he was being prepared for burial. A negative image of the shroud (above) shows a face believed to be Christ.

image of the back and front of a man.

THE FACE is long, sensitive and Semitic, and the head and body bear marks in the places where Scripture and tradition say Christ was wounded.

Believers claim that the blurred "photographic negative" effect of the Shroud, a phenomenon discovered in 1898 by a Turin photographer called in to take pictures of the cloth, was made by the chemical reactions that were set off by a decomposing body acting on the incense and spices used to perfume the shroud.

The cloth is in a sealed silver casket in the Guarini Chapel of the Turin cathedral, where it has been kept since 1578.

TURIN archdiocesan authorities allowed the shroud to be viewed on a television program two-and-a-half years ago. Although the Church does not officially recognize the Holy Shroud as a sacred relic, Pope Paul VI at that time called on "all people, believers and non-believers alike, to know the

fascination of this face—so true, so profound, so human, so divine."

Earlier this month a Swiss criminologist claimed to have proved that the strip of linen came from the Holy Land about 2,000 years ago and traveled to Italy Via Constantinople and France that is the traditional itinerary claimed for the shroud. Professor Max Frei of Zurich based his conclusions on microscopic and chemical tests of pollen found on the shroud.

At the time, Msgr. Cottino reacted cautiously, and in fact the Turin panel's findings do not bear out this claim.

TESTS BY the commission with radioactive isotopes failed to establish the shroud's exact age. Physicist Cesare Codegone, a member of the commission, said dating the linen was extremely difficult due to its "long and troubled history" and "vicissitudes which could have altered its composition: exposure to fire and water, proximity to lighted candles in premises occupied by crowds of the faithful and therefore steeped in carbolic anidride, contact with the sick

hoping to regain their health—all circumstances which give rise to doubts as to the outcome of tests intended to calculate its age with any certainty."

Carbon 14 dating—a widely used scientific method of determining the age of fossils and some artifacts—was rejected by the panel of experts, both because the text would have destroyed a large piece of the cloth and because the margin for error is too wide.

The commission also reported that it failed to identify marks on the linen as blood, although it added that the findings did not "absolutely rule out" the possibility that the matter under study had been blood.

ANATOMISTS Guido Filogamo and Alberto Zina stated that "microscopic study did not reveal cells which could be identified as red corpuscles."

"We saw some amorphous material lacking any differentiating characteristics, some spores, and bacterial matter, and some roundish bodies probably of an organic nature," they said. "The possibility of these formations being red corpuscles cannot be ruled out absolutely, but their characteristics, dimensions and appearance lead us to believe this unlikely."

All in all, the findings neither validated the shroud's authenticity nor dismissed it out of hand.

Even so, they seemed to make official Church recognition of the Holy Shroud of Turin as a legitimate object of veneration less likely than ever. The Vatican, in fact, was quite non-committal on the subject.

"The commission is a private matter handled by the Archdiocese of Turin," said deputy Vatican press spokesman Father Mougued El-Hachem. "The Vatican deals only with official matters."

Confirmation by Abp. set

The Sacrament of Confirmation will be administered to adults and children by Archbishop Coleman F. Carroll at 3 p.m., Sunday, April 4, in St. Mary Cathedral.

Included in the class will be parishioners of the Cathedral as well as members of other parishes who missed receiving the Sacrament in their home parish.

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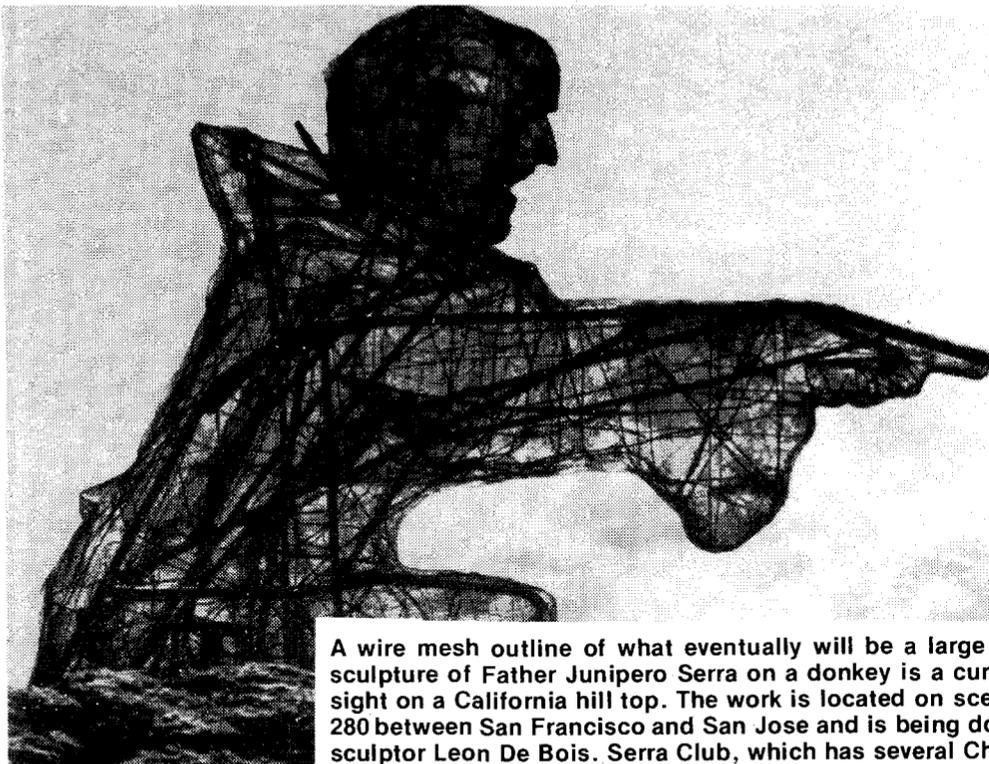


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A wire mesh outline of what eventually will be a large concrete sculpture of Father Junipero Serra on a donkey is a curious new sight on a California hill top. The work is located on scenic route 280 between San Francisco and San Jose and is being donated by sculptor Leon De Bois. Serra Club, which has several Chapters in the Archdiocese of Miami and which is dedicated to fostering vocations, is named after Father Serra.

Easter 'beautiful, joyful, happy', Pope stresses

VATICAN CITY—(NC)—As Lent passed its midpoint, Pope Paul VI described the Easter season as "beautiful, joyful, happy."

"We are nearing the celebration of the tragic drama of the cross," he told those gathered in St. Peter's Square March 28 for his midday blessing.

He asked them rhetorically, "How can we arrive at it with unconquerable exulting in our hearts? Is it not rather a drama of pain, of sacrifice, of the death of Christ? Why and how can we rejoice in it?"

The 78-year-old Pope, who

began the lenten season in a somber mood, even speaking of his own death, explained further.

"We know why," he said. "Because it is the drama of our salvation, because it is the extreme expression of Christ's heroic love, the extreme expression of God's infinite love for us."

Pope Paul rejected the view that the story of Calvary belonged to the past and is extraneous to modern life.

"That is not so," he said. "Christ's passion, in its rapport with history, with the whole of humanity, with each one of us, is permanent."

Nursing home reform measure moves closer to legislative passage

TALLAHASSEE — A bill to curb abuses in nursing homes and improve conditions for elderly residents has been passed by both the House Subcommittee on Nursing Homes and the Health and Rehabilitative Services Committee.

The measure, which has now been referred to the House Appropriations Committee, provides a "bill of rights" for patients and would regulate the amount of funds paid to a home for eligible Medicaid participants on the basis of the level of care provided.

At present all of the state's nursing homes receive the same Medicaid payments per patient regardless of facilities or whether or not they provide therapy, social activities, etc. Medicaid is a program for the needy, funded by Federal, state and county monies.

According to HRS Secretary William Page, some of the nursing homes have been charging Medicaid for yacht and country club dues, trips to Hawaii and "expensive luxury automobiles not related to patient care."

Other homes have claimed that they cannot provide decent care for welfare patients because state allotments didn't cover basic costs, he explained.

The "Omnibus Nursing Reform Act of 1976," as the bill

is known, includes stiff penalties for homes that violate reasonable standards. A long list of patients' rights which homes would have to adopt and post is incorporated in the Reform Act. It prohibits homes from taking rebates, kickbacks, or discounts on services, and includes the right of a patient to be transferred, reclassified or discharged for medical reasons, or for the welfare of other patients, or for nonpayment for care.

The full burden of enforcement would be placed on the Division of Health and Rehabilitative Services. The Bill also requires financial disclosure by persons with a 10 per cent or more interest in a nursing home and provides for at least one annual unannounced inspection of each home. In addition, the Bill requires the posting of a home's rating in a prominent place.

George Sheldon of Tampa, HRS subcommittee chairman whose panel conducted a nursing home investigation which resulted in the filing of the measure, has predicted that the legislation will be passed in the 1976 session of the Florida Legislature along with increased funds to support it.

Improved care for senior citizens is a top priority with Governor Reubin Askew and the legislature, Sheldon said.



Msgr. John Nevins speaks after blessing new KC Hall on NW Seventh Street.

Newest K of C facility launched at dinner-dance

Miami Council 1726 of the Knights of Columbus celebrated the grand opening of their new Council Hall last Friday with a dedication, dinner and dance and speeches by area notables and Supreme Knight John McDevitt.

About 500 people crowded into the spacious new building at 5644 NW 7th St. where Msgr. John Nevins, Vicar for the Clergy, representing Archbishop Coleman F. Carroll, blessed the facility which includes a kitchen, lounge, foyer, offices and ballroom.

The March 29 event also marked the Council's 62nd anniversary celebration and Supreme Knight McDevitt said, in looking back, "The purpose of history is to rescue, to salvage from neglect the great deeds and good works of

the Church and this organization, for neglect buries important things.

"It is all right to enjoy the glory of today's activities and achievements," he said, "but the important thing is to maintain spirit and drive on into the future."

Msgr. Nevins cited the Knights as great defenders of the Faith and said he hoped that in the future "the Knights of Columbus will be able to look back with as much pride as you display tonight."

Keynote speaker U.S. District Judge C. Clyde Atkins, past Grand Knight and long time member, traced his recollections of the past and noted how "early K of C leaders stood fast in the midst of prejudice and helped other

Catholics keep the Faith."

The Council's institution in 1914 took place in the Carpenter's Union Hall near the old Miami Herald building, and the then Herald editor Judge Frank Stoneman called the Council "the militant layman's organization of the Catholic Church," noting the organization's part in civic enterprises, street parades and fund drives.

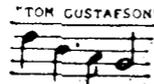
In 1941 the Hall at 3405 NW 27 Ave. was turned over to the USO during WWII, and in 1969, at the request of Archbishop Carroll, the Hall became the badly needed church of Saint Robert Bellarmine parish. Since that time the council has met in the Italian American Club and at the Polish American Club.

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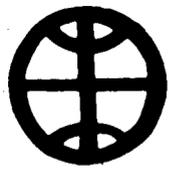
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Man's inhumanity to man in every age has been the sad story of mankind from the beginning. Dynasties of power and arrogance have been built on the broken backs of the down-trodden. Religion has been rejected outright by many because even would-be religious people can be calloused to the sufferings of the unfortunate.

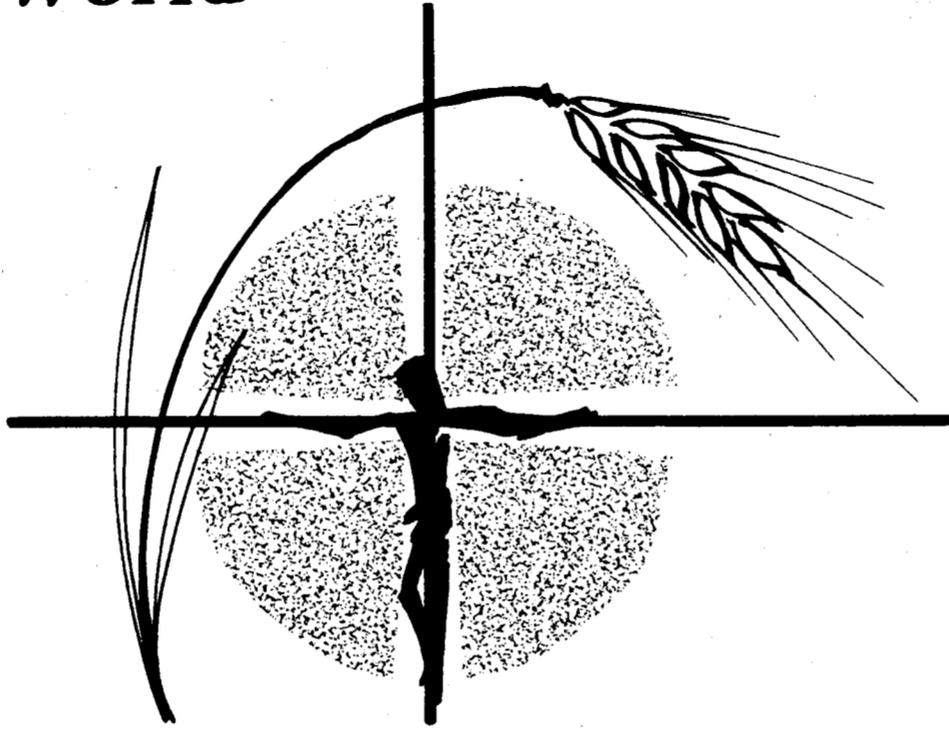
But religion is not the opium of the people. Rather, real religion makes people aware of themselves, their dignity, their responsibility especially to the sufferings of others.

Christians seeing their Master suffering can best see all the sufferings of men in true perspective. Identifying with Him in one's life and identifying Him with humanity helps to see things right and make sense out of it all. With the eyes of faith, we get our focus on suffering humanity. We watch Jesus carrying the cross and we ponder in our hearts and begin to really understand.

Please, dear Lord, give us true wisdom of heart. By the pain You suffered carrying the cross, teach us to carry ours well and to see other's burdens in yours.

★★★

We would never have heard of the Cyrenean except for the fact that he was forced to carry the cross of Christ. He seems to have just happened to be there. Also it was against his will that



he was pressed into service to carry another man's burden. And yet now, and for all eternity, he is thanking God for his rare good fortune to be the only man in all history privileged to help Christ carry the cross to Calvary.

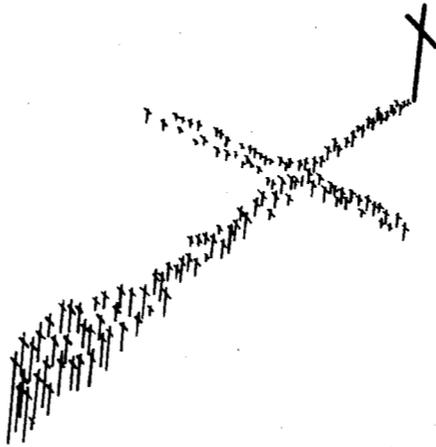
What started out to be an unfair and unwelcome burden and misfortune—turned out to be the best thing that ever happened to him. A nobody became a somebody all of a sudden. All because he was forced to carry a cross.

Down the ages, God has chosen many other Simons to help with the load of men's sins and sufferings. Innocent by-

standers forced to help others. Identifying with the Cyrenean is Christian prudence at its best. Refusing to be another Simon is tragedy.

Dear Blessed Master, we are grateful for so much—

especially the workings of your Blessed Providence in our lives. Please teach us to see things right when we are forced to carry other people's burdens. We do want to help You as best we can.



Jesus answered them: "The hour has come for the Son of Man to be glorified. I solemnly assure you, unless the grain of wheat fall to the earth and dies, it remains just a grain of wheat. But if it dies, it produces much fruit."

Jn. 12: 23-24

Sisters Council lecture April 4

WEST PALM BEACH— "The Future of American Religious," the last in a series of bicentennial lectures sponsored by the Archdiocesan Sisters Council, will be discussed by Jesuit Father Thomas Clarke, at 2 p.m., Sunday, April 4 at Cardinal Newman High School library.

As a member of the theological faculty at Woodstock College, Father Clarke

was known to American Sisters for his prophetic voice in support of genuine spiritual renewal in the consecrated life of Religious.

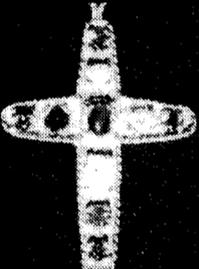
Now at the Gonzaga Center for Renewal, Monroe, N.Y., he is the author of "New Pentecost or New Passion" which calls for deeper prayer and wider involvement in the critical situations of our culture.

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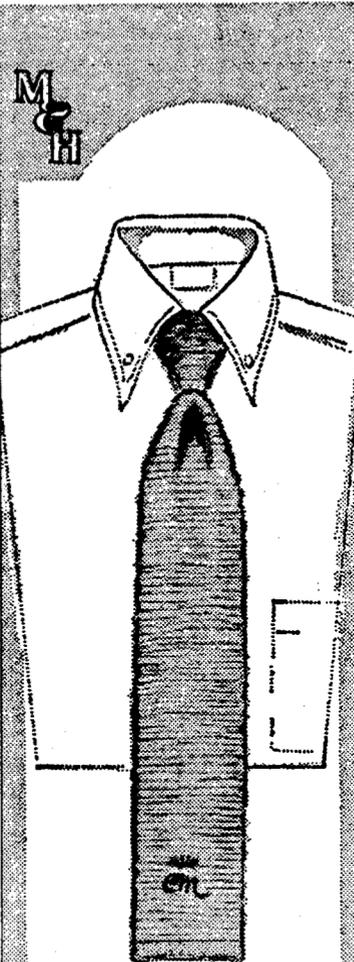
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Rosarian Academy has rich 50-year history

WEST PALM BEACH—

For awhile, it looked like St. Ann's-on-the Lake was going to have to be called St. Ann's-in-the Lake, as the 1926 hurricane brought the waters of Lake Worth onto the grounds of the school, depositing a stranded shark at the doorstep.

But the school survived, later changing its name to Rosarian Academy, and is now getting ready to celebrate 50 years of educational success at its June graduation ceremonies.

As preparations are being made for the Golden Jubilee celebration, memories of the school's rich history are brought to the minds of people such as Sister Jean Marie, second principal of the school and currently a teacher there; and Sister Mary Corinne, who has taught at Rosarian for a total of 20 years between 1935 and today.

WHEN SISTER Jean Marie arrived from Detroit in 1939, a hurricane was again threatening the school. The first decision, she had to make, she recalled, was whether or not to board up the facilities.

"I'd heard about such things," she said, "but inwardly I was petrified, and I started saying some prayers. Many of the faculty members went to bed that night in their bathing suits," she said with a laugh.

At the time, Rosarian consisted of Kindergarten through eighth grade for boys and girls, and grades nine through 12 for girls. Today, the school has a Montessori-type pre-school class for boys and girls, and grades six through 12 for girls.

THE YEAR before Sister Jean Marie arrived, the name of the school was changed from St. Ann's-on-the-Lake to Rosarian Academy.

A school had been started in 1923 by the Sisters of St.

The Margaret Tighe Machlin Memorial Fine Arts Center, dedicated in 1964, is the newest of a number of buildings that have been donated over the years to the school by former students and members of the community. The Frank J. Lewis family has also been a large benefactor.



Rosarian Academy began 50 years ago with one convent-boarding house named St. Ann-on-the-Lake, named after the mother of the man who donated funds and property for the home for the Adrian Dominican Sisters teaching and students attending St. Ann's parochial school. The original building, pictured, is still in use.

Dominic of Adrian, Mich., in the old St. Ann's Church in West Palm Beach. The next year, Col. Edward A. Bradley of Palm Beach donated land and funds for construction of a convent which was named St. Ann's after his mother.

When the building was completed, it became not only a convent, but also a boarding house for non-resident girls attending the school at St. Ann Church. The building was called St. Ann's-on-the-Lake to distinguish it from the school itself. The first students graduated in the 1925-26 school year.

BETWEEN 1925 and 1938, the number of boarding students had increased and there was need for a private Catholic school in the area—so

Rosarian Academy, as a separate institution from St. Ann's parochial school, evolved.

The name change occurred because "The two St. Ann's Schools were confusing," Sister Mary Corinne recalled. But the private school has maintained close ties with St. Ann's through the Dominican Sisters who continue to administer both schools.

Growth continued through the years, and during World War II, Rosarian was bursting at the seams. Sister Jean Marie was principal in those years, "when our needs were growing, but we couldn't get materials to expand, or labor—everything was frozen.

SHE REMEMBERS speaking of the problem to two

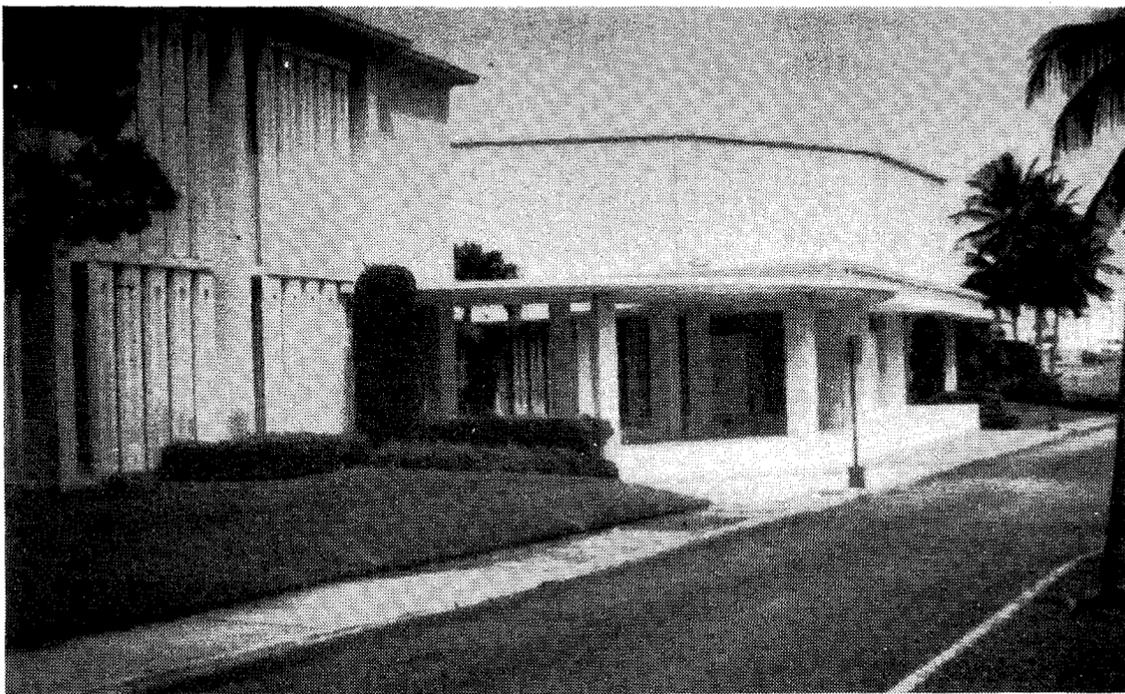
fellow Dominican Sisters who were working on a special cancer working project in Palm Beach and living at Rosarian, in 1942.

"They were Sister Kenneth and Sister Jordan, and I had said to them how much we would love to have the boarding house adjacent to us.

"They replied, 'then we'll pray that you get it,'" she said.

SHORTLY afterward, the two visiting Sisters were killed in an automobile accident; the day they were buried the owner of the boarding house decided to sell and offered the property to Rosarian for first choice.

"I remember involuntarily raising my eyes to heaven and saying out loud, 'My, things work very fast up there!'" she said.



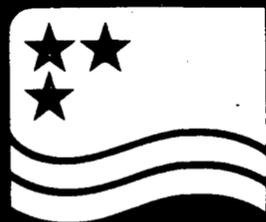
Thus, Rosarian acquired the structure now named Casa Maria which provided urgently needed space during the war years.

As Rosarian's graduates—which came not only from South Florida, but from Canada, South America, the Caribbean and Europe—grew older, they did not forget their school. They have contributed to its growth by sending their own children there, and by donating money for new facilities.

THE PRESENT chapel and attendant school facilities were added in 1949, followed by gifts from Robert Andrew and Mrs. Brown which made possible the construction of the swimming pool and bath house. Mrs. Brown's daughters had attended the school.

The Lewis family has been a major benefactor to Rosarian. Funds for Lewis Hall, built in 1960, were donated by Papal Count and Mrs. Frank J. Lewis, whose sons—Philip, now a Florida state Senator, and Edward, an attorney—attended Rosarian as small boys. Regina Hall, formerly an apartment building, was also purchased with funds donated by the Lewis family.

In 1964, the fine arts building, with its professional type theater and adjacent art, music and recreation rooms, was opened. Funds for the building were donated by Frederick Machlin of Pompano Beach and Connecticut, and his daughter Mrs. Charles Reeckert of Hillsboro Beach, in honor of his wife and her mother, Margaret Tighe Machlin.



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The forgotten 'right'

Food is about as basic as you can get. If you don't have it you die.

If you don't have the right kind you die gradually.

It should precede all other rights, and, in fact, is assumed by the "right to life" concept of the Declaration of Independence.

And yet food is something taken strangely for granted by most Americans who assume it will be there one way or another. Governments deal in power, social stability, economics, arms and other great forces, and food is regarded as a kind of national by-product of a society, usually left as one of many responsibilities under some government agency. It is considered an index of a nation's productivity (like cars). It is an expression of a nation's culture; "Chinese" food, "Latin" food, "French" food. It is a political tool, an economic indicator, a cultural ingredient—everything except a right.

Now an appeal has been signed by 28 national religious leaders urging Congress to pass a pending resolution declaring the "right to food." You would think that such a resolution would not be necessary. But the fact is that in a world of political conflicts and escalating arms, bread is often less important to world leaders than bombs, and until the right to food is firmly established and the people demand it a vast amount of human productivity will be wasted on wars or preparation for wars.

Consider the fact that many of the experts engage in the grotesque demographic game of deciding which countries of the world are beyond help and must be left to the wolves of famine. This, while billions are spent on guns. The sad truth is that those starving masses who need help the most have the least voice in the corridors of power because of their poverty.

Yet food is about as good a common denominator as could be found for the world to unify on. The world's competing political systems could put aside their selfish interests and declare war on hunger, but this won't happen until those of us who are decently fed rally to the support of our hungry brothers and sisters.

This Congressional resolution would be one small step in that direction. It does not commit us to massive handouts but to the concept of helping everyone produce adequate food.

Somewhere along the line this nation, for its part, ought to establish the principle that food, physical sustenance, is a right in order that national policies in all other areas will have to be balanced against this right.

Otherwise, food will continue to be taken for granted by the well fed and the hungry will go on being hungry.



By Msgr. James J. Walsh

To forgive is divine-but we must try

This man obviously was in a bad way and didn't realize it. Here he was getting down on his knees regularly in prayer, and the Lord had no time for him. What is more, he had made a sacrifice of part of his earnings in order to take the gift to church, but when his offering was made, the Lord looked the other way. Whenever he asked pardon for his sins, God heard him through, but made no move to forgive him.

Sounds like a spiritual nightmare, doesn't it? Doing the things that are right and proper, but having them end up fantastically wrong. Who is the miserable loser who chalks up so much good with one hand and has all of his credit rubbed out by the sleeve of his other hand?

HE BECOMES more familiar to us during Lent as the person who rated a few precious inches of space in the Gospel. Jesus described him: "So then, if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering."

This same Christian may say the Our Father daily without being aware of the contradiction he should find in the words: "Forgive us our trespasses as we forgive those who trespass against us."

HE IS identified, therefore, as none other than the "practicing" Christian who regularly seeks forgiveness of God, and just as regularly refuses to forgive his neighbor.

He is in serious trouble, despite the good reputation he may have as "a religious man." Lent hammers home this sobering theme. It constantly reminds us that this is a lamentable situation for a follower of Christ to get into. It is the height of frustration to make so much effort to do good in certain ways, while at the same time placing a barrier between oneself and God in another way. Jesus again and again warned about the evil effects of turning a hard, cold, unforgiving heart to another—no matter how justified one may rationalize himself to be.

This is the infected area. The person singled out by Our Lord in the matter of refusing to pardon has been kidding himself, actively deceiving himself, into thinking that all is right with himself and all is wrong with the churlish neighbor who insulted him. You can picture his astonishment, as Jesus points to him, not to his offender, as the one in trouble with his Father.

THE ONE who has let himself become hardhearted abuses man's godlike privilege to forgive another human being. How apt in this Christian context is Pope's phrase: "To err is human, to forgive divine."

It takes considerable trouble, effort and wasted thinking to remain unyielding and merciless. One analyzes that the offender deserves to be punished to some degree, if only a meaningful, unnerving silence, by pointed coldness or by sharp, piercing words.

It sounds so reasonable. The only hitch is that God does not agree. He makes it a very broad matter—no matter what harm has been done to you, forgive. If you refuse, the very refusal may add up to a greater sin than the guilty neighbor's offense. And then we may insist: "Of course, I forgive. No question about that."

BUT THIS kind of "forgiveness" may be as phony as some kinds of "love." It may

How will resurrection occur?

(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. I find it difficult to understand the resurrection of the dead. How can we come back to our bodies when our bodies return to dust? Will we have the same bodies after the resurrection on the last day?

A. In the Apostles' Creed the Christian professes faith in the resurrection in two distinct, but intimately connected, articles: "the third day He arose again from the dead;" and "I believe...the resurrection

work like a switch. There may be dead silence in the presence of the culprit. Perhaps a third party is addressed as a sort of intermediary to pass along information. There is a fish-eye stare if an unexpected meeting occurs. Forgiveness is not the name for this attitude; grudge-bearing, vindictiveness is a more accurate label.

All of this, as we know from sad experience, can go to silly lengths. But we know from the Lord that the consequences can be anything but laughable.

He points out the contract we made with God, the terms of which we repeat over and over in the words, "Forgive us...as we forgive..."

We are actually asking

God in this prayer not to forgive us, whenever we refuse to pardon those who hurt us.

What should be most disturbing in this matter is the fact that as long as we withhold genuine forgiveness from another, God will accept nothing from us, no gifts, no prayers. "Go and be reconciled..." We need to make a journey of mercy. A peace mission. To pray for strength to do that, to swallow our resentment, is a prayer most pleasing to God. And as a matter of fact, unless we do beg God for the grace to get rid of our hardness, we are not going to be able to deal with others as we ardently want them to deal with us.

of the body."

The constant proclamation by the Christian Church of God's word regarding the resurrection of all men is

What is your question?

founded on the New Testament witness to Christ's death-resurrection event. But what do we mean by the term "resurrection?" First of all, Christ's Resurrection was not a "going back" to what was, but a moving forward into a new dimension of existence. Christ did not return to the life He had

before the cross. It is truly the new life in the Spirit.

The question of the manner of the resurrection of the dead is truly the object of speculative theology. Perhaps no explanation is completely satisfying. As prototypes, of course, the Resurrection of Christ and the Assumption of Mary heighten one's expectations, but add little to enlighten the exact manner of the Christian's resurrection.

Man is flesh and spirit. The resurrection will restore this unique relationship of spirit and matter in a new and different way.

Political responsibilities listed by Bishops

(Following is the complete text of a statement on "Political Responsibility: Reflections on an Election Year," issued by the Administrative Board of the United States Catholic Conference.)

This year marks the two hundredth anniversary of the founding of our republic with its remarkable system of representative democracy. It is also a year that will test the workings of this democracy. A national election is a time for decisions regarding the future of our nation and the selection of our representatives and political leaders. As pastors and teachers, we address this statement on political responsibility to all Americans in hopes that the upcoming elections will provide an opportunity for thoughtful and lively debate on the issues and challenges that face our country as well as decisions on the candidates who seek to lead us.

I. Public Responsibility And The Electoral Process

We call this year a test of our democratic institutions because increasing numbers of our fellow citizens regard our political institutions and electoral processes with indifference and even distrust. Two years ago only 36 per cent of those eligible voted in the national Congressional elections; in contrast, 46 per cent voted in 1962. In 1972 only half of the eligible citizens exercised their right to vote, down from a peak of 63 per cent in 1960. This trend—and the alienation, disenchantment and indifference it represents—must be reversed if our government is to truly reflect the "consent of the governed."

Abuses of power and a lack of governmental accountability have contributed to declining public confidence, despite significant efforts to uncover and redress these problems. Equally important, government has sometimes failed to deal effectively with critical issues which affect the daily lives of its citizens. As a result, many persons caught in the web of poverty and injustice have little confidence in the responsiveness of our political institutions. This discouragement and feelings of powerlessness are not limited to the poor who feel these most intensely, but affect many social groups, most alarmingly the young and the elderly. This leads to a loss of human resources, talent and idealism which could be harnessed in the work of social and national progress.

However, we believe that the abandonment of political participation is neither an effective nor a responsible approach to the solution of these problems. We need a committed, informed, and involved citizenry to revitalize our political life, to require accountability from our political leaders and governmental institutions and to achieve the common good. We echo the words of Pope Paul VI who declared: "The Christian has the duty to take part in the organization and life of political society."² Accordingly, we would urge all citizens to register to vote, to become informed on the relevant issues, to become involved in the party or



campaign of their choice, to vote freely according to their conscience, in a word, to participate fully in this critical arena of politics where national decisions are made.

Certain methods used in political campaigns sometimes have intensified this disaffection. We call on those seeking public office to concentrate on demonstrating their personal integrity, their specific views on issues and their experience in public service. We urge a positive presentation of their programs and leadership abilities. In this way they can contribute to a campaign based on vital issues, personal competence and real choices which will help to restore confidence in our electoral process.

II. The Church And The Political Order

It is appropriate in this context to offer our own reflections on the role of the Church in the political order. Christians believe that Jesus' commandment to love one's neighbor should extend beyond individual relationships to infuse and transform all human relations from the family to the entire human community. Jesus came to "bring good news to the poor, to proclaim liberty to captives, new sight to the blind and to set the downtrodden free." (Luke 4:18). He called us to feed the hungry, clothe the naked, care for the sick and afflicted and to comfort the victims of injustice. (Matt. 25). His example and words require individual acts of charity and concern from each of us. Yet they also require understanding and action upon the broader dimensions of poverty, hunger and injustice which necessarily involve the institutions and structures of economy, society and politics.

The Church, the People of God, is itself an expression of this love, and is required by the Gospel and its long tradition to promote and defend human rights and human dignity.³ The 1971 Synod of Bishops declared that action on behalf of justice is a "constitutive dimension" of the Church's ministry and that, "the Church has the right, indeed the duty, to proclaim justice on the social, national and international level, and to denounce instances of injustice, when the fundamental rights of man and his very salvation demand it."⁴ This view of the Church's ministry and mission requires it to relate

positively to the political order, since social injustice and the denial of human rights can often be remedied only through governmental action. In today's world concern for social justice and human development necessarily require persons and organizations to participate in the political process in accordance with their own responsibilities and roles.

The Church's responsibility in the area of human rights includes two complementary pastoral actions: the affirmation and promotion of human rights and the denunciation and condemnation of violations of these rights. In addition, it is the Church's role to call attention to the moral and religious dimensions of secular issues, to keep alive the values of the Gospel as a norm for social and political life, and to point out the demands of the Christian faith for a just transformation of society.⁵ Such a ministry on the part of every Christian and the Church inevitably involves political consequences and touches upon public affairs.

Christian social teaching demands that citizens and public officials alike give serious consideration in all matters to the common good, to the welfare of society as a whole, which must be protected and promoted if individual rights are to be encouraged and upheld.

In order to be credible and faithful to the Gospel and to our tradition, the Church's concern for human rights and social justice should be comprehensive and consistent. It must be formulated with competence and an awareness of the complexity of issues. It should also be developed in dialogue with other concerned persons and respectful of the rights of all.⁶

The Church's role in the political order includes the following:

- education regarding the teachings of the Church and the responsibilities of the faithful;
- analysis of issues for their social and moral dimensions;
- measuring public policy against Gospel values;
- participating with other concerned parties in debate over public policy;
- speaking out with courage, skill and concern on public issues involving human rights, social justice and the life of the Church in society.

Unfortunately, our efforts in

this area are sometimes misunderstood. The Church's participation in public affairs is not a threat to the political process or to genuine pluralism, but an affirmation of their importance. The Church recognizes the legitimate autonomy of government and the right of all, including the Church itself, to be heard in the formulation of public policy. As Vatican II declared:

By preaching the truth of the Gospel and shedding light on all areas of human activity through her teaching and the example of the faithful, she (the Church) shows respect for the political freedom and responsibility of citizens and fosters these values. She also has the right to pass moral judgments, even on matters touching the political order, whenever basic personal rights or the salvation of souls make such judgments necessary.⁷

A proper understanding of the role of the Church will not confuse its mission with that of government, but rather see its ministry as advocating the critical values of human rights and social justice.

It is the role of Christian communities to analyze the situation in their own country, to reflect upon the meaning of the Gospel, and to draw norms of judgment and plans of action from the teaching of the Church and their own experience.⁸ In carrying out this pastoral activity in the social arena we are confronted with complexity. As the 1971 Synod of Bishops pointed out: "It does not belong to the Church, insofar as she is a religious and hierarchical community, to offer concrete solutions in the social, economic and political spheres for justice in the world."⁹ (Emphasis added.) At the same time, it is essential to recall the words of Pope John XXIII:

...it must not be forgotten that the Church has the right and duty not only to safeguard the principles of ethics and religion, but also to intervene authoritatively with her children in the temporal sphere when there is a question of judging the application of these principles of concrete cases.¹⁰

The application of Gospel values to real situations is an essential work of the Christian community. Christians believe the Gospel is the measure of human realities. However, specific

political proposals do not in themselves constitute the Gospel. Christians and Christian organizations must certainly participate in public debate over alternative policies and legislative proposals, yet it is critical that the nature of their participation not be misunderstood.

We specifically do not seek the formation of a religious voting bloc; nor do we wish to instruct persons on how they should vote by endorsing candidates. We urge citizens to avoid choosing candidates simply on the personal basis of self-interest. Rather, we hope that voters will examine the positions of candidates on the full range of issues as well as the person's integrity, philosophy and performance. We seek to promote a greater understanding of the important link between faith and politics and to express our belief that our nation is enriched when its citizens and social groups approach public affairs from positions grounded in moral conviction and religious belief. Our view is expressed very well by Pope Paul VI when he said:

While recognizing the autonomy of the reality of politics, Christians who are invited to take up political activity should try to make their choices consistent with the Gospel and, in the framework of a legitimate plurality, to give both personal and collective witness to the seriousness of their faith by effective and disinterested service of men.¹¹

The Church's responsibility in this area falls on all its members. As citizens we are all called to become informed active and responsible participants in the political process. The hierarchy has a responsibility as teachers and pastors to educate the faithful, support efforts to gain greater peace and justice and provide guidance and even leadership on occasion where human rights are in jeopardy. The laity has major responsibility for the renewal of the temporal order. Drawing on their own experience and exercising their distinctive roles within the Christian community, bishops, clergy, religious and laity should join together in common witness and effective action to bring about Pope John's vision of a well ordered society based on truth, justice, charity and freedom.¹²

As religious leaders and pastors, our intention is to reflect our concern that politics—the forum for the achievement of the common good—receive its rightful importance and attention. For as Pope Paul VI said, "politics are a demanding manner—but not the only one—of living the Christian commitment to the services of others."¹³

III. Issues

Without reference to political candidates, parties or platforms, we wish to offer a listing of some issues which we believe are central to the national debate this year. These brief summaries are not intended to indicate in any depth the details of our positions in these matters. We wish to refer the reader to fuller discussions of our point of view in the documents listed in the summary which appears below. We wish to point out

(continued on page 8)

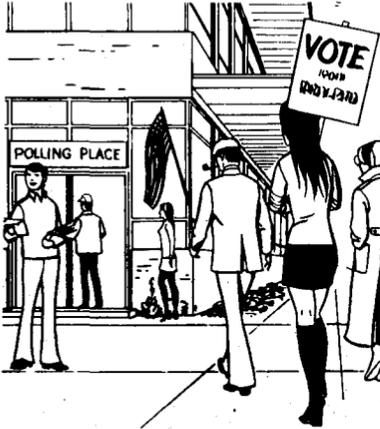
Bishops spell out duties in election year

(continued from page 7)

that these issues are not the concerns of Catholics alone; in every case we have joined with others to advocate these concerns. They represent a broad range of topics on which the Bishops of the United States have already expressed themselves and are recalled here in alphabetical order to emphasize their relevance in a period of national debate and decision.

A. Abortion

The right to life is a basic human right which should have the protection of law. Abortion is the



deliberate destruction of an unborn human being and therefore violates this right. We reject the 1973 Supreme Court decisions on abortion which refuse appropriate legal protection to the unborn child. We support the passage of a constitutional amendment to restore the basic constitutional protection of the right to life for the unborn child. (Documentation on the Right to Life and Abortion, 1974; Pastoral Plan on Pro-Life Activities, 1975).

B. The Economy

Our national economic life must reflect broad values of social justice and human rights. Current levels of unemployment are unacceptable and their tremendous human costs are intolerable. We support an effective national commitment to genuine full employment. Our strong support of this human right to meaningful employment is based not only on the income it provides, but also on the sense of worth and creativity a useful job provides for the individual. We also call for a decent income policy for those who cannot work and adequate assistance to those in need. Efforts to eliminate or curtail needed services and help in these difficult economic times must be strongly opposed. (The Economy: Human Dimensions, 1975).

C. Education

All persons of whatever race, condition, or age, by virtue of their dignity as human beings, have an inalienable right to education.

We advocate:

1. Sufficient public and private funding to make an adequate education available for all citizens and residents of the United States of America and to provide assistance for education in our nation's program of foreign aid.
2. Governmental and voluntary action to reduce inequalities of educational opportunity by improving the opportunities available to economically disadvantaged persons.
3. Orderly compliance with

legal requirements for racially integrated schools.

4. Voluntary efforts to increase racial and ethnic integration in public and nonpublic schools.

5. Equitable tax support for the education of pupils in public and nonpublic schools to implement parental freedom in the education of their children. (To Teach As Jesus Did, Nov. 1972).

D. Food Policy

The "right to eat" is directly linked with the right to life. This right to eat is denied to countless numbers of people in the world. We support a national policy in which:

- U.S. world food aid seriously combats hunger and malnutrition on a global basis, separates food aid from other considerations, gives priority to the poorest nations, and joins in a global grain reserve.

- U.S. domestic food programs meet the needs of hungry and malnourished people here in America, provide strong support for food stamps to assist the needy, the unemployed, the elderly and the working poor, and strive to improve and to extend child nutrition programs.

- U.S. agricultural policy promotes full production and an adequate and just return for farmers. (Food Policy and The Church: Specific Proposals, 1975).

E. Housing

Decent housing is a basic human right. A greater commitment of will and resources is required to meet our national housing goal of a decent home for every American family. Housing policy must better meet the needs of low and middle income families, the elderly, rural areas and minorities. It should also promote reinvestment in central cities and equal housing stock and a renewed concern for neighborhoods are required. (The Right To A Decent Home, 1975).

F. Human Rights And U.S. Foreign Policy

Human dignity requires the defense and promotion of human rights. Many regimes, including communist countries and some U.S. allies, violate or deny their citizens human and civil rights, as well as religious liberty. Internationally, the pervasive presence of American power creates a responsibility to use that power in the service of human rights. In the face of regimes which use torture or detain political prisoners without legal recourse, we support a policy which gives greater weight to the protection of human rights in the conduct of U.S. affairs. (Resolution On The 25th Anniversary of the U.N. Universal Declaration of Human Rights, 1973).

G. Mass Media

We are concerned that the communications media be truly responsive to the public interest. We strongly oppose government control over television programming policy, but we deplore unilateral decision-making by networks. We urge that broadcasters, government, private business, and representatives of the viewing public seek effective ways to ensure accountability in

the formulation and implementation of broadcast policy. We recommend exploring ways to reduce the commercial orientation of the broadcasting industry to better serve the public. (Statement On The Family Viewing Policy, 1975).

H. Military Expenditures

The arms race continues to threaten humanity with universal destruction. It is especially destructive because it violates the rights of the world's poor who are thereby deprived of essential needs and it creates the illusion of protecting human life and fostering peace. We support a policy of arms limitation as a necessary step to general disarmament which is a prerequisite to international peace and justice. (U.S. Bishops on the Arms Race, 1971 Synod).

This is not an exclusive listing of issues of concern to us. We are

also concerned about issues involving the civil and political rights of racial and ethnic groups, women, the elderly and working families. We support measures to provide health care for all of our citizens and the reform of our criminal justice system. We are concerned about protection of the land and the environment as well as the monumental question of peace in the world.

IV. Conclusion

In summary, we believe the Church has a proper role and responsibility in public affairs flowing from its Gospel mandate and its concern for the human person and his or her rights. We hope these reflections will contribute to a renewed sense of political vitality in our land, both in terms of citizen participation in the electoral process and the integrity and accountability of those who hold and seek public office.

We pray that Christians will follow the call of Jesus to provide the "Leaven" for society, (Matt. 13:34; Luke 13:20), and heed the appeal of the Second Vatican Council:

To enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good...to be witnesses to Christ in all things in the midst of human Society. 14

1. Joint Economic Committee Hearings, October 20, 1975; New York Times, February 1, 1976; Wall Street Journal, February 2, 1976.
2. A Call To Action, Pope Paul VI, 24, 1971.
3. Human Rights and Reconciliation, Synod of Bishops, 1974.
4. Justice in the World, Synod of Bishops, 1971.
5. Justice in the World, *ibid.*
6. A Call To Action, *op. cit.*, 4, 50. The Church In The Modern World, Second Vatican Council, 43, 1965.
7. The Church In The Modern World, *op. cit.*, 76.
8. A Call To Action, *op. cit.*
9. Justice In The World, *op. cit.*
10. Paces in Terris, Pope John XXIII, 160, 1963.
11. A Call To Action, *op. cit.*, 46.
12. Paces in Terris, Pope John XXIII, 35, 1963.
13. A Call To Action, *op. cit.*
14. The Church In The Modern World, *op. cit.*, 43.

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Network launches new children's lineup

The ABC Television Network will launch its 1976-77 season of children's programs with a completely revised Saturday and Sunday morning schedule in which 50 percent of the series will be live action shows. In the Saturday

morning lineup, the network will introduce eight telecasts of a new series.

The new live action shows premiering in the 1976-77 children's schedule are:

"The ABC Short Story Specials"—half-hour an-

thologies to debut in the late Kroffts' original personalities, will maintain the same production values that Sid and Marty Krofft have brought to their prime time variety show,

elements: "Wonderbug"—comedy-adventure about three youngsters and their magical car, Wonderbug; "Dr. Shrinker"—a comedy-adventure about four youngsters

agility, comical costumes, and—most important of all—a sense of humor.

The animated shows premiering in the 1976-77 children's schedule are:

"The Tom and Jerry Grape Ape Mumbly Show"—an hour-long comedy in which Tom and Jerry and the 30-foot purple gorilla, affectionately known as the Great Grape Ape, are joined by Mumbly, a sleuthing, snickering dog whose manner and unkempt appearance belie his keen mind and mischievous sense of humor in undoing potential evildoers. The new series is a Hanna-Barbera Production.

"Jabberjaw"—a comedy-adventure series set in the future when civilization might be existing under water. Jabberjaw, a sad sack shark, is the pet and mascot.

"The Scooby Doo-Dynomutt Hour"—two, half hours, the first featuring Scooby Doo, one of television's most successful cartoon characters, in his eighth season of escapades with four youngsters who attempt to solve mysteries. In its first season on ABC, the program will combine up to 24 new episodes with a selection from the 48 original shows. The second half hour features Dynomutt, robot dog wonder and faithful companion to the Blue Falcon, champion of law and order, in a comedy-adventure.



Original cast members Helen Wagner and Don MacLaughlin, who portray Nancy and Chris Hughes, celebrate the 20th anniversary of "As the World Turns," on Friday, April 2. The serial, which premiered in 1956, is seen weekdays, 1:30-2:30 p.m., ET, on CBS Stations.

television

fall with eight telecasts during the 1976-77 season.

"Animals, Animals, Animals"—is an animal magazine for children with a table of contents, features and editorials. Combining live action and animation, the program is an entertaining and informative exploration of the animal world as it has been represented in art, history, literature, music and theatre.

"The Kroffts Super-show"—a comedy-adventure series with pro-social themes. This 90-minute program, featuring a variety of the "Donny and Marie." The show is composed of four program

who are stranded on a mysterious island and are miniaturized by the likable villain, Dr. Shrinker; "Electra Woman"—a serialized story of the adventures of Mara and Lori, magazine reporters who become Electra Woman and Dynagirl to combat evildoers; and "The Lost Saucer"—edited episodes of this season's comedy-science fiction series

"Jr. Almost Anything Goes"—a half-hour version of ABC's prime time series, featuring youngsters in outlandish outdoor competitions. The games are a collection of wild obstacle courses and funny setups, involving teamwork, physical

PBS urged to show self-help of poor

WASHINGTON—(NC)—An official of the U.S. Catholic Conference has urged the Public Broadcasting System (PBS) to focus on grassroots efforts against the problems of poverty and powerlessness.

Francis Frost, director of the Office of Promotion and Training of the USCC said in an address to the PBS board of directors that because poverty "is nearly invisible," most people are unaware of the "small beginnings" undertaken by the poor to help themselves.

"IF WE WERE to get a glimpse, we would be able to see that something can be done

about the deep-rooted causes of poverty and powerlessness," Frost said.

In addition to self-initiated efforts, he urged the PBS to assist minority and "socially aware" production companies in producing programs on the answers to poverty, noting that commercial networks rarely offer "a real look."

"Commercial news broadcasts can and do reveal a part of the picture when an event is critical or novel," Frost said. "But the nature of that programming seldom allows for an in-depth examination, one that hints at the complexity of

the problem and the long-term nature of the solutions.

FROST, saying that PBS has led the way in offering "reflective Americans" programming "that goes beyond the headline into the substance of issues," nonetheless asserted that "the surface has hardly been scratched."

He attributed that partly to the difficulty of doing "an honest and caring documentary without falling into the pitfalls of cliché, easy generalization and a sense of hopelessness. "This same experience,

however, convinces me that it can be done," Frost confirmed. "The people themselves can offer constructive and long-term solutions to their own problems once given the confidence that comes from seeing themselves reflected in the public media, and once given a voice in those media."

RELIGIOUS PROGRAMS

SUNDAY	
7 a.m.	4:30 p.m.
THE CHRISTOPHERS—Ch. 11 WINK, Ch. 5 WPTV.	THE TV MASS—(Spanish)—Ch. 23 WLTV.
RADIO	
9 a.m.	MARIAN HOUR—WSBR, 740 k.c., Boca Raton.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT. Film: Catholic Book of the Month.	
10:30 a.m.	5:30 a.m.
THE TV MASS—Ch. 10 WPLG, Fr. Frank Cahill.	CROSSROADS—WJNO 1230 k.c., W. Palm Beach.
2 p.m.	8:35 p.m.
INSIGHT—Film WINK Ch. 11.	GUIDELINES—WIOD, 610 k.c., Miami.

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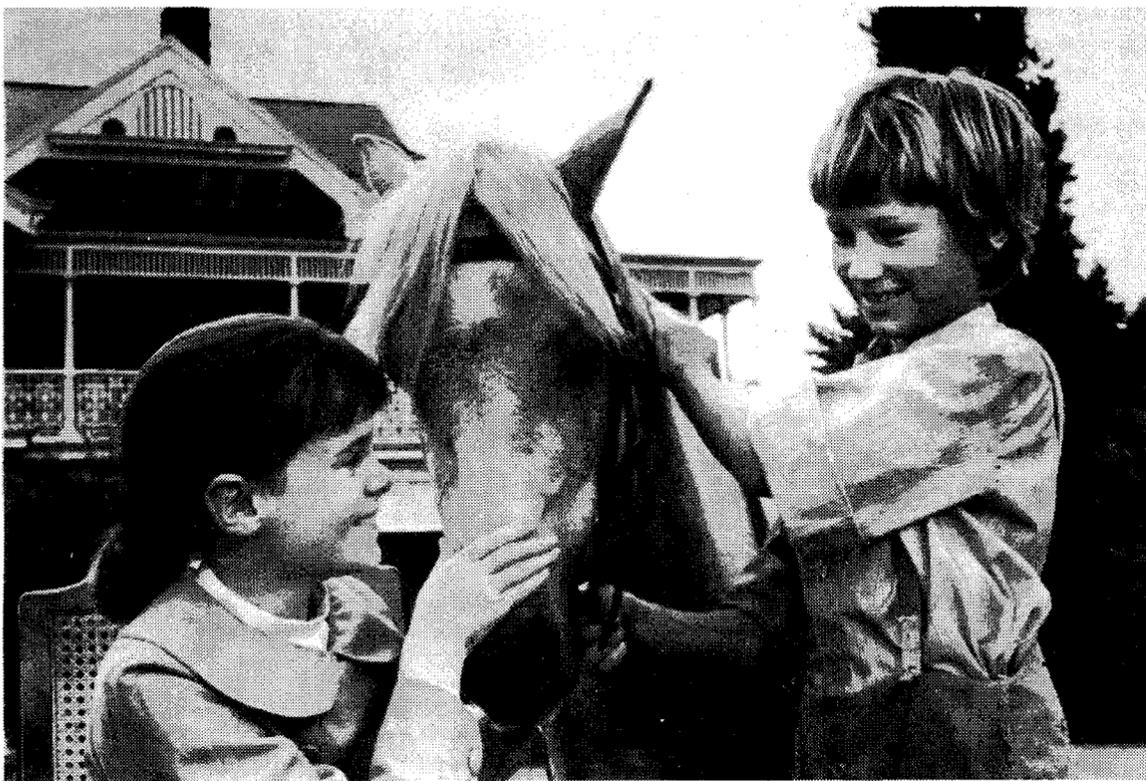
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COME WHEN



INSTANT CASH

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A pony must decide between its young master and a little crippled girl in 'Ride a Wild Pony,' the latest release from Walt Disney Studios. The film will be released soon.

movies

Is artistic pornography possible?

By MICHAEL GALLAGHER

There is nothing quite as effective as the Arts and Leisure Section of the New York Times to stir up the dark melancholy that lurks beneath the sunny surface of my aboriginally Celtic soul. A few weeks ago, I was thus brooding over it, half engaged by a long and typically trivial article on the state of movie pornography when an especially otiose remark caught my eye and tipped me still further into gloom. Would movie pornography ever become artistic, the writer wondered. Such a glorious breakthrough, he concluded, more than a little wistfully, had not yet taken place, but it might someday, and then "sex would become part of art, just as it was part of everyday life."

To put it as charitably as possible this type of thinking hints at a covey of misconceptions sheltering beneath the sparse cover of the writer's mind. Sex might become a part of art? Had he never seen a picture of the Venus de Milo? Has he never heard of Romeo

and Juliet, with its famous bedroom scene? Sex has always been a part of art, just as on a much lower level sleeping and eating have always found a place in the art. But no one has yet made a whole movie, for example, devoted to eating and no one but Andy Warhol has made one given over entirely to sleep.

Just as the "creation" of life in a test tube is put forward from time to time as a kind of ultimate threat to Christian faith on the scientific front, so, too, "artistic pornography" is the bugbear sometimes raised to confound the Christian critic. The basic misconception involved is also implied in a standard question put to me even by—maybe especially by—the Faithful: "As a Catholic, just what can you say about movies today?" The dilemma of the Christian critic seems, in the popular eye, to be like that of the maiden in the melodrama who always had to choose between death and dishonor. Death or dishonor, art or morals. Encircle just one please.

Obviously artistic criteria are not the same as moral criteria. Christian morality is rightly concerned with the effect that a particular artistic presentation has on people.

Art, on the other hand is concerned with a truthful interpretation of reality. Reality, covering as it does, a whole lot of ground, takes in anything one can think of. Thus anything, anything without exception is legitimate grist for the artistic mills. Murder, warfare, rape, incest, genocide, mental illness, sexual perversion, cannibalism—to accentuate the negative—all these can be artistically represented.

The crux of the matter has to do with the manner in which they are presented. And here we see that, while artistic and moral principles have different objects, they not only do not contradict each other but complement each other. A horrible act—murder in Macbeth, cannibalism in Titus Andronicus, incest and parricide in Oedipus—can be presented in such a way that it

'Ride a Wild Pony'

This Disney film better than most

Ride a Wild Pony is Walt Disney's Easter egg for the kiddies, and a more colorful concoction than most recent Disney efforts it is. Set in some beautifully photographed Australian outback and Edwardian period locales, the film suggests, briefly at least, that there are rich and poor in this world and, yes, they do struggle on occasion with one another.

The context of this foray into social awareness is that of a poor lad's attempt to recover his pony that has come into the possession of a spoiled cripple, the little daughter of the town's wealthiest family. By film's end the audience and, you guessed it, the horse must decide for one child or the other.

But despite the predictable Disney touches there are occasional flashes of reality, even humanity, in Ride a Wild Pony

that may not help sell the film to its intended audience but do indeed serve to reflect upon a level of human selflessness that this sort of exercise rarely penetrates. (A-I).

The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see. Following is an explanation of the ratings as they are assigned by the DFB.

A-1 - Morally unobjectionable for general patronage.
A-2 - Morally unobjectionable for adults and adolescents
A-3 - Morally unobjectionable for adults
A-4 - Morally unobjectionable for adults with reservations
B - Morally objectionable in part for all
C - Condemned

is not only not horrible but, insofar as it is subordinated to and makes more effective the legitimate theme of a drama, becomes a part of something that is beautiful and edifying. And the principle is a two-edged one. Sexual relations between husband and wife are something good and wholesome, but if they are exploited in a film, then they can become something morally harmful and, as we shall see, artistically unacceptable as well.

All the elements that go into a film—the physical appearance of the actors, the musical score, the photography, the dialog, the physical action—all these must enhance the end intended for the film and not attract attention to themselves. In a pornographic film, the appearance of the actors and their actions are not subordinated to any artistic end but they by

themselves constitute the whole purpose of the film.

Any film, therefore, which places too heavily a weight upon sex has to violate fundamental artistic criteria just as surely as it does moral principles. For the sexual elements in a pornographic film are not meant as a means of interpreting reality; they are presented, in as direct a fashion as possible, as reality itself, and the filmmaker intends for them to affect the viewer directly. Thus the aesthetic distance, the detachment that enables you to appreciate and judge in a way that you cannot appreciate and judge reality itself, is broken.

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KEY ELEMENTS

(1)

By WILLIAM E. MAY

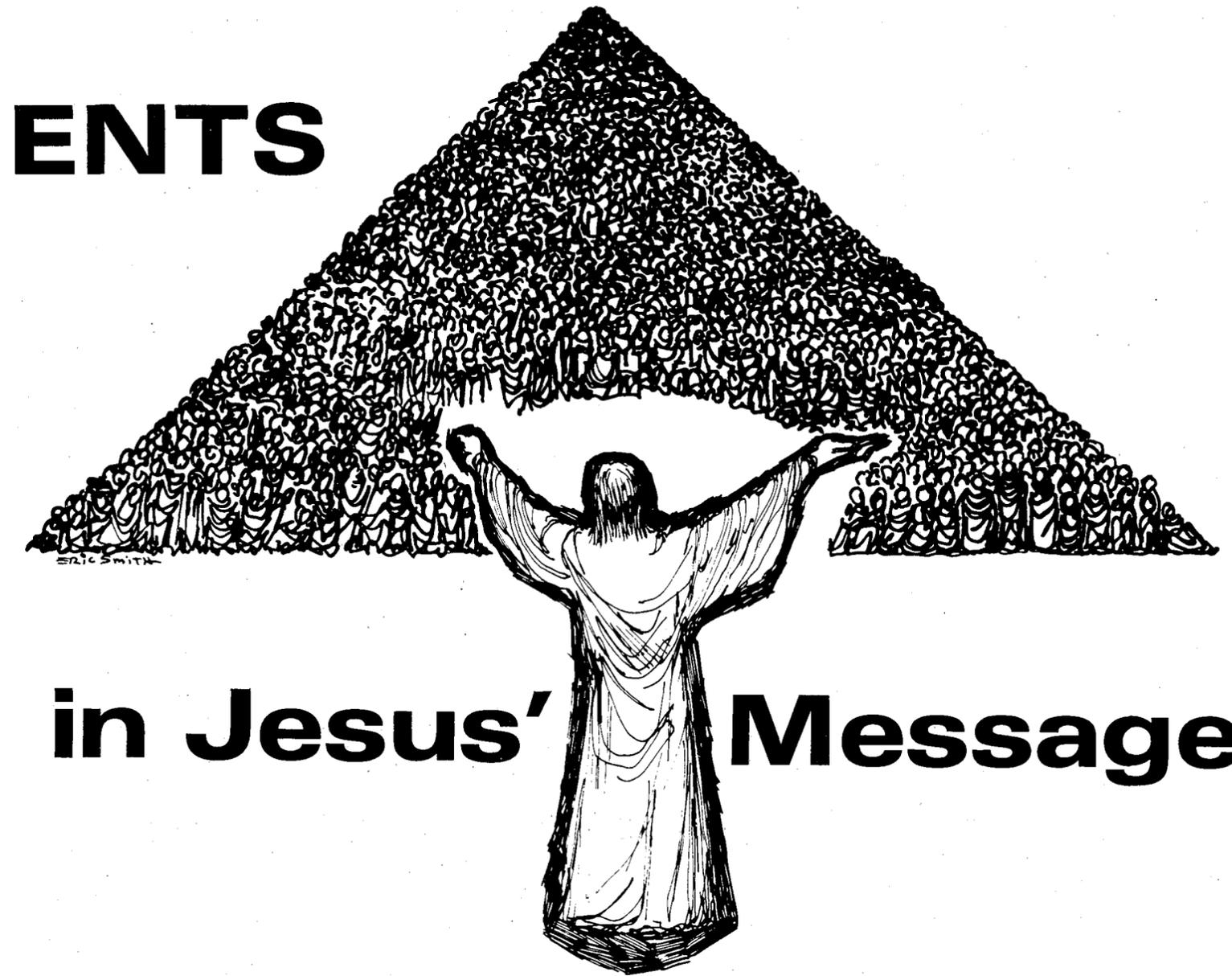
Jesus, the uncreated Word of God become flesh, become one of us (Jn 1:14) is indeed "the way, the truth, and the life" (Jn 14:5). In the Sermon on the Mount the Gospel according to Matthew presents Jesus as the new and perfect Moses, the One who gives to us a new "law" that brings the old to fulfillment by perfecting it and challenging us to be the beings we really are: God's chosen people, his children, whose hearts are to be aflame with a love for his justice and righteousness, blessed in our poverty and suffering (Cf. Mt. 5:1-48).

Certain things stand out in the teaching of Jesus, and three in particular demand our prayerful reflection: (1) his call to repentance, (2) his words of encouragement, and (3) his summons to perfection.

JESUS begins his ministry by telling us "The reign of God is at hand! Reform your lives and believe in the gospel" (Mk 1:14). He tells us that the very first thing we must do if we are to hear the joyful and liberating news of God's surpassing love for us is humbly to recognize our own sinfulness, the hardness of our hearts. We cannot, we must not, deceive ourselves, for if we do we shall become like those whom Jesus denounced as filled with rapaciousness and evil, as hidden tombs (Lk 11:39 ff). If we are self-righteous, unwilling and thus incapable of seeing the plank lodged in our own eyes (Lk 6:42), we will never be able to see the light that Jesus is or hear his summons to love, even as we have been loved. And we are sinners. For "if we say, 'We are free of the guilt of sin,' we deceive ourselves" (1 Jn 1:8). Hence our first need is to acknowledge our sin and ask our Father for forgiveness.

Time and again Jesus reminds us that sin, like its opposite love, is rooted in our hearts. Thus the need for a conversion, a changing of our minds and hearts. Sin, Jesus tells us, springs from our faithless hearts. "Do you not see," He said, "that nothing that enters a man from outside can make him impure? It does not penetrate his being, but enters his stomach only and passes into the latrine...What emerges from within a man, that, and nothing else is what makes him impure. Wicked designs come from the deep recesses of the heart...and render a man impure" (Mk 7: 18-23). It is for this reason that "anyone who looks lustfully at a woman has already committed adultery with her in his thoughts" (Mt 5:28).

BUT JESUS does not



in Jesus' Message

Of the five great sermons of Christ, Father John J. Castelot, writes, the longest is the Sermon on the Mount. In this sermon, Jesus speaks of attitudes, "the spirit which should animate one who would open his heart to the reign or rule of God," Father Castelot writes.

want us to be discouraged because of our sinfulness. He and his Father are ardent lovers, and they seek us out. They will to make us their friends, and they are ready to give us their love and forgiveness, and Jesus delights in telling us of the surpassing joy that seizes God Himself when we repent of our sins and turn toward Him (cf. Lk 15:4 ff). More than this, Jesus tells us to have courage and hope. "Would any of you," He says, "hand his son a stone when he asks for a loaf, or a poisonous snake when he asks for a fish? If you, with all your sins, know how to give your children what is good, how much more will your heavenly Father give good things to anyone who asks him!" (Mt 7:7-11).

If we had to rely on ourselves alone, we would have cause for discouragement. For are we all not, at times, seized with a feeling of helplessness and powerlessness? Can we not all say, with Paul, "who can free me from this body under the power of death?" (Rom 7:24)? But because of Jesus, we know that we are not alone! We know that He, the good shepherd, is searching for us now, that He has borne our iniquities and suffered everything, including death itself, to help free us from sin

and create in us a new heart.

And Jesus, the Uncreated Word who is fully one with us, tells us that we are to be made "perfect as your heavenly Father is perfect" (Mt. 5:48). He summons us to the perfection of God Himself! At first this seems impossible, for we are aware of our weakness and frailty. But this is the goal to which Jesus summons us, and we dimly perceive that with his help it is possible!

Here, I believe, it is worth reflecting on the difference between us and other animals. A dog, for instance, will frequently show great affection and even "friendship" for his master, at times even sacrificing his life for him. But a dog or other animal, if attacked, will either fight or flee. And this is frequently our own response.

BUT BECAUSE we are the kind of beings we are—living images of God—and because of the great and surpassing love that God has for us and has given to us in Jesus, we are capable of making a different response to attacks from enemies. We can reach out to embrace them in love! And in being willing to do this, we "image" the Father. For we, sinners that we are, have betrayed Him countless times. But despite our betrayals, his love is steadfast and reaches out to

forgive us and to welcome us to his bosom. And this, Jesus tells us, is what we are to do. "If you love those who love you, what merit is there in that? Do not tax collectors do as much?" (Mt 5:46).

We, the friends of Jesus, are to love our enemies and pray for our persecutors (Mt

5:44). And in doing this we will prove we really are the sons of the Father who sent us Jesus, and our willingness to do this, a willingness made possible because of Jesus' saving deeds, will enable the "reign of God," a reign of peace and justice and joy, to take root in the hearts of men!

know your faith

DISCUSSION AND QUESTIONS

1. Read Matthew, Chapter 5.
2. Read the explanation of The Gospel According to Matthew in the New American Bible.
3. How did Jesus' Sermon on the Mount point to perfection of the Law? Discuss.
4. Reflect upon the Beatitudes.
5. What can we learn from Jonah's experience?
6. Reflect upon this statement: "They (the people) would rather have the nightingale serenity of a Mediterranean garden spot than become partakers of the whales and rolling seas of prophecy to those who have not yet heard of the light." Does this have any personal implications for you?
7. What is the meaning of "sin"? Of "love"? Discuss.
8. Reflect upon this statement: "He (God) summons us to the perfection of God Himself."
9. In your own lifetime, you have, in all probability, met opposition with an individual, the kind of opposition that labels the other person an enemy. How have you reacted? Examine your reaction from the viewpoint of Christian teaching.
10. Reflect upon this statement: "A fundamental commitment is that our mission is universal—we cannot rest as long as one person has not heard of Jesus Christ or as long as one person is not treated as we would treat Christ Himself." Does this call for personal commitment? Discuss.

Jonah: Not nightingales but whales

By REV. ALFRED McBRIDE, O. PRAEM.

In the Middle Ages, three stonemasons were asked what they were doing as they worked on their jobs.

ONE LOOKED down and said, "I am shaping stone."

And the second looked up and said, "I am making a wall."

But with awe the third man said, "I am building a Cathedral."

Jonah was very much like the first two stonemasons. He didn't know how to see the big picture. His narrow-mindedness prevented him from having a missionary vision of the world. God was just for Israel and no one else. It's best to stay within the stones and walls of the Holy Land

and not bother trying to wake up other peoples to the wonder and love of the Lord.

God ordered Jonah to become a missionary to Niniveh. He was to preach repentance so the people would not perish by the wrath of God. He was to present to them the beauty of the God of the covenant. Jonah saw no point in this. He embarked on a boat that was going in the precisely opposite direction from Niniveh.

A storm arose while Jonah napped contentedly in his stateroom below deck. Up on the deck the frightened sailors are praying for deliverance while the prophet of God's people sleeps and dreams. Soon the sailors come down and haul him from his bed and bring him up to stare

in horror at the threatening waves and stumble fearfully before the relentless winds. Clearly, the boat is not going to stay afloat very long.

JONAH has enough presence of mind and living faith to realize that it was his stubborn infidelity to God's command that brought on this marine disaster. He told the terrorized sailors that it was his own fault that such a storm has come. "Pick me up and throw me into the sea, that it may quiet down for you, since I know that it is because of me that this violent storm has come upon you." (1:12)

They throw him into the sea and he is swallowed up into the darkness of death. In other words, for redemption and resurrection there must

first be a crisis and a death. This is why Jesus identified Himself with the story of Jonah who spent three days figuratively in the darkness of death. There Jonah prayed for deliverance and promised to preach as he had been commanded. On the third day he rose on the sandy beach that led to the city of Niniveh.

Jonah dutifully, though still not without some personal grumbling, preached through all the streets of the city. To his great surprise the people gladly took to his message. They believed what he said and practiced penances with zest. Privately, he still believed that God would not really have mercy on the city.

Peevishly, he climbed a hill overlooking the city and

waited for a spectacle of fire and brimstone to level the metropolis. Since it was a hot day, God caused a gourd to grow and shade the distressed prophet. Then God made the tree wither as suddenly as he had created it. At this point Jonah simply lost all patience with God and with Ninivites and with the merciless sun that was baking away his last ounce of tolerance. "I would be better off dead than alive." (4:8)

Then God spoke to Jonah. "You are concerned over the plant which cost you no labor. It came up in one night and in one night it perished. Should I not be concerned over Niniveh, in which there are more than a hundred-and twenty-thousand persons who cannot distinguish their right hand from their left?" (4:10-11)

THIS STORY was often told to awaken the missionary instinct among the people of God. They had been selected to be the light of nations. They must not hide that light within the bushel of one people, but let it shine that the whole earth may know the glory of the Lord. The people had a tendency to be very much like Jonah. They would rather have the nightingale serenity of a Mediterranean garden spot than become partakers of the whales and rolling seas of prophecy to those who have not yet heard of the light.

A vibrant religion is always a missionary religion bearing the gift of God—his love and compassion and justice—to all the lonely and needy in the world. The Jonah story is a reminder of the need for the missionary ideal and the generous impulse which it implies.

What is Jesus' message to us?

By REV. JOHN J. CASTELOT

Each of the evangelists had his own theology, style, literary method.

As for Matthew, it has been suggested that his experience as a tax collector and accountant developed in him a passion for orderliness and a feeling for numbers.

Whatever may be the validity of this observation, there is no denying the fact that his Gospel does display a remarkable orderliness and an adroit use of numbers to suggest ideas. Recognizing this helps us to discern the overall plan of the book. Five times we come across the same refrain, or a variant of it: "Jesus finished this discourse and left the crowds spellbound at his teaching" (7:38; 11:1; 13:53; 19:1 26:1). It serves to mark off the five booklets which form the structural framework of the Gospel, each booklet containing a narrative followed by a long discourse.

KNOWING what we do about the significance which the Jews attached to numbers, we may surmise that Matthew chose this fivefold division purposely to get across a key idea. He clearly intended to show in his Gospel that Jesus was the Messiah promised by Moses and all the prophets who followed him. Jesus came to perfect the Old Law and to promulgate the New, which was not really a "law" in the same sense as the Old. But at any rate, just as the Old Law

had been promulgated on Mt. Sinai, so the New Law was given in the Sermon on the Mount. And just as the Law of Moses comprised five books, so did the Law of Christ, the Gospel.

Such a plan of composition necessitated a good deal of rearrangement of the traditional material. While respecting the broad outlines in which this material was usually presented: the Galilean ministry followed by the Judean, Matthew exercised great freedom in grouping Jesus' words and deeds. Mark and Luke followed a more or less chronological order in their Gospels; Matthew's ordering of the material was dictated rather by logical considerations. This is especially true of the five long discourses, in which sayings of Jesus which were uttered on quite diverse occasions are grouped together on the basis of subject matter to form large synthetic sermons. The ancients actually preferred this logical arrangement over the chronological, and in their writings praise Matthew for his orderliness while chiding Mark for his lack of order. Today we are inclined to take just the opposite view; we much prefer to know exactly when and where something happened.

At any rate, five great sermons form the backbone of Matthew's general plan. They are as follows:

1. The Sermon on the Mount: the Charter of the Kingdom (5-7).

2. Instructions to the disciples for the spread of the Kingdom (10).

3. The true nature of the Kingdom (13).

4. The Christian community (18).

5. The downfall of the old Israel, the establishment of the new (24-25).

The longest of these discourses is the well known Sermon on the Mount. It is not exactly a new Law in the sense of a set of rules, a legal code after the fashion of the Law of Moses. Rather it states the attitudes, the spirit which should animate one who would open his heart to the reign or rule of God. Significantly, it begins with the eight Beatitudes, startling reversals of the values by which this world lives, declaring blessed the poor in spirit, the meek, those who mourn, the persecuted. In like manner we are later urged to offer the left cheek to one who would strike us on the right, to be merciful rather than to insist on strict justice.

Writing for Jewish Christians, Matthew had to address the difficult question of the relation of the Christian life to the Old Law, a matter of some importance in the early Church. Consequently he reports Jesus' teaching on this subject. In this teaching the Master insisted that He had no intention of rendering null

and void the Law and the Prophets. But now that He who was Truth and Wisdom incarnate had come, he meant to perfect their teaching, to realize all its glorious potentialities. Even though the prophets had urged true interior religion, the emphasis in the Old Law had been on the external act. And the Pharisees had stretched this emphasis to the point of absurdity.

IN THE SERMON on the Mount especially, Jesus showed just how he meant to perfect the Law. One way was by focusing attention on the importance of the dispositions of the human heart. The Law had forbidden murder; he forbade anger. The Law had forbidden adultery; he forbade impure desires. He was the new, the perfect Moses, stating the new ideal of perfection from the Mount of Beatitudes as Moses had given the Old Law from Mount Sinai.

The Sermon treats a wide variety of subjects and in the past there was a tendency on the part of many to look upon it as the sum total of the teachings of Jesus. This is simply not true. The Sermon lays the groundwork, spells out fundamental Christian attitudes, but there is much more in the Gospels than just these three chapters. In the weeks to come we shall have the opportunity to see more of what the Master came to teach us.

Teaching

By FATHER JOSEPH M. CHAMPLIN

Okinawa, Alabama, Alaska, every country in Europe, now Dayton, Ohio—Fr. Paul McDonald has touched down and labored in all these spots during his quarter of a century as a priest.

That may sound remarkable even in this jet age of transportation, but such a worldwide itinerary is the customary background of any Air Force chaplain like Lt. Col. McDonald.

CONVERSATION with these men at dinner resembles the kind of discussion you expect in some travel agency. They speak of experiences in Tokyo, Turkey and Thailand



know
your
faith

After Jonah spent three days in the whale, Father Alfred McBride writes, he dutifully obeyed God and preached in the streets of Nineveh: "To his great surprise the people gladly took his message. They believed what he said and practiced penances with zest." This illustration is from a 19th-century woodcut by Paul Gustave Dore.

ing Jesus' message in different ways

much as we recount our visit to a an hour's drive away.

Fr. McDonald now serves as senior Catholic chaplain at the Wright-Patterson Air Force Complex in Ohio, a logistics and academic center for the USAF. He and his two priest team members care for the spiritual needs of 500 single plus 1,500 married airmen and their families. To do so on weekends requires nine Masses, each liturgy having a tone or approach of its own.

How does an Air Force chaplain spend his time? In most instances, his responsibilities and routines parallel the duties and activities of the typical parish priest—weekend Masses, celebrating

the sacraments, visiting the sick, burying the dead, teaching Jesus' message to children and adults.

At Chaplain McDonald's base, the staff fulfills that last function by offering two quite distinct religious education programs.

One follows the pattern of traditional CCD efforts in parishes across the United States. Held on Sunday mornings from 10:15-11:45 it reaches about 450 young persons from grades K-12 and some 40-60 parents involved in first Communion or first Penance classes. A mission helper of the Sacred Heart, Sr. Barbara from the Dayton religious education office, directs this program.

The other, an innovative alternative for young and old, revolves around the family and uses a master kit from the Paulist Press as its resource.

Over 80 families (around 350 persons) signed up for this program and agreed to come eight times a year, as a unit, on Saturday afternoons from 3:00-6:00.

Each session examines a central theme which runs throughout the visual presentation, discussion, activity project and concluding 5:15 Mass.

For the first hour participants separate into five groups: parents, teenagers, junior high students, elementary level pupils and pre-schoolers. They watch a

slide show geared to their own understanding abilities which explains the main concept of that lesson.

THEY THEN reassemble as a family unit for discussion of the theme. After approximately 30 minutes of dialogue, the family works together for another half hour on a project and, finally, rejoins all the participants for the Eucharist.

Fr. Paul shepherds a very sophisticated parish community. In his flock at Wright-Patterson are over 1,000 young captains and lieutenants studying for advanced degrees together with many high-ranking civilians working at the base. Is this imaginative and unique

religious instruction program effective with such a congregation?

Fr. Paul replies in the affirmative. He judges it to be a good series, useful in drawing families closer together and in promoting better communication between teenagers and parents in a family. Traditional Catholics find the Paulist approach less satisfying, but so-called avant garde parishioners appear to lend strong approval.

Chaplain McDonald thus views this family centered series as an addition or alternative to, rather than a substitute for more conventional religion courses.

THE GOSPEL TRUTH

Christ's sacrifice necessary to bear fruit

FIFTH SUNDAY OF LENT

Reading I, Jer 31:31-34
Reading II, Heb 5: 7-9
Gospel Jn 12: 20-33



By FR. GERALD McGRATH
St. Rose of Lima Church

The verses cited in the first reading from Jeremiah, furnish a bridge to the New Testament, or new covenant which is the subject of this passage. The life of the prophet Jeremiah extended over the time when Israel finally succumbed to her northern enemies, with Jerusalem laid waste and the people driven into exile. Against the dreadful finality with which this event threatened the cherished hopes of Israel, Jeremiah's preaching declared that, even in the tragic end which had been put to Israel's kingdom, there was to be anticipated a new and glorious beginning.

The old covenant, the bond of allegiance joining God to his chosen people would be succeeded by a new covenant, similar in effect but different in character. The old covenant had been violated by the sinful infidelities of Israel. Jeremiah promises in God's name a new covenant which will once again constitute a people of God. The bestowal of the new covenant is to be an act of sheer divine mercy, forgiving and forgetting the offenses of the past. Unlike the written Mosaic law with which the former covenant was identified, the new covenant would be expressed as a personal conviction, "written in their hearts." The new covenant, experienced interiorly as the mercy of a forgiving God, was naturally identified by Christians with the redemptive work of Christ, who by shedding his blood of the new covenant, accomplished release from sin and reunion with God.

The idea of Christ as minister of the new covenant, acting as God's agent in the forgiveness and reconciliation of mankind, is basic to the New Testament. The author of the letter to the Hebrews expresses this by employing the concept of priesthood to convey the significance of Christ's role in the divine work of redemption. This passage represents Christ as the consummation of all priesthood, for his sacrifice finally and fully achieves what all sacrifices have in view, the reestablishment of unity between humanity which sins, and God who forgives.

Combining the prophetic imagery of Jeremiah with the priestly imagery of Hebrews, Christ is conceived as the priest "taken from among men" whose sacrificial submission to the will of God is the definitive sacrifice, whose definitive result is the new and everlasting sacrifice.

The death of Christ which Hebrews presents in retrospect is presented in the Gospel as eagerly anticipated by Jesus during the final days of his public life. The Gospel setting is the eve of the passion. The disciples tell Jesus that some Gentiles wish to speak with Him. Instead of answering, Jesus announces that "the hour has come for the Son of Man to be glorified" and adds enigmatically that unless the "grain of wheat falls into the ground and dies..." it cannot be fruitful. Then addressing God as his Father, Jesus expresses his repugnance for the terrible ordeal that lies before Him, and his awareness that this ordeal represents the fulfillment of his mission. A voice from heaven then confirms the words of Jesus. Then an argument ensues among his followers as to what the voice was.

The episode ends without Jesus having made any response to the Gentiles. This is no accident or oversight, but almost certainly a conscious device on the writer's part. That the wishes of the Gentiles to "see Jesus" would be satisfied, in the most significant sense, not before but after the crucifixion, was clearly understood in the post-resurrection Christian perspective in which this Gospel was written. The invitation to "see Jesus" is relevant only after the crucifixion, when it will have its full meaning and its full power. "I shall draw all men to Myself, when I am lifted up from the earth..." lifted up in both senses, onto the cross and into the eternal life of heaven.

Prayer of the Faithful

FIFTH SUNDAY OF LENT
April 4, 1976

Celebrant: God is pleased whenever his children are gathered together in prayer in the name of his Son. How confidently, then, we may offer up our petitions.

Response: Lord, hear our prayer.

COMMENTATOR: For those who have died this week and for those who are dying today that they may have the peace of Jesus, we pray:

Response: Lord, hear our prayer.

COMMENTATOR: For those preparing for Baptism at Easter that they may now grow in faith and understanding, we pray:

Response: Lord, hear our prayer.

COMMENTATOR: For the families who are experiencing sorrow, loneliness and pain that they may have the consolation of Jesus, we pray:

Response: Lord, hear our prayer.

COMMENTATOR: For all those afflicted with illness or grave temptations that they may firmly rely on divine help in their need, we pray:

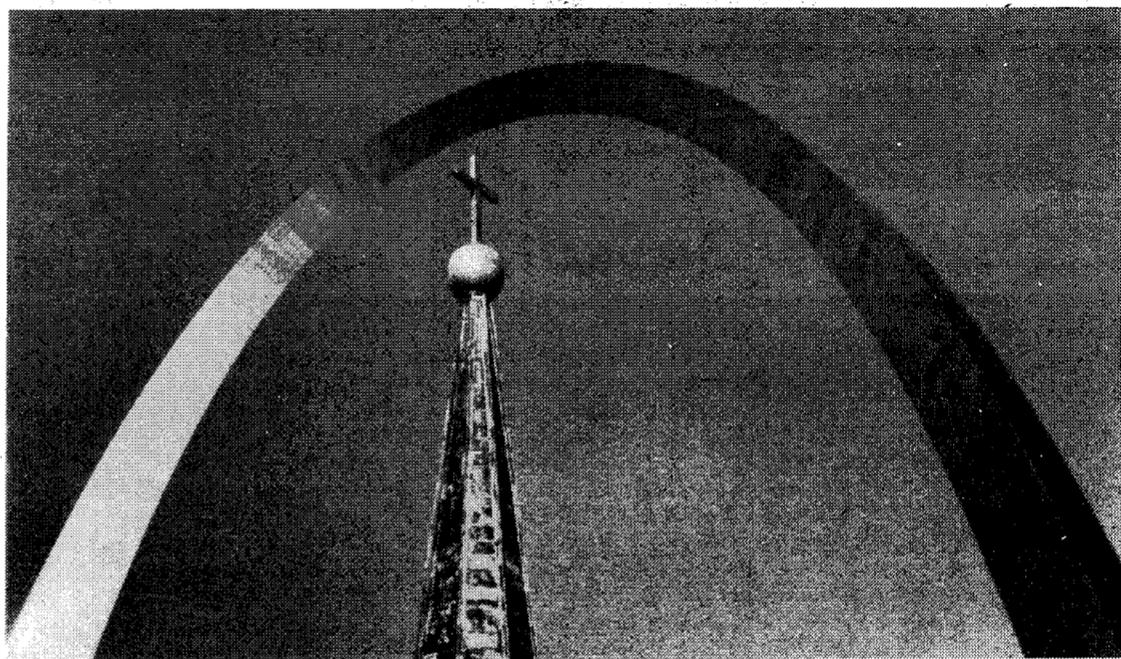
Response: Lord, hear our prayer.

COMMENTATOR: For those in the Middle East who are suffering greatly in this continuing war that they cooperate in obtaining lasting peace, we pray:

Response: Lord, hear our prayer.

Celebrant: Our Father, have mercy on your children in their need. As we thank you for the many blessings received, we also beg your loving care for those much less fortunate than ourselves. We ask this in the name of Jesus, your Son, our Lord. Amen.

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cathedral west of the Mississippi...celebrates the rootedness...the tradition...of American Catholicism...of world Christianity...

Today's call...and that of every age...is to keep Arch and Cross...in a dynamic relationship...in creative tension.

By Carl J. Pfeifer, S.J.

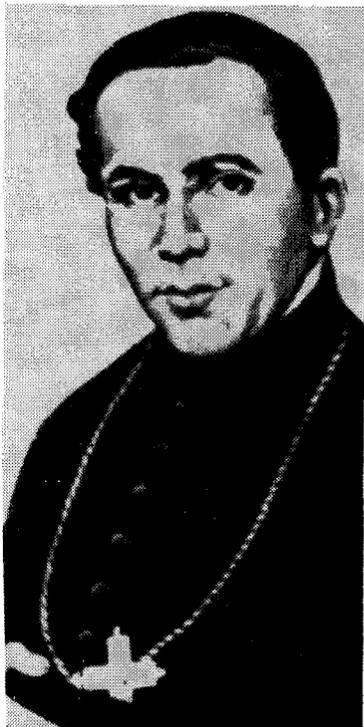
Bp. Neumann expected to be 3rd. U.S. saint

With the canonization of Blessed John Nepomucene Neumann, expected in September of this year, the fourth Bishop of Philadelphia will become the first bishop from this country and the third United States citizen to be canonized by the Church. He will also become the first male canonized saint from this country.

The authenticity of a miracle attributed to Blessed John Neumann was certified by the medical board of the Vatican Congregation for the Causes of the Saints last December.

THE DECISION to validate the miracle, announced Dec. 18, 1975, follows a Dec. 1974 vote to recommit the matter for further examination.

Dr. Livio Capocaccia, secretary of the medical board, visited the United States in early October to examine the medical records and to interview the doctors who had treated a nine-year-old Philadelphia boy afflicted with cancer in the early 1960's. The doctors told Dr. Capocaccia



Blessed John Neumann

that the boy now shows no signs of the disease.

The cured boy, Michael Flanagan, was first admitted to

Misericordia Hospital in Philadelphia in October 1962 for treatment of injuries sustained in a fall down a flight of stairs. Doctors discovered that the injuries had resulted in a form of bone infection, and later operated on the boy twice. During the second operation, a cancerous growth was discovered in the injured leg and it eventually spread to both the boy's lungs and lower jawbone.

The boy was treated with radiation and drug therapy but these proved too toxic and the treatment was discontinued, at which time his condition worsened.

The boy's parents, devotees of Blessed John Neumann had taken their son to the Blessed John Neumann Shrine in Philadelphia in July 1963 and had applied relics to parts of his body. The symptoms disappeared in December 1963, but the investigation by the Congregation's medical board was held off to determine if the cancer would reappear.

THE VALIDATION of the Congregation's medical

board will now be turned over to the advocate in the case, Luigi Dante, who will petition the Congregation to consider the canonization of Blessed John Neumann. At the same time, the Promoter of the Faith, or devil's advocate, will argue that the cure can be explained by natural causes, is not attributable to Blessed John Neumann's intervention, or both.

Arguments from both sides are submitted to a committee of the Congregation which, after studying the case, will vote on it. If a decision favorable to the cause results,

the matter is put before a plenary session of the Congregation, which decides whether the miracle is authentic and attributable to Blessed John Neumann. A favorable decision at this level may result in a papal announcement of the canonization date, probably some time this year.

As Bishop of Philadelphia from 1852 to his death in 1860 Blessed John Neumann established the first diocesan school system in the United States. If canonized, he would be the first American Bishop to be declared a saint.



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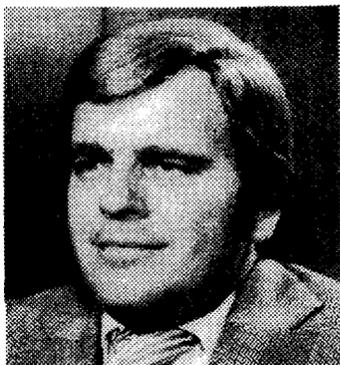
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Brothers need food help for Easter Sunday Charity

"Charity Unlimited," the slogan at Miami's Camillus House, will be very limited on Easter Sunday, April 18, unless

College advised by NFL execs

Executives of the National Football League, Miami Dolphins, Baltimore Orioles and California Angels are among a newly formed Advisory Committee of Biscayne College's Division of Sports Administration.

Officials of national collegiate and high school bodies and local sports figures from both of Miami's major dailies and a radio station have also accepted posts on the Advisory Committee. Al Twitchell division director, said.

Committee members include Michael J. Cleary, executive director, Nat'l Ass'n of Collegiate Directors of Athletics; John Crittenden, sports editor, Miami News; Harry Dalton, general manager, California Angels; Clifford B. Fagan, executive sec'y, Nat'l Federation of State High School Associations; James L. Kensil, executive dir., National Football League; Henry J. Peters, executive vice president, Baltimore Orioles; Charles W. Pezoldt, Ph.D., Chief of Operations, Dade County Park and Recreation Department; Edwin Pope, sports editor, Miami Herald; Joseph Robbie, managing partner, Miami Dolphins; Donald F. Shula, head coach and vice president, Miami Dolphins; Ken Stibler, director of athletics, Biscayne College; and Rick Weaver, sports director, radio station WIOD.

Retreat set for divorced women

A weekend retreat for separated or divorced women will be conducted at the Dominican Retreat House, 7275 SW 124 St., from Friday, April 9 to Sunday, April 11.

Father J. Chester Schwab, O.M.I. will be the conference director assisted by Sister Lucy, O.P., J.C.D.

a generous supply of food donations are made to the refuge in the next two weeks.

Hams, sweet potatoes, bread, canned vegetables, coffee, canned milk, etc., are urgently needed if the Brothers of the Good Shepherd who are now staffing the refuge for the 15th year are to prepare traditional Easter dinners for the many anticipated guests.

According to Brother Andrew, superior, Camillus House is providing a hot meal daily for some 500 persons early in the month and later in the month, when Social Security checks have been exhausted, the number increases to some 700 people. Monthly reports indicate that the refuge is feeding some 20,000 men and women per month.

Cash donations are also welcomed by the Brothers who serve all needy who come to the door at 726 NE First Ave. regardless of race or creed and "with no questions asked."

In addition a telephone call to 374-1065 will provide pick-up service for those who have large quantities of food to donate.

College 'Expo' for young coeds

Young women in area high schools will have an opportunity to learn details of the education resources offered at Barry and Biscayne Colleges as well as other colleges during Women's Expo, April 7-12 at the Miami Beach Convention Center.

Sponsored by the Council for Continuing Education of

Women, Women's Expo will feature exhibits by South Florida's two Catholic colleges as well as Florida Atlantic University, International University, Florida Memorial College, Miami-Dade Community College, and the University of Miami. Biscayne and Barry representatives will be on hand each day from 3 p.m. to 10:30 p.m.

Miami ACCW meet slated for May 2-4

Advance mail registrations and reservations are now being accepted for the 18th annual convention of the Miami Archdiocesan Council of Catholic Women, May 2-4 at the Sheraton-Four Ambassadors Hotel in Miami.

Registrations must be sent to Mrs. Bert Behar, 8921 SW 20 St., Miami, Fla. 33165 no later than April 14. If extra forms are needed call her at 221-2031. No one will be admitted to sessions without a badge. Additional convention details will be published in future editions of The Voice.



Keys to a new minibus for Miami's Marian School are presented (above) to Mrs. Marie Renzi, principal, by KC Supreme Knight John W. McDevitt on behalf of Our Lady of Charity

Council now celebrating its 15th anniversary. At right is Mother Lucia, Archdiocesan Director of Special Education; grand knight Francisco Ruiz and Arturo Nunez.

State KC meet will be May 21

The 72nd annual State K. of C. convention will be held aboard the SS. Emerald Seas from May 21 to May 24.

The boat leaves Miami on May 21 and returns Monday, May 24. Space is available to K. of C. members and their guests.

Eucharist talk at St. Theresa

CORAL GABLES—The last in a series of talks on "The Eucharist and the Hungers of the Human Family" begins at 8 p.m. today (Friday) in St. Theresa School cafeteria.

Father Joseph Stearns will

discuss "The Eucharist and the Hunger for the Spirit." At 8 p.m. on Thursday, April 8 a concelebrated Mass will have the theme, "Hunger for Jesus, the Bread of Life."

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It's a Date

Dade County

Mrs. Marguerite Santini is the new president of **ST. LAWRENCE COUNCIL** of Catholic Women, N. Miami Beach. Other new officers are Mrs. Nel Scefcyk and Mrs. Rita Meyvis, vice presidents; Mrs. Nancy Penzi, treasurer; Mrs. Elizabeth Racciatti, recording secretary; and Mrs. Patricia Melley, corresponding secretary.

★★★

Members of **ST. JOHN THE APOSTLE** Women's Club, Hialeah, will elect new officers during their meeting on Monday, April 5.

★★★

Officers will be elected during a meeting of **HOLY FAMILY** Women's Club at 8 p.m. Tuesday, April 6.

★★★

The Patrician Club of **ST. PATRICK** parish, Miami Beach, will sponsor its annual Palm Sunday Brunch at noon, Sunday, April 11, at the Hotel Doral. Tickets may be obtained by calling 538-7000 or 865-7378.

★★★

CORAL GABLES KC members will sponsor a Shrimp Feast and dance with hamburgers and franks for the youngsters at 6:30 p.m. today (Friday) in the Council hall, 270 Catalonia Ave., Coral Gables.

★★★

A meeting of the **MEMORARE SOCIETY**, social club for widows and widowers, is scheduled for 8 p.m. on Friday, April 9, at St. Louis parish center. For additional information call 274-0244.

★★★

A meeting of the **THIRD ORDER OF CARMELITES** is scheduled for 2:30 p.m., Saturday, April 3, at Villa Maria Nursing and Rehabilitation Center, North Miami.

★★★

COURT MIAMI 262, Catholic Daughters of America, will observe a Corporate Communion during 11:30 a.m. Mass on Sunday, April 11, in Gesu Church. Monthly meeting begins at 1 p.m. that day in the senior citizens center.

Broward County

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and fashion show under the auspices of **ST. JEROME** Women's Club, Fort Lauderdale, begins at 12:30 p.m., Tuesday, April 6, in the parish hall, 2533 SW Ninth Ave. Fashions from Britt's will be featured.

★★★

CATHOLIC WIDOWS and WIDOWERS Club of Broward County meets at 8 p.m., Monday, April 5, at Blessed Sacrament parish, 1701 E. Oakland Park Blvd., Fort Lauderdale. For information call 772-3079. Ruby Grenier will speak on Mexico, Central and South America.

★★★

A covered dish supper will be served at **OUR LADY QUEEN OF MARTYRS** Women's Club meeting at 7 p.m. in the parish hall, Fort Lauderdale, on Monday, April 5. Grace Chavis will be the guest speaker.

★★★

ST. LUCY Women's Club monthly luncheon meeting begins at 11:30 a.m., Monday, April 5, at Holiday Inn, Highland Beach. For reservations call 391-2945 or 391-3935.

★★★

Members of **ST. BONIFACE** Women's Club meet Wednesday, April 7, at 8 p.m. in Fletcher Recreation Center. The club will sponsor a rummage sale on April 4, 5, and 6 on Glenn Parkway, Pembroke Pines.

★★★

A square dance under the auspices of parents of Girl Scout Cadette Troop 434 in **ST. BARTHOLOMEW** parish, Miramar, begins at 8:30 p.m., Saturday, April 3 in the parish hall, 2801 Utopia Dr.

★★★

A dessert and card party under the auspices of the **YOUNG AT HEART** Club, St. Elizabeth Gardens, Pompano Beach, begins at noon. Saturday, April 3.

COURT HOLY SPIRIT, Catholic Daughters of America, meets at 10 a.m., Friday, April 9 in St. Elizabeth Gardens, Pompano Beach. New members will be welcomed at 11 a.m. Mass in St. Elizabeth Church. Refreshments will be served at 1 p.m.

★★★

A Day of Recollection for senior citizens in **NATIVITY** parish, Hollywood, begins at 10 a.m. today (Friday) under the direction of Father James Cunningham, C.S.P., assistant pastor, Blessed Sacrament Church, Fort Lauderdale. Luncheon will be served following noon Mass.

Palm Beach County

A dessert bicentennial fashion show sponsored by the ladies auxiliary of **LOURDES RESIDENCE**, West Palm Beach, begins at 3 p.m., April 13 in Burdine's Hibiscus Room. Tickets available by calling 655-8544 or at the residence, 305 S. Flagler Dr.

★★★

Election of officers will highlight a meeting of **Madonna Guild** in **ST. THOMAS MORE** parish following the 8:30 a.m. Mass today (Friday) at the KC Hall, 3314 Old Dixie Hwy., Boynton Beach. A Continental Breakfast will be served.

★★★

"Spirited Fashions '76" will be the theme of a luncheon and fashion show under the auspices of **HOLY SPIRIT** Women's Guild on Saturday, April 10, at LaCoquille Club, Lantana. Reservations may be made by calling 582-0194. Today (Friday) at 12:30 p.m. the Guild sponsors its monthly first Friday card party and social hall. Guests are requested to bring their own cards.

★★★

ST. JULIANA Women's Club will sponsor a dessert card party on Saturday, April 3 at

noon at the home of Mrs. Jane Kilday, 210 Almeria Rd. West Palm Beach. Guests must bring their own cards.

★★★

A Day of Recollection beginning at 9 a.m., Tuesday, April 20 is scheduled to be held at the **CENACLE RETREAT HOUSE**, Lantana. Mass, spiritual conferences, and Benediction will be included. For reservations call Sister Muriel Brown at 582-2534.

★★★

LAY CARMELITES meet in **MADONNA HALL** on

Worship slated for handicapped

A program of fellowship and worship for the physically handicapped begins at 11:15 a.m., Saturday, April 3, at Holy Family Church.

Volunteer drivers are needed to assist people to the church. Those who can serve should notify the rectory.

Saturday, April 3, following 8 a.m. Mass in St. Luke parish church, Lake Worth.

★★★

Mrs. George Adler has been installed as new president of the **EAST COAST DEANERY** of the Miami ACCW. Other officers installed during a luncheon meeting in St. Juliana parish, West Palm Beach, are Mrs. Carl Campbell, vice president; Mrs. Dennis Killane, treasurer; Mrs. Patrick Hanbury, recording secretary; and Mrs. C.B. Root, corresponding secretary.

Pro-life booth at Women's Expo

Dade's Right to Life Crusade will sponsor a pro-life booth at "Women's Expo" scheduled to be held April 7 through 12 at the Miami Beach Convention Center.



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Sports Scene

Nativity wins state diocesan net title

By GEORGE FORNASH

Nativity CYO of Hollywood won a matchup of Florida diocesan basketball champs. The boys from Nativity won their state championship by traveling to Orlando to take on the champs from the Diocese of Orlando. They continued their undefeated ways with a see-saw 67-64 victory. The game was not decided until the final two minutes. Nativity has invited the team from Orlando to travel down to play in Hollywood.

Fourteen schools competed in the annual elementary school track meet hosted by Pace High and under the direction of Brother Bernard. This was the 10th year that Brother has directed this meet, giving his time and effort to the children.

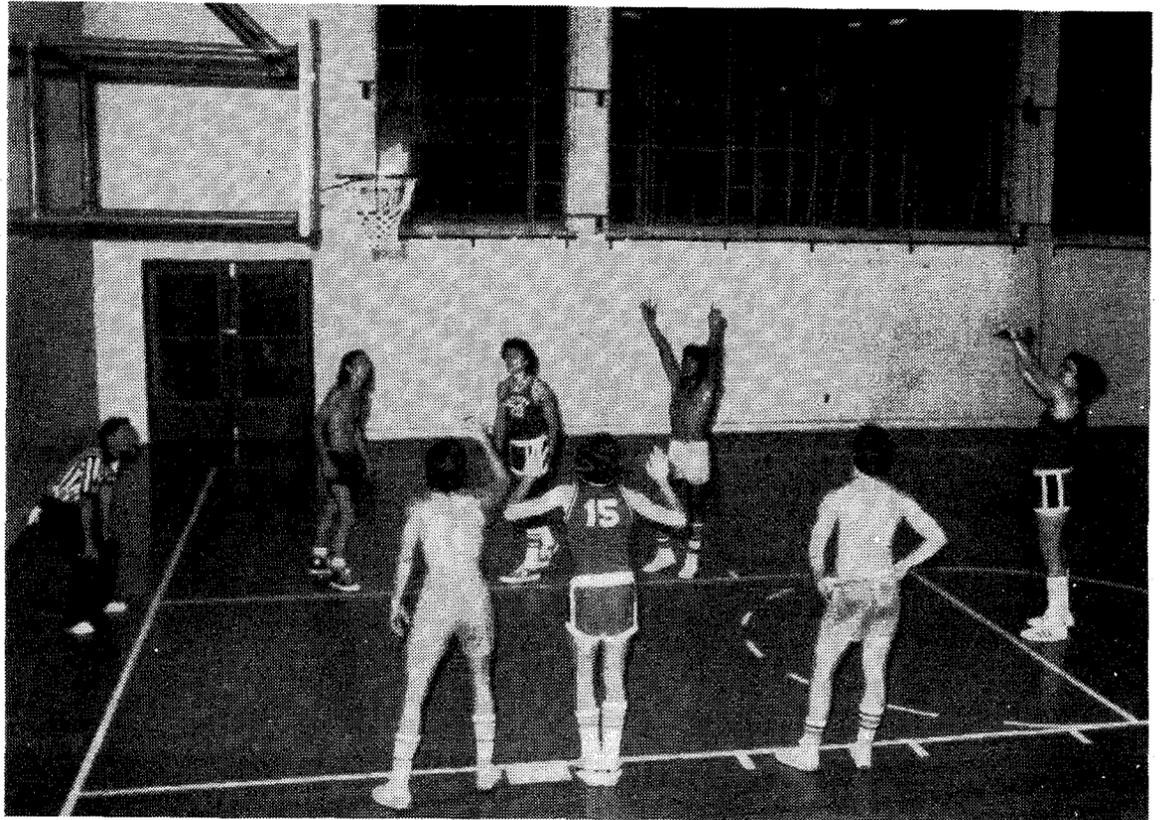
At times on Saturday he resembled Big John Wayne with his 10 gallon hat and trusty six shooter. Many thanks go to Brother Bernard for all the work he's done. Three records were broken in the meet. In the girls' eight years and under division, Lillian Wincek of St. James, did 73 sit-ups for a new record. Tony Ponzal of St. James, set a record with 35 chin-ups. Tony is 14. Fay Hinds of St. Joseph established a new standing broad jump record, one of three first place ribbons Fay won. St. James was the overall winner of the meet with O.L.P.H. finishing second and St. Rose third. In the girls' events, St. Monica emerged the winner and St. James won the boys' division. Other schools participating were: Holy Family, Immaculate Conception, Gesu, St. Bartholomew, St. Brendan, St. Theresa, Holy Redeemer, St. Joseph and St. John. Fay

Hinds was chosen as the outstanding girl athlete and Ari Lima of Holy Family was the outstanding boy athlete.

Father Art Dennison took his young adult basketball team to perform some of their skills and wizardry with the round ball to the Marian Center. The children were amazed and delighted to see the players, especially to see George Nunez and Arturo Fernandez spinning the ball on the fingertips. Great going, guys. You may not have won this year's young adult championship, but it was a championship performance you put on for the kids in every sense of the word.

In highlights from the week in high schools, Cardinal Gibbons is proving to be a powerhouse in tennis this year. Their boys' team knocked off highly regarded Curley last Saturday, 4-3. Curley had lost only once previously in 17 matches and that also came last week at the hands of Hollywood Hills, 4-3. Meanwhile, Gibbons' girls are undefeated, winning 15 straight matches. They steamrolled two of the better teams in the Archdiocese last week, Carrollton and Curley by 7-0 scores.

The Annual All-Catholic Track Meet will be held at Columbus High on April 10th. The meet was originally scheduled to be run at Miami-Dade North, but has been switched to Columbus because of other commitments. Columbus is located at 3000 S.W. 87 Ave., Miami.



Late into the night at St. Patrick gym (pictured), as well as at Cardinal Newman High School, West Palm Beach, youths played a marathon basketball game to raise funds for the ArchBishop's Charities Drive recently. The

young people raised more than \$1,000 for the annual fund-raising event which helps the poor, elderly, drug addicts, unwed mothers, farm workers, mentally retarded and youth.

ABCD Sportathons praised

The twin 50-Hour Sportathon sponsored by the youth of the Archdiocese to raise funds for the ArchBishop's Charities Drive was an unqualified success. The marathons, held at Cardinal Newman in West Palm Beach and St. Patrick in Miami Beach, doubled the funds raised last year. Archbishop Coleman F. Carroll acknowledged the efforts of the youth and the generous contribution given to the ABCD. Upon receiving a check in the amount of \$1,050.83, Archbishop Carroll responded to the youth, "In this day and age when it is so necessary for the Church to concentrate a large measure of its efforts on charitable works of various kinds, so generous a contribution from our young

people is indeed prayerfully and gratefully received." The Archbishop concluded by conveying

his sentiments of appreciation to the youth of the Archdiocese and his blessing.

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Take your pick—leadership training to roller skating

By ELAINE SCHENK

● As I warned you last week, here's some dynamite for adult advisors and moderators of CYOs and other youth groups. Many of you have

Your Corner

expressed a desire for more info about your role and responsibility in working with youth in parish groups. So come on up to St. Thomas Aquinas High (2801 S.W. 12 St., Ft. Lauderdale on Sunday, April 25. A small registration fee covers lunch and materials for the 9:30 a.m. to 6 p.m. workshop. The Youth Activities Dept. requests that you pre-register no later than April 16.

● Adult advisors are also

welcome to participate in the two-day leadership training for teen leaders. That's gonna be packed with goodies that'll help young people with such things as planning meetings, fund raising, communications, solving problems—in short, figuring out just what their groups are capable of accomplishing. Remember, that's Saturday and Sunday, April 24-25, 9:30 a.m. to 6 p.m. And no overnight accommodations. Maybe you can arrange with a CYO group in Fort Lauderdale for hospitality if it's too long a drive.

● Hey, there's a note here from the YA Office, about a questionnaire sent out to all the parishes a month ago. Could we gently remind people to return their questionnaires yesterday?

Y'see, the questionnaire is to determine (among other things) which of the parish youth groups intend to send delegates to the Archdiocesan Convention. That means that any parish not responding will not be allotted delegates. Please prevent this kind of tragedy.

● **QUICKIES:** St. Louis CYO-ers are going roller skating Saturday evening, April 3. Leave from the parish where they'll gather about 7:15... "Life with Father" is great, and you can see it at Rosarian Academy's theater this weekend. Friday and Saturday, April 2 and 3, performances are at 8 p.m. and Sunday's matinee is at 2 o'clock. Call 832-5131 for tickets, or get them at the box office.



Cub Scouts attending their Day of Recollection last weekend at the Shrine of Our Lady of Cobre have an informal talk session with Msgr. William Dever, Archdiocesan Scout chaplain.

Straight Talk

Should I give my opinion?

Answering your questions is Father Richard Sudlik, O.M.I. Address letters to him c/o "Straight Talk," The Voice, P. O. Box 381059, Miami, Fla. 33138

Dear Father,

A friend of mine is 18 and she is going out with this guy she says she loves but who I think is bad news. Do you think that I should tell her or should I just mind my own business?

Cathy

Dear Cathy,

We live in a time when people do not want to get involved. It has become important that we don't make

waves. We say that if a person wants to do something it is his or her concern no matter what the consequences. I think it is because of this attitude that we have some of the problems we find.

If this girl is truly your friend, I feel you have an obligation to let her know what you think. Love is blind, and at times we need someone else to give us a new perspective. She could be making a very big mistake, something that could affect her life, and if you are her friend I think you owe her your opinion. You may be wrong yourself, but it will certainly not hurt her to consider your

opinion.

I understand your reluctance to do this. There is a fear involved. There is a fear that your friendship will be weakened if you bring up this subject. But a true friend is one who is willing to take a chance for another—to put it on the line. Jesus has told us that a friend will lay down his life for another. In a way that is what you are being called upon to do.

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In addition to the 'regulars' such as swimming (we have a pool, lake, river and spring for this) riflery, handicraft, archery. Good Counsel Camp offers special training in boating and canoeing. Long trips up to 20 to 50 miles are offered to the advanced boater. Special 'safaris' via jeep through the great forests and game preserves — exploration trips on the mysterious Withlacoochee River — overnight trips to Tomahawk lodge on Rainbow Springs are a few of the 'Specials'.

GOOD COUNSEL CAMP PROVIDES THREE SEPARATE SESSIONS EACH SUMMER

<p>ALL BOYS WOODCRAFT SESSION</p> <p>This session consist of three weeks of real outdoor life with the special emphasis on woodcraft, water sports, riflery, archery, handicrafts, hiking and nature study. Great emphasis is placed on overnight expedition and campouts. This session is open only to boys between the ages of 8 - 15.</p>	<p>COED WOODCRAFT SESSIONS</p> <p>This is the fifth year this type of program has been offered at Good Counsel Camp. The overall format is similar to the all boys Woodcraft session, adapted to include activities for girls. This coed session offers special opportunities for brothers and sisters to attend. Age limit: 8 - 15.</p>
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CAMP DATES AND RATES

Boys Woodcraft Session - Sunday, June 13 to Friday, July 2. Three weeks, \$200 - If application is received before June 1st. After that date fee is \$250. Coed Woodcraft Session No. 1, Sunday July 4 to Friday July 18. Coed Woodcraft Session No. 2, Sunday July 22 to Friday July 30. Two weeks, \$135 - If application is received before June 1. After that date fee is \$150.

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News briefs

States can refuse

The federal government has supported the right of states to refuse Medicaid payments for abortions which are not "medically indicated." Such a policy is "reasonable" within the context of the Medicaid law and is not discriminatory, according to a "friend of the court" brief filed with the U.S. Supreme Court by Solicitor General Robert Bork. The Supreme Court is deciding whether to review a Pennsylvania state law which limits Medicaid payments for abortions.

Pope, Cuban meet

Pope Paul VI stressed the need to uphold human dignity, peace, justice and fraternity at an audience here at which the new Cuban ambassador to the Holy See presented his credentials. Jose Antonio Portuondo Valdor, in his first official visit, described Cuba's new constitution to the Pope and expressed his desire to maintain the cordial relations existing between the Vatican and his country.

Argentines war

As Argentina's new military rulers pledged to side with "the western and Christian world," the country's leading bishop agreed, but cautioned that human rights must be defended. Archbishop Adolfo Tortolo of Parana, president of the Argentina Bishops' Conferences, and military vicar of the armed forces said that the military has shown "a deep sense of Christian values."

Pope meets Sadat

Egyptian President Anwar Sadat will be received in audience by Pope Paul VI on April 8, during an official visit to Vatican City. President Sadat left Cairo March 29 on a European tour that was to include official visits to West Germany, France, Italy and Yugoslavia. The purpose of the visit is both economic and political, with emphasis on the quest for peace in the Middle East, where Egypt is currently suffering severely strained

relations with neighboring Libya.

Opinion divided

Public opinion is closely divided on whether there should be a constitutional amendment limiting abortion, according to a poll conducted by the Gallup organization in March. The Gallup poll showed that 45 percent of the public favored a constitutional amendment prohibiting abortion except when the mother's life is in danger, 49 percent opposed it and 6 percent had no opinion.

Roman collar out

The U.S. Supreme Court has upheld a lower court ruling barring a priest-lawyer Father Vincent LaRocca of Brooklyn, from wearing a Roman collar during jury trials. The Supreme Court refused without comment to review the ruling of the New York Court of Appeals holding that wearing a collar would serve to "prejudice" a jury.

No. students up

The total number of students studying for the priesthood in the United States has increased for the first time in 10 years, according to figures released by the Center for Applied Research in the Apostolate (CARA) here.

The total number of seminarians in the country in the 1975-76 school year increased by 874 over 1974-75, the 1976 CARA Seminary Directory said.

Birthright needs items for babies

Birthright, an organization which aids young unwed mothers and those with problem pregnancies, is in need of baby clothes, diapers, bottles, cribs, etc.

Those having donations should take them to Room 23 of the McAllister Hotel Arcade, 10 Biscayne Blvd. on Tuesdays between 10:30 a.m. and 2 p.m. Items may also be left at Gesu rectory any day between 9 a.m. and 4:30 p.m.

Talk on nerves at Holy Cross

FORT LAUDERDALE— "Is It Just Nerves" will be the subject in the next in a series of free health lectures at Holy Cross Hospital at 7:30 p.m., Wednesday, April 7.

Dr. H. Murray Todd will discuss causes, symptoms and medical science's latest methods for treatment of illness brought on by nervous disorders.

Since seating is limited in the Dye Auditorium reservations must be made by calling 771-7423 between 9 a.m. and 5 p.m. weekdays.

Funeral Liturgy for Sr. O'Mahony

ST. AUGUSTINE—The Funeral Liturgy was celebrated Tuesday at St. Joseph Convent for Sister Jean Marie O'Mahony, S.S.J. who died last Saturday at Miami's Mercy Hospital after a brief illness.

A native of County Cork, Ireland, who received the habit of the Sisters of St. Joseph of St. Augustine 50 years ago, Sister had taught at St. Mary

Cathedral School, St. Theresa School, Coral Gables; SS. Peter and Paul School and Gesu School. She had also been on the faculties of other schools in central and north Florida.

Since 1972 she had been a Sister Visitor for patients at Mercy Hospital.

Burial was in the cemetery at the Motherhouse of the Sisters of St. Joseph.

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'Holiday on Ice' aids Boystown

For the eighth consecutive year the opening performance of the 1976 "Holiday on Ice" will benefit Boystown of Florida at 7:30 p.m. on Tuesday, April 13.

Although a skating version of the TV children's program, "Sesame Street" highlights the spectacular ice skating review there are also four other fast productions: "Ragtime," "Fanfare," "Syncopation," and "Music Makes It Happen." The latter is the theme of the show staged for two hours and 30 minutes.

Among stars who will be featured are Don Bonacci and Kathy Mishkin, two youngsters from the New York

area who will be presented in both adagio and pair routines. "Charlie the Chimp" returns again this year as well as veteran comedians Paul Andre and Bidy and Baddy, pantomimists.

Proceeds from the show are used to provide care and education for boys dependent through no fault of their own at Boystown where youths are eligible for admittance regardless of race or creed to reside at the Archdiocese of Miami facility located in southwest Dade.

Tickets may be obtained in the ranges of \$15, \$7.50 and \$5 by calling Boystown at 235-9251. All seats are reserved and donations for tickets are deductible from income tax.

Plantation chorus to sing 'Gloria'

SUNRISE — Antonio Vivaldi's "Gloria" will be presented by the Plantation Community Chorus at 8 p.m., Friday, April 9 at St. Bernard Church, 8275 Sunset Strip.

Presented free of charge the program will feature Helen Cipolla, soprano; Janis Beyers, soprano; Laurie Walton, alto; and Cathy Gardner, alto. Accompanist will be Stella Starn, harpsichordist; and a chamber orchestra.

Now one of the most popular works of music in choral repertory, the "Gloria" had its first modern performance in 1939, more than 200 years after it was composed by Vivaldi, a celebrated composer of the 1700's. It is divided into 12 sections and sung in the original Latin.

40-hours devotion draws hundreds in parishes

A revival of the Forty Hours devotion in the Archdiocese of Miami as part of the spiritual preparation of South Floridians for the August Eucharistic Congress in Philadelphia has been well received, according to parish reports.

At St. Juliana parish, West Palm Beach, Msgr. William F. McKeever, pastor, stated that devotions, conducted March 21-23, attracted large numbers of the faithful

and "were very successful." Fourteen priests participated in closing ceremonies as well as members of four area parishes.

On Monday and Tuesday of this week, the devotions at St. John Bosco Church drew more than 200 persons each evening to Holy Hours in both English and Spanish.

Father Emilio Vallina, pastor, said that during daytime adoration of the Blessed Sacrament more than 40 persons were present in the church at all times.

Religious leaders appeal for 'right to food' support

(Continued from page 1)

the right to food become "a cornerstone of U.S. policy"

CONCERNING domestic hunger, the resolution says, "we seek to enroll in food assistance programs all who are in need, to improve those programs to insure that recipients receive an adequate diet and to attain full employment and a floor of economic decency for everyone."

Concerning world hunger, the resolution calls for increased food assistance and increased aid for self-help development programs, until

such assistance, including aid given through private voluntary agencies, reaches one percent of the Gross National Product.

House subcommittee hears abortion data

(Continued from page 1)

the subcommittee.

WITH TODAY'S technology, viability is down to 20 weeks, the couple said. They played a recording of a fetal heartbeat made eight weeks and two days after fertilization to underscore their contention, and cited evidence that brain waves are measurable at six weeks of gestation.

Another physician, Dr. William J. Keenan, attacked the Supreme Court's use of viability as an argument for abortion. Dr. Keenan told the congressmen, "There is a great paradox in medicine's efforts to help one child in his struggle for life while killing other infants of comparable physiological and anthropometric measurements."

Dealing with the psychiatric problems of expecting mothers, problems which have been used to justify abortions, Dr. Irving C. Bernstein, professor of psychiatry, obstetrics and gynecology at the University of Minnesota Medical School, said: "None of the patients (who were) referred to me for a recommendation for abortion and did not obtain it ever committed suicide." Suicide rates for pregnant women are lower than those for non-pregnant women, Dr. Bernstein told the subcommittee.

PRO-ABORTION witness Dr. Elizabeth D. Connell of the Rockefeller Foundation and the

Planned Parenthood Federation of America agreed "there is no evidence to indicate that abortion will improve the mental status of a woman with a very serious psychological or psychiatric disorder."

Dr. Mildred F. Jefferson, a professor at Boston University and president of the National Right to Life Committee, attacked the "assignment of killing functions to the doctor," saying it "jeopardizes the entire foundation of an organized society."

ABORTION is not a woman's rightful choice, said Dr. Jefferson. "As long as the

human family has only women naturally equipped to bring forth its own kind, it must not grant her the privilege of throwing its offspring away," she said.

The seven member subcommittee will hold one more day of hearings to accommodate two witnesses, Leo Pfeffer and Professor Thomas Emerson of Yale. Pfeffer is opposed to an amendment, which he contends would violate First Amendment prohibitions against an establishment of religion. Emerson, a law professor, is known to back the 1973 Supreme Court decisions.



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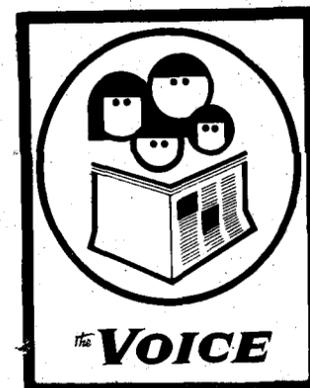
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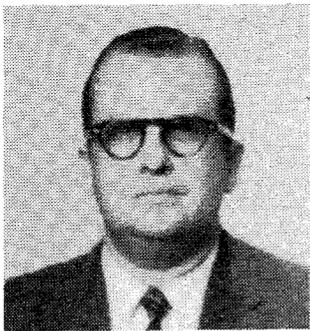
Windows washed, screens, awnings, cleaned. Wall washing. Al Dee (Member St. Mary's) 757-3875 or 751-2580.

Premio Valdespino

"A la larga los sistemas distarioriales sólo, sirven para gestar en la conciencia popular desaliento, malestar, y recelos que culminan en revolución, desorden, confusión y caos."

Así se expresaba hace casi 25 años, el entonces Presidente Nacional de la Juventud Católica Cubana, Andrés Valdespino.

Acababa de producirse en Cuba el golpe militar del 10 de marzo de 1952. Con su denuncia, Valdespino inició toda una carrera de militancia católica que le convirtió en un símbolo del pensamiento humanista cristiano y un heraldo de integridad ciudadana.



Andrés Valdespino

En 1959, al derrumbarse la dictadura de Batista, Valdespino paso a ocupar la Subsecretaría de Hacienda del Gobierno Revolucionario, no tardó poco en comenzar a denunciar y a alertar la conciencia nacional contra el peligro inminente que se cernía sobre Cuba. Su valentía le valió el exilio, donde desde su cátedra de literatura en varios Colleges Norteamericanos continuó ganándose el respeto y aprecio de cuantos le conocían.

A su muerte en Nueva York, hace dos años, profesores y alumnos del Hunter College, donde él ejerció su cátedra, quisieron honrar su memoria con la creación de un premio anual a la excelencia, en las disciplinas que con tanto amor y dedicación él había testimoniado desde su cátedra. El premio, convocado por la Fundación Valdespino, se propone estimular a los jóvenes que en la persecución de ideales semejantes a los testimoniados por Valdespino.

La Fundación Andrés Valdespino, se originó durante las primeras Vacaciones Federadas, que reúnen cada dos años a los exmiembros de las Juventudes de Acción Católica Cubana.



El padre Modesto Galofré bendice el ómnibus entregado al Marian Center por los Caballeros de Colón. Obtenido con los fondos recaudados durante la campaña del R. Tootsie Roll, el ómnibus fue entregado en conmemoración del bicentenario de los Estados Unidos y los 94 años de actividad de los Caballeros de Colón, ante la presencia del Supremo Caballero John W. McDevitt.

Las próximas Vacaciones Federadas tendrán lugar en Miami los días 9, 10 y 11 de julio de este año bicentenario, 1976, fecha en que se hará entrega del primer premio Valdespino. (Para información escribir a Clarinada, P.O. Box 55-7749, Miami, Fla. 33165.)

BASES DEL CONCURSO

- Presentar un trabajo escrito directamente en lengua castellana (original y cinco copias), de una extensión no menor de 10 hojas (8.5 x 11 pulgadas), escritas a máquina, a doble espacio, que trate de un tema relacionado con el desarrollo histórico, la cultura, la política o la religión en Cuba en el pasado o en el presente.

- Presentar una relación de actividades realizadas por el concursante, que tengan relación con la promoción religiosa, social o cultural de la juventud en el medio ambiente del concursante, la cual debe venir avalada por una autoridad docente o institucional reconocida y/o por otros testimonios que pueda aportar como: Programas de actos, trabajos publicados, conferencias pronunciadas, etc.

- Podrán concursar los jóvenes menores de 25 años de edad, que acrediten en forma fehaciente este requisito.

- La dotación del premio es de \$1,000.00

- El plazo para participar en el concurso finalizará el 20 de mayo de 1976. Los trabajos y documentación que lo acompañen deben remitirse a:

Fundación Andrés Valdespino
P.O. Box 12344

Loíza Station
Puerto Rico 00914

- Los trabajos deberán estar firmados con un pseudónimo, el cual aparecerá también en el exterior de un sobre cerrado conteniendo el documento que acredite el nombre y edad del concursante.

- El Jurado calificador lo integran:

Manuel Fernández
Carlos Ripoll
Rubén Darío Rumbaut
Esperanza López
José A. Lavastida

- El resultado del concurso se dará a conocer a fines del mes de junio de 1976, y el Premio se entregará en forma pública y solemne durante los actos de las "Vacaciones Federadas" que tendrán lugar en Miami los días 9, 10 y 11 de julio de 1976.



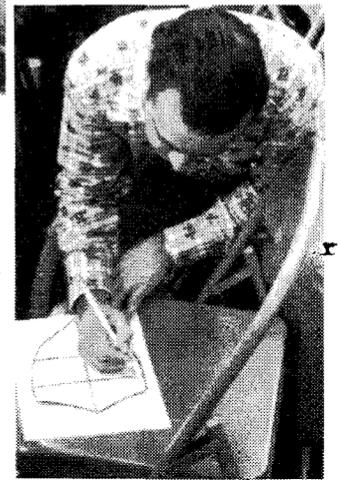
Cursillistas de habla inglesa e hispanos se reunieron el pasado fin de semana en la casa de cursillos Emaus, para una jornada de intercambio y reflexión.

Unas 50 personas participaron en las sesiones de la mañana y escucharon a miembros del Secretariado de Cursillos—rama hispana—que expusieron el funcionamiento de las distintas actividades de Emaus: pre-cursillo, cursillo, post-cursillo y la Escuela de Vida Cristiana, que reúne

semanalmente a más de 300 personas.

La mañana terminó con una Eucaristía, a la que se unieron otras familias cursillistas y que dio comienzo al picnic con que concluyó esta jornada bilingüe de intercambio y convivencia.

Roberto Hernández, asesor seglar del Movimiento de Cursillos—rama hispana—abrió la jornada, arriba. Abajo, un cursillista dibuja el escudo que le representa, y que luego compartirá en el diálogo con otros cursillistas.



Conferencias Cuaresmales

A cargo del Padre Angel Villaronga O.F.M., se celebrarán unas charlas cuaresmales los días 8, 9 y 10 de abril, a las 8 p.m. en la Parroquia de la Inmaculada Concepción, 68 West 45 Place, Hialeah. La Misión comenzará con la Santa Misa a las 7:30 de la noche.

Retiro para jóvenes y adultos en Hialeah

Con charlas para los jóvenes y para los adultos, tendrá lugar en la parroquia de St. John the Apostle, 451 E. 4 Ave., Hialeah, una tarde de Retiro Espiritual. El retiro será este domingo 4 de abril a las 3:30 de la tarde terminando con la Santa Misa a las 6:30. El predicador para los adultos será el padre Angel Villaronga, O.P.

ORACION DE LOS FIELES

QUINTO DOMINGO DE CUARESMA
Abril 4 de 1976

CELEBRANTE: Padre, somos Tu pueblo y Tú eres nuestro Dios. Escucha nuestras oraciones, las oraciones de tus hijos unidos en tu amor.

LECTOR: La respuesta de hoy será: "Te lo pedimos, Señor." Para que durante la Cuaresma encendamos de nuevo la llama de la fe en aquellos hermanos apartados de la Iglesia, oremos diciendo,

PUEBLO: Te lo pedimos, Señor.

LECTOR: Para que todos aquellos que visitan el sur de la Florida regresen sin novedades a sus hogares, oremos diciendo,

PUEBLO: Te lo pedimos, Señor.

LECTOR: Por los que sufren injusticia y persecución por ser fieles al mensaje del evangelio, oremos diciendo,

PUEBLO: Te lo pedimos, Señor.

LECTOR: Por un aumento en las vocaciones religiosas en nuestra comunidad hispana, oremos diciendo,

PUEBLO: Te lo pedimos, Señor.

LECTOR: Por los que sufren y se encuentran próximos a morir, especialmente en nuestra parroquia, oremos diciendo,

PUEBLO: Te lo pedimos, Señor.

LECTOR: Por los que nos enseñan las verdades de nuestra religión, sacerdotes, religiosas y catequistas, para que perseveren en su vocación, oremos diciendo,

PUEBLO: Te lo pedimos, Señor.

CELEBRANTE: Padre, vivimos anticipando tu Reino. Ayúdanos a vivir el evangelio y así encontrar la Vida Eterna. Te lo pedimos por Cristo Nuestro Señor.

PUEBLO: Amén.

Prensa licenciosa

—El Papa Paulo VI lamentó el daño inmenso que una prensa licenciosa puede hacer a la sociedad. En un discurso a la Comisión Pontificia de la

Comunicación Social con que la urgía a aprovechar los recursos de tecnología, especialmente la audiovisual, para difundir el mensaje de Cristo, el Papa agregó: "La atrevida licencia con que algunos emplean los medios de comunicación modernos no puede medirse ante el daño irreparable que causan a las generaciones actuales y futuras." Señaló que la crisis moral del presente no tiene paralelo en la historia, lo cual "impone en los cristianos el deber urgente de intensificar el empleo efectivo de la prensa, la radio, el cine y la televisión."

Escenificarán Pasión

El domingo 11 de abril será presentada en el Gusman Hall la escenificación de la Pasión de Cristo, con cuadros de su Vida, Muerte y Resurrección, en tandas de 3 y 7 p.m.

"Es un esfuerzo que, como todos los años, realiza nuestra comunidad parroquial para dar un mensaje de fe y amor a los hombres para que al comenzar la Semana Santa Cristo llegue a todos," dijo el Padre Emilio Vallina, Párroco de San Juan Bosco.



Hambre del Espíritu

La última conferencia de una serie de reflexiones sobre la Eucaristía y su relación con los problemas de nuestra vida diaria será hoy, viernes 2 de abril a las 8:00 P.M. en la Cafetería de la parroquia de Little Flower, Coral Gables.

Monseñor Agustín Román hablará sobre el tema "La Eucaristía y el Hambre del Espíritu".

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Padre nuestro
tu Hijo se entregó por amor
al sufrimiento de la cruz,
para que los hombres
tuviesen nueva vida.
Cambia nuestro egoísmo
en donación. Ayúdanos a
abrazar este mundo con amor,
y transformaremos su dolor
en alegría pascual. Amén.
(Oración del Quinto
Domingo de Cuaresma.)

CUARESMA 76

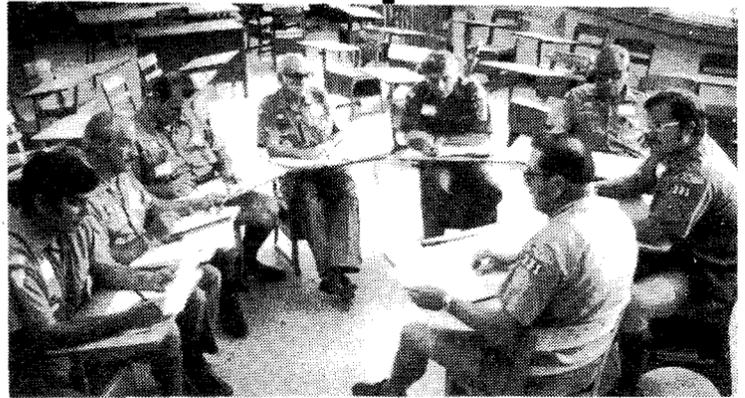
LA VOZ



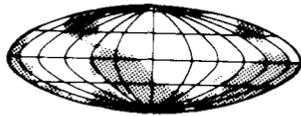
Jóvenes y adultos católicos del movimiento scout, pasaron el pasado sábado junto a la Ermita de la Caridad en jornada cuaresmal de reflexión y oración.

Al comienzo del día Mons. Agustín Roman explicó a los presentes la historia de la Ermita. Los niños tuvieron un día de retiro mientras los consejeros adultos pasaron la jornada reflexionando sobre el entrenamiento y evaluación de los jóvenes en los programas católicos.

El día concluyó con una Eucaristía celebrada por Mons. William Dever.



...nuestro mundo...



CIUDAD DEL VATICANO—El lema de San Benito "Ora et Labora"—reza y trabaja— lleva al cristiano a un "perenne renacimiento cada cuaresma," dijo el Papa Paulo VI en una audiencia el primer día de primavera. "El arribo de esta estación alegre nos da esperanzas de mejorar la condición de la vida humana."

SAN SALVADOR—Fue dinamitada por desconocidos la planta de la editorial católica Criterio, alojada en un ala del palacio arzobispal. Mons. Luis Chávez y González, arzobispo de San Salvador, declaró que "tal violencia sólo contribuye a aumentar las tensiones; lo que el pueblo quiere es paz y justicia para trabajar." Conocedores de la situación atribuyen el ataque a grupos derechistas, resentidos por la campaña de justicia social y renovación de la Iglesia que adelantan las publicaciones católicas impresas allí.

BUENOS AIRES—El golpe incurso de las fuerzas armadas contra el gobierno de Isabel Perón, al que acusaron de incompetente y corrupto, fue precedido por repetidas protestas de los obispos argentinos contra la violencia, la inflación y el desempleo que pesaban sobre el pueblo. El jefe de la nueva junta, Gen. Videla, prometió "la plena observancia de la ley, el orden y el respeto a la dignidad humana". Bajo Perón murieron víctimas de una vendetta política entre derechistas y extrema izquierda más de 1,700 personas.

SANTIAGO, DE CHILE—El comité permanente de la Conferencia de Obispos Chilenos declaró que han caído en excomunión los autores de un "libelo" o panfleto contra la autoridad de los mismos obispos, titulado "La Iglesia del Silencio en Chile." El panfleto acusa a los prelados de herejes y cismáticos por ayudar a los seguidores en

desgracia del régimen marxista anterior (bajo Salvador Allende) y haber aceptado algunas de sus medidas sociales, con lo cual los católicos de Chile "viven peor que los perseguidos" en el bloque soviético. La nota sobre su excomunión aclara que tales cargos injustificados significan rebeldía y complicidad con una campaña contra la Iglesia.

WASHINGTON—En una visita aquí el periodista español Rafael Calvo Serer declaró que no hay que temer un resurgimiento del comunismo en España si el nuevo gobierno del Rey Juan Carlos otorga libertades políticas, sindicales y de opinión. "Al contrario, si continúa la represión, el Partido Comunista ganará más fuerza, superior a la de otros grupos clandestinos." Que los católicos de Estados Unidos entiendan esto y apoyen la lucha sin violencia que libran muchos líderes cristianos por lograr estas libertades, agregó. Según Calvo Sere los ricos

dominan la situación y no cederán a no ser bajo fuerte presión popular.

SAN FRANCISCO—En un editorial en The Monitor, el director Gerard E. Sherry trata del conflicto surgido entre varios periodistas católicos sobre el contenido de los semanarios diocesanos y el derecho de los lectores a conocer libremente hechos y tendencias. El editorial toca estos puntos: el periodista no lo sabe todo, aunque domine su técnica; en cuestiones de teología, filosofía y sociología, el obispo está mejor asesorado y es el guardián de la verdad y la moral, precisamente en defensa de la libertad contra verdaderos errores. Recuerda que la función vital de un semanario católico es enfocar "a todo el ser humano" para difundir ideas de salvación y formar opinión pública sobre cuestiones fundamentales para el cristiano.

WASHINGTON—Mons. Lawrence Corcoran, director de la Conferencia Nacional de Cáritas opinó sobre el prolongado debate en el congreso sobre los Cupones de Alimentos para los pobres, rogando que los legisladores se olviden de la política y respondan a la exigencia moral de proporcionar pan para todos los ciudadanos de la nación. Actualmente los cupones son usados por 18 millones como descuento en sus compras de mercado pero varios congresistas tratan de retringir el programa.

DINAMARCA—La Organización Católica Internacional de Cinematografía (OCIC) protestó ante el gobierno de Dinamarca dos veces por permitir y financiar en parte la filmación de una película pornográfica sobre la vida de Jesús. A mediados de marzo el ministro de cultura Jens Mathiasen dijo que el argumento de la película violaba los valores de la Biblia y por lo tanto sería considerado ilegal.

Celebran bodas de oro



Fachada del Colegio de Belén de Marianao, inaugurado en 1925. El edificio fue incautado por el Gobierno de Fidel en 1961, año en que se abrió el Belén Preparatory School de Miami.



Alumnos de Belén invitan al festival del colegio que se anuncia en numerosos bancos de las calles de Miami. El festival conmemora las bodas de oro del colegio de Marianao, que comenzó con 600 alumnos en 1925.

Ya está a las puertas el tradicional festival anual del colegio de Belén, y la celebración de este año tiene sabor de "bodas de oro."

Aunque Belén cuenta con una tradición de 122 años de vida en Cuba este año se cumplen 50 años de la inauguración del edificio del colegio en Marianao, en la Habana. El que este edificio fuera incautado por Fidel en 1961, no ha impedido que se continuara la gran tradición educativa que allí comenzase.

Son ya 14 los cursos de High School que desde 1961 han pasado por el Colegio de Belén en Miami. Actualmente Belén educa a 450 jóvenes.

Muchos de estos muchachos, con escasos recursos económicos, han podido estudiar en Belén, gracias a las becas creadas a través de fondos recaudados en el Festival anual, informa la Asociación de Antiguos Alumnos del colegio.

Además de ofrecer una oportunidad de diversión sana

para toda la familia, el festival se propone lograr fondos para becas estudiantiles.

Durante dos días de 3 p.m. a media noche, el festival ofrecerá kioscos con comidas criollas, juegos, música por el pianista Roberto Lozano y la cantante Georgia Gálvez, además de numerosos regalos.

Día de las Comunicaciones

El domingo 30 de mayo se celebra el Día Mundial de las Comunicaciones que este año tiene por tema "los deberes y derechos fundamentales del hombre." Los patrocinadores reconocen que los medios de comunicación influyen poderosamente "en la formación de la conciencia del pueblo—individuos y sociedad—con respecto a esos derechos y deberes como cuestión decisiva.