

Pope Will Pray Peace On July Trip To Africa

VATICAN CITY —(NC)—Pope Paul VI this week announced that he will visit Kampala, Uganda in July to pray for peace in the Nigerian-Biafran conflict and for the Nigerian peoples who have been "tormented by the sorrowful events" of a civil war.

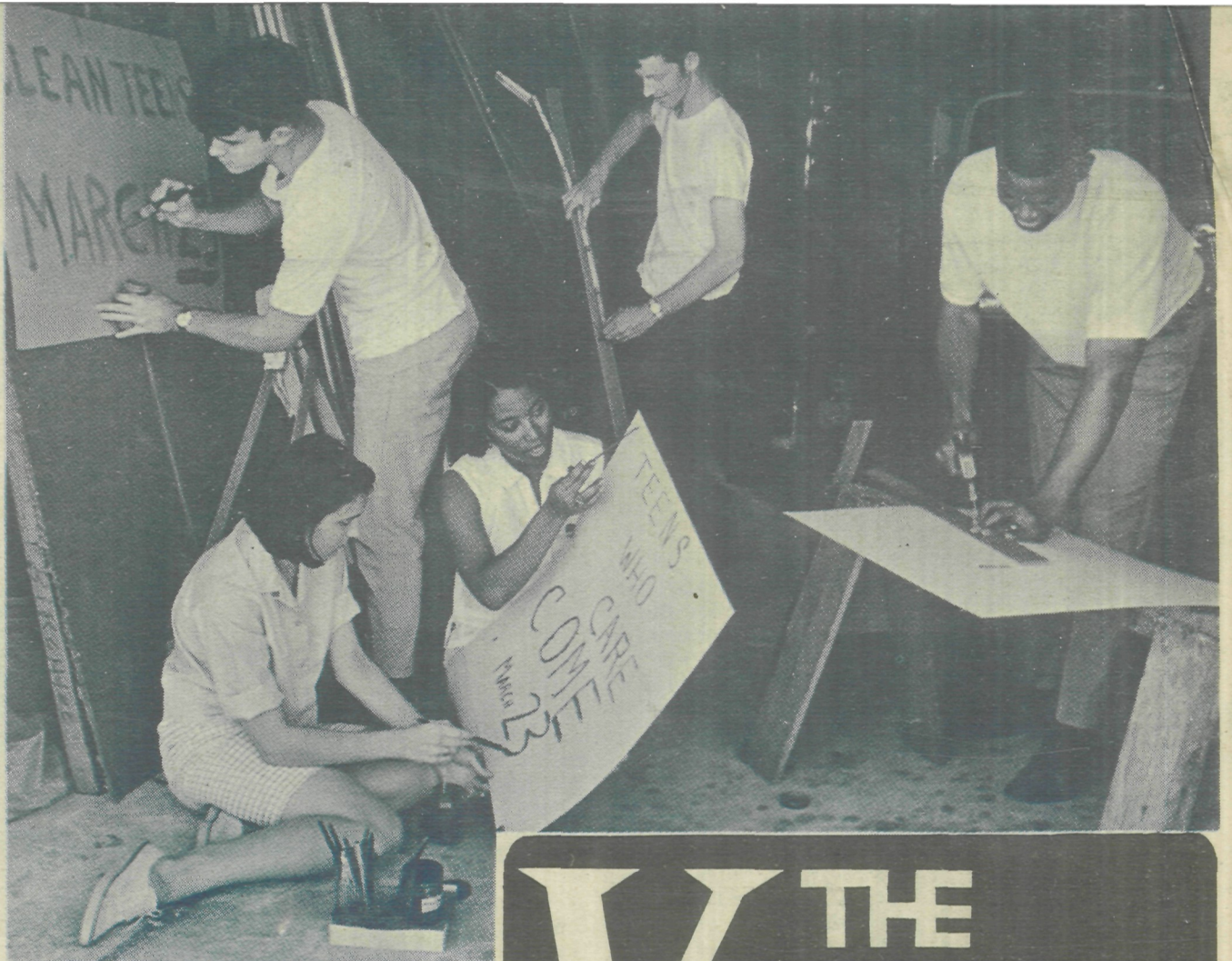
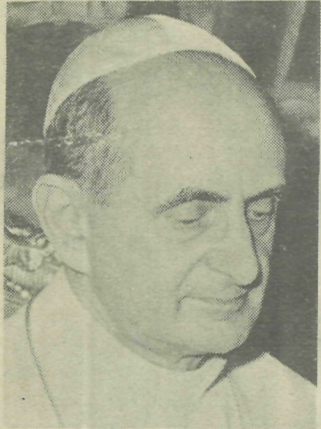
It will be the first time that any pope has travelled to the African continent.

The Pontiff announced his trip at the conclusion of a Mass in St. Peter's Basilica March 19.

He said he intended to meet with the African bishops in session at that time.

"In our heart we shall bear the spiritual and the civil destiny of all Africa," the Holy Father explained. "In our prayers and our minds is the concern of the peoples of Africa, especially of Nigeria who we know and love so well and who are so tormented by the sorrowful event in their land," the Pope added.

The last trip the Pope made outside was his visit last August to Bogota, Colombia where he led the International Eucharistic Congress.



In Miami teenagers band together to stand up for spiritual and moral teachings and protest indecency. Here some of the workers prepare Miami Teen Rally posters for the March 23 Orange Bowl event.

See pages 4, 6

THE VOICE

VOL. XI NO. 2

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MAR. 21, 1969

Teeners Rally In OB Sunday



In Russia children such as these — playing in front of the national atheism museum — are caught in a spiritual quagmire stemming from the Communist insistence and indoctrination on a non-theistic existence.

See pages 14, 15

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Florida Abortion Bill Delayed In Committee

See page 3

INSIDE THIS ISSUE

- Honorary Degrees At Biscayne P. 2
- Marks 40th Year As Priest P. 2
- Medals For Mass Servers P. 4
- Pope Discusses Magisterium P. 10
- Voice All-Star Hoop Team P. 21

New Vigor Is Urged To Wind-Up 'ABCD'

See page 5

Starting In This Issue

Father Andrew M. Greeley, one of the nation's top Catholic authors and priest-sociologists, begins his weekly column entitled "The Church - 1969" for readers of The Voice.

Father Greeley, who has written 10 books and scores of widely read articles in national publications, is uninhibited in discussing the Church, its reforms, problems, and the post-conciliar age.

He holds a doctorate from the University of Chicago and in addition to his writing and lectures, he is connected with the department of sociology at the University of Chicago. Father Greeley is the senior study director of the National Opinion Research Center, Chicago, and a consultant to the Cana Conference and to the Catholic Action Office of the Chicago Archdiocese.



Fr. Greeley

2 DAYS TO

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the VOICE

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

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College To Honor Archbishop, Educator And Charity Leader

Honorary degrees will be conferred by Biscayne College on the Archbishop of Miami, on a Miami humanitarian, and on the president of the University of Florida, during a convocation at 4 p.m., Sunday, March 23.

An honorary degree of Doctor of Laws will be conferred on Archbishop Coleman F. Carroll, who invited the Augustinian Fathers to establish the men's college in North Dade County and donated the first 50 acres of the campus.

Mrs. Mary Louise Maytag McCahill, who was also instrumental in establishing the college, will be honored with an honorary degree of Doctor of Humane Letters; and Dr. Stephen C. O'Connell, president of the University of Florida, will be the recipient of an honorary degree of Doctor of Education.

MANY DEGREES

Well-known for his pedagogic interests, Archbishop Carroll was awarded a Master of Arts degree in 1928 by St. Vincent Seminary, Latrobe, Pa., and in 1944 was the recipient of a Doctorate in Canon Law from Catholic University of America. Prior to his elevation to the episcopacy in 1953, he was a member of the faculty at Duquesne University where he headed the philosophy department.

In recognition of his role as pastor, teacher and student of ecclesiastical law,



Mrs. Maytag McCahill



Stephen O'Connell

Duquesne University conferred an honorary degree of Doctor of Education on the Archbishop in 1955.

He has also been honored with degrees from Barry College, University of Miami, Niagara University, and Mt. St. Mary College, Emmitsburg, Md.

BENEFACTRESS

A benefactress of the Archdiocese of Miami, Mrs. McCahill received an honorary degree of Doctor of Humanities last year from St. Francis College, Loretto, Pa. A graduate of Barry College, who established the Carroll Scholarship for writing at Duquesne University in 1958, she is the founder and annual chairman of the Miami Presentation Ball, which benefits the Marian Center for Exceptional Children.

In addition Mrs. McCahill is a member of the Archdiocesan Catholic Charities board of directors and was a founding member of St. Vincent Hall Auxiliary and

the Marian Center Auxiliary.

St. Raphael Chapel at St. John Vianney Seminary was a gift from Mrs. McCahill whose charitable interests also include Bethany Residence, St. Vincent Hall, and Maurawood residence for unwed mothers, West Palm Beach.

UNIVERSITY HEAD

Appointed president of the University of Florida in Oct., 1967, Dr. O'Connell is an alumnus of the university which awarded him Bachelor of Arts and LLB degrees in 1940.

He was admitted to the Florida Bar and practiced law in Fort Lauderdale, where he was a member of St. Anthony parish, with a six-year interruption for service in the U.S. Air Force.

In 1955 he was appointed to the Supreme Court of Florida and served continuously in that position until 1967 when he was named Chief Justice.

Msgr. O'Looney To Mark 40th Year In Priesthood

FORT LAUDERDALE—Msgr. John J. O'Looney, pastor of St. Anthony Church since 1929, will celebrate the 40th anniversary of his ordination to the priesthood on Tuesday, March 25.

The Irish-born priest, who has seen this area grow from a small community to a thriving metropolitan city, will be the principal celebrant during a Concelebrated Mass in the parish church, built under his direction, at 5:30 p.m.

Father Cyril Burke, O.P., chaplain at Barry College, and life-long friend of Msgr. O'Looney, will preach the homily.

During a banquet which will follow at the Governor's Club Hotel, guest speaker will be Stephen O'Connell, president of the University of Florida and former member of St. Anthony parish.

A native of Inagh, County Clare in Eire, Msgr. O'Looney was one of 10 children, two of whom became priests. His late brother, Father Francis O'Looney, was stationed in Australia.

After attending National Recommended TV Programs

NEW YORK (NC)—The National Catholic Office for Radio and Television lists the following network presentations as programs of special interest.

Sunday, March 23, 10:30-11 a.m., — "Look Up and Live" — a biography on the late Augustin Cardinal Bea, who headed ecumenical affairs for the



MSGR. O'LOONEY

Schools in Ireland and St. Flannan's College, Dublin, he completed theological studies at St. Mary Seminary, Baltimore, and was ordained in St. Patrick Cathedral, New York City, for the Diocese of St. Augustine, on June 2, 1928.

Assistant in St. Patrick parish, Miami Beach, for one year, he was appointed pastor of St. Anthony parish, which at that time had about 50 families, on Oct. 8, 1929.

As pastor of one of the first parishes in South Florida where Masses were celebrated before 1921 when the first St. Anthony Church was built on Las Olas Blvd., Msgr. O'Looney has supervised the building of what now is a complete parochial plant.

A convent was constructed in 1939, followed by the

completion of a gymnasium one year later. The rectory was built in 1947 and the present St. Anthony Church, located at NE Second St. and Ninth Ave., was dedicated on Feb. 2, 1949 by Archbishop Thomas J. McDonough of Louisville, at that time Auxiliary Bishop of St. Augustine.

Several additions have been made to the parish school, built in 1925 by the first pastor, the late Father Michael J. Mullaly, where the number of students enrolled has increased from 64 in 1929 to the present day number of 700. The original staff of teachers was two Adrian Dominican Sisters; now the staff is nine nuns and 10 lay teachers.

Under the direction of Msgr. O'Looney, who became a citizen of the United States in 1932, St. Thomas Aquinas High School, formerly known as Central Catholic High School, was built in 1952.

Pope Pius XII elevated him to the rank of a Domestic Prelate in October, 1952.

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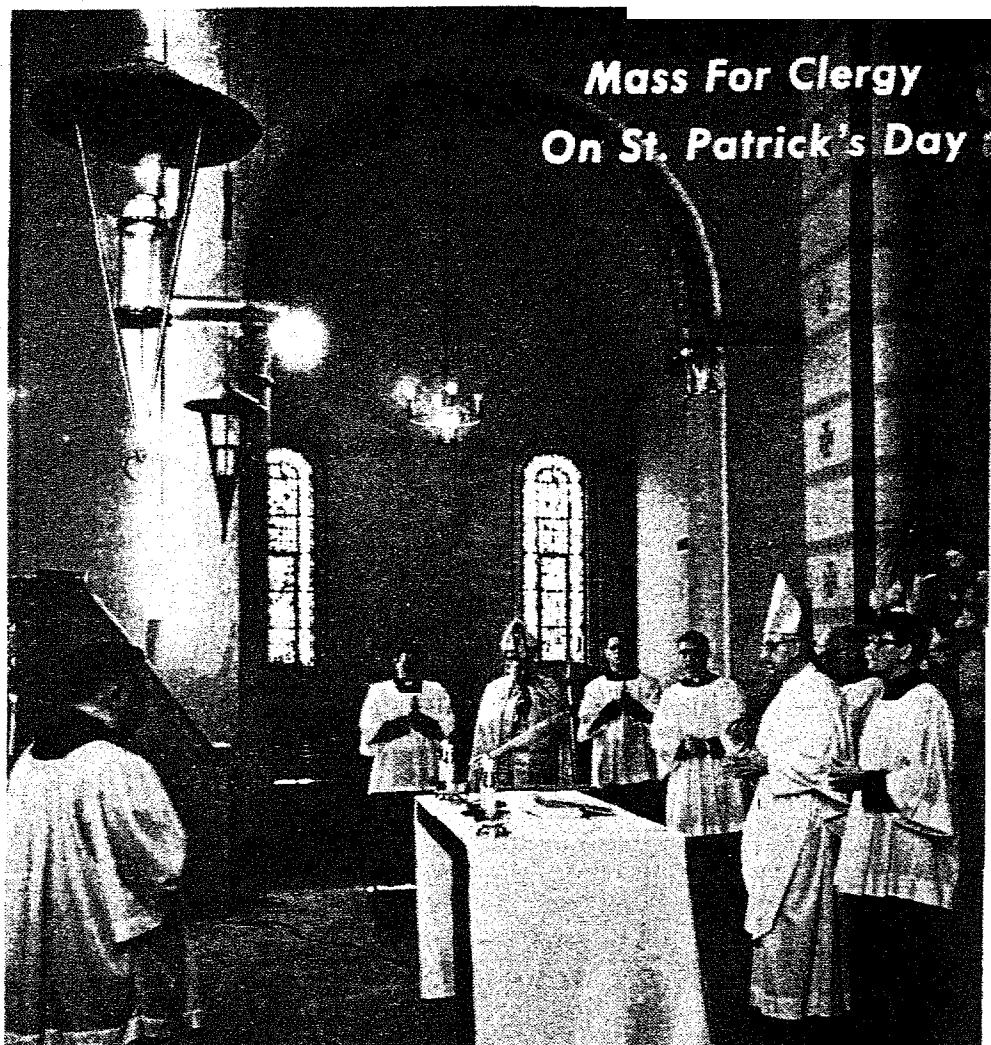
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ST. PATRICK Church, Miami Beach, was the scene of Pontifical Mass celebrated on March 17 by Bishop John J. Fitzpatrick. Archbishop Coleman F. Carroll presided at the Mass which highlighted observance of the feast of St. Patrick by many persons in South Florida.

Clergy Invited To Conference

Clergy of the Archdiocese of Miami have been invited to attend a clergy conference sponsored by the Florida Region of the National Conference of Christians and Jews and The Greater Miami Chapter of the American Jewish Committee, Wednesday, March 26, at the DuPont Plaza.

The subject of the conference is "Jewish-Christian Relations: The Unfinished Agenda."

Dr. Marc Tanenbaum,

one of the nation's leading rabbis and an authority on Judaism and Jewish-Christian relations, will be the principal speaker.

Dr. Tanenbaum serves as a Jewish consultant for the Pope Pius Religious Education Resource Center in the field of textbooks on the Jewish backgrounds of Christianity. He was the only rabbi in Rome when the Vatican Council voted on the "Jewish Declaration."

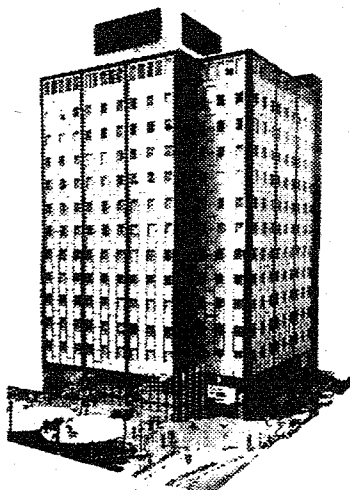
He is the founder of the

National Conference of Race and Religion.



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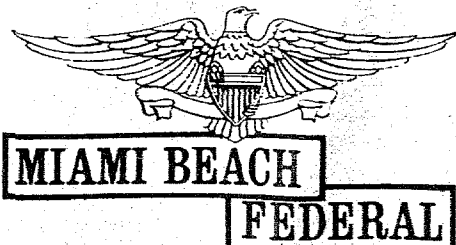
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Liberalized Abortion Bills Throughout U.S. Rouse Up Opposition

By ANNE M. COLLINS

WASHINGTON — (NC) — The nationwide drive to relax or repeal state abortion laws continues to draw opposition from groups of Catholics throughout the nation.

In many states, one of two bills has been introduced into the state legislature: either a bill to repeal all abortion laws and leave the question to a woman and her doctor, or a bill resembling the statute in the American Law Institute's Model Penal Code. The ALI bill provides that abortion is permissible:

- When the pregnancy will seriously endanger the physical or mental health of the mother.
 - When there is a substantial risk that the child will be born mentally or physically defective.
 - When the pregnancy is the result of rape or incest.
- Most other bills fall somewhere between these two proposals.

In Florida, Bishop Paul F. Tanner of St. Augustine and representatives of the Florida Catholic Conference, the diocesan councils of Catholic men and women and other lay groups have spoken out against proposed relaxation of Florida's abortion laws.

The Michigan Catholic Conference has announced its opposition to two abortion bills recently introduced into the legislature. One bill would permit abortion under the conditions proposed in the ALI bill while the other would make abortion a matter of concern only to a woman and her physician. The only provision attached to the second bill is that the abortion be performed by a licensed doctor in a licensed hospital.

The MCC opposed both bills and said: "It seems to us unreasonable to pass any legislation which will cause life to be taken. These two bills also contain tremendous implications concerning the future of society because they deal with the basic question of human life."

In Minnesota, legislators serving on the House health and welfare committee heard testimony advocating everything from repeal of all abortion laws to retention of the state's present law, which permits abortion only to save the life of the mother. The Minnesota state commissioner of corrections said he opposes conservative abortion laws because, though "conceived with the best possible motives," they "push people to unprofessional practitioners," thus creating law-breakers.

The proposed law in Minnesota would permit abortions performed by a licensed physician in a licensed hospital with approval of five members of the hospital's medical staff.

In Minneapolis, a non-denominational group of women have formed an organization — called Abortion Is Murder — to mobilize opposition to changes in the abortion laws. AIM is organizing a letter-writing campaign to state legislators urging them to vote against relaxation of the present law.

The Santa Fe archdiocese is opposing two bills — now pending in the New Mexico legislature — which would sharply relax the state's present law on abortion. Current New Mexico law prohibits abortion except in cases in which the life or permanent physical health of the mother is in clear danger.

The first bill — which would permit abortion with the agreement of two physicians — has already passed the state senate 22-20. The second bill resembles the present Colorado law in that it requires the prior approval of any legal abortion by a board of physicians in an accredited hospital.

In the New York legislature, observers have noted hesitation in both houses about which house will take up the proposed bill first. The bill — which resembles the ALI bill — is expected to have a better chance of passage in the state Assembly. Some Assembly leaders feel, however, that if the Senate is going to defeat the bill anyway, the measure should be taken up there first. If it is defeated, assemblymen would then not have to take a position publicly on the controversial issue.

In Ohio, the abortion controversy is in the hearing stage. The bill now pending in the Ohio legislature follows the ALI model in permitting abortion when the mental or physical health of the mother is endangered, when there is a serious risk that a defective child will be born or when the pregnancy has resulted from rape or incest.

The House health and welfare committee has heard testimony from a Cleveland physician urging approval of abortion in the case of fetuses known to be defective. Dr. M. Neil MacIntyre, a staff member of Case Western University's medical school, has developed a means to predict the birth of defective babies and has asked that therapeutic abortions be permitted in such cases.

Urge Social Agency Tax Exemption Be Continued

Proposals by the Office of Community Services of the Archdiocese of Miami regarding legislation that will come before the upcoming session of the Florida Legislature were presented Thursday at a meeting conducted under the auspices of the Greater Miami Coalition in the DuPont Plaza Hotel.

The Community Services office was one of several religious and non-sectarian agencies that presented action proposals at the briefing session, which will be acted upon for presentation to the Dade County delegation in the legislature.

Urging that the traditional tax exemption for social service agencies and institutions be continued, the Office of Community Service went on record as opposing the proposed liberalized abortion bill pointing out that the "effective protection of human life, especially of the week, should be the first duty of the state, and we think it is a bad law, bad medicine and likely to open the door to additional attacks on individual rights."

'RESPONSIBILITY'

"We would like to see the State Legislature fulfill its responsibility to the poor and deprived of the state," the Office of Community Service, continued. "We think the care and treatment of dependent

and emotionally disturbed children is a community responsibility and requires the cooperative effort of both voluntary and public agencies on the county and state levels."

In the opinion of officials of the Office, this can best be done on a purchase-of-care and a purchase-of-service basis, the presentation explained, emphasizing that adequate appropriations are essential if the state is to fulfill its responsibilities.

In addition, the presenta-

tion stated, "We feel that health and welfare services available to children registered in public schools should be made available to all children regardless of what school they attend."

Likewise, we feel that school bus transportation is a health and welfare problem and should not be limited to children enrolled in public schools."

The Office of Community Service, which operates under the direction of Edwin Tucker, also recommended

that the state make a complete study of the whole system of agricultural labor which, it said, is a "national disgrace." The presentation urged the passage of an open housing law as well as an equal opportunity employment act which "would open up employment in all municipal, county and state agencies to qualified applicants," irrespective of race, color and creed; that state and county residence requirements for eligibility for public welfare services be removed.



THE BROKEN statue of a saint in returned to the war torn altar of a Catholic Church by a parishioner in Bien Hoa, South Vietnam. The church was the focal point of a battle between United States planes, South Vietnamese Rangers and a North Vietnamese battalion. During one point in the fighting the enemy used the underground shelter under the altar as a command post.

Rumplestilskin Strikes Again

BAY CITY, Mich. — (NC) — Rumplestilskin has struck again.

Rumplestilskin is the pseudonym of an anonymous worshipper at St. Stanislaus church who periodically drops into the collection basket donations in multiples of \$500.

Ushers' were opening envelopes when treasurer Hubert Kalinowski hit pay dirt and shouted, "Rumplestilskin was here!"

This time the envelope held \$1,500 in large bills for the Bishops' Overseas Aid Fund.

The anonymous benefactor has covered his tracks completely. So far no one has any idea who he can be.

Rumplestilskin is a fairy tale character, short of stature and noted for his ability to weave gold out of straw.

Said Msgr. Kenneth J. Povish, pastor of the all-Polish parish: "we have lots of names ending in 'ski' — but nothing close to Rumplestilskin."

Move To Abolish Tax Exemptions Of Charity Institutions Draws Fire

TALLAHASSEE — A bill introduced in the Florida House of Representatives which would abolish tax exemptions for charitable institutions, has drawn sharp criticism from the executive director of the Florida Catholic Conference, Inc.

Only schools, hospitals, and churches would be exempt from taxes by provisions of the bill, which has been assigned to a subcommittee for hearings scheduled to take place March 26, 27 and 28.

Thomas N. Horkan, Jr., pointed out that the bill "proposes taxing homes for dependent children, unwed mothers, retarded children, etc. Because of the language of the bill," Horkan said, "schools for exceptional children, such as the Marian Center in Miami, the Marian Schools in Miami and West Palm Beach, and Morning Star schools in Jacksonville, Orlando and Tampa would

be taxed. All of the facilities of Catholic Welfare Bureaus throughout the State of Florida and Catholic Charities offices would likewise be taxed," he added.

'OBLIGATION'

"It is ironic that the State of Florida, which does so little for its less fortunate, should consider placing a tax on the non-profit religious and non-sectarian institutions, such as the Florence Crittendon Homes for unwed mothers, which are fulfilling the obligations of society to these people. Functions such as family counseling, adoption programs, care of dependent children, etc.," Horkan emphasized, "would necessarily be reduced, if these agencies are required to pay taxes."

Horkan also noted that practically all of the large states in the nation provide for the purchase of services by state funds.

"These programs," he said, "recognize the state's obligation in these fields and thereby enable the agencies to greatly expand their services. But purchase of care is not being proposed in Florida. Taxation of charitable agencies is being proposed instead."

Members of the special subcommittee appointed by Rep. Talbot "Sandy" D'Alamberte of Miami are: Rep. Granville Crabtree, Sarasota, chairman; Rep. William H. Fleece, St. Petersburg; Rep. John R. Clark, Lakeland; Rep. Charles E. Davis, Jr., Vero Beach; and Rep. Kenneth H. MacKay, Ocala.

The entire Ad Valorem Tax Committee has been considering complete revision of all the Ad Valorem tax laws and the matter of tax exemptions is only one part of their considerations.

Committee Delays Vote On Fla. Abortion Bill

TALLAHASSEE — Voting on a liberalized abortion measure has been delayed until the next meeting of the General Legislation Committee — expected to convene after the opening session of the House of Representatives, April 8.

During the meeting last Tuesday—previously scheduled to be a working session—committee members heard testimony from a group of students and faculty members from Florida State University who appeared at the

request of Rep. Miley Miers who introduced the bill.

The group urged abortion on demand, stating that a mother has the right to control her own body and that there should be no laws interfering with her medical right to abortion.

GRAD STUDENT

Mrs. Charles Martin, FSU graduate student in genetics, said that it was "biologically unsound to equate a fetus with a living human being, declaring that the unborn child was in

the first few months after conception, "a very efficient parasite upon the mother. The fetus is not human," she declared. "It is just potentiality so. It is a parasite which has no right to live. It is the woman carrying the fetus who has the right to decide when to bear the child and she even has the right to change her mind at anytime" during the pregnancy.

Other FSU students referred to the fetus as "merely a mass of protoplasm. . .

a group of cells. . . a mass of tissue."

In opposition to the proposed bill, Miss Mary Finnin of Orlando, executive director of the Florida Nurses Association, particularly urged elimination of the section which refers to the mental health of the mother, recalling that "all psychiatry is intended to be rehabilitative — but abortion is destructive."

PERMIT

Miss Finnin also emphasized that the proposed bill

would permit abortion anytime during pregnancy and noted that abortion is not considered "medically safe" for the mother after three months in pregnancy.

Thomas Horkan, executive director of the Florida Catholic Conference, Inc., reiterated that the one point not approached during the hearings was the fact that abortion is the "taking of innocent life. Our objections," he said, "are based on our political and legal heritage as well as sociologi-

cal and moral considerations.

"Legalized abortion," Horkan declared, "flouts the legal principle of the Declaration of Independence."

Rep. Miers cited recent polls by daily newspapers throughout the state which indicated approval of a liberalized abortion law by 5 to 1. He was challenged by Rep. Jack Murphy, Clearwater, who asserted that personal polls were at scientifically on the sub-

Archbishop To Present Awards To Altar Boys

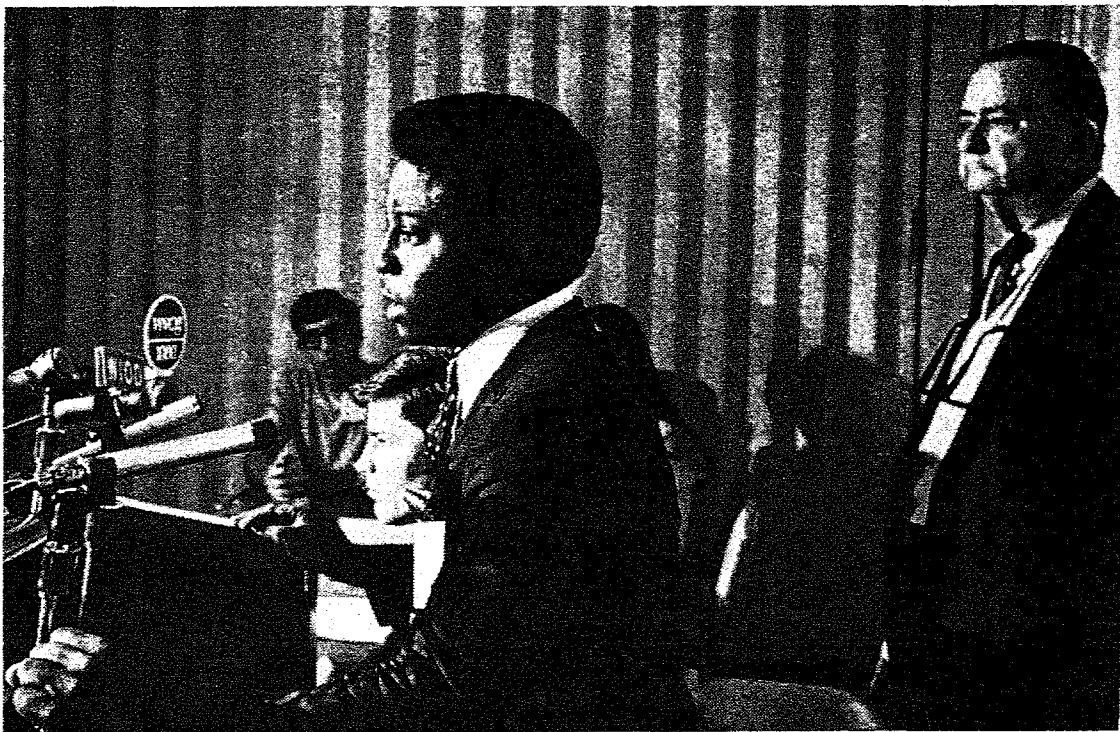
More than 200 altar boys who serve in parishes and missions throughout the eight counties of the Archdiocese of Miami will be honored during special ceremonies at 1 p.m. Sunday, March 23 in St. Raphael Chapel at St. John Vianney Seminary.

Archbishop Coleman F. Carroll will present Serra Mass Server awards to the

youths during Pontifical Mass in the presence of the boys' parents, friends, and other altar boys.

Recipients of the annual awards are expected to arrive at the seminary no later than 12:30 p.m. and to gather in the seminary dining room.

Parents of the youths and their sons are invited to tour the seminary after the ceremonies.



ADDRESSING THE press conference is Miami high student Alec Stephans while Dr. Ben Sheppard waits to introduce another student.

Orange Bowl The Scene, 2 p.m. Sunday The Time

Teeners Set For Anti-Obscenity Rally

The "evil in the world" which troubles the young man behind the Miami Teenage rally evidently has brought forth the "good men" who previously sat back and "did nothing."

Mike Levesque, Miami Springs high student, who started the whole teen rally idea because he was worried about increasing obscenity showing up in teenage life, said the Orange Bowl rally March 23 at 2 p.m. was an opportunity for concerned teens to "stand up and be counted."

And, from the looks of things during a press conference early this week, the teens are standing up and a group of adult advisors are helping them iron out the rough spots in their "protest of the filth and obscenity" they describe as "prevalent in American society."

ALL FAITHS

The teenage executive committee—now some 10 students of all faiths strong—has come up with a five point program of "virtues for which they stand" and explained that even the five ideas can be boiled down to two points:

- Love of God
- Love of fellow man.

Information Center

Information concerning the rally may be obtained by calling Rally Headquarters, 1325 W. Flagler, Miami, 33135, at 374-3212.

Their entire program, however, includes belief in God, patriotism, love of family, reverence for one's sexuality, equality of all men.

Dr. Ben Sheppard, director of the Catholic Welfare Bureau and general chairman of the adult advisors, explained that the adults were around "purely for the purpose of solidarity—to arrange insurance and transportation" and other things which might be difficult for the teens.

"The thinking and doing is in the hands of the young people," Dr. Sheppard added.

Mike Levesque said that the rally was aimed at showing "the world that we feel there are teens who do believe in the future." He continued, "We want to show there are

Notre Dame Academy, who was also in on initially planning the rally—which stems from a March 1 performance of The Doors acid rock group which was termed obscene by many teens—said she feels "love has to begin in the home. Then it can branch out into the community and into the world."

Miami high student Alan Rosenthal emphasized the "fact that all the five points combined stand for brotherhood. This will show the potential of the teens to our country, and the world. If brotherhood exists in youth, then it should also exist in adults."

TIME FOR CHANGE

The Rev. Thedford Johnson, of the Metropolitan Fellowship of Churches, explained he thought it was time for a change. "Good men will not keep quiet while bad men run away with the show."

Entertainment definitely scheduled for the March 23 rally includes: Jackie Gleason, Anita Bryant, Impact of Brass, the Rhodes Brothers, Rosalyn Kind, The Faculty, the Miami Drum and Bugle Corps, Frank Hubbell and the Village Stompers, Sing Out Miami and Barry Smith.

According to the executive committee, other groups have been contacted, but as yet are uncommitted.

The rally planners are also trying to make arrangements for bus transportation to the Orange Bowl from locations all over the Miami area.

Committees for the event are: Father James Briggs, coordinator.

Teen executive committee—Mike Levesque, Miami Springs; Mary O'Neil, Carrollton; Pamela Cuba, Notre Dame Academy; Mary Lynn Hartsock, Notre Dame Academy; Jim Reynolds, Killian; Julie James, Westminster Christian; Pat Idlett, Miami High; Alan Rosenthal,

Miami High; Barry Schleifer, Miami Beach; and Alec Stephans, Miami Beach.

Named to the adult committees were:

Honorary chairmen: Archbishop Coleman F. Carroll, Archdiocese of Miami; Bishop James Duncan, Episcopal Diocese of South Florida; The Rev. Thedford Johnson, Metropolitan Fellowship of Churches; and Dr. Irving Lehrman, Temple Emanuel-EL.

Members—Mayor Steve Clark; Frank McGrath, National Council of Christians and Jews; Michael O'Neil, State Road Department; Athalie Range, city commissioner; Garth Reeves, Miami Times; Dr. Mazolo Reyes, Spanish news; Dixie Chastain, juvenile court judge; John Ferguson, juvenile court judge; and Sidney Weaver, juvenile court judge.

Adult executive committee—The Rev. Milton Howland; Rabbi Daniel Kirshblum; Father Sean O'Sullivan, and The Rev. Ted Place.

Media relations—George Monahan and Gerald Schwartz.

Transportation committee: Timothy Sullivan; Speakers committee: Ray Barnes; School publicity committee: Thomas Lynch; Entertainment committee: Ken Collier and Father Michael Sullivan; Production committee: Chuck Zink; Orange Bowl arrangements committee: Joe Robbie.



MIKE LEVESQUE answers questions fired during the rally press conference.

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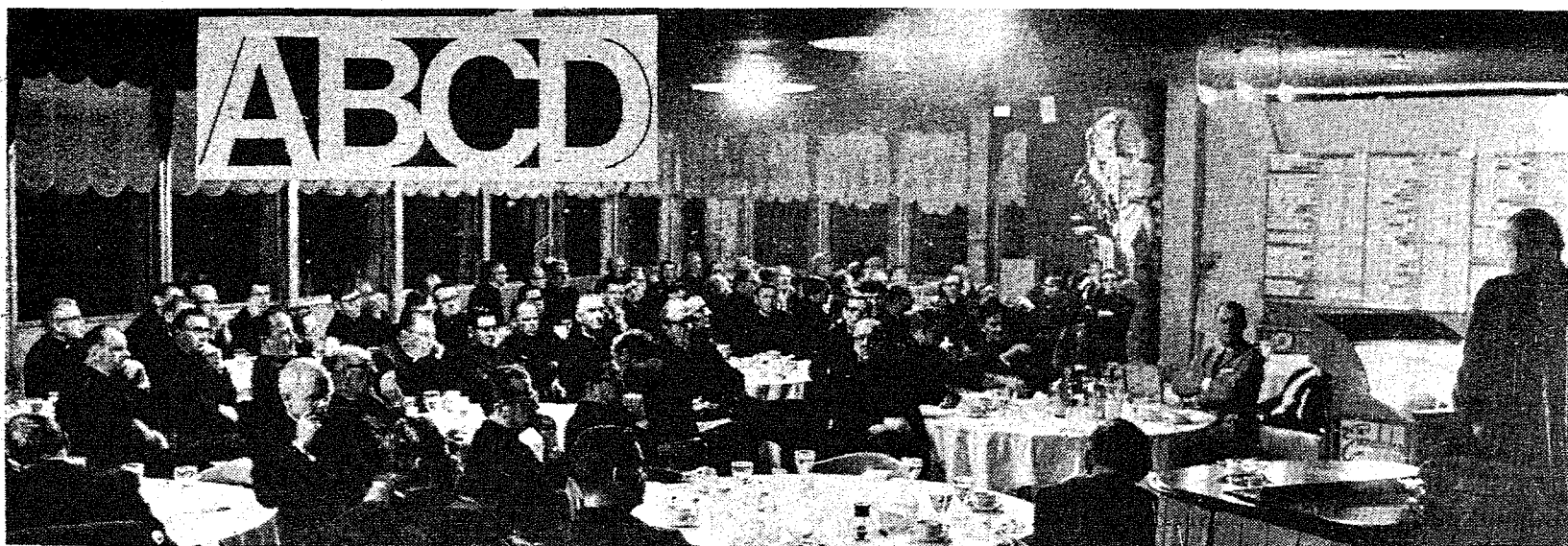
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EXPRESSING his pleasure at the progress of the Annual Bishop's Charities Drive, Archbishop Coleman F. Carroll addressed the pastors of the Archdiocese at a special meeting in the Everglades Hotel, Miami. Renewed efforts to surpass the goals of the campaign were urged by the Archbishop.



Archbishop Urges New Vigor In Drive

"We have the responsibility before Almighty God to do what we can to help those who are in need, through material assistance," Archbishop Coleman F. Carroll told pastors of the Archdiocese at a report meeting last week of the Annual Bishop's Charities Drive.

Renewed efforts during the coming month to surpass the goals of the ABCD were urged by Archbishop Carroll, who reported that \$1,609,688 had, thus far, been pledged toward the \$2 million goal of the campaign, which supports the various charitable works of the Archdiocese.

Meeting at the Hotel Everglades in Miami, on Thursday, March 13, the pastors heard Archbishop Carroll:

- **EXTEND** for one month, the time of the charities drive in order that "parishes which have not had sufficient time to canvass their area" might be given the chance to do so.

- **REVEAL** that he would appoint a committee of three pastors within the coming week who would call upon the more able parishes of the Archdiocese to ask them voluntarily to contribute toward a fund, to be administered by the priests of the Diocese, that would assist parishes in less fortunate circumstances.

- **DECLARE** that the State government should be made aware that it has the "responsibility to help in the education of the child — as a child — regardless of what school he goes to."

- **POINT OUT** the State of Florida's funding of welfare programs are inadequate to meet the needs of the poor.

"The State of Florida," Archbishop Carroll said, "is at the present time, only the third from the worst state in the union, with the exception of Mississippi and Alabama, in its welfare programs."

The states of Illinois and New York, the Archbishop pointed out, have purchase of care programs. These states give between \$12 and \$16 per day, toward the care of children who are in institutions. The State of Florida, on the other hand, gives, and only in very rare cases, the sum of \$1.

The Archbishop cited in-

Cardinal May Retire In Aug.

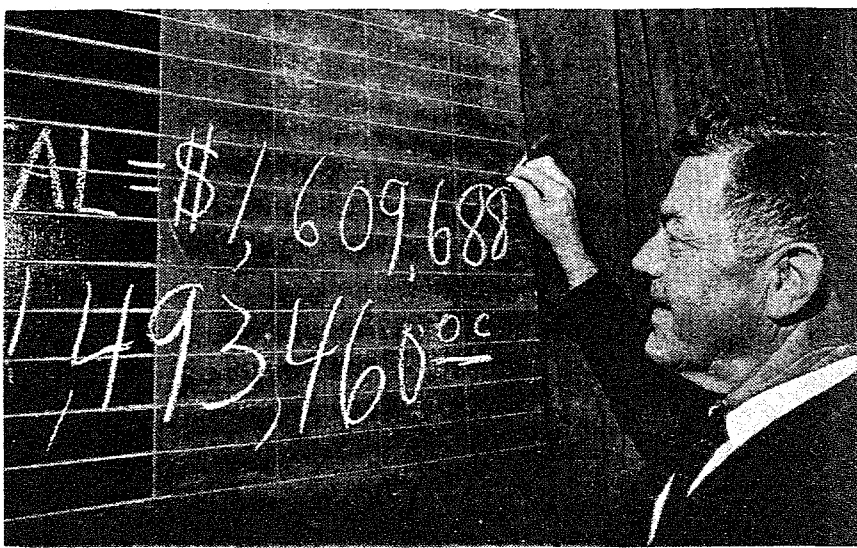
CAMBRIDGE, Mass. — (NC) — Richard Cardinal Cushing of Boston, released from the hospital, two days later indicated he is considering the possibility of retiring in August rather than waiting until he is 75, as he had planned earlier. The cardinal is now 73.

He was hospitalized March 10 for rest and treatment for bronchial congestion.

creasingly high cost of maintaining the schools and high schools of the Archdiocese as well as the increasing costs involved in conducting homes for dependent boys and dependent girls, as well as centers for mentally retarded children.

Many states have legislation pending to assist children attending private, non-profit schools, the Archbishop pointed out.

All who have been taking part in the ABCD campaign, clergy, Religious and laity, were thanked by the Archbishop for their efforts. In particular, he expressed his appreciation to Ralph Renick, vice president in charge of news of Channel 4, WTVJ, who headed this year's campaign; to Father Neil Flemming, archdiocesan coordinator of the drive; and to Frank Hillary, development director of the ABCD.



GRATITUDE to all who have been taking part in the drive in parishes of the eight counties of the Archdiocese, was expressed by Archbishop Carroll as he addressed the pastors.

PLEASED by the figure reported at last week's meeting, is ABCD Development Director Frank Hillary, who wrote the amount on a blackboard as the initial tally was given. The campaign which supports the charitable works of the Archdiocese, will continue for another month.

Catholic, American Education

Catholic education has turned on a new course in the last three decades to provide an aggressive tool to meet the needs of a changing world. Following is the first of a series examining the general position of Catholic schools in today's society. Subsequent articles will discuss the details of the change.

A half truth is like a half brick. When it's thrown, it carries twice as far.

On this premise, countless critics have found the quickest way to win an audience is to attack Catholic education with a broadsword.

Never mind the absence of reserve facts. Just attack.

But they have no answer to the simple truth that Catholic education is American education.

Free enterprise — which translates to competition — is as vital to education in our land as it is to any economic phase of our lives such as the manufacture of cars or building of homes.

It is the warp and woof of the fabric of our daily lives. Free enterprise — competition — makes the American wheel go round.

The very existence of private and parochial schools is a symbol of the vigor and the blooming health of our great American community.

'EASY PATH'

Those who orate against such a symbol fall prey to an easy path pointed out by John Fitzgerald Kennedy when he accepted an honorary degree from Yale:

"The great enemy of truth is often not the lie — deliberate, contrived and dishonest — but the myth — persistent, persuasive and unrealistic."

Too many myths have taken root and left standing when the simple truth would have cut them down long ago.

America is a pluralistic society. If we accept education as the bedrock of the nation's foundation, then perforce we must buy the idea of pluralistic education.

For almost two centuries, American education stressed the target of preparation for the economic battles. A child must learn to make money. Since Sputnik, the turn has been sharply toward the scientific and away from the economic factor.

As a living force in the pluralistic American education system, Catholic education has turned the same corner. But through all the mazes of need, Catholic education has never lost sight of the goal to develop the total personality of the child, to help him develop a philosophy of life as well as various skills and learning.

There was a time when some had the mistaken concept that education was simply a secular enterprise. If that were true, today there would be little reason to continue having Catholic schools. But this is not the case.

Surveys in depth show now that Catholics who attend Catholic schools are significantly more tolerant, show a better record of advancement in economic and scientific areas of post-school life as well as in general emerging with a broader social education.

A natural question is why?

One of the basic tenets of American life is the social

mix — the acceptance of different economic, racial and other varieties of the U.S. population.

By its very nature, the public school is a neighborhood school. Each serves its own area of limited territory. But Catholic elementary schools serving the needs of those same areas may draw from all to make up a student body.

One significant outgrowth

of this "mix" has been study after study which shows Catholic school products exhibit significantly less racial and religious bias than their counterparts from public schools. Catholics from Catholic schools are far closer to accepting and working to improve on the great American dream of true equality.

So pluralism in education is American. It is stimulat-

ing. It begets a sense of achievement marked by thoughtful comparisons. The alarm bell would ring loud and clear if anyone suggested abandoning all the private schools in our country.

Learning can be had out of books. Learning to live with and for God and our fellowman is knowledge Catholic schools impart.

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EDITOR'S COMMENT

Miami Teen Rally Deserves Support

What began in the Voice offices some three weeks ago as a formal protest by a small group of teenagers against the indecent performance of a "rock" band, has blossomed into what is expected to be a giant demonstration, called the Miami Teen-Age Rally, scheduled in the Orange Bowl next Sunday at 2 p.m.

Teenagers of all creeds and colors have joined the initial group from St. John the Apostle CYO, Hialeah, in planning the rally which hopes to project a "positive" image of youth today. Religious and community leaders have joined in praising the goals of the meeting.

One manifestation of the inter-faith character of the rally is the set of five fundamental values based on Judeo-Christian principles which the teenagers have drawn up.

The rally drew fullsome praise this week from Miami and Dade's top appointed and elected officials.

Law enforcement officials, Dade Mayor Chuck Hall, city commissioner Athalie Range and State Attorney Richard Gerstein were unanimous in their admiration for the sponsors and in their hope adults will support the effort.

Mayor Hall said he recently made a trip to Russia during which he had a chance to talk with Soviet citizens of all ages and classes.

"The first questions all of them asked me was about youth in the United States and the degeneracy into which they believed our young people had fallen," Hall recounted.

"All they had ever seen of our teenagers and young adults was in newsreels of hippies throwing rotten eggs and rioting. They thought America had no future if our leadership of tomorrow had to come from among that kind of person."

"So this 'Decency Day' is not just local in scope. It is international and so will its impact be. What the young people of Dade County are doing this weekend is the best — no, the only — way I know to change the image of America around the world."

Sheriff E. Wilson Purdy had these kind words for the Sunday rally:

"Any display on the part of our youth here which underlines their belief and confidence in the truly American way of life shows the really fine young folks we have. It proves they resent the emphasis small numbers of their age group place on filth. It shows the young people who applaud the filth are out of step with their own division of society."

Maj. Charles W. Price, acting chief of the Miami Police Department, said his people "think the whole concept is terrific."

He said he has a grown son and three grandsons and "we are deeply concerned about the effect of obscenity on young people. A public grass roots demonstration of this kind is of great assistance in showing what this community really wants. There's an old saying that the people get only what they want. If this kind of show is what our young people want, then that's what they will get in the future instead of filth."

State Attorney Richard Gerstein was emphatic in endorsing the Orange Bowl display of "clean teen power."

He said he was "extremely gratified to see such a large segment of our young people promoting entertainment of a wholesome variety. And I am taking an extra amount of pride in the fact so many of the leaders in this movement were involved in our first Youth Grand Jury last fall, which this office organized."

Miami City Commissioner Mrs. Range said:

"I certainly feel this is a very fine effort being put forth by our young people and I think it's a wholesome thing that they have come up with the idea on their own. The fact they have specifically not excluded their elders in the planning and in their invitations to attend the Sunday rally should give us all comfort because it is fresh evidence that, after all, they do depend heavily on us for guidance."

Miami's Mayor Steve Clark, who was in California where he was bidding to keep professional football's Super Bowl for Miami, sent this message to the young planners:

"It is a truly wonderful and exciting thing you are doing. I will be back for it and wouldn't ask for a finer display of the kind of young people Miami always has had."

The editors of the Voice feel that special commendation should go to the many priests, ministers, rabbis and lay persons who have voluntarily given their time to be adult advisors to the young committees planning the rally.

We feel that the teenagers will ably demonstrate the serious concerns of their generation at Sunday's rally and that the movement for "clean-teen power" will spread throughout the nation.

U.S. Prelate On The Curia

VATICAN CITY—(NC)— Pope Paul VI has appointed seven residential bishops — including Archbishop Joseph T. McGucken of San Francisco — full members of the Congregation for the Discipline of the Sacraments.

That was the last of the Vatican congregations to have only cardinals among its members — that is those who strictly speaking comprise the congregation and determine its policy.

The Roman Curia is the

Church's central administrative offices.

In addition to Archbishop McGucken, the others named to the congregation on the sacraments are Archbishop Armando Fares of Catanzaro, Italy; Archbishop Marc Lallier of Besancon, France; Archbishop Gerardo de Moraes Penido of Juiz de Fora, Brazil; Archbishop Carlo Maccari of Ancona, Italy; Archbishop Arturo Tabera Araoz, O.M.F., of Pamplona, Spain; and Bishop Brian P. Ashby of Christ Church, New Zealand.



TRUTH OF THE MATTER

Lent Reminds Us To Forgive Others If We Expect Forgiveness From God

By MSGR. JAMES J. WALSH

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 the church, but when his offering was made, God looked the other way. Whenever he asked pardon for his sins, God heard him through, but judging by His expressed mind on the matter He made no move to forgive him.



Sounds like a spiritual nightmare, doesn't it? Doing all the things that are right and proper but having them end fantastically wrong. Who is the miserable person 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. Our Lord described him this way:

"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 person can say the Our Father all the way through without being aware of the contradiction when he comes to the words: "Forgive us our trespasses as we forgive those who trespass against us." He is none other than the apparently practicing Christian who regularly seeks forgiveness of God, but just as regularly refuses to forgive his neighbor.

The sobering theme of Lent reminds us that this is a lamentable situation for a Christian 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. Our Lord spent considerable time in warning about the evil effects of turning a hard, cold heart to an offender.

Lent is the ideal time to face this disagreeable matter and run down the list to see if we fall into

this category. For the tricky thing about the fellow singled out by Our Lord is that he has kidded himself into believing all is right with himself and all is wrong with his foolish neighbor who insulted him. You can just picture his astonishment, as Our Lord pointed to him, not to his offender, as the one in trouble with God.

The person who has let himself become hard-hearted abuses man's Godlike privilege to forgive another human being. How apt is Pope's phrase: "To err is human, to forgive divine." He believes his neighbor deserves to be punished to some extent, if only by silence, coldness or some rebuff. But obviously God disagrees with him. He says no matter what harm another has done to you, forgive him for it. If forgiveness is refused, the very refusal adds up to a far greater sin than the poor neighbor's offense. For the neighbor merely slighted you, but in refusing pardon, you ignore and disobey God.

Often we may insist: "Oh, of course, I forgive him. There is no question about that."

But in practice, human nature being what it is, the "forgiveness" may 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, as if the offender lost his ears in the fracas. There is a glassy stare or a vague look, if an unexpected meeting occurs. This is hardly forgiveness; it sounds more like grudge-bearing.

All of this in any one of us can go to silly lengths, but at the same time the Lord warned that the consequences can be anything but laughable. He points out the contract we have made with God, the terms of which we repeat over and over in the words "Forgive us... as we forgive..."

In short, forgive your neighbor and be confident that God will forgive you your sins. Refuse pardon to your neighbor at the price of God's refusing to forgive you. The point is that we actually ask God not to forgive our sins in the Lord's Prayer, whenever we refuse to pardon those who have offended us.

What ought to be the sobering part of the whole matter is the fact that as long as we refuse forgiveness, God will accept nothing from us. The value of our prayers is nullified, the importance of our gifts is ignored. Our own plea for forgiveness is not heeded—if we withhold pardon from another.

Lent has a bothersome way of nagging after us with his reminder.

CEF Official Asks Extension Of ESEA

WASHINGTON—(NC)— The executive director of Citizens for Educational Freedom said programs of the Elementary and Secondary Education Act of 1965 (ESEA) have succeeded "in bringing the public and nonpublic schools together in a long-needed spirit of co-operation and mutual understanding."

William G. Polking, in a statement to the House Committee on Education and Labor, called for an extension of ESEA programs and asked that they be given greater funding.

The committee is holding hearings on legislation to extend ESEA, the major instrument for federal aid to elementary and secondary schools.

Nonpublic school students share in ESEA funds under Title I, services to disadvantaged children, and both students and teachers in nonpublic schools benefit from Title II (library materials) funds.

Catholic school spokesmen, led by Msgr. James C. Donohue, director of the Division of Elementary and Secondary Education, U.S. Catholic Conference, recently appeared before the committee to ask for an extension of and improvements in the program.

CEF is a nationwide, grass roots organization formed 10 years ago to seek assistance for nonpublic school children.



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The Voice
of
Ralph Renick



Words Spark Revolts-- And Teenagers' Words Fan Anti-Smut Revolt

People throughout history have shown they could only stomach so much. When oppression or degradation went too far, there was always a person who stepped forward and said the right words at the right time — words that inspired others to join in an overthrow of what they believed wrong.

Patrick Henry stood before the burghers of Virginia on March 23, 1775, and thundered, "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God!"

A listener reported; "the tendons of his neck stood out white and rigid, like whipcords. His voice rose louder and louder, until the walls of the building and all within them seemed to shake and rock in its tremendous vibrations. Finally his pale face and glaring eyes became terrible to look upon. Men leaned forward in their seats with their heads strained forward, their faces pale and their eyes glaring like the speaker's."

When Patrick Henry finished, there was no applause, no reply — just the vote, as the Colony of Virginia took its place beside Massachusetts — and the American Revolution was launched.

AN ANALOGY

It may seem an improbable analogy, but words inspired the decision to free America from the chains of England, and it may be words that bring about the emancipation of south Florida teenagers from the way-out, hippie, drug-using, irresponsible, indecent image in the minds of many people.

It was words, the four letter variety, which shocked the psych of the community when uttered by acid rock singer Jimmy Morrison at the Doors concert in Miami's city-owned Dinner Key Auditorium March 1.

It was words that inspired other teenagers to plan a giant public demonstration which would dramatically show to all that boys and girls from 13 to 19 really are out to save our society from itself — not to contribute to a further dissolution of the human spirit and a further fracturing of human dignity.

The words in this case came from Mike Levesque, a Miami Springs High School student, member of the basketball team and a youth leader at St. John the Apostle Church, Hialeah.

Mike was angered and ticked-off at the Dinner Key incident, when some 12,000 teenagers had paid \$6 and \$7 a ticket for a "concert" which ended up being a lascivious affrontary.

Mike's words might be termed the Miami teen manifesto — the call for a revolution for right. Here they are:

"It isn't all the evil in the world which troubles me. It's the fact that so many good men sit back and do nothing. It makes my blood boil to think of how teenagers are being exploited today in everything: in sex, in clothing, on TV, on the radio.

"My God, when is all this going to stop?"

"Sometimes I get pessimistic about our society. It reminds me of what I just read in history about the symptoms of decaying Rome.

RESPONSIBILITY

"As a teenager, I feel that we have a tremendous responsibility to the children we will be fathering in years to come; a responsibility to see that we are going to bring them into a world that is wholesome and good.

"I call on all teenagers to stand up and be counted if they feel like I do. I foresee a great number of good teenagers gathering with me at the Orange Bowl and having a rally there to proclaim to Miami and to the world what our philosophy of life is.

"We will come as decent, honest-to-God teenagers who love their country, parents, brothers and sisters — and who take out the garbage at home instead of creating some.

"I don't think I'm alone in expressing these ideas and I think there are 100,000 other teenagers here who would die for the same ideals. I call on them to meet me at the Orange Bowl on Sunday March 23 at 2 p.m.

"This is my dream. It may be an impossible one, but I ask you to make it a reality."

Whether or not Mike Levesque's words have fallen on deaf ears will be known this Sunday. A top level entertainment lineup will be at the Orange Bowl to hopefully perform before a full house.

It was less than 200 years ago that Patrick Henry issued his words which led to the formation of this democratic republic of great promise. The United States today stands on the threshold of either a needed rebirth for righteousness and decency or of plunging itself into the Neronian fires of Rome.

If Mike's dream comes true, we have turned a big corner on the path of reform.

Bank Official At 22, Got His Start From Catholic Charities

By BOB CORCORAN
Voice Staff Writer

A broad sheet of morning sunlight spreads across the glass walls of the bank and hurts your eyes as its reflection leaps off the golden steel doorframe.

Armando Codina, 22, one of the youngest bank officers in our nation, pauses at the door.

He looks back over his shoulder and squints from the glare of car tops in Miami traffic and tells a reporter, "All the money in this bank couldn't begin to repay the Catholic Charities and the American people and the U.S. government for what they've done for me."

You can tell he really means it.

Inside the bank, it seems like night until your eyes adjust.

Armando walks to his desk, checks through a stack of notes and excuses himself to take care of a pressing bank matter.

His desk plate reads: Armando M. Codina Jr., Administrative Assistant.

But he's only 22, and a Cuban refugee.

How did he do it?

Armando returns. He isn't dressed like a banker, he doesn't act stuffy behind the wide shiny desk.

TELLS ABOUT IT

He smiles and begins to tell about how he came to be behind that desk.

"We were well off in Cuba at one time. My father was in the Congress for 16 years, long before Castro. But my family lost everything and I was sent to the United States alone.

"I was spoiled and 14 and couldn't speak a word of English.

"The people from the Catholic Welfare Bureau, in Msgr. Bryan O. Walsh's program, met us at the airport. They helped us, fed us, did everything for us at the shelter and began to teach us English."

Armando's long slender fingers gesture as he makes a point. One of the first arrivals under the unaccompanied children's program of the then Diocese of Miami. The young exile is intense as he speaks.

"I can't begin to tell you, to express my thanks to the Catholic Welfare Bureau and all Americans for what has happened to me.

"I was spoiled, used to much attention. Here I was just one of thousands of boys dependent on help."

Armando was taken in by the unaccompanied Cuban Children's Program in 1961 and cared for at a program shelter in South Dade before he was sent to a foster home in New Jersey.

"I'll tell you one thing, those priests—those priests—were just the greatest. You'd think they couldn't possibly make you feel at home, but I'll tell you, (his fingers shake slightly) I can never thank them enough for the care, their sacrifices for us."

Armando tells about attending grammar school while cared for in a foster home in New Jersey and about going to another foster home in Jacksonville, Fla., where he went to Bishop Kenney High.

Again, he excuses himself. He walks across the office toward the safe deposit vault. He has more letters he wants to show.

SCHOLARSHIP

After high school graduation, Armando, with the aid of the Cuban Children's Program, received a scholarship to Jacksonville University, where he majored in mathematics.

He got a job as a teller

in the American National Bank there.

Armando returns with his safe deposit box. He keeps his important papers there. Among them are letters from the president of the bank in Jacksonville. They are impressive.

"His enthusiasm, dedication and ability are refreshing. . .," the president writes.

Armando distinguished himself by using his own initiative to improve operations in all phases of that bank, you read.

In Miami, where he came with an aim to finishing his college requirements, he has done so well at the Republic National Bank at LeJeune and Flagler that they made him an officer of the bank.

That unusual promotion came when he was 20, so that until he was 21, he found he could not sign or witness transaction papers.

As supervisor of operations and automation at the Republic National, Codina made countless improvements in bookkeeping, paying and receiving and in all bank operations. He is now, as his desk plate says, and administrative assistant.

"But what I've done in banking isn't what's important," the young man says, extending his arms.



ONE OF the youngest bank officers in the United States, Armando Codina leaves his office in downtown Miami.

"I want to get across to you that for someone to lose everything, for parents to sacrifice their children, to send them alone to another country and know that the Catholic Charities will take them in and care for them

. . . this is what is so important."

He praises Msgr. Bryan O. Walsh and all his co-workers for what he calls "a remarkable program which could only happen in the United States."

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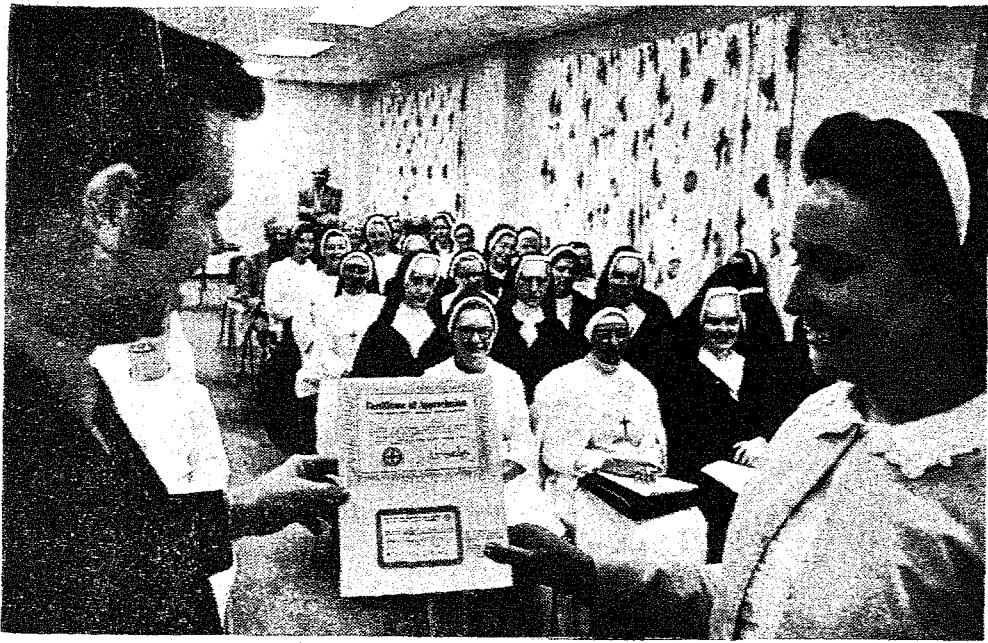
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FIRST GRADUATE to receive her "diploma" at the completion of a four-week safe driving course—the first in the Archdiocese of Miami—is Sister Joseph Ellen. Distributing the certificates to the many sisters in Broward County who took part in the course — held in Nativity Parish Hall—is instructor Howard Taylor, safety engineer for the City of Hollywood.

Program In Religious Studies To Train Teachers' Teachers

A summer program in religious studies, such as will be offered by the new Archdiocese of Miami Center for Religious Education, will fulfill an urgent need for professionally trained "teachers of teachers," Department of Education officials explained this week.

The new Center, announced last month by Bishop John J. Fitzpatrick, director of the Archdiocesan Department of Education, will be oriented primarily toward those who will conduct or supervise teacher training programs in catechetics at the parish level.

Courses will be inaugurated Monday, June 9, and continue through Friday, July 18, at St. John Vianney Seminary. Priests, Religious and laity who have a Bachelor of Arts degree, or the equivalent thereof, in any field, plus eight hours of studies in theology are eligible to enroll. All candidates must pass a college graduate-records examination.

IN-DEPTH

"Those who may wish to take in-depth studies in order to improve their teaching abilities may also attend," Bishop Fitzpatrick

said, pointing out that courses are being offered during the summer vacation months to facilitate maximum participation.

A Master of Arts degree in Religious Studies will be conferred by the Center whose programs will be accredited through Barry College.

The first program will consist of a four-year program of six weeks of summer study. From September to May in the three intervening years of the course, related weekly seminars are planned at various locations in South Florida.

ALTERNATE

A second program will be adapted to those unable to attend the weekly seminars, including those who reside outside of the Archdiocese, and will be extended for an additional six-week course conducted during a fifth year of studies.

Emphasizing the great need which now exists for professionally trained teachers who will in turn instruct teachers of catechetics on the parish level, education officials stressed that well-informed teachers of religion are essential if parishes are to meet the challenge of

Vatican II to provide religious instruction for the entire parish.

"The dynamic process of renewal experienced today in all aspects of life and activity of the Church is nowhere more keenly felt than in the field of religious education," they said.

Music, Drama Auditions Set

BOCA RATON — Marymount College will hold auditions on Saturday, March 22 from 10:30 a.m. to 12:30 p.m. in Founders Hall for the awarding of full and partial scholarships in Music, Drama, and Art.

Seniors in public and private high schools are invited to apply for consideration in three areas: (1) Vocal, piano and instrumental solos; (2) Dramatic reading or monologue; (3) Art portfolio or paintings, drawings and sculpture.

The competition is open to both young men and women. Interested students should phone Sister Madeleine, 395-4301 to register.

Hollywood Hikers Walk 'On Hunger'

HOLLYWOOD—A group of energetic teenagers and adults from the Hollywood-Hallandale area will start out on a 30-mile hike around the town Saturday, March 22 to raise money to fight hunger.

For each mile the hiker walks, he will get an undetermined amount of money from a sponsor who pledged the money previous to the start of the walk at 8 a.m. in Young Circle.

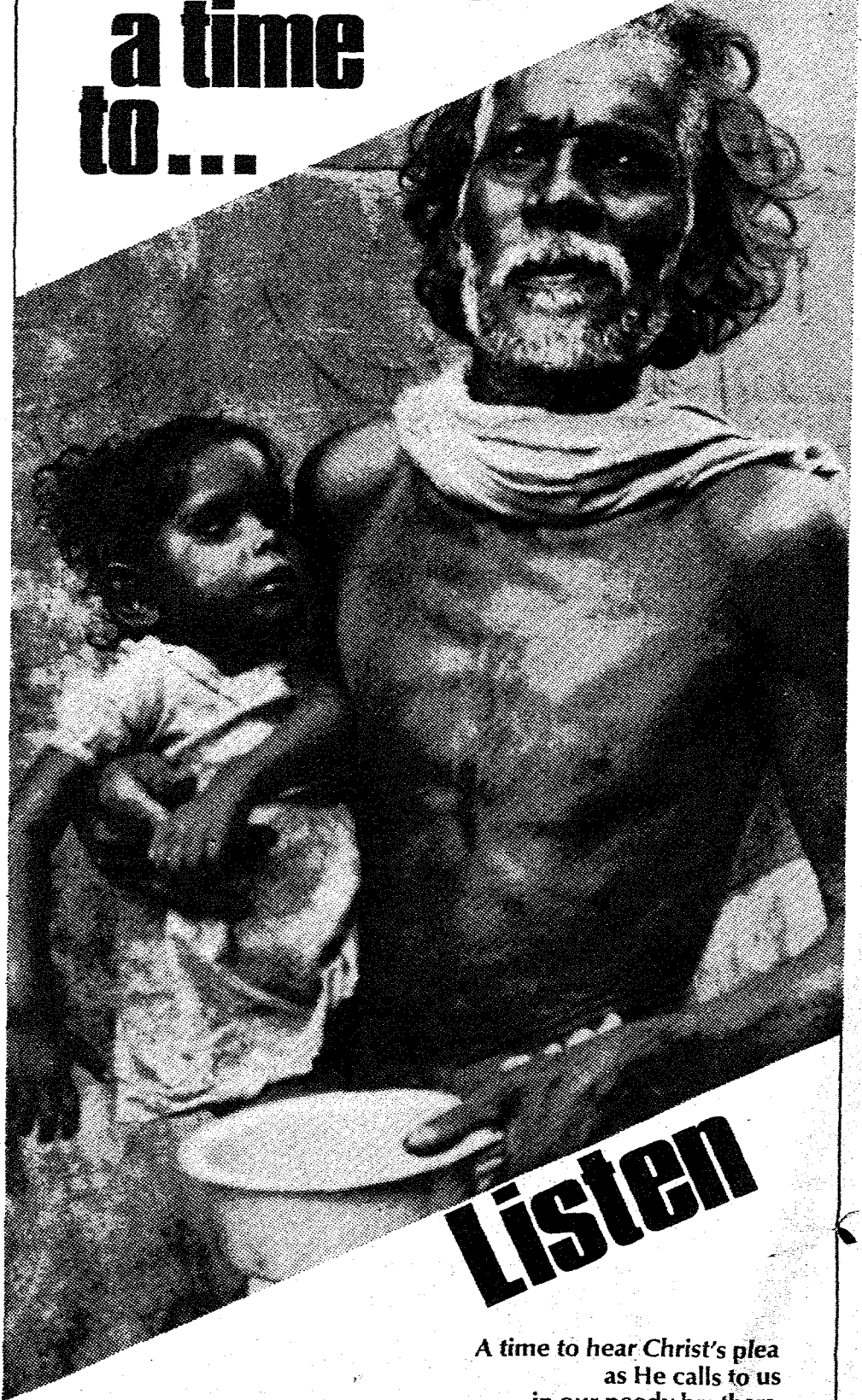
The funds will go to the American Freedom from Hunger Foundation. It will reportedly be used to provide self-help programs in the Hallandale-Hollywood area and in San Salvador, Hollywood's sister city.

Information may be obtained by calling Linda Duncan at WA-2-3982 in Hollywood.



GETTING IN shape for Saturday's marathon walk is Chaminade student, Bill Zie.

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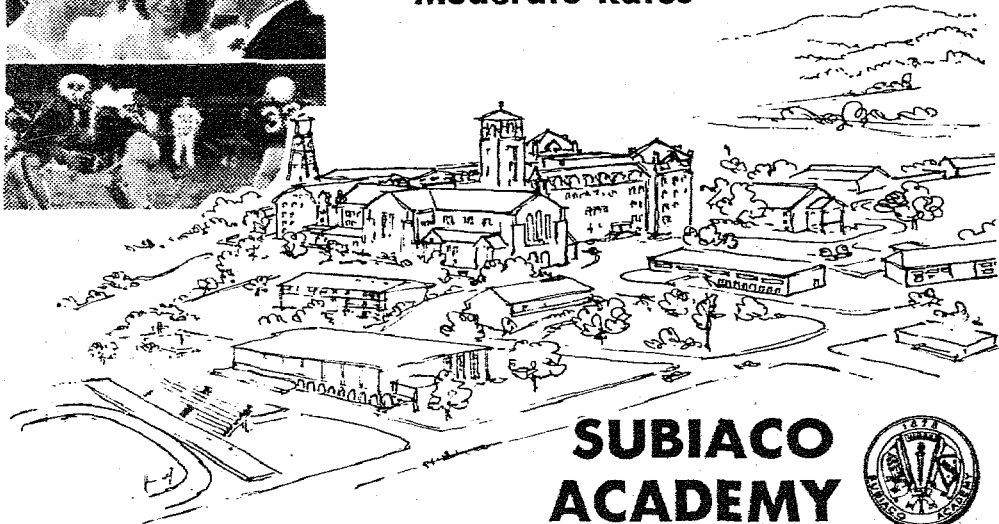
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A representative of the school will be in the Miami-Fort Lauderdale area from March 23 to 27. For information call Ft. Lauderdale 564-8495 or 566-0581.



"IRISHMAN of the Day" in Broward County was Robert Radice, center, shown receiving a green tie from Patty O'Brien, during annual breakfast of the Emerald Society, of which Norman Sims, left, is the president.

Around The Archdiocese

St. Clare

Fashions from Burdines will highlight the benefit luncheon of the Women's Guild at noon, Saturday, March 22 at the Commander, 3100 Ocean Dr., Singer Island. Cards will follow.

St. Clement

A weekend retreat for Altar and Rosary Society members begins today (Friday) and continues through Sunday at the Cenacle Retreat House, Lantana.

Catholic Singles

Reservations for the 10th annual bus excursion to the Passion Play in Lake Wales on Saturday, March 29 are now being accepted at 374-2856 after 5:30 p.m. on weekdays.

St. Anthony

Business meeting of the Catholic Woman's Club begins at 1 p.m., Tuesday, March 25 in the parish club rooms. Members will be participants in a weekend retreat, March 28-30 at the Cenacle Retreat House.

Annunciation

Second annual dance under the auspices of the Altar and Rosary Society will be held at 8 p.m. Saturday, March 29 at Madonna Hall, West Hollywood. A buffet supper will be served and reservations may be made by calling 945-4437.

Hollywood

St. Theresa Guild of Little Flower parish will install officers during 5:30 p.m. Mass, Sunday, March 30 in the church. Msgr. William F. McKeever, pastor, will conduct the ceremonies. Dinner will follow at Tammy's Place, Dania.

K of C

Marianettes of Marian Council, North Miami, will sponsor a rummage sale from 8 a.m. to 3 p.m., Saturday, March 22, at the Council hall, 13300 Memorial Hwy.

Second annual Founder's Day banquet of Florida Chapter One will be served at 8 p.m., Saturday, March 29 at Miami Springs Villas. Dancing will follow.

Catholic Alumni

A general meeting of the club, which welcomes college and university graduates, will be held at 7:30 p.m., Sunday, March 23 at the Aquinas Center, 1400 Miller Rd., Coral Gables. A social hour will follow.

CDA

Catholic Daughters of America, Court Holy Spirit, will sponsor a benefit dessert-card party at 12:30 p.m. today (Friday) at Southern Federal Savings & Loan Assn. Bldg., Pompano Beach.

Combined meeting of the East Coast Courts will be held from 9:30 a.m. to 2:30 p.m., Saturday, March 22 at Notre Dame Academy, Miami.

Newman High

Barbecue under the auspices of the Home and School Association will be served from 1 to 5 p.m., Sunday, March 23 at the school. Tickets may be obtained by calling 848-0677 or 848-0507.

NAIM Guild

Election of officers will highlight a meeting of the Miami club at 8 p.m., Friday, March 28 at Our Lady of Perpetual Help Hall, 13400 NW 28th Ave., Opa Locka.

St. Timothy

Members of the parish CYO will sponsor a spaghetti dinner from 1 to 6 p.m., Sunday, March 23 in the parish social hall. Proceeds will be used to purchase a home Mass kit for the parish.

Boystown Benefit

Namath To Be At Ice Show (Not On Skates)

Joe Namath, quarterback of the New York Jets, is the honorary co-chairman and will be among those appearing at the opening performance of the 24th edition of Holiday On Ice, which will benefit Boystown of South Florida on Tuesday, April 1 at Miami Beach Convention Hall.

National and international skating champions and a chorus of skaters recruited from 15 countries are featured in the colorful extravaganza, developed as a program of entertainment for every member of the family.

Family "appeal" apparently works both ways with the famous show, which has 14 different families traveling with members of the cast. Included are 12 youngsters and their parents, as well as 10 dogs and four chimps.

Three of the children, whose ages range from five months to 10 years, actually perform.

Kris and Kelly Cook, seven-year-old twins, have, with their parents become big hits on Holiday On Ice.

In the words of Alice Quessy, formerly of Clearwater, the families "who work and travel together with Holiday really stay together. The kids just love to travel, especially on the huge train that transports the show from city to city. There's never a dull moment when we all get on the train together."

"We have tutors and correspondence schools and,

most important close parental supervision, to take care of the youngsters' education," she emphasized.

The entire cast will be giving their first performance in South Florida to assist the Archdiocese of Miami in providing facilities for the care of additional dependent youths at Boystown, where 50 boys now reside.

All seats are reserved for the April 1 performance at \$2.50, \$3, \$3.50, \$4, and \$5. A limited number of specially selected patron's seats are available for a donation of \$15.

Purchasers of patron's seats are invited to an after-show champagne party to meet the stars and cast of Holiday On Ice. All donations for tickets are tax deductible.

Reservations may be made by sending a check made payable to Boystown of South Florida to P.O. Box 336, Olympia Heights Station, Miami, Fla. 33165.



BOYSTOWN resident, Danny Hoban, talks about upcoming Holiday On Ice show with stars, Grete Borgen, Norway, left, and Lucille Carpenter, a graduate of the University of Miami.

Alumni Schedule Dinner

Georgetown University Alumni Club of South Florida will host its annual installation dinner and dance at 7 p.m., Friday, March 28 at the Miami Shores Country Club.

Rev. Edwin A. Quain,

S.J., chairman of the board and acting president of the university, located in Washington, D.C., will install new officers.

Reservations may be made by calling Robert L. Parks at 371-8646.

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Knights Plan Observance For Founder

Knights of Columbus Councils in South Florida will join with councils throughout the state in a weekend of activities beginning Saturday, March 29 in honor of Father Michael J. McGivney, founder of the fraternal order.

Florida Chapter One will be hosts during a dinner at 8 p.m. on March 29 at Miami Springs Villas, anniversary of the granting of the order's charter in 1882 by the State of Connecticut.

According to James Mulaney, Jacksonville, state activities chairman, all K. of C. members will participate in Corporate Communion during Sunday Masses on March 30. Many of these, he said, will be followed by breakfasts to which guest speakers will be invited.

More than 12,000 members in 71 Councils comprise the K. of C. in the state of Florida.

Mission For Lake Worth

LAKE WORTH—A five-day mission of spiritual renewal for men and women begins Sunday, March 23 in St. Luke Church.

Father John T. Tracey, O.M.I., will conduct the mission, which will include daily morning Masses and an evening Mass at 7:30.

Short instructions will be given at every Mass.

Pope Paul VI On Magisterium Of The Church

Following is a translation of an address Pope Paul VI gave a general audience at which a number of different groups were represented, including delegations from religious congregations. The Holy Father, speaking in Italian, urged support for the teaching mission of the Church.

Whenever we speak to you, whenever the duty of our ministry calls on us to say what we believe to be true and necessary for salvation ("For woe to me if I do not preach the Gospel!" —St. Paul warns: 1 Cor. 9, 16); whenever some inner testimony gives us the exhilarating certainty of our faith (cf. Rom. 8, 16), we are gripped by a spiritual fear which we only can overcome through the responsibility and love of our office.

This fear stems from not being able to speak, of not being able to say what we would want to say and should say. There always comes to our mind the lamentations of the prophet Jeremiah: "Ah! ah! Lord God! Behold, I cannot speak..." (1, 6). This is so not only because of our incapacity, but also for two other reasons: first, because of the greatness, the profundity, the ineffability of what we should say; and secondly, because of doubt as to whether those who hear us can understand what we are saying.

DIFFICULT TASK

This last difficulty, that of making oneself understood, is becoming in our times ever greater, ever more demanding and ever more problematic for those whose mission it is to announce the doctrine of the faith.

How may the religious truths be put into words that are understandable? How may the intangible orthodoxy of Christian dogma be preserved and how may it be clothed in language which is available to men of our times? How may the authenticity of the message of salvation be jealously preserved and at the same time how may it be made acceptable to modern mentality?

You know how this instruction difficulty raises up today formidable problems to the teaching authority of the Church, and how it induces some teachers of religion, and not a few writers (whose art is that of making

everything understandable, in fact, easy and impressive), to strive to express religious truth clearly and happily, in such a way that all may in some measure accept and understand it.

This effort is plausible and meritorious, it determines and qualifies the announcement of the revealed message, in other words, preaching, teaching, apologetics, and theological reflection. If contact between God and man normally occurs by means of word, and not only by means of facts, of signs, and of charisms



Pope Paul VI was cheered by parishioners at St. Pius V Church in Rome, which he visited for Lenten services.

ger of ambiguity, of reticence, or of distortion of the integrity of such message.

Furthermore, it could

magisterium, authorized to guard, to interpret and to teach that Word.

You may understand how

... "How may the religious truths be put into words that are understandable? How may the intangible orthodoxy of Christian dogma be preserved and how may it be clothed in languages which is available to men of our times?" ...

(cf. 1 Cor. 2,5), it is necessary that the word be understandable in some manner.

MAXIM RECALLED

It preserves its transcendental profundity, but, by the analogy of the terms in which it is expressed, it can't be accepted, understood, adapted to the relative few who hear it. (We recall the scholastic maxim: in other words: that which is contained, is contained in keeping with the capacity of the container.)

And finding their justification here are: the pedagogical art of gradualness, of exemplification, of the spoken language, as well as that eloquence, or of figurative representation, applied to communication, to transmission, to the diffusion of the revealed word.

This effort to adapt the revealed word so as to make it understandable to those who hear it, in other words, to the disciples of God (cf. John 6,45), faces the danger of going beyond the intention which makes it praiseworthy, beyond the boundary which keeps it faithful to the divine message. In other words, it faces the dan-

even be faced with the temptation to choose from the storehouse of the revealed truths those truths which are popular, leaving aside the others, or else be tempted to shape these truths in accordance with arbitrary and particular concepts, no longer conforming with the genuine sense of those truths.

This is a danger and temptation that could befall anyone, because everyone, coming in contact with the Word of God, tries to adapt it to their own mentality, to their own culture. They try to place it under the free scrutiny which removes from this Word of God its univocal significance and its objective authority, and ends up by depriving the community of believers of adherence to an identical truth, to the same faith: the "una fides" (Eph. 4, 5) is disintegrated and with it the very community which calls itself the one and true Church.

This observation should be enough to convince us of the goodness of the divine plan which wants the revealed Word contained in Scripture and in the apostolic tradition, to be protected by a channel of transmission, by a visible and permanent

serious and delicate is the question of our religious language (cf. Denz. Sch. 1500, 782, 2831, 1658; 3020, 1800; 3881, 2309, John XXIII, A.A.S. 1962, 790, 792). On the one hand, it must remain rigorously in conformity with the divine Thought and with the Word which has given us its primary and original news, on the other hand, it must make itself heard and, as much as possible, understood by those to whom it is addressed.

It is not surprising that religious teaching seems difficult by its own nature, because of its contents and because of the authentic expression which communicates it. Nor should we be surprised if the effort at adaptation, which we mentioned, in other words of "aggiornamento," as is now being said, may at times appear to be imperfect, not only as regards to the doctrine to be expounded but also as regards the listeners we want to accept it.

Nor should there be surprise if there are many forms of study and of theological exposition. One of these may be engaged in the consideration of a given aspect of the

doctrine and another may be directed instead to a genuine aspect, though a different one. In fact, this multiplicity of forms is desirable.

It indicates the richness of our doctrinal heritage. It indicates the inexhaustible fruitfulness of exegetical, speculative, historical, literary, moral, biblical, liturgical, mystical, etc., explorations, of which it may be the object. Furthermore, it indicates the relative freedom of study and of exposition, which allows scholars, teachers, artists and also the simple faithful to draw from the fount of the living waters of the doctrine of the faith that which is necessary for our thirst.

CONDITION

However, one condition is necessary, that which we mentioned, of complete respect for the integrity of the revealed message. On this very point the Catholic Church, as you know, is vigilant, strict, exacting and dogmatic. The formulae themselves in which doctrine has been deliberately and authoritatively devined, cannot be abandoned.

In reference to this, even at the cost of having to bear the negative consequences of the unpopular contents of its teaching, the magisterium of the Church is uncompromising. It could not be otherwise. Jesus Himself, for that matter, met with difficulties in His teachings.

Many of His listeners did not understand Him (cf. Matt. 13, 13). In announcing the Eucharistic Mystery to His beloved disciples — who, as well as all the others present, had thought His discourse to be hard and who were scandalized (John 6, 60-62) — Jesus did not hesitate to voice a very sorrowful question: "Do you also wish to go away?" (ibid. 68).

You, beloved children, who are surely aware of the test to which the teaching mission of the Church is put at present, will want to share and sustain it by means of your faithfulness, your support for good theological and didactic studies, by promoting genuine religious teachings, by the profession of your Christian faith in liturgical prayer and in your moral life, and, furthermore, by means of a somewhat familial indulgence toward the not infrequent awkwardness of the ecclesiastic and Catholic discourse, whether written or spoken.

Feeling confident of this, we thank you and give our apostolic blessing.

Cities Hierarchical Functions

Pope Speaks On 'Service'

VATICAN CITY—(NC) —Pope Paul VI has asserted that modern men balk at the idea of service, but readily agree that authority is a form of service.

He himself agreed that the purpose of all authority—including his own—is to serve. But he called service a constitutional part of the spirit of all Christians.

"Modern man does not want to feel himself the servant of any authority or of any law," he declared at a general audience.

"The over-developed instinct of freedom inclines him to caprice to license and even anarchy. Within the Church itself the idea of service, and therefore of obedience, meets

many challenges, even in the seminaries."

He said that the word "service" arouses reactions not only of rejections but subconsciously "of satisfaction, because it is thought that the admonishment of service refers more directly to authority, mortifies it in its ambitions and in its arbitrariness puts it on a lower level than those toward whom it is exercised."

He commented: "It is true. We accept this reference of the idea of service to authority, or better to the exercise, function and purpose of authority."

"We will even say: hierarchical office exists for the community and not vice versa."

versa."

He declared: "The hierarchical function is service." That led him to remark that he felt "the enormous weight" of the responsibility of service "upon our weak shoulders."

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Merton Death Caused Spotlight To Fall On Bangkok Conference

By DR. GEORGE N. SHUSTER

Now and then one finds an article both totally unexpected and equally unforgettable. Such a piece, it seems to me, was written for "America" by John Moffitt.

That this estimable weekly has a copy editor able to share a remarkable experience so directly and colorfully is another proof that the Spirit shows up when it wishes, regardless of our ideas of where it should appear and what it ought to do.

I have known a good many copy editors in my time, all useful and normally delightful people, but I never came across one who had been a Ramakrishnan monk before entering the "Church of Rome."

The Bangkok Conference, made so tragically famous by the death of Thomas Merton, is doubtless one of the most important religious events since Vatican II. We would, of course, have heard little or nothing about it had not the days of Gethsemane's revered writer been numbered there. Thus more than one mystery attaches to it. That Father Merton should have traveled to the conference there is one. That he should have then made it world news is another.

During the short time allotted to him Father Merton seems to have dealt with themes currently being discussed in the United States. "Zen and Christianity are the future," he declared, and it may be that his words were prophetic.

That there might be married Christian monks, even as there are in Buddhism, seemed to him a possibility. He found value in the neo-Marxist views of Herbert Marcuse and others. But Moffitt himself stresses the words of Dom de Grunne: "A religion flourishes with its monasticism, so much so that the decadence of Monasticism is not only the sign but also the cause of the decadence of religion."

This is certainly not what we in the United States seem generally to be thinking and saying. What we term the "subliminal effects" of our culture appear to make that impossible. At any rate, a remark of mine that Catholic schools will remain of great value so long as the counsels of perfection are cherished in them aroused the ire of the avant garde as nothing else has I have ever said. It is easy to gain the impression that what were favored with us are undiluted activism and behavioral psychology.

But in spite of all this the evidence seems to indicate that the desire to form religious communities which are basically contemplative is strong. Such communities may, however, be smaller than the classical communities have become. Perhaps the ancient Benedictine emphasis on "work and prayer" will remain, though the "work" will besuited to our society and our age.

It is worth repeating that the Rule restates in monastic terms the Greek maxim that the end of personal formation is a sound mind in a sound body. We may decide to replace labor in the fields with Zen exercises or golf but hopefully the principle will remain the same. Some of us may have raised eyebrows a bit at the sight of the pastor making a birdie on the ninth green, but when seen in the proper context he is obviously following the Benedictine rule.

Though the Society of Friends is customarily associated with Protestantism, this has, at least since the middle of the last century, created some monastic institutions. But today thoughtful Protestants are saying, more effectively than are Catholics, that dom de Grunne is right. This is not the place to cite names and books. There are just too many of these.

I remember helping a Quaker scholar find out how to get an invitation for a Buddhist thinker to spend a year in a German Benedictine Seminary.

The best illustration I can offer is that of Charles Morgan who, after spending years observing Oriental Monasticism, established at Colgate University a center of reflection to which Christians and men of religion in the East are equally welcome. Advertising a place like this is of course dangerous because one would not wish to see Dr. Morgan's little retreat house turned into something like the shrine of St. Anne de Beaupre!

The danger is, however, probably remote. For the only crutches which conceivably could be hung up at this place are those of the spiritually blind — the victims of our arrogant technological society.

It remains to be said that religious reality can never be the same since the Bangkok Conference as it was before. The problem of the East's separation from the West has not been solved. By no means. But it can not be set in a quite different perspective.

The basis of a new religious understanding has been found; and the fact that we can now see ourselves associated in the understanding of that basis with Protestants is a fact which if any number of our contemporaries will take seriously will prove of really unimaginable importance.

GEORGE SHUSTER'S VIEW



"Let the wicked forsake his way, and the unjust man his thoughts; and let him return to the Lord—and He will have mercy on him—and to our God, for He is bountiful to forgive."

Is. 55:7

THE DAY The Catholic Schools Closed

By FATHER

ANDREW M. GREELEY

There are many weird aspects of the panicky liquidation of Catholic education on which a

substantial segment of our leadership seems to have embarked. As my colleague Peter Rossi once remarked, "There are too many ironies in the fire."



FR. GREELEY

(1) Catholic educators seemed to be convinced that financial solvency is a problem that is uniquely theirs. In fact, all of American education is deeply in trouble. One private university I know of is running at a \$20 million loss during its present fiscal year. Most state universities face substantial cutbacks from hostile legislatures. Primary and secondary public schools realize that real estate taxes can't be pushed much higher.

The liquidation of Catholic schools could easily destroy a number of urban public school systems. Catholic schools have no obligation to stay in school to protect others from disaster, but those frightened administrators who are so eager to escape bankruptcy should realize that the problem is ecumenic and that panic is no solution to it. The whole national policy on educational finance needs to be re-thought.

(2) There is much talk of "school studies" and "parish committees," but this talk is in many cases little more than a blind for decisions that have already been made. When the laity are invited to join a "retrenchment committee" they know that the issue is already

foreclosed. Similarly many of the so-called "studies" of Catholic schools are so badly conceived and so ineptly executed that one cannot escape the conclusion that they are little more than expensive window-dressing for the phasing out operation.

The administrator can blame the "experts" for an unpopular decision, that the administrator has already arrived at before the experts begin their "research."

Some of the studies are first rate and some of the dialogue has been honest (as example, Bishop O'Keefe in Davenport agreeing to maintain three high schools at the request of the laity involved), but a profound skepticism must be maintained about there being much serious intent either to consult the laity or to replace crystal ball gazing with serious research.

(3) No one seems to be concerned about the devastating effect on teacher and parental morale of the vast publicity about school-closing and insolvency. In some states one suspects that the rumors of retrenchment are a deliberate, if not very subtle, attempt to blackmail the state into providing aid to Catholic schools.

Such aid is going to have to come eventually, though it is most unlikely that the present campaigns will be successful. In the meantime, the cumulative effect on the confidence of those who live and work in Catholic education is likely to be disastrous. Panic becomes a self-fulfilling prophecy.

(4) Educational administrators seem to be paralyzed by fear. They sputter and mutter, but they come up neither with new visions nor new techniques. Those who are supposed to be providing the leadership don't seem to be able to get away from their adding machines.

It has been no secret for a long time that some Catholic administrators are not very much different from many of their secular counterparts — their timidity is matched only by their mediocrity.

There are many excellent administrators in the Catholic schools of course, but those who are not excellent are the very ones who are in the process of presiding over institutional suicide. Even those who are aware of their insecurity and incompetence are surprised.

(5) The climate of attitude toward state-aid to private schools is rapidly improving. The American Jewish Committee has released a document suggesting aid to private "ethnic" schools — which is closer to endorsing parochial education than anyone even two years ago would have thought the AJC could possibly come.

Christopher Jencks, the distinguished scholar from Harvard, has recommended private black schools in the inner city with government aid on the grounds that such schools might be as helpful to the blacks as Catholic schools have been for Catholics.

Many public educators realize that, if they are to avoid a complete financial collapse, aid to parochial schools is absolutely necessary. Public schools in many cities cannot afford to have Catholic schools vanish. If the Catholic educators could only keep their cool, they might be able to see daylight in a short time.

But as it is, one suspects that the first federal check for direct aid will arrive the day after the last Catholic schools has closed. It may take centuries for historians to figure out how it all happened.



Voice Has Birthday In 10 Years Garner's Outstanding Awards

The Voice had a birthday yesterday- it was 10 years old.

Founded early in 1959 y Archbishop Coleman F. arroll, the first edition of e Archdiocesan weekly was ailed to subscribers and distributed to parish churches on March 20, 1959.

Since that timethecirculation of the paper, now Florida's largest weekly, has increased by 20,000 and it has been cited several times by the Catholic Press Association for its editorial accomplishments.

During its first year of publication, it was the winner of the CPA's journalism award for the Best Original Photograph. That same year it received honorable mention for the best campaign in the public interests.

In subsequent years awards have been presented to The Voice for Best Editorial, Best Front Page, Best Campaign in the Public Interest, and a third place award for Sports pages.

During Vatican Council II sessions, the popularity of the Voice in other countries was evidenced by a letter on behalf of Valerio Cardinal Valeri, and written by Father Godfrey Poage, C.P., who wrote, "The Voice makes an important and popular contribution to our reading room."

Since it was founded 10 years ago, The Voice has been the recipient of several Catholic Press Association awards and lists among its subscribers, residents throughout the United States and in foreign countries.



dinal Valeri, and written by Father Godfrey Poage, C.P., who wrote, "The Voice makes an important and popular contribution to our reading room."

"For this His Eminence, Valerio Cardinal Valeri, has asked me to thank you, both in the name of the Congregation of Religious and of the Pontifical Office for Religious Vocations."



FIRST EDITION of The Voice, shown above, was published in Miami on March 20, 1959.

In order to serve the thousands of Spanish-speaking residents of South Florida, The Voice, shortly after its founding, inaugurated two columns of news printed in Spanish. Today three and four pages are devoted to news of interest to Latin-American immigrants.

Four members of the original staff of The Voice still with the paper are John J. Ward, founding editor, who now authors a weekly column; Msgr. James J. Walsh, editorial consultant; George H. Monahan, editor; and Marjorie L. Fillyaw, local news editor.

To keep pace with expanding circulation and an increase in editorial and advertising staffs. The Voice moved into a new building at 6201 Biscayne Blvd., two years ago.

In 1963 The Voice was host to the national convention of the Catholic Press Association at Miami Beach. Next year the paper will welcome delegates to the Southern Region of the Catholic Press Association during their annual meeting.

Indians From Ecuador Bring Colorful Products To Miami

Cosmopolitan South Florida, which in its urbanity is accustomed to many visitors from all parts of the world, must have been a bit shaken last week when an Otavalo indian couple, who reside some 8,000 feet up in the Andes mountains, strolled down Miami's Flagler Street in full tribal dress.

Thirty-three year-old Alonso Muenala Lema and his sister, Maria Elena, 24, are in Miami for one week on the first leg of a journey to major U.S. Cities with a goal of establishing a market in this country for the many beautiful products hand-made by members of their family and other members of their tribe.

Included are colorful ponchos, now enjoy in popularity among U. S. women; hand-embroidered blouses, hand bags, tapestries, scarves, dolls and a variety of figures hand-woven on horse-hair backing suitable for framing.

Married and the father of four children, two of whom attend Catholic schools in their town of Ibarra, 60 miles north of Quito; Alonso learned to speak English 13 years ago at the Ecuadorian-American Center.

When he was six, he recalled, he had already learned the traditional art of weaving and spinning in which his family have been engaged for generations. Although he hopes that his children will have the opportunity to continue their education through college, he is also very firm in his wish that they also learn the art of his tribe, known as the Quechuas.

His father, two brothers and Alonso each operate their own shop in Ibarra which last year enjoyed its "best year for tourists."

It is not by accident that Alonso's family are active Catholics and that he and his sister belong to the Legion of Mary.

When he was a boy, he remembers that his grandmother recited the rosary twice every night before retiring, and that both of his grandparents spent one-half hour every evening in prayer.



HAND-MADE print, woven on a background of horse-hair, is held by Marie Elena Lema, wearing the native costume of her Indian tribe, the Quechuas.

Sponsored on their visit to Miami by the Archdiocesan Latin American Affairs Office, Alonso and Elena will diplay a wide assortment of their crafts beginning today (Friday) at Centro Hispano Catolico, 130 NE Second St. in downtown Miami, and from 9 a.m. to 5 p.m. next Monday, Tuesday and Wednesday.



Alonso Lema.

Will Discuss Women In The Modern World

"Women in the Modern World" will be theme of the Barry College Women's Conference at 10 a.m., Saturday, March 22 in Msgr. William Barry Memorial Library.

Sponsored by the Student Government Association, the day-long conference will include well-known personalities who will discuss a variety of topics.

Miss Elinor Kaine, syndicated columnist for over 50 newspapers, will outline the competition women face in sportscasting while Mrs. Lynn Bartlett, director of women's residences at the University of Miami; and Dr. Margaret Fisher, dean of women at the University of S. Fla. in Tampa, will discuss the challenge facing a woman who expects right and privileges with education.

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By Catholic And Protestant Groups

'Duo' Awards Honor Motion Pictures

Four films were singled out and honored at joint award ceremonies in New York City by the National Catholic Office for Motion Pictures and by the Film Commission of the National Council of Churches.

Two films about lonely

people—"Rachel, Rachel" and "The Heart Is A Lonely Hunter"—received joint awards. In "Rachel, Rachel," Joan Woodward plays a school teacher in a small town who goes out on a date with an old friend, played by James Olson. In

"The Heart Is A Lonely Hunter," Alan Arkin, playing a deaf mute, befriends teenager Sondra Locke.

Separate citations were given to "2001, A Space Odyssey" in which scientists from Earth get their first look at a mystery discovered

in the moon's crater—cited by NCOMP for its educational value; and to the film, "Oliver," selected for general audiences. The Artful Dodger (Jack Wild) is shown introducing Oliver, (Mark Lester) to Fagin (Ron Moody).

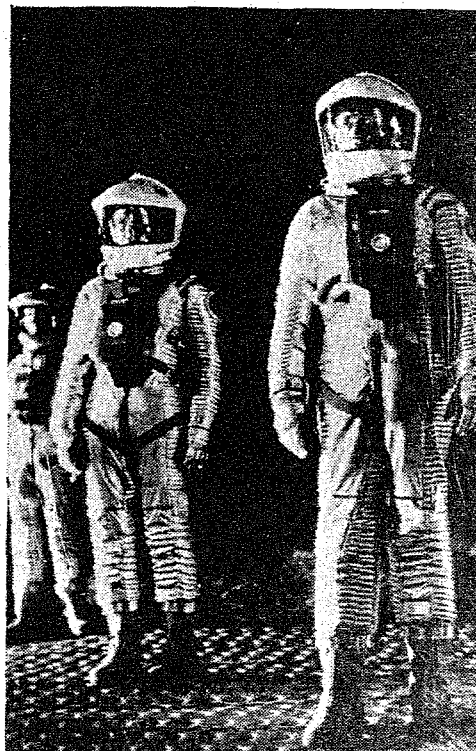


Rachel, Rachel



Oliver

2001:
A Space
Odyssey



The Heart Is A Lonely Hunter

TV Radio CATHOLIC PROGRAMS

TELEVISION

(Sunday)

7:30 A.M.
THE CHRISTOPHERS—Ch. 11 WINK Fort Myers.

9 A.M.
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.

9:15 A.M.
THE SACRED HEART, chan. 5 WPTV.

11 A.M.
CHURCH AND THE WORLD TODAY WCKT Ch. 7

11:30 A.M.
MASS FOR SHUT-INS Ch. 10 WLBW

(Tuesday)

10 P.M.

MAN-TO-MAN Ch. 2 WITHS Panel topic, "Israel." Panelists, Rabbi Marc Tannenbaum, Rabbi Joseph Nard, Rev. Robert Hall, Father David G. Russell, Moderator, Rev. Luther C. Pierce.

RADIO

(Sunday)

6:02 A.M.
CATHOLIC NEWS WGBS A.M.

6:10 A.M.
SACRED HEART HOUR WGBS A.M.

6:30 A.M.
THE CHURCH AND THE WORLD TODAY—WGBS, 710 Kc.

THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.

7 A.M.
THE HOUR OF THE CRUCIFIED—WIRK.

7:05 A.M.
NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.M.

8 A.M.
THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.

8:30 A.M.
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).

8:30 A.M.
UN DOMINGO FELIZ—Spanish WFAB, 990 Kc.

9:35 A.M.
CATHOLIC NEWS—WGBS FM 96.3.

8:45 A.M.
THE HOUR OF ST. FRANCIS—WJCM.

9 A.M.
THE HOUR OF ST. FRANCIS—WJCM. Same as 8:45 a.m.

THE SACRED HEART PROGRAM—WGMA Hollywood.

9:05 A.M.
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.

9:30 A.M.
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fam. 95.5 mg (Fort Pierce).

10:30 A.M.
THE HOUR OF THE CRUCIFIED—WSRF 1580 Kc. (Fort Lauderdale).

11 P.M.
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.

11:30 P.M.
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

NCOMP Denies 'Landmark' Film

NEW YORK — (NC)—Father Patrick J. Sullivan, director of the National Catholic Office for Motion Pictures (NCOMP), denied a statement by Variety, show business weekly, which asserted NCOMP had passed "a major landmark in (its) history" when it gave an A-4 rating to a new film which includes scenes of nudity.

The film, "If," is a study of the British public school system. It is a Paramount release of a British-made film by director Lindsay Anderson.

According to Variety, "Lindsay Anderson's 'If' seemingly goes as far as nudity can go in including below-the-waist femme variety; in fact, further—as the...

item also shows male genitalia."

The article in Variety said the A-4 rating given to the film "suggests the ironic possibility that the Catholic Office may come to be considered 'less strict' or 'more flexible' than the Motion Picture Association America," which, according to Variety, gave the film an "X" rating of the MPAA bars persons 16 and under from the film.

Father Sullivan said the Variety appraisal of the A-4 rating by the Catholic Office was merely the "editorial" vision of the writer, and added he did not agree with the view that NCOMP had reached a "major landmark."

"Where nudity is being

exploited, we continue to give a C rating," Father Sullivan said.

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

- FRIDAY, MARCH 21**
9:30 a.m. (10) Strawberry Blonde (Unobjectionable for adults and adolescents)
2 p.m. (6) Three Young Texans (Unobjectionable for adults and adolescents)
4 p.m. (5) The Wastrel (No classification)
4 p.m. (10) It's A Great Feeling (Unobjectionable for adults and adolescents)
7 p.m. (5) Fancy Pants (Family)
8:30 p.m. (23) 13 Days To Die (No class.)
9 p.m. (4 & 11) Stalag 17 (Unobjectionable for adults and adolescents)
9 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Roughshod (Unobjectionable for adults and adolescents)
11:30 p.m. (51) Big Shakedown (No class.)
- SATURDAY, MARCH 22**
12 Noon (51) Cowboy Quarterback (Family)
1 p.m. (10) The Oklahoma Kid (Unobjectionable for adults and adolescents)
1:30 p.m. (51) Land Of The Open Range (Family); followed by Flying Devils (No classification)
3 p.m. (23) Con El Sudor De Tu Frente (No classification)
4 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)
4 p.m. (51) Another Face (Unobjectionable for adults and adolescents)
4:30 p.m. (23) El Amor Empieza El Sabado (No classification)
6 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
8 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) The Misfits (Unobjectionable in part for all)
OBJECTION: The low moral tone, highly suggestive costumes and degrading situations which permeate this film tend to obscure and nullify any alleged serious dramatic purpose of the picture-makers.
9:30 p.m. (23) Hombres A Precio (No class.)
11:15 p.m. (11) The Brass Bottle (Family)
11:15 p.m. (11) Sward Of The Conqueror (No classification)
11:15 p.m. (51) The Amorous Corporal (No classification)
11:30 p.m. (12) Roommates (No class.)
11:30 p.m. (23) El Malvado Carabel (No classification)
- SUNDAY, MARCH 23**
1 p.m. (4) Guns Of The Timberland (Fam.)
- MONDAY, MARCH 24**
9:30 a.m. (10) The Male Animal (Unobjectionable for adults and adolescents)
4 p.m. (5) Blue Lamp (Unobjectionable for adults and adolescents)
4 p.m. (10) All This And Heaven Too, Part 1 (Unobjectionable in part for all)
OBJECTION: Suicide presented in sympathetic and heroic manner.
8:30 p.m. (23) Johnny Rocco (Family)
9 p.m. (5) Then Came Bronson (No class.)
9 p.m. (7) The Stratton Story (Family)
9 p.m. (10) The Iron Mistress (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce.
11:15 p.m. (11) Higher And Higher (Unobjectionable for adults and adolescents)
11:30 p.m. (51) Rockabye (No class.)
- TUESDAY, MARCH 25**
9:30 a.m. (10) Dr. Ehrlich's Magic Bullet (Unobjectionable for adults and adolescents)
4 p.m. (5) Nearly A Nice Girl (No class.)
4 p.m. (10) All This And Heaven Too, Part 2 (Unobjectionable in part for all)
OBJECTION: Suicide presented in sympathetic and heroic manner.
8:30 p.m. (23) Court Martial (No class.)
9 p.m. (5 & 7) Sorry, Wrong Number (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Genius At Work (Unobjectionable for adults and adolescents)
11:30 p.m. (51) The Age Of Consent (No classification)
- WEDNESDAY, MARCH 26**
9:30 a.m. (10) The Great Lie (Unobjectionable for adults and adolescents)
4 p.m. (5) Doctor At Large (Unobjectionable for adults and adolescents)
4 p.m. (10) The Bachelor Party (Unobjectionable in part for all)
OBJECTION: The immoral atmosphere in which the theme of this film is developed lends credence to the acceptability of certain pre-marital practices. Furthermore, in treatment the picture contains suggestive situations and subject matter without sufficiently strong moral indicium. Only a positive conclusion averts a more stringent classification.
8:30 p.m. (23) Claudia (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Marcus Welby, M.D. (No classification)
11:15 p.m. (11) Footlight Varieties (Unobjectionable in part for all)
OBJECTION: Suggestive sequence
11:30 p.m. (51) Moonlight On The Prairie (No classification)
- THURSDAY, MARCH 27**
9:30 a.m. (10) The Fountainhead (Unobjectionable in part for all)
OBJECTION: Suicide in plot solution; suggestive situations
4 p.m. (5) The Slave Of Rome (No class.)
4 p.m. (10) Not As A Stranger, Part 1 (Unobjectionable in part for all)
OBJECTION: Suggestive sequence
8:30 p.m. (23) Battle Of A Simple Man (No classification)
9 p.m. (4 & 11) Night Of The Iguana (Unobjectionable for adults, with reservations)
OBJECTION: This film version of Tennessee Williams' stage play of the same title is a complex parable about human nature. Basically, it develops its theme of the liberating influence of love in the anguished life of man. Although the author's cogent indictment of uncharitableness in its many forms provides a prologue for hopeful living, the viewer with religious commitment must nevertheless observe that the romantic naturalism which appears so largely to color the playwright's vision is ultimately ill-lusory in its promises and must finally disappoint those who would hail it as

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Reds Change Former Cathedral Into A Museum Of Athe

Text and photos by Father Elmo Romagosa
(C) 1969, The Clarion Herald, New Orleans and The Voice, Miami.

In order to ensure to citizens freedom of conscience, the Church in the U.S.S.R. is separated from the state and the school from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

CONSTITUTION OF THE USSR, Art 124

Either Gus Hall, national secretary of the Communist party in the United States, has never visited Leningrad's Museum of the History of Religion and Atheism, or he has conveniently forgotten what he saw there.

Else how explain his saying: "Our fight is not with God"? Hall spoke these words in an interview with reporters from Approach, the mission/education newsweekly published by the United Presbyterian Church and the National Council of Churches.

Approach (July 15, 1969) quotes Hall: "Our fight is not with God. It's with capitalism and all that capitalism has done to oppress people. We have no argument against God. We can live together in a Socialist nation."

The Communist party suffers from a "lingering im-



age" created by generations of propaganda, he said. "And the party has changed."

CONTRARY

Hall's pious proclamations to the contrary, the Communist party has not changed. At least, it had not changed as of August 1, 1968, when I visited the Museum of the History of Religion and Atheism in Leningrad. Photographs on this page document what I saw.

The museum is housed in a magnificent cathedral built in 1811 and dedicated to Our Lady of Kazan. Its conversion to a museum is described in the official guidebook by Z. V. Kalinicheva. "After the great October revolution there started a withdrawal of people from religion and the church. Few people gathered to the services in the Kazan cathedral and the church cash was reduced to a minimum.

"The working people of Leningrad applied to the government that the church should be closed and the building of the Kazan cathedral should be used for the organization of a museum there in 1932 in accordance with the decision of the Central Executive Committee of the USSR the Kazan cathedral was opened as the Museum of the History of Religion and Atheism."

INTENDED

The museum and its contents are obviously intended for home town consumption only. It is not included on sightseeing itineraries for foreign tourists. Had I not left the tour group and the Intourist guide, I would never have seen the interior of the museum.

There was a sizeable crowd awaiting entrance when the doors opened at 11 a.m. Parents accompanied their children. Teachers herded larger groups. They studied the exhibits intently.

What they saw was the largest single collection of arguments against religion I have ever witnessed. Every conceivable abuse in the history of religion was dramatized in word and picture, with not even one iota of recognition for the positive values achieved by religion through the centuries.

Here are samplings from the guidebook of what the

museum teaches about Christianity. The Virgin is founded on the heathen notion of fertility and maternity. . . The cult of saints and trade . . . had their own workshops and raised much money on charity work for monks. Thus the Catholic Church

ACQUISITION

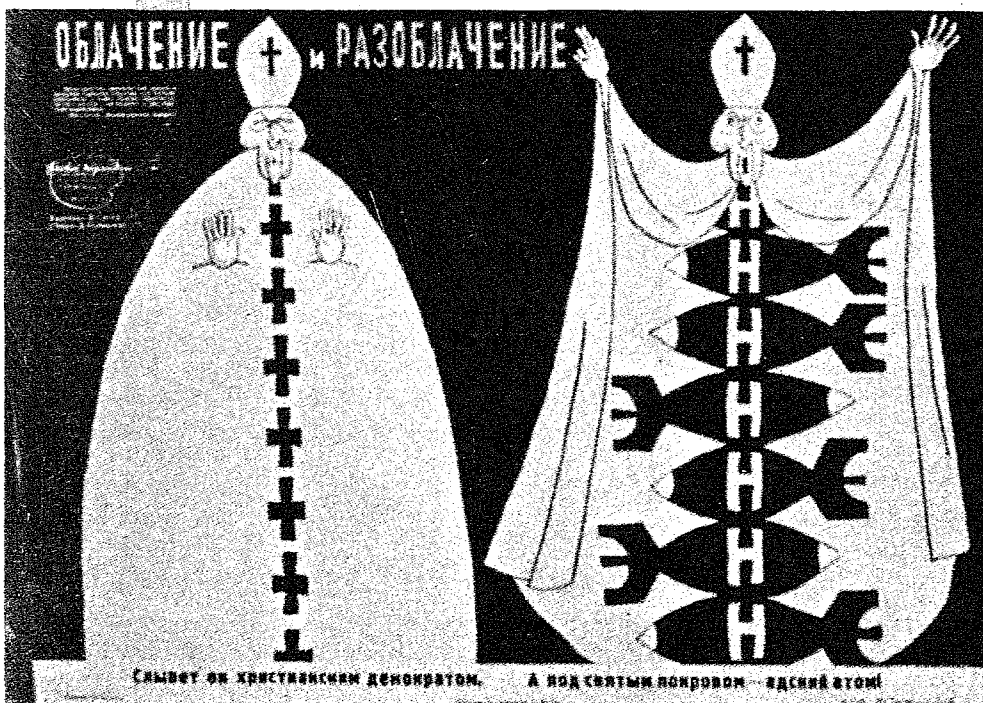
"The photograph 'Australian drawing' 'The sacred meal of Mithras' of Leonardo da Vinci's 'The Last Supper' . . . development of the Eucharistic ritual . . . notion that a man acquires the strength of Christ whose meat he eats and whose blood he drinks . . . mystical feeding of Christ people's flesh and blood of Jesus Christ."

"The cult of saints and trade . . . important source of income to the Church . . . had their own workshops and raised much money on charity work for monks. Thus the Catholic Church

"Some other exhibits are dedicated to the



YOUNGSTERS ARE exposed to poster showing a grandmother illustrating how children should reverence the holy icons on the wall and (below) an adult atheist rejecting the icons and revering the superiority of science and space achievements.



THE CAPTION under the figure on the left reads: "He's supposed to be a Christian Democrat," while the caption on the right explains: "But under his holy robe he holds the poisonous atom bomb."

THE BLESSING of the Church upon Admiral Kolchak, leader of the White Russians who opposed the Reds, is portrayed while peasants bring bread and the capitalists their money.



ism

LENINGRAD'S people are schooled in the rejection of religion in the theater also. Scene from spoof of a Biblical story of Adam and Eve portrays God as frustrated old man (center with halo) surrounded by simple-minded angels.

CHILDREN study lesson in evolution before sculptured figures of Pithecontropus showing the looks and mode of life of primeval man.



The doctrine of the inception of goddesses of Jesus Christ of various antiquity.

magic eucharist, the devotees, the copy of the Last Supper show the prehistoric actors of an animal god he drinks to a bread and wine as

relics make an march. . . Monasteries traded much and the help of begging made great money." led to crusades that

gave great profits to the Church. To get new sources of income the Holy See organized the march of German crusaders against Russian lands.

CONTROL

The Catholic Church tried hard to get under its control the system of education and professional training. To preserve its influence over the believers the Church makes use of people's ignorance and superstition. . . Intimidating people with the devil's temptations, spreading all kinds of superstitions, propagating asceticism, the monks themselves often led a parasitic life.

"A special subsection illustrates the ways and means used by the Catholic Church to exercise the influence over people. . . the show case 'Lourdes' acquaints one with the cultivation of faith in miracles. Here are displayed a rosary from Lourdes, guide for pilgrims to Lourdes, the panel 'Lourdes' — the factory of christianism.

"The section 'The Greek Orthodox Church and capitalism' opens with the subsection which acquaints one with the Church's support of capitalism in Russia. The Church blessed new constructions, works, railways, which is illustrated by the F. N. Nesterov's picture 'Praying at a prerevolutionary factory.'

"The Church justified and sanctified the first World War and tried to assist in its own way.

ANNIHILATE

"The October revolution annihilated the capitalist system, the exploitation and declared war on ignorance. As the sequence of people's emancipation there started a withdrawal of people from the Church. It was aggravated by the anti-Soviet politics carried on by the Church. In the twenties when the Church realized this, it took a more reasonable position and became loyal to Soviet power. But a certain part of the clergy continued to struggle against Soviet power.

"The enemies of the Soviet state were tried in courts. But it was for their anti-Soviet activity, not for their religious beliefs."

"The scientific and atheistic propaganda played an important part in the break away from religion.

"The section 'The formation of scientific outlook and atheistic education' acquaints one with forms of scientific and atheistic propaganda. . . Some materials show atheistic education of children at schools.

"The materials of the museum exposition show that progress of human society and the great achievements of science will lead to overcoming of religious prejudices."

Yet Gus Hall has the effrontery to declare: "Our fight is not with God."

THIS CARTOON ridicules the Witnesses of Jehovah whom the Reds regard as spies—note radio transmitter in ear and camera lenses in eyes. This is one of the means used to teach children to oppose all religions.



ENTITLED "The Spider and the Fly," this drawing depicts the Church as a gigantic spider trapping the ignorant into its web. This is just one of dozens of such irreverent exhibits in Leningrad's Museum of the History of Religion and Atheism.



Suburbia Challenge To Church

By MSGR. GEORGE G. HIGGINS

This and the next few releases of The Yardstick will pull together some notes on suburbia's role in meeting the current urban-racial crisis.

The article on "suburbs" in the Encyclopedia of the Social Sciences — first published in the early '30s and recently superseded by a totally new encyclopedia called the International Encyclopedia of the Social Sciences — makes note of the fact that "the suburb is consistently portrayed in fiction as petty, frivolous and lacking in virility."



Msgr. HIGGINS

Though I don't read very many contemporary novels, I would judge, from a regular and fairly representative sampling of the reviews, that the suburb is no longer being portrayed in fiction quite so condescendingly. It is my impression, in other words, that suburbia, which has expanded almost astronomically since the '30s and, more especially, since the end of World War II, is now being taken much more seriously by novelists, possibly because so many of them are now living there themselves, presumably with a slightly guilty conscience.

CENTRAL CITY

This is not to say, however, that present-day suburbia is immune to criticism on the part of the intelligentsia. Whatever the current crop of novelists may be saying about suburbia, many other observers of the American scene, including a number of clergymen-turned sociologists are subjecting it to a very severe criticism on a variety of scores.

Much of this criticism, be it said, is rather flattering to suburbanites in a round-about sort of way. Echoing a complaint which was noted almost 40 years ago in the encyclopedia article referred to above, it claims to be "disturbed over the withdrawal of large numbers of the more competent and successful members of the urban community from responsibility and participation in the life of the central city in which they make their living. . . . Moreover it tends to blame this withdrawal "for the notoriously bad government of cities."

This particular complaint is often coupled in the writings of clerical commentators on suburbia with an even more severe criticism of the churches — especially the Protestant churches — for disengaging themselves from the central city and taking flight, so to speak, to the suburbs. The name of Dr. Gibson Winter, a Protestant clergyman, comes to mind immediately in this context.

In his book, "The Suburban Captivity of the Churches," Dr. Winter laments the fact that the exodus of the Protestant churches from the central city has left the me-

tropolis without responsible moral leadership at a time in history when it has never been needed more. He feels that the disengagement of the Protestant churches from the inner city is a tragedy, not to say a betrayal of the early Christian church, which was socially inclusive.

"The churches," he writes, "can only embody or mediate a true identity of their members when the fellowship of members represents the interdependencies of human life. Inclusiveness is intrinsic and not accidental to the nature of the church."

Professor Winter himself does not argue that the church's disengagement from the central city was a cunning and deliberate strategy. Rather, it has resulted from its failure to consider the implications of the forces of social change. While many congregations have had good intentions, the effect of their exodus from the central city, he maintains, has been an abdication of Christian responsibility where it is most needed.

Father Andrew Greeley, a competent sociologist who spent the first years of his priesthood in suburbia and has written a book in defense of suburban Christianity, strongly disagrees with Dr. Winter. Writing in the Chicago monthly, "New City," in April, 1968, Greeley says that, looking back on his own book from the perspective of middle age, he is forced to say that "it was all too shallow — not because it defended the suburbs, but because it didn't defend them strongly enough."

He is extremely critical of what he calls the "inner city mentality" which, he says, attaches some special virtue to being poor or being black and tends to equate the priestly or religious apostolate with an assignment to the inner city.

Those who hold to this view, he maintains, are wrong on a number of counts:

- (1) The church belongs everywhere that man is — to which he adds, for good measure, that "invidious comparisons between one kind of apostolate and another date back at least to the time of Paul and Apollo;"
- (2) The solution to inner city problems cannot be found exclusively in the inner city;
- (3) There are other forms of poverty beside material poverty. Greeley's analysis of the various types of "spiritual poverty" which he discerns in suburbia and which he sees as a tremendous challenge to the church lies outside the scope of this discussion, but might provide suitable matter for a series of columns sometime in the future.

Whether or not Dr. Gibson Winter's writings on suburbia are as wide of the mark as Father Greeley makes them out to be in his article in "New City," the fact remains that the inhabitants of upper-class suburbs are definitely on trial at the present time — much more so perhaps than almost any other segment of our society.

BELOW OLYMPUS By Interlandi



"I'm glad parents have agreed to let us handle high school militants this way!"

The reason for this is very simple: Noblesse oblige. Heavily mortgaged suburbanites, I am sure, will resent being characterized as belonging to the new nobility. Nevertheless it is well to keep in mind that nobility, after all, is a relative term. That is to say, by comparison with people who are caught in the inner city, middle and upper-class suburbanites belong to a privileged class and consequently can be expected to play a much bigger role than many of them are now playing in helping to solve the urban-racial crisis. The next release of this column will examine this point in somewhat greater detail.

The Press Media's Penchant For Trivia

By FATHER JOHN B. SHEERIN

Jacqueline Grennan has announced that she will resign the presidency of Webster College and marry a business executive. This little item is what is called "Catholic news."



One could hardly imagine an item of less genuine importance. She has been dispensed from her vows and is now free to marry.

There is no earth-shaking significance about her decision and one would scarcely say that there is any particular newsworthiness about a middle-aged woman marrying a businessman. It is however "Catholic news" because it is the sort of romantic trifle many Catholics like to talk about. It is a harmless bit of gossip and saves one from the mental effort that is needed to discuss something really important.

This observation was the result of my participation in the recent national convocation on "The Challenge of Building Peace." It was held at the New York Hilton on March 5 and attracted some 2,300 participants. The daily press, with a sure eye for the unimportant that is the genius of some correspondents, played up a demonstration that occurred at the luncheon. Some ten fro-

licsome protesters dressed as waiters suddenly appeared on the dais during Senator J. William Fulbright's talk, heckled him and then laid a pig's head on the dais in front of him. Other protesters in the balcony waved Viet Cong flags and a few shrill females here and there called for a Viet Cong victory.

This minor circus however did not diminish the worthwhileness of the panels I attended. I have in mind especially the morning panel on the topic: "Is America Becoming a Militaristic Society?" Not only were the speakers experts in their field but the questioners in the audience were experts such as former Senator Ernest Gruening.

What made me think about "Catholic news" was the fact that the themes discussed were not themes that are of concern to American Catholics generally. The program said: "The question is of particular importance because large segments of American society are demanding a dramatic shift in national priorities and attitudes."

There is one segment of American society that is not demanding a dramatic shift in national priorities in regard to militarism and it is the Catholic segment. As far as I have been able to discover, American Catholics have been solidly behind the American involvement in Vietnam, save for a handful of Catholic peaceniks here

and there.

Nor is the Catholic segment of society disturbed about the huge American military-industrial complex. At least not enough disturbed to talk about it. Our military budget is \$83 billions and as Seymour Melman pointed out at the Hilton, we have an "overkill" capacity of 30 times one. In short, America, thanks to the Pentagon, is running faster and faster in the arms race, plunging madly forward to nuclear

catastrophe while we discuss Jacqueline Grennan's wedding or the latest underground Mass.

What is wrong? Why are American Catholics unconcerned about the arms race? Is it because God is unconcerned about the possibility of mass murder? Hardly. The Second Vatican Council, to be sure, minced no words in condemning the arms race. The Bishops called it an "utterly treacherous trap."

The American Bishops, moreover, also condemned it vigorously in their Pastoral of last November, urged an early ratification of the Non-Proliferation Treaty and asserted: "There is grave danger that a United States ABM system will incite other nations to increase their offensive nuclear forces with the seeming excuse of a need to restore the balance." The balance to which they refer is of course the balance of terror.

In spite of these warnings, the sad fact is that few Catholics even talk about ABM. The message has not filtered down to the parishes. There seems to be a failure of communication between Bishops and people. For me, however, as I listened to secular humanists discussing the arms race in that convocation at the Hilton, the riddle wrapped up in an enigma was: why are we Catholics so indifferent to the gospel of peace?

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Day Of Prayer For Women

Member of the Archdiocesan Council of Catholic Women have been urged by their president, Mrs. Wendell Gordon, to participate in the observance of the World Union of Catholic Women's Organizations' Day of Prayer on Wednesday, March 26.

On the Feast of Our Lady of Good Counsel, patroness of the National Council of Catholic Women, of which the Miami ACCW is an affiliate, Mrs. Gordon suggested that South Florida's Catholic women participate in the Holy Sacrifice of the Mass or pray two rosaries at home.

Role Of Prayer Retreat Theme

KENDALL—The role of prayer in today's living will be the theme of a weekend retreat scheduled from March 28 to March 30 at the Dominican Retreat House, 7275 SW 124 St.

Women of St. Rose of Lima parish have reserved the weekend, which will begin at 7:30 p.m. next Friday with registration. Mass in the retreat house chapel will follow at 8 p.m.

Included in the three-day conference will be talks by the Dominican Sisters of St. Catherine de Ricci, who staff the center; and a community prayer service.

Husbands and children of retreatants will join them at the closing Mass at 2:45 p.m. Sunday.

Additional information about the retreat and reservations may be made by calling 238-2711.



EASY WAY to teach youngsters the dangers of poisonous products is provided by a free comic book available from Agriculture, University of Florida, Gainesville, Fla. 32601.

Luau Dinner And Dancing At Bath Club

The annual Luau dinner dance for the benefit of Bethany Residence will be held this year on Saturday, April 12 at the Bath Club, Miami Beach.

Mrs. William Golding and Mrs. George Ciampi are co-chairmen of arrangements. Music for dancing will be provided by Fred Shannon Smith.

Reservations are being accepted by Mrs. Robert Kelley and Mrs. Frank Mackle.



1969 convention of the Archdiocesan Council of Catholic Women, May 4-6, is discussed by Mrs. Wendell Gordon, president, center; with Mrs. Norman Gerhold, right, general chairman; and Mrs. Arthur Podway, co-chairman.

N. Dade, Broward Deaneries Will Hold Spring Meetings

Spring meetings will be held in the North Dade and Broward Deaneries of the Archdiocesan Council of Catholic Women next week in Miami and Fort Lauderdale.

"The American College Campus-Use Or Abuse of Freedom" will be discussed by United States Attorney William A. Meadows during the North Dade Deanery sessions which begin at 9:30 a.m., Wednesday, March 26 in the Archdiocesan Hall, NW Second Ct. and 75th St.

will begin at 9 a.m., followed by a business session during which affiliations members will hear Mrs. Wendell Gordon, ACCW president, outline plans for the annual Council convention, May 4, 5, 6 at the Sheraton-Four Ambassadors Hotel.

Msgr. Francis Dixon, V.F., pastor, St. James Church, North Miami; and spiritual moderator of the deanery will be the principal concelebrant of 11:30 a.m. Mass in the Cathedral.

Registration and coffee Also concelebrating will

be Msgr. James F. Fnrigh, Msgr. David Bushey, Father Frederick Wass, spiritual director of the ACCW; and Father Charles Zinn.

New officers will be installed immediately following Mass.

Mr. Meadows will speak during luncheon which will be served at 1 p.m. in the American Legion Hall, 6445 NE Seventh Ave.

FORT LAUDERDALE—An "Impact" demonstration featuring a panel of teenagers and adults will highlight the Broward Deanery meeting, Thursday, March 27 at the Yankee Clipper Hotel, 1140 Seabreeze Blvd.

Concelebrated Mass celebrated at 8:30 a.m. in the hotel will be followed by a business meeting at 10 a.m.

A program under the direction of Mrs. Claire Dinnen, Family Affairs Commission chairman will include a panel discussion by CFN members Mr. and Mrs. Chuck Banta, Mr. and Mrs. Ron Wick, Mr. and Mrs. Mack Courson, and Mr. and Mrs. Gene Metzger, St. Ambrose parish, Deerfield Beach.

During luncheon, members will hear Father Frederick Wass speak.

15,000 Archdiocese Women Protesting Easy Abortion Bill

More than 15,000 members of the Archdiocesan Council of Catholic Women are contacting legislators from their respective areas in protest against the proposed liberalized abortion bill now under discussion before current session of the Florida legislature.

Introduced by Rep. Miley Miers of Leon County, the bill, HB 11 would permit abortion when there is serious danger to the physical or mental health of the mother, when there is the possibility of a seriously deformed child, and in cases of rape or incest.

The measure, which would permit abortion any time during pregnancy, has been assigned to the General Legislation Committee of the House of Representatives.

Committee members, who have already held two hearings on the proposed legislation, are expected to vote on the bill shortly.

South Florida representatives on the committee include: Rep. Carey Matthews, Rep. Louis Wolfson, committee chairman; and Rep. Donald Reed.

Meanwhile Mrs. Thomas F. Palmer, president of the Miami Provincial Council of the National Council of Catholic Women, has called on Catholic women who are members of affiliation in the St. Augustine, Orlando and St. Petersburg Diocesan Councils of Catholic Women to mobilize in opposition to the proposed law and to make their stand on the subject of abortion known to legislators serving the areas of central and north Florida.

Legislators' Addresses

Following are the names and addresses of South Florida members of the General Legislation Committee of the House of Representatives, which is now considering a proposed liberalized abortion bill known as HB 11:

Rep. Louis Wolfson, Committee Chairman, P. O. Box 2440, Miami, Fla. 33101.
Rep. Donald H. Reed, 855 S. Federal, Boca Raton, Fla. 33432.
Rep. Carey Matthews, 123 NE 79 St., Miami, Fla. 33138.

She'll Tell How A City Met Its Crime Problem

Mrs. Margaret Moore, veteran journalist and leader of a nationally known anti-crime crusade inaugurated in Indianapolis, will be the guest speaker during the "Date With the Press" luncheon of Theta Sigma Phi, on Saturday, March 29 at Miami Springs Villas.

The story of how some 50,000 Indianapolis volunteers have been successfully attacking the problem of crime in their city for the past seven years, will be discussed by Mrs. Moore, who devotes thousands of hours

to working with the volunteers and writing about their activities, as political reporter and special feature writer for the Indianapolis News.

Proceeds from the luncheon will be used to provide college journalism and communication scholarships for young women by Theta Sigma Phi, national fraternity for professional women in the fields of journalism and communications.

Reservations for the luncheon may be made by contacting Miss Nancy Taylor at 350-2987.

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'Clear The Air' On Drug Addiction



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

Q. — So much has been written on the subject of addiction—to drugs and to alcohol—that I find myself completely confused. Could you help clear the air?

A. — Dependence upon drugs and alcohol has so many scientific, medical and social reasons of such a varied nature, that I feel some explanation is necessary.

We can now definitely say that people who have had no experience with the psychoactive drugs will never become dependent upon them.

I feel, too, that absolutely no experience with the drugs is the only way which could be used to stop drug dependence. One experience with the drug—resulting in what might be termed a "reward"—could cause a large percentage of the population to become dependent.

One doctor has said that if all the population were to be given a trial drug from the psychoactive family in an intravenous injection and then given free access to the drug of their choice, the resultant disaster would be tremendous.

It has been proven that lesser animals such as monkeys which have once experienced the effects of a drug like cocaine, will give it to themselves to the day they die. Under certain conditions, almost any man can become dependent upon drugs in the most serious sense of the term—even against his will.

PATTERN DEVELOPS

If the first experience with a drug gives the subject some sense of a rewarding experience, then a few more rewarding trials will follow until the drug-taking becomes a conditioned pattern of behavior. Primary psychological dependence is all that is needed to lead to an uncontrollable, compulsive abuse by any susceptible person.

The milder stimulants do not usually result in the type of psychological dependence we are discussing, because they do not produce the psychotoxic reaction described.

Withdrawal from caffeine, tobacco and the like, may create significant problems for the individual. However, such withdrawal does not result in harm to other individuals. In addition, the withdrawal symptoms are psychological rather than physical. They do not produce anti-social behavior which might be exhibited in all other forms of addiction to dependence producing drugs.

Approximately 70 per cent of the adult population of the United States are able to voluntarily use alcohol in moderation—that is, they can control their drinking. Those people can also usually use alcohol to the point of a psychological dependence with minimal personal injury and social consequences. The other 30 per cent lie in the "danger zone" and should be wary of alcoholism.

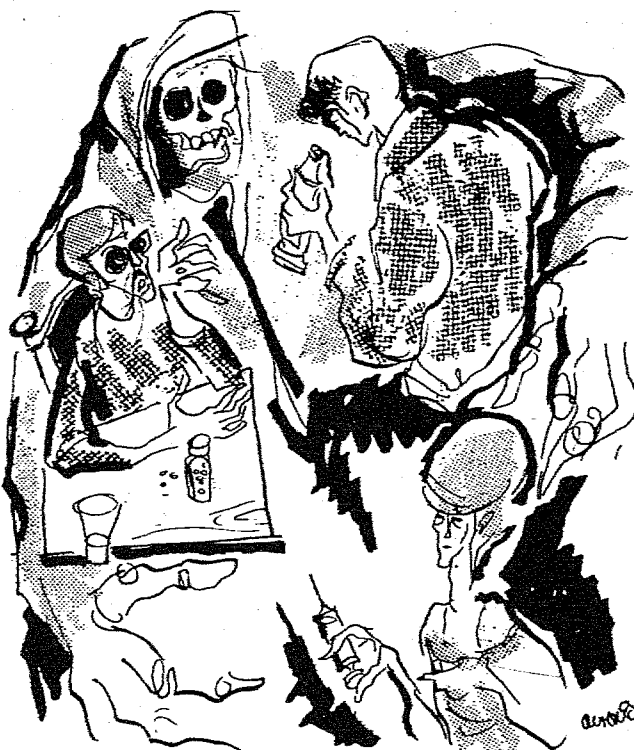
Five to 10 per cent of the population use such quantities of the psychoactive agents that drug-taking dominates their existence. These people usually become burdens on society, because they are mentally and physically incapable of working and they have no desire to conform to what might be termed sociable behavior. Others become anti-social to the point of exhibiting animal behavior characteristics.

PSYCHOMOTOR STIMULANTS

A list of the psychomotor stimulants would include the amphetamines, LSD and all of their derivatives. These drugs have been proven to disturb perception, cause hallucinations, induce illusions and trigger-marked behavior disorders.

This anti-social action comes directly from the drug without affecting the ability to perform physically. The worst part is that the user lacks mental control over his muscles, while, on the other hand, the depressant drugs make the user sleeper and unable to perform physically.

Withdrawal from the psychomotor stimulants does



not cause the same type of symptoms as do the depressant drugs. The user may have a compulsion for more of the drugs, but this is not for a physical need; rather, he wants the drug for the "reward" effect he feels.

Depressants reduce mental and physical alertness. The alcoholic, the glue-sniffer and the barbiturate-user all experience direct action on the brain—as with the stimulant—but the result is loss of consciousness and

inability to perform. These people require more and more of the drug or depressant they are using and they increase their tolerance and physical dependence by continued use.

Withdrawal from drugs in the morphine-heroin group is rarely a threat to the life of the individual. It is, however, most distressing to the individual. The only time that harm can come to others in the process is when the great desire for the drug leads to criminal action in order to support the habit.

Those persons addicted to both alcohol and barbiturates in combination cause great harm to themselves. They risk the threat of losing their lives to the drug duo. Complete withdrawal is a matter of calculated risk and must be done slowly.

With the group addicted to morphine, the initial withdrawal can cause such intensive distress that the user hopes never to go through such a day again.

All drug dependence has a basis in psychological conditioning to the effects of the drug. This comes from the feeling of a reward which the body experiences.

With the depressant drugs, we have the great need to avoid the symptoms which are formed with withdrawal. Development of tolerance to the drug is also an important factor in addiction. I once saw a pharmacist's wife who took repeated morphine doses intravenously at six-to-eight hour intervals, and each dose would have killed the normal person who never experienced the drug.

In Chin's book "The Road To Heroin," he states: "By the eighth grade, 20 per cent of the boys in a highly-deprived area had acquired a delinquent orientation to life which leads to drug use. In all the children of drug users studied, many had some stress in their personal lives or family environment which created special difficulties. It must be recognized that social as well as personal factors contribute to the psychological readiness to experiment with or start taking drugs."

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Sees Big Problems As Signs Of Hope

CINCINNATI — (NC) — American Catholicism has problems, but many of them are actually signs of hope, a priest-sociologist said here.

Out of its present crisis, he said, the Church in this country may emerge into a "new golden age."

Father Andrew M. Greeley, program director of the National Opinion Research Center, University of Chicago, spoke at the meeting of the Glenmary Guild here on "The Future of American Catholicism."

Calling the present crisis "perhaps the greatest in the past 450 years," Father Greeley said "can can lose our nerve, withdraw, lament or quit, but none of these would be the American Catholic way." With respect for

past traditions, however, and with courage and hope in the present and future, he said, today's American Catholics can direct the Church into a new, glorious era.

Father Greeley said he does not believe American Catholicism is finished, although the problems are "tough" and "unlikely to go away."

"No exodus is indicated, even among the young," he asserted. "No apostasy appears on any indicator. The people may be restless, less respectful, more critical; but they are not about to leave. At worst, there will be a very slow erosion...."

The priest called attention to the "many positive signs," including the enthusiasm of American Catholics.



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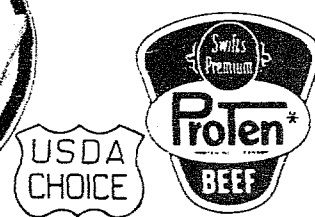
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SMILING AS she returns to classwork after her exciting victory in the science fair is 15-year-old Danielle Steen, Notre Dame Academy.

Girl Named Science-Fair Champ

Notre Dame Academy sophomore Danielle Steen made it to the top with her fourth entry in the South Florida Science Fair this week when she walked off with the grand prize. She is believed to be the first Catholic school student to merit the top honors.

Fifteen-year-old Danielle, the daughter of Mr. and Mrs. H. E. Steen, 1221 N.E. 81st Ter., had entered the contest twice when she was a student at St. Rose of Lima school and once before Notre Dame.

After receiving the \$500 prize for her entry—judged the best of more than 600 entries—Danielle said, "I just can't believe it." In her three previous tries at the fair, Danielle's entries failed to make it from the school pre-trials to the fair itself.

"But Mrs. Economus (her science teacher) always told me to keep trying," she said. Her project "Vitamin B12 in Marine Algae Growth" made it all the way to the top.

The purpose of her project was to demonstrate that

Vitamin B12 is essential in the growth of marine algae and to prove it, she spent 203 hours. Her research covered 41 typewritten pages.

She explained, "I took samples of seawater and algae, filtered and subdivided them into whole seawater, seawater with organics extracted, and reconstituted seawater and introduced Vitamin B12 in each sample for study."

In addition to proving her original premise, Danielle, who hopes to study marine biology at the University of Miami, showed that something was causing another seawater organism to die during her experiments.

EXCELLENT AWARDS
SENIOR DIVISION
Behavior studies: William Griffin

fin, Columbus; Botany and conservation: Fernando Rivas, Columbus; Earth science: Camille Hope, Our Lady of Lourdes; Physics: Robert Vitale, Chaminade.

HONORABLE MENTION
SENIOR DIVISION
Behavior studies: Joseph Intag, Columbus; Alex Burgos, Curley; Botany and Conservation: Thomas F. Flynn, Columbus; Electronics: Mark Stauffer, Columbus; Mathematics: Joanne L'Abbate, Our Lady of Lourdes; Zoology — Other vertebrate: Anne Largay, Immaculate.

SUPERIOR AWARDS
UPPER JUNIOR DIVISION
Physics: Beatriz Infante, Our Lady of Lourdes.

EXCELLENT AWARDS
UPPER JUNIOR DIVISION
Behavior studies: Guy Brown, Curley; Mathematics: Roger Perry, Curley.

HONORABLE MENTION
Mathematics: Salvador Perron, Curley; Zoology — Vertebrate: John Ermine, Chaminade.

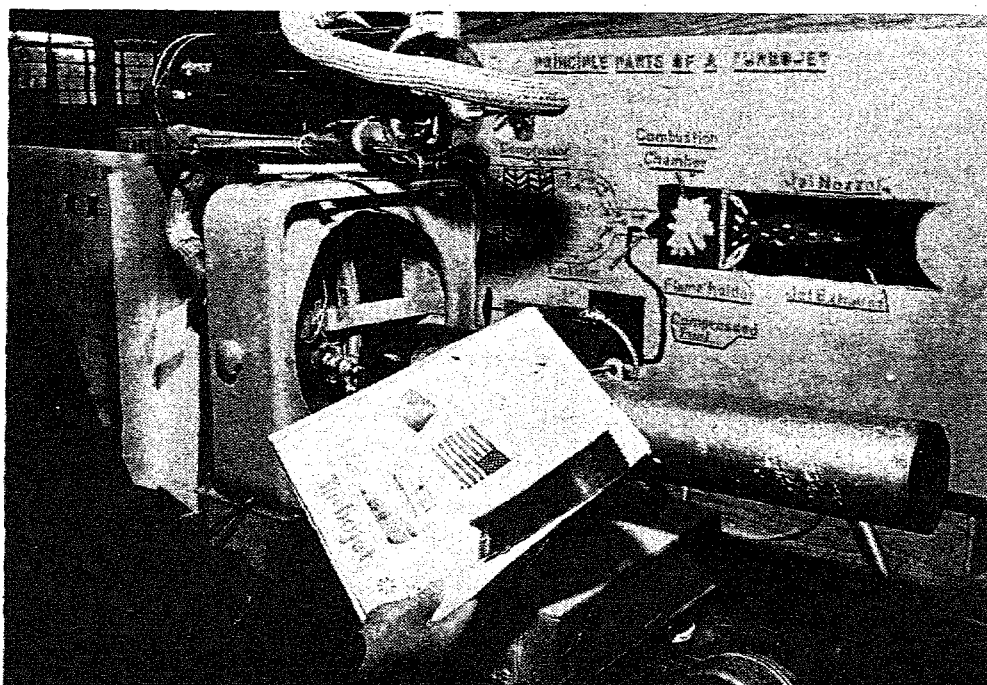
SUPERIOR AWARDS
LOWER JUNIOR DIVISION
Electronics: Regis Kramer, St. Mary's; Microbiology: Garardo Perez, St. Rose of Lima; Space ex-

ploration: Robert Szrentic, Corpus Christi; Zoology — Man: Bertha Martinez, Corpus Christi; Daria Massaroni, St. Joseph; Zoology — Other vertebrate: Manuel Basallo, St. Rose of Lima; Tamir Ellis, Epiphany; Richard Lindsey, St. Theresa.

EXCELLENT AWARDS
LOWER JUNIOR DIVISION
Chemistry: Jean Lippincott, Epiphany; Earth science: William Frederick, St. Stephen; Charles Orregon, St. Michael; Electronics: Ramiro Ramirez, St. Michael; Microbiology: Patricia Payet, Carrollton; Space exploration: Dwight Dudzinski, St. Mary's; Zoology — Man; Magdalene Duscay, St. Brendan; Zoology — Other vertebrate: Robert Seng, St. James.

HONORABLE MENTION
LOWER JUNIOR DIVISION

Behavior studies: Jack Griffin, St. Michael; Biochemistry: Thomas Cullen, St. Lawrence; Botany and conservation: Susan Lee Harris, Immaculate Conception; Ben Marciano, Immaculate Conception; Chemistry: Darrell Radson, Immaculate Conception; Electronics: John Duffy, Sacred Heart; Light and Sound: Dana Sandfur, Epiphany.



TAKING AN excellent award in the junior division of the fair was this "home-made" turbojet done by St. Mary's student Dwight J. Duckinski, who says he spent more than 120 hours searching through junkyards for parts and assembling the "engine," which "really works."

Girl Student Talks Her Way To The Top In State Contest

Notre Dame Academy senior Karen Lopez picked off the top State Florida Forensic Finals extemp-speaking honors last week at the University of South Florida, Tampa.

She is the only representative of a Catholic high school ever to win a first place in state competition, although others have placed in state competition.

Karen qualified for the finals along with 11 other girls from around the state after a grueling three rounds of semifinal competition in



Karen Lopez

which she tackled three topics: "What Can We Gain From Space Exploration?", "How Do English Bobbies Differ From American Police in Riot Control?" and "Should The United States Develop an Anti-Missile System?"

Karen, who has participated in forensic competition for four years, but entered extemp divisions only last year, plans to attend the University of Florida next fall and major in secondary education in literature.

Her state award qualifies her for the national championships to be held later in the year.

Karen has two sisters—one a graduate of Notre Dame Academy and a second who enters Notre Dame next year. She is the daughter of Mr. and Mrs. William Lopez of St. John the Apostle parish, Hialeah.

In the final round of competition, she tackled "Can The U.S. Economy Survive without the Sur Tax?" and defended the "nay" position.

She has served as president of Notre Dame's forensic league during her junior and senior years.

Although she has made extemp speaking her specialty, she holds a group of honors in several categories of competition. Among her most outstanding accomplishments are nine trophies: two finalist awards, one first place in extemp speaking; two first place, extemp speaking; two second place extemp speaking; one third place, dramatic reading; and one fourth place, preliminary declamation.

Mary Corrine Edwards, daughter of Mr. and Mrs. Newton L. Edwards, Miami Springs, was one of 71 students honored during a scholarship convocation at St. Leo College.

Mary, a sophomore, was recognized as an outstanding scholar and has been named on the Dean's list.

Richard Harvey Lessard, son of Mr. and Mrs. Harvey Lessard, Hollywood, has been honored for academic excellence at St. Leo College.

The three school winners from Notre Dame Academy in the Greater Miami Advertising Association essay contest are Alice Meyer, first; Adrienne Petrosini, second; and Lourdes Rebollar, third.

They are now eligible for entry in the county-wide contest. Their prizes were

THE NOW SET

\$25, \$15 and \$10 respectively.

The topic for the contest was "Advertising—Is It Important To Democracy?"

home Mass kit for the parish. Admission is 75¢ for children; \$1.25 for adults and \$5 for an entire family.

St. Timothy CYO will sponsor a spaghetti dinner Sunday, March 23, from 1 to 6 p.m. in the parish hall. Proceeds from the dinner will be used to purchase a

Msgr. Pace high school will present a production of Camelot March 21, 22 and 23 at 7:30 p.m. in North Miami Beach Auditorium. Tickets are \$1.75 for adults and \$1.25 for students. For reservations, call 621-0327.

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Camelot!
TWO PLAYERS in the Msgr. Pace production of "Camelot" rehearse for their performances March 21 through 23, at 7:30 p.m. in North Miami Beach Auditorium.

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Voice All-Star Hoop Team Named

The archdiocese basketball season finally comes to an end this week with the naming of the annual all-star team selected by The Voice.

The 10-man sparkle squad is headed by Msgr. Pace's Gary Sweet, as the archdiocese's player of the year, while Tony Licata of Cardinal Gibbons High gets the nod as the coach of the year.

Sweet, a 5-10 sharpshooting guard, is joined on the all-star unit by 6-0 junior forward Billy Sheppard and the Spartans, along with Archbishop Curley High, are the only schools to place two players on the elite team. Curley's two senior frontliners, 6-4 center David Lawyer and 6-3 forward Leroy Baptiste, are the Knights' selectees.

FOLLOWED

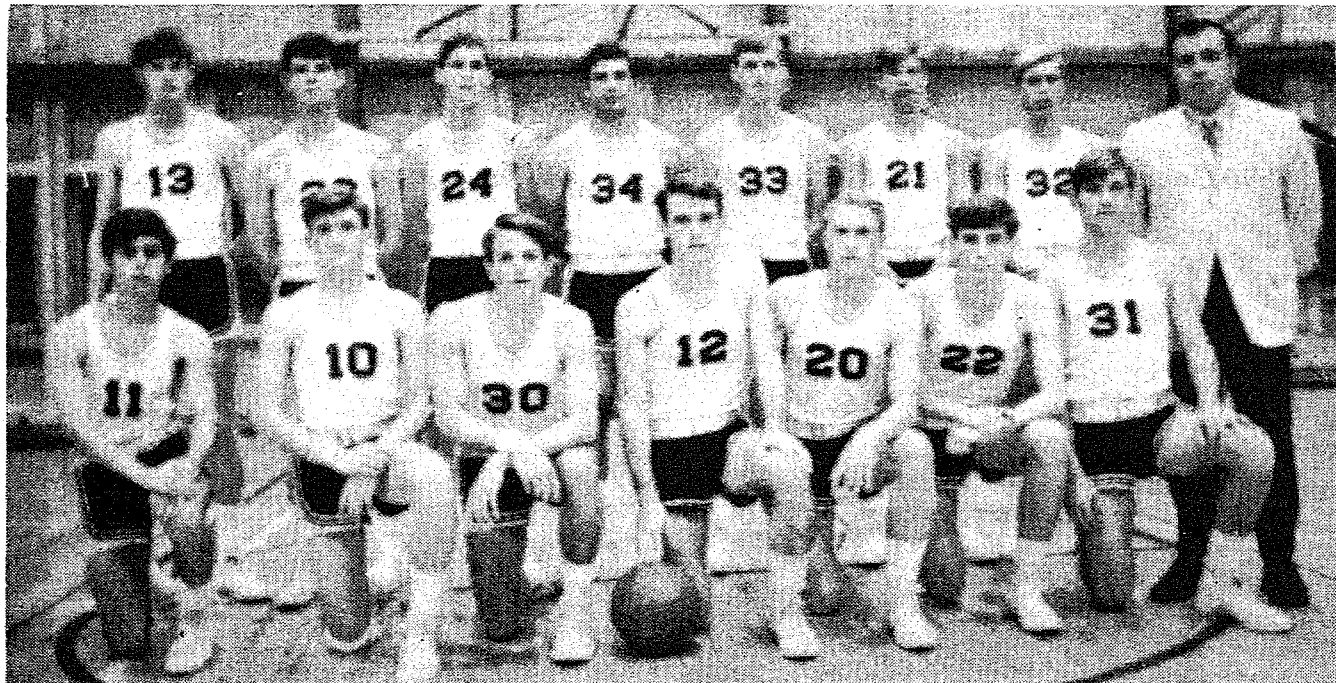
Ironically, both followed their older brothers on the all-star team as 6-8 Cyril Baptiste and 6-4 Homer Lawyer were picked for the team last season.

Completing the all-star squad are forwards 6-1 Eddie Munoz of Belen, and 6-3 Bob Skut of Chaminade; center 6-4 Jim McKibbin of St. Thomas; guards 5-10 Jim Connors of Gibbons, 5-10 Bill Esposito of Cardinal Newman, and 5-8 Fernando Olivencia of Christopher Columbus.

Sweet was picked as the archdiocese player of the year after leading the Spartans to two straight winning seasons, two straight district basketball titles and two straight regional runnerup berths. His scoring average was the highest in the archdiocese at 27.2 ppg.

ALSO AFTER

Sweet also follows in the steps of an older brother, Mike, the first Pace all-star selectee. Gary was a deadly outside shooter, usually from the wings, and had the ability to drive through heavy traffic for the basket when necessary.



RUNNERS-UP FOR the second straight year for the Region 4 championship was the Msgr. Pace High School basketball team composed of, left to right, front row, Jack Ahern, Bob Farrell, Skip Washa, Gary Sweet, Mike Murphy, Pat Sullivan, Paco Martinez, Tom Hankins, Billy Sheppard, Allan Killian and Coach Mike McDonough.

Licata earns the coach of the year honors after handling the small Redskins (6-2 center Jack Hanrahan was the tallest starter) to the archdiocese's best won-lost record, 17-3 for an .850 percentage.

Tony has virtually "grown up" as the Cardinal Gibbons basketball coach. He's the first and only basketball coach the school has ever had and moved from St. Anthony's parish school, where he was a strong developer of junior high school and grade school teams.

Getting strong consideration for the coach of the year vote was Pace coach Mike McDonough, who in his first season as the Spartan boss, took an also small team (the 6-0 Sheppard was the tallest starter) to the Class B Region 4 finals and an overall season's record of 22-6.

THREAT

The 10-man all-star team lists seven seniors and three juniors, with Munoz, Sheppard and Esposito as the underclassmen. Esposito, the lone scoring threat of the classmen. Esposito, the lone scoring threat of the Newman team, however, is not eligible for competition next season.

And...there is plenty of

Voice All-Stars Here They Are

COACH TONY LICATA, CARDINAL GIBBONS

Pos.	Player and School	Ht.	Yr.	Ave.
F.	Leroy Baptiste, Curley	6-3	Sr.	17.2
F.	Eddie Munoz, Belen	6-1	Jr.	19.7
F.	Billy Sheppard, Pace	6-0	Jr.	17.2
F.	Bob Skut, Chaminade	6-3	Sr.	20.3
C.	David Lawyer, Curley	6-4	Sr.	19.4
C.	Jim McKibbin, St. Thomas	6-4	Sr.	17.4
G.	Jim Connors, Gibbons	5-10	Sr.	14.2
G.	Bill Esposito, Newman	5-10	Jr.	16.6
G.	Fernando Olivencia, Columbus	5-8	Sr.	16.2
G.	Gary Sweet, Pace	5-10	Sr.	27.2

SECOND TEAM

CHAMINADE: Dawn Tonkovich; CURLEY: Russell Meriedy, Paul Taylor; COLUMBUS: Mike Flynn; GIBBONS: Jack Hanrahan, Rick Casturri; MARY IMMACULATE: Jay Dougherty; ST. PATRICK'S: Tom Lauchaire, Richard Schloemer; ST. THOMAS: Jim Moorhead, Leon Webster; PACE: Mike Guilfoile, Skip Washa, Allan Killian; BELEN: Rene Walker; LASALLE: Eddie Castellanos, Julian Rodriguez.

prospects coming along to fill in the graduation gap for next season with several juniors on the second team, who were near-misses this year.

Included in this category are Dawn Tonkovich of Chaminade, Russ Meriedy of Curley, Mike Flynn of Columbus, and Mike Guil-

foile of Pace. Seniors who just missed making first team included Jim Moorhead of St. Thomas, Tom Lauchaire of St. Patrick's, Jay Dougherty of Mary Immaculate, Jack Hanrahan of Gibbons, Rene Walker of Belen, and LaSalle's twosome of Julian Rodriguez and Eddie Castellanos.

CYO Softball Scores

GIRLS'			
St. John Apostle	16	Holy Family	3
Holy Redeemer	25	Immaculate Conception	16
St. James	8	Visitation	3
St. Michael	25	St. Thomas Apostle	3
St. Brendan	20	St. Theresa	8
St. Louis	2	Holy Rosary	0
St. Monica	5	St. Rose of Lima	4
Epiphany	16	St. Timothy	8
BOYS'			
St. Mark	11	St. Vincent Ferrer	10
Visitation	5	St. James	3
St. Michael	13	St. Brendan	11
St. Monica	25	St. Rose of Lima	9
St. John Apostle	13	Holy Family	6
Holy Rosary	11	St. Louis	10
Epiphany	9	Boystown	1
St. Stephen	2	St. Bartholomew	0
St. Clement	5	Annunciation	0
St. John Vianney	8	St. Timothy	3

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Baptism And Easter

V

The author of the following article, the fifth in a series of seven Lenten meditations, has taught as a scholastic in New York City high schools, and currently is in second theology in Woodstock College, Md.

"When we were baptized in Christ Jesus we were baptized into his death. We went into the tomb with him and joined him in death, so that as Christ was raised from death by the Father's glory, we too might live a new life."

—St. Paul's letter to the Romans, 6, 4-5.

One of the purposes of Lent, according to Vatican II, is to "recall baptism or prepare for it." The bishops desire that in addition to the renewal of the baptismal promises, adult converts be baptized at the Easter Vigil liturgy.

This was the custom in the early Church, and it served to bring out the rich meaning of baptism. I fear that we have lost this close relation of baptism to the Easter mysteries of Christ's death and resurrection, and the apostle Paul can help to regain this perspective.

As he affirms in the Scripture verses above, baptism involves a dying to sin and selfishness in union with Christ's redemptive death, and as Christ rose to new life on Easter, we are united through the Spirit with his risen life. Thus Paul calls the baptized person a "new creation," united with Christ and Christians to form one body.

Lenten Thoughts from St. Paul

by Peter Schineller, S.J.

Paul also alludes to baptism as a washing with water, and reveals a deeper symbolic meaning of water. In baptism we are like the Israelites of the Old Testament, passing through the Red Sea. The waters meant death for the Pharaoh and his army, but new life for the Israelites, for the passage through the Sea meant liberation from slavery in Egypt, and progress to the Promised Land.

In the New Testament, the central redemptive act is Christ's Passage from death to resurrection. By baptism, the Christian is united to Christ in this passage or Pass-over from death to new life.

Baptism does not consist only of something that happens to us. Rather it is a commitment to a new life of love. One commentator on Paul writes that "for Paul it is inconceivable that a man identified with the death, burial and resurrection of Christ in Baptism could ever again think of sin and evil."

According to Paul, the baptized can no longer be thieves, drunkards, slanderers or swindlers, for in baptism "you have all put on Christ as a garment."

This is why part of the Easter Vigil liturgy is the renewal of the baptismal vows. The Christian promises, in union with the Risen Christ, to serve God faithfully and walk in the newness of life. He is bound, according to Vatican II, "to show forth by the example of his life, the new man which he put on at baptism."

Prayer Of The Faithful

March 23, 1969

First Sunday Of The Passion

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. We belong to God because

we hear his Word. We pray now for all who are his. LECTOR: The response for today's prayer of the faithful will be: Lord, hear us.

LECTOR: (1) For all the members of the Church, for our Holy Father Paul, our Archbishop Coleman F. Carroll, and all the bishops of the world in their mission to serve and to save men, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (2) For those in the priesthood and religious life, for those who are distressed and troubled in their vocations, and for those priests and religious working in the world, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (3) For a peaceful settlement to the conflicts in Vietnam and the Middle East, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (4) For those experiencing repression, imprisonment, and exile; for all the oppressed and the persecuted, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (5) For an end to the prejudices and misunderstandings that separate men of different races, colors, and ethnic backgrounds, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (6) For the success of the Miami Teenage Rally for Decency being held in the Orange Bowl today, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (7) For the sick, suffering, and deceased members of our parish, remembering especially N. and N. who are ill, and N. and N. who died this past week, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (8) For ourselves, that we may never see Christ's love wither away from us, we pray to the Lord.

PEOPLE: Lord, hear us.

CELEBRANT: Father, let your blessing descend upon us who commemorate the passion and death of your Son. Grant our petitions through Christ, the High Priest of the good things which have come to be, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.

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Warning Issued Against Inter-Communion

LONDON — (NC) — Inter-communion between the Catholic Church and other Western churches is inappropriate to the present relationship between Rome and the other churches, says a statement issued here by the Ecumenical Commission for England and Wales.

It warns that the present movement toward inter-communion between the Churches may in fact endanger the whole cause of Christian unity.

"To receive Holy Communion together is normally an expression of unity in faith," it says. "It is a sign made by each communicant that he believes as do all his fellow communicants and as does the Church whose communion they share. But our tragic position at present is that we are divided in faith."

ent is that we are divided in faith.

"Christians of other traditions are welcomed to assist in so far as their conscience allows as non-communicant members of the congregation at our eucharistic celebrations."

COMMISSION'S WORK

This restatement on inter-communion is made in a 16-page booklet summarizing the Catholic view issued by the Catholic Truth Society here for the commission. It is the work of a commission sub-committee presided over by Auxiliary Bishop Langton Fox of Menevia.

It is not an official statement of the bishops of England and Wales, but the booklet is the work of a commission which has their official approval and has

been approved by the bishop-members of the hierarchy's theological commission.

While suggesting that inter-communion at present might well prove a brake to Church unity, the statement also suggests the position is not necessarily unalterable in the future.

The term "inter-communion," the booklet explains, is the practice of admitting to one's own Communion members of another Church or of receiving Communion from a Church other than one's own.

Father John Coventry, S.J., secretary of the ecumenical commission, in introducing the booklet at a press conference here, said it had been issued to explain to Catholics who think that the present position is immovable why it may not be so; and to Catholics who think that the Church should have moved beyond it why it has not.

"As things stand at the moment the Catholic Church does not allow reciprocal inter-communion with other Western churches," he said. "Inter-communion is more easily advocated by other Christians who think all churches have equally valid status as parts of the one church; or who would prefer separate churches practicing inter-communion to organic union; or who have traditionally not placed to Eucharist at the center of their life and worship."

COUNTER WITNESS

"Catholics cannot in conscience accept any of these

underlying views and so feel they must give a counter witness.

"Rome, together with the Orthodox, believes strongly in the necessity for Christians of unity in faith, especially unity in beliefs about the Eucharist itself. In laying sufficient unity in faith as a condition for inter-communion, Rome does not regard itself as retarding union but as making its own necessary contribution to the movements towards unity."

"It is a case where the more liberal attitude is not necessarily the more ecumenical."

The booklet says: "We must not allow emotional pressures such as arise in response to the new and exhilarating experience of fellowship at an ecumenical gathering to sweep us into gestures that would deny an ugly but sadly real factor of our situation—the divisions in essentials that remain."

"To abstain from inter-communion can be very painful. It remains the only attitude that is judged by the competent authorities to reflect the totality of our present position."

The commission in its terms of reference had been asked to provide a statement expressing, documenting and presenting reasons for the Church's prohibition of inter-communion "bearing sympathetically in mind the special desire for inter-communion felt by many participants in extended ecumenical conferences."

Put a smile on your wife this weekend

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St. Christopher, St. Lucy
April 6 Easter Sunday
April 11-13 . Our Lady Queen of Martyrs, St. Jerome
April 18-20 St. Clement, St. George

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El Domingo en el Orange Bowl

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Este domingo, día 23, es la cita de la juventud de Miami en el "Orange Bowl" para pronunciarse en defensa de los valores del espíritu frente a la ola de materialismo y corrupción.

A las dos de la tarde comenzará el histórico evento

LA VOZ

Suplemento en Español de **THE VOICE**

Suspende el MFC Retiro Familiar

Una tarde de retiro cuaresmal para los matrimonios y sus hijos, que estaba programada para el domingo, día 23, ha sido suspendida para facilitar a los jóvenes y sus familias la asistencia a la Concentración Juvenil de la Decencia que tendrá lugar en el Orange Bowl este domingo comenzando a las 2 p.m.

"El Movimiento Familiar Cristiano, que había programado este retiro hace varias semanas, lo suspende ahora en atención a la importancia de este evento," declararon los esposos Gudelia y Carlos Salmán, presidentes de la organización.

"A Casarse Tocan"

Se acerca la primavera, una de las épocas del año preferidas por las parejas enamoradas para unir sus destinos en el matrimonio.

Y para esas parejas, las que planean recibir el sacramento del matrimonio en fechas próximas, la Arquidiócesis de Miami ha organizado un nuevo curso de preparación al matrimonio en idioma español.

Las sesiones tendrán lugar en el salón de actos de San Juan Bosco, 1301 West Flagler St., lunes y miércoles, los días 14, 16, 21 y 23 de abril comenzando a las 8 p.m.

Dos charlas se ofrecerán cada noche con la participación de médicos, sacerdotes, psicólogos y ma-

trimonios envueltos en el apostolado familiar.

Coincidiendo con esta época de bodas, este semanario The Voice está preparando un suplemento especial dedicado al matrimonio con sabias orientaciones de distinta índole para las parejas que planean casarse.

Ese suplemento aparecerá con el número de la próxima semana de The Voice y después se distribuirá en una bella carpeta a aquellas parejas que hagan los arreglos para su matrimonio durante todo este año, como un presente de The Voice. Ese suplemento será bilingüe, con una sección en español confeccionada con la cooperación del Movimiento Familiar Cristiano.

que servirá de ejemplo a las juventudes de todas partes del mundo.

La ola de corrupción en los espectáculos públicos estaba llegando ya muy lejos y es edificante que sean los más jóvenes de la sociedad los que se levanten contra esa corrupción.

Pero los empeños de esa juventud van más allá que el sano protestar contra los espectáculos corruptos. Uno de sus voceros dijo que este era el inicio de una puesta en pie de la juventud, en defensa de los ideales de una sociedad mejor, más limpia no sólo en sus espectáculos sino en todos sus aspectos.

Han elaborado una serie de puntos que forman parte de los temas a tratar en la gran asamblea. Esos puntos pueden resumirse en dos: Amor a Dios y amor a los semejantes.

Será un acto de patriotismo y civismo, donde hombres y mujeres jóvenes hablarán del amor a la familia, de la reverencia a la sexualidad humana, de la igualdad entre todos los hombres.

La juventud latina de Miami estará allí con sus compañeros de estudios, de juegos y diversiones, de inquietudes y anhelos.

Los padres de familia de habla hispana deben acompañar a sus hijos a este evento, para demostrarle a la juventud su solidaridad y su respaldo para con esta demostración de madurez y responsabilidad que están dando al mundo.

Gustavo Pena Monte



El Cónsul del Ecuador en Miami, (derecha) Gonzalo Jácome, muestra la ciudad a los hermanos Elena y Alonso Muenala Lema, dos artesanos indios que han venido a Miami para ofrecer aquí una exposición de tejidos típicos de su país.

Arte Indígena Ecuatoriano en Miami

Una exposición de artesanía típica ecuatoriana en la que figuran finos tejidos y bordados a mano confeccionados por indígenas de ese país será inaugurada hoy viernes en los salones del Centro Hispano Católico.

Ponchos, ruanas, tapices, alfombras, blusas bordadas a mano, carteras, muñecas y otros objetos, confeccionados en lana de carnero o de llama forman parte de esta muestra de la producción de la cultura quechua.

La exposición ha sido traída por Alonso Muenala Lema y su hermana, Elena, y todos los objetos han sido confeccionados por miembros de la familia, ya que todos se dedican al mismo giro del tejido de la lana, mientras las mujeres practican el bordado.

Miami forma parte de un recorrido que por varias ciudades de Estados Unidos ha-

rán los indígenas ecuatorianos, ataviados en sus vistosos

trajes bordados a mano. Casado y padre de cuatro

hijos —la señora quedó en casa cuidando de los guaguaitos— (guaguaito es el nombre que se da en Ecuador y otros países sudamericanos a los niños pequeños)— Alonso se ha dedicado con esmero a mejorar la calidad de sus tejidos y ser uno de los más competentes elementos en el desarrollo de la floreciente industria ecuatoriana.

Cuanto han observado la belleza de los diseños concuerdan en decir que son obra de maestros modernos inspirados en el arte antiguo y el contemporáneo de las expresiones primitivas, nos decía el cónsul de Ecuador en Miami, Gonzalo Jácome, que hizo la presentación de estos genuinos artistas.

En efecto, los diseños utilizados se basan en motivos indígenas ecuatorianos, ya de épocas remotas o presentes.

Llamado a Pintores Y Escultores Latinos

Una exposición de arte latinoamericano, con pinturas y esculturas de artistas de origen latino residentes en el área de Miami será inaugurada el día 16 de abril en los salones de la Biblioteca Pública de Miami.

La exposición está siendo organizada por el Cuerpo Consular Acreditado en Miami y la Oficina de Asuntos Latinoamericanos de la Arquidiócesis de Miami.

Aquellos artistas que estén interesados en exponer sus obras en este evento cultural deben dirigirse a la Dra. Avelina Malizia, Oficina de Asuntos Latinoamericanos, llamando al teléfono 379-2649. La oficina está situada en el 241 Security Trust Bldg., 119 E. Flagler St., Miami.

La Dra. Avelina Malizia ruega a los artistas interesados que se comuniquen con esas oficinas lo antes posible, a fin de facilitar la organización de este evento que forma parte de los actos para celebrar la Semana Panamericana.

Incierto Futuro en Panamá Si No Vuelve a la Democracia

"El futuro de Panamá es muy incierto hasta tanto no se regrese al sistema democrático," dijo aquí el Arzobispo Tomás A. Clavel, que hasta el pasado mes de diciembre fuera el jefe de la sede que abarca la capital panameña.

Después de renunciar a su posición de Arzobispo de Panamá, el prelado emprendió este recorrido que lo tendrá dos meses por distintas ciudades de Estados Unidos, entre ellas Los Angeles y Chicago.

La renuncia del Arzobispo se produjo poco después del golpe de estado que a fines del pasado año derrocó al entonces recién estrenado presidente electo, Arnulfo Arias.

El Arzobispo había encabezado un Comité Cívico Religioso que había reclamado enérgicamente que se respetara la voluntad popular expresada en las urnas.

Muchos insinuaron entonces que su renuncia se debía a presiones políticas hechas por la junta de gobierno que detenta el poder. La renuncia súbita e inesperada causó tanta o más conmoción que el golpe de estado de semanas atrás.

Interrogado a su llegada a Estados Unidos sobre los motivos que lo llevaron a renunciar, el Arzobispo Clavel dijo:

"Lo hago por el bien de la Iglesia. Consideré que mi renuncia era necesaria y la presenté. No he hecho ninguna declaración al respecto ni la haré. No quiero faltar a la caridad con nadie."

Seguirá Trabajando

Después añadió: "Estoy dispuesto a seguir trabajando donde sea para servir a la Iglesia y a Cristo."

El Arzobispo Clavel fue sucedido en la sede de Panamá por el Obispo Marcos McGrath, que regía anteriormente la Diócesis de Santiago de Veraguas.

"Estoy muy satisfecho de que mi sucesor sea Mons. McGrath, porque somos grandes amigos y los dos seguimos la misma línea pastoral," dijo el Arzobispo. "Creo que su presencia en Panamá será de gran beneficio para la Iglesia", añadió.

"Estoy dispuesto a colaborar con él en todo lo que me pida, pues como lo he manifestado (en Panamá)

soy ante todo sacerdote y quiero continuar en mi misión participando del sacerdocio de Cristo", enfatizó el Arzobispo Clavel.

De Estados Unidos el Arzobispo Clavel viajará a Bélgica para estudiar pastoral y sociología en la Universidad de Lovaina. En octubre participará en la Reunión del Concilio Litúrgico a celebrarse en Roma.

Aunque el Arzobispo viene a Estados Unidos a estudiar la implementación de la constitución litúrgica en esta nación, algunos observadores insinúan y el arzobispo no lo niega, que el salió del país para que la nueva jerarquía pueda trabajar sin la sombra de alguien que fué jerarquía y a quien muchos puedan recurrir acostumbrados a su antigua posición.

Mons. Clavel fué el primer panameño consagrado obispo y el primero también en ser elevado al rango arzobispal. Joven y lleno de energías, "sólo quiero dejar pasar el tiempo para regresar a servir a mi pueblo en el lugar que se me asigne como sacerdote de Cristo."

El prelado recuerda con simpatía las muestras de a-

fecto y cariño expresadas por las más diversas clases del país en el momento de su renuncia y a la hora de partir.

Con particular afecto recuerda las palabras que le expresaron los dirigentes de las iglesias protestantes cuando le dijeron que no perdían a un amigo, sino a un pastor que los había acercado más a la iglesia y a ellos mismos los unos con los otros.

Interés en los Pobres

El Arzobispo Clavel caracterizó su misión pastoral por su interés por las clases más necesitadas del país.

Tanto se identificó con los pobres, que siendo Arzobispo cedió el edificio arzobispal a la Universidad Católica y el se fué a vivir a la rectoría del barrio más pobre de Panamá.

Unos de sus empeños más queridos era el proyecto parroquial de San Miguelito destinado a la formación de una comunidad cristiana comunitaria que ha logrado que las cincuenta mil almas de esa zona hayan hecho progresar mutuamente a la comunidad.

El concibe a la Iglesia desligada de los poderosos

y del estado. Cree que "no son las grandes obras ni las grandes realizaciones las que le ganan campo y simpatías a la Iglesia.

"Es el cambio de actitud en el enfoque de los problemas lo que realmente hace que la Iglesia sea digna de respeto y admiración y que se le siga como se le siguió a Cristo."

"Cristo no hizo obras grandes, sino que sencillamente predicó la verdad, la justicia y el amor."

"Tenemos que preocuparnos más por dar testimonio de Cristo que por construir grandes obras."

"Hoy la Iglesia es la fuerza más grande de Panamá. Y tiene fuerza porque se le tiene fe."

"Esto conlleva muchos sacrificios. Sacrificios de privilegios y posiciones. Pero mi

siempre ha sido el de Cristo: "No he venido a ser servido, sino a servir".

El Arzobispo Clavel hizo una visita al Arzobispo Coleman F. Carroll, de Miami, presidente en funciones del Comité de Obispos de E.U. para Latinoamérica.

Durante su estancia en Miami se alojó en el Seminario Diocesano St. John Vianney. Una de sus primeras y pocas visitas en el área de Miami fué a un campo de cítricos al sur de Miami para conocer de cerca la labor pastoral que la Arquidiócesis de Miami realiza con los trabajadores migratorios.

Hizo otra visita a la Escuela de Dirigentes del Movimiento de Cursillos de Cristiandad a los que habló del papel del seglar en la Iglesia y la sociedad.

Misión Cuaresmal

Una jornada misional preparatoria a la Semana Santa dará comienzo el próximo domingo día 23 a las 9:30 p.m. en la iglesia de St. Dominic.

La misión, que se ofrecerá del 23 al 28 estará a

cargo del joven sacerdote dominico Padre Oscar González, capellán del Centro Hispano Católico y muy activo en el apostolado de los Cursillos de Cristiandad.

Consistirá la misión en misa y prédica.

Convierten los Rojos Iglesias en Museos

Constitucion de la URSS, Art., 124.

Por el Padre Elmo Romagosa
(Version al Español de Gustavo Pena Monte)

O bien el secretario general del partido comunista de Estados Unidos, Gus Hall, nunca ha visitado el Museo de Historia de la Religión y el Ateísmo en Leningrado, o convenientemente ha olvidado lo que allí vió.

Si no, ¿cómo explicar su declaración "Nuestra lucha no es contra Dios"? Hall dijo estas palabras en una entrevista con reporteros de "Approach", semanario misionero publicado por la Iglesia Presbiteriana Unida y el Consejo Nacional de Iglesias de E. U.

"Approach" en su número de 15 de julio de 1968 cita palabras de Hall: "Nuestra lucha no es contra Dios. Es contra el capitalismo y todo lo que el capitalismo ha hecho para oprimir al pueblo. No tenemos argumentos contra Dios. Podemos vivir unidos en una misión socialista."

Se ha "enquillosado la imagen" del partido comunista a través de generaciones de propaganda, dice Hall y añade que "el partido ha cambiado."

A pesar de las pías declaraciones de Hall, el partido comunista no ha cambiado. Por lo menos, no ha cambiado hasta el primero de agosto de 1968, cuando tuve la oportunidad de visitar el Museo de Historia de la Religión y el Ateísmo en Leningrado. Las fotografías que aparecen en otro lugar de esta misma edición documentan lo que decimos. (Ver páginas 14 y 15).

El museo está enclavado en una magnífica catedral construida en 1811 y dedicada a Nuestra Señora de Kazan. Su conversión a museo está descrita en la Guía Oficial por S. V. Kalincheva. "Después de la gran revolución de octubre comenzó el pueblo a retirarse de la religión y la iglesia. Eran pocos los que se reunían en la Catedral de Kazan y el dinero de la iglesia se redujo al mínimo."

"El pueblo trabajador de Leningrado solicitó del gobierno que debía cerrarse la iglesia y que el edificio debía ser utilizado para un museo. En 1932, de acuerdo con una decisión del Comité Ejecutivo Central de la URSS, la Catedral de Kazan fue abierta como Museo de Historia de la Religión y el Ateísmo."

Obviamente, el museo y su contenido están planeados sólo para consumo local. De no haberme apartado yo del grupo de turistas y del guía oficial, nunca hubiera visto el interior del museo.

Había una considerable concurrencia esperando para entrar cuando las puertas se abrieron a las 11 a.m. Los padres acompañaban a sus hijos. Maestros encabezaban grupos mayores. Todos estudiaban la exhibición atentamente.

Lo que estaban presenciando era la más grande colección de argumentos contra la religión que yo jamás haya visto. Todo abuso concebible en la historia de la religión estaba dramáticamente presentado en palabras e ilustraciones, sin una palabra de reconocimiento para los positivos valores alcanzados por la religión a través de los siglos.

Aquí reproducimos algunas muestras tomadas de la guía de lo que el museo enseña sobre el cristianismo.

"La doctrina de la Virgen se funda en la concepción pagana de la diosa de la fertilidad y la maternidad. . . El concepto de Jesucristo se formó bajo la influencia de varias concepciones religiosas y filosóficas de la antigüedad."

"La fotografía 'Eucaristia mágica australiana', el dibujo 'El sagrado alimento de Mirras' y la 'copia de La Cena del Señor de Leonardo da Vinci' muestran el desarrollo del rito eucarístico desde la creencia prehistórica de que el hombre adquiría las características del animal cuya carne comiera y cuya sangre bebiera, hasta el místico alimento de los cristianos que comen pan y toman vino como si fueran el cuerpo y la sangre de Jesucristo."

"El culto a los santos y el comercio de reliquias fué una importante fuente de ingresos para la Iglesia. . . Los monasterios tenían sus propios talleres y comerciaban mucho y recaudaban mucho dinero de la caridad con la ayuda de monjes mendicantes. Así hizo la Iglesia Católica mucho dinero."

"Algunas otras exhibiciones están dedicadas a las cruzadas que dieron grandes ganancias a la Iglesia. Para conseguir nuevas fuentes de ingreso la



La antigua Catedral de Kazan, en Leningrado, convertida ahora en Museo del Ateísmo. Allí se denigra a todas las creencias religiosas. En la foto se observa al público — jóvenes y niños — esperando para entrar a beber adoctrinamiento ateo.

Santa Sede organizó la marcha de cruzados alemanes contra las tierras rusas.

"LA IGLESIA CATOLICA se esforzó en poner bajo su control el sistema de educación e instrucción. Para preservar su influencia sobre los creyentes la Iglesia se aprovecha de la ignorancia y la superstición de los pueblos. . . Amenazando al pueblo con las tentaciones del demonio, propagando toda clase de supersticiones, inculcando el ascetismo, los monjes frecuentemente llevan una vida parasitaria."

"Una subsección especial ilustra las formas y medios usados por la Iglesia Católica para ejercitar su influencia sobre el pueblo. . . El caso de 'Lourdes' nos demuestra el cultivo de la fe en los milagros. Aquí se muestra un rosario de Lourdes, una guía del peregrino de Lourdes, el panel 'Lourdes—factoria de charlatanes'."

"La sección 'La Iglesia Ortodoxa y el Capitalismo' se abre con la subsección que nos muestra al apoyo de la Iglesia al capitalismo en Rusia. La Iglesia bendice nuevas construcciones, obras, ferrocarriles, lo que es ilustrado por la pintura 'Rezando en una fábrica pre-revolucionaria' de F. N. Nesterov."

"La Iglesia justificó y santificó la Primera Guerra Mundial y trató de asistir en su propia forma."

"La revolución de octubre aniquiló el sistema capitalista, la explotación y declaró guerra a la ignorancia. Como consecuencia de la emancipación del pueblo comenzó la gente a abandonar la Iglesia. Esto se vió agravado por las políticas anti-soviéticas iniciadas por la Iglesia. En los años veinte, cuando la Iglesia comprendió esto, tomó una posición más razonable y se hizo leal al imperio soviético. Pero cierta parte del clero continuó luchando contra el poder soviético."

"Los enemigos del estado soviético fueron juzgados en las cortes. Pero por su actividad antisoviética, no por sus creencias religiosas."

"La propaganda científica y atea jugó un papel importante en la ruptura con la religión."

"La sección 'La Formación de Criterio Científico y Educación Atea' nos muestra las formas de propaganda científica y atea. . . Algunos materiales muestran la educación atea de los niños en las escuelas."

"Los materiales del museo demuestran que el progreso de la sociedad humana y las grandes conquistas de la ciencia llevarán a la superación de los prejuicios religiosos."

Sin embargo, Gus Hall tiene la desfachatez de declarar que "nuestra lucha no es contra Dios".

¿Donde Esta La Cuaresma?

¿Donde está la Cuaresma?

El sentido dramático de la edad media dió origen al teatro moderno con aquellas representaciones sacras que tenían lugar en los atrios de los templos. Los personajes principales de uno de aquellos dramas eran DOÑA CUARESMA y DON CARNAVAL. Sólo con nombrarlos, ya se supone que eran dos personajes rivales, sarcásticos entre sí y destinados a la destrucción. DOÑA CUARESMA era una dama enlutada, fámélica, pesimista, aficionada a las lamentaciones de Jeremías y amiga de otra señora, la de la guadaña: la Muerte. DON CARNAVAL era un mancebo apuesto, entre Mefistófeles y Baco, no muy limpio por cierto, cinico y soez, chispeante y gozador de la vida "al estilo de los cerdos", como diría Horacio.

Este Carnaval ha perdido prestigio ritual y callejero y se ha quedado en folklore y algo así como gloria nacional en diversas ciudades y países, como Rio de Janeiro, Nueva Orleans y Niza, y como macabra bullanguería en humildes aldeas. Pero quizá el Carnaval no ha desaparecido; sino que, como diría el poeta, "todo el año es carnaval". No faltan pulsores de la vida contemporánea que opinan que lo que contemplamos en la calle, en los espectáculos audiovisuales, en las mismas universidades y no lejos de los mercados y los templos, no es otra cosa que la consagración permanente y colectiva del carnavalismo como reviviscencia de las Saturnales y Bacanales de la Roma, que se divertía encima de las Catacumbas con cosas tan actuales como la glorificación del sexo y el horror triunfal de guerras y crímenes.

Y la Cuaresma, ¿dónde está? No hablamos ahora del personaje teatral de Doña Cuaresma; sino de la Cuaresma litúrgica. Aunque parezca extraño, hay minorías cristianas que piensan:

—Al desaparecer las exterioridades de la Cuaresma, su espíritu se esfumó.

—Aquellos ayunos y abstinencias, ciertamente, había que hacerlos con exactitud y espiritualidad. Pero, a la vez, con discreción y con el decoro evangélico de la humildad y de la sonrisa.

—Ni la familia, ni las minorías apostólicas y ascéticas, ni siquiera las comunidades religiosas viven ya la Cuaresma.

Dios en la Calle

Hay que mencionar también a quienes, teologizando y renovando liturgia, formas de devoción y de culto, proclaman:

—Hay que superar y sustituir, hasta donde sea necesario, el sentido doloroso y penitencial del pecado, por la alegría resurreccional de la Pascua Eterna.

Frente a diversas posiciones, la verdad inmediata y sería es que la Cuaresma sigue vigente y activa, con los levisimos cambios que se suceden en el juego dramático de nuestra existencia. Todavía hay restaurantes y aviones donde los viernes se ofrecen comidas exclusivamente de vigilia. Aun hay señores y señoras que se extrañan de ver a la gente frecuentadora de Misas e incluso a clérigos que comen carne en la Cuaresma. Y hay quienes sienten el temblor del pecado, al prescindir, en buena conciencia, de los tradicionales ayunos y abstinencias. Es la inercia venerable de preceptos y costumbres recientemente pasados.

Siguen el sentido, la libertad y la devoción del ayuno y de la abstinencia; la práctica y la compasión amorosas del Viacrucis; los días renovadores de Misiones, de Retiros, de Ejercicios, de Ejercitaciones, de Cursillos, de Encuentros y, sobre todo, de entrada y recogimiento en aquel "cuarto", del que habla Jesús, "donde el Padre celestial, que ve en lo escondido, te recompensará". Sigue Jesús con nosotros durante la Cuaresma, en las mejores oportunidades de reconciliación, de unión y de acción, de purificación y vivencia de misterios y sacramentos "con El, por El y en El para dar gloria y honor a Dios Padre Omnipotente en la unidad del Espíritu Santo".

La cuaresma sigue con la dulce compañía de la Madre Dolorosa de Jesús. A ella cada uno de nosotros puede decir los versos de Kipling:

—Si yo fuera colgado en la colina más alta, madre, oh madre mía, ya sé qué amor me seguiría hasta allí. Si me hundieran en lo más profundo del mar, madre, oh madre mía, ya sé qué lágrimas llegarían hasta mí. Y aunque fuera condenado en cuerpo y alma, madre, oh madre mía, ya sé qué plegarias me salvarían.—

P. BEGOÑA

Falta de Confianza

Por MANOLO REYES

Desde la isla de Cuba los castrocomunistas tratan de exponer una titulada verdad a través de sus medios publicitarios para impresionar la opinión interna y externa. Y otra situación totalmente distinta es la realidad de lo que sucede.

Una cosa es lo que divulga la prensa roja y otra bien diferente es la verdad de los hechos. Tomemos por ejemplo una de las llamadas noticias que han divulgado los castrocomunistas a través de la radio roja de la Habana: el 8 de marzo se celebró en Cuba un supuesto "Día Internacional de la Mujer." Y las voces esclavas del castrocomunismo han estado pregonando que la mujer se ha unido incuestionablemente al desarrollo de lo que los rojos han llevado a Cuba.

Es decir, están presentando una imagen externa a los ojos de los demás, como si la mujer cubana prestara su cooperación al régimen, sin coacción, sin terror y con agrado, con deseo.

Cuando la verdad de los hechos es otra totalmente diferente. La mujer cubana, símbolo de abnegación y sacrificio, se ha visto forzada a realizar las más insospechadas tareas so pena de sufrir la venganza del régimen que detenta el poder en Cuba. Desde su más temprana edad, las niñas cubanas son llevadas a alfabetizar, a los edificios de becas a la llamada isla de la juventud o isla de adoctrinamiento en Isla de Pinos, y en esos lugares, sufre la lejanía de su hogar, carece del amoroso calor de una madre o un padre. Y crece lejos de los valores espirituales de la religión, en un ambiente ateo y materialista. Todo esto el régimen lo silencia como tampoco admite que se cuentan por cientos el número de muchachitas cubanas que hastiadas de este sistema de vida se han suicidado.

Luego, la mujer cubana adulta tiene que pasar por el dolor de ver su hogar destruido porque el esposo ha sido puesto en prisión o porque ha sido separada de él bajo coacción, ya que el régimen lo envía a cortar caña y a ella a realizar otras faenas agrícolas en sectores distantes, o la pone a fregar y a limpiar las calles de la Habana u otra ciudad, al estilo del mundo comunista.

Jamás la mujer cubana había sufrido como hoy tantos vejámenes. Y todavía el régimen se jacta para decir que como un homenaje al Día Internacional de la Mujer, cien mil mujeres cubanas más serán incorporadas al llamado trabajo voluntario.

La realidad es que cien mil hogares cubanos más serán destruidos o no se formarán nunca. Por eso, jamás nos cansaremos de rendirle nuestro tributo de respeto y admiración a la bravia mujer cubana. La gran heroína del terrible drama de la Cuba mártir.



Un artista de cine devenido sacerdote católico, el hoy Padre Humberto Almazan está recorriendo distintas ciudades de E.U. en busca de ayuda para su misión en una colonia de leproso de Indonesia, donde trabaja seis me-

ses al año. Este combo de fotos, presentado como una cinta cinematográfica, muestra que el Padre Almazan no ha olvidado sus dotes de actor, al pronunciar una charla a estudiantes de una universidad en E.U.

Piden al Mundo que Intervenga Para Terminar Guerra Biafra Nigeria

Bonn, Alemania — "Los gobiernos de Europa y América, y no los líderes nigerianos, serán acusados de genocidio contra los biafranos si no recurren a todos los medios posibles para terminar la guerra civil Nigeria-Biafra", advirtió en esta ciudad un arzobispo de Biafra.

El arzobispo Francis Arinze de Onitsha, acusó que los políticos europeos y americanos están eludiendo las iniciativas para terminar la guerra civil en Nigeria debido al temor de comprometerse, al riesgo político y otras desventajas.

El arzobispo Arinze se encontraba en Alemania en viaje desde Roma, donde él y otros miembros de la jerarquía en Biafra y Nigeria fueron llamados por el Papa Paulo VI para una consulta sobre las hostilidades de Biafra-Nigeria.

El arzobispo Arinze manifestó que los grupos internacionales de presión económica están insistiendo en la "unidad de Nigeria" aún "al precio de millones de vidas humanas" porque buscan ventaja financiera. Dijo que "para algunos gobiernos y grupos económicos, los países como Nigeria y Biafra son pelotas de fútbol que deben patearse".

Invocaba a todos los pue-

Cooperación Iglesia-Estado En Puerto Rico

San Juan, Puerto Rico (NA)—La necesidad de relaciones armoniosas y cooperación mutua entre la Iglesia y el Estado fue relevada aquí por el gobernador puertorriqueño Dr. Luis Ferré, en el curso del desayuno ecuménico.

Ferré, católico practicante, reiteró la posición de su gobierno en la delicada cuestión de la separación de la Iglesia y el Estado. Al desayuno anual en honor del gobernador de la isla asistieron más de mil personas, destacándose entre ellos la presencia del arzobispo de San Juan, monseñor Luis Aponte, así como altos dirigentes de otras iglesias cristianas.

"Debe existir una experiencia de armonía y cooperación que redunde en un clima de bienestar social para todos, sin distinción religiosa de ninguna índole", expresó el Primer Ejecutivo. Señaló que "el gobierno tiene que encarar problemas de carácter social que pueden tener su origen en el nivel del hogar y de la familia; y la Iglesia puede colaborar mucho en la confrontación y solución de los graves problemas que conducen a la desintegración familiar."

"El gobierno que represento —dijo Luis Ferré— no sólo se propone ser un gobierno de acción sino también de prevención".

Reiteró para concluir, que "juntamente con el progreso económico debe haber desarrollo en el orden espiritual y moral y que la separación de la Iglesia y el Estado no significa divorcio ni antagonismo entre ambos".



ALREDEDOR DEL MUNDO

blos, particularmente a los de Europa y América, a "obligar" a sus líderes políticos por demostraciones de protesta y a usar todos los medios posibles para terminar el conflicto africano.

El arzobispo rechazó todas las acusaciones de que el Papa Paulo VI y los obispos nigerianos y biafranos son responsables de no pronunciarse contra la guerra. Dijo que el Papa ha hecho todo lo que le ha sido posible para que termine. Recalcó que los obispos en declaraciones conjuntas han instado a los líderes políticos a terminar la lucha e iniciar negociaciones. "Pero, añadió, los políticos no son hijos obedientes de la Iglesia".

En una conferencia de prensa en Freiburg, el arzobispo Arinze expresó que podría lograrse la paz en Ni-

geria inmediatamente si las partes interesadas tuvieran la voluntad de hacerlo. Dijo que los obispos continuarán activos alentando el fin de la guerra por conversaciones y no con lucha.

El arzobispo Arinze agradeció a la agencia alemana de Caritas Internacional, y a las organizaciones católicas de caridad por la ayuda brindada en Biafra y Nigeria y rogaba al pueblo alemán su ayuda.

Por otro lado, dos dirigentes eclesiásticos de este país han pedido al Canciller Kurt Kiesinger y a las autoridades pertinentes del gobierno que inicien de inmediato las medidas diplomáticas para detener los ataques de la aviación nigeriana a los aviones de socorro de la Iglesia que llevan abastecimientos a Biafra.

Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW, 7 p.m.
CORPUS CHRISTI, 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

SS. PETER and PAUL 900 SW 26 Rd., 8:30 a.m., 1, 7 y 8 p.m.

ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.

ST. JOHN BOSCO-Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.

GESU, 118 NE 2 St. 5:30 p.m.

ST. MICHAEL, 2933 W. Flagler - 11 a.m., 7 p.m.

ST. HUGH, Royal Road y Main Hwy., Coconut Grove 12:15 p.m.

ST. ROBERT BELLARMINE - 3405 NW 27 Ave., 11 a.m.

ST. TIMOTHY, 5400 SW 102 Ave., 12:45 p.m.

ST. DOMINIC, NW 7 St., 59 Ave., 1 y 7:30 p.m.

ST. BRENDAN 87 Ave. y 32 St. SW., 11:45 a.m., 6:45 p.m.

LITTLE FLOWER, 1270 Anastasia, Coral Gables, 9:15 a.m. y 1 p.m.

ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach, 6 p.m.

ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.
INMACULADA CONCEPCION 4500 West 1 Avenue, Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.

BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs, 7 p.m.

OUR LADY of the Lakes, Miami Lakes, (United Church of Miami Lakes), 7 p.m.

VISITATION, 191 St. y N. Miami Avenue., North Dade, 6:30 p.m.

ST. VINCENT DE PAUL, 2000 NW 103 St.-6 p.m.

LITTLE FLOWER U. S. 1 y Pierce St., Hollywood, - 6:45 p.m.

NATIVITY 700 W. Chaminate Dr., Hollywood, 6 p.m.

ST. PHILLIP BENIZI, Belle Glade, 12 M.

SANTA ANA Naranja, 11:00 a.m. y 7 p.m.

ST. MARY Pahokee- 9 a.m. y 6:30 p.m.

GUADALUPE Immokalee, 8:30, 11:45. Misión Labelle, 10 a.m.

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Múdase a Barrio Pobre El Arzobispo de Lima

Lima — La decisión del Arzobispo de Lima, cardenal Juan Landázuri Ricketts, de mudarse del aristocrático barrio de San Isidro a una casa "común y corriente" del populoso y humilde distrito de La Victoria, a pocos minutos del centro de esta capital, ha merecido el total respaldo de los católicos limeños.

"Ahora estará junto a los pobres", "Acá lo necesitamos más", "El Cardenal está siguiendo la nueva reforma en la Iglesia", "Dios nunca ha necesitado del boato para su culto", "Cristo fué una persona pobre: ¿por qué el Cardenal iba a estar lejos de nosotros los humildes?", y otras apreciaciones parecidas fueron vertidas por felices católicos, según dan cuenta los matutinos locales.

Por su parte, el Arzobispado de Lima, ha manifestado al respecto: "De esta manera el cardenal Landázuri no sólo vivirá humildemente sino que apreciará personalmente los problemas económicos y sociales que confrontan las familias más menesterosas".

Y agrega que la decisión del cardenal de abandonar la mansión que ha venido ocupando desde hace doce años, cuando ésta fue donada al Arzobispado por la familia Schroder Mendoza, está de acuerdo con las manifestaciones de pobreza de la Iglesia adoptada en el Concilio Vaticano II y ratificada para Latinoamérica por las autoridades eclesiásticas del continente, el año pasado en Medellín.

Los cuadros que existen en la mansión pasarán a un museo de arte religioso al que se dará el nombre de "Waldemar y Matilde Schroder Mendoza", en honor de los generosos donantes de dicha residencia. Ellos están de acuerdo con la determinación del prelado limeño y apoyan la línea post-conciliar de la Iglesia Católica en el Perú.

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A Year Later, How Stands Urban Problems Task Force?

By KIM LARSEN

WASHINGTON —(NC) —Whatever happened to the Task Force on Urban Problems that the U.S. bishops, almost a year ago, said must be established to fight the cruelties of racism and poverty?

It has been organized and is slowly tackling the multitude of problems that make up the urban crisis.

It's too soon yet to see any really great strides made. The Task Force was suggested only last April and the first steps in organizing it began just last May. But it is making the inroads that could lead to a successful venture.

The ultimate goal of the Task Force is so encompassing as to be almost utopian. The bishops, in their formal statement last April, said the Task Force should "coordinate all Catholic activities and... relate them to those of others working for the common goal of one society, based on truth, justice and love."

ORGANIZATION

Most of the Task Force work so far seems to involve the lengthy process of organization. The national office here is busy getting diocesan coordinators appointed throughout the nation and getting them to work on local problems.

On the immediate agenda, according to Msgr. Aloysius J. Welsh, Task Force executive secretary, are national advisory board field visits to all dioceses for the purpose of forming committees. The committees will serve two purposes:

- To set up and identify



MSGR. ALOYSIUS J. WELSH

Task Force... "To set up and identify new priorities."

new priorities in the fields of employment, education, housing, legislative and community organization.

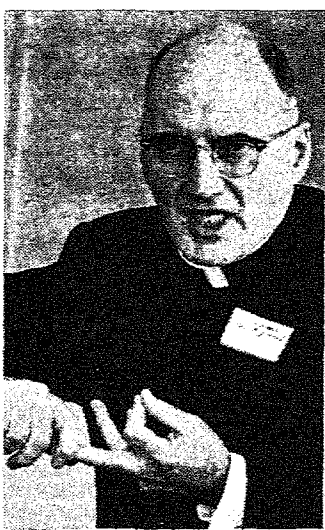
• To act as traveling teams of resource persons for regional work shops directed towards diocesan Task Force members, state Catholic conference personnel and interreligious human relations organizations.

Msgr. Welsh said the Task Force has sent questionnaires to all dioceses. When the results are compiled, he said, the Task Force will be able to shape position papers and other material into a discussion of concerns and needs.

"We will respond to the needs indicated on the questionnaire," Msgr. Welsh said. It was sent to all Ordinaries and the 126 Task Force coordinators in the U.S.

"We are trying to discover worthwhile problems everywhere," Msgr. Welsh said.

In housing the Task



Force is meeting needs in 35 to 40 cases which it can then recommend as models, he said. He cited the establishment of a mobile health center in St. Louis as a start the field of health services.

Through the Task Force, Mercy Hospital in Youngstown, Ohio, is establishing a family service. Msgr. Welsh said this differs from the ordinary clinics which specialize in specific cases each day. Family service would provide aid to all members of a family no matter what the problem. It would eliminate the need for patients to return day after day. The plan for this service has been submitted for funding, Msgr. Welsh said.

He indicated that several efforts are being made in the Boston area, on an ecumenical level, to increase employment. Part of the job here is "to prod the consciences of businessmen," Msgr. Welsh said.

The Task Force executive secretary described the goal of his agency as one of re-

conciliation. The problem facing America "is not as simple as the continuing division between blacks and whites," he said.

"It is a division between the haves and have-nots and inner-city inhabitants and suburbanites. The Task Force is a strategic instrument which is to coordinate intra-church activities and to offer national and regional counterparts as partners in offsetting these divisions."

Msgr. Welsh pointed out that the Task Force must reach out beyond the Church. He named three specific groups which must be reached:

- Those who share an ethical concern with the Church.

- The private sector, which includes agencies such as urban coalitions and labor organizations.

- The government "since it represents the organized political response of all the people."

SATISFIED?

When asked if he is satisfied with the progress of the Task Force so far, Msgr. Welsh said, "We're doing what we can." He said the Task Force still does not have coordinators in all dioceses. Where there are coordinators (and this does include most areas), "contacts have been improving," he said.

Msgr. Welsh cited a needed boost from the Knights of Columbus who will make an annual grant of \$25,000 for the next three years.

"This grant will support pragmatic research on the Church's role in responding to the urban crisis."

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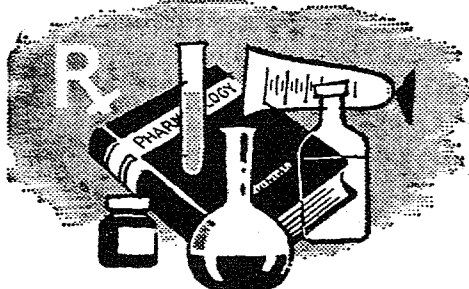
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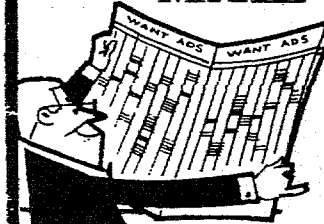
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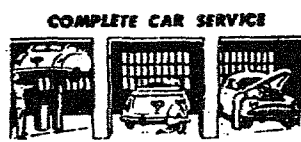
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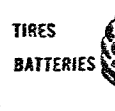
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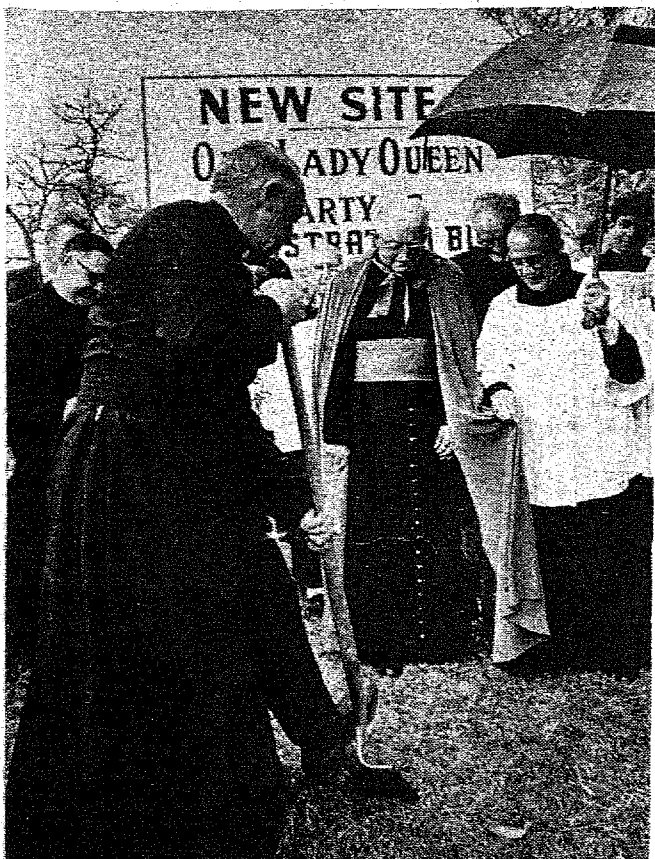
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FIRST SHOVEL FULL of earth to break ground for the new administration building at Our Lady Queen of Martyrs parish, Fort Lauderdale, is turned by Father Frank McCann, pastor. Msgr. John J. O'Looney, pastor, St. Anthony Church, center, officiated at the ceremonies for the new structure.

High School Class Leader Is Baptized

"Commitment" is not merely a nebulous word to 17-year-old Glenn Patrick Casey, the junior class president of Msgr. Pace high school. "Commitment" has a very deep, special and specific meaning to him.

For 11 years, Glen had studied at Catholic schools and had attended Mass regularly but—he was not a Catholic.

Last week he took a step he had long dreamed of—he made his formal "commitment" to the Catholic faith in Baptism.

The son of Mr. and Mrs. John David Casey, Glen was baptized in a special Eucharistic celebration at St. Philip's Church, Opa Locka.

The guitar-accompanied liturgy was attended by his family and fellow students from Msgr. Pace.

An honor student and a varsity football player, Glen chose Mr. and Mrs. William Hunt as his Godparents.

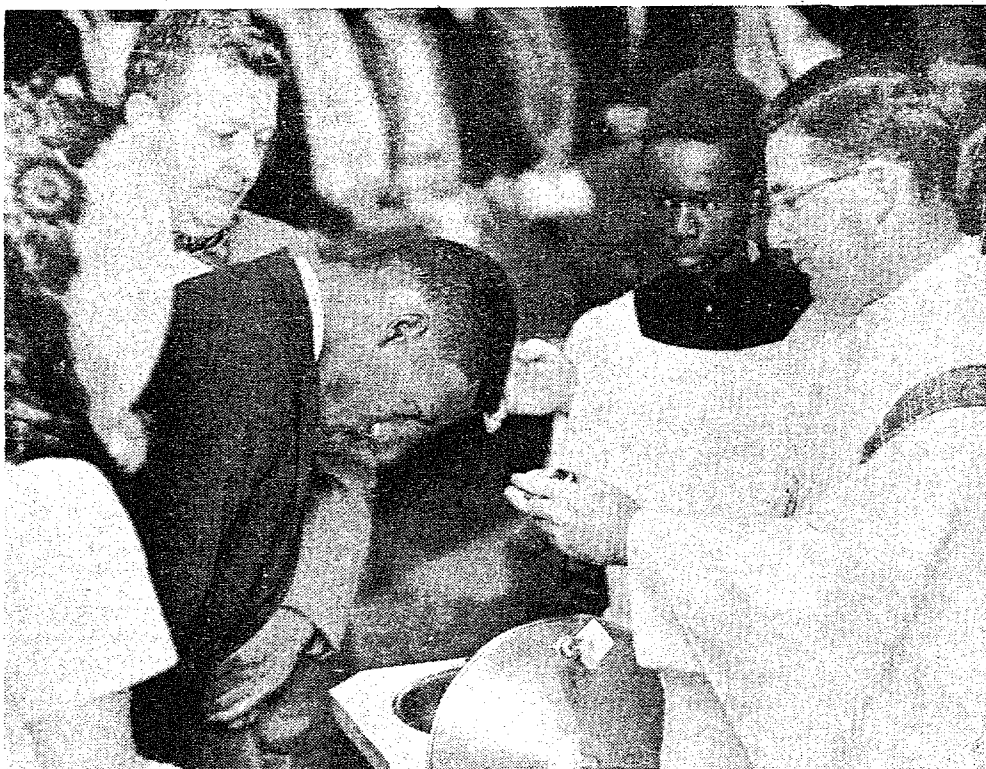


Photo By Joe Rimkus, Jr.

JUNIOR CLASS president of Msgr. Pace high, Glenn Casey is baptized by Father John P. McLaughlin while his godfather, William Hunt (left) looks on.

Wilson Vows Efforts For Biafra Peace

BERLIN — (NC) — British Prime Minister Harold Wilson has assured a Catholic Church official

here that the British government will try to end the war between Nigeria and its former eastern region, which proclaimed its independence as Biafra almost two years ago.

In a letter to Msgr. Walter Adolph, vicar general of the Berlin diocese, Wilson said that Britain will use "all available means" to end the war and solve the conflict "by negotiations among the Nigerians themselves."

Wilson's letter was a response to a letter Msgr.

Adolph presented to him during the prime minister's visit to West Berlin in February.

Msgr. Adolph had asked Wilson to "review all possible measures open to the British government in exerting its influence in this matter and to do everything in your power to put an end to the bloodshed and deaths from starvation in Nigeria-Biafra, as well as to open avenues through which effective aid can be afforded to the heavily afflicted population of Nigeria-Biafra."

Pontiff To Astronauts: 'Warm Congratulations'

WASHINGTON — (NC) — Pope Paul VI has sent a message to the three Apollo 9 astronauts, expressing his warm congratulations on the very successful outcome of their mission.

The Holy Father asked Archbishop Luigi Raimondi, Apostolic Delegate in the United States, to communicate his message of congratulations

to the three astronauts — Col. James A. McDivitt and Col. David R. Scott of the Air Force and Russell L. Schweickart, a civilian.

Archbishop Raimondi transmitted the Pope's message through Dr. Thomas O. Paine, administrator of the National Aeronautics and Space Administration.

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