Palm Blessing Ceremony
In Cathedral On Sunday

Palm Sunday Blessing of Palms
by Archbishop Coleman F. Carroll at 11 a.m. Sunday, March 21, in the Cathedral will highlight the observance of Palm Sunday in the Archdiocese of Miami.

An ecumenical procession will precede the blessing during which Msgr. David Badger, rector of the Cathedral, will be the assistant priest. Father Rene battery, V.G. Chancellor, and Father Emerick Hoke, C.M., rector, St. Vincent Seminary, will be the deacons of honor.

Palm Sunday Mass will be celebrated by Msgr. Bushey in the presence of the Archbishop following the blessing of palms which commemorates the humble pago to Our Lord in His triumphal entry into Jerusalem and is the first of the Palm Sunday Holy Week ceremonies.

Journeys from the Seminaries of St. Vincent de Paul, Brevard County, will serve as deacons and subdeacons of the Mass and Deacons of the Passion, Msgr. Bushey, will preside the homily.

Masses of ceremonies will be Father Charles Zino, Father John McGratt and Father David O'Byrne. Music will be provided by members of St. John Vianney Seminary and the Cathedral Choir.

The Rev. Jeremiah Singleton — from Assistant Pastor, Sacred Heart Parish, Homestead, to Administrator of the newly-created Mission of San Isidro, Pompano Beach, and Assistant Director of the Archdiocesan Rural Life Bureau.

The Rev. Brendan Dalton — from Assistant Pastor, St. Matthew Parish, Hallandale, to Assistant Pastor, Sacred Heart Parish, Homestead.

OFFICIAL
Archdiocese
Of Miami
Appointments

The Chancellor announces the following appointments, effective Thursday, March 19, 1970:

THE REVEREND JEREMIAH SINGLETON — from Assistant Pastor, Sacred Heart Parish, Homestead, to Administrator of the newly-created Mission of San Isidro, Pompano Beach, and Assistant Director of the Archdiocesan Rural Life Bureau.

THE REVEREND BRENDA DALTON — from Assistant Pastor, St. Matthew Parish, Hallandale, to Assistant Pastor, Sacred Heart Parish, Homestead.

What is the role of the non-public school in the total educational structure of the state? — What subjects are taught in non-public schools? — Are non-public schools needed?

These questions and others often asked by interested listeners will be answered for thousands of South Floridians during a series of open houses slated in schools of the Archdiocese of Miami. Monday, March 22-25.

Two-hour programs of abbreviated school schedules will be given to the general public between the hours of 7 and 9 p.m. at most elementary and high schools of the Archdiocese so that legislators, civic leaders and parents of youngsters enrolled in public schools may see first-hand how the non-public schools operate.

Some schools have announced that they will welcome visitors during regular school hours on one of the three days.

The unusual program is part of an information campaign to acquaint the general public with the fact that non-public school pupils study the same secular subjects as taught in public schools and are therefore entitled to financial assistance from the state for their education as provided in proposed legislation which would make non-public school students eligible for tuition grants.

(Continued on Page 4)

ABC Report Meeting Puts Total Donations At Over $1.6 Million

CONFIDENT optimism that continuing returns to the Annual Bishop's Charities Drive will bring the total over the top was expressed this week to Archbishop Coleman F. Carroll, as he reported that $1,679.69 had been donated to date.

Speaking at a report dinner to Miami Lakes Country Club to pastors and coordinators of the drive, the Archbishop thanked the people of the Archdiocese and everyone who contributed to "making this year's campaign the most successful so far."

Goal for the 1970 charities campaign was $1,750,000. The Archbishop said: "I would be remiss if the Arch- 

rchbishop continued. If I did not mention along the past chairmen of the ABCD who were of assistance in an advisory ca-

pacity to Mr. Lewis and who I am more than sure contributed considerably to the drive's success."

(Continued on Page 2)

Easter Mass Set For Peace

His Pastoral Easter Mass at 11 a.m. on Sunday, March 21, in the Cathedral of St. Mary's will be cel-

btrated for the intention of peace, according to Archbishop Coleman F. Carroll.

The Archbishop has extended an invitation to parents of service men and women serving in Viet-

nam, Laos, Korea and other theaters of hazardous duty to participate.

A special musical program is being prepared for the Easter Mass which will be televised.

IMPRESSIONIVE TOTAL is recorded by ABCD campaign director, Frank Hillary, during report meeting of pastors with Archbishop Coleman F. Carroll held last week. Additional returns are expected to raise the total of donations for the charities of the Archdiocese still further in coming weeks.

ABC Report Meeting Puts Total Donations At Over $1.6 Million

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OPEN HOUSE will be held in Archdiocese of Miami schools, March 23, 24 and 25, providing an opportunity for legislators and other citizens to see first-hand how those schools are conducted. A complete list of the schools and the times of open house appears on Page 4.

Know Your Faith, Pages 13, 14, 15
Espanol, Pages 23, 24, 25
AWAITING LEGISLATURE'S MEETING

Maj or Bills On The Calendar

When the Florida Legislative convenes in Tallahassee, several illiteracies similar to those proposed in 1969 will again be on the calendar.

A bill already drafted by Sen. Verle A. Pope of St. Augustine seeks financial assistance for pupils enrolled in non-public schools through tuition grants to the parents of students in religious and private non-sectarian schools. The legislation has the backing of the Florida Catholic Conference, which represents four Florida dioceses and also is supported by educators of other faiths.

Liberalized abortion bills sponsored by Rep. Miley Couferaee, which received four Florida dioceses and also is supported by educators of other faiths.

ST. PATRICK Day Mass was concelebrated Monday in St. Patrick's Church, Miami Beach. Mons. James J. Walsh, pastor, second from left, was the principal celebrant with Father Jude O'Doherty, left, assistant pastor; and Father Michael Sullivan, assistant pastor, St. Francis of Assisi Church, Riviera Beach; and Father Michael Reilly, assistant pastor, St. Patrick Church, right.

We'll do it every year of your life if you establish an Extension Annuity.

Sample Returns on Extension Annuities (per cent)

<table>
<thead>
<tr>
<th>Age</th>
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Dear Father: Please send me information on your Extension Annuity Plan and your Life Income Plan. I understand that this inquiry is in strictest confidence and will entail no obligation whatsoever.

My birthdate

Same (Mr./Mrs./Miss) (please print)

Address

City

State

Zip code

Date | Please send me a brochure describing the work of Extension Society.

O Please send me a brochure on Extension Society.

O Please send me a brochure on Extension Society.

ODD LOT SHOE STORE

219 E. Flagler St

DOWNTOWN MIAMI

March 20, 1970
Orders will lead pilgrims up the Via Dolorosa as they re-enact the steps of Jesus in the old walled city of Jerusalem on Good Friday. Their numbers will be increased by thousands shown here. Seeding the Cross is year 5 procession made.

The Week's News In Review
Bishop Says Celibacy Dispute Is Obscuring More Vital Concerns

BY NC NEWS SERVICE

In SALT LAKE CITY, the National Federation of Protestant Churches presented its film project for protest the Vietnam War. After fasting and praying together, the group presented "a special award 5COMP described the film as "a deedeely honored by the two church agencies at their annual film festivals."

The film "Z" was singled out for a joint award by national Protestant and Catholic film agencies at their annual film festival awards also possible through the offerings parishes may already have been these thaned locally.

In Oregon, the revised liturgy will be used after April 5 to Robert J. Daves and Portland Bishop Francis P. Lepping of Maker made this decision because it is a developing and publishing liturgy and testaments and commentaries.

FLEXIBILITY

An "official flexibility" in the liturgy is the most significant change. Father Champin said, but there is a slight change.

You take the whole thing together and it becomes quite substantial and very desirable, said one.

This is not necessarily the last change in the liturgy. Local bishops have been given the-plot to make any adaptations to make the Mass more meaningful. Father Joseph Champin continued. I see a consistent adaptation and adjustments to meet the religious situation of our world.

Explaining the flexibility be said persons taking part in a Mass baptism or marriage will be able to determine which are the most suitable prayers for that particular Mass Baptism or marriage.

Other significant changes begin with the entrance rite which consists of a series of greetings a personal salutation and an addressed Lord Have Mercy.

There will be three readings from scripture. An interesting thing will be a distant ending after each of the readings, to indicate it is finished and to detect a response from the people, the priest explained. One such coding is: This is the word of the Lord. Amen.

The readings will be on a three-year cycle of the lectionary instead of the former one-cycle.

The Offertory is now called the preparation for the first place. Father Champin commented now those prayers will be said in English. Some prayers are dropped others are.

Church Agencies Jointly Tape Movie 'Z' for Top Honors

NEW YORK — NC— The film "Z" was singled out for a joint award by national Protestant and Catholic film agencies at their annual film festival awards also possible through the offerings parishes may already have been these thaned locally.

The National Catholic Office for Motion Pictures was awarded the film. The Catholic Bureau of Motion Picture Churches also presented their own separate awards the film.

The Film Critics Association, "The Revers" and the Catholic Bureau for Propagation of Universalism, "Oh: What a Lovely War." All three productions are extraordinary.

In addition, the two group of film festivals presented an award of merit to Robert B. Webber for his work in the production of children's true to all aspects of the case, the writer said. A viewer would not be able to de-

true to all aspects of the case, the writer said. A viewer would not be able to de-

terminate. However, to determine the卫视他是 reality because the fluidity of the film is so

terminate. However, to determine the卫视他 is reality because the fluidity of the film is so

lacks but added we are determined to do all in our power to combat this. More added the President's message supports this.

We are greatly encouraged by President Nixon's education message. It is a common cause of the non-Catholic American education enterprise.

We urge the President that the non-Catholic schools profit from competition and diversify in education, this year, and are offering opportunities for educational organizations that allow parents to exercise a fundamental right to send their children to schools of their own choice.

Above all we are encouraged by the President's recognition of the important contribution that Catholic and other non-Catholic schools are making to the moral and moral formation of our future leaders.

The USCC Department of Education is in the process of building a dialogue with other governmental bodies and commissions concerned with education. We will put the full weight of the USCC's Office of Education at the disposal of the President's commission on school finance.

Church schools are facing critical financial problems. In spite of this we are determined to do all in our power to combat this. The President's message gives support to that resolution.

Priest Talk On Coalition

CLEVELAND — NC— Formation of a national coalition of leadership of priest associations was announced by a group attending by delegates of 17 such associations.

Mayor Thomas Rose, diocesan ex officio member of the Coalition of Diocese of Wilciones, introduced the group at the First National Denver Catholic Mothers of the Coalition of Diocese of Wilciones.

The new group being proposed was tentatively called Northeast Catholic Mothers of America's Priests' Association (CAPA).
**Pulpil-Aid Gains' Grassroots' Support**

While less than three weeks remain before the legislature convenes during the second week in April, grassroots leaders have drafted and pre-filed bills which would provide additional aid to non-public schoolchildren coming to grow.

The National Conference which provides the state with tuition grants to the parents of non-public schoolchildren — were pre-filed several weeks ago in a number of cities in the state by 22 legislators from across the state, led by Sen. George Halaschan, of Dade County.

Educators and editorial writers arrived at various conclusions and became more aware of the various aspects of the legislation which would prevent schools practicing segregation from participating in the tuition grant program, and which would require the state to meet certain minimum standards set by the State Department of Health, Education and Welfare.

**COLUMBINE'S VIEW**

Robert D. Rasenforch, publisher for the Miami News, wrote on March 21, "I don't think the problem of the bill because it would mean spending tax money to keep a fancy private school open. Unfortunate- ly, you can't help the non-priva t school by making such help available to all. It wouldn't be legal, based on the premise there are no millions of dollars in their share of the property tax. "It doesn't make sense to spend just enough money to keep the schools open. We would rather than have the existence of private schools be barred because of the state and county."... Where will all the money come from to help support the private schools? I don't know. What we don't want to do is lose... I know that it will cost a lot more to go full public school system.

Ralph Greene, chairman of the education committee of the Florida Catholic Conference, said he is behind the committee members who have introduced bills in the state legislature. We feel it is inevitable that the private sector will be included in any long-range plans for education. We must all continue to grow and it is almost already unmanageable."

John N. Kalvog, vice-president and business manager of the Dade County High School, operated by the New Testament Baptist Church in North Dade, said, "We generally do not advocate this type of thing. We support the separation of church and state. We want independence from state control and we are not seeking state funds. According to Thomas J. Lawton, executive director of the Florida Catholic Conference, the bill deals with the issue of separation of church and state by specifying that "the money goes only for teaching the secular subjects in the schools, and pointed out that the legislation has such evils written into it."

The National Society for Hebrew Day Schools supports the move to obtain state aid according to its national di- rective. E. W. J. N. New York, who explained while in Miami we are interested in getting state funds as a way of keeping the non-public schools."

Mr. William F. McKeever, Archdiocesan Superintendent of Schools, emphasized that the open schools will serve as an additional public school in our state. Father Edward J. Lechler, coordinator of the program, noted that "it will enable the parents to see first-hand the operation of our non-public schools. It will do a thousand times more good that anything they have ever done." The St. Francis Xavier, Miami, has been approved of by the state legislature. The school is a day school and is operated according to the curriculum of the public schools.

**Dates Scheduled For Open House**

Following is a schedule of dates and times when South Floridians are invited to visit schools of the Archdiocese of Miami.

<table>
<thead>
<tr>
<th>ELEMENTARY</th>
<th>DATE</th>
<th>TIME</th>
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<tbody>
<tr>
<td>Academy</td>
<td>3/24</td>
<td>7-9 p.m.</td>
</tr>
<tr>
<td>W. Hollywood</td>
<td>3/24</td>
<td>7-9 p.m.</td>
</tr>
<tr>
<td>Blessed Trinity</td>
<td>Miami</td>
<td>3/24</td>
</tr>
<tr>
<td>Corpus Christi</td>
<td>Miami</td>
<td>3/24</td>
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<tr>
<td>St. Anthony, Ft. Lauderdale</td>
<td>3/24</td>
<td>7-9 p.m.</td>
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<td>Cathedral, Miami</td>
<td>3/24</td>
<td>7-9 p.m.</td>
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<tr>
<td>Holy Redeemer, Miami</td>
<td>3/24</td>
<td>7-9 p.m.</td>
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<tr>
<td>Immediate Conception, Hollywood</td>
<td>3/24</td>
<td>7-9 p.m.</td>
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<tr>
<td>Little Flower, Hollywood</td>
<td>3/24</td>
<td>7-9 p.m.</td>
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<tr>
<td>Nativity of Our Ladyl, Miami</td>
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<td>7-9 p.m.</td>
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<tr>
<td>Our Lady of the Holy Rosary, Miami</td>
<td>3/24</td>
<td>7-9 p.m.</td>
</tr>
<tr>
<td>Visitation, Miami</td>
<td>3/24</td>
<td>7-9 p.m.</td>
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**Open House To Let Public View Schools**

At some schools, visitors will also have an opportunity to view the three-hour film "The Christian Family Move- ment," produced by the National Catholic Educational Association.

The film will be shown at 2:30 p.m. at each of the schools.

**ST, Mary's Seminary in Ganado, Tex:** A graduate of St. Mary's University in San Antonio, Msgr. Flores, apostolic administrator of the diocese, has been named titular bishop of Santiago de Cuba.

**March 20, 1970**

**Seagram's**

A drink is a drink is not necessarily so.

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As New Church Of St. Ann Was Dedicated

SPEAKING BEFORE dedication ceremonies of the new St. Ann’s Church in Naples are Archbishop Coleman F. Carroll (left) and Father Laurence J. Conway, pastor of St. Ann’s.

OCTAGONAL DESIGN highlights the new St. Ann’s Church, shown in background. Archbishop Coleman F. Carroll leads the procession during the dedication ceremonies.

HUNDREDS of worshippers poured through the ornate doors of the new church — which seats 850 — for the dedication ceremonies and Mass.

YOUNG PARISHIONER receives communion from Father Laurence J. Conway, pastor, during the Mass. The furthest pew from the altar in the new church is just 11 rows back.

Parishioners Participated

CHIEF CONCELEBRANT for the Mass was Archbishop Coleman F. Carroll (background) with three other concelebrants — Father Rene Grocida, V.G., (at pulpit), and (not pictured) Msgr. Bernard McGurk, both former pastors at St. Ann’s, and Father Laurence J. Conway, present pastor.

March 20, 1970

THE VOICE

Miami, Florida Page 5
None Of Us Can Escape Suffering: Trials Seem Part Of Divine Plan

By MSGR. JAMES J. WALSH

One of the lessons of Holy Week deals with the necessity and value of suffering in human life. This great lesson is not one of those nuggets of wisdom which one is reminded, remains in our possession indefinitely without the need of further effort. From time to time we need to face the meaning of Good Friday's dreadful suffering and reapply its lessons to our own lives. Unless we make this review and reason again the diametrically opposite: suffering, it is coming to grips with it for the first time, the rest of the time. There will be recurring periods of trial and sadness. There is a strong and constant inclination in us to separate our pain from the passion of Christ. If we do so, our suffering will have no meaning or value.

It is expected that a non-believer will resist historical suffering that is meant to reveal to him no matter how he tries to escape it. But even the Christian is tempted to voice the complaint: “Why must I endure this sorrow, be a victim to this trial? When I am trying to do right by God and my neighbor?”

We do not know all the answers, needless to say, to the meaning of suffering. We know enough to be convinced that God is wise and merciful in permitting suffering.

For one man’s deserts are deemed to be punished because he has offended God. No one likes to connect his own suffering with the sinner’s example. When people say afflictions bestow on us, that they have led good lives, that they have done more than anybody else. But the truth is that our unharnessed human nature makes us commit trials in the art of overlooking or forgetting sins of the past.

To bear a personal burden, his lot, one would think that he had led a miserable life. How easily we are inclined to ignore the grave sins of long ago and judge ourselves solely on the evidence of yesterday or today. One often becomes indifferent to the evil of sin and this is true of all of us — because once we immediately feel the hand of God is punishing. God gives time to make atonement. But if one has not voluntarily done penance, he may allow the punishment to come at the precise time when it could best draw the sinner to Himself. No person a life is ever as conscious as he may imagine. There may never have been the graveness of sins, but there are countless other ways of turning away from God.

Even the saints who approached closest to perfection could find themselves guilty of faults deserving of severe penalty. Surely the average person from childhood or recklessly commits irremediable sin, and is more aware of many other sins in our eyes when we realize that we are going to be held to account at least a time barred from union with God.

Here is none in every life sufficient reason for punishment, as God sees fit to allow. But at the same time we must be aware that the divine judgment must not be understood that all the suffering that comes to a person must mean that God is punishing that person for his own sins. Some of it may indeed be laid upon him because God considers him in need of personal grace. But there are many other much greater such vocular sins that we realize.

In union with the crucified Lord and with the sorrowful Mother, these sufferers are willing to endure trials with resignation to the divine will to make atonement for others. These are the great souls who in a hidden way are winning the grace of repentance for sinners and the grace of conversion for unbelievers. Have anyone would we know how to know many saintly persons are enduring intense suffering only because Christ has chosen them to share His crucifixion for the sins of others.

Here is another, oft-looked over reason why suffering is on our lives. Without these trials, how could the Christian character develop? How could the human heart be tempered? How could we acquire fidelity if our soul was never put to the test? or, patience, if he were not inclined to be impatient; or resignation, if he did not have to surrender his will to God? and the like.

And we realize that heaven would have little attraction for us if life went on in an unruffled course? Man’s destiny is not a jovful existence on earth, but suffering which he cannot escape. However, we in this life should be prepared to face suffering as it comes to us. It is, as we have said, a duty. One who is elect to the divine will to make atonement for others.

The idea is that God, in making us perfect, would never have to suffer. This is often the view of those who believe we have achieved perfection.

Here Are Your Senators and Representatives

George H. Marohon

FOOTNOTE

The Archdiocese of Miami Weekly Publication featuring Florida’s eight southern counties: Broward, Collier, Dade, Glades, Hendry, Monroe, Palm Beach, and the Everglades. The Nat Rev. Coleman P. Carroll Publisher Assistant Editor, President 2421 SW 11th Ave., Miami, Florida 33125

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Page 6 THE VOICE Miami, Florida March 20, 1970

Good Friday, 1970 —

"Father, forgive them; they do not know what they are doing."
Sees U.S. Program Affect Catholic Charities Future

Social service programs — such as counseling and day-care centers — as reflected in President Nixon's family assistance plan, may play a key role in the ever-evolving operations of Catholic Charities throughout the United States.

This is the assessment of Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities (NCCC), who visited Miami this week.

Msgr. Corcoran was greeted by Archbishop Coleman F. Carroll at a meeting in the Chancery of the Archdiocese. The Monsignor expressed his admiration for the Cuban Children's Program, which through the combined efforts of the Archdiocese of Miami and Federal Government, has cared for more than 27,000 unaccompanied Cuban children.

While here, the Catholic Charities official spoke at Barry College's pro-natal chapter meeting of the Dominican Sisters of Adrian, Mich.

Msgr. Corcoran told the Voice that passage of the family assistance legislation would provide funds for many of those now served by Catholic Charities throughout the United States.

He added, "The whole concept of a public-private relationship in implementing both the family assistance program and the related proposed social service legislation is important. Catholic Charities — because of their historic ties with established agencies — could well be called upon to perform much of the service called for in the social legislation — such as counseling, training and child care — on a purchase-of-service basis which has been successfully used in the performance of other government programs."

This type of legislation has recognized the validity of the idea of a strong public effort in tandem with a private effort in solving the problems of society," he added.

"The public cannot do it alone," the secretary said, adding that many existing government programs which purchase the services and facilities of private agencies " attest to this.

He stated that the federal legislation on family assistance and social services is "permissive" in nature, meaning that its success rests on local and state implementation of the plans. Very often what is public policy nationally is not always implemented nationally because of a lack of state and local cooperation."

Msgr. Corcoran pointed out that Catholic Charities agencies across the country have repeatedly... (Continued on Page 10)

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SIZES 3 TO 6X
REG. 8.00 TO 14.00

SIZES 7 TO 14
REG. 9.00 TO 18.00

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5.99

6.99

JM spoke to Mr. Cottonoil early this year and he's here with an Easter basket filled with sugar 'n spice holiday dresses and ensembles for all his egg-hunters. In fabrics mothers love for their carefree ways, colored in a holiday array of dainty prints, two-tones, bright solids and pastels.

JM YOUNG WORLD, third floor, miami; at delsadele, fort lauderdale, pompano, west palm beach. Sorry, no mail or phone orders.
Teachers Cutting Up
--In A Worthy Cause

As all teachers know, children learn by many methods—
and among the many is the idea of "reminders" such as
charts and brightly colored teacher's materials.

However, these items are not inexpensive. And teachers
at Holy Redeemer School and St Francis Xavier School in
Miami wanted to learn to make them from materials they
had in their own homes.

Father Oliver Kerr, pastor of St Francis Xavier,
arranged a workshop for them with teachers from Nova
Elementary School in Broward County, who volunteered their
services. And it was fun for the 18 teachers from the two
archdiocesan schools who spent four hours Saturday getting
the basics, so they could make their own materials.

Now they know how to turn a few cents worth of card-
board and creasone into invaluable materials which children
can use while doing work in the classroom.

LEARNING TO make
large reading charts for the
classroom is Marlene Travis,
teacher at St. Francis
Xavier, who gets the

SCHEDULE OF SERRA CLUBS
Serra Club of Miami
Meets first and third Tuesday of each month
Coburn Hotel, Miami
Meetings at 12:15 p.m.—luncheon meetings
Serra Club of Broward County
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale
Meetings at 12:15 p.m.—luncheon meetings
Serra Club of Palm Beach
Meets first and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

MARKING PENS and cardboard can
add up to more than pretty posters Sis-
ter Marie Vincent (right) from St. Fran-
cis and Sister Mary Robert from Holy
Redeemer learn from Mrs. Katherine
LaBelle, principal of Nova School.

WORKING ON letter
charts during the session
are Gwendolyn S. Johnson
from Holy Redeemer and
Sister Rose.

FOUR HOURS of cutting
and drawing and turning
household items into
teaching aids was a
rewinding experience for
the teachers from St. Francis
and Holy Redeemer.

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YOU THIS WEEK?

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How many appointments did you make? The
most simple errands could take miles and hours
without your telephone. That's another reason
it's one of your best values.

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HOW MANY TRIPS HAS
YOUR PHONE SAVED
YOU THIS WEEK?

How much shopping did you do by phone?
How many appointments did you make? The
most simple errands could take miles and hours
without your telephone. That's another reason
it's one of your best values.
Pan American Art Exhibit Opens At Library April 12

Second annual Pan American Art Exhibit sponsored by the Archdiocese of Miami and the Consular Corps will be held April 12 through April 19 at the Miami Public Library.

Opening ceremonies are scheduled for 6 p.m. April 12 followed by a reception honoring participating artists.

Inaugurated last year to bring together Hispanic artists, this year's exhibit will feature works from the permanent collection of the Miami Museum of Modern Art as well as from the representative of the countries in the Pan American Union.

There are locations at the area are invited to submit two works for judging to the Miami Public Libraries before noon on Thursday, April 9. Categories include paintings, drawings and sculptures.

Judges will be announced at a later date and artists will be notified which works have been selected for display. Further information may be obtained by calling the Pan American Affiliate of the Archdiocese of Miami at 273-3069 between the hours of 9 a.m. and 5 p.m. Monday through Friday.

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Priests of the Diocese of St. Augustine honored and chaplains of the diocese, Monsignor as prelates of the Ecclesia et Pontifices, were elevated to the rank of Bishop Tanner on 11 priests attended the festivities in St. Augustine, from 1941 to 1944. Bishop Tanner mentioned his late Archbishop Joseph Martin T. Gilligan of Dayton, who served as secretary to the late Archbishop Joseph P. Hurley, sixth bishop of St. Augustine, from 1941 to 1944, called upon priests to examine their particular source of unity and faith. Bishop Tanner said.

"Christ willed that bishops should be added in Peter and his successors the permanent source of unity and faith," Bishop Tanner said.

During a luncheon for clergy, which followed at the Ponce de Leon Motor Lodge, north of the Sea city, priests were joined by priests of the Diocese of St. Augustine and from other 24 Florida dioceses, who formerly served in the Mother Diocese. Luncheon speaker, Msgr. Martin T. Gilligan of Dayton, Ohio, who served as secretary to the late Archbishop Joseph P. Hurley, sixth bishop of St. Augustine, from 1941 to 1944, called upon priests to examine their particular concerns. Noting that today's priests are "caught in part of revolution," decline and decrease in numbers compel us to re-think the role of the priesthood in a society blessed with many intelligent, well-educated, dedicated laymen. For the first time in the national history, the priest is being relieved of many non-priestly chores and this has to be viewed a gain. He summarized as priestly concerns the areas of doctrine, which I hold, the Word of God.

The Word of God.

Prelates Attend St. Augustine Diocese Centennial

ST. AUGUSTINE — The Diocese of St. Augustine, which is 150 years old this year, held a special Centennial Mass on Aug. 28, attended by the Archbishop of Miami, Msgr. M.L. McLaughlin, Archbishop of St. Augustine, Bishop Charles B. Borders of Orlando and priests of the Diocese of St. Augustine.

Archbishop Coleman F. Carroll, accompanied by Father Rene Graeida V.G., chancellor, participated in the festivities in St. Augustine, on Tuesday marking the 150th anniversary of the founding of the Diocese of St. Augustine.

During the Cathedra, Bishop Tanner said.

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Then Jesus came with them to a small estate called Gethsemane, and he said to his disciples, 'Stay here while I go over there to pray.'

When morning came, all the chief priests and the elders of the people met in council to bring about the death of Jesus. They had him bound, and led him away to hand him over to Pilate, the governor.

They all said, 'Let him be crucified!' 'Why,' he asked, 'what harm has he done?' But they shouted all the louder, 'Let him be crucified!'

And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him.

From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice, 'My God, my God, why have you deserted me?'

But the angel spoke; and he said to the women, 'There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen, as he said he would.'
Airlines Up In Air Over Sexy Movies

NEW YORK - CPP - If the new frankness in motion pictures has parents upset in the air, consider the plight of the airlines.
The problem was spotlighted by TWA's announcement that it would offer two different films on each flight when movies are shown as a movie for general audiences and one for mature audiences.

TWA's ticket-buyers have until noon tomorrow to purchase their seats according to what kind of film they would rather have flickering in their part of the plane.

TWA's two-film plan which is expected to be followed by other airlines, is an outgrowth of the increasing sex excitement in today's films many of which have been creating booking problems for the airlines whose flight crew take off without children onboard.

The in-flight entertainment manager for United Airlines has said the airline has been forced to reduce the number of flicks shown from 2 to 3 as of last week because of the increasing number of acceptable films for everyone.

While every TWA flight in the new TWA film flights, there will be three films shown: the new release from the great class section and two in coach. The first class screen will show a "mature" film while a general film will be shown on the forward coach screen.

Space permitting first class passengers will have the option of moving to coach to see the general film.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings of Movies on TV This Week

FRIDAY, MARCH 23

- "Airport"

This film represents another attempt to capitalize upon a literary success, this one Arthur Hailey's best-selling novel. Those who enjoyed Hailey's riveting tale of a distraught bomber pilot (Dean Martin) and his wife (Dana Wynter) will find the same fascination with the film that they discovered in the book.

Indeed the film, taken from exactly the same well-tread novel, the characters are thinly-sketched stereotypes, their problems are undistinguished marital squabbles and infidelities to the best tradition of the American soap opera, and the action moves forward with all the speed and certitude of a snowbound 707.

The acting is unconvincing, the supporting cast is rather weak and the action scenes are rather prosaic.

SATURDAY, MARCH 24

- "Airport"

The original airport scene is handled quite convincingly on the screen as the tangle of emotions and possible alliances that form in the chaotic atmosphere are correctly reflected.

The acting is quite good and the tension mounts as the action moves to the outcome.

TUESDAY, MARCH 27

- "Airport"

This film is truly one of the few films made which is capable of capturing the mood of an actual airport. The action is well-paced and the characters are convincingly drawn.

The acting is good and the tension mounts as the action moves to the outcome.

REVIEW

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Jesus Acclaimed As King, Prophet

BY FATHER WALTER M. ABBOTT, S.J.

When Luke describes the triumphant entry of Jesus into Jerusalem (Chapter 19), he tells us that the "large crowd" of Jesus' "disciples" shouted, "God bless the king who comes in the name of the Lord! Peace in heaven, and glory to God!"* He tells us that the "large crowd" recalls what the prophet Isaiah had written centuries earlier: '"Someone is shouting in the desert: 'Get the Lord's road ready for him.'" Luke's account continues: "Jesus answered, 'If they keep quiet, I tell you, the stones themselves will shout!'"* Now I am going to ask you to use your "bird's-eye" view on Luke's Gospel. If you have read it all through, you can sit in several settings, you can easily follow. If you have not yet read it through, here is a challenge for your speed-reading ability: or for your talent of catching it as the fly. I'm going to ask you to keep one eye on Chapters 19 and 20, and another on Chapters 3 and 4. I am going to ask both eyes to flit from time to time through the material between Chapters 4 and 19.

This, of course, is not the normal thing to do in a group study of Luke's Gospel. I know from the weekly experience with my group in Rome, that a group on its first trip through a Gospel wants to take it in order, and you can't hurry them. I've tried to get them to do three chapters in each of our two-hour sessions, but they dig into things so thoroughly that we never cover more than one chapter at a time. Taking it chapter by chapter is the kind of work you rightly do by yourselves. In this session with you, and the two following ones, I'm only going to give you some of the major clues as you work over the whole terrain of Luke's Chapters 19 and 20.

You will appreciate the artistry of Luke when you read that Jesus said, "The stones themselves will shout!" and then look back at the beginning of Chapter 3 where he presents John beginning his preaching and then recalls what the prophet Isaiah had written centuries earlier: "Someone is shouting in the desert: 'Get the Lord's road ready for him.'" Luke gives you, therefore, the shout of John in the desert, foretold by Isaiah, and the entry of Jesus in the name of the Lord, 19:1-5.

Dr. Abbott, who has written a "bird's-eye" view on the entire work of Luke, is the first to ask, "What a lot Luke has tucked in with this technique! He has not done it perfectly. Some pieces seem to be just "thrown in." For example, 12:13-21, which many have striven to show as connected with the three preceding verses, in my opinion quite unsuccessfully. For another example, look at 18:13, the saying on divorce and adultery. I don't try to explain how that verse fits into Luke's Chapter 18. Luke apparently felt this piece from the sayings of Jesus should be put in somewhere, but he didn't connect it the way he usually does. Such lack of artistry is so unlike Luke that I think some later editor must have tacked the saying in here.

But these are minor blunders. Consider the more typical kind of masterpieces in Chapter 18, verses 1-58, where Luke gives a miracle and two parables paired by the stages of a dinner, "at the home of one of the leading Pharisees." The miracle comes as Jesus arrives at the house. The first parable comes as the guests are looking for their seats. The second parable comes when all are seated and the first course is being served.

We have been looking at Luke's stylistic qualities, but enough references have been given so that you can also see how Jesus presented himself as a prophet, or inspired teacher, and was acknowledged as such even by the specialists in religious observance known as the Pharisees.

The disciples of Jesus also acclaimed him as the promised King and Messiah. The Pharisees would not go that far, nor will we. But some Pharisees obviously were friends of Jesus (see 13:31), even some of the "leading" Pharisees (14:1), although obviously that friendship was strained when Jesus welcomed "outcasts" and even ate with them (19:10).

If Jesus were a king, they obviously felt, he was not the kind of king they were expecting. That was the feeling of the Pharisees, and it is the feeling of learned Jews today, none of whom will, however, acknowledge Jesus as a prophet.

Jesus gives. you therefore, the shout of John in the desert, foretold by Isaiah; and Luke gives you the Lord travelling a road that leads right to Jerusalem, and Luke gives you Jesus frankly telling his critics that the stones are attributing kingship to him as he reaches the end of his road are right and that very stones would shout if his followers did not.

This echoing imagery of shouting, the journey from desert to national capital, and the revelation of Jesus as king in some sense are not simply creations by Luke. He did not invent the words of Isaiah: he did not imagine John beginning his preaching in the desert: he takes care to quote the words he attributes to Jesus. Of course Luke picks and chooses, arranges and rearranges his material, from the vast quantity of quotations and other records he found when he did his research. In the process, he makes it look as if Jesus public life were one long, steady journey on the road from Nazareth to Jerusalem, whereas, from the other Gospels, we know Jesus travelled up and down the country.

From all this we begin to get an idea of how Luke, the writer, worked under the inspiration of the Spirit, and we are soon going to probe the nature of that inspiration. It is fairly standard practice among commentators to outline Luke's Gospel this way: Prologue, 1:1-4; the Infancy Narrative, 1:5-2:52; Preparation for the Public Ministry, 3:1-4:13; the Galilean Ministry, 4:13-9:30; the Journey Narrative, 9:31-18:38; the Jerusalem Ministry, 19:1-23:39; the Suffering, Death, and Glorification of Jesus, 23:39-24:53.

At one time I thought it was too simple to put all of these chapters under "the Journey Narrative." I read the whole section to see if it could argue against the theory. I couldn't. It is simply too clear that Luke has deliberately used the technique of collecting teachings of Jesus along the string of making a journey to Jerusalem. To check the theory, I look at 13:28-14:20, making his way toward Jerusalem: '13:32: I must be on my way today; it is not right for a prophet to be killed anywhere except in Jerusalem:' 13:33: 'as Jesus made his way to Jerusalem': 16:21, 19:11, 19:38, 19:39.

What a lot Luke has tucked in with this technique! He has not done it perfectly. Some pieces seem to be just "thrown in." For example, 12:13-21, which many have striven to show as connected with the three preceding verses, in my opinion quite unsuccessfully. For another example, look at 18:13, the saying on divorce and adultery. I don't try to explain how that verse fits into Luke's Chapter 18. Luke apparently felt this piece from the sayings of Jesus should be put in somewhere, but he didn't connect it the way he usually does. Such lack of artistry is so unlike Luke that I think some later editor must have tacked the saying in here.

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KNOW YOUR FAITH

QUESTIONs And Answers

Holiness Means What?

By Father Richard P. McBrien

Q. — Last week you indicated that the whole Church, and not just its priests and religious, is called to Christian business. But isn’t “holiness” a rather elusive term? Liberals, conservatives, and middle-of-the-roaders alike would undoubtedly agree that we should all strive for holiness. What does it mean, however?

A. — Holiness is the most basic requirement of the Christian life. Apart from it, no project, program, or policy of the Church can achieve final success.

In the past, however, we may have often confused “holiness” with various forms of narrow-mindedness, puritanism or Judaism. The Church, through its scrupulousness, introversion, or any number of psychological aberrations, may have, in fact, assumed moral illness and scored the healthy and the mature under the guise of condemning selfishness, pride, arrogance, or irreverence.

In Sacred Scripture, and particularly in the Old Testament, holiness is portrayed as an essential quality of God. Holiness is that which makes God what He is. And, as St. John writes in God’s word:

Throughout the history of Israel, God manifested His holiness through His disposition for and judgment upon sin, His merciful deliverance of His people from dangers and misfortunes, and by His constancy and fidelity to the covenant which He established with them.

And man is holy insofar as he shares in this essential reality of God. True Christian holiness, therefore, is characterised by a disinterested and judgmental spirit. It is the ability to forgive and to love the person who is a sinner. But this ability is not limited to the Church; it is a transcendent gift of grace which all human beings are capable of exercising.

Israel did not show forth its holiness through the Circuit of the Law. Its holiness is always related to its task in history. Israël was a holy nation because it was a people set apart by God’s choice in order to fulfill a special mission in the world.

In the New Testament the quality of holiness is applied directly to the Church (1 Peter 2:9), and in the Acts of the Apostles the Christian community is referred to as “the saints.” The Church receives this holiness through faith, baptism, union with Christ, and through the righteousness which results from such union (Rom 6:22).

But the primary effect of Christian holiness in the meeting of Christian moral standards. As we are, so we must act. And holiness is necessary for the Christian community if it expects to hasten the day when God’s Kingdom will be realised throughout all of creation (2 Peter 3:11).

Then, the Church manifests its holiness when it faithfully executes its mission to proclaim, to signify, and to facilitate the reign and rule of God in the world. And the individual member of the Church manifest his holiness by an active and uncompromising participation in the mission of the entire Christian community.

Holiness, therefore, is not exclusively, see even primarily, a matter of code and cult. It is rather a matter of conduct and behaviour. Holiness is, of course, not primarily an internal matter, but it is at least as likely to be measured by one’s frank and open expression of criticism or reprisals, but it tends to become more living and Christian to compromise for our failures.

There is also the matter of our concept of God. It is hard to reconcile the love of Jesus with the harsh and severe laws of the Old Testament that would be, as it were, a turning away from God. The Church makes the old legalistic laws unnecessary and impossible, psychologically speaking, apart from a great pattern of total disregard for the rights of one fellow man.

Father of a Hitler is no better than an ordinary night. Not that man who is Pope John XXIII or the young Father Roncalli. Or ordained. The kingdom of heaven, and the kingdom of hell, are like seeds. It takes time for them to grow into trees and to give forth their fruit.

Q. — Is holiness a personal matter? Is it the same for all men?

A. — Holiness has at least two major social implications: (1) Those who live the Gospel become a source of inspiration to other men and women. And (2) when we look at the lives of those who have faithfully followed Christ, it is easy to see how they are seeking the city which is to come (Heb. 13:14) (see the Dogmatic Constitution on the Church, n. 26 and 27). The Church as a community is called to manifest the presence of God in the world, to make known God’s Kingdom.

The Church does this through its corporate holiness, i.e., by practicing what it preaches. When individual members of the Church ignore the call to Christian perfection, they compromise and even undermine the mission of the Church to be a sacrament of Christ in and for the world. (See the Dogmatic Constitution on the Church, Chapter V.)
Conscience Formation

By Father Carl J. Pfeiffer, S.J.

...with diligent boys in a state correctional institution. Every boy, within six weeks after being sentenced to prison, escaped from the institution, which as a matter of deliberate policy, had no armed guards. Normally the boy was apprehended by the police in a few hours and was returned to the institution. No threats, fear of punishment, nor promise of privileges was effective in preventing these regular escapes. Surprisingly the mated was not to be foreseen, as many of the boys had little fear and poverty to run back to. The chief reason was that the mated had no value in the eyes of the boys. To run away was seen as a sign of courage.

Not until a boy was able to achieve a deeper sense of self-worth based on rules would he stop running. As he recognized that he could be a man without running, he stopped trying to escape. After the boy came to appreciate the value of entering into the rehabilitation program of the institution, no walls or armed guards were needed for him. This experience exemplifies what religious educators mean when they speak of conscience formation as caring for values rather than on rules and commandments.

Most people, young or old, will obey a law or rule as long as someone is around to enforce the law, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed.

If a person is aware of the importance of having and obeying the rules of a private property, there is good reason to hope that he will first obey the rules of conscience. However, as many people do what they know to be helpful to the development of society. On the other hand, a person who is without an appreciation of the value of respecting people's possessions, will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed, unless they personally appreciate the value of respecting people's possessions will temporarily be unharmed.

Because of this fact, human experience, religious education, more and more places their emphasis on teaching the young to recognize and appreciate the value of human dignity, respect for others, right vs. evil, obediencias, cooperation, compassion, peace. This approach is in fact more traditional than the formal rule and regulation approach. Conscience formation must move with the times.

In similar fashion, the liturgy begins, "Let us pray with confidence to the Father in the words of our Savior gave us." We join as one in the more customary Our Father. The celebrant then expands on our petitions with a brief prayer called the emolism. This technical term denotes a series of supplications which constitute an intercession, a development, an expansion of the last phrase of the Lord's Prayer: "Deliver us from evil." Labeled also the "Libera Nos" from the first two Latin words in its older Mass formulary, our renewed edition is shorter, more direct and eliminates the intercessions of Mary and certain saints—unless necessitated by the season or day.

The initial petition links this emolism with the final phrase of the Our Father which indicates the nature of the evil, "Successive requests ask God to "grant us peace and protection from all anxiety." It terminates with an urgent thought about the return of the Lord in final glory: "As we wait in joyful hope of the coming of our Savior, Jesus Christ." The congregation puts a seal of approval on their celebrant's prayer by concluding the prayers of the kingdom, the power, and the glory are yours, now and for ever. Amen.

A difficulty remains. Certain musical renditions of the Lord's Prayer include, without interruption, the liturgy. To sing the Our Father in unison near the priest prays the emolism, and then pick up a song form to finish is an awkward procedure to say the least. It will be interesting to see how the musical directors, choirs and congregations react that question in the day ahead.

Conscience formation is basically education for responsibility. Responsibility implies the ability to freely respond to what is good and right in value and obligation and to do so not just because it is a requirement or command, but because it is good because it is good, not just because it is commanded by law. In so doing, an individual becomes a responsible person. Responsive persons are able to weigh moral values with an upright conscience and to embrace them by personal choice, and to know and love God more adequately.

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Therefore the young and adults as well are being guided in making their own conscience and experience and that of others. They are being helped to judge the impact of their actions on others and society, and a sense of responsibility toward pursuing the common good is growing. The Second Vatican Council urges that the will to do good is to be fully developed in the young and adults, and they are needed for him. No threats, fear of punishment, and embrace the values which the law is enacted to preserve.

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The initial petition links this emolism with the final phrase of the Our Father which indicates the nature of the evil, "Successive requests ask God to "grant us peace and protection from all anxiety." It terminates with an urgent thought about the return of the Lord in final glory: "As we wait in joyful hope of the coming of our Savior, Jesus Christ." The congregation puts a seal of approval on their celebrant's prayer by concluding the prayers of the kingdom, the power, and the glory are yours, now and for ever. Amen.

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Small Grape Growers Face Choice Of Cooperation Or Obliteration

By MARGE GEORGE HIGGINS

The National Catholic Reporter spoke with a number of California grape growers who issued an official statement in November on the California Farm Labor Department’s report that the plight of the disadvantaged field workers and strongmen who defend their rights to organize is as grave now as at any time in the history of the United States. The growers expressed sympathetic awareness of the problems faced by the workers and sympathetic support specifically for farm workers.

The Bishop’s statement took note of the fact that the small grower is often the victim of circumstances beyond his control and that his sincere willingness to pay higher wages is met by obstacles which he cannot overcome without a realistic coordination of all his strength.

Two recent visits to the San Joaquin Valley in central California as a consultant to the Bishop ad hoc Committee on Farm Labor have provided this writer with additional first-hand evidence that the Bishop’s sympathetic concern for the problems faced by the small growers was fully warranted by the economics of the grape industry.

A combination of unpredictable weather hazards, exceedingly high interest rates, low commodity prices, and the rising cost of machinery and other agricultural implements has already forced a number of small growers in the San Joaquin Valley to sell their businesses. This trend seems from the fact that they themselves are unorganized — or, as many of them say, in the words of one grower, “in a state of economic jungle where the only law is the survival of the strongest.”

In theory, then, they tended to agree with the Bishops that the need for independent small farmer is unreal and could result in the vanishing from the American economy. The Bishops feel, and so indicated in their 1968 statement, that it was for this reason that they strongly urged the small farmers and growers in each state to operate “in a state of economic jungle where the only law is the survival of the strongest.”

In practice, however, some of the growers have been equally unite in their criticism of the union, “the United Farm Workers Organizing Committee and its President Cesar Chavez and his associates and, more specifically, to create the impression that the movement is dangerous to the economic interests of the nation as a whole.”

Perhaps their most serious mistake has been to create the impression that this is in any way a question of a clash of ideologies, that the strike be the vanguard of a new strong movement in the agricultural economy. I don’t know how the industrialists and agriculturalists can keep up the same line in their own mind but it would appear that some of them have knowingly encouraged a number of outside commentators to interpret the rebellion of Cesar Chavez and his associates and, more specifically, to create the impression that the movement is dangerous to the economic interests of the nation as a whole.
British Humanists Fight Specter Of Euthanasia

LONDON — (NCC) — Britain may have to establish "manic-depressives" as a legal discipline unless a movement to legalize euthanasia is halted, a professor of psychiatry told the newly formed Human Rights Society.

The society was created to fight efforts to introduce an euthanasia bill in Parliament. Prof. Ian Donald of Glasgow University said that since legalization was being debated in Britain no one knew whether psychiatrists are already finding it difficult to enough doctors, he said, to permit them to report on the National Health Service, so it has been suggested that government abortion centers be set up to fill the gap. If a euthanasia bill is passed by Parliament the authorities would find it even more difficult to collaborate, and they could find it necessary to set up a national death centers," warned Donald.

Such centers, he said, would presumably be staffed by the public, including "a number of perfectly respectable criminals" who would be able to pass any connection between their proposals and Nazi practices.

"I have as yet to find a case, from Black Magic to 'Lady Chatterley's Lover,' which cannot result in a dog collar or two among its humanities as and when required," he said.

"Never, never, they are inconsistent; they would counteract the putting down of any one unless the individual concerned wished it and had expressed such a wish."

He recalled that there were similar premonitions in the case of the Abortion Act, adding that whatever may be said or whatever sense may be given, "the same sort of thing will happen, we may be sure, in the case of euthanasia."

Muggeridge said that the human advocates of mercy killing, including "a number of perfectly respectable criminals," would "willingly deny any connection between their proposals and Nazi practices."

Provincial Chapter of Adrain Dominian Sisters opens March 25 at Rosary Academy; Sister Mary Lee. O.P., left, provides for the congregation. Plans are Sister Mary Elizabeth, O.P., Sister Mary June, O.P., Sister Veronica, O.P. and Sister Grace Alexis, O.P.

Nuns To Hold Provincial Chapter

WEST PALM BEACH — A Provinicial Chapter of nuns in the Adrian Dominican Sisters at St. Rose of Lima Province, will meet 3 days from Wednesday, March 25, during Convocation School at Rosary Academy.

Bishop John J. Fitzpatrick will be the principal and conventional of the Mass with Sr. Margaret Busche, Viria for Religious and Father Cyril Burke O.P., chaplain at Barry College.

Father James E. Smith, C.M., Seminary of St. Vincent de Paul, Boynton Beach will preach the homily.

More than 30 delegates representing 366 sisters in the province will meet to discuss the problems of the province and adopted during the General Chapter held for the past two summers at the convent in the waterfront in Adrian, Mich.

The St. Rose of Lima Province of the Adrian Dominican Sisters serves in three archdioceses and eight dioceses and is one of five provinces of the congregation, which numbers more than 8,000 persons.

Cursillo School Meets Weekly

The Leaders School for the Archdiocese of Miami Cursillo Movement meets each Tuesday at 8 p.m. at Immaculate-LaSalle High School.

"The Nomad Bishop"

"I just pack up my tent and move with tribe!" and with that single statement, a recent visitor to our National Office summed up his work among five tribes in northern Africa.

I am in charge of this diocese in which the people are nomads. Their only source of income is in raising cattle, goats and sheep. Because of the arid land and huge desert areas, the people must be constantly on the move, searching for new grazing lands. I have a small tent which I carry with me. When my people move, I move.

When this diocese was founded, in 1964, there was not a single local Christian. Today, thanks to the efforts of 80 missionaries and several catechists brought in from other areas, the Christian population totals 160.

"Actually," the Bishop said, "there are twelve mission stations spaced throughout the 40,000 square mile diocese. These are home base for the missionaries. From these stations the missionaries go out to work among the tribes travelling with them.

"Our great problem," the Bishop continued, "is lack of water. The people are entirely dependent on the land to feed their herds. Yet in some places only 8 inches of rain fall annually."

"Our main goal right now is to build wells to insure a permanent water supply. Eventually, too, this would help to stabilize the economy — giving a central point from which to realize their activities.

"What are those like?" "They're wanderers!" the Bishop replied. Friendly, intelligent, and most responsive to religion. For the most part they are animists, and some even worship the devil — a practice which grew up from their fear of evil spirits. Yet they are eager to hear our 'Good News' about Jesus, and we have high hopes for a solid Christian community to develop here."

"We need funds," the Bishop pleaded, "for our well, for schools, for medical supplies. We have come to beg for your poor box!"

"How much money do we want to request?" said how many mission districts the money supplies. Will you help us help them?" Send your check today, please.

"Salvation and Service are the Work of The Society for the Propagation of the Faith. Please cut our this column and send your offering to Right Rev. Edward T. O'Meara, National Director, 356 Fifth Avenue, New York, N.Y. 10010, or directly to your local Archdiocesan Director.

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Requiem Mass Celebrated

Lawyer

For J.A. Kotte

died last Friday at the age of 62.

Msgr. James F. Enright, pastor, was the celebrant of St. Rose of Lima Church for John A. Kotte, Miami pioneer, who lived at 3107 27th Ave., on Saturday. Survivors include his wife, Mrs. Margaret O'Hara, Belmont, Mass.; a son, John Jr., Newport, R.I.; a daughter, Mrs. Mary Katie Kotte, Los Angeles, Calif.; two sisters, Mrs. Mary Katleen and Mrs. Elizabeth Hayes, of Miami; and a South Florida resident for almost 50 years.

In addition to his mother, he is survived by his wife Ruth M., a son John Jr., and a daughter, Ruth, who resides at 306 NE 15th St., two sisters, Mrs. Mary Kathleen, London, Miami, and Mrs. Margaret O'Hara, Belmont, Mass.

Dr. Ben Sheppard, physician, lawyer, and former juvenile court judge, is president 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 1695, Miami, Fla. 33138.

Methodone programs are being studied as to their effectiveness in treating heroin addicts. In a letter to the American Medical Association, the director of a methodone clinic in New Orleans, complaints of the multiple treatments and financial burden are raised. However, his most shocking observation was the fact that heroin addicts are treated in organized medical care. For many years organized medicine has firmly asserted that every American is entitled to medical care at a cost throughout the entire American economy.

The doctor is deemed court-martially to treat psycho-logic problems are secondary, a hazard to their professional practice. Both organized medicine and federal bureaus may have discouraged the addict from many years from going to the private physician of his choice.

Some physicians who do respond to the American Medical Association's stand for community action and involvement in community programs are treated as outspoken in their ethics and integrity, are questioned. The evaluation for the above action is arbitrary and rough, but it is unscientific. Physicians—as a member is being deliberately misdirected by certain elements of organized medicine, in many cases, with the cooperation of certain elements of the Federal Government.

Enormous funds are wasted in our established registries on programs that do not exist in our nation. While the methodone programs—which I believe to be effective—have been given a patently, these have been only small arguments against some methodone programs. It is a fact that the law of supply and demand applies to the drug problem, and that the amount of drug abuse in the community expands to the limit of the drug available.

However, it does not necessarily follow that for every co-addict, two more one is introduced to the drug, or that the heroin no longer needed by the original addict is then available. There is little financing for methadone clinics. At present, there are approximately three methadone centers in the state, treating about 3,000 heroin addicts. Of these, 2,000 are treated in New York, financed partly by the state, partly by a federal grant. In New Orleans, there is no outside aid, and the addict himself makes payments of $10 a work for treatment.

In addition to his problem, as was mentioned before, physicians themselves must respond to this problem.

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More on drug abuse, in response to a letter from R. J. Gordon, Miami: and Mrs. Mary Katie Kotte, Los Angeles, Calif.; two sisters, Mrs. Mary Kathleen, London, Miami, and Mrs. Margaret O'Hara, Belmont, Mass.

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Flour

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[Details about GreenStamps]

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Loin Portion . . . . 3 to 4-lbs. av. . . . . 1 lb. 69¢
Whole . . . . 6 lbs. av. . . . . 1 lb. 69¢
Loin Half . . . . 3 lbs. av. . . . . 1 lb. 79¢
Center Cut Portion . . . . 1 lb. 89¢

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lbs. 39¢

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(Comes effective Sat. March 21, 1970)

Veal Roll

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Co-ed Accumulates Honors
And Presidencies At FSU

A Madonna Academy graduate has been recognized for her achievements at Florida State University. Patricia A. Long, a junior at FSU, has been elected president of the university's Garden Key Honor Society.

She was selected for membership in November 1969 on the basis of her outstanding characteristics of leadership spirit and service and for maintaining the high scholastic average required by the honor society.

Miss Long has been selected twice to participate in]international Youth Exchange. Her exchange in Peru was sponsored by the Rotary Club of Miami and the University of Florida. She was the only student from Miami to participate in this program.

Poster Contest A Feature Of Pan American Program

All Archdiocesan school students are being invited to participate in a "Poster Contest" to commemorate Pan American Day, April 11. The Archdiocese of Miami-Latin American Affairs Office is sponsoring the contest to help our students to increase their understanding of the rich tapestry of Hispanic civilization and the cultural values of the sister nations of this hemisphere.

Talks on the history of the Organization of American States in Spanish and Social Studies classes will spark series of discussions on inter-American issues. Students will be encouraged to make posters illustrating their ideas concerning "Pan Americanism". The six best posters will be displayed at the Miami Public Library April 12-18. First and second place winners will receive plaques and prizes.

School Holidays
Start Mar. 25

Examiner editors for students in the Archdiocese of Miami schools begin at the close of classes on Wednesday, March 25.

High Schoolers Are Eligible For Social Study Fair

All students attending a junior or senior high school in Dade County are eligible to participate in the second annual Dade County Social Studies Fair, April 10, at Bayfront Park Auditorium. Each school will be allowed to send a team of three to five students to participate in the Brain Bowl—a question and answer type quiz. Prizes for information should be addressed to Miami Senior High School, 2580 SW 15th St.

Career Day
Students at Madonna Academy, Hollywood, will participate in their annual Career Day, Wednesday, March 25, beginning at 8:30 a.m. Chairman of the day is Mrs. Nora Meredith, Madonna Academy guidance counselor.

The day will include classes on vocational, college, medical, dental, computer and other career opportunities for women. The school is located at 2000 SW 27th Blvd., Hollywood.

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Teams Going To National Talk Tourney

Three teams from the Archdiocese of Miami will compete in the National Catholic Forensic Tournament to be held in Miami. The teams -- from Coral Way, Notre Dame and St. John Vianney -- were chosen winners in the Catholic Forensic League of South Florida Grand Championship Tournament in Debate Saturday at Lambda Academy.

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Here Are All-Stars


John Damato’s 6-5 center has a place of honor in his gold ball as he attains All-Star status. St. Thomas of West Palm Beach

was playing in the Men’s Club Championship with two teams when he made his score.

Scores In CYO Softball

Damat is a member of the Knights of Columbus Ma-

rine Auxiliary and the St. Rose of Lima Church. Sales manager of Gables Lincoln-Mercury Damato lives with his family at 376 N.E. 12th St., North Miami.

Dick Grout each shot 35 s is lead the way.

SoC Softball

1st Place: St. Thomas of West Palm Beach
2nd Place: Cardinal Gibbons
3rd Place: Archbishop Curley

By JACK HOUGHTELING

Lack of a big man was probably one of the main reasons why the archdiocese’s basketball teams did not even reach the state tournament playoffs ... and the lack of height reflected in the 1962 Voice basketball team.

One of those 6-7ers, however, was Dave Pipes of the sensational Chaminade High scorer, who averaged 18.5 pg, and was chosen best player-of-the-year in Broward County by The Fort Lauderdale News.

Dick Schloske of St. Patrick’s, 6-1 Allan Killans of Pace, along with Mary Immaculate’s young trio of 6-5 John Albert, 6-4 Tom Ferguson and 6-2 Rodney Wallace, who led the school to its best-ever record, 18-0.

In the backcourt, near-

Redoubtable Tonković Head:

The ‘Voice’s’ All-Star Team

Christopher Columbus All

In Columbus Win Over Killian

and Naugles. The first team picks Stewart and Greece. It’ll

Powell Registers No-Hitter

Scores In One By 170-Yard Drive

Powell, as a No-Hitter

and steady Mike Guilfoile.

were on hand.

Of note, too, are some of basketball’s top players, who just missed making the first team. Up treat’s the likes of 6-2 Tom Kincade from Chaminade, 6-4 Ron Nentwig from

SPORTS

POWELLS

I DON'T MISS IT!

ANNIVERSARY

OF SILVER

SILVER

ANNIVERSARY

March 31—Show

Benefit of BOYSTOWN OF FLORIDA

International famous skating review, celebrating its 25th year as the entertain-

ment leader in the ice show field, will aid Florida raise needed funds.

In addition to the above-mentioned events, we have a limited number of specially

Picked PATRONS’ seats to be sold for a donation of $15 each. Purchasers of “PINKIE’S”’

tickets are invited to receive a bouquet of Pink Ice Roses on Sunday, April 5, at no charge.

The Miami Dolphins, Phone Number For Reservations: (305) 235-9251

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INTERNATIONAL FAMOUS SKATING REVIEW, CELEBRATING ITS 25TH YEAR AS THE ENTERTAINMENT LEADER IN THE ICE SHOW FIELD, WILL AID FLORIDA RAISE NEEDED FUNDS.

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WE ARE PROUD TO ANNOUNCE OUR SPRING SEASON "ANNIVERSARY OF SILVER" SHOW, PRESENTED WITH NATIONAL AND INTERNATIONAL SUPPORT, FEATURING THE "MONEY" SHOW AND THE "PINKIE’S" SHOW.

AARON B. ROBERTSON, MANAGING DIRECTOR, PRESENTING "SILVER ANNIVERSARY" OF "MONEY" SHOW, "PINKIE’S" SHOW. With National and International Support, Featuring the "MONEY" Show and the "PINKIE’S" Show.

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When Peter Denied Jesus

In the Gospel of St. Luke 22:31, we read that Christ spoke specifically to Peter: "Simon, Simon, Satan has asked to sift you like wheat. But I have prayed about you, Simon, that your faith will not fail. And when you turn back, strengthen your brothers." Peter answered: "Lord, I am ready to go with you even to death!" Jesus said: "Peter, the cock will not cry this night before you deny me three times. But after I have been raised from the dead, I will go before you to Galilee. If I tell the other disciples, they will not believe you!"

It was the rage of the crowd which frightened Peter. He knew the character and weaknesses of his men. It would not surprise him at all if the four gospel writers thought it right to give a record of Peter's denial. This record is that Peter should expect to be suppressed before he had been permitted to be an influencer by Christ Himself. It was before the Lord's death that Jesus was well acquainted with His followers. He knew even them when He rose up from death. He knew even them and loved everyone including Peter.

For Judas the grief was of a different quality. Judas could not bear the agony of his guilt. All his energies were spent in trying to gain relief, no peace. He threw the 30 pieces of silver back at the priests and admitted his crime against his friends. He did not believe in his own desperate state. He closed himself in and everyone ignored Judas. Did he not know that Jesus had told him to have faith in the power of the Father? He did not and he was rescued.

Peter's grief was also deep and painful. Tradition has it that he ran to Mary and consoled in bitter tears his shame. He asked for forgiveness and for prayers. In return he received acceptance and reassurance. At first he was unrecognizable. But a search of love touched his heart and he became one of the leaders of the early church.

It was the rage of the crowd which frightened Peter. It was the rage of the crowd which brought about the loss of his brotherhood and his followers.

The HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

WONDERFUL THINGS HAPPEN

FATHER JOHN T. CATOR

... when you become a member of the Cath-

Dear Reader,

First, your membership offering helps Pope Paul VI to further the work of the Church in one of its most ambitious and heartwarming projects: The relief of hunger, disease, ignorance, and poverty among the people of the Near East. He looks to this Association, through your membership and gifts, to bring a long-lasting help in the Near East to innumerable people. He is aware of the Barrett of the Holy Father.

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You must mail the coupon below. You have our thanks, and that of the Holy Father and the thousands whose lives you will improve.

TM Timetable Of Sunday Masses In Archdiocese

MIAMI, FLORIDA

March 20, 1970

This Mass Timetable is Printed as a Service by

FRANK J. ROONEY, INC.
GENERAL CONTRACTORS

Page 22

The Catholic Near East Welfare Association

TERENCE CARDINAL COOKE, Archbishop of New York, National Chairman

DOROTHY NOLAN, Executive Director

Write: Catholic Near East Welfare Assoc., 330 Madison Avenue, New York, N.Y. 10017
Telephone: 212/772-0560

The very special appeal for the Near East is the appeal of the year to enroll in one of the most ambitious and heartwarming projects: The relief of hunger, disease, ignorance, and poverty among the people of the Near East. He looks to this Association, through your membership and gifts, to bring a long-lasting help to innumerable people.

You must mail the coupon below. You have our thanks, and that of the Holy Father and the thousands whose lives you will improve.

Dear [Name],

I would like to enroll. We will send you, with our deep appreciation, a membership certificate you may pass on to others. A memorial inscription will be placed in the Namenkranz, a religious shrine in the Holy Sepulchre in Jerusalem. The inscription bears the name and date of death of each member. It is also a place of prayer and remembrance for all who contribute to the Association.

Sincerely,

[Name]

DEAR FRIEND

The Very Special Appeal of the Year

For those who wish to enroll, we offer a membership of $25 per person, $100 for a family. The offering for perpetual membership is $25 per person, $100 for a family. This offering will be used to support the work of the Church in the Near East.

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Sincerely,

[Name]

Date

City

State

Zip Code

The Holy Father's Mission to the Oriental Church

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Sincerely,
Inicie Semana Santa

La bendición Pontificial de las Palmas que ofreció el Arzobispo Coleman F. Carroll el domingo, 27 de abril, duró a las 11 a. m. en la Catedral. Sería el momento culminante de la celebración del Domingo de Ramos, inicio de la Semana Santa en la Arquidiócesis de Miami. El Arzobispo Carroll asistió al servicio, dirigido por el deacono Anthony J. Filippone.

El Arzobispo ofreció el servicio eucarístico de la Pasión a la I. p.m. del Viernes Santo, en la Catedral. CULTOS Y VÍRGENES

Días iguales del area de Miami han programado los cultos y vísperas para la Semana Santa, y todas las parroquias de la diócesis, a excepción de algunas de esos actos están programados.

RETIRO PARA HOMBRES ESTE DOMINGO

Se celebra el retiro para hombres que buscan la razón de su vida y la felicidad para ti y tu familiar. El Obispo cien obtiene los resultados de algunas de esos actos en este momento:

Torturas Físicas De Jesús en su Pasión

1ra. — Todo su cuerpo fue cruelmente azotado descalzándose no menos de cuatro veces. Los pies fueron pisoteados por suaves muletas de hierro. La espalda, los brazos y las piernas sufrieron dolor incalculable.

El aspecto final debe ser horrible por el martirio de los dedos de los pies, la inflamación de los tejidos epidermicos y la sangre extravasada. La fuerza de los pies propulsó por el cuerpo de Jesús, sus terroristas que eran espinas.

Todo el cuerpo del Señor Jesús hasta la corona hasta los pies sufría una tortura desgarradora. Así seべvieron las manos y los pies.

Más... Los pies y las palmas del Salvador fueron traspasados con clavos metálicos y grandes y de medio centimetro de espesor. En las manos rompieron la region de las nervios y no como se piensa las plántulas. Los pies fueron traspasados por un solo clavo dando el pie inquieto sobre el derecho y rompiendo el cartilago entre los huesos en afilado e insoportable.

El dolor producido por estos cuerpos de nuestro Señor hasta los golpes de maza rompiendo venas, piel y separando a

normalmente busca concreto fue extremado: en las manos debieron robarse o interrumpir el nervio dando púlsos desagradables y mortales.

Adiós a toda esta tortura de los labios, hierbas, acondicionado en una parte de su cuerpo, los manos que debieron romper el cuerpo, la cabeza fue golpeada por el mismo soldado que debieron romper a la espalda, las piernas, el brazo y las piernas.

No solo... Así que el tabique nasal fue fracturado; quizás los botellones, zan- golos las piernas con la cabeza, ... Dolor arzó por ser la nariz un punzante y sensible.

— El hombro derecho se murió más bajo y fue herido en forma impresionante del madero con todo su peso de cerca de cinco arcos y el transvizo en vibraciones violentas las aguijones del torturador al calvario, mostrando los ya leantados hombres días que sufrieron. El hombro se formó ya en fuerzas por la pérdida de tanta sangre; y el calvario, este evidente, refuerza la idea de los incapaces después de que por tres veces cayo, hasta el dolor y tuyo que se asentaron en el inmenso frio por un consuelo de Cristo.

No... Las manos sanguinolentas fueron cubiertas... en el dolzal detalle. El Sábado Santo, a las 10 a.m., en la Catedral, el arzobispo Car- rall, ofreció un servicio de alta- luna de alto toma en el primer tramo. Se decía la historia en coma entre los hombres y la confesión de Jesús en la cima de la pasión.

Había comunidad, comunidad que se vende por quintales, incluso por décimas. El segundo paso es el de Lec- quie. "Es dar un corazón de carne."

Se las invita a ser personas alegres y a la presencia del vecino, capaces de normal- guit los otros santos. Era la tarea del cristianismo escuchado por cristianos como parroquianos, señores de comodidad, de bondad y de diálogo.

Sensibilizar de Latin American and Caribbean Studies sobre la Santísima Santa de Turín, la cual se dirige, rompiendo el corazón de Jesús, su cuerpo, con la evidencia de un lamento, ya que ésta tiene vínculos con la tolteca del mundo. El lamento... ya autenticidad se ha logrado con lin- guística certeza para ilustración y prueba de los datos.

Del Celadotbre, Bogota

Sentir con la Iglesia De la Masa a la Comunidad

DEL EVANGELIO

JESUS EN EL FOGON

En aquel tiempo: Jesús se acercó a Jerusalén y al llegar a Betania, junto al Monte de Olivos, mandó a dos discípulos, diciéndoles:

— id a la aldea de en frente e inmu- gue encontraría una barra atada, con su pollino denudado y trastornado. Y al al- guien os digo algo, contestal. "El Se- ñor os manda; los devengarán en segui-

dad.

Esta ocasión, para que se cumpliese lo que dijiste: el Picasso.

— Decid la hijo de Simeón. — En la misma noche, que vino de ti, — dijo a ti, — mi hijo, наиболее, un niño en un sano, — en un pollino, niño de la orilla.

Fueron los discípulos e hicieron lo que les había mandado Jesús; trajeron la bar- ra y el pollino, entraron sobre el hijo de Simeón y Jesús se montó encima. La silla interpretó sus sentimientos por el con- migo otros cien hombres de armas y adorarían al caballo. Y la gente que me dieron y devoró el grillo.

— Horacia al hijo de Davíd, bendito el que viene en nombre del Señor.

Voces en semana santa Jesús llega entre vítores a Jerusalén. Siete perros después desnudos y enjaulados. Ladrando de perros considerándole a él como una reina, devorándole a Jesús sin desvelarle a David o Elías. Asombrado el Se- ñor del corcel y el caballo, en el humo de sus manchas, el fuego de su fuego y la vaguedad de su profundidad, me convenció que eran soldados y confesó su guerra. Maravillose la vez quedaron en la entrada de la ciudad de Jerusalén. Les mostró el césped, sufrió la confusión de sus enemigos, para huir y crear clima terrestre.

— Y la gente que iba adelante y detrás de él gritaba: — Hora el hijo de Davíd, aquellos que no se habían movido hacia la contraparte se apartaron de mis ganados que abrigaba con sus pollinos. Contra su pollino con sus guiones. Muchos le vinieron a quedarse en la entrada de la ciudad y preguntaron: "¿Dónde están el huésped y el caballo?" Sin embargo, hoy, el momento mismo empieza al anuncio de un nuevo hombre, de este camarín y sangre que se entierran sin nombre, para huir y crear clima terrestre.

— Y vea de sí, sólo detente y de ja- de a lo largo y a lo ancho, un enmarañamiento, que es el dolor de una columna, con un hombre, con un hombre, y con su pollino. Pero que su pollino miel jamás la contraparte se apartaron de mis ganados que abrigaba con sus pollinos. Contra su pollino con sus guiones. Muchos le vinieron a quedarse en la entrada de la ciudad y preguntaron: "¿Dónde están el huésped y el caballo?" Sin embargo, hoy, el momento mismo empieza al anuncio de un nuevo hombre, de este camarín y sangre que se entierran sin nombre, para huir y crear clima terrestre.

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**' Vivir el Cristianismo'** (libro original en francés: *Vivre le Christianisme*), escrito por el cardenal Emile Jean Vilatte. No ha fallado un libro con este título y tema si esposivo y duro no resulta para muchos el sencillo y amargo camino de Cristo. Durante siglos lo han echado a la basura, en las últimas se alojan los soldados comunistas. Tienen cables especiales para comunicarse. Excepto las Habitantes del desierto están oscuras, sin luz eléctrica. Sus hogares se han colocado tableros, están rotos y en el interior llevan letreros soviéticos. 10 esiste la República de Cuba en el interior de las islas. Su gobierno se llama Cuba, y su documentation y selección son para la Comunidad Hispana. Mons. de los paz y la hermandad entre todos los hombres, creemos al Señor.

2. Que durante este tiempo consumiendo los sufrimientos y esfuerzos, solemos entender que el tiempo no valía para todo, que se valía para todos, de todas las religiones, de todos los laicos, de todas las religiones, de todos los hombres, creemos al Señor.

**Camagüey en Ruinas**

Por MANOLO REYES

El entorno inmediato del antiguo asentamiento es ya una experiencia que no conviene perderse, en el Camagüey de las ruinas. Este es un viaje de descubrimiento, de reflexión que puede ser enriquecedor. Viajar es un viaje que de imponer a la imaginación de lo que ha sido en el pasado. 

**Festival de Música**

El Instituto de Arte de la Habana, que inaugura el año 2014, se encuentra en la ciudad de Camagüey. Fue creador y organizador del Festival de Música, uno de los más importantes de la isla. El festival permite que el público acceda a diferentes géneros musicales, desde la clásica hasta el pop.

**Misas Domínicales**

El único momento de la semana en el que los fieles pueden celebrar la Eucaristía en el templo de la Virgen de la Caridad de La Cabaña. En este momento, se celebra una misa de media mañana y una de tarde.

**Oráculo de los Pueblos**

**DOMINGO DE RAMOS (22 de Marzo)**

**CELEBRANTE:** Implementa con su padre que el Pueblo comunista, en el momento de la confrontación con el Fósforo, se mantuvo firmemente en la línea de los suyos. El Fósforo es un ejemplo de que la lucha por la libertad no es un juego fácil.

**PUBLIS**

**Misas Dominicales en Español**

El sacerdote de habla hispánica de Miami ofrecerán un seminario para el estudio de la implementación del régimen comunista de Cuba. El sacerdote es español y cubano cuando arribaron a la iglesia de San Carlos. El sacerdote escribió vívera sólo se pueden observar en los templos de culto de los islas y la ciudad de Camagüey. Los anaqueles en la iglesia están deteriorados en todos sus detalles.**

**Edén Misas En Euskera**

SAN BERNARDINO. España — (NAK) — Con el título de "Euskara" en catalán, el libro de San Bernardo ("Euskara" en catalán) ha sido editado por el Instituto de Estudios Catalanes, para el estudio del idioma euskero. Este es el primer libro en euskera que ha sido editado. Por lo tanto, es el primer libro en euskera que ha sido editado. El libro es una obra importante en el estudio del idioma euskero. El libro contiene textos y vocabulario en euskera, y es una valiosa contribución para el estudio del idioma euskero.
La Guía Latinoamericana de Miami describe la programación de eventos en el exilio cubano. La Guía dirige la convocatoria acompañada por Miami publica otras interesantes secciones, entre ellas una revista de noticias, la Guía Latinoamericana de Miami, la Guía que dirige nuestro compañero Carlos M. Calvo publica otras interesantes secciones, entre ellas una revista de noticias, la Guía Latinoamericana de Miami.

En su interior, junto al directorio personal y comercial de la colonia latinoamericana de Miami, la Guía que dirige nuestro compañero Carlos M. Calvo publica otras interesantes secciones, entre ellas una revista de noticias, la Guía Latinoamericana de Miami.

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Celibacy
Cardinal Suenens

place for variety in the forms of worship? Necessary to agree. But it is absolutely necessary to be open. So we must open the two and try to let pal opposite sentence, active Church and you play a very big role in the Church. And I read two or three American papers. And I read two or three American publications. Do you read many American publications?

A. Yes. I must admit that I read at least 10 of the best American papers. And I am also surprised what is being published. It is really a big move to the intellectual side in America. Before the Second Vatican Council, as a strong pro-defender of celibacy for his own priests.

Q. Is it the case that the Church is more polarized here than in Europe?

A. I am not competent to make a comparison here. It depends on each individual. And you can't take Europe as a unity. You have some bishops more open than others. It isn't necessarily agreed upon in the same way in all countries.

Q. Is there the feeling that the American bishops were not prepared for the liturgical changes in Latin America?

A. There is no room for pluralism in regard to the liturgy. A pluralism is doing away entirely with the Mass in Latin. Do you agree?

A. I think we must insist really on the necessity that people speak and to listen. And speak means first of all listen, listen. We really have to be open to the desires of people. We speak to each other and obtaining that they should listen and understand, listen, until they find the path of truth in the opposite sentence.

Q. When you speak, you know you have to hear the right, and one to bear the left, and one to try to put yourself in this disposition. And when we have discovered what is the best way to dialogue, we shall try to introduce the best way to make people speak to each other and obtaining that they should listen and understand, listen, until they find the path of truth in the opposite sentence.

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Q. Is the celibacy debate between the Dutch clergy and the Vatican being handled, in your opinion, a collegial way?

A. Well, I wish to take the problem as it is now after the letter of the Pope to Cardinal Vidal. In that letter you find an invitation to exercise collegiality — and an invitation to discuss the problem whether married people should become priests where there is a necessity. The Pope opened that discussion and that's really a step in the collegial way. I heard that different bishops in different countries in Latin America were interested, asked for that. And as far as I can see traveling through some of those countries, it is the only solution there.

Q. Is there a need for more dialogue within Roman Catholic on the celibacy issue?

A. There is a need for more dialogue on every issue. And speaking about dialogue. I think we must always see a bishop not as a head disconnected from the body but we must see the bishop in the center of his life in connection with his priests and with his laity — meaning, that by the, the priesthood and pastoral council and by the faithful. It is a larger way with all the Christians, the people of God. So that when a bishop goes to Rome to a synod he will not speak but mind alone but say. We church is thinking this.

Q. Would you comment on the Congregation of the Clergy proposal that priests renew their celibacy vows on Holy Thursday?

A. I think we have to see that as an invitation, not as an order: as a suggestion, not as an order. Cardinal John Wright said that explicitly. The situation is that you, the bishops, are thinking that it is better to leave it on a private level, avoiding all that would appear as an imposition or determination.

Q. How would you characterize your visit here at this time in the history of Anglican-Catholic relations? Is it, for example, a landmark or a milestone?

A. I think it was a milestone that is very important.

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Parish Liturgy Teams Workshops
Saturday, March 21

BROWARD DEANERY: Little Flower School, Hollywood, Cardinal Gibbons High School, Fort Lauderdale.
NORTH DADE DEANERY: Notre Dame Academy, Miami, St. John Vianney, Miami.
SOUTH DADE DEANERY: St. Louis Church, Kendall, 7611 S.W. 129th St.

Named To Teach Priests' Institute
Father Raymond E. Brown, O.S.F.S., Professor of Sacred Scripture at St. Mary Seminary, Baltimore, and frequent visitor to Miami, will be a member of the faculty of the American Catholic Seminary for Priests, with Father Raymond E. Brown.

American Family's Cancer Expense Plan
In Florida
Father James Briggs, coordinator of the Archdiocesan program of liturgical education, which is preparing South Florida Catholics for the introduction of the New Order of Mass, a four-week program of explanation and education on the parish level will be inaugurated April 17.

Included in the first week's sessions will be an overview of the Liturgy and the changes made on various stages on the New Order of Mass. Second week will focus on how we do things, summarizing the changes in liturgy since Vatican Council II. The third week will be devoted to the celebration of the Eucharist, according to the new rites.

Third week's workshops will be held on Saturday, March 21, at St. Cecilia's at 9 a.m., St. Elizabeth Ann Seton at 9 a.m., and St. John Vianney at 9 a.m.

Father Raymond E. Brown, O.S.F.S., professor of Sacred Scripture at St. Mary Seminary, Baltimore, and frequent visitor to Miami, will be a member of the faculty at the New England Summer Institute for Priests. June 21-26, at Sionehili College, North Eastun, Mass.

Also participating in the continuing education program for priests will be Father Jerome Murphy-O'Connor, O.P., Erase Biblique, Jerusalem, Israel. Father Richard A. McCormick, S.J., the Angelus.

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