

Abortion sky-sign war ends

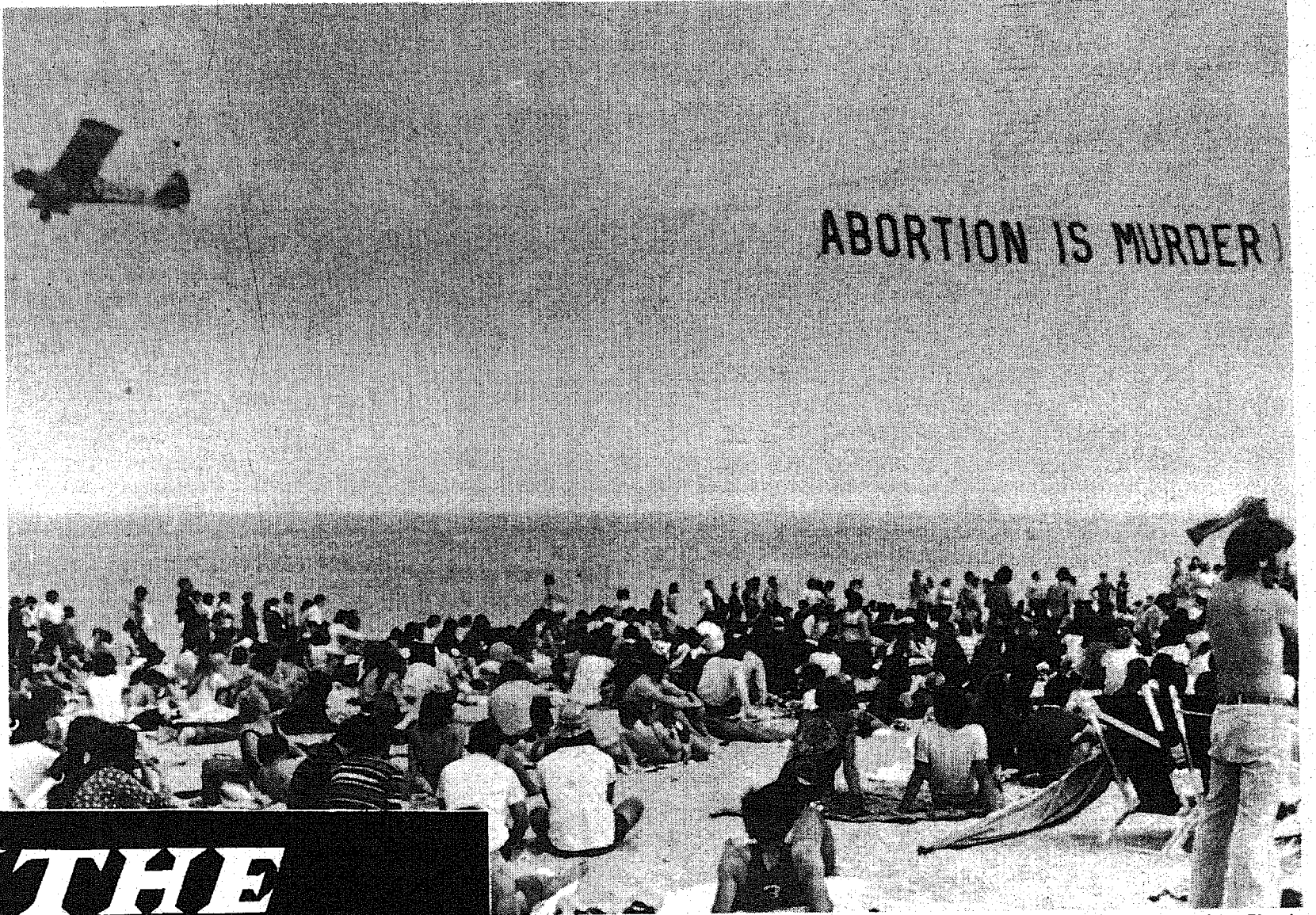
FT. LAUDERDALE — A plane advertising abortion referral services was "shot down" last week by the sheriff's department here and the plane flying the anti-abortion banner came down of its own accord.

"We stopped flying the 'Abortion is Murder' signs because we succeeded in stopping the abortion advertising. Our purpose to fly in the first place was only to give equal time to the right side of the issue," James Butler, vice president and general manager of Aerial Signs, who flew the plane, said.

"We haven't resumed our flights, although we haven't been prohibited from doing so by local or state officials," he added.

THE abortion referral signs were forced down by enforcement of a state statute

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(Ft. Lauderdale News Photo)

Opponents of liberalized abortion laws got "equal time" as their message was carried over South Florida by an aerial advertising firm.

Abortion bills decision in Florida is awaited

TALLAHASSEE — As members of Florida's Health and Rehabilitative Services Committee postponed voting on six proposed liberalized abortion bills until Tuesday, April 27, the U.S. Supreme Court substantially upheld most of the District of Columbia's abortion laws and set aside a ruling that Wisconsin's abortion statute is unconstitutional.

According to the NC News Service, Wednesday's Supreme Court decision, which drew partial dissents from Justice William O. Douglas and Potter Stewart, upheld the prosecution of doctors in the District of Columbia but authorized the termination of pregnancies for the sake of the mother's mental health.

The split 5-4 decision also made prosecution more difficult by reading the turn-of-the-century abortion law for the District as requiring the government to prove that the abortion was not for therapeutic reasons.

IN HIS dissent Justice Douglas said the law had treacheries of interpretation for doc-

tors who practice in good faith while Justice Stewart said he shared some of the (constitutional) doubts of law expressed by Judge Gerhardt Gesell who declared the law invalid in Nov. 1969.

Last year a three-judge federal court in Milwaukee held that the state's abortion law violated the privacy of women and enjoined officials from prosecuting a local physician or any other doctor on charges of performing an abortion before the fourth month of pregnancy or when the fetus has "quickened."

In setting aside that ruling and clearing the way for the prosecution of Dr. Sidney G. Babbitz, the Supreme Court cited a series of its own decisions that prohibits federal courts from intervening in state prosecutions except in special situations.

Informed sources point out that the Supreme Court's decision may be an indication of future decisions on pending cases involving abortion laws in other states.

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THE VOICE

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DIAMOND JUBILARIANS who have served as religious for more than 60 years were among Sisters observing anniversaries of professions during Pontifical Mass last Sunday in the Cathedral, as Archbishop Coleman F. Carroll honored Sister Martha and Sister Cecilia, Sisters of Our Lady of Charity of Wheeling. See story and other pictures on Page 4.

Urgent need of school-aid stressed at women's meet

By MARJORIE L. FILLYAW

LOCAL NEWS EDITOR

FORT LAUDERDALE — Proposed bills on liberalized abortion laws and on financial aid to nonpublic school students, now in the Florida Legislature, as well as the subject of women's roles in legislation, highlighted sessions of the three-day meeting of South Florida's Catholic Women.

DURING the convention's closing sessions, members unanimously endorsed and voted to support legislation that would provide tuition aid to nonpublic school students, eliminate discrimination against agricultural farm workers in the areas of housing, medical care, job security and education; preserve the independence of nonpublic schools; and provide suitable housing for low income families.

The ACCW, representing some 10,000 South Florida women, also went on record as opposing any change in Florida's existing abortion laws and pledged themselves to cooperate and support drug addiction programs, vocations to the religious life, campaigns against pornography and the elimination of racism.

As a representative of Archbishop Coleman F. Carroll who was unable to participate, Father Rene Gracida, V.G., celebrated the closing Mass of the convention and later at the banquet conveyed a message from the

Archbishop of Miami commending the ACCW for its accomplishments in the past, particularly in the area of active opposition to relaxed abortion laws.

"The Archbishop knows full well that the success of the Church in certain areas is due in the most part to the work of the Archdiocesan Council of Catholic Women," Father Gracida said, urging delegates to continue to extend themselves in the future on behalf of the Church.

Mrs. Thomas Burke of Carbondale, Pa., president of the National Council of Catholic Women, guest speaker at the banquet, praised the "vitality and spirit of Miami's ACCW," describing the council as an "example of what the National Council of Catholic Women should be."

A MEDICAL librarian, Mrs. Burke called for a "Renaissance of the Spirit" of man. "Those of us in the Church must be the ones who must build, who must save the world if our children are to have a happy tomorrow," she declared. "Some people think today is the best time, some think it is the worst time, but no matter which it is this is the only time we are going to be given. Our challenge today is, that we have to stand for something — we must stand up, speak out and be counted."

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LEGISLATION information was popular among ACCW members in convention as Mrs. John Gallagher, left, of Tallahassee, Legislative Chairman of the Miami Provincial Council of Catholic Women, discussed proposed bills in the Florida legislature. See additional stories and pictures on Pages 8 and 9.

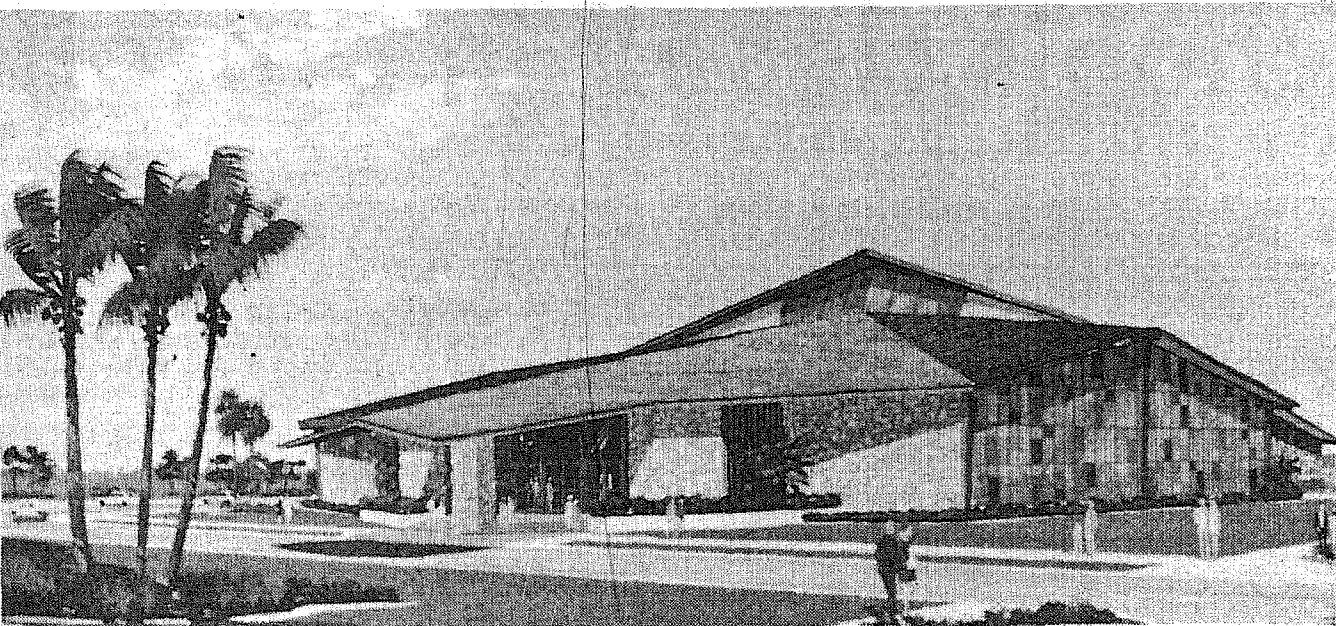
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Charities conference set for Cathedral Hall

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THE VOICE

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



Sketch of St. Paul the Apostle Church, Lighthouse Point, which will be dedicated May 1.

Will dedicate new Lighthouse Point church on May 1

LIGHTHOUSE POINT — The newest church in the Archdiocese of Miami will be blessed by Archbishop Coleman F. Carroll at 11 a.m. Saturday, May 1 when he dedicates St. Paul the Apostle Church, and a parish educational center.

Recently completed at 2700 NE 36 St., the church was designed by local architect, Richard Baker, and will accommodate 700 worshippers in the nave and about 60 persons in the chapel.

According to Baker the "structure involves the people and leads them visually to the sanctuary. A spacious feeling is created by high ceilings and glass side walls with stone walls in the front and back of the nave. The glass walls make the church light and airy while the stone walls are of material selected to express strength, permanence and simplicity on the exterior and interior."

The educational or parish center will be utilized for religious instruction classes and for social activities.

A fund-raising campaign to provide funds for the first buildings in the parish plant was inaugurated one year ago by Father Joseph McLaughlin, pastor.

Sunday Masses have been celebrated at the Lighthouse Yacht and Tennis Club since the parish was established by Archbishop Carroll in September, 1968.

Exhibition of graphics set

Pan Am program in final week

The inaugural reception of the Exhibition of Graphics by contemporary Argentine artists will begin the last week of Pan American Month's cultural series program. Scheduled for April 24 from 5 to 8 p.m. at the Miami Museum of Modern Arts and sponsored by the Latin American Affairs Office of the Archdiocese of Miami and the Consulate of Argentina, the exhibition replaces the Los Trovadores program, which had been scheduled for the same time.

Additional performances will include a Carousel of Arts at Bayfront Park at 1 p.m. on April 25 sponsored by the Cultural Alliance of Greater Miami; Pan American Month Travel Show and the Ballet Folklorico Peruano at 8 p.m. in the Dade County Auditorium. Both of these performances will be held on April 27 and April 28.

A luncheon honoring the Consular Corps of Miami will climax the month's activities.



Set for 12 noon at the Sheraton Four Ambassadors Hotel, the luncheon will be hosted by Miami's Archbishop Coleman F. Carroll.

During the past week piano and organ concerts by Leslie Wright and Albert Russell, respectively, last Saturday and Sunday, highlighted the Pan Am Month observance. The Archdiocese sponsored the organ concert and in conjunction with the United Banking Group also sponsored the piano concert.

School festival opens April 30

Annual festival at St. Ave., and 75 St. Mary Cathedral School will be held Friday, Saturday, and Sunday, April 30, May 1, and 2 on the grounds at NW Second

A variety of booths, rides and games will be provided, as well as refreshments.

Union wins on appeal

By GERARDE E. SHERRY
SAN FRANCISCO — (NC) — The California Supreme Court here ruled that a Monterey County Superior Court injunction prohibiting lettuce boycott activities by the United Farm Workers Organizing Committee, AFL-CIO (UFWOC), was unconstitutional.

A unanimous decision by the seven-member Supreme Court declared that a substantial portion of the injunction violated the right of free speech of UFWOC and its spokesmen. The injunction, issued last October, resulted in the Dec. 4 jailing of Cesar Chavez, UFWOC head, for contempt. The state Supreme Court ordered him released pending review of the injunction after he had spent 20 days in the county jail at Salinas.

The state high court said: "A state may not constitutionally enjoin . . . non-coercive truthful efforts to communicate the facts of a labor dispute to the public." It said this right of free speech is of particular importance to the union because under California law, employers can sign with a union without the consent of the workers involved.

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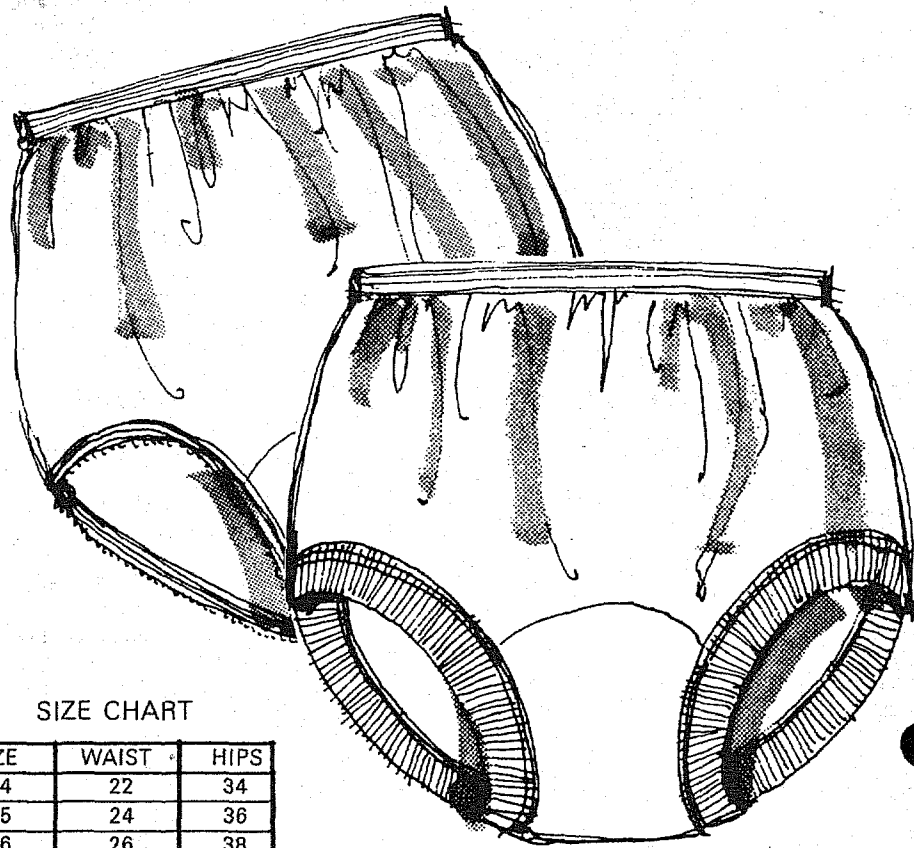


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56 Catholic schools closed in Detroit

DETROIT — (NC) — Cardinal John Dearden announced over local television that 56 of the Detroit archdiocese's 269 schools will close in June.

Archdiocesan spokesmen also announced cutbacks at 29 other schools, which will reduce class loads, drop whole grades, or consolidate extra grade sections.

The fate of 21 other archdiocesan schools is currently undecided, the spokesmen said.

Some school closings have been expected since Michigan voters passed a constitutional amendment last November prohibiting most forms of state financial aid to nonpublic schools.

The closings will affect 13,900 Catholic school students. Another 3,777 students will be displaced by cutbacks at the 29

schools. Over 10,000 students are currently attending the 21 schools which may or may not close.

"We tried to keep open any school that by any stretch of the imagination can possibly make it during the coming year," Cardinal Dearden said in his half-hour television speech April 17.

"I can assure you that nothing I have done as a bishop has cost me as much in personal anguish as the decision to approve closing these schools."

THE cardinal also plans to appear soon on closed circuit television in all archdiocesan schools within a 30-mile radius of Detroit to answer specific questions phoned in by concerned parents.

Among archdiocesan schools which will remain open are

three inner city schools — St. Theresa-Visitation and St. Cecilia's grade schools and St. Martin De Porres High School.

Board members of the predominantly black schools staged a peaceful sit-in at Cardinal Dearden's office in early March after their vicariate voted to close down all five of its schools.

Cardinal Dearden spoke at an emergency vicariate meeting March 16 and said \$180,000 pledged to the vicariate from the archdiocesan development fund could be used mainly for its schools. He said another \$50,000 would be forthcoming later next year.

Those attending the meeting then took another vote and decided to leave open the three schools whose boards were involved in the sit-in.

Hearings on bills for school norms, pupil-aid are held

TALLAHASSEE — Hearings on a bill which would establish minimum standards for nonpublic schools, recognize private accreditation agencies for such schools, and establishing an Independent Academic School Board, will be held today (Friday), by the Public Schools Education Subcommittee of the House of Representatives, here.

Under consideration will be the Independent Academic School Act, HB 777, which was introduced by Representatives John R. Clark, Lakeland; Joel Gustafson, Broward, and George Baumgartner, Dade.

On Wednesday, as the Voice went to press, hearings were underway in the Senate Education Committee on SB 470, which would provide tuition grants in the amount of \$100 each year to students enrolled in Florida nonpublic schools. Complete coverage and an analysis of the hearings will appear in the next edition of the Voice.

MEANWHILE, it was announced by the House Education Subcommittee that hearings, scheduled for today, on a similar tuition grant bill, would be postponed until a later date.

The Independent Academic School Act of 1971, which will be under consideration in the House today, is a comprehensive measure dealing with a number of facets pertaining to private schools in the State.

In addition to setting minimum standards, establishing private accreditation agencies and forming an Independent Academic School Board, the bill provides for a number of other measures affecting nonpublic schools.

It would provide facilities for recognizing and accrediting for nonpublic schools and would require all non-accredited schools to establish compliance with minimum standard specified in the act.

The bill would also provide for further adoption of additional minimum standards and would grant the State Board of Education power to administer the Act.

A certificate of compliance, with a list of procedural requirements and the payment of fees and an effective starting date, are included in the act.

The Independent Academic School Board would consist of, according to the bill, 12 members and a chairman who would be appointed by the Governor. In order to qualify for the board, a person would have to have three years previous experience with independent academic schools in Florida.

Recognizing that independent academic schools in Florida have been furnishing adequate and high-quality education to their students, the law points out that the enactment of this law is "to protect independence and freedom of legitimate and recognized independent schools."

Big mail-users seek rate-hike injunction

NEW YORK — (NC) — The Catholic Press Association (CPA) has joined the Magazine Publishers' Association and the American Newspaper Association and several other organizations of large mail-users in seeking an injunction against temporary postal rate increases which the U.S. Postal Service is planning to institute in May.

The suit was filed April 15 in the U.S. District Court for the District of Columbia. The organizations contend that the board of governors of the Postal Service does not have the right to institute temporary rates until full hearings have been held by the postal rate commission on the new rate schedule recently requested by the Post Office Department.

A LARGE number of organizations and companies have objected to the proposed rates and have petitioned the postal rate commission to be heard. Hearings on these objections, originally scheduled to begin April 19, were postponed recently by the postal rate commission until at least early May. Because of this delay, the Post Office Department has planned to proceed with temporary increases.

In joining the suit, the CPA is representing a group of religious mail users' organizations which, in February, petitioned for a hearing on second-class non-profit rates. The Associated Church Press, an organization of Protestant and Orthodox publishers, recently joined the CPA in hiring lawyers in Washington to work on the matter of postal rates.

The Cross accompanies him. A crucifix hanging from his neck, a GI of a mechanized outfit is shown resting as his outfit operates near the Laotian border.



Soul-searching, value-sifting characterize educators' meet

By SUE CRIBARI
MINNEAPOLIS — (NC) — Some deep soul-searching and value-sifting characterized this year's National Catholic Educational Association convention here.

"The biggest problem of Catholic education is finding out what we're all about," said Father John T. Corr, president of Stonehill College in North Easton, Mass., a delegate to the April 12-15 meeting.

"If it's no different than public education, it has no reason to exist."

Catholic education's strong suit is "a fuller knowledge of the human being and the purpose of the human being than the public schools and it should be able to convey this," the Holy Cross priest said.

"Concern for the Human Person" was the convention theme — an educational philosophy which President Richard Nixon told NCEA delegates in a welcoming telegram "has been second na-

ture to your civic-spirited organization."

THROUGHOUT the four-day convention, the 8,618 NCEA delegates were congratulated by some speakers and prodded — sometimes not so gently — by others for the way that human concern comes across in their classrooms.

"We have, theologically and philosophically, a strong tradition for human dignity and human rights," said Father Theodore Hesburgh, University of Notre Dame president, in the keynote convention address.

"But is it? One thinks of the Catholic educated who stoned nuns and priests in Chicago because they were marching for integrated neighborhoods and equal rights for blacks."

Brother Joseph Davis, executive director of the National Office for Black Catholics, told a sparse crowd at an afternoon panel discussion that he had "some difficulty"

with the convention's "Concern for the Human Person" theme.

"I really do not understand where it is coming from or where it is supposed to go in the context of the society in which we live," the Marianist brother said.

Auxiliary Bishop Patrick F. Flores of San Antonio, Tex., told delegates the greatest service they could render human beings is "to help them discover the greatness that is in them and then to teach them . . . to respect the greatness and dignity that is in others."

"EVERYONE is for values," said Dr. Sidney B. Simon of the University of Massachusetts, at one session. "The problem has been what to do about them in the classroom."

Simon, a professor at the university's Center for Humanistic Education, gave a demonstration of "value-clarification" with a group of high school students.

That technique uses autobiographical questionnaires, "reaction sheets" and other means "to raise issues, to confront the student with inconsistencies, and to get him to sort out his own values, in his own way, and at his own pace," Simon explained.

Christianne Brusselmans, religious educator at the University of Louvain in Belgium, urged those attending her talk to consider the Catholic school "a community of faith which is part of the larger community of faith."

Cooperative educational efforts are needed at school, family and parish levels to assure that a child does not become a "battlefield" of different influences on his personal religious growth, Miss Brusselmans said.

MORE pragmatic concerns also characterized the four-day NCEA meeting — like bread-and-butter discussions about how to get funds for their schools.

"We can't solve other problems 'til we get the money," said Father Thomas E. Kramer, Bismarck, N.D., education superintendent.

Dr. Herman R. Goldberg, associate commissioner at the U.S. Office of Education's Bureau of Elementary and Secondary Education, told about 100 Catholic school superintendents that "the principle of participation of students in nonpublic schools would be applied almost across the board to federal education funds included in President Nixon's recent revenue-sharing proposal.

The only exception, Goldberg said, is funds allocated to federally connected students whose parents do not pay local taxes.

"Specifically, the bill requires the States to provide for the equitable participation of nonpublic school students in the federally funded aid for the disadvantaged, handicapped, and vocational programs and support services," Goldberg said.

At the same session, the superintendents were briefed on three nonpublic school aid cases now before the U.S. Supreme Court and passed unanimously a resolution saying their schools did not wish to compete with public schools for scarce education dollars.

"On the practical level, this means that legislation extending any degree of public support to educational services offered in nonpublic schools must include provision for adequate funding sources which do not diminish or divert funds already committed to and needed by the public sector," the resolution said.

The number of delegates attending this year's convention was 4,500 fewer than last year — one reflection of diminishing numbers of Catholic teachers, forced to leave the system as their schools close under financial stress.

But one thing seems to stay the same at every convention — the delegates' mutual reinforcement of their belief in Catholic education.

Said a young school Sister of Notre Dame after the packed opening session: "Just to see all those people in there really helps."

Suggest dropping old wedding tunes

By JAMES C. O'NEILL
VATICAN CITY — (NC) — A Vatican office has suggested that the wedding marches of Mendelssohn and Wagner as well as Gounod's and Schubert's Ave Marias, are so old hat, liturgically speaking, that they ought to be dropped from Church marriage ceremonies as soon as possible.

The suggestion — and it is nothing more — was published in the March edition of the Congregation for Divine Worship's monthly bulleting, "Notitiae."

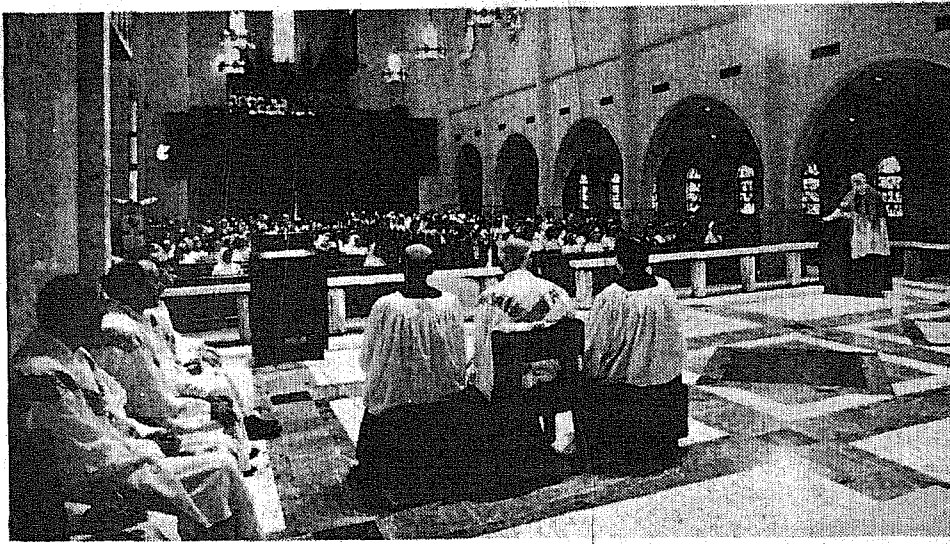
ASKED if the article was to be considered a norm or instruction, an official of the congregation said hastily: "Oh, no. It was merely a small article carried in our bulletin. It simply reported the opinion of a number of experts we consulted after

being asked if these and like compositions were in harmony with the general reform of the nuptial liturgy."

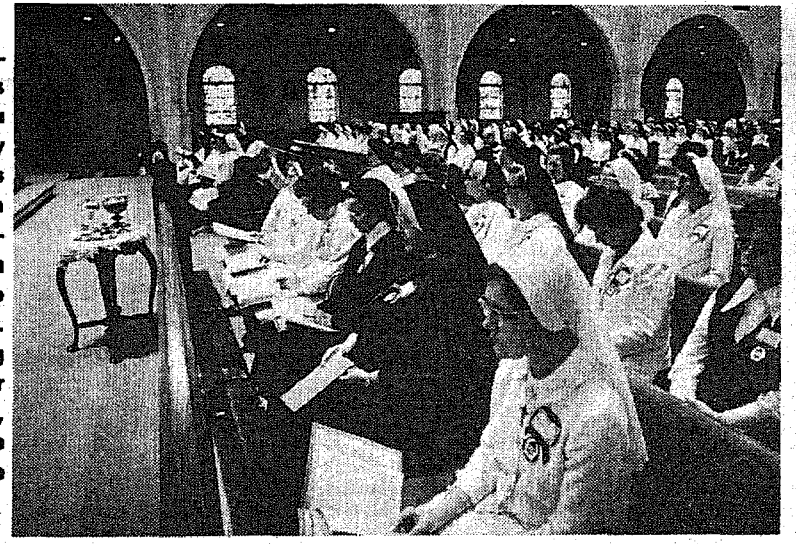
The article said that the congregation had been asked by various persons if the strains of "Here Comes the Bride" and other standard wedding pieces are in keeping with the liturgical reform decreed by the Second Vatican Council? The congregation said it asked the opinion of 13 experts, nine of them musicians and four liturgists.

"In general, those consulted expressed negative opinions," the article reported. But not on the "intrinsic artistic values of this music," it was said. The negative opinions were given in terms of its suitability for liturgical use. As the article

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ADDRESSING representatives of religious communities at a special Mass Sunday in the Cathedral is Archbishop Coleman F. Carroll. In the foreground is Bishop John J. Fitzpatrick and the other concelebrants. The Sisters celebrating 60, 50 and 25-year jubilees, at right, were seated in the first three rows at the celebration.



PUNCH and an anniversary cake were shared among the jubilarians and other members of their respective orders after Mass in the Archdiocesan Hall.

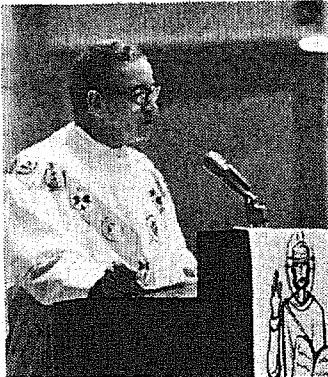
Jubilee day of nuns called 'a day which God has made'

Congratulating the sisters celebrating their jubilees for their years of continuous, devoted service to the Church, to God and their communities, Archbishop Coleman F. Carroll called it a "day which God has made. Let us rejoice."

Speaking after the presentation of certificates at the conclusion of the Sunday afternoon Mass in the Cathedral, Miami's Archbishop reiterated it was a fitting season, within the Octave of Easter, to honor in a particular way, the members of the Religious communities with 60, 50 and 25 years of service who have so earnestly carried out their apostolate.

THE Pontifical Mass honoring the 25 nun-jubilarians was concelebrated by Bishop John J. Fitzpatrick, with the Archbishop presiding. Also concelebrating were Father Francis Curley, O.M.I., Supervising principal of Cardinal Newman High School, West Palm Beach; Father Daniel K. Dorrity, assistant pastor, St. Coleman parish, Pompano Beach; Father Angel Vizcarra, O.P., assistant Vicar for Religious and pastor of St. Dominic parish, Miami; Father Xavier Morras, pastor of St. Michael the Archangel parish, Miami; Father John J. Nevins, Executive director of the Catholic Service Bureau; and Msgr. David Bushey, Archdiocesan Vicar for Religious who also delivered the homily.

"For all that has been —



Vicar for Religious, Msgr. David Bushey, delivered the homily.

thanks. For all that will be — yes," Msgr. Bushey told representatives of the religious orders, their families and friends. Recalling these words on a church banner, the Monsignor said they fittingly represented the important virtues of the Sisters — gratitude and acceptance.

"Others draw strength from your example and others love you for your diversity of vocation," Msgr. Bushey continued, paraphrasing a recent address by Pope Paul. "The Church loves you for what you do, what you say, for your gift of yourself and for your vivid example. That is what makes you valuable."

CITING their continuous contribution to the life of the Church, he told the nuns present: "Jubilarians represent new life and hope of resurrection for other sisters. God is not an academic study. You have been called to know Him personally. You have a

warm personal involvement with the true Christ."

The Church has witnessed many changes within the last 60 years, among them the change in the meaning of "Christian," according to Msgr. Bushey. "There is too much stress on the negative today. We work for ourselves, love is replaced by law. We think in terms of differences rather than our common ground."

Emphasizing that the Sisters work against the negativism, the Monsignor said: "You are working toward a second Pentecost, a new life. You are involved in the role of love."

EXPLAINING further the virtues of gratitude and acceptance possessed by the Sisters, Msgr. Bushey concluded: "We must never look into the past for gratitude. We must look to the future and

Christ. "Joys are mingled with sorrows to make an unflinching confidence in the future. "Answering 'yes' helps us avoid the traps and pitfalls of the world and from losing

faith. Acceptance of Christ depends on looking for the real Christ, in Scripture, in your communities and in each other. The future spirituality will become sterile unless we

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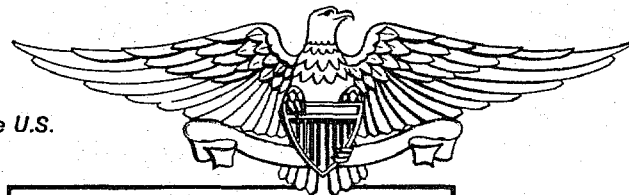
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Baptists, Catholics dialogue

A description of a week in the life of a pastor and talks entitled "Biblical Preaching in the Seventies," approached from Baptist and Catholic viewpoints, with open discussion afterwards, made up the program for a Baptist-Catholic Dialogue held at the Archdiocesan Hall Monday morning.

Moderator for the program, which was sponsored by the Archdiocese of Miami, was Father Donald F.X. Connolly. The meeting was not an attempt to bridge theological differences which separate Catholics and Baptists but rather an effort to understand the structures upon which each church operates.

Father Connolly explained the structure of the Archdiocese, with the Archbishop as its head, and the parishes which come under the jurisdiction of the Archdiocese. He further elaborated on the various apostolates of the different religious orders and the institutions which they staff.

PASTOR OF Riverside Baptist Church, the Rev. Emit O. Ray, explained the structure of the Baptist church. He said that the local church is self-contained. The point was brought out that authority in the Baptist church was determined by each individual congregation, that there was no higher authority to go to, such as a

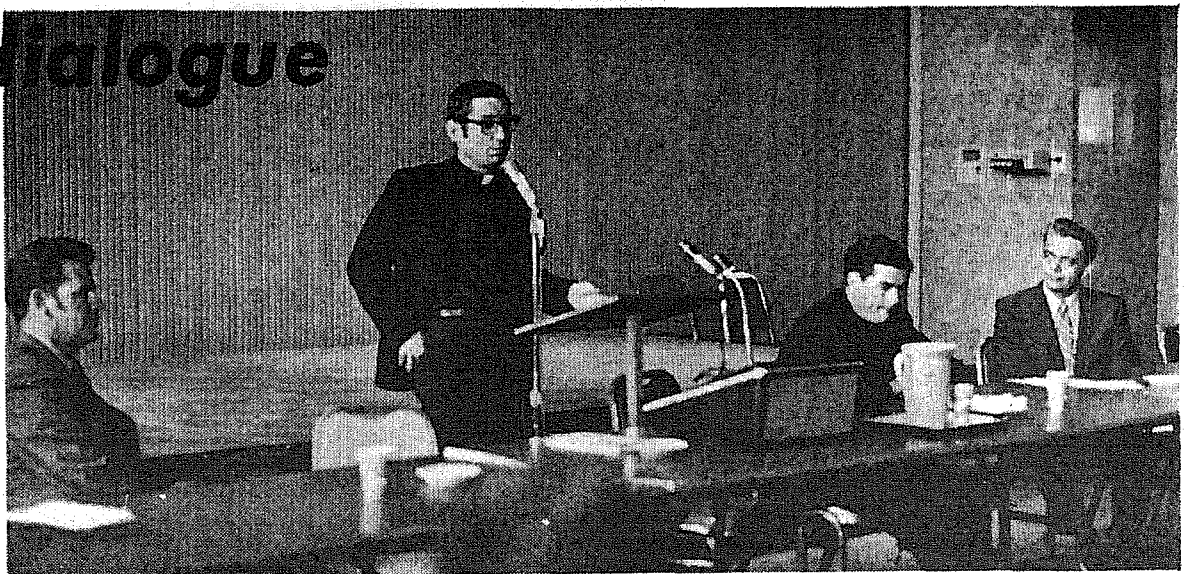
Red diplomat visits the Pope

VATICAN CITY — (NC) — The foreign minister of communist Hungary, where one out of three Catholic priests is forbidden to carry out his priestly duties and the cardinal is a refugee in the U.S. embassy, has visited Pope Paul VI.

An official statement from the Holy See described Hungarian Foreign Minister Janos Peter's talk with the Pope as "affable and useful."



READING a paper on the use of the Bible as a source for Sunday sermons, the Rev. Floyd Folsom, left, explains to Catholic clergyman the importance of the Bible in the life of a Baptist preacher during last Monday's Catholic-



Baptist dialogue. Presenting the view of a Catholic pastor's weekly duties, Father Laurence Conway, above, explains the responsibilities he has as pastor of a Catholic parish.

pope or bishop, to resolve questions of dispute.

A week in the life of a Catholic pastor was described by Father Laurence Conway, pastor of St. Ann Parish in Naples. The same subject, from a Baptist viewpoint, was explained by the Rev. I.B. Hall, pastor of University Baptist Church in Coral Gables.

PASTOR OF Miami Shores Baptist Church, the Rev. H. Floyd Folsom, in his talk on "Biblical Preaching in the Seventies" said, "Preaching from the Bible is a necessity because of the basic ignorance of the Word of God on the part of the average person." And even greater than its necessity is the "privilege of biblical preaching," he added.

"The Bible is the story of life. It pulls no punches. There is hardly to be imagined a life-situation for which there is no answer in Scripture."

From the Catholic viewpoint of biblical preaching, Father Francis Lechiara said, "Contrary to many misinformed opinions, the Catholic Church has always regarded the Bible as the basis of the Church's teachings and of her Liturgy.

"THE REAL impetus to

the biblical movement in Catholic circles came from the encyclical of Pope Pius XII, 'Divino Afflante Spiritu,' " Father Lechiara said.

The Church's approach to the Bible is that "God's word

is never abstract word; it is always directed to the here and now, so much so that, unless this unchanging word is understood in the context of a specific time and place, its rich fullness is never known." Citing the increased study

of Scripture in the seminaries, religion classes and adult education groups; the diverse use of Scripture in the Liturgy and the recent upsurge of books printed on the explanation of Scripture, Father Lechiara said:

"Through these efforts, the Catholic Church is attempting to fulfill its mission to bring God to the world so that the Biblical way of life will in reality become a way of thinking for the People of God today."

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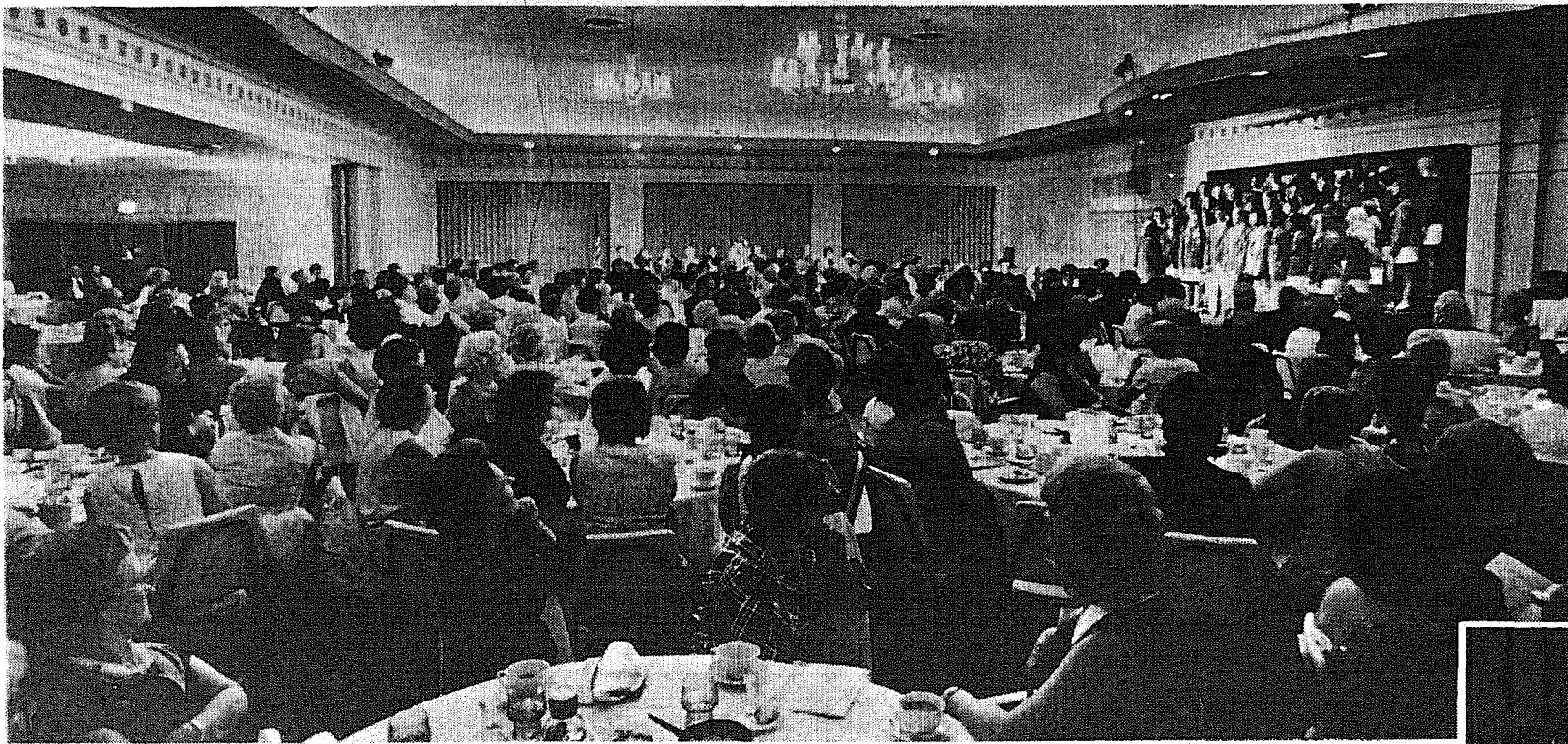
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CONVENTION banquet was entertained by Hollywood Hills High School choral group during closing sessions on Tuesday in Fort Lauderdale. More than 300 persons attended the dinner.

Pornography branded 'insult to sex'

FORT LAUDERDALE — Pornography is anti-sex, and an insult to sex which degrades and debases sex, one of Dade County's Special Assistant State's Attorneys told sessions of the ACCW convention.

Miami Beach lawyer, Leonard Rivkind, who heads the Special Task Force on Pornography of Dade's State's Attorney's office, and is a Special Assistant Attorney General in Florida concerning obscenity, told women from South Florida that they "have never seen such material as is sold in adult book stores and shown in mini-adult theaters in Dade and Broward Counties and throughout the rest of the country. It is beyond description," he said.

WARNING that such obscenity cannot be disseminated to an adult population without its falling into the hands of children, Rivkind, whose task force has successfully prosecuted several cases on pornography recently in Dade County, noted that "children are the most avid users of pornography. It is children with whom we must be concerned," he warned. "We do not want the pornographer teaching our children sex."

The Special Assistant State Attorney for the 11th Judicial Circuit concerning obscenity prosecution, Rivkind explained that the "First Amendment to the U.S. Constitution was intended for a free flow of ideas — as a highway — not a sewer," and pointed out that obscenity laws have been in existence for almost 50 years. "Our founding forefathers obviously never intended that these laws were to be repealed by the First Amendment," he said.

POINTING out that pornography is a \$2 billion a year business in the U.S. today, he warned that pornographers "won't stop with motion pictures and books. They'll continue with live shows such as in San Francisco and New York. We had one in Miami," the attorney admitted, "but we closed it."

In the opinion of Rivkind an "adults only" sign on a theater or book store is an attraction to young people. "It's a continuation of the generation gap," he said.

"The First Amendment to the U.S. Constitution was intended for a free flow of ideas—as a highway—not a sewer."

Special Asst. State Attorney Leonard Rivkind

Urging the women to join the fight against pornography in their respective areas through their county solicitors or



SPECIAL CORSAGE offered by Miami's Right-to-Life Committee is pinned on Mrs. John Gallagher of Tallahassee, legislative chairman of the Miami Provincial Council of Catholic Women, by Mrs. Thomas F. Palmer, first Council president, and ACCW legislative chairman.



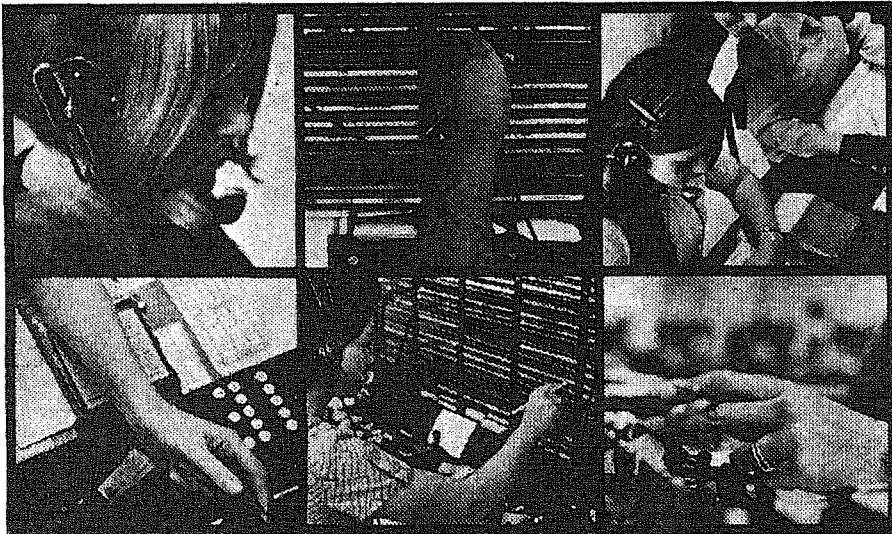
HARD-CORE pornography was the topic of Miami Beach attorney, Leonard Rivkind, Special Assistant State's Attorney in Dade County during sessions. Delegates also heard Msgr. William F. McKeever outline need for student aid and Dr. John Grady, one of Florida's leading foes of liberalized abortion laws.

State's Attorney, he emphasized that the "fantastic profits" from pornography exceed those of narcotics sales and scored public apathy as the reason pornography flourishes.

"These people will not give up without a big struggle," he added. "The cost of defending these cases is a normal cost of their business."

"The one four letter word that a pornographer will never use is the word love," he said, reminding the delegates that "sex is not a spectator's sport."

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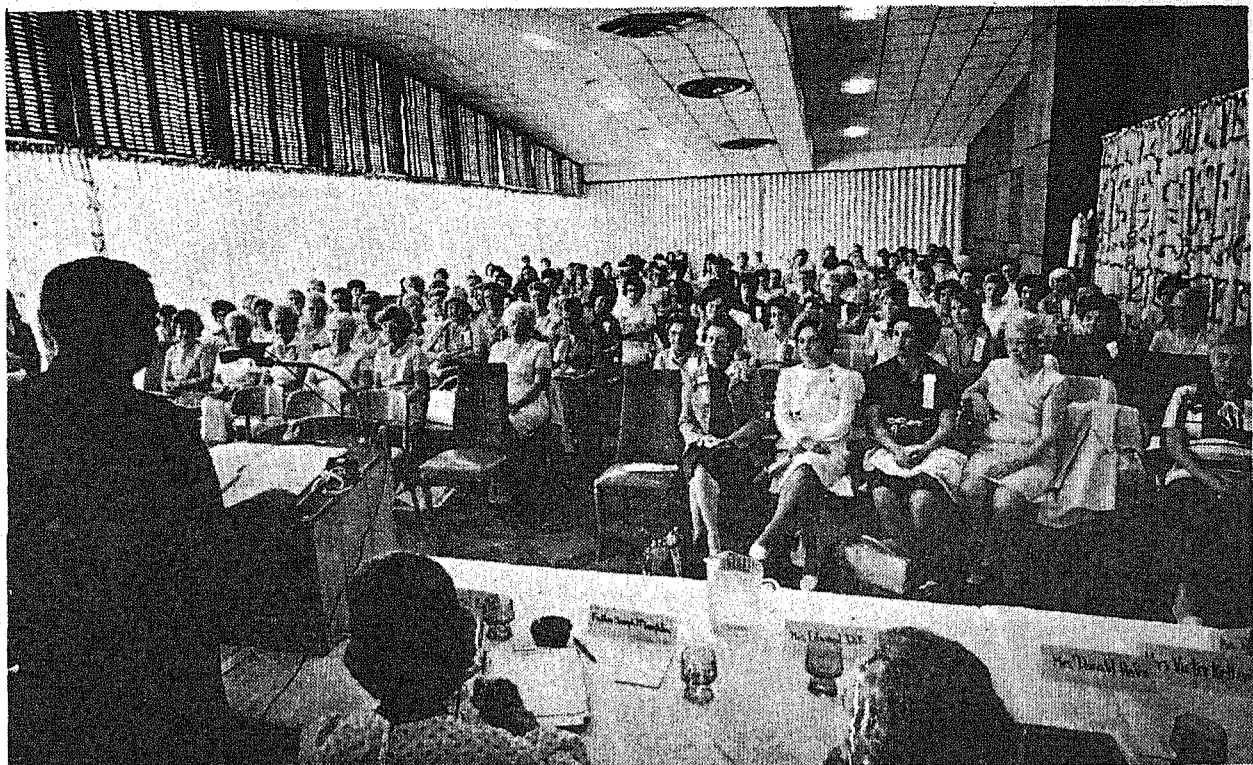
bank (n.) 1: an establishment concerned especially with the custody, loan, exchange, or issue of money, the extension of credit, and the transmission of funds
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Hundreds of South Florida women gathered in Fort Lauderdale early this week to participate in sessions of the 13th annual convention of the Miami Archdiocesan Council of Women. Father

Frederick Wass, Council moderator, addressed the convention on the theme, "Who Shall Find A Valiant Woman" during opening sessions.

'Christ dimension' called necessary to the solution of society's problems

FORT LAUDERDALE — Society's problems cannot be recognized unless seen from Christ's vantage point and their solutions must involve Christ, delegates to the 13th annual convention of the Miami's Archdiocesan Council of Catholic Women were told during opening sessions Monday.

Preaching the homily during the opening Pontifical Mass of the three-day meeting, Bishop John J. Fitzpatrick reminded the more than 200 women participating that the problems of the present era are not particularly today's problems but have existed for a long time.

"MOST people go to conventions because after working hard all year they deserve one," the Bishop told delegates. "We Catholics have conventions because we have to be about the business of Christ. We are here because we know instinctively that one thing alone is not going to solve the problems and we know that the Christ dimension must be present or we are wasting our time. We don't finish with Christ — we start with Him," Bishop Fitzpatrick said, reiterating that no problems can be solved without involving Christ.

Bishop Fitzpatrick pointed out that solutions have to bring an understanding of the problems, starting with Christ. He emphasized that

"The solution to the problems of the world must involve Christ. There are no solutions without Christ"

Bishop John J. Fitzpatrick

"Christ is the Father's idea of what a human being should be. He is what we should be. We must not drag Him in like a bandaid or a fireman when we've tried everything else.

"ANY convention of Catholic people is a waste of time unless we pray — unless beforehand we have read Sacred Scripture," the prelate continued. "A man or a woman who does not pray, who doesn't receive the Holy Eucharist, who doesn't read, is wasting his or her time," the Bishop stated. "We work, we work like Christ, not because we are getting any feedback, not because we get results, but because we have to bring the Christ dimension to our problems. We have to turn the other cheek — we must walk that extra mile," he declared, noting that if we are not successful the first time, we have to try again.

During his keynote address at the opening busi-

ness session, Father Frederick Wass, moderator of the ACCW, chose as his subject the convention theme, "Who Shall Find A Valiant Woman?"

HE described the "valiant woman of today — of the '70's — as one who has the courage and dares to be a woman.

"The real power of a woman is her love life — her dedication to God. As a woman she doesn't feel a great need to control others," Father Wass stated, adding: "Her desire is to love others, to inspire others so that they will rule with justice and mercy. The valiant woman believes that one letter to a legislator or one phone call at the right moment is more important than 1,000 speeches."

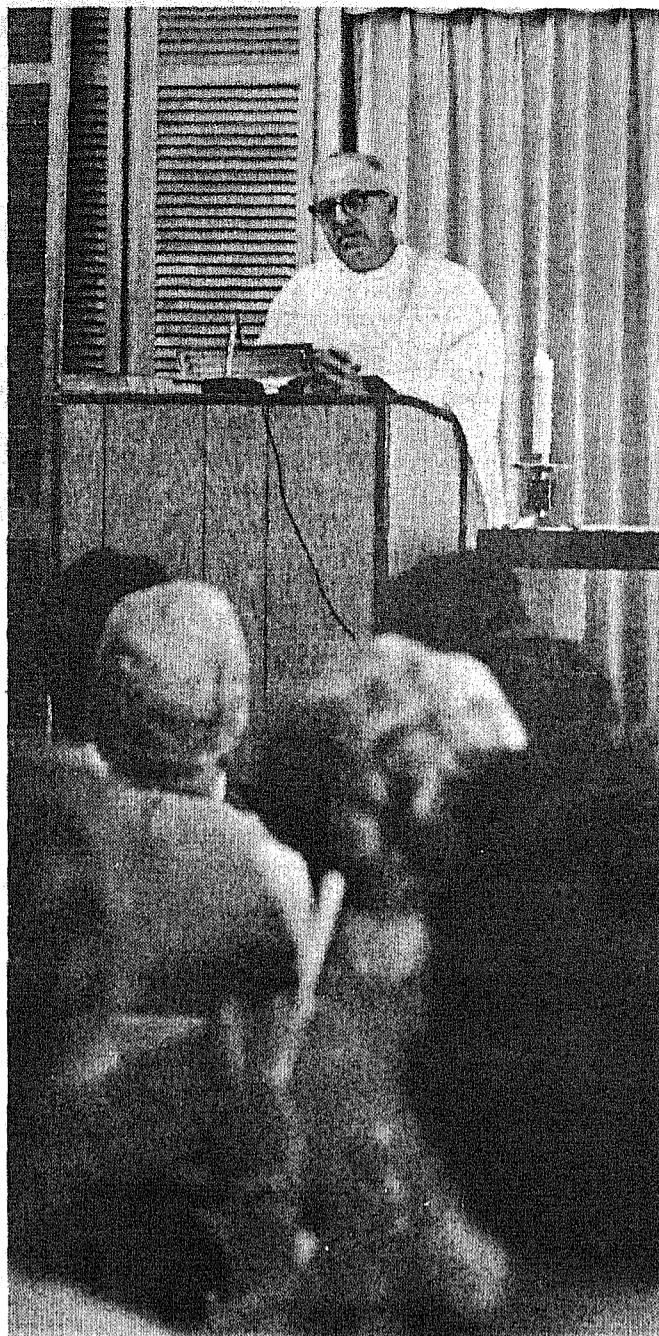
Father Wass reminded his listeners that "women are the constant defenders of human life. From their emotions they can tear to shreds the arguments of legislators

who would take exception to the dignity of human life. A man is disqualified from speaking too loudly on the question of abortion," Father Wass contended, "for he has never experienced childbirth or motherhood."

EMPHASIZING that the real strength of women is in the home, Father Wass noted that the valiant woman is qualified by nature to be active in the CCD program of her parish. "She realizes that the sacred union of marriage is a means of obtaining grace. She looks to her husband for advice, for spiritual strength, and she's not afraid of suffering, for, with our Mother Mary, she had pondered the many mysteries of life," he added, pointing out that prayer is an essential part of the valiant woman's life.

Father Wass also told ACCW members that a "woman cannot be herself if she is not loved. Women who are not loved are aggressive," he stated. "They are trying to take over the masculine role."

He urged the women to "believe in togetherness of action but do not hesitate to act alone. We have committees only because we need to organize individual manpower," he said. "Speeches are necessary and give you fuel but it's how they work out in your individual parish is what's important."



PONTIFICAL MASS celebrated by Bishop John J. Fitzpatrick formally opened ACCW sessions Monday morning. During his homily the Bishop called upon delegates to bring Christ into their deliberations and discussions.



FLORIDA state chairman of the Right-To-Life Committee, Dr. John Grady of Belle Glade, spoke to women on dangers of relaxing existing abortion laws in the state.



"The valiant woman of today — of the '70's — is one who has the courage and dares to be a woman."

Father Frederick Wass

ACCW OFFICERS installed by Father Frederick Wass are Mrs. Victor Keller, treasurer; Mrs. LeRoy McLaughen, corresponding secretary; Mrs. Robert Ulseth, recording secretary; Mrs. Wendell Gordon, past president; Mrs. Edward Keefe president; Mrs. Dan McCarthy, Mrs. Donald Hofer, Mrs. John Roche, Mrs. Joseph Niemoeller and Mrs. Julian Humiston, vice presidents.

Around the Archdiocese

Teachers plan European trip

A three weeks tour of Italy and its shrines, and of Switzerland is being sponsored by the Archdiocese of Miami Catholic Teachers Guild, beginning June 29.

Mrs. Amelia Rock, past president of the Guild, will

accompany the tour, scheduled to be made on Alitalia Airlines.

Included will be visits to Milan, Florence, Pisa, Naples, Sorrento, Isle of Capri, Rimini, Venice, Rome, Lucerne, Interlaken, Zermatt and Como.

Additional information and reservations may be obtained by contacting the airlines.

DADE COUNTY

Paintings, statuary, ceramics and needlework will be displayed and for sale at the St. Louis parish Arts and Crafts festival and sale to be held on the Epiphany Church grounds, 8235 Red Road.

The festival, slated for Sunday, April 25, is open to all artists. The deadline for entry is today (Friday). For information call 666-9717 or 661-7940.

Father John J. Donnelly, pastor of Our Lady of the Holy Rosary parish Perrine, will administer the oaths to the incoming officers of the parish's women's council during a 10:30 a.m. Mass, Saturday, April 24.

The new officers include: Mrs. B.E. Parham, president; Mrs. Lee Meyrick, vice president; Mrs. Odney Johnson, recording secretary; Mrs. Maurice Demers, treasurer; and Mrs. Peter Casey, corresponding secretary.

Following the installation, a luncheon will be held in the Sweden House. Father Michael Kish, assistant pastor at St. Catherine Siena, will be the guest speaker.

The Patrician Club of St. Patrick's parish will meet at 1 p.m., Wednesday, April 28.

St. Monica's annual fashion show is slated for 1 p.m., Saturday, April 24 in the parish hall, 3490 NW 191 St.

A buffet luncheon will be served.

Catholic Daughters of America, Court Miami 262, will hold its annual May Communion breakfast at the Columbus Hotel at 10 a.m. following a 9 a.m. Mass at Gesu Church, Sunday, May 2.

For reservations call 757-1829.

The Altar and Rosary Society of St. Vincent de Paul parish will install its new officers at an 8 a.m. Mass, Sunday, April 25.

The new officers are: Mrs. Betty Hencny, president; Mrs. Florence Highland, vice president; Mrs. Pat Wilbanks, recording secretary; and Mrs. Helen Vaccaro, corresponding secretary.

The Hemispheres Beach Club, Hallandale, will be the scene of the officer installation luncheon of St. Joseph's Catholic Women's Club, Saturday, May 8, beginning at noon.

Msgr. William O'Shea will install the new officers, including: Mrs. Philip Hughes, president; Mrs.

Alexander Goldman, first vice president; Mrs. Andrew Connors, second vice president; Mrs. Edward Russell, recording secretary; Mrs. Arthur Neilsen, treasurer; and Mrs. Walter Hoder, corresponding secretary.

BROWARD COUNTY

A spring dance, sponsored by the Women's Club of St. Mark parish, Boynton Beach, is slated for Saturday, April 24. Live band music will be provided.

A covered dish luncheon, hosted by St. Anthony's Catholic Women's Club, Ft. Lauderdale, is scheduled for noon, Tuesday, April 27 at the Galt Ocean Mile Hotel.

Installation ceremonies for the new officers of Our Lady's Guild of St. Vincent Church, Margate, will be held at noon, May 1 at the Lake Side Haven on Lake Shore Drive.

Preceding the luncheon, Father John Vann will celebrate Mass.

New officers to be installed include: Mrs. Michael Porcelli, president; Miss Evelyn Rochleau, vice president; Mrs. Daniel Parker, recording secretary; Mrs. L. Dubbs, corresponding secretary; and Mrs. Charles Sogan, treasurer.

For luncheon reservations call Mrs. Ronald McQueen, 972-6355.

"Get involved with fashion," the annual spring fashion show, sponsored by St. Anthony's school, Ft. Lauderdale, is scheduled for 11 a.m., Wednesday, April 28, at the Galt Ocean Mile Hotel. For ticket information contact Mrs. Patrick Nee, 942-4960 or Mrs. Robert Radice, 942-8333.

A blood drive for registered parishioners of Nativity parish, Hollywood, will be held Tuesday, April 25, beginning at 8 a.m. in the parish hall, 5327 Johnson St.

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NEW NOVICES of the Carmelite Sisters for the Aged and Infirm are Sister John Agnes Mary, left; and Sister Monica Mary, right; shown with Sister Mary Stephen Michele, center.

Three S. Florida women participate in investiture

Three South Floridians participated in ceremonies of reception and profession held recently at the motherhouse of the Carmelite Sisters for the Aged and Infirm in Germantown, N.Y.

Received as novices were Miss Louise Gigliotti, daughter of Mr. and Mrs. John Gigliotti, Fort Lauderdale, who will be known in religion as Sister John Agnes Mary; and Miss Nancy Norley, daughter of Dr. and Mrs. Theodore

Norley, St. Ann parish, West Palm Beach, who is now known as Sister Monica Mary.

Sister M. Stephen Michele, O. Carm., the former Mary Ann Tousek, daughter of Mr. and Mrs. Howard Tousek, St. Francis of Assisi parish, Riviera Beach, professed first vows and received the black veil of her community.

She has been assigned to Lourdes Residence.

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Old Fashioned Chicken and Dumplings 2.45

TUESDAY

Roast Loin of Jersey Pork with Dressing & A.S. ... 2.45

Yankee Pot Roast of Beef Jardiniere 2.65

WEDNESDAY

Braised Tender Lamb Shank Dressing, Mint Jelly ... 2.65

Old Fashioned Chicken and Dumplings 2.45

THURSDAY

Old Fashioned Choice Beef Stew 2.65

Baked Pork Chop with Dressing & A.S. 2.45

FRIDAY

Roast Leg of Lamb with Dressing, Mint Jelly ... 2.85

Baked Florida Sea Bass Lemon Butter Sauce ... 2.45

Fresh Florida Seafood Plate 2.75

SATURDAY

Creighton's Ranch Steak with F.F. Onion Rings . 2.95

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Couple marks 50th year of marriage

PALM BEACH GARDENS — The golden anniversary of their marriage was observed by Mr. and Mrs. Bert F. Green during 11 a.m.

Choral festival at college gym

Another in the series of choral festivals being presented by students in elementary schools of the Archdiocese will begin at 8 p.m., Tuesday, April 26, in the gym of Miami-Dade Jr. College.

Dr. Howard Doolin, music consultant of the Dade County Public Schools, and a member of St. Hugh parish, Coconut Grove, will be the conductor.

Mass celebrated Sunday in St. Ignatius parish.

Father John Mulcahy offered the Mass, during which the couple renewed nuptial vows in the presence of family and friends.

Married April 18, 1921, in St. Casimer's Church, Detroit, the Greens came here in 1962 after residing for five years in Tampa. Bert Green is a former tool and die maker, retired in 1957.

They are the parents of two sons and a daughter; Bert Green, Jr., who resides with his parents; Gerald Green, a resident of Boca Raton; and Mrs. Antoinette Gerschick, Lake Park.

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- Ft. Lauderdale - 3801 W. Broward Blvd. (Westgate Center)
- Ft. Lauderdale - 2394 E. Sunrise Blvd.
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All quiet on home front until junior brought hash pipe

("William Byrne" is the pen-name of an executive and family man who lives in a Washington suburb and actually experienced the episode he described in this piece.)

By WILLIAM BYRNE
WASHINGTON — (NC) — "Some of the nicest people smoke hash."

That's my 15-year-old mod-mopped son commenting on the drug scene in his metropolitan high school. He's been telling his mother and me a lot about that scene ever since he brought part of it home with him a few weeks back.

In a family of six, troublesome situations come home in all sizes and shapes. This one came in the form of a hash pipe — home-made of plumber's fixtures — and three tiny white pills.

ACTING rather distracted, our son came into the house one evening, tossed his jacket on a chair next to the phone, and proceeded to answer one of the many calls he receives. My wife picked his jacket off the chair and then, for whatever reason, slipped her hand inside one of its pockets. There they were — pipe and pills.

What does a parent think these days when he finds strange pills among a son's belongings? With all the talk of the availability of drugs, few parents will think they're confronting a new type of candy.

My wife paled a bit — inside, at least. My son, noting her discovery, paled a bit too, nervously hanging up the phone.

Her first two questions? Simple enough. "What is this stuff?" And, "Why do you have it?"

Mod-mop's answers were much in keeping with his character and therefore pretty believable. But, let me tell a bit about him.

He is, to put it mildly, an extrovert. With his sense of humor and his will to entertain, he's a walking, talking floor-show at almost any hour of the day. Moreover, as the oldest of four children, he's learned to be somewhat protective.

So it isn't surprising that our son has a lot of friends. Nor is it surprising that, trying to be protective, he has sometimes done questionable things for his friends.

THIS TIME, one of his friends was undergoing careful parental surveillance due to some company he'd been keeping.

As a result, our son was holding the pipe and pills overnight. The friend, in turn, had been holding the pipe for still another friend undergoing parental surveillance.

That explains pretty well why he had the stuff. But what were the pills? Our son wasn't really certain.

At first he thought they

might be LSD. He thought possibly his friend was planning to sell them — he just didn't know. And, as he says, when something comes through school, it can be stronger or weaker than it is said to be — you don't always know what it is.

Later, his friend told us the pills were pep-pills, about the strength of "Vivarin." He said someone told him they would keep him from getting sideaches when running in gym class.

Whatever the case, we ended up flushing the pills down the toilet the next day. By then, my wife's discovery had produced a whole bag of worries and questions for us. Perhaps our excitement looked like overreaction to a teenager. But, we're not used to having these things around — as a teenager might grow used to having them around at school.

First of all, it is illegal. That in itself would account for some of my worry. But our own son — what would he be doing with strange pills and a hash pipe?

WE wondered and worried whether we could accomplish anything by approaching school authorities, or the parents of our son's friend, and decided that in this particular case we could not.

We even asked ourselves if our son would get into some sort of trouble if he weren't allowed to return the pipe and pills. But, he was not concerned about this.

As thoughts raced through our minds about our responsibilities, we wondered what sort of peer group pressure to take drugs our son encountered in school, and what role we should play in encouraging him to resist drugs.

This is where we probably benefited most from our "drug" incident. Drugs are one more subject of open conversation in our house now, whereas, previously, our son either did not think it necessary or advisable to say what he knew about what went on at school.

Like most parents, we get our detailed knowledge of school life through our children. It is good to know now — as we had always thought — that our son doesn't smoke hash, speed, trip or shoot-up. Unfortunately, he has also told us many things which confirm what we've been reading in the papers about drugs in this community.

We followed up our drug incident by inviting our son, his blond first-love, and the friend already mentioned for a discussion of the school drug scene.

Council warning: avoid teaching anti-Semitism

LONDON — (NC) — The Council of Christians and Jews emphasized the grave responsibility parents and teachers have to avoid teaching anti-Semitism when they explain the Passion of Christ.

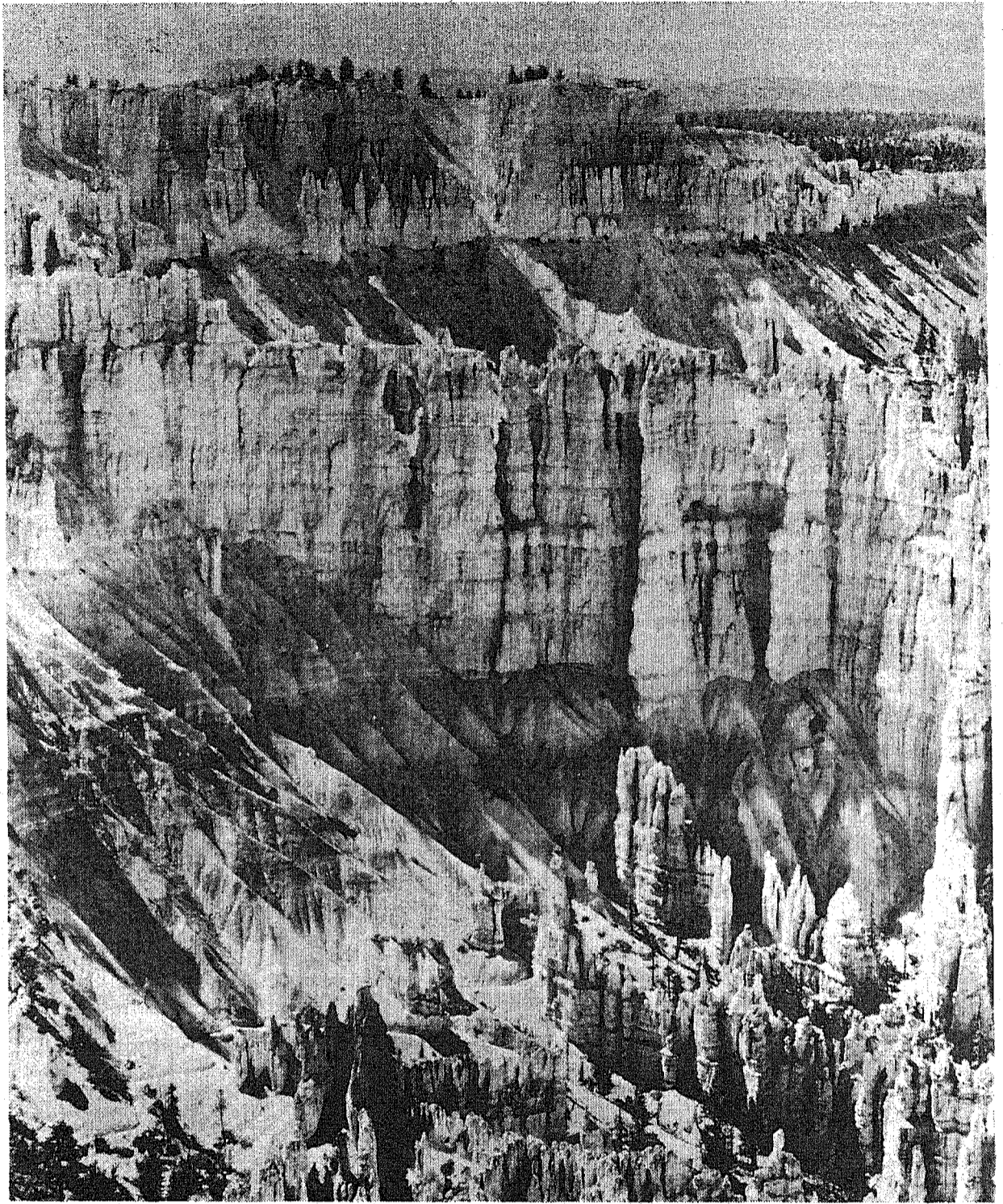
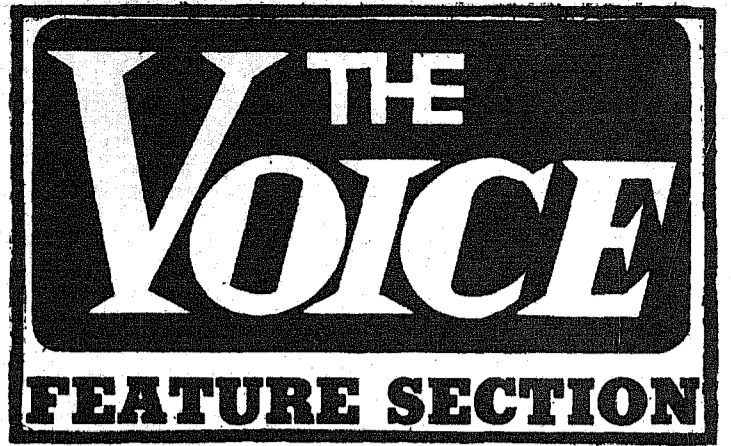
A Holy Week statement issued by the council said: "Both the World Council of Churches and the (Second) Vatican Council have said that the historical events which led to the Crucifixion

should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community."

The statement went on to say that "Christians cannot understand Christianity without understanding Judaism and Jews. Perhaps Easter is the right time within the Church's calendar to start on the quest for such an understanding.

LANDMARKS OF AMERICA

The spectacular scenery of Utah's Bryce Canyon — located in a national park by the same name — is a testimony to the powers of erosion. Wind and water have sculpted the huge bowl-shaped canyon into a fairyland of color and shape. Countless rock pinnacles of brilliant coloration fill the canyon, revealing the layers of the earth.



Faith in our system of justice

By FATHER ANDREW M. GREELEY

It is interesting to note how many of those zealous defenders of law and order who were so enthused about the conviction of the Chicago Seven, so insistent that the Berrigan entourage be brought to justice, and so outraged at Kingman Brewster's comment about the New Haven Panther trial, are ready to depart from the rule of law in the Calley case. And on the other hand, it is also interesting to see how many good and pious liberals who rant against "political trials" and protest judicial decisions when they run against their own heroes and heroines, are offended when other Americans protest against verdicts that they don't like.

It appears that one is for the rule of law when one likes what the law does and against the rule of law when one doesn't like what it does. The Calley verdict is unfair but the New Haven verdict is fair. To indict Angela Davis is right, but don't indict Captain Medina. Bobby Seale can get a fair trial but Colonel Henderson cannot.

Or if you happen to be on the other side, take exactly the opposite position. In either case, call into question the legitimacy of both the rule of law and the judicial processes for applying the law. Justifying murder in Vietnam in terms of a soldier's orders and refuse to justify murder in California or Connecticut in terms of a revolutionary struggle.

Urge students at Stanford to throw hand grenades but denounce soldiers in Vietnam for throwing hand grenades. Praise President Nixon for letting Calley out of the stockade and damn the California courts for releasing Huey Newton. Damn the FBI for spying on professors and praise those who steal FBI records. Praise Sister Egan for refusing to testify and damn Congress for tying up evidence on My-Lai.

Damn the Berrigans for talking revolution but praise the Vice President for comparing Calley with Mohammed Ali.

IT IS not my intention to pass judgment on guilt or innocence in any of these cases, much less to say that charges of conspiracy are the same as charges of murder. Nor will I contend that the American system of law is without serious flaws. The poor do not get nearly the same sort of justice in American society as do the rich. My point is rather that those

who attack the rule of law in cases where they don't like the results of the legal system can scarcely be surprised when others respond in kind. If Julius Hoffman presides over a "pig court" why cannot the same thing be logically said of Reed Kennedy's court?

Injustice may have been done in one court or in the other or conceivably in both. But the elaborate appeal mechanism of the American legal system has reversed so many convictions that one must have confidence in it. It makes mistakes but no human system of justice does not make mistakes. The system can be improved and must be improved; but improving it does not mean eliminating it. Those who wish to tear down the carefully constructed and intricate American legal system and replace it with some kind of "peoples' court" should realize that a "peoples' court" would have exonerated Calley in short order and executed Angela Davis in equally short order.

We also assume than any accused person is innocent until proven guilty beyond all reasonable doubt in a fair judicial process. Only when the whole review system has been exhausted is American law willing to declare a man guilty. If judgment must be suspended on the Catholic radicals (and it must) so too it must be suspended on Lt. Calley. And if one argues that Calley got a fair trial and will get a fair review, so one must logically concede at least the possibility for others who have been indicted.

IN THE WHOLE sorry Calley mess, only a few people come out with honor. One of them is Captain Daniels who had the nerve to reprove the Commander-in-Chief for his rather bizarre intervention in the course of justice. If Richard Nixon under political pressure should attempt to argue that there is a form of "presidential morality" that is superior to the rule of law, I see little difference between him and Daniel Berrigan who claims that his superior morality makes him immune from the rule of law.

I would be tempted to call a plague on both their houses; but as I remember, the Bard put those words in the mouth of a young man who had just been stabbed by extremists from both sides.

Network programs of special interest

Sunday, April 25, 1 p.m. — Directions — "Religion in America Today" — Part II of a series examines contemporary life and religious values. Segments include a look at life in a Seattle commune involved in "Primitive Christianity," a lay mission in Alabama, a church-run day-care center in Nashville, and a return trip to Seattle to visit a church-organized drug rehabilitation center. (ABC)

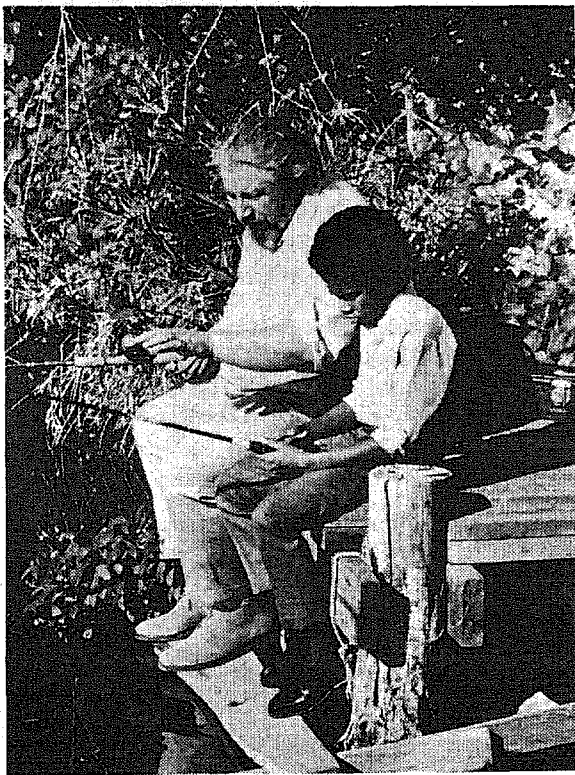
Monday, April 26, 8 p.m. — "Li'l Abner" — An hour of musical entertainment with the beloved "Li'l Abner" comic strip characters and a new musical vehicle. Should be fun, with Ray Young and Nancee Parkinson as Li'l Abner and Daisy Mae. (ABC)

Tuesday, April 27, 7:30 p.m. — "A Storm In Summer" — Peter Ustinov stars in a re-broadcast of last year's award-winning drama by Rod

Serling; a Hallmark Hall of Fame presentation. (NBC)

Tuesday, April 27, 10 p.m. — Sixty Minutes — Correspondents Mike Wallace and Morley Safer are editor-reporters on the news-magazine-of-the-air. (CBS)

Friday, April 30, 10 p.m. — "The Loyal Opposition" — News special takes an in-depth look at the six Democratic U.S. Senators regarded by many as potential presidential candidates for 1972: Hubert H. Humphrey (Minn.), George McGovern (S. Dak.), Edmund Muskie (Me.), Harold E. Hughes (Iowa), and Henry M. Jackson (Wash.). Of the six, only Sen. McGovern has declared himself in the running; some of the others are hinting around, though, so it might bear watching this show to get to know them a little better. (NBC)



A YOUNG friend played by N'gai Dixon and Peter Ustinov (left) star in Rod Sterling's "A Storm in Summer," on NBC TV Tuesday, April 27, at 7:30 p.m., EST.

Deli owner, ghetto child: witty, wise friendship

Return of Rod Serling's drama with Peter Ustinov in an Emmy-winning role marks a bright day in this spring's programming.

Anything that wins a Silver Hugo award is worth seeing a second time, right? Right. And besides winning that designation last year from the Sixth Annual Chicago Film Festival, Rod Serling's excellent television drama "A Storm in Summer" made off with a Christopher Award and two Emmys — one as the most outstanding dramatic program of last season and one for its star, Peter Ustinov.

The program, a 90-minute Hallmark Hall of Fame presentation, has its encore colorcast this Tuesday, April 27, at 7:30 p.m. on the NBC Television Network.

IF YOU were among the 35 million or so who watched last year, you'll want to see the drama again; if you happened to miss on the first time around, by all means see the program this spring.

The drama, an original television play by master Rod Serling, tells the poignant story of a saddened, elderly Jewish delicatessen owner in a little town in upstate New York.

Into his life one summer day comes an uninvited guest: young N'gai Dixon,

playing a fresh-air child from New York's Harlem ghetto, abandoned by a well-meaning but misguided local socialite who pllops him down more or less in Ustinov's lap.

The old man and the youngster do not, as one might expect, hit it off at first — after all, there appears to be nothing at all in their backgrounds that they share in common.

Ustinov is nothing short of superb as the deli owner, a man with too much sadness and tragedy in his past than he cares to remember, a man lonely too long to be able to quickly develop a new relationship.

Young N'gai Dixon as the little visitor is also remarkable in an auspicious television debut, making believable both his own characterization as a ghetto child and his developing friendship with the old man within the dramatic framework of the play.

Watch "A Storm in Summer," with the whole family if you can, Tuesday evening at 7:30 p.m. in color on the NBC Television Network.



Sporting week

Sunday, April 25, 1 p.m. — World Championship Bridge — So maybe it won't knock you out of your seat... but watching the world-champion bridge team, the Dallas Aces, take on famed master Charles Goren will definitely provide some subtle excitement. (CBS)

Sunday, April 25, 2 p.m. — Stanley Cup Playoffs — Hockey's professional "world series;" teams to be announced. (CBS)

Sunday, April 25, 2 p.m. — NBA Basketball — Playoff teams to be announced. (ABC)

Saturday, May 1, 2 p.m. — ABA Playoff Game — Pro basketball championship play; teams to be announced. (CBS)

Saturday, May 1, 2 p.m. — Major League Baseball — The Minnesota Twins invade The Hub to challenge the Boston Red Sox. (NBC)

Saturday, May 1, 5 p.m. — The 97th Running of the Kentucky Derby — Ladies and Gentlemen, lift your mint juleps. Live, from Churchill Downs, Louisville, Ky. (CBS)

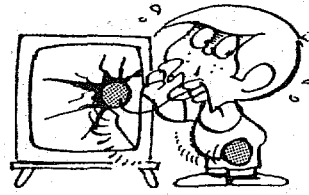
Children's corner

Sunday, April 25, 11:30 a.m. — Discovery — "Discovery Goes to Ireland" — And who needs more information than that? Cohosts Virginia Gibson and Bill Owen take off on a wide-eyed tour of the Emerald Isle. (ABC)

Sunday, April 25, 5:30 p.m. — Animal World — Host Bill Burrud presents a documentary based on the theme of how zoos run by en-

lightened personnel can be an animal's best friend. Delightful and highly informative. (CBS)

Saturday, May 1, 12 noon — Hot Dog — Woody Allen, Jonathan Winters, and Jo Anne Worley present wacky but enlightening looks at the origins and/or manufacture of ordinary items. This week's special is chocolate. (NBC)



"LOVE IS A Rainbow," featuring dramatic readings, songs, and dance of The Guild, Marymount College, Boca Raton; will be featured on "The Church and the World Today" program of CH. 7 at 9 a.m. Sunday, April 25.

RELIGIOUS PROGRAMS

8:30 a.m.
THE FIRST ESTATE — Ch. 4 WTUV — "Citizens Changing Society" will be discussed by Kathy Magrath with the panel of clergy.

9 a.m.
INSIGHT — Ch. 5 WPTV — "Don't Let Me Catch You Praying."

9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Love Is A Rainbow" features dramatic readings, songs and dance by the Guild, Marymount College.

10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG

12 noon
MASS FOR SHUT-INS — (Spanish) — Ch. 23 WLTV



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

FRIDAY, APRIL 23

9 a.m. (5) The Atomic City (Family)
1:30 p.m. (6) Crack In The Mirror (See ratings Monday at 1:30 p.m.)
4 p.m. (10) 711 Ocean Drive (Unobjectionable for adults and adolescents)
7 p.m. (6) Untamed (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Sons And Lovers (Unobjectionable in part for all)
OBJECTION: The confused moral values which pervade the development of the theme of this film tend to rationalize and condone illicit behavior. Furthermore, several sequences together with dialogue are highly suggestive.
11:30 p.m. (10) Naked City (Unobjectionable for adults and adolescents)

SATURDAY, APRIL 24

10 a.m. (7) The Sounds Of Children
12 noon (6) Phone Call From A Stranger (See rating Monday at 7 p.m.)
12:30 p.m. (10) Gun Fury (Unobjectionable for adults and adolescents)
2 p.m. (6) Untamed (Unobjectionable for adults and adolescents)
3 p.m. (4) Brigham Young (Unobjectionable for adults and adolescents)
5 p.m. (6) Phone Call From A Stranger (See rating of movies Monday at 7 p.m.)
7 p.m. (6) Untamed (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) Boom (Unobjectionable in part for all)
OBJECTION: Tending to a despairing view of life, this film is also objectionable because of its employment in a debasing way of Christian symbolism. Moreover, its use of verbal obscenities is objectionable.
9:30 p.m. (10) Marnie (Unobjectionable for adults)
11:15 p.m. (12) American Guerrilla In The Philippines (Unobjectionable for adults and adolescent)
11:30 p.m. (4) Strait-jacket (Unobjectionable for adults)

11:30 p.m. (11) Souls For Sale (No classification)

SUNDAY, APRIL 25

12 noon (10) Raw Wind In Eden (Unobjectionable for adults)
2 p.m. (5) The Man Who Could Cheat Death (Unobjectionable for adults), followed by When Worlds Collide (Unobjectionable for adults and adolescents)
2 p.m. (6) Untamed (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions; suggestive sequence
2:30 p.m. (7) The Sleeping City (Unobjectionable for adults and adolescents)
4:30 p.m. (6) Phone Call From A Stranger (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions
7 p.m. (6) Untamed (See rating at 2 p.m.)
9 p.m. (10 & 12) Shadow On The Lawn (No classification)
11 p.m. (6) Phone Call From A Stranger (See rating at 4:30 p.m.)
11:30 p.m. (4) Babette Goes To War (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Convicts 4 (Unobjectionable for adults and adolescents)

MONDAY, APRIL 26

9:10 a.m. (5) Botany Bay (Unobjectionable for adults and adolescents)
1:30 p.m. (6) High Hell (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and situations
4 p.m. (10) We Were Strangers (Unobjectionable in part for all)
OBJECTION: The morally confused impression created by events portrayed in this film tends to support the principle, "the end justifies the means;" method of crime too vividly depicted.
7 p.m. (6) Hell Is For Heroes (Unobjectionable for adults and adolescents)

9 p.m. (5) The Intruders (No classification)
9 p.m. (7) High Wind In Jamaica (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Between Midnight And Dawn (Unobjectionable for adults and adolescents)

TUESDAY, APRIL 27

9:10 a.m. (5) Deathray Of Dr. Mabuse (No classification)
1:30 p.m. (6) High Hell (See rating Monday at 1:30 p.m.)
4 p.m. (10) Three Stripes In The Sun (Family)
7 p.m. (6) Hell Is For Heroes (Unobjectionable for adults and adolescents)
8 p.m. (4) The Reluctant Debutante (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) How Awful About Allan (No classification)
9 p.m. (7) A Man Called Gannon (Unobjectionable for adults)
11:30 p.m. (10) Dark Victory (Unobjectionable for adults and adolescents)

WEDNESDAY, APRIL 28

9:10 a.m. (5) The Big Tip-Off (Unobjectionable for adults and adolescents)
1:30 p.m. (6) High Hell (See rating Monday at 1:30 p.m.)
4 p.m. (10) You Can't Run Away From It (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; suggestive situations and song
7 p.m. (6) Hell Is For Heroes (Unobjectionable for adults and adolescents)
9 p.m. (10) Prescription Murder (No classification)
11:30 p.m. (10) The Black Knight (Family)

THURSDAY, APRIL 29

9:10 a.m. (5) Marry My Again (Unobjectionable in part for all)
OBJECTION: Suggestive situations
1:30 p.m. (6) High Hell (See rating Monday at 1:30 p.m.)
4 p.m. (10) Ironside (No classification)
7 p.m. (6) The Tall Men (Unobjectionable in part for all)

OBJECTION: Suggestive situations and costuming; tends to condone immoral actions
9 p.m. (4 & 11) Judith (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Knock On Any Door (Unobjectionable for adults and adolescents)

FRIDAY, APRIL 30

9:10 a.m. (5) Unholy Intruders (No classification)
1:30 p.m. (6) High Hell (See rating Monday at 1:30 p.m.)
4 p.m. (10) Solid Gold Cadillac (Unobjectionable for adults and adolescents)
7 p.m. (6) The Tall Men (See rating Thursday at 7 p.m.)
9 p.m. (4 & 11) Jack Of Diamonds (No classification)
11:30 p.m. (10) The Violent Men (Unobjectionable for adults and adolescents)

SATURDAY, MAY 1

12 noon (6) Hell Is For Heroes (Unobjectionable for adults and adolescents)
12:30 p.m. (10) Blackjack Ketchum, Desperado (No classification)
2 p.m. (6) The Tall Men (See rating Thursday at 7 p.m.)
3 p.m. (4) Tarzan And The Amazons (No classification)
3:30 p.m. (12) Dakota (Unobjectionable for adults and adolescents)
5 p.m. (6) Hell Is For Heroes (Unobjectionable for adults and adolescents)
7 p.m. (6) The Tall Men (See rating Thursday at 7 p.m.)
8:30 p.m. (5 & 7) The Fortune Cookie (Unobjectionable for adults)
9:30 p.m. (10) Lover Come Back (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage
11:15 p.m. (12) Viva Zapata (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Honeymoon Machine (Family)
11:30 p.m. (11) Nightmare Castle (No classification)

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Movie reviews

'Goin' Down The Road' a tale of heartbreak

GOIN' DOWN THE ROAD (Chevron-R) — This Canadian film is essentially a cautionary tale about how hard life in the big city can be for newcomers.

Two young Nova Scotians arrive in Toronto looking for a better life than is available back home. They both get a seasonal dead-end job and one difficulty leads to another until they find themselves back on the highway a little less likely now of ever finding their place in the world.

IN TERMS of content, the film tells us nothing new about alienation of megalopolis. William Fruet's script is a kind of catalog of the all-too-familiar barriers to urban adjustment: lack of education and experience, unrealistic expectations, loneliness and early marriage, time payments.

It is a classic downward spiral after the lively promise of the first part of the film. This picture of human failure lacks the individual idiosyncrasy which would have taken it beyond the social studies textbook level.

What is valid about the

film is its integrity in dealing with the situation and the objectivity with which it views its characters. The film was made entirely on location and the picture of Toronto is strikingly that of any large city. Its young people (Doug McGrath, Paul Bradley and Jane Eastwood) are so sincere and earnest in what they are doing that they almost overcome the handicap of their stereotyped parts.

It is not surprising to learn that director Donald Shebib made some of his first films for the National Film Board of Canada. "Goin' Down the Road" has the same honesty and indirect educational approach that characterizes the Film Board's work.

The industry will carefully note the fact that this color movie was made for only \$82,000 and looks better than most expensive films being shown on the circuits today. Young adults should find it a worthwhile experience, and if the film becomes popular, it is only the start of a Canadian transfusion of fresh talent into our own ailing movie business. (A-3)



THE STORY of a girl in search of herself, "Wanda" was written, directed and played by Barbara Loden, wife of film director Elia Kazan.

The message is: rational control of the military

THE LAST VALLEY (GP — Cinerama) — The Thirty Years War, an incredible outburst of mass irrationality, was caused by national ambitions and inflamed by religious passions. James Clavell uses the unreasoning violence of this transitional period in Western civilization to tell a story that has historical parallels with our own age.

Omar Shariff is a man of letters who, in fleeing the slaughter that has engulfed

the Germanies, happens upon a picture-book village set snugly in the last untouched valley. Here too come a band of freebooters (led by Michael Caine) who pass the winter in an uneasy truce dictated by mutual self-interest. The spring, of course, brings an end to this season of pragmatic accommodations.

Writer-producer Clavell has been able to capture with some success a period of time animated by chaotic combinations of allegiances and aspirations. In doing so, however, he has hopelessly confused the threads of his narrative so that one is not prepared to follow his contemporary allusions.

The nature of the film (scenes of mass slaughter and individual cruelty coupled with the moral ambiguities of life under duress) makes it eminently unsuitable for the immature. It is nonetheless an ambitious film, lavishly mounted, and with an excellent cast that included Florida Bolkan, Nigel Davenport, Per Oscarsson, and Arthur O'Connell. Its theme of rational control of military force is important enough so that no one cares about the fact that the movie is not better than it is. (A-3)

Capsule reviews

Valdez is Coming (Universal-United Artists — GP) Burt Lancaster does surprisingly well as a downtrodden Mexican-American constable seeking redress for the killing of an innocent black in turn-of-the-century Southwest. Lancaster spends the first half of the film getting kicked in the teeth for his kindness; the second half he spends as a veritable superman, fending off the pack of bad guys who pursue him because his dogooding will send their leader to prison. Corny but diverting. (A-III)

THX 1138 (Warner Brothers — GP) is a story of injustice and claustrophobia in a terrifyingly technological age where it is a crime not to take

your daily ration of drugs, and where marital compatibility is determined by computer. Though the plot is conventional, the setting and treatment is unique. One may have wished for more "human" characters to become emotionally identified with, but on the level of science fiction the film is quite successful. (A-IV)

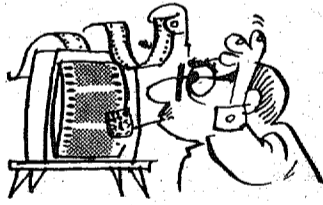
Blood and Lace (AIP — GP) is a sadistic melodrama of life in an orphanage where escaping children are gruesomely dispatched, then saved in cold storage for display in the infirmary on inspection days. Simply sick. (B)

Mrs. Pollifax—Spy (United Artists — G) is none other

than the lovely and beguiling Rosalind Russell as a novice agent for the CIA. The film is a delightful, humorous spoof of the spy thrillers with plenty of action and wit. (A-II)

Friends (Paramount — R) From the folks who brought you Love Story comes the first entry — we think — in the adolescent sex-exploitation department. Director Lewis Gilbert's story about a runaway teenie bopper couple in France is bad enough for its yanking out of all the standard melodramatic stops, but far worse, it stoops to exploit the love-making of its 14-and 15-year-old protagonists. (B)

Film fare on TV Week of April 25



Sunday, April 25, 9 p.m. — "Shadow On The Land" — Made-for-television thriller about what life in the United States could be like under totalitarianism. Jackie Cooper leads the surviving good guys, Marc Strange is his steely-eyed inquisitor. Interesting of type. (ABC)

Tuesday, April 27, 8:30 p.m. — "How Awful About Allan" — Anthony Perkins is oh-so-twitchy in what appears to be the same old role for him — only the situation and setting seems to have changed from earlier efforts. A young man (Perkins), blinded by a fire he believes himself responsible for, and which killed his father and disfigured his sister, has trouble sleeping nights. No wonder, what with all those mysterious voices that keep haunting him. Julie Harris, herself no novice in the horror-suspense genre, is the crippled sister; Joan Hackett is the girl friend who tries to lead him out of his psychosis. (ABC)

Tuesday, April 27, 9 p.m. — "A Man Called Gannon" (1968) — Tony Franciosa and a young Michael Sarrazin star in this frequently brutal and bloody Western, given an adult fillip by the intrusion of several intertwining "romantic" relationships. The pair's involvement with a local prostitute (Susan Oliver) and merry widow (Judi West) place the film in the area of questionable taste. The plot deals with the Franciosa-Sarrazin team pausing in their characteristic wanderings to help the widow preserve her rightful hold on the family ranch acreage, which is threatened by a nasty band who want it for their own cattle's grazing. (Rated A-III by NCOMP) (NBC)

Thursday, April 29, 9 p.m. — "Judith" (1966) — Sophia Loren amply fills the title role in a romantic drama set against a background of tense Middle East conflict, pre-6 Day War variety. Miss Loren is a Palestinian war refugee circa 1948, living a lonely existence on a burgeoning kibbutz and trying to erase the scars of WW II, which include a long stint in a Nazi concentration camp and the loss of her child. A twist

is that she becomes involved in Israel's fierce anti-Arab underground movement in order to get revenge on her ex-husband, (Hans Verner) a former Nazi and the man responsible for her wartime horrors. Verner now works for the Arabs, helping to lay the groundwork for a campaign against the Israeli nation. The film is pretty good of its type, with lots of action and tension as the secret activities get underway, and a fine supporting cast that included Peter Finch as an Israeli underground leader and Jack Hawkins as the area's British commander bent on keeping a stiff upper lip. (Rated A-II by NCOMP) (CBS)

Friday, April 30, 9 p.m. — "Jack Of Diamonds" (1967) — Suspense thriller about the adventures of a suave international jewel thief. Wearing some of the "ice" gentleman Jeff Hill (George Hamilton) would like to get his cat's paws on are the likes of Zsa Zsa Gabor, Carroll Baker, and Lili Palmer, all roaming the posh Bavarian ski resort where the well-mannered thief plans his big haul. Some friendly rivalry is provided by pretty Marie Laforet, who's equally adept at light-fingering the rocks. The film provides diverting if familiar entertainment. (Rated A-II by NCOMP) (CBS)

Saturday, May 1, 8:30 p.m. — "The Fortune Cookie" (1966) — Craggy screen comedian Walter Matthau won an Oscar for his performance in this frantic, funny Billy Wilder-directed romp. Matthau has a field day as "Whiplash Willie" Gingrich, shyster supreme, who sees an opportunity for his dreams to come true when his doopy brother-in-law (Jack Lemmon), a TV cameraman, is bowled over and slightly injured while covering a pro football game. Willie, with neck-brace and tale of woe at the ready, induces Lemmon to sue, sue, sue. After all, there were 80,000 witnesses in the stands! How can they lose? Tune in and find out. (NCOMP gave this an A-III tag mainly for some coarse language — which you won't hear on TV) (NBC)

Small budget film registers big plea

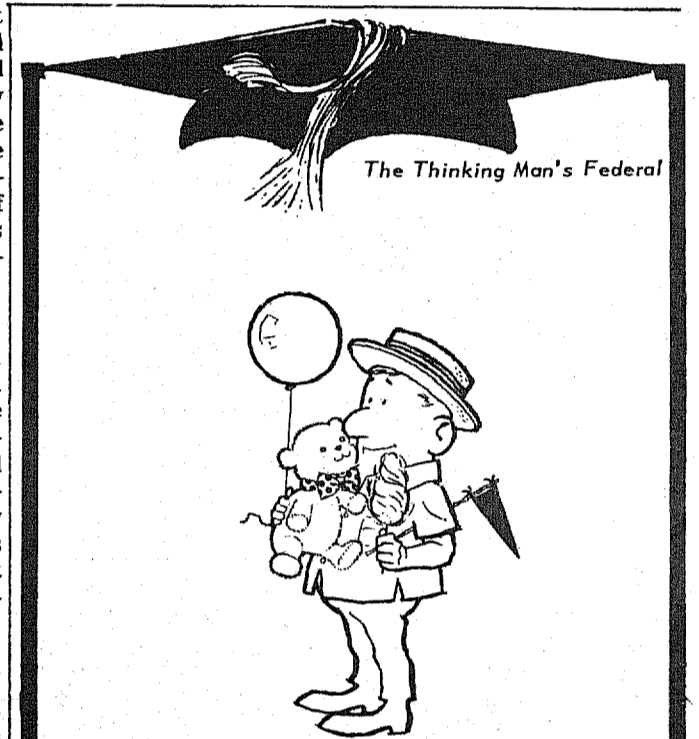
"Wanda" is a film about a nobody, an uneducated product of her environment, the very antithesis of the glamor girl about whom film makers perpetually fashion their dreams.

Wanda is a wanderer, forsaking the family she cannot love and the occupation she cannot hold, letting herself be used and discarded, traveling in circles to the hopeless destiny for which her previous existence has conditioned her.

THIS compelling portrait is the conception of film maker Barbara Loden (wife of famed director Elia Kazan). Working with a skeletal cast and crew in Scranton and Carbondale, Pennsylvania, Miss Loden wisely withholds dialogue whenever the natural settings of these coal-mining areas can help to explain the disillusioned heroine she herself portrays.

Furthermore, the director carefully insists that character should motivate action. When Wanda takes to the road with a feverish petty thief who himself lacks self-confidence (he is superbly conveyed by Michael Higgins), the viewer is anxious to learn whether this relationship which borders on humorous affection will end in tragedy.

Some viewers may find Wanda's plight tedious and depressing and Miss Loden's skimpy \$100,000 budget is all too apparent. Yet the film succeeds in making an unvarnished plea for understanding the needs of isolated, impoverished people. (A-III)



Gear Up for Fun

Disney World, opening in October south of Orlando, means great fun for millions of people, tidal-waving in from all over.

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Abortion bills decision is awaited

CONTINUED FROM PAGE 1

Meanwhile during an emotionally charged public hearing in Florida's capital late Tuesday afternoon, an unexpected number of witnesses from Miami, Orlando, Tampa, Plant City, and Gainesville, necessitated moving the location of the hearing from the Holland Building to the House Chambers.

Although the committee headed by Rep. Richard S. Hodes, himself the sponsor of a relaxed abortion measure, had scheduled only three speakers from the proponents and opponents of liberalized abortion, they finally heard all witnesses during a session which lasted two hours.

They then passed a motion to continue their deliberations next Tuesday when the only testimony taken will be that of attorney Thomas Horkan, executive director of The Florida Catholic Conference.

Dade Right-To-Life Committee members participating in the public hearing were Mrs. Richard Cecilio, Dr. Richard Apple-

baum, Rabbi Phineas Weberman, Mrs. Beverly Martin and Mrs. Charles Hayek.

AS Mrs. Elaine Bloom, state legislation chairman of the National Council of Jewish Women, and a member of the steering committee of Miami's Abortion Reform Coalition argued that the decision to bring a life into the world is a personal matter and that it is the duty of the state to protect the quality of life, she termed the killing of liberalized abortion measures proposed in the Senate as "hasty" and urged that the House Committee pass out a bill for consideration on the floor of a full House and then to a hearing before the Senate floor.

In her opinion, "morality cannot be legislated. The woman, not the state, should have the right to determine the direction of her life and what is right for her," adding that six per cent of abortions performed in New York involve Florida women.

Dr. Richard Applebaum, a leading member of Dade's

Right-To-Life Committee and a member of Beth David

Abortion foe pens article

Miami pediatrician, Dr. Richard Applebaum, is the author of an article entitled "The Mothering Thing," published in the May issue of "Marriage" magazine, national Catholic publication of St. Meinrad Archabbey, St. Meinrad, Ind.

A member of the Dade County Right-To-Life Committee, Dr. Applebaum is one of Florida's leading opponents of liberalized abortion laws.

Copies of the May issue of "Marriage" may be obtained by writing to the magazine at St. Meinrad, Ind. 47577.

Congregation, declared that the "whole issue of malformation has been blown out of proportion." In the course of his remarks he quoted from a book, "Bringing Up Babies" which defended life and opposed abor-

tion and was authored by Dr. Walter Sackett, Miami Representative, who is a member of the Committee. When he asked Dr. Sackett, who has publicly favored reformed abortion laws, if he recalled the passage, the Miami physician, who is the introducer of a "Death-With-Dignity" bill, said he hadn't read it recently.

ONE abortion clinic in New York had an income of more than \$64,000 last year and is charged with tax evasion, Dr. Applebaum said, calling such services a "blight on the medical profession."

The Right-To-Life creed was presented to the legislators by Mrs. Cecilio, the mother of six adopted children, who emphasized that "adoption not abortion" is the answer to the problem of unwanted children.

Quoting from the Book of Genesis, Rabbi Weberman, Miami Beach, told the hearing that according to Jewish law "abortion is homicide." He urged that government be concerned with moral issues and contended that "you cannot



FLORIDA's anti-abortionists include members of St. Stephen's Guild, Hollywood. Mrs. Donald Hofer, ACCW Broward County Deanery president, distributes bumper stickers during recent Fort Lauderdale convention.

divorce morality from law," stating that government has a responsibility to maintain a "strong morality."

An Orlando attorney, Joel H. Sharp, presented the legal view on abortion stressing the rights recognized for unborn children in courts of law. "Is there anyone here in this room who

would consider killing a newborn baby now?" he asked. Another Orlando resident, Dr. James C. Werba, gynecologist, testified that human life begins at conception and "will remain until death. You are being asked to place an inferior value on an intrauterine life," he said.

U.S. Bishops plan review of priesthood

By BENNET BOLTON (NC News Service)

DETROIT — (NC) — In an unusual gathering marked by several "firsts," the nation's Catholic bishops come together here next Tuesday to give undivided attention to the priesthood and its problems.

The agenda for the spring meeting of the National Conference of Catholic Bishops (NCCB) has been cleared of all routine business so that the almost 290 prelates can get ready for the 1971 international Synod in Rome next fall.

The focus there will be the same: the world's 440,000 priests and the problems of

the priesthood today, what to do about those who leave, what to do to see that those who stay remain motivated and dedicated.

THE April 27-29 meeting in Detroit is the first for which the NCCB has set up a concentrated instead of a generalized agenda. It is also the first that has been preceded by regional conferences of the bishops around the country, a step in decentralization that may become the pattern for the future.

When the NCCB last met, in November 1970 in Washington, the bishops talked of eventually doing away with the semi-annual spring meeting and replacing it with 11

regional meetings.

By the time the Detroit meeting ends, the bishops will have elected four of their colleagues to go to the Rome Synod as the American delegates. They will also decide on two priests to accompany the delegation as observers — the way "periti" or experts were on hand during the Vatican II Council of 1962-1965.

Each bishop can nominate four bishops to go to the Synod. The 10 who have the most nominations will be listed on a ballot, and the bishops will elect four of those 10.

HOW the two priests will be chosen is unclear. A

spokesman for the NCCB said the method of selecting the two had not yet been worked out. It was possible they would be named directly, without balloting.

The NCCB's one-topic agenda — the Synod and preparation for it — includes world peace and justice along with the priesthood question, just as the Synod agenda does.

The NCCB spokesman said, however, that little was likely to be done in that area. No documentation on peace and justice has yet gone out to national hierarchies from the Vatican office arranging the synod, and only one or two of the 11 regional meetings

around the United States during March and early April got into that topic.

A valuable and expensive (it cost \$500,000) piece of homework is going into the NCCB meeting with the bishops — a massive three-year study of the priestly life and ministry, commissioned by the bishops and conducted by social scientists and theologians to learn in depth the attitudes of the more than 55,000 priests in the United States.

In essence, the study revealed that a sense of loneliness and difficulties with authority are the biggest

problems priests face, that more than half would like to see celibacy an optional requirement for going into the priesthood although they would not necessarily marry if they could, that the American priesthood is not in any state of collapse even though men have been leaving in steady numbers recent years.

"There is no expectation that the bishops will come up with a set of resolutions or statements on the priesthood or the Synod — or any immediate answers," said Russell Shaw, director of the National Catholic Office for Information (NCOI) and NCCB press spokesman.

Forgotten persons in Calley case

By FATHER JOHN B. SHEERIN

One of the most painful aspects of the furor over the Calley decision was the almost total lack of concern for the dead victims of the crime. The military court, after a fair and careful trial, convicted the Lieutenant of premeditated murder of the 22 unresisting Vietnamese civilians. In the witless uproar that followed the decision, we heard voices protesting the decision for many reasons, and the complaints came from doves as well as hawks.

These 22 Vietnamese were persons — men, women and children — but the protestors generally evinced no abhorrence of the slaying of these persons. The protestors, for all practical purposes, seemed to regard them as so many "gooks" and "dinks" and their murder, as Calley said, as "no big deal."

To some, Calley was simply a patriot who had done his duty. They said that war is hell and that we must expect this sort of thing in war. Some pompous dignitaries said that Calley is "all of us" and that he should not take the full blame for the atrocities.

THIS NOTION of collective guilt is a very dubious one. If the implication is that all Americans are guilty, how can you possibly include the aged, the sick, children in their cribs or even the anti-war people who have been condemning the war for years?

Each professional group seemed to look at the decision from its own special angle. Army men worried about the smudge on the Army's reputation and insisted that Calley was an isolated instance of a very incompetent and callous officer. Said one major, "A thousand, ten thousand other guys must have been in the same spot. They didn't go ape."

Some lawyers saw President Nixon's intrusion into the review of the case as a deplorable event that would increase disrespect for the legal system, and jurists felt that the Army must now try those soldiers who took part with Calley in the slaughter, the officers in helicopters who saw what was happening that ghastly day, and the still higher officers who discovered what happened but covered it up.

But why the indifference and lack of concern about the murdered peasants? More than any other, our generation pays lip service to the worth and dignity of the human person. Did we fail to consider the peasants as persons because we did not know their names, could not see their photographs? Calley's face was on the front page of newspapers and magazines but the murdered Vietnamese were faceless and anonymous, just a number — 22. Twenty-two nameless objects.

THIS IS one of the reasons why modern war is barbaric: the enemy is anonymous. As Calley said, the other side was to him just "the enemy close up and the very humanness of the face might induce pity and compassion in his adversary.

The kind of war we are waging in Vietnam is more hellish than medieval wars because the use of modern weapons and modern planning dehumanizes the enemy in a true sense. When the B-52 bombardier drops his bombs from a high altitude, he cannot recognize human persons on the ground.

This explains to a large degree the incredible killing of

one and a half million civilians in Vietnam and the five million civilians in South Vietnam alone who have been made refugees by American or South Vietnamese artillery and planes.

Yet this is established policy. I shuddered when I read an article by retired Rear Admiral Edward Outlaw (New York Times, April 8) in which he said: "I have ordered bombing against targets which unavoidably must have contained civilians: I would do it again if my country so ordered."

It takes colossal hate to kill a man facing you but dropping a bomb on faceless civilians is "no big deal."

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Says Jews got worst treatment of all time

By MITCH ABDALLAH

"I believe anti-semitism is the greatest injustice in human history," said the executive secretary of the Secretariat for Catholic-Jewish Relations of the U.S. Bishops' Committee of Ecumenical and Interreligious Affairs.

"What other hatred has lasted 20 centuries?" he asked more than 225 persons attending the third of a series of four talks during Temple Beth Am's seventh annual forum last Thursday night.

A very soft spoken and mild mannered Irishman, Father Edward Flannery, who is also the assistant director of the Institute of Judeo-Christian Studies at Seton Hall University, retraced very briefly the persecution the Jewish nation had undergone paralleling the period starting with the time of the early Christians.

HOW CAN TWO people dialogue, he asked, when the Jews accuse the Christians of being "indifferent and callous with respect to the repression" of the Jewish people? At the same time, the priest condemned what he called "Christian rigorism" and a contiguous lack of knowledge by Christians of Jewish history, culture and customs.

"The least we can do is to start our dialogue honestly and openly. The Christian-Jewish dialogue seems to want to die all the time. Some say it is dead," Father Flannery stated.

"Dialogue is not dead," he said. "It will survive. It survived the six-day war. The dialogue struggles and staggers but it is not dead."

Explaining that Christians should understand but do not, Father Flannery posed this question: "How can one undo 2,000 years of estrangement and bitterness in a few years? It is impossible. Until we see the roots of our troubles, we can't dialogue."

The Jews do not realize that Christians are "abysmally ignorant of what happened to the Jews in Christian history," he added.

CITING THE lack of an official stand by the Church regarding the six-day war in 1967, Father Flannery said, "We had to begin all over again" even though there were a few prelates who expressed sympathy for the Jewish people involved in the war.

Beside the lack of Christian understanding concerning the Jews, Father Flannery gave another reason for anti-semitism: Christian rigorism.

"The rigorist is an angry man because of the burden which has been placed upon him. And the one who put the burden on him is Jesus Christ, who said, 'Take up your cross daily and follow Me.' They transfer this burden which they carry to a substitute, one to which they can partially identify with Christ, the Jew. This is an unconscious hatred," Father Flannery added. "This is our problem."

RETRACING the treatment of Jews by Christians from the first Crusade to the present, Father Flannery said: "In the middle ages, the Jews were depicted as devils and they were believed to be murderers of Christian children." The treatment of the Jews by the Christians is not in our history books, he said. Why is this so, he asked. "It may be an expression of our guilt. I think it is an attempt at disguise."

Citing incidents of history

where Jews have committed suicide rather than be forced into Christian baptism, Father Flannery said that Jews are still more harshly treated in Russia today than are Christians.

The history of the Jew as a financier was a result of anti-semitism and not a cause of it, Father Flannery said.

He noted that Jews were barred from the medieval closed guilds. Consequently, they had to find a profession or trade in which they could earn a livelihood.

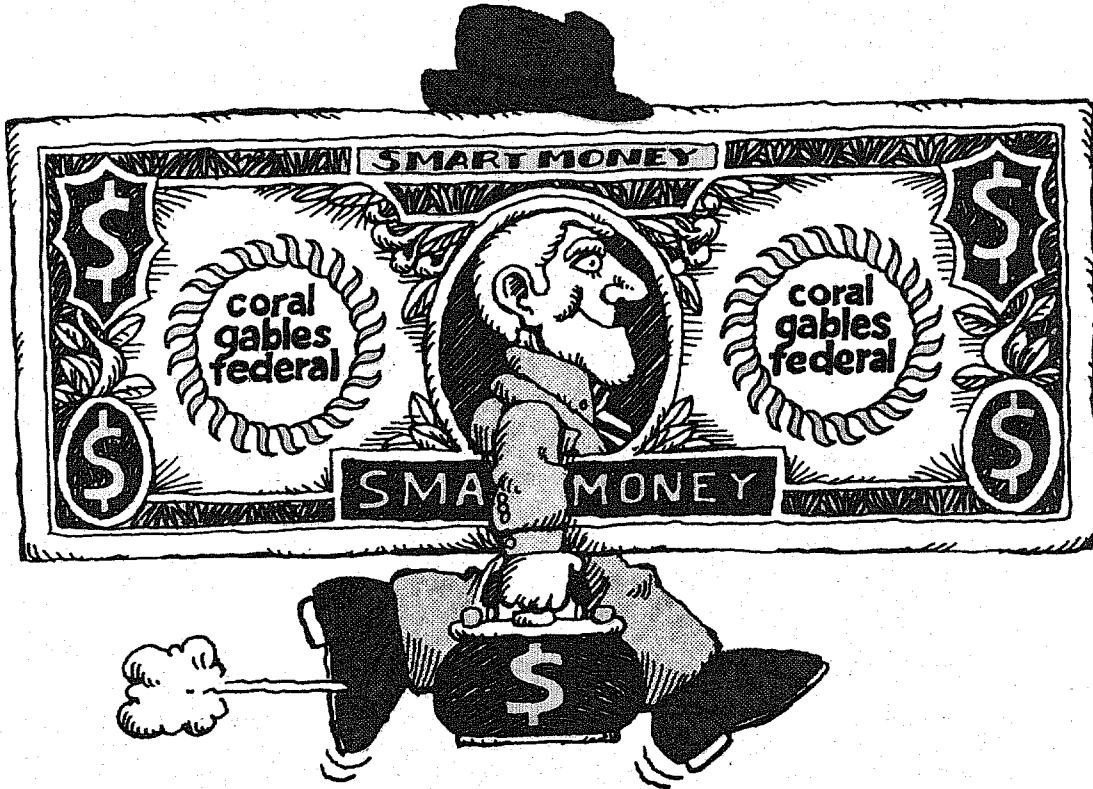
"IS THERE ANY hope to breach the misunderstanding between Christians and Jews?" asked Father Flannery.

CONTINUED ON PAGE 19



DISCUSSING EFFORTS to initiate Catholic-Jewish dialogue on a local basis, Rabbi Herbert Baumgard shows Father Edward Flannery a picture of an earlier meeting between Catholic, Jewish and Protestant leaders in the Miami area. Father Flannery spoke at Temple Beth Am last Thursday.

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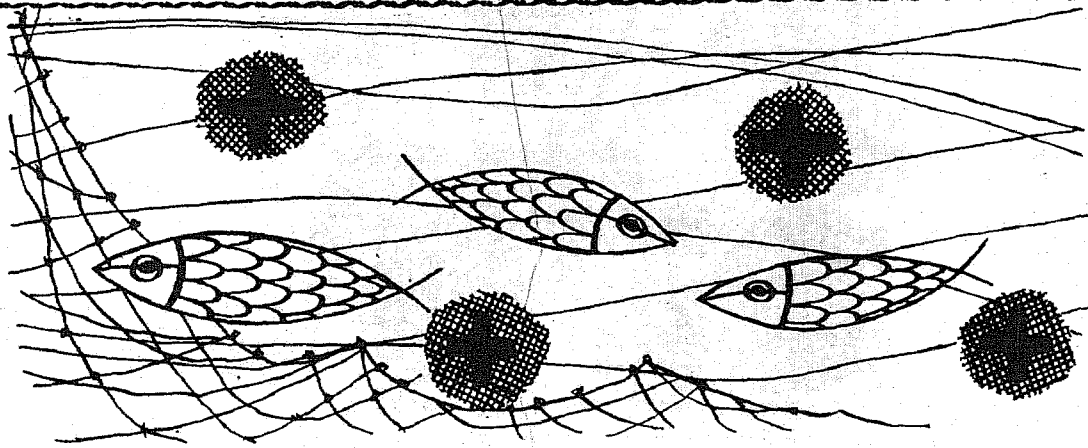
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Sunday's Gospel

... All through the night they caught nothing. Just after daybreak Jesus was standing on the shore, though none of the disciples knew it was Jesus. He said to them, "Children, have you caught anything to eat?" "Not a thing," they answered. "Cast your net off to the starboard

side," he suggested, "and you will find something." So they made a cast and took so many fish they could not haul the net in. Then the disciple Jesus loved cried out to Peter, "It is the Lord!"

John 21: 3-7

Prayer Of The Faithful

Third Sunday Of Easter
April 25, 1971

CELEBRANT: Our privilege as Christians is to recognize Jesus as the risen and glorified Lord and to show this in our lives. We see His intervention, His presence, through signs which reveal Him to us if we believe. The apostles saw Christ's presence in the miraculous catch of fish. In a spirit of faith we ask God our Father for the grace to recognize Christ more fully in our lives. We bring our needs to Him with confidence.

COMMENTATOR: Our response today will be: Hear us.

COMMENTATOR: For all those who follow Christ, especially priests and Religious, that they be strengthened in their calling and that their numbers be increased, we ask you, Father!

PEOPLE: Hear us.

COMMENTATOR: For all who suffer the loneliness of separation, whether by their own decision or someone else's, that they may discover the opportunity for reconciliation, we ask you, Father:

PEOPLE: Hear us.

COMMENTATOR: For those who feel cut off from the warmth, life and joy of creation, we ask you, Father:

PEOPLE: Hear us.

COMMENTATOR: For those struggling to earn a living, and for the hungry and the unemployed, that they will not become discouraged, but be helped to live in human dignity, we ask you, Father:

PEOPLE: Hear us.

COMMENTATOR: For senior citizens, that in their declining years they may find us ready to take their hands when they reach out to us, we ask you, Father:

PEOPLE: Hear us.

COMMENTATOR: For ourselves, that the power of love may consume us to serve others with courage and perseverance, we ask you, Father:

PEOPLE: Hear us.

CELEBRANT: Father of love and mercy, the love of Christ has gathered us together to celebrate His Easter triumph. May we never tire of proclaiming our love of You and of one another as we pray from the depths of our hearts. We ask this through Christ our Lord.

PEOPLE: Amen.

Pope Paul's call:

'Christian, be a Christian'

VATICAN CITY — (NC) — Pope Paul VI urged his thousands of visitors at his weekly general audience to remind themselves daily that they are Christians.

Stressing the message of Easter, Pope Paul said that "Christians who have become so through faith and Baptism or who have again become living Christians through the sacrament of Penance, must live as Chris-

tians." He added: "Let each one say in the depth of his conscience 'Christian, be a Christian.'"

The Pope acknowledged that it seems hard to be a Christian, particularly in the present day. Yet, he said, it is relatively easy because of the grace God gives to those who become Christians and by their own will to live according to Christian law.

The Pope reminded his listeners of Christ's promise, "Behold I am with you all days, even unto the consummation of the world." For this reason, he said, "it is possible, even today, to be Christian; good Christians, faithful Christians, strong Christians and, let us even say, holy Christians."

Married love

By FATHER JOHN T. CATOIR

People cannot assume the burden of marriage if they are unable to carry the weight of their own life, and tolerate inevitable imperfections in themselves and others.

Young lovers who come to marriage in the right spirit, at the right pace and with the right dispositions, should not be prejudiced about what the partner should be or how he or she should behave. It is folly to pre-plan every detail of the other's behavior and habits. There are reasons why a person acts the way he or she does. Understanding these reasons is the key to genuine acceptance of the person.

With the exception of sinful or grave and irreversible character defects, which should steer you away from marrying a particular person, you marry someone for better or for worse. Major traits or important personal characteristics should be discovered during the engagement period.

"I love you," does not mean: "I will love you only if you overcome your annoying faults." For how is a normal person to overcome a personal defect, except by the power of being loved unconditionally, just as he or she is? Love withheld for the sake of some imperfection is not true love but a form of bargaining. It is a sign of rejection rather than of approval.

MANY married people who have pledged undying love to each other destroy their union with this game of holding back, of never entering into the uncalculating mystery of love. And they never get more than half-a-loaf because from the very beginning they set limits and conditions to their offering. They are more concerned with what they will receive than with what they will give.

Your vocation as a person demands that you learn the meaning of unconditional love.



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To arrive at this freedom and power, this liberation from self, you must learn to love yourself properly.

Love of self is not wrong. Only pride is wrong, and pride is defined as excessive love of self. The unconditional love of yourself simply means that you have attained a degree of maturity where you can accept yourself as you are, for better, for worse, in weakness and in strength, until death, while at the same time doing your best to improve.

Place yourself in God's hands and entrust your future to His providence. This is a positive act of confidence which is most pleasing to God. Once you have done that, take every reasonable precaution, learning, listening, observing, and then when you know that you love well and are well loved in return, abandon yourself to the impulses of life in holy marriage.

Pope emphasizes Baptism meaning

VATICAN CITY — (RNS) — Pope Paul VI has urged Christians to be more aware of the reality and import of the Sacrament of Baptism.

"Our Christian life must be moulded by our baptism," he said at his customary Wednesday general audience in St. Peter's Basilica.

"Baptism," he told a large group of pilgrims and tourists, "is not simply a transitory moment, a passing ceremony. It inaugurates a permanent state of being of incomparable good."

"God willing, it is decisive for our salvation," he added.

The Pope observed that "to be a good, strong Christian" is not only possible, but "relatively easy, thanks to the force of the grace of baptism, which is the sanctifying presence of God in our soul, and to the proper exercise of our precious power of free choice."

He said that Christian freedom, "oriented toward God," is a vital expression of "the law of love."

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Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

Permanent commitment

By FATHER ERNEST E. LARKIN,
O. CARM.

Margaret Mead has observed that the problem of the seventies is commitment. Massive change is the order of the day. Man's experience is constantly being broken open to wider horizons. Once sacred values are contested and the range of acceptable options is broadened and open-ended.

How can a man be expected to speak for his future, to make irreversible decisions, to take responsibility for his whole life in one fateful choice? In a world of flux, what way of life can command a once-for-all, life-long commitment?

YET the church continues to call her members to total and permanent commitment. To be a Christian is to be like Christ, "not 'yes' one minute and 'no' the next," but "never anything but 'yes'" (2 Cor 1:18-19).

The Christian gives himself over completely and irrevocably to the Father in Christ; joining in Christ's "Amen," he is sealed in the Holy Spirit (2 Cor 1:21-22).

Such a commitment to Christ rises above the flux of change and is a bridge over troubled waters. But a problem occurs when one faces the fact that commitment to Christ is generally worked out in states of life that are permanent.

Marriage, priesthood, and religious life are both life-long and day-in-and-day-out. An even more difficult faith commitment in accepting a way of life that is not one's own choice, such as an undesired celibacy which cannot be changed without abandoning Christ.

Christian life is expressed in the clothing of human community, married or celibate. While some options remain open after a given life choice, the average Catholic adult has no choice but to live out his original decision. For most adults, putting one's hand to the plow and not looking back means staying where they are.

IN A WORLD in transition, in the open society of the present day, is such permanence possible? Or are the Church's expectations unrealistic and ill-attuned to contemporary culture?

Some think that the Church should admit a temporary vocation to the religious life or the celibate priesthood. By the same token, but with less than rigorous logic, since the cases are not entirely the same, they would apply the same principle to marriage and ask the Church to liberalize its divorce laws.

But changes in the law that would make transfers from one way of life to another easier and more respectable are not the whole answer. Such adaptations must always remain within the limits of the Gospel teaching, and the ongoing research may well show the Gospel to be as unyielding as the Church has always been in this matter.

A deeper reason against giving in to changing cultural patterns as a general principle is the demand of all genuine love to be faithful to the end, to be like Jesus, who "having loved his own who were in the world, loved them to the end." (John 13:1)

True commitment is a personal act of faith and love. It cannot be merely institutional, i.e., fitting into a pattern of life and system of values.

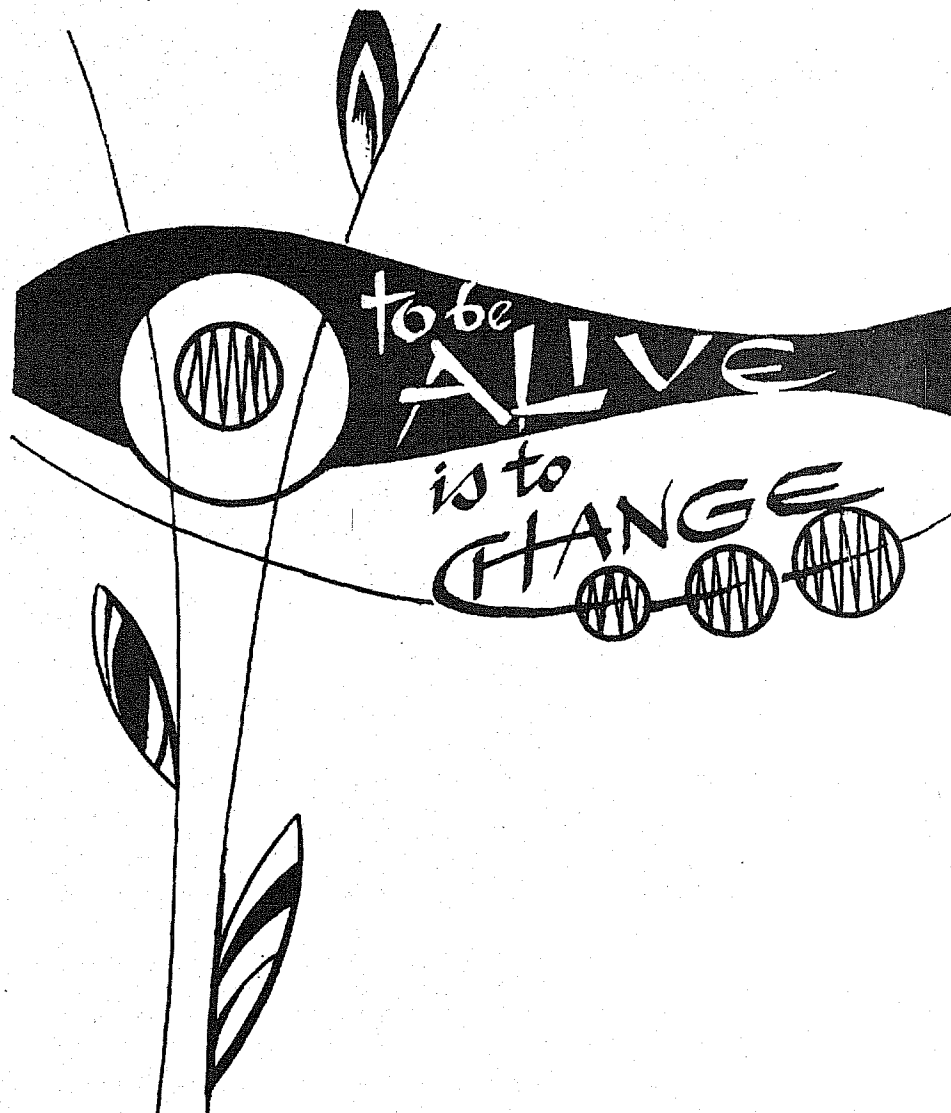
Persons are involved. Were they not, then the extreme mobility of the times would suggest a similar mobility in life projects and the ability to move in and out of any vocation. But persons make the difference. They are like stationary space platforms whirling around the globe. These capsules are "stationary," because they are always in the same relationship with the other objects moving in outer space.

LIFE is changing all about us at a fantastic rate, but there is something stationary about persons. For this reason our times can be a moment of grace, a "kairos," because they are a challenge and an opportunity to live on the level of person, to be zeroed into Christ and those to whom one has committed his life, and not to be shifting about according to the prevailing winds of the moment.

A personal commitment is the only viable one today. An institutional commitment belongs to a closed society where values are stable and patterns fixed. It consists in a dutiful acceptance of obligations and rights, a promise to give and take according to the rules.

Perseverance is measured by constancy, which is the virtue of "hanging in there," carrying out the agreement, doing the job to the end.

Whether the individual grows as a person or helps others grow; whether his life opens into expansive, generous love or stops short, loses its dynamism, and ends in "quiet desperation;" whether one knows and loves his loved ones by 20 years more at age 50 than he did at age 30 — all these are secondary questions in an institutional commitment.



TO BE ALIVE is to change, but as Margaret Mead writes, "True commitment is a personal act of faith and love." Such commitment puts change into its proper perspective by respecting traditions of the past, reproduced with permission from public advertising of the Catholic Press Association, National Catholic Education Association."

But constancy is a virtue, and where it exists, there is no doubt some real, if unrecognized, progress. It has always been regarded as a first step, the foundation for a more personal union with Christ that belonged to the second step in the spiritual ascent.

TODAY'S Christian, however, finds this two-step approach wanting, and he looks for a personal commitment right from the beginning.

What does this mean? It means that he wants to act from the inside out, by free and conscious choices, and not by dictation from above. He wants to find his own values, to experience them, to choose them, precisely because he is convinced of their worth. What is not free is worthless to him, and he chafes

at the very suggestion of coercion.

There is something adolescent about this antipathy to law and institution, because both are necessary for the individual and society. But in the day of open options and freedom he will be part of his times.

There is a superior value in this approach, however, and that value is faithfulness, faithfulness to oneself, one's community, and to Christ. Unlike constancy, faithfulness is a developmental and growth process, and perseverance is its end product.

There is every reason to believe that perseverance is more adequately safeguarded by the day to day effort to be faithful to one's love than by a pre-programmed spiritual life. In any case it seems to be the only Christian approach that fits the times.

Faith is enlightened commitment

By FATHER CARL J. PFEIFER, S.J.

Last summer a friend of mine was walking along the boardwalk at Cape May, N.J. He was enjoying the evening freshness as the sun set over the gentle ocean waves. Suddenly from behind a voice challenged him: "Mister, have you been saved?" With that a hand jabbed a leaflet in front of his face.

Somewhat startled and mildly amused, he asked his interrogator what he would have to do to be saved. "Will I have to join a Church & Need I be baptized? Can I be saved and still smoke?" "What must I believe about Christ?"

With humorless enthusiasm the young man, who had not come around in front of my friend, answered that those questions were irrelevant and might be discussed later. "The important thing is that you believe in

Jesus and commit yourself to him."

MY FRIEND continued to insist that he would want to know what this not-to-be-discussed or postponed commitment to Christ might involve. With undiminished zeal the young man anxiously urged him to commit himself to the Lord Jesus. Afterward, there would be time to pursue these intellectually interesting but decidedly secondary questions.

This true experience suggest different approaches to Christian faith, approaches which not only have long, varied histories in Christian theology, but have contemporary relevance in religious education.

The young man places almost exclusive emphasis on faith as commitment, as trust in Jesus Christ. Make a decision for Christ, believe in Him, allow Him to enter your life as your personal Lord and Master — that for

many Christians is what faith is all about.

My friend suggests a more intellectual approach. He wants to understand what commitment to Christ really means. His concern is with intellectual acceptance of Christ's claims and teachings.

Who is Christ? What does he stand for? Why trust Him? My friend wants to grasp the implications and explore the motives before committing his life to Jesus Christ. Faith, for him, is related to truth and intellectual assent.

ACTUALLY either emphasis — faith as commitment or faith as intellectual assent — pushed to an extreme, betrays the richness of the traditional Christian understanding of faith. Undoubtedly one or the other extreme view has been and perhaps still is exemplified and advocated in some Catholic religious education programs or texts, a corrective balance, based on the Scriptures, the Fathers of the Church, and the great medieval and contemporary theologians, is expressed in Vatican Council II.

"The obedience of faith" (Rom. 16:26; cf. 1:5; 2 Cor. 10:5-6) must be given to God who reveals, an obedience by which man entrusts his whole self freely to God, offering 'the full submission of intellect and will to God who reveals,' and freely assenting to the truth revealed to him." (Revelation, 5).

Faith is a personal relationship with God, a relationship characterized by trusting commitment together with intelligent acceptance of what God has told us about himself and about life. Faith involves both knowledge and trust.

The consequences of Vatican II's teaching on faith in the field of religious education are many. Because faith is a personal commitment, and therefore free (Religious Freedom, 10), religious education cannot be reduced simply to a process of indoctrination or coercion of any kind.

Because faith is a personal commitment, religious education aimed at guiding the response of a person to God cannot be

limited to transmitting accurate information.

KNOWING the catechism from cover to cover is no guarantee of a person's willingness to commit himself and his life into the hands of God. Man remains free to believe or not believe, and God remains free to give or not give the gift of faith.

On the other hand, since faith is a commitment to Christ that involves assent to what God reveals in Christ, then it is clear that religious education has the responsibility to make available to young and old alike accurate information and factual data about the traditional teachings of the Church.

As St. Paul makes clear, the message must be heard before it can be accepted (Rom 10:14-15), and it is not merely an arbitrary message, but that in continuity with the original apostolic preaching (1 Tim 6:3-4).

Without a knowledge of the teachings of Christ as these are treasured and interpreted in the Church, a person is not free to commit himself to Christ or reject him in an enlightened manner.

Enlightened commitment is the result of a process by which a person recognizes the value and meaning of Christ's life and teachings in making sense out of human existence.

The tradition must be learned within the context of life's value and genuine questions, so that Christian faith may illuminate and help make more intelligible the meaning of life. It is precisely this process of "scrutinizing the signs of the times and of interpreting them in the light of the Gospel" (Church in the World, 4) that the Second Vatican Council repeatedly exemplifies and recommends as the task of religious education within the Church.

This process requires both genuine openness to personal commitment in today's life and growth in knowledge of the teachings of Christ as understood within the living tradition of the Church.



"GO ON, GO ON... AFTER JONAH SWALLOWED THIS WHALE AND WALKED OVER THE WATER TO JOIN SAMSON ON THE ARC, THEN WHAT HAPPENED?"

RELIGIOUS education and Christian Spirituality can have their lighter moments in the classroom filled with enthusiasm for the message.

Will the Jews and others be saved?

By FATHER WALTER M. ABBOTT, S.J.

It must not have been easy for Paul, a Jew, to write that "gentiles, who were not trying to put themselves right with God, were put right with Him by faith; while the Chosen People, who were seeking a law that would put them right with God; did not find it" (Letter to the Romans, 9:30-31).

All through chapter 10 and the first part of chapter 11 in the Letter to the Romans, St. Paul wrestles with the question whether his own people will be saved since "they did not submit themselves to God's way of putting men right," namely, in and through Christ who "has brought the law to an end, so that everyone who believes is put right with God" (10:3-4).

You will notice that in chapter nine Paul recalls something the prophet Isaiah had said (Book of Isaiah 10:22-23): "Even if the people of Israel are as many as the grains of sand by the sea, yet only a few of them will be saved" (9:27). Nevertheless, Paul prays fervently: "My brothers, how I wish with all my heart that my own people might be saved! How I pray to God for them!" (10:1).

Paul finally is able to declare that the Jewish people are not rejected by God (11:1-2). At least there is "a small number of those whom God has chosen, because of His mercy" (11:5). There seems to be a prospect of even more: "How much greater the blessings will be then, when the complete number of Jews is included!" (11:12).

SOMETIMES, however, Paul does speak in terms of the Jews' being rejected by God. For example, here, soon after saying vehemently: "Did God reject His own people? Certainly not!" (11:1), Paul says, only a little later, "when they were rejected, the world was made friends with God" (11:15).

How are the two kinds of statements to be reconciled? You have to understand that Paul uses the word "rejected" in two senses, one final and ultimate, and the other in terms of a particular time and event.

In this case, Paul means the Jews were "rejected" when they "stumbled" and "sinned" by not accepting Christ, the suffering messiah, as Lord and Savior, when he came to them, and thus salvation came to the gentiles. But remember, obviously not all the Jews rejected Christ, and not all the gentiles accepted Him.

Likewise, when Paul looks into the future and asks: "What will it be, then, when they (the Jews) are accepted?" and

answers: "It will be life for the dead!" (11:15) it is not likely that he means all the Jews will believe in the Lord Christ and thus be accepted.

When Paul refers to "the complete number of the Jews" being included among the true believers (11:12), he means not that every Jew will become a believer in Christ but that there is a group who will believe and all of them one day will turn to Christ.

NO DOUBT it is a large number, large enough that Paul can speak in terms of "all Israel" being saved, but we must remember that here as in all these passages just cited we are dealing with a matter of speaking.

We really do not know how large the number of the saved will be, whether Jewish or gentile, nor when the full number of either group will come to its completion.

Speaking of the Jews, Paul recalls some poetry from the Old Testament: "The Savior will come from Zion, he will remove all wickedness from the descendants of Jacob" (11:26, using the Book of Isaiah, 59: 20-21). It is in the context of this kind of writing that Paul uses the term "all."

You can argue that the turning of the Jews to Christ will be a large and late development in history because Paul says "the stubbornness of the people of Israel is not permanent, but will last only until the complete number of gentiles come to God (11:25)." Be careful, however, about trying to go farther and argue that everyone will be saved because Paul uses the word "all" here.

Some Christians tend to make the most of 11:32, "for God has made all men prisoners of disobedience, that he might show mercy to them all," and to forget many other passages in Scripture which speak of eternal damnation for unrepentant sinners. You have to take account of both strands in Revelation.

What is the proper attitude when you confront both kinds of statements in the Bible? I think it is fair to say that Paul gives it here in the Letter to the Romans, at the end of chapter 11:

"How great are God's riches! How deep are His wisdom and knowledge! Who can explain His decisions? Who can understand His ways? As the Scripture says: 'Who knows the mind of the Lord? Who is able to give Him advice? Who has ever given Him anything, to be paid back by Him?' For all things were created by Him, and all things exist through Him and for Him. To God be the glory forever! Amen."

DISCUSSION QUESTIONS:

1. How does the spirit of ecumenism help us understand that those who do not belong to our faith will also be saved?
2. What attitude should we take toward those who do not believe as we do?



ALTHOUGH commitment can be institutionalized, it can still be seen as a personal commitment despite apathy or disagreement by one's neighbors.

Sunday Mass at the Oakland Cathedral

By FATHER JOSEPH M. CHAMPLIN

How would you like to worship Sunday after Sunday in an old, but warmly renovated church where a talented 52 voice choir performs classical pieces by Mozart; where gifted young musicians play a variety of instruments; where the entire congregation sings, among other things, the "Holy, holy, holy," the memorial acclamation during the eucharistic prayer, and the great "Amen?"

Does that sound dreamily desirable, but really rather farfetched? Well, it's happening right now in Oakland, Calif.

The cathedral in this Bay area city, like so many similar downtown churches, sits in the midst of crumbling old buildings and rising urban renewal structures. The streets empty early and, after nightfall, residents generally stay at home, lock their doors, wander outside only when necessary and then with reluctance.

THE exterior of St. Francis de Sales fits in well with that neighborhood. It is old (an 1891 cornerstone) and dark and Gothic. But the Rambusch artists from New York have transformed this cathedral's interior, especially the sanctuary, into a handsome, comfortable, contemporary place for liturgy.

A few years ago one easily located seats for even the most popular Mass. The church rarely was more than one-third full, the choir numbered about 15, the collection was less than adequate and the future of the community, most uncertain.

The clergy then began to do some hard, evaluative thinking about just what a parish is and should be. They devised something of a

team ministry approach and established certain imaginative, definite priorities. To develop a high quality, diversified, imaginative liturgical program topped the list.

This sounds dramatic and beautiful in theory, but in practice demands a serious commitment of time and money. They gave generously of both at the Oakland cathedral and now reap the rewards of this dedication to superior worship programs.

Father Donald Osuna, a soft-spoken, gracious young priest with creative gifts and musical talent, coordinates the weekly 10:30 and 12:30 liturgies. He works with the celebrant and planning committee, helps them to conceive themes and select suitable

music, and normally leads the congregation in song.

All of this takes time, much time, and Father Osuna estimates he spends 25-40 hours in preparation for each Sunday's Masses.

Mr. John McDonnell, a full time lawyer and the cathedral's parttime choir director, nicely complements the priest's temperament and orientation. McDonnell is something of a classicist, Osuna partial to contemporary musical forms. They blend beautifully together with the program at St. Francis a fusion of both the new and the old.

THE choir director drives his people

hard, running rehearsals with army-like precision and authority. But no one seems to object. They practice for several hours on Thursday nights, warm up with musical exercises in the school at 10 before Sunday morning Mass, and sing at both the 10:30 and 12:30 celebrations.

There is a substantial financial outlay here as well as the significant time expenditure. The Oakland liturgists estimate their monthly budget for sheet music and performers at \$550.

The instrumentalists are mainly musical students at local colleges and they receive \$10 every Sunday, with an additional \$5 for a rehearsal with the choir. I noted during my visit a versatile young lady accompanist on the piano (who also plays the organ and serves as first violinist in a symphony orchestra), plus others who handle the trumpet, saxophone, flute, bass and classical guitar.

What kind of fruit has this ambitious project produced? People from all over the area now fill the cathedral to capacity for both Masses. Six responses from 1,200 recently distributed questionnaires complained, "Cut the nonsense, go back to the old Mass." But the rest praised these liturgies and expressed "How terribly grateful we are."

Perhaps most convincing to some might be the fact that the collection has doubled, more than compensating for the increased musical expenses.

Next week I will describe in detail a Sunday Mass at this Oakland cathedral.

KNOW YOUR FAITH

DISCUSSION QUESTIONS:

1. What would you consider as the ideal play for the interior of a church to fit into today's changing liturgy?
2. What part can a parish liturgical committee plan in making a creative and meaningful liturgy for all in the parish?

She suspects son 'junks'; --asks advice



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

By DR. BEN J. SHEPPARD

Here are a couple more answers to parents' questions about drugs.

To Mrs. S., who suspects that her son takes drugs — what should she say to the youngster?

First, if you keep reminding him of what you suspect, the chances are, he will take drugs. If you continue to prod him with flashlight inspections when he comes home, he will probably fulfill your suspicions.

Several years ago the theory that expectation that abnormal action would encourage, rather than discourage such action, was abandoned. Actually, the theory has a significant point to make.

One case documented in a medical journal involved a conflict between a mother and her son. The boy had an excessive appetite and ate between meals continuously. His mother objected, claiming it destroyed his appetite for regular meals, and resorted to placing the refrigerator and cookie jar under lock and key.

Consequently, the boy became an expert lock picker and was labelled a "potential thief" by his friends. After this harassment he graduated to "taking" radio and television sets, and then came the inevitable trip to juvenile court. The stealing of the television set, that brought about charges against him was carried off so amateurishly that it could have been recognized as a "cry for help."

IT HAS OFTEN been said that some parents get subconscious enjoyment out of the acts of the young. If the parents were young again they subconsciously would like to do the same things, like "splitting to California."

These subconscious yearnings are manifest in the media markets that attract adults. Why has a magazine which glamorizes sex in the nude had a circulation of 17 million? Who buys it? The adults. Why has the television serial, soon to have the envious title of "longest run," been such a success? Who watches it? Mainly adults.

Youngsters usually don't buy Dr. Rueben's book about sex. The adults buy it. We must ask ourselves if the feelings we have about what the young do is not envy.



Children aim to please and if they are given an idea of fulfilling the parents' expectations by one action, they will more than likely try to fulfill it. Don't accuse every child who wears long hair and the new "uniform" of the youth of being a hippie or drug taker. He will become one if you insist. Don't be pessimistic about youth. Concentrate on

change, not recurrence. Know yourself and change if necessary.

A case in point. In a custody case of a young girl, the father hid behind drapes and took pictures of his daughter's actions to prove to the court how she behaved while in her mother's custody, instead of correcting the sexual behavior.

IN ANSWER to another mother's question about LSD and its dangers. Her son claims he has taken many "trips" during the past two years. Now he is planning to be married and wants to have children. The literature on the subject has almost frightened him out of getting married, for two reasons. First, because he had the idea that only the female chromosomes were damaged. His doctor told him it wasn't true. Secondly, he told his bride-to-be about his drug trips and she is backing down. He is very angry and wants proof of the harmful effects of drugs.

There is no 100 percent proof. There is one excellent article with a great follow-up on the seriousness of fetal damage after drug usage.

Another article questions whether or not these abnormal genetic effects were the result of using LSD? The article clarified that the physiological damage couldn't be blamed completely on LSD, but the doctors did know that certain damages are caused, and there is a high percentage of risk involved. When this risk factor is involved, the size of the physiological mishap isn't the question. It is this kind of trouble that should keep everyone from experimenting.

The predisposition of the person can't be measured, so why take chances with drugs at all? Flashbacks are repeatedly reported as late as a year or two years after using LSD. In this case, individual behavior can't be predicted, nor psychological make-up.

There are laboratories in Long Island and California that study chromosome damage. If you'll send a self-addressed envelope to me in care of The Voice, I'll send you the address of the laboratories.

Nuns' jubilee day called day which God made

CONTINUED FROM PAGE 4

look for Christ everywhere."

Archbishop Carroll presented recognition certificates to the 25 nuns during the Mass. Celebrating their 60-year-diamond jubilees were Sister Martha Gushurst, and Sister Cecilia Wagner, both Sisters of Our Lady of Charity of Wheeling, W. Va., residing at Our Lady of Charity Convent, Delray Beach.

Five Sisters observed their 50-year-Golden anniversaries in the religious life. They are Sister Mary

Partyka, C.S.F.N., St. Brendan Convent; Sister M. Liberata Haedtke, O.S.F., St. Coleman Convent, Pompano Beach; Sister Marie Adrian Cousino, I.H.M., St. Michael the Archangel Convent; Sister Mary Agnes Goheen, R.S.M., Holy Cross Hospital, Fort Lauderdale; and Sister Mary Rosaria Brady, O.S.F., St. Mary Hospital, West Palm Beach.

Sister Rosaria Brady, O.S.F., was unable to attend Sunday's ceremonies because she is confined at St. Mary Hospital, West Palm Beach.

Says Jews got worst treatment of all time

CONTINUED FROM PAGE 15

nery. "I think there is if we work hard. For the first time in history, Vatican II has asked for friendship between Jews and Christians, and the condemnation of anti-semitism."

He reminded his listeners that the Council's document on the Jews made Christians aware of their Jewish roots. Citing St. Paul's letter to the Romans (9:4), where he enumerates the privileges bestowed upon Israel by God, Father Flannery said, "This says to me that the Jews should be objects of special affection. This is a view of the future but it is a true view and we are still far from it."

"The lack of religion in the West is due to the split between the Christians and Jews," the priest said.

"Religion will not take its place in our society until Christians and Jews can come together."

ASKED IF the Church has an official view on his ideas concerning Jewish-Christian relations, Father Flannery said, the very fact

of his official title gives evidence of the Church's continuing interest and concern. He then pointed out that he is a consultant on Jewish-Christian relations on commissions established as a result of Vatican Council II. "This does not mean, however, that every bishop will think as I do."

He was also asked if the Church, especially the hierarchy, was aiding him in his efforts to promote dialogue.

"I don't expect the Church to aid me," he answered, "I want the people in the Church to aid me."

When he first started his research on the treatment the Jews received from Christians, Father Flannery said that he went to his friends with what he found from Jewish sources. His friends said that the Jewish authors were exaggerating.

"You have to knock on our door and educate us," he told his listeners. "You should show us the facts, and a good way to do this is through dialogue."

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TRY ME, I'M NEW! SAVE 10¢ **FOOD FAIR APPLE RAISIN COFFEE CAKE** FRESH BAKED 11-OZ. PKG. **49¢**

Election on CYO agenda

On the agenda for the Archdiocesan CYO convention May 8-10 will be selection of new officers for the coming year. Nominations include:

President: Charles McClelland, (St. John the Apostle); and Barbara Gates, (St. John Fisher).
Vice president: Delores

Smalls, (Epiphany); and Jan Kirwan, (Immaculate Conception).

Secretary: Marlene Gnagi, (St. James); and Sandy Lombardo, (St. Clare); Theodore Perkoski, (St. Francis of Assisi).

Treasurer: Ellen Browne, (St. Clare); and Jeff Williams, (Blessed Trinity).

Mayor to serve as 'emcee'

Miami Springs mayor John Cavalier will serve as master of ceremonies at Blessed Trinity Dramatic Society's play, "Off The Record," which will be given at 8 p.m. April 24 and 25 at the Miami Springs Junior High School Auditorium.

Will stage play

The Drama Club of Pace High School will present "Annie Get Your Gun" April 23 through April 25 at the Carol City Junior High School auditorium, 3737 NW 188 St., beginning at 7:30 p.m.

Girls' retreat

An "Encounter with Christ" for teenage girls in the junior and senior high school class is slated for the weekend of April 23. Registration will begin at 7 p.m. at the Dominican Retreat House, 7275 SW 124 St.

Director of the weekend retreat will be Father Thomas Fox, M.M., a teacher at Chaminade High School, Hollywood.

Senior class plans a trip

WEST HOLLYWOOD — Eighty-nine Madonna Academy seniors will travel to Port St. Lucie for a three-day class trip on April 23-25. Accompanied by Moderators Sister Eleanor Hughes and Marguerite Weiler, SSND's and Miss Catherine Callahan, the group plans an itinerary of swimming, boating, and general relaxing together before their May 27 graduation.

Under the direction of Sister Denia Marie Callahan, SSND, the sophomore class will begin its annual retreat at 4 p.m. on April 21. For two evenings, talks by Sister, group discussions and liturgical celebrations, including Mass and prayer services, will continue from 4 to 9 p.m.

The annual Glee Club recital entitled "Under the Rainbow" featured a section of songs from "Jesus Christ Superstar", a current popular rock opera. A poetry-in-pictures slide presentation accompanied the vocal performance.

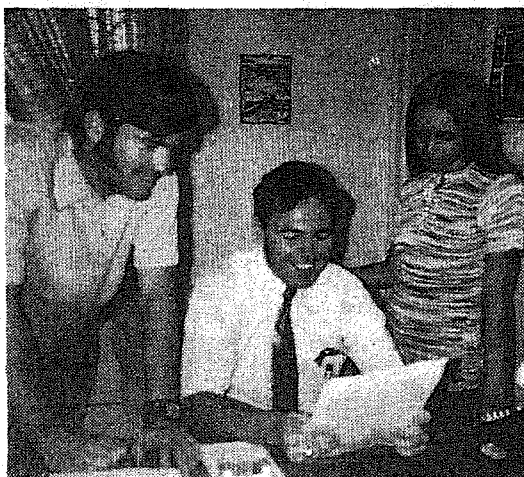
High school newspaper gets award

The Log, Christopher Columbus High School newspaper, received one of the "Miami Herald" Superior Achievement Awards at the Florida Scholastic Press Association convention held last week at the Sheraton Four Ambassadors.

Presented by Gary Ostrom, Public Service Coordinator for the Herald, these scholastic press awards are given annually, in conjunction with F.S.P.A., to high school newspapers which display "noteworthy elements of scholastic journalism."

Steve Eisenhart, editor of the Columbus Log, accepted the framed certificate for the staff. Brother Michael Flynn, adviser, and Rick Lueders, news editor were also in the Sheraton ballroom for the presentation.

Besides the Herald Award given for papers printed throughout the year, a third place plaque was awarded Steve Eisenhart for his entry in the convention-sponsored on-the-spot sports writing and page make-up contest.



FINALIZING plans for the Archdiocesan CYO convention to be held May 8 at Pier 66, Ft. Lauderdale, are l. to r. Archdiocesan CYO president, Mike Coniglio, Bob Preziosi, CYO executive director and Archdiocesan CYO secretary, Nicky Mehler.

Will stage play in parish hall

NORTH MIAMI — "Inherit the Wind" will be staged by the Muse Players during four performances at 8 p.m. on April 30, May 1, 7 and 8 at Holy Family parish hall, 14500 NE 11 Ave.

Pauline Hawthorne directs the second production of the group, assisted by Father James Kisicki, assistant pastor.

Players include William Fisher, Father Kisicki, Joe Barrett, William Flanagan, Jim Mooney, Danny Schitea, George Ahern, Mary Kisicki, John Kish, Paul Rogers, Louise Barr, Rosemary Perrone, Ed Breitfelder, Charlie Hubbard, Larry Ahern, Linda

Conrad, Ann Breitfelder, Vic Perrone, Larry Cafiero, Betty Hubbard, Michael Conrad, Bill Conrad, Patricia Rogers and Ed Kirshner.

Tickets may be obtained by calling 944-0425 or 944-0903.

Students direct two-part play

"Lovers," a two-part play by Brian Friel, will be presented in Le Nouveau Theater, April 30 through May 2, beginning at 8:15 p.m.

Barry College students are in charge of the production, which tells a story of circumstances that brand people as "losers" and "winners" in the game of life.

Spaghetti dinner

Our Lady of Lakes CYO is sponsoring a spaghetti dinner from 6:30 to 9 p.m., Friday, April 30, at the church. Tickets may be purchased at the door.

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School nines go after district titles

SPORTS

By JACK HOUGHTLING

This is the week for the state baseball district tournaments and by the time readers get their issues of The Voice and the results in their hands, it may be all over.

Nevertheless, archdiocese high school teams go into the week of competition with strong prospects of district titles and advancing into next week's regional playoffs.

By classifications, here is the archdiocese situations.

CLASS AA — Christopher Columbus, the lone school from the archdiocese in the

state's largest class, qualified for the District 8 playoffs by finishing for a tie for fourth in the GMAC Southern Division standings with a 9-9 record and a 12-10 overall mark. A late season slump kept the Explorers on edge but the pitching of Al Powell and Chris Lynch may carry the team through the eight-school, single elimination tournament. The Explorers were to open their district playoffs on Monday night against the GMAC Northern Division winners, Hialeah

(15-1), and need a week of near-perfect baseball to survive.

CLASS A — Heavily-favored Cardinal Newman was handed a stunning upset in the District 7 opening round as the Crusaders were knocked out of the tournament by Palm Beach Gar-

dens, 7-6. The Crusaders had run up the Archdiocese's best record, 23-4 going into the District playoffs, including the Suncoast Conference West Division Championship. In A-8, Msgr. Pace, with a 13-4 regular season record, opened its district play with an easy 7-0 win over Miami Military, while Curley's Scal-

ly pitched a three-hit 2-0 shut-out of LaSalle and Chaminade took Cardinal Gibbons, 11-6. Pace will meet the Curley-Chaminade winner for the district title on Saturday.

CLASS B — St. Thomas Aquinas is the lone archdiocese school in this... and the Raiders may be considered among the favorites although the team's record is not impressive. John Raffa is the

lone St. Thomas pitching reliable and it may be enough to carry the Raiders in the four-school playoff. St. Thomas meets St. Andrew's this afternoon and if successful, goes against the Pine Crest-Coral Shores winner Saturday afternoon for the title.

CLASS C — Mary Immaculate of Key West High rates the heavy favorite's role here, with Belen and St. Patrick's also in the race.

Ace runner burns track

Dennis Skelton, Chaminade's distance ace, turned in the best back-to-back times of his career last week as he began to reach his peak for the state championships.

Competing in the City of Hollywood championships, Skelton ran the mile in 4:13.9 and then came back with a 9:40.6 for the two-mile run. Both times were meet records and Skelton's personal bests for the events.

Also prepping for the state meet with a standout

performance was St. Thomas' dash star, Jim Soukup, who posted a 9.7 for the 100 in the Raiders' 76-56 dual meet win over LaSalle. Soukup had gone 9.6 just a week earlier in the All-Catholic meet and is the state's defending 100-yard champion in Class B.

Soukup also came back to team up with Rich Raymond, John Armstrong and Bill Cone to win the 880 relay in 1:33.1. The foursome is also the state's defending champions in the event.

Aquinas 5th, Curley 6th in state championship

The St. Thomas Aquinas golf team and the Archbishop Curley squad combined to give the archdiocese its best-ever showing in the state championships, finishing fifth and tied for sixth, respectively.

St. Thomas finished fifth with a 620 total, with Buddy Rountree leading the way with 75-74-149, tied for 12th in the individual standings.

Curley wound up with a 622 team total with Scott Parks as the low man, tying Rountree at 149 with rounds of 77 and 72.

The Raiders missed out on the possible team championship when Tom Duggan experienced a heart-breaking 10 on a par four hole in the final round. His tee shot over a cluster of trees was lost and he had to see off again with a penalty of two strokes. His second tee shot was out of bounds and he again had to tee off — this time shooting five before even getting off the team.

In the previous day's competition, he had shot par on the hole and the difference of six strokes ended up as the difference in first place and fifth for Aquinas.

However, it was an impressive showing for the two archdiocese schools, as

the state golf tournament is all classes in one. If the usual state classifications, such as in football and basketball, had been followed, St. Thomas would have been the state Class B champion and Curley would have been the state Class A champion.

All schools that finished ahead of them are larger Class AA.

Collegiality criteria given

BOWLING GREEN (NC) — There are at least six criteria for genuine collegiality, a Jesuit theologian said here.

Father Walter J. Burghardt of Woodstock (Md.) College said at a lecture spon-

sored by the Toledo diocese's priests' speakers bureau that the current Church reform is "creative, transforming and revolutionary." The Church is becoming a "radically new" Church that will emphasize true collegiality, he said.

CYO softball scores

BOYS			
Anunciation	12	Blessed Trinity	13
Visitation	7	St. Michael	10
St. Bartholomew	14	St. Raymond	1
St. Stephen	1	St. Louis	0
GIRLS			
St. Timothy	20	St. Michael	24
St. Theresa	8	Immaculate Conception	15
St. Brendan	7	St. Timothy	11
Holy Rosary	6	Epiphany	10
St. John the Apostle	9	Holy Redeemer	16
St. James	5	Our Lady of the Lakes	6
St. Martha	3	St. Rose of Lima	12
St. Rose of Lima	3	St. James	4
St. Clare	1	St. Theresa	9
St. Vincent Ferrer	0	St. Brendan	7
Holy Name	121		
St. Francis of Assisi	2		

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Urgent need of school aid cited

CONTINUED FROM PAGE 1

"If we in our giving can make visible in the world all that Vatican Council II stands for, if we can really make it work, that will be the thing for which this generation was put here," the NCCW leader pointed out. "If the Church means so much to us we must give it everything we have in this particular hour and if we do we will have been here when the Church needed us," she reminded delegates.

During opening sessions of the convention, Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, emphasized that "all children have a common destiny — they all have a right to a good education — they are the citizens of tomorrow."

A tuition grant of \$100 per student in the nonpublic school, he said, would only provide 1/8 of the total cost

of the secular education of each child. "It will cost the state \$11 million," he explained. "But the state would have to spend \$203 millions if these schools were to close and the students enroll in public schools."

Msgr. McKeever emphasized that such legislation would not only be a saving to taxpayers but would be an "act of justice" to parents of children in nonpublic schools who are already bearing an "unjust burden."

ACCORDING to the educator, opponents of the measures charge that such tuition grants would be a violation of the principles of separation of church and state. Yet, he pointed out, the last five U.S. Supreme Court decisions on this subject recognized that religious-oriented schools do perform a public service.

In addition, he added, the G.I. Bill of Rights provided service men returning from war with the privilege of going to any college of their choice, including church-oriented colleges and universities, and noted that a similar situation exists with regard to the constitutionality of proposed tuition grant measures.

Dr. John Grady, Florida chairman of the Right-To-Life Committee and a member of the staff at Belle Glade General Hospital, told delegates that "abortion is not just a single issue" but just one phase of attacks being made today on personal achievement, self-sacrifice and Americanism.

Up until 1967, the physician said, all states had similar abortion legislation which permitted abortion only when the life of the mother was in danger.

EMPHASIZING that there is no great need for

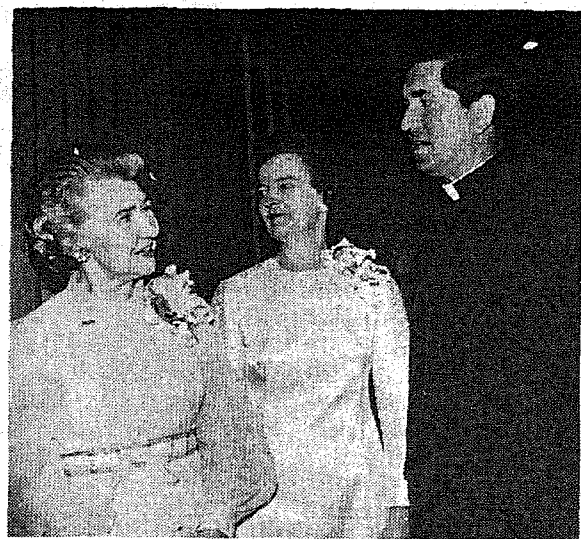
abortion from a medical point of view, Dr. Grady said that in his 10-year practice of obstetrics, he has never seen an instance where the life of the mother or the child had to be sacrificed.

He called the fight for liberalized abortion laws "a well-planned operation" and said that identical legislation for relaxed abortion laws was introduced in 1967 in 31 states and supported primarily by the American Civil Liberties Union.

During a luncheon session, Mrs. John Gallagher, legislative chairman of the Miami Provincial Council of Catholic Women, urged women to take a more aggressive role in legislation and in community affairs, emphasizing that it is not enough to show concern.

"BEGIN by making waves in your community — not by storming city hall but by looking around. Perhaps you can join the group fighting obscenity in films and literature or by volunteering to help at your local drug information and counseling center. If you don't have one, help organize one," Mrs. Gallagher suggested.

"Beyond this be an informed voter, take an active part in local government. Take time to know the candidates and their platforms be-



NCCW president, Mrs. Thomas Burke, left is welcomed to Miami by Mrs. Edward Keefe, ACCW president; and Father Rene Gracida, V.G., Chancellor of the Archdiocese of Miami.

fore you pull the levers. Some of you ladies must run for public office soon," she continued. "For if you don't, the extremes of women's lib, Abortion Coalition Reform, and Zero Population Growth will be directing our government. They are zealous and aggressive and already making inroads. What better way to make an impact than to be a leader in government," Mrs. Gallagher, who is a registered lobbyist for The Florida Catholic Conference, said.

A resident of the state capital, Mrs. Gallagher noted

that in addition to liberalized abortion bills and tuition grant measures, there are several new family planning bills and a package of divorce reform bills also under discussion in the legislature.

She urged ACCW members to write to legislators expressing their views on proposed legislation and to visit Tallahassee and attend committee hearings and sessions.

"The state government is you," she emphasized. "You, your families, friends and neighbors, what do you want?"

Denver fights to save schools

PUEBLO, Colo. — (RNS) — While possibilities of preventing the final closing of Catholic schools in the Pueblo diocese seem remote following announcement that all will close in June, there is definite hope that the same fate does not face Denver's diocesan schools.

Denver's archdiocese has scheduled a solicitation on May 2 to raise \$1,420,000, about one-third of which will be used to maintain parochial schools in northern Colorado, according to Msgr. William Jones, vicar of educational services.

Archbishop James V. Casey of Denver has indicated that "every reasonable ef-

fort" will be made to maintain parochial schools. A sum of \$722,500 is included in the budget for the coming year for education, as part of the Archbishop's Annual Campaign for Progress.

FOLLOWING the announcement of the closing of Pueblo's parochial schools by Bishop Charles A. Buswell, Pueblo legislators sought to introduce a measure in the Colorado state house to allow the state's Department of Education to purchase educational services from the parochial schools for a period of one year at a cost not to exceed \$200 per pupil.

The regional legislators

say that such a bill would save both Pueblo and the state taxpayers funds which will have to come from local taxpayers to support an inevitable increase in public school taxes. It would also alleviate, they say, the inevitable overcrowding and teacher shortage which will occur this Fall in Pueblo.

Colorado's Gov. John Love said, "I think that parochial schools have done a fine job and contributed greatly to the educational picture in the state of Colorado." He added that while he is sorry to hear of the decision to close Pueblo's Catholic schools, the state constitutional provision against giving funds to church-related schools is specific and very clear and that he supports the recommendations of the school aid committee.

Suggest dropping old wedding tunes

CONTINUED FROM PAGE 3

expressed it: "Unreserved acceptance of this music would mean prolonging an anachronistic past."

THE article made no mention of a motu proprio published by Pope Pius X in 1903, which specifically banned the use of either wedding march as well as of the use of the Ave Maria by Gounod in liturgical ceremonies. The same document also banned women from church choirs. Observance of these prohibitions fell into gradual disuse in many parts of the world over the years.

The official of the worship congregation was definite in saying that the new suggestions "do not carry any juridical weight as did those of the motu proprio of Pius X but, as mentioned in the article, were intended only for the 'general orientation' of bishops' conferences or local bishops."

ON the subject of liturgical music, Pope Paul VI told an audience of 1,000 Italian nuns visiting him that they must experience the "sensus ecclesial" (mind of the Church) — which he defined as "love for and faithfulness to the Church" — in their work with sacred music.

The Pope told the Sisters, members of the Italian Musical Association of St. Cecilia, that not everything is valid for music in the liturgy. "Not everything," he said, "is licit. Not everything is good. Here the 'sacred' must be joined with the 'beautiful' in a harmonious and devout synthesis

which permits the capacities of the various assemblies to express their faith fully for the glory of God and the edification of the Mystical Body."

The Pope expressed the hope that the Sisters present would be wise and impartial in their choice of sacred music. He said he hoped that "guided by the norms of the Church, by your liturgical sensibility, as well as by study and by the training of taste, you may finally achieve a body of Italian liturgical songs that will be on the lips and in the hearts of the faithful for decades to come."

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BILL FARR

Taking your next trip on a ship? Here are a few sea travel hints: Deck chairs are free on freighters; on passenger ships they cost from \$3 up depending upon the line and the length of trip. Laundry service is available only on long distance passenger ships (seldom on transatlantic liners). The services of ships' doctors are free for seasickness or for any other complaint incurred as a result of the voyage; for all other services, a fee is charged. The largest Atlantic liners have travel bureaus selling continental rail tickets and reservations at larger hotels. Never leave valuables in your cabin; give them to the purser for safekeeping. Bon Voyage!

Whatever your needs may be in the way of travel, be sure to make FARR TOURS, 424 Lincoln Road, Miami Beach, 531-5327, your headquarters. We handle everything in the way of travel, and there is no extra charge for booking through our agency.

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The Money In-Between Time

Springtime is like a "money in-between time," a chance to catch our breath: hopefully Christmas bills are all paid, and we prudently start putting a little away, anticipating vacation, graduations, and weddings. Even better, for many people this in-between time brings an addition to their pocketbooks by way of tax refunds.

What's my point? There are several. Many people ask what they can do additionally to help the missions and the world's poor? Many people, feeling the strain of present-day inflation, still send a sacrifice regularly and write they wish it could be more.

There are many ways to give to the missions, and this "in-between time" is one opportunity we hope is not missed. The missionaries serving in the most poverty stricken areas of the world have no "in-between time" . . . no vacation . . . no tax refunds. The spiritual and material suffering of the poor goes on; the relief, hope and progress missionaries bring depends on your support, financially — true — but first by your concern and love, and by the unseen power of your sacrifices and prayers.

Springtime is often a time when mission concern and sacrifice is forgotten. Yet here is a special opportunity for sharing. When many of us are catching our breath and feeling refreshed with spring fever, the missions begin to feel the additional hardships of neglect. This year could be different if our springtime embraced the poor of the missions!

Springtime offers extraordinary opportunities to help the missions: a share in your tax return is one way to thank God for your work, your health, your means of sustenance. Spring cleaning? Remember the missions — old gold, silver, and jewelry, given to the Society is always appreciated. Unneeded Life insurance policies, gift annuities, and remembering the Society for the Propagation of the Faith in your Will are other ways of helping the missions.

We have no savings clubs, but a weekly or monthly donation can provide a missionary seminarian with a year's education, a catechists monthly support, a leprosarium with the needed medicine, and on and on.


Most of all, please use this springtime to grow in the love of Christ by remembering in a special way your fellow human beings who need to know your love all year round. Please clip out this column and send that special gift for others today.

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genovar, 6301 Biscayne Blvd., Miami, Florida 33138.

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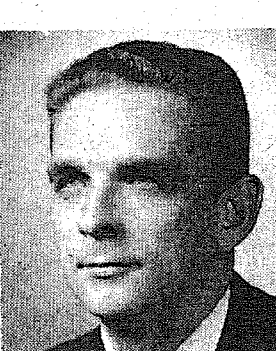
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Sacerdotes apoyan celibato opcional

WASHINGTON — Más de la mitad de los sacerdotes de Estados Unidos apoyan el celibato opcional, según un amplio estudio auspiciado por los Obispos de E.U., aun cuando una "gran mayoría" considera el celibato como una ventaja en su trabajo.

Tres de cada cinco sacerdotes, según este estudio, esperan que la Iglesia cambie sus leyes sobre celibato y el 75 por ciento de éstos creen que tal cosa ocurrirá antes de la próxima década.

El estudio encontró también una "preponderante evidencia" de que la Encíclica Humanae Vitae, reafirmando la oposición de la Iglesia a la contracepción artificial no cuenta con la simpatía de la mayoría de los sacerdotes americanos.

Muchos de los sacerdotes, aunque favorecieron el celibato opcional, expresaron que no contraerían matrimonio aun cuando tuvieran el derecho a hacerlo.

Los resultados de este survey serán estudiados por la reunión de obispos del 27 al 29 de abril en Detroit. Nunca se pensó darle publicidad antes de esa fecha, pero los resultados fueron obtenidos de alguna forma por el New York Times que los publicó en primera plana el pasado día 15.

Cardenal Krol no cree que obispos voten por cambio

WASHINGTON — El Cardenal John Krol, director del Comité de Obispos que realizó el survey de sacerdotes de E.U. que reveló que la mayoría de los sacerdotes de este país apoyan el celibato opcional, no ve posibilidad alguna de que la jerarquía americana pida un cambio de las leyes que prohíben casarse a los sacerdotes.

"La posibilidad de ordenar hombres casados para el sacerdocio es muy real", dijo, sin embargo, el Cardenal, Arzobispo de Filadelfia, destacando que el Sínodo de Obispos consideraría esa posibilidad este otoño.

El Cardenal dijo que no veía la posibilidad de que la jerarquía de Estados Unidos votara en favor de un cambio en las leyes del celibato, "porque esta es una ley universal de la iglesia" y por tanto, no podría alterarse "sin relevancia para la Iglesia total y universal."

Arzobispo Manning hace un Cursillo

LOS ANGELES — El Arzobispo Timothy Manning, de Los Angeles, hizo cursillo junto a otros 42 hombres en esta ciudad.

Describiendo la experiencia, dijo: "Uno se siente impulsado a experimentar un amor a Cristo en el Santísimo Sacramento, como yo nunca había conocido anteriormente. En el cursillo uno se convierte en sí mismo. Fui como arzobispo. Pero al segundo día ya era yo mismo."

El Movimiento de Cursillos se inició en 1944 en la isla de Mayorca, España, y desde entonces se ha extendido a distintas partes del mundo. El primer cursillo tuvo lugar en Estados Unidos en 1957. Unos 3,000 hombres y mujeres en la Arquidiócesis de Los Angeles han hecho el cursillo.

El Arzobispo dijo que no había ningún truco, ni pentecostalismo envuelto en el cursillo. Es dijo, "una total absorción del amor de Cristo".

"Gracias a mi experiencia, puedo decir que el cursillo cuenta con el 100 por ciento no sólo de mi aprobación, sino de mi entusiasmo," enfatizó el Arzobispo Manning.

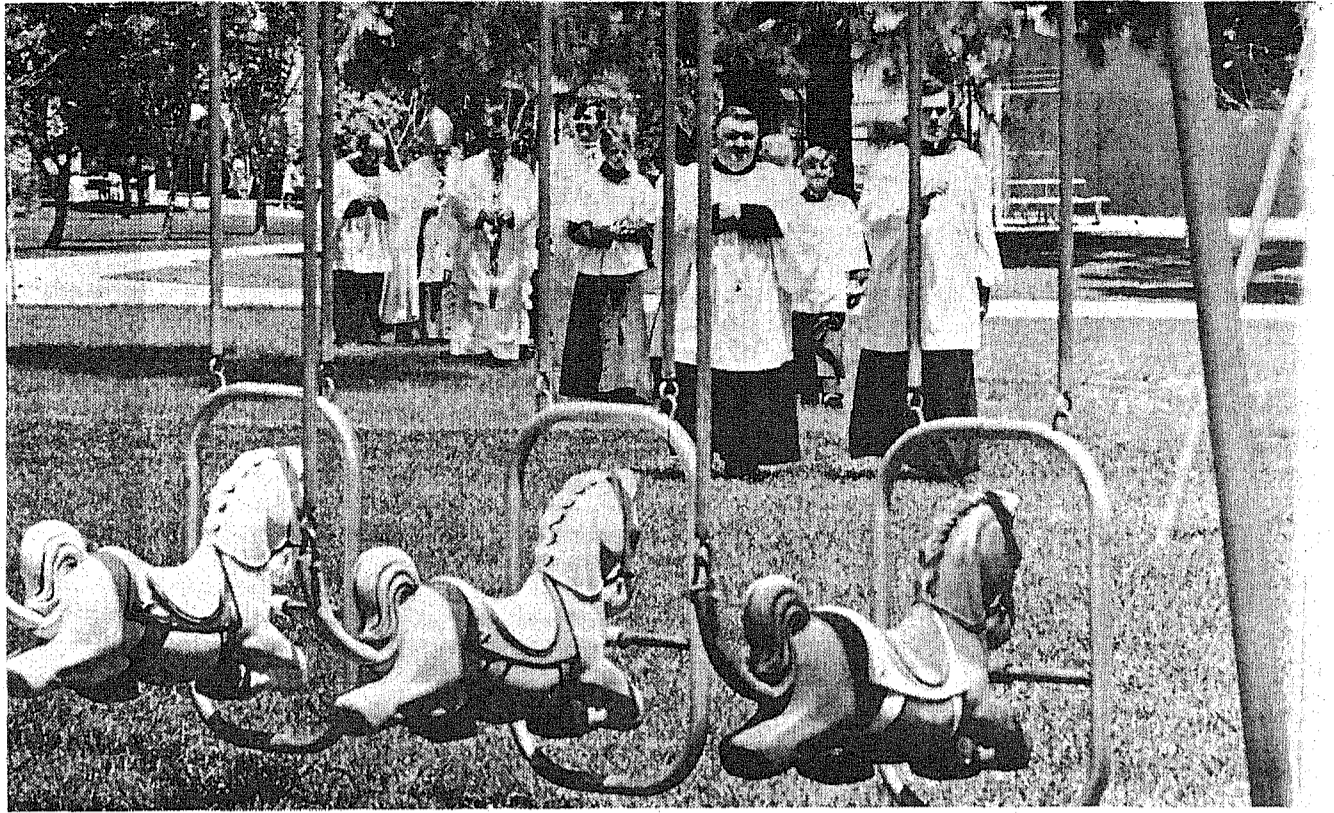
Marchas nupciales son obsoletas

CIUDAD VATICANO — La Congregación del Culto Divino sugirió aquí que las marchas nupciales de Mendelssohn y Wagner, así como las Ave Marías de Gounod y Schubert resultan tan gastadas y obsoletas, litúrgicamente hablando, que debían ser eliminadas de las ceremonias nupciales de la Iglesia lo antes posible. Sin embargo, se advirtió que esto era una recomendación y sólo eso, recomendación. La crítica no se refiere a los valores artísticos intrínsecos, sino a que no resultan adecuadas para el uso litúrgico.

Evitar todo antisemitismo

LONDRES — El Consejo de Cristianos y Judíos destacó aquí la responsabilidad de padres y educadores de evitar que los jóvenes se confundan y puedan caer en antisemitismo cuando se les explica la pasión de Cristo.

En una declaración de Semana Santa, dice: Tanto el Consejo Mundial de Iglesias como el Concilio Vaticano han declarado que los eventos históricos que condujeron a la crucifixión de Cristo no deben presentarse de forma que sobre el pueblo judío caiga una responsabilidad que es de toda la humanidad y no de una raza o comunidad. Añade que "los cristianos no podrán comprender el cristianismo sino comprenden el judaísmo y a los judíos. Quizás el tiempo de Pascua es el momento para la búsqueda de tal comprensión."



A través de los amplios jardines del Marian Center, Hogar Para Niños Retardados Mentales que auspicia la Archidiócesis de Miami, el Arzobispo Coleman F. Carroll procede a la bendición de las nuevas adiciones, que incluyen un pabellón para residentes. Las obras fueron realizadas por el arquitecto Thomas Madden y el contratista A.A. Alejandro y el Arzobispo Carroll las calificó como un gran paso en el desarrollo de este centro para

la educación y atención especializada del niño retardado. Durante la ceremonia, el coro del Marian Center interpretó los cantos litúrgicos y unos de los jóvenes actuó como lector y comentarista de la misa. Refiriéndose a esa participación activa en la liturgia el Arzobispo dijo que el canto de esos niños estimulaba a la oración y que el pequeño que actuó como lector lo hizo mejor que muchos de los lectores de las parroquias.

Simposio de Antropología Estudia "La Influencia Cubana en Miami"

Cuba fue tópico de discusión en el XXX Congreso de la Sociedad de Antropología Aplicada en salones del Dupont Plaza el pasado 17 de abril.

Hablaron de La Influencia Cubana en Miami personas conocedoras en diversos aspectos de lo cubano como elemento significativo en la vida de esta comunidad en los últimos 10 años.

— Monseñor B. O. Walsh de la Arquidiócesis de Miami habló sobre el Programa de Ayuda a Niños Cubanos que en número de 60,000 fueron recibidos por diversas agencias públicas y privadas, que con respaldo económico del Gobierno de EE.UU., se hicieron cargo de estos niños, mientras sus padres aguardaban impacientes la oportunidad de salir de Cuba para reunirse con ellos en el exilio. A partir de 1965, la mayoría

de estas familias cubanas, separadas por el comunismo, ha conseguido la dicha de volver a formar un hogar en tierras extrañas aunque hospitalarias.

— El Prof. Jose Angueira del Miami-Dade Jr. College (South) presentó un trabajo sobre La Americanización de Liborio: Un Caso de Aculturación. Con datos precisos y anécdotas pintorescas Angueira dibujó un cuadro valioso del fenómeno de transculturación que se está gestando en Miami con el choque bonito y productivo de lo cubano y lo anglosajón: ni el norteamericano miamense en 1971, ni el cubano exilado 1971 pueden considerarse "típicos" ejemplares de sus respectivas sociedades de origen. Ambos han perdido un poquito de lo propio para ganar mucho más de que ya es común: una estructura y

ambiente biculturales de innegable riqueza.

— El Dr. Robert C. Mings y Paul S. Salter de la Universidad de Miami presentaron un interesante trabajo sobre El Impacto Futuro de la Colonia Cubana en los Patronos Electorales de Miami Metropolitano. Estimados estadísticos señalan que la población cubana constituirá el 26% de la población total del condado Dade en 1975. Esto significa que el potencial político cubano de esta área será factor a considerar por los partidos políticos vigentes en el presente y el futuro de esta comunidad.

— Lydia Cabrera Herrera, Profesora del Miami-Dade Jr. College (South): actuó como moderadora del Panel y en próxima edición de The Voice ofrecerá detalles más amplios sobre este interesante evento.

lograron integrarse armoniosamente al clima, al ambiente social y espiritual de la Isla tropical y cristiana. Estos orichas se han trasladado al exilio cubano, especialmente en el área floridana donde la vegetación y el clima, similares a Cuba, facilitan el mantenimiento de sus ritos y creencias. Se destacan en el trabajo, además, las diferencias culturales cubano-americanas ante la cuestión racial. De hecho, apunta la autora, la discriminación racial no constituyó problema en Cuba hasta el advenimiento al poder de Fidel Castro en 1959.



El Premio Carlos Guas Decall, en memoria de uno de los caídos en la gesta del 17 de abril, es entregado por el Presidente del Club Sertoma Cubano, señor Pedro López, a la señorita Vivian B. Enriquez, alumna del Colegio Gesu.

El joven Enrique Márquez, estudiante del Miami Dade Jr. College y colaborador de la redacción de The Voice conquistó el premio Máximo Gómez, en el concurso literario convocado por el sertoma. El nieto del Generalísimo Máximo Gómez, entrega el premio al joven escritor.

Una estudiante de séptimo grado de la Escuela Parroquia Gesu y un joven colaborador de The Voice resultaron ganadores del Concurso Literario convocado por el Club Sertoma Cubano en ocasión del Décimo aniversario de la Gesta de la Brigada 2506, el 17 de abril.

Vivian B. Enriquez, de séptimo grado de Gesu ganó el premio Carlos Guas Decall, que honra la memoria de uno de los combatientes que perecieron en el desembarco de Playa Girón.

Nuestro compañero Enrique Márquez, estudiante de Medicina en el Miami-Dade Jr. College y empleado de la Arquidiócesis de Miami, colaborador de The Voice, conquistó el premio Máximo Gómez.

Orlando González, también estudiante del Miami Dade Jr. College, obtuvo el Premio José Martí y el joven Manuel González Acosta, de 14 años y estudiante del Colegio St. John, de New York, obtuvo el premio Antonio Maceo.



América Latina: Hacia una Iglesia Pascual

Por EDUARDO PIRONIO
Secretario General del CELAM

I
HOY LA IGLESIA de América Latina va descubriendo su fisonomía propia. No que antes no la tuviera y expresara: Siempre la Iglesia de América Latina experimentó y ofreció el carisma original con que la revistió el Espíritu.

Pero es cierto que hoy hemos tomado particular conciencia de nuestra vocación específica y de nuestra riqueza propia. Nos interesa de un modo particular descubrir y presentar la identidad esencial de la Iglesia Latinoamericana. Vamos comprendiendo mejor que "la indivisa catolicidad de la Iglesia" está compuesta por la "variedad de las Iglesias locales" (L.G. 23). Corresponde — no por superioridad y autoprestigio, sino por responsabilidad y servicio — que nosotros vivamos auténticamente lo nuestro. Cada Iglesia — en perfecta y plena comunión de Espíritu con la Iglesia universal — debe ser fiel a su vocación y a su tarea. Debe desarrollar su riqueza y manifestar su estilo. Es el único modo de ser fieles al Espíritu y de ofrecer a los hombres de una determinada cultura la presencia encarnada de Jesús el invariable Señor de la historia.

POR ESO hablamos de la Iglesia Latinoamericana como de una "Iglesia Pascual" ¿En qué sentido y por qué? ¿No es

acaso pascual la Iglesia que peregrina en Asia o en Europa? Ciertamente que sí. Ya que, en definitiva, toda Iglesia es esencialmente pascual. La Iglesia nace de la Pascua de Jesús, la expresa y celebra en su misterio, lo anticipa en su semilla del Reino. Esencialmente la Iglesia es la Alianza que brota de la Pascua de la cruz. ¿Puede concebirse una Iglesia que no sea el Sacramento del Señor Resucitado? ¿Puede entenderse una Iglesia — puede construirse y vivir — si no proclama centralmente la muerte y resurrección de Jesús anunciando su venida?

¿Por qué entonces nos apropiamos el carácter pascual para nuestra Iglesia? Porque es la Iglesia de la esperanza, del anonadamiento y del Espíritu. Es decir una Iglesia joven y renovada, que saborea la fecundidad de la pobreza y se apoya sólo en la fuerza interior del Espíritu. También otras Iglesias lo hacen. Por eso el aspecto pascual no es "exclusivo" de la Iglesia Latinoamericana, pero sí "característico". Es una exigencia especial de nuestra Iglesia. Sobre todo en la hora que vivimos.

II

LA EXPRESION la tomamos de los Documentos de Medellín. Como respuesta a "un llamado de Dios" — que nos interpela a través de "los legítimos y vehementes reclamos pastorales de la juventud" — los obispos hemos pedido una Iglesia auténtica-

mente pobre, misionera y pascual, desligada de todo poder temporal y audazmente comprometida en la liberación de todo el hombre y de todos los hombres (M. 5, 15).

No es circunstancial que este texto lo encontremos precisamente en el mensaje a los jóvenes y que el rostro de una Iglesia auténticamente pascual aparezca como la única respuesta a sus exigencias.

LA IGLESIA Latinoamericana debe ser, de un modo especial, la Iglesia de la Pascua. Se ha comprometido de un modo solemne a la liberación plena del hombre y de los pueblos. Se ha comprometido a realizar la Pascua. Porque la liberación, entendida en su exigencia bíblica fundamental, es esencialmente un tema pascual. Con tal, sin embargo, que la entendamos en la totalidad religiosa y escatológica de Cristo y su Evangelio.

Por lo mismo, la Iglesia Latinoamericana se ofrece en las exigencias pascuales de la pobreza, la libertad y la misión.

La Iglesia de la Pascua no es precisamente una Iglesia "triumfalista" o "del poder". Todo lo contrario. Una Iglesia pascual es ante todo una Iglesia del anonadamiento y la crucifixión, la pobreza, la persecución y la muerte. Es la Iglesia de la esperanza y la alegría. Pero en la profundidad verdadera que da la cruz y el silencio. Porque hay un modo de perder el valor del sufrimiento y el sabor de la pobreza: sacarlos del ámbito sagrado de "lo secreto" (cfr. Mt 6, 4-18).

No es tampoco la Iglesia del "automartirio". Hoy corremos el riesgo los cristianos de sucumbir a la extraña tentación de proclamarnos los permanentes "perseguidos por la justicia" (Mt 5, 10). La Iglesia pascual es la que nace del enterramiento silencioso y de la muerte oculta del grano de trigo (Jn 12, 24). Saborea la fecundidad de la persecución pero no la provoca sin motivos.

III

ESTA ES "la hora" de la Iglesia Latinoamericana. Es preciso que la comprendamos con gozo y humildad. No es la hora de superioridad y del prestigio. Como si tuviéramos que enseñar y dominar a los otros. Como si las demás Iglesias debieran aprender de nosotros a ser fieles. Como si fuéramos los únicos que hemos conocido "el tiempo y el momento" (Hechos 1, 7).

Es la hora de la responsabilidad y el

compromiso, la conciencia, la renovación y el servicio. La hora de comprender que ha llegado a nosotros "el tiempo favorable y el día de la salvación" (2Cor 6, 2). La hora de conocer, en la sencillez cotidiana de los signos de los tiempos, que este es el momento de "nuestra visita" (Luc 19, 44).

El tema de "la hora" de Jesús es eminentemente pascual. Está esencialmente orientado hacia su muerte y su resurrección. Desde Caná hasta la Cruz el anuncio y la proximidad de "la hora" va cargando de sentido pascual el Evangelio de San Juan (Jn 2, 4; 7, 30; 8, 20; 12, 23; 13, 1; 17, 1). Está directamente conectado con el tema del Espíritu (Jn 7, 39; 19, 30-34). También con la presencia de María "imagen y principio de la Iglesia" (L.G. 63 y 68). Es interesante señalar que los dos únicos momentos en que San Juan habla de la Virgen son los marcados por "la hora" misteriosa de Jesús (Jn 2, 1 ss.; 19, 25-27).

La hora de Jesús es esencialmente hora de anonadamiento y crucifixión exaltación y esperanza. Es la hora de la comunicación del Espíritu a través de su humanidad glorificada.

¿Pero qué es esta hora nuestra en América Latina? ¿Por qué insistimos tanto en que esta es la hora de nuestra Iglesia?

Porque el Espíritu está obrando en nosotros de un modo nuevo y despertando energías y responsabilidades ocultas. Porque el Padre nos descubre la urgencia y totalidad de su plan de salvación sobre nosotros y nuestros pueblos. Porque el Señor nos lo está pidiendo absolutamente todo. No es una hora de superioridad sino de servicio.

HAY TRES aspectos que marcan hoy a nuestra Iglesia de un modo profundo y original:

— una mayor conciencia de que debe descubrir y promover su riqueza propia (pensamiento teológico, acción pastoral, compromiso evangelizador, etc.);

— una urgencia mayor de hacerse presente en el desarrollo integral o liberación plena de los pueblos (superación del clásico dualismo que separaba fe y vida y que constituye "uno de los más graves errores de nuestra época" (G. S. 43);

— una particular vocación a la experiencia y manifestación de la colegialidad (expresar la Iglesia en comunión).

La Semana Próxima:

"¿Como Seria Esta Iglesia Pascual?"

"Esta es la hora de la Iglesia Latinoamericana"

LA VOZ

Suplemento en Español de VOICE

Bancarrotas agrícolas en Cuba de Castro

Por MANOLO REYES

El mismo día que el régimen rojo de La Habana planeó el llevar a vías de hecho el realizar una descabellada zafra azucarera de diez millones de toneladas de azúcar, ese mismo día recibió el golpe final de gracia la agricultura de Cuba bajo el castrocomunismo.

Esto ocurrió por allá a finales de 1968. De entonces acá hemos venido señalando que la zafra azucarera de Cuba ha ido en picada hasta llegar al extremo en que se encuentra en la actualidad.

LA ZAFRA azucarera actual de Cuba será la peor y la más baja de toda su historia contemporánea.

El régimen de Fidel Castro señaló que la zafra 1970-1971 sería de siete millones de toneladas.

Desde su inicio esta zafra, con el desprendimiento catastrófico de la anterior titulada de los diez millones y que sólo llegó cuando más a seis millones, ha tropezado con una serie de inconvenientes y fracasos.

Según el anuncio de Castro, el primer millón de la actual temporada se alcanzó el 25 de enero. Y ya comenzaba el régimen a afrontar el fracaso por la enorme resistencia del pueblo cubano. A esos efectos desde principios del año 1971 empezó a indicar que pondría en vigor una llamada ley contra "la vagancia". Dicha ley es una autoconfesión del régimen de su fracaso en estimular al cubano a ir a los campos, así como una admisión de la tremenda resistencia del pueblo.

La titulada ley contra la vagancia es un nuevo método represivo del estado totalitario comunista contra la resistencia cubana.

El pasado 21 de febrero el régimen rojo de Cuba anunció que había llegado al segundo millón de toneladas. Lo cual ya de por sí estaba demostrando un atraso considerable en la zafra, aun cuando fuera cierta la aseveración de los castrocomunistas, porque siempre se duda de la veracidad de sus declaraciones.

El famoso "corte Australiano" puesto en vigor con gran fanfarrea por Castro en la zafra actual demostraba ser un nuevo fracaso.

El 17 de marzo los rojos de Cuba anunciaron que habían llegado al tercer millón y tuvieron que admitir que lo habían hecho con retraso.

Hace sólo unas pocas horas la radio roja de La Habana informó que habían llegado al cuarto millón y repitieron que con atraso.

Todo ello indica que las predicciones hechas con bastante antelación que la zafra actual sería un total fracaso, están reafirmando con los hechos.

FUENTES de expertos occidentales creen que el castrocomunismo llegará a duras penas a cinco millones de toneladas, en este año.

Pero sea de una forma u otra, esa azúcar jamás irá a manos cubanas, sino al eje Moscú Pekín.

E indudablemente... la tradicional zafra cubana bajo el castrocomunismo está en bancarrotas.

Estrenan Aquí Herida Luminosa

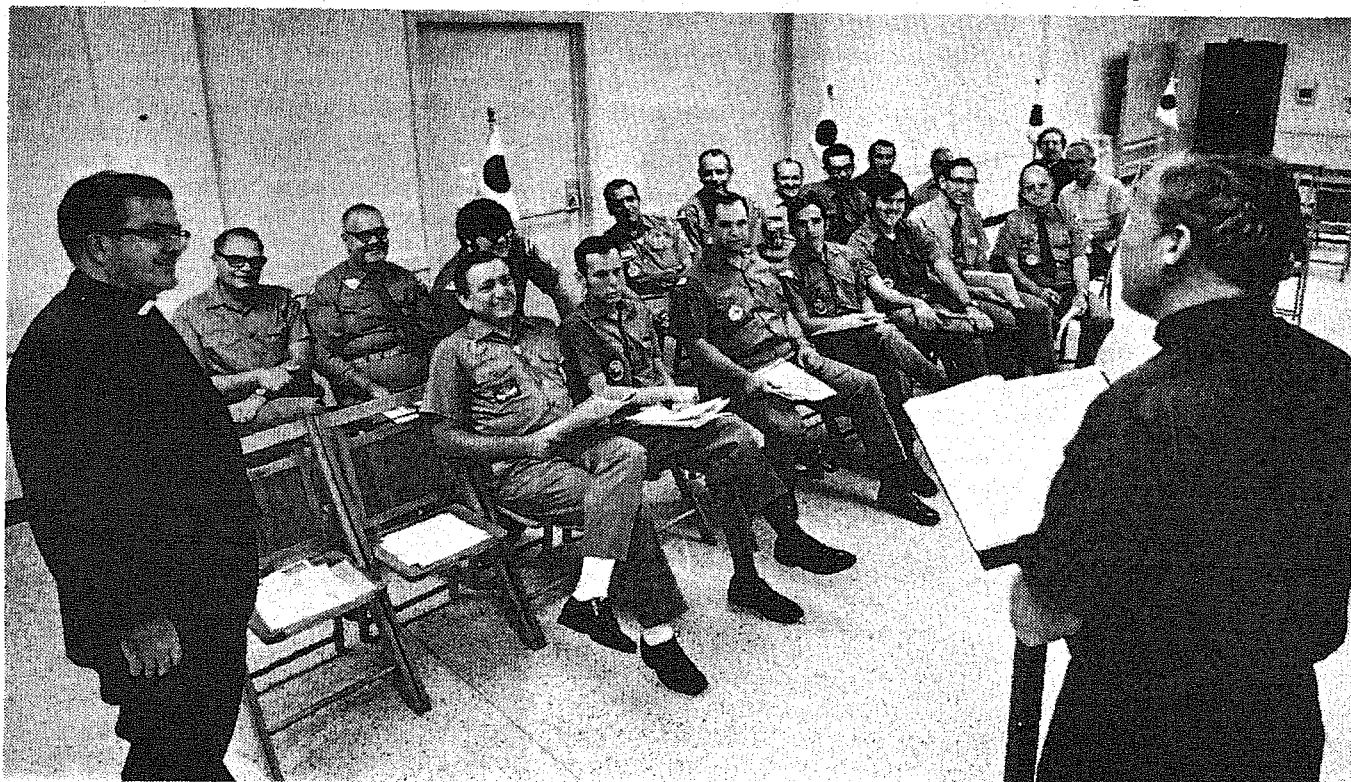
Una obra de hondo contenido humano "La Herida Luminosa" ganadora del Premio Nacional de Teatro de España, original del escritor José María de Segarra, será estrenada mañana, sábado, a las 9 p.m. en el Teatro Las Máscaras, 3058 S.W. 8 St.

La obra fue escrita originalmente en catalán y traducida al español por José María Pernán. El argumento es la historia de un joven sacerdote que, con su muerte — "la herida luminosa" — logra reconciliar a sus padres, haciéndolos deponer el orgullo y amor propio en aras del amor conyugal.

No es tampoco la Iglesia del "automartirio". Hoy corremos el riesgo los cristianos de sucumbir a la extraña tentación de proclamarnos los permanentes "perseguidos por la justicia" (Mt 5, 10). La Iglesia pascual es la que nace del enterramiento silencioso y de la muerte oculta del grano de trigo (Jn 12, 24). Saborea la fecundidad de la persecución pero no la provoca sin motivos.

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Es la hora de la responsabilidad y el



Guías e instructores de Boy Scouts participaron en un día de estudios sobre su propio mejoramiento humano, tanto en lo personal como en su relación con los niños y jóvenes de los que son mentores. La jornada tuvo lugar en el Colegio de Belén. En la foto, el Padre W. J. Dockerill, Director de Actividades

Juveniles de la Archdiócesis de Miami les habla sobre el apostolado seglar. A la izquierda el Padre José Tey, S. J., director de la Tropa Scout de Belén, que desarrolló el tema El Seglar y la Santidad y Escultismo y Apostolado. El señor Carlos J. Arbolea, que se distinguió también en la foto, desarrolló el tema Liderazgo en Acción.

Cuestionan teólogos existencia de Limbo

CIUDAD VATICANO — El Limbo, como una especie de semi-gloria para los infantes no bautizados parece estar cayendo en un limbo teológico en sí mismo, según el semanario Vaticano L'Osservatore della Domenica.

La autoridad magisterial de la Iglesia "mira con comprensión" los recientes

esfuerzos de teólogos en el estudio del problema de los niños no bautizados y su destino eterno.

"Porque el misterio de salvación ha de ser accesible a todos, nos preguntamos si la necesidad del bautismo para la salvación, no restringe el plan universal de salvación," dijo el Arzobispo Ferdinando Lambruschini, de Perugia,

autor del artículo sobre El Limbo.

"Ciertamente no estamos en posición de hacer hipótesis sobre los plausibles modos de salvación de los infantes, pero sabemos que la infinita bondad de Dios tiene medios que son desconocidos para nosotros."

"Según el Concilio Vaticano II, la Iglesia... no es

sólo arca de salvación para los que están dentro de ella, sino también un 'sacramento' que es signo e instrumento para todos los hombres en unión con Dios.

En base a esta nueva presentación de la Iglesia, tenemos que buscar una más amplia interpretación que en el pasado, con el viejo adagio "fuera de la Iglesia no hay salvación".



MARIAN CENTER's first resident cottage was blessed during ceremonies last Saturday. Archbishop Coleman F. Carroll is shown outside the new structure with Miami architect, Thomas Madden, Jr., left; and contractor, Armando A. Alejandre. At right, students of the center, participate in the Concelebrated Mass preceding blessing.



Children's cottage blessed

Children, concern, and color dominated activities at Miami's Marian Center for Exceptional Children last Saturday when Archbishop Coleman F. Carroll blessed the first resident cottage for mentally retarded on the grounds of the complex at 15701 NW 37 Ave.

Hundreds of interested friends and families of students at the Center joined South Floridians concerned with the future of the youngsters to participate in the Concelebrated Mass offered in the presence of Archbishop Carroll in the multipurpose building.

Father Rene Gracida, V.G. was the principal celebrant with Father Gabriel O'Reilly, Center chaplain; and Msgr. Francis Dixon, V.F., pastor, St. James Church, North Miami. Father John Nevins, Archdiocesan Director of Special Education; and Father Joseph Cronin, pastor, St. Clement Church, Fort Lauderdale, were chaplains to the Archbishop.

Marian Center students sang during the Mass, accompanied by Mother Lucia, superior, at the organ. Father O'Reilly pointed out in a brief homily that "another great step in the development of the Marian Center" had been completed. He expressed gratitude to Archbishop Carroll and

the Sisters of St. Joseph Cottolengo and urged everyone present to "continue to bring to your friends the same feeling that we have for God's children and the same acceptance of our special children that we feel."

After blessing the first resident cottage, which was decorated by the Key Enterprises in a multitude of colors certain to delight youngsters of all ages, Archbishop Carroll termed the fifth building of the complex a "very necessary and very important one to the Marian Center. It is most attractive and should be most beneficial to the children," the Archbishop noted, commenting on the noticeable progress made by boys and girls enrolled at the Center.

"Their singing during the Mass was most conducive to prayer," Archbishop Carroll said in praise of the children, adding that William Callahan, 13-year-old who served as lector, "did a better job than 90 per cent of the lectors in churches of the Archdiocese."

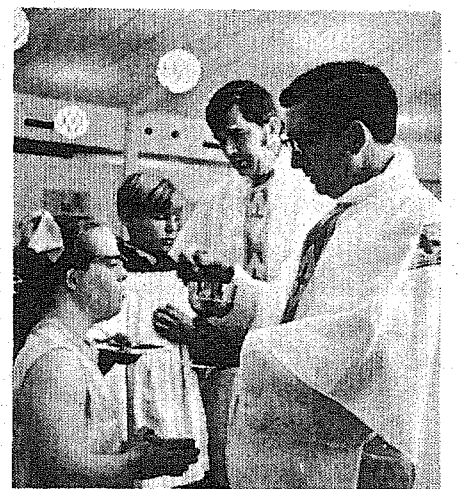
The Archbishop also extended his thanks to everyone who had been associated with the completion of the new building at the Center, which opened in 1964 and now has 133 mentally retarded youngsters under training and care.



SERVING as lector during Concelebrated Mass was 13-year-old William Callahan, Wilson, Ga., whose readings were praised by Archbishop Carroll following the Mass.



In spacious and colorful living room of the new cottage Archbishop Carroll speaks to the hundreds of guests who attended the blessing. Also present were families of children enrolled at the Marian Center in North Dade.



Students of the Sisters of St. Joseph Cottolengo who staff the Marian Center were among those receiving Holy Communion from Father Rene Gracida, V.G., principal celebrant of the Mass.



CONCELEBRATED Mass was offered in the presence of Archbishop Coleman F. Carroll by Father Gabriel O'Reilly, Marian Center chaplain; Father Rene Gracida, V.G.; and Msgr. Francis Dixon, V.F.



Procession of clergy, including Archbishop Carroll, shown above in miter, cross the spacious grounds of Marian Center to the recently completed resident cottage.

For morality-for life!

Rabbi Phineas Weberman made an incisively strong point this week before a committee of the Florida House of Representatives that is presently conducting hearings on bills to liberalize Florida's abortion laws. We hope it was heard and will be heeded.

Quoting from the book of Genesis, the Rabbi declared that "abortion is homicide." "You can not divorce morality from law," the Miami Beach Rabbi said, as he pointed out that government has a responsibility to maintain a "strong morality."

For those who claim that bringing life into the world is strictly a personal matter or an issue between a woman and her doctor, or that a woman has the right to decide the direction of her life, the Rabbi's statement must be weighed seriously.

CHRISTIANS as well as Jews agree upon this point. For what is the basis of all law? Any student of law must conclude that its foundations are rooted in a strong moral code. Stripping morality from law can only lead to chaos. It has been tried from before the time of Ghengis Khan, through Hitler, up to the present. History plainly reveals its outcome — disaster.

Three times previously, during three separate sessions, the Florida Legislature has heard every conceivable argument for the relaxation of laws dealing with abortion and each time the move has been defeated. Before the beginning of this session, the Florida Senate's Judiciary and Criminal Committee

Editorials

toured the State, took testimony from citizens in many areas, and came to Tallahassee to defeat similar bills.

WE TRUST that the Health and Rehabilitative Services Committee has considered the various statements by proponents of right to life for the unborn. When that committee reaches its conclusions on the bills this coming Tuesday, we earnestly hope that the decision will be in favor of morality — in favor of life.

No celibacy shift, Cardinal asserts

WASHINGTON — (NC) — Cardinal John Krol, chairman of a bishops' committee whose scientifically-researched study showed most U.S. priests favor optional celibacy, sees "no possibility" that the American hierarchy will ask for a change in Church law forbidding priests to marry.

"The possibility of ordaining married men for the clergy is a real one," the cardinal-archbishop of Philadelphia said, however. He noted that the world Synod of Bishops would consider that issue for priest-scarce areas at its meeting in Rome this fall.

HE made those remarks at an April 15 news conference that was quickly arranged here after portions of the \$500,000 survey — a four-year effort which he described as "the most massive single examination of the priesthood in history" — were reported in the New York Times.

Commissioned by the National Conference of Catholic Bishops (NCCB), the sum-

mary report was not to have been made public until the hierarchy's April 27-29 semi-annual meeting in Detroit.

Cardinal Krol declined comment directly on detailed elements in the survey. He said it would be "conjecture at best" to say that the findings would influence the bishops meeting.

On the celibacy issue, he said he doubted that the American hierarchy would vote for a change because priestly celibacy "is a universal Church law." He said the law could not be altered "without relevance to the total Church."

Asked his own personal views on the subject, the cardinal said he was not convinced that optional celibacy would increase vocations.

Cardinal Krol was joined at the news conference by Bishop Joseph L. Bernardin, NCCB-United States Catholic Conference general secretary. Reporters were given summaries of the studies covering the areas of sociology, psychology, history and theology.

Awaiting word on the unborn and the aged



Survey says priests' big issue is lack of freedom

By E. B. DUARTE

WASHINGTON — (NC) — Lack of freedom, not celibacy, is the major problem facing American priests today.

Most priests, according to exhaustive sociological and psychological studies directed by a U.S. bishops' committee, are more concerned with questions of authority, loneliness and relating to people than they are with optional celibacy.

Those findings were part of a \$500,000 survey that found "no evidence that the Catholic priesthood is in a state of collapse or even near collapse."

A FOUR-YEAR effort described as the most comprehensive survey on the priesthood, the survey was commissioned by the National Conference of Catholic Bishops (NCCB), which will review it at the bishops' April 27-29 semiannual meeting in Detroit.

Cardinal John Krol of Philadelphia, chairman of the bishops' committee that directed the survey, said the U.S. bishops commissioned the studies to find out the current state of the priesthood.

Summaries of the studies that have been released to newsmen cover the areas of sociology, psychology, history and theology.

The sociological study is based on a survey of the attitudes of some 5,200 active priests, both diocesan and Religious, as well as 800 men who have resigned from the priesthood.

It was prepared by the National Opinion Research

Center (NORC), under the direction of sociologist Father Andrew Greeley.

THE psychological study was directed by Maryknoll Father Eugene Kennedy and prepared at the University of Chicago and Loyola University's psychology department. It was based on in-depth interviews with 271 priests.

The costly survey also covers areas of ecumenism and pastoral ministry, but those reports have not yet been completed.

Although most priests favor a change in the Church's celibacy law, their stand does not mean necessarily that they want to get married. Only one in five would do so if they had the right, and an "overwhelming majority" consider celibacy an advantage in their work.

But, as in the cases of authority and loneliness, the priests' position on celibacy is not linked directly to celibacy. It is tied to freedom. Priests want the freedom to choose or reject celibacy.

"Freedom, of course," said a summary of the psychological study, "concerns much broader issues than just celibacy and has many implications for the fuller development of American priests."

What clergymen need today, the study continued, are greater responsibility and self-determination to grow as mature individuals within the Church.

FOR THIS to happen, according to the report, basic changes must be made in the Church's structure, because, as it now stands, it makes priests conform to the needs

of the institution rather than the individual.

More freedom, both the psychological and sociological studies indicate, would help priests overcome problems of loneliness and authority.

Priests — described in the sociological study as much like other men in emotional maturity and job performance — are not so much opposed to authority as they are to the way it is administered.

Most priests, even the younger ones, prefer to work under a strong bishop; but at the same time, the clergymen want to share in the decision-making authority.

The over-all question facing the American bishops, the psychological report said, is whether they want their priests to achieve a greater maturity "or whether the demands of the institution make it necessary to insist on reemphasizing conformity to the traditional role of the priesthood."

"Priests need to be trained in a more individual manner than was the case when seminary training was characterized by conformity," the report said. "An individualized approach to the training of priests allows greater freedom but it also insists on greater personal accountability."

The psychological report added:

"American priests need a more genuine experience of freedom in all those areas of life which are recognized as significant to the process of personal development. These include freedom concerning celibacy, self-support, place

of residence, life-style and mode of Gospel service."

The NORC study showed that most priests expect a change in the Church's celibacy law within 10 years, and also showed that an overwhelming number opposed Pope Paul VI's 1968 encyclical, *Humanae Vitae*, reaffirming the Church's opposition to artificial contraception.

THERE is also less support among priests for the Church's position on divorce. "On the other hand," the sociological report added, "there is little evidence of a change in position on either premarital sex or abortion, though the younger clergy are somewhat more sympathetic to premarital sex and a substantial segment of priests think that the abortion issue ought to be carefully investigated."

Most clergymen, the report noted, still pray, and there is "little evidence" indicating that the priests are abandoning doctrinal orthodoxy.

Priests, who want a share in decision-making, and bishops, who are generally satisfied with the way decisions are made, could be headed for a "serious conflict" over the distribution of power, the report said.

The NORC study said that clergymen want priests' senates to have a greater voice, while the bishops think the senates already have sufficient power.

Among other findings of the sociological report were:

- That priests are generally satisfied and hard-working and evaluate themselves quite highly in com-

parison with other professionals. Religious priests are more satisfied with their jobs than diocesan priests; and among diocesan priests, the lowest level of job satisfaction is found among associate pastors, whose morale is even lower than that of unskilled manual workers.

- That the resignation rate among priests is not likely to drop. But the study pointed out that even if the three percent who said they planned to resign did so on a national scale, about 2,000 priests would be leaving the ministry. Those who have resigned have enjoyed moderate success in other professions, although their marriages have had more tensions than most.

- That there has been a decline in enthusiasm for encouraging vocations, although few priests actively discourage young men from seeking

the priesthood. The study said the vocation problem is "serious."

- That the married diaconate is the most popular Church reform among priests. Seventy percent or more also favor an impartial system of appeals, election of the Pope by bishops and election of bishops by priests.

- That priests do not favor closing Catholic schools. "A very large majority do not think this would be a helpful change," the study said. "Even among the younger clergy, there is majority support for parochial schools."

- That on social and racial issues, priests are more liberal than the laity, although bishops are more liberal than priests on the same matters.

- That bishops and priests support ecumenism and are considerably involved in interfaith activities.

THE VOICE

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"Antisemitismo: La mayor injusticia de la historia"

"Creo que el antisemitismo es la más grande injusticia en la historia de la humanidad", dijo aquí el secretario general del secretariado de Relaciones Judeo-Católicas de la Conferencia de Obispos Católicos de Estados Unidos.

"¿QUE OTRO rencor ha durado 20 siglos?, preguntó el

sacerdote a más de 200 fieles judíos que participaron en una serie de conferencias en el Templo Beth Am's.

El Padre Edward Flannery, sacerdote irlandés que es también subdirector del Instituto de Estudios Judeo-Cristianos de la Seton Hall University, hizo un recuento de la persecución que los judíos han padecido desde los primeros años del cristianismo.

Se ha acusado a los judíos de deicidas debido a un errático rigorismo cristiano y a la falta de conocimiento de los cristianos sobre el pueblo judío. Los judíos son también parcialmente responsables porque "son abismalmente ignorantes de lo que ha sucedido a su pueblo en la historia cristiana."

"Lo menos que podemos hacer es comenzar un diálogo honesto y abierto", reconociendo que será difícil superar 2,000 años de insidias y acritudes en un corto tiempo.

Junto a la falta de conocimiento citó otra razón para el antisemitismo: El rigorismo cristiano.

EL RIGORISTA es un hombre amargado por la carga que se le ha encomendado. Y quien puso esa carga en él fue Cristo, que dijo "toma tu cruz y sígueme". El rigorista le suelta esta carga que el debe llevar a un sustituto, alguien a quien parcialmente puedan identificar con Cristo, el Judío.

Este es un odio inconsciente," añadió el Padre Flannery. "Este es nuestro problema".

Trazando el tratamiento que algunos cristianos han dado a los judíos desde la primera cruzada hasta hoy el sacerdote dijo que en la edad media se presentaba al judío como un demonio y se les consideraba asesinos de niños cristianos. Ese tratamiento no está en nuestros libros de historia, dijo. ¿Por qué?, se preguntó. Creo que es un intento de disimular nuestra propia culpa.

Después de citar incidentes en los que los judíos han recurrido al suicidio antes que ser forzados a bautizarse cristianos, el Padre Flannery dijo que todavía hoy el judío es más atacado en Rusia que lo son los cristianos.

La historia del judío como un mercader fue un resultado del antisemitismo, y no una causa de este, dijo el sacerdote, destacando que se discriminaba al judío y se le impedía ingresar en las uniones, colegios, sindicatos y asociaciones profesionales por lo que tenían que buscar un giro abierto en cual podrían ganarse el sustento.

"¿Hay alguna esperanza de acabar con todas las incompreensiones del pasado entre Cristianos y Judíos?, se preguntó el Padre Flannery. "Creo que si si trabajamos intensamente. Por primera vez en la historia el Concilio Vaticano II ha exhortado a la amistad judeo-cristiana y ha condenado el antisemitismo."

RECORDO que el Documento sobre los Judíos del Concilio Vaticano recuerda a los cristianos sus raíces judías. Citando la epístola de

San Pablo a los romanos (9:4) donde el apóstol enumera los dones concedidos por Dios a Israel, el sacerdote dijo que "esto me indica que los judíos deben ser objeto de nuestro especial afecto."

Atribuyó la falta de religiosidad en el mundo occidental a la separación entre cristianos y judíos, afirmando que "la religión no ocupará el lugar que le corresponde en nuestra sociedad, hasta que cristianos y judíos no marchen juntos."

Festival de Belén

Mañana sábado y el domingo, días 24 y 25, en los salones y terrenos del Colegio de Belén, 8 calle y 7 Ave., S.W., se efectuará el festival anual para becas y sostenimiento de ese plantel de los padres jesuitas.

A las 5 p.m. comenzará el festival mañana sábado y a las 3 p.m. el domingo, con entretenimientos para grandes y chicos y una cafetería de comidas cubanas y españolas y americanas.

Teología común para protestantes y católicos

LONDRES — Por primera vez en Inglaterra, seminaristas de cuatro denominaciones distintas recibirán la misma educación teológica básica. El experimento es auspiciado por las iglesias Anglicana, Católica, Bautista y Congregacionalista y comenzará en octubre, durante tres años, después de los cuales los seminaristas de distintas denominaciones recibirán sus títulos de teología de la Universidad de Oxford.

ORACION DE LOS FIELES

TERCER DOMINGO DE PASCUA (25 de abril)

CELEBRANTE: Nuestro privilegio como cristianos es reconocer a Jesús como el Señor Resucitado y Glorificado y mostrarlo así en nuestras vidas. Vemos su intervención, su presencia, a través de signos que nos lo revelan si creemos. Los apóstoles vieron a Cristo en la pesca milagrosa. Con espíritu de fe, imploramos a Dios la gracia de reconocer a Dios más cabalmente en nuestras vidas. Le presentamos nuestras necesidades con confianza.

LECTOR: Nuestra respuesta de hoy será: Escúchanos.

1. Por todos los que siguen a Cristo, especialmente sacerdotes, y religiosos, para que se fortalezcan en su vocación y su número se vea aumentado, te pedimos, Padre.

2. Por todos los que sufren la soledad de la separación, ya por su propia decisión o la de otros, para que descubran la oportunidad de la reconciliación. Te pedimos, Padre.

3. Por todos los que se sienten privados del calor, vida y alegría de la creación, te pedimos Padre.

4. Por los que trabajan para ganarse el sustento y por los que tienen hambre y carecen de empleo, para que no se desalienten, sino que sean ayudados a vivir en dignidad humana, te pedimos, Padre.

5. Por los ancianos, para que en el ocaso de sus vidas, nos encuentren prestos a tenderles la mano cuando se acerquen en busca de nuestra ayuda, te pedimos, Padre.

6. Que la fuerza del amor nos consuma, que sirvamos a nuestros semejantes con valor y perseverancia, te pedimos, Padre.

CELEBRANTE: Padre de amor y misericordia, el amor de Cristo nos ha congregado para celebrar su triunfo pascual. Que jamás nos cansemos de proclamar nuestro amor hacia Ti y nuestros semejantes, al orar desde lo profundo de nuestros corazones. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

MISAS DOMINICALES EN ESPAÑOL

- Catedral de Miami, 2 Ave. y 105 St., Miami Shores. — y 75 St., N.W. 12:15 p.m. y 1 p.m.
- St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) - 11 a.m. y 1 p.m.
- St. John the Apostle, 451 E. 4 Ave., Hialeah 12:55 y 6:30 p.m.
- Immaculada Concepcion, 4500 W. 1 Ave. Hialeah - 10:30 a.m. y 7:30 p.m.
- Mision en 6040 W. 16 Ave. - 9 a.m.
- Blessed Trinity, 4020 Curtiss Parkway. Miami Springs - 7 p.m.
- Our Lady of Perpetual Help, 13400 N.W. 28 Ave., Opa-Locka 12:15 p.m.
- St. Monica, 3490 N.W. 191 St., Opa-locka. - 12:30 p.m.
- Our Lady of the Lakes, Miami Lakes 7:15 p.m.
- Visitation, 191 St. y N. Miami Ave., 7 p.m.
- St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.
- Nativity, 700 W. Chaminate Dr., Hollywood - 6 p.m.
- Santa Ana Naranja - 11:00 a.m. y 7 p.m.
- Santa Juliana, West Palm Beach - 7 p.m.
- St. Agnes, Key Biscayne 10 a.m.
- Sta. Marta, 11450 Biscayne Blvd., - 11:30 a.m.
- St. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 p.m.
- St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1, 6 y 7 p.m.
- St. Michael, 2933 W. Flagler - 11:15 a.m., 7:15, 7 p.m.
- Gesu, 118 N.E. 2 St., 6 p.m.
- St. Kieran, (Assumption Academy) 1517 Brickell Ave., 12:15 p.m. y 7 p.m.
- St. Hugh, Royal Rd. y Main Hwy., Coconut Grove 12 p.m.
- St. Robert Bellarmine, 3405 N.W. 27 Ave. 11 a.m., 1 y 7 p.m.
- St. Timothy, 5400 SW 102 Ave., 12:45 p.m.
- St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.
- St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.
- Little Flower, 1270 Anastasia, Coral Gables. 1 p.m.
- St. Patrick, 3700 Meridian Ave. Miami Beach 7 p.m.
- St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.
- St. Rosa de Lima, 5a. Ave.

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Charities conference slated tomorrow

A study of the current programs being implemented by Catholic Charities in the Archdiocese, an examination of issues confronting families throughout the United States and a Pontifical Mass offered by Archbishop Coleman F. Carroll will highlight the first annual Catholic Charities meeting on April 24 at St. Mary Cathedral Hall.

Registration will begin at 8:30 a.m. with the opening address to be given by Father John J. Nevins, Archdiocesan director of Catholic Charities, at 9 a.m. Then at 9:30 a.m., the presentation of the regional presidents of the St. Vincent de Paul Society will take place.

THE PRESENT state of Community Services will be outlined at 10:15 a.m., after which a panel discussion will be held featuring: Father Joseph Cronin, Catholic Service Bureau, Broward County; Arthur J. Foehebach, Catholic Service Bureau director for Dade and Monroe Counties; B.H. Vendric of the Catholic Service Bureau of Palm Beach and Martin Counties; Father Laurence Conway, Catholic Service Bureau, in Naples, and Edwin Tucker, Archdiocesan director of Community Service.

At 11:15 a.m., Dr. Ben Sheppard will discuss "The Crisis

of Drug Abuse and Alcoholism," which will be followed by the Pontifical Mass and lunch.

The afternoon program will consist of a talk by Msgr. Bryan O. Walsh entitled "Services to the Spanish-Speaking" at 1:30 p.m., which will be followed by a talk by Father John McMahon, director of the Rural Life Service Bureau, entitled "Services to the Agricultural Workers."

After a coffee break at 3:15 p.m., "The Right to Life" will be discussed by a panel composed of Mrs. Carolyn Wright, Mrs. Thomas Palmer and Father Patrick C. Slevin. A closing prayer will conclude the day's activities at 4:30 p.m.

Abortion sky-sign war ends

CONTINUED FROM PAGE 1

797.02, which prohibits advertising of illegal abortions. A battle over the constitutionality of this law might have been in the making, but the company flying the tow-plane carrying the abortion message agreed to stop flying.

Legal action was instituted to bring down the plane advertising the phone number of an abortion referral service in Niagara Falls, N.Y., when several city officials, advertising people and parishioners and the pastor of St. Stephen's parish, Miramar became upset.

As a community leader, Father William McGuire OMI was disturbed over the abortion ad and sought the help of others in the aerial sign industry. By sending up the anti-abortion planes, Father McGuire said they were "speaking for those who can't speak for themselves — the unborn children."

Now that both planes are down, either by order or choice, Father McGuire is attacking the problem of abortion advertising in a new way, this time with bumper stickers, sporting the slogan, "Abortion is Murder."

'Future of society in teachers' hands'

"Teachers have the best opportunity to cure the current ills of society through their influential roles and through their ingenuity and example," Msgr. William McKeever, Archdiocesan superintendent of schools, concluded in his homily during an 11 a.m. Mass Sunday in the Cathedral, preceding the annual breakfast of the Catholic Teachers Guild.

"This day is dedicated as 'Education Sunday' throughout the Archdiocese," the Monsignor pointed out, adding that the month of April is "Teaching Career Month" nationally.

CALLING for teachers to project the rewards of the teaching profession this month, Msgr. McKeever added, "In the hands of our teachers literally rests the future of our society. The teacher is the channel of knowledge," he continued, "the exponent of values and a most influential factor in the formation of character of our youth, who look to them for enlightenment and guidance."

During the breakfast following the Mass, the Guild's third annual Lumen Christi

award was presented to Mrs. Leo LaBelle of Nativity parish, principal of Nova Elementary School No. 1, and assistant director of Nova Schools.

ACCEPTING the award made yearly for outstanding contributions to Catholic education, Mrs. LaBelle thanked all the teachers, principals and especially the children who had contributed to her many happy years of memories. She also expressed gratification for all the progress that had been made in education over the years.

The Broward County superintendent of Schools, Dr. Benjamin C. Willis, was a special guest at the meeting, which was attended by some 150 teachers and principals.

Recalling his yearly attendance at teacher breakfasts while living in Chicago, Dr. Willis said it was a privilege to attend the Mass and breakfast here. He also added that it was quite an honor to have such an outstanding educator such as Mrs. LaBelle working in his county.

Principal speaker at the breakfast was Father William J. Hennessey, Archdiocesan director of vocations, who discussed the importance of the educator as a counselor. Taking examples from his own experience while attending public schools as a youngster, Father Hennessey said children seek out their teachers for advice and counsel. The priesthood, he stressed, offers this same chance to serve humanity as does the teaching profession.

Other special guests at the breakfast included Mr. Alfred G. Ryll, Broward area assistant superintendent of schools; and Warren G. Smith, director of Nova Schools in Ft. Lauderdale.



MORE THAN a hundred well-wishers and friends of Charles (Chuck) Guimento (center) gathered Saturday night to pay tribute to him for his 25 years of coaching at St. Patrick's high school. Organizers of the testimonial dinner included Mrs. Maureen Joseph (left), dinner chairman, Howard Setlin (right, center), program chairman; and Peter Rochon (far right), general chairman.

Tribute paid to coach for 25 years' service

Coach "for all seasons" and for 25 years, Charles (Chuck) Guimento, was honored Saturday night by old friends, students, parishioners and parents for his dedication to athletics and to St. Patrick's school and parish.

The arrangements for the testimonial dinner were made by former students of Guimento's, Mr. and Mrs. Vincent Picciolo, who now operate their own restaurant on Miami Beach, where the dinner was held.

AN all-American guard while attending the University of Miami, Guimento co-captained the 1939 football team with Walt Kichefski under the tutelage of Jack Harding. Guimento also played on the varsity basketball squad.

Hundreds of former students who played under Coach Guimento comprised part of the gathering. Many others

who came to honor him were interested school alumni and fans who'd followed his 25-year coaching career at St. Pat's.

In addition to serving as athletic director, Coach Guimento also teaches math and science at the high school.

Poll notes growing religious optimism

PRINCETON, N.J. — Discontent among clergy and laity does not arise from a weakening of religious convictions, according to a Gallup Poll, but from a reluctance to accept certain aspects of institutionalized religion.

This in itself should be a source of optimism about the future of religion in the United States, the recently released poll continued.

On the debit side of the balance sheet for religion, however, the mail survey of 2,517 clergymen revealed that sixty-one percent of Catholic priests, 59 percent of Protestant ministers and 63 percent of rabbis polled said religion as a whole is losing its influence on American life. Another recent survey showed that of the general public, 75 percent hold this view — five times as high as the figure recorded in 1967.

NEARLY 4 to 10 Catholic and Protestant clergymen under the age of 40 and 6 in 10 young rabbis reported that they have seriously considered leaving the religious life. Inability to communicate with parishioners was cited most often as a chief reason.

The survey said a profound difference was found between the general public and Protestant and Catholic clergymen in terms of what are considered to be the top problems facing the nation today.

For example, the public put the Vietnam war and

economic problems at the top of their list — only two percent cited "lack of religion" and "moral decay." Many clergymen, in contrast, put these problems first: indifference to spiritual values; sin and immorality and polarization of attitudes in the nation.

George Gallup Jr., poll-taker, said that survey results underscore a major problem facing organized religion today: the diminishing ranks of trained leadership. One estimate he released is that at least 3,000 Protestant ministers or one percent of the total are leaving the church each year while perhaps 2,500 priests, or four percent of their total numbers, are dropping out annually.

ON THE positive side of the balance sheet clergymen under 40 said:

- They are considerably less likely than are older clergymen to say that religion as a whole is losing its influence on American life.

- They are considerably more likely, however, to say that the changes currently going on in the church will make it possible for the church to better teach the aims of Christianity.

Although many clergymen expressed discontent with the church as an institution, Gallup said, there is no evidence of a turning away from God and other basic religious beliefs.

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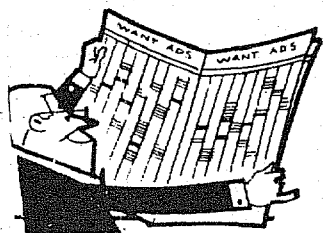
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5 Personals

LADY ON SOCIAL SECURITY TO SHARE HOME WITH SAME. GABLES 445-6677.

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25 years same location. 415 71st St., Miami Beach 1227

MAKE \$1.00 PER SALE selling engraved metal Social Security plates. FREE SALES KIT. Engravaplates, Box 104660-1107 Jacksonville, Florida 32207.

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Professional custom recording, \$25 per 4 hour session. 100% professional equipment, condenser mikes, sel-sync, etc. Call 1-771-0245 or 1-735-1840 collect.

Share my home with woman or couple. Call 642-5541.

ATTENTION
The Irish Rover Club wishes to remind its members and associate members that there are still some seats available on the 1971 round trip flight Miami-Shannon, leaving July 17th, returning August 13th. For further details contact Flight Chairman Mrs. John Hayes, 763-1897, (evenings). The next social will be held on April 23rd, at St. Jerome's Hall, 2601 S.W. 9th Ave., Ft. Lauderdale.

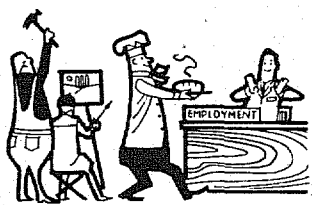
10 Loans

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8538 S.W. 24 St., Westchester

12 Schools & Instructions

The Music Man School of Music Vocal or instrumental. Inquire about our \$1 guitar lessons. 885-3822



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17 Help Wanted—Female

Babysitter, help care for 4 children, 1 pre-school. Light housekeeping, live-in. 223-0831.

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18 Help Wanted—Male

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18 Help Wanted—Male

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Phone Mr. Emerick
949-7461

North Miami Motors
15985 W. Dixie Hwy.
North Miami Beach

19 Help Wanted—Male or Female

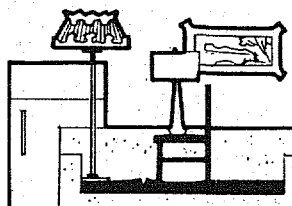
Very reliable person or couple to take care of house in Delray area June to September. Live in, expenses paid. Must drive car. Best references requested P.O. Box 714, Delray Beach, Fla. 33444.

21 Positions Wanted—Female

Registered nurse will care for private patient in her home. 625-5871.

22 Positions Wanted—Male

Organist, choirmaster, school music teacher, popular and classical organ teacher, 36 years old, 19 years valuable experience from Gregorian to Folk, sing Mass in English, Spanish, German and Latin. Excellent references from present and past positions. Present fulltime position with parish of 25,000. Wishes to relocate in Florida or California in similar post. References upon request. Write Voice Box 122, 6201 Bisc. Blvd., Miami, Fla. 33138.



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42 Miscellaneous For Sale

Sell or trade in your books and records. We have a large selection of books and records. 6 paperbacks, 99¢ or 10 for 99¢ with trade. 33-1/3 records 25¢ and up. Brownies 12506 N.E. 6 Ave., N. Miami.

REMINGTON MARK II PORTABLE TYPEWRITER. 2 YEARS OLD. EXCELLENT CONDITION, VERY SELDOM USED. 751-5319, EVENINGS.

SALE — Paperbacks 6 for 99¢ or 10 for 99¢ with trade. Records 45¢ 13 for 99¢ — 33 1/3 25¢ and up. Sell us your junk. Brownie's Bookstore, 12506 N.E. 6 Ave., N. Miami.

42-A Miscellaneous

Electric typewriters for rent, \$12-\$15 month. Rent may apply on purchase. Free delivery. BAKER 751-1841.

48-A Tool Rentals

Over 100, Low Rental Tools
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12320 NW 7 Ave. 681-4481

49 Air Conditioning

MUST SELL

Must sell all size new air conditioners. 947-6674.

60 Apartments For Rent

LOVELY LARGE EFFCY, NO. MIAMI
Kitchen, air cond., single working person. \$140 mo. yrly. 751-8125.

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227 N.E. 2 St. Near Gesu, furn. effcy's, bedroom apts. Utilities. Adults. Johnson Apt. Hotel. 374-4015.

Efficiency for rent for one woman. Upstairs apt. \$65 month. utils, incl. Handy to buses. 140 N.E. 77 St.

61 Homes For Rent

Near Gables — Variety Hospital. Nicely furnished 3 bedroom, 2 bath garage, many extras. \$350 month.

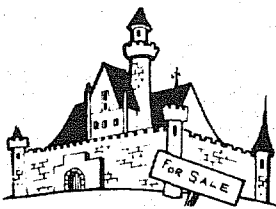
MULLEN REALTY 261-1331

63 Rooms For Rent

Private room & bath, kitchen facilities. Near church, bus and stores, 688-8885.

72 Lots For Sale

R-1, R-2, RU-3, BU-2
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35 N.E. 159 St., 2635 N.E. 213 St.
2515 N.E. 192 St. 65 N.W. 166 St.
OWNER 947-6465



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2 bedrm, 1 bath, \$14,900
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Ft. Lauderdale, Tel. 564-67678

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2 bedroom, 1 bath, w/w carpet and drapes, excellent location. \$21,900, FHA.

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Eves. 989-1902, 989-5998

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ANGELA DALEY REALTOR
713 N.E. 125 St. 891-6212

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\$850

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Lovely corner, pool, elec. kitchen, Fla. room, 2 aircond. units (Income from built-in apt., \$106) FHA commitment for \$29,500 or assume 5 1/4% conventional mortgage, terms. Walk to bus and shops. Owner. 3101 N.W. 77th St. 691-2934.

Miami Beach

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ST. JOSEPH PARISH
Neat 3 bedroom, 2 1/2 bath home adjacent to church and school property. Central airconditioning, extra lot included. Priced very reasonably at \$40,000. First come, first serve.

TARA REAL ESTATE
531-0573

Northeast

LOW DOWN PAYMENT
Drive by 14795 N.E. 9 Ct. and call for inspection. Lovely 3 or 4 bedroom 2 bath, fenced yard. Near schools and shopping. Mrs. Curry, Assoc. 757-8682.
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REALTORS — 759-9191

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31 WEST 20th STREET
Riviera Beach • VI 4-0201

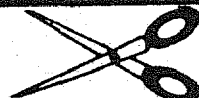
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