

Florida bishops deplore court action uprooting abortion laws

Florida has now become a "state with a truly vague prohibition against abortion, in which only the abortion of a 'quick-child' is illegal; and this, not by legislative action, not by the will of the people, but by precipitate judicial action," Florida's Archbishop and Bishops declared Wednesday in decrying the action of the Florida Supreme Court in striking down abortion statutes.

Noting that the action was "taken in haste" before the U.S. Supreme Court has had the opportunity to rule on a similar pending case, the five prelates pointed out that "when any society commences to select certain lives for extinction, as it would appear that Florida could be in the process of doing, it has started on the road to its own extinction."

Calling on members of the Florida

legislature to "remain staunch in their commitment to the protection of the unborn child," were Archbishop Coleman F. Carroll of Miami, Metropolitan of the ecclesiastical Province of Miami, which includes the entire State of Florida; Bishop Paul Tanner of St. Augustine; Bishop Charles McLaughlin of St. Petersburg; Bishop William Borders of Orlando; and Bishop Rene H. Gracida, Auxiliary Bishop to Archbishop Carroll.

"We call on the people of Florida to renew their love and devotion to children, unborn as well as born; that they do all in their power to protect the lives and wellbeing of those children; and that they pray for God's guidance for the members of the Supreme Court and for the members of the Legislature in these difficult times," the prelates stated.

UNBORN infant in its fifth month is shown in the accompanying photograph. Proponents of abortion on demand advocate killing of the fetus at any time during gestation.



'Abortion-on-demand' loses in early rounds

By MARJORIE L. FILLIYAW
Local News Editor

TALLAHASSEE — Supporters of "abortion on demand" lost the opening rounds of the controversial battle to liberalize Florida's abortion laws as permissive abortion bills were defeated in both House and Senate Committees last week.

Meanwhile Tampa Senator Louis de la Parte urged the position "that we simply spell out with greater particularity the phrase, 'unless the same shall have been necessary to preserve the life of the mother'" but added that he did not think it is "politically possible" to pass such a measure. He was referring to the state Supreme Court's decision on the unconstitutionality of existing statutes.

"I am convinced," the Senator said, "that all of us who are committed to the welfare of

the unborn in Florida have an obligation to get a statute passed in order to protect as much as possible lives of the unborn."

THE SENATOR, who for the past five years has been a leader in the legislature against revision of abortion laws, said, "To my mind, abortion on demand would be a terrible, unacceptable law in Florida.

"Not only would the unborn be subject to destruction with impunity during the first 12 weeks (in which 80 per cent of all New York's abortions are performed) but this state would be turned into a wide open mecca for women all over the U.S. to come to Florida, enjoy our traditional attractions, and have their abortions.

"Our medical facilities would be overwhelmed, our welfare budgets would be destroyed, the conditions in which our nurses and medical personnel work would be destructive of any respect for life, and the moral climate in which our children grow up would be worsened enormously."

However, he reminded that the recent Florida Supreme Court ruling, which was stayed by that court for a period of 60 days, means there will be no law on abortion except for the common law, which prohibits abortion only after "quickenning" of the fetus, unless the legislature takes action.

On Tuesday, the Judiciary-Criminal Committee of the Senate voted 5-4 in favor of a restrictive abortion bill on a motion proposed by Miami Senator George Hollahan. The approved measure replaced Senate Bill 284 introduced by Miami Sen. Kenneth Myers, which would have permitted abortion on request during the first 12 weeks of pregnancy and for medical reasons thereafter.

THE SUBSTITUTE bill would allow abortion to protect the physical or mental health of the mother; to prevent the birth of a child likely to have a "grave and serious physical or mental defect; and to abort a fetus caused by rape or incest but only if the victim is under 18 years of age and only during the first 12 weeks.

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FEBRUARY 25, 1972

Church in China - 'inscrutable'

By JAMES C. O'NEILL

VATICAN CITY — (NC) — The word "inscrutable" applies not only to the Chinese but also to the Catholic Church's position in Communist China.

According to Webster's unabridged dictionary the first meaning of inscrutable is: "Incapable of being searched into and understood." The first to admit this in terms of the Church in mainland China are top leaders in the Vatican.

The Vatican has been cut off for years from any contact with Red China and whatever remains of its once 4 million Catholics.

"We have no contact," said Archbishop Sergio Pignedoli, the No. 2 man of the Vatican's top administrative office for missionary affairs.

The archbishop, who is secretary of the Congregation for the Evangelization of Peoples, which once guided the development of the growing Catholic Church in China, said: "We have heard nothing for years. Now, with the new developments, we must wait patiently for opportunities. We must be confident, optimistic and respectful."

SOME China observers have said that President Nixon's visit to Peking could result in improved relations between Red

China and the rest of the world and eventually lead to a better climate for the growth of Christianity in China.

With the Communist takeover of China after World War II, there began what has been dramatically called "the Church's agony" behind the Bamboo Curtain.

The annual yearbook published by the Vatican this year tells the story. Under the entry for the Archdiocese of Peking, the only statistical figures listed are the last known: 1949. Shanghai has no statistics listed — only the sad note that its bishop and vicar general are "in jail for the faith."

So it goes with all the dioceses of mainland China. As one Catholic China-watcher put it: "At present there is a huge blank space on the map of the Church and of Christianity: the Chinese continent with its vast population which makes up 22 percent, more than one-fifth, of the human race."

The China-watcher referred to is Jesuit Father Louis Ladany, publisher of the China News Analysis in Hong Kong since 1953.

Father Ladany, who was in Rome recently, said that the Church in China and all forms of Christianity have been almost completely annihilated.

THE once flourishing Church in China — with about 5,000 priests — has been gravely if

not mortally reduced. Still another problem for the Vatican is the consecration of an estimated 40 priests as bishops without the Vatican's appointment or approval but with the consent and encouragement of the atheistic Communist regime. In short, the establishment of a "schismatic" Church has been actively fostered by Chinese Communist officials with the aims of breaking all ties with the Vatican and the West and of total suppression.

Fides News Service, published by the Congregation for the Evangelization of Peoples reported that since 1966 all churches and temples have been closed in Red China. All attempts by the Vatican to make contact with Peking in recent years have received no encouragement. In fact, reported the mission news agency, "even if Peking were to enter into negotiations with the Holy See, which is unlikely under the present regime, a revival of even minimal religious freedom can hardly be expected."



Optimism and hope for improved relations between Red China and the Catholic Church have been expressed about President Nixon's visit to the Communist country. The Church has been cut off for many years from mainland China and what remains of its four million Catholics. Chou En-lai and President Nixon are shown as they review an honor guard of Red China troops.



THE VOICE
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Responsible people urged to do share for ABCD

Renewed efforts to insure the success of the 1972 Archbishop's Charities Drive were urged this week by Archbishop Coleman F. Carroll, who exhorted the faithful to be mindful of their responsibility before God to assist those in need, regardless of race or creed.

Emphasizing the increasingly high cost of maintaining the many and varied institutions of charity in the Archdiocese, as well as the continued operation of Catholic elementary and high schools in South Florida, Archbishop Carroll noted that assisting dependent children, unwed mothers, mentally retarded children, agricultural farm workers, the aged, drug addicts, and the underprivileged, is "the work of responsible people who realize that they should help their fellow man."

RECALLING that some \$300,000 in ABCD funds had been used to maintain the high standards in Archdiocesan high schools

during the past year, the Archbishop also cited "the right of those that send their children to nonpublic schools to some assistance, or rather not to be punished.

"The federal government can, as it has done since World War II, give to the GI's what is known as the GI Bill of Rights whereby he is permitted to and can actually pick the school of his choice regardless of whether it is Catholic, Protestant, or Jewish and the government pays the student or his parent," he pointed out.

"We're not asking for any help for the Church at all but we think it is unreasonable to say it's legal when you go to college but when you come down below college level it is illegal and destroys the conception of separation of Church and state."

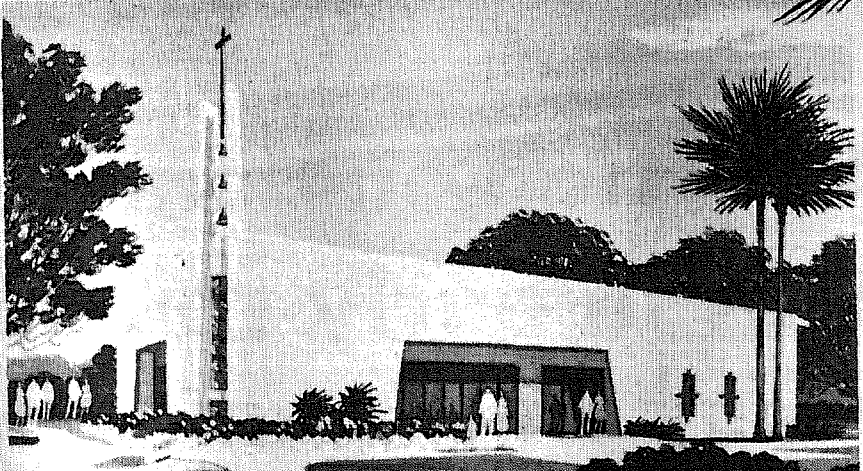
With semi-complete returns scheduled to be sent to ABCD headquarters in the Chancery today (Friday) plans were announced for the general report dinner with the Archbishop on Thursday, March 9.

Multi-purpose center to be built by parish

FORT LAUDERDALE — Plans have been announced for the construction of a Multi-Purpose Center in the new St. Malachy parish. According to Father Timothy Hannon, pastor, the center, which will include a chapel accommodating between 250 and 280 persons,

and include also a parish hall, will be built at the corner of University Drive and Bailey Rd. A fund-raising program is already in progress in the parish to provide the monies necessary for the building, designed by Miami architect Murray Blair Wright. John

Horan serves as campaign chairman. Since the parish was established by Archbishop Coleman F. Carroll in June, 1971, Masses have been celebrated on Sundays in a store space at the Village Shopping Center on Commercial Blvd. in Tamarac.



Proposed St. Malachy Multi-Purpose Center

Pope says three words serve to identify priests

VATICAN CITY — (NC) — The present crisis over the identity of the Catholic priest can be answered with three words, Pope Paul VI told an audience of Roman priests.

Talking to the assembled pastors and Lenten preachers of Rome, the Pope said that the identity of priests and their role in the Church can be answered with the words that they are "chosen," "disciples" and "apostles."

WITHOUT dismissing the present uproar over the priestly identity crisis, he said: "The difficult period which we are going through has brought even into our house its aggressive overflow, which is providential in some aspects and dangerous and negative in others."

The Pope granted that many priests today are questioning their traditional role in the Church and are being "almost canonically mummified by our crystalized mentality and traditional

attitudes." He noted that the Vatican Council of 1962-65 had called for changes in ecclesiastical life and that some of the changes resulting have not been for the better, including those who want to throw off "every clerical or religious distinction... in short to laicize themselves" so as to penetrate society more effectively.

Pope Paul said the crisis of the priest's identity can be solved only by looking at Christ's thought. The first note of the priestly character, he said, is that he has been chosen by Christ.

SECONDLY, the priest who has been chosen has been chosen as a disciple.

Lastly, said the Pope, the

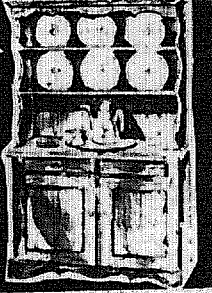
priest is identified because he has been assigned the role of an apostle, he has a mission and has been sent to fulfill it by God and by Christ. The Pope concluded by listing in almost litany form the apostolic role and tasks of the priest. He said:

"He, the priest-apostle, is the head of the faith, the missionary of the Gospel, the prophet of hope, the center of the promotion and the hub of the community, the builder of the Church of Christ founded on Peter."



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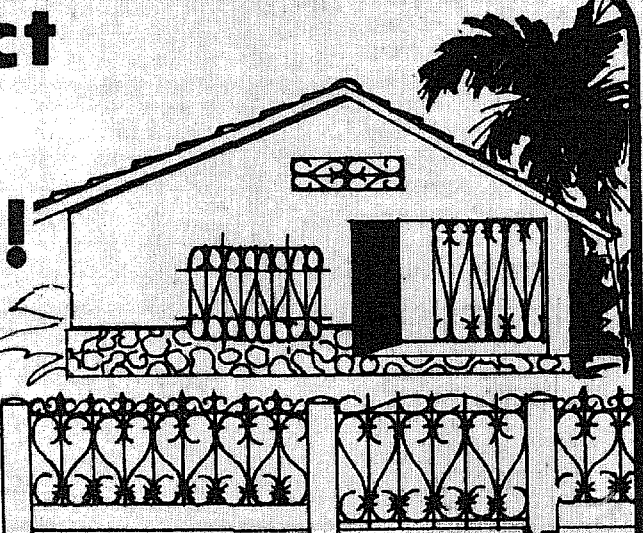
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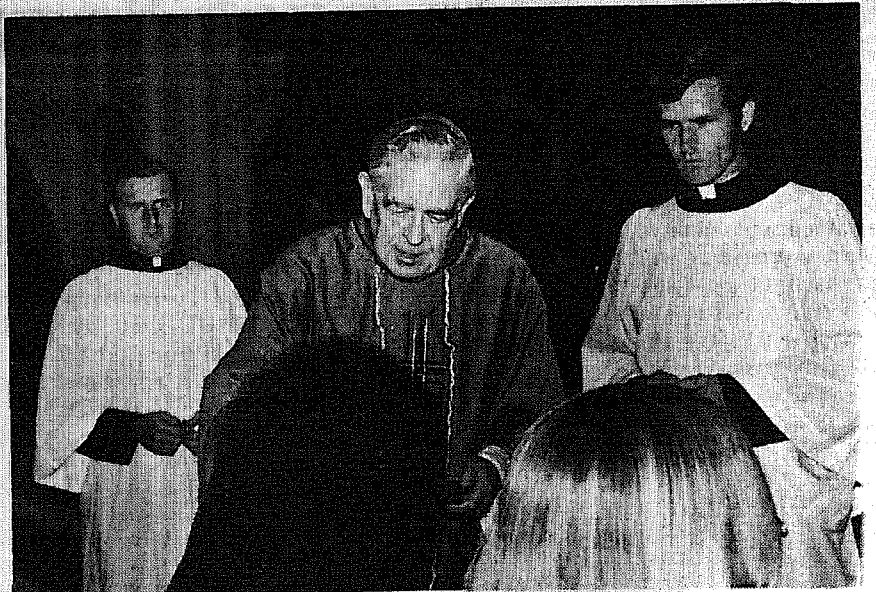
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ASHES were distributed on the first day of Lent by Archbishop Coleman F. Carroll during Mass at the Cathedral of St. Mary on Ash Wednesday.

Music workshop set

FORT LAUDERDALE — A Liturgical Folk Music Workshop for students, teachers, and anyone interested in liturgical music will be held on Saturday, March 18, at St. Thomas Aquinas High School, 2801 SW 12 St.

Sessions, to which parish music and choir directors are invited, will be held between 9 a.m. and 4 p.m. under the direction of clinicians, Father Eugene O'Brien, C.P., member of the Archdiocesan Workshop Commission; Sister Mary Tindel, O.P., music instructor

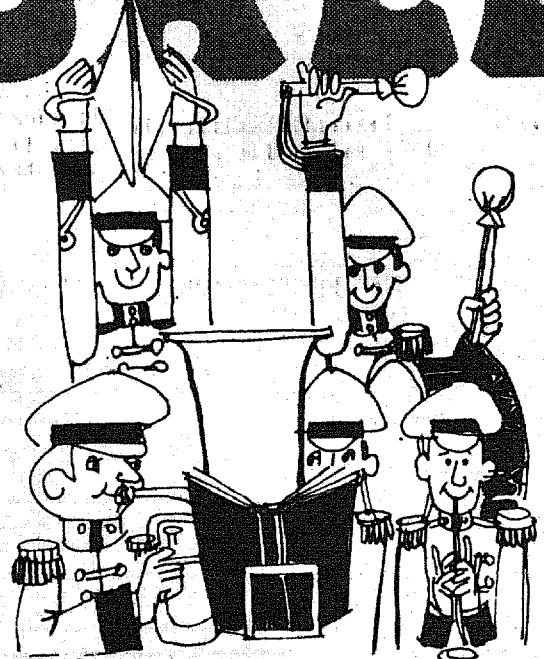
at Barry College; Sister Joyce LaVoy, O.P., Supervisor of Music for the Archdiocesan Department of Schools; and Luisa Sánchez de Fuentes, classical guitarist and instructor at Florida-Atlantic University, Boca Raton.

CONSULTANTS for the one-day workshop are Father James Fetscher, Director of Music, Archdiocesan Major Seminary of St. Vincent de Paul; and Robert Fulton, Director of Music, Cathedral

of St. Mary. A feature of the workshop will be a "Trading Post," during which individual groups may perform one or two selections. Those interested in participating in this particular session are requested to contact Sister Joyce by writing to her at 6180 NE Fourth Court, Miami, Fla. 33137; or by calling 757-6241, Ext. 225. Those in the Broward area may call Sister Joyce at 525-5157 and those in Palm Beach County should call 833-1951.

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Dipping into past, Rome pens new convert rules

By PATRICK RILEY

VATICAN CITY — (NC) — Dipping into early Christian custom, the Vatican has come up with a lengthy method of preparing would-be adult converts for full membership in the Catholic community.

The new procedure will normally require that the aspirant spend several years getting ready for Baptism, Confirmation and the Eucharist — the three sacraments of communion with the Church.

The method was itself six years in the making and was based on controlled experimentation within various cultures throughout the world, from primitive societies to sophisticated Western societies where Christianity has long been dominant. It recalls the long period of preparation required of "catechumens" in the early centuries of Christianity.

ENTITLED "Ordo Initiationis Christianae Adultorum" or the Order for the Christian Initiation of Adults, the Latin document was dated Jan. 6 by the Congregation for Divine Worship and was made public Feb. 17 by the Vatican. It will go into effect locally once regional or national conferences of bishops have adapted it to local circumstances.

The new order provides more than a fixed system for the lengthy preparation and reception of unbaptized adults into the Church. It offers a simpler rite for the reception of unbaptized persons in cases not requiring lengthy preparation. A still briefer rite is provided for adults in danger of death.

Beyond that, the new manual gives a method for bringing baptized but uninstructed adult Catholics to Confirmation and the Eucharist — persons baptized as Catholics but never raised in the faith.

For children who have reached the age of reason (about seven), it provides both an outline of the period of preparation and a ritual for their reception.

THERE IS ALSO a section devoted to alternative texts for reception into the catechumenate and other rituals, and a section on the reception into the Church of baptized non-Catholics.

The ordinary course for the reception of unbaptized adults into the Church will begin with an initial instruction in the Catholic faith, followed by formal welcome into the Christian community as an unbaptized catechumen.

Father Jacques Cellier, a consultant of the worship congregation who helped draft

the new ritual, described the period of the catechumenate as "a kind of apprenticeship to the Christian life."

He told a news conference that during this period of some years the catechumen "may receive basic religious and spiritual formation" and "form his Christian conscience."

The catechumen asks the bishop for Baptism, Confirmation and the Eucharist. If the bishop agrees, the catechumen spends a period of intensified preparation, usually coinciding with Lent.

Easter is singled out as the most appropriate moment for formal reception into the Church through the sacraments of Baptism, Confirmation and the Eucharist.

Father Cellier pointed out that the new ritual does not require that a person receiving Baptism take a Christian name. Names in use locally may be taken provided they can have a Christian interpretation.

IN AN ARTICLE published next day in the Vatican daily, L'Osservatore Romano, Father Cellier emphasized that the new order is merely a "typical rite."

"It must not simply be translated into the spoken languages," he said. "Rather, it must be carefully adapted to each country."

This principle of adaptability, he wrote in his article, had been laid down by bishop-members of the Congregation for Divine Worship.

Other principles set before the authors of the new ritual by the bishops, he wrote, were:

- That the faithful be given more active participation in the mysteries of salvation;
- That continuity be preserved between old and new forms of ritual;
- That an intrinsic link be expressed between God's action, as signified in the rites, and the spiritual progress of the catechumen toward Baptism;
- That whatever of the old rite no longer corresponds to the present mentality of men be eliminated.

In Washington, Father John Rotelle, assistant director of the secretariat of the U.S. Bishops' Committee on the Liturgy, said: "We don't have a clue yet" as to how the new order will be applied in the United States.

Noting that the new ritual so far has been used only on an experimental basis, Father Rotelle said that after it is translated from Latin about three years of study will be necessary to determine how it can best be used in the United States.

Bloody Sunday investigation imperiled by wall of silence

COLERAINE, Northern Ireland — (NC) — The investigation ordered by the British government to probe the incidents of Bloody Sunday in Londonderry on Jan. 30 faces a wall of silence from many of the still-living participants.

The first public sessions opened here Feb. 21. Lord Widgery, British lord chief justice, is trying to conduct a tribunal that will shed light — and secure facts — on exactly what happened in the one and a half hours of violence that left 13 people dead.

The lord chief justice and his deputies plan to forge ahead with their plans to hear evidence despite the decision of relatives of the dead, the people of Londonderry's Catholic section of the Bogside, and some politicians not to cooperate.

Lord Widgery appealed to these groups recently when he said:

"I WOULD very much welcome a situation in which there was a legal team representing the interests in Londonderry critical of the army. I should feel very much happier if those who criticize the army were represented at an equal level."

The stumbling block at this time is the reluctance of many to give evidence because they claim the terms of reference — or the scope of what the tribunal will hear — is limited.

Lord Widgery announced at the outset that he intends to restrict severely the terms of reference of the inquiry to the moments from when the Jan. 30 march by Catholics protesting internment without trial for suspected terrorists (most of those jailed are Catholics) became violent up to the moment when the shooting ceased. The tribunal, he said, will also hear only

evidence that bears on the actual geographical area of the Bogside. In some quarters this is interpreted as narrow-

ing the proceedings to a legal, and not a political, inquiry.

Cardinal-scholar, war hero-dead

ROME — (NC) — Cardinal Eugene Tisserant, French war hero, master of languages, Vatican librarian under six Popes and staunch anti-Communist, died in a clinic near Rome Feb. 21 at the age of 87.

Pope Paul VI had sent his secretary of state, Cardinal Jean Villot, to the bedside of the dying cardinal late in the afternoon of Feb. 21. On learning of the cardinal's death, the Pope said Mass for him in his private chapel in the Vatican late that night.

THE CARDINAL was to be buried from St. Peter's Basilica on the morning of Feb. 24. Pope Paul was to interrupt his annual retreat to be present for the ceremony. Customarily, the Pope does not attend the funerals of cardinals.

The French-born prelate, a cardinal for the past 35 years, was called to the Vatican shortly after his ordination, to be keeper of Middle East manuscripts in the Vatican library and professor of Assyrian to Roman seminarians.

An early fascination with languages of New Testament times led the young Tisserant to a study of Middle East culture. At 20 he went to Jerusalem to begin scripture courses and a few years later he entered the Catholic Institute of Paris to gain degrees in Hebrew, Arabic, Syriac, Assyrian and Ethiopian. He was also fluent in English, Italian, French, German, Persian, Russian and Armenian.

WHEN the first world

war began, the future cardinal left the Vatican to volunteer as a private in the French infantry. He was wounded in action near his native town of Nancy. Later



Cardinal Tisserant

in the war he served in Palestine, where his valor won him the Croix de Guerre.

Following the war he returned to the Vatican library as an assistant prefect, during which time he was sent to several Middle East and Balkan countries to purchase rare manuscripts for the Vatican library.

Pursuing the updating of the Vatican library system, he visited the United States in 1927, 1933, 1947 and 1950.

As secretary of the Congregation for Eastern-rite Churches from 1936, Cardinal Tisserant spoke out openly against the Communist persecution of the churches in Eastern Europe that followed the Second World War.

His death leaves the college of cardinals at 119, only 93 of whom are entitled by age to enter a conclave to elect a new Pope.

ACTUALLY, however, what the tribunal will hear is based on the joint resolution Feb. 1 of the British House of Commons. That resolution defined the matter as an inquiry into "the events of Sunday, Jan. 30 which led to a loss of lives in connection with a procession in Londonderry."

Several politicians, some Bogside residents, and many Catholic and Protestant members of the Northern Ireland legal community are dismayed that Lord Widgery himself then imposed such strict limitations on the tribunal, since the Commons resolution contained the phrase "led up to."

John Hume, a Northern Irish member of the British Parliament for Foyle, which includes the Bogside, said that the tribunal's terms of reference, is "an insult" because it is too narrow to find out whether the decision for military action on Jan. 30 was a political or military one.

RELATIVES of the 13 dead have already announced their refusal to testify. Their lawyers said they want an international tribunal because Lord Widgery's is "neither independent nor impartial, and since its terms of reference prohibit the production of the full truth."

Some Bogside residents refuse to testify on the grounds that the lord chief justice is himself a former officer in the British army, and they believe he cannot be impartial in his findings.

Among those scheduled to testify, in addition to representatives of the British army, are several Catholic priests who were present at the time of the shootings.



Automatic weapon at the ready, a British soldier mans a barricade in Newry, Northern Ireland, scene of a massive civil rights march. A woman stands a few feet away from him. The march, held in defiance of a government ban, was shortened to avoid a confrontation with police and British troops who had set up the barricades.

'Pigeon' an ace against 'the 7'

By ERNEST A. OSTRO
HARRISBURG, Pa. — (NC) — In his opening statement Feb. 21, chief government prosecutor Williams S. Lynch made it clear that the conspiracy and related charges against the Harrisburg Seven depend almost completely on the testimony of Boyd Douglas, Jr.

Douglas, 32, was a fellow inmate at Lewisburg Penitentiary of Josephite Father Philip Berrigan, the most prominent of the defendants here.

Douglas participated in a study-relief program at Buck-

nell University, Lewisburg, in 1970 — and acted as a courier from April to August that year between Father Berrigan and the other defendants, Lynch said.

THE PROSECUTOR asserted that Father Berrigan recruited Douglas as a "pigeon" in April shortly after the priest was incarcerated there.

But in early June 1970, a prison official discovered Douglas' role after searching Father Berrigan's cell and turning up a letter that Douglas was to have taken out the next day.

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BOXES OF BLANKETS, clothes and bedding are loaded from the main St. Vincent de Paul store, Miami, onto the society's truck. The boxes were delivered to Our Lady Queen of Peace Mission in Delray Beach where they will be distributed to migrants in the Delray, Immokalee and Pompano areas. Loading the truck are Bill Stockton, store manager, left, and Willie Motly.

Pope asks blessing on the Peking talks

VATICAN CITY — (RNS) — Pope Paul VI speaking on the day of President Nixon's arrival in Peking, invoked God's blessing on the day's "events of great importance."

In his Sunday noon homily addressed to the people in St. Peter's Square, the pontiff said:

"EVENTS of great importance are taking place in the world today, and we are all intent on drawing from them hopeful forecasts for the future of the history of both the peoples involved and of all mankind."

"We must invoke God's blessing on these events," he said, "as well as on the men who are protagonists in them, so that justice and peace may win over the dangers that entangle modern society, which is still so divided in ideas and interests and so ensnared in its own progress."

Referring to Pope Paul's oblique mention of the Nixon visit to Communist China, a Vatican source noted that the Pontiff has long been making

"inroads" toward better Vatican relations with Communist governments, including the Soviet Union.

"It would follow, then," the source observed, "that the Pope is extremely anxious that the Nixon trip be a complete success and that it thaw out some of the ideological and other differences between the East and the West."

THE PONTIFF had made no prior comment on the historic meeting of the American President and the leaders of Communist China. Even the reference he finally made did not include specific mention of either Mr. Nixon or the Chinese leader, Mao Tse-tung.

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There was considerable delight in Rome's diplomatic circles that Pope Paul had chosen to mention the Nixon visit.

When plans for the trip were first announced, many members of the Vatican waited anxiously in the days and weeks that followed for some favorable mention from the Pope.

"But he bided his time and mentioned it this week when he felt the time was most proper," a source said.

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Travel Talk



BILL FARR

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Church status in China is termed 'inscrutable'

(CONTINUED FROM PAGE 1)
DESPITE China's aloofness, Pope Paul has made repeated efforts to extend the hand of friendship. On his historic trip to the United Nations in New York in 1965, he lent the support of the Catholic Church to the admission of Red China into the U.N. In 1966, he appealed to China to try to find an end to the war in Southeast Asia. In 1967, he noted the "grave obstacles" that Red China had put in his path in the Church's relations with China and then assured China's leaders of the

Church's lack of ambition for temporal gains in its relations with that nation.

"We should," he said, "still like to re-establish contacts with the Chinese people of the continent, contacts that we did not voluntarily interrupt, to say to all those Catholic Chinese who have remained faithful to the Catholic Church that we have never forgotten them and that we will never renounce the hope of the rebirth and even of the development of the Catholic religion in that nation."

In 1970, Pope Paul deliberately stopped over at Hong Kong during his 10-day Asian visit, in order to be as close as possible to the Chinese people. In his speech he told China that the Church's attitude could be summed up in one word: Love. "Christ is a teacher, a shepherd and a loving redeemer for China, too," he said.

ALTHOUGH the present outlook for future developments in China remains obscure to say the least, this does not mean that there is a total lack of thought on the subject within Catholic circles. While most of the top Vatican authorities discount generally the older

concept of "secret penetration" into China by individual priests, several plans for action are being studied or are already underway.

For instance, the Vatican has been working with the Rome-based Union of Superiors General for translation of Christian books — the Bible and works of Church Fathers as well as recent theological and liturgical works published since the Second Vatican Council — for use in China. The training of priests, Religious and laymen as specialists in Chinese problems is also on the docket.

As Father Chu Li Teh, provincial of the Jesuit province of China, said: "Our hope of re-entry into China is based not on any war of liberation, but on the possibility that the Peking regime will open up to the outside world. Something like what has happened to some of the countries of Eastern Europe."

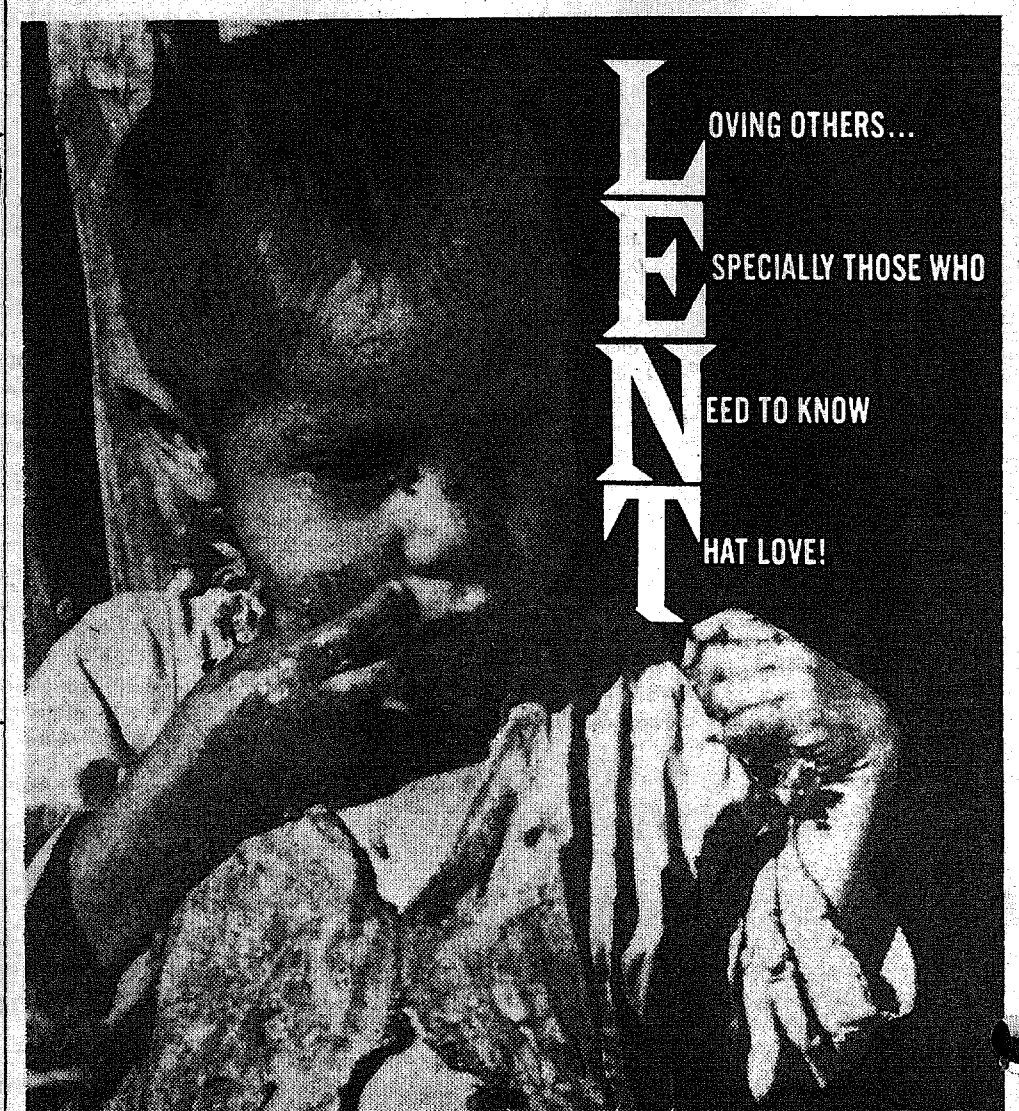
BOTH Father Chu and Father Ladany look to Chinese Catholics for the major breakthrough in China following on the development of other more immediate relations, such as cultural and economic.

Rites held for father of priest

The Funeral Liturgy was celebrated in Ireland for Edward Shannon, whose son is an assistant pastor at St. Mary Cathedral.

Father Brendan Shannon offered the Mass for his 80-year-old father in Holy Cross Church, Lisnaskea, County Fermagh. Burial followed in the parish cemetery.

Mr. Shannon is also survived by four other sons, all in Ireland.



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Spare murderers? BUT kill babies?

(Father John P. Haran, S.J., author of the following article, is a member of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.)

Several developments in the recent past have exposed the anti-life inspiration of the movement to control "over-population" by contraception and abortion. Although "over-population" was never credibly defined, it generated enough fear to overcome the opposition normal decency created to the anti-life movement.

It now seems clear that the zero population growth, projected as a goal to be reached by the alarmists, is practically achieved. National figures on population growth in the United States recently released, confirm this.

The present growth rate is approximately that sought by those who predicted its necessity if "over-population" were to be eliminated as a threat to those living a quarter of a century from now. So this argument has lost its cogency where new laws for the liberalization of abortion are being demanded.

Two recent newspaper headlines reporting actions by the courts arrested attention, and gave food for thought for all who will honestly abandon emotional outbursts in favor of sober and serious thinking on the matter of abortion.

One was the Florida court's declaration that the Florida State law on abortion is unconstitutional. The legislators were given 60 days to enact a law which would not be "vague."

The other was the decision of the California Supreme Court that capital punishment, when judged by contemporary

standards, is both cruel and unusual punishment. That court judged capital punishment "incompatible with the dignity of man and the judicial process."

I DO NOT THINK that anyone will challenge the accuracy of the statement that many of the people engaged in seeking the abolition of the death penalty are also active in agitating for liberalization of the abortion laws.

The inconsistency of such a stance becomes alarmingly evident if one makes this reflection. Capital punishment is imposed only on those who are judged guilty of heinous crimes by a jury of their peers.

Murder is the most common of the heinous crimes for which this sentence was imposed. The defendant is judged innocent until proved guilty as the trial starts. The defendant is entitled to counsel. His rights are sedulously safeguarded. Even after conviction, many avenues of appeal from the sentence are available and employed on his behalf.

In the matter of abortion, an innocent human being is condemned to death on the agreement of a doctor, whose profession binds him to save life, and a mother, whose greatest glory is in bearing children.

The innocent child in the womb does not have its day in court. The innocent child in the womb has no defense lawyer, is not granted any of the safeguards due process guarantee to the living, cannot appeal the sentence that is passed to kill it by terminating the pregnancy.

And all this despite the growing and impressive list of court decisions which judge the fetus a legal person, capable of inheriting, of suing for wrongful injury, injuries received while in the mother's womb.

WHAT HAS HAPPENED to the moral fibre of a nation which can weep for the condemned criminal and stand tearless as a doctor terminates the life of an innocent child in the womb?

Another headline story affords a basis for another serious reflection. No one can fail to react with deep sorrow at the sacrifice of so many lives of America's youth in a war that everyone now wants to end speedily.

Yet in New York City alone, in the first year after the abortion law was liberalized, more innocent lives in America were surgically destroyed than were lost by Americans in the whole eight years of the Vietnam war. In one were to add the number of innocent children destroyed in the womb nationwide, given the liberalization of the abortion laws in so many States, the total could well approach the number of lives lost in all the wars this country has ever fought.

Hundreds of thousands returned safely from the Vietnam conflict. Not one child ever returned safely from the operating room where it was aborted. The casualty percentage for babies aborted is one hundred percent: all dead.

All this is happening at a time when the science of fetology is making amazing progress. There have been breakthroughs in correcting pre-natal defects, in transfusing in the womb, wonders that were almost undreamed of a generation ago.

By combining X-ray fluoroscopy and closed circuit TV, the fetus' progress toward birth can be monitored. By amniocentesis many correctable defects and ailments can be discovered and the remedy applied.

THE PIONEERS in the field of fetology are Doctors William and Margaret Liley of New Zealand. They have scientifically established that at the age of three months (12 weeks) the fetus is an "unborn human astronaut," capable of free floating movement, able to exercise its arms and legs, react to sound, eat and feel pain. This still tiny human being has been making steady progress to that stage of development from the moment of its conception.

Hence, anyone who would deny to this innocent human being the right to continued life in the favorable environment of its mother's womb, on the score that it is not a living human being and a legal person, is flying in the face of established medical and scientific fact, and rejecting all the judicial decisions declaring the unborn child a legal person.

No one can honestly say that abortion is not the deliberate termination of the life of an innocent human being.

And so we come to the question proposed as the title of this article. By whom is the child unwanted? The only answer that makes sense is "By the mother who is bearing the child in her womb".

THAT SUCH A MOTHER finds compliant and complacent doctors to abet her eagerness to have a pregnancy terminated, speaks volumes for the decline on the part of some members of an honored and praised profession which once gloried in the many promises contained in the Hippocratic oath, including the promise not to enable a woman to procure an abortion.

Not long ago, a national TV program featured the sorrow of foster parents who wished to but could not adopt unwanted babies and give those children life and care and love. The sorrow derived from the news from adoption agencies that the supply of such babies had diminished to the vanishing point because of abortion.

The closing of homes for unwed mothers is associated with this increase in the abortion rate. These were homes in which people worked who were sensitive and compassionate in the presence of human weakness, concerned about the value of human life, and convinced of the magnificence of love.

Abortion has made the exercise of these humanly enriching virtues less possible in the area of loving care extended to unwed mothers.

Literally thousands of "unwanted" babies could find homes if given the chance to live. But they will never have that opportunity as long as people who live because their parents did not have them aborted, seek to abort their own babies in the womb.

It is sad to realize that the liberalization of abortion laws makes it possible for the last line in the diary of an unborn baby — one month, two months, three months, four months after conception — to read: "My mother had me killed today".

Protestant army indicated in Ulster

BELFAST, Northern Ireland — (NC)— The possibility of yet another military force in Northern Ireland — this time a Protestant private army — was foreshadowed at a rally just south of Belfast.

About 1,500 people gathered at Lisburn to hear William Craig, member of the Ulster parliament for Larne and a former minister for home affairs, call for support of his new vanguard movement. He inspected the line-up of men in military style.

Craig was particularly bitter in his reaction to the proposals for community government in which the Catholic minority would have

greater participation.

DURING his speech he attacked those Catholics who criticize Northern Ireland's ties to Britain. "If you declare war against our constitution," he said, "we will fight that war to victory." Pro-British Protestants, he said, should preserve the British traditions, way of life, and form of government. "God help those who get in our way," he added.

The Vanguard Movement is one of four similar groups that have recently sprung up to resist political moves from London that could weaken Northern Ireland's constitution. The others include the Loyalist Association of Workers, led by William Hull, which it is believed, may also help form the nucleus of a future "private army" of Protestants, and the Orange Order, an organization named for the English king William of Orange, formed to preserve Protestant domination in Northern Ireland.

So far the groups have not been united in their tactics, but there is a grave possibility of a "backlash" if political moves from London threaten Northern Ireland's constitution as it now stands.

Prelate dies in Nashville

NASHVILLE, Tenn. — (NC) — Retired Bishop William L. Adrian of Nashville has died at a hospital here from cardiac and circulatory complications.

The 88-year-old bishop had headed the Nashville diocese from 1936 to 1969.

He was born April 16, 1883 on a farm near Sigourney, Iowa. He was ordained a priest in April 1911 in St. John Lateran Basilica in Rome, and received a degree in theology from the North American College in Rome.

He returned to the United States to teach at St. Ambrose College, Davenport, Iowa, where he stayed for 20 years. In April 1936 he was named the seventh bishop of Nashville.

Confirmation schedule

The Sacrament of Confirmation will be administered as follows. Where two parishes are listed, the ceremony will take place in the church of the first parish.

Sunday, Feb. 27, 3 P.M., St. Ambrose, Deerfield Beach

Tuesday, Feb. 29, 7:30 P.M., Little Flower, Coral Gables

Wednesday, March 1, 7:30 P.M., O.L.Q. of Martyrs, Ft. Lauderdale

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Editorials

By abortion, society's on road to extinction

Florida's legislators today are racing a clock set in motion two weeks ago when the State Supreme Court declared invalid the laws prohibiting abortion. The congressmen were given but 60 days in which to "clarify" what the High Court declared to be the "vague language" of the existing statutes.

In an unprecedented action some months before, while handing down another decision, the Florida Supreme Court took the remarkable step of declaring it felt the abortion laws were obsolete — this at a time long before the court would be called upon to rule on the legality of the statutes.

CONSIDERING that the Supreme Court of the United States is presently weighing a number of cases which have a direct bearing and similarity to the Florida laws, this certainly must be considered a precipitant ruling by the

state's highest judicial body.

The Voice's position on the question of abortion has been clear since the statutes first came under increasing attack some six years ago. Repeatedly, The Voice has declared itself on the side of life — that no compromise can be allowed in the question of abortion.

We agree with the Bishops of the State when they declared this week that "When any society commences to select certain lives for extinction, as it would appear that Florida could be in the process of doing, it has started on the road to its own extinction."

It is our firm hope that the members of the Legislature will stand firm in their resolve to protect the unborn child as they have done over these past years.

Also, we pray that Our Lord will guide our lawmakers and the members of the Supreme Court in these difficult days.

Feared Hitler would capture Vatican City

ROME — (NC) — Vatican fears that Hitler was planning to occupy Vatican city and expel Pope Pius XII are substantiated by documents of the time, according to an American Jesuit historian, Father Robert Graham.

The San Francisco priest reviewed the Vatican's concern and preparations for hostile acts by Hitler in an article in a recent issue of *Civiltà Cattolica*, the Rome Jesuit fortnightly magazine.

Father Graham is one of four Jesuit historians assigned to prepare historically documented volumes on various aspects of Vatican diplomacy during World War II and, in particular, the efforts of Pope Pius XII.

IN THE ARTICLE, Father Graham said that as early as 1941 Vatican officials began hearing rumors that Hitler was considering moves against the Pope and his sovereign independence. The papal undersecretary of state at that time, Msgr. Domenico Tardini, sent the report on to the Pope and, although it was denied by German and Italian officials, the Vatican remained on guard throughout the war.

According to the report, Germany had asked Italy to look into means of making the Pope leave "because in the new Europe there will be no place for the papacy." The Italian reply suggested "a

counter-proposal which consisted only of a program of isolation and control of the Pope within the confines of the Vatican," Father Graham reported.

Sometime later the papal secretary of state, Cardinal Luigi Maglione, told a meeting of cardinals that he was preparing a document that would give "special powers" to papal representatives abroad in case the Vatican "were not able to communicate with its representatives abroad."

OTHER STEPS were taken also, including the hiding of important documents by Pope Pius XII and by officials of the papal archives.

Some documents, said Father Graham, particularly those dealing with Polish problems, were microfilmed and sent to the apostolic delegation in Washington for safe-keeping.

Among incidents that caused serious worry for Vatican officials were a series of remarks attributed to, but later denied by, various German diplomats in Rome. In one case the German ambassador to Italy was reported to have said publicly: "On the Vatican, this is a museum which within a few years we will be able to visit with a 10 lire entrance ticket."

Another case involved a comment by a German representative who had at-

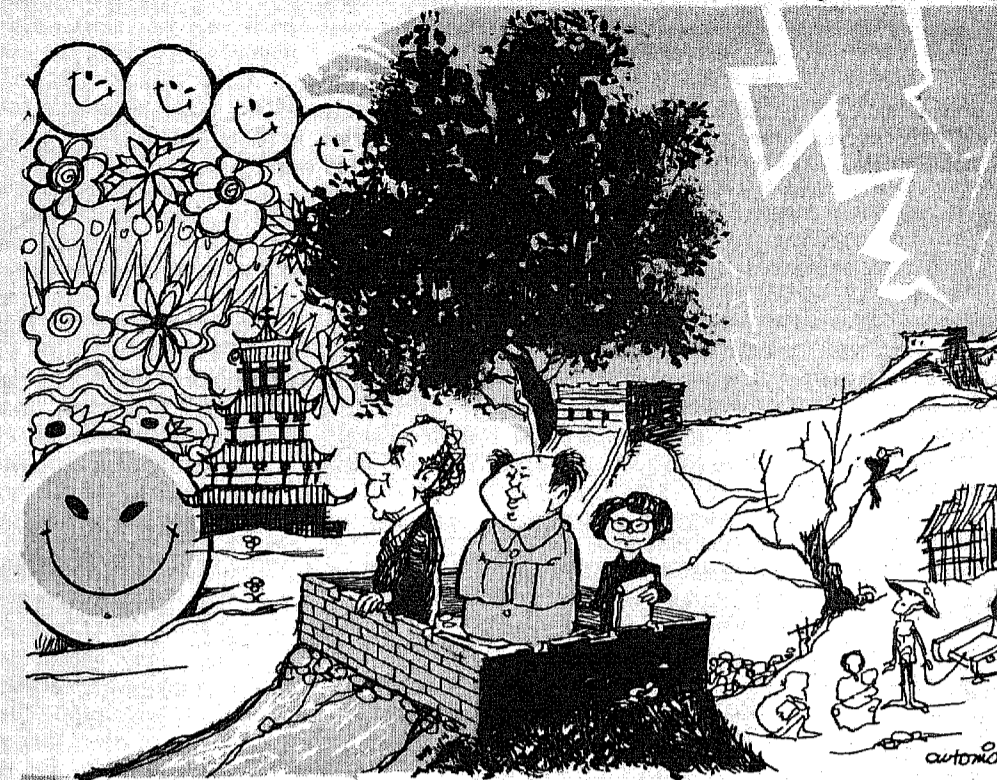
tended Holy Week ceremonies in the Sistine chapel and said, according to Msgr. Tardini: "The ceremonies are very interesting. But it is the last time. Next year they will be no longer celebrated."

In April 1943, a new German ambassador to the Vatican, Baron Ernst von Weizacker, was appointed. His first assistant caused much concern in diplomatic circles because he was Ludwig Wemmer, a high official of the Nazi party without diplomatic experience but a close associate of the violently anti-Catholic Martin Bormann, Hitler's closest aide.

TWO MONTHS LATER, Hitler was enraged with the fall of Benito Mussolini and blamed, in particular, the Vatican and the Pope. A documented private conversation between Hitler and his top military aides, which became known only after the war, indicated Hitler's thinking about the Vatican.

The German leader in quoted as saying, apropos of his plan to take control of all Italy: "It's all the same. I will enter the Vatican immediately. Do you believe that the Vatican bothers me? ... Inside there is above all the entire diplomatic corps (of the allies). That's not important to me. The rabble is there and we will drag it out ..."

"You can get a better look from here, Dick."



British last-ditch plan seen doomed in Ulster

By DICK GROGAN

DUBLIN — (NC) — What has been described as the last-ditch peace plan of the British government is as certain of failure as previous efforts to "pacify" Ireland, according to sources here.

The London government's plan, for openers, does not abolish internment in Northern Ireland (Ulster) of suspected terrorists without trial or appeal. That practice started Aug. 9, 1971, and has been the major factor in escalating violence in Ulster to its present levels.

NO SERIOUS representative of the 500,000-strong Catholic minority in Northern Ireland will sit down at the same table with representatives of the London or Belfast governments while internment is still in effect. Minority representatives have withdrawn from their elected and appointed positions in the Ulster government as well as in county and local administration in the six counties of the North.

But London regards its current proposals as the only way of avoiding civil war in Ulster between the Catholic minority — together with the Irish Republican Army's (IRA) militant Provisional wing — and the one million Protestants who have run Northern Ireland totally since the partition of 1921.

Details of the proposals include a form of community government for Ulster.

A Catholic deputy prime minister and three or four Catholic ministers would be appointed to the Ulster cabinet to give both communities a permanent stake in the government. But there would be no change in Northern Ireland's constitution without majority consent.

INTERNMENT would be somewhat curtailed, but not all those detained would be released.

A referendum would be held every 12 years on whether the people of Northern Ireland want closer links with the Republic of Ireland (Eire) or continued union with Britain.

British Prime Minister Edward Heath's biggest problem may be to find a formula acceptable to the ruling Conservative party in Britain as well as to the people who are dictating the pace of events in battle-torn Ulster — the IRA.

News Analysis

A dramatic series of secret peace initiatives conducted by a Labor party member of the Irish Parliament, Dr. John O'Connell, have apparently collapsed. Reports said that he presented a plan to Heath that was already agreed to by both wings of the IRA, right-wing Protestant leader the rev. Ian Paisley and Northern Ireland's Catholic representatives.

Reports here said, the O'Connell proposals included amnesty for all political prisoners, the end of internment, withdrawal of British troops to their barracks, restructuring of the Stormont (Northern Ireland) government along democratic lines, and a "declaration of intent" by Britain on the future of Ireland.

THE PLAN was reportedly turned down two days before the Jan. 30 Londonderry killings of 13 men by British troops. O'Connell declined to comment on the reports, but did not deny them.

Elsewhere political and diplomatic moves on the Irish crisis are increasing in

frequency and intensity. In Rome, Pope Paul VI met Feb. 14 with Irish Foreign Affairs Minister Patrick Hillery, Dublin's new Archbishop Dermot Ryan, and Cardinal William Conway of Armagh, Northern Ireland.

All the Irish bishops in their Lenten pastoral sermons Feb. 13 referred to the violence in Ulster. They called for prayers for peace and a just solution to the crisis.

Bishop Peter Birch of Ossory warned that hatred might spill over into the South.

Bishop Dominic Conway of Elphin called for immediate talks without preconditions and with all parties participating. "The danger in delay is terrible to contemplate," he said.

IN LONDONDERRY, there was opposition to the British inquiry into the Jan. 30 shootings. It appears that many in Londonderry will not cooperate with the inquiry team headed by Lord Widgery, the British lord chief justice. Widgery is a former brigadier in the British army, opponents of the inquiry pointed out.

The tragi-comic aspects of the desperate situation in Ireland continued to assert themselves despite the troubles. Former Beatles member Paul McCartney wrote a protest song calling on Britain to withdraw her troops from Northern Ireland. The song is called "Give Ireland Back to the Irish", but the British will not be allowed to hear it, if officialdom has its way. The song was banned by the British Broadcasting Company, Radio Luxembourg, and the British commercial television network, ITV.

Bangladesh plight told to Vatican

VATICAN CITY — (NC) — Two Catholic bishops from the new state of Bangladesh visited Pope Paul VI to describe the plight of their countrymen whose lives were disrupted by the recent India-Pakistan war.

Archbishop Teutonio Amal Ganguli of Dacca and Bishop Michael Rosario of Dinajpur met with the Pope

in his private library to discuss the situation in Bangladesh. No details of the talks were released.

The two bishops were in Rome for several days visiting Vatican and relief and assistance offices in Rome to state the needs of their country following the proclamation of independence of the new nation, which has not

yet been recognized diplomatically by the Vatican.

In addition to seeing the Pope the two bishops also met with CorUnum, as well as representatives of Caritas Internationalis (the international Catholic relief agency), U.S. Catholic Relief Services and Misereor, the German Catholic relief agency.

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Saints are around today — though unrecognized

By MSGR. JAMES J. WALSH

We mentioned last week some signs seemed to indicate that saints of the past are being rediscovered. More often, apparently, by non-Catholics than by Catholics, strange as it may seem. Although today nothing in the area of religion should be considered strange for long.

If the return of the saints as human beings who reached a high degree of fulfillment in man's strongest aspirations is actually taking place, it ought to be a shot in the soul for many who find their faith wavering. I say

The Truth of the Matter

this because religion has gone through many crises in the history of mankind. But in every crisis, God brought forth spiritual giants, both men and women whose voices were heard clearly enough to dispel some of the confusion and whose deeds commanded attention to God's own message and directions.

THIS IS NOT UNIQUE to Christianity. The Jews in the Old Testament had been specially chosen by God to fulfill roles of supreme importance in the guidance of people. Abraham, Moses, Jacob, Elias, Isaiah, Jeremiah and a host of others appeared on the scene at disastrous periods when men had abandoned God or seemed to be abandoned by God.

In Christian history, there were shattering crises in the third, fourth, fifth, thirteenth, fifteenth, sixteenth and nineteenth centuries. In each of these eras, one must credit God with the wisdom and power needed to produce holy men and women whose influence on others was so remarkable that in many cases the course of civilization itself was changed.

It is interesting to note also that in those horrendous times, the ones who gathered the scattered sheep or put powerful enemies to flight or shone like beacons in the dark night of error and corruption, were often the unlikely candidates for so heavy a responsibility.

St. Ambrose, for instance, in the fourth century. At that time the Arian heresy, which denied the Divinity of Christ, had divided the Church, and perhaps most people did not know what to believe. Ambrose was Civil Governor of Milan at the very time when that great city was without a bishop and both religious groups were fiercely contending to put in their own man.

HISTORY has carefully recorded the mysterious fact that Ambrose, who as Governor was pressured to prevent riots during the election, was suddenly acclaimed by the people as their choice for the bishopric.

Understandably, he refused, one of the reasons being he was not even baptized, although a catechumen. The people ignored his refusal. Now 1,500 years later he still shines as one of the stars of the early Church. Much of his prolific output still makes fresh reading and is surprisingly relevant today. The history of his dealing with the ordinary people and with emperors, with the incredibly

stubborn and the indifferent, remains a model of wisdom and charity and success.

And, of course, he was the man destined to bring Augustine into the Church, when the latter was in his thirties and had gone through many years of dissipation and resistance to grace.

THESE TWO MEN, so different and yet so similar, were destined to influence civilization, its religion and culture for centuries afterwards.

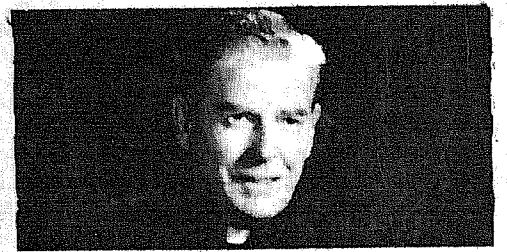
Take St. Thomas More, in the sixteenth century, the man for all seasons. He was prime minister under King Henry VIII and a powerful, persuasive figure in European politics. It is hard to imagine a more unlikely setting for a man to develop to an extraordinary degree the virtues of love of God and neighbor, loyalty to Church and State.

In the midst of it all, he remained a beloved humorist and humanist, a devoted family man and a faithful servant of the crown.

In England's polluted religious atmosphere of that time, he stood out — and still does — as a remarkable example of the effectiveness of God's grace in selecting in unexpected ways an apostle of Christ capable of providing a spiritual guidance, inspiration and strength to a country when the Church seemed to be falling apart.

There are countless such examples in Christian history. This is why the re-discovery of the saints today ought to buoy up the faint hearted and help them to realize that God does not abandon His people nor His Church.

Moreover the saints of the past teach us two much-needed lessons today. First, that we must avoid the narrow and misinformed notion that the Church has never before had grave difficulties where her very existence



MSGR. JAMES J. WALSH

was called into doubt. Secondly, we must not think that we alone, in this second half of the 20th century, are the only Christians to have lived in times perilous to the faith, to the home, and to the quest of salvation.

THEY ARE AROUND TODAY — the saints. They may not look like our idea of the saints of the past, and we ought to be grateful for that, since, as we said last week, the portrait of the holy men and women of the past were often distorted by overly pious biographers.

But the saints are here. It may be difficult for us to recognize them because the forms and judgments of sanctity today must be different in many ways from those of past generations. The excessive mortifications, the flight from the world and its problems, rigidly formalistic procedures in daily and liturgical life, will be missing. But the essentials, the "constants" remain the same.

Sometime ago someone wrote "these 'constants' are love of God and the spirit of prayer, the gift of self in the service of fellow men, the struggle against one's own egotism and one's own passions through mortification and penitence, purity of heart, the practice of poverty and a detachment from the bounties of the world, the exercise of humility, of obedience, of patience, of sweetness, and love of the cross of Christ."

Comments on decline of 'The Movement'

By ANDREW M. GREELEY

Even though he was not part of its later deterioration, Richard Flacks was one of the founders of the Students for a Democratic Society.

For a time we were colleagues at the University of Chicago. While there were many things we did not agree on, there were also some things we did agree on. We were not close friends but we were friendly and I was disappointed when he was forced to leave the university.

I WAS therefore deeply moved the other day to read that Flacks had more or less admitted that the "Movement" he had helped to found was a failure. In poignant and very direct language he said, "I have to admit that a lot of feelings about this generation being a vanguard for a new society have disappeared."

There are a number of comments which might be made. If the movement is over, and it surely is, Catholics, as always, will be the current doing at Harrisburg make clear. One could also wonder about their naivete, not of young people like Dick Flacks but of their elders who thought that any generation was so special that by itself it was going to be a "vanguard of a new society."

But what impressed me was the honesty and the integrity with which Flacks could admit he had been wrong. Surely his Catholic counterparts will not do that. I found myself wondering whether I could so readily admit defeat and failure if something to which I had committed so many years of

my life and so much of my emotional resources had failed.

AS I THOUGHT about this aspect of Flacks' comment, it dawned on me that in a very real sense I am as much a failure as he is. The things I believed in and hoped for have come to as unhappy — if not as messy — an end as has the S.D.S., for I was as committed to "post-conciliar Catholics" as Dick was to the "Movement."

I put immense hopes and energies into working for the

(CONTINUED ON PAGE 15)

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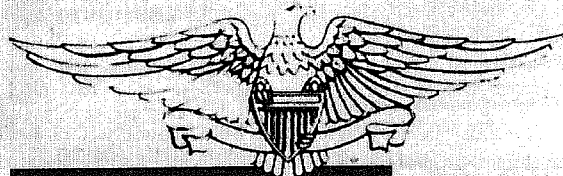
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Lecture series centers on human development

A Human Development Learning Series for teenagers, their parents, their teachers, priests and Sisters will be sponsored during March at two Miami locations by the Archdiocese of Miami Catholic Youth Organization.

"We're Going To Do It Together" will be the theme of the lectures and panel discussions, to which anyone interested in teenagers is invited.

IDENTICAL programs will be held on March 2, 9, 16 and 23 at 7:30 p.m. in St. John Vianney Seminary, 2900 SW 87 Ave.; and on March 7, 14, 21 and 28 at 7:30 p.m. in the Archdiocesan Hall, 200 NW 75 St.

"Where Are Your Values" will be the topic on March 2 and March 7 featuring Father Charles Cassetta, Religious Education Chairman, Cardinal Newman High School, West Palm Beach.

On March 9 and 14 participants will hear "The Struggle to be Myself" discussed by Father Roger Radloff, director, Archdiocesan Catholic Service Bureau Family Counseling Center; Dr. Henry McGinnis, Marriage and Family Counselor; and Mark McGrath, Pace High School Student Council President.

"Seek and You Will Find" . . . "What?" will be discussed by Miami physician and surgeon, Dr. Jerome Waters; and Mrs. Lee Daily, Central High School Social Studies teacher, on March 16 and 21.

On March 23 and 28, the last in the series will feature Father Donald Connolly, Director, Archdiocesan Dept. of Communications; Rev. Theodore Gibson, pastor, Christ the King Episcopal Church; and Father John McMahon, Director Archdiocesan Rural Life Bureau.

Around the Archdiocese Broward County

A "Polka and Pops Party," hosted by St. Clement Altar and Rosary Society, Ft. Lauderdale, is slated for Saturday, Feb. 26 from 9 p.m. to 1 a.m. in the parish hall, 301 NW 29 St., Wilton Manors. The Johnny Vadal Orchestra will provide the music.

★ ★ ★

A member of the Floridian Basketball team will present exciting film highlights of the team's season at an open meeting of the Plantation Knights of Columbus, at the St. George parish hall, at 8 p.m., Thursday, March 2. Guests and teenagers have been invited.

★ ★ ★

"Springtime and Violets" will be the theme of St. Sebastian Women's Club's annual luncheon and fashion slated for noon, Wednesday, March 1, at the Galt Ocean Mile Hotel Ft. Lauderdale. For reservations call Mrs. James Parlon, 524-9271.

Dade County

The Council of Catholic Women of St. John the Apostle parish will sponsor a card party for the Self-Help Center, Wednesday, March 1.

★ ★ ★

A "Family Lenten Evening Eucharist" will be celebrated at the Dominican Retreat House, tonight (Friday) beginning at 7:30. Father Gene O'Brien, C.S.P., will be the speaker.

★ ★ ★

The Young at Heart Club of St. Rose of Lima parish will celebrate St. Patrick's Day with a corned beef and cabbage luncheon in the auditorium from 11 a.m. to 1:30 p.m., Thursday, March 9.

Lenten lecture series at parish

FORT LAUDERDALE — A Lenten lecture series is in progress at 8 p.m. on Sundays at St. Maurice Church, 2851 Stirling Rd.

next speaker on Sunday, Feb. 27. Future programs, which will continue until Sunday, March 26, will include the Panel of American Women, Father Neil McDermott, Father Hugh Clear and Father James Kisicki.

Mrs. Deane, sister of priest, dies

CORAL GABLES — The Funeral Liturgy was celebrated Saturday in Little Flower Church for Mrs. Ann Deane, 61, whose brother is pastor of the parish.

Msgr. Peter Reilly was the principal celebrant of the Mass for his sister, who died in Mercy Hospital of an apparent cerebral hemorrhage.

CONCELEBRATING with him were Msgr. John O'Dowd, V.F., pastor, Epiphany Church, South Miami; Msgr. Patrick Trainor, St. John Church, St. Petersburg; Msgr. Charles McCabe, New York City, a cousin; Father Cyril Burke, O.P., Barry College; and Father John J. Flynn, assistant pastor, Nativity Church, Hollywood, another cousin.

A native of Ireland, who had been housekeeper for her brother during his various pastorates in the past 20 years, Mrs. Deane came to the U.S. in 1927.

She is also survived by two other brothers, Michael and Patrick in Ireland; three sisters, Mrs. Michael Reilly and Mrs. John Jones, Ireland; and Mother Camillus, S.M. in England.

Burial was in Our Lady of Mercy Cemetery under direction of Josberger-Lithgow Funeral Home.

Van Cliburn plays tonight

Pianist Van Cliburn will be heard in concert with the Miami Philharmonic at 8:30 p.m. today (Friday) at the Fort Lauderdale War Memorial Auditorium and at 8:30 p.m., Sunday, Feb. 27, at Dade County Auditorium.

A child prodigy, Van Cliburn made his orchestral debut at age 12 with the Houston Symphony and made his Carnegie Hall debut at 13 as winner of the National Music Festival Award.

Band and chorus to give concert

North Dade residents are invited to attend a concert which the North Miami High School Band and chorus will present at 2:30 p.m., Sunday, Feb. 27, on the grounds of Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St.



ONE-DAY Florida Congress of the Legion of Mary was held last Saturday at Barry College with hundreds attending. Shown above during a short session break are Rita O'Hearn, Carmel McCarthy, Anne Hays, Dr. Robert Hays and Mary Helmke.



ST. PETERSBURG legionaries included Rose Masden, Jenny Martinez, Charles Fairbanks, Katherine Haffern, and Marjorie Dunn, one of the groups present from out-of-town.



PRINCIPAL SPEAKER Father Aedan McGrath, right; talks with Miss Mary Mooney, center; and Miss Rosalie Borough, president of the Miami Regia which includes the entire state.

Paso fino horses to perform

HIALEAH — A special Family Day program featuring a performance of the Paso Fino horses will begin at 1 p.m. Sunday, Feb. 27 at Hialeah Park.

A comparatively small breed of horse originally brought to the Western hemisphere from Spain by the Conquistadores, Paso Fino horses have a "tiny step," which is characteristic of the breed.

THE riding group, formed in South Miami four years ago, numbers some 60 members who will open the program with a parade of the horses ridden by men and women in native costumes of the Latin American countries where the horses now are bred.

The horses, which average 56 inches in height, will be shown in their broken lateral pace, demonstrating the fino, corto and largo gaits.

Benefit to assist dependent children
Their fourth annual Dependent children luncheon and games party cared for by the Archdiocese of Miami will be sponsored by the Catholic Service Bureau Auxiliary at noon, Saturday, March 4, in Jordan Marsh Auditorium, Biscayne Blvd. and 15th St. Reservations may be made by calling 446-0733 or 758-1064.

ENTRANCE EXAMINATION — 1 High

St. John Vianney Seminary

2900 S.W. 87th Avenue, Miami, Florida 33165

DATES Saturday and Sunday, March 4 and 5, 1972

ELIGIBLE 8th grade boys who wish to enter St. John Vianney Seminary next September. Accommodations will be provided in seminary dormitories Saturday night.

PROGRAM: Saturday, March 4, 1972

Arrival at St. John Vianney Seminary between 9 and 11 a.m., no later than 11 a.m.

Lunch at noon.

Entrance examination from 1 to 4 p.m.

Sunday, March 5, 1972

Mass at 11 a.m. Lunch following Mass.

After the candidates have lunch there will be an open house for their parents at the seminary and an opportunity for them to discuss the matter of their son's vocation with priests from the Vocation Office and the Seminary Faculty.

Return home with parents (about 3:00 p.m.)

(Note: The Seminary Entrance Examination will be accepted by any Catholic High School in the Archdiocese of Miami.)

Mail this part for Reservation

RESERVATION FORM

I wish to spend Saturday and Sunday, March 4 and 5, 1972, at St. John Vianney Seminary (2900 S.W. 87th Avenue, Miami, Florida 33165) so that I may take the Entrance Examination for first year of high school, and learn something of a seminarian's life at first hand.

I (have) (have not) a ride to the Seminary on Saturday, March 4, 1972.

My parents (will) (will not) be able to join me open house inspection of the Seminary at 1:00 p.m. on Sunday, March 5, 1972

Name:

Address:

School: Parish:

Return this reservation as soon as possible to:

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V AMUSEMENTS MOVIES-TV-RADIO



A RADIANT Mary Stuart (Vanessa Redgrave) dreams of the happiness in store for her as the day of her marriage to Prince Francis of France approaches, in Universal's "Mary, Queen of Scots." The historical drama also stars Glenda Jackson, Patrick McGeehan, Timothy Falton, Nigel Davenport and Trevor Howard. The movie has been given an A-2 rating from the National Catholic Office of Motion Pictures.

Ibero-American film festival opens on Miami U. campus

Another dimension to Latin-American affairs in Miami was added last week, as the first Ibero-American Film Festival began on the University of Miami campus.

Sponsored by the Institute of Inter-American Studies of the University's Center for Advanced International Studies, five films will be shown over the next few weeks at the Beaumont Lecture Hall, Memorial Classroom Building, at 7 and 10 p.m. each Sunday.

"The Ibero-American novel has a deep impact on contemporary world literature," according to Dr. John P. Harrison, director of the Inter-American Institute.

Last Sunday's film, "Invasion," was presented in Spanish, but the rest will have English subtitles.

The presentations are as follows:

Feb. 27 — "Not On Your Life (El Verdugo)," a comedy directed by Luis Berlanga.

March 5 — Lecture Hall of the Otto Richter Library.)
"Macunaima," directed and scripted by Joaquim Pedro de Andrade and named best film at Mar de Plata in 1971.

March 19 — "The Garden of Delights," directed by Carlos Saura. (This one will be presented in Brockway Hall.)
April 2 — "The Exterminating Angel," a black comedy directed and written by Luis Bunuel.

April 9 — "Viva La Muerte," Arrabal's first film as a director.

Msgr. Walsh to broadcast series on Christ's Passion

"The Contemporary Passion," a five-part series on Christ's Passion and Death, will be broadcast by Msgr. James J. Walsh on NBC-radio beginning Sunday, March 5.

South Florida listeners may hear the program at 7:05 a.m. on Radio Station WIOD each Sunday.

Spiritual Director at the Archdiocesan Seminary of St. Vincent de Paul, Boynton Beach, Msgr. Walsh is the author of "The Truth of the Matter," weekly column in The Voice and has been a contributor to several national Catholic magazines.

On Sunday, March 5, television viewers may see "A Service of Love" depicting Catholic Relief Services programs of aid to Bangladesh refugees during the CBS "Look Up and Live" at 10:30 a.m. on Ch. 4.

Film fare on TV

SUNDAY, FEB. 27

9 p.m. — (ABC) — **The Blue Max (1968)**, Part I — Action-packed melodrama about a German fighter pilot (George Peppard) active in the last months of World War I. Peppard becomes a cold-blooded killer (all's fair in war) bent on downing enough Allied planes to win him the "Blue Max," or Pour le Merite medal of honor. Competing fiercely with him is Jeremy Kemp, another hard-bitten pilot, and diverting his attention is Ursula Andress, whose sensual presence gives "The Blue Max" a distinctly "blue" tinge. This has been clipped for television. Concluding Part II will be shown on Monday, Feb. 28, 9 p.m. (B)

MONDAY, FEB. 28

9 p.m. (ABC) — **The Blue Max (1968)**, Part II — See Sunday's capsule above.

9 p.m. (NBC) — **The Cockeyed Cowboys Of Calico County** — Repeat of a made-for-television comedy Western that originally aired last fall. Village blacksmith (and perhaps idiot) Dan Blocker sends away for a mail order bride, who never shows up. To keep Blocker from total emotional disintegration, and to keep him at work keeping the town's horses well-shod, the kindly folks engage a local barmaid to substitute as the missing bride. You can take it — or leave it — from there.

11:30 p.m. (CBS) — **The Damned (1970)** — This is Italian director Luchino Visconti's nightmare drama about pre-war Nazi decadence in Germany and there are two things that make it worthy of note here: First, it is the initial offering in CBS's Late Movie program, which replaces Merv Griffin in the race for late-night viewers. Second, the film aroused great controversy as one of the first X-rated movies from a major distributor (Warner Bros.). The film is one whose content cannot be separated from its manner of treatment,

which features visual gore as well as graphic sexual encounters. Hence, the big question: What hath the network censor wrought to make "The Damned" presentable for TV viewing, even at the late hour? Darned if we know. (A-IV, with emphasis on the reservations)

TUESDAY, FEB. 29

7:30 p.m. (NBC) — **The Search For The Nile: "Conquest and Death"** — Conclusion of what has proved to be one of the finest film series in recent years. In this episode, journalist Henry Stanley (Keith Buckley) writes the last word about the Nile's source, much to the chagrin of writer-explorer-adventurer Sir Richard Burton (Kenneth Haigh), who has been knighted and packed off to languish as a consul in Trieste, where he dies. James Mason is off-camera narrator.

8:30 p.m. (ABC) — **The Eyes Of Charles Sand** — Pure hokum revolving around a young man (Peter Haskell) who inherits "The Sight" from a deceased uncle, a faculty which enables him (and us) to see things in the world of the supernatural. Cleverest thing about this made-for-television feature is the way it is carefully built around the commercial breaks.

FRIDAY, MARCH 3

8:30 p.m. (NBC) — **Speedway (1968)** — Routine musical-action melodrama starring Elvis Presley. This time around, the swinging singer is a stock car racer involved off the track with (a) leading lady Nancy Sinatra, and (b) the Internal Revenue Service. Plenty of songs, too, if that's what you like. (A-II)

9 p.m. (CBS) — **Heat Of Anger** — Original TV film stars Susan Hayward as a fast-talking lady lawyer who teams up with James Stacey as a brash barrister, in defense of big-time builder Lee J. Cobb. The title states the case for the defense.



RAGING AT LIFE — Geraldine Page and E.G. Marshall star as the explosive Eliza and W.O. Gant in "Look Homeward, Angel," Ketti Frings' adaptation of her own Pulitzer Prize-winning play based on Thomas Wolfe's novel. It will be broadcast as the premiere presentation of "CBS Playhouse 90" Friday, Feb. 25 (9:30-11 p.m.) on WTVJ, Ch. 4, and WINK, Ch. 11.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

FRIDAY, FEB. 25

1:35 p.m. (6) Niagara (See rating Monday, 1:35 p.m.)
4 p.m. (5) The Atomic City (Family)
4 p.m. (10) Up Periscope (Family)
11:30 p.m. (4 & 11) Village Of The Damned (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Projected Man (No classification)

SATURDAY, FEB. 26

10:30 a.m. (6) Kid Flix — The Caddy
12 noon (6) Hot Spell (Unobjectionable for adults)
1 p.m. (4 & 11) Children's Film Festival — For Boys Only Is For Girls Too
2 p.m. (4) The Devil At 4 o'clock (Unobjectionable for adults and adolescents)
3 p.m. (7) Man Without A Star (No classification)
4:30 p.m. (6) Daddy Long Legs (Family)
7 p.m. (6) Hot Spell (Unobjectionable for adults)
8:30 p.m. (10 & 12) Two For The Money (No classification)
9 p.m. (5) McLintock (Family)
11:30 p.m. (11) The Last Wagon (Family)

SUNDAY, FEB. 27

1:30 p.m. (7) Man From The Alamo (Family)
2 p.m. (6) Daddy Long Legs (Family)
3 p.m. (7) The Hustler (Unobjectionable for adults)
4:30 p.m. (6) Hot Spell (Unobjectionable for adults)
7:30 p.m. (4) Anzio (No classification)
9 p.m. (10 & 12) The Blue Max, Part I (Unobjectionable in part for all)

OBJECTION: Two grossly explicit scenes of lovemaking have no place in a motion picture which is being widely advertised by its distributor as an action film about World War I fighter pilots with the clear implication that it is suitable for general audiences. The graphic depiction of the sexual encounters is dramatically unjustifiable for the adult viewer and can be seriously harmful to young audiences.

11:45 p.m. (5) Miracle Of Morgan's Creek (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; reflects the acceptability of divorce.

MONDAY, FEB. 28

1:35 p.m. (6) Holiday For Lovers (Unobjectionable for adults and adolescents)
4 p.m. (5) Flaming Feather (Family)
4 p.m. (10) The Borgias (No classification)
9 p.m. (5) The Cockeyed Cowboys of Calico County (No classification)
9 p.m. (7) Take Her, She's Mine (Unobjectionable for adults)

9 p.m. (10 & 12) The Blue Max, Part II (See rating 9 p.m., Sunday)
11:30 p.m. (4 & 11) The Damned (Unobjectionable for adults, with reservations)
11:30 p.m. (10) Dressed To Kill (Family)

TUESDAY, FEB. 29

1:35 p.m. (6) Holiday For Lovers (Unobjectionable for adults and adolescents)
4 p.m. (5) Country Music Holiday (Family)
4 p.m. (10) Moment To Moment (Unobjectionable for adults)
8:30 p.m. (10 & 12) The Eyes Of Charles Sand (No classification)
11:30 p.m. (4 & 11) Please Don't Eat The Daisies (Unobjectionable for adults and adolescents)
11:30 p.m. (10) House Of Fear (Family)

WEDNESDAY, MARCH 1

1:35 p.m. (6) Holiday For Lovers (Unobjectionable for adults and adolescents)
4 p.m. (5) Thunder In The Sun (Unobjectionable for adults and adolescents)
4 p.m. (10) The Harder They Fall (Unobjectionable for adults and adolescents)
8:30 p.m. (10) The Over-The-Hill Gang Rides Again (No classification)
11:30 p.m. (4 & 11) Torpedo Run (Family)
11:30 p.m. (10) Pearl Of Death (Family)

THURSDAY, MARCH 2

1:35 p.m. (6) Holiday For Lovers (Un-

objectionable for adults and adolescents)
4 p.m. (5) The Desperate Hours, Part I (Unobjectionable for adults and adolescents)
4 p.m. (10) Charade (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) The Law And Jack Wade (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Sherlock Holmes in Washington (Family)

FRIDAY, MARCH 3

1:35 p.m. (6) Holiday For Lovers (Unobjectionable for adults and adolescents)
4 p.m. (5) The Desperate Hours, Part II (Unobjectionable for adults and adolescents)
4 p.m. (10) Something For A Lonely Man (No classification)
8:30 p.m. (5 & 7) Speedway (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) Girl Happy (Unobjectionable in part for all)

OBJECTION: Oriented to young people, this bodge-podge is preoccupied with amoral behavior and with suggestiveness in costuming and situations

SATURDAY, MARCH 4

10:30 a.m. (6) Crack In The World (Unobjectionable for adults and adolescents)
12 noon (6) The Virgin Queen (Family)
1 p.m. (4 & 11) Children's Film Festival — The Little Ones
3 p.m. (7) There's Always Tomorrow (Unobjectionable for adults and adolescents)
4:30 p.m. (6) David And Bathsheba (Unobjectionable in part for all)
OBJECTION: Suggestive sequences
7 p.m. (6) The Virgin Queen (Family)
8:30 p.m. (10 & 12) A Very Missing Person (No classification)
9 p.m. (5 & 7) The Honey Pot (Unobjectionable for adults)
11:30 p.m. (4) Panic (Unobjectionable in part for all)

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AMUSEMENTS MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

African Elephant, The (A-1)
Adios, Sabata (A-2)
Adrift (A-4)
Anderson Tapes, The (A-4)
A Man for All Seasons (A-1)
Abductors, The (C)
Anonymous Venetian, The (A-2)
All the Right Noises (A-3)
B.J. Lang Presents (A-3)
Boy Friend, The (A-1)
Bananas (C)
Beast in the Cellar, The (A-3)
Been Down So Long It Looks Like Up To Me (B)
Bedknobs and Broomsticks (A-1)
Believe in Me (B)
Battle of El Alamein, The (A-2)
Beast of the Yellow Night (B)
Big Doll House, The (B)
Big Jake (A-3)
Billie Jean (B)
Black Jesus (A-3)
Black Peter (A-3)
Bless the Beasts and Children (A-3)
Bear and the Doll, The (A-3)
Butterfly, The (C)
Black Beauty (A-1)
Brazen Women of Balzac, The (C)
Blood Mania (C)
Chandler (A-3)
Christian Liquor Store, The (B)
Clockwork Orange, A (C)
Bunny O'Hare (A-3)
Bus is Coming, The (A-2)
Born to Win (B)
Blood on Satan's Claw, The (B)
Captain Apache (A-3)
Carnal Knowledge (A-1)
Carry on Camping (B)
Cauldron of Blood (A-3)
Christa (C)
Croc and Hot Leather (A-3)
Cindy and Donna (C)
Callow (A-3)
Clay Pigeon (B)
Clowns, The (A-1)
Cisco Pike (B)
Cowboys, The (A-3)
Creature with the Blue Hand (A-3)
Creatures The World Forgot (A-3)
Cry Uncle! (C)
Cometover (C)
Crucible of Horror (A-3)
Decameron (C)
Daughter of Darkness (B)
Devil Rider (C)
Death in Venice (A-3)
Deep End (B)
Desperate Characters (A-4)
Devils, The (C)
Drive, He Said (C)
Dugan's Hot Pants, Inc. (C)
Dirtymouth (B)
Doc (A-3)
Dorian Gray (C)
Dr. Frankenstein on Campus (C)
Dusty and Sweets McGee (A-4)
Dynamite Chicken (C)
Dynamite (A-3)
Dirty Harry (B)
Dirty Outlaws, The (A-3)
\$1,000,000 Duck (A-1)
Eagle in a Cage (A-3)
Escape From the Planet of the Apes (A-1)
Evel Knievel (A-3)
El Topo (A-4)
Figures in a Landscape (A-3)
French Connection, The (A-4)
Funnymen (A-4)
Fritz the Cat (C)
Fiddler on the Roof (A-1)
Going Home (A-3)
Glen and Randa (B)
Glory Boy (B)
Go-Between, The (A-3)
Grissom Gang, The (B)
Guess What We Learned in School Today? (C)
Gang's All Here, The (A-1)
Gang That Couldn't Shoot Straight (A-3)
Garden of the Finzi-Continis, The (A-3)
Happy Birthday, Wanda June (B)
Harold and Maude (A-3)
Honky (B)
Hot Pants Holiday (C)
Hustler (A-3)
Hired Hand, The (A-3)
Hoo-Bah (A-2)
Horseman, The (A-3)
Honkers, The (A-3)
Horror of Frankenstein (A-3)
Horror House (A-3)
House That Screamed, The (B)
Hot Rock, The (A-2)
Hospital (A-3)
Is There Sex After Death? (C)
It Only Happens to Others (A-3)
Innocence Unprotected (A-2)
Island of the Burning Damned (A-3)
J.C. (A-4)
Jennifer on my Mind (A-3)
Johnny got his Gun (A-4)
Joe Hill (A-2)
King Lear (A-2)
Kotch (A-3)
Klute (A-4)
Kidnapped (A-2)
Le Boucher (A-3)
Lady and the Tramp (A-1)
Language of Love (C)
Last Movie, The (C)
Last Picture Show, The (C)
Last Rebel, The (A-3)
Last Run, The (A-3)
Lawman (A-3)
Let's Scare Jessica to Death (A-3)
Le Mans (A-1)
Light at the Edge of the World, The (B)

Love Machine, The (B)
Little Ark, The (A-2)
List for a Vampire (B)
Long Ago, Tomorrow (A-3)
Love Clinic, The (C)
Lizard in a Woman's Skin (C)
Make a Face (A-4)
Maddalena (C)
Millhouse (A-3)
Maid in Sweden (C)
Man Who Haunted Himself, The (A-3)
Man in the Wilderness (A-3)
Marriage of a Young Stockbroker (B)
Medea (A-3)
Maidstone (C)
\$1,000,000 Duck (A-1)
McCabe and Mrs. Miller (B)
Murders in the Rue Morgue (A-3)
Modern Times (A-1)
Macbeth (A-4)
Made for Each Other (A-3)
Marv, Queen of Scots (A-2)
Minnie and Moskowitz (A-3)
Nana (C)
Next! (C)
Nicholas and Alexandra (A-2)
Night of Dark Shadows (A-3)
No Drums, No Bugles (A-3)
One Day in the Life of Ivan Denisovich (A-2)
Omega Man, The (A-3)
On any Sunday (A-1)
Outback (A-4)
Organization, The (A-3)
One Night at Dinner (B)
1000 Convicts and a Woman (C)
Pocket Money (A-3)
Panic in Needle Park, The (A-3)
Peter Rabbit and Tales of Beatrix Potter (A-1)
Private Duty Nurses (C)
Play Misty for Me (A-4)
Peace Killers, The (C)
Point of Terror (C)
Punishment Park (A-4)
Railway Children, The (A-1)
Raga (A-1)
Red Tent, The (A-3)
Return of Count Yorga, The (A-2)
Right On! (A-4)
Romance of a Horse Thief (B)
Reincarnate, The (A-3)
Snow Job (A-3)
Soul Soldier (C)
Scavengers, The (C)
Safe Place, A (A-3)
Scars of Dracula (A-3)
See No Evil (A-3)
Smile Smac Smoc (A-3)
Scandalous John (A-1)
Seven Minutes, The (C)
Secret Rites (C)
Shinbone Alley (A-1)
Sacco and Vanzetti (A-3)
Skin Game (A-3)
Some Girls Do (A-3)
Some of My Best Friends are... (C)
Soul to Soul (A-1)
Socrates (A-1)
Steagle, The (B)
Summer of '42 (A-4)
Sunday Bloody Sunday (A-4)
Someone Behind the Door (A-3)
Sometimes a Great Notion (A-4)
Star Spangled Girl (A-2)
Straw Dogs (C)
Such Good Friends (C)
Sweet Savior (C)
Something Big (A-3)
Tam Lin (A-3)
Telephone Book, The (C)
Tokoloshe (A-1)
Thermidor (A-2)
Three Lives (A-3)
200 Motels (C)
Tenchu! (A-3)
Today We Kill... Tomorrow We Die (A-3)
Todd Killings, The (B)
Together (C)
Touch, The (A-4)
Touch Me (C)
Town Called Hell, The (B)
To Die of Love (A-4)
Trojan Women, The (A-3)
Tsar to Lenin (A-1)
T.R. Baskin (A-3)
To Find a Man (B)
Tower of Screaming Virgins (C)
Utamaro and His Five Women (A-3)
Villain (B)
Von Richthofen and Brown (A-2)
Velvet Vampire, The (C)
Visitors, The (C)
Walkabout (A-4)
Welcome to the Club (B)
Who Killed Mary Whal's urname? (A-3)
Who Is Harry Kellerman and Why Is He Saying Those Terrible Things About Me? (A-3)
Wild Rivers (A-3)
Who Slew Auntie Roo? (A-2)
Wings (A-2)
WR - Mysteries of the Organism (C)
Women in Cages (C)
Willy Wonka and the Chocolate Factory (A-1)
Who Says I Can't Ride a Rainbow? (A-1)
Yog Monster from Space (A-1)
You've Got to Walk It Like You Talk It, (Or You'll Lose That Beat) (C)
Young Couple, A (A-3)
Yotchi Meets Yojimba (A-3)

KEY TO RATINGS
A1 - Morally Unobjectionable for General Patronage
A2 - Morally Unobjectionable for Adults and Adolescents
A3 - Morally Unobjectionable for Adults
A4 - Morally Unobjectionable for Adults with Reservations
B - Morally Unobjectionable in Part for All
C - Condemned

Rock and pop and Bach, too

The Rosewood Rebellion electric marimba ensemble under the direction of Jamz Dutton will be the next presentation of the Barry College Culture Series at 8:15 p.m. Sunday, Feb. 27, in the college auditorium, N. Miami Ave. and 115th St.

Having 39 different rhythm instruments, the group offers a performance from pop and rock, Bosa Nova and Bach.

The instruments, primarily in the percussion family, consist of the African Kalimba, Go-Go Bells, Guiro, Gabaza, Tubo, Reco-Reco, Cencerro, Temple Bocks, Antique Cymbals, Vibra-Slap, Lujon Drums and Wind Whistle.

Dutton, a member of his family's orchestra by the time he was three, started with woodwinds, turned to piano and by 12 years of age decided that percussion was his major musical interest. He is chairman of the Percussion Dept. at the American Conservatory of Music.

★ ★ ★

God's special children--the retarded

Getting the retarded child ready for confrontation with the outside world is one very important way to help fight the affliction of mental retardation.

Another important way to fight retardation is to take steps to prevent it by proper prenatal care.

The suggestions came from Dr. Ben J. Sheppard,

Movie Reviews

A grinding of emotions

Minnie And Moskowitz (Universal) As in "Faces," John Cassavetes lets his cameras focus in tight on people whom fate throws together, letting them grate against each other for a while to see what sparks fly, what flames catch on.

This time, the principals are Minnie ((Gena Rowlands, Mrs. Cassavetes in real life), a beautiful but near-defeated woman on the mend from a cruel affair; and Moskowitz (Seymour Cassel), a genial Los Angeles carhop who one day rescues her from a brutal blind date.

Without knowing exactly why, but knowing that it's pretty crazy, the two fall in love, if that's what those shouting matches can be called.

The nicest touch, but the one that will upset devoted Cassavetes cultists most, is a flashforward to a happy, fecund marriage. (A-III)

RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.
THE TV MASS - (Spanish) Ch. 23 WLTV
Celebrant Father Agustin Roman
Sunday
7 a.m.
THE CHRISTOPHERS - Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY - Ch. 7 WCKT - "Social Services for Spanish Speaking" features Father John Nevins, Msgr. B.O. Walsh, Dr. Ben Sheppard, Sister Miranda and Mercedes Campano.
10:30 a.m.
THE TV MASS - Ch. 10 WPLG - Celebrant Father John McGrath.



"SOCIAL SERVICES for Spanish-Speaking" will be discussed by Father John Nevins, Msgr. B.O. Walsh, Mercedes Campano, Sister Miranda, and Dr. Ben Sheppard during the "Church and the World Today" program at 9 a.m., Sunday, Feb. 27 on Ch. 7.

Hitchcock thriller

"Film Odyssey" series of movie classics presents "The 39 Steps," a 1935 British thriller, over Public Television Channels.

Air date in most areas is Friday evening, March 3. Public Television Channel in the Miami area is Ch. 2.

One of the films that established Alfred Hitchcock as the master of suspense, "The 39 Steps" remains as fresh today as when it entertained movie audiences of 1935. The story, one of John Buchan's best espionage thrillers, involved a hero who suddenly finds himself in a nightmare of international intrigue, chased by unknown villains who are trying to kill

him and with the peace of Europe at stake. Hitchcock's visual wit.

What makes the film

Brotherhood program Sunday on WTVJ-TV

In recognition of brotherhood month, Father Donald Connolly, Archdiocesan Director of the Office of Communications, will join Rabbi Herbert Baumgard of Temple Beth Am and Rev. Albert Schmidt of Grace Lutheran Church on WTVJ's The First Estate, with Luther Pierce, Sunday, Feb. 27 at 8:30 a.m..

The group will explore the brotherhood cause in South Florida and the future of ecumenism.

The three were regular members of the former "Man-to-Man" series, the forerunner of the current First Estate program.

with rehabilitation of the "the signing of his own trainable, added that "the check" can be a source of printing of his own name" or great joy and satisfaction.

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MARY, QUEEN OF SCOTS, who ruled with the heart of a woman.

ELIZABETH, QUEEN OF ENGLAND, who reigned with the power of a man.

A Hal Wallis Production
Vanessa Redgrave · Glenda Jackson

Mary, Queen of Scots

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Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Only one humanity exists--and only one true religion

Religion is the breath which modern man needs more and more to live. Religion that is the ability and attitude of man to reach toward God is not in itself sufficient to satisfy man's aspiration. Religion is the cry uttered in the mysterious impenetrability of Being. But doesn't possess the certainty of obtaining an answer adequate to meet its vast desires. On the contrary, the little or great deal of the divine world which natural learning ability can understand isn't enough. Man is not content with lifting his arms towards God. He wants to reach Him, to meet Him and set up a two-way relationship. Is he able to? Here a disconcerting picture unfolds before our eyes: that of the religions invented by man; attempts that are often extremely daring and noble, at other times, efforts that are vain, fantastic, superstitious and even diabolical. What are we to think of these religions? The Council has given us enlightening instruction in this connection. There is only one humanity. There must be only one truth; that is, one religion, which puts it in real contact with God. But the fact of the multiplicity of religions cannot be denied. The Council says men look to the various religions for answers to those profound mysteries of the human condition which deeply stir the human heart. The Catholic Church rejects nothing which is true and holy in these religions. But what happens is this: there is a growing religious agnosticism; that is, doubt or even indifference and denial regarding the objective content of every religion. We know that for the subjective religious outlook of man there must be a corresponding positive, objective and real religion. And this answer is provided authentically and fully only by the Christian religion.

Speaking to a general audience, Jan. 12, 1972.

★ ★ ★

The Church is still living under the influence of the Council, that basic event which the Lord gave us the grace to live through as a stirring and solemn experience. The Council marked a stage of great importance in doctrine, organization and pastoral life of the Church such as God intended her to be. Liturgical renewal, the collegial responsibility of the entire episcopal body united with Peter, the life of priests and religious and the self-awareness of the Catholic laity, have received a new thrust from the Council and they bear constant reference to it. There has also come from the Council successful work and the increase in theological research. Some of the results we have already witnessed. We expect these results to be ever more abundant and positive in the enrichment and contemplation of the unchangeable deposit of faith. There has been a blossoming of studies and contributions in the field of biblical sciences, theology, morals and spiritual life, which will long endure to document the zeal of the work undertaken in this conciliar and post-conciliar era. Its great achievement has been the logical, coherent and faithful integration of the sacred deposit and a new and suitable application of the pastoral activity of the Church to the needs of our times.

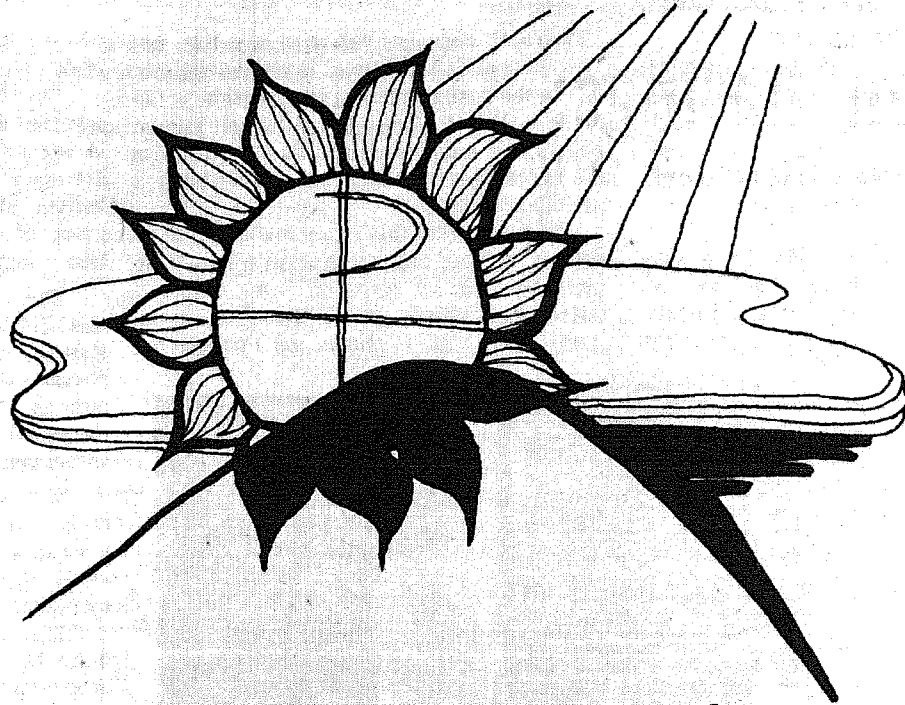
Speaking to Cardinals and Pontifical Household, Dec. 23, 1971.

★ ★ ★

We extend our blessing to all families. We hope that they may become deeply imbued with the constructive sense of their own unbreakable love, their unity and with the many virtues which make up their happiness and dignity. We hope they may be filled with the Christian sense that experiences the mystery reflected in conjugal society. The mystery of the infinite love with which Christ loves the Church and the humanity associated with an redeemed by Him. This extraordinary, yet common, sacred character of the family, is of foremost religious value. It is of the highest importance as a social and civic value, even in the natural order. We would do well to guard it no less carefully for the moral health of our people. We shall have to honor and assist the family more effectively. We shall have to educate it with more care. We shall have to invoke for it, too, the kind of ecological environment which it needs.

Greeting the Faithful in St. Peter's Square, Dec. 26, 1971.

You and Your Faith



From Sunday's Gospel

... Jesus took Peter, James and his brother John and led them up on a high mountain by themselves. He was transfigured before their eyes. His face became as dazzling as the sun. His clothes as radiant as light. Suddenly Moses and Elijah appeared to them conversing with him. Then

Peter said to Jesus, "Lord, how good that we are here. . ." He was still speaking when suddenly a bright cloud overshadowed them. Out of the cloud came a voice which said, "This is my beloved Son on whom my favor rests. Listen to him."

Matthew 17: 1-5

'March on joyous road of Lent'

VATICAN CITY — (NC) — With Lenten ashes daubed on his head, Pope Paul VI invited all Christians to march in penance down the "tiring but joyous road of Lent" to the glories of Easter morning.

Clad in a red cope, the Pope leaned low to receive the ashes from Cardinal Paolo Marella, archpriest of St. Peter's Basilica, just prior to a general audience in the basilica Feb. 16.

"We begin (Lent) with the sadness suggested by ashes," the Pope said in his homily, "then we continue along the narrow path of penance. But we culminate this season with the celebration of Easter morning."

The Pope cited what he called the "nothingness of this temporal life," because man must one day die, but he insisted that by doing penance, by placing his faith in God, man saves himself.

"Man by himself cannot avoid ruin. Indeed, man by himself is capable of losing himself, of not being saved," the Pope said.

THE CEREMONY of ashes and the general audience were held in St. Peter's, not in the new audience hall recently opened on Vatican grounds near the basilica. A Vatican official said that because a liturgical ceremony was involved the basilica seemed more appropriate.

A small crowd of a few thousand were present in the apse of the vast basilica as the Pope walked down the main aisle to begin the ceremony.

Just before his entrance, the ceremony was introduced in various languages as a "public confession of sinfulness."

The Pope echoed this sentiment in his homily:

"Penance refers to sin and sin to detachment from the living God. This is a very grave theme, which should always keep us alert, but particularly during the Lenten season, a time devoted to the reparation of the misfortune of sin."

The Pope put ashes on the heads of those priests with him in the sanctuary and on a small number of the faithful present.

Pope praises cardinal

VATICAN CITY — (NC) — Pope Paul VI praised Cardinal Josef Slipyi for his constancy, his dynamism and the justice of his judgments. The cardinal became 80 Feb. 17.

"For so many years God has enabled you to do good for the Church's service, overcoming difficulties and suffering with strength," the Pope said in a handwritten, Latin letter to the Ukrainian-rite archbishop-major of Lvov, in the Soviet Union.

The Pope described the Ukrainian churchman as "firm in the faith, ready in hope, dynamic, always disposed to judge with right measure and moderation."

Relations between Pope Paul and Cardinal Slipyi have been strained over the past several years.

Cardinal Slipyi — a long-time prisoner of Soviet jails — has been pressing for the establishment of Ukrainian patriarchy, and the Pope has twice formally refused. Cardinal Slipyi has also been maintaining that his authority as archbishop-major of Lvov extends over all Catholics of the Ukrainian rite, but the Vatican's Congregation for Eastern-rite Churches — the office that deals with Eastern-rite Catholics churches in the Pope's name — refuses to recognize his jutyority outside the Church province of Lvov.

Only four days before his birthday, Cardinal Slipyi pointedly stayed away from the ordination in St. Peter's Basilica — just across St. Martha's square from his residence in Vatican City — of a Ukrainian bishop. Pope Paul, who ordained the new bishop along with 18 others, had not consulted the cardinal about the nomination.

Cardinal Slipyi was released from a Soviet labor camp nine years ago through Pope John's intervention, after 18 years in confinement. Pope Paul made him a cardinal in 1965.

Christianity as remedy

Speaking to crowds in St. Peter's Square Feb. 20, the first Sunday in Lent, he said that he is alarmed at "the explosion of organized crime, the spread of licentious customs, the unrest among social classes."

He said that the Church "is a school of religious faith, of honesty, of austerity and of decency. It wants to infuse into human society the sentiments of a noble and strong uprightness, of hard-working and brotherly concord."

He pointed to the role of public authorities and of the public itself in this but said that the Church also wants to contribute "much needed remedies for social inadequacies."

He continued: "For this reason the Church renews her announcement of the Paschal mystery, from which man's reconciliation with God proceeds. From it also stems the determination and energy for renewal, toward a true and substantial common good."

Pontiff on retreat

VATICAN CITY — (NC) — Pope Paul VI began his annual retreat Sunday evening, Feb. 20, and will conclude his spiritual exercises on Saturday morning, Feb. 26.

During this time the Pope will hold no audiences, not even the customary Wednesday general audiences, at which many thousands of the faithful and tourists are always present.

The retreat schedule calls for a combination of meditations and recitations of the Divine Office at appointed times each day. Each evening the Rosary is recited and benediction is held. It is customary for leading prelates of the Vatican to join the Pope in chapel from time to time during these days.

Leading the retreat this year is Father Maurice Zundel, a theologian known for his writings on the Blessed Mother.

Plea by Lithuanians

MELBOURNE, Australia — (NC) — Catholics of Lithuanian descent in Australia asked Pope Paul VI to express publicly his sympathy for the "persecuted Lithuanian nation."

In a message to the Pope following the convention of the Lithuanian Catholic Federation in Australia, the president of the organization, Viktor Laukaitis, referred to press reports that two Catholic priests in Lithuania, Father Juozas Zdebskis of Prienai and Father Prosperas Budnis of Raseiniai, "were arrested for preparing children for their first communion."

Father Zdebskis was so savagely beaten in prison during the investigation that his mother had difficulty recognizing him when she visited him later."

Christians and the problem of race

By RUSSELL SHAW

Racial problems seem so thoroughly contemporary, so closely tied to the latest headlines, that it comes as a bit of a shock to reflect that at bottom they arise from a serious philosophical and theological error. That, however, is very much the case.

Tell the average racist that he is suffering from bad philosophy and theology, and he is likely to question your sanity. People often do not see how such supposedly

"abstract" concerns relate to real life. But they do — and their impact is profoundly felt.

In the case of racism, the problem — the error — lies in thinking that not all human beings are equally human. The truth lies in the opposite proposition: All human beings are equally human.

NOTICE what this latter statement does not say. It does not say that all men are de facto equal in all respects. Some men are taller than others, some stronger, some more intelligent — and so on through the

whole catalogue of attributes that a human being can possess.

But this does not affect the proposition asserted above. Despite obvious differences in regard to particular attributes, all men are equal in their humanity, all are equally human. There is no question of one man or group of men being essentially more — or less — human than another man or group.

The racist, however, does not accept this. For him all men are not equally human. Rather, just as in George Orwell's famous phrase all animals are equal but some animals are "more equal" than others, so for the racist all men may be equally human but some men are "more human" than others.

Seen in this light it is apparent that racism actually corresponds to — and applies in a particular context — one of mankind's most primitive and most pernicious mental attitudes: exclusivism.

This is the attitude that, arbitrarily but inflexibly (and perhaps inflexibly because arbitrarily), assigns rights and prerogatives to one group of human beings but denies them to another. In primitive tribal societies, it is common for members of a tribe to feel that they have ethical obligations only to other members of the same tribe; one has no such obligations to non-members, who are regarded as being in effect less fully human than the tribe members.

IF IT IS SUPPOSED that this exclusivistic approach no longer really counts for anything today, one need only take a look at the current abortion choose to assert — as arbitrarily and without proof as any primitive tribesman — that the unborn child is not yet human; since he is not human, they say, he does not possess human rights, including the right to life, and can therefore be killed with impunity. Thus old errors do harm in new ways.

The exclusivistic mentality is also at work causing and perpetuating racism. For all practical purposes, racists have simply read some of their fellow human beings out of the human race. They assert, implicitly at least, that some groups of men are not as fully human as others. And if a group is not fully human, it is by definition subhuman — and can be treated accordingly.

What does "treated accordingly" mean here? Two things at least.

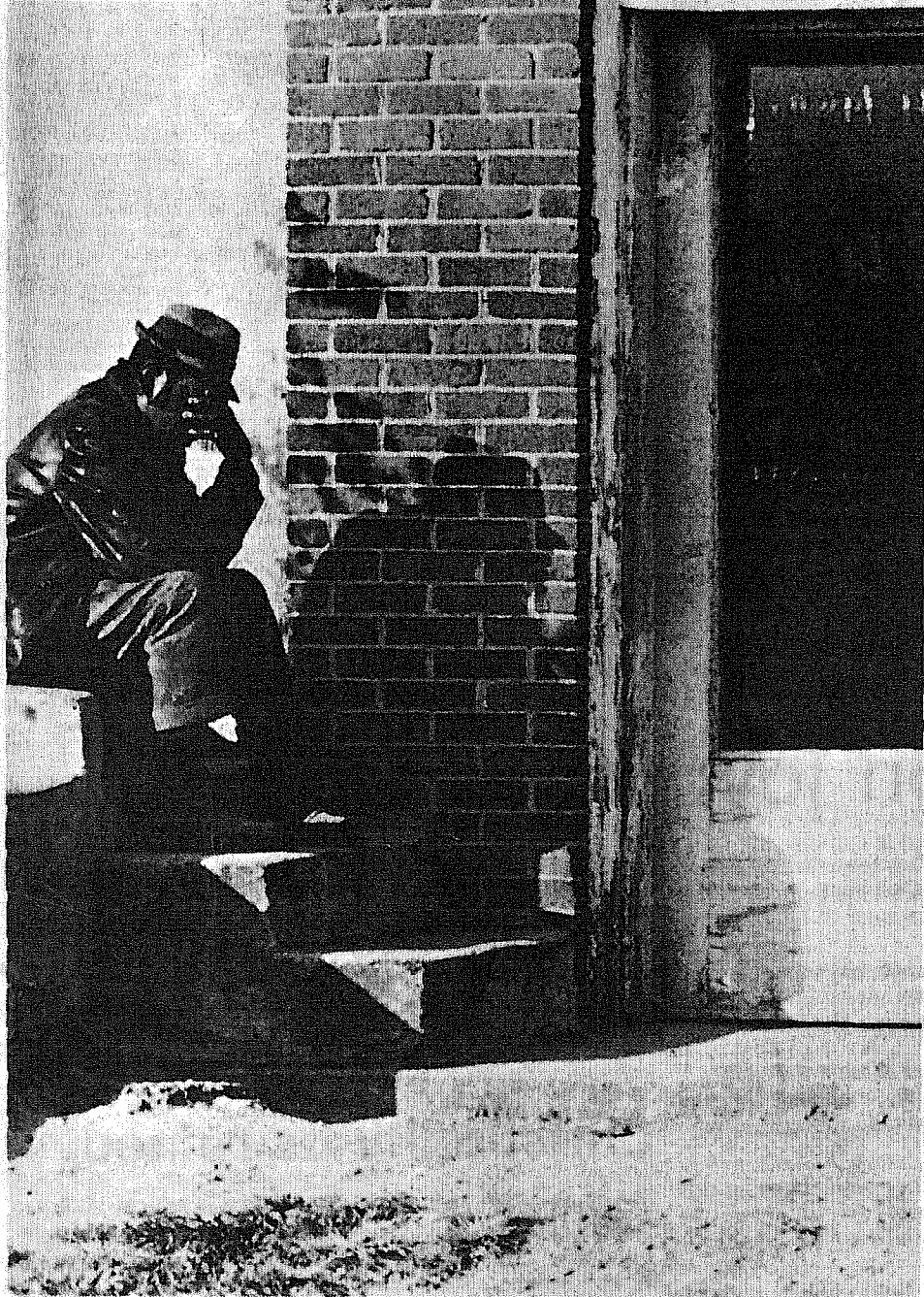
The first is punitive discrimination and persecution — the form in which we most readily recognize virulent racism. This was the way Nazi racism expressed itself in the case of the Jews and other groups.

THE SECOND is paternalism — the mentality expressed in talk of the "white man's burden" during the colonial period of the 19th century. In this view, the "superior" white race was obliged to take the "inferior" colored races in hand — for their own good, of course.

In our own time and country, racism is primarily a matter of black-white (and, in some areas, brown-white) relations. Historically white racism in the United States has been a blend of both things — punitive discrimination and paternalism.

Provided they were willing to accept deprivation of many of their fundamental rights and seek no redress, black and brown people were usually tolerated and, in some instances, treated with patronizing concern. But they were forced to pay an enormous price in exploitation.

It is obvious that this arrangement has long since broken down. But the United States is still a long way from arriving at a new, viable pattern of racial relationships. The attitude from which racism springs goes very deep in man. And despite 2,000 years of fitful trying, Christianity has not yet rooted it out. Will it, one wonders, in our time?



THE EXCLUSIVIST view of race denies members of another race access to the "open door" of opportunity and advancement within society.

Views on causes of racism

By JAMES L. ALT

Just four days after Christians this year commemorate the Good Friday death of Jesus Christ, Americans will commemorate the anniversary of the death of Martin Luther King, Jr. Two deaths, two "saviours": one for all mankind, the other more specifically for a minority of racially-oppressed people.

All Christians are aware of the achievements of Jesus Christ and accept them, trying at the same time to live their lives accordingly. Unfortunately, not everyone who professes to be a Christian is as willing to acknowledge the achievements of Martin Luther King, or of the black minority he represented. Today, several years after his death, blacks — and other minority groups — still encounter racial prejudice in nearly every aspect of their lives.

WHAT is the basic racial problem in America, a land supposedly the "land of opportunity" for all? Leo Canter, a 17-year-old senior from Amarillo, Tex., considers the basic problem to be "the ignorance of some Americans in the area of human equality and an inveterate prejudice against any deviation from the norm in many of them. Traditional ideas of black or brown inferiority would be very hard for them to discard."

A teacher, Norbert Mahoney, 40, also from Amarillo, says "The basic racial problem is fear. We usually fear the unknown and most of us really do not know members of minority groups. Even if by chance we do know a black or a brown man, quite often we are fearful of his reactions to what we say. We fear the implications of his different way of looking at a problem. We may even fear the different value system that he may have, seeing it as undermining our own comfortable value system."

BOTH students and teachers agreed with John Bottoms (17, Amarillo), that a "racist" basically is a person who thinks and acts as though his race is superior. Everyone also agreed that the younger generation as a group is less racist than the older generation. "I don't know why, but kids will accept other colors when their parents won't," says Dean Kibbett, (16, Amarillo).

A.M. Bottoms (55, Amarillo) defines the Church as "people who believe in Jesus Christ and follow this teaching." His son, John, 17, says the Church "is made up of those people who believe and worship together and practice what they preach." "These people," says Johnie Holmes, 17, "are a combination of all races, worshipping God."

If the Church is a combination of all races, why does racial prejudice remain in a country that considers itself Christian? What can an individual do to help solve the race problem that exists in this country today?

Leo Canter thinks the way to begin is by respecting the rights of everyone else and by not reacting irrationally when provoked by a bigot. Norbert Mahoney feels the best thing he can do is to increase his contacts among minority groups. "To know a person is to love him — and by going out to meet others, I can show my love," he says.

Unfortunately, the wounds of several hundred years of racial prejudice will not heal overnight. Through the leadership of men like Martin Luther King, progress is being made for racial equality. As a young man, King's credo was that "all a black man had to do to be an acceptable success in a white world was to be twice as smart as everyone else, and twice as good a Christian." Only when this credo is disproven in fact can we say we are a truly Christian country.

Better communications through parish bulletins

By FATHER JOSEPH M. CHAMPLIN

"Monday at 7 a.m. there will be a Mass for so and so requested by so and so; at 7:30 a.m. the Mass will be for so and so requested by so and so; Tuesday at 7 a.m. there will be ..."

The priest's voice droned on like this endlessly, reading all the intentions for the coming week's services — information already published in the parish bulletin. I sat through that bad waste of time and poor use of the printed word but a few years ago in a large Eastern city.

Such incidents, fortunately, seem rare today. Announcements are fewer and bulletins better. In fact the development of more attractive, readable and informative parish newsletters or bulletins has probably contributed greatly to the elimination or at least decrease in vocal notices during Mass.

TWO ARTICLES in current magazines and personal observations around the country lead me to believe that an increasing number of churches recognize and are realizing the potential parish bulletins possess for communication.

Father Phil Poirier of Resurrection Parish in Tempe, Ariz. for example, crams an amazing amount of information into his weekly hand-out. The style is breezy, the printing done by offset press and, best of all, the advertising, an unobtrusive one-liner at the last page's bottom — "Courtesy of Gibbons Mortuary-Tempe."

His friend in neighboring Phoenix, Father John McMahon of St. Theresa Church, finds a Polaroid camera and professional parish volunteers invaluable for the bulletin. Photos of meetings, events and individual leaders always interest readers; the obviously artistic layout attracts attention and highlights major items.

My columnist colleague, Dolores Curran, writing in "Today's Parish" for November-December advises: "It might profit bulletin writers — and bishops who write regular pastoral letters for that matter — to read 'Time' with an eye to style rather than for news." She is right. The first paragraph of an article in that weekly journal or in "Sports Illustrated" normally will induce you to complete the story.

Father George Brown of St. Athanasius parish in Evanston, Ill., summarized that church's efforts with their Sunday bulletin in the December "Pastoral Life," a magazine

for priests. "The Chimes" is a six-page foldout with neat, legible universe type face.

ONE SECTION covers not only the Mass schedule for a coming week, but also celebrants for the next Sunday and confessors for the following Saturday. Moreover, it lists the names of newly-baptized infants and their parents, obituaries, banns for marriage, and the previous week's collection (the last, a point of high interest in every parish).

We have had success with several innovations in our own bulletin:

- A specially designed cover created by a parishioner-artist and printed in quantity at a local shop.

- Some light-hearted imagination in publishing the banns of matrimony. To illustrate: "What is this thing called love? Ask James Zarichny and Michele Dings, James Bacher and Jeri Malone."

- Announcement of the following Sunday's preacher and topic.

- Distribution of bulletins parishioners leave the church after Mass. This eases the problem of litter in the pews and keeps bored listeners from falling into temptation during the homily.

- Total dropping or at least substantial reduction of announcements from the pulpit. With newsy bulletins and no announcements, parishioners begin to read faithfully the weekly hand-out for fear they will otherwise miss something of significance.

The new order of Mass suggests before the dismissal that "if there are any brief announcements, they may be made at this time." In practice I have found the conclusion of the thanksgiving after Communion interval best for such verbal notices.

Worshippers are comfortably seated; the celebrant by his voice can easily effect a transition from reflective prayer to practical concern for the week ahead; the entire congregation is not then jumping up and down in the space of seconds or standing uneasily while Father runs through his list of reminders about the altar-rosary dinner, the school open house, the new adult education class and the special schedule for an approaching holyday.

In such an arrangement worship certainly improves; and so too, I think, does the communication channel between priest and parishioner.

Jesus and the minorities



By FATHER
QUENTIN QUESNELL, S. J.

The people Jesus grew up with had no problem of black and white. But they found some good substitutes. After all, most groups of people aren't completely comfortable unless they can despise and dislike the members of some other group. Since there were no men of a different color to be prejudiced against, the people of Judaea had to settle for hostility against certain nationalities and classes.

Their most popular objects of abuse were two: the Samaritans and the tax-collectors. The Samaritans were their nearest neighbors to the north. The tax-collectors were local agents of a threatening foreign government.

To understand Jewish feelings toward the tax-collectors, we should, perhaps, think not so much of the dislike Americans may feel toward the Internal Revenue Service as of their feelings in regard to American communists.

AT ANY RATE, in the way Jesus spoke and acted in regard to the minority groups people hated then, we might see how he would act in a country like ours today.

Ten lepers were healed, and only one returned to give thanks. Jesus asked "Where are the nine?" and pointed out that the one with sense enough to give God thanks was a Samaritan (Luke 17, 11-19).

Jesus told a story of how a man lay hurt and wounded by the roadside. Two clergymen passed him by without a glance, and the only man with decency enough to help him was a Samaritan (Luke 10, 29-37).

John's Gospel tells of the first city where many people believed in Jesus and confessed their belief openly. It is a city of the Samaritans (John 4, 39-42). People did "not use the

same dishes that Samaritans use" (John 4, 9), so Jesus amazed a Samaritan woman by asking: "Give me a drink of water" (John 4, 7).

AFTER A persecution breaks out in Jerusalem, the first Christians are scattered. They preach as they go — and their first converts are Samaritans (Acts 8, 4-25). Incidentally, the next convert mentioned is an Ethiopian, "an important official in charge of the treasury of the Queen of Ethiopia" (Acts 8, 27).

Jesus told the leaders of His people: "The tax-collectors and the prostitutes are going into the kingdom of God ahead of you (Matt 21, 31). People complained about Him. "Why do you eat and drink with tax-col-

lectors and outcasts?" (Luke 5, 30). They said, "Look at this man! He is a glutton and wine-drinker, a friend of tax-collectors and outcasts" (Luke 7, 34).

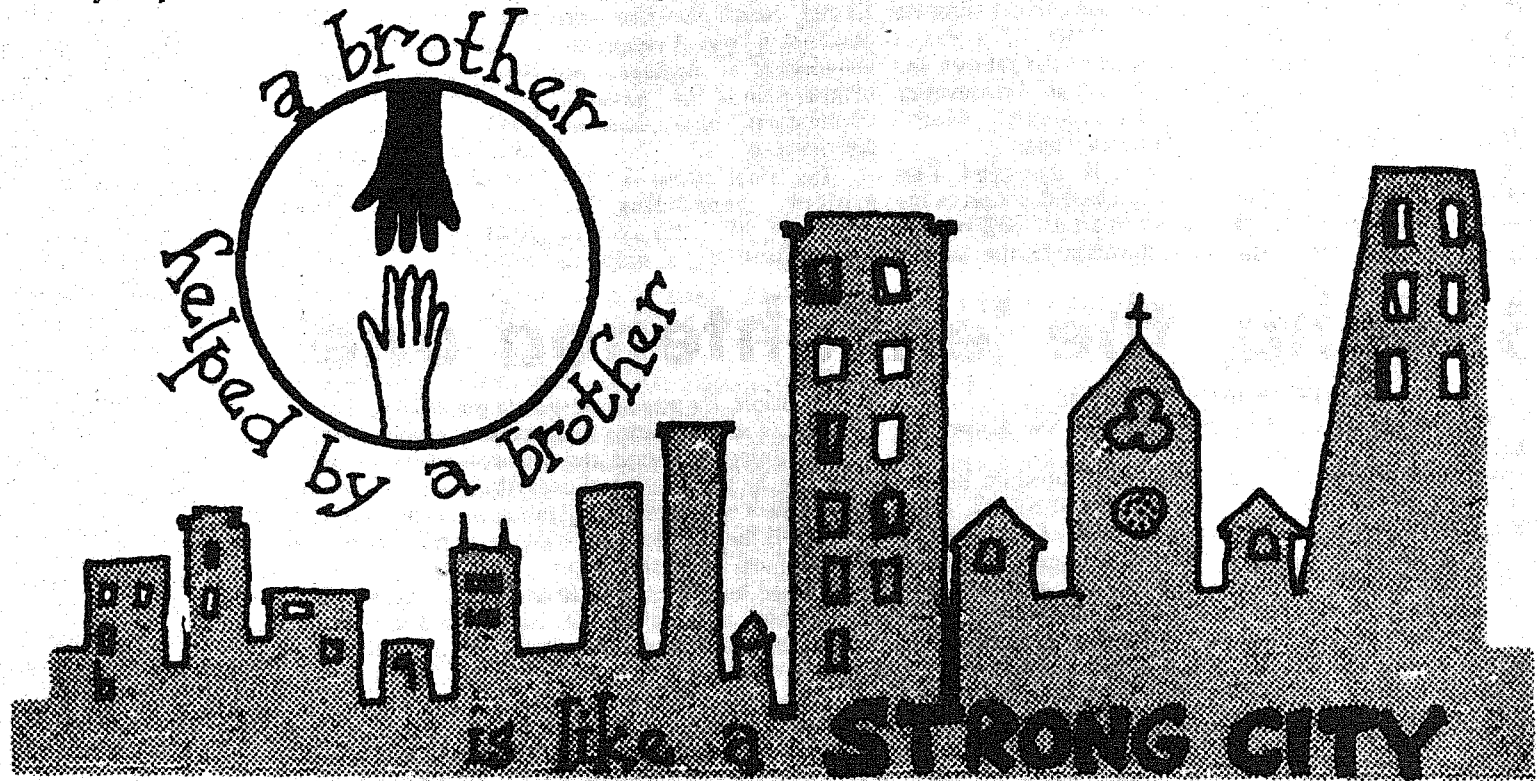
Jesus told of two men praying in the temple, one of whom was heard for his humility, the other rejected for his stuffy self-satisfaction. The one whose prayer was heard was a tax-collector (Luke 18, 9-14). He visited the home of the chief tax-collector of the city of Jericho. When people were shocked he replied: "This man also is a son of Abraham" (Luke 19, 9).

The pattern is clear. Jesus seeks out the ones against whom the majority is prejudiced. He acts without prejudice himself. When He preaches and tells stories, His

heroes are always members of the hated minority group.

Did the lesson sink in? Well, "sink in" may be putting it a little too strongly, considering how many times Christians have failed to follow the example of Christ in this.

But did they hear the lesson and remember at least to repeat the right words? Many of them did. Paul, for instance remembered enough to write: "There are no Gentiles and Jews, circumcised and uncircumcised, barbarians, savages, slaves or free men, but Christ is all in all" (Colossians 3, 11). "There is one God, and there is one who brings God and men together, the man Christ Jesus, who gave Himself to redeem all men" (1 Tim. 2, 5f.).



PREJUDICE can be overcome by reaching a hand toward a member of the minority anywhere and can lead to strength.

Archie is really funny but prejudices are not

By FATHER CARL J. PFEIFER, S. J.

It is Saturday evening. I have just turned off the television, and I am sitting down at the typewriter. Archie Bunker is on my mind. The latest episode of "All In The Family" was as entertaining as ever.

Almost every adult in the United States must know Archie Bunker. While it is risky to attempt to explain the popularity of TV shows, it may not be too far off to suggest that "All In The Family" has soared to popularity because Archie shouts out on the screen what all of us in one way or other feel. It is a rare American who does not feel suspicion, prejudice or fear of some kind in the face of the rapid changes in our society.

We laugh at Archie's prejudicial behavior toward every conceivable minority group but deep down there may well be in many of us an ache after the laughter subsides. Archie is funny; but our prejudices in real life are not. Laughter may have a healing effect for some. For others it may be the nervous laughter that is quieted by simply switching to another station rather than take a hard look at ourselves.

THE TEACHING of Christ on brotherly love is direct and clear. The Second Vatican Council translates the Gospel law of love into contemporary, concrete social realities. "With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent" (Church in World, 29).

That racial discrimination in obvious and subtle forms still exists in the United States is a fact. That such discrimination is still practiced by Catholics is also a fact. Our ability to laugh at Archie Bunker's overt prejudices may be a healthy sign of our willingness to at least admit the reality of prejudice in our society. But in holding up a

mirror to our inner feelings and outward actions, Archie challenges us to change.

The challenge is in fact an aspect of the religious education task of the Church, and we may be grateful to Archie and his family for helping us recall it. As Catholic adults we are challenged to take a hard look at ourselves in the light of the strong teaching of Christ in the Scriptures and in today's Church. "The Church rejects as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion" (Vat. II, Non-Christians, 5).

THERE IS really no honest way around this challenge to examine our own actions. We cannot fulfill Christ's command to love God without seriously trying to love our neighbor. Anything less is a lie (1 Jo 4: 20).

Nor can we fulfill our educational role as parents, teachers, or priests without first looking into our own attitudes and actions. It does no good to teach the young the words of Christ, while not living by them.

Fortunately we have come a long way from the days when Catholic parents publicly burned religion texts because they contained the photograph of Martin Luther King. Unfortunately we still too often seem more concerned about whether textbooks contain the ten-commandments than about how the Catholic community translates the law of Christ into daily action. The young learn more from what we do than from what we say.

The General Catechetical Directory from Rome affirms the central role in the whole religious education process of "the witness of a life which agrees with the message of Christ's love and of a living and mature faith that is manifested by works of justice and charity" (49).

Next time we find ourselves laughing at Archie Bunker, we might also find a moment to look at our own lives — in which prejudice is rarely a laughing matter.

CELEBRATE

March 1972

THIS MASS BOOKLET put out by the J. S. Paluch Co. uses art work to good advantage. Many bulletins in parishes are getting better and more readable due partly to the influence of outside publications.

Challenge of drifting youths

By MSGR. GEORGE G. HIGGINS

Some months ago I commented critically on one of John Deedy's weekly columns ("News and Views") in *Commonweal*, only to learn subsequently, to my regret, that I had unwittingly misunderstood and misrepresented what he had really meant to say.

I hope I am not making the same mistake again in using two of Mr. Deedy's recent columns (Feb. 11 and Feb. 18) as a jumping-off point for some random observations on the perennial question: what is the Church?, or, if you prefer, who are the Church?

In the above-mentioned columns Mr. Deedy cites a number of recent polls and studies to show that young Catholics in the United States are drifting away from the institutional Church in large numbers. I must agree with Mr. Deedy that this represents a serious problem for the Church. The question recurs, however: what is the Church? or who are the Church?

THIS BASIC question arises in the present context because Mr. Deedy, in both columns, seems to be thinking of the Church almost exclusively in terms of its ecclesiastical leadership. In the first column, for example, he says that "Gallup's latest figures on weekly church attendance in the U.S. provide no consolations for Catholic officials. They place the Sunday Mass turn-out at 57 percent, down from 71 percent in 1964."

Assuming that such a significant drop-off in church attendance especially on the part of the younger generation represents a serious problem, I would have expected Mr. Deedy to conclude that it's a problem for the whole Church, not for "Catholic officials", but first and foremost for the parents and families of the young people in question.

In other words, if the drifting away of the younger generation offers no consolations to Catholic officials, it offers even less to the parents of the young people involved.

Haven't we always said (even when we were not consistent about the matter in practice) that parents have the primary responsibility for the religious upbringing of their children? Hasn't experience taught us beyond a shadow of a doubt that, as a general rule, parents have far more influence on their children, for weal or woe, than the local parish priest

or the local bishop of the faculty of the local Catholic school?

And, finally, haven't we pretty well agreed among ourselves by this time that defining the Church primarily in terms of its ecclesiastical leadership is theologically unsound and pastorally well nigh disastrous?

IDENTICALLY the same set of questions came to mind as I was reading the second of Mr. Deedy's columns in which he repeatedly says — four different times by actual count — that the drifting away of young people from the institutional Church represents a serious problem for Church "authority." "Unless there is a radical turn-around", Mr. Deedy says in his final paragraph, "official church authority can be sure of only one thing a decade or two from now: acres of empty pews."

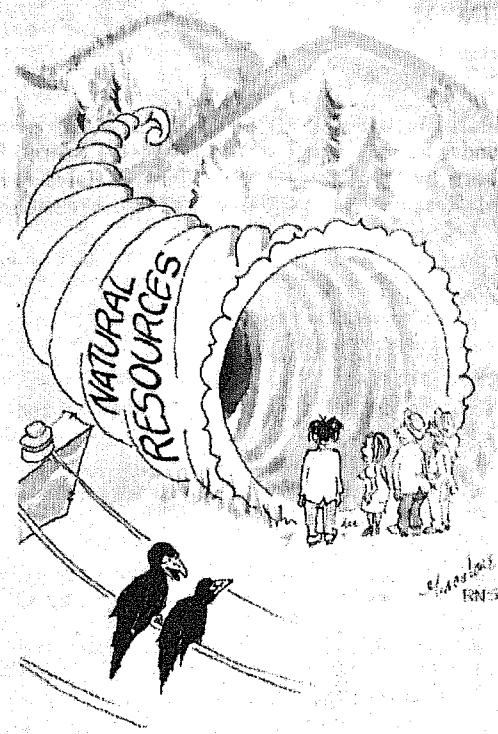
That's probably an accurate prediction and, again, it represents a serious problem for the Church. But to frame the problem exclusively in terms of Church "authority" strikes me as putting the theological and pastoral cart before the horse. Obviously the problem in question represents a serious challenge to Church authority, but surely it represents an even more serious challenge to the parents and families of the younger generation of American Catholics.

After all, it's their children Mr. Deedy is talking about, not the local bishop's nor the local pastor's children. The bishop and the pastor can and must do everything within their power to cooperate with parents and families in meeting the problem which Mr. Deedy has raised for discussion, but, by definition, their role in this regard is a subsidiary role.

Another way of saying the same thing is that if the prospect that we may have acres of empty pews in our churches a decade or two from now is bad news for Church authority, it's even worse news for parents.

BY WAY of a footnote or a side-bar comment, I would also question or at least would want to qualify Mr. Deedy's underlying assumption that one of the major reasons for the apparent drifting away of young people from the institutional Church is that "authority in the Church continues to preoccupy itself with the adult generation."

There is undoubtedly something to be said for this point of view, but, if I had kept better files, I am sure I could cite, by chapter and verse, any number of articles from *Commonweal*



"It looks like they're going to be putting some back before they take any more out."

(including some by Mr. Deedy himself) which argue that Church authority, with its perennial commitment to the parochial school system, is spending too much time, energy and money on the education of young people and is doing practically nothing in the field of adult education.

Be that as it may, Mr. Deedy's concern about the inability of the Church to communicate more effectively with the younger generation is obviously well founded. My only point is that if the problem he has raised is as serious as he makes it out to be — and I think it is — it represents a challenge to all of us — bishops, priests, religious and the laity — but to parents first and foremost.

Are Irish-Americans becoming emotionally numb?

By FATHER JOHN B. SHEERIN, C.S.P.

Why has there been so little Irish-American reaction to the plight of the Catholics in Northern Ireland? Here and there in New York City you will hear a protesting voice or see a few pickets but the general Irish-American reaction has been very sober and painfully proper.

When we think of the swirling crowds at a St. Patrick's Day parade and then read of the lack of response to "Bloody Sunday," it is hard to puzzle out the explanation for the apparent indifference of the New York Irish.

THERE WAS a time when Irish Americans would bristle if someone made a joke about the Irish. Thirty or forty years ago, we were extraordinarily sensitive to anything that seemed to be offensive or unjust to the Irish. But the Irish in Northern Ireland have been getting a very dirty deal in housing, in employment, in the gerrymandering of election districts, not to mention the illegal searches of Catholics and the widespread practice of jailing Catholics without bringing them to trial.

The massacre of "Bloody Sunday" was an atrocity that seemed to summarize years of the British and the Stormont regime's injustices to the Catholic poor of the North. Yet we were silent.

Why are New York's Irish-Americans so unruffled and apathetic? Is it because they suspect Bernadette Devlin is a Communist? Or because they have become so property-

conscious that they deplore the burning of the British Embassy? Or because they dislike the terrorist tactics of the I R A? I hold no brief for the I R A but why keep silent in the face of grave injustices simply because the I R A are not silent? What if the American peace movement had kept silent about the Vietnam war simply because it disagreed with the anti-war extremists who threw bombs on campuses?

I REFUSE to believe that New York's Irish-Americans are victims of their "suburban captivity." Occasionally I have met a few who look down their noses at their immigrant ancestors but most New York Irish are not fat, affluent and deaf to the cries of the poor, especially the Irish poor.

What is happening, I believe, is that Irish-Americans, like other Americans, are passing through a phase in which they have become psychologically numb. Emotion and moral indignation ebb and flow; in individuals and in nations there is a periodical rise and fall in temperature. At times, the public enjoys high spiritual and moral vitality and reacts quickly to any injustice. At other periods, the public is just numb, spiritless, lethargic and tired.

It does seem that all Americans are in a state of low spiritual vitality at the moment. There is a pronounced lack of moral indignation in every area of American life. One good example was the astounding indifference of the American public to the frightful blood-

bath in Biafra. Religious and secular charitable organizations sprang into action but the public, in spite of the vast proportions of the calamity, were not excited.

OR TAKE the case of Bangladesh. Was there ever a more ghastly and colossal injustice in all history than the treatment of the East Pakistanis? Yet American public opinion yawned. Americans yawned even as they read reports that our own American president was furnishing weapons to the army that was butchering the East Pakistanis, raping the women and forcing

millions of poor peasants into a situation in which they had the awful choice of staying home to be murdered or leaving the country to become refugees.

Irish-Americans, after all, are Americans and suffer from the same psychological convolutions, the same changes in moral sensibilities as the rest of the Americans. The American public is numb at the moment. Let's hope that someone gives the American public a shot of spiritual geritol. Then perhaps we Irish-Americans will get excited about "Bloody Sunday."

Talks on decline of 'The Movement'

(CONTINUED FROM PAGE 7)

development of a new, vital, and dynamic form of Catholic life in America. I had been caught up in the ideas and movements in the Church which led to the council. My expectations were swept to dizzy heights by the astonishing event of the council. As naively as Flacks thought he was part of a vanguard of a new society. I thought I was part of the vanguard of the new Church.

I could not have been more wrong. There will be a new Church, indeed, but it will emerge after long years of painful work and with a frightful attrition in membership and institutions. Most of us who are now alive will not live to see the new Church; we will have to suffer the sadness of watching much that is good in contemporary Catholicism go down the drain because no one in a position of power cares enough to save it.

THOSE OF US who still believe in the ideals of the council will have to resign ourselves to working for a success of which we will never be a part. This is not exactly an appealing thought, but one either pursues such a course or gives up working altogether.

I had thought that the intellectual arbiters of American Catholicism were seriously concerned with responsible dialogue about ideas. I have discovered that most of them are not very bright and are much more concerned with thinking the right thoughts and repeating the right words than they are about serious analysis of the problems and possibilities of American Catholicism.

I had thought it was possible to enter a professional and responsible relationship with the leadership of the American hierarchy. I have discovered that I am a political innocent in these circles and that they are far more


tricky than I will ever be. A stand based on technical competency and integrity is no match for them.

I CONCLUDE that there is not much point in spending any time or energy thinking about either of these groups, much less writing about them. Blasting away at them is fun for awhile, but then it becomes a bit of a bore; there are other and better things to do. With the end of this paragraph I shall not mention them again in this column. If I can't find much more interesting subjects to write about, I should not be doing a column.

There is great vitality and commitment in the American Church, although there is also much confusion and disorganization. A "new agenda" is beginning to emerge, and there are new problems and challenges to which we must address ourselves.

Let the dead bury their dead.

Bride & Groom Edition



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Heroin abuse disastrous to the body



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 SHEPPARD

The dangers and complications of heroin use are many. Kidney trouble in heroin users has been reported for years. In a study of eight cases in the medical journal, *Lancet*, all of them had developed nephrosis, or a collection of fluid in body due to a failure of the kidney mechanism.

Three possible causes for this fluid collection were cited, including an injection from the instruments used, from the fluid used in diluting the heroin or from the heroin itself. Many possibilities arise when you consider the unsanitary methods used in the injections. Explanations stem from drying the needle with a dirty handkerchief to wrapping the needle and the "works" in towels. Repeated injections may do damage to the filtering function of the kidney.

Children born to heroin-addicted parents develop symptoms of addiction 100 percent of the time. Because of the malnutrition of the mother, the infants are generally premature or have a low birth weight. Many infants have abnormalities, such as loss of vision in one eye.

THE WITHDRAWAL symptoms for these babies usually affect the central nervous system, the stomach or intestinal tract or the chest area. The symptoms appear from one hour after birth up to eight days after birth, with babies showing tremors, hyperactivity or irritability.

Unfortunately, too many addicted mothers wait until the labor pains are severe before reporting to a hospital emergency room. Adequate preparation can't be made. The earlier that the hospital knows of the mother's addiction, the more chance it has to help the baby. Out of some 40 cases studied, six of the babies failed to experience withdrawal symptoms even though their mothers were seasonal users.

According to study at King's County Hospital Center by Dr. D. Reddy, six mothers who had been on methadone experienced withdrawal symptoms of irritability and tremors, which shows that even methadone can cause withdrawals.

Another question often posed when discussing heroin-addicted parents, is whether or not the children should be taken out of these homes early. More and more I am beginning to think that if the parents stay on heroin and refuse methadone treatment then the children should be taken away.

Child psychiatrists usually agree. Dr. Nulstein of the Jewish Child Care Association reported on 95 children studied during the past three years who were taken away because one or both of the parents were addicted. If both are addicted, the parents become shadowy figures because the child's care is left to some other members or relatives of the family. This succession of surrogate parents may leave the child totally bewildered.

MOTHERS who use drugs seldom agree willingly to necessary adoption procedures. They want a family but can't rehabilitate themselves enough to do so. Very often the father is not around either or is "married" to heroin and is unable to fulfill his responsibilities to his wife's family. There are exceptions to these conditions but they are rare. Too often the mother uses the child as form of blackmail over the family



rearing the child, threatening to take the child away if demands are not met.

These babies start life in a setting of attempted abortion, according to Dr. Nulstein, because of the many disorders they are born with.

What of heroin use and drug problems among the teenagers living in the "eastern bloc" of the Communist countries? For many years these youngsters have demonstrated dissatisfaction with the values and attitudes of the establishment just like youngsters in Western Europe and the U.S.

However, drugs are not the big problem so much as juvenile delinquency and crime. According to Eric Benne, these Eastern governments have dismissed the problem as "one of the moral problems peculiar to the bourgeois West," and have taken the smug attitude that it can't happen there under their Communist systems.

Eastern Europe, with all its limitations on public wealth, is obviously not a market for the big international peddlers, yet the drug traffic through Turkey into Bulgaria has increased dramatically. Their problem is the small-time trafficker, the businessman and young people. As late as last Fall, the Bulgarians held a conference of customs and narcotic control officers to review anti-smuggling procedures for all the Eastern European countries including the U.S.S.R.

The Bulgarians made a capture of a ton of Cannabis which was hidden in a trailer being towed by a 23-year-old British girl driving from Afghanistan to England. Much of the drug traffic comes from Afro-Asiatic students who visit, leave and return, well supplied.

One Warsaw, Poland, daily paper stated it felt the country was on the threshold of a drug epidemic. It went on to say that it was impossible to know the number of cases of addicts in the big cities.

As a concession to the increased drug use in Bulgaria, one office, the Safin Center, which was originally set up by the Ministry of the Interior as a barber shop for young idlers with beards and long hair, has been turned into an educational and job-finding agency.

U.S. 'birth plan' in Colombia is hit

By ALFONSO LOPERA
BOGOTA, Colombia — (NC) — The chairman of the Colombian Bishops Conference has objected to a U.S.-sponsored "family plan" under which American families help Colombian children if their parents register with birth control clinics.

The chairman, Archbishop Anibal Munoz Duque of Bogota, said here he was "deeply concerned by the so-called Godparents Plan," and asked:

"Why is it that aid from developed nations is always marked by neocolonialism? This is an attempt against the dignity and freedom of Colombians."

UNDER THE PLAN, families in the United States are asked to contribute \$5 a month toward helping a child of a poor family; but the aid does not reach him unless his parents attend the Pro-Familia clinics in this country.

The Colombian prelate recalled that the nation's bishops issued clear directives to Catholics in 1966 and 1967 regarding responsible parenthood and family planning.

But, he added, the advocates of birth control keep up their attacks on the

institution of the Christian family "as if trying to condition the conscience of the people."

HE ALSO BLAMED a combination of international organizations and "mercenary officials among us" for the birth control campaign.

"This is a criminal effort by those who have everything against the have nots in order to keep more mouths from coming to the national table."

Archbishop Munoz suggested that the Colombian government render a public account of contracts and moneys devoted to birth control programs "supported by public and private funds from the United States and other countries."

"Catholics as citizens have a right to know," he said.

The U.S. embassy here issued a statement denying that any contracts dealing with population were officially signed with the Colombian government, as some papers reported after the archbishop remarks.

Archbishop Munoz said he sees the drive as a two-pronged effort to pressure Church action regarding family life.

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The Dameans

Insecurity of '60's fills song's lyrics

AMERICAN PIE

By DON McLEAN

A long time ago, I can still remember how
that music use to make me smile.
And I knew, if I had my chance, I could
make those people dance,
And maybe they'd be happy for awhile.
But February made me shiver with every
paper I'd deliver,
Bad news on the doorstep, I couldn't take
one more step.
I can't remember if I cried when I read about
his widowed bride,
But something touched me deep inside the
day the music died.

CHORUS:

Bye, Bye, Miss American pie,
Drove my Chevy to the levy but the levy was
dry.
Them good old boys were drinking whiskey
and rye, singing:
"This'll be the day that I die, this'll be the
day that I die."
(C) BMI — United Artists

By THE DAMEANS

In his book, "Faith and Doctrine," Gregory Baum writes about man and his search for meaning through the memorable moments of life. In his song "American Pie," folk-singer Don McLean, 26, does the same. For McLean, one such moment is described: "something touched me deep inside the day the music died."

"American Pie" is Don McLean's 8½ minute smash hit which has sky-rocketed to the tops of the charts. The song's success can be assigned to its driving beat, its interesting rock piano, but most especially to its lyrics which have confused many and delighted others.

"American Pie" appears to revolve around the key phrase "the day the music died," a phrase that is not clear in itself. Does the phrase refer to Buddy Holly's 1959 plane crash or maybe to the demise of a musical idiom? It is difficult to say.

From the remainder of the song, however, we are able to discern a more probable interpretation for this moment of shift. There is first of all the theme of musical metamorphosis seen in the Byrds who "flew off with the fallout shelter," "Jack Flash" of the Rolling Stones, the Beatles, and maybe even Janis Joplin — "a girl who sang the blues."

There is an implication of change that comes in the references to Woodstock, "grass," the death-of-God, and the time "while Lennon read a book on Marx."

But our key phrase probably takes on the broadest interpretation in light of the refrain which alludes to the political climate of the entire 1960's, especially Viet Nam — "drove my Chevy to the levy... singing "This'll be the day that I die." If McLean does work his song around this particular memorable moment, then we must say that the moment to which he refers is an expression of a lifestyle that has passed us by. And this life is surely the music that died.

The song, "American Pie," performs an exceptional service in presenting the insecurity brought on by the overwhelming events of the 1960's. And at the same time the song serves to highlight two important Christian mysteries which were very much a part of that same era: the once-held security of life, and the drastic historical change that has left so many without their bearings. The question that McLean poses in "American Pie" is what is there now that the music has died. It is on this point that the song ends.

I met a girl that sang the blues and I asked her for
some happy news, and she just smiled and
turned away.

I went down to the sacred store where I'd
heard the music years before, but the man there
said the music wouldn't play.

And in the streets the children screamed, the
lovers cried, and the poets dreamed.
But not a word was spoken — the church
bells all were broken.
And the three men I admire most — the
Father, Son and Holy Ghost —
They caught the last train for the coast the
day the music died.

What McLean does not say, something possibly better stated by Baum, is that this event does not signify the end of God or religion, but rather the truly vital nature of a God who is historical. Baum holds that it is through these memorable events of life that men grow to discern their deepest values, the values that bind life together. It is not the mystical experience which points up God for most of us, but the times of real personal significance which occur at intervals and from which life takes its direction. Ultimately it is in these times that we are better able to discover the Giver who has made some goal possible for us as persons.

McLean presents us with our own lives and asks whether it was loss or gain that came out of one memorable moment — the day the music died

College reps Curley explorer scout selected for nomination to national BSA Council to convene

High school and junior college students interested in attending a Catholic College have been invited to visit with some 30 college representatives, as they meet at Barry College campus, Wednesday, March 1, from 7:30 to 9 p.m.

This event, sponsored by the Catholic College Coordinating Council, will consist of individual discussions of curriculum, housing and other pertinent facts pertaining to each college.

Among the colleges attending will be Catholic University of America, Loyola University of Chicago, Notre Dame College, Trinity College, College of New Rochelle, and Georgetown University.

For further information call the administration office at Barry College, 758-3392, ext. 240.

CYO civic projects, sale

In Archdiocesan CYO news, St. Rose CYOer's will hold a white elephant sale Saturday and Sunday, Feb. 26-27. Hours will be from 9 a.m. to 5 p.m., Saturday and from 9 a.m. to 12:30 p.m., Sunday. The sale will include an auction of antiques, a bake sale and arts and crafts.

A series of fund-raising projects are planned by St. Stephen CYO, with the proceeds going to some migrant children activities. The first of the projects, a country store, will be held this weekend, noon to 5 p.m. on Saturday, and on Sunday, from 8 a.m. to 2 p.m.

Explorer Scout, 17-year-old Paul Durden, has been chosen as a candidate for nomination to the Executive Board of the National Catholic Committee on Scouting, by the South Florida Catholic Committee on Scouting.

Four other young men were considered for the nomination. They included two Explorer Scouts from Belen, Alberto J. Aran and Charles Torres, and two junior assistant Scout Masters from Msgr. Pace, Mark A. Priebeis and Kenneth Campbell.

Paul, a member of Unit Entrance exams for seminary set

Entrance examinations for first high at St. John Vianney Seminary will be held Saturday and Sunday, March 4 and 5, at the seminary, 2900 SW 87 Ave.

Eighth grade students desiring to study for the priesthood may obtain forms from their rectory or school or from the advertisement in The Voice.

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CHRISTOPHER COLUMBUS senior Daniel Brake has been serving as a House of Representative's page during January and February under the sponsorship of Congressman Dante Fascell (D-Fla.) Dan, a member of the cross country track and tennis teams, is the son of Mr. and Mrs. Robert Brake, 1300 Coral Way, Coral Gables.

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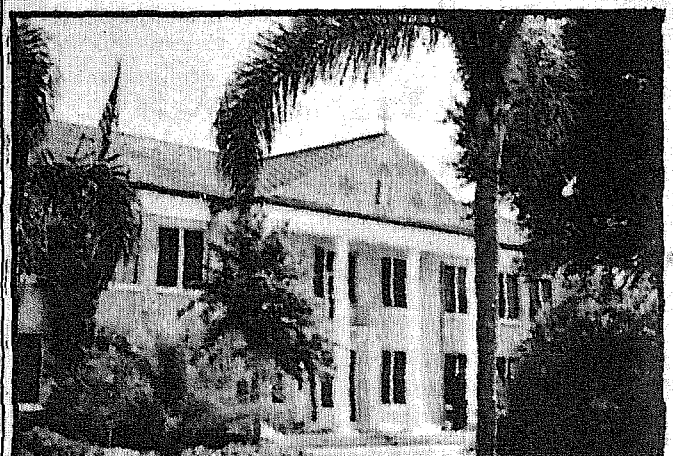
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Two nominated for academies

Two Archdiocesan young men are among eight additional candidates nominated from the 11th Congressional District by Congressman Claude Pepper (D-Fla.) to the U.S. armed service academies.

Lewis R. Blake, son of Mrs. Mattie H. Blake, 6901 NW 13 Ave. a student at Curley High School, was nominated for the Military Academy. He is a member of St. Mary Cathedral parish.

Miami Springs High school graduate, Michael A. Levesque, was also nominated to the Military Academy. He is the son of Mr. and Mrs. Arthur Levesque, 401 To-To-Lo-Chee Drive, Hialeah.

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THE VOICE of Sports

By Mitch Abdallah

Pace's freshman coach feels lucky

Msgr. Pace's freshman basketball coach has been bubbling over with enthusiasm . . . and well he should.

In his first year as a high school coach, George Cespedes has led his cagers to a 19-2 record, with 11 wins and once lose in South Atlantic Conference competition. Without checking any further, we must assume the record of the Baby Spartans (as they are known around the Pace campus) was successful enough to put them on top of the heap in conference standings.

"We had a fantastic season," said Cespedes. "We started a little slow by winning only two out of the first four games.

"But after that, they reeled off 17 straight wins to finish out the season. During the winning streak, they avenged their only two losses to Gibbons and Miami Springs and also beat M.A.A. varsity twice," Cespedes added.

The team's record was the best overall achievement of any freshman basketballers in the school's history; also, according to Cespedes, "the 19-2 record was the best for any freshman team in Dade or Broward counties."

USING A MAN TO MAN defense, the freshman coach said, "We played an exciting brand of basketball. On five different occasions we held teams to under 30 points a game, with our defensive average being 38 points per game."

The Baby Spartans have been successful because of their balanced scoring. Patrick Chatfield was the team's leading scorer with an average of 10.5. Following Chatfield were Antoine Sada with 10.1; Tommy Fiocchi, 9.7; Paul Masters, 9.2; Raymond Konesky, 8.0 and Jico Garcilazo with six points per game.

"Fiocchi and Masters were pretty much the field generals," said Cespedes. "The rebounding was done mainly by Chatfield, Garcilazo and 6-4 Mike Edwards, who did a very good job of controlling the boards. No team could key on any one of our players," he added. The Spartans' shooting was a phenomenal 49 per cent.

Now attending Biscayne College, Cespedes will be holding down the catching and third-base spots during baseball season, which is just around the corner. A graduate from Pace in 1971, he played varsity baseball for four years and basketball for two under the coaching of Brother Felix.

Cespedes' three-hours of practice every day with the Baby Spartans have paid off . . . and we are sure that opponents of the Spartans do not consider them "Baby" any more. "I'm very pleased and feel very lucky to have worked with such a fine group of athletes and well disciplined men," the first-year coach said.

HERE AND THERE . . . Our typewriter had Curley's Carlos Pages at defensive tackle last week on the All-Archdiocesan team. He should be on the offensive squad. And also Ed Lauth should be moved from linebacker to offensive end. Regardless of position, all the players would be all-stars no matter what category they were placed in . . . sorry coach Piero.

St. Hugh's seventh and eighth grade girls' team took top honors in the third annual girls' basketball meet at Coral Gables last week. St. Hugh beat Visitation 27-20. High scorer was Martha Tellechea with 16 points. She was also named the outstanding ballplayer. The consolation game was between St. Theresa's and St. Rose's. St. Rose's won 14-13.

Archbishop Curley's junior varsity captured that division's South Atlantic Conference basketball title with a season's record of 17-4. Team dedication and effort brought them the title, said coach Robert Piero. He described the season as "surprising."



JUNIOR VARSITY CAGE champs of the SAC are, left to right, Archbishop Curley's Steve Gionfriddo, Nick Siniscalchi, John Rutte, Jim Sonnett, Mark Lafia, Luis Mozas, Brian Lynch, Pat Reilly, Joe

Sladky, Steve Ripley and Alford Rivera. The team had a 17-4 record this season. Dedication, effort and hustle were key factors in their success.

St. Louis meets St. Rose in CYO basketball finals

St. Louis CYO advanced into the Archdiocesan CYO boys' basketball championship games with a 62-58 overtime victory over Sacred Heart of Homestead.

Sacred Heart's Leroy Welch and Rocky Carr combined for 34 points but could not overcome St. Louis' defense, led by Kevin Malone, Tim Manson and Bing Herald, or Jim Girten's 27 points.

St. Louis will face St. Rose next Sunday at 4:30 p.m. in the Chaminade gym. St. Rose defeated St. Francis of Assisi, 50-40, as Eddie Lauth had 18 points for the winners, while Alan Ostmann dropped in 19 for St. Francis.

In the 2 p.m. Young Adult Championship, St. Bartholomew will face either Holy

Redeemer or Annunciation.

The girls' championship game will match St. Monica and St. Francis of Assisi. St. Monica defeated St. Stephen to win a berth in the finals, while St. Francis outgunned St. Rose.

Entry fees and rosters for boys' and girls' teams intending to play in Archdiocesan CYO softball leagues must reach the CYO office by Wednesday, March 1.

A meeting of all coaches of both boys and girls, will be held Saturday, March 4 at St. Stephen parish, Hollywood, at 10 a.m. In order for teams to compete they must have a representative at the meeting.

St. Patrick's captures title

MIAMI BEACH — The future looks bright for varsity coach Butch Stallings at St. Patrick High School on The Beach. For the second consecutive year, St. Pat's seventh-eighth grade basketball team has won the Gulfstream Conference title.

Ir these youngsters will stay at St. Patrick's, Stallings should have one of the best cage clubs in the area.

In the conference for only two years, St. Patrick's compiled a 21-1 record. And their one lose was a non-conference battle against Gesu.

CONTRIBUTING greatly to St. Patrick's success on the courts was Angel Lana, a 5-1 guard whom Stallings dubbed as the playmaker of the team. Lana has been averaging close to 30 points per game and can shoot well either close to the boards or from the outside.

Another key player, Jose Millan, is considered the best rebounder for St. Patrick's. Strong on the drive, six-foot center Millan plays the pivot extremely well.

Another player adding to the team's success is Danny Cordina, who plays both center and forward. A six-footer, Cordina has been grabbing approximately 15 rebounds a game.

Another asset is Louis Hernandez, short but real scrappy and a good jumper under the boards, who has added aggressiveness to the team. He is good with the assist and grabs the loose ball, said Stallings.

St. Gregory's named champs

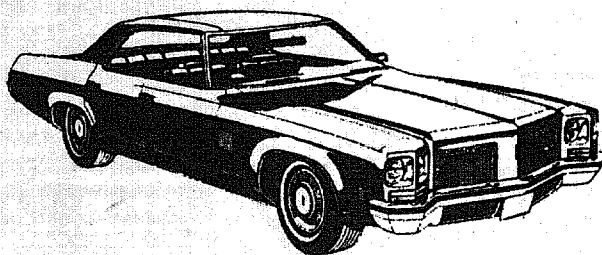
PLANTATION — St. Gregory School's basketball team was recently named Broward County Champions for the second straight year. Compiling a win-lose record of 31-3, the Raiders also set several basketball records.

In the recent Broward County Elks Junior Basketball Tournament, they won first place and were presented the Sportsmanship Award and an All-Star Trophy. They also won the Broward Community College Junior Basketball Tournament.

The Raiders are scheduled to compete in the district Tournament in Fort Lauderdale in the near future. They are sponsored by the Plantation Elks Lodge No. 2273, and coached by Tom Ryan.

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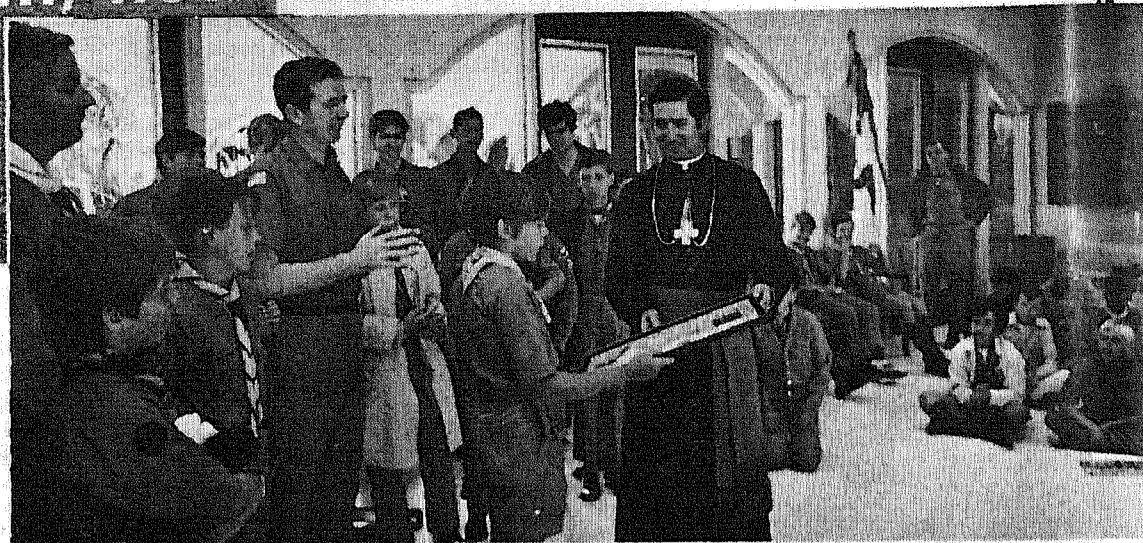


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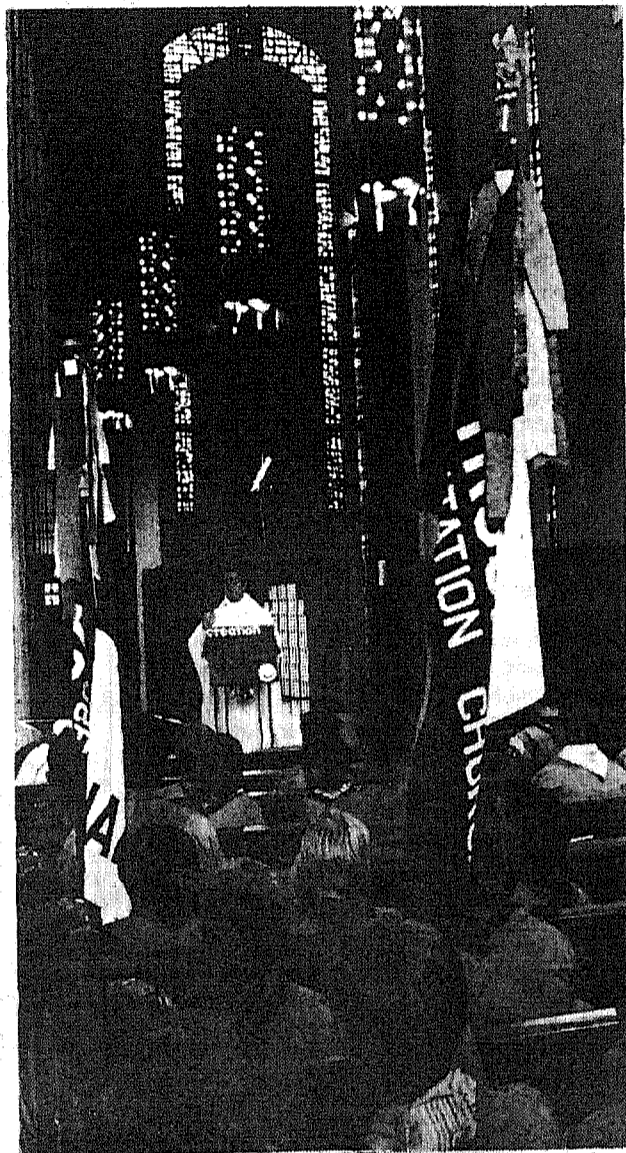


'All right, now
hit the
deck!'

DESPITE A COLD wave that swept over South Florida last weekend, some 100 Scouts and Scouters turned out for the three-day Religious Insight Festival on the grounds of St. Vincent de Paul Major Seminary at Boynton Beach (at left). Camping on the grounds Friday night, the Scouts moved indoors on Saturday and Sunday for a series of discussion groups, projects, spiritual readings and trail walks with the seminarians and priests.



AFTER A PERSONAL visit to each tent, Auxiliary Bishop Rene H. Gracida was presented a plaque as token of appreciation for his work in the Scouting program by Scout spokesman Mike Walker.



SATURDAY MORNING Mass was celebrated by Auxiliary Bishop Gracida. "I think there was one thing that the Scouts learned this weekend — that seminarians and faculty are human and are friendly people," Father William Dever, Archdiocesan Scout Chaplain said of the weekend. "The true brotherhood of people was evident everywhere."



HIGH WINDS played havoc with the water, as Scouter George Dotzler filled the water pail as part of the fire safety project.

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Por JOSE P. NICKSE

Una vez Jesús estaba orando en un lugar, y cuando terminó, uno de sus discípulos le dijo: — Señor, enseñanos a orar . . . (Lc. 11:1).

La semana pasada hablábamos del encuentro con Dios. Un genuino encuentro con Dios nos lleva a una vida de genuina oración. Solo cuando los discípulos experimentaron el amor de Cristo, sintieron la necesidad de la

oración. Lo primero que aprendieron los apóstoles no fue la oración, sino la presencia redentora de Jesús. El encuentro precede el diálogo. La oración es la profundización del encuentro.

Orar es dialogar con Dios. Cuando Salomón heredó el reino de Israel de su padre David, pidió una sola cosa a Dios: un corazón comprensivo. No pidió riquezas, no pidió poder. Solo pidió la habilidad de poder discernir la palabra de Dios. Otro ejemplo es María la Madre de Dios. San Lucas nos dice "Y su madre guardaba todo esto en su corazón." (Lc 2:51). El mismo Cristo nos dice "Dichosos más bien los que oyen lo que Dios dice, y obedecen." (Lc 11:28).

Desgraciadamente a menudo identificamos la oración con nuestras peticiones, con lo que quisiéramos que Dios nos diera. La oración es diálogo y a veces la convertimos en monólogo. La convertimos en un estado de cuentas. Y siempre Dios sale perdiendo, debiéndonos algo.

Saber orar es saber escuchar. Lo más importante en la oración es lo que Dios nos quiere decir, no lo que nosotros queremos decir a El. Y no es que El no nos quiera escuchar (ya sabemos que tiene más paciencia que nosotros). Solo su palabra nos puede salvar, reconciliar. Necesitamos ese "corazón comprensivo" de Salomón. Necesitamos guardar su Palabra en nuestro corazón, como María. Necesitamos atravesar la Noche Oscura del Alma de que nos habla San Juan de la Cruz. Necesitamos callar, olvidarnos un poco de nosotros mismos, y escuchar.

Si mañana saliéramos a la calle e hiciéramos un survey sobre la oración encontraríamos que muchos sólo buscan a Dios cuando más nadie les puede resolver sus problemas. Convertimos a Dios en una aspirina ("¿Dios hace maravillas?"). Un paralelo humano sería el hijo que sólo visita a sus padres cuando necesita dinero. Otro ejemplo es la esposa que sólo besa al marido cuando le va a pedir el 'Master Charge'. ¿Ridículo, verdad? ! Y ¡qué ridículas a veces son nuestras oraciones!

Orar es abrirse a Dios: "Hágase en mí según tu palabra." (Lc 1:38). Orar es permitir que la Encarnación ocurra en nosotros. Orar es tener un corazón comprensivo, hacia Dios y hacia nuestros hermanos. Orar no es decir SEÑOR, SEÑOR. "No todos los que dicen "Señor, Señor, van a entrar en el reino

de los cielos, sino solamente los que hacen la voluntad de mi Padre." (Mt 7:21). Cualquier otra cosa es convertir a Dios en un ídolo.

Luis Evelyn en su libro *La Oración* nos dice "¿Qué es en realidad la oración? No es otra cosa que prestar atención a Dios, olvidándonos de nuestros antojos, de nuestras rebeliones . . . y permitiendo el desarrollo del plan de Dios en nosotros." Orar es permitir que el Espíritu Santo trabaje en nosotros. Cuando decimos "Ven, Espíritu Santo" tenemos que decirlo con el corazón.

La vida del cristiano debe ser una continua oración. "Realmente es justo y necesario darte gracias en todo tiempo y en todo lugar." Nuestra vida tiene que ser un SI constante a la voluntad de Dios. Tenemos que descartar la idea errónea que la única manera de orar es de rodillas en la iglesia. Si solamente oramos los domingos cuando vamos a celebrar la Eucaristía con nuestros hermanos, estamos viviendo un cristianismo a medias. Al contrario, el encuentro con Cristo en la comunión del domingo debe ser el resumen de una semana de diálogo con Dios.

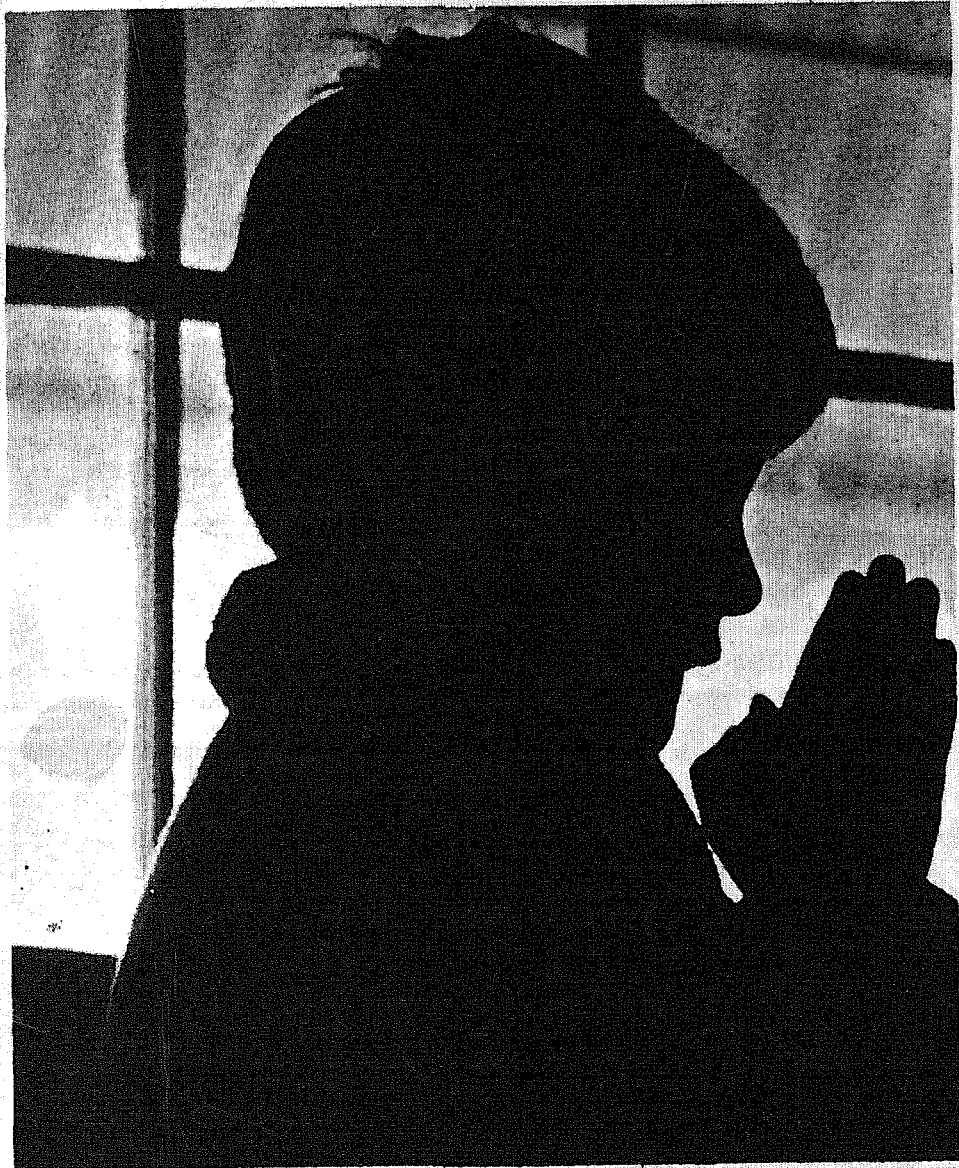
Durante esta Cuaresma, presta atención a Dios. Lee el Nuevo Testamento. Recuerda que es la Palabra de Dios. Recuerda que está dirigido a tí. Ese Dios que se hizo hombre y murió en la cruz, murió por tí. Empieza tu vida de oración con la Palabra viva de Dios. Y vive esa Palabra de Dios en tu vida. Solo un corazón enamorado de Dios conoce lo que es la verdadera felicidad.

San Pablo vivió una vida de íntima unión con Dios. En su carta a los Filipenses nos dice:

No se aflijan por nada, sino diganle siempre todo a Dios en oración . . . Entonces Dios les dará su paz, que es más grande de lo que el hombre puede entender; y esta paz cuidará sus corazones y sus pensamientos en unión con Cristo Jesús. (Fil 4:6-7).

LA VOZ

Suplemento en Español de "VOICE"



En esta sección contestamos a las dudas de orden moral que se desee someter. Rogamos a los consultantes no omitir nombres y apellidos — en letra de imprenta — lugar de residencia y documentos personales. Si se prefiere, responderemos al seudónimo que se nos indique.

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

¿Cuál es su duda?

Los astros ¿Le dirán su suerte?

Conozco un célebre médico que se hace tirar las cartas, y un abogado que cree en el horóscopo. En cuanto a este último, se hace cada vez más popular, pues no hay revista o diario que no traiga el suyo propio. Yo creo que algo cierto debe haber en todo esto de que "los astros le dirán su suerte". De lo contrario, no es posible que tanta gente y tan conspicua crea en los horóscopos. Y a propósito ¿por qué en *Voice* no se largan con una columna horoscópica? Sería sensacional . . . Evaristo Méndez.

Los seres humanos creen una cantidad de cosas, por rutina, por costumbre, que si las desmenuzaran bajo una crítica implacable, las relegarían al desván de las fábulas. En el campo, muchísima gente cree que las plantas o el ganado nacido en cuarto menguante crece más lozano, ayudado por "la fuerza de la luna". Recuerde lo que pasa con el "mal de ojo". Difícilmente podrá convencerlos del error. Es que carecen de la base suficiente para levantar el edificio de la verdad.

UN MEDICO, un abogado, podrán ser eminencias en el dominio de su esfera, pero fuera de ella, es posible que

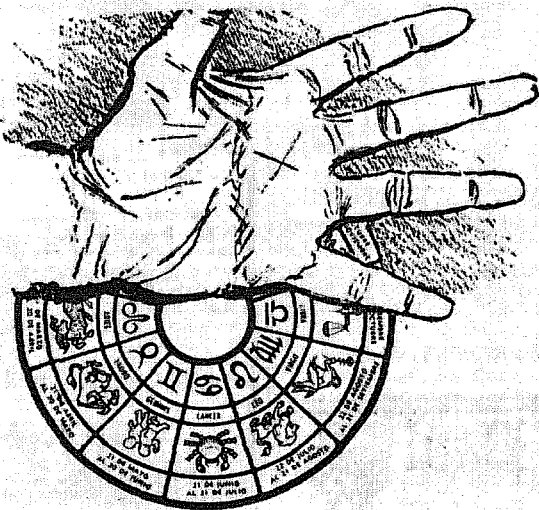
pretendan sacar pasaje al país de Blancanieves. Nosotros estamos convencidos de que las revistas pretenden con el horóscopo jugarle al lector una broma inocente y darle de paso algún consejo. La misma futurología, o ciencia que pronostica los acontecimientos sociales y políticos a larga distancia por deducción racional sobre lo presente, resulta muy controvertida por lo que verá luego.

Haga la siguiente prueba. Recorte todos los horóscopos para la misma fecha de todas las revistas que pueda. Entonces, en medio de esa ensalada de predicciones, se dará

cuenta de que usted necesitaría transformarse en veinte personas para complacer a los horoscoperos. Haga otra. En una de esas, le pronostican para esa semana "un largo viaje". Pero no hay pasaje (si usted tiene plata) y debe quedarse en casa.

Es decir, que esos futuros contingentes, como se llaman los que dependen de la libre voluntad de los seres inteligentes, sólo son conocidos por Dios, para quien no hay pasado ni futuro.

De donde deducimos que horóscopos en serio no hay. De modo que si alguna vez vuelven a *The Voice* (ya los hicimos hace tiempo) será para tomarlos en broma.



Noche de Carnaval a beneficio de CHC

A beneficio de las obras de asistencia social del Centro Hispano Católico se efectuará el viernes 4 de marzo una cena bailable Noche de Carnaval en la terraza del Hotel Sonesta Beach de Key Biscayne.

Durante la cena se ofrecerá un show típico cubano con la participación de jóvenes aficionados bajo la dirección de Mario y Fina Arellano. A continuación se ofrecerá el baile, con disfraces típicos del carnaval cubano.

Trabajando en la organización de este festival se encuentran un grupo de damas integrado entre otras por Beatriz G. de Escagedo, Hilda G.S. de Mena, Gloria G. de Morales Gómez, Perla M.

Cine infantil

La Parroquia de St. Kieran presentará cada cuarto domingo de mes de 4 a 6 de la tarde tandas infantiles que estarán compuestas de películas, cartones y comedias, en fin verdaderos programas para niños.

La función de este mes se celebrará el domingo 27 de febrero a las 4 p.m. consistiendo de una película, cartones de Walt Disney y comedias. Tendrá lugar en el Auditorium de la Assumption Academy, en Brickell Avenue.

Se aceptará una donación de \$0.50 por niños y \$0.75 por adulto, lo que se recaude será para costear los gastos de la película. Se ruega el apoyo de los padres a este nuevo y necesario proyecto.

de Bardino, Carmita D. de Lluirá, Ana María L. de Reyes y Marina G. de Iglesias.

Los donativos para

participar en esta fiesta benéfica se han fijado en \$25 y \$20 y las reservaciones pueden hacerse llamando al 371-5657 del Centro Hispano Católico.

ORACION DE LOS FIELES

SEGUNDO DOMINGO DE CUARESMA
(27 de febrero)

CELEBRANTE: A veces, la vida está marcada con sufrimientos, dudas, desilusiones. Sin embargo, cada momento que vivimos en la tierra tiene un valor especial y se transforma si tan solo creemos que es bueno para nosotros estar aquí porque Cristo Nuestro Señor está con nosotros hasta el fin de los tiempos, como estuvo primero con los apóstoles.

LECTOR: Nuestra respuesta de hoy será "Señor, permanece siempre con ellos."

1. Por el Santo Padre Paulo VI y todos los obispos unidos a él, para que nos enseñen lo que Dios quiere que creamos y hagamos, oremos al Señor.

2. Por nuestro presidente y sus acompañantes, para que representen en China, a través del mundo y en esta nación los más altos ideales de nuestro patriotismo y nuestro amor a la humanidad.

3. Por aquellos menos afortunados que nosotros, los muy pobres, los hambrientos, los presos, por los que se sobreestiman y los que se subestiman.

4. Por nuestros jóvenes católicos, para que algunos acepten la invitación de Dios a hacerse sacerdotes, religiosas o religiosos, y para que todos practiquen gozosamente su santa fe.

5. Que todos los católicos (incluidos nosotros) hagan algún sacrificio de cuaresma esta semana por las ánimas en el purgatorio.

CELEBRANTE: Oh, Jesús, nuestro hermano y salvador, danos santo coraje y alegría. Haznos desear estar siempre contigo, en el Monte Tabor o en el Monte Calvario, en tus gozos y tus penas, para que vivamos así el misterio pascual de tu pasión, muerte y resurrección, haciéndote así visible en este mundo. Te lo pedimos porque queremos glorificarte y ser felices.

PUEBLO: Amén.

Obispos de la Florida deploran fallo de la Corte Suprema

Piden movilización popular en defensa de la vida

Por GUSTAVO PENA

Los promotores de la liberalización del aborto o "aborto por demanda" perdieron los primeros 'rounds' de la batalla en la legislatura al ser derrotados dos proyectos tendientes a facilitar el aborto, tanto en la Cámara de Representantes como en el Senado de la Florida.

EL SENADOR por Tampa, Luis de la Parte, dijo que "todos los que tratamos de proteger la vida del nonato tenemos la obligación de luchar por una ley que proteja en la mayor medida posible la vida de la criatura gestada."

De la Parte, que durante los últimos cinco años ha sido un líder decidido contra los planes de liberalizar el aborto dijo que tal ley de liberalización sería "terrible, inaceptable. No sólo estaría sujeta la criatura a la impune destrucción en las primeras doce semanas, sino que esto traería otras consecuencias, como convertir a la Florida en la meca de los abortistas, lo que conllevaría que nuestros hospitales, ya insuficientes en muchos casos, se vieran ocupados por mujeres de otros estados en busca de aborto, mientras los pacientes locales no tendrían camas suficientes. Nuestro personal médico se vería sometido a un trabajo destructivo de todo respeto por la vida y el clima moral en que nuestros hijos tendrían que crecer se vería enormemente dañado."

La señora Dolores Cecilio, una de las líderes en la cruzada contra la liberalización del aborto al regresar de Tallahassee dijo a The Voice que varios congresistas le habían expresado que ya al pueblo no le interesaba la campaña contra el aborto.

Numerosas personas de distintos credos religiosos se han unido a la campaña iniciada por la señora Cecilio, dijo a The Voice la señora Magaly Llaguno, que está coordinando la campaña en la comunidad de habla hispana.

La señora Llaguno dijo que los cubanos y otros residentes latinos de toda la Florida deben sumarse a la campaña del

Comité por Derecho a la Vida para demostrar que sí existe una repulsa popular hacia los intentos de facilitar la eliminación impune de las criaturas concebidas en el vientre materno.

Las personas interesadas pueden escribir a la señora Magaly Llaguno, 1134 SW. 102 Pl. Miami, Fla., 33144.

Mientras tanto, los Obispos Católicos del Estado de la Florida declararon que lamentaban y censuraban la medida de la Corte Suprema de la Florida derogando la ley sobre el aborto que ha regido hasta ahora. "Cuando una sociedad comienza a seleccionar para su extinción determinadas vidas, como parece que se quiere hacer en el Estado de la Florida, ha iniciado el camino de su propia extinción."

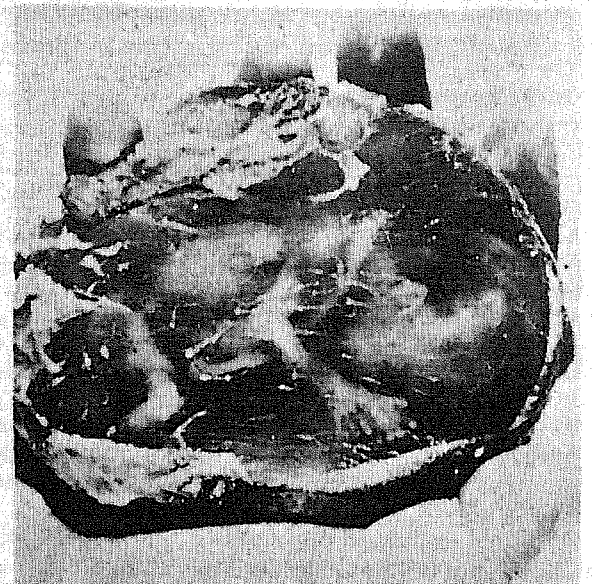
Añadieron los obispos que en este momento la Florida se ha convertido en un estado con una prohibición muy vaga del aborto, en la que sólo es ilegal el aborto cuando el feto se mueve en el claustro materno y que esto se ha hecho así, "no por una acción legislativa, no por la voluntad del pueblo, sino por una acción judicial precipitada." Este procedimiento, siguieron diciendo los prelados, fue decidido apresuradamente, antes de que la Corte Suprema de Estados Unidos tuviera oportunidad de dictar sentencia en un caso familiar pendiente.

Exhortaron los Obispos Católicos a los legisladores del estado para que se mantengan firmes en su función de protectores de la vida humana, en este caso la vida en el claustro materno.

IGUALMENTE exhortaron al pueblo de la Florida para que renueve su amor a los infantes, nacidos o en vías de nacer, y que movilicen todas sus fuerzas para proteger las vidas y el bienestar de esas criaturas, orando a Dios para que ilumine a los miembros de la Corte Suprema y la Legislatura en estos tiempos difíciles.



Suplemento en Español de "VOICE"



A las 12 semanas de gestación el feto humano tiene aproximadamente la misma forma y tamaño que el que aparece sostenido por esta mano.



El Obispo Auxiliar René Gracida visita las tiendas de campaña durante la jornada de profundización religiosa que tuvieron los boy scouts católicos en el Seminario St. Vincent de Paul, Boynton Beach. Más de un centenar de scouts participaron en la jornada. Se destaca también en la foto el Padre William Dever, Capaenán Diocesano de Scouts.

Preparándose para el retiro espiritual en el Seminario St. Vincent De Paul, dos 'boy scouts', José García y Frank Halseman, levantan sus tiendas de campaña.

Misiones de cuaresma

Distintas parroquias de Miami están organizando misiones, retiros y cultos especiales de Cuaresma.

El Padre Angel Villaronga, popular predicador franciscano, dirigirá tres de esas misiones de cuaresma.



Acto cívico
Mañana sábado, 26 de Febrero, a las 8:30 p.m. los miembros del Consejo Nuestra Señora de la Caridad 5110 de la Orden de Caballeros de Colón celebrarán una sesión-comida en el Restaurant "Centro Vasco" calle 8 del S.W. entre la 22 y 23 avenida. Dicha sesión-comida es para conmemorar el natalicio de George Washington y la fecha Patria del 24 de Febrero.

La semana próxima, lunes, martes y miércoles, días 28 y 29 de febrero y primero de marzo, en la iglesia de St. Kevin, Bird Rd. y 127 Ave. Comenzando a las 8 p.m.

La semana del 6 al 10 de marzo, a las 8 p.m. en la iglesia del Corpus Christi.

La semana de 13 de marzo, también a las 8 p.m. en San Juan Bosco.

El propio Padre Villaronga dirigirá un retiro de Semana Santa el Sábado Santo, de 9 a.m. a 2 p.m. en el Centro Hispano Católico.

Retiro en Gesu
En el sótano de la Iglesia de Gesu se está ofreciendo hoy viernes y mañana sábado un retiro cuaresmal para mujeres, comenzando a las 9 a.m. y terminando con la misa del mediodía.

Este retiro comenzó ayer, jueves, bajo la dirección del Padre Manuel López, S.J., pero aun quienes no hayan podido asistir a la primera jornada obtendrán grandes beneficios espirituales durante las pláticas de hoy y mañana, dijo una de las organizadoras.

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Un Arco Iris sobre la Florida

Por MANOLO REYES

El Arzobispo Coleman F. Carroll ha iniciado una campaña anual para recaudar fondos para las obras que realiza en toda su Arquidiócesis.

Y creo que no ha habido mejor expresión para esta importante campaña que el arco-iris que ha sido colocado como tema de la misma en dibujos y publicaciones.

Porque la presencia del Arzobispo Carroll en Miami ha sido verdaderamente un arco-iris de ayuda y de esperanza, en el tiempo que muchos necesitados no sabían donde volver sus ojos.

BIEN recuerdo cuando llegamos al exilio en el año 1960, que no había Centro de Refugiados Cubanos, ni programa de ayuda federal a los refugiados cubanos, y cerca de sesenta mil cubanos pululaban por las calles de Miami y sus barrios aledaños.

Y ahí estaba ya el Centro Hispano Católico, fundado un año antes por el Arzobispo Carroll siguiendo un destino inequívoco de Dios.

Al Centro Hispano Católico fueron muchos cubanos, y aun siguen yendo ciudadanos de todos los países que residen en el área, en busca de confort espiritual, de ayuda. Fué el Centro Hispano Católico el que abrió sus puertas inicialmente en la Iglesia Católica para proteger a los que lo necesitaban.

Precisamente al Centro Hispano Católico, y fuí testigo de mayor excepción, concurrieron altas autoridades de Estados Unidos, primeramente el abogado Tracey Vorhees y luego el entonces Secretario de Educación, Salud Pública y Bienestar Social, Abraham Ribicoff, a finales de 1960 y principios de 1961, para informarse realmente de la situación de los cubanos exilados.

Después... el programa de refugiados cubanos. Pero aun así el Centro Hispano Católico ha continuado su ayuda. Recuerdo también los 14,776 niños cubanos que sin sus padres vinieron a este país a principios de la década del sesenta. Y fueron recibidos y ayudados a través del Arzobispo Coleman F. Carroll.

Gracias a la obra de este gran hombre, docenas de nuevas Iglesias han abierto sus puertas, no sólo en Miami, sino en toda la Florida.

Templos donde decenas de miles de feligreses van a orar y a comunicarse con Dios.

Pero la obra del Arzobispo Carroll no es sólo de abrir nuevas Iglesias.

Ahí están los centros para trabajadores migratorios de la Iglesia Católica en la Florida.

Ahí están sus escuelas parroquiales.

Ahí están los seminarios.

Ahí están los hospitales.

Ahí están los sanatorios para niños retardados mentales.

UNA VEZ oír decir al Arzobispo Carroll: "Un niño retardado es una bendición para el hogar que lo acoge. Porque ese niño no peca. Angel bajó del cielo. Y Angel habrá de subir nuevamente al lado de Dios. Y por la intercesión de ese Angel sus padres ganarán también el cielo". Ese es el gran Pastor que lleva adelante esta Arquidiócesis.

Un gran pastor que ha colocado un Arco-Iris sobre el Sol de la Florida.

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News analysis

Pope Paul picks peck of 'prickly problems'

By PATRICK RILEY
VATICAN CITY — (NC) — Pope Paul VI picked a peck of prickly problems early in February.

The Irish and the Dutch, always a dangerous mixture but in this case safely separate, figured among his worries.

Then there were the Ukrainians, who have plenty of troubles in their own homeland under Soviet rule but also have difficulties with the Vatican.

Finally there was a visitor from Africa in the person of the archbishop of Kinshasa, Cardinal Joseph Malula, who apparently brought news that missionaries were being expelled from his country, the former Belgian Congo.

THE DUTCH, and Ukrainian problems arose

from the Pope's decision to select new bishops himself, without the kind of consultation that vocal Dutchmen and vocal Ukrainians thought proper.

The Irish problem is of long standing, but the ordination of a new archbishop of Dublin brought him and the Irish primate and the Irish foreign minister to Rome. All three (though not all three together) gave the Pope their version of the deadly feud between the Catholic minority and the Protestant majority in Northern Ireland.

The Dutch incident was the latest in a mounting series of confrontations between the Vatican and the Church in the Netherlands. It arose when Pope Paul picked Father Joannes Gijzen to be the new bishop of Roermond.

MANY Dutch Catholics

complained that Pope Paul had ignored their own indicated choices, and that he had picked a man somewhat to the rear of avant-garde.

The lid blew off the stew when Pope Paul summoned Bishop-elect Gijzen to Rome to ordain him a bishop along with 18 others. In a joint telegram, the Dutch bishops pleaded with the Pope to let them ordain Father Gijzen a bishop in the Netherlands. That, they said, would help smoothe down ruffled feathers at home.

But Pope Paul insisted. He replied that the reasons for ordaining the new bishop in Rome outweighed the reasons for ordaining him at home. And he asked Cardinal Bernard Alfrink, the Dutch primate, to come to Rome and take part in the ordination.

WHEN Cardinal Alfrink agreed, after consultation with other Dutch bishops, there was a cry of pain in the Netherlands. Both Dutch Catholic dailies headlined the dread word "Canossa," recalling German King Henry IV's journey to Canossa, Italy, in the 11th century to do penance in order to be absolved by Pope Gregory VII, who had excommunicated him in a dispute over the king's role in naming bishops.

It seems unlikely that the unpleasantness ended with the splendid ordination ceremony in St. Peter's Basilica Feb. 13, when the Pope of Rome and the primate of the

Netherlands jointly conferred the order of bishop on the controversial new Ordinary of Roermond.

THE Ukrainian difficulty arose when Pope Paul chose a new coadjutor for the Ukrainian-rite diocese of Curitiba in Brazil. The Pope did not consult Cardinal Josip Slipyi about the choice, and the cardinal maintains that as archbishop-major of Lvov for the Ukrainians he has the right to pick bishops himself or at least have a voice in their selection.

Cardinal Slipyi was pointedly absent when Brazil's new Ukrainian-rite Bishop Efreim Basil Krevei was ordained a bishop in St. Peter's Basilica, only a two-minute walk from the cardinal's apartment in Vatican City.

Cardinal Malula arrived in Rome the night of Feb. 12, on the very eve of the rather dramatic ordinations, with their plots and sub-plots. His message, according to well-informed circles, was that Catholic missionaries were being told to leave what had been the Congo Republic and now is called Zaire.

Cardinal Malula's own troubles with President Mobutu Sese Seko of Zaire have been worrying the Vatican for months. In January, a top aide of the Pope went to Switzerland to meet Mobutu, then undergoing a check-up at a clinic. Little if any headway was made.

'Abortion-on-demand' loses in early rounds

(CONTINUED FROM PAGE 1)

In all cases a residency in Florida of six months would be required, and the operation would have to be performed in a hospital.

Last week a restricted bill passed by the House Health and Rehabilitative Services Committee was reconsidered on the motion of legislators seeking "abortion on demand" and was defeated.

Reliable sources in the state capital reported that the House of Representatives intends to delay other abortion legislation under consideration until the Senate takes action.

FOLLOWING a brief visit to Tallahassee 10 days ago to participate in a hearing of the House Health and Rehabilitative Committee on the abortion measure which was subsequently defeated, Mrs. Dolores Cecilio, president of Dade's Right-To-Life Com-

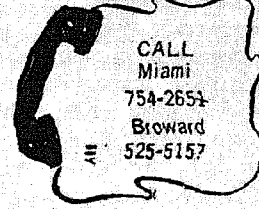
mittee and a member of the Florida Right-to-Life Committee has called on representatives of Catholic organizations throughout Florida as well as school principals and youth groups to contact her regarding an "effective plan" for defeating liberalized abortion legislation.

Legislative representatives told her in the state capital, Mrs. Cecilio told The Voice, that "the people of Florida do not care anymore." According to Mrs. Cecilio, it is her opinion that there are many citizens of the state, of various religious faiths, who are concerned about Florida's "becoming an abortion mecca."

"We need the cooperation of everyone concerned," she said. "We are putting our faith in the voters of Florida of all ages."

She may be contacted by writing to her at 1060 NW 130 St., Miami, Fla. 33168.

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Tutoring — Certified teacher. English, remedial reading, phonics. French by native. Students & adults. Reas. 681-9884.

9 Jewelry Loans

We buy old Gold and Diamonds.
LE MONDE JEWELERS
8538 S.W. 24 St., Westchester

Old gold, jewelry, watches, diamonds. Highest prices paid.
KING'S NORTHEAST JEWELERS, Biscayne Shopping Plaza.

6 Monogramming

Monogramming — linens, womens', mens' wearing apparel. Call W. Palm Beach, 844-4709.

13 Help Wanted Male/Female

11 Help Wanted Female

PART-TIME NURSE FOR SCHOOL
754-3301

Lady with car for selling position. Call 377-0588 for appointment.

Housekeeper-companion for semi-invalid lady (ambulatory). Ability to drive essential, and willingness to go to Michigan for 6 months. Call Mrs. Page, Ft. Lauderdale 564-5760 evenings and Sundays, or 523-3443, 10-5.

Elderly lady needed as housekeeper/cook for Catholic rectory. Must drive. Call 691-0771.

OGO PERSONNEL OFFICE GIRLS ONLY ALL JOBS FEE PAID 525 Pan Am Bank Bldg. 379-3633

12 Help Wanted Male

JANITOR

Semi-retired 6-10 P.M. top pay. 524-6500 or 374-5444

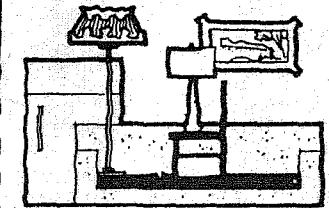
13 Help wanted male/female

Full time science and math teacher needed, Junior High. 642-4132, 221-4397.

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Good opportunity for experienced rep. Protected territory — good bonus plan means good income. If you are a self starter and want to make money —

Write: VOICE SALES
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20 Household Goods

Sewing machines for rent, \$10 a month. Rent may apply on purchase. Free delivery. Baker 751-1841.

Dinette set, table, 4 chairs. Perfect condition. \$25.
667-6866

21 Miscellaneous for sale

Thermo Fax copying machine ("The Secretary"), \$80, excellent condition. 666-4625.

Girl's bike, exerciser, cabinet sewing machine \$25; dish \$10 3 piece kitchen set \$15; record player, small kitchen appliances, odds & ends. 1770 Espanola Drive, Grove Phone 448-7823 after 2 p.m.

21A Miscellaneous Wanted

Donation wanted of small cabin cruiser for use of missionary priest in Haiti. Write Box 130, The Voice, 6201 Bisc. Blvd. Miami 33138.

22 Air Conditioners for Sale

Warehouse Sale. 1971 — 8,000 BTU, \$135. 6,000 — \$114, 5,000 — \$107 947-6674. Agent.

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- ▼ **PAYS** Maximum of \$800 Per Month While Unable to WORK This is in addition to any other coverage

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MR. M. had a severe kidney infection and was confined in the hospital for 65 days. The Society paid \$4,541.52 of his hospital bill.
MR. D., a truck driver, was totally disabled by a pelvic condition. The Society sent him \$520.00 to replace his income and \$150.00 for surgical benefits.

MR. & MRS. B had a six month old baby who developed a heart disorder which necessitated two hospital confinements for a total of 13 days. The hospital bills came to \$1,340.10 and the Society paid \$1,216.10. An additional \$100.00 was allowed for the doctor's bill.

MR. H. is a seventy year old man who fell off a ladder while working around his house. He broke his leg and was confined to the hospital for 33 days. His hospital bill came to \$916.35 and the Society paid \$815.28.

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