

Pope voices sympathy to churches of silence

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI sent a special message of peace on Easter Sunday to "our churches of silence" that languish in "vast regions of the earth."

Pope Paul celebrated the triumph of the Resurrection twice on Easter.

In the cool of the morning he went to the parish church of Jesus, the Divine Teacher, about 10 minutes from the Vatican. There, for a crowd of about 2,000 persons, he celebrated the Mass in the modern, circular church that looks something like a space craft.

Then, later in the morning he celebrated a second Mass for more than 100,000 persons in the baroque grandeur of St. Peter's Square. At noon, he went to the central balcony of the massive basilica overlooking the square to deliver his traditional message to the world and to impart his blessing to the city of Rome and to the world.

In contrast to earlier ceremonies during Holy Week, the Pope's voice on Easter was vigorous and full of expression. His special Easter greetings were given in 17 languages, including English, Chinese, Vietnamese, Ukrainian and Greek.

The Pope's message embraced all men.

AT BOTH the early Mass at the parish church and at noon at St. Peter's Square the Pope returned to his familiar anxiety over wars and armaments.

(continued on page 22)



EASTER BLESSING

Pope Paul VI delivers his Easter blessing to a large crowd gathered in St. Peter's Square. In his traditional Easter message "Urbi et Orbi" — to the City of Rome and to the World — the Pontiff directed an appeal to the members and friends of the Church as well as its enemies and to those who practice violence and live by the laws of hatred and discrimination. He assured the religiously oppressed in Communist and other lands that neither he nor his Church has forgotten them or their plight.

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FEAST of the Resurrection was highlighted in South Florida by Solemn Mass celebrated in the Cathedral by Archbishop Coleman F. Carroll shown as he spoke to the congregation of hundreds. See pages 4 and 5.



Father Cronin



Father Connolly



Father Cashman



Father Chepanis



Father Manning



Father Pusak

OFFICIAL Appointments Archdiocese of Miami

The Chancery announces that Archbishop Carroll has made the following appointments to be effective Thursday, April 13, 1972:

THE REVEREND PAUL L. MANNING — to Pastor, St. John the Baptist Parish, Fort Lauderdale.

THE REVEREND JOSEPH P. CRONIN — to Pastor, St. Patrick Parish, Miami Beach.

THE REVEREND LARKIN F. CONNOLLY — to Pastor, St. Luke Parish, Lake Worth.

THE REVEREND PATRICK S. McDONNELL — granted leave of absence for reasons of health, at his own request.

THE REVEREND THOMAS A. DENNEHY — to full-time Supervising Principal of Cardinal Gibbons High School, Fort Lauderdale, residing at the Faculty Residence.

THE REVEREND W. VINCENT CASHMAN — to Pastor, Little Flower Parish, Hollywood.

THE REVEREND ANTHONY J. CHEPANIS — to Pastor, St. Clement Parish, Fort Lauderdale.

THE REVEREND EMILIANO ORDAX — to Assistant Pastor, St. John the Apostle Parish, Hialeah.

THE REVEREND JOSEPH L. CLIFF — to Administrator, St. Monica Parish, Opa Locka.

THE REVEREND RONALD J. PUSAK — to Pastor, St. Joan of Arc Parish, Boca Raton.

THE REVEREND GARY R. STEIBEL — to Administrator, St. Jerome Parish, Fort Lauderdale.

THE REVEREND BRIAN REDINGTON — to Assistant Pastor, Our Lady of the Lakes Parish, Miami Lakes.

THE REVEREND MICHAEL D. HICKEY — to Administrator, St. Bede

Parish, Key West.

THE REVEREND RICHARD MURPHY — to Administrator, Ascension Parish, Boca Raton.

THE REVEREND MATTHEW GREHAN — to Administrator, St. Bernadette Parish, Hollywood.

THE REVEREND ANTHONY O'SHEA — to Assistant Pastor, Visitation Parish, Miami.

THE REVEREND FRANCIS GUINAN — to Assistant Pastor, St. Michael the Archangel Parish, Miami.

THE REVEREND SAMUEL J. DELANEY — to Administrator, St. Francis Xavier Parish, Miami.

THE REVEREND JOHN J. VAUGHAN — to Assistant Pastor, St. Rose of Lima Parish, Miami Shores.

THE REVEREND LEONARD PUISIS — to Administrator, San Marco Parish, Marco.

THE REVEREND ERNESTO GARCIA RUBIO — to Assistant Pastor, St. Coleman Parish, Pompano Beach.

THE REVEREND KEVIN KENNY — to Assistant Pastor, Holy Spirit Parish, Lantana.

THE REVEREND OWEN HENDERSON — granted leave of absence at his request.

THE REVEREND ROBERT L. MAGEE — to Associate Chaplain, Holy Cross Hospital, Fort Lauderdale, with residence at St. John the Baptist Rectory, Fort Lauderdale.

THE REVEREND BERNARD KIRLIN — to Assistant Pastor, Our Lady of Guadalupe Mission, Immokalee.

THE REVEREND EDWIN H. TRIMBUR — to Assistant Pastor, Sts. Peter and Paul Parish, Miami.

THE REVEREND HUGH LAGAN, C. SS. R. — to Assistant Pastor, St. Kieran Parish, Miami.

'Pan American Week' lines up many affairs

A full program of activities will mark the observance of Pan American Week beginning Sunday, April 9, in the Archdiocese of Miami.

Highlight of the observance will be the Concelebration of Pan American Mass on Sunday, April 16, in Gesu Church, where Archbishop Coleman F. Carroll will be the principal celebrant.

Auxiliary Bishop Rene H. Gracida will preach the homily.

The following day, April 17, Archbishop Carroll will be host to members of the Consular Corps at noon in the Four Ambassadors Hotel.

The Fourth Annual Pan American Art Exhibit, co-sponsored by the Archdiocese of Miami and the Consular Corps, opens Sunday, April 9, at the Miami Public Library.

A RECEPTION honoring participating artists will begin at 7 p.m.

At 8 p.m. a reception-banquet for those participating in an Inter-American Seminar on Literacy in Social and Economic Development will begin at the Royal Biscayne Hotel.

On Tuesday, April 11, a World Wings International Pan American program will honor Miami-Bogota Sister-Cities Chapter at 8 p.m. in the DuPont Plaza Hotel.

Dr. D. Ray Lindley, Chancellor of the University of Americas, will be the guest speaker during a noon luncheon sponsored by the Civic Council for International Affairs Division of the International Center at the David William Hotel, Coral Gables.

At 7 p.m. on April 13 the Archdiocese of Miami Office of Latin American Affairs and the Museum of Science will co-sponsor a concert featuring Music in the Americas in the Miami Planetarium.

On Friday, April 14, the Pan American Bank will hold its annual reception.

The All-Miami Youth Symphony will be sponsored by the Office of Latin American Affairs in a concert at 8 p.m., April 17 in Dade County Auditorium.

13 pastors, administrators are appointed

Six pastors and seven administrators were appointed to as many South Florida parishes this week by Archbishop Coleman F. Carroll, who also named 10 assistant pastors to Archdiocesan churches.

Effective Thursday, April 13, Father Paul L. Manning will become pastor of St. John the Baptist parish, Fort Lauderdale; Father Joseph P. Cronin, pastor, St. Patrick parish, Miami Beach; Father Larkin F. Connolly, pastor, St. Luke parish, Lake Worth; Father W. Vincent Cashman, pastor, Little Flower parish, Hollywood; Father Anthony J. Chepanis, pastor, St. Clement parish, Fort Lauderdale; Father Ronald J. Pusak, pastor, St. Joan of Arc parish, Boca Raton.

Father Joseph L. Cliff will be administrator, St. Monica parish Opa Locka; Father Gary R. Steibel, administrator, St. Jerome parish, Fort Lauderdale; Father Michael D. Hickey, administrator, St. Bede parish, Key West; Father Richard Murphy, administrator, Ascension parish, Boca Raton; Father Matthew Grehan, administrator, St. Bernadette parish, Hollywood; Father Samuel J. Delaney, administrator, St. Francis Xavier parish, Miami; and Father Leonard PUISIS, administrator, San Marco parish, Marco.

Father Manning who has a Master of Science degree in Social Work, has been pastor of St. Joan of Arc parish since 1960. Prior to that time he served as pastor of Sacred Heart Church, Homestead; St. Jude Church, St. Petersburg; Holy Spirit Church, Lake Wales; St. Matthew Church, Jacksonville and Holy Name Church, West Palm Beach.

Pastor of St. Clement Church for the past nine years, Father Cronin has been director of the Catholic Service Bureau in Broward

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

13 pastors and administrators are appointed

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County since 1964. He formerly was pastor of Blessed Trinity Church, Ocala; St. Mary's Church, Miami; St. Patrick Church, Gainesville; St. Monica Church, Palatka, St. Paul Church, Arcadia; and was first pastor of St. Pius X Church, Fort Lauderdale.

PASTOR of St. Bede Church, Key West, since 1968, Father Connolly was pastor of St. Bernadette Church, from 1964 to 1968. Prior to that time he served as an assistant in St. Mary's parish, St. Edward parish, Palm Beach; the Cathedral parish, St. Augustine; St. John the Apostle parish, Hialeah; St. Stephen parish, West Hollywood, and as administrator of St. Margaret Mary parish, Clewiston.

Named pastor of St. Luke parish two years ago, Father Cashman has also served as pastor of St. Bede parish, St. Stephen parish, and Blessed Trinity parish,

Miami Springs, and as Vicar Econome in Assumption parish, Pompano Beach.

Father Chepanis who has been pastor of St. Bernadette Church for four years also served in that post at St. Bede Church and was an assistant pastor in the parishes of Blessed Trinity and St. Rose of Lima.

Formerly secretary of the Matrimonial Tribunal, he was also moderator of the Miami Diocesan Council of Catholic Nurses.

A MEMBER of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul, Father Pusak has a Licentiate in Canon Law, and has been pastor of Little Flower Church, Hollywood, since 1971.

Formerly vice chancellor and chancellor of the Archdiocese and Officialis in the Matrimonial Tribunal, he was pastor of Annunciation parish, West Hollywood; and St. Vincent Church, Margate, and served as an



Father Cliff



Father Steibel



Father Murphy



Father Grehan



Father Delaney



Father Puisis

assistant pastor at St. Joseph Church, Miami Beach.

Father Cliff, administrator of St. Monica parish, served in Cuba from 1958 to 1959 when he came to the Archdiocese. For five years he was an assistant pastor in St. Michael Church and in 1964 was appointed an assistant at St. John Bosco parish. For the past two years he has been an assistant in Our Lady of the Lakes parish, Miami Lakes.

The administrator of St. Jerome parish, Father Steibel, is secretary of the Matrimonial Tribunal, and was ordained in 1963. He served his first parochial as-

signment as assistant pastor at Our Lady Queen of Martyrs Church, Fort Lauderdale, and was subsequently an assistant in the parishes of St. Francis de Sales, Miami Beach; St. Mary Cathedral, St. Rose of Lima, and Holy Family, North Miami. He has a Licentiate in Canon Law from the Catholic University of America.

THE administrator of St. Bede parish, Father Hickey, has been administrator of St. Francis Xavier parish for the past year. Formerly assistant pastor in St. Cecilia parish, Fort Myers, where he was also chaplain at the Newman Center, Father Hickey has also served as assistant pastor in Our Lady of the Lakes parish, and St. James parish, North Miami; administrator of St. Philip Benizi Church, Belle Glade; and as chaplain at the Newman Center, Miami Dade Junior College, North Campus.

Father Murphy, administrator of Ascension parish, was ordained in 1965 in Ireland, and has served as an assistant pastor in the parishes of St. Elizabeth, Pompano Beach; Sacred Heart, Lake Worth; St. Brendan; and SS. Peter and Paul. He has also served as spiritual director at Christopher Columbus High School.

FORMERLY a member of St. Patrick's Foreign Missionary Society, Father Grehan, who has a Doctorate in Canon Law, celebrated his silver jubilee in the priesthood two years ago. He has served as an assistant pastor in the parishes of Holy Name, West Palm Beach; St. Jerome, Fort Lauderdale; St. Edward, Palm Beach; and Holy Family, North Miami. Since 1968 he has been administrator of St. Monica parish. In addition he was chaplain at Palm Beach Junior College Newman Center.

Administrator of San Marco parish since 1970, Father Delaney is the new administrator of St. Francis Xavier parish. He spent 11 years in Africa as a missionary with the Holy Ghost Fathers and before coming to South Florida served in New Orleans and Fort Smith, Ark. parishes. In the Archdiocese he has served as an assistant pastor in the parishes of St. Mary Magdalen, Miami Beach; and St. Ann, Naples.

Father Puisis, new administrator of San Marco parish, came to South Florida in 1968 and has served as an assistant pastor in St. George parish, Fort Lauderdale; and St. Kieran parish. He has a Master of Arts degree and was formerly a member of the faculties at Cathedral Boys High School, Springfield, Ill.; Spalding Institute, Peoria, Ill.; St. Philip High School, Chicago; and St. Viator High School, Arlington Heights, Ill.

Abortion disputes in states

Massachusetts will not change its laws banning abortions this year as moves to liberalize the laws were turned down by the House of Representatives 201 to 16 this week.

Highlighted by an intensive campaign by the Catholic bishops of Massachusetts, who urged retention of the laws, the issue was bitterly debated for weeks in the legislature.

A move to place the matter before the people on a referendum was also quickly defeated.

Rep. Robert Aronson led the drive for a referendum, saying: "We really don't know how the people feel about it." Leading the fight against change was Rep. Michael Flaherty, who called it "legalized murder."

A bill to outlaw abortion unless it is necessary to preserve the life of the mother has been introduced

in the New Jersey legislature to restore restrictions recently invalidated by a federal court ruling.

The bill, prepared by State Assemblyman Brian T. Kennedy, would require that two physicians determine there is a danger to the life of a pregnant woman.

THE STIPULATION that the life of the mother must be in danger had been the traditional interpretation by New Jersey courts for more than 100 years. However, the 2-1 federal court decision struck down the law on the grounds it was too vague.

Since the decision, legislation has been introduced in the New Jersey State Assembly to permit abortions to be performed legally for a variety of reasons up to the 26th week of pregnancy.

In Ohio, a last minute effort failed to add an amendment to revise Ohio's criminal code to permit abortion on-demand. The proposal touched off a two-hour debate on the floor of the legislature.

The proposal would have permitted abortion on-demand during the first 19 weeks of pregnancy if performed by a physician in a hospital. The amendment would have allowed abortion after 20 weeks of pregnancy

only to save the life of the mother.

TEN Ohio legislators spoke against the amendment before it was finally tabled. It was the first time the issue was debated in the Ohio House of Representatives.

Abortion has been the subject of bills in the past three Ohio General Assemblies. The bills have been heard extensively in committee, but had never reached the floor.

In Mississippi, a bill to liberalize that state's abortion laws has been pronounced dead by the two state representatives who introduced it.

Representatives Milton Case and Horace Brewer blamed "emotionalism" for the bill's demise. They called off a subcommittee hearing on the issue, saying rational testimony would be impossible to get.

It marked the second time in two years that public opinion has forced the death of bills to liberalize Mississippi's abortion law.

Last year a Mississippi House of Representatives committee took only five minutes to vote 11-2 to kill a permissive abortion bill. Public pressure was cited as the reason.

Church aids land reform

SANTO DOMINGO, Dominican Republic — (NC) — The Church has given a boost to a controversial government land reform program here by donating over 1,000 acres of prime farm land.

The only condition, said Coadjutor Archbishop Hugo E. Polanco of Santo Domingo, is that the lands be parceled out to farmers now tilling them and to their neighbors.

The acreage, located at Bayaguana and Monte Plata, amounts to a third of what remains of farmlands donated to the Church over the past two centuries. Little income is derived from them.

The archbishop said the land donation would prompt others to give their idle farms to the program for the benefit of the poor.



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Nixon for 'flourishing' nonpublic school system

PHILADELPHIA (NC) — The Nixon Administration "is determined to encourage the flourishing of the nonpublic school system in this country," according to a message from the President delivered at the 69th annual National Catholic Educational Association (NCEA) convention here.

U.S. Education Commissioner Sidney P. Marland,

Jr., read President Nixon's message as part of his keynote speech on "Public Policy and the Private School" at the April 3-6 gathering of an estimated 15,000 Catholic educators from across the nation.

"MY POSITION on nonpublic education is well known," Nixon said in the two-page message, "but I should like to take this opportunity to re-state it briefly here."

Nixon's message said U.S. nonpublic schools "have been integral to our nation's educational system from the very beginning." They provide healthy competition to the public school system, and "offer special opportunities for minorities — notably Spanish-speaking Americans and black Americans," Nixon

said. "The ultimate goal of our total education system in the United States is quality education and equal educational opportunity for all," Nixon's message said, adding that in order to achieve that goal, "We must put our schools on a sounder financial footing."

Nixon noted that his two-year School Finance Com-

mission "has recently submitted its recommendations to me," and that the final report of his four-man panel on nonpublic education "should be available within two weeks."

THE President said he had asked a bi-partisan advisory commission on inter-governmental relations to review preliminary school financing proposals, and said

he intended "to make specific recommendations to the Congress for federal action."

In his keynote speech, Education Commissioner Marland did not clarify what kind of recommendations Nixon might eventually make, but he said the President "has directed us to make an earnest search for solutions under law" to the problems of private schools.



THE GRIM REALITY of life in Belfast, Northern Ireland's capital, is reflected in the faces of two boys. A recruiting message for the Irish Republican Army is painted on the wall behind them.

'Church in Cuba lives in fear of disappearing'

By JOSE KUHL
SANTIAGO, Chile — Catholics in Cuba are not persecuted, but the Church there "lives in fear of disappearing," according to a Chilean priest who visited that communist-ruled country for three weeks.

Father Pablo Richard, a theologian on the faculties of the Catholic University and archdiocesan seminary here, also reported that a small group of Cuban priests and young Catholics sincerely want to join in Marxist programs.

Father Richard was one of 12 priests and seminarians who went to Cuba. Chileans and Americans working in Chile were in the group. Among the latter was Holy Cross Father William Redington of St. Louis.

Father Richard, who has degrees from Catholic universities in Austria and Italy and the Biblical Institute in Jerusalem, said the group had "ample opportunities" to discuss the situation of the Church with Cuban bishops, the apostolic nuncio, priests and lay leaders and government officials.

"WE EVEN discussed it with Fidel Castro," he said; reporting that the group had had a five-hour meeting with the Cuban premier.

In an interview with NC News Service, Father Richard explained that the Church in Cuba had not been a part of the Castro revolution because it had concentrated its efforts on the urban middle class and "failed to reach the country poor," among whom Protestants were more active.

"It was a foreign

Church," he added. "Most of its priests and nuns came from abroad."

"It was an elitist Church because of its concentration on the education of the rich in its schools."

Many Catholics and a few priests shared in the early stages of the revolution, but as it became more and more Marxist, the Church became more and more hostile to it, Father Richard said.

"This attitude of distance is still very much the rule today between Christians and Marxists, between the Church and the government, although it is much less marked among the youth," he said.

"THE BISHOPS are not counter-revolutionaries," he continued, "yet they are not openly in favor of the revolution. It could be said that they are far more advanced and open than the priests, and the priests are more open than most of the laity. For instance, the 1969 bishops pastoral asking for an end of the blockade (imposed on Cuba in 1964 by the Organization of American States) was not read in many churches because their pastors refused to do so. And in those where it was read, lay groups reacted angrily, saying it meant a retreat by the Church."

"There is no religious persecution in Cuba," he declared. "If measures have been taken against some priests or lay Catholics, it is due to their counter-revolutionary acts or attitudes. It is true the rules of the Communist party in Cuba ban militant Catholics from the party or from high public office. While at the high level

of government there is openness toward the Church, at the middle level there is some hostility against all Christians, as well as suspicion and distrust."

"THIS suspicion can eventually be overcome as groups of Christians join the tasks of the revolution and prove by work their pro-revolution loyalties," he said. There are four leading priests and perhaps about 100 active Catholic students totally committed to revolutionary tasks, but this is a minority. Evangelical Protestants are committed to the revolution in a higher proportion."

Father Richard said that during his meeting with the 12 clergymen, Castro asked about the delay of a shipment of 10,000 copies of the Bible promised by Chilean Catholics during his November visit to their country.

A spokesman for the Chilean Bishops Conference said in January that the delay was due to paper shortages in Chile, and that the conference was seeking extra copies in Spain to be sent to Cuba by April.

Father Robert said: "I feel there is now respect and tolerance toward the Church at the top level of government, which established an office for worship to deal with religious matters."

"THE INTEREST emerged after the Second Vatican Council and the Medellin guidelines," a set of the council's norms as applied to Latin America, stressing Church renewal and social reform, which were issued in Medellin, Colombia, in 1968.

Sees excellent chance for aid by tax credit

By SUE CRIBARI
PHILADELPHIA (NC) — The president of the National Catholic Educational Association (NCEA) has rated "from good to excellent" the chances for passage in Congress this year of a tax credit program bene-

fitting parents of nonpublic school children.

Father C. Albert Koob told a press conference at the 69th annual NCEA convention here that "one serious weakness" with tax credits is that poor people who pay no

federal income tax will not benefit from the proposal.

THIRTEEN tax credit bills — allowing parents to subtract some school costs from their final income tax bill — are now before the Ways and Means Committee of the U.S. House of Representatives.

The NCEA president said he hoped companion legislation providing special educational assistance to the poor would also be introduced. Several congressional offices are "toying around" with that kind of legislative proposals, the priest said, but nothing concrete has yet been finalized.

Father Koob, a national board member of CREDIT, new nonpublic school coalition formed to gather support for a tax program, said Catholic school officials seeking aid for their struggling institutions "back into the tax credit idea from the constitutional angle."

AFTER the U.S. Supreme Court decision last June voiding two state programs of direct aid to nonpublic schools, tax credits that go to parents instead of to church-related institutions seem to be among the best aid options remaining, he said.

Father Koob said he plans to make a nationwide tour with CREDIT, soon after the NCEA Convention, to try to foster grassroots support for the tax concept within the Catholic community.

The NCEA president also discussed what he considers major concerns besides finances, among the estimated 15,000 Catholic educators attending the April 3-6 convention here.

THOSE concerns fall into three major categories, he said: determining the best content and methodology for religious instruction; coping with shared responsibility in school management; and integrating structured curricula with independent study, especially among high school teachers.

"I find a great deal of good coming out of the 'purification process' in Catholic education," said Father Koob, referring to questions being raised about current Catholic educational philosophy and structure.

Finding answers to some of the hard questions, he said, will mean "a much better system of education in the years to come."

Signs bill providing free use of books

SACRAMENTO, Calif. — Gov. Ronald Reagan has signed into law the first aid program California legislators have ever approved for the state's 1,600 nonpublic elementary and secondary schools.

Meanwhile, in Frankfort, Ky., Gov. Wendell Ford has vetoed the first nonpublic elementary and secondary school aid bill which his legislature has ever passed.

"I BELIEVE the type of assistance this bill will provide to students in our nonpublic schools is reasonable and appropriate," said Gov. Reagan as he signed the California bill, bringing free use of textbooks used in public schools to thousands of nonpublic school students.

"To have vetoed this legislation would have been to deny these children the opportunity to benefit from these textbooks and classroom facilities," the governor continued, "despite the fact that their parents are helping to make them possible through the public school taxes they pay."

The aid law will also provide state instrumental materials for the visually handicapped and public school vocation and science courses to some nonpublic school students.

STILL PENDING in the California legislature is a bill allowing parents of nonpublic school children a \$125 tax credit for nonpublic school costs.

Kentucky Gov. Ford's veto of his state's first approved aid program for nonpublic elementary and secondary schools came the night before the bill would have automatically become law without his signature.

The Kentucky aid bill would have granted parents a tax credit of up to \$10 an-

nually for nonpublic school tuition costs. Originally, the bill had provided a \$50 tax credit, but backers of the legislation reduced the amount when Ford had objected that the state budget could not withstand the estimated revenue loss from the proposal.

The Kentucky governor again referred to a tight state budget in his veto message on the tax credit bill, noting that a \$10 tax credit would have meant an overall estimated loss to the general fund of at least \$400,000 annually.

Earlier this month, Gov. Ford signed into law a measure providing tuition and fee grants to needy students in the state's private colleges.

A TOKEN appropriation of \$2,500 was attached to the college aid bill, and a court test of the measure is expected, due to a provision in the Kentucky constitution which says no state educational funds can be used by Church-related schools.

Meanwhile, in Trenton, N.J., payment of \$50 and \$100 per elementary and high school student, respectively, would go to parents of children attending nonpublic schools in New Jersey under new legislation introduced in the State Senate.

With 26 legislators — including Democrats and Republicans — as cosponsors, the measure was expected to be approved. It has the support of Gov. William T. Cahill, who included \$19.5 million in his proposed budget for such assistance.

The \$50 and \$100 figures are substantial increases over \$10 and \$20 payments made for 1972-73 under the state's first broad program to aid students at nonpublic schools. The funding figure is below what Catholic groups have been seeking.

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Blessed By Archbishop Carroll (left) Holy Oils were dispensed to priests (right) following Mass of the Holy Chrism.



Holy Week ceremonies in the Cathedral

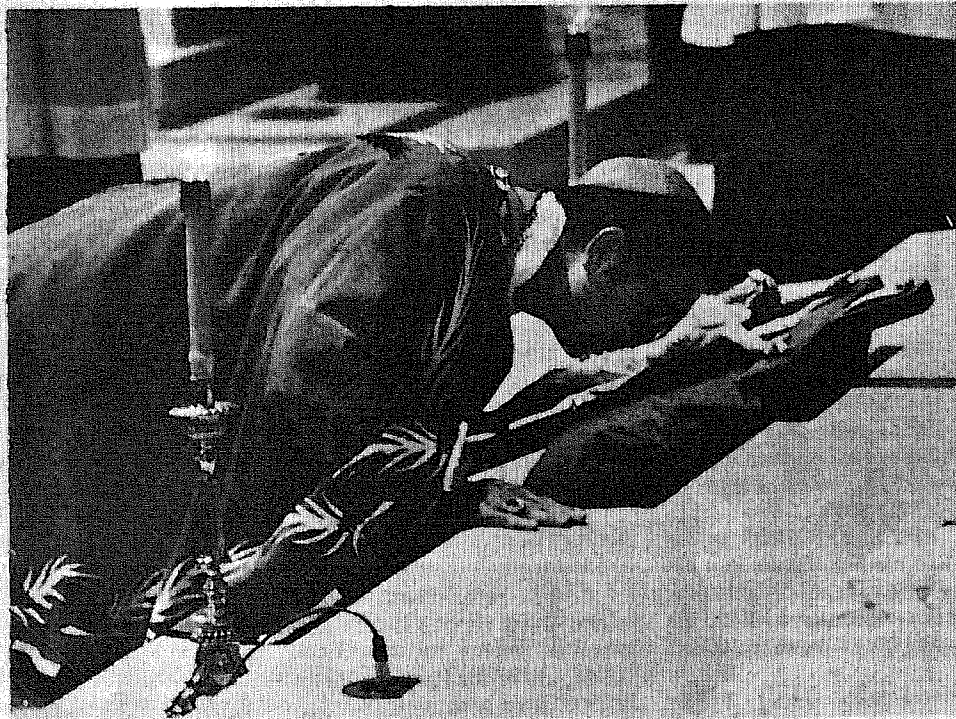
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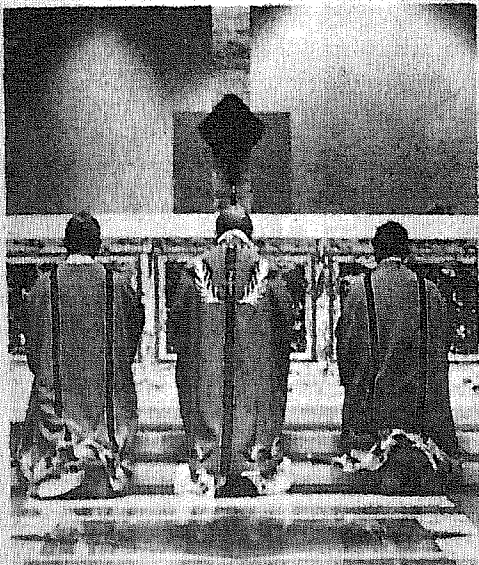
HOMILY during Mass of the Holy Chrism was preached by Msgr. James J. Walsh, spiritual director, Archdiocese of Miami Major Seminary of St. Vincent de Paul, Boynton Beach.

Holy Oils which will be used in churches of the Archdiocese throughout the year were blessed during Mass of the Holy Chrism on Holy Thursday.

Good Friday



Liturgical Service of the Passion was celebrated by Auxiliary Bishop Rene H. Gracida on Good Friday in St. Mary Cathedral. The prelate is shown kissing the crucifix during veneration of the Cross, above. Below, Bishop Gracida, Msgr. David Bushey, left; and Msgr. Francis Fazzalano, right; kneel in the sanctuary.



SCRIPTURE scholar, Father Raymond Brown, S.S. preached on the Passion according to St. John.



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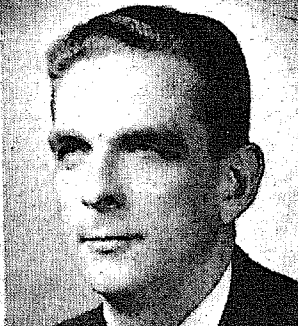
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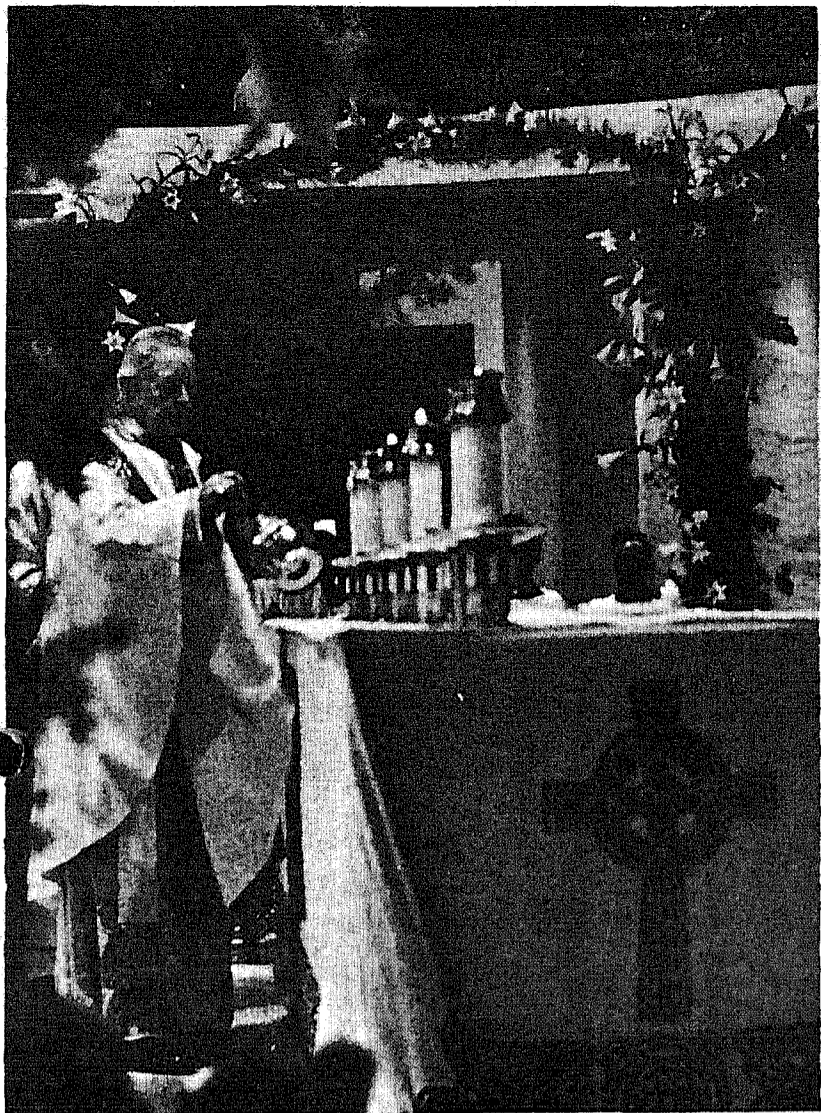


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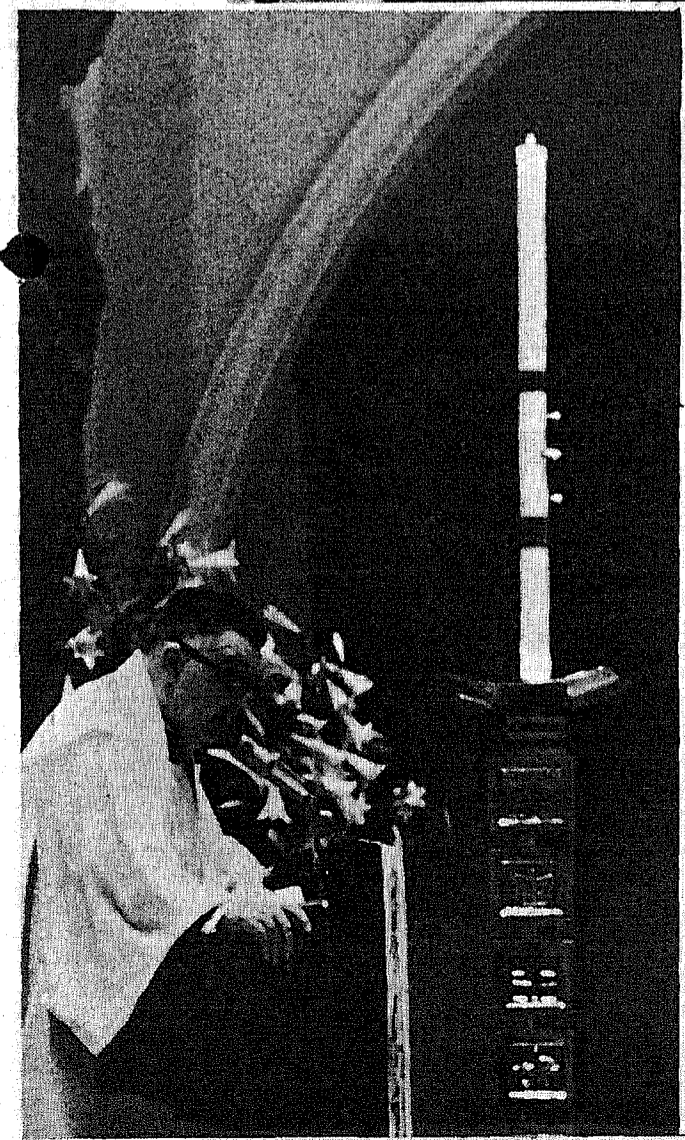


Miracle of Resurrection

should strengthen faith

of all, Archbishop says

EASTER MASS was celebrated last Sunday in the Cathedral by Archbishop Coleman F. Carroll, shown above, as he incensed the altar. At right, an overflow congregation received the blessing of the Archbishop during the recessional. Below, The Very Rev. John Donnelly, rector of the Cathedral, is shown preaching the homily.



While recalling the Resurrection of Our Lord, Archbishop Coleman F. Carroll, during Easter Sunday Mass at St. Mary Cathedral, urged the faithful of the Archdiocese "to ask our Savior through your prayers, especially in these troubled days, to strengthen your faith.

"Certainly, as we commemorate the Resurrection of our Divine Savior, there is every reason to believe without a shadow of a doubt — not only because of your faith but because of the facts as they occurred — every reason to believe, that Christ is God and that He came upon this earth as a man.

"While He was here, He established His Church. While He was on earth, during His public life especially, He taught us what we should do if we are to follow Him and eventually obtain our reward in heaven. So it is God Himself, the Second Person of the Blessed Trinity, who is in your soul," the Archbishop said.

URGING the faithful to strengthen their faith, the Archbishop said "Remember it is a gift, not only to strengthen your faith but to make it as strong as you can, humanly speaking, in order to follow His teachings — to do so hopefully with conviction and confidence.

"This I point out to you as you spend a few moments meditating upon what could happen to you through the Eucharist today — what has happened to all of us, by reason of the faith and the obligation that the faith puts upon us to do God's will."

"We do this in many ways," the Archbishop said, "by keeping His commandments, by loving our neighbor, by repeating to Him our love, and often, prompted by our faith,

by asking Him to give us additional graces and blessings through the intercession of Our Blessed Mother."

The Very Rev. John J. Donnelly, rector of St. Mary Cathedral, during the homily of the Mass, spoke on the implications of the Resurrection.

"The tomb was found empty on Easter morning because He had truly risen," Father Donnelly said. "What happened on Good Friday and Easter Sunday has great implications for each of us, because dying, Jesus destroyed our death, rising He restored our life. His action insured that death is not the end for us — not for the true Christian, not for the imitator of Christ.

"**SURELY** we are going to die some day," the rector continued, "but when Jesus comes again in glory, our graves will be found empty — not because our bodies will have undergone the corruption of death but because we will have risen with Christ, through Christ, to the everlasting life. Christ, our Light, appeared, therefore we shall appear with Him in glory. This is what Easter is all about.

"Easter asks us to make an act of faith. In Christ, rising from the tomb as the Lord of life — that He who raised Lazarus back to life, surely raised Himself — miracle of miracles — the Resurrection of Jesus Christ. His Resurrection urges us to hope that we too shall someday rise again. He promises us the complete fulfillment of our lives in form union with God.

"We know this, because the risen Christ gave us the key that will enable us to be sure that we will rise from the tomb. The key to our empty tomb is the Eucharist. Christ Himself said 'He who eats my flesh and drinks my blood abides in me and I in him and I will raise him up on the last day.'"

Editorials

After the bus... what solution?

The Florida primary is over. The presidential candidates took a back seat in the bus. Little did we suspect that the bus itself would be the question when the Legislature made our primary one of the first in the nation. The results of the straw ballots on busing and "quality education," are in, and the President has made his own views known, which seem to reflect the sentiments of the voters of Florida. We now ask ourselves "What next?"

It would be very foolish to judge by the vote that 75% of the voters in Florida are racists. It would be equally foolish to ignore the anguish that many parents felt about having their children shipped to strange neighborhoods. The majority of those same parents are not opposed to integration.

ALTHOUGH it is part of the solution, infusing vast amounts of money into education programs is much too simplistic an answer. Although it is part of the solution, open housing is a long way from being achieved in reality to the point where we can speak of a neighborhood school.

We are reminded of the true story of an eight-year-old child, who having moved to Florida in 1949, was with his mother in a grocery store one day, thirsty, as most children are most of the time, he looked for a water fountain, and found that there were two. One was marked "White" and the other "Colored."

Thinking that it would be much more fun to drink water that was colored, he drank from the "colored" fountain. One of the stock clerks mumbled something about "nigger-lover" to the boy and his mother had a very difficult time explaining what the "Colored" really meant. That was the boy's first introduction to segregation, and the impression was lasting.

ONE REALLY has to wonder what the

effects of the current campaigns have on children. If we are going to speak of "Quality Education," as 80% of us seem to be willing to do, that concept must include broadening a child's vision of the true equality of man.

Sound idealistic? Perhaps. We must ask ourselves what would have happened if the energy that was expended on abolishing busing as a means of integration had been devoted to taking a day-to-day interest in the quality of education in the school where our children had been assigned.

It is one thing to deplore the conditions of schools across town; it is another to raise a little Cain about the condition of the school MY child is in.

As Catholics, Christian people who have a mission in this world, a mission that demands that we make the love of Christ realistically present, we have to ask ourselves "What is our role?"

There are no simple answers, but having the courage to face the issue from a viewpoint of even being willing to ask the REAL questions is a beginning. Catholic schools were the first to be integrated in this state. Have we shared our experiences with those whose fear often clouds their reason? Have we simply let the school officials worry about the overwhelming financial burdens of our schools as long as there is a school around to put my child in?

We Catholics, indeed all men who proclaim "good will" as their basic motivation, have some serious questions to ask themselves. The Straw Ballot didn't settle anything. It simply brought awareness of our problems a little closer to the source of the solution ourselves. Not to even ask the questions that remained to be asked would be a denial of what we say our Christianity stands for, to say nothing of what our country itself holds up as the ideal for all of us.

Nixon bus 'moratorium' called 'going backward'

WASHINGTON — (NC) — Father Theodore Hesburgh, chairman of the U.S. Civil Rights Commission, has charged that President Nixon's proposed busing moratorium would "lead us back along a road that the nation should never see again."

The President's emphasis on the neighborhood school, Father Hesburgh said in a 17-page statement issued on behalf of the commission, "can only have the effect of perpetuating segregation."

The University of Notre Dame president said the commission also "doubts the value" of the Nixon proposal to spend \$2.5 billion on "racially isolated schools."

The Nixon proposals, Father Hesburgh said, are "a reversion to the doctrine and practice of 'separate but equal' schools which prevailed before the Supreme Court's landmark 1954 school desegregation ruling."

BUSING has been used only as "a last resort" in attempts to end school segregation, Father Hesburgh said, and "the commission is convinced that the relatively small amount of busing that is conducted for desegregation purposes is not only justified, but is necessary."

Father Hesburgh said that "to restrict

busing in most communities is simply to restrict desegregation. This is so because of the segregated neighborhoods that exist from coast to coast, North and South."

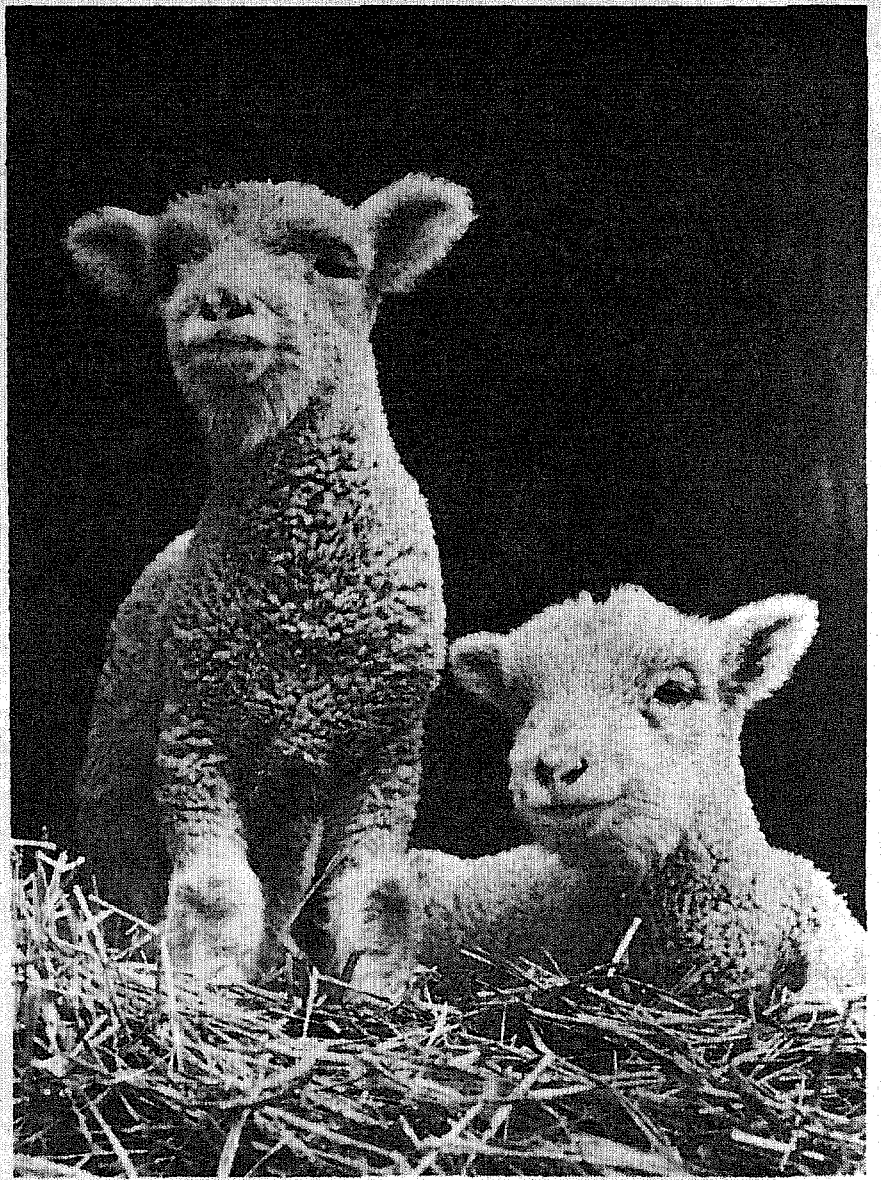
Nearly 20 million children now travel to school on buses with few complaints from parents because, he said, they know "that the improved education that awaits the children at the end of the bus ride is what really matters and this is well worth the inconvenience."

The second facet of the Nixon program — increased spending for poor schools — was viewed skeptically by Father Hesburgh.

A recent study by two scholars from Harvard University, he said, "has reaffirmed that the least promising way to improve education in ghetto schools is through the expenditure of additional funds."

"These (Nixon) proposals," Father Hesburgh concluded, "require that the nation turns its face away from the task of seeking effective ways of implementing the decisions of the courts and the civil rights laws enacted by Congress. We must now defend the results of 30 years of efforts that we thought were fast becoming an accepted part of American manners and morals."

Greeting the world — new life



Is the 'ethnic thing' all over?

By **FATHER ANDREW M. GREELEY**

I note that from that secure bastion of cosmopolitanism, Westchester County, New York, Mrs. Sidney Callahan has announced that "this ethnic thing is mostly a fraud." Not only is it a fraud, it has "already crested and revealed how little it has to offer." Not only is the ethnic "thing" over, it is also "basically bankrupt."

This will come as an interesting revelation to the considerable number of younger scholars who are dedicating their professional careers to the study of ethnic heritages in the United States.

It will also come as a considerable surprise to many American Poles, Italians, Greeks, Hungarians, and Lithuanians who have discovered that for the first time since their ancestors came to the United States it is now legitimate to be proud of their past.

THEY ARE frauds and they are bankrupt if they think that there may be something in their respective heritages that can enrich American life.

Mrs. Callahan's notion of history is, to put it mildly, quaint. "Everybody who came to these shores (except the blacks) came because they didn't like something in the old country. Mostly those somethings that were gladly left behind were barriers arising from highly developed ethnic, racial, religious, or class consciousness."

From someone less charming and attractive than Mrs. Callahan, all of this would be dismissed as absolute nonsense. Most immigrants came to the United States for reasons not unlike those which brought the ancestors of the American Irish: they were starving to death, and they were starving not because there was something they didn't like in their own heritage but because of political oppression from outside conquerors.

Like most Catholic intellectuals who are called upon to pontificate on everything, Mrs. Callahan has not done her homework. She observes, "It's time we affirmed the old liberal idea that rationally chosen loyalties are more important than blood and race."

DOES SHE really think that the intelligent students and advocates of ethnic tradition, be they of black or white ethnic traditions, are asserting loyalties of blood and race? When a black man greets another black man with the title of "brother," is this really something that has to do with blood and race? And if it is, then perhaps Mrs. Callahan would be right in saying, "But not to racial and ethnic mystiques."

Of course, as even the most cursory investigation of the situation would have revealed to Mrs. Callahan, this is not what those who are interested in the persistence of ethnic group identification in American society are talking about — save for the crazies who appear on television occasionally. What most of us are talking about has nothing to do with blood and race. It has to do with common cultural heritage.

When a black man calls another black man "brother," he is asserting that American blacks have had many cultural experiences in common, experiences of oppression, yes, but also experiences of triumphing as human beings over oppression. Blacks share experiences of keeping alive faith and hope and fraternity in the midst of the most impossible of circumstances.

SIMILARLY, when an Irishman, or at least some Irishmen, celebrates St. Patrick's day, he is not glorifying Gaelic blood (whatever in the world that might be), he is asserting the value of the Celtic and Christian heritage which influenced his ancestors and which still influences him.

It is possible for such elite intellectuals as Mrs. Callahan to dismiss the ethnic heritages out of hand because they really don't believe that there is anything in them worthwhile. The Irish, the Italians, the Poles, the Lithuanians, the Czechs, the Hungarians, the Greeks, the Armenians, the Latvians, the Blacks, have nothing really to contribute to American society. If they had something to contribute, presumably Mrs. Callahan would not dismiss them as "bankrupt frauds."

But since there is nothing there, Mrs. Callahan can say, "A nod to the past, a brief appreciation to those who went before is enough. We should be more interested in building our common future."

Heritages that are centuries long should be dismissed with a nod! And a future can be constructed without any attention to the past. Even for a Catholic intellectual, this is shallowness beyond belief. As anyone who has given five minutes consecutive thought to the subject ought to be aware of, men build a future not by wiping out the past but by understanding where they have come from.

ONE'S ETHNIC HERITAGE is not an enclave within which one is protected; it is the ground on which one stands, a base from which one ventures forth, a home from which one goes out and to which one may return periodically.

Mrs. Callahan and other self-proclaimed Catholic intellectuals are of course terribly nervous about the "ethnic thing" because it says that there might be something worthwhile in the "old church," which they have written off so casually, and there might also be something worthwhile in the past history of American Catholicism from which the contemporary fashion setters might learn. God forbid that anyone like Mrs. Callahan or her friends could learn anything from Italians or Poles!

There may be some fraud going on, but I would suggest that it is not the "ethnic thing." The real frauds are the shallow, glib, self-proclaimed Catholic intellectuals.

THE VOICE

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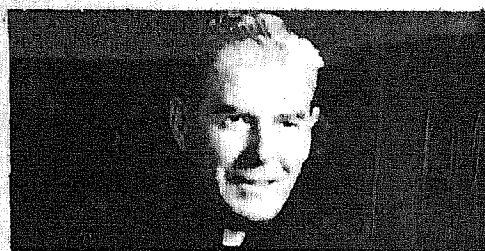
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Too many 'doubting Thomases' today

By MSGR. JAMES J. WALSH

Tradition tells us that St. Thomas the Apostle died a martyr for the faith in India. He is the same Thomas who at first refused to believe the Resurrection of Christ, and thus earned for himself the unwelcome title which the world has never forgotten. Even the non-religious know him as the doubter — Doubting Thomas.

From Jerusalem to India! Thomas' faith, once become firm, drove him to conquer hostile far away lands and to introduce among pagan nations the revolutionary teachings of



MSGR. JAMES J. WALSH

The Truth of the Matter

Christianity. Eventually because he was as stubborn in faith as he was in unbelief, his loyalty led to his execution in defense of the same Lord whom he had doubted.

It is strange and wonderful how God turns all things to good. Thomas' hard, unyielding manner in the face of a mysterious truth teaches us more about faith than the submissive attitude of the apostles. It is the doubter who "by his ignorance has instructed the ignorant and by his incredulity has served for the faith of all ages."

IT IS SOMETHING of a shock to realize that an apostle could deny what was to be the fundamental proof of the Christian religion. Thomas had lived with Christ for three years. He was not a stranger to His power over death. He was by His side at the tomb of Lazarus when Our Lord said, "Come forth," and the man who had been dead for days took up a normal life again. With his own eyes he had witnessed countless other miracles and saw Divine power in action — privileges granted to only a few men. He had heard the Master speak words which only God could speak. Above all, at least three times he had heard Christ say that in Jerusalem He would be put to death, but on the third day He would rise again.

Thomas, from a distance, saw Him die. But when the third day came, he remained despondent, without a spark of hope. When the news came in the morning that the women had found the tomb empty and had even heard from angels the assurance, "He is not here but has risen," St. Luke reports the apostle ignored the tale as nonsense. Surely Thomas would have none of their excited protest.

It has never been known why he alone was separated from the group of the apostles on the night of the Resurrection. Whatever the reason he missed that scene which staggers the imagination — the sudden, breathtaking appearance of Christ in the midst of His dejected, frightened apostles.

SOMETIME LATER Thomas knocked at the door which had been locked for fear of their enemies. What a change he found in his companions. Their grief had given way to unrestrained joy and the sullen silence of disillusionment was shattered by their excited cries.

St. John, with the greatest reserve, writes that the apostles greeted Thomas with the simple statement, "We have seen the Lord," but one can imagine that he was at once besieged on all sides with the details of Christ's visit. His wounds were still visible in hands and feet and sides; He is not a ghost, because He ate some food; He gave them the

power to forgive sins; He opened their minds to understand why He should suffer and die and rise again.

While he listened to it all he kept shaking his head. Their rapturous account left him cold, unmoved, and he felt the loneliness and bewilderment of the unbeliever who wonders why others find joy in things he cannot see.

This hesitant attitude was not new in Thomas. Apparently more than once in the past, his slowness to believe, his inclination to brood over difficulties led him to question or challenge Christ.

Once when Jesus was speaking of the mansions in His Father's home, only Thomas interrupted Him with the blunt question, "Lord, we know not whither Thou goest and how can we know the way?"

NOW HE FACED the apostles squarely and admitted his unbelief. More than that, he dared to lay down to Christ his terms for belief. "Unless I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side I will not believe."

Our Lord accepted his terms. He did so, not for Thomas' sake, but for ours. He let him see the print of the nails and place his hands on the wounds. He accepted from the prostrate apostle his long delayed surrender, "My Lord and My God."

But He did not bless Thomas. He reserved the blessing for

the faithful in every age who would be willing to believe Him without seeing Him. They are truly blessed who accept Christ on His word, on His authority, not on the testimony of their senses. That is the true meaning of faith — and Thomas by his unbelief makes it very clear.

It is well for us that his stubbornness was made known, for there may be something of Thomas' attitude in all of us. Perhaps many never received the gift of faith at all because in pride and presumption they cling boldly to personal opinions which contradict divinely revealed truths.

They may be presumptuous enough to demand more proof than the saints and great minds of every generation found sufficient. Faith can be given only when the creature bows before the Creator and is willing to learn from God on God's terms.

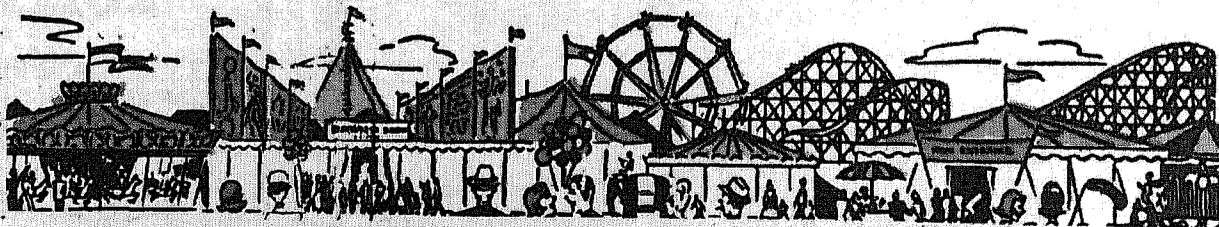
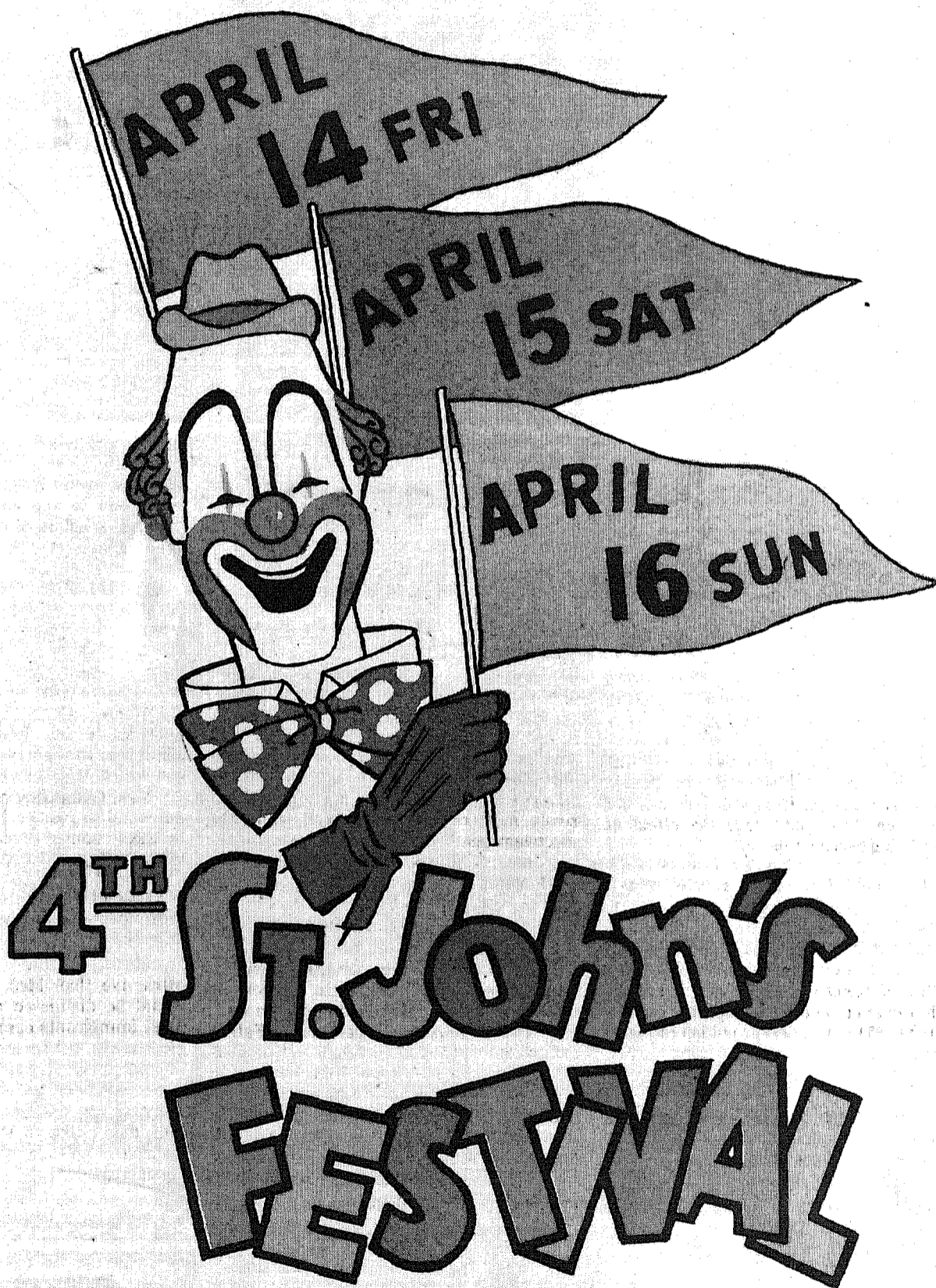
These are indeed difficult times for faith to grow. This is why the ancient prayer can be so important nowadays. "Lord, I believe, help my unbelief, increase my faith."

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Around the Archdiocese Palm Beach County

An installation dinner for the new officers of St. Joan of Arc Guild, Boca Raton, will be held Tuesday, April 11, at 8 p.m. at Strebs South Restaurant.

Broward County

All parents of Nativity School children have been invited to attend the Home and School meeting of the Hollywood parish, Tuesday, April 11.

A card and pokeno party, sponsored by the Young-at-Heart Club of St. Elizabeth Gardens, Pompano Beach, will be held at noon, Saturday, April 8 at 801 NE 33 St.

The "Black Knights" will provide the music for the "Parish Party" of Our Lady Queen of Martyrs Church, Ft. Lauderdale which is scheduled for Saturday, April 8 from 8 p.m. until 1 a.m. in the church cafeteria.

The parish's Women's Club will meet Monday, April 10 at 7:30 p.m. for a potluck supper and election of officers.

St. Pius X Women's Club, Fort Lauderdale will meet Monday, April 10 at 10 a.m. in the parish hall, Jordan Marsh interior designer, Mrs. Natalie Boden will present a program on today's decorating trends.

Dade County

A card party, hosted by the St. Joseph Women's Club, is scheduled for 1 p.m., Tuesday, April 11, in the club rooms.

A Chinese auction will be held following a meeting of the Daughters of Isabella, Circle 884 at the K. of C. Hall, 270 Catalonia Ave., Coral Gables at 7:45 p.m., Monday, April 10.

An Easter installation luncheon for St. Mary Magdalen Women's Guild is scheduled for Saturday, April 8, in The Pub of the Newport Hotel at noon. For tickets call 945-0853 or 947-2338.

Immaculata-LaSalle High School will benefit from a Luau to be held Saturday, April 8 at the school. A social hour will precede the 8 p.m. dinner. Tickets may be obtained by calling Mrs. Jack Williams at 235-0409.

The annual "Star Studded" old-fashioned picnic, sponsored by St. Brendan parish, is slated for Sunday, April 9, from 1 to 7 p.m. at 8725 SW 32 St. Among the featured guests will be Tobey the Robot, Wayne Chandler, Flamenco dancers, Ho Ho the Clown and the New Directions, a youth choral group.



CARNIVAL atmosphere which once prevailed in Havana will highlight the Fiesta Guajira April 8 and 9 to benefit Centro Mater, center for Cuban refugee children at SW Fourth St. and Fourth Ave. Cuban delicacies will be featured.

Discuss theology of Resurrection

FORT LAUDERDALE — Theology of Resurrection and Baptism will be the topic of two Archdiocesan priests during a program for parents and teachers in CCD and parish school at 8:30 p.m., Sunday, April 9, at St. Thomas Aquinas High School.

Father James Briggs, assistant pastor, St. Augustine parish, Coral Gables; and Father Gerald Grogan, assistant pastor, St. Anthony parish, will be the speakers discussing the updating and renewal of understanding of the Resurrection of Christ and the Christian people.

Pediatrician to talk on abortion

"Abortion — Right or Wrong?" will be the topic of Miami pediatrician Dr. Richard Applebaum when he speaks to members of St. Louis Catholic Woman's Club on Wednesday, April 12, at 9:15 a.m. in the parish family center.

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Archdiocesan women to hold convention

"Seek Ye First the Kingdom of God and His Justice" will be the theme of the 14th annual convention of the Miami Archdiocesan Council of Catholic Women, April 21-23, at the Marco Polo Hotel, 19200 Collins Ave., Miami Beach.

Members of the North Dade Deanery, of which Mrs. Joseph Niemoller is president, will be hostesses to the three-day sessions scheduled for the first time this year during a weekend.

Health exams required for school tots

Children entering kindergarten or first grade in public, parochial, or private schools this Fall are required by law to have physical examinations and immunizations.

The new requirement was passed into law during last year's session of the legislature.

Seven public clinics in Dade County where children may be examined are open weekdays from 9 a.m. to 5 p.m. except Wednesdays when they are open from noon to 8 p.m. following locations:

Downtown Clinic, 1350 NW 14 St.

Miami Beach Health Center, 615 Collins Ave.

Model Cities unit, 1320 NW 62 St.

North Miami Health Center, 14101 NW Eighth Ave.

Perrine Health Center, 17801 Homestead Ave.

South Miami Health Center, 5798 SW 68 St.

Virrick Park Health Center, 3230 Hibiscus St. A medical clinic is also open at the Cuban Refugee center, 600 Biscayne Blvd.

Piano needed at home of convalescents

HIALEAH — Needed — a new piano to brighten the lives of several hundred senior citizens at Hialeah Convalescent Home.

"Music is a powerful means of communicating love," pointed out Mrs. Fred Confessore, one of several members of St. John's Catholic Women's Council who visit the home two or three times a week and sing during Mass celebrated there once each month.

Anyone interested in donating a piano is urged to contact St. John the Apostle Rectory at 888-9769.

Registration for delegates and guests will begin at 4 p.m. and continue until 8 p.m. on Friday, April 21, and will be continued on Saturday and Sunday. Exhibits will be open on Saturday and Sunday.

Business sessions, at which Mrs. Edward Keefe, Council president, will preside, will begin at 10 a.m. Saturday with program sessions scheduled for Saturday afternoon.

A convention dinner will be served at 6:30 p.m. Saturday and delegates will attend a luncheon at 1:30 p.m. Sunday.

Complete details of the convention, expected to attract hundreds of women from South Florida, will be published in future editions of The Voice.

Reception set for Msgr. Beerhalter

FORT PIERCE — Friends of Msgr. Michael Beerhalter, pastor emeritus of St. Anastasia Church, are invited to an open house reception honoring the retired pastor on Sunday, April 9.

Msgr. Beerhalter, now a priest of the Diocese of Orlando, has served in three Florida dioceses, including Miami, during his priestly life.

Guests will be welcomed from 2 p.m. to 5 p.m. at the parish auditorium, 33rd St.

Social Security needs age proof

The importance of being able to prove your date of birth was emphasized this week by the local office of the Social Security Administration.

For those not born in the United States or in a state where original birth certificates were recorded at birth, or who were not baptized before age five, the Social Security office recommends that they contact an SS representative before they reach age 60.

In that way they will have time to assist you in establishing proof of your correct birth date before retirement.

Write to P.O. Box 130, Gragny Br., Miami, Fla. 33168, or telephone 944-2011 and explain your problems.

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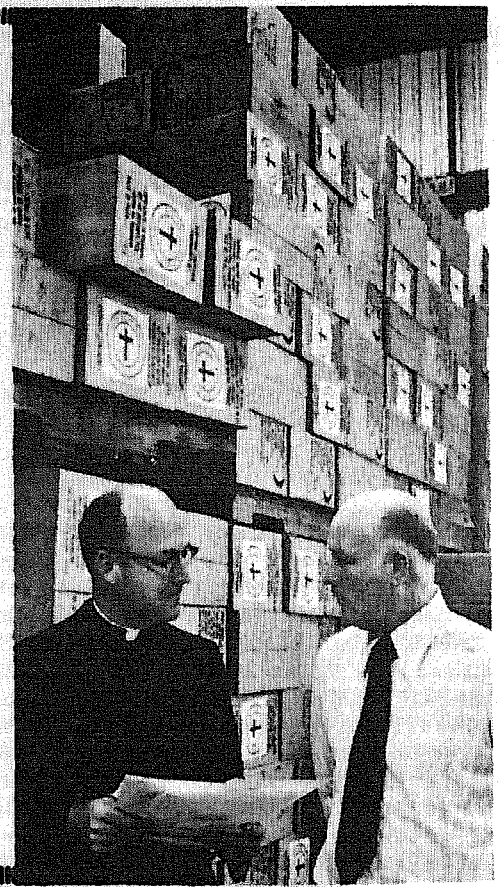
KC plans statewide open house

Open house programs to acquaint interested persons with the society's ideals will be conducted by K. of C. Councils throughout Florida during a four-month celebration marking the 90th anniversary of the fraternal organization's founding.

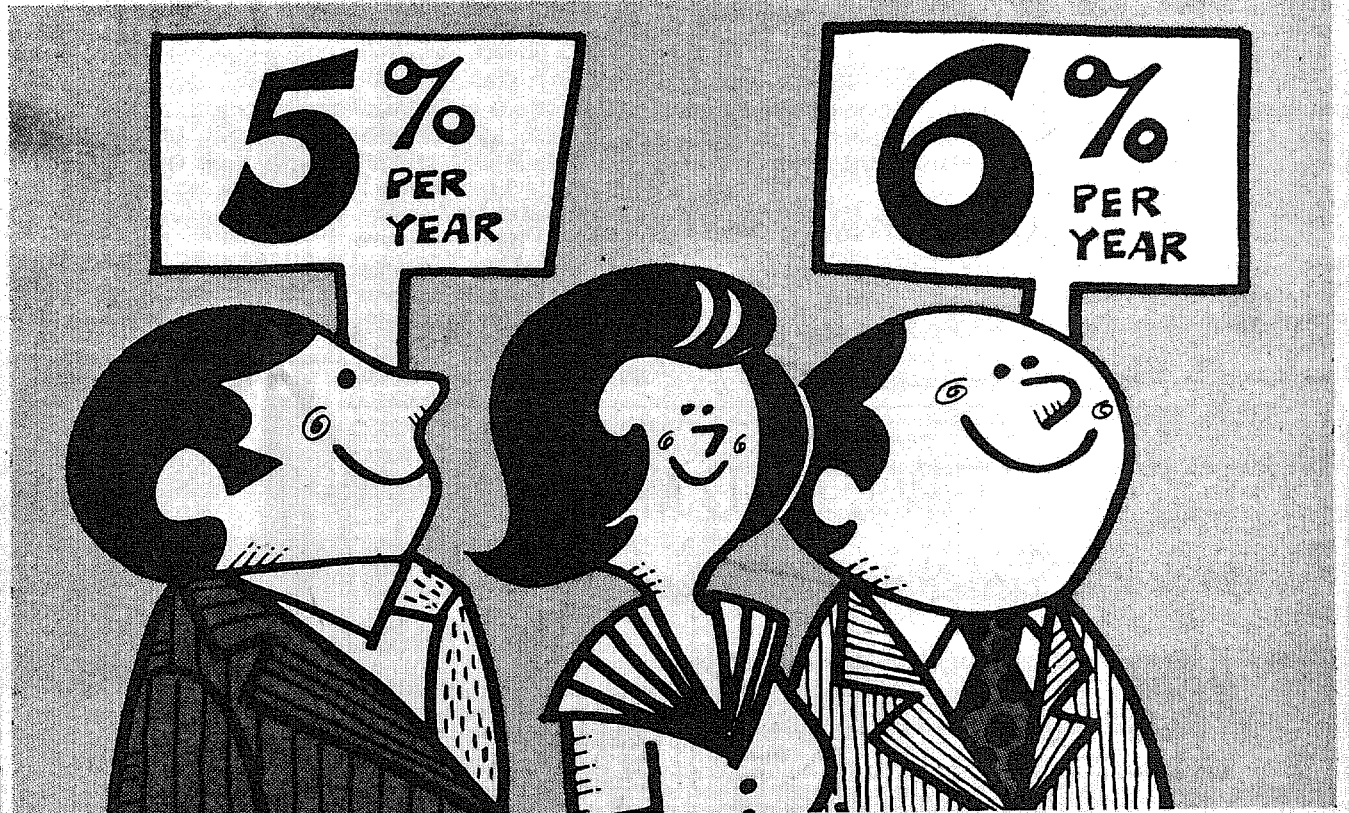
State Deputy Joe Matthews has urged members to be involved in activities of ecumenism, vocations to the religious life, lay leadership and adult religious education.

Specific objectives in Florida should include the fight against liberalized abortion, the safeguarding of the family against pornography and the promotion of the Columbian Squires, scouting and other organized youth activities, Matthews pointed out.

PERU's flood victims are receiving relief supplies from Catholic Relief Services. At right, Father John Nevins, regional coordinator for CRS, inspects cartons of more than one million biscuits en route to Peru with W.M. Dunn, Jr., traffic manager of Southern Air Transport at Miami airport. Medicinal supplies were flown to Peru directly from N.Y.



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Suit says theater is showing movies that 'exploit' sex

By MARJORIE L. FILLYAW
Local News Editor

A suit filed last week in Circuit Court by Dade's State's Attorney charges Wometco Enterprises, Inc., and Boulevard Drive-In Realty Co., with violating Florida's anti-obscenity statutes.

In the action, filed by Special Assistant State's Attorney Leonard Rivkind, head of the State's Attorney volunteer Task Force on Pornography, the defendants are charged with engaging in the exclusive promotion of so-called "sex-exploitation films" at the Boulevard Drive-In Theater, 14311 Biscayne Blvd., and with violating Florida statute 847.11. "openly, publicly, repeatedly, continuously, persistently and intentionally."

THE SUIT further states that the "repeated showing or exhibiting of obscene motion picture films by the defendants is injurious to the morals or manners of the community and its citizens," and that the defendants are "showing or exhibiting said motion picture films in contempt and disregard of any injury to public morals, welfare and the decency of the community and its citizens. That unless defendants are restrained" by court order they will continue to "allow, permit and encourage the maintenance and continuance of a public nuisance on said premises, to the irreparable damage of the people of the State of Florida and in violation of the laws of

said State."

THE PLAINTIFFS also ask, upon entry of a permanent injunction, that the Court order and direct an accounting of the rents, issues, profits, and revenues "derived by the defendant corporation from the showing or exhibition of these motion picture films, and that all of the same be forfeited by said defendant and paid into the general revenue fund of the State of Florida" and that the defendants be enjoined and restrained from showing or exhibiting other motion picture films in Dade County, of the same or similar nature and content, as may be more particularly defined by the court.

Presiding Circuit Judge Marshall C. Wiseheart, acting in the absence of Circuit Judge Francis Christie, in whose division the case is assigned, has already issued an order directing the defendants to keep and retain the motion picture, "Keep It Up" together with any commentary or sound track in their custody, care and control until further Court order.

Miami Beach attorney Norman Schwarz, also a Task Force member, is assisting Rivkind in the prosecution of the case.

Meanwhile both attorneys charged six adult book stores in Dade County with violating the state statute on smut last Friday, charging employes and owners with possession with intent to sell.

Legion of Mary units to renew consecration

Legion of Mary members in the Archdiocese of Miami will renew their consecration to Our Lady during 3 p.m. ceremonies Sunday, April 9, in the Cathedral of St. Mary.

Archbishop Coleman F. Carroll will be present for the annual Acties ceremony, which derives its name from ancient Roman military usage.

This and other designations describe the various functioning units of the organization founded by a small group of laity in Dublin in 1921 and guided in the Archdiocese by Msgr. James F. Enright, Archdiocesan Director.

THE FIRST unit was organized in the U.S. in 1931 and the first chapter or praesidium was established in the Archdiocese of Miami in 1958.

Purposes of the Legion of Mary, which welcomes membership by any practicing

Catholic, are exclusively spiritual. Legionaries place themselves at the disposal of their bishop or parish priest for various forms of Catholic action and social service.

Requirements include weekly attendance at meetings, where prayers, spiritual reading and guidance are provided; and performance of a substantial amount of assigned apostolic work.

AT PRESENT there are more than 90 parish groups, known as praesidia, in South Florida, including those with junior and senior members who speak English and Spanish. Miami is the principal council or Regia for the entire State of Florida, which includes all the dioceses of the ecclesiastical province.

Mrs. Rosaline Borough of St. Richard parish is president of the Miami Regia.

Experts slated

Nationally-known experts will participate in a program of lectures and open discussions, under the sponsorship of the University of Miami, on Christian-Jewish relations at St. Augustine parish hall, Coral Gables, April 18-20.

The meetings are sponsored by the university's Division of Continuing Education in cooperation with the American Jewish Committee, the Archdiocese of Miami, the Greater Miami Rabbinical Association, the Episcopal Diocese of South Florida, the Florida Baptist Convention, the Florida Council of Churches, the Miami Baptist Association, the university's religion and anthropology departments and university chaplains.

Participating in the colloquium will be the Rev. A. Roy Eckardt, Father Edward H. Flannery, and Rabbi Marc H. Tanenbaum.

Further information can be obtained by calling 284-3562.

Palm Sunday talks hit

WASHINGTON — (NC) — Two Catholic officials have strongly rebuked three prominent Christian church leaders who, in sermons here on Palm Sunday, criticized Israeli policies in Jerusalem.

News reports of the sermons in local newspapers caused Father Edward H. Flannery and Msgr. George G. Higgins to send letters to the dailies rebutting the clergymen.

"We can affirm that we found no evidence of violation of non-Jewish rights or of oppression," said the two Catholic priests who explained that they had interviewed many Christian churchmen, Palestinian Arabs and Israeli officials while on a fact-finding trip to Jerusalem a few weeks ago.

Father Flannery is executive secretary of the American Catholic bishops' Secretariat for Catholic-Jewish Relations. Msgr. Higgins is director of the

Urban Life Division at the U.S. Catholic Conference.

THE SOURCE of their irritation was the preaching of Dean Francis B. Sayre Jr. at the National Episcopal Cathedral and of the Rev. Edward L.R. Elson, chaplain of the U.S. Senate, at the National Presbyterian Church. In addition, Bishop Popken, the Armenian Orthodox legate to Washington, spoke to an entourage of followers and stressed that Jerusalem belongs to all men.

Dean Sayre had said in his sermon that the Israelis, the oppressed people in the June 1967 war with the Arabs,

have now become the oppressors. He charged that Arabs in Jerusalem now have no voice and no happiness, (continued on page 26)

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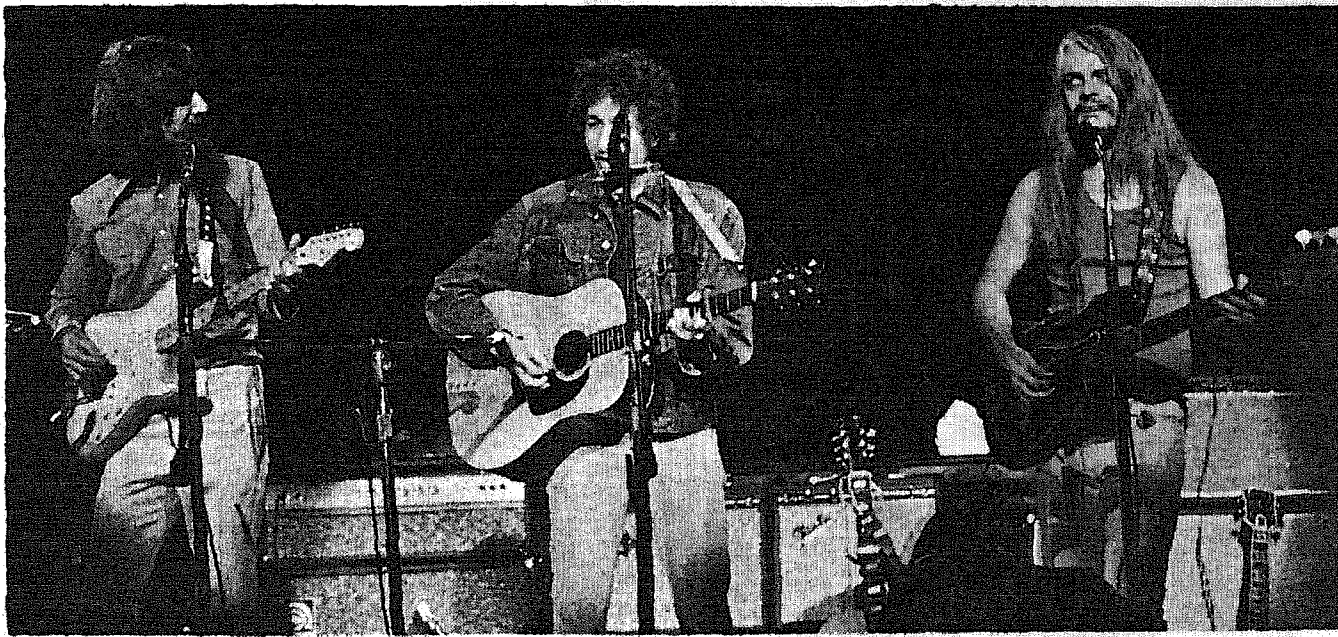
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THREE GIANTS of the rock music world, George Harrison, Bob Dylan and Leon Russell, perform

together for the first time in The Concert for Bangladesh.

A 'rockumentary' that hath charms

The Concert For Bangladesh (Fox) The historic concert for Bangladesh staged last May at New York's Madison Square Garden has been a controversial album for a while and is now a straightforward musical documentary.

George Harrison, Bob Dylan, Leon Russell, Billy Preston, Ringo Starr, Eric Clapton — the gang's all there, hail, hail.

All do their thing. While the individual performances of everybody's respective big hits (Harrison's *My Sweet Lord*, Starr's *It Don't Come Easy*, Dylan's *Blowin' in the Wind*, Russell's *Youngblood*, etc.) are not the best ever recorded, the concert as a mass cultural event was a huge, historic success.

Musically, the best moments belong not to the superstars but to (a) Ravi Shankar and his men, who performed a brief prelude of driving sitar music, and (b) Billy Preston, who literally broke the concert apart with a wild version of his own *The Way God Planned It*.

As a movie, the film is thankfully free of all the light-show, polarized-color, split-screen, multiple-image gimmicks that have typified so many recent rockumentaries.

This one is straight, albeit grainy (shot in 16mm and blown up, incredibly, to 70mm) photography.

It is a good film to watch, an exciting film to listen to and one just about anybody interested even remotely in rock must see. (A-1)

Intended as a spoof on Westerns—and IS

They Call Me Trinity (Avco Embassy) is a silly little spaghetti Western intended as a spoof on that now classic genre, which succeeds magnificently in achieving its unpretentious goals.

Terence Hill grins his way through his role of the grimmest, laziest, fastest outlaw gun in the West, who is drawn into a conflict involving evil rancher Farley Granger, a band of pudgy Mexican bandits and some bearded pacifist Mormon farmers.

Terence is attracted to

the latter out of a fascination with that sect's marriage practices as expounded by two southern belles who look like they were left over from "Gone With the Wind."

He and his outlaw brother (posing as the town sheriff) radicalize the farmers and teach them a primitive form of frontier karate that makes for a climatic confrontation.

The shooting and the crunching mayhem of it all are more reminiscent of "Support Your Local Sheriff" than of "A Fistful of Dollars." (A-3)

Movie Reviews

(Hey), Oates a sap P.E. (private eye)

CHANDLER (MGM) — If Warren Oates looks uneasy throughout this low-grade detective thriller, it's no wonder.

In the first place, he is forced to wear a succession of business suits which, for a guy brought up on the screen dressed in faded blue work shirts and, at the most formal, knit cardigans, is enough in itself to bring on severe culture shock.

SECOND, there is the distinct feeling that Oates simply does not know what is going on — what he is supposed to do in a movie about a private eye who falls in love with the Frenchwoman (Leslie Caron) he's supposed to be following, or for that matter, what he is doing in this movie at all.

In a confused plot that is poorly imitative of a Raymond Chandler story (Chandler — get it?), Oates is actually being used by government agents as a patsy designed to flush an underworld biggie out of the shadows.

WHAT it's all about is never made clear, either in the screenplay by John Sacret Young or in director Paul Magwood's handling of it. We never know who are the "good" guys and who the "bad," because there is no discernible value system at work.

Camerawork by Alan Stensvold does provide a diverting look at the Monterey Peninsula locations. (A-3)

BOOK REVIEW

Retelling of disastrous flight of 'Hindenburg'

THE HINDENBURG, by Michael M. Mooney, Dodd, Mead, \$8.95, Suitable for General Reading.

Long before World War I, the Zeppelins (lighter-than-aircraft) cast their shadows over Europe. They possessed both a speed and a safety record that had passengers scrambling for reservations on a luxury flight of comfort and stability. Here is a retelling of this story, and a retelling of the disastrous flight in 1937 of the Hindenburg, Germany's greatest luxury Zeppelin. As it landed at Lakewood, N.J., in May, 1937, the Hindenburg exploded; many died, many lived to remember and live out their lives.

The approach of Mooney is the now-it-can-be-told style, as he related the machination of Eric Spehl, anti-Nazi who planted the bomb that went off prematurely as the big ship docked. Despite investigations, committees were told to find nothing — to avoid "a nasty international incident."

Undercover Luftwaffe officers and crew tried hard to detect the sabotage while the luxury-loving passengers went about their lives unaware of the deadly political game being played about them.

As the Hindenburg exploded, it signalled an end to the era that was trying to forestall war. The German

command had been warned about sabotage, and a growing tide of Nazi resentment had contributed to the safety precautions taken by the German High Command, to no avail.

Survivors tell a dramatic story; it was, as the Luftwaffe decided, "an act of God," as a lightning strike was thought to be the reason for the holocaust. With many pictures of the explosion, this becomes a nostalgic trip for many who had seen the actual mishaps; waiting wives and children, relatives, sons and daughters. It is soon to be made into a movie at Universal Studios.

JUDSON LAHAYE
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Sequel to 'Born Free'

Living Free (Columbia) This sequel to the enormously popular "Born Free," which presented the saga of Elsa and her cubs from the book by Joy Adamson, is heavy on cute lion cubs but light on meaning and perspective.

Indeed, granted the irresistibility of the subject and the superb wildlife photography, the Adamsons (played by Susan Hampshire and Nigel Davenport) come off as selfish, foolish meddlers in nature's scheme of things. (A-1)



A DOG AND HIS BOYS. Young Johnny Whitaker (left) and George Spell give the Biscuit Eater a pat in the Walt Disney production.

Two boys and a dog — and their adventures

By JAMES O'CONNOR
(Special to The Voice)

A poignant rural drama, Disney Studio's newest, "The Biscuit Eater," is a story about two 13-year-old boys, one black, one white, and their fierce efforts to train a misfit hound into a champion bird dog.

Set in the lush green hills and sprawling meadows of the Tennessee hills in 1946, this film, produced by Bill Anderson and directed by Vincent McEveety, brings to life the original Saturday Evening Post story by James Street.

BOASTING an impressive cast, including Earl Holliman, Patricia Crowley, Lew Ayres, Godfrey Cambridge and Johnny Whitaker and George Spell, the latter two as the two boys, the fine performances make the movie both refreshing and interesting.

As the plot unfolds,

Holliman, the dog trainer and handler for kennel owner Lew Ayres, decides to give an untrainable dog away because it sucks eggs. He makes a gift of it to Godfrey Cambridge, who runs a gasless gas station.

THE TRAINER'S son, Johnny Whitaker and his friend, George Spell, scheme to get the dog back, and do — which begins a long siege of training for dog. Working night and day, they enter him in local championship trials. The following events eventually bring the father and son, boys and dog, closer together again.

Built around an interracial plot, there is a conspicuous absence of the usual racial conflicts which audiences have become accustomed to viewing. This film is another entertaining experience which filmgoers of all ages will find rewarding. (A-1)

This 'Macbeth' bloodier

Macbeth (Columbia) Director Roman Polanski, working with a script adapted by himself and Kenneth Tynan, has made a fierce, open, and very violent film of tragedy often called Shakespeare's most bloody.

With a surprising faithfulness to the original drama, Polanski has nonetheless managed to introduce a form of cinematic realism that is almost unheard of in films based on Shakespeare's plays.

Only in the recent *King Lear*, for example, has the out-of-doors played such a powerful role in setting mood and atmosphere. (A-IV)

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Film fare on TV

SUNDAY, APRIL 9

7:30 p.m. (CBS) — **Don't Raise The Bridge, Lower The River** — Jerry Lewis stars in and directs a British-made comedy about a semi-shady promoter who likes to do things the hard way. Most of the humor is typical Lewis farce, with some really funny sight (and sound) gags, as well as some slack stretches. Gap-toothed Terry-Thomas, Bernard Cribbins and some other British comedy pros lend some extra spark. (1968) (A-II)

9 p.m. (ABC) — **Modesty Blaise** (1966) — The plot about a shipment of diamonds is merely an excuse for a series of impossible adventures and characters that exercise the imagination. The opulent sets, costumes, and gadgets are stylishly photographed in lush color and the dialogue and situations are outrageously exaggerated. The film parodies brilliantly the cliches of popular culture and Joseph Losey must have enjoyed spoofing areas of the dark world that he has treated seriously so often before. Monica Vitti, Terence Stamp, and Dirk Bogarde lead a large and impressive cast. (A-III)

MONDAY, APRIL 10

9 p.m. (ABC) — **Rapture** (1965) — A young girl (Patricia Gozzi) has been kept shielded from the world by her retired judge father (Melvyn Douglas), presumably because the judge has seen the horrors of "civilization" pass before his court. Into the girl's world of the imagination steps handsome Dean Stockwell, followed shortly by romance and tragedy. (A-III)

10 p.m. (NBC) — **1972 Academy Awards Presentations** — Fun-filled, star-studded extravaganza features the film industry's yearly attempt to break its arm patting itself on the back. Here are our out-on-a-limb predictions (not necessarily our choices!): Best Picture — **THE FRENCH CONNECTION** (hot contender is **THE LAST PICTURE SHOW**); Best Performance by an Actor — Gene Hackman (**THE FRENCH CONNECTION**); Best Performance by an Actress — Jane Fonda (**KLUTE**); Best Supporting Actor — Richard Jaeckel (**SOMETIMES A GREAT NOTION**); Best Supporting Actress — Ann Margret (**CARNAL KNOWLEDGE**); Best Foreign Language Film — **THE GARDEN OF THE FINZI CONTINIS** (an Interreligious Award film); Best Achievement in Directing — Stanley Kubrick (**A CLOCKWORK ORANGE**).

TUESDAY, APRIL 11

8:30 p.m. (ABC) — **In Broad Daylight** — Made-for-television suspense melodrama casts Richard Boone as a blinded actor who maps out the "perfect crime" — the murder of his wayward wife (played by Stella Stevens). Suzanne Pleshette co-stars as a nurse-therapist who helps rehabilitate Boone and unwittingly becomes drawn into his plot, and Fred Beir plays the blindman's bluff lawyer and lover of his client's wife. Strictly adult fare, and definitely a matter of taste.

THURSDAY, APRIL 13

9 p.m. (CBS) — **Pendulum** (1969) — George Peppard, Jean Seberg, and Richard Kiley star in a fast-paced crime thriller about a dedicated cop (Peppard) who within the space of a few weeks finds himself on both sides of the issues surrounding civil rights of accused criminals. The movie asks some tough questions about law enforcement and our system of justice, and provides enough material for the viewer to draw his own conclusions. Strong performances and fine location photography in Washington, D.C., mark director George Schaefer's first feature film. (A-II)

FRIDAY, APRIL 14

8:30 p.m. (NBC) — **Hour of The Guns** (1967) — This one might be subtitled "The Demythologizing of Wyatt Earp." As a marshal, Earp (James Garner) must defend Tombstone against the Clantons (led by Robert Ryan). To help him out,

Earp enlists the aid of his brothers and "Doc" Holliday (Jason Robards, Jr.) and kills several of the Clanton men in the famed gunfight at O.K. Corral. After the bloody shootout, Earp increasingly takes much more of the law into his own hands than is necessary, which leads to an accusation from friend Doc and a final change for the better for Earp. John Sturges directed with a steady hand for convincing action-drama. (A-III)



PICTURED are nine of the featured characters that are appearing in a series of 50 filmed segments on health, nutrition and growing up, prepared under the auspices of the U.S. Department of Health, Education, and Welfare. The programs, which started Monday on "Captain Kangaroo," will continue for nine more consecutive weeks from 8 to 9 a.m., Monday through Friday, on WTVJ, Ch. 4.

'Bristles with intuition, utter chaos'

BOOK REVIEW

THREE POPES AND THE CARDINAL, by Malachi Martin. Farrar, Straus and Giroux, \$7.95. Suitable for General Reading.

I have never read another book so pontificating as this one, yet it did not make me mad. I know the author, and he continues to be probably the most brilliant man in my experience (teste this book) and the least patient.

Anyway, here is the "Future Shock" deal, all about the Catholic Church. The Church will not survive, says Malachi. It is really dead wood already. The Spirit

deserted it in the Council and is still far, far away. All's well, though, because God is bigger than His one-time Church; the Spirit must find some other bones into which to breathe life, and will.

I recommend this dazzling book to (a) All who like to find the Catholic structure sagging and about to collapse; (b) All who like Irish writers; (c) All who would like one man's opinion on practically everything that is talked about today; and (d) All who are interested in the equivocal nature of man; I mean, for one thing, our hankering after the past while we damn it.

Edward Gannon, S.J., Ph. D.
University of Scranton, Pa.

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

FRIDAY, APRIL 7
1:35 p.m. (6) Passport To Pimlico (Family)
4 p.m. (5) Forever My Love, Part II (Family)
4 p.m. (10) Let's Do It Again (Objectectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive situations, dialogue and costuming
8:30 p.m. (5 & 7) Colossus (The Forbin Project) (Unobjectionable for adults)
8 p.m. (6) But Not For Me (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) The Glass House (No classification)
11:30 p.m. (4 & 11) The Power (Unobjectionable in part for all)
11:30 p.m. (10) Kiss Of Evil (No classification)

SATURDAY, APRIL 8
10:30 a.m. (6) Kid Flix — Smiley
12 noon (6) Violent Saturday (See rating Tuesday at 8 p.m.)
1 p.m. (4 & 11) Children's Film Festival — Tiko And The Shark

RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.
THE TV MASS — (Spanish) Ch. 23 WLTV Celebrant Father Carlos Garcia.
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "The Christian Conscience" will be discussed by Msgr. John Connor, rector, St. Vincent de Paul Major Seminary; and members of the faculty.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father John McGrath.

1 p.m. (10) Blackbeard The Pirate (Objectectionable in part for all)
OBJECTION: Suggestive costuming and situations; excessive brutality
2 p.m. (4) Rulers Of The Sea (Family)
3 p.m. (12) Buffalo Bill (Family)
5 p.m. (6) Roman Holiday (Unobjectionable for adults and adolescents)
7 p.m. (6) But Not For Me (No classification)
8:30 p.m. (10 & 12) The Reluctant Heroes (No classification)
9 p.m. (5 & 7) Raid On Rommel (No classification)
9 p.m. (6) Violent Saturday (See rating Tuesday at 8 p.m.)
11:30 p.m. (11) Gambler From Natchez (Objectectionable in part for all)
OBJECTION: Tends to condone wrongdoing

SUNDAY, APRIL 9
7 p.m. (6) But Not For Me (Unobjectionable for adults and adolescents)
7:30 p.m. (4 & 11) Don't Raise The Bridge, Lower The River (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Modesty Blaise (Unobjectionable for adults)
11:30 p.m. (5) Sherlock Holmes And The Secret Weapon (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Bernadine (Family)

MONDAY, APRIL 10
1:40 p.m. (8) Garden Of Evil (Unobjectionable for adults and adolescents)
4 p.m. (5) Toughest Man Alive (Family)
4 p.m. (10) City For Conquest (No classification)
7:30 p.m. (6) The Greatest Show On Earth (Objectectionable in part for all)
OBJECTION: Especially because of the youth-appeal of this film the following objections should be carefully noted: "Despite certain mitigating considerations an emotional impact of this film tends to condone and arguments are presented to justify, the sinful act of mercy killing. It also contains suggestive costuming and dialogue."
8 p.m. (10 & 12) Rapture (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) The Flame And The

Arrow (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Cain And Mabel (Family)

TUESDAY, APRIL 11
1:40 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
4 p.m. (5) The Paris Express (No classification)
4 p.m. (10) Man In The Net (Unobjectionable for adults and adolescents)
7:30 p.m. (6) The Egyptian (Objectectionable in part for all)
OBJECTION: Suggestive sequence
8 p.m. (4) The Safecracker (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) In Broad Daylight (No classification)
11:30 p.m. (4 & 11) An American In Paris (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Confidential Agent (Objectectionable in part for all)
OBJECTION: Tends to condone the hero's taking the law into his own hands

WEDNESDAY, APRIL 12
1:40 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
4 p.m. (5) The Black Devils Of Kali (No classification)
4 p.m. (10) Three For The Show (Objectectionable in part for all)
OBJECTION: This film contains a frivolous treatment of marriage and flippant attitudes toward purity, together with suggestive situations, indecent costuming and dancing
7:30 p.m. (6) The Greatest Show On Earth (See rating Monday at 7:30 p.m.)
9:30 p.m. (10) How Awful About Alan (No classification)
11:30 p.m. (4 & 11) Cry Of The Hunted (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Call It A Day (Unobjectionable for adults and adolescents)

FRIDAY, APRIL 14
1:40 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
4 p.m. (6) Robinson Crusoe On Mars, Part II (Family)
4 p.m. (10) Valentino (Objectectionable in part for all)
OBJECTION: Suggestive situations and sequence; tends to glorify and condone immoral actions
7:30 p.m. (6) Strategic Air Command (Family)
8:30 p.m. (5) Hour Of The Gun (Unobjectionable for adults and adolescents)
8:30 p.m. (7) Flame Over India (Family)
11:30 p.m. (4 & 11) Tribute To A Badman (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Blood And Black Lace (Objectectionable in part for all)
OBJECTION: Sadism; low moral tone

SATURDAY, APRIL 15
10:30 a.m. (6) Kid Flix — Flaming Feathers
12 noon (6) The Egyptian (See rating Tuesday at 7:30 p.m.)
1 p.m. (4 & 11) Children's Film Festival — Ghost Of A Chance
1 p.m. (10) Spanish Main (Unobjectionable for adults and adolescents)
3 p.m. (12) Dakota (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Two On A Bench (No classification)
9 p.m. (7) The Harness (No classification)
9:30 p.m. (6) The Egyptian (See rating Tuesday at 7:30 p.m.)
11:30 p.m. (11) Bottom Of The Bottle (No classification)

V AMUSEMENTS MOVIES-TV-RADIO

Short films over WPBT

PBS' "Film Odyssey" series of movie classics will present an evening of short films over public television channels. Air date will be tonight (Friday) at 8:30 on WPBT-Ch. 2.

The "Film Odyssey" series will vary its usual format of screening classic features for a presentation of important short films made during the past 15 years. This program will demonstrate the vitality of the short film, a form that has been used as the proving ground for a number of current directors.

Among the shorts to be shown will be Richard Lester's zany *The Running, Jumping and Standing Still Film* which features the talents of Peter Sellers, Spike Milligan, and others in the BBC Goon Gang. Lester today is a well-known feature director (*A Hard Days Night*, *A Funny Thing Happened on the Way to the Forum*, and *Petulia*).

Francois Truffaut's first work, *Les Mistons* (*The Mischief-Makers*) will also be shown. This is an extremely sensitive portrayal of the rites of passage of young boys in a French town. Truffaut, one of the leaders of the sixties New Wave directors,

won last year's religious film award for *The Wild Child*.

There will be a number of other creative short films to show the wide variety of material available as mini-movies.

Documentary on America

As a prologue to the United States Bicentennial Celebration in 1976, a unique, 60-minute documentary, "America" will be presented Sunday, April 9, at 9:30 p.m. on WTVJ - Ch. 4.

Narrated by actor Glenn Ford, the program will combine history and social commentary with music and pictures to search for the past, present and future of America. Filmed at various historical locations across the nation, a 47-man crew and tons of equipment snaked their way 8,000 miles in 23 days.

Featured on the program are singers Connie Stevens, Lou Rawls, John Hartford, Mac Davis, Mark Lindsay, Bill Medley, and Gary Puckett. Ford's comments and the musical numbers are interlaced at each location to describe the nation's birth, growth and problems.

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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.)

Eucharist is sign of indivisible unity among Christians

At this moment of history, when the need for unity in the human family is greatest, it is necessary to solemnly reaffirm the value of the Eucharist as a sign of unity, as a means of cohesion and a symbol of agreement. The Eucharist is the Church — and modern theology has repeated this fact often. But the concept is as old as the Church. Participation in the Sacrifice of Our Lord makes community with Jesus Christ an effective reality among the Faithful. Revelation emphasizes this fact very forcefully. In the Acts of the Apostles this unity is put before us very dramatically. The young Christian society marked this unity by taking part in the breaking of bread. Sitting down at the same table to nourish themselves with the one Body of Christ produces a sense of profound and indivisible unity among Christians. The liturgy, with the force of its words and the eloquence of its symbolism, has made this truth understandable to everyone. The Eucharist differs from other sacraments in that it not only produces grace but permanently contains the very author of grace. Thus, when the Church commands us to worship Christ and to ask Him for supernatural and earthly gifts, she manifests the living faith with which she believes in the presence of her Divine Spouse and enjoys close familiarity with Him.

Speaking to Committee for International Eucharistic Congresses. Mar. 1, 1972.

Today, more than ever, the world needs evangelical leaven and light. This the sons of the Church are obliged to offer above all as a testimony of their lives. It is necessary at this most difficult and perilous time for men to be able to lift their thoughts to the ideals of agreement, universal brotherhood and peace. We remind you of this particularly because your members have lived through the tragic experiences of war and are more qualified to warn others, especially the younger generations, about the terrible disasters that can befall the world when the spirit of brotherhood is not alive and people forget the evangelical message of love for God and men.

Speaking to war veterans. March 4, 1972.

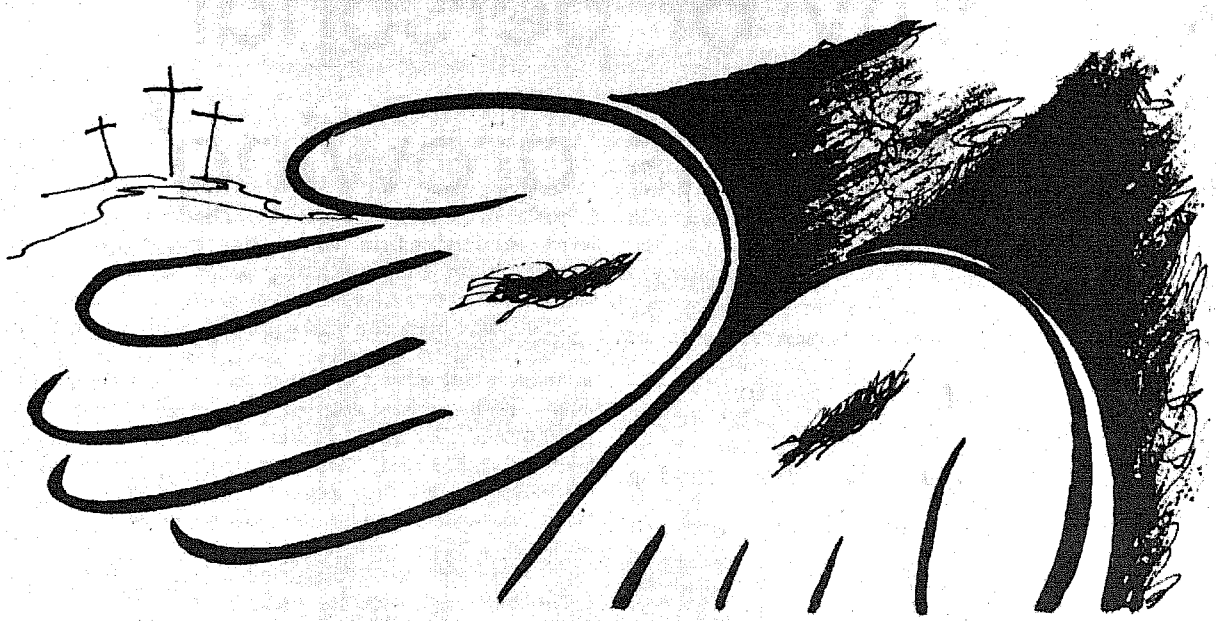
Service is the magic word that produces action, especially among the young. We often see that the quest for idealism among the young is predicated on impulsiveness. Christ shows us the way to service in His teachings and by His example. And how are we to serve? By imitating Christ and by observing the new commandment which He gave us when He said that he who loves God should also love his brother. This demands identification with the loved one and much generosity. Look at Christ again. What did He do in order to elevate us? He divested Himself of the best he possessed, of His divine state, and then put Himself in our place, giving of Himself with generosity even to the extent of humbling Himself unto death on a cross. It is because of this suffering, endured out of love, that we have become the sons of God. We Christians, if we wish to discover and live the happiness of service, must die with Christ. We must end individualism, selfishness and isolation so that we may rise with Him in the joy of Easter.

Message to the people of Brazil. March 1, 1972.

The most important thing in life is the choice of a profession. It was not chance that decided for us. It marked the highest moment for the exercise of our freedom. We thought freely, reflected, willed and decided. It brought about the great choice of our life; like the words, I do, spoken by the person contracting marriage. Our response was a commitment of our life: a commitment of the form, extent and duration of our self-offering. It is therefore the most beautiful and most perfect page in the history of our lives. Our response qualified our entire life with its awesome "yes" making our life that of one who is set apart from the ordinary way in which others lead their lives. It is a "yes" which in a moment tore us from everything we possessed. It is a "yes" which placed us in the ranks of the idealists, and dreamers, but, thank God, in the ranks of the strong. It placed us in the ranks of those who know why they are living and for whom they are living. Those who have taken upon themselves the task of serving and giving their lives for others. We are indeed set apart from the world but we are not separated from that world for which we must be with Christ and like Christ, ministers of salvation. We are men who are called by Christ and God. That means we are loved by Christ and God. We are disciples.

Speaking to priests of Rome. Feb. 17, 1972.

You and Your Faith



From Sunday's Gospel

On the evening of the first day of the week, even though the disciples had locked the doors of the place where they were for fear of the Jews, Jesus came and stood before them. "Peace be with you," he said. When he said this he showed them his hands and his side. At the sight of the Lord the disciples rejoiced. "Peace be with you," he said again.

"As the Father has sent me, so I send you." Then he breathed on them and said:

"Receive the Holy Spirit. If you forgive men's sins, they are forgiven them; if you hold them bound, they are held bound."

John 20:19-23

'Christ's love fiercely intense'

VATICAN CITY — (NC) — No aspect of Christianity reveals "the fiery intensity of Christ's love" more than His death and Resurrection, Pope Paul VI told a general audience March 29.

Welcoming thousands in the papal audience hall on Wednesday of Holy Week, the Pope said that "a whole series of basic Christian truths is contained in the Paschal mystery."

The events of Christ's life during the last week of His life and culminating with His Resurrection on Easter, the Pope said, are unmatched in encouraging "us to meditate and imitate the great moral law of dying in order to live."

"Nothing teaches us better the gravity of sin; nothing teaches us in a more persuasive and consoling way that it is possible to turn sorrow into something of value, of worth and merit. But also, and above all, no aspect of Christianity reveals to us equally the fiery intensity of Christ's love for us."

Among his visitors were more than 100 Japanese, including six technicians of Japanese television who filmed a program on the spot. Assisting them was American Maryknoll Father James F. Hyatt, director of the Good Shepherd Movement in Japan, which produces daily radio programs and weekly TV shows.

The Pope said the presence of the Japanese in the Vatican reminded him of the "young nobles who came to Rome and took part in the coronation ceremony of Pope Sixtus V in the year 1585." The Pope paid warm tribute to the Japanese people's reverence for tradition and family values.

"We express to you our confidence that your people will be wise and courageous enough to defend the great human values which you have maintained for so long and which are so greatly threatened at this time," the Pope said. "The deepest respect is owed to such qualities as diligence in work, a sense of natural morality, reverence for the family and authority, love of children and recognition of the value of human life."

"These are qualities that have sustained your forebears in the past. With God's help they will assist you long into the future. They are precious qualities and irreplaceable values. By holding to what is good in your venerable traditions and at the same time thankfully welcoming the benefits brought by material progress, you will be for the world an example and a challenge of what it means to live according to the highest ideals of morality and of the spirit."

Pope bathes their feet

VATICAN CITY — (NC) — Pope Paul VI knelt to wash the feet of 12 young polio victims in Holy Thursday in his Rome cathedral, the St. John Lateran Basilica.

The Pope, following a custom revived by Pope John XXIII, washed and then kissed the feet of boys from the Don Orione Center in Rome in commemoration of Christ's washing of the feet of the Apostles at the Last Supper.

In his sermon during the Mass the Pope stressed that Christ "in humility emptied himself to become man and gave us the example of the washing of the feet, which we celebrate today: the Eucharist and humility go together."

Pope Paul concelebrated Mass at the high altar of the basilica with four cardinals for thousands of Romans and pilgrims who flooded the city for Holy Week. Masses throughout the city were jammed with visitors, and hotels and guest houses reported being swamped with guests.

The Pope distributed communion to the youngsters whose feet he had just washed. After the Mass he gave each a personal present.

The evening ceremony ended with the Pope carrying the Blessed Sacrament in procession to a side chapel to the altar of repose.

On Good Friday, the elaborate altars of repose specially

erected in the city's churches were thronged by people who made devotional visits to seven or more churches.

Hails Mindszenty

VATICAN CITY — (NC) — Pope Paul VI hailed the "untiring zeal and pastoral love" of exiled Hungarian Cardinal Jozsef Mindszenty on the cardinal's 80th birthday.

The Pope's birthday greetings were expressed in a Latin letter sent to the cardinal, who is now living in Vienna. He left Hungary last September at the specific urging of Pope Paul.

The papal letter said the cardinal had made unflinching daily efforts for his flock and had put his trust in the Lord.

In passing the 80th milestone on March 29, the cardinal automatically is no longer eligible to take part in the election of the next Pope. He retains the title of cardinal and is still listed by the Vatican as archbishop of Esztergom the primate of Hungary.

The archdiocese is currently governed by an apostolic administrator directly under the jurisdiction of the Vatican.

Vatican Radio reported that on his birthday Cardinal Mindszenty celebrated Mass, surrounded by a few friends and assistants at his residence in Vienna.

Faith helps philosopher

VATICAN CITY — (NC) — Christian faith helps the philosopher just as philosophy helps the Christian believer, Pope Paul VI told Jesuit officials of the Philosophical Center of Gallarate, near Milan, on the 25th anniversary of its foundation.

"The very presence of Christian philosophers," Pope Paul told the officials, "might tempt us to speak forever. We could speak of the great mutual help given to a clear and free intelligence by humble and prudent loyalty to God's word, and of the contribution to the acceptance and understanding of this divine word that is given by the school of your art of thinking and understanding."

The Pope spoke of the optimism, psychological support and moral uprightness that faith can give the philosopher.

"What a symbiosis (togetherness) springs from the meeting of human thought and divine thought at that level which is called wisdom, and which, to quote master Thomas (St. Thomas Aquinas), 'is of all human studies the most perfect, the most lofty and the most pleasing.'"

'True brotherhood'

VATICAN CITY — (NC) — Pope Paul VI told Brazilians that "only unselfish love can build true brotherhood."

His message opened the Brotherhood Campaign sponsored by the Brazilian bishops. The campaign is aimed at easing political and social tensions in that country of 93 million persons.

Citing the campaign's slogan, "Find Happiness in Service," Pope Paul said:

"Service is a magic word, particularly to the youth of Brazil, which everywhere shows a thirst for ideals and which searches, sometimes in impulsive ways, for life-long goals."

Christ's life, example and teachings, the Pope said, provides the answer to that search, which "means renunciation and a generous identification with one's beloved brethren."

"Christ himself teaches us how to serve those whom we find all over — in cities and rural areas, in suburbs and favelas (slums). They are 'one of my least brothers' (Matt. 25, 40) whose dignity we must respect dearly, for they stretch their hand asking for help and love."

Pope Paul urged Brazilians to engage in the human promotion of these weak brothers so that "they can share, in truth and love, in the benefits of the human family"; such is the foundation of all justice."

'Authority of personal conscience is growing'

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

The noted Russian novelist, Solzhenitsyn, has circulated "a letter" in Moscow that is stirring up a controversy. The apostle of civil rights, whose novels are banned in the Soviet Union, is turning his attention to church affairs.

His theme is that the government has been oppressing the Orthodox Church and that Church officials are submitting to the rough treatment. "The entire administration of the Church, the appointment of priests and bishops, including even sacrilegious churchmen who seek to deride and disrupt the Church — all these are secretly managed by the Council for Religious Affairs."

So what's new? The only new feature of the novelist's protest is that this is the first time he has complained about Church affairs. For 20 centuries, governments have been working day and night to control Christian Churches, and have often succeeded. Absolute power corrupts absolutely: the more powerful the government the more strenuously it has tried to control the Church for its own purposes.

Governments have always done it. We have no reason to be surprised that the Russian Government is doing it. The only difference is that the Russians seem to be a bit more subtle than other governments in the past. Solzhenitsyn says they are operating "secretly."

Christ taught that you must love your enemies and do good to those who hate you. In the early centuries, the Christians as a rather feeble minority were in no position to do harm to others but they did refrain from striking back at the governments that persecuted them.

THEN CAME Constantine who united Church and State. He brought about a radical change. He got the Christians to hate their enemies. Before Constantine, almost no Christian

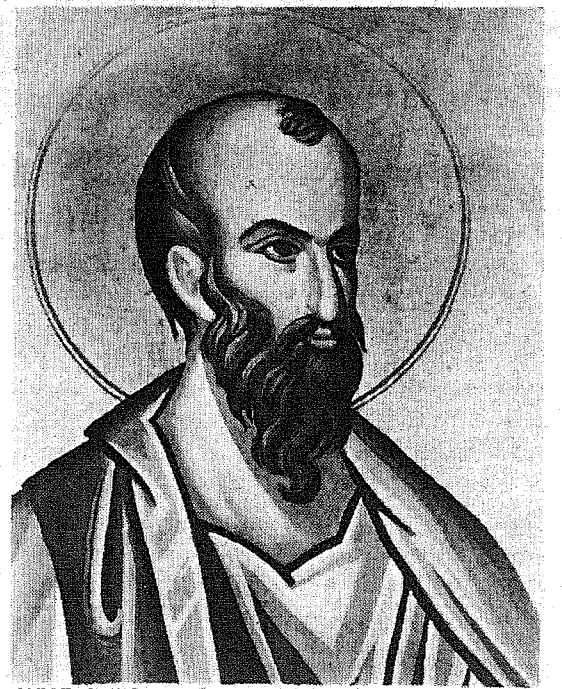
ever participated in war. After Constantine, Christians became quite adept with the sword, so much so that one almost had to be a Christian to be accepted in the army.

So it has been down through the centuries. At the nod of the government Christians have been ready, willing and anxious to kill other Christians, not to mention Muslims and Jews. In his essay entitled "Christianity and the Peace Movement," the great Protestant historian, Kenneth Scott Latourette, has said: "Whether Protestant or Catholic, most Christians in practice regard their primary allegiance as being not to Christ but to the nation, and at the command of the State go to war with fellow Christians."

One of the most liberating features of the American Constitution has been its separation of Church and State. Some of the original states took a dim view of Church-State separation, refusing to disestablish their state churches, but it is well on its way to becoming a reality. It not only prevents churchmen from interfering in government affairs but it also — and more importantly — prevents government from interfering in Church affairs. Let the Church be the Church!

A sign of the increasing respect for religious freedom is the increasing willingness of our government to recognize the rights of religious conscientious objectors. Men opposed "by religious training and belief" to participation in wars can be exempted as conscientious objectors. There is room for more progress of course: Catholics, opposed not to all wars but to a particular war, cannot be exempted at present, but this respect for the Catholic conscience will come in time.

Fortunately, there is a new emphasis among Christians on the dignity and authority of personal conscience. Interiorizing Christian belief may have its hazards but it also has its strengths. In the future we will have more St. Thomas Mores who will be "the King's good servant but God's first."



WHERE DO modern people go for insights on how to deal with anxiety, repression and unfulfilled craving, that is, for instruction on how to make the human pilgrimage? Names of famed psychiatrists may come to mind, but a Jewish theologian says the Apostle Paul is one of the best teachers Western culture has to offer in this age where meaning is usually sought in psychological terms. In a new book "My Brother Paul," Rabbi Richard Rubenstein asserts that the theological vision of Paul of Tarsus anticipated psychoanalysis and has such universal relevance that it goes beyond the Christian faith which Paul helped to shape.

This tempera rendering of Paul is from an ikon in the Greek Orthodox monastery of Chora in Istanbul.

In support of the sovereignty of Israel

By MSGR. GEORGE G. HIGGINS

Rabbi Balfour Brickner, Director of the Commission on Interfaith Activities of the Union of American Hebrew Congregations, suggests in the January issue of "Worldview" that Christians in this country are "Probably unable to support Israel's claim to legitimate national survival even if they wanted to."

The reason for this, he says, is that since anti-Israel (and even anti-Jewish) sentiment in the black community is so widespread, Christians are afraid to speak out in defense of Israel's sovereignty for fear that Christianity will lose "its credibility with its (potential?) black constituency."

That, he concludes, "may be too much to ask. Nor do Jews have any high expectations that Christianity will take that risk."

Rabbi Brickner, a good friend and highly esteemed colleague, argues that Christians find themselves, in this context, "between the rock and the hard place."

THE URBAN CRISIS, he says, "is in many ways Christianity's Zionism — a make or break issue — into which they invest enormous amounts of energy and finances. They seem to know that if Christianity fails to make its message of the social gospel effectively felt in the ghetto, it will lose its claim to importance in the lives of men. Much of that urban core is black." Ergo: Christians are inclined to play it safe on the Israeli issue.

That's an interesting sociological theory, but frankly it strikes me as being rather far-fetched. In other words, I find it unconvincing. To tell the honest truth, I almost said that I find it rather patronizing.

No one has ever told me, either formally or informally, that since "Christianity has an investment in urban America," we can't afford to come out in favor of Israel or against the anti-Israel bias of certain influential leaders in the black community. And yet, for better or for worse, I just happen to be the director of the Division for Urban Life of the U.S. Catholic Conference. Is it possible that the leaders of the Conference have been holding out on me or have been deliberately keeping me in the dark? I rather doubt it.

BE THAT AS IT MAY, I think we ought to get the record straight on this issue once

and for all. As Director of the USCC Division for Urban Life, I am absolutely sickened by the extent of black anti-Semitism and black anti-Israel sentiment in the United States. To save time and space, let me simply add, by way of a summary statement, that I agree 1000 percent with Brickner's treatment of this issue in his article in "Worldview."

Moreover I have in the past, do now, and will continue to support, by every means at my disposal, "Israel's claim to legitimate national survival," and I simply couldn't care less whether or not my position on this issue meets with the approval of those blacks, however few or many, who, in Brickner's words, are spewing out "anti-Israel and anti-Semitic rhetoric."

On this issue I take my stand, as Brickner himself does, with Roy Wilkins, Whitney Young, A. Philip Randolph, Bayard Rustin, the leaders of the Congressional Black Caucus, and others in the black community who "have had the courage to speak out in support of both Jews and Israel, calling black anti-Semitism by its right name."

In saying this, I do not mean to suggest (nor does Rabbi Brickner, I am sure) that all anti-Israel sentiment, whether in the black community or in the general population, is to be equated automatically with anti-Semitism as such. On the other hand, I think it's perfectly clear that much of the black (and white) anti-Israel sentiment that one encounters either on the political "right" or the political "left," is anti-Semitic in tone if not in substance. And, to call it by its right name, anti-Semitism, black or white, is a sin that cries to heaven for vengeance.

I am sorry, for his sake as well as my own, that Rabbi Brickner has made it necessary for me to re-state my own position on this matter so emphatically. I think he should have saved me the trouble of doing so, for he knows, or can be properly expected to know, exactly where I stand on this matter.

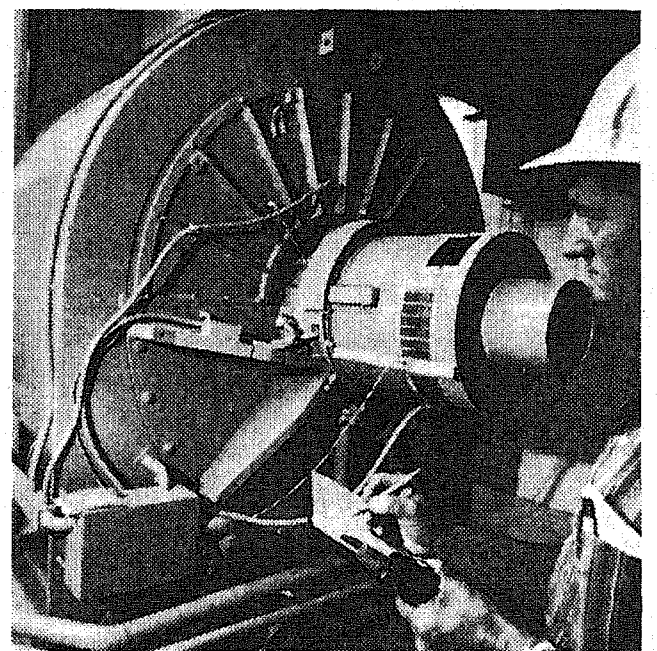
He also knows, or certainly ought to know, that Father Edward Flannery, Secretary of the Bishops Committee on Catholic-Jewish Relations, Msgr. John Oesterreicher, Director of the Institute of Judaean-Christian Studies at Seton Hall University, and a number of other Catholic

spokesmen have consistently supported Israel's sovereignty and have done so with greater force and certainly with much greater authority than I have.

The fact that other Roman Catholics or Christian leaders may have failed to support

our position on this matter or may even disagree with it is no reason for saying without qualification that Christians, as a group, are "probably unable to support Israel's claim to legitimate national survival even if they wanted to."

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Governmental paternalism opposed

MANAGUA, Nicaragua (NC) — Bishop Pablo Antonio Vega of Juigalpa said most Nicaraguan bishops oppose government paternalism because they want effective rights and justice for the average citizen.

He was one of six bishops who earlier in March issued a pastoral letter that openly criticized the government's monopoly of the country's political and economic

machinery.

The family of incumbent president Anastasio Somoza has ruled Nicaragua since 1936.

The Church in Nicaragua, said Bishop Vega, no longer condones the elitist idea of "a nation run from the top . . . The nation is the people."

THE LETTER was signed by the bishops of Managua, Bluefields, Esteli, Juigalpa, Leon and Mata-

galpa. The bishop of Granada and two military bishops of Managua did not sign, including the chairman of the Nicaraguan Bishops' Conference, Auxiliary Bishop Donald Chavez of Managua.

Last January Bishop Chaves was publicly reprimanded by Archbishop Miguel Ovando of Managua when he refused to take duties at a rural parish, as ordered by the archbishop.

Pope, on way to church, travels 'Valley of Hell'

By JAMES C. O'NEILL

ROME — (NC) — Easter was a lovely day for Pope Paul VI to pass through the Valley of Hell to visit Jesus, the Divine Teacher.

It may sound like a put-on but that's what the Pope did early Easter morning. In the cool morning air Pope Paul was driven in an open car through a Roman area known as "the Valley of Hell" to say Mass at the parish Church of Jesus, the Divine Teacher, which is particularly dear to him and which Romans sometimes call "his Church."

The Valley of Hell got its name centuries ago when it was the site of numerous brick and tile factories and its smoke would darken the sky in the low hills to the west of Rome.

TODAY the tile factories and much of the great pine forest that once crested Monte Carlo have disappeared under the flourishing, seemingly unending sprawl of modern apartment houses.

But if urban expansion has claimed much of the ancient mystic atmosphere of the hill, it nevertheless has left — at least for the time being — a wide low expanse in front of the parish plant from which the distant but dominant dome of St. Peter's

Marxists drubbed in India

NEW DELHI, India — (NC) — Catholics in this country breathed a sigh of relief as Communists licked their wounds after the recent elections.

Prime Minister Indira Gandhi led her Congress party to a massive victory at the expense of eight opposition parties. The pro-Peking Marxist Communists received the worst mauling.

In West Bengal state, their stronghold, the pro-Peking Marxists captured only 14 seats in the assembly. Before the election they held 113 out of 280 seats and headed two coalition regimes that attempted to rule the state since 1967.

IRONICALLY, the Marxists there have accused Mrs. Gandhi of "rigging the elections." Leader Jyoti Basu and his followers are boycotting the assembly meetings and setting up "refugee camps" for people he claims have been "forcibly ousted from their homes" by Congress party workers.

Jesuit-educated Basu has appealed to the public "to realize the gravity of the situation and stand united in order to build up struggles for the restoration of democracy."

Mrs. Gandhi's strategy in defeating the pro-Peking Marxists lay in shaking hands with Communists that have ties to Moscow.

ELSEWHERE in 18 state elections the pro-Peking Marxists took a drubbing.

In Kerala state, where elections were not held, veteran Communist E.M.S. Namboodiripad, who twice led the Marxists to victory there, also summoned the public to resist "the advancing tide of fascism" under Mrs. Gandhi's leadership. He invited even the rightist Swatantra party and the Hindu Jan Sangh to join the Marxists in a resistance movement.

Basilica can be seen in all its immensity.

The link between the parish and the dome are not merely visible. The entire parish plant, including the circular church, its parish hall and a school for elementary children, are the gifts of the city of Brescia, Pope Paul's birthplace. But the even greater gift is its staff, four priests headed by the pastor, Father Attilio

Chiappa and six sisters of St. Dorothy, all of whom also come from the city of the Pope's birth.

Father Chiappa is content to say modestly that his church "is a normal parish, with a full church."

BUT THE titular head of the church, American Cardinal John Wright, describes it as "a model parish with lots of activities for the young and plenty of parish life." Al-

though the church was only finished in 1967, it was chosen to be the Roman titular church of a cardinal — the special symbol of a non-Roman cardinal of his closeness to the Pope — by Pope Paul in 1969, when he assigned it to the former bishop of Pittsburgh, now prefect of the Vatican's Congregation for the Clergy.

While many cardinals seldom see the insides of their

titular churches, Cardinal Wright makes it a point to visit the parish to say Mass and preach in Italian on all major feastdays and other special occasions when he is in Rome.

He was on hand Easter Sunday morning — only a few hours before boarding the plane for a week in the United States, including stops in Nashville, Tenn., and Cleveland — and greeted the Pope

on his arrival.

THE CROWD — relatively small compared to the thousands who surrounded the Pope all during Holy Week — cheered him as he entered the church.

Pope Paul, however, did not seem to mind, and in his sermon he spoke with warmth and fervor of the meaning of Easter for the people gathered with him.

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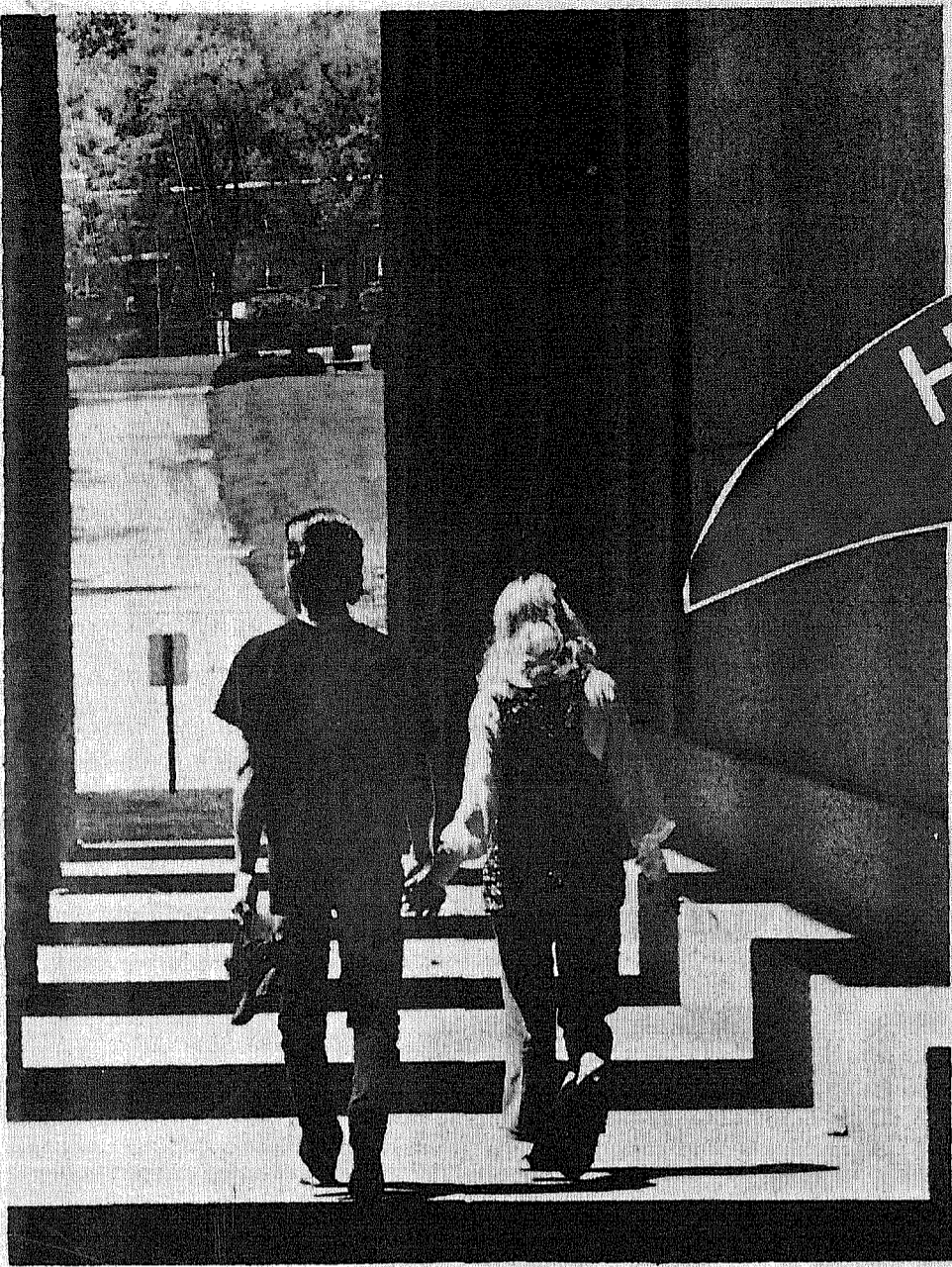
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Has today's youth
turned off
Christ?

KNOW
YOUR
FAITH

Confirmation: within or without the Mass

By FATHER JOSEPH CHAMPLIN

Do you remember your own confirmation or the last time you attended that ceremony? Was it within the context of a Mass or did it perhaps conclude with benediction of the Blessed Sacrament?

I have no facts from any survey indicating what is standard practice throughout the United States. My own diocese, however, in the face of seemingly endless difficulties arising from the great number of parishes and candidates, has as long as I can remember avoided the celebration of confirmation at Mass. I would guess that might be true as well in most other areas.

The revised rite for this sacrament, recently published by the Holy See and about to be introduced in our country, calls for a change and recommends the administration of confirmation within a eucharistic service.

ONE RUBRIC (no. 51) simply observes "it is most proper that confirmation be conferred during Mass."

An earlier directive (no. 13) reiterates this guidance and, more importantly, gives an explanation for it. "Ordinarily confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with the entirety of Christian initiation. The latter reaches its culmination in the communion of the body and blood of Christ. Therefore, the newly-confirmed should participate in the Eucharist which completes their Christian initiation."

True enough, the renewed ritual provides for a service outside of a eucharistic celebration. Nevertheless, that ceremony is for special circumstances only; under normal conditions and as a basic ideal the Roman document urges confirmation at Mass.

The ritual outlines quite specifically, in a manner similar to the baptismal text, how the sacrament should be administered within the Eucharist.

1. After the scriptural readings (special for confirmation), the bishop delivers an instruction or homily (the text offers a sample one). This might well be "in a kind of dialogue, especially with children."

2. Candidates renew baptismal promises following the bishop's words (the ordinary profession of faith is therefore omitted).

3. Next comes the imposition of hands, anointing and general intercessions.

4. Rubrics encourage some of the confirmed persons afterwards to bring forward gifts for the liturgy of the Eucharist.

5. Confirmed adults, their sponsors, parents, spouses and instructors may receive Communion under both kinds.

6. A special blessing in place of the customary concluding benediction is provided in the restored rite.

All of this must sound beautiful, but hopelessly idealistic to the diocesan master of ceremonies or bishop's secretary who must schedule several confirmations on the same day and for candidates in the hundreds. The new regulations, however, come to his rescue in two ways.

First of all, while hoping that "the minister of confirmation celebrate the Mass, or better concelebrate the Mass," it allows an alternative. "If the Mass is celebrated by someone else, it is proper that the bishop preside over the liturgy of the word and that he give the blessing at the end of Mass."

THE BUSY BISHOP, then, who faces two or three confirmation ceremonies on a given day could merely preside over the Mass much in the way he presides over benediction of the Blessed Sacrament. That would significantly ease the burden.

Secondly, the ritual states "in case of true necessity and special reason, for example, the large number of persons to be confirmed, the minister of confirmation . . . may associate other priests with himself in the administration of this sacrament."

The confirmation time problem centers around the actual anointing rite. With a few assistants (the pastor, associates, priests present for the ceremony), the bishop should find this particular task much easier and certainly faster.

"Attention should be paid," says the Introduction, "to the festive and solemn character of the liturgical service." I know of nothing which could add festivity and solemnity to confirmation as much as its celebration within Mass.

By THOMAS S. JAMES

Right now, I am going to give you a test. Don't worry about your penmanship or your aching writing arm, because this is a one-question test. The question: Today's youth has turned off Christ: True or False?

Before you answer, let me caution you that at least three subjects are neatly hidden in this question. They are Christ, youth and the Church. In reference to our test question, let's study these three subjects in relation to each other through general examples.

LET'S MEET Mr. A, a high school student and member of a Catholic family. He goes to church regularly, though admittedly without too much thrill. He does not talk about Jesus much, but when he really needs something, he prays.

Miss B is a junior high school student; she is fond of the Jesus People movement, and spends time with them in their work. She feels this is the true "Christ-like spirit," so she doesn't go to Mass anymore.

Mr. C, college age, sings in the morning folk Mass and feels that he really praises Christ in this way. He is too shy to talk about Jesus or join volunteer projects, because he doesn't want to be known as a fanatic or some sort of strange person.

Miss D is high school age, goes to Mass on Sunday, and her emotions at Mass range from excitement to sleep, depending on the conditions. She likes being a Catholic but feels Jesus won't personally change her life. That type of thinking seems radical to her.

You will notice that one trait is common to A, B, C and D: all of the examples are placed in a Catholic family situation. This should make it easier for Catholic youth to identify with one of the examples. None of the examples include atheists or agnostics because I think they make up only a very minute portion of today's youth.

THESE EXAMPLES of relationship to Christ are different from one another, yet each of them possesses some acceptance of Christ. Some find Christ when they are all alone, while others find him through the Church, or movements such as Jesus People and Pentecostalism.

One or more of these "relationships to Christ" are found to some degree in a large number of American youth. They possess in their consciences at least some awareness that Christ is "real."

Now, for those of you who are a little skeptical and are impatient to put down "true" for the answer to the question, let's consider exactly what you will be saying. To say that today's youth has turned off Jesus Christ would be declaring that they don't even have a "foot in the door" relationship with Christ.

On the other hand, if you are anxious to answer "false" to the question, then you are admitting that youth, even if at a bare minimum, has a "Christ" relationship. This does not mean that they fully respond to the liturgy, to fellow Christians, or to the Gospel message, but it admits that in some way Christ is real to them. And if you can see any true relationship between Christ and youth,

then by all means write "false" on the test and follow that by painting the town green.

Paint it green, not because you are afraid of something or because you are Irish, but rather because green is a "hope" symbol.

THERE IS hope because today's youth is becoming more active in Christian social work such as ecology, campaigns for peace, and justice for the minorities and the poor. All of these are measures recommended by the Holy Father in his Apostolic Letter sent to Cardinal Roy of Quebec, and meant for the Christian community. Here is hope for those like examples of A, C and D: to see Christ through Christian action.

There is more hope, because of a spirit-minded Vatican II which initiated many valuable ideas and programs to further involve youth in the sacraments and the liturgy. This is hope for those like A, B and D: to begin to enjoy Christ through the Church.

For example C, there is hope for the future through such movements as Pentecostalism and the Jesus People, because they are at least thinking about Christ on a very personal level.

The big point is that today's youth has hope, even if they possess only a small relationship with Christ. That is enough of a seed to grow an entire forest.

Well, that is enough stalling. It's time to answer the question either "true" or "false." Mark your answer before you continue!

If you put "false," I think you passed with flying colors, and you will have something extra to recall when you see green vestments at Mass.

If you put "true," I would like you to do an additional assignment that has two parts. The first part of the assignment is to find out which color of vestments is worn most during the liturgical year. While you are thumbing through an old missal for that answer, you will be able to complete the second part of the assignment, which is to find out the meaning of the phrase "spera in Deo." A clue: think "Hope."



THOMAS JAMES

The kind of education that will make us free

By SISTER JO DUNNE, S.H.C.H.
Education Coordinator
Campaign for Human Development

The Incarnate Christ has suffered, has died and is living. No other person has ever said: "I am the life." At best our faith can manage with some conviction: "I am alive." "I lead a life." "I have a life," or even intermittently, "This is the life!"

Moltmann has defined human life as that life which is accepted, loved and experienced. The quality of life rather than mere existence focus in this definition; and the converse is stark: a life not accepted, not loved, not experienced is no life at all — a death in fact.

STATISTICS TELL US that 80 percent of the world family exist without any hope in Moltmann's terms. That is to say, these people, millions of whom live in our own country, lack the freedom to choose, the power to effect the changes needed to make life accepted, loved, experienced. The reality of this human Christian scandal cannot wait for the long-range programs of today's creative planners among them concerned and innovative educators.

Christ identified Himself completely with those with whom He shared His life, The Life. He offered His message, the Good News of Life, not merely by words, but by the whole calibre and style of His living — His stance toward material securities, His utter dependence on the Father, His need of, reliance on and sensitivity to the community around Him. In short, He lived and spoke out of and to their predicament. He educated.

Christian education, empowered by this life, could be a catalyst to confront the scandalous inequities of our national and international systems. It is more and more apparent that these injustices are not aberrations of the system, but elements in the bone and marrow of the concept of progress based on accelerated consumerism and profit.

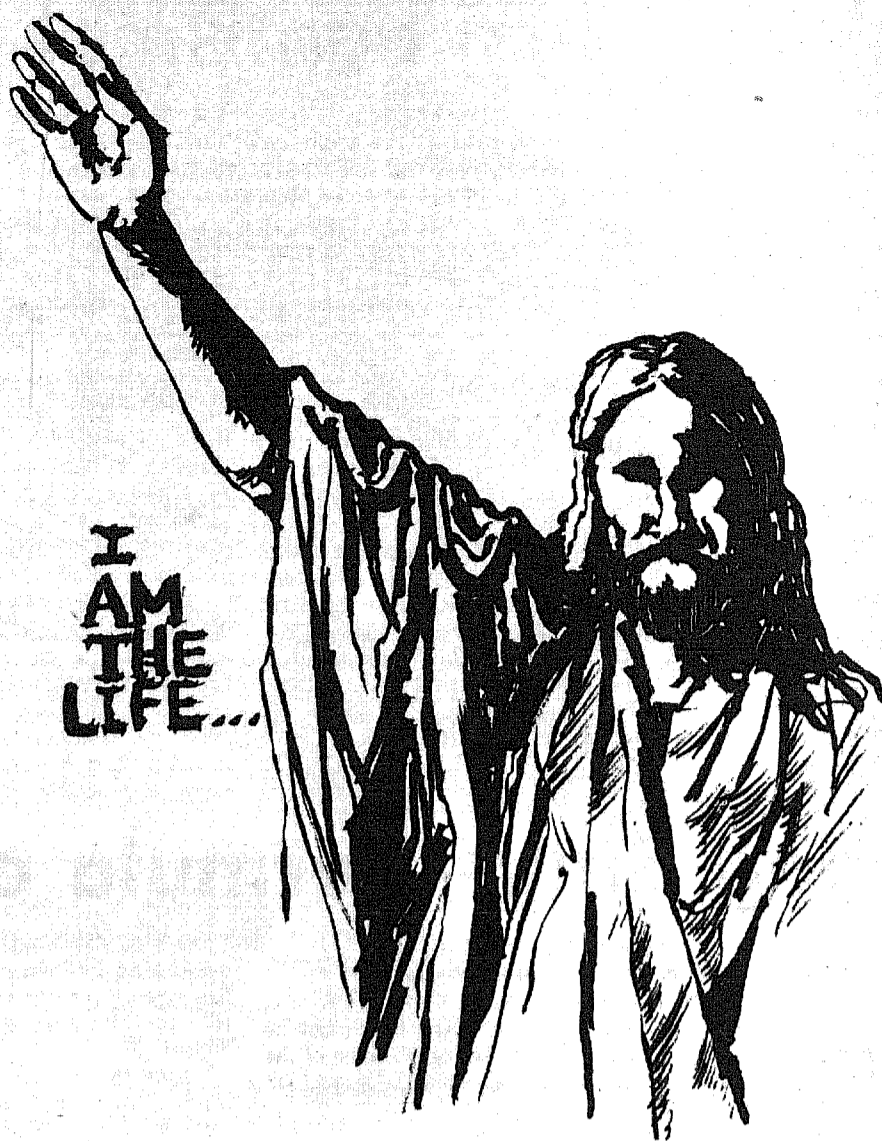
The 1971 Statement of the Synod of Bishops on Education for Justice, makes clear that systems of education must move from a narrow-minded individualism which exalts possessions and equates success and "goodness" with "making it." Such systems are un-Christian, because "hindered by the established order, they allow for the formation of a man desired by the same established order, that is a man formed on its own image; not a new man but a reproduction of man as such."

SUCH A MAN cannot be open to pluralism, sensitive to injustice, and conscious of the manipulation of the powerless by the very forces which form and reward him. He is caught; he, too, is powerless, poor. He is a no-life.

The Statement further identifies the need for a deepening of an awareness of sin in its individual and social manifestations. This type of awareness demands of education the development of that "critical ability which leads to reflection on the society in which we live and on its values, preparing men to abandon those values which serve to lessen justice for all men.

Because such education makes men more human, it will help free men in the future from manipulation either by means of communication or by political forces. It will make them able to take their own destiny into hand and build truly human communities . . . It is also a practical education, because it comes through action and participation, as well as through vital contact with situations of injustice" (Statement on Education for Justice, Bishops Synod, Rome, 1971).

The demands here for a Christian education of service to the community are challenging. They are also fraught with risk and suffering because they force our concepts and trust away from power, status, the security of large complexes, influential



"Christian Education: A Radical Asset to Community."

board members, heads of corporations, narrow, secure interests and politics.

We are plunged into the realities of social responsibilities, put faith in the Life and the power of His Death and Resurrection, the passing of our own institutional "power" and the joyful experience of new power in powerlessness.

Christ assured us that such an encounter with Truth would indeed "make us free" — free not merely to buy anything we want, live anywhere and amass wealth as consumer-security collateral; but free to re-order priorities, identify values for a living that is fully human, because it is radically just — The Life!

Diocesan papers should 'tell it' like Jesus

By MRS. ROSE MARIE OBUCHOWSKI

Perhaps because there has been such an explosion of knowledge in all areas of contemporary society, today's Catholics seem to be in the same bad mood as Pilate was when he cynically asked Christ, "What is truth?"

Today we are bewildered by those spectres, held up by reputable scientists, of continuing contamination of our water and food supplies, of eventual famines, and of coming, complete, ecological disaster.

We are saddened by the reports of our social scientists, which tell of the breakdown of morale and morals among our people, especially our young; and which predict the

gradual collapse of our whole value system.

We are disheartened by the self-proclaimed failure of our economists to plan out a system that is both viable and fair to all. And then there's Vatican II, which precipitated a tremendous outpouring of theological thinking; some which seems so profound, some, so silly.

SO HERE WE ARE, today's Catholics, trying to make some sense out of all this hullabaloo; and we have some battle scars to show for it, too! We're harboring many unfounded anxieties, engaging in constant futile quarrels, and generally, doing lots of dumb things. I suppose the angels would gladly put the whole lot of us in a big duffel

bag and lock us up somewhere, until God's right order is set up.

Thankfully, however, this is not God's style. We have seen his style in His beloved Son, Jesus — "So Jesus went about all their cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and curing every kind of disease and infirmity. Yet, still, when He looked at the multitudes, He was moved with pity for them, seeing them harried and abject, like sheep that have no shepherd." (Matt. 9:35-37).

And it is for this Good Shepherd's sake that the diocesan paper goes out each week to labor among His flock.

Like Jesus, the paper should be confident that the promised Spirit of Truth is with us; and like Him, unhesitatingly articulate the people's true hopes and just grievances. "Telling it like it is" and calling men to make some tough decisions is, of course, risky business; but then, Jesus too, was a disturber of the phony peace and a sign that some "refused to acknowledge." (Luke 2:35) A diocesan newspaper would be a waste if it didn't face reality as it is in the sight of God.

AND, perhaps most important today, the Catholic papers should imitate Jesus in His servant way. How often in the gospels do we hear Him say, "What would you have me do

for you?" So, surely, His own papers should be approachable and at the disposal of all.

I think it is this attitude of kindly service that most impresses me about the writers of the NCCB-approved "Know Your Faith" series. Because these writers are skilled in the art of friendly persuasion, because they are unwilling to stamp out even tiny flickers of faith; because, like the good scribes Jesus said He wanted in His kingdom, they draw from their treasures both new things and old. This series is a real "bridge over troubled waters" and an asset to the papers that give it space.

Any diocesan newspaper that lets the Good Jesus come through it, need never worry it will go out of business. We people of the diocese may have the audacity to feel that our learned scribes and theologians in the Catholic press should be shaken 'til their teeth rattle on occasion; and we may well be a cussed bunch "that knoweth not the Law," but we do know a good thing when we see it. Like the people in the gospels who wouldn't let Jesus leave their towns, and like Mary in the garden, hanging on to His feet for dear life; so will we treat a Christ-filled diocesan newspaper.

Today, tomorrow, always, "Welcome, welcome on the mountainside are the feet of Him Who brings Good News!" (Isaiah 52:7)



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What's in a baptismal name?

By JAMES C. O'NEILL
VATICAN CITY — (NC)
— What's in a name?

A lot more than might seem at first, according to an article in the *March Notitiae*, a liturgical magazine published by the Vatican's Congregation for Divine Worship.

The article is a commentary on the recent norms laid down by the congregation for the liturgy of Baptism and deals specifically with the choice of baptismal names.

THE ARTICLE was written strictly from a Christian liturgical point of view, but came close to touching on one of the sore spots in the recently strained relations between President Mobutu Sese Seko of Zaire and the Church in that African nation.

Cardinal Joseph Malula of Kinshasa, the capital of Zaire (formerly the Congo), is in virtual exile in Rome after having criticized Mobutu's program to return to so-called African authenticity, which includes the substitution of African names for Christian baptismal names.

The new norms for choosing baptismal names were drawn up long before the Zaire crisis blew up. The norms, however, specify that the guidelines which should govern the choice of a name at Baptism are to be determined by the bishops' conferences. The *Notitiae* article said that it is up to bishops' conferences "and not — it should be stated clearly — to non-Church authorities to provide more precise norms

which will have the value of law" in the giving of baptismal names.

THE MAGAZINE stressed the point that the new norms "certainly do not intend to discourage the use of a saint's name by the newly baptized."

In fact, the norms clearly favor the use of a saint's name or a clearly Christian name by the baptized.

However, the norms also take "into consideration the particular situations of different cultures."

The article cited the case of Japan, in which the Japanese give names "that express some Christian idea" without being the name of a saint. To accommodate different usages in various cultures, the article, said, the

new norms provide for three possibilities:

- The giving of a Christian name.

- The giving of a "local" name that also has a Christian sense or meaning.

- Permitting the keeping of the name that a person being baptized had in the past but with an explanation of a Christian significance.

The article admitted that "the question of baptismal names might at first seem to be of secondary importance." Nevertheless, it said, the change of name carries with it an awareness of a new life.

"Truly," the article said, "the baptized person is a 'different man,' a 'new man,' and this 'diversity' must be profoundly clear in his existence and in his acts."

Yang Ying—'formula of wisdom'

By FATHER JOHN T. CATOIR
(This is one in a series of articles on the history of religion.)

There is something in the Chinese spirit that must be studied if one is to understand either the significance of the past or the shape of the future. An ancient formula of wisdom,

Yang-Yin, which dates as far back as 1,000 B.C., has deeply penetrated the Chinese view of reality. The power of this idea has given it a force which has enabled the Chinese people to ride the changing waves of history with detachment and dignity.

Like the West, China has had a long legacy of myth, legend, rituals and magic. It has gone through centuries of reorganization, reinterpretation of these religious threads, but unlike the West it has tended to organize the whole heritage, not around the concept of a single-god but around the concept of man's well-being. This will become clearer in the study of Confucianism and Taoism. You have already seen that Buddhism is not so much an attempt to worship God as it is an attempt to straighten out man's private and social life.

BEFORE ACTUALLY STUDYING the religions separately, there must be a passing mention made of what might be called the fundamental outlook of the Chinese. This outlook underlies all beliefs and traditions, past and present, and is referred to as Yang-Yin.

Yang-Yin means that all of life is an eternal interplay between opposing forces: activity and receptivity, male and female, sound and silence, light and darkness, matter and form. Activity and receptivity (Yang-Yin) are signs of interaction which give birth to everything that is. Male is completed by female (Yang-Yin); sound is completed by hearing (Yang-Yin); light has no meaning apart from darkness (Yang-Yin); water has no form without a container (Yang-Yin). All of these opposites co-exist and pursue one another in search of harmony and resolution.

You've probably seen the symbol of Yang-Yin many times. It is a circle divided by a curved line; one half is all white with a black spot, the other half is all black with a white spot. The meaning of this symbol is both beautiful and profound. The circle expresses the limits of human life. There is opposition within the circle, but harmony is attained without conflict. There is the tension of opposition within the circle but order exists, balance and harmony are possible. This in effect is the goal of life. Too much Confucianism is no good; too much Taoism is no good; little of each is better.

One wonders how the average Chinese views Communism, with its extreme demands for total allegiance. The breakthrough from China was inevitable and there are no doubt more startling breakthroughs yet to come.

WHY? BECAUSE the ancient world-view of China is still alive; it has to be. The art of living is expressed in the effort to harmonize opposites (Yang and Yin) into manageable balance. You will see that Confucianism is not a religion which forbids acceptance of Taoist or Buddhist principles, and vice-versa. Though each is a distinct system the Chinese would tend to believe that each needs the other for completion. No one view is the whole view. It would seem that Mr. Nixon in his China visit realized that the image of Maoist China with which we are familiar is not necessarily the only view, or indeed the true image of China. Communism is half-a-century old; China has lived through thousands of years of Yang-Yin.

'Seminarists must accept uncertainty'

WASHINGTON — (NC) — The ability "to accept uncertainty" and to adjust to critical attitudes toward the Church are two of the qualities most needed by seminarists.

That was the view expressed by 100 seminary spiritual directors who responded to a survey by the *Center of Applied Research in the Apostolate* (CARA) here.

"One of the special needs of the seminarist today, particularly of collegians and theologians," the CARA report said, "is the ability to accept the uncertainty caused by constant change and to adjust to the inhospitable

evaluation of the Church and of the priesthood by the world today, especially by its youth."

THESE attitudes lead to questions about the value of the priesthood, the report said, and these questions are "accentuated by defections within the Church" and by "the lack of creative action in the Church itself."

"Zealous priests, especially young ones," the report said, "know that this can lead to discouragement and loneliness, something that every seminarist must be prepared for."

Prayer Of The Faithful

Second Sunday of Easter
April 9, 1972

CELEBRANT: Let us present our needs to the Father, confident that He will hear us.

COMMENTATOR: Our response today will be: Lord, give us life.

COMMENTATOR: For the Church and its leaders, that their lives may be renewed in the risen Lord.

PEOPLE: Lord, give us life.

COMMENTATOR: That as we celebrate Latin American Week we can deepen the dimensions of our own lives by appreciating the different cultures of others, we pray to the Lord.

PEOPLE: Lord, give us life.

COMMENTATOR: That the example of the early Christians may inspire us to think more often about the needs of those whose lives are filled with despair, we pray to the Lord.

PEOPLE: Lord, give us life.

COMMENTATOR: That the fears which we experience in our daily lives can be overcome by the promise of Christ of new life, we pray to the Lord.

PEOPLE: Lord, give us life.

COMMENTATOR: For all of our relatives and friends who have died, especially that they may inherit the reward of eternal life gained for them by the death and Resurrection of Christ, we pray to the Lord.

PEOPLE: Lord, give us life.

CELEBRANT: Loving Father, as the earth brings forth new life, may we experience a renewed appreciation of the new life gained for us by the redeeming acts of your Son. May our knowledge of your love for us compel us to love one another more fully. We ask this through Christ our Lord.

PEOPLE: Amen.



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Statistical survey of Catholics made

VATICAN CITY — (NC) — The Vatican has made what it called "the first attempt" at a large-scale statistical survey of Catholics and their work.

The 197-page "Compilation of Statistical Tables, 1969" is the first formal production of the Central Office Of Church Statistics (COCS), which Pope Paul instituted in 1967 as part of his reform of the Roman Curia, the Church's central administration.

The statistical office also edits the Vatican's yearbook, the *Annuario Pontificio*.

THE SURVEY, put into book form last Autumn, has not yet been made public, but some figures from it were cited in the Vatican City weekly, *L'Ossevatore della Domenica*.

It puts the number of baptized Catholics in the world at 633 million, almost 18 percent of the global population of about 3.6 billion. The Americans have the biggest percentage of Catholics in the population: 55 percent. Europe has 38 percent, Oceania 23 percent, Africa 11 percent and Asia 2 percent.

About one-fifth of the

world's 190,000 parishes are priestless. There were about 425,000 priests in the world in 1960. In that year 5,156 priests were ordained and 5,014 died, but 1,780 diocesan priests alone left the active ministry. The number of Religious order priests to return to secular life was not given in *L'Ossevatore della Domenica's* summary.

The magazine reported: "In the seven years from 1964 to 1970 there were 6,920 defections among the secular clergy and 6,520 among the Religious clergy, for a total of 13,440. This is far below the fantastic figures that are talked about."

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Why do some children have beautiful handwriting and others do not? How does one understand problems of those who do not understand themselves? These are two questions which interested a Dominican Sister and a priest in Broward County in their separate attempts to help others.

And the answer was

GRAPHOANALYSIS

By MITCH ABDALLAH
Voice News Editor

Graphoanalysis is the study of a person's writing to determine what he is like, what his personality, temperament and characteristics are.

Sister Carol Louise, O.P., librarian at St. Thomas Aquinas School, Fort Lauderdale, has been taking a correspondence course in graphoanalysis for the past three years.

By observing the way a student writes his characters, she can determine what type of book he will enjoy and the contents of a book he can comprehend.

"When I was a teacher," she said, "I wondered why some children had beautiful handwriting."

As a librarian in a convent, she came across a book which she feels, answered her question. What interested her in the book was the fact that she didn't know under what category it should be classified. "Was it fiction or fact?" she asked.

She found the same book advertised and wrote for a copy of it. Sister Carol Louise was told that the book was only sold to students. "So I became a student of graphoanalysis," she added.

It took Father Michael J. Tabit, assistant pastor at St. Matthew Parish, Hallandale, some 20 years to come across the same book. Having given talks for the past 15 years on the subject, Father Tabit took up the course "to understand the people he dealt with."

BEFORE coming to Hallandale, Father Tabit had been a counselor at a mental institution and after that a chaplain in the federal state penitentiary in Ohio. He said that these people don't understand what their problems are. People reveal more through their handwriting than they do by what they say, Father Tabit explained.

Graphoanalysis reveals three types of thinkers, said Sister Carol Louise. "There is the comprehensive thinker, the one who catches on quickly; the analytical thinker asks the question 'why' and is usually serious minded; and the logical thinker asks what goes into things, how are things built," the Dominican nun explained.

"Handwriting tells a person's personality, characteristics, mental habits and emotional responses. It shows well over 120 traits," she said. "It's another psychological tool."

Letters that reveal the most about a person are the "t" and the round letters. For instance, Sister Carol Louise explained, an open "a" shows that a person is talkative. An "a" which is closed at the top is a sign that a person is reticent.

The way a person crosses the "t" shows whether a person is dignified and sensitive. "The more writing someone does the more you can tell about him," Sister Carol Louise added.

The science of graphoanalysis would be very helpful to teachers, she said. "They could learn so much about their children."

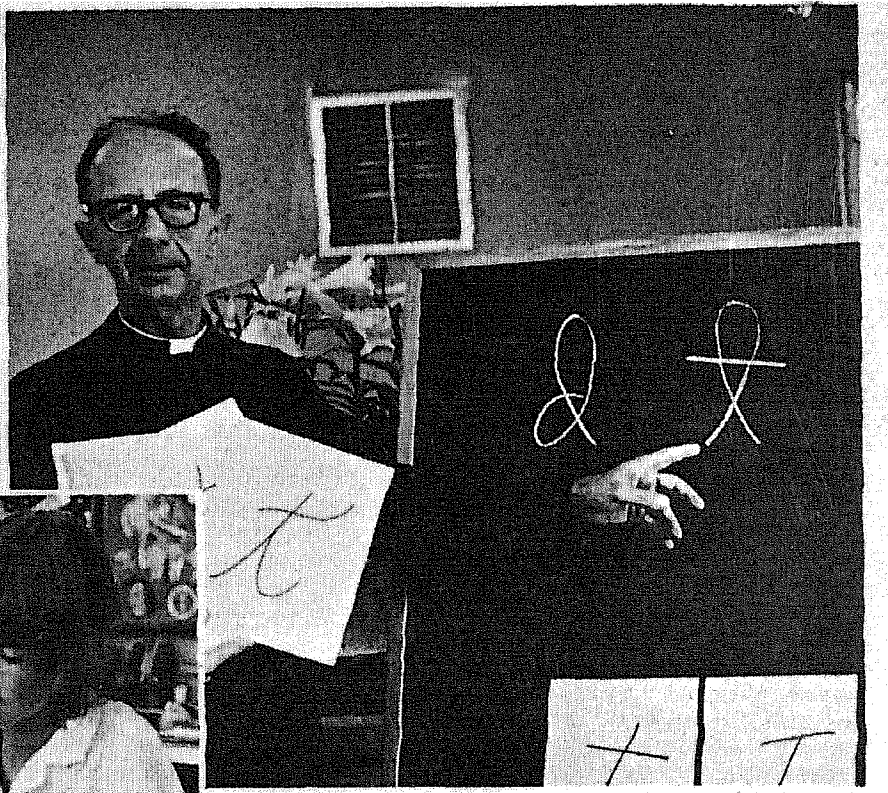
NOT ONLY TEACHERS but anyone who deals a lot with other people would find the science helpful, said Father Tabit. "When industry gives its potential employees tests, it's usually three or four pages to fill," Father Tabit said. "Industry is not interested in your answers, it's interested in your handwriting and what it reveals."

"You can take a child nine years old and through his writing determine if he will be college material. Different kinds of analyses reveals vocational abilities, compatibility and even moodiness," Father Tabit said.

He said that whenever a person comes to him for counseling, and the person seems confused, he asks him to write something. "You can't treat everybody alike," Father Tabit added. "The way a person's loops in his 'd's' and 't's' are written will tell me of his sensitivity. Some people you can tease and others you can't."

"Graphoanalysis is the most fascinating subject I've ever run into," said Father Tabit. He has given hundreds of lectures on the subject. He gave at least one every week when he was in Ohio.

Asked about the future of graphoanalysis, Father Tabit said, "It will be a required subject in colleges. It has been a course offered in European universities for a number of years. Graphoanalysis is more revealing than IQ tests."



SHOWING the various ways that "d's" and "t's" are written, Father Michael Tabit explains how each stroke can reveal a person's character and temperament.



EXAMINING the handwriting of St. Thomas Aquinas student, Cynthia Florman, Sister Carol Louise explains what the sophomore's writing reveals about her personality.

THE SCIENCE of graphoanalysis has been instrumental in helping Father Michael Tabit and Sister Carol Louise, O.P., in their separate apostolates of counseling others.

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Can talk set for Spanish-speaking

'King and I' production set

Pre-Cana conferences for Spanish-speaking couples planning to be married during the next six months will be conducted on April 24 and 26 and May 1 and 3 at St. John Bosco parish hall, 1301 W. Flagler St.

The Pace Players, the Drama Club of Msgr. Pace High School, will present the musical, *The King and I*, at the Carol City High School Auditorium, Friday through Sunday, April 14-16 at 8 p.m.

Based on the novel, *Anna and the King of Siam*, the production stars Mark McGrath as the King and Ana Ortiz as Anna.

Students earn ribbons for science exhibits

By MARY ANN LINDEN
Voice Staff Writer

Classification: Earth Science.

Topics: The formation, life and effect of ecology on South Florida caves and sink holes, and a comparative soil study.

These topics, complete with a complex set-up of pictures and diagrams, plus various soil samples and jars of cave water, netted two Archdiocesan young men superior awards in the senior division of the South Florida Science Fair. The fair, open to seventh through 12th graders, was held last week in conjunction with the Dade County Youth Fair at Tamiami Park, in South Dade County.

Columbus High's Thomas Blue won the superior award for his cave exhibit, which also earned him an honorable mention from the Tropical Audubon Society for Research in Conservation, while schoolmate Bill Sweetham won his blue ribbon for the soil study.

Archbishop Curley's Donald Jacobvitz earned a two year scholarship to Miami Dade Junior College for his project on early emotional development for which he won an excellent award in the senior division.

Out of the more than 450 exhibits, many were contributed by parochial students. Over 50 youngsters were recognized for efforts.

Others winners and their respective schools and divisions are as follows:

Senior division excellent awards: Gustavo Pupo, LaSalle; Raquel Lezcano, Madonna; Salvador Peron, Curley; John Ermine, Chaminade; Angela DePaula, Notre Dame; Karen Wales, Notre Dame; Terri Buschom, Madonna; Gonzalo Agramonte, Chaminade; Roberto Gonzalez, Curley.

Senior division honorable mention: Ellen O'Brien, Lourdes; Richard Arnel, Curley; William Sadler, Curley; Julia Calvert, St. Patrick; James Schmal, Columbus; Gary Spulak, Chaminade; Randy Brown, Chaminade.

Upper junior division superior awards: George Ramirez, Pace; Thomas Wiswell, Chaminade.

Upper junior division honorable mention: Barbara Raquero, Notre Dame.

Lower junior division superior awards: Michele Caspari, Immaculate Conception; Mike Miller, St. Stephen.

Lower division excellent awards: Frank Pardo, St. Hugh; Gabriel Ortiz, St. James; Tony Sculze, St. Michael; Victor Murphy, St. Brendan; Harry Nordinger, Little Flower; Jon Filice, Holy Family; Susan Hoyos, St. Michael; Steve Silva, St. Michael; Eric Johnson, St. James; Susan Raymond, Immaculate Conception.

Lower junior division honorable mention: Brockwell Craigie, St. Theresa; Aurora DeGasperi, St. Theresa; Dan Peterson, St. Rose; Gladys Bravo, St. Brendan; James Lombardo, St. Stephen; Vivian de la Mesa Perez, St. Michael; Frank Maderal, St. Michael; Mariola Morejon, Carrollton; Albert Emery, St. Theresa; John Zinzali, Epiphany; Pamela Rabun, St. Brendan; Debbie de Santi, Holy Family; Christopher Dunner, Immaculate Conception; Genie Frisbee, Holy Rosary; Catherine Marley, St. Michael; Rafael Portuondo, St. Brendan; Vivian Pulido, St. Brendan.

Bridge building: senior division - Guillermo Cobos, Curley, superior award.

Upper junior division - Sergio Smith, Columbus, honorable mention; Dante Piccine, Columbus, honorable mention.

Lower junior division - Mike Martin, St. Theresa, superior.



WORKSHOP TOPICS for this Spring's Archdiocesan CYO convention to be held at the Fontainebleau Hotel on Saturday, May 13, were discussed last week during a planning session with Archdiocesan CYO director Father William Dever (left to right), Executive CYO director Bob Preziosi, and CYOer's Marlene Gnagi, Elaine Revard, Charly McClelland and Eddie Gomez.

St. Leo Student honored

ST. LEO — Four Archdiocese of Miami young men and women were among over 230 students honored as superior scholars at a recent scholarship convocation at St. Leo College here.

Recognized for their appointment to the dean's list were Bennet J. Pumo, son of Mrs. Anne Pumo, Miami; Kathryn E. Mohrmann, daughter of Fred C. Mohrmann, Dade City; Patricia Lumbr, daughter of Mr. and Mrs. T. G. Lumbr, North Palm Beach; and Janet Champney Jones, daughter of Mr. and Mrs. Thomas Champney, Homestead.

Urging their continued quest for excellence, convocation speaker, St. Leo president, Thomas B. Southard, said, "You are here because you have put forth that extra effort."

Place to gain some valuable information.

Children's play

Two Pails of Water, a play for children, will be presented by Barry College Drama students at 2 p.m. matinee performances on Saturday and Sunday, April 15 and 16 in the outdoor amphitheater at the College, 11300 NE Second Ave., Miami Shores. All children of the community have been invited.

The play, written especially for children by Aad Greidanus and translated from the Dutch, will be under the direction of Sharon Shaw.

'Youth for Christ' group to be subject of paper

Archdiocesan CYO executive director Bob Preziosi has been chosen to prepare a paper on the Youth for Christ Movement to be presented at the National CYO Advisory Board meeting in New Orleans in May.

According to Preziosi, the movement seems to be attracting a great number of Protestant youth.

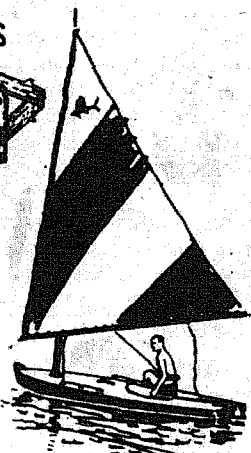
In a letter from Msgr. Thomas J. Leonard, director of the Division of Youth Activities of the USCC, Preziosi was asked to report on the theological premises and methodology of the YFC, and expects to meet with local YFC director Rev. Ted

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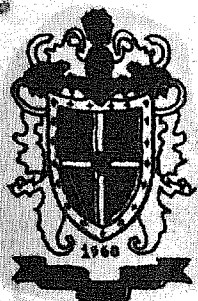
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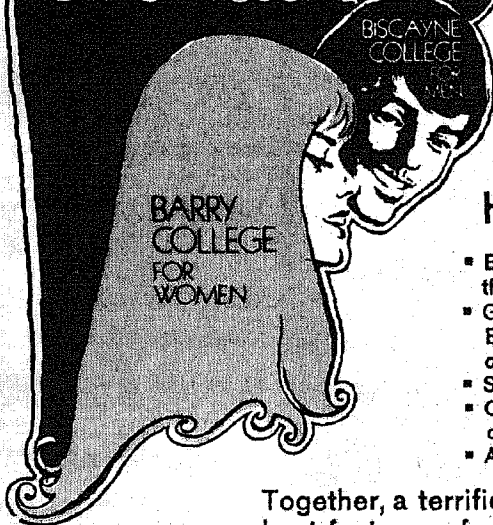
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By Mitch Abdallah

Pace 9 falls short in SAC title drive

When they won, they won big. When they lost, it was by a close margin. And it was in one of these close games with Chaminade that Pace fell by the wayside in its contention for the South Atlantic Conference crown.

In its last game against the Lions last week, Pace was leading 2-1 going into the last inning. Two infield errors by Pace brought in the winning run for the Chaminade nine to almost assure them of the SAC title. Until this game the two schools had only lost one conference game.

Should Pace win its remaining four games and Chaminade win all but one, the Lions would still come out on top since they have defeated Pace twice. Pace also lost its first game to the Lions by one run.

Pace has proven it has the potential. When it has been victorious, it's always been by a 12-1, 15-1 score. Their near-success has been mainly the strength of their pitching. Such mound personnel as Mike Farrell, 4-0; Jim Altman, 4-0, and Kevin Neroni, 3-3, have been dishing out strong medicine to opposing batters. Farrell's sharp curve beat Carol City and Neroni's controlled pitching held Chaminade to one run in the teams' first encounter earlier in the season.

Farrell has given up four runs, with only one of them earned. Over a period of 28 innings, he has an earned run average of .025. Altman ERA is .050 and Neroni, with a .066 ERA, has only allowed four earned runs after pitching 42 innings. He has an incredible 50 strike outs.

Pace pitchers have completed all their games except one, and then Altman came in to provide the save.

IN THE HITTING department, shortstop Tom Killinger and Kevin Neroni have been slapping the ball at .437 and .381 respectively. And close behind them has been catcher John Trageser with a .333 average. "John has been the hottest batter on the team for the past four games," said coach Brother Stephen. There also has been the long-ball hitting of Mike Dutko who has driven in 16 runs and pounded out three triples.

Altman, Killinger, Neroni and Trageser are tied with homeruns. All four have one apiece. The Pace coach had nothing but praise for the catching ability of Trageser. "Last year," Brother Stephen said, "Trageser threw out 13 base-stealers." This year he picked off two of the four who attempted steals. "He's an excellent catcher," Brother Stephen added.

NEWS SEEPING IN from West Palm Beach finds the defending Suncoast West champions, Cardinal Newman High, with a 13-6 record this season . . . give or take a week's competition. Going into the home stretch, Newman has four games to play: Boca Raton whom it beat the first time, 5-1; John Carroll, who beat Newman earlier, 4-1; Cardinal Gibbons and John I. Leonard.

With seven lettermen returning from last year, Jack Kokinda's nine has been bolstered by the hitting of right-fielder Norm Holzapfel, center-fielder (and pitcher) Rick Koenig, first baseman Ron Lichwala, and left-fielder George Binstead.

Consistent pitching has come from Mark Daly, 5-3; Rick Koenig, 4-1, and Rick Williams, 2-2. Daly has an earned run average of 1.17; Koenig, 2.63, and Williams, 1.36.

Holzapfel's bat has blasted three doubles, three triples and one homerun. He has batted in 14 runs and is hitting .362. Koenig has hit three doubles, four triples and has driven in 11 runs. He has a .266 batting average. Lichwala also has three doubles and 11 runs batted in. He is hitting the ball at a .263 clip.

IN THE GAME AGAINST Forest Hill, the Crusaders lost a close one, 1-0. Going 11 innings, Daly struck out 20 batters and walked only three but lost in the last inning when he balked in a run. In the game against Pahokee, which Newman won, Williams pitched a two-hitter and struck out 12. A close game with Atlantic, 1-0, early in the season, saw Daly also strike out 12 while firing a one-hitter.

Gibbons takes track meet

Cardinal Gibbons won the All-Catholic Track and Field Meet at Miami-Dade Junior College North last week and ended Christopher Columbus' five year domination in the tourney. The Redskins accumulated 94 points.

Dave Shepherd paced the Redskins by placing first in the 120-yard high hurdles, the 180-yard low hurdles, the 220-yard dash and the long jump.

COMING IN second and third respectively were Chaminade with 85 points and Msgr. Pace with 58 points. The events and the first three individual winners included:

Discus: Schmid, Newman, 137' 1/2"; Aspromonte, Chaminade, 133' 4 1/2"; Kolshak, Newman, 129' 1/2". Shot: Aspromonte, Chaminade, 51' 3"; Sander, Gibbons, 46' 6"; Bastidas, Gibbons, 45' 4". Long jump: Shepherd, Gibbons, 20' 9"; Seng, Pace, 20' 1 3/4"; Witte, Gibbons, 19' 11".

High jump: Witte, Gibbons, 6' 2"; Seng, Pace, 6'; Balanag, LaSalle, 5' 10". Pole vault: Szymula, Pace, 12'; Rodriguez, Columbus, 12'; Ryan, Chaminade, 12'. 120 high hurdle: Shepherd, Gibbons, 15.5; Schoenfeld, Gibbons, 15.6; Seng, Pace, 15.7.

100 yd. dash: Garcia, Curley, 10.2; Thesing, Gibbons, 10.5; Rose, Curley, 10.6. Mile: Elbert, Chaminade, 4:29.2; Murphy, Chaminade, 4:33.3; Cardelli, Chaminade, 4:34.4. 880 relay: Curley, 1:35.0; Newman, 1:35.6; Pace, 1:35.7.

440: McAlloon, Columbus, 52.4; Pearsall, Pace, 52.6; Jacobitz, Curley, 53.0. 180 low hurdles: Shepherd, Gibbons, 20.8; Schoenfeld, Gibbons, 21.5; Campbell, Chaminade, 21.7. 880: Sheridan, Chaminade, 2:02.4; Rubaine, Pace, 2:04.3; O'Conner, Chaminade, 2:07.0.

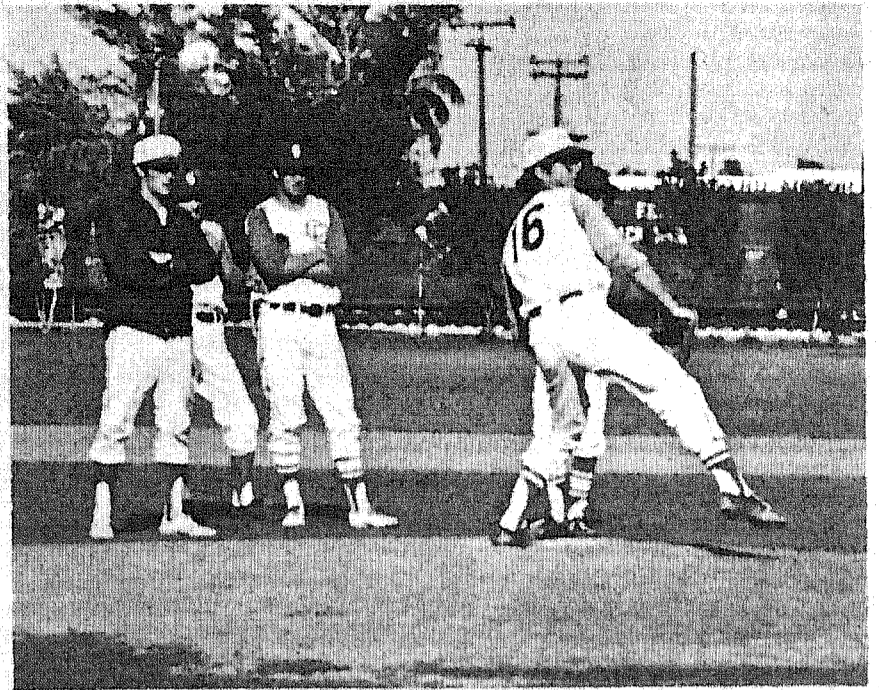
M.I. pitchers' bats damaging

KEY WEST — Although Mary Immaculate has lost twice as many baseball games as they have won, the Key West school has nothing to be ashamed of. According to coach Bill Zumberis, his team has been playing way out of its class. The reason, he says, is that he can't get any class A schools to play against his boys.

Despite his record, two of his pitchers have been doing more damage with their bats than they have with their pitching. Dave Hernandez, 2-5, has been hitting the ball at a .354 clip and Tony Forns, 4-5, has a .327 average.

Hernandez is leading the team in homeruns, triples and doubles. He has three round-trippers.

Sp. Med: Curley, 2:07.2; 23.0; Garcia, Curley, 23.1; Chaminade, 10:12.5; Kelly, LaSalle, 2:10.1; Newman, McAlloon, Columbus, 23.3; Curley, 10:26.7. Mile relay: Chaminade, 3:34.6; Pace, 2:10.5. Two-mile: Murphy, Chaminade, 9:56.6; Cardelli, 3:35.6; Gibbons, 3:39.5.



TAKING WARM-UP PITCHES on the mound, Gibbons' Eddie Boyle is watched by his infield and coach Bill Chapman. Boyle's relief efforts, however, were in vain as Chaminade went on to win the game 6-1. Enas Reidy was the winning pitcher for the Lions who lead the SAC with just one loss.

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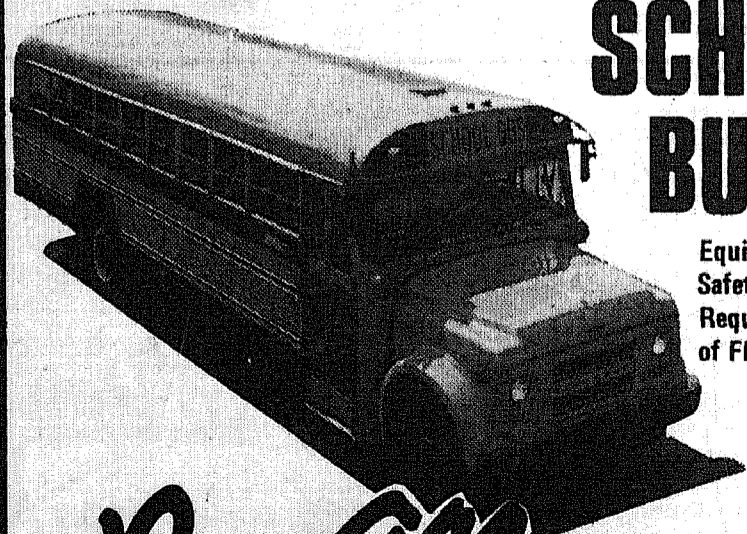
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Pope voices sympathy to churches of silence

(continued from page 1)

In speaking of the persecuted churches of silence, Pope Paul noted:

"In many vast regions of the earth there still exist, or rather there still languish, those humble undaunted communities or individual faithful who are denied a legitimate and by no means subversive existence in the free establishment and expression of their religious and churchly life.

"Let these individual souls know, let those restricted and oppressed churches know — if the echo of our words this Easter reaches them — that they are not forgotten. They are assured of our solidarity in faith and love, together with our prayers and the hope we share in the risen Christ."

During his talk at the Rome parish church earlier that day the Pope said man

often misses the message of Easter, the message that death can be overcome. Man instead appears often to be more involved with death than life, producing "weapons that could destroy the world."

He elaborated on this theme in his Easter message at noon, saying he wanted to send his message of peace to those areas "where there is still the conflict of war, hatred, bloodshed, destruction and ever more numerous and murderous weaponry."

THE PEACEFUL message of the risen Christ on Easter, he said, is that death can be overcome.

"Men today," he declared, "have the ability and the means to give the modern world wonderful displays of progress and organization, and will they not have the wisdom and strength to defend and restore peace where it is injured, where mankind fails not only itself but also the

trancendental law of the God of peace?"

The Holy Week ceremonies of Rome found their center point in Pope Paul.

As in the past, he was in public ceremonies on Palm Sunday, Holy Thursday, Good Friday and Easter. The round of ceremonials taxed the 74-year-old Pontiff and on Friday night he showed visibly he was tired. But he held to his fixed program without stint because of his desire to be close to the people of Rome — whose bishop he is — and the thousands of visitors from all parts of the world who had come to Rome to celebrate Easter in the Eternal City.

THE WEEK began with the joyous procession of palms in St. Peter's Basilica on Palm Sunday.

The Pope in the past has deliberately linked Palm Sunday with the young, and this year was no exception.

His sermon, almost exclusively devoted to the

young, praised and encouraged their seeking for a new sense of being and a deeper meaning to existence than the "sceptical and hedonistic concept of life" which he said has been their inheritance from older generations. He said that young people today, even without knowing it, are seeking "the true Messiah."

Pope Paul said he found "something profoundly interesting" in youth's search "for those transcendent ideals and those tests of courage and heroism to which they and all men have a right."

Holy Thursday found the Pope at his cathedral, St. John Lateran. Among the thousands attending the commemoration of the Last Supper was President Nixon's special envoy to the Vatican, Henry Cabot Lodge, an Episcopalian, who attended papal ceremonies also on Good Friday.

Ambassador Lodge, although not living in Rome, usually visits the city two or three times a year for a few weeks to exchange views with the Pope and other Vatican officials on American and international affairs.

THE HIGH POINT of the ceremony was the washing of the feet of 12 young Italian boys from the

Don Orione Institute. Pope Paul knelt before each of them, poured water over the bare right foot, dried it with a towel and then kissed each foot — commemorating Christ's washing of the feet of the 12 Apostles at the Last Supper.

The Pope linked the Eucharist and humility, both themes of the Last Supper, and said:

"In humility (Christ) emptied Himself to become man and gave us the example of the washing of the feet."

The Pope called the Eucharist "the sign of the Church's unity and the bond of its charity."

Catholics, he said, must be active both as recipients of His body as well as members of Christ's Mystical Body.

ON GOOD FRIDAY the Pope again was the center of attention, first at the liturgy at the Basilica of St. Mary Major and later that night in the moving Stations of the Cross in front of Rome's ancient Colosseum.

At St. Mary Major's the Pope stood ramrod still as the Passion according to St. John was chanted. Later in the service he walked in bare feet to adore the cross while the Sistine Choir sang the Latin hymn "Behold the Lamb of God." During the

ceremony the prayers of the people were read out in 10 languages, including English, Russian and Chinese.

The Stations of the Cross at night was as always a splendid ceremony, surrounded by stone remains of the Roman Empire. The Colosseum drenched in yellow and white spotlights, the Arch of Constantine with a flaming cross in its center, and the bare pillars of the Temple of Venus on the Palatine hill formed the backdrops of the drama of Christ's passion.

Cardinal Angelo dell'Acqua, Rome's vicar, carried the light-weight cross across the great broad street between the Colosseum and the Palatine Hill for the first nine stations. Pope Paul then took the cross and carried it in his hands for the last five.

The Pope's eyes were cast down and he was evidently fervently in prayer as the various stations were read in several languages. At the end of the stations he gave a brief talk in Italian on the meaning of the ceremony.

Christ has a message, he said, "for you who suffer, who are worn down by fatigue, defeats and misery in your life . . . Understand at least this, you men who suffer. No one else but Christ has brought the voice of justice to your pain, need, inferiority and misery."

The Pope was obviously tired as he spoke, his words and tone of voice subdued, as if he were almost overwhelmed by the pain and sorrow of which he spoke. Before finishing the ceremony the Pope spoke in Spanish and Portuguese to audiences half way around the world in Latin America, to which the ceremony had been beamed by telecast.

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Recuerda el Papa a las 'iglesias del silencio'

En su mensaje de la Pascua de Resurrección el Papa Paulo VI dijo que no olvidaba a los cristianos atribulados en las 'iglesias del silencio'.

Y se preguntó si 'les llegará nuestro saludo de paz en la fiesta de Cristo Resucitado'.

"Porque todavía existen, o más bien languidecen en tantas y tantas vastas regiones de la tierra — dijo a continuación — estas humildes e intrépidas comunidades cristianas en

tierras a quienes se les niega una legítima, en modo alguno subversiva existencia en la libre constitución y expresión de su vida religiosa y eclesial".

"Sepan cada una de estas comprendidas y oprimidas — si alguna vez llegase a ellas el eco de nuestra voz pascual — que no las olvidamos: pueden estar seguras de nuestra solidaridad en la fe y en el amor mediante nuestra oración y la común esperanza en Cristo resucitado", añadió.

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Iniciase la Semana Panamericana

Un amplio programa de actividades conmemorará la Semana Panamericana comenzando el domingo 9 de abril en la Archidiócesis de Miami.

Uno de los puntos descollantes del programa será la concelebración de la Misa Panamericana el domingo 16 en la Iglesia de Gesu, en la que el Arzobispo Coleman F. Carroll, será el principal concelebrante.

Exposición de Arte

Este domingo, día 9, en una recepción que comenzará a las 7 p.m. será oficialmente inaugurada en los salones de la Biblioteca Pública de Miami la Cuarta Exposición Panamericana de Arte auspiciada por la Archidiócesis de Miami y el Cuerpo Consular acreditado en Miami.

La exposición permanecerá abierta al público durante toda la semana. Pinturas, esculturas, cerámicas, dibujos y gráficos formarán las cinco categorías que serán evaluadas por el Director Emeritus de la Corcoran Gallery of Art de Washington, Herman Werner Williams.

Seminario sobre desarrollo

El mismo domingo, a las 8 p.m. se ofrecerá el banquete de inauguración del Seminario Interamericano sobre la Alfabetización en el Desarrollo Social y Económico auspiciado por la Universidad Internacional de la Florida, la Fundación Interamericana de Alfabetización y la Corporación de Educación Mundial.

El hombre que ha desarrollado uno de los más efectivos programas de alfabetización y cultura popular en el continente, Monseñor José Joaquín Salcedo, director de Acción Cultural Popular de Colombia y creador de las Escuelas Radiofónicas Sutatenza, será el orador principal durante ese banquete en el que el Alcalde David T. Kennedy y el Dr. Charles Perry, Presidente de Florida International University pronunciarán los discursos de bienvenida.

Con el uso de sistemas de traducción simultánea el Seminario continuará hasta el jueves, comenzando todos los días a las 9 a.m., de acuerdo con el siguiente programa:

LUNES, 9 A.M. — Alfabetización y vida en la comunidad/familia. Panelistas Víctor Brenes, director departamento de filosofía Universidad de Costa Rica; Sy Rotter, director Fundación Panamericana de Desarrollo; Alejandro Flores, director Asociación Hondureña Planificación Familiar; William D. Strong, Programas de Planificación Familiar Internacionales; José Donayre, del Fondo de la ONU para Actividades Demográficas.

MARTES, 9 A.M. A 12 M. — Alfabetización y Vida Económica. Panelistas, Luis Ramiro Beltrán, director del Instituto Colombiano de Reforma Agraria, OEA; Basilio Liacuris, V.P. Porter International; W. Dougherty, American Institute Free Labor; Miles Cortez, de la IBM; Dr. Archibald MacKinnon, Consultor Educacional de la Agencia Internacional de Desarrollo de Canadá.

MIÉRCOLES, 9 A.M. — Alfabetización y Vida Política. Panelistas, Jack Vaughn, director Inter American Literacy Foundation; Fernando Montes, Fundación Hondureña para el Desarrollo; Alfonso Ocampo, Departamento Asuntos Internacionales OEA; Denis Goulet, Center for the Study of Development and Social Change; Joseph Olander, Profesor Auxiliar Ciencias Políticas FIU. El Jueves, a las 9 a.m. se discutirán las conclusiones y recomendaciones.

Otros actos

Otros programas de la semana incluyen: **MARTES, 11, 8 p.m.**, DuPont Plaza Hotel, programa en honor de las ciudades hermanas Bogotá-Miami, auspiciado por World Wings International.

MIÉRCOLES, 12 — Selección de los mejores carteles alegóricos al panamericanismo realizados por alumnos de Escuelas Parroquiales y Auspiciado por la Archidiócesis de Miami.

VIERNES, 14 de abril, Día Panamericano, el Pan American Bank ofrecerá su recepción anual.

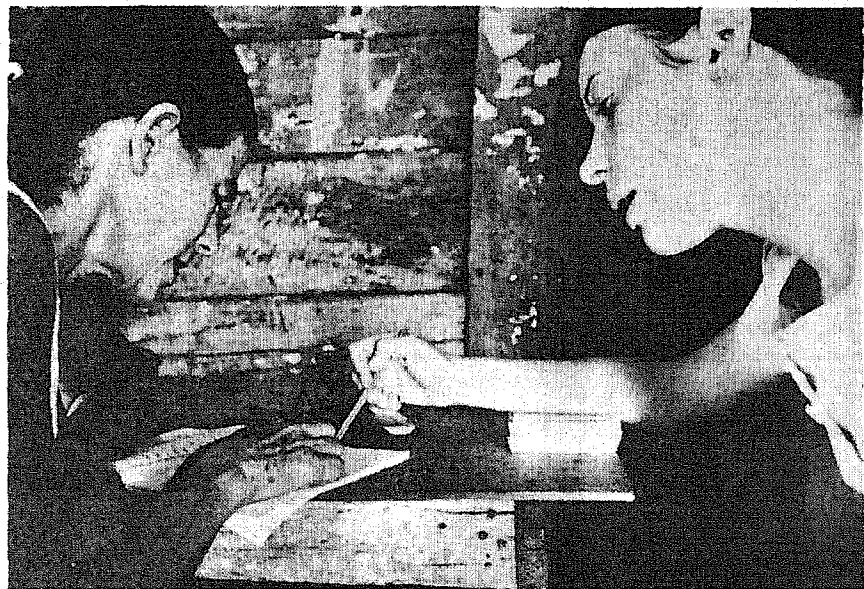
Música en las Américas

Uno de los eventos descollantes en el programa de actividades de la Semana Panamericana lo será el Concierto Lírico 'Música en las Américas' que auspiciado por la Archidiócesis de Miami y el Museo de Ciencias se ofrecerá en el Planetarium de Miami el jueves, día 13, comenzando a las 7 p.m.

Artistas bien conocidos en los círculos del arte lírico en Miami y Latinoamérica participarán en el evento, destacándose las sopranos Ana Granda, Lynda Mudano, Bella Smith y Blanca Varela, el barítono Ariel Remos y el bajo Eugenio Sánchez Torrentó. El acompañamiento estará a cargo de la exquisita pianista Lourdes Salvador.

Misa Panamericana

La tradicional Misa Panamericana, que durante más de una década ha venido ofreciéndose para orar por los ideales de la solidaridad hemisférica será oficiada el domingo día 16 a las 6 p.m. en la Iglesia de Gesu, siendo el Arzobispo Coleman F. Carroll el principal concelebrante.



Rompiendo la barrera del analfabetismo una monja ayuda a esta mujer a aprender a leer en San Pedro, Sula, Honduras, como parte de un programa llamado Alfalit, patrocinado ecuménicamente por varias iglesias cristianas. La guerra contra el analfabetismo será uno de los temas en la Semana Panamericana que se observará en Miami comenzando el domingo.

Presentan mañana 'Becket' en el Dade County Auditorium

La Compañía de Teatro Las Máscaras presentará mañana sábado, a las 8 p.m. en el Dade County Auditorium la obra Becket, en idioma español y a beneficio de las obras de asistencia social de la Unión de Cubanos en el Exilio (UCE).

Alfonso Cremata y Salvador Ugarte desempeñarán los papeles principales como Becket y Enrique II, respectivamente.

EL ELENCO artístico incluye también a Mary Munne, Pedro D'Zola, Eduardo Vicente, Julia Menéndez, Orlando Varona, Marcelo Galindo, María Olivera, Eusebio Carbot, Alejandro Valea, Miriam Rodríguez y Aurora Collazo entre otros.

La compañía Las Máscaras acaba de regresar de una gira a Centroamérica, donde cosechó notables éxitos, llevando a los escenarios varias de las obras con las que ya había triunfado en Miami, como La Tercera Palabra, La Herida Luminosa y Olvida los Tambores.

Encomiable el esfuerzo

de las Máscaras por llevar a la escena del Dade County Auditorium en idioma español la fascinante vida de Thomas Becket, el hombre frívolo y mundano, socio de pillerías del Rey Enrique II, quien después de verse presionado a hacerse sacerdote y elevado al rango de Arzobispo de Canterbury por rejuergos políticos de su amigo el Rey, reflexionó sobre la dignidad del ministerio sacerdotal del que ya estaba investido, y en la disyuntiva de servir al Rey, del que había sido ministro y amigo en sus turbios rejuergos o ser leal a Cristo, de quien ahora era ministro en la tierra, optó por lo último, llevando su fidelidad a la fe hasta el heroísmo del martirio.

La vida de Tomás Becket es una fascinante gama de apasionantes aventuras, que van desde sus correrías y actitudes poco escrupulosas en la juventud hasta el cambio radical que lo llevó a sufrir con heroísmo y firmeza la serie de intrigas que lo forzaron al destierro y que más tarde pusieron fin a su vida a través de una espada asesina.



CREMATA



UGARTE

La vida de Becket es una pieza de reflexión y meditación sobre la fortaleza y entereza de carácter del hombre y su fidelidad a las convicciones permanentes y trascendentes, aunque éstas hayan estado adormitadas.

Es una obra que todo católico y todo hombre de este mundo de hoy, — que como el de la Inglaterra de entonces está plagado de flaquezas y debilidades del carácter, — debe ver.

Especialmente sabiendo que lo recaudado en esta función se destinará a obras de asistencia social para los ancianos y enfermos refugiados cubanos a través de la acción de la UCE, dirigida por el Padre Manuel López, S.J.

LA UCE sostiene — entre otros servicios — un dispensario médico móvil que en este momento está instalado en los terrenos de la Escuela Ada Merrit, en una zona mayoritariamente cubana. Igualmente desarrolla un programa de asistencia espiritual, social y económica a los ancianos de habla hispana; que según informes del Padre López ha servido a más de 400 ancianos, llevándoles a unos consuelo, compañía, orientación y a otros ayudas económicas por más de \$25,000.

Las entradas, al precio de 4, 5 y 6 dólares pueden ser adquiridas hoy viernes en el local de la UCE, 130 NE 2nd. St. o mañana sábado en la taquilla del Dade County Auditorium.

La Comparsa de "Las Chancletas" típica del Carnaval Habanero, se presentará en la Fiesta Guajira del Centro Mater.



Fiesta Guajira en el fin de semana

Las comparsas del Carnaval Habanero, serán revividas en Miami durante la Fiesta Guajira destinada a recaudar fondos para el Sostentamiento del Centro Mater, la obra de recreación y educación para los niños refugiados cubanos que dirige

la Madre Margarita Miranda. Otras estampas del pasado cubano, incluyendo la presencia del Caballero de París y Panchita Jabón Cándido, harán las delicias de grandes y chicos, en medio de toda una serie de atracciones y juegos.

La cantante cubana Luisa María Güell, que está conquistando renombre internacional en los escenarios de Europa y América anunció su aporte y participación en la Fiesta Guajira del Centro Mater.

Una cafetería con

comidas típicas cubanas y españolas así como kioscos de guarapo, el dulce jugo de la caña de azúcar, estarán a la disposición del público este sábado y domingo, días 8 y 9, en los terrenos y salones del Centro Mater, 4 Ave. y 4 Calle del S.W.

LOS PADRES LOS HIJOS Y LA FE



Hace unas semanas la SOFRES (Sociedad Francesa de Encuestas Sociales) realizó una compulsión sobre el significado y la utilidad de la educación religiosa. Para llevarla a cabo seleccionó a 2349 personas de más de 15 años, que representaban proporcionalmente a la población francesa, ya sea por sus creencias (por ciento de católicos, de los cuales el 33 por ciento se confesó práctico; 2 por ciento perteneciente a otras religiones; 6 por ciento de indefinidos), como por la profesión del jefe de familia o la repartición geográfica, etc. Esto hizo que el estudio presentara una gran precisión desde el punto de vista estadístico. Las conclusiones constituyen, en algunos casos, una verdadera revelación para Francia, dignas de ser tenidas en cuenta para aquellos países donde los católicos constituyen una gran mayoría. Sin embargo, algo muy notorio en la totalidad de las respuestas, es la falta de claras alusiones a un más allá, a la vida eterna. Como si élla no fuera la que da sentido, una razón — la que más importa a nuestro peregrinar terreno — que surge por aquello de Cristo Nuestro Señor: “¿De qué le vale al hombre ganarlo todo, si pierde su alma?”.

La encuesta invitaba, en su primera pregunta, a definir la educación religiosa de acuerdo con sus aportes. Así, se reveló que para el 58 por ciento de los entrevistados, la educación religiosa significaba la posibilidad de proporcionar conocimientos sobre la historia de su religión, y sólo un 13 por ciento opinó que la misma era un medio para relacionar personalmente al niño con Dios.

FUERON los jóvenes de 15/20 años los que menos insistieron sobre el aspecto de la moral de vida (47 por ciento en lugar del 58 por ciento) enfatizando en cambio más sobre la relación personal con Dios (16 en lugar del 13 por ciento del total final de la encuesta). Entre los 21/24 años, por su parte, este aspecto bajó a un escaso 8 por ciento.

Desde el punto de vista confesional, los católicos prácticos apoyaron más la opinión de la relación con Dios (21 por ciento en lugar del 13 por ciento de la encuesta), pero aun ellos insistieron más sobre la adquisición de cierta moral de vida que sobre la relación personal con Dios (47 por ciento). Los protestantes apoyaron esta última instancia en un 69 por ciento y los católicos no prácticos en un 58 por ciento.

• **Reflexión:** La educación religiosa no debe ser monolítica, sino utilizar formas variadas, respondiendo a la vez a la exigencia de los padres, que insisten sobre la moral — vida; y desarrollar una evangelización particular, si se quiere modificar el porcentaje de esa exigencia.

UTILIDAD DE LA EDUCACION RELIGIOSA

Ha resultado significativo que el 19 por ciento de los consultados juzgara que la educación religiosa es “indispensable” y que el 63 por ciento opinara que es “útil”, lo que arroja un 82 por ciento de respuestas favorables. Las mujeres (89 por ciento) se evidenciaron más inclinadas que los hombres en este tema (78 por ciento), mientras que los porcentajes favorables crecen en función de la edad de los encuestados, siendo los del grupo de 21/25 años los más reticentes (70 por ciento favorables, 26 por ciento opuestos, 4 por ciento sin opinión) frente al índice general del 82, 12 y 6 por ciento respectivamente.

Estos porcentajes se mantienen iguales en casi todas las categorías socio-profesionales. Los católicos prácticos están en un 98 por ciento a favor de la educación religiosa, así como el 85 por ciento de los protestantes y el 80 por ciento de los católicos no prácticos. Los fieles de otras religiones, en cambio, han dado sólo un 28 por ciento de respuestas favorables, mientras que un 17 por ciento carece de opinión determinada.

• **Reflexión:** Si bien el 63 por ciento considera “útil” la educación religiosa, esta cifra está en contradicción con la tasa de la práctica religiosa, evidenciando al parecer que el cristianismo ya no se concibe más como una imposición desde el exterior, como consecuencia de un control severo ejercido durante toda la vida. Ha comenzado a aparecer la percepción del cristianismo como uno de los elementos de la existencia humana, como una de las “bellas artes”. Esto es confirmado por el 21 por ciento de las opiniones de la pregunta precedente, que definió a la educación religiosa como un medio para la adquisición de conocimientos sobre la historia de la religión.

¿POR QUE ES UTIL?

Para responder a esta pregunta se utilizó únicamente al 82 por ciento de los que reconocieron la indispensabilidad (19 por ciento) o la utilidad (63 por ciento) de la educación religiosa.

Las razones más citadas fueron, por orden decreciente, teniendo en cuenta que una persona podía dar varias respuestas coincidentes o simultáneas: porque proporciona una buena formación para afrontar los problemas de la vida (49 por ciento); para que el niño tome conciencia desde sus primeros años, de la necesidad de la presencia de Dios, y para que adquiera la costumbre de conducirse correctamente (ambos aspectos, en un 35 por ciento); porque es una costumbre familiar (32 por ciento), y para poder efectuar la primera comunión y luego casarse por la Iglesia (27 por ciento).

Es de notar el énfasis sobre la necesidad de la enseñanza religiosa para poder afrontar los problemas de la vida (49 por

ciento), mientras que la utilidad para lograr una buena conducta sólo alcanza un 35 por ciento. Luego, lo de “cierta moral de vida” de la pregunta anterior, no se basa en el establecimiento de prohibiciones morales, sino más bien en el aporte positivo de una buena educación.

Los interrogados del grupo de los 25/34 años, entre los que se encuentran la mayor parte de los padres de niños en edad escolar, se manifestaron en forma igual (47 por ciento por el aspecto de la buena formación para la vida y la toma de conciencia de la presencia de Dios. Mientras que los cuadros superiores enfatizaron aún más en dichos aspectos: 69 por ciento por la importancia de la buena formación y 56 por ciento por la toma de conciencia de la presencia de Dios.

• **Reflexión:** Se revela aquí cuán desinformados están muchos medios religiosos que corrientemente opinan que los padres envían a sus hijos al catecismo para que puedan tomar la primera comunión y más tarde poder casarse por la Iglesia. De todas las motivaciones analizadas, ésta es la que obtuvo el porcentaje más débil: 27 por ciento.

Es necesario terminar con los slogans y mirar de frente la realidad de esta situación compleja. La educación religiosa no está atada únicamente a motivaciones sobrenaturales, sino que debe contribuir a un esfuerzo educativo más general.

A QUE EDAD

El 54 por ciento de los interrogados expresó que la educación religiosa debe comenzar en la más joven edad, confirmando así las enseñanzas de las preguntas anteriores referentes a que aquélla debe estar integrada en la educación total del niño, y no constituir únicamente una materia más de estudio.

Es de notar que cuanto mayor era la edad de los encuestados, más eran los que pensaban que la educación debe comenzar temprano.

El 76 por ciento de los católicos prácticos y el 84 por ciento de los que juzgaron “indispensable” la educación religiosa insistieron en que ésta debía comenzar temprano, mientras que el 61 por ciento de los protestantes favorecieron la educación tardía.

QUIEN DEBE IMPARTIRLA

Una fuerte mayoría (el 67 por ciento) manifestó que debe existir una colaboración entre los padres y los especialistas (sacerdotes, catequistas, pastores, rabinos, etc.), mientras que un 18 por ciento dejó ese problema en manos exclusivas de los segundos, y sólo un 6 por ciento se volcó por la educación familiar exclusiva. En el grupo de los 25/34 años, el 75 por ciento se manifestó por la colaboración padres-especialistas, insistiendo especialmente en este aspecto el 83 por ciento de los católicos consultados, mientras que los protestantes apoyaron esa postura en un 76 por ciento. Los católicos no prácticos, por su parte, insistieron en un 24 por ciento en que dicha enseñanza debía quedar en exclusivas manos de los especialistas.

• **Reflexión:** La Iglesia debe tomar nota de esta voluntad de los padres de ser parte de la educación religiosa de sus hijos; lo que confirma que la educación religiosa es comprendida ahora como una parte de la educación global del niño, habiendo pasado el tiempo en que las instituciones religiosas podían reservarse la exclusividad del título de educadores en esa materia.

Actualmente existe una mayor conciencia general sobre la educación religiosa que hace 15 años, habiendo tomado parte en este proceso numerosos factores: la intervención de los padres en la organización de actividades religiosas y en las actividades desarrolladas por los niños en el hogar; la

elevación del nivel cultural de la población, y la promoción general del laicado.

A la inversa, la educación religiosa confiada únicamente a los padres constituye un mito, y si bien un 6 por ciento ha optado por esta respuesta, no hay que olvidar que la mayoría de los que han respondido así son los que anteriormente se manifestaron por la inutilidad de aquélla.

FINES DE LA EDUCACION RELIGIOSA

Este tema presentaba dos opciones: la educación religiosa prepara para la frecuentación de los sacramentos hasta la adolescencia y para los grandes momentos de la vida; o bien, prepara a los jóvenes para ser fieles a la práctica de la religión durante toda la vida.

El 24 por ciento no respondió, lo cual no debe sorprender cuando se relaciona este porcentaje con el 53 por ciento que se manifestó en favor de la segunda opción, y el 23 por ciento que apoyó la práctica ocasional.

Fueron los más jóvenes los que más vacilaron: el 30 por ciento de los del grupo 15/20 años no opinó, mientras que los del grupo 21/24 años se decidieron más por la práctica ocasional (32 por ciento). Por lo que respecta a la fidelidad por toda la vida, si bien es deseada por el 38 por ciento de los del grupo de 21/24 años, lo es más aún por los del grupo de 15/20 años (51 por ciento), y más aún por los cuadros superiores (62 por ciento) y por los agricultores (59 por ciento) que, sea dicho de paso, son los que registran menos indecisiones (19 por ciento).

Los que aligieron como definición de la educación religiosa la adquisición de cierta moral de vida o la puesta en relación personal con Dios, se decidieron en un 55 y 75 por ciento respectivamente, por la fidelidad eterna. Lo mismo opinaron los que sostuvieron que la educación era indispensable (73 por ciento) y debía comenzar cuanto antes (65 por ciento) y los católicos prácticos (72 por ciento).

• **Reflexión:** La mayoría es partidaria de la fidelidad al cristianismo durante toda la vida y no solamente durante la infancia o para ciertos momentos de la vida. Si se tiene en cuenta el porcentaje del 53 por ciento de católicos que se consideran prácticos, esto significa que muchos de los que en Francia practican la religión en ciertas oportunidades (Semana Santa, Navidad, Pentecostés, etc.) se consideran fieles al cristianismo. Así, para mucha gente, ir a misa sólo de vez en cuando no significa faltar a las obligaciones del cristianismo. La frecuentación habitual de la iglesia se les representa como una cosa secundaria con respecto a la sujeción interior a la fe. De esta manera, existen en la parroquia muchos más cristianos de los que el sacerdote ve en las misas dominicales.

EDUCACION REALMENTE PROPORCIONADA

De las 1130 personas que declararon tener hijos de 5 o más años, el 86 por ciento declaró que éstos habían recibido o recibían educación religiosa (recordemos que un 82 por ciento se había manifestado favorable a la utilidad de la misma). Entre los católicos prácticos esta respuesta obtuvo un 97 por ciento de opiniones afirmativas, y un 85 por ciento entre los católicos no prácticos, un 74 por ciento entre los fieles de otras religiones.

• **Reflexión:** El 86 por ciento de los padres de niños de 5 o más años proporciona o han proporcionado educación religiosa a los mismos. Este porcentaje revela el impacto de la educación religiosa en la población francesa, siendo de notar que sólo el 5 por ciento de ese 86 por ciento se ha reservado la exclusividad de la educación religiosa de los niños.



Asistido por el Padre José L. Hernando el Obispo Auxiliar René H. Gracida oficia la Misa de la Vigilia Pascual a través de las cámaras del Canal 23. Esta misa se ofrece todos los sábados, a las

5:30 p.m. para aquellas personas que por enfermedad u otra causa grave se ven impedidas de asistir al templo.

'Compartimos con Cristo el triunfo de la Resurrección'

La misa televisada que todos los sábados se ofrece por el Canal 23 en idioma español fue oficiada la semana pasada por el Obispo René H. Gracida, quien al pronunciar la homilía correspondiente a la celebración de la Resurrección, expresó:

"Es mi deseo y mi esperanza que todos los hombres de buena voluntad sientan hoy en su corazón la alegría de aquel primer día de Pascua en que Cristo, resucitando de entre los muertos, conquistó la muerte.

EN ESTOS tiempos hay muchos que se sienten frustrados y desalentados por mayores o menores fracasos al contemplar el materialismo que invade nuestra sociedad; desalentados por los trágicos sucesos que diariamente ocurren en la escena nacional e internacional. En estos casos es alentador considerar y hacer nuestra esta verdad: La victoria de Cristo es nuestra victoria.

El resultado inmediato y permanente de la victoria de Cristo es la esperanza. Al completar Su misión redentora, Cristo dió a todos los hombres la esperanza de compartir con El los frutos de la Redención. Esta esperanza no es solamente para la vida futura; es para el momento presente, y nos alienta en todas las circunstancias de nuestra vida. Nos alienta si estamos tranquilos y nos alienta si padecemos soledad, enfermedad o sufrimiento; nos alienta si nos sentimos frustrados al contemplar el sufrimiento de nuestros hermanos — guerras, injusticias, familias destruidas, viejos que se quedan solos, madres que no pueden cuidar a sus hijos

porque tienen que salir a la calle a ganar el pan.

Todos los hombres compartimos un propósito común en nuestra vida: la búsqueda de la felicidad. Cristo nos ofrece, como fruto de Su Redención, la firme esperanza de alcanzar la felicidad. No una felicidad pasajera y transitoria, sino una felicidad permanente.

Esa felicidad que Cristo pone a nuestro alcance es la Fe, el tesoro más preciado, el que nada ni nadie puede quitarnos. Por la Fe tenemos la certeza de que Dios nos ama, que no estamos solos ni vamos por la vida como barcos sin rumbo. La Fe nos asegura que nuestra vida tiene sentido y propósito, no importa cuáles sean nuestras circunstancias. La Fe nos da ánimo para luchar por aliviar la pobreza de nuestros hermanos; a luchar por una mayor justicia para los que trabajan; a luchar para que todos los hombres se respeten y se amen sin distinciones ni discriminaciones. La Fe nos da ánimo para vencernos en aquello que nos hace daño y apartarnos de lo que nos lleva a la ruina moral y espiritual. La Fe nos da fuerzas también para aceptar con amor las circunstancias tristes e inevitables que a veces aparecen en la vida, utilizándolas como escalones para acercarnos más a Dios.

Ese es el triunfo de la Resurrección que compartimos con Cristo y la esperanza que puede llenar nuestra alma de paz. Quiera el Señor que la felicidad y el gozo de Cristo resucitado llene sus corazones en esta Pascua de Resurrección y permanezca con ustedes para siempre."

Aumenta el aborto en mundo comunista

Por MANOLO REYES

La familia es la piedra angular de toda sociedad. Decía Aristóteles que "aquel que no vive en sociedad es un dios o es una bestia".

Pero la familia contemporánea está recibiendo constantes ataques tratando de destruirla. No es solo ya el caso de las drogas, sino es también el aborto. Y este caso se

manifiesta no solo en el mundo libre, sino también tras la llamada 'Cortina de Hierro.'

Un minucioso estudio hecho por la OTAN — Organización del Tratado Atlántico Norte — revela que probablemente el 60 por ciento de los embarazos en la Unión Soviética, concluyen en el aborto.

Señala el estudio que los comunistas están sumamente preocupados con este problema porque el aborto y el uso cada vez más frecuente y generalizado de los anticonceptivos está reduciendo la natalidad en Europa comunista.

En la década de 1950 la Unión Soviética comenzó a suavizar su campaña contra el aborto, debido a que había bajado la tasa de mortalidad y los dirigentes rusos querían que la mujer se proyectara hacia la calle para tener más brazos para el trabajo esclavo en la economía del país.

Aparentemente el número de nacimientos en la Unión Soviética ha disminuído en forma considerable, y ahora, los dirigentes rusos, preocupados por la seriedad del problema, desean invertir el hábito.

La tasa de natalidad en la Unión Soviética bajó de 36 por mil en 1938 a 17 en 1970, según informa el estudio de la OTAN.

Señala dicho estudio que en la Unión Soviética así como en Europa Oriental la mujer está en condiciones cada vez más favorables para gozar de las actividades sexuales sin tener hijos, e inclusive, sin casarse.

El estudio declara que "la liberación de la mujer es un antiguo concepto Soviético". Pero que sin embargo tiene su contrapeso, en ciertas desventajas prácticas, que vienen sintetizadas en el dicho ruso: "El hombre carga con las responsabilidades. La mujer con los ladrillos".

Tanto los anticonceptivos, como fundamentalmente el aborto están agrediendo la familia de Europa Oriental. Pero quien lo inició fue precisamente la dirigencia política de la Unión Soviética.

El estudio declara que "se calcula que el 60 por ciento de todos los embarazos son abortados en Hungría. El mismo porcentaje se aplica a la Unión Soviética, el 44 por ciento en Bulgaria, el 36 por ciento en Checoslovaquia, y el 23 por ciento en Polonia."

Es notable que el índice más reducido de abortos está señalado por el estudio de la OTAN en Polonia. Precisamente la Iglesia Católica en Polonia encabeza la oposición al aborto y procura defender el concepto tradicional e histórico de la familia.

ULTIMAMENTE dijo el PAPA



CRISTO RESUCITADO: "¿qué es para nosotros la Pascua? ¿Qué debe ser? Un encuentro con Cristo. Un encuentro personal. La Pascua asume el aspecto de un hecho muy original, la importancia de un hecho muy interesante. ¿Cómo nos comportaríamos al encontrarnos con uno de los personajes que dominan la escena del mundo? ¿Qué le diríamos? ¿Le causaríamos una impresión mezquina y ridícula? ¿Cómo nos encontraremos con Cristo vivo, real, en su misterio pascual?" (Marzo 22/72).

ENCUENTRO INTERIOR: "El encuentro pascual con Cristo, debe ser interior, dentro de nosotros, en nuestra alma, en la celda íntima de nuestra personalidad, en la claridad de nuestra conciencia, en la impetuosa confesión de nuestra humildad, en la experiencia inefable de nuestra comunión con El. Muchas veces somos inexpertos, y con frecuencia niños, forasteros y enfermos incapaces de gustar de este lenguaje pascual. Pero lo importante es que el encuentro con Cristo sea en el ámbito de la vida interior. Gocemos de la interioridad de la pascua" (Marzo 22/72).

¿SOMOS LIBES? "El hombre vive hoy, fuera de sí, extrovertido, condicionado exteriormente. Si libre es aquel que es dueño de sus actos, nosotros podemos preguntarnos si somos libres, es decir dueños de nosotros mismos, cuando el ambiente, los vínculos sociales, la opinión pública, los intereses temporales, la moda, el lenguaje de los sentidos, nos obligan a vivir prescindiendo de nuestro espíritu. NO ES LA RELIGION LA QUE AHOGA LA LIBERTAD: ES MAS BIEN LA FALTA DE LIBERTAD LA QUE AHOGA LA RELIGION." (Marzo 22/72).

SOLUCION ILUSORIA: "Irlanda tiene hoy muchos problemas y el pueblo irlandés es profundamente consciente de la seriedad y urgencia de los mismos. Ante la despreocupación por estos problemas o ante retrasos deplorables, la tentación de acelerar su solución, incluso por medios violentos. Pero la violencia es una solución ilusoria. Difícilmente se podrá conciliar la violencia con la justicia que reclamamos y defendemos, sea como reacción a la injusticia o como medio para mantener el orden público. Con demasiada frecuencia, la violencia es más bien una expresión de la venganza. Y por eso se opone totalmente al espíritu cristiano que nos pide ir más allá de los límites de la estricta justicia y abrazar el mandamiento del amor fraterno a todos los hombres". (Marzo 6/72).

PAZ DURADERA: "Solamente sobre el fundamento de la justicia se puede construir una paz duradera. Si queremos que haya paz, debe haber primero justicia. Cada uno tiene un papel que cumplir. Hay que remover los obstáculos que se atraviesan en el camino de la justicia: desigualdades civiles, discriminaciones políticas y sociales, incomprensiones entre grupos o individuos. Debe haber un mutuo y permanente respeto a los demás: a sus personas, a sus bienes, a sus legítimas aspiraciones" (Marzo 6/72).

Condensado por P. ERNESTO MOLANO



La Romería Camagüeyana está siendo organizada para el domingo 16, de 1 a 6 p.m. en la Ermita de la Caridad. En la foto, el Padre Agustín Román con los esposos Francisco y Conchita Miranda, discutiendo los preparativos de ese ágape y jornada de oración de los camagüeyanos en exilio. Comidas típicas cubanas y muestras del folklore de la provincia de los tinajones, la tierra de Ignacio Agramonte, serán ofrecidas en la romería. Para más información llamar a los teléfonos 854-2404 y 854-2405.

LA VOZ
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Festival de Belén

Para los días 15 y 16 de abril el Colegio de Belén está organizando su 'Festival de la Sonrisa', en los actuales terrenos del colegio, 824 SW 7 Ave. Lo recaudado se destinará al programa de becas.

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"SE SOLICITA: Matrimonio de mediana edad que hablen español para vivir y trabajar como padres sustitutos de varones adolescentes en la residencia de muchachos cubanos (Cuban Boys Home). Sueldo \$350.00 mensual, mas cuarto y comida, seis días a la semana, plan de retiro, beneficios sociales y de salud seguro social. Aplique con Sra. Berson en el Catholic Service Bureau, Cuban Children's Program, telefono 649-8860, 1325 West Flagler Street, Miami."

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Theologians' manifesto is attacked by Cardinal

VATICAN CITY — (NC) — A Vatican cardinal reproached 33 European and North American theologians for encouraging popular resistance against "the Church's absolute Lords." He accused them of "a good dose of presumption," and dismissed them as non-serious theologians.

Cardinal Gabriel Garrone's reply was front-paged by L'Osservatore Romano, the Vatican daily, less than four days after the 33 theologians made their manifesto public. It was the first notice the Vatican newspaper took of the manifesto, which appeared in leading

dailies on both sides of the Atlantic.

Cardinal Garrone, a 70-year-old Frenchman who heads the Vatican Congregation for Catholic Education, saw the manifesto as a public appeal for resistance to decisions of the Pope and bishops.

"IT DISREGARDS entirely the fact that power in the Church is not a force that has to be counterbalanced with other forces, or even rejected, but a service of authority guaranteed by divine assistance," he said.

Urging Catholics not to despair over the Church's current crisis of leadership and confidence, the theo-

logians blamed the Church's present state on "the ecclesiastical system itself, which in its development has remained behind the times and still exemplifies numerous qualities of monarchical absolutism."

They advised Catholics not to remain silent, to do something themselves, to act together, to seek provisional solutions, and not to give up.

Cardinal Garrone raised doubts about the theological competence of the manifesto's signers.

"NO SERIOUS theologian could make a simple comparison between the watchfulness which authority must exercise over faith and discipline and the watchfulness which the faithful and theologians, too, can exercise for their part.

"What would happen in these days of general challenging of truths and fundamental values if they were left to the mercy of pressure groups that would like to force authority to alter them according to their tastes?"

"It takes a good dose of presumption to believe themselves the authentic witnesses of the Gospel against those who are responsible for the faith."

Cardinal Garrone observed that the thinking of some of the signers of the manifesto "is already well known." He said the manifesto contained ideas "which have been expressed repeatedly, almost in the same terms, in various writings."

Palm Sunday talk hit

(continued from page 10) quoting Prof. Israel Shahak of Hebrew University as saying that the Israeli annexation of East Jerusalem is "an immoral and unjust act."

Pastor Elson had chided Christians who justify Israel's control of Jerusalem on the grounds that it is a fulfillment of prophecy. He said the church founded after Christ's Resurrection became "the new Israel of God" and the only authentic Israel that a Christian can have.

Father Flannery and Msgr. Higgins wrote that Dean Sayre should have

checked his information, accusing him of feeding Christian self-righteousness and encouraging contempt for Israelis or Jews. They said that Prof. Shahak's views are distorted and "a singularly weak basis upon which to build a sermon."

"IS THERE not something very wrong with Christians employing anti-Zionist Jews to witness for them against Israel?" the two priests asked. "Is it not too close to the old anti-Semitic stratagem of using passages from the Hebrew prophets in order to scold Jews?"

They accused Dr. Elson of relying on outdated theology in saying that the church is "the only authentic Israel." As for current conditions in Jerusalem, they said:

"The situation in Jerusalem today is the best it has been in many years. For the first time in decades the holy places are open to all and protected by the government, and the city is an open one and at peace.

"Where were the critics from 1948 to 1967 when the situation left so much to be desired under Jordanian administration?"

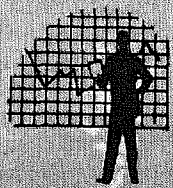
Gershwin program to be presented

An "Evening with Gershwin" featuring Thomas Wright, renowned concert artist and Gershwin specialist, will be presented, Saturday, April 8, at Miami-Dade Junior College, North.

One of the highlights of the college's Arts Festival being held April 7-16, the performance will be presented free of charge to the public in the Pawley Creative Arts Center Theatre at 8 p.m.

Wright, a professor of music at Florida State University, will include in his program "An American in Paris," "Rhapsody in Blue" and a medley of musical hits of the 20's and 30's.

Business Briefs



See Europe by camper

KLM ROYAL DUTCH AIRLINES, in cooperation with CAMPERENT INTERNATIONAL SYSTEMS, INC., Ft. Lauderdale, is offering a popular form of family travel, EUROPE BY CAMPER. The camping package includes a round-trip flight on KLM's 747B from New York to Amsterdam, where the traveler picks up the Chevrolet Club Van which serves as a hotel accommodation, kitchen and transportation. This includes sleeping room for up to five, an electric refrigerator, gas stove, bed linens and cooking and eating utensils.

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A change of name for FOOD FAIR, INC. has been approved by the real estate directors of the company. AMTERRE DEVELOPMENT INC. is the proposed name and needs the approval of the shareholders at a May 2 meeting in Philadelphia.

The change in name, it is hoped, will convey the full spectrum of property development of the company.

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SPACIOUS FORMAL CHAPELS
"The Hammer Family"
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WADLINGTON BROWN & COOPER Funeral Homes, Inc.
HOLLYWOOD'S OLDEST... MOST CONSIDERED FUNERAL HOMES
Paul Cooper
Catholic
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ACTIVE MEMBER OF LITTLE FLOWER PARISH!
140 So. DIXIE HIGHWAY
HOLLYWOOD / FLORIDA
PHONE 923-6565

THE VOICE WANT ADS



CALL Miami 754-2651 Broward 525-5157



ANNOUNCEMENTS

3 Cemetery Lot
4 adjoining plots, Catholic Section, Southern Memorial Park. \$1000. Call 989-7223, 624-6135.

5 Personals
HO-HO THE TV MAGIC CLOWN
Fun house-Ponies-Rides, for fund raising. 624-3945

Knights of Columbus, Marian Council 3757 Hall for rent for weddings and banquets. We also do catering. 13300 Memorial Hwy. No. Miami 893-2271.

Join the Third Order of St. Francis. "Lord make me an instrument of Thy peace..." so saith St. Francis. Write Box 1046, Ft. Lauderdale. 33302.

Lady would like to share her apartment with widow or working woman. 649-2641.

Koscot Kosmetics-Skin care Free facials and demonstrations. For appointments or product Think Mink call 624-3096.

Earn 30% on costume jewelry for your club or organization. Free door prizes. Emmons Jewelry, 685-2833.

13/Help Wanted Male-Female 13/Help Wanted Male-Female

DIRECTOR OF RELIGIOUS EDUCATION
FULL TIME POSITION
SALARY OPEN
Call Msgr. Reilly For Appointment
443-8389

7 School and Instructions

Tutoring — Certified teacher. English, remedial reading, phonics and 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.

11 Help Wanted Female

BE AN AVON REPRESENTATIVE!

It's an easy way to make money and have fun in your free hours. Call Alice Day, 961-7130.

TYPIST — Bi-lingual, must be good. 5 day week. Health and welfare benefits, pension plan. Write Box 142, The Voice, 6201 Biscayne Blvd. Miami, Fla. 33138.

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

12 Help Wanted Male

Assistant Administrator, High School, Submit Resume, Box 137, The Voice, 6201 Bisc. Blvd. Miami, Fla. 33138.

JANITOR

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

Catholic Association of Foresters needs more insurance agents throughout Florida to sell our excellent life insurance, hospitalization and disability income insurance plans. Will train. B. Vroom, P.O. Box 7, Orlando, Fla. 32802.

13 Help wanted Male/Female

Make money addressing envelopes for firms. For information, send stamped self-addressed envelope to L.J. Geier, 18911 N.W. 43rd Ave. Carol City, 33054.

"HELP WANTED: Mature Spanish-speaking houseparent (husband & wife) required for teenage Cuban boys' residence. Salary \$350.00 per month, plus room, board, six-day week, pension plan, health and welfare benefits, social security. Must have chauffeur's license with good driving record. Contact Mrs. Berson, Catholic Service Bureau, Cuban Children's Program, telephone 649-8660, 1325 West Flagler Street, Miami."

20 Household Goods

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

21 Miscellaneous for Sale

Boys dress jackets, 14 slim, and 17 slim. Like new, \$5. each. Metal roll-a-way bed \$20. 2 clocks, 2 irons, antique plates. 448-7823.

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.

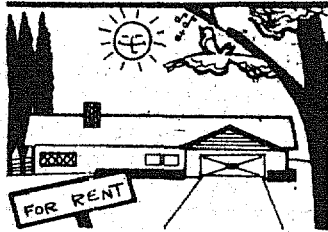
25 Tool Rentals

Over 100, Low Rental Tools SMITTY'S Hardware & Paint Co. 12320 NW 7 Ave. 681-4481

28 Mobile Homes/Campers

Travel trailer. Norris 25 ft., 1968. Roof air cond., excel. cond. Many extras. For appt. 448-2196, 443-9787.

Lake Surprise, Key Largo. Mobile home, furn. lot, 60' x 100' Ramp, pier, fence. \$13,000. 379-6203, 649-2941, eves.



RENTALS

40 Apartments for Rent

Gorgeous furn. apt. \$185 with utils. 3 bedroom, 2 bath house, unfurn. \$225. Angela Daley Realtor 891-6212

227 N.E. 2 St. Near Gesu, furn. effcy's, bedroom apts. Utilities Adults. Johnson Apt. Hotel. 374-4015

NATIVE SUN oceanfront resort motel 1950 S. Ocean Blvd. Pompano Beach. Directly opposite Our Lady of Assumption. Hotel rooms, efficiencies, apartments. 305/942-2800.

41 Homes for Rent

Quiet living. 1 bedroom, furnished duplex, North Miami Beach \$150. Mature couple, no pets. Near Bus, stores. 947-6262

B-Homes to share

Share my home with congenial woman on social security. Reasonable. 759-2820.

42A Room Wanted

Room wanted in Greater Miami for insurance Salesman. Write B. Vroom, P.O. Box 181, Ft. Lauderdale, Fla.

51 Lots and Acreage

Port Charlotte waterfront home site, ready to build. Phone (Ft. Laud.) 763-3708, eves. or weekends.

52 HOMES FOR SALE

Ft. Lauderdale

St. Clement Parish

2 bedroom, 2 bath apartment, \$19,900. Walk to Church and 3 shopping centers. Assume mortgage. Beautiful eatin kitchen, frost-free refrigerator, wall to wall carpets, drapes. Truly your dream at a fantastic low price. Please call before coming to Lauderdale.

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Southwest

TO BUY, SELL, RENT SOUTHWEST PROPERTIES MULLEN REALTOR 261-1331

Northeast

DREAM HOME NEAR BAY VA or existing 6 1/2% loan. Custom built 3 bedrm, 3 bath CBS Din. rm, Fla. rm. BI kitchen, Central air, heat. Big garage. FIEBER REALTY REALTOR 757-4966

Northeast

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ST. ROSE OF LIMA

3 bedroom, 2 bath, double garage, Huge screen pool and patio. Assume mortgage. A buy at \$36,000.

Also BREEZESWEPT IN \$30's Aircond. 3 bedrm, 2 bath. New Fla. room. Carport. No qualifying. \$5000 down.

ANGELA DALEY, REALTOR 713 N.E. 125 St. 891-6212

Northeast

NEW 3 BEDROOM 2 BATH. AIR COND. GARAGE. PATIO. 225 N.E. 152 ST.

WATERFRONT - NEAR BAY (OFF 79 ST. CAUSEWAY) New custom-built 2 bedroom, 2 bath, large family room, dock, davits. \$53,900.

CARMINE BRAVO REALTOR 754-4731

New 3 bedroom, 2 baths, air cond. garage, patio 225 N.E. 152 Street.

Hollywood

1 YEAR OLD DUPLEX

2 bedroom, 1 bath each side. Stoves and refrigerators. Good income, good terms.

J.A. O'BRIEN REALTOR

6326 PEMBROKE ROAD 989-2096 Eves. 989-1902, 983-8427, 989-5998

58 Real Estate Wanted

Large family accustomed to country living transferred to Miami area. Would like to purchase home with big yard, North Dade or South Broward. Low Down Payment. Older frame home considered. Write: Owner, 2321 Kentucky St., W.P.B. 683-0914.

55 Out of State Properties

BOONE, N.C. - College area 2 lots, 50 x 270. \$2200. each. Owner, Hollywood 923-9629

Real Estate

Philip D. Lewis, Inc.

Commercial Properties

NO. PALM BEACH COUNTY 31 WEST 20th STREET Riviera Beach • VI 4-0201.

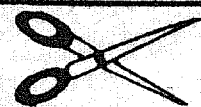
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Custom made canvas awnings. Carports, Patio Awnings, Canopies, Rollup Curtains. Free estimates. Oscar Awning 681-2762.

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FIRST QUALITY CARPENTRY Panelling, ceiling, doors, locks, repairs. Call Claude. 448-7252.

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Steamclean on premises, done approx. 4¢ more than conventional methods. Steamaster Carpet Specialists - 223-3082

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GUARANTEED ELECTRICAL WORK AND REPAIRS, REASONABLE 371-9074.

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Black hammock top soil. Lawn sand, fill, mason sand and driveway rock. 854-0951.

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MIAMI LAWN MOWER CO. Authorized Service and Parts Fertilizers - Sharpening - Welding TWO STORES TO SERVE YOU 27 S.W. 27th Ave. Call 642-6515. 20256 Old Cutler Rd. Call CE 5-4323.



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ANYWHERE, ANYTIME Moving, Packing, Storage CALL HAL 821-7845

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LOWEST PRICES. RELIABLE MOVERS PADDED VAN LIFT GATE. INSURED NA4-3406.

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18 years in Miami. Interior and exterior. Also general repair, patch plaster, kitchen cabinets, furniture exoertly sprayed in your home. 756-3916 or 751-4389.

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CONNIE'S SEPTIC TANK CO Pumpouts, repairs, 24 hr. service 888-3495.

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Lumen de Lumine Join the 3rd order of St. Francis for true peace. Write Box 1046, Ft. Laud. 33302.

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BRADY POOLS - Maintenance, chemicals, and repairs. Service twice weekly or weekly. Broward Co. only 923-5965.

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CUSTOM-MADE SLIPCOVERS. MADE WITH YOUR MATERIALS OR OURS. 861-1482, ANYTIME.

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Good work, reasonable price, free estimate. 624-4252

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New Venetian Blinds OLD BLINDS - REFINISHED REPAIRED - YOUR HOME STEADCRAFT 1151 N. W. 117 St. 688-2757

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Patio screening - Custom Screen Doors Glass Sliding Door - Fast Service - Fair Prices ALL WINDOW CO. 666-3339, 7813 Bird Road.

WINDOW & WALL WASHING

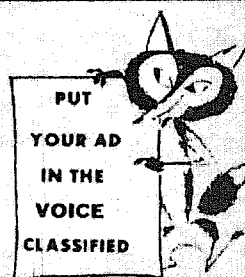
Windows washed, screens, awnings cleaned. Wall washing. Al Dee (Member St. Mary's) 757-3875 or 751-2580.

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PLUMBING

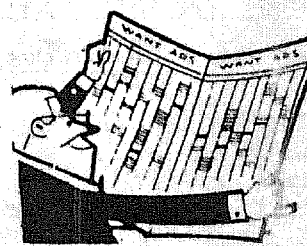
RINGEMANN PLUMBING SERVICE Plumbing Repairs Licensed & Insured CALL 635-4516



MAIL AN AD

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PHONE _____

3 LINE MINIMUM
COUNT 4 WORDS
PER LINE

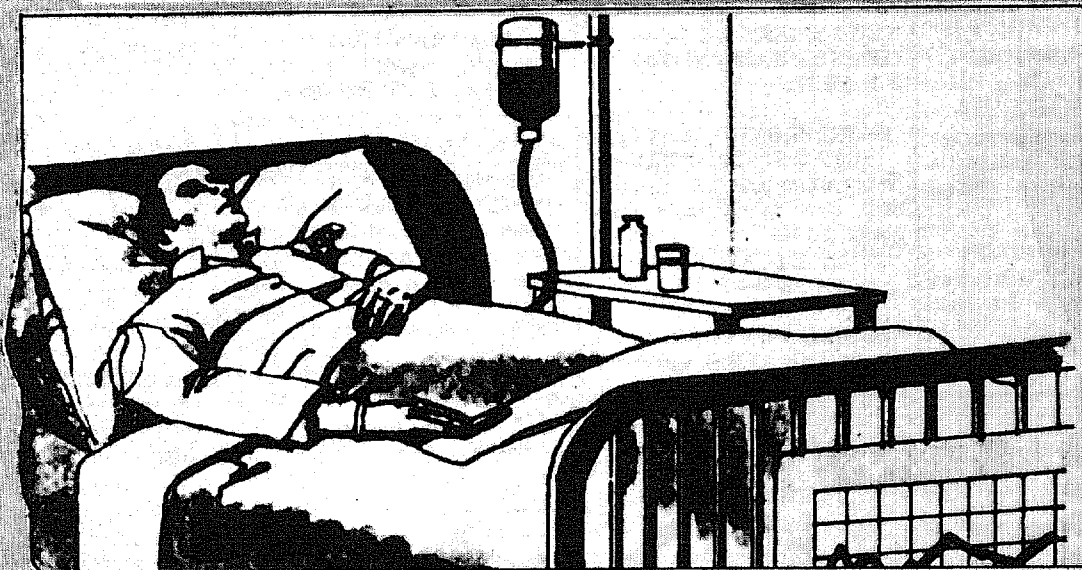


RUN AD _____ TIMES
START AD _____ CLASSIFICATION _____

MAIL YOUR AD TO:

VOICE CLASSIFIED P.O. Box 1059 MIAMI, FLORIDA 33138

IMPORTANT MESSAGE FOR CATHOLICS ONLY!



Will you be the 1 person in 7 who will be hospitalized this year?

WILL YOUR PRESENT INSURANCE PAY ALL YOUR FAMILY'S BILLS SHOULD ILLNESS OR INJURY STRIKE?

Give your family the protection they need! Join now with your own Catholic Fraternal

HOLY FAMILY SOCIETY

A NON-PROFIT FRATERNAL BENEFIT INSURANCE SOCIETY

Pays cash directly to you

(... NOT to the hospital or doctor)

Pays from \$50⁰⁰ up to \$300⁰⁰ per week

Depending on the plan you select.

EXTRA CASH IN ADDITION TO ANY OTHER INSURANCE YOU MAY HAVE!
... and the CASH is **TAX FREE!**

Benefits begin from the first day of hospital confinement due to accident and from the fourth day due to sickness.

Choose only the coverage you need — from \$50 to \$300 per week in units of \$50

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- No medical exam required
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Protection at a cost so low, only your own non-profit fraternal society could offer it!



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