

'Stop abortion', is plea made at pro-life rally

By MARJORIE L. FILLYAW
Local News Editor

Numbers didn't "tell the story" but the participants who represented thousands of Florida voters who are against liberalized abortion did, during last Sunday's Pro-Life Prayer Rally held at the Torch of Freedom in Miami's Bayfront Park.

With a constant stream of people, predominantly youth, coming and going during the two-hour program led by religious leaders of Catholic, Protestant and Jewish faiths, and laity representative of the English, Spanish-speaking, and Black communities in Dade County, the changing crowd numbered about 200 persons at all times throughout the afternoon.

Thronged demonstrators carried placards bearing such slogans as, "Stop Abortion Demands;" "Adoption Yes - Abortion No;" "Don't Legalize Murder;" "Human Life Is Sacred;" and "Keep Your God-Given Right-Life."

THE CROWDS included not only South Floridians but members of the central Florida Right-to-Life Committee from Orlando. Canon Theodore Gibson, pastor of Christ Episcopal Church, reminded citizens,

that "When our representatives act other than we would have them act, we should let them know."

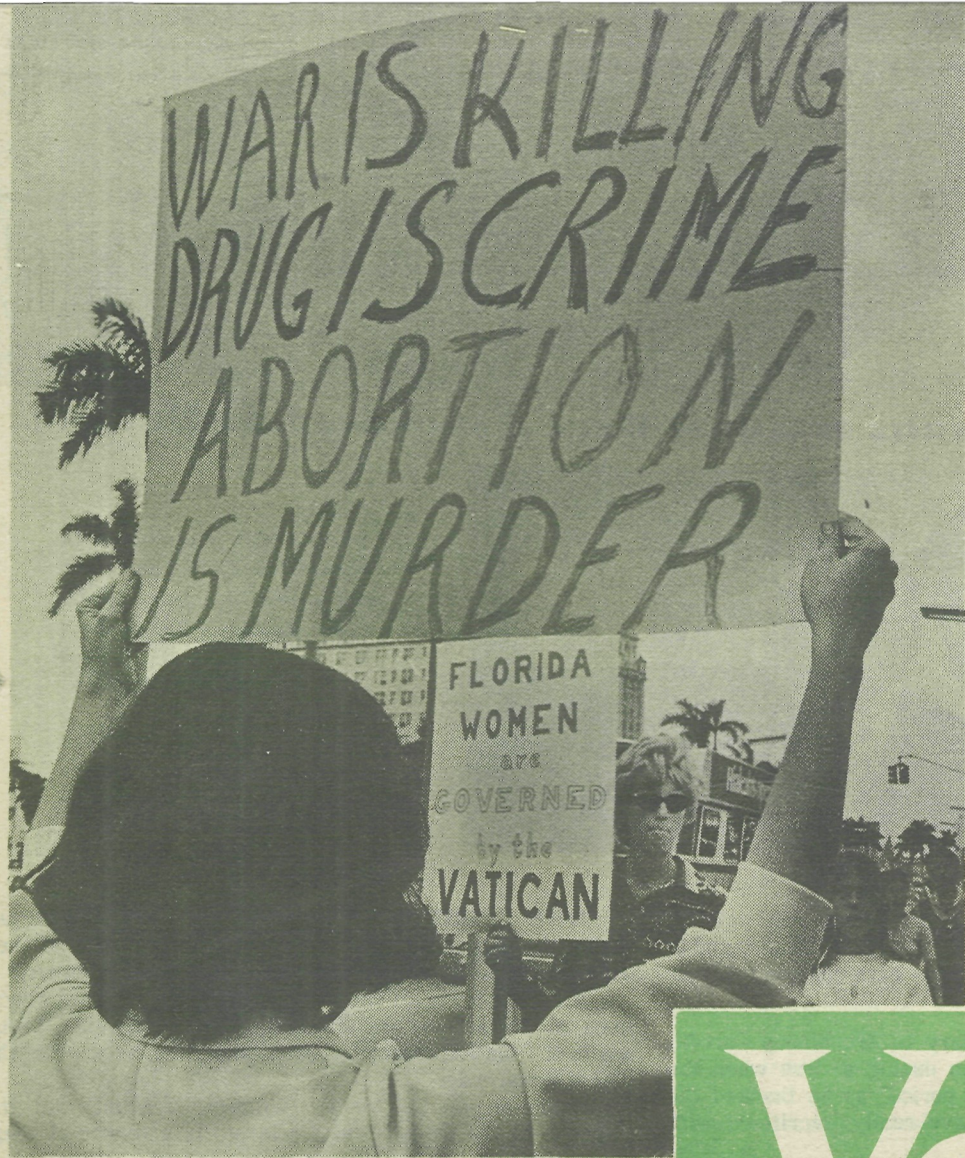
Canon Gibson, a long-time community leader, said, "We feel that each man has the right to life and that regardless, each man born into the world is put here for a purpose. We cannot be so bold as to take out of this world any person without having given him an opportunity to find out what that purpose is."

"Each person," the Black minister continued, "individually, has the right to the 'Tree of Life.'" He reiterated that legislators should be informed of the feelings of the voters.

As members of Population Zero Growth led by Mrs. Joyce Tarnow appeared at the edge of the crowd and walked up and down the sidewalk carrying signs which read, "Florida Women Are Governed By the Vatican;" "Compulsory Pregnancy Is Un-American;" and "I'm Not Here To Make Babies for You;" Rabbi Phineas D. Weberman of Ohev Shalom Synagogue, Miami Beach, chose passages from the 71st Psalm for a Scripture reading.

After explaining to "The Voice" that some 20,000 Orthodox Jews in South Florida oppose abortion, the Rabbi quoted from the 71st Psalm which reads in part: "In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me, and deliver me; incline your ear to me, and save me. Be my rock and my fortress. O my God, rescue me from the hand of the wicked, from the grasp of the criminal and the violent. For you are my hope, O Lord; my trust, O God, from my youth. On you I depend from birth; from my mother's womb you are my

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DEMONSTRATORS during Pro-Life Rally included anti- and pro-abortionists. Mrs. Leyda Vazquez holds placard in foreground while Mrs. Joyce Tarnow, local coordinator of Zero Population Growth, faces her.



Abortion question remains unsolved as Legislature enters final weeks

Will a new abortion law be passed during the current session of the Florida legislature?

Will Florida be saddled with the primitive common law on abortion which is even more vague, indefinite and uncertain than the former abortion statutes which were declared unconstitutional by the State Supreme Court?

These are the questions being asked by legislators and voters alike as the time draws near for adjournment of the State Legislature on March 31.

Following the Senate's passing of a restricted abortion measure on March 9, the proposed bill was read on the floor of the House of Representatives on Tuesday and was sent to the House Rehabilitative and Health Services Committee.

WITH PROPONENTS of "abortion-on-demand" continuing their campaign for an unrestricted abortion law, there was speculation Wednesday in legislative circles that the Senate bill may be "killed" in the committee or heavily amended and returned to the Senate.

Abortion in the first 20 weeks of pregnancy in an approved medical facility by a physician under certain conditions would be provided by the Senate Judiciary-Criminal Committee substitute for SB 284, which was passed by the Senate in a vote of 35-11.

The measure provides for abortion of a woman domiciled in Florida with the written consent of the mother and the father unless husband and wife are living apart or with the written consent of a parent or legal guardian if the pregnant woman is under 18 years of age and unmarried; in cases of forcible rape or incest; if continuation of the pregnancy "would gravely and seriously impair the physical or mental health of the woman;" or if to a reasonable degree of medical certainty the continuation of the pregnancy would result in the birth of a child with a grave and serious mental or physical defect.

THE BILL further states that approved

medical facilities or any persons may not be required to participate in abortions and will not be liable for refusal.

The common law to which Florida could revert if the legislature fails to pass new abortion legislation makes it a misdemeanor to operate upon a pregnant woman for the purpose of procuring an abortion if the woman is actually "quick" with child.

Black's Law Dictionary (4th Edition, 1957) defines "quick" as meaning "living; alive," according to the Florida Supreme Court ruling which also stated that this statute (Fla. Stat. 775.02) "is hardly adequate under present day standards to properly protect society."

Florida Justice Joseph Boyd, who dissented on the Feb. 14 decision, noted in his

opinion that "There are no statutory guidelines or modern cases defining the common-law offense," and pointed out that "We are left with a law more vague and antiquated than the statutes stricken."

IN A recent interview with The Voice, some of South Florida's leading physicians termed the use of the word "quickening," which medically means when the mother first feels fetal life, as even more obsolete than the statutes stricken by the state supreme court.

Obstetricians emphasized that some pregnant women feel life earlier than others while some never experience it and pointed out that the fetal heartbeat can be heard as early as eight weeks.

Teaching stressed on divinity of Christ

By JAMES C. O'NEILL

VATICAN CITY — (NC) — The Vatican's Doctrinal Congregation, the Church's watchdog of faith and morals, warned that those who question the full divinity of Jesus Christ are "far from the true faith."

In its warning, a declaration entitled "Regarding the Safeguarding of Faith in the Mysteries of the Incarnation and of the Most Blessed Trinity From Some Recent Errors," the congregation did not name names and did not use the words "heresy" or "condemn."

The declaration, issued March 9, was ratified, confirmed and ordered promulgated by Pope Paul VI Feb. 21.

WITHOUT specifying the theologians involved, the declaration uncompromisingly affirmed the Church's traditional teaching on the fullness of Christ's divinity and on the eternal existence of the Trinity. It turned its

back on recent currents of theological thought that question Christ's divinity from all eternity or which center Christ's divinity in His humanity. The declaration states that if the eternal divinity of Christ is abandoned, then as a result there arises doubt about the eternal Trinity.

The Doctrinal Congregation called on the bishops and preachers in the field of the sacred sciences to preserve and teach the dogmas on Christ's divinity and the Trinity faithfully.

"THE MYSTERIES of the Incarnation and of the Trinity must be faithfully preserved and taught. That is, as expressed in the conciliar documents... they are mysteries which belong to the immutable truth of the Catholic faith," the congregation said.

The declaration said that three "recent errors" that are "clearly opposed" to the faith are opinions which hold: • It has not been revealed

and known that the Son of God exists, in the mystery of God, distinct from the Father and the Holy Spirit;

• The notion should be discarded of a single person of Jesus Christ, born before time of the Father as regards divine nature and in time of the Virgin Mary as regards human nature;

• The humanity of Jesus Christ exists not as assumed in the eternal person of the son of God, but rather in Himself as a human person, and that the mystery of Christ can be said to consist in the fact that God, who reveals Himself, can be said to be present in the highest degree in the human person of Jesus.

The declaration stated also that "those who hold those opinions remain far from the true faith in Jesus Christ, even when they assert that God's presence in Jesus results in His being the supreme and definitive ex-

(CONTINUED ON PAGE 22)



LEGEND has it that St. Patrick, whose feast day is observed today (Friday) banished toads and reptiles from Ireland but reports that may be true point out that no snakes existed in Ireland for generations before the popular saint brought Christianity to the island. One church historian claims that the legend is an outgrowth of St. Patrick's "preaching the Gospel and founding the churches, driving evil out of the hearts of men."



Español 23, 24, 25

Know Your Faith 14, 15

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

New church of St. Lucy to be blessed March 25

HIGHLAND BEACH — The new Church of St. Lucy will be dedicated by Archbishop Coleman F. Carroll at 5 p.m., Saturday, March 25, at 3510 S. Ocean Blvd.

Mass will follow in the new church, of which Father Patrick Slevin is pastor.

ABCD preliminary report in; further efforts are urged

Pastors and laymen working on the Archbishop's Charities Drive were urged last Thursday by Archbishop Coleman F. Carroll to increase their efforts in order to insure that the ABCD would reach its goal so that it may continue to bring help to all those who are assisted by its many charitable programs.

At a preliminary report meeting of pastors at the Archdiocesan Hall near St. Mary's Cathedral, Miami's Archbishop commented each of those "who have been laboring to make the 1972 campaign a success."

THE MAIN success of the drive this year, as always, the Archbishop said, is a result of the efforts of the pastors and their assistants. "The response of the laity is an example of their commitment to manifesting their love of Christ in the world today. I commend all of you for your efforts in response to the cry of the poor and the needy."

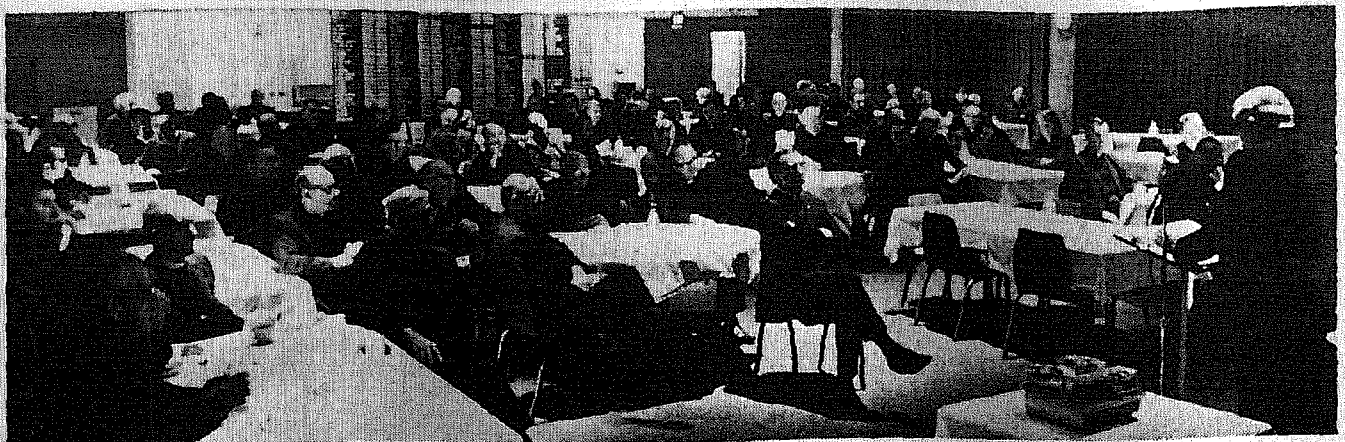
Early pledges amount to \$1,672,150, the Archbishop said, as he disclosed that a minimum of \$2 million would be required to meet the pressing requirements of the ABCD.

Pointing out that it would be necessary to continue efforts to make the charities campaign a success, Archbishop Carroll reiterated that the ABCD has not lately been involved in building programs but that its main thrust has been toward setting the operational costs of the charitable institutions and programs of the Archdiocese.

This year alone, it is estimated that the operational deficit for the Archdiocesan Catholic Service Bureau is expected to be as high as \$750,000. Regional offices of the Miami bureau are operated in Fort Lauderdale, West Palm Beach, Key West and Naples.

"Little did we realize several years ago that the drug problem would be so rampant and would call for immediate, comprehensive programs to help solve the needs of the community's drug addicts, most of whom are quite young," the Archbishop said.

THIS IS NOT the only social need that has come to the fore in the past years. "No matter what the need, the Catholic Church must be in the forefront in helping everyone.



Preliminary Results of ABCD Were Announced At Meeting.



1972 ABCD is discussed by Archbishop Coleman F. Carroll with Msgr. James F. Enright, Auxiliary Bishop Rene H. Gracida and general chairman, William McBain.

"Certainly, one of our major concerns has been to bring help to the retired aged who are living on fixed incomes and to those who require the services of day care centers for their children."

Bishop Rene Gracida, Auxiliary to Archbishop Carroll, emphasized that the drive began during a time when the nation was in an economic low period, as he thanked the pastors and the people "who have really sacrificed with generosity."

Father John J. Nevins, Archbishop's coordinator for the ABCD, stressed that "Christian faith and philosophy convey to us that Charity is the root of all virtues, the mother and form of each one of them, and that no other virtue can be had without it."

"THE SPIRITUAL motivation has been evident all during the campaign and our people have proven that they truly see Christ in the needy and have responded generously."

"Charity, being all-embracing, must pervade all our decisions, all our actions and all living," the priest said. "In the words of Pius XI, 'social charity should be, as it were, the soul of social order.'"

Chairman of the drive, William McBain, said the response of the priests and the laity "is a source of deep, personal inspiration."

"Truly, our Catholic people are responsive to the needs of the poor," McBain said, as he thanked all individually for their work "for the poor, the sick, the hungry, the aged, the retarded, the unwed mothers, and for so many others in need who are assisted by the Archbishop's Charities Drive."

New effort launched to stop pornography

A new campaign and concerted effort to rid the Greater Miami area of pornographic films and books was launched this week by Dade's State's Attorney's Special Task Force on Pornography.

Miami Beach attorney Leonard Rivkind, who heads the Volunteer Task Force organized just a year ago by State Attorney Richard Gerstein, told The Voice that pornography has "escalated during the past few months" in this area while Task Force attorneys were occupied defending cases which had been successfully prosecuted but were appealed to higher courts.

HE POINTED OUT that several new "adult" book stores have been inaugurated in sections of Dade County where their establishment is a "first."

Last Saturday, Leando Echarte, 59, of 1447 SW 17 Ter., manager of the Second Ave. Art Theater, NE 79th St. and Second Ave., was arrested and charged with possession and showing of obscene films after Rivkind and Metro deputies had viewed the films the afternoon before.

The theater is reportedly owned by Bernard Rose, whose two other theaters on NE 79th St., Twin Art Theaters 1 and 2 have been closed and padlocked by court order since last September.

Jack Friedman, who was manager of the Second Ave. Art Theater last September, was convicted of violating the state's anti-obscenity laws when a two woman, four-man jury found him guilty during Dade County's first trial by jury in an obscenity case.

Visiting Criminal Court Judge Harry Coe from Tampa, barred him from accepting employment at any theater where "skin-flicks" are shown. Miami Beach attorney Norman Schwarz, was the prosecuting attorney.

MEANWHILE on Saturday, Metro deputies also arrested employees of two adult book stores in the Little River area, on charges of possession of pornographic material with intent to sell. Arrests followed seizure of a limited number of books on display in the stores.

On the same day Marvin Kofsky, operator of Dan's Bookstore, 131 SE First Ave. was arrested by City of Miami police and charged with the sale of pornographic film.

Last week For Adults Only, Inc., located at 16511 NE Sixth Ave. was denied a rehearing by the District Court of Appeal. Last May Muriel Schwartz, president; Harvey Dietch, secretary-treasurer; and the firm's agents, servants and employees were permanently enjoined by Circuit Court Judge Joseph Nesbitt from the sale of certain material, magazines, photographs and related items. Attorney Stanley Angel, another

member of the Task Force was the prosecuting attorney.

Scholarships upped

NOTRE DAME, Ind. — (NC) — A \$3 million scholarship fund for minority students has been established at the University of Notre Dame here.

Holy Cross Father Theodore M. Hesburgh, Notre Dame president, said Feb. 22 that the endowed fund will provide a stabilized source of minority student awards.

OFFICIAL

Appointment

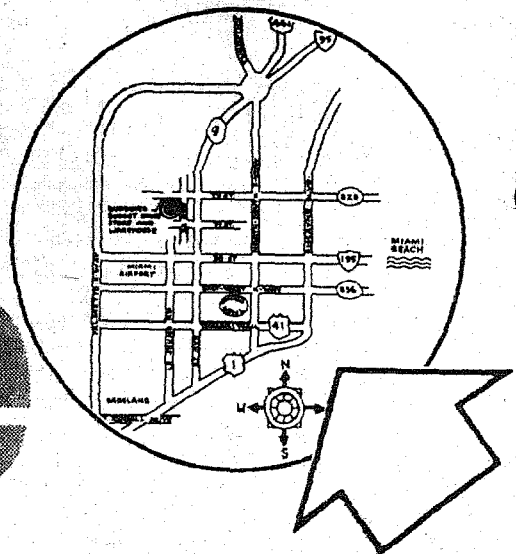
Archdiocese of Miami

Upon nomination by the Very Reverend Matthew J. O'Rourke, S.S.J., Superior General of The Josephite Fathers in Baltimore, Md., Archbishop Carroll has made the following appointment:

THE REVEREND RUPERT A. MacDONALD, S.S.J. — to Pastor, Holy Redeemer Parish, Miami, effective March 15, 1972.

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Archdiocese of Miami Weekly Publication

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Presidential commission asks population control

By LOUIS A. PANARALE
WASHINGTON — (NC)

The Commission on Population Growth and the American Future has recommended to President Nixon and to Congress that the nation adopt a deliberate policy for population control.

In submitting the first of a three-part final report, the commission warned that continued population growth will commit the United States to:

"MORE RAPID depletion of domestic and international resources, greater pressures on the environment, greater dependence on continued rapid technological development . . . and a more contrived and regulated society."

Part One of the report was released by the commission March 10 at a news conference here attended by major newspapers, news services and television networks.

This part focused on the national impact of population growth and distribution upon government services, the economy, the environment and natural resources.

The commission said recommendations on population control would come in another part of the report based on the finding of Part One.

John D. Rockefeller 3rd, chairman of the commission, said the report was issued "in the hope that our findings and recommendations will stimulate serious consideration and response by all of our citizens to an issue of great consequence to present and future generations."

"IN DOING SO we would stress that in all of our deliberations our guiding objective has been the enrichment of human life, not its restriction. In advocating a national population policy, we seek to assure greater opportunity for all our citizens so that each may attain his full potential with respect and dignity," Rockefeller said.

When asked what the commission's stand is on birth control and legalized abortions, Rockefeller deferred comment. He said those matters would be discussed when the commission releases its recommendations.

He was also asked if he expected the commission's report to stir up opposition from the Catholic Church. He paused for a moment and then said: "Let me say that we hope not."

Rockefeller said recommended controls for population growth should be "purely voluntary controls" as opposed to governmental mandates.

HE SAID ideally there should evolve a nationwide population control policy with "action at many levels," including cooperation from

individuals.

Rockefeller said he was impressed by the "unanimity" within the commission's 24-member panel in compiling the report "even though we approached the problem from different backgrounds."

The Commission on Population Growth and the American Future was established by Congress in March 1970, at the suggestion of President Nixon.

MORE THAN 100 leading scientists and experts on economic, environmental, governmental and social problems were enlisted to assist in the commission's program of inquiry.

Rockefeller pointed out seven principal conclusions that he said the commission reached after two years of research and deliberation. In brief, the conclusions were:

(1) "Population growth in this country should be regarded neither as a crisis nor with complacency. Alarm or indifference are both inappropriate responses. While our birthrate has been declining recently, there is no assurance as to its future course . . ."

(2) "Because of the pervasive impact of population growth on every major facet of our lives, the Commission believes that the time has come for the United States to adopt a deliberate population policy . . ."

(3) "The Commission concludes that in the long run no substantial benefits will result from further growth of the nation's population. Rather, it is our view that population growth of the current magnitude has aggravated many of the nation's problems and made their solution more difficult . . ."

(4) "The nation has nothing to fear from a gradual approach to population stabilization. We have looked for, and have not found, any convincing economic argument for continued national population growth . . ."

(5) "The Commission believes that slowing the rate of population growth would ease the problems facing government in the years ahead. Demands for governmental services will be less than would otherwise be, and resources available to finance governmental activities greater . . ."

(6) "We must face the fact that Americans have suddenly become a metropolitan people . . . Migration is from low-income rural areas to great metropolises and from inner cities to suburbs . . ."

(7) "The Commission believes considerable benefits would result over the next 25 to 50 years by a prompt reduction in population growth. This conclusion emerges with particular clarity with regard to water, agricultural land, and outdoor recreation."



A drug pusher sells his wares openly on a street corner in a slum section of New York City. With the rapid increase in narcotics addiction, such sights have become a common occurrence. This particular pusher, whose face has been purposely obscured, reportedly was later convicted for selling drugs.

'Hooked on drugs' called serious sin

VATICAN CITY — (NC) — Getting hooked or high on drugs is seriously sinful, according to a staff-theologian of the Vatican weekly, "L'Osservatore della Dome-

nica." He said, however, that it is not a "grave guilt" to take small doses once in awhile that do not lead to addiction, but warned that there is a moral obligation to avoid drugs, alcohol or tobacco that "harms our body and mental faculties."

IN HIS article in the March 12 issue of the weekly, the theologian, Father Gino Concetti, did not condone the use of drugs. He illustrated his commentary with vivid descriptions of the evils brought about by drugs and his statement that a small amount of drugs does not add up to a grave guilt was more of a moral distinction.

The Church, he said, collaborates with the war on drugs waged by civil authorities "by reminding everyone of their duties toward their own body and soul."

"Nothing will be effective (in this war on drugs) unless everyone makes it a matter of conscience that drugs must be rejected as something which debases one's human and Christian personality," he said.

Regarding the occasional use of drugs, the theologian said:

"Taking drugs simply for snobbishness, curiosity or enjoyment always involves

Britons urge

internment end

LONDON — (NC) — Twenty-three prominent Britons, including art historian Kenneth Clark and novelist Graham Greene, have urged ending detention without trial for suspected terrorists in Northern Ireland.

Guess what real happiness means

NEW YORK — (NC) — Happiness means being religious, according to a staff-theologian of the Vatican weekly, "L'Osservatore della Dome-

nica." That's what Batten, Barton, Durstine & Osborn (BBDO for short), a Madison Avenue advertising agency discovered when it asked people if they were happy.

The survey showed, according to BBDO, "People who claim to be 'very religi-

ous' were 12 times more likely to be very happy as unhappy."

"Or putting it another way," the agency said, "unhappiness is approximately five times higher among non-religious people than among people who claim to be 'very religious.'"

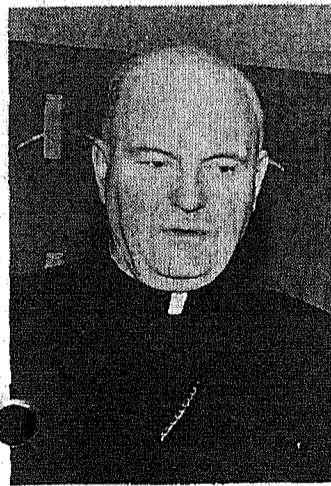
THE SURVEY showed that 42 percent of the "very religious" persons interviewed said they were very happy. Only 18 percent of the non-religious said they were very happy.

Only 8.5 percent of the persons questioned said they were "not too happy." Most — 59.5 percent — said they were "somewhat happy" and 32 percent said they were "very happy."

The survey studied the relation of several factors — including income, age and sex — to happiness. "Religion," the agency said, "proved to be the element which correlated most highly with happiness."

The survey also showed women are happier than men, young adults (18 to 34) are the happiest age group, and members of the middle class are happier than the rich and the poor.

The results were based on phone calls to 402 adults in the Northeastern U.S. The survey used a research technique developed by social psychologists at the University of Chicago.



Cardinal William Conway of Armagh, Roman Catholic Primate of All Ireland, talks to the press about the situation in Northern Ireland shortly after his arrival at New York's Kennedy International Airport. The prelate was en route to Gulfport, Miss. to dedicate a new church and to other areas of the South to visit Irish priests and nuns.

Family planning stamp held invasion of privacy

WASHINGTON — (NC) — A postage stamp celebrating the family planning movement — complete with a sketch of a husband, wife and two children — has been called "an unwarranted interference" in family life.

The criticism came from Msgr. James T. McHugh, director of the Family Life Division of the U.S. Catholic Conference.

The stamp, which will be released March 18, "endorses the two-child family," he said, "and thereby supports the position of those who urged the government to adopt policies that will put pressure on married couples to limit family size to two children."

Msgr. McHugh also criticized a post office press release which says the stamp "will serve as a reminder to all members of society of the current world environmental situation."

"Family planning," Msgr. McHugh said, "is not the primary solution to pollution problems. In fact, such simplistic suggestions as



this only tends to distract people from the more serious proposals of stricter anti-pollution controls and self-restraint.

"This kind of moralizing on the part of the Post Office Department is beyond its competence and is an unwarranted interference into the private decision-making domain of married couples."

The simple stamp carries a sketch of a family and the words "family planning."

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Stop abortion is plea made at pro-life rally

(CONTINUED FROM PAGE 1)
strength: constant has been my hope in you . . ."

As priests, Sisters, Legion of Mary, CYO, ACCW, CFM members listened Coral Gables Commissioner and attorney, Robert Brake pointed out, "Our opponents know that these unborn children are living. At six weeks that child has a brain — so when the infant is torn limb from limb in an abortion he feels it."

CITING an article in the "Wall Street Journal" which related a new polio vaccine is made from the cells of aborted babies, Brake declared, "We, here in Florida, have a lot of work that can be done to take care of 'unwanted' children. They are not 'unwanted' — it's just a case of getting them into homes where people want them and love them."

He urged legislators in the Florida legislature to turn their attention to a study made last year on adoptable children. "Turn your attention to the reports of your own staff," he urged Florida lawmakers, "and turn your thoughts to adoption instead of abortion."

Auxiliary Bishop Rene H. Gracida in his opening invocation prayed, "Almighty God, Eternal Father, you have revealed that human life is sacred in your sight. You have given to all governments the right and duty of protecting the lives of all innocent persons.

Further, you inspired the founding fathers of this great nation to guarantee to all the protection of their lives through the due process of law.

"RECOGNIZING that there are some in our society who would undermine these safeguards to life, we ask you to bless our efforts to defeat the proponents of abortion, euthanasia, or any other form of murder, and to help us promote respect for all forms of human life and to assist those who are tempted to use these illicit means to cope with life's problems and crises. This we ask with faith and confidence in your Providence," Bishop Gracida said.

Speaking in Spanish, the Bishop also addressed the large segment of Spanish-speaking people present, "especially those of you who have fled from oppressive regimes in other countries.

"It is the duty of all governments to protect the lives of the innocent. When the state begins to permit individuals to take innocent lives — when the state permits the taking of any life without due process of law — such a state is not far from beginning to take lives for political reasons or to serve some ideology. I beg you to help those Americans who have forgotten this truth to remember it before it is too late for us all," Bishop Gracida said.

A GROUP of semi-

narians from St. John Vianney Minor Seminary provided guitar accompaniment and led in the singing of several well-known songs paraphrased to be appropriate for the occasion, between addresses. Also participating in the music were University of Miami students from St. Augustine Student Center, Coral Gables.

Other members of Dade's Right-To-Life Committee who spoke during the afternoon were Mrs. Beverly Martin, R.N., president, South Dade Chapter; Mrs. Carolyn Wright, a member of the board of the National Right-To-Life Committee; and Debra Barnett, a student at Miami's Notre Dame Academy and Dr. Richard Applebaum.

"People have come to regard the murder of unborn children as a natural, and now a legal right," the high school student said. "But in advocating abortion they are in fact advocating the extinction of the human race. For what comes next? The elimination of the mentally retarded, the handicapped, and the aged. In search of our perfect society, and the elimination of 'over-population' we will wipe out the entire human race.

"IF OUR legislators continue the practice of legalizing abortion in the U.S. then perhaps the children are better aborted; for



"ABORTION KILLS — Choose Life" buttons were worn by participants at Sunday's Pro-Life Family Prayer Rally as lighted candles were held during the program's closing.

if the world that they would enter believed it 'good,' 'right,' and even 'advantageous' to legally commit murder, then they wouldn't be missing much by not being born," Miss Barnett said. She added, "We cannot allow it to go that far. The legalizing of abortion must be stopped and it must be stopped now. It is our right, in fact our duty to stop the

legalizing of murder."

In his remarks closing the program, the Rev. Jacob Jerstad, pastor, Biscayne Boulevard Lutheran Church, termed abortion a "ghastly business," noting that sometimes the battle against it is an "uphill" one.

"But we have one weapon which cannot be overcome and that is prayer

We've been praying but let's not quit but continue steadfastly," he urged. "I know that God answers prayer," he said, praying that "God will give us reverent respect for life from inception to conclusion."

Richard Cecilio and Julio Laguno were masters of ceremonies for the program.

LOOK WHO'S GOING TO BE AT THE EXPO!

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- Howe . . . Kitchen cabinet installation
- Amorock . . . "How to" with new cabinet hardware
- ALOHAR . . . Beauty in cabinet surfacing
- Howe . . . How to suspend a ceiling
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- Rub-N-Buff . . . Dramatic colorful finishing
- SPRINTERS . . . Know all the facts about brushes
- UBP . . . A glue for every need.
- Howe . . . "How to" on floor care needs
- Gable Tite . . . Helpful paint accessories
- Seaboard Lumber . . . Variety in decorator necessities
- Cavellite . . . Laminated surfaces for counter tops
- Sartelight . . . What you need in lamp parts
- DIAMOND F . . . Learn about lighting fixtures
- Whitecliff . . . You can decorate with throw-rugs
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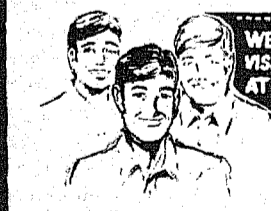
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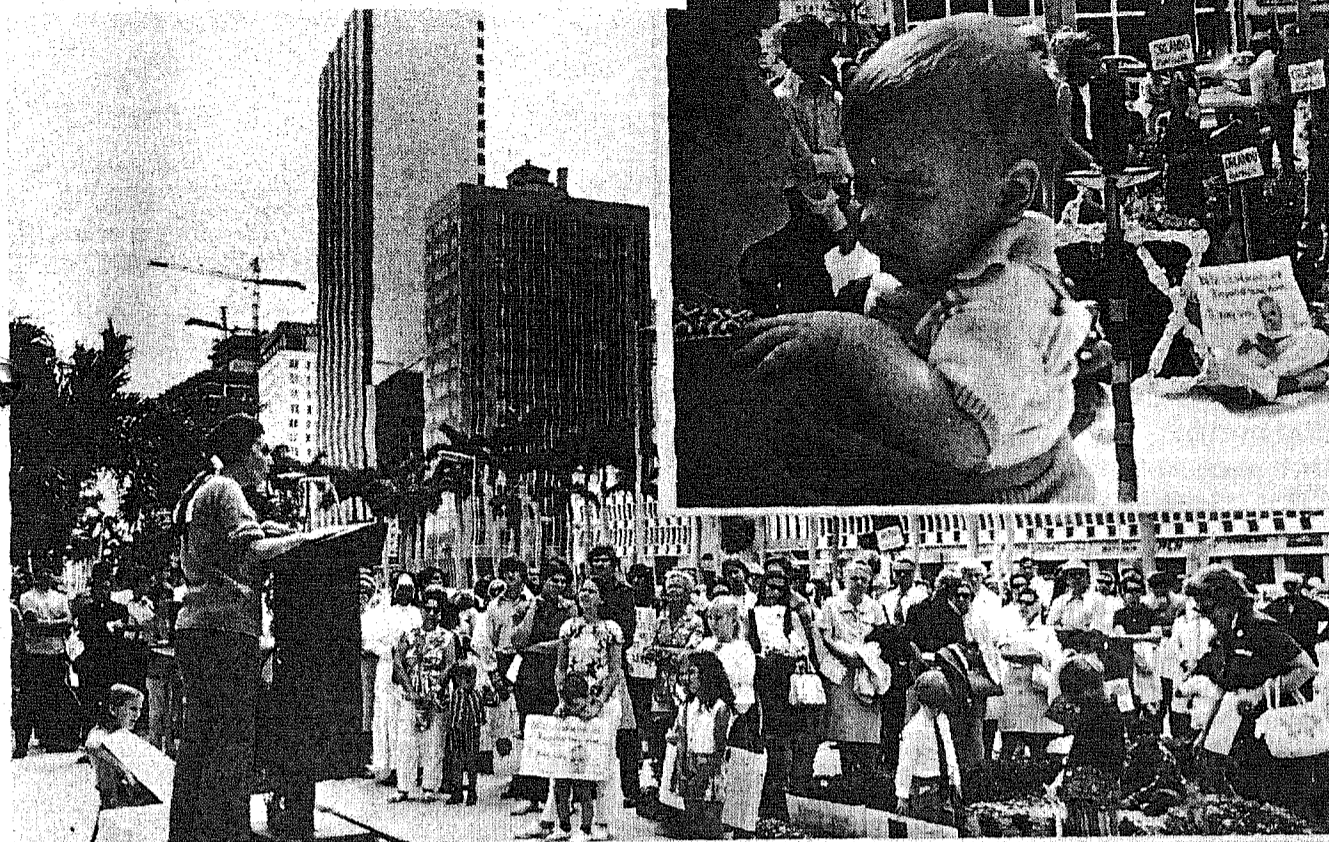
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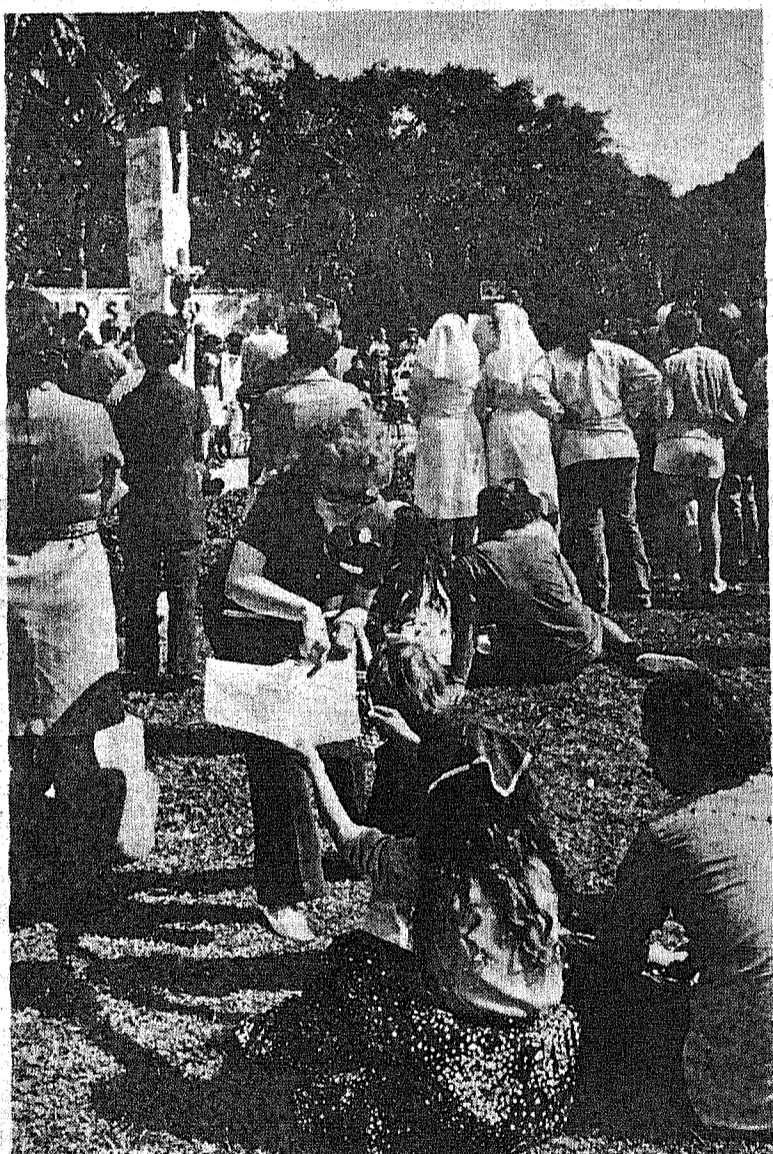
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Lindsley

They gathered
to plead for the
rights of unborn



RIGHT-TO-Life leaders, Mrs. Dolores Cecilio, (left) president, Dade County Committee, told rally: "Lawmakers cannot take away what was never given them in the first place;" while Mrs. Beverly Martin, right, president, South Dade Chapter, also pleaded for rights of the unborn to live during Pro-Life Family Prayer Rally held Sunday in Bayfront Park.



OPENING invocation was given during rally by Auxiliary Bishop Rene H. Gracida, shown above. At left, petitions which will be sent to Florida legislators, were signed by more than 200 persons attending the rally.



NORTH DADE Right-To-Life Chapter president, John Dilk, keeps a watchful eye on a young baby during program. Center are shown Dr. Richard Applebaum, Miami pediatrician; Rabbi Phineas Webberman, Miami Beach; and Canon Theodore Gibson, Miami religious leader.



U. OF MIAMI students from St. Augustine Student Center, Coral Gables, are shown leading some of the songs during the two-hour rally at Torch of Freedom.

Editorials

Population report causes concern

The Commission on Population Growth and the American Future has recommended to President Nixon and to Congress that the nation adopt a deliberate policy for population control.

Part one of the report was released March 10. The second installment is to be released this week and the third next week. These last two sections will outline policy recommendations aimed at what has been termed, reducing the "procreation bias."

IT SEEMS that the report is being broken gently to the American people. Would a total presentation of the report be too strong a dose for the average person?

Part one was presented suavely. John D. Rockefeller, III, chairman of the commission, commented that the report "was issued in the hope that our findings and recommendations will stimulate serious consideration and response by all of our citizens to an issue of great consequence to present and future generations."

"In all of our deliberations," he continued, "our guiding objective has been the enrichment of human life, not its

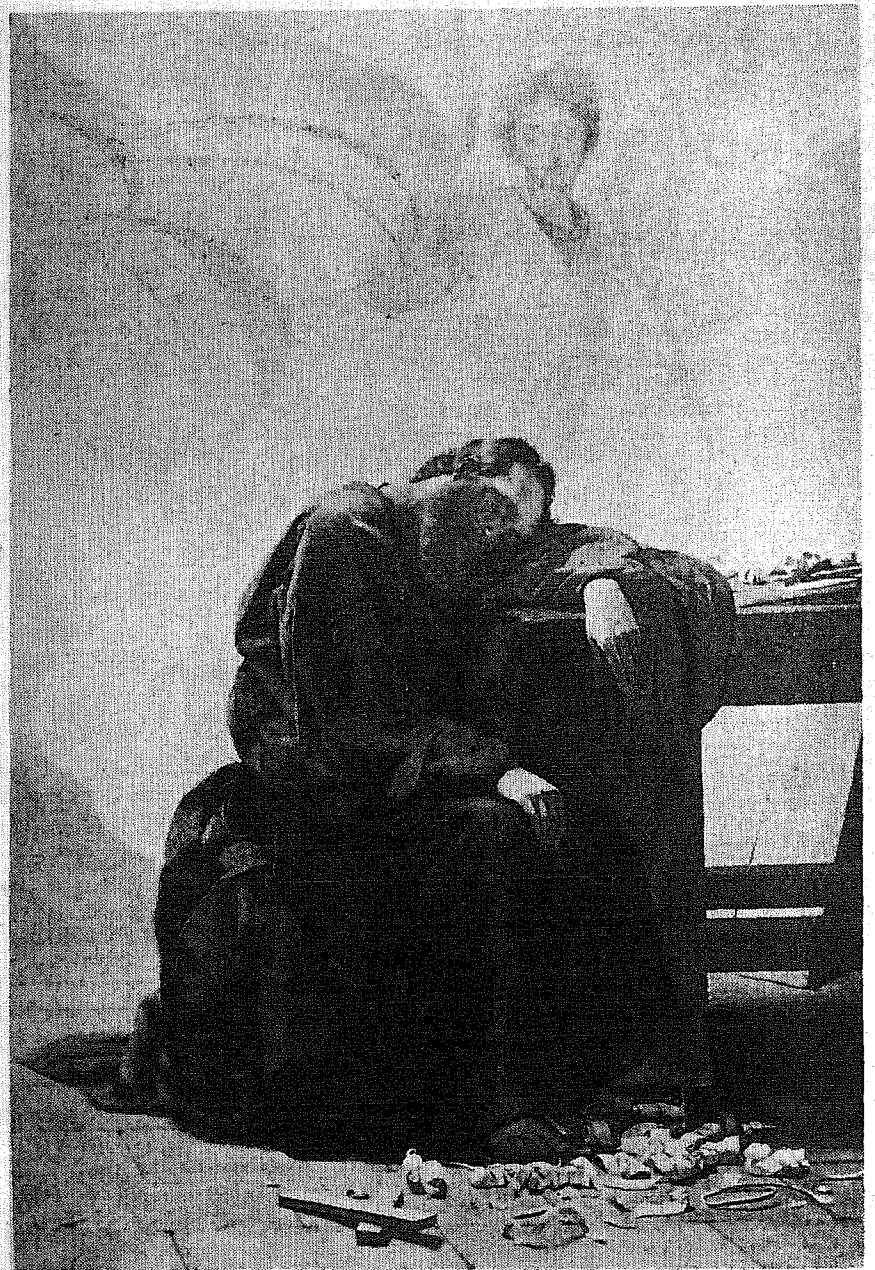
restriction. In advocating a national population policy, we seek to assure greater opportunity for all our citizens so that each may attain his full potential with respect and dignity."

In this connection, no mention was made by Mr. Rockefeller or in the commission's prepared statement of birth control or legalized abortion.

THE REPORT seems to have been meticulously worked out and very carefully worded, nonetheless the conclusions have frightening overtones if they are to be considered final. For example:

"The Commission concludes that in the long run no substantial benefits will result from further growth of the nation's population. Rather, it is our view that population growth of the current magnitude has aggravated many of the nation's problems and made their solution more difficult. . . ."

It is with apprehension that we await the second and third sections of this report — a report whose recommendations can easily overstep the bounds of personal freedom.



"DREAM OF ST. JOSEPH" is the title of this painting in Jerusalem's Church of San Salvador. The feast of St. Joseph as spouse of Mary will be observed on Saturday, March 18.

Though science advances, man's miseries linger

By MSGR. JAMES WALSH

As we draw closer to Holy Week, the mystery of Christ's redemptive act inevitably makes us reflect on human suffering.

Despite our advances in science and some remarkable victories over certain diseases and handicaps, the physical woes besetting mankind do not seem to diminish greatly.

We seem to win one battle, only to

The Truth of the Matter

discover an unsuspected enemy of the body waiting to take us on. Some of the new medications which made headlines have been followed by apprehensive reports of ill effects, possibly extending even into the generation of the unborn. Even the moon flights for their thrilling hours carried the chilling fears that germs unknown to earth may return with the astronauts.

TO CONTINUE for a moment longer in this dismal mood, there is overwhelming evidence that the problem of suffering today is far greater in the invisible areas of the mind and heart in the very soul. The anguish of living in today's world, even where material needs are sufficiently provided for, is a constant theme of books, plays and movies. What used to be joked about in the tear-jerking scripts of the old radio soap

operas is all too real in the lives of many today.

Alvin Toffler in "Future Shock" repeatedly refers to the many today who are suffering the rapidly spreading disease of not being able to cope with the accelerated pace of change in so many areas of life. He wrote: "To survive, to avert what we have termed future shock, the individual must become infinitely more adaptable and capable than ever before. He must search out totally new ways to anchor himself, for all the old roots, religion, nation, community, family or profession — are now shaking under the hurricane impact of the accelerative thrust."

One does not have to look far to find out the truth of this. Apparently many are learning that they cannot adapt smoothly, and they vainly seek escape into the past or into an unreal world of their own making. The cost of this solitary journey can be very high.

"The mass of men," Henry Thoreau said long ago in a generation far less complex than our own, "lead lives of quiet desperation." How would he describe the faces and moods of the masses in our teeming cities on their way to work? Or analyze the loneliness of those who are surrounded with people, youth as well as aged, who daily watch on television the happenings of fellow humans in all parts of the world, and who, nevertheless, feel marooned on an island of futility.

NONE OF THIS is really new in experience, because suffering has been the universal law of mankind. Perhaps today discouragement and fear are more intense,

and we are made much more aware of them through the communications media. But it has always been there. For instance, when Florence Nightingale was only 31 years old, she wrote in her diary, "I see nothing desirable but death." This, before she realized her contribution to the world in the works of mercy.

Abraham Lincoln at 32, in the midst of failure and disillusionment, admitted, "I am now the most miserable man living."

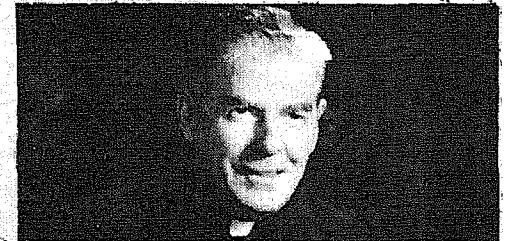
Jacques Maritain was destined to influence favorably to a considerable degree the thinking of many people, but there was a period before his conversion to Catholicism when he and his wife, Raissa, stood on a bridge over the Seine and contemplated suicide.

Three years ago, Louis Harris ran a survey on "Concern for the Disadvantaged." News headlines reporting his findings ran: "Suffering strikes chord in America." His statistics indicated that at long last we, as Americans, are growing in compassion for those suffering from hunger, neglect, poor housing, racial and religious prejudice. His conclusion was: ". . . the rank and file of Americans are not without both guilt and compassion for the condition of the less privileged . . . If anything, such sentiments are on the rise."

A recital of human miseries, even in Lent, serves no useful purpose, unless rays of hope are directed to the human condition. No one really needs to be told that the world is full of bitterness, that some much admired by the crowds take their own lives, that even the billionaire, Howard Hughes, recently admitted he is a very unhappy man.

WHERE, THEN, is hope to be found? How can the burden be made light and the yoke sweet? Where do we find reason in this unreasonable human situation.

Not in science surely, because even with the best of motives it continues to create



MSGR. JAMES J. WALSH

monsters which can turn on us. Not solely even in each other, because while we can console and be compassionate and ease the pain, we cannot cure it or prevent it.

Where, then? Only in Christ. If He had been the kind of Redeemer who left a beautiful message of love and hope, but not the example of miserable suffering and death and resurrection, at best we would be flopping around in a state of courageous despair. If Christ had been only a teacher of inspiring ideas, and not a victim of the cross, the world long since would have been blacked out with disillusionment.

If our reflection on Christ in His passion is to make a change in our lives and attitudes, we must come to realize that He did not want suffering for its own sake, but because it was a means of reparation whereby He could restore our heritage.

And this is the Christian's secret of peace in suffering of mind or body. He accepts this many-sided cross of life, in whatever form it comes, as a potentially good thing, as the will of God. Like Christ, he can beg that the cup be removed. But also like Him, he must step out further and affirm that God's will be done, not his. In so doing he is attaching reason and purpose to suffering and making it meaningful.

Without this conviction, there can be no joy. With it, there can be lasting peace and inspiration for those less blessed.

Rome seeks negotiations with Zaire

VATICAN CITY — (NC) — The Vatican has been striving to reopen negotiations with the government of Zaire, the former Belgian Congo, where Church and state have collided over the government's drive for greater Africanization of society.

This was made known March 10 by the Vatican daily newspaper, "L'Osservatore Romano," which broke a long and diplomatically inspired silence to speak of the Vati-

can's "deep concern" over developments in the vast African country.

Zaire's President Mobutu Sese Seko has publicly denounced Cardinal Joseph Malula of Kinshasa for opposing Mobutu's "authentication" campaign to uproot every trace of European influence and make every aspect of life thoroughly African.

Cardinal Malula has been in Rome since mid-February,

when Mobutu returned to Zaire from a month-long rest in Switzerland. While in Switzerland, Mobutu met Archbishop Agostino Casaroli of the Vatican's Council for the Church's Public Affairs.

THE Church's representatives apparently achieved little. On Feb. 13, Mobutu launched into a public diatribe against the cardinal and vowed to have him replaced as archbishop of Kinshasa.

THE VOICE

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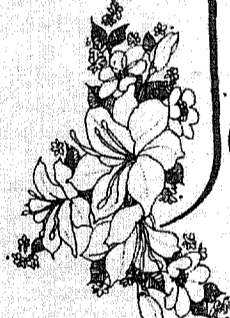
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'Holiday on Ice' opener Folk music group: from Mass to Mass to benefit Boystown

Boystown of Florida will benefit for the fourth consecutive year from the opening night performance of "Holiday on Ice" at 7:30 p.m., Tuesday, March 28, at the Miami Beach Convention Hall.

The Miami Rotary Club will sponsor the performance. The proceeds will be donated to the residence for dependent teenage boys conducted by the Archdiocese of Miami in Miami's southwest section.

More than 300 youths have already been assisted at Boystown in becoming responsible community citizens. Boystown is open to all boys in need, regardless of race or creed.

HIGHLIGHTING this year's Holiday On Ice show, which also features new skating stars, production staff, costuming and musical arrangements, will be America's most famous

beagle, "Snoopy" of Charles M. Schulz' "Peanuts" fame.

In the spotlight for the first time will be Jay Humphry, Atoy Wilson, Jill Shipstad, the former Ice Follies star; and the adagio team of Nancy and Leandre, Charlene Sharlock and Judy McLeod.

Favorites familiar to South Florida audiences include the Cook family, Ray Balmer, Carol Johnson and the comedy team of Paul Andre and Johnny Leech.

A wide range of music and themes ranging from classical ballet to hard rock, country and western and popular show tunes are the basis for the production.

Reservations may be made for the March 28 performance by calling Boystown at 235-9251. Those purchasing patrons tickets will be seated in a special, reserved section and donations are tax deductible.

By MITCH ABDALLAH
Voice News Editor

Traveling on an average of 58 miles to be at three Masses in three different churches every Sunday can be quite a tiring experience, physically.

But for the past five years this is exactly what a trio of musicians in Broward County has been doing.

Mrs. Charles Heinrich and her two guitar accompanists, Cary Mason and Warren Cestare, were "in on the ground floor" when the use of folk music was approved for the Mass.

The trio is all that is left of a quintet which began leading the singing at St. George parish in 1967. Mrs. Heinrich and Mason are two of the original group. Cestare has been with them for four years.

IT ALL BEGAN in 1967 when Father Leonard Puisis, then of St. George's, was interested in getting a musical group to sing at Saturday Masses for Confraternity of Christian Doctrine students. The CCD classes were so receptive that the group was urged to sing also at the Sunday evening Mass.

Now the trio finds itself singing Mass each Sunday at St. Helen's, St. Pius' and at Annunciation Parish.

Other than enjoying the music themselves, their big recompense "is just watching the people participate in the singing," said Genia Heinrich.

At first, she said, "a lot of the people couldn't accept folk music, but now the new music for the Liturgy is becoming more favorable."

Mason and Cestare, though not professional musicians, have played the electric guitar in bands for a number of years. Genia's interest in music began when she started taking piano lessons at the age of seven. A graduate of Hastings College, Hastings, Neb., she was a voice major.

A CONVERT to Catholicism, she and her husband, Charles, were married in Hastings by Father Vincent Kelly, who is now, coincidentally, principal of St. Thomas Aquinas High School, Fort Lauderdale.

Genia, for six years taught music in public schools in Minden, Neb., where her

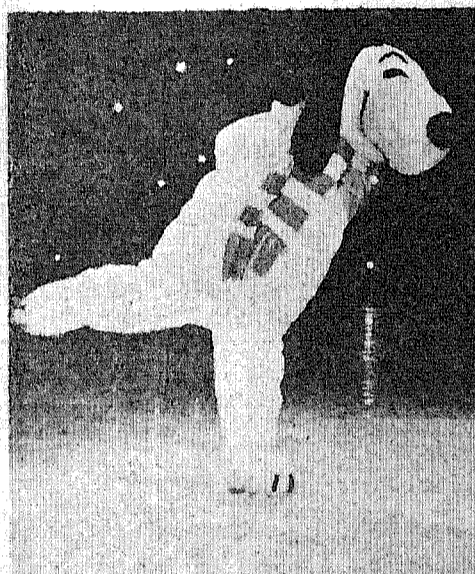


BROWARD COUNTY TRIO, left to right, Mrs. Charles Heinrich, Warren Cestare and Cary Mason, sing at the 7 p.m. Mass at Annunciation Parish. The group also sings at two other parishes in Fort Lauderdale.

husband also was a teacher at the time. After the Heinrichs moved to Florida, she taught in Broward County schools for two years. Her husband is presently employed as a university program counselor. Mason and Cestare com-

plement each other very well, the youthful mother says. "Cary arranges the music for the trio and Warren fills in." Mason feels "younger people relate better with music" to the liturgy. However, "participation of older

parishioners is higher now than it has ever been" says the petite blonde housewife, whose life is devoted to her family, which now includes their children, Mary Beth, three, and two 11-month old twins, Jeffrey and Jennifer.



"Snoopy" of the comic strip, "Peanuts" fame will highlight performances of Holiday On Ice. Opening night show on March 28 benefits Boystown of Florida.

Awards to be made at women's meeting

The Spring meeting of the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women will begin at 9:30 a.m., Friday, March 24, at the Hotel Everglades.

Mrs. Joseph Niemoeller, president, will conduct the one-day session, during which awards for outstanding achievements in each of the five commissions of the deanery will be presented by Msgr. Francis Dixon, V.F., pastor, St. James Church, North Miami; and deanery spiritual moderator.

Guest speaker during the

morning session will be Father James F. Fetscher, a member of the faculty at the Archdiocesan Seminary of St. Vincent de Paul, Boynton Beach, who will discuss "Women Volunteers in CCD."

Mass will be celebrated at 11:45 a.m., followed by luncheon at 1 p.m., during which "Neighborliness — Both Foreign and Domestic," will be the topic of Father John Nevins.

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Around the Archdiocese

Concert is set on Palm Sunday

HOLLYWOOD — A Palm Sunday concert by the Hollywood Philharmonic Orchestra will be presented on March 26 at 8:15 p.m. in Nativity Church.

Sponsored by the Nativity Choir, the concert, featuring sacred music, will be under the direction of Maestro Jan Wolanek and Reed Kirk-

patrick, Jr., assistant director.

Selections by the 40-piece orchestra will include Handel's Messiah and the concert is open to the public free of charge. Tickets are available on a first-come, first-serve basis at Nativity parish rectory beginning Sunday, March 19.

Monroe County

A barbecued chicken dinner, sponsored by St. Bede parish, Key West, is set for tonight (Friday) at the church from 5:30 to 7:30 p.m. Take-out service will also be available. For tickets call 294-0685 or 294-1303.

Palm Beach County

The parents of First Communicants at St. Ignatius Loyola parish, Palm Beach Gardens, have been invited to attend a "Seder Meal," the traditional Jewish meal marking the feast of Passover, at 8 p.m., Wednesday, March 22. The dinner will precede a talk by Father Hugh Clear on the Eucharist in the parish rectory.

The sixth annual "Fiesta" of St. John Fisher Church, West Palm Beach, is slated for Sunday, March 19, from 1 to 5 p.m. on the parish grounds, 4311 N Congress Ave. Handicrafts, white elephant goods and games for all ages will be featured.

A card game night, hosted by St. Clare Women's Guild, North Palm Beach, is scheduled Wednesday, March 22, from 8 to 11 p.m. at the parish hall. For reservations, call Mrs. Bernice Lewis, 848-3043.

Broward County

"A Breath of Spring" will be the theme of the annual luncheon of Circle 1 of the Holy Cross Hospital Auxiliary slated for Thursday, March 23, beginning at 11:30 a.m., at the Sheraton Hotel. For reservations contact Ruth Loselle, 565-2114, or Violet Crouillard, 563-1758. Ken Watkins will provide the music.

Dade County

Miami Beach Council No. 3270 of the K. of C. will celebrate a Corporate Communion breakfast, Saturday, March 18, at 8 p.m. at St. Francis de Sales Church, 600 Lenox Ave., Miami Beach.

St. Brendan Women's Guild will sponsor its annual St. Patrick's dance, Saturday, March 18, at the Merchandise Mart., 777 Milan Dairy Rd. and Route 836. The affair will be held from 9 p.m. to 1 a.m. with the Rhodes Brothers of television and nightclub fame performing.

A Spanish-speaking day of reflection, conducted by Father Angel Villaronga, will be held at the Dominican Retreat House, Sunday, March 19. The retreat House will also hold a retreat for women the weekend of March 24-25 in preparation for Holy Week. The House is located at 7274 SW 124 St., Kendall.

The Young At Heart Club of St. Rose of Lima parish will take a three-day bus tour to Disney World, March 21-23. The group will leave at 8 a.m. on the 21st from the parking lot at NE Fifth Ave. and return at 8 p.m., March 23.

Local members of the Barry College Alumni Association will sponsor a "Nifty-Fifties" supper party, Sunday, March 19, from 4 to 7 p.m., at the Home of Mrs. John Wall, 544 NE 93 St., Miami Shores. For more information contact Mrs. Monica Wall Beattie, 235-5083, or Mrs. Suzanne Curry Jones, 667-7138.

The Catholic Singles Club of Miami will participate in Mass in a group, Sunday, March 19, at St. Rose of Lima parish at 10 a.m. After Mass, the group will go to Howard Johnson's, 9450 NE Second Ave. for brunch, then will see "Fiddler on the Roof" at the Sheridan Theater. For further information call 634-2645.

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Philosophy professor to lecture

"Are Crises a Process of Growth Into Full Life?" will be the topic of Dr. Bernard J. Boelen, professor of Philosophy at DePaul University, Chicago, when he speaks during the third session of the Barry College Religious Studies Lecture Series at 8 p.m., Sunday, March 19.

The series is sponsored by the college's Religious Studies Dept. in cooperation with the Archdiocese of Miami.

Dr. Boelen has been a faculty member at the Pastoral Institute, Loyola University, Chicago; St. Thomas University, Houston; and Seattle and Duquesne Universities.

Graduate from Louvain University, which awarded him a Ph.D., he has authored numerous professional articles and several books.

Reservations may be made by writing to the college at P.O. Box 99, Miami, Fla. 33161 or by calling 758-3392, Ext. 304.

Pre-Easter food offered by guild

A traditional lenten Slavic dish called "pirohi" is being offered during the pre-Easter season by the Ladies Guild of St. Basil Byzantine Catholic Church, North Miami Beach.

A dough turnover filled with various foods, including potato, cabbage, prune, sauerkraut, and cottage cheese, the dish may be used as a meal in itself or as a side serving.

The pirohi are available every Friday of Lent from 11 a.m. to 3 p.m. at the church, 1475 NE 199 St.

United campus ministry is organized at college

BOYNTON BEACH — Eleven area religious leaders have formed a United Campus Ministry for Palm Beach Junior College following a meeting held at the Archdiocesan Seminary of St. Vincent de Paul.

Seminarian Leo Armbrust, Jr., at whose suggestion the program was initiated, opened the meeting with a statement of purpose for establishing such a project and cited two reasons for its need — "To provide a spiritual atmosphere for the students, and secondly, to manifest an interest in their personal lives."

HE ALSO URGED that such a program be unstructured, pointing out that, "The more you make yourselves available, the more likely the students will relate to you."

Dr. Harold Manor, president of the Junior College, and Paul Glynn, Dean of Student Personnel, also participated in the meeting. Dr. Manor told religious leaders that he believes there are "students waiting for you to be available. Many students would probably like to see you on their home ground — the school — rather than on your home ground — the church. Identity is important — being seen on campus if for no more



UNITED CAMPUS Ministry at Palm Beach Junior College is discussed by Rev. Robert O. Kantner, Memorial Presbyterian Church; seminarian Leo F. Armbrust, Jr.; and Dr. Harold Manor, president, Palm Beach Junior College.

than an hour — but they see the effort."

Father Christopher Stack, chaplain at the Newman Center in Palm Beach County, was recognized for his support and efforts on behalf of establishing the United Campus Ministry.

OTHERS who have ex-

Training course for top officers

An FBI command level training program will be held from March 20 to 24 at Biscayne College.

Some 30 officers from police agencies in Dade and Broward Counties will participate in the program, which will be in progress from 9 a.m. to 5 p.m.

pressed interest in working with the Junior College students are Rev. Paul Arnold, Jr., First Evangelical Lutheran Church; Rev. Samuel Browne, St. Patrick Episcopal Church; Rev. Lynn Downing, Lake Osborne Presbyterian Church; Rev. Leslie Jenkins, Holy Redeemer Episcopal Church; Rev. Robert O. Kantner, Memorial Presbyterian Church; Ken Kendall, Victory Baptist Church; Rev. Fenton Moorehead, First Baptist Church of West Palm Beach; Rev. S.M. Peck, Payne Chapel; and Rev. Kendall Taylor, First Methodist Church of West Palm Beach.

Also attending the meeting was Father Martin Devereaux, Archdiocesan Director of Newman Clubs.

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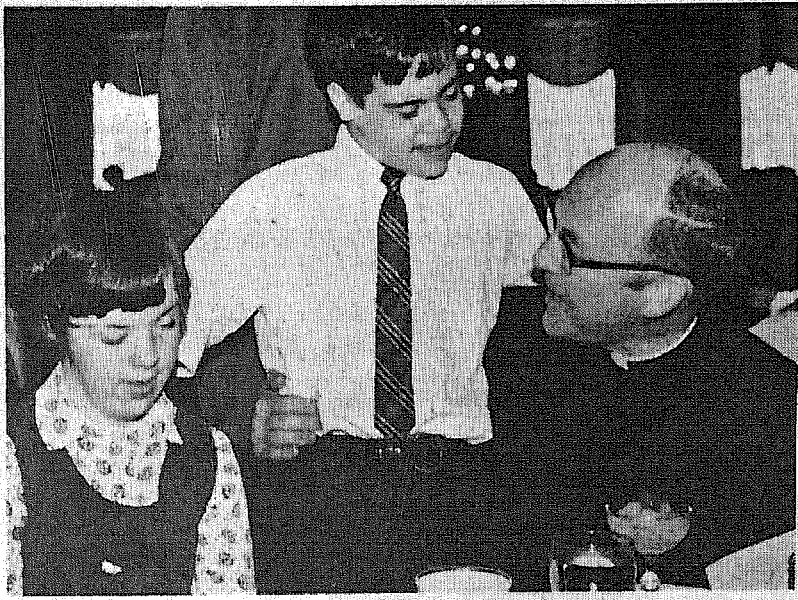
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For charity

South Floridians participated in several fund-raising benefits for exceptional children and senior citizens during the past two weeks. At left, Father John J. Nevins talks with Susan Berry and Jeffrey Gonzalez during a luncheon sponsored by Marian Center mothers.

MARIAN CENTER mothers in charge of last Saturday's luncheon, which attracted 700, were Mrs. Pat Hueston, Mrs. Gwen Raymond, Mrs. Betty Stephens, general chairman; and Mrs. Helen Kline.



LUAU dinner dance sponsored by Friends of Bethany Auxiliary is being planned by Mrs. James Smith, president; Mrs. Edward McHale, and Mrs. R.P. Kelley, members of the board of directors. The event will be held March 24 at Miami Beach's Bath Club.

Luau dinner dance scheduled

A luau dinner dance under the auspices of the Friends of Bethany Auxiliary will be held Friday, March 24, at the Bath Club.

The annual social event benefits Bethany Residence, conducted in Miami's southwest section for dependent teenage girls.

Dominican Sisters of Bethany staff the residence where 15 young women of

high school age are living and from which they attend schools in the Miami area.

Mrs. Charles Graham is general chairman of arrangements for the dinner dance assisted by Mrs. Thomas F. Lynch, reservations chairman.

Proceeds from the auxiliary's main fund-raising event are used to provide clothes for the girls as well as

music lessons, art supplies and major items such as sewing machines.

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VILLA MARIA Rehabilitation and Nursing Center director, Sister Helen Mary, S.B.S., welcomes Auxiliary Bishop Rene Gracida to last Saturday's benefit ball which was attended by some 300.



HONORED during Villa Maria ball was Charles O'Connor, cited for his outstanding benevolence. He is shown above with his daughter, Mrs. Mary Cheney, left; and Mrs. Edward Ashe.



LEGISLATOR, Rep. George Baumgartner, center, was master of ceremonies during Villa Maria's dinner-dance. He is shown with Circuit Court Judge and Mrs. Francis Knuck.

Macbeth in the movies --reels of horror

Macbeth (Columbia) — What most distinguishes "Macbeth" from Shakespeare's other great tragedies is the manner in which fate dominates the action of the play.

Macbeth's destiny is determined from the very outset in his and Banquo's encounter with the witches, and it only remains to watch the working out of the fateful curse.

Coincidentally, "Macbeth" is also, excepting "Titus Andronicus," Shakespeare's most violent drama; the tragedy's recurring imagery of blood, water and darkness, combined with the near palpable experience of evil in the person of the "secret black and midnight hags" and with the series of onstage brutal acts reinforce the play's horrific theme of irrational excess. In "Macbeth" the hero is indeed a villain.

WITH the help of co-scenarist Kenneth Tynan, director Roman Polanski has squarely focused his film's emphasis on Shakespeare's complex central theme. In avoiding Orson Welles' rather wild reworking of the text in that version and the too literal interpretation accorded by Maurice Evans and Judith Anderson — the two previous most well-known film versions of the play — Polanski has striven for fidelity to the text while introducing a form of cinematic realism into the action that is unique in the history of Shakespearean film adaptations.

Polanski's attempt to visualize the play's violence and sense of foreboding evil, and his translation of the cadences of Shakespeare's poetry into natural speech rhythms, however, will disturb not only the purists but anyone who appreciates the unique contribution Elizabethan drama has made to the history of theater.

Shakespeare's language is, after all, itself the mise en scene, and Polanski's injection of extreme realism — from the use of limp, bloodied arm the witches bury at the play's beginning through the actually visualized dagger Macbeth grasps for his famous soliloquy, to the extraordinarily life-like head that is tossed about by the soldiers at the climax — neutralizes the poetry into a real-life horror show that is neither convincing as human experience nor dramatically necessary for the flow of the action.

WHAT the Elizabethan stage could offer, the appearance

of reality, comes off very poor as reality itself.

In "Macbeth" there are indeed only two fully developed characters, Macbeth and his wife, and unfortunately Polanski's leads cannot bear the weight of Shakespeare's characterizations. This is not simply a problem of youth of the principals.

As Lady Macbeth, Francesca Annis displays less of the consummate cruelty we have come to associate with the part (Tynan has cut out the "brain-dashing" speech) with the result that her role as the instigator of Macbeth's murderous deed is too weak; Jon Finch as Macbeth captures neither the depth nor the sensitivity that would make his inner torment and indecision, much less ultimate commitment to the witches, credible. Finch lacks the humanity and finally the inspiration to embody the Satanic dimensions of the part.

THERE is nonetheless much that is fine in this production. The supporting cast is uniformly competent; the Welsh and Northumberland locations breathe the dark, lowering colors and atmosphere of Shakespeare's verbal imagery, and the costumes, sights and sounds of the primitive time period are caught with authenticity.

Finally, Gil Taylor's camera is constantly on the move giving the viewer a rounded experience of the settings and character movements.

Polanski's technique of spacing a speech as the actor moves in time is quite innovative for the genre, e.g., Macbeth's soliloquy "Tomorrow and tomorrow and tomorrow . . ." is spread from the hall in which Macbeth armors himself to the courtyard below where he views his fallen wife's body.

Unfortunately, all these careful details have too much a life of their own and fail to contribute to a forceful whole. While the imagery and action of the play contain the basis for Polanski's visuals, his emphases — the violence, the nudity, etc. — tend to unbalance the meaning of the total tragedy, especially for young viewers.

As it is, Roman Polanski's "Macbeth" is a visually exciting version of the play that will both please and disappoint mature audiences. (A-IV)



HERO-VILLAIN, Macbeth is played by Jon Finch in Roman Polanski's violent, sometimes gruesomely realistic version of the great Shakespeare tragedy.

V AMUSEMENTS MOVIES-TV-RADIO

Sorrow, then happiness and finally sorrow again

Long Ago, Tomorrow (Cinema 5) — A virile athlete (Malcolm McDowell) is paralyzed as the result of a soccer injury and begins a life of loneliness and bitterness.

He is finally brought out of his self-pitying, depressed state by a fellow cripple, a young woman (Nanette Newman) who befriends him and falls in love with him.

The two make plans to marry, and they enjoy a few brief months of real happiness until once again a curtain is drawn on the young man's life — the girl dies.

Director Bryan Forbes has created a story full of honest emotion and sentiment, but fortunately devoid of emotionalism and sentimentality. In a word, his story is honest, presented in a believable and sympathetic way.

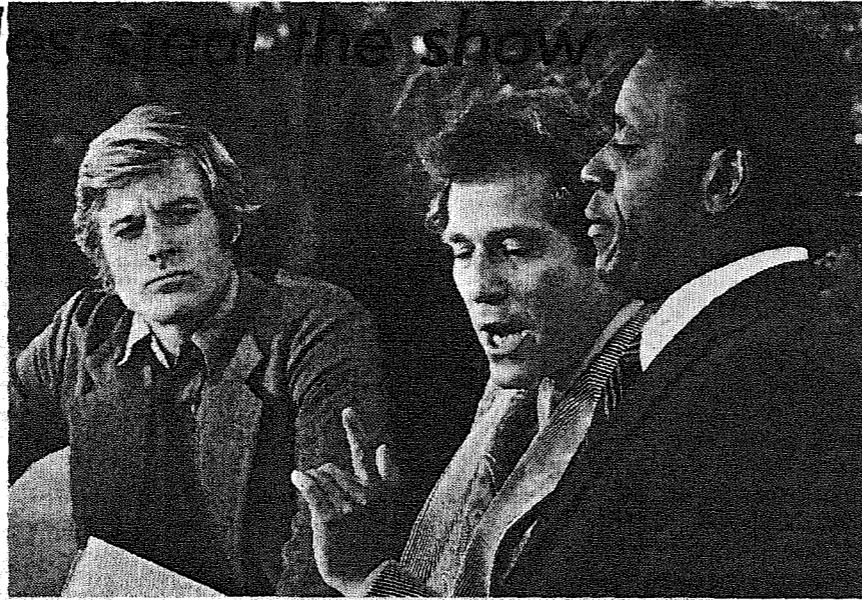
For adult viewers, it should prove a warm and rewarding film to see. (A-III)

Second fiddle

The Hot Rock (20th Century Fox) — Robert Redford and George Segal head a small band of New York heisters who chase around town after a huge, uncut gem in this rough diamond of a caper film.

The movie, directed in a curiously relaxed manner by Peter Yates ("Bullitt"), is engaging and entertaining enough, but it evaporates instantly.

More effort all around, from the two stars, from the director, and from screenwriter William Goldman (Butch Cassidy), would easily have resulted in a more taut, harder-hitting film. (A-II)



MASTER THIEVES Dortmund (Robert Redford) and Kelp (George Segal) discuss the payment in return for their stealing the Sahara Stone for Dr. Amusa (Moses Gunn) in "The Hot Rock."

Madman's loose-- loose in a hospital--W-O-W

The Hospital (United Artists) — If botched surgical operations and hospital chaos are your bag, then this brilliant but uneven and very clinical "comedy" written by Paddy Chayefsky and directed by Arthur Hill will be just fine.

And even if you gasp at the sight of blood and wince at the thought of gross medical incompetence, the movie will hit hard and still provide a good many unavoidable laughs.

A madman is loose in a big-city hospital whose chief of surgery is George C. Scott, and all the balmy fiend has to do is take the first step — blundering nurses who administer wrong

medication, impossible delays caused by bureaucratic red tape, aides who wheel the wrong patient into surgery, etc. etc., do the rest.

Scott, already suicidal, is driven nearer the brink but at the last moment regains a sense of direction in his life.

Some of the situations are hilarious, but the feeling is one of giddiness, followed by the bite of terror.

The comedy is allegorical, the humor is black, and the acting, writing and directing are top-notch. Language and uncompromising situations make this a hospital for adult patients only. (A-III)

Movie Reviews

Judy's daughter makes it on her own (bravo)

Cabaret (Allied Artists) — As bouncy Liza Minnelli asks when she tears into this adult musical's title song, "What good is sitting alone in your room . . . come to the Cabaret!"

Heretofore hindered by her identification as Judy Garland's daughter, Miss (or Ms.) Minnelli emerges here as one of Hollywood's major stars, finally doing it on her own in a performance that absolutely captures the exploited and exploiting American showgirl named Sally Bowles, knocking them dead onstage in decadent Berlin, circa 1930.

If the combination of a nation headed toward moral and political bankruptcy and a spirited musical format seems fiendishly ironic, it is meant to be.

And thanks to the skill of director Bob Fosse, working with a script based on the Broadway musical of Jay Allen the movie (itself based on "I Am a Camera" and "Berlin Stories" by Christopher Isherwood), "Cabaret" is a remarkable feat — entertaining yet operating on several levels of meaning and all with a bite.

Themes of Nazi decadence, twisted sexual relationships, and a bizarre nightclub setting are for adults, but will reward those adults with fine, grown-up film fare. (A-III)

Mitchum plays role of tough

Going Home (MGM) — Robert Mitchum is excellent and tough as a paroled wife killer trying to shape a new life for himself in a little town on the south New Jersey shore.

Unfortunately, he is too good for the rest of the film, whose focus is on the attempts of his psychotic grown son to haunt his father and drive a wedge between the man and his young wife-to-be.

Newcomer Jan-Michael Vincent is the gangling, vengeful boy, and Brenda Vaccarro is the spunky girl willing to park her Winnebago in Mitchum's trailer camp.

Rated GP by the industry, "Going Home" probably would have been much better, dramatically speaking, as an R-rated film, for mature audiences. (A-III)

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Film fare on TV

SUNDAY, MARCH 19

9 p.m. (ABC) — **Day Of The Evil Gun** (1968) — Routine but interesting Western, laced with suspense, stars Glenn Ford as a long-lost rancher who returns home to find that (a) his wife and child have been carried off by Apaches, and (b) she was about to marry a neighbor, anyway. Search for them he must, though, and the ensuing adventures add up to an action-packed evening of light entertainment. (A-II)

MONDAY, MARCH 20

9 p.m. (NBC) — **Banacek** — "World premiere" presentation casts good ol' George Peppard as an adventurous insurance investigator on the trail of a truck which has pulled a disappearing act with \$1.6 million aboard. Watch those pot-holes, George.

9 p.m. (ABC) — **The Caper Of The Golden Bulls** (1967) — If you can get by the title, then you're in for a hoked-up caper movie whose best points belong to the Pamplona, Spain setting and the sharp-horned hoofers that populate the bullring there. The people involved — Stephen Boyd, Yvette Mimieux, Giovanna Ralli, among other bullfight watchers and crooks — fare less well. Old Ernest Hemingway did it all better, and without the distraction of a jewel robbery to detract from the scenery. (A-III)

TUESDAY, MARCH 21

8:30 p.m. (ABC) — **Congratulations, It's A Boy** — What with today's permissiveness and all those Madison Avenue pitches to the "swinging single" crowd, it is probably inevitable that we have come to this. Bill Bixby plays a mature but still "swingle" bachelor who discovers one day that he apparently sired a lad, way back when. Certain complications set in. Ha, ha, ha. Read a book.

THURSDAY, MARCH 23

9 p.m. (CBS) — **Promise Her Anything** (1966) — Romantic comedy stars Warren Beatty and Leslie Caron, with Robert Cummings. Miss Caron is a recent widow on the lookout for a

new father for her young son. Her eye first lights on Cummings, a rich New York doctor who is also her boss, but, of course, True Love has its way, and she winds up with Beatty. Adults with time to waste will be amused — perhaps. (A-III)

11 p.m. (CBS) — **The Green Slime** (1969) — Not on prime time, we admit, but we couldn't let the name pass unnoticed. A big mushroom from outer space plays the title role, with support from earthlings Robert Horton and Richard Jaeckel. (A-I)

SATURDAY, MARCH 25

8:30 p.m. (ABC) — **Do Not Fold, Spindle, Or Mutilate** — TV film. Grey comedy involves a gaggle of eccentric old gals (Helen Hayes, Myrna Loy, Sylvia Sydney, and Mildred Natwick) who mess around with a computer questionnaire service and wind up with a murderous print-out.

9 p.m. (NBC) — **That Man From Rio** (1964) — With Jean-Paul Belmondo and the late Francois Dorleac in a hilarious spoof of stereotype characters and stock situations that typify adventure and mystery adventure movies. Comedy is wrought by French director Philippe de Broca with a real Gallic flair. Recommended. (A-II)



"THE RIVALS," 18th-century comedy staged by drama students at Barry College, features Miamian Ralph Ponce in the role of Captain Absolute; and Mary Kay Gutwald as Lydia Languish. Performances will be held at 8:15 p.m., March 18 and 19, with a 2 p.m. matinee on Saturday.

'Learn from this comedy of manners'

PBS' Film Odyssey series of movie classics will present "Intimate Lighting," 1965 Czechoslovakian social comedy, Friday, March 17, at

8:30 p.m., on WPBT, Ch. 2, Miami.

In the 1960's, Czechoslovakia was well down the road to realizing "socialism

with a human face," a development crushed by Soviet tanks in the streets of Prague in 1968.

WELL BEFORE THEN, however, the Czech film industry had been experimenting with themes and subjects that were not strictly Communist. Indeed, revelling in their new-found freedom from political censorship, Czech movies began to interest audiences around the world.

A number of the filmmakers responsible for this new appeal escaped to the West to work after the start of the repression. One of them

was Ivan Passer, the director of "Intimate Lighting," a 1965 comedy of manners that is a small masterpiece of humanist observation.

The story is about a successful musician who returns to his country village origins to participate in a local concert. Bringing his girl friend from the big city, however, causes hilarious complications.

The film's subject is the contrast between differing life styles. By the end of the film we have come to know ourselves a little bit better through learning about others. (A-III)

Great silent movie to be shown on TV

PBS' Film Odyssey series of movie classics is coming up with another great film, "The Battleship Potemkin." The Russian-made silent film will be shown Friday, March 24, at 8:30 p.m., over WPBT, Ch. 2, Miami.

Often cited as one of the greatest films of all time, "The Battleship Potemkin" has been astounding audiences since 1925 with the excitement of its visual gymnastics.

"Potemkin's" director, Sergei Eisenstein, believed that the power of the screen was in its ability to edit different shots together into a

mosaic of images. One instance in this film is the Cossack massacre on a flight of steps which is composed of hundreds of shots cut together rapidly and still studied in film schools all over the world for the genius of its editing.

The subject of the film is the abortive 1905 revolution in Russia centering on the sailor's revolt in the harbor of Odessa. Intended as revolutionary propaganda when it was made, the film today still stirs viewers more for its originality than for its politics or even its message of solidarity.



ROMANTIC COMEDY, "Doctor, You've Got to Be Kidding!", starring George Hamilton and Sandra Dee, a story about a young girl who is being pushed into a show-business career by an ambitious mother will be aired on "The CBS Late Movie" Monday, March 20 starting at 11:30 p.m. on WTVJ, Channel 4.

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

FRIDAY, MARCH 17
1:35 p.m. (6) Law And Disorder (No classification)
4 p.m. (5) Flight To Tangier (Objectible in part for all)
OBJECTION: Suggestive costuming and sequence
4 p.m. (10) Salome (Objectible in part for all)
OBJECTION: Suggestive costuming and dancing. The story told in this film is based on an incident in the New Testament. However, it differs from the Scriptural account.
11:30 p.m. (4 & 11) Around The World Under The Sea (Family)
8:30 p.m. (7) Nine Hours To Rama (Unobjectionable for adults)
11:30 p.m. (10) Blood Of The Vampire (Objectible in part for all)
OBJECTION: Excessive brutality; sadism

SATURDAY, MARCH 18
10:30 a.m. (6) Law Of The Lawless (Family)
12 noon (6) That Lady (Unobjectionable for adults and adolescents)
1 p.m. (4 & 11) Children's Film Festival — Blind Bird
2 p.m. (4) Seven Seas To Calais (Family)
7 p.m. (6) That Lady (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Suddenly Single (No classification)
9 p.m. (5 & 7) The Americanization of Emily (Objectible in part for all)
OBJECTION: This serio-comic film, depicting a phase of life of the Armed Forces, tends to condone extra-marital sex and is tasteless and obnoxious in its presentation of numerous suggestive sequences
11:30 p.m. (11) Ticket To Tomahawk (Family)

SUNDAY, MARCH 19
2 p.m. (6) 8 1/2 (Unobjectionable for adults, with reservations)
6:30 p.m. (6) 8 1/2 (Unobjectionable for adults, with reservations)
7:30 p.m. (4) Easy Come, Easy Go (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Day Of The Evil Gun (Unobjectionable for adults and adolescents)
11:30 p.m. (11) The Girl Next Door (Family)
11:45 p.m. (5) Diamonds Are Brille (No classification)

MONDAY, MARCH 20
1:35 p.m. (6) Golden Salamander (Family)
4 p.m. (5) Town Tamer (Unobjectionable for adults and adolescents)
4 p.m. (10) French Line (Condemned)
OBJECTION: This film contains grossly obscene, suggestive and indecent action, costuming and dialogue. In incidents of subject matter and treatment it is gravely offensive to Christian and traditional standards of morality and decency and is capable of grave, evil influence upon those who patronize it, especially youth.
8 p.m. (6) The Black Widow (Unobjectionable for adults and adolescents)
9 p.m. (7) The Defectors (No classification)
9 p.m. (10) Counterpoint (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) Doctor, You've Got To Be Kidding (Objectible in part for all)
OBJECTION: The glamorized treatment of illegitimate teenage pregnancy in this vacuous film is especially irresponsible considering the juvenile audience to which it is directed
11:30 p.m. (10) Dispatch From Reuters (Family)

8 p.m. (6) The Black Widow (Unobjectionable for adults and adolescents)
8:30 p.m. (10) Love War (No classification)
11:30 p.m. (4 & 11) Take The High Ground (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Affectionately Yours (Unobjectionable for adults and adolescents)

THURSDAY, MARCH 23
1:35 p.m. (6) Golden Salamander (Family)
4 p.m. (5) Off Limits (Family)
4 p.m. (10) Beau Geste (Family)
8 p.m. (6) The Savage (Family)
9 p.m. (4 & 11) Promise Her Anything (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) The Green Slime (Family)

FRIDAY, MARCH 24
1:35 p.m. (6) Golden Salamander (Family)
4 p.m. (5) Red, Hot And Blue (Unobjectionable for adults and adolescents)
4 p.m. (10) Voice In The Mirror (Unobjectionable for adults and adolescents)

8 p.m. (6) Untamed (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) A Death Of Innocence (No classification)
11:30 p.m. (4 & 11) The Biggest Bundle Of Them All (Objectible in part for all)
OBJECTION: Suggestive costuming and situations
11:30 p.m. (10) The Thing That Couldn't Die (Unobjectionable for adults and adolescents)

SATURDAY, MARCH 25
10:30 a.m. (6) Kid Flix — The Leather Saint
12 noon (6) The Black Widow (Unobjectionable for adults and adolescents)
1 p.m. (10) No Name On The Bullet (Unobjectionable for adults)
7 p.m. (6) Untamed (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Do Not Fold, Spindle Or Mutilate (No classification)
9 p.m. (5 & 7) That Man From Rio (Unobjectionable for adults and adolescents)
11:30 p.m. (11) The Oregon Trail (Family)

RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.
THE TV MASS — (Spanish) Ch. 23 WLTV Celebrant Father Agustin Roman.
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Verge of Tomorrow" will be discussed by Father Donald Connolly with area teenagers.
10:30 a.m.
THE TV MASS — Ch. 10 WFLG — Celebrant Father James Flavin, O.M.I.

2 CHILDREN'S MATINEES
DAYS ONLY

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The Voice
of
The Holy Father



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.)

Accepting religion for selfish motive is a great fraud

The Catholic faith does not cover the entire surface of the earth. Land is still available for missionary action and still waiting for the proclamation of the Gospel. There are vast territories, geographical and sociological, where the Gospel is forbidden entrance. The Apostle Paul himself seems to remind us of the abysses that exist in the space of salvation. What is this lack of interest in the Catholic faith, in religion in general, that seems widespread and is winning over modern thought? What is the difficulty that the truth of the Gospel meets with? Why is there such indifference to religion today? What means, what wisdom, what love can we use to disseminate Christ's name and make it acceptable and welcome? This flood of irreligiosity threatens us all. Religious life can no longer proceed, as it once did, on the quiet paths of habit. It must maintain its own position and make itself known through conviction and instruction and also through courage and sacrifice. Today, to be a Christian, one must decide to be one. It would be wise to keep in mind the reasons for the indifference and hostility towards religion. It seems to us that the main objection to religious life today, and to our Catholic religious life particularly, is a utilitarian one. What is the use of religion? Modern mentality is basically imbued with the uselessness of faith and modern culture seems to provide magnificently for the spiritual integration which used to be drawn from faith. What a fraud faith would be if religion were accepted for temporal, economic and earthly interest and pure selfish advantage.

Speaking to a general audience. Feb. 9, 1972.



The training you are given has a high human and Christian significance. Yours is not only a school of personal ability and skill but also good training in austere virtues. These are all the more appreciated in these times when human relationships are so often strained by cold selfishness and people prefer to talk about rights rather than duties. Let us even say that this apprenticeship of dedicated service to your neighbor is a spiritual treasure. A treasure which refines and matures your personality because man attains his full stature in his love for others. And if you do so with the right intention and a sincere Christian spirit you will certainly be rewarded by the Lord. We urge you to carry out your daily obligations, applying yourselves to them with generosity, diligence and perseverance. In this way you will, one day, give to your service for society a new, higher value, which may pass unnoticed by men, but not by God. By His grace, it will be transformed into eternal merit, in accordance with the words of the Divine Redeemer who acknowledged that what you did for one of the least of His brothers, you did for Him.

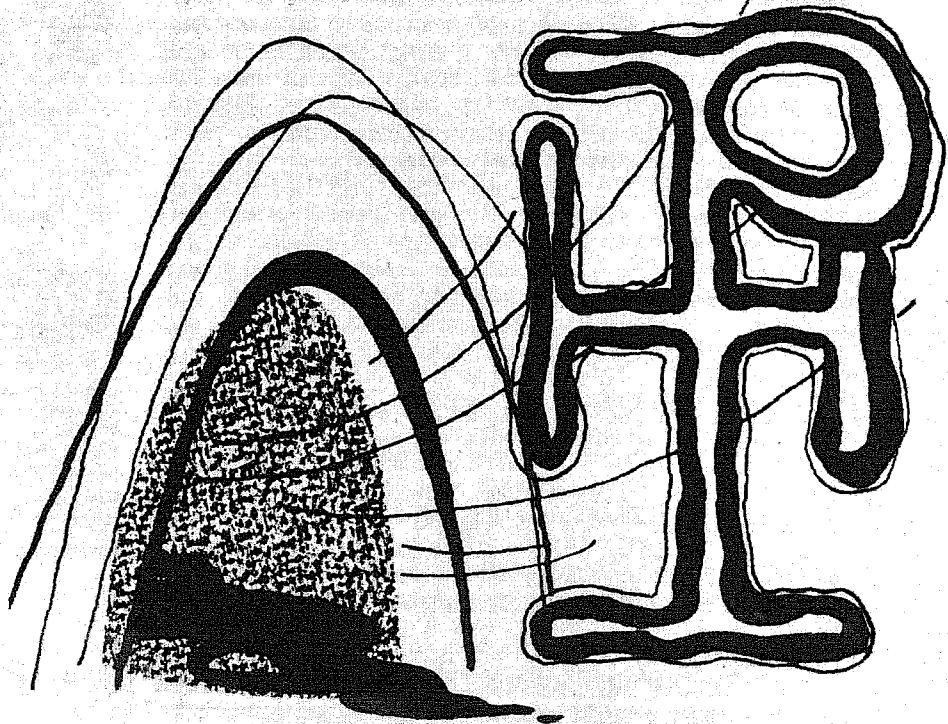
Addressing trainee firemen and instructors. Feb. 9, 1972



We assure you of the attentive and constant interest with which we follow, and will continue to follow, all the initiatives of the United Nations Organization to establish or to re-establish good understanding among all the nations on earth. There is yet another field, closely connected with that of peace, on which your action and ours meet, namely, the defense of the rights of man, particularly the rights of ethnic minorities. The Church, which is concerned above all with the rights of God, can never disassociate herself from the rights of man, who was created in the image and likeness of his Creator. The Church feels hurt when the rights of a man, whoever he may be and wherever he may be, are ignored and violated. We have faith in the UN. We have confidence in its possibilities of extending the domain of peace and the rule of law in our tormented world. We are ready to give it our whole moral support. The cause of peace and law is sacred. The obstacles it meets with must not discourage those dedicated to it. Whether they come from adverse circumstances or from the malice of men, they can and must be overcome.

Receiving United Nations Secretary General. Feb. 5, 1972

You and Your Faith



From Sunday's Gospel

When Jesus arrived at Bethany, He found that Lazarus had already been in the tomb four days . . . Jesus approached the tomb. It was a cave with a stone laid across it. Martha, the dead man's sister, said to Him, "Lord, it has been four days now; surely there will be a stench." Jesus replied, "Did I not assure you that if you believed you would see the glory of God displayed?" They then took away the stone and Jesus looked upward and said:

"Father, I thank you for having heard me.

I know that you always hear me but I have said this for the sake of the crowd, that they may believe that you sent me."

Having said this, He called loudly, "Lazarus, come out!" The dead man came out bound hand and foot with linen strips, his face wrapped in a cloth. "Untie him," Jesus told them, "and let him go free."

John 11: 17, 38-44

Pope sets Holy Week schedule

VATICAN CITY — (NC) — As in past years, Pope Paul VI plans to spend the most solemn hours of Holy Week and Easter with the largest number of people possible in Rome.

The Vatican announced that the Pope's Holy Week schedule will take him to ceremonies in Rome's famous basilicas and also to the Colosseum and a working-class parish on Easter morning.

Pope Paul's Holy Week schedule will open at St. Peter's Basilica for a Mass on Palm Sunday March 26.

On Holy Thursday he will preside at the afternoon Mass at the Basilica of St. John Lateran, which is his cathedral as bishop of Rome. A traditional ceremony of that day is the Pope's washing of the feet of 12 seminarians or laymen in memory of that part of the Passion story.

On Good Friday the Pope will go to the Basilica of St. Mary Major for afternoon ceremonies. In the evening he will take part in the Stations of the Cross, which begin at the Colosseum and end at a temporary altar erected over the ruins of two Roman temples.

On Holy Saturday the Pope will be at St. Peter's Basilica for the vigil of Easter, with the ceremonies of the lighting of the Easter fire and the blessing of the water.

On Easter Sunday the Pope's day will begin with a Mass celebrated by him at the Church of Jesus the Divine Master in a working-class district of Rome. At 11 a.m., he will be back at the Vatican to celebrate Mass on the steps in front of St. Peter's and then will impart his traditional blessing to the city of Rome and to the world from the main balcony of the basilica at noon.

Aimed at Dutch group?

ROME — (NC) — The new warning of the Doctrinal Congregation against questioning Christ's divinity and the eternal existence of the Trinity was said by sources here to be aimed at a Dutch school of Christologists — theologians who specialize in the person and attributes of Christ.

One of the leaders of this school is Dutch Augustinian Father Ansfried Hulsbosch. Not all Christologists — not even those in this one school — agree entirely with each other, but a look at Father Hulsbosch's reasoning will illustrate what the Doctrinal Congregation may have been objecting to.

In 1966 the Dutch theologian published a book whose title alone might well have attracted the attention of the congregation: "Jesus Christ, Known as Man, Confessed to Be the Son of God."

Father Hulsbosch holds that the divinity of Christ apparently consists in the perfection or development of His humanity. Prevalent in his thinking is the influence of Jesuit Father Teilhard de Chardin, who combined several disciplines with Christian theology to produce an explanation of the cosmos.

Father Hulsbosch has dedicated his scholarly life to find "a new approach to the person of Jesus."

Briefly, this "new approach" to Christ begins by observing that man is no longer seen as a duality, as soul distinct from body, but a unity.

If man is an "absolutely indivisible subject," Father Hulsbosch asks:

"Can this insight not give us precisely the clue to better understanding of the unity of Christ? Unless we can attain this, modern Christians will see Christ simply as man, a man so remarkably filled with grace that He could be called 'divine' but not in a strictly proper sense."

In an article written several years ago, Father Hulsbosch spoke of the two natures in Christ — or the hypostatic union — the article of faith stoutly defended this week by the Doctrinal Congregation.

"The history of Christology is at bottom a search for the unity of this person who became known as man and confessed as the Son of God. The Church in her confession has always held fast to the unity of these so diverse components, but in speaking of 'two natures,' she has called forth a tension . . . felt today more keenly than ever.

"What is inevitably conjured up is the image of a Christ divided into two layers. Pastorally, with Jesuit Father Piet Schoonenberg, we can pose the question of 'whether such a Christ divided between two layers has anything to say any more to the man of today.'"

Viewing man as a unity and seeking a parallel unity in the person of Christ (not a "twoness"), Father Hulsbosch regards the qualities of Jesus which set Him apart from other men as divine, but in the sense of godlike.

Jesus is a man, he says, but the primordial man.

American Jesuit Father Robert North, an expert on this school of Christologists, has defined Father Hulsbosch's Christ, the primordial man, as "the exemplar for whom the whole of creation exists, and in whom chiefly it is the image of God."

Hence, Christ was not in Father Hulsbosch's view just a man among men somehow endowed with charisma, but neither should Christ be seen as "split-level" in explaining two natures in one person, a concept he feels is incomprehensible to modern man.

In 1969, Father North wrote the following on Father Hulsbosch's "daringly new approach to the perennial Christological mystery."

"We must learn from recent rehabilitation of Church Fathers once branded heretical that even outright denial of a term like hypostatic union might be some man's way of clearing the deck for a renewed and deeper grasp of the mystery of Christ.

"Such a try must, of course, be tested against the sensus ecclesiae (sense of the Church) by anguished reappraisal rather than blind hurling of anathemas."

Defends warning

VATICAN CITY — (NC) — Pope Paul VI defended and added his personal comments to a recent Doctrinal Congregation warning against those who question Christ's divinity and the eternal existence of the Trinity.

Pope Paul ordered the Doctrinal Congregation to promulgate the warning, which listed some theological errors that it said affected traditional teachings of the Church.

Speaking to crowds in St. Peter's Square for his Sunday noon blessing on March 12, Pope Paul said that the dogmas that the errors undermine are "principal mysteries of our religion."

He added that "lately, here and there, they were not properly interpreted or expressed by various authors, with the grave danger of irreverence toward the mysteries themselves and of distortion of our faith."

The Pope said that Catholics who have "a genuine concept of our religion" will realize the importance of the defense of these teachings and "will rejoice in their faith and in their piety in hearing them proclaimed to this day in their completeness."

The Pope admitted that some question the usefulness of dogmas and such defenses today. But, he answered, "religious truths are in themselves supreme and inestimable values" and it is only with firm adherence to religious truths that there can be found the principles needed for solving "theological, ecumenical, ecclesial, spiritual and even social and practical problems."

The Christian

By RUSSELL SHAW

Christianity and war — the linking of the two ideas seems to many people today to be a contradiction. Is not war, with its hatred, violence, destruction and disruption of life, a denial of all that Christianity stands for? What stance can Christianity take toward war except to condemn it?

Yet over the centuries many sincere Christians have adopted a different attitude. Acknowledging that war is an evil, they have nevertheless postulated circumstances — self-defense, redress of extreme injustice — in which it would be possible for Christians to engage in war as a last resort. And, this being so, they have sought to establish guidelines for waging war according to moral norms.

Both strains of thought — usually referred to respectively as "pacifism" and the "just war theory" — are very much present in Christian thinking today. Each has respectable antecedents and responsible arguments to support it. Neither can be dismissed out of hand as irresponsible or unworthy of a Christian. And neither is without problems.

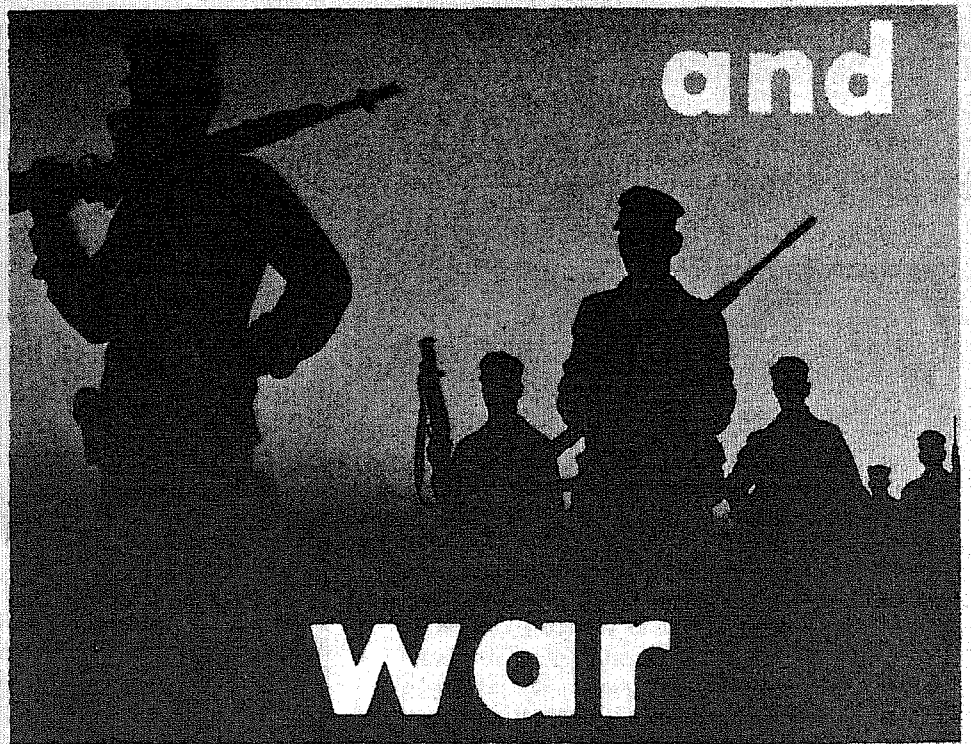
PROMPTED by the horrors of World War I and World War II, the Vietnam war and other contemporary conflicts, and the looming threat of thermonuclear annihilation, Christian pacifism has enjoyed a resurgence in our times. Many Christian pacifists stake their position on the absolute value and inviolability of human life: because God is

Creator and Lord of all life, no one has the right to take the life of another. Other pacifists might acknowledge some extreme situations in which it would be morally permissible to destroy life, but insist that modern warfare simply cannot fulfill the conditions which would legitimize this resort to ultimate violence.

Less is heard these days than in the past about the "just war" theory but this may simply be because the terminology itself is not so commonly used as it once was. Actually, those who admit that some wars may be moral enterprises and seek to distinguish these from wars which are immoral, regularly apply the "just war" principles in making their determination about a particular conflict.

The just war position is based on the conviction that, however repugnant violence and killing may be, there may arise situations where it is not only necessary but virtuous for a Christian to resort to these extreme measures for repelling violent aggression. The classic example from private life is an attack on a family by a dangerous killer. In such a case, it is said, the family would have a right and duty to protect its members by resisting — and, if necessary, killing — the aggressor.

EXTENDING this to relationships among nations, the theory reasons that a nation subjected to unjust aggression has a right to protect itself by going to war. But even so, war must be truly a last resort, it



must not be aggression masked as "self-defense." It must have a reasonable chance of success, and it must observe moral limits (in particular, no direct attacks on civilian populations).

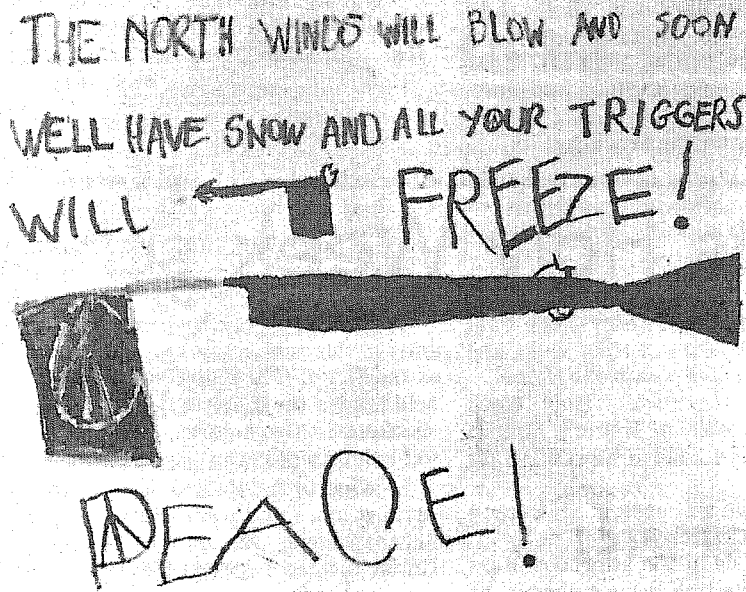
Clearcut as these matters may seem in theory, in practice they raise immensely complex questions of conscience for Christians, especially in our times. The advent of nuclear arms, with their vast potential for indiscriminate destruction of life, makes it questionable whether there could be such a thing as a "just" war in which such weapons were used.

On the other hand, "conventional" war of the Vietnam kind, in which civilians are inevitably caught up in the swirl of fighting, presents equally difficult moral problems even in a situation where atomic weapons are not used.

IT IS OBVIOUS, too, that the defense policies and military service laws of our

country stand in need of continual review and revision in light of Christian principles and changing factual circumstances. At present, for example, the draft law gives grudging recognition to the rights of some religious pacifists; it concedes nothing, however, to selective conscientious objectors who, by their implicit recognition that some wars are moral and others are not, have in effect adopted a "just war" position.

Lastly, the Christian must ask whether too much attention is not given now to war and too little to peace. Whatever his attitude toward war may be, the Christian's first duty is to peace — how to achieve it and preserve it. The arts of war have become highly sophisticated in this century, but the arts of peace often seem to be at a tragically primitive stage of development. In the long run, though, they hold the best hope for our country and our world.



A child uses artistic imagination to comment on man's penchant for war over the ages.

What the Scriptures say

By FATHER QUENTIN QUESNELL, S.J.

There is no New Testament teaching on war. The Christians who wrote the New Testament had no power to make decisions about war or peace. They were not the rulers of nations. They did not even have the right which Americans have today to vote for or against men who lead their country into war.

Moreover, wars at that time were fought by professional soldiers, not by conscripted citizens. Consequently, Christians of that time did not even have the burden of deciding whether or not to serve in a war they felt was unjust.

War was just a fact of life. Rulers and armies made war on one another and caused much suffering thereby, then as now. But discussions of the morality of war would have been totally irrelevant to the practical lives of the first readers of the New Testament.

Still, a teaching on war would be very relevant to our life and time. What shall we do? Write a New Testament of our own to suit our needs? Or continue to meditate on the one we have?

IF WE CHOOSE to look for our answer in the New Testament, then all we can do is confront the reality of modern war with the general principles of conduct which we do find in the New Testament. How the two fit together in theory may be hard to see. How they can be brought together in practice will depend on our personal practical decisions in individual cases.

First of all, as we felt war drawing closer, we would ask: "How many times can my brother sin against me and I have to forgive him? Seven times?" (Matt. 18, 21). We would remember Jesus' answer "Not seven times, but seventy times seven times" (Matt. 18, 22). "If you do not forgive your brother, neither will my Father in heaven forgive you" (Matt. 6, 14). We would recall the prayer we say every day: "Forgive us our sins, as we forgive those who sin against us."

But if the enemy actually opened hostilities with a first aggressive move, we would think of the Lord's command: "Do not take revenge on someone who does you wrong. If anyone slaps you on the right

cheek, let him slap your left cheek too" (Matt. 5, 39). "If someone does evil to you do not pay him back with evil" (Rom. 12, 17).

If the enemy attacks continued, we would strengthen one another with "Love your enemies and pray for those who mistreat you" (Matt. 5, 43), and "If your enemy is hungry, feed him. If he is thirsty, give him to drink . . . Do not let evil defeat you, instead conquer evil with good" (Rom. 12, 20, 21).

If we actually did march out against the enemy, our reason would be "By this shall all men know that you are my disciples, that you have love for one another" (John 13, 35). A modern hymn puts that to music: "They'll know we are Christians by our love." It could be our marching song.

IF WE actually started shooting, we would keep in mind that "whatever you do to the least of these my brothers, you do to me" (Matt. 25, 40). Our bombing raids would not leave people without homes. Our scorched earth and defoliation would not leave the least of our brothers without food. Our napalm would not scorch them naked.

A minimum of humanity is laid down in the Geneva Conventions; but a set of Gospel Conventions would push us toward the maximum. The general principle covering our way of waging war would be "Love your neighbor as yourself," (Matt. 22, 39) or better, "Love one another as I have loved you" (John 15, 12).

Do those seem like silly directions for fighting a war? Obviously they would not help us win. But those are the only directions that can be found in the New Testament.

Perhaps the reason is that our real war is "not fighting against human beings, but against the wicked spiritual forces in the heavenly world, the rulers, authorities and cosmic powers of this dark age. So take up God's armor now . . . put on righteousness for your breastplate . . . faith as a shield . . . salvation for a helmet, and the word of God as the sword that the Spirit gives you . . ." (Ephesians 6, 12-17). This is the kind of war that the New Testament writers thought relevant. Perhaps they found it too difficult to think about both kinds of war at the same time.

Focus on peace

By FATHER CARL J. PFEIFER, S.J.

The two boys were actually shouting at each other — in sixth-grade religion class! Mike and Jim, both aged 11, were looking through daily newspapers for examples of things that restrict people's freedom.

Mike saw a picture of soldiers fighting in Vietnam, and was explaining how war and the draft really kept people from being free.

Jim reacted immediately, strongly disagreeing. "You're wrong! The war is to protect freedom. That's what our soldiers are fighting and dying for."

Mike responded, "I don't believe that."

Their feelings were strong, and the argument grew heated as others in the class joined in.

No discussion all year had involved the youngster's more intensely. Not yet in their teens, these youngsters were seriously discussing moral judgments about war. No doubt some of their opinions were immature; others undoubtedly were rote repetitions of opinions heard at home. But one thing was clear: they were concerned about the war, and already had strong feelings about the morality of the war in Vietnam and war in general.

THIS EXPERIENCE brought home to me with a new force the educational challenge set forth by the Second Vatican Council: "Those who are dedicated to the work of education, particularly of the young, or who mold public opinion, should regard as their most weighty task the effort to instruct all in fresh sentiments of peace" (Church in World, No. 82)."

As these sixth graders grapple with the morality of war, they have a right to receive mature guidance from the adult Christian community. Because of their intense interest in the issue, they are ready to draw upon the accumulated wisdom of the Church in forming their young consciences on a very ancient moral issue.

Their right raises an even more challenging question. Does the adult Catholic community in their parish, in their city, in the United States as a whole, have an educated stance toward the Vietnam war, toward war itself in a post-Hiroshima world? How many adults in these youngsters' lives have formed their moral judgments on war from Christian principles? Just what is Catholic teaching regarding the war? Is there just one legitimate Catholic or Christian stance toward this war, toward all war?

To admit that there are differing moral views espoused by informed Catholics of good will regarding war in general, and regarding the war in Vietnam in particular, is simply to recognize facts.

IT SEEMS TO ME that the present

ambiguity and lack of consensus suggests something about the orientation and the process needed in forming our consciences on the issue of war and the war in Vietnam.

The focus should be on education for peace rather than on war itself. This is the orientation suggested in the passage quoted above from the Second Vatican Council. It is the orientation suggested as well by Bishop Flanagan of Worcester in a recently published interview:

"It seems to me that this Vietnam thing is very urgent, but it's only part of a much bigger picture; and unless we educate our people to peace, you can settle this one and another one could break out six months later, and the same old thing could be repeated with us not learning our lesson from history." (NCR, February 11, 1972) He suggests some of the content used in his diocese in an education for peace: the theology of peace, a historical look at the Church's attitudes and teachings on peace down through the centuries, facts about this particular war, the bishops' statement on conscientious objection, and similar data.

With such information, as Bishop Gumbleton of Detroit stated in the same interview, Catholic adults are better able "to look at the policies of our government and try to apply our Christian values to those policies."

THIS IS THE PROCESS urged by the Second Vatican Council, namely, to explore contemporary issues, the "signs of the times," in the light of Christ (Church in World, No. 4). It is this process of discernment that we adults must learn before we can educate our youngsters in it. Growth in this process requires the kind of factual knowledge suggested by Bishop Flanagan's educational program for peace. More than that it involves a genuine sharing and listening within the Catholic community.

While urging Catholics to reflect seriously on what the Bishops have to say about peace and war, Bishops Flanagan and Gumbleton are joined by Bishop Dougherty of Newark in openly admitting how their own moral stance on the war was influenced by widely differing segments of the Catholic community as well as by authoritative teaching and historical study. Dialogue led them to further research, study and wider consultation.

The interview with these three Bishops suggests a model of education for peace among the adult community and in sixth grade as well. (1) Honest exploration of the facts of the case; (2) honest exploration of the teachings and attitudes of the Christian community today and in history regarding peace; (3) a climate of mutual respect characterized by listening to each other in our mutual search for peace.

Young persons' views on armed conflicts

By JAMES L. ALT

Man is supposed to be a rational, peace-loving animal. Yet, it is a matter of historical certainty that there have been fewer than 100 years in the 2,000-year Christian era that a war was not being fought some place in the world. Even today, despite the fact that action in the Vietnam war has scaled down considerably, war is very imminent in many parts of the world.

How do today's young people, and religion teachers, look at war?

"War is hell," says Sister Suzanne DeBenedittis of Mobile, Ala. Which echoed the sentiments of all those responding.

Asked to define "war," several used the definition used by John Dick (28, Battle Creek, Mich.) that war "was the armed hostile conflict between states or nations."

ANOTHER TEACHER, Mrs. David Belanger (23, Mobile, Ala.) defined war as "an insanity between two peoples caused by lack of understanding, concern and love in which no side, in reality, wins."

To 17-year-old John Bush, Battle Creek, Mich., "war is the absence of peace, understanding, patience and love, and the presence of pain, hatred, and death."

Christina Baches (15, Mobile, Ala.) thinks war is "the attempt made by governing powers to achieve political, social, territorial and other goals through armed conflict with another governing power."

When does a war become necessary, or "just?"

Bob McVeigh, 18, and John Bush, 17, both from Battle Creek, Mich., stated flatly "there is no such thing as a 'just war,' for war is always unjust and unfair."

This opinion was shared by many of the young people, although several others defined a "just war" according to its traditional definition.

What attitude should a Christian take towards war?

Joe DiNicola, (16, Uniontown, Ohio) thinks a true Christian attitude would be that

"the action itself is morally wrong unless one is aggressed upon to the point where there is no other solution." Mark McMullen, (17, Euclid, Ohio) says "a Christian must follow his conscience, either backing the war or refusing to participate in it if he considers it unjust."

IT DOES APPEAR that a generation-gap exists when it comes to the question of participation in a war.

A middle-aged teacher from Uniontown, Ohio, Edgar Taylor, says that "if Christian-like negotiations to prevent violence failed, then I would do whatever I was called upon to do, to protect my country, my church, my family and my home."

On the other hand, both Michael Albrecht (17, Euclid, Ohio) and Lynn Donaghey (17, Mobile, Ala.) think Christians should adopt the pacifist view towards all war. Lynn says "a true Christian should realize that taking the life of another person for any reason is morally wrong. Nothing is worth taking the life of another human being."

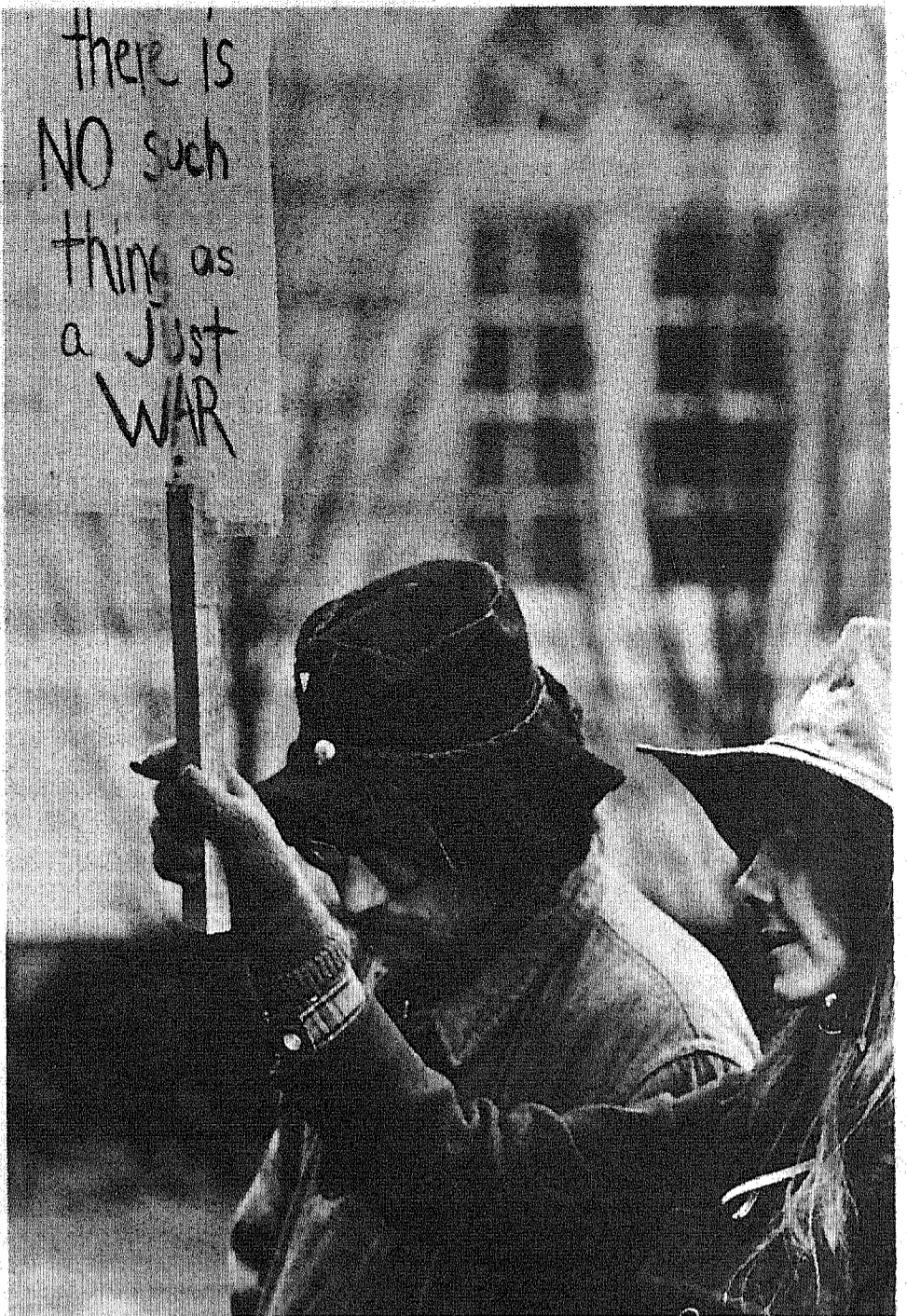
Should a person be allowed to refuse to participate in a war because of his religious beliefs? All the young people felt he should be allowed to refuse to participate, although some qualified their answers.

For example, Richard Volentine, (16, Mobile, Ala.) feels a person should be obliged to serve his country, but if he objects to war, he should be placed in another position.

What should the Church be doing on the issue of war?

Bill Harrison (17, Mobile, Ala.) says the Church should teach the individual to follow his own beliefs concerning war, letting his own morals guide him.

Several years ago, in an address before the United Nations, Pope Paul pleaded for "no more war; war never again." Thus far, these words have fallen on many deaf ears, and war continues to rage. Until his words become a reality, there will be no "peace on earth, good will towards all men."



What attitude should a Christian take toward war?

Until we meet again

By FATHER JOSEPH M. CHAMPLIN

Mary Finnegan lived a full 77 years, but her death early Christmas morning still

came unexpectedly, literally in that middle of the night the gospel texts mention. She rose from bed at 2 a.m., walked to the living

room of their attractive home and complained to her concerned husband about "never having felt like this before." In a matter of moments she sat down, stood up, then sat again, slumped over and was gone.

Mrs. Finnegan was a refined lady, a strong person and a good woman. She left behind, besides her spouse, two children, sons in their forties — one a most successful architect, the other a priest classmate of mine. In addition, three very special children found themselves suddenly without their paternal grandmother.

BEFORE the funeral the father, mother and uncle of these elementary and pre-elementary school youngsters pondered a common problem facing survivors in situations like this. "Should we bring the boys and the little girl to the wake? to the funeral? to the cemetery? Would these be harmful or helpful experiences for them?"

They decided "yes" on all counts and as I watched the family from my sanctuary vantage point during the service, I concluded they certainly had judged wisely.

The little ones participated in the beautiful burial of a Christian. There were tears to be sure and an occasional cracking of the priest-son's voice. But the dominant atmosphere was one of serene hope, quiet resignation, and joyful anticipation. A great crowd of fellow believers — three bishops, priests by the dozens, and a church filled with friends — gathered as a community to bid Mary farewell, temporarily, and to commend her to the Lord.

Jimmy, Patrick and Maura caught, in their own limited way, all of this drama. They tasted the painful reality of death and separation, but also felt that positive joy which flows from faith in the Resurrection.

THESE CHILDREN watched their father and mother walk up into the sanctuary and read the first scriptural passages. They heard the strong voices of men (mainly) and women singing songs which in Alleluia terms spoke of victory and a fuller life after death. "Keep in mind that Jesus Christ has died for us and is risen from the dead; he is our saving Lord, he is joy for all ages."

They observed their uncle, vested in

white and assisted by eight other priests, leading the congregation in prayer and celebrating Mass. They saw a bishop offer the final prayer and a blessing over the body. They heard this older man with a red cap speak soft, personal words of comfort to their father and grandfather.

Then, of course, there were other silent signs to be noticed. The handsome white pall, for example, draped over the casket, a reminder of Mary's baptism so many years ago and the present hope it offers for her personal triumph over death. Or the sign of peace exchanged between all the clergy in the sanctuary and carried down into the pews among the congregation. Or the sprinkling of of water and burning of incense, the former recalling a baptismal ceremony in the past and the latter promising a bodily resurrection in the future. Or the burning Easter candle placed before the bier as a symbol of Jesus' and our conquest of sin and destruction.

TRUE Christian that she was, Mary Finnegan in younger days and to the end had lent caring, sharing, helping hands to neighbors in need. The homilist for this funeral liturgy, now the Finnegan's pastor, but once a next door friend, remembered those past kind deeds and spoke of them to the congregation. He was not the only beneficiary of her sensitive concern. Many in the church had felt that touch in former years and came to pay their respects, to send this lady on her way to God.

The rite of final commendation and farewell at the Mass's conclusion expresses this rather well. During it, a united group of believing relatives and friends assembled for the last time to say "good-by" or, better, "until we meet again." "Father, into your hands we commend our sister Mary . . . Lord, hear our prayer: welcome Mary to paradise and help us to comfort each other with the assurance of our faith until we all meet in Christ to be with you and with our sister Mary forever."

It seems to me that fully participated Christian burial service should have left a lasting and healthy impression on those Finnegan children. They must have sensed the full picture, the sorrow and serenity, the beauty and pain of a loved one's death. Later, instead of fearing the dark and unknown, perhaps they will be able to say with St. Paul, "O death, where is your victory? O death, where is your sting?"



How should children be introduced into the sudden death in a family?

New springtime for the Church is ahead, Cdl. Suenens asserts

By AL ANTCZAK
LOS ANGELES — (NC) — "The Holy Ghost, in His own way, is preparing a new Spring for the Church," Cardinal Leo Suenens, Primate of Belgium, told 2,000 persons at a talk at the Hollywood Palladium.

"Profound things are happening in the Church," the cardinal said. "There is something of Good Friday now, Good Friday before the coming of Easter."

While the Church is going through this process, Catholics must develop, Cardinal Suenens said, "a new understanding of the Church as being a pilgrim Church, an historical Church. . . . We need to discover in a new way the presence of the Holy Spirit in the Church."

WHAT is coming, the Cardinal said, is "an evangelical renewal, a discovery of the Gospel and of Christ in a new and fresh way, a new discovery of the meaning of Christ in this age."

An appreciation of Mary is necessary so that the Incarnation can be understood. "Christ came to us through the collaboration of Mary and the Holy Spirit," he said.

Cardinal Suenens said that the aloofness toward Mary on the part of some people after Vatican II was because they misunderstood the Council and thought it made of Christianity an abstract ideology "and ideologies don't need mothers," he said.

Speaking of the future, Cardinal Suenens said that "my impression is that the many difficult moments we are now living are a preparation for the ecumenical unity that is coming. The Holy Spirit is there and will bring all Christians together. I don't know where, but we can dream dreams."

"My dream," he continued, "is for a new council. Not Vatican III, but Jerusalem II, going back to the Apostles. And the topic should

be the Holy Spirit."

The Cardinal digressed from his prepared text to comment that issuance of the Vatican II statement on the Jews was "an act of justice and fidelity."

"WE ARE really rooted in the historical facts of the past. In a fact called Christmas, in a fact called the Incarnation, in a fact called Easter, in a fact called the Resurrection, in a fact called Pentecost.

"We accept the past. We accept historicity. We are going to Christ not with our own faith, but with the faith of Peter and Paul, the Apostles, the Blessed Mother, and all the saints through the ages.

"I am so impressed during the Mass when I say to the Lord: Look not upon my sins but upon the faith of the Church.

"This is the meaning of tradition. And in that sense we can never speak of revolution in connection with the Church and with Christianity."

WHAT is going on in the Church is more than evolution, he said. "We are seeing the Church with new eyes, seeing the same realities with new priorities. We are discovering more profoundly the unity of all Christians, the unity we have from being one in baptism."

The idea of the Church as static and immobile suggested that change was for the world, but not for the Church. Change, the Cardinal said, does not involve the deposit of faith, but rather its expression in new ways.

"A certain world is dis-

appearing, but we are not living the end of the world. A certain image of the Church is changing, but the Church is not changing. I think we are at the beginning of Spring, in the month of February. But it is not yet May."

THE Cardinal said he did not believe there was sufficient awareness among people of the promise Christ made to His apostles before He left them that the Holy Spirit would remain with them.

"The Holy Spirit will not reveal something new. He is not coming to proclaim new gospels, but to open our minds to understanding the words of God, to make a new penetration of the words of Christ in us.

"We need the theologians," the Cardinal said. "But we need much more profoundly within us what Christ told us to link us with Christ and to bring His words to full actuality today."

The work of God as creator continues through the Holy Spirit's presence in our lives. "The work of the Holy Spirit today is creating Christians. Saints are those who say yes to the Holy Spirit. The most profound saint is Mary."

In a question and answer period after the talk, the Cardinal epitomized the manner of change in the Church. The Belgian catechism, he said, teaches that the purpose of man is to know, love and serve God. There is more, he added. Man must also "make God known, make God loved, and make God served."

Prayer Of The Faithful

Fifth Sunday of Lent

March 19, 1972

CELEBRANT: Let us present to the Lord our petitions inspired by the word of God which we have just heard and knowing that the Lord can resurrect us from sin and from death.

COMMENTATOR: Our response today will be: Lord hear our prayer.

COMMENTATOR: For all sinners that we may try to free ourselves from all that separates us from God, and thus prepare ourselves for a spiritual resurrection on Easter Sunday, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may have faith and strength to proclaim our beliefs in the resurrection of the body, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may find in mutual example the incentive to conquer our weaknesses and place ourselves in the service of others, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may grow in tolerance and respect for the positions of other men and that we may live together peacefully with other people and with other ways of life, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Lord, hear our petitions and grant us a change of heart, for we do not wish to be separated from you. We ask this through Christ our Lord.

PEOPLE: Amen.



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Wall 'down' for Easter, Pentecost

BERLIN — (NC) — West Berliners will be granted passes to visit East Germany during the Easter and Pentecost holidays. The periods covered will be from March 20 to April 5 and from May 17 to May 24.

the Berlin Wall in 1961 West Berliners were for a time allowed to visit the Communist half of the city on certain holidays. But this system was ended by East Germany after Pentecost in 1966. There have been no holiday visiting passes since then.

After the construction of

Zen basically a mystery

By FATHER JOHN T. CATOIR

(This is one in a series of articles on the history of religion.)

In case you do not yet know what Zen is, don't be discouraged. Zen is basically a mystery, something which cannot be easily grasped or explained.

You may recall the technical definition of Zen as "a technique, or method, by which a person can attain union with the Ultimate One. But the technique itself cannot be spelled out in words. Consequently, it can only be learned through training sessions with an experienced instructor who leads rather than informs or instructs.

Zen must be discovered by means of an illumination of the mind.

YOU MIGHT FIND it helpful reading some of the sacred writings of Zen to get an idea of the direction of its philosophy. The following is from Zen Patriarch Yoka.

Since I found the path to truth
I am certain that one should not esteem
life or death.
Walking is Zen,
Sitting is also Zen,
If I speak I am silent,
If I rest I hasten:
In essence everything is
The immovable, original one.
If I am threatened by spear and sword,
I never blink an eyelash.
If poison sneaks toward me,
I am not afraid.
How often have I been reborn,
How often did I die again!
Incessant and immeasurable
Life and death lasted.
Yet since I, like a flash of lightning,
Experience the highest truth
I care no more about good or bad fortune.

Another poem which is referred to as The Oldest Zen Poem conveys a similar spirit of peaceful resignation to all experience, taking each thing as it comes, without fuss, without distress.

The perfect way is without difficulty,
Save that it avoids picking and choosing.
Only when you stop liking and disliking
Will all be clearly understood.
A split hair's difference,
And heaven and earth are set apart!
If you want to get the plain truth,
Be not concerned with right and wrong.
The conflict between right and wrong
Is the sickness of the mind.
Another short Zenrin poem appropriate for the season:
Sitting quietly, doing nothing,



MONSIGNOR NOLAN WRITES:

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When people ask why priests in India are working to find water I go to the faucet and return with an empty glass.

Water, like breathing, is something we take for granted. Without it we cannot eat, or drink, or wash, or be baptized.

People, too, we sometimes take for granted. In India there are 530 million—more than twice as many people as in the U.S.A. and Canada combined. The average Indian's take-home pay is less than 50¢ a week.

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Lady Jackson gets a degree

PHILADELPHIA — (NC) — LaSalle College awarded Barbara Ward, (Lady Jackson) the British economist, an honorary doctor of laws degree in a ceremony at St. Charles Borromeo Seminary, Overbrook.

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Town House, West Palm Beach, Fla.

St. Patrick and how he Christianized the Irish

(The accompanying article was written by Rev. John A. Crowley, Department of Spanish at the Miami Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.)

St. Patrick was born in around 389. He was a son of a Celto-Roman family and was baptized Sucat. He was at his father's country home when Irish raiders plundered the coast of Britain and carried him off to Ireland into slavery at the age of 16.

Milchu, a druid priest of Antrim, bought him as a slave to tend his sheep and swine near what is today Ballymena on the slopes of the Slemish in county Antrim. For six long, lonesome years Patrick worked hard as a shepherd.

THESE YEARS of bondage were for him a long retreat wherein the lesson of life made its indelible impress upon him. He realized his life prior to this was at best frivolous. In the cold and the rain on the lonely hills of Antrim, Patrick learned how to pray.

He confesses that he sought out God in earnest. He prayed frequently and at length. Many times he would rise spontaneously before the dawn and pray, for he said: "The Spirit of God was strong within me." He pleaded with God to grant him freedom from his bondage.

God chastises those whom He loves. St. Patrick was a chosen vessel for a specific work, and God made

him pass through the crucible of suffering to detach him from a dependence on creatures and to render him an ideal and pliable instrument in His hands.

HIS PERSISTENT request for freedom was finally granted. Patrick slipped away from his master, Milchu, and made his way probably to Westport on the Clew Bay in county Mayo. He managed to get aboard a ship that dropped him off in Scotland, and eventually he made his way home to see his parents.

The thought of Ireland would never leave him. He was haunted by the thousands of souls shrouded in paganism. The Lord had disciplined him to another culture and another language which would later serve him as an ideal missionary. He would hear the voices of those who dwelt near Focluth, Antrim, saying: "We beseech, holy youth, come once more to walk amongst us." Like the vision of St. Paul seeing a man from Macedonia beseeching him: "Pass over into Macedonia and help us (Acts, XVI:9)", St. Patrick heard the voice of the Irish.

OBEDIENT to what he felt to be a divine inspiration, he went to a monastery founded by St. Martin of Tours to begin preparation for his subsequent mission. He later went to Arles and Auxerre where he lived under St. Germanus for some eight years. Patrick accompanied

Germanus to Britain in 429 to combat the errors of Palagianism. Shortly thereafter Patrick made his way to Rome to obtain the commission to undertake the evangelization of the Irish.

The name, Patrick, means "one who looses hostages or bondsmen." It was a title instituted by the emperor Constantine the Great and granted for life and only on the highest officials of the empire. It is probable that Pope Celestine I conferred this title on Patrick connoting a commission and authority. In any event he received the Holy Father's commission to proceed with the mission of his dreams.

THE APOSTLE landed in Ireland in 432 at Inver Dea, County Wicklow. He proceeded north toward Ulster. He and his companions moored their boat at the mouth of the Slane river on the land of one Dichu, whom Patrick had the good fortune to win to the faith. Dichu gave Patrick a barn which the latter converted into the first Christian church in Ireland.

In 433, this undaunted missionary went on to Tara. He travelled up the river Boyne to Slane some nine miles from Dragheda. Tara was the seat of the high king of Ireland. Patrick arrived during Holy Week while the High King Leary (who reigned, 428-467) was participating in the pagan spring feast.

Patrick did the unthinkable.

On Holy Saturday, the 26th of March, 433, he climbed to the top of the hill of Slane from which the hill of Tara could be plainly seen, and lit the new fire before the Druid priests lighted the pagan spring fire.

IT WAS absolutely forbidden to light any fire on that day before the pagan spring fire was first lighted. Patrick's fire could be seen from the court at Tara.

It infuriated the druid priests and King Leary. The king ordered that the perpetrator of such a bold act be put to death. King Leary with two chief druids and warriors raced out to seize the culprit of such an outrage.

Upon their arrival at Slane, the saint confronted them. One of the druids who tried to lay violent hands on Patrick was struck dead. By the providence of God, King Leary's warriors were thrown into dismay and began to fight with one another, as the Midianites before the humble Gideon (Jgs. 7:22).

On Easter Sunday, Patrick went to Tara. The Lord accompanied his servant there. By means of another miracle, the apostle confounded the druid priests. King Leary submitted to his teaching and accepted the Christian faith. He gave Patrick permission to preach the gospel unharmed throughout the realm.

HIS NEXT expedition was to southeast Cavan to Edentiny to destroy the principal idol of the land called CromCruaich, to confound the pagans by showing them the folly of such worship and thus to dispose them to receive the Gospel. God was with his apostle again. Patrick succeeded in accomplishing this mission, indeed a prestigious and dangerous one, and a death blow to the pagan cult of Ireland.

Patrick established the primate see of Ireland at Armagh. He died at Downpatrick in County Down on the 17th of March, 461. Only two legitimate writings of his come down to us today: the "Confessions," an account of



his career, and a letter to Strathclyde, who had killed some neophytes to the faith in a raid.

ular, the Irish, are indebted to this great apostle. He is an apostle of a people, a patriarch of a nation, a humble dedicated servant of the Church, and above all a saint of God.

The Church and in partic-



MOST REVEREND EDWARD T. O'MEARA S.T.D., NATIONAL DIRECTOR

A WORLD IN VIGIL

Perhaps one of the most beautiful liturgies we celebrate is the Easter Vigil between Good Friday and Easter Sunday . . . a "waiting" between death and resurrection . . . a "watch" for the day after the night.

This Vigil was of great significance to the early Christians, since it was then the catechumens completed their religious instructions and were baptized that night with new water . . . going from the darkness (sin) into the light (grace).

This Vigil, rich with symbolism and poetry, is also meaningful for us today, since all liturgy is a reflection and celebration of our lives as the People of God. How often we experience in our lives a going from darkness into light . . . from sin to forgiveness . . . from illness to health . . . from ignorance to truth . . . from the small "deaths" and sacrifices of life to the resurrections and blessings! Thus, the Easter Vigil begins in total darkness and silence . . . we wait . . . unable to see other people around us or to communicate with them. But then, Christ, represented by the Paschal Candle, appears in our midst shattering the darkness, and from the Light of Christ our own candles (lives) receive the light of new life and faith.

We now "see" each other in a new light, the light of Christ which lets us see each other as brothers and sisters — to stand together as a community and pray "OUR Father" . . . to gather around His table and celebrate the Passion, Death, and Resurrection of Christ.

Liturgy does not only reflect our own personal lives, but the lives of all men. We are a "catholic" community — a "universal" community that sees all men as our brothers and sisters. If we look at our world today, it is no exaggeration to say that the Third World peoples are a world in vigil . . . waiting for a light to shatter the darkness of their minds and spirits, bringing relief from despair and fear, from poverty, disease and oppression. They wait to experience the brotherhood our Faith proclaims; they wait to hear the Good News of Easter; they wait . . . and watch . . . and suffer.

It is to these that Christ comes today in the person of the missionary, teaching, healing, blessing. And like the Paschal Candle of the Easter Vigil, YOUR SACRIFICE for the missions helps missionaries bring the light of Christ, the Good News of salvation and new life, to a world yet in darkness.

Please . . . take them with you to the Lord's table; remember them when you pray to Our Father, and as you prepare in these final days of Lent to celebrate the presence of the Risen Christ in your life at Easter, share the light of your faith with those who need to know you love them too.

Please send a generous sacrifice for the missions today.

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

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St. Patrick wrote his work was gift of God

Take away the legend and see the man. The Irish and those of Irish extraction have so connected St. Patrick with nationalism that they have turned people off on St. Patrick.

To see the real Patrick one has to read the "Confession." It is a short biography of only 62 paragraphs. In it, Patrick witnesses to his own humanity and to the work of God through him. He was a man who baptized thousands and, when he died, left a land full of Christians.

FROM the start Patrick was not well liked by his fellow Britons and Gauls. It was perhaps, because of his bold insistence on his call to preach the Gospel to the Irish.

At any rate, at the end of his life when he wrote the "Confession," he had to complain to them of their criticisms. He called them "armchair theologians" who from their comfortable places back in Gaul, made derogatory remarks, while he, in Ireland, was under the threat of death many times and getting his head knocked off for preaching the Gospel.

Patrick arrived in Ireland in 432 A.D. His apostolate lasted 30 years. At first he was not chosen to go, but the first bishop to be appointed to go there died, and Patrick was consecrated bishop to replace him.

HERE IS how he describes the vocation of one of the first Irishwomen to enter the religious life.

"How did it come to pass in Ireland that those who never had knowledge of God, but until now always worshipped idols and things impure, have now been made a people of the Lord, and are called sons of God, that the sons and daughters of the kings of the Irish are seen to be monks and virgins of Christ?"

St. Patrick was a man who knew himself and knew who God is.

"I WAS once rustic, exiled, unlearned, one who does not know to provide for the future . . . Before I was humiliated I was like a stone lying in the deep mire; and He that is mighty came in His mercy, lifted me up and raised me aloft, and placed me on top of the wall. And therefore I ought to cry aloud and so also render something to the Lord for His great benefits here and in eternity . . . benefits which the mind of men is unable to appraise."

Patrick tells why he went as a missionary to Ireland.

"For that reason, therefore, we ought to fish well and diligently, as the Lord exhorts in advance and teaches, saying, 'Follow me and I will make you fishers of men.' And again He says through the prophets: 'Behold I send many fishers and hunters,

saith God,' and so on. Hence it was most necessary to spread our nets so that a great multitude and throng might be caught for God, and there be clerics everywhere to baptize and exhort a people in need and want."

St. Patrick saw his life's work as a gift of God and said so in the last line of his "Confession:"

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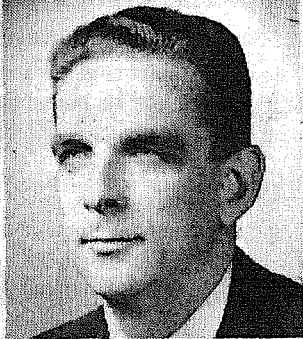
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Cursillistas lauded on their 10th year in the Archdiocese

The contributions of Cursillistas toward the "creation of a true community of the People of God here," were praised by Auxiliary Bishop Rene Gracida at ceremonies Sunday in Corpus Christi Church marking the tenth anniversary of the establishment of the Spanish-speaking Cursillo movement in the Archdiocese of Miami.

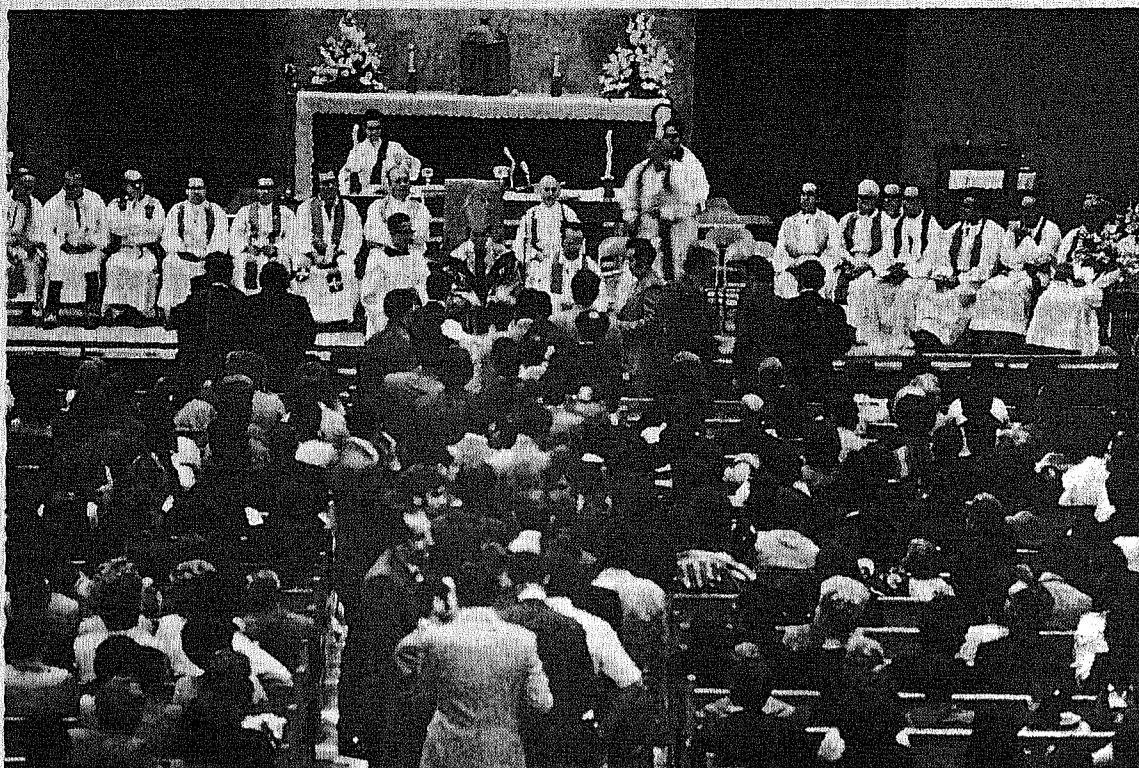
Representing Archbishop Coleman F. Carroll as chief celebrant of a concelebrated Mass, at which some 2,000 Cursillistas assisted, Bishop Gracida congratulated 36 men who had just completed the 68th of the "little courses of Christianity" at the Cursillo House in Opa-Locka.

Commenting on the movement's first Cursillo, which was held March 9-12, 1962, Bishop Gracida said, "Ten years in the life of the universal Church is not a very long period of time. Ten years in the life of an individual person is not a very long period. But ten years in the life of an Archdiocese, which is only 13 years old, is obviously a very long time indeed."

"I EXPRESS the hope that you may continue to strive to win more and more souls to Christ through your programs and I look forward to being able to congratulate you for similar accomplishments on future anniversaries," the Auxiliary Bishop said.

Episcopal vicar for the Spanish-Speaking, Msgr. Bryan O. Walsh, said, "There has been a tremendous interest throughout the country of the Cuban impact in Miami. But the greatest impact of Cubans here is not described in the books of wise men nor in the articles of magazines. This is the impact we see here tonight in the spiritual life of this community."

"Many times, when I have been able to help Cubans in the name of the Church, they have said, 'May God reward you.' I believe that what we are seeing here tonight is proof that God has repaid the Church in Miami, through the Cursillos, for what the Church has done to help our Cuban brothers," Msgr. Walsh said.



APPROXIMATELY 2,000 cursillistas attend the closing ceremonies of Cursillo 68 for men in Corpus Christi Church last Sunday. Bishop Rene Gracida congratulates the 36 men who made

the Cursillo which was held in conjunction with the movement's 10th anniversary in the Archdiocese of Miami. Bishop Gracida was also the principal celebrant of a concelebrated Mass.

In the Cursillo No. 68 observance of the movement's 10th anniversary, 36 men participated. Four of them were Mexican-Americans from the South Dade agricultura areas in St. Ann's Mission, one was a Spaniard and one a Colombian, with the remainder being Cubans from the Miami area.

Two observers from Atlanta, Ga., also participated in the three-day Cursillo.

Over 4,500 men and women from the Spanish-Speaking community in the Archdiocese have taken part in 113 Cursillos held during the last 10 years.

Scotch university will honor Father Brown

Father Raymond E. Brown, S.S., internationally recognized Scripture scholar, who frequently visits Miami, will be honored by the University of Edinburgh in Scotland with an honorary Doctorate of Divinity in July.

According to Father Paul P. Purta, S.S., Provincial of the Society of St. Sulpice in Baltimore, this is the first time an American Catholic scholar has been so honored by the Scotch university in the field of Bible and Theology.

"For an American scholar to be granted an

honorary doctorate by a European university is always a distinction," Father Purta explained. "For the work of a Catholic priest to be recognized by a distinguished Protestant Divinity Department is a double distinction."

Father Brown, ordained to the priesthood in St. Rose of Lima Church, Miami Shores, is presently on a leave of absence from St. Mary Seminary, Baltimore, where he taught for many years, and is professor of Biblical Studies at Union Theological Seminary and Woodstock College.

Workshop on liturgical folk music tomorrow

FORT LAUDERDALE — A Liturgical Folk Music Workshop begins at 9 a.m., Saturday, March 18, and continues until 4 p.m. in St. Thomas Aquinas High School, 2801 SW 12 St.

The morning program will include Place of Music in the Liturgy, Father Gene O'Brien C.P.; Guitar Technique, Luisa de Fuentes; Leading Congregational Singing, Sister Joyce LaVoy, O.P.; and Music Theory, Sister Mary Tindel, O.P. Mass celebrated at 12:10 p.m. will be followed by luncheon, available at a minimal charge, at 1 p.m. At 1:45 p.m. the Trading Post will begin, during which individual groups will perform. A concert hour is scheduled at 3 p.m.

Father O'Brien, C.P., Our Lady of Florida Retreat House, North Palm Beach, is a specialist in Liturgy and a member of the Archdiocesan Worship Commission.

Mrs. Fuentes, a classical guitarist, is an instructor at Florida-Atlantic College, Boca Raton and a concert artist.

Sister Mary Tindel is music instructor at Barry College.

Sister Joyce LaVoy is Music Supervisor for Archdiocesan schools.

Consultants for the workshop are Father James Fetscher, Director of Music at the Archdiocesan Major Seminary of St. Vincent de Paul; and Robert Fulton, Director of Music at the Cathedral of St. Mary.

Retreat day for Polish-speaking

LANTANA — "Polish Day" will be observed at the Cenacle Retreat House, Route 1, on Sunday, March 19 to provide an opportunity for Polish-speaking people of South Florida to mark the Lenten season by participating in the Liturgy in their native language.

Confessions at 4 p.m. will be followed by Mass at 5 p.m. A brief reception will be held after Mass.

Fashion show set

A Spring fashion show, sponsored by St. Stephen CYO, is set for Saturday, March 25, at the church's social hall, 6040 SW 19 St., Hollywood, beginning at 8 p.m. For more information contact Donna Duffy, 989-0958.

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COLUMBUS HIGH School Flying Club will benefit from a mammoth aerial show featuring national amateur and professional acrobatic champions Sunday, March 19 at Tamiami Airport, 12800

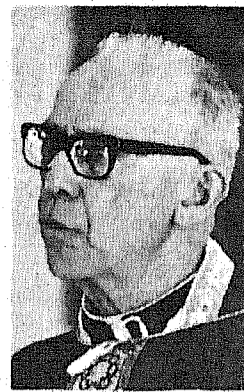
SW 137 Ave. Ed Tilton, Skip Banks, Bill Bond, and Bill Lancaster, who will be participating, fly over Miami's Marina and new Port of Miami.

Superior of orders pays visit

The Very Rev. James W. Richardson, C.M., Superior General of the Congregation of the Mission, usually referred to as the Vincentian Fathers, and the Daughters of Charity of St. Vincent de Paul, left Miami Tuesday for the Republic of Panama after a three-day visit in the Archdiocese of Miami.

Father Richardson, whose headquarters are in Rome, is the superior of some 6,000 Vincentian priests and brothers and 45,000 Daughters of Charity.

DURING his first visitation to the U.S. since his election in 1968, he met with Archbishop Coleman F. Carroll and was the principal celebrant during Concelebrated Mass offered with Vincentian Fathers who staff at St. John



FATHER JAMES RICHARDSON

Vianney Minor Seminary, in St. Raphael Chapel on the seminary campus.

Four children of migrant farm workers received First Communion during the Mass following their instruction by seminarians of the college division.

In Florida the Vincentian Fathers also staff St. Vincent de Paul Church, Miami; and the Daughters of Charity are stationed at Centro Hispano Católico in downtown Miami; St. Vincent Hospital, Jacksonville and St. Vincent Hospital, Pensacola.

Religious ed conferences

A series of regional meetings has been underway this week in the Archdiocese on religious education in the secondary schools and the final meeting will be held Friday, March 24 at St. John Vianney Seminary at 10 a.m.

The meetings, for pastors, principals and religious education co-ordinators, were held in Palm Beach, North and South Broward, and North Dade Counties.

According to Archdiocesan supervisor of the Department of Education, Father John Vereb, the dialogue will help educators and principals "originate and develop a sound and workable pattern for religious education." In addition to Father Vereb, Auxiliary Bishop Rene Gracida and Father Gerald

La Cerra, Director of CCD for the Archdiocese, will attend the meeting.

Panels comment on careers for youth

Involvement is just as important and rewarding to men as it is to women two panels have agreed in their discussion on career opportunities open to South Florida youth in various fields of community service.

The discussions took place during "The Church and The World Today" programs on TV Station WCKT, Channel 7, on the past two Sundays.

In the first of the four part series, three prominent civic leaders discussed "The Work of Man." The group included Congressman Claude Pepper, Miami Police Chief Bernard Garmire and Michael O'Neil, president of General Tire and Rubber Co.

The second panel which discussed "The Work of Woman" included Mrs. Blair Wright, an attorney and wife of a Miami architect; Mrs. Joseph Robbie, wife of the managing partner of the Miami Dolphins and Sister Estelle, I.H.M., a first grade teacher at Epiphany parochial school.

Father Donald Connolly is the moderator for the entire series. The remaining programs will include "The Verge of Tomorrow," a discussion with teenagers to be held Sunday, Mar. 19, and "Vocations to the Priesthood," scheduled for viewing on Mar. 26.

IN THE PANEL on careers for men, Congressman Pepper described

politics as a form of ministry, and public office as an "access to the power of the local community . . . state . . . or federal government."

He added that public office offers an individual a chance to "throw great weight behind a worthy cause that may have to do with public health, the saving of lives, education, decent homes and job opportunities."

As he admitted that police service has "been taking it on the chin," publicity-wise, Chief Garmire explained that police work is "probably the most mis-

Brother will take final vows

Brother David J. Bell, M.S.C., whose parents are members of St. John the Apostle Church, will make his perpetual profession of vows during ceremonies on Sunday, March 19, at the Sacred Heart Mission Seminary, Geneva, Ill.

A son of Mr. and Mrs. Elwin A. Bell, he was graduated from Hialeah Senior High School in 1964 and professed first vows in 1966.

His final profession will make him a permanent member of the Society of the Missionaries of the Sacred Heart. He is currently food service director at the seminary which his order conducts in Geneva.

understood occupation that serves mankind."

The law enforcement leader explained that a policeman's duties are also misunderstood, adding that what the service needs is young people of integrity.

The biggest thing business is looking for today, explained O'Neil is integrity. As he outlined the advantages of a business career, the executive encouraged youth to improve themselves.

All three panelists agreed that honesty, both moral and intellectual, as well as integrity were the main ingredients any youth need to succeed in any career.

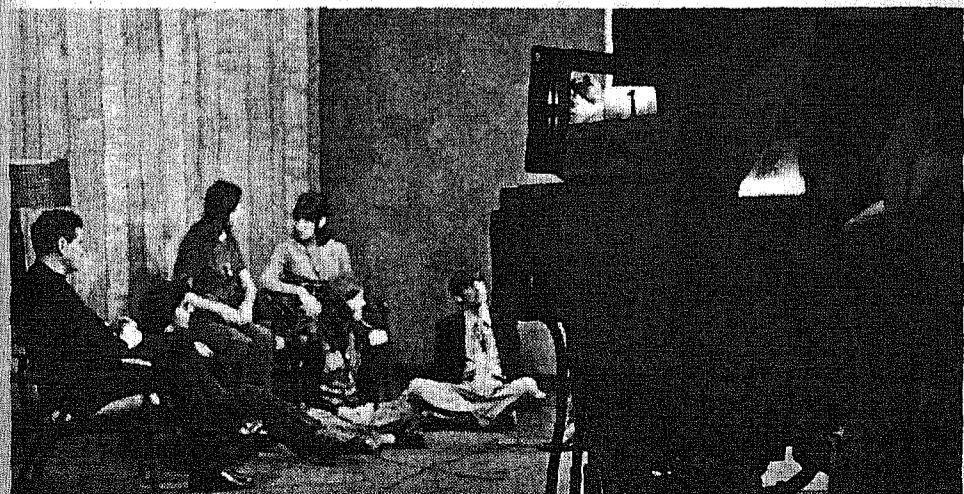
AS SHE expressed disagreement with those who consider a home and family drudgery and boring, Mrs. Robbie said the key to woman's happiness was getting involved and having an outlet over and above just raising children.

Sister Estelle agreed, adding, "I have found that really good mothers are willing to take time out of the home as teacher's aides and as den mothers" and really extend their family life to many children.

Mrs. Wright said, "I've always thought women could make a real contribution to political life and the legal profession. But those who enter it unfortunately don't seem to express themselves in a feminine way."

Sister Estelle added that she didn't believe her religious life had inhibited her from being involved as much as her two companion panelists.

The panel agreed that young women of today are more intelligent, brighter and more aware of the problems confronting society than young women of preceding generations.



"TALK with Teenagers" featuring Father Donald Connolly and area youth highlights the Church and the World Today program at 9 a.m., Sunday, March 19, on WCKT, Ch. 7.

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'Profit in making' teacher says of film production

By MARY ANN LINDEN

CORAL GABLES — "Films present too many facts at one time, but if the students make the film themselves, they profit in the making," Fernando Villamor, science and algebra teacher of St. Theresa School, said.

As part of his teaching method, Villamor, using his own camera equipment, helps his seventh and eighth grade science classes produce movies every year. This year's film, produced by the eighth grade is called "Chemical Changes." The eight-minute color film with a musical background and voice sound track, shows the changes of sugar to carbon when it is heated.

According to Villamor, the youngsters have a dry run through and it takes one class period to film it. "Because of all the noises around the school during the week, the students decided it was best to tape the voice track one Saturday morning," he added.

"Preparation is where

the payoff is," Villamor said. "The greatest period of time is taken up with researching the subject," he said of the students, adding that "once they get the idea, they're very efficient. I always have an excess number of volunteers."

In the past three years, Villamor's classes have produced five or six films. One of last year's films, on germination of seeds, was one of 15 films accepted at last Spring's St. Leo College film festival, in which several high schools and colleges also entered. "We were the only grade school," the science teacher said.

A native of British Honduras and teacher at St. Theresa's for 16 years, he feels science should be taught as a natural part of life. Bringing out a home-made electrical motor constructed with simple household items, Villamor said a youngster can learn much more when he learns how to make a motor, rather than listening to a laborious explanation of how a store-bought one works.

To emphasize this practicality in science, Villamor has his students keep running charts of the barometric pressure, humidity and temperature in the classroom which are checked daily at the beginning of class.

The veteran teacher, who has demonstrated his science techniques at a couple of Archdiocesan teachers' workshops, doesn't consider the teaching and film-making as work. "It's fun to watch the students learn. I get a big kick out of it."



THREE MIGRANT children received their First Communion in the chapel of St. John Vianney Seminary recently. Tutored by seminarians Paul Garcia (left) and Bob Tabbert (right) the boys are, from left to right, Roy Gomez, Joseph Coronado and Alberto Coronado. Relatives and friends were also present for The Mass.

'Search' to start off Easter week

Thirty teenagers, juniors and seniors in high school, will be preparing for Easter in a special way next weekend when they make a "Search for Christian Maturity" at Msgr. Pace High School.

The first "Search" in over two years, it will be directed by Mike Coniglio, Biscayne College student and National CYO Program Coordinator.

Father William Dever,

Archdiocesan CYO Director and Father John McLaughlin, spiritual director at Msgr. Pace High School will serve as spiritual directors.

Not a retreat, the "Search" program is unique in that it's a youth-to-youth approach to find Christ, according to executive CYO director Bob Preziosi. "It is an attempt to establish a community in Christ where Christ lives in, and through

young people," Preziosi said.

The 44-hour session will not be able to solve all of the problems of youth, Preziosi said, although it will give youth a deeper insight into the

meaning of a Christian life.

Applications are still being accepted. For further information call the CYO office, 757-6241.

The Dameans

Willingness to sacrifice for love

EVERYTHING I OWN

By David Gates

You sheltered me from harm

Kept me warm . . . kept me warm

You gave my life to me

Set me free . . . set me free

The finest years I ever knew

Were all the years I had with you

I would give anything I own

Give up my life . . . my heart . . . my

home

I would give everything I own

Just to have you back again.

You taught me how to love

What it's of . . . what it's of

You never said too much but still you showed

ed the way

And I knew . . . from watchin' you

Nobody else could ever know

The part of me that can't let go

I would give anything I own

Give up my life . . . my heart . . . my

home

I would give everything I own

Just to have you back again.

Is there someone you know

You're loving them so

But taking them all for granted

You may lose them one day

Someone takes them away

And they don't hear the words you longed

to say . . .

I would give anything I own

Give up my life . . . my heart . . . my

home

I would give everything I own

Just to have you back again

Just to touch you once again.

(1972 Screen Gems-Columbia Music, Inc., New York)

By The Dameans

"Bread."

In late 1969 a group of studio musicians who had occasionally worked together agreed to try something as a group. What resulted from that chance encounter was a new and sensitively smooth sound in rock music. The group they formed was called "Bread." The sound they created was the beginning of a new style. Since that time, Bread has produced four albums and seven hit singles, among them "Make It With You," and "Baby I'm-A Want You."

Bread's themes range from political commentary to musings on identity, but they are, without a doubt, at their best with the soft and subtle themes of separated lovers. The reason for this success seems to be some painful past experience of David Gates. Gates, who has written their hit songs, ever refers to having once been in love, and the "waiting," "hoping," and "wanting" that comes with being "hurt." "It Don't Matter To Me," "Make It With You," "Baby I'm-A Want You," "Diary," all are shades of the same theme of separation. And the sufferings and insights of Gates have naturally lent themselves to the reflective soft sound which the group so effortlessly produces.

"Everything I Own."

Bread's newest chart song is "Everything I Own." It is a song, like their other hits, with a real sensitivity for the wed-

ding of emotion and content, music and words. David Gates again goes to the theme of separation. This time he makes his song sing out the willingness to sacrifice for so true and deep a love as he has known.

The Gates solo offers: "You gave my life to me, set me free . . . You taught me how to love, what it's of." Life began with those years I had with you, when you gave me life, set me free, taught me love, showed the way. Life began at that moment when you first reached out your hand. And now life is so much mine that you have made me able to give everything.

The refrain sings: "I would give anything I own just to have you back again." I am now able and free to give whatever is necessary.

Gates' message can be interpreted harshly. The theme of total sacrifice, if taken literally, is difficult to accept. But Gates obviously feels that there are certain values that are worthy of a total giving — certain values or certain people. It takes the moment of separation to impress upon us this truth.

Bread sings: "Is there someone you know, you're loving them so, but taking them all for granted?" If you've really known that moment of life, freedom, and love, then you would give everything you own.

The depth of Bread's song strikes a responsive chord in our experience. It is responsive because most of us have felt life flow from such deep moments. And, even more so, we have felt the joy that giving and sacrifice were for us. Because we first experienced a true love we were ready to begin the giving endeavor of life — with the special and positive ability to give "everything I own, my life, my heart, my home" — both a human and Christian theme in its truth.

ND senior wins second in forensic meet

TAMPA — Notre Dame Academy senior Marta Suarez placed second in the annual Florida Forensics



MARTA SUAREZ

competition in the women's extemporaneous speech held at the University of South Florida here last weekend.

Marta was one of four participants from District 5 which includes Dade County. In the final round, she spoke on the major advantages of no-fault auto insurance in Florida.

Marta is the daughter of Mrs. Marta Suarez-Muris, 1401 NW 103 St.

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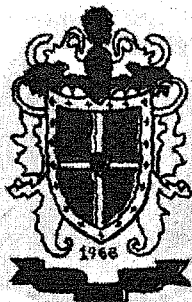
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VOICE of Sports

By Mitch Abdallah

Mary Immaculate runner-up in meet

For the second straight year, Key West Mary Immaculate was stopped short of its bid for a championship basketball title in state high school tournament play last weekend. Having defeated Grand Ridge earlier in the semifinals by a score of 61-58, Mary Immaculate found itself very much in the game against its finals' opponent, Ponce de Leon, but ultimately bowed 52-67.

Lack of experience in playing together seemed to be the stumbling block. Only three returnees from last year were on the club, and Mary Immaculate went into the tournament with only 10 days of practice together. "If we had more experience working together," said mentor John Dougherty, "it would have been a different ball game. Experience makes a lot of difference."

Foul shots also made a difference in tipping the scales in favor of Ponce de Leon. Mary Immaculate had seven for 10 while Ponce de Leon had 27 for 34. The Key West five outshot its opponent from the field by three buckets. In the fourth quarter, Mary Immaculate was down by only seven, and still in the game.

TAKING NOTHING away from Ponce de Leon, Dougherty said, "They were disciplined ball players. They've been playing together for a long time. In playing in a tournament, you play real good basketball teams." Evidently, Ponce de Leon was one of the better teams Mary Immaculate confronted in its bid for the championship.

Mary Immaculate's John Albury hit for 18 points and came up with 13 rebounds. Close behind him was Maurice Thurston with 15 points and the same number of rebounds.

In its game against Grand Ridge, the Key West five had 28 fouls called on them. Grand Ridge had only eight. Up by 15 points in the third quarter, the score was narrowed in the fourth. Harry Chipchase sank two points in the final period with just two minutes to go. Mary Immaculate had led throughout most of the game.

This year is gone but next year will be another time. Mary Immaculate should have what it didn't have this year — the experience of playing together. With most of its regulars returning next year, the Key West club should have another good year . . . and for sure, it shouldn't be ashamed of what it achieved this year. An added note: Thurston and Albury were selected to the tourney's regional all-star team.

★★★

HERE AND THERE . . . St. Patrick's on the Beach and Gesu decided to fight it out for an overall basketball title. St. Patrick's was the champion in the seventh-eighth grade division of the Gulfstream Conference League and Gesu was tops in the Catholic Grade School League of Dade County. At the end of battle, Gesu edged out St. Pat's 41-39. The Miami Beach school was down 12 points in the third quarter and fought back with two minutes to play in the fourth quarter to a 33-30 score, in favor of Gesu. With 1:48 left, the score was 37-35 with St. Patrick's holding the lead.

Angel Lina scored 31 of St. Patrick's 39 points. Florida's top inboard hydroplane and runabout racers clash in the St. Patrick Day Regatta March 19 beginning at noon in the City of Miami Marine Stadium. Over 60 drivers throughout the state will be competing in 14 divisions for the various titles.

WIOD HAS SIGNED a contract to carry the Miami Dolphin games through 1975. The new contract will give Miami's Radio 610 a decade of Dolphin broadcasts. Sports director Rick Weaver will call the play-by-play for the upcoming season.

All-pro place kicker Garo Yepremian of the Dolphins plans to tape a Mike Douglas TV show in late March. "I'm going to talk about football (what else), and make a tie," Yepremian said. The Dolphin coaching staff voted Yepremian the "Unsung Hero" of Super Year '71.

Scores in CYO softball

BOYS	
St. Timothy	11
St. Catherine of Siena	3
St. Louis	9
Epiphany	1
St. John Vianney	17
Boystown	5
Blessed Trinity	16
OLPH	4
St. Vincent Ferrer	14
Sacred Heart	11
GIRLS	
Epiphany	22
St. Louis	11
St. Timothy	7
St. Catherine of Siena	0
Blessed Trinity	16
OLPH	6
St. Vincent Ferrer	7
Sacred Heart	1
St. Francis of Assisi	20
Holy Name	13
St. Stephen	11
Annunciation	9

Columbus to cosponsor Airshow of Champions

The first annual Airshow of Champions, the only one of its kind to be cosponsored by an Archdiocesan School in the Miami area, will draw an impressive list of flyers from throughout the country to the New Tamiami Airport on March 19.

Cosponsoring with the Columbus Flying Club will be Florida Chapter 37 of the International Aerobatic Club.

The airport gates will be open at 8 a.m. The show itself will start at 1 p.m. Donations for adults will be \$2 and tickets for children under 12 will be \$1.

One of the keynote performers will be Bob Hoover, executive assistant to the senior vice president of the North American Rockwell Corporation and one of America's foremost pilots. Hoover will be coming from clear across the country, El Segundo, Cal., to demonstrate his precision aerial maneuvers.

A DIVERSE assortment of flying acts, using a variety of planes ranging from a 747 to a blimp, and flown by noted pilots, including Mary Gaffney, will be featured. Mrs. Gaffney is a gold medal winner in international competition.

Other performers will include commercial pilot David D'Arcy, holder of the national amateur and professional aerobatic titles; comedy flyer Grace Page, who defies gravity while diving, looping and chasing vehicles down the runway in her antique Piper Cub; W.K. Lancaster Jr., who flies a Pitts Special which his father built; Walt and Sandi Pierce in a wing-walking act, and the Miami Skydiving Club demonstrating various jumps.

THERE WILL ALSO be a Goodyear Blimp landing demonstration, a flag jump, a mass parachute jump and a glider demonstration.

Part of the proceeds from the show will go towards the maintenance of the Columbus Flying Club. The club hopes to underwrite additional equipment and purchasing ground school training aids, said Brother Alan.

Presently there are approximately 50 members in the club with most of them attending only ground school courses two nights a week. The club is growing and Brother Alan hopes that next year he can include the flying program in the school as an

accredited course. "The course is designed to prepare a student for the federal written examination," he added.

In case the airshow is rained out on March 19, it will be held the following Sunday, March 26.

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ONE OF AMERICA'S FOREMOST pilots, Bob Hoover, is shown in front of his twin-engine Shrike Commander, a plane he will use in his precision flight demonstrations at the Airshow of Champions which is cosponsored by Christopher Columbus Flying Club and the Florida Chapter 37 of the International Aerobatic Club.



BEATING OUT A HIT to Archbishop Curley's short stop, La Salle's Raul Hernandez crosses first base while Curley's first baseman John Espazito stretches for the ball. Curley went on to win the game on a double steal. Frank Castra came across with the winning run.

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'Life' group to investigate experimentation on fetuses

EAST BRUNSWICK, N.J. — (NC) — The New Jersey Right to Life Committee has appointed a special commission to investigate reports of experimentation on living human fetuses.

The commission will be headed by biologist Mark Deibert, and will check into reports of experimentation from different sources.

The Right to Life Committee said it was basing its investigation on information taken from "Handbook on Abortion" by Dr. J. C. Willke

of Cincinnati; and an article in the "New York Times" magazine.

The Times magazine article, written by Dr. Willard Gaylin, a professor of psychiatry and law at Columbia University law school, describes the process of "cloning."

Cloning, says Gaylin, may one day enable man to recreate a genetic copy of a Mozart — or a Hitler. But the Mozart clone might not compose a single symphony and the Hitler clone could

grow up to be a saint.

IN QUESTION whether man should make exact copies of human beings, Gaylin asked "can man, will man, and ought man" delve into this sort of technology.

"The facts are more complicated, as usual, than the polemics," Gaylin wrote. "There is much that man can do which he does not do — because he is aware that he ought not. We do not, for example, perform many behavioral experiments on babies, even though some re-

search would unquestionably contribute to knowledge and the common good.

"Societal morality has traditionally disapproved of the use of human beings as research animals. Their humanness protects them from certain kinds of destructive research," he said.

"But even this rule is being violated in some instances. In at least one recent situation, for example, human fetuses that were about to be aborted were used as part of an experiment to

determine the potentially harmful effects of ultrasound."

The New Jersey Right to Life Committee has also concerned itself with the report in Dr. Willke's "Handbook on Abortion" which contains a photograph of a British experiment on a live fetus at 28 weeks' gestation.

THE PROBLEM of live fetuses being sold to laboratories in England was brought out shortly after that nation's liberal abortion law went into effect. It was

brought to the floor of the House of Commons, and the sale of live fetuses for laboratory experimentation was banned.

The Right to Life Committee said that if this practice is widely spread elsewhere, then it must be investigated and brought before the public. Allowing such experiments to continue unchallenged, the committee said, would contribute to a new lessening of respect for all life across the nation.

Set month of morality

NEW YORK — (NC) — An interfaith organization concerned with stopping the flow of pornography has declared May "Morality in Media" month.

Morality in Media, Inc. — headquartered here and directed by Jesuit Father Morton A. Hill and Rabbi Julius G. Neumann — will spearhead a "national, all-out community expression campaign on the problem of pornography" that month.

Also stressed, according to MM's monthly newsletter, will be an appeal to communications officials for "media based on the principles of love, truth and taste."

MM is also requesting "Morality in Media Month" proclamations from mayors and governors, and tentatively plans to organize orderly community marches during the second weekend in May.

Kits containing bumper stickers, posters, sample sermons, TV and radio spot announcements and other items will be obtainable from the national headquarters late in March.

The materials will be available, it said, "so that communities can be blanketed with the message that Americans want uplifting media, devoid of smut."

Teaching stressed on divinity of Christ

(CONTINUED FROM PAGE 1)

pression of divine revelation."

MOREOVER, said the declaration, "they also do not find again the true faith in the divinity of Christ when they add that Jesus can be called God because God is fully present in what they describe as his human presence."

The congregation's declaration stated that faith in the Trinity and especially in the Holy Spirit is damaged "when one discards the mystery of the divine and eternal person of Christ, the Son of God."

IN REAFFIRMING the mystery of the Trinity, the congregation stated that it is "contrary to the faith" to hold that "revelation leaves us in doubt about the eternity of the Trinity and particularly about the eternal existence of the Holy Spirit as a person in God, distinct from the Father and the Son."

Warning against treating these mysteries of faith in a sense differing from "that which the Church has intended or intends," the document said:

"The uncorrupted truth

of these mysteries is of the highest importance for the whole of Christ's revelation because they are so much a part of its nucleus that, if altered, they would falsify even the remaining deposit of faith."

In conclusion, the document said that it is the "duty of the pastors of the Church to demand unity in the profession of faith of their people and above all of those who by virtue of the mandate received from the magisterium teach the sacred sciences or preach the word of God. (The magisterium is the teaching authority of the Church.)"

Bishops, the declaration said, are obligated by their office to see that "ministers of the word of God are not permitted to stray from sound doctrine or to pass on teaching which is corrupted or incomplete."

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FARREY'S

Abortions corrupting society, meeting told

STOCKPORT, England — (NC) — Abortion is corrupting society "because it is accustoming us to the idea that we can solve our problems by killing," according to the chairman of an organization formed to fight abortion and aid women "being pressured" to have an abortion.

Prof. J.J. Scarisbrick, chairman of the Life Orga-

nization, told a public meeting here:

"I do not deny that the abortionist is compassionate. My complaint is that he does not extend his compassion to all the parties concerned. He does not extend it to the unborn child."

"What a tyranny it is to say that you have not the right to be born; what arrogance."

Church membership --a 'levelling off'

By JO-ANN PRICE
 NEW YORK — (NC) — After a period of ups and downs, membership in U.S. churches has levelled off, according to the 1972 Yearbook of American Churches.

The just-published book reports small gains by the Catholic Church and several conservative Protestant denominations. Several large Protestant churches had slight losses.

Total church membership in the U.S. is 131,045,953, according to the book compiled and edited by the National Council of Churches (NCC). Total U.S. population on April 1, 1971 was estimated to be 206,511,000.

THIS YEAR'S total, according to Editor Constant H. Jacquet, Jr., is 1.97 percent (or 2,540,869) higher than the previous 128,505,804. But the gain, he warned, may not represent an actual increase but can be attributed to the addition of several churches to the listing and

changes in methods of reporting.

The Catholic membership of 48,214,729 is the same as that listed in the 1971 Official Catholic Directory published by P.J. Kennedy & Sons.

NCC officials termed the new total a "levelling off" in over-all church growth in proportion to the gain in the general population.

"Last year's statistics showed what could roughly be called a standstill in membership for the first time, up only .03 percent," according to an NCC statement.

IT NOTED that during the mid-1950's, religious membership climbed at a higher rate than population growth. But by the mid-1960's, it had slipped behind the general population increase.

The Catholic gain of 342,640 or 7 percent reversed a previous year's decline. The Southern Baptist Convention, second largest communion in

the U.S., went up 140,324 members, or 1.2 percent of a total of 11,628,032.

Other smaller conservative denominations registering light gains were the Christian Reformed Church (285,628 members); the Church of God of Anderson, Ind. (150,198); the Church of the Nazarene (383,284) and the Seventh-day Adventists (420,419).

Membership dropped for the Christian Church (Disciples of Christ) from 1,444,465 to 1,424,479; the Episcopal Church from 3,330,272 to 3,285,826; the Lutheran Church in America from 3,135,684 to 3,106,844; the United Church of Christ from 1,977,898 to 1,960,608; the United Methodist Church from 10,824,010 to 10,671,744, and the United Presbyterian Church in the U.S.A. from 3,165,490 to 3,087,213.

Contributions reported by 45 American churches with membership of 42,941,762

were listed at \$3,826,852,386 or about \$89.12 per member. The previous Yearbook, reporting on contributions from 48 U.S. churches listed a per capita inclusive membership contribution of \$87.00. Jacquet suggested inflation had something to do with the estimated rise.

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Feria de Santa Ana celebran el domingo

Una feria con bailes y comidas típicas de México, Puerto Rico y Cuba se ofrecerá este domingo en la iglesia de Santa Ana, en el poblado de Naranja, al Sur de Dade.

La celebración de la feria comenzará con una misa al aire libre a las 11 a.m. en los terrenos de la iglesia. Terminada la misa se procederá a la coronación de la Reina de la Feria, que este año es la joven mexicana María Rodríguez.

La reina llegará en una carroza que recorrerá la Avenida Crome, de Homestead, desde horas tempranas de la mañana.

A continuación se ofrecerán comidas típicas de México, Cuba y Puerto Rico, y a las 3 de la tarde se ofrecerán bailes típicos de los tres países, demostraciones de judo, la actuación de un mago para entretener miento

de los más pequeños y terminado ese espectáculo variado un baile hasta horas de la noche, según informa el párroco, Padre José M. Paz. La misión de Santa Ana está enclavada en una zona agrícola del Sur de Dade, con una densa población mexicano-americana y puertorriqueña. Con el establecimiento de nuevas urbanizaciones en esa zona, la parroquia cuenta ahora con una crecida feligresía cubana. Esos tres núcleos, 'mexicanos, puertorriqueños y cubanos se han unido para esta fiesta en la que primará la alegría hispanoamericana', dijo el Padre Paz.

La iglesia de Santa Ana está enclavada en la esquina de 264 St. y 139 Ave. del S.W. Desde Miami se llega viajando hacia el Sur por la U.S. 1 hasta la 137 Ave. donde se dobla a la izquierda hasta llegar a la 264 St.

ORACION DE LOS FIELES

QUINTO DOMINGO DE CUARESMA

19 de marzo

CELEBRANTE: Firmemente apoyados en la palabra de Dios que acabamos de escuchar, y sabiendo que el Señor puede resucitarnos del pecado y de la muerte, oremos al Señor.

COMENTADOR: La respuesta para este domingo será: "Señor escucha nuestra oración."

COMENTADOR: Por todos los pecadores para que ellos y nosotros tratemos de evitar lo que nos aleja de Dios y nos preparemos así a una resurrección espiritual en el día de Pascua, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

COMENTADOR: Para que tengamos la fe y la fuerza de proclamar que creemos en la resurrección de la carne, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

COMENTADOR: Para que podamos encontrar en el ejemplo mutuo el aliciente para vencer nuestras debilidades y ponernos al servicio de los demás, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

COMENTADOR: Para que logremos progresar en la tolerancia y el respeto hacia otras formas de pensar y logremos convivir pacíficamente con otras gentes y modos de vida, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

CELEBRANTE: Escucha Señor nuestras peticiones y ayúdanos a convertirnos profundamente pues no queremos separarnos de Ti. Por Cristo nuestro Señor. Amén.

MISAS EN ESPAÑOL

- Immaculada Concepción,** 4500 W. 1 Ave., Hialeah, 10:15 a.m. en el salón parroquial, 7:30 p.m. en la iglesia.
- St. Cecilia,** 1040 W. 29 St., Hialeah, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.)
- Blessed Trinity,** 4020 Curtiss Parkway, Miami Springs, 7 p.m.
- Our Lady of Perpetual Help,** 13400 NW 28 Ave., Opa Locka, 12:15 p.m.
- St. Monica,** 3490 NW 191 St., Opa Locka, 12:30 p.m.
- Our Lady of the Lakes,** 15801 NW 67 Ave., 7:15 p.m.
- St. Vincent De Paul,** 2000 NW 103 St., 6 p.m.
- St. Agnes,** Key Biscayne, 10 a.m.
- St. Kevin,** 4120 SW 125 Ave., 12 m.
- St. Ana,** 13890 SW 264 St., Naranja, S. Dade. — 11 a.m., 1 y 7 p.m.
- Guadalupe,** Immokalee, 11 a.m.
- St. Francis de Sales,** 600 Lenox Ave., Miami Beach, 6 p.m., (sábados 8 p.m.)
- St. Rosa de Lima,** 5 Ave. y 105 St., NE., Miami Shores, 1 p.m.
- ST. AGATHA,** Provisionalmente en Miami Coral Park High School. — 12 m.
- Catedral de Miami,** 2 Ave y 75 St., NW, 12:30, 7 p.m.
- Corpus Christi,** 3230 NW 7 Ave., 10:30 a.m. 1 y 5:30 p.m.
- SS. Peter and Paul,** 900 SW 26 Road., 8:30 a.m., 1 y 7 p.m.
- St. John Bosco,** Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.)
- St. Michael,** 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)
- Gesu,** 118 NE 2 St., 1 p.m. y 5:30 p.m.
- St. Kieran (Assumption Academy)** 1517 Brickell Ave., 12:15 y 7 p.m.
- St. Hugh,** Royal Rd. y Main Hwy., Coconut Grove, 12 m.
- St. Robert, Bellarmine** 3405 NW 27 Ave. 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)
- St. Timothy** 5400 SW 102 Ave., 12:45 p.m.
- St. Dominic,** 7 St., 59 Ave. NW 1, 7:30 p.m. (sábado 7:30 p.m.)
- St. Brendan,** 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)
- Little Flower,** 1270 Anastasia Coral Gables, 1 p.m.
- St. Patrick,** 3700 Meridian Ave., Miami Beach, 7 p.m.
- St. John the Apostle,** 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m.



Carteles a favor y en contra de la legalización del aborto recorrieron Biscayne Blvd. el pasado domingo, mientras el Comité Pro Derecho a la Vida realizaba una jornada de oración para que Dios ilumine a los legisladores de la Florida que están discutiendo el asunto y legislen a favor de la protección de la vida inocente e indefensa de la criatura en el claustro materno.

Jornada por el Derecho de Nacer:

Católicos, judíos y protestantes pronuncianse contra el aborto

Centenares de personas desfilaron durante la tarde del domingo frente a la antorcha del Bayfront Park, en una jornada de oración por el derecho a la vida, "en particular por la vida indefensa e inocente de las criaturas en el claustro materno" actualmente a debate en la Legislatura Estatal que, deberá emitir una nueva ley sobre el aborto.

AUNQUE se presentó un constante desfilar de personas que hacían entrega de sus cartas y adhesiones al Comité, dirigidas a los legisladores, permaneciendo por algunos minutos en el lugar, durante toda la tarde hubo siempre un promedio de 200 personas en la demostración, muchos de ellos jóvenes portando carteles alegóricos.

Uno de los observadores comentó que "aunque desfilaron centenares de personas por el lugar, no es el número de las mismas lo que refleja la magnitud de la demostración, sino el hecho de que cada uno de los oradores y los líderes comunitarios que permanecieron durante toda la tarde representaban a millares de votantes."

El Obispo Auxiliar de Miami, René Gracida, al hacer la invocación, oró:

"Dios Todopoderoso, Padre Eterno, Tu nos has revelado que la vida humana es sagrada. Tu has dado a todos los gobiernos la misión y el derecho de proteger las vidas de toda persona inocente. Tu inspiraste a los fundadores de esta gran nación a garantizar a todos la protección de sus vidas a través

del debido proceso legal.

"Reconociendo que hay en nuestra sociedad algunos que quisieran socavar esos principios que salvaguardan el derecho a la vida, te pedimos bendigas nuestros esfuerzos de derrotar a los proponentes del aborto, la eutanasia o cualquier otra forma de muerte y que nos ayudes a promover el respeto por todas las formas de vida humana y a ayudar a aquellos que se sienten tentados a usar medios ilícitos ante los problemas y crisis de la vida. Esto te pedimos con fe y confianza en tu Providencia," dijo el Obispo Gracida hablando en idioma inglés.

Al terminar esa invocación se dirigió en idioma español a decenas y decenas de manifestantes de habla hispana — en su mayoría exiliados cubanos — presentes en la demostración del Bayfront Park, expresando textualmente:

"Mis queridos amigos hispanos, especialmente aquellos de ustedes que han huido de regímenes de opresión en otros países:

"Es el deber de todo gobierno proteger la vida del inocente"

"Cuando el estado comienza a permitir a los individuos disponer de las vidas de los inocentes, — cuando el estado permite disponer de cualquier vida sin el debido proceso legal — tal gobierno no está lejos de permitir disponer de las vidas por razones políticas o para servir ciertas ideologías.

"Yo les pido a ustedes que ayuden a aquellos ciudadanos que han olvidado esta verdad, a recordarla antes de que sea demasiado tarde para todos nosotros"

El Canónigo Theodore Gibson, pastor de la Iglesia Episcopal Cristo, advirtió a los ciudadanos que "Cuando nuestros representantes no actúan en la forma que nosotros esperamos que lo habgan, debemos hacérselo saber."

El prelado episcopal, que durante muchos años se ha destacado como líder cívico en el área de Miami dijo que "creemos que todo hombre que nace en el mundo tiene un propósito y por tanto tiene el derecho a la vida y que no podemos ser tan osados como para arrancarlos de este mundo sin darles la oportunidad de encontrar cuál es su propósito en la vida"

"Cada persona — dijo el líder espiritual — tiene derecho a la vida", reiterando que los legisladores deben informarse sobre los sentimientos de sus representados, los votantes.

El abogado y comisionado de Coral Gables, Robert Brake dijo: "Nuestros oponentes saben que las criaturas tienen vida dentro del claustro materno. A las seis semanas ya esa criatura tiene cerebro, así que cuando es desmembrada extremidad por extremidad, esa criatura lo está sintiendo."

Durante la demostración a favor del derecho a la vida, varias personas que apoyan la liberalización del aborto trataron de confundir con carteles que expresaban: "Las mujeres de la Florida están gobernadas por el Vaticano", "La Preñez Obligatoria es antiamericana", "Yo no estoy aquí para hacer bebés para ustedes"

Mientras tanto, el Rabino Phineas D. Weberman, de la Sinagoga Ohev Shalom, de Miami Beach, leía a los presentes los Salmos de la Biblia, después de advertir a The Voice que más de 20,000 judíos ortodoxos en el área de Dade County se oponen a las leyes del aborto:

"A ti, Yavé, me acojo; No sea jamás confundido.

En tu justicia librame y sálvame, inclina a mí tus oídos y sálvame.

Sé para mí roca de refugio donde pueda ampararme. Tu has resuelto mi salvación porque eres mi baluarte y mi fortaleza.

Sálvame, Dios mío, de las manos del malvado, de las manos del perverso y del violento.

Porque Tu, oh, Señor, eres mi esperanza, mi confianza desde la juventud.

Desde ti me apoye desde el seno, desde las entrañas de mi madre tu fuiste mi apoyo; yo siempre te alabaré . . ."

Una joven estudiante tomó la palabra para expresar: "Mucha gente considera el aborto — el asesinato de la criatura no nacida — como una cosa natural y, es más, ahora como un derecho legal. Pero abogando por el aborto están en realidad abogando por la extinción del género humano. Porque ¿qué vendrá después? — La eliminación de los retrasados mentales, los tullidos y los ancianos. En busca de nuestra "sociedad perfecta" y para eliminar la "superpoblación", llegarán a barrer con todo el género humano.

ULTIMAMENTE dijo el PAPA

INCOHERENCIA: "el reducir esfuerzo y fatiga. Somos en el fondo gente que quiere disfrutar de la vida: una buena comida, una buena cama, un buen paseo, un buen sueldo . . . he aquí el ideal, el sueño de la existencia para muchos contemporáneos nuestros. ¿Para qué la penitencia? hay necesidad acaso de entristecer el espíritu con semejante pensamiento? De dónde viene una llamada tan desagradable? Acaso no es una ofensa a nuestra moderna concepción del hombre?" (Feb. 23/72).

AMAR LA IGLESIA: "Este debe ser uno de los sentimientos que más se destacan en todo buen cristiano. El amor a la Iglesia debe estar en el vértice de la pirámide, porque la Iglesia es la humanidad amada y exaltada por Cristo. Servirla con sacrificio, esperanza y alegría. Pertenecer a la Iglesia significa tener una gran confianza en la vida, mientras tantos se encuentran sin consuelo y desesperación" (Marzo 5/72).

BUSCAR COMODIDAD: "Estamos inclinados con toda nuestra intención y con todo nuestro esfuerzo a quitar de nuestra vida todo lo que nos proporciona sufrimiento, dolor, fastidio, incomodidad; estamos orientados hacia una continua búsqueda de comodidades, placer, diversiones; queremos estar circundados de bienestar, fortuna, confort, buena salud; hacemos lo posible por

SERVIR: "palabra mágica y galvanizante especialmente para los jóvenes. Por todas partes se observa entre la juventud, edad de ideales, una búsqueda, impulsiva a veces, de un sentido para la existencia. Pues bien, ¿dónde encontrarlo? Cristo ofrece una pista: "El que entre vosotros quiere llegar a ser grande, sea vuestro servidor, y el que entre vosotros quiera ser el primero, sea vuestro siervo, así como el Hijo del Hombre no ha venido a ser servido sino a servir y a dar su vida en redención de muchos" (Marzo 2/72).

CAMBIO: "demoler, cambiar, renovar . . . ¿no está en la índole de nuestro tiempo revolucionario? Todo consiste en ver como y porque se debe cambiar todo. Valga para nosotros los cristianos la exhortación de San Pablo, que la Iglesia hace suya: "Renovaos en el espíritu de vuestra mente" (Marzo 2/72).

Por JOSE P. NICKSE

El evangelio del Cuarto Domingo de Cuaresma nos relata la resurrección de Lázaro. El evangelista Juan nos presenta la conmovedora historia al final de la primera parte de su evangelio. El incidente de Betania es uno de los signos teológicos de la inauguración del Reino de Dios entre los hombres. Tradicionalmente este pasaje se ha usado como una prueba de la divinidad de Cristo.

SIN embargo, yo creo que también

es una prueba de la humanidad de Cristo. En este relato vemos a Jesús "muy triste y conmovido en el corazón" (Jn 11:33) ante la muerte de su querido amigo. Al llegar a la tumba de Lázaro "Jesús lloró" (Jn 11:35). Jesús comprende el dolor humano. Jesús comprende tu vida y la mía. En otras palabras, Jesús nos entiende!

Todos sabemos lo desesperante que es que nos entiendan. Qué pesado es llegar a un lugar donde no hablen espa-

ñol si nuestro inglés es de "factoría." Una de las quejas favoritas (y en muchos casos verdadera) de la juventud hoy en día es que "no nos entienden!" Todos alguna vez hemos tenido la experiencia de estar hablando con una pared.

Los psiquiatras lo primero que oyen es que "en mi casa mis padres (o hijos) no me entienden." Y es que a todos nos cuesta trabajo entender. A veces es mejor no entender. Para entender hay que dialogar, hay que comprender. Hay que tomar el riesgo de abrirse a los demás.

Cristo tomó ese riesgo. La resurrección de Lázaro es sólo un ejemplo de su actitud comprensiva. Cristo sabe comprendernos. Supo comprender a María Magdalena. Hoy Cristo sabe comprender nuestra realidad humana.

Pasemos al ejemplo de Marta y María, las hermanas de Lázaro. Ante la tragedia de la muerte de su hermano, ellas se mantienen firme en la fe. No usan la fe para escapar el dolor de la muerte. No le dicen a Cristo: "si de verdad quieres que creamos en ti, resucita a nuestro hermano." Marta le dice "si hubieras estado aquí, no hubiera muerto mi hermano" (Jn 11:22). Pero en medio de su dolor también dice "yo creo que Tú eres el Cristo, el Hijo de Dios" (Jn 11:27). Simplemente tienen fe en Cristo, y esta fe se manifiesta aun en los momentos más trágicos de sus vidas.

La resurrección de Lázaro es la muestra del amor de Cristo. Sólo los de corazón abierto la interpretan como una obra de Dios. Todos los que creyeron, vieron, pero no todos los que vieron creyeron. Es que nuestra fe no puede ser condicional o depender de situaciones

externas.

DECIAMOS al principio que en la teología de Juan el evangelista la resurrección de Lázaro es una señal del principio del Reino de Dios entre nosotros. Hoy la Iglesia, la comunidad de fe, continua señalando este Reino de Dios ante los hombres. Cristo daba luz a los ciegos, abría los oídos de los sordos, resucitaba a los muertos. Hoy la Iglesia, a través de la proclamación de la Palabra, y de su vida de servicio a los hombres, da la luz del amor a los ciegos de corazón. Lleva una palabra de consuelo y reconciliación a los sordos la vida. La Iglesia resucita a los muertos por el pecado. En otras palabras, la Iglesia le dice al hombre moderno "Levántate y anda." La Iglesia es el instrumento de la liberación de Dios.

Y cuando me refiero a la Iglesia no estoy hablando solamente de los obispos y los curas. Estoy hablando de ti, cristiano de Miami en 1972. En tu vida vas a encontrar a muchos Lázaros que esperan una palabra tuya que los levante de la situación en que se encuentran.

El Segundo Concilio Vaticano, hablando sobre la Iglesia en el mundo moderno, nos dice:

Los gozos y las esperanzas, las tristezas y las angustias de los hombres de nuestro tiempo, sobre todo de los pobres y de cuantos sufren, son a la vez gozos y esperanzas, tristezas y angustias de los discípulos de Cristo... Los cristianos, recordando las palabras del Señor: "En esto conocerán que son mis discípulos, en el amor mutuo que se tengan" (Jn 13:35), no pueden tener otro anhelo mayor que el de servir con creciente generosidad y con suma eficacia a los hombres de hoy.

¿CUAL ES SU DUDA?

Brecha generacional:

Diálogo padre-hijo

Soy una joven madre de 25 años. Tiemblo cuando pienso en cómo educar a mis hijos. Mis padres me cuentan que los suyos (mis abuelos) los criaron a ellos en el respeto más riguroso. Hasta pedían permiso para hablar en su presencia. Por supuesto, casi no había diálogo. Las órdenes del padre se cumplían al pie de la letra, sin chistar. Pero si el respeto era enorme, faltaba algo: la confianza. Hoy, en cambio, si la confianza se observa con más frecuencia, el respeto brilla por su ausencia. Los chicos y las chicas de 15 salen de casa y vuelven cuando se les da la gana. Y en cuanto a órdenes y a orden... bueno, todos sabemos lo que está pasando. Por eso quiero que me digan cómo debo inculcar a mis hijos el cuarto mandamiento: "Honra al padre y a la madre". — Beatriz C. de Currenti.

En achaques de relaciones entre padres e hijos se tienen en cuenta muchos y variados factores: autoridad, respeto, comunicación, etc. Pero se olvida con frecuencia aquel valor irremplazable que debe, en un hogar cristiano, fundamentar toda relación humana: la caridad o sea el amor. Este es mi precepto, que os améis como yo os he amado" (Juan 15:12). La caridad evangélica es el fundamento de aquella

igualdad fraterna entre todos los hombres, cualquiera sea el puesto que ocupen en la sociedad o en la célula de la sociedad que es la familia. Fraternidad e igualdad eliminan cualquier equivoco de despotismo o de paternalismo, al par que mantienen firme la auténtica e imprescindible función jerárquica en el ámbito de la sociedad y del núcleo familiar.

Y precisamente, tratándose de autoridad — imprescindible en la familia — conviene que los padres consulten en el Evangelio cómo manifestó Cristo el ejercicio de la autoridad, condensándola en estas palabras: "El mayor de entre vosotros, pórtese como el menor; y el más importante, como sirviente". (Lucas. 27, 26).

En el universo cristiano, que es el universo de la caridad, la única primacía es la de servicio. Viniendo a nuestro caso concreto, en sentido estricto y de ningún modo retórico, los padres son sirvientes de los hijos en el complejo familiar, como lo son los maestros respecto de sus alumnos y los gobernantes respecto de sus súbditos. Lo cual es obvio, puesto que amor significa servicio, sacrificio y cruz. Suministrar el pan de cada día, formar a los hijos con firmeza y sin vanas complacencias, todo ello es servicio. Una cruz que contri-

buye también a hacer a los padres más padres: ellos no engendraron a sus hijos una sola vez para siempre; los engendran cada día, y esta incansante generación es lo que constituye el ser padre y madre.

Lo mismo sucede con los hijos. No se es hijo de una vez por todas con el solo acto pasivo de nacimiento. Se va siendo hijo "honrando al padre y a la madre", es decir, respondiendo positivamente al sacrificio de los padres con el propio don de sí. La naturaleza de la familia se basa en este mutuo don de sus miembros, gracias al cual se completan recíprocamente.

Es cierto que los nuevos tipos de cultura plantean nuevos problemas, incluso en el ámbito de las relaciones familiares. Pero se trata de una adaptación de métodos, no de principios.

De los que acabamos de considerar, emanados del Evangelio, deducimos que en todos los ambientes, pero sobre todo en el familiar, una autoridad que no dialogue, es miope; que la autoridad sin paciencia, sin humildad y sin participación, es despótica; que una autoridad sin firmeza y sin tacto resulta negativa.

Haga que en su hogar reine el amor — sacrificado y ordenado — y verá que sin darse cuenta, sus hijos la honrarán como corresponde.

Las pseudo revoluciones

Por MANOLO REYES

La enseñanza de la historia muestra que a través del mundo, en el curso de la humanidad, han habido distintas revoluciones de carácter intestino que han conmovido las fibras más internas de los pueblos. Esas revoluciones han sido sangrientas, de penas y de destrucción. Pero esas etapas iniciales han sido superadas por un ideal más alto que ha inspirado, ha guiado como luz rectora a las revoluciones. Y ese ideal supremo ha sido la libertad, ha sido traer el bien a un pueblo.

LUEGO, cuando la verdad se ha ido abriendo paso y los hombres que iniciaron la revolución no han desmayado en su empeño de hacer bien a los demás, al cabo de algunos años, los pueblos han entrado en etapas post-revolucionarias de ajuste, de calma, de sosiego, de tranquilidad, que han proporcionado una indiscutible superación a las instituciones de carácter nacional.

En otras ocasiones se han producido movimientos que

han sido calificados de "revolución" cuando lo cierto es que de revolución solo han tenido el nombre, el ropaje, el disfraz para engañar porque su finalidad no ha sido la libertad, el bienestar de los pueblos, sino la gloria y el bienestar personal de los pueblos, sino la gloria y el bienestar personal de un individuo o de un puñado de secuaces que indebidamente se han autotitulado "revolucionarios".

Tal fue el caso del movimiento nazista en Alemania por allá en la década de 1930. El pueblo Alemán, en especial la juventud, miró fascinada hacia el desarrollo de una llamada "revolución" encubierta por la ideología contenida en el libro "Mi lucha".

Pero ese movimiento que llevó al mundo a una sangrienta guerra mundial, no podía calificarse de revolución, pues no perseguía la libertad, el bienestar del pueblo Alemán, sino de Adolfo Hitler y de un puñado de seguidores. Por eso fracasó. Lo mismo sucede en el caso de la mal calificada

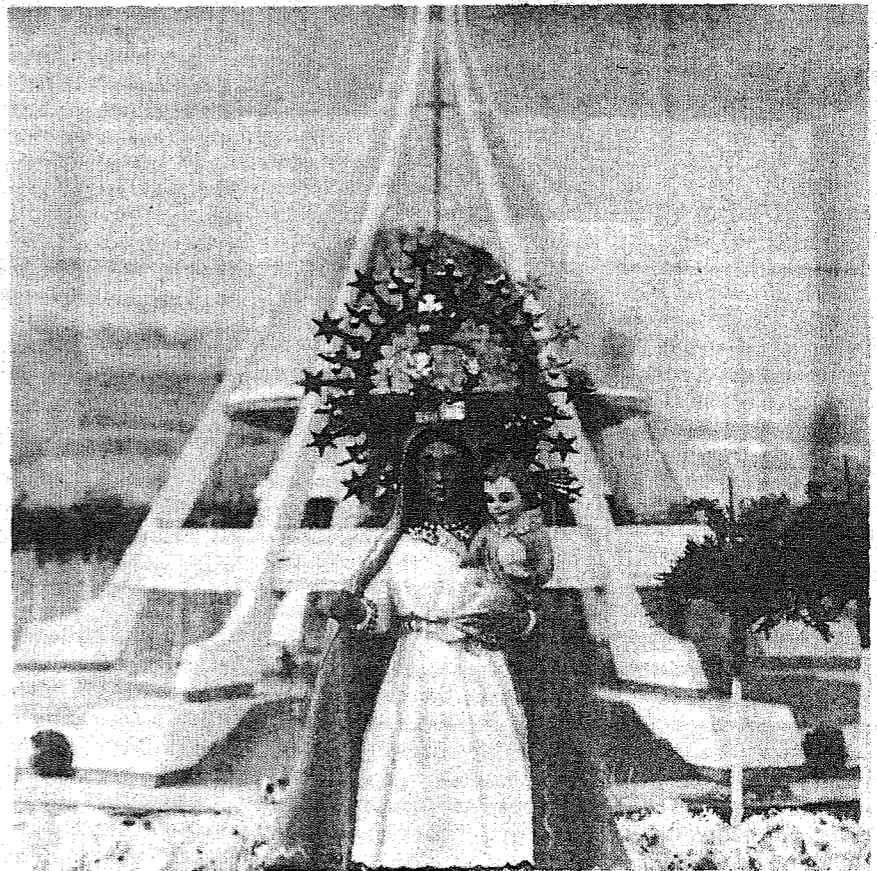
"revolución" Castro-comunista de Cuba que tiene como base una supuesta ideología contenida en el libro "La Historia me absolverá".

El movimiento encabezado por Fidel Castro no puede calificarse de "revolución" porque no persigue la libertad, el bienestar del noble pueblo Cubano, sino de Castro y un puñado de sus seguidores. Por eso ha fracasado.

A MAS de trece años de detentar el poder en Cuba el castrocomunismo no tiene asomo de entrar en una etapa de tranquilidad y de superación. Sino por el contrario, cada día son más los que se quieren ir de Cuba. Y mayor es el terror que desata el régimen como prueba irrefutable de su debilidad y falta de apoyo popular.

Por eso, las pseudo-revoluciones como las de Hitler y Castro, que tienen como finalidad principal la obtención del poder y la satisfacción de apetencias personales, siempre están condenadas al más rotundo fracaso histórico.

'Show de la Caridad'



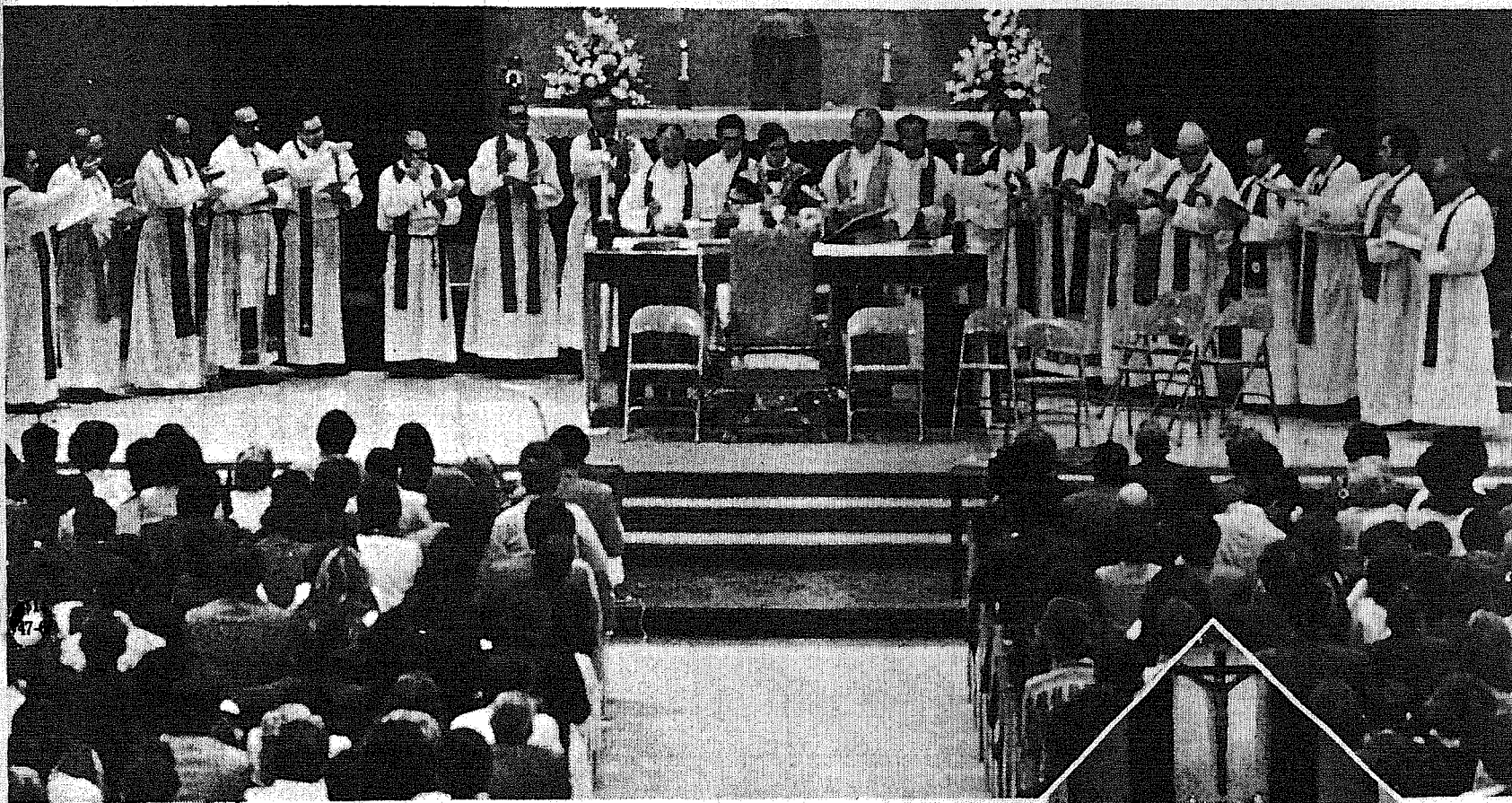
"Show de la Caridad" es el nombre de un festival que destinado a recaudar fondos para la Construcción de la Ermita de la Virgen de la Caridad del Cobre se ofrecerá el domingo 14 de mayo — Día de las Madres — en el Marine Stadium de Miami, comenzando a las 11:30 a.m.

Distintos artistas cubanos radicados en Miami, así como otros que vendrán de otras localidades están ofreciendo ya su aporte para este evento artístico, cultural y religioso.

Las entradas para este show están ya a la venta y las personas interesadas pueden obtenerlas en la misma Ermita de la Caridad (local provisional) o escribiendo o llamando al Comité Pro Recaudación. Teléfono 823-2052. P.O. Box 698 Hialeah, Fla.

El Padre Agustín Román, capellán de la Ermita de la Caridad, al exhortar a todos los cubanos devotos de la Virgen de la Caridad a que den su respaldo económico a este acto, expresa: "Dios te necesita ahora mismo para levantarle la casa a la Madre. ¿Cuál es tu respuesta?"

Lo recaudado durante este festival será el cimiento sobre el que se edificará el templo de los cubanos en el exilio a su patrona. "Esta será la casa de la unión y la oración de los cubanos por su patria. Tenemos que construirla pronto, para que quede para la posteridad como un símbolo de la devoción del pueblo cubano a su madre celestial", dice el Padre Román.



El Obispo Auxiliar, René Gracida fue el principal concelebrante durante la misa de clausura del cursillo que marcó el décimo aniversario del establecimiento de ese movimiento en la Archidiócesis de Miami. Veintidós sacerdotes que han estado ligados a la obra del cursillo durante esta década concelebraron la misa de acción de gracias.

2,000 cursillistas celebran la 'década de colores' en Miami

Unos 2,000 militantes del Cursillo de Cristiandad colmaron las naves de la iglesia de Corpus Christi para participar en la clausura del Cursillo 68 de hombres, efectuado en la fecha en que se conmemoraba el décimo aniversario del establecimiento del Movimiento de Cursillos en la Florida.

EL OBISPO Auxiliar René Gracida, hablando a nombre del Arzobispo Carroll, destacó la significación de este aniversario expresando que "diez años en la vida de la Iglesia Universal no es un gran período de tiempo, no lo es aun en la vida de una persona. Pero, diez años en la vida de una Archidiócesis que sólo tiene 13 años es obviamente un largo período de tiempo, en verdad."

El Obispo Gracida, que fue el principal concelebrante durante la misa de clausura del cursillo, ostentando la representación del Arzobispo Carroll, dijo que tanto el Arzobispo como él personalmente, al igual que todos cuantos conocen la actividad del movimiento de cursillos están conscientes de la contribución que ese movimiento ha hecho a la creación de una genuina comunidad del pueblo de Dios en esta Archidiócesis.

Concluyó el Obispo expresando su esperanza de que el cursillo siga conquistando almas para Cristo.

A parte de la presencia de los casi dos mil cursillistas que fueron a expresar su solidaridad a los 36 nuevos militantes, se recibieron en Miami adhesiones — "palancas" — de distintas partes de Estados Unidos y Latinoamérica, así como de España, Portugal, Italia, Alemania y otros países.

El Vicario Episcopal para la Comunidad Hispana de la Archidiócesis de Miami, Mons. Bryan O. Walsh, al ofrecer su testimonio dijo que en muchas ocasiones, cuando ha tenido la oportunidad de

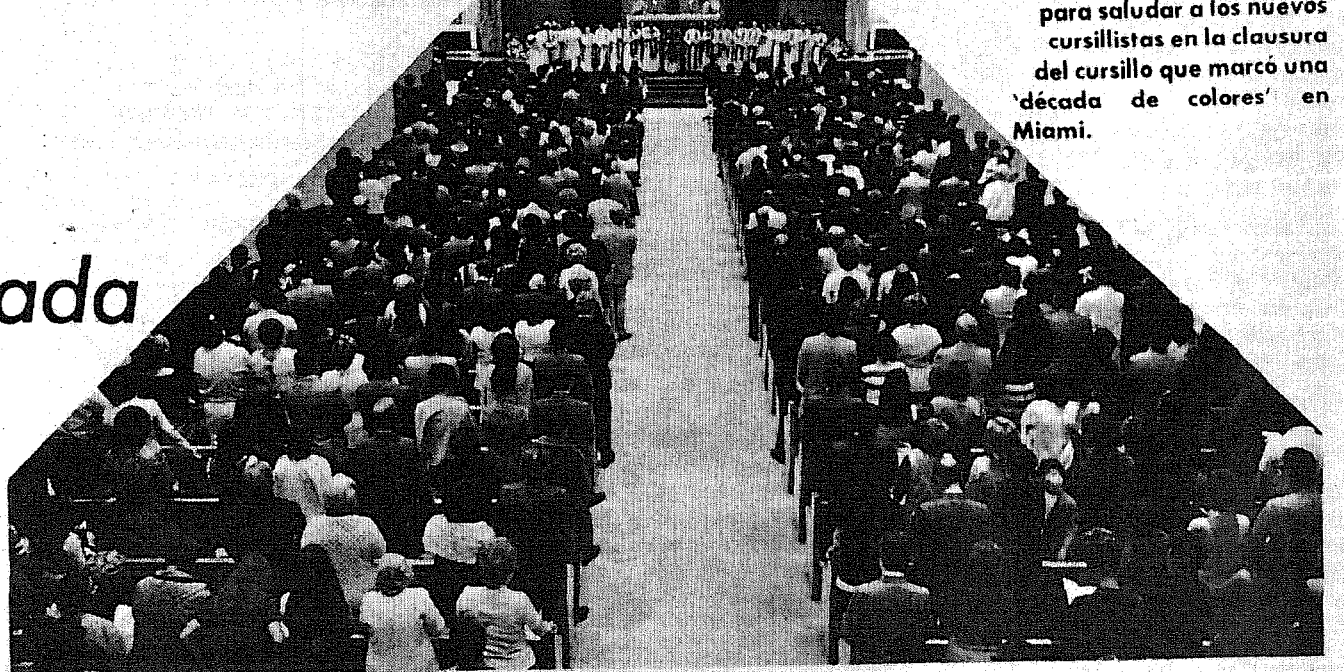
ayudar a algún cubano en el nombre de la Iglesia, éste le ha respondido "que Dios se lo pague."

"CREO QUE lo que vemos aquí, esta noche" — dijo Mons. Walsh — "es prueba de que Dios ha pagado a la Iglesia en Miami, a través de los Cursillos, por cuanto haya podido hacer para ayudar a los hermanos cubanos refugiados."

Por otra parte, el Vicario Episcopal se refirió al tremendo interés que a través de la nación había despertado el impacto del éxodo cubano en Miami. "Se han hecho muchos estudios, muchas investigaciones, muchos artículos en los grandes diarios y magazines nacionales, pero el mayor impacto de los cubanos en Miami no ha aparecido en los estudios ni los libros de los afamados expertos ni en los artículos de los magazines. Ese es el impacto que podemos ver aquí esta noche en la vida espiritual de esta comunidad", enfatizó Mons. Walsh.

De los 36 hombres que participaron en este cursillo número 68, que se efectuó exactamente en las mismas fechas que el primer cursillo tenido en Miami (del jueves 9 al domingo 12 de marzo) hace diez años, cuatro eran mexicano-americanos del área agrícola al Sur de Dade, en la parroquia de Santa Ana, Naranja, un colombiano y el resto cubanos del área de Miami. Presentes en ese cursillo también dos observadores de la ciudad de Atlanta, donde pronto se ofrecerá el primer cursillo, con la colaboración del Movimiento de Miami.

En esta primera década de cursillos en Miami más de 4,500 hombres y mujeres de la comunidad de habla hispana ha participado en estas jornadas de revisión de vida que duran tres días; en un total de 113 cursillos; 68 de hombres y el resto de mujeres.



Unas 2,000 personas colmaron las naves de la iglesia de Corpus Christi para saludar a los nuevos cursillistas en la clausura del cursillo que marcó una 'década de colores' en Miami.

Estudian aplicación de medios audiovisuales a la catequesis

Ciento treinta catequistas de habla hispana participaron el domingo en un día de estudios sobre "Los medios audiovisuales en la catequesis", en el que la Hna. Eva María Sánchez, destacó la importancia de esos medios en la comunicación del mensaje evangélico.

La religiosa destacó la multitud de medios al alcance del catequista: películas, fotografías, filminas, láminas, discos, televisión,

novelas, pizarra, haciendo demostraciones prácticas sobre distintos programas al alcance del catequista en Miami así como sobre aquellos que el mismo catequista podía producir, adaptar, aprovechar en su empeño de transmitir el mensaje.

PERO en medio de la amplia exposición sobre las muchas posibilidades de los medios audiovisuales, la Hermana Eva María enfatizó

que "el testimonio personal es el medio más importante como signo de la vida cristiana".

Señaló la disertante que "la comunicación es la realidad de una vida compartida", que la comunicación "hace posible que se encuentren dos realidades, dos sueños personales. Cada uno, con su visión, contribuye al crecimiento del otro."

Después de reiterar que el testimonio personal es el medio más importante como signo de la vida cristiana, la

Hna. Eva María advirtió a los catequistas que "se actúa más por lo que se es que por lo que se dice y aun por lo que se hace."

Al desarrollar la teoría de la comunicación la religiosa dijo que "toda comunicación es diálogo". El efecto de la comunicación — abundó — se puede medir por la intensidad de la reacción. La transmisión del mensaje trata de provocar la reacción del oyente ayudándole a pasar de la pasividad a la creación.



La importancia de los métodos audiovisuales en la enseñanza de la religión fue destacada a 130 catequistas de habla hispana por la Hna. Eva María Vázquez. La religiosa habla del interés de las películas, carteles, filminas, discos, grabaciones y otros sistemas en la enseñanza de la religión. "Pero el testimonio personal es el método más importante como signo de la vida cristiana."

Organízanse Antiguas Alumnas de Lourdes

Las antiguas alumnas del Colegio Nuestra Señora de Lourdes, de la barriada de la Vibora, Habana, han comenzado a organizarse en una asociación en Miami.

La iniciativa de reorganizar en Miami la Asociación de Antiguas Alumnas de Lourdes surgió durante una visita que en el pasado mes de diciembre hizo a Miami la Rvda. Madre Carmen Pérez "que durante 30 años escribió páginas de gloria en la enseñanza cubana y particularmente en el afamado plantel viboreño", según anuncia la señora Carmen Moreno de Aguabella.

En la actualidad la Madre Carmen Pérez es profesora del Colegio Nuestra Señora de las Victorias, en Madrid.

Antes de regresar a España, al cabo de su visita a Miami, la religiosa educa-

dora visitó también New York, donde sostuvo reuniones con las antiguas alumnas que residen en esa ciudad.

Las Antiguas Alumnas efectuaron ya aquí la primera de sus reuniones hace pocas semanas en la Villa Madonna della Pace, que conducen las religiosas filipenses. El Padre Amando Llorente, que actúa como capellán de la Asociación exhortó a continuar en la labor de aglutinamiento, para contar con un núcleo organizado y activo en el apostolado del destierro.

Las personas interesadas en obtener mayor información sobre la Asociación de Antiguas Alumnas del Colegio Nuestra Señora de Lourdes de La Habana pueden dirigirse a la señora Leyda E. Yécora, 13121 N.W. 34 Ave., teléfono 621-6776.



Fr. John Vereb

Fr. Vereb will attend conferences

The Archdiocesan director of the Department of Religious Education has been named by Archbishop Coleman F. Carroll to attend a congress whose purpose it will be to implement Vatican Council II directives concerning the improvement of homilies and sermons by priests in their efforts to make the Catholic community more aware of the message of Christ to the modern world.

Father John Vereb will represent the Archdiocese of Miami at the National Congress on the Word of God, which will be held at the National Shrine of the Immaculate Conception, Washington, D.C., Sept. 5-7.

Delegates will include members of the U.S. hierarchy, noted theologians, Scripture scholars and religious educators from throughout the United States.

SPONSORED by The Catholic University of America, the congress will have Archbishop Fulton Sheen as its keynote speaker. Serra International will underwrite a major portion of the financial expenses of the congress.

In keeping with the intention of Vatican II, the thrust of the congress will be towards a theology of biblical preaching. Consequently, there will be an emphasis on the Bible as a source of faith experience.

The conferences will be organized and conducted by selected groups in order to explore in detail the relationship of preaching to their specialized professional activities. Pastoral ramifications will also be explored. Post-congress sessions are being planned to make recommendations for changes and innovations in pastoral practices.

Students honored

NORTH PALM BEACH — Red, white and blue ribbons are flying high at St. Clare School as some seven junior high students captured top honors recently in the junior division of the Region II Science Fair conducted at the Palm Beach Mall here.

Two of the first place winners, Bob Reiland and David Schiesher, are eligible to compete in the 17th annual Florida State Science and Engineering Fair which will be held April 6-8 at Rollins College in Winter Park.

Bob won first place in the botany division, while David was recognized for his project in engineering.

SIXTY-FIVE judges inspected more than 400 exhibits which were turned in by elementary, junior high and senior high school students from public and private schools in the area. Twenty-two entries were credited to St. Clare School at the Fair, which was sponsored by the Palm Beach School Board.

In addition to the top first place winners, other St. Clare students honored included:

Behavioral and Social Sciences: Catherine McCabe, honorable mention.

Physics: John T. Smaldrone, first place.

Engineering: John R. Keelor, second; and Gretchen Kah, third.

Earth and Space Sciences: John M. Burgan, second place.

Southwick rites held

The Funeral Liturgy was celebrated Thursday in St. Rose of Lima Church for Halsey G. Southwick, who died late Monday in a local hospital following a long illness.

Father Arthur Venezia, assistant pastor, celebrated the Mass for Mr. Southwick, who was 65 and who came here 26 years ago from Rego Park, L.I.

A native of Jersey City, N.J., he was a draftsman and estimator with Charles Giller Associates until his retirement almost a year ago. He was a member of Miami Council No. 1726, Knights of Columbus.

In addition to his wife, Helen I., with whom he resided at 5265 NE Second Court, he is survived by one daughter, Mrs. Robert Hansen, and two granddaughters, Catherine Marie and Theresa Hansen.

Entombment was in Our Lady of Mercy Mausoleum.

Other Archdiocesan school students also received recognition, including several from St. Luke School, Lake Worth. They are:

Biology: Thomas Fitzgerald, first; Arlene Noethig, second; and Jose Ojea, honorable mention.

Microbiology: Barbara H. Alonso, honorable mention.

Sacred Heart School's Kathleen Williams placed second in the chemistry division.

Broward Serrans to elect officers

FORT LAUDERDALE — Election of officers will highlight the meeting of the Broward County Serra Club at 12:15 p.m., Monday, March 27, at the Galt Ocean Mile Hotel.

Msgr. Rowan T. Rastatter, pastor, Assumption Church, Pompano Beach, is the new chaplain of the club, succeeding Father Joseph Cronin, pastor, St. Clement Church. Both were honored during the last meeting.

Rites for Mrs. Ahern

The Funeral Liturgy was celebrated Monday in St. Rose of Lima Church for Mrs. Eileen Ahern, who died last Saturday after a long illness.

Father Frederick Brice, former assistant pastor in St. Rose of Lima parish, and now assistant pastor at St. Joseph Church, Surfside, celebrated the Mass for Mrs. Ahern, who came to Miami more than 10 years ago from New York.

She was a member of St. Rose of Lima Mothers Club, Archbishop Curley High Parents Club, Notre Dame Academy Parents Club, LaGorce Country Club, Ocean Reef Yacht and Golf Club.

Need funds for relief

WASHINGTON — (NC) — A Catholic relief committee here has launched a major effort to obtain financial aid for victims of the recent West Virginia flood which washed away or damaged beyond repair about 2,000 homes.

Food and clothing for the homeless victims are now in adequate supply, according to a letter sent March 6 to the bishops and charity directors of all U.S. dioceses by the National Catholic Disaster Relief Committee (NCDRC) here.

What is needed most, according to the letter, is financial backing for the various relief efforts now underway. NCDRC also stressed "the need for long-term continuing financial and rehabilitative services — after the Red Cross and the governmental agencies have left the disaster area."

Two counties in West Virginia have been declared national disaster areas in the wake of the late February flood, which claimed at least 84 lives. About 120 persons are still missing.



Do-it-yourself exposition

LINDSLEY HOME CARE CENTERS is sponsoring the 1972 Do-It-Yourself Exposition which starts today (Friday) and continues through Sunday at Dinner Key Auditorium. The three-day show is designed to aid the handyman and woman accomplish home care and beautification projects themselves.

The Expo Hall opens at 5 p.m. today and continues through 10 p.m. Show hours on Saturday are from 3 to 9 p.m. and on Sunday from 1 to 6 p.m.

President of Courtesy Ford, **LES REITMAN**, has been selected chairman of the Dade-Broward Ford Dealers Advertising Association. Named with Reitman, to the post of secretary-treasurer, was Hollywood Ford president, **DALE MILLER**. The two dealers, along with Deel Ford's owner, **BOB NUNN**, will supervise all advertising and public relations activities for the ten dealers in the two-county area.

EASTERN AIRLINES has appointed **C. RICHARD BERGNER** regional vice president-sales and services for South Florida and the Bahamas. He was regional director-sales and services for Eastern in Miami.

Friends of **JOHN PATRICK MORGAN**, businessman-philanthropist, surprise birthday party tonight (Friday) at his home, 2050 Alton Road, Miami Beach.

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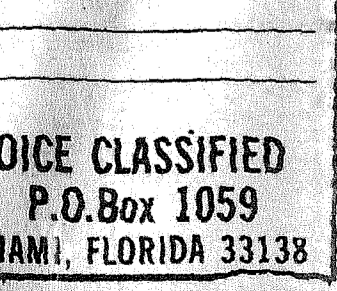
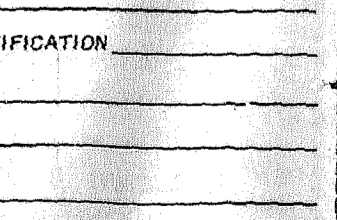
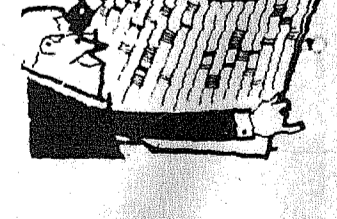
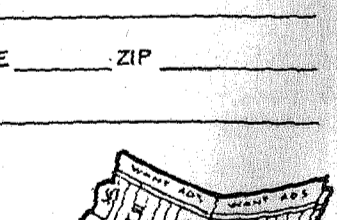
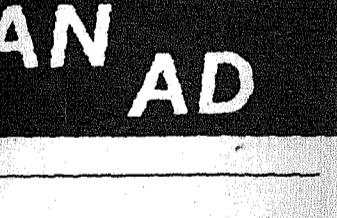
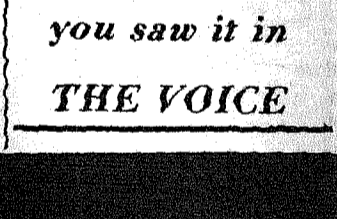
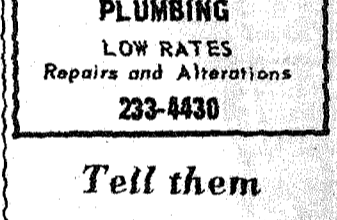
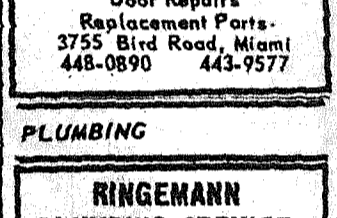
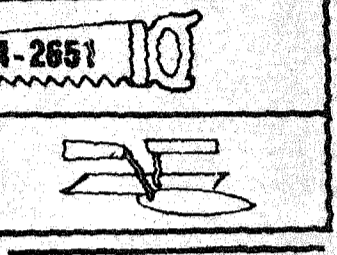
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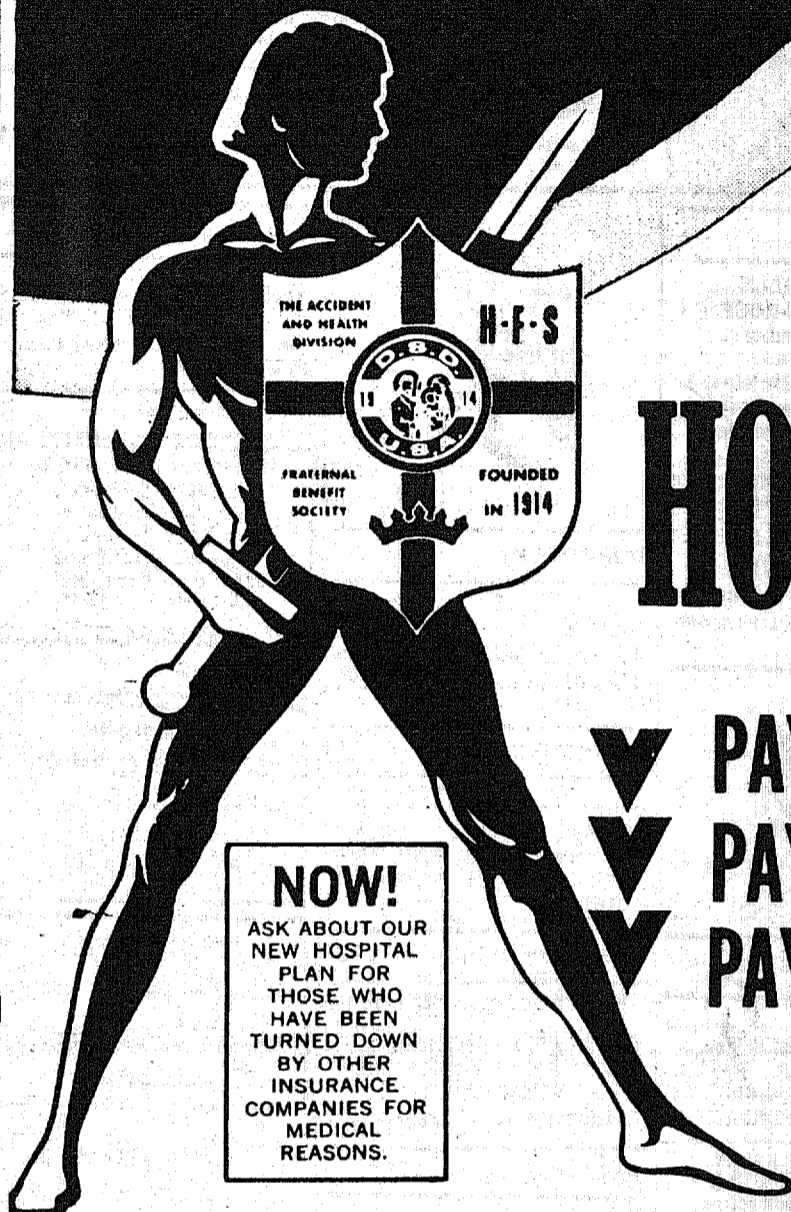
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Friday, March 17, 1972 THE VOICE Miami, Florida Page 27



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