

## Urges legal abortion

# Population report draws heavy fire

Florida Legislature is stalled on abortion  
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By LOUIS A. PANARALE

WASHINGTON — (NC) — The American bishops' leading spokesman on family morality has accused a presidential commission of walking into "an ideological valley of death" by proposing nationwide abortion-on-request.

Msgr. James McHugh, director of the Family Life Bureau of the U.S. Catholic Conference, voiced strong opposition to the commission's recommendation that easily available abortion should be part of governmental policy to control population growth.

A member of President Nixon's Commission of Population Growth and the American Future, Dr. Joseph Beasley, tersely responded to the statement by calling it "unfortunate and perhaps irresponsible."

"IF THE CHILD can be killed in his mother's womb any time she decides he is not wanted, what prevents us from killing the aged, the sick, the mentally or physically disadvantaged, or members of objectionable minority groups when their lives become a burden to others and they are — at least to some degree — unwanted?" Msgr. McHugh asked in a statement to the press.

"The pre-occupation with finding an easy and effective way to eliminate the 'unwanted child' has led the commission into an ideological valley of death."

The commission's recommendation for more relaxed abortion laws came in the second of a three-part report to President Nixon and to Congress, released here March 16.

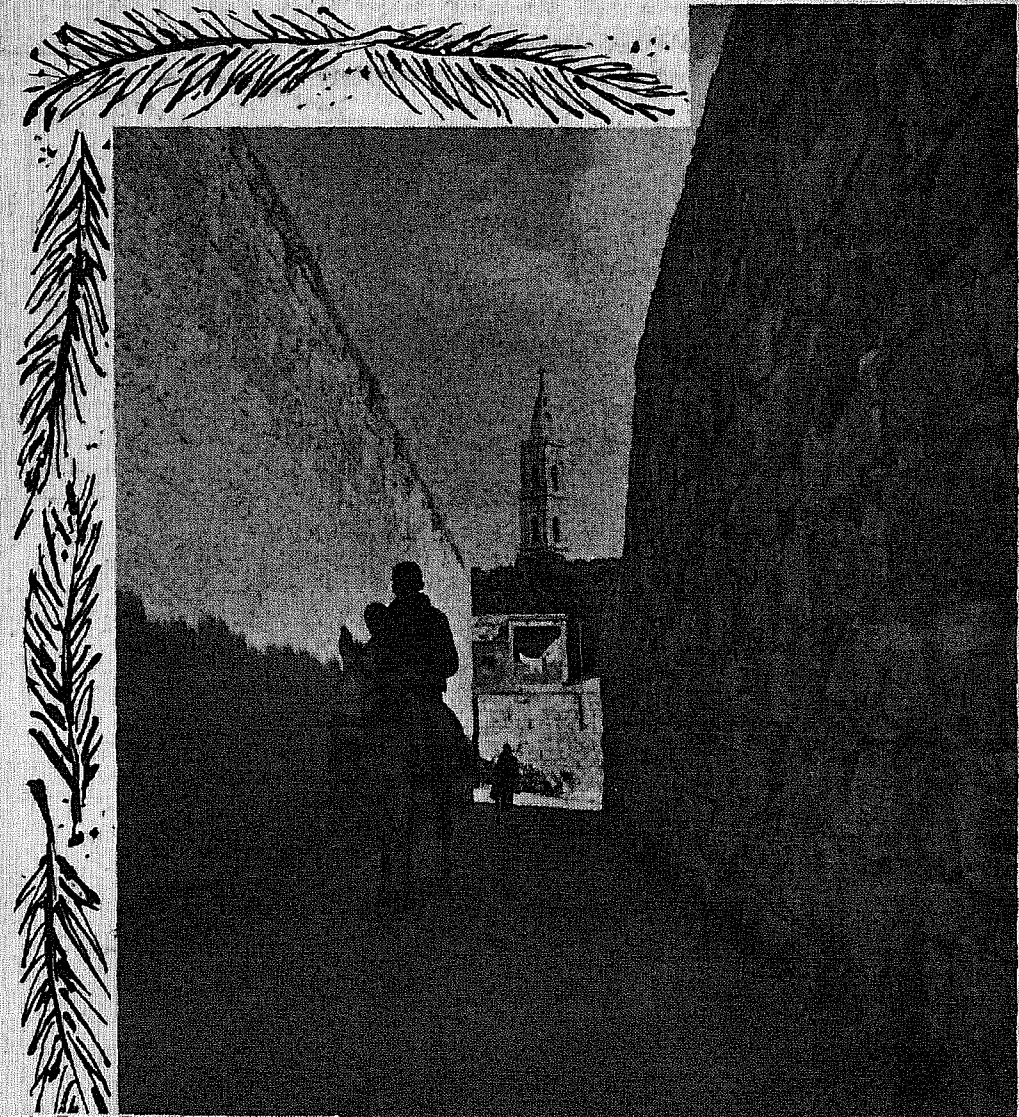
At a news conference held by the commission the same day to answer questions about Part Two of the report, commission member Dr. Beasley criticized Msgr. McHugh's statement.

John D. Rockefeller, III, the commission's chairman, also took exception to Msgr. McHugh's statement.

Both accused the USCC official of singling out only that section of the 69-page Part Two report that referred to abortions. Msgr. McHugh had criticized what he called the commission's "piecemeal" approach in reporting the results of the two-year study, saying it made it difficult to get an over-all perspective of the total report.

The commission scheduled three news conferences to discuss details of the report, waiting until the second news conference to

(CONTINUED ON PAGE 20)



JESUS BEGAN His journey on the road to Jerusalem here at Bethphage. Palm Sunday commemorates His triumphal entry into the city. Solemn ceremonies on Sunday, March 26, mark the beginning of Holy Week.

# THE VOICE

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## Palm Sunday to mark opening of Holy Week

Solemn procession and Blessing of Palms by Archbishop Coleman F. Carroll at 11 a.m. Sunday, March 26, in the Cathedral of St. Mary will herald the observance of Holy Week in the Archdiocese of Miami.

Palms will also be blessed following Masses in all churches and chapels of the Archdiocese on Sunday in commemoration of Jesus' triumphal entry into Jerusalem and in preparation for the week's solemn ceremonies which precede the Feast of the Resurrection on Sunday, April 2.

The Archbishop will be the celebrant of the Solemn Palm Sunday Mass in the Cathedral. Deacons of honor will be Msgr. Bryan O. Walsh and Msgr. Dominic Barry.

Auxiliary Bishop Rene H. Gracida will preach the homily during the Mass, in which the Rev. Mr. Hector Luciano and the Rev. Mr. Juan Sosa from the Archdiocesan Seminary of St. Vincent de Paul, Boynton Beach, will be the Deacons. Cantors of the Passion will be major seminarians Pedro Jove, David Brault and George Sardinias. Frederick Barrett will be the commentator. The Very Rev. John Donnelly, rector of the Cathedral and Father Frederick J. Brice will be masters of ceremonies.

MUSIC during the Mass will be sung by St. John Vianney Seminary Choir accompanied by Robert Fulton, organist and director of music at the Cathedral.

At 10:30 a.m. on Holy Thursday, March 30, Archbishop Carroll will be the principal celebrant during Concelebrated Mass of the Holy Chrism in the Cathedral.

Holy Oils which will be used throughout the year in churches and chapels of the Archdiocese will be blessed during the Mass, which will be concelebrated by Bishop Gracida, Bishop James McManus, C.S.S.R.; Msgr. John O'Dowd, V.F.; Msgr. Francis Dixon, V.F.; Msgr. Michael Fogarty, V.F.; and Msgr. Bernard McGrehan, V.F.

The Very Rev. Noel T. Fogarty, V.G. will be the Assistant Priest and Msgr. Patrick J. O'Donoghue and Msgr. Joseph O'Shea will be Deacons of Honor. The Rev. Mr. Orlando Espin and the Rev. Mr. James Vitucci, Seminary of St. Vincent de Paul, will be Deacons of the Mass.

Msgr. James J. Walsh, spiritual director at the Seminary of St. Vincent de Paul, will preach the homily. Assisting deacons will be the Very Rev. Charles McNamara, C.M., the Very Rev. John McDonald, O.S.A.; Father Francis Curley, O.M.I.; Father Francis

Donlon, C.S.S.R.; Father William McGuire, O.M.I.; Father Angel Villaronga, O.F.M.; and Father Angel Vizcarra, O.P.

Assisting Subdeacons will be Father John McGrath, Father Jan Januszewski, Father Jose Biain, O.F.M., Father William Dever, Father Jose Hernandez, Father Gary Steibel, Father John Vereb.

Father John J. Nevins will be the commentator. Music during the Mass will be provided by St. John Vianney Choir.

THE HOLY OILS will be dispensed between 1 p.m. and 3 p.m. in the Cathedral sacristy by Father David O'Byrne and Father Balbino Torres and from 3 p.m. to 5 p.m. by Father Bernard Kirilin and Father Brendan Shannon.

On Good Friday, March 31, Bishop Gracida will be the celebrant of the Liturgical Service of the Passion at 1 p.m.

Msgr. Francis Fazzaloro will be deacon and Msgr. David Bushey, subdeacon.

Father Raymond E. Brown, S.S., professor of Biblical Studies at Union Theological College and Woodstock College, New York City, will preach the homily.

Cantors of the Passion will be seminarians Pedro Jove, David Brault, and George Sardinias. Masters of ceremonies will be Father Donnelly, Father Brice, and Father Gilberto Fernandez.

The obligation both to fast and to abstain from meat still binds on Good Friday.



New Marian Towers To Be Dedicated

## Two dedications set Saturday

The newest Catholic church in Palm Beach County and another resident facility for retirees in South Florida will be dedicated on Saturday, March 25.

The Church of St. Lucy, recently completed at 3510 S. Ocean Blvd., Highland

Beach, will be blessed by Archbishop Coleman F. Carroll at 5 p.m. on Saturday.

Marian Towers, low-cost housing facility for senior citizens, located at 17775 N. Bay Rd. on property adjacent to St. Mary Magdalen Church, will be blessed by the Archbishop during brief ceremonies at 11 a.m.

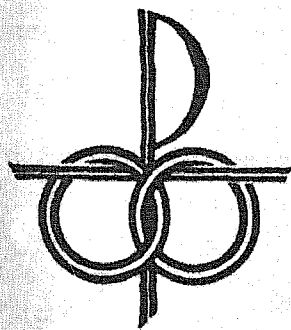
Mass will be celebrated by Archbishop Carroll in the new church, built under the direction of Father Patrick Sievin, pastor. More than 300 persons are accommodated in the church, which is air-conditioned.

Ample parking facilities are provided and landscaping has been completed by the parishioners of the three-year old parish.

On Sunday, March 26, Masses, formerly celebrated in the rectory, will be offered at 8:30 a.m., 10 a.m., 11 a.m. and 5 p.m.

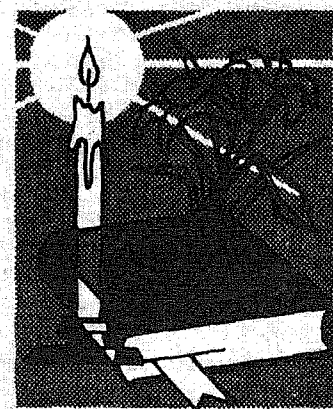
Marian Towers, which opened Feb. 15, is the second such facility built in the Archdiocese of Miami through funds donated to the Archbishop's Charities Drive and Federal funds. More than 200 units are provided in the eight-story structure with one-third of the units as studio apartments and the remainder as one bedroom apartments.

The first such residence is St. Elizabeth Gardens in Pompano Beach. A third facility will be built in Boynton Beach. Known as St. Mark Towers it will provide the same facilities as Marian Towers.



See

'Bride and Groom'  
special section



Español

Paginas 16A, 17A, 22B, 23B

THE VOICE

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



**HOUSING COORDINATOR** for Coca Cola, Herman Marshall, addresses members of the Florida Citizens Committee on Agricultural Labor.

## Discuss ways to speed farm worker legislation

By MITCH ABDALLAH  
Voice News Editor  
BELLE GLADE — Ways to expedite legislation and programs on behalf of farm workers, especially seasonal and migrant workers, were discussed at the annual meeting of the Florida Citizens Committee on Agricultural Labor here last week.

The purpose of the meeting, said Father John McMahon, Archdiocesan director of the Rural Life Bureau, "is in accordance with the social teaching of the magisterium of the Church on the dignity of the human person."

VARIOUS speakers from other parts of the state spoke at the meeting, which was attended by some 50 participants in the parish hall of St. Philip Benizi Church.

National Share-croppers Fund representative Stanley Hamilton stated that the purpose of the ad hoc committee was to "act as a liaison and a supplier of information. We believe in working within the system to make things better."

"We are not trying to organize," said Hamilton, "but it is our hope that the workers will organize themselves, since the migrants do not have much political muscle."

Chairman of the committee and a representative of Community Action for Migrant Programs (CAMP), George Coble, said that "the function of the committee was to get together with legislators. How do you do this?"

## Spanish-speaking aides for the state proposed

TALLAHASSEE — A resolution urging Florida's governor to name a bilingual Latin-American liaison officer within his office and suggesting that the state establish a Latin-American greeting station in Miami has been introduced in the Florida legislature by Rep. Richard Pettigrew of Miami and by others.

ALSO emphasizing the desirability of appointing other bilingual officers to each major state agency, the resolution points out that the history of the State of Florida has been beneficially and inextricably interlaced with that of Latin-American neighbors, that a large and growing percentage of the state's population is of Latin-American origin; that the State of Florida is legally and morally and historically obligated to aid the Latin-American population in "achieving the democratic goals they have traveled so very far to share and that it is the "welcome responsibility of the State of Florida to aid Spanish-speaking Floridians in their efforts to enter more easily the

mainstream of the American way of life.

"Latin-American Floridians," the resolution added, "Many of whom have retained the culture and language of their native lands, encounter special difficulties in communicating with governmental agencies and officials."

"OUR Latin-American population has earned, through its ever increasing share of the tax burden, the right to be heard at all levels of state government and the State of Florida has a need to expand its communication with the Latin-American segment of its population in order to promote a mutually prosperous interchange of ideas as well as a closer affinity with these citizens."



**ARCHDIOCESAN Rural Life Bureau Director, Father John McMahon, discusses migrant programs with Tom Starnes, Coca Cola Foods Division representative.**

THE ANSWER, he added, was through writing to the legislatures and by attending legislative programs.

State Trooper Sgt. Bill O'Bryan explained laws regarding the transportation of farm workers from their homes to the fields. He said many of the laws are difficult to enforce unless some of the restrictions are done away with.

Coca Cola Foods Division representative Tom Starnes cited the program of salaries, insurance, housing developments, and other services, such as health and community development, which his company has been working on for its workers.

Speaking about health services, John Shuster of the State Health Department, Jacksonville, said "We need

more people pushing for more money to provide better health and medical services. There are not enough doctors or nurses in our clinics" in

(CONTINUED ON PAGE 20)

## Palm Beach Serrans donate toward burse

LAKE WORTH — At a F. Carroll toward a burse for which was attended by Serra members and their families.

Communion breakfast following Mass, members of the Palm Beach Serra Club presented a check to their chaplain for Archbishop Coleman last Sunday at the breakfast, The Rev. Mr. James Vitucci spoke at the breakfast.

## Education workshop for clergy

BOYNTON BEACH — "Preaching the Paschal Mystery" was the topic of the first workshop this year under the Continuing Education of the Clergy program held at the Major Seminary of St. Vincent de Paul here on Mar. 13-14.

The workshop was conducted by Father Simon Smith, S.J. Associate dean of the School of Theology at Weston College, Mass. Father Smith holds a masters' degree in theology, with special studies in the New Testament, from Harvard Divinity School. He is also coeditor of "New Testament Abstracts" and director of the summer institute for priests at Stonehill College.

Father Smith's talk focused on the themes of Exodus in the Old Testament and the Passion and Resurrection of Christ in the New Testament. Associated topics included "Priesthood and Preaching" and "Baptism and Eucharist as Sacred Signs of the Passover Mystery."

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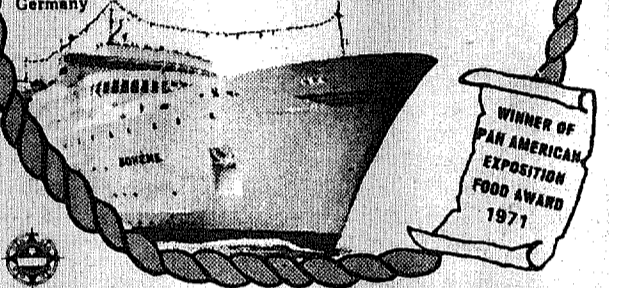
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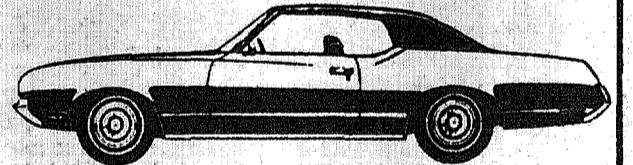
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# Legislature stalled on abortion

Proponents of "abortion-on-demand" continued to pressure Florida legislators for permissive abortion legislation this week as a restrictive therapeutic abortion measure passed last week by the Senate was still under consideration in the House Health and Rehabilitative Services Committee.

At mid-week Rep. Joseph Chapman of Panama City, supported by Rep. Don Reed of Boca Raton; Rep. Ed Trombetta, Fort Lauderdale; Rep. Don Hazelton, West Palm Beach; and Rep. George Williamson, Fort Lauderdale, made a motion on the House floor to move the bill out of committee charging that it had been "bottled-up" by those trying to force legislation that would permit "abortion-on-demand." Requiring a two-third majority, the motion failed on a vote of 62-41.

According to Rep. Richard Hodes, chairman of the House Health and Rehabilitative Services Committee, and an

advocate of permissive abortion laws, the Committee had not had time to move the bill out. He told his colleagues that the measure would be taken up on Thursday evening (yesterday).

**MEANWHILE RELIABLE** sources at the state capital indicated that proponents of "abortion-on-demand" are flooding legislators with mail and telegrams urging them not to pass any abortion legislation during the current session which ends on March 31.

In that event Florida would be governed with regard to abortion by common law which 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, a law which the Florida Supreme Court admitted in its Feb. 14 decision "is hardly adequate under present day standards to properly protect society."

Most medical texts define "quickening" as the time when

the mother first feels fetal life. However Black's Law Dictionary (4th edition, 1957) which the Florida Supreme Court quoted, defines "quick" as meaning "living; alive."

With modern science and research, medical men are generally agreed that the unborn moves much earlier than 20 weeks, the time "quickening" usually occurs, and that movement can be determined at five, six, or seven weeks.

Thus under common law, it is yet to be determined whether the time of movement of the fetus, or the time when the mother feels fetal movement, will provide the definition of "quickening."

In other action this week the legislature passed a Family Planning bill which provides that the State Division of Planning Services will set up a comprehensive family planning program. It also permits physicians to provide contraceptive services for minors without the consent of their parents.

## British forces accused of mental torment

By ERNEST A. OSTRO

LONDON — (NC) — Amnesty International, an organization that aids political prisoners, accused British-backed security forces in Northern Ireland of psychological torment of Catholic prisoners interned as suspected terrorists.

The Catholic minority in Northern Ireland has been claiming that those being interned under the government's imprisonment-without-trial order for suspected terrorists have been brutally mistreated.

The Amnesty International report asserted that interrogation methods admittedly practiced by the Royal Ulster Constabulary's special branch "constitute a grave assault on the human mind."

A **THREE-MAN** committee of inquiry sponsored by the British government earlier in March confirmed widespread reports that methods such as the use of black hoods, noise machines, prolonged bread-and-water diets, and longtime deprivation of sleep were used to extract information from detainees.

Prime Minister Edward Heath told the House of Commons that those interrogation methods will not be used in future against Ulster detainees — nor anywhere else.

**SINCE** Aug. 9, 1971, nearly a thousand Northern Irish Catholics suspected of connection with the outlawed Irish Republican Army or other anti-government groups have been detained without trial, appeal or any of the other usual safeguards of British law. Of this number, more than 800 are still interned.

The March government report and last Fall's Compton report, which acknowledged "mistreatment" but not "brutality," dealt with physical abuse of detainees. The Amnesty International statement focuses on psychological mistreatment.

"The procedures were designed to disorientate and break down the mind of the suspect by sensory deprivation, and the infliction of

physical injury was ancillary to this purpose," the Amnesty report said.

"The fact that some of the prisoners refused food and water, urinated in inappropriate situations, refused to urinate when appropriate facilities were available, and kept the hood on when it could have been removed supports our finding that this treatment had serious mental effects."

**DESPITE** Heath's pledge that "special techniques of interrogation" would no longer be used, Catholic minority representatives hailed the Amnesty report as further documentation of their charges.

"It's time that someone recognized the long-range mental effects of internment and interrogation," declared Ivan Cooper, a Catholic leader in Londonderry. "But the effects go far beyond the interrogations. It's internment itself that plays havoc with the minds and personalities of the men at Long Kesh and Magilligan and Maidstone (two camps and a prison ship where the suspects are interned)."

## Says share the wealth or face world upheaval

LONDON, Ont. — (NC) — The degree to which Christians learn to share their wealth will determine whether the next 25 years will be lifegiving or death-giving, the codirector of the Canadian Catholic Conference's Social Action Office said here.

Speaking to a Lenten audience in St. Peter's Cathedral, Grant Maxwell said that the keys to global survival and social justice in Canada are "personal restraints and social sharing."

**HE SAID** that one-third of the world's population controls three-quarters of its resources and services. The gap between the rich and poor nations is widening, he added.

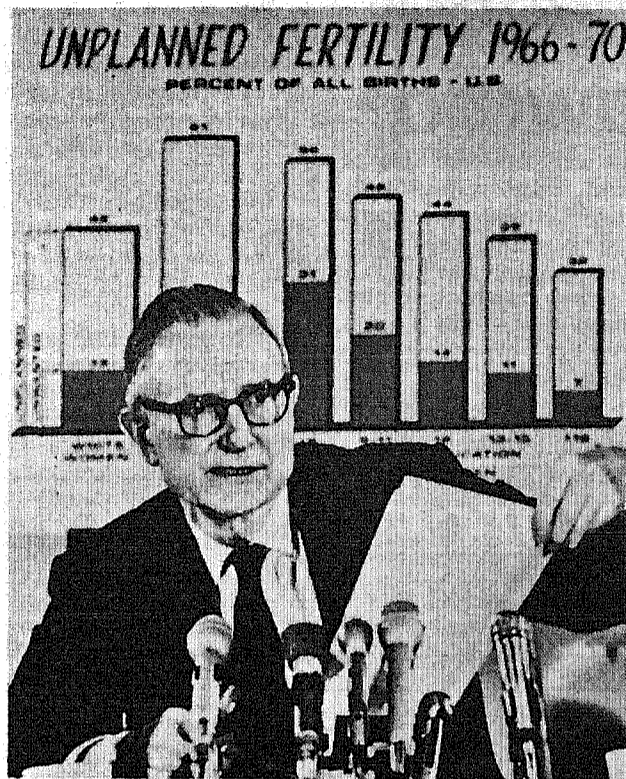
The stakes in resolving this disparity, Maxwell said,

are "international justice and survival for humanity."

Maxwell called for an examination of Canadian attitudes toward economic growth and the alternatives that can slow down "the merry-go-round of producing, consuming and waste-making."

To promote the concept of sharing, Maxwell suggested that the Church set an example by sharing its resources and power with the downtrodden who have neither.

An examination of pastoral priorities is needed also, he said, to determine whether "our norms are Christian or pagan." Christians, he said, must not allow themselves to become "fat cats" while the rest of the world starves.



**CHAIRMAN** of the Presidential Commission on Population Growth and the American Future, John D. Rockefeller, III, discusses the panel's report to President Nixon during a press conference in the nation's capital. In the second of three reports the commission recommended "abortion-on-demand" and called for the government to fund abortion services, urging that such costs be covered by health insurance.

## World Catholics up to 533.6 million

VATICAN CITY — (NC) — Pope Paul VI got the good mixed with the bad when the latest statistical yearbook "Activity of the Holy See" was given to him in his private apartment.

The book, covering the year 1971, showed that the number of Catholics around the world has grown from 526.5 million to 533.6 million since 1969. It also listed the world total of priests as having declined by 4,228 in the two-year period from 351,709 to 347,481. Newly ordained priests dropped from 4,032 in 1969 to 3,500 in 1971.

**THERE** were 44 fewer major seminaries and 49 fewer minor seminaries last year than in 1969, according to Activity. The new figures on Catholic population and priesthood mean that the world average is now one priest for every 1,535 Catholics.

The book also includes figures on marriage annulments requested and granted through the Church's highest appeals tribunal, the Sacred Roman Rota. In 1971 there were 249 annulment applications, of which 80 were granted — or one out of three.

## Abortion report raises a storm in many sectors

By LOUIS A. PANARALE

President Nixon's population policy commission had stressed that it did not want to put too much emphasis on the role that liberalized abortions would play in slowing down population growth. But when the dust began to settle from the initial outcries of protest over the commission's report, the abortion recommendations appeared to be the commission's biggest headache.

The commission seemed to anticipate at least some of the controversy over this issue when in Part Two of its report it admonished that "abortion not be considered a primary means of fertility control."

The commission, formally known as The Commission of Population Growth and the American Future, had also recommended sex education programs, contraceptives for teenagers, and voluntary sterilization.

But the anti-abortionists — possibly because they operated from strongly organized bases — made their voices sound the loudest as soon as the report was made public.

**THE FIRST**, and one of the strongest, statements came from Msgr. James McHugh of the U.S. Catholic Conference's Family Life Division, who scored the report and said it should be treated with "benign neglect."

Then came other opposition. Anti-abortion groups in Pennsylvania issued what they called their own "national minority report" in response to the population policy commission's report.

Women Concerned for the Unborn Child, a Pittsburgh organization, and Pennsylvanians for Human Life, a Harrisburg group, rejected the concept that population control means economic betterment for families.

"Population control is a means for rulers to control the population," their report stated. "And when the issue is considered in terms of modern technology, population control becomes a way to increase the wealth of a few individuals and corporations."

Dr. Joseph R. Stanton, president of the Value of Life Committee (VOLCOM), described as a non-sectarian Massachusetts corporation, wrote a letter of protest to President Nixon.

Stanton said the commission's recommendations on abortion "are blatantly and deliberately propagandistic. They should be so recognized and repudiated forthwith."

**SAYING** that "an overwhelming majority of Americans" share VOLCOM'S position, Stanton asked President Nixon for "instant rejection of the purported findings and the sweeping propagandist abortion recommendations."

Another letter to the President came from George H. Williams, national chairman of Americans United for Life, a Washington, D.C. corporation which also describes itself as an interfaith group.

"The commission is gravely mistaken in assuming that in sanctioning abortion as a back-stop to contraception it can calmly proceed to the 'improvement' of 'quality of American life,'" Williams said.

The National Right to Life Committee, Washington, D.C., issued a statement criticizing the commission for giving recommendations on abortion "in an irresponsible and high-handed manner."

"Unwanted unborn children of less than 24 weeks' gestation, we are told, should be destroyed in order to improve the 'quality of life,'" the statement said.

The Right to Life Committee said the commission report "does not even make an attempt to balance the pros and cons of the abortion debate as it exists in our society."

"The arguments chosen are common pro-abortion propaganda — that abortion laws are but another example of 19th-century Comstockery, that a woman has an absolute right over her body, that the New York abortion law is a glowing success, etc."

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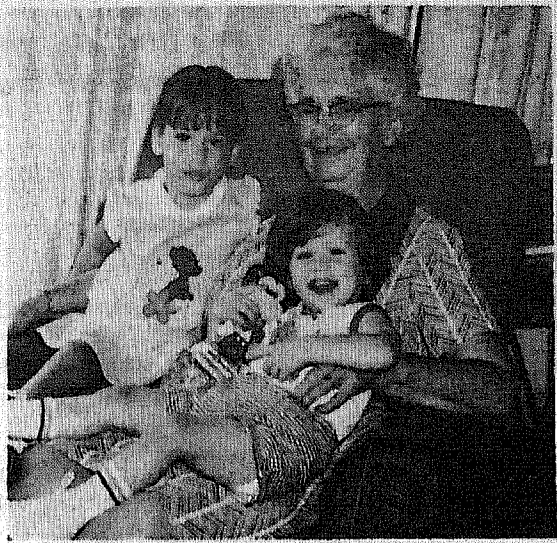
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AT 79, Mrs. Helena Stanton still devotes many hours to volunteer work. She is shown with two of her grandchildren, Christina and James Cosgrave, III, at home.



## Her reward for helping is Golden Deeds award

HIALEAH — At 79 being "involved" is nothing new to Mrs. Helena Stanton — she's been doing that most of her life.

The recent recipient of the Miami Lake Exchange Club's Golden Deeds Award, she has been serving the Church and her community in South Florida for the past 18 years.

"I really don't do anything at all," said the modest Irish-born mother of five children, who was cited by the club for the many hours she spends each week visiting and comforting shut-ins, the ill and the lonely in local convalescent homes and hospitals and for her volunteer work in charitable organizations.

"IN FACT, I haven't come down to earth yet," she said, explaining that the honor came as a complete surprise — she thought she was just invited to a dinner.

In fact, she was so completely surprised that she really didn't hear any of the words of tribute offered during the dinner. Included was a congratulatory message from Archbishop Coleman F. Carroll who said, "You have served the Church and community well for many years and have helped many people spiritually as well as materially." Also, she received a certificate of appreciation from Dade County Mayor Steve Clark and the County Commission.

ALSO OFFERING plaquards for Mrs. Stanton were Msgr. Peter Reilly, pastor, Church of the Little Flower, Coral Gables, who formerly was pastor of St. John the Apostle parish, of which she has been a member for 18 years; and Father Thomas Rynne, present pastor.

Also present were Father Henry O'Loughlin and Father Thomas Cleary, C.S.P., assistant pastors; Father Sidney Farmer of England, whom Mrs. Stanton met at Lourdes Shrine some years ago; Sisters of Mercy who staff St. John School and Dominican Sisters from the Dominican Retreat House.

"I didn't hear a word anyone said," Mrs. Stanton admitted. "But they taped it all and I listened to it later. I feel as though I've been on an Irish party for two weeks."

Married in 1921 to John Stanton, who died 20 years ago, Mrs. Stanton was one of 16 children, of whom only four survive. She came to New Jersey at age 18 and for many years did domestic work while studying nursing, a course which she completed in 1917.

SHE RETIRED from nursing in 1953 and since that time has devoted most of her spare time to volunteer service, which includes the distribution of copies of "The Voice" and other Catholic

literature to patients in area hospitals.

Through the years she estimates that she has done every kind of volunteer work known in a parish and in addition has been a volunteer worker for the Cancer Society, Heart Fund, Muscular Dystrophy, Cystic Fibrosis, and others.

She's also an active member of the Legion of Mary, Court St. Coleman, Catholic Daughters of America, and the Third Order of St. Francis.

ONE OF HER fondest recollections is the summer of 1958 when she returned from Ireland and was told that "Miami is going to have a Bishop." Accompanied by her daughter, Mrs. Eileen Cosgrave of Hialeah, she was one of several hundred per-

sons who were on hand at Miami airport to greet Archbishop Coleman F. Carroll when he arrived here on Oct. 6, 1958.

Now a grandmother, Mrs. Stanton says: "I do a smattering of everything and nothing perfect. It's really time I retired to my rocking chair."

## Smut fighter sees state film bill raise problems

By MARJORIE L. FILLIYAW  
Local News Editor

Many problems in obscenity enforcement might exist if legislation proposed in the House of Representatives regarding motion pictures is passed, Miami Beach attorney Leonard Rivkind, head of Dade's Special Task Force on Pornography, told The Voice this week.

Rivkind, whose volunteer smut fighters have been effectively campaigning against pornography in South Florida for more than a year, was referring to House Bill 2826 introduced by Rep. Van B. Poole of Hollywood, known as the Motion Picture Certification Act and now under consideration by the House Judiciary Committee.

THE PROPOSED measure provides for the creation of Part V of Chapter 559, Florida Statutes, establishes a Florida state board of

motion picture review, provides that it is unlawful to lease or exhibit any motion picture in the state unless it has been submitted to and approved by the board, which shall be composed of three members appointed by the governor; provides procedure and criteria for review and approval or rejection of films, for enforcement by the board, penalties and for appeal of decisions of the board.

Pointing out that in his

opinion the definition of obscenity contained in the bill would render it unconstitutional, Rivkind noted that the words "moral and proper" and "debase or corrupt morals" are words of indefinite meaning and that the word "immoral" has already been held unconstitutional and was deleted by the Supreme Court of Florida from the present obscenity law by case decision in order board.

(CONTINUED ON PAGE 18)

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# Nixon commission asks relaxed abortion laws

By LOUIS A. PANARALE

WASHINGTON — (NC) President Nixon's Commission on Population Growth and the American Future wants relaxed abortion laws across the nation, and asks that all levels of government carry out the policy.

The commission has recommended that current state laws restricting abortion be opened up along the lines of the 1971 New York State statute, which permits any woman to have an abortion just for the asking.

To carry this out, the commission further recommended after two years of study:

- "That Federal, state and local governments make funds available to support abortion services in states with liberalized statutes;

- "That abortion be specifically included in comprehensive health insurance benefits, both public and private."

IN ONE SECTION entitled "The Moral Question," the report said the commission believes "that the various prohibitions against abortion throughout the U.S. stand as obstacles to the exercise of individual freedom."

The prohibitions are obstacles to "the freedom of women to make difficult moral choices based on their personal values; the freedom of women to control their own fertility, and finally, freedom from the burdens of unwanted childbearing," the report said.

Two members of the commission opposed the recommendations. The commission's vice chairman, Mrs. Grace Olivarez, and Dr. Paul B. Cornely issued separate statements of rebuttal.

**BOTH CHARGED** that the commission did not give enough serious consideration to the moral and religious issue, and that it rushed to hasty conclusions with weak statistics.

The commission report said:

"The majority of the commission believes that women should be free to determine their own fertility, that the matter of abortion should be left to the individuals concerned in conscience and in consultation with their physicians..."

The report said that public support for increasing the availability of legal abortions is "strongest among those who are well-educated and non-Catholic."

The commission's recommendations came in Part Two of a three-part report submitted to the President and to Congress. While the first part dealt mainly with findings, Part Two offered recommendations on slowing down — and eventually stopping — population growth in America. Liberalized abortion was one of the recommendations.

THE commission warned, however, "that abortion not be considered a primary means of fertility control." It called for the greater use of contraceptive devices.

"The commission affirms that contraception is the method of choice for preventing an unwanted birth. We believe that abortion should not be considered a substitute for birth control, but rather as one element in a comprehensive system of maternal and infant health care," the report said.

"For many, the very need for abortion is evidence of a social and personal failure in the provision and use of birth control..."

"It is our belief that the responsible use of birth control methods can be achieved only when sex counseling, contraceptive information, and services are easily accessible to all citizens."

The commission said it expects that increased availability of contraceptives and improvements in contraceptive technology will diminish the need for abortions.

**NEVERTHELESS**, the report hammered away at what it considered the various benefits that abortion-on-request would bring to those women who feel they need it.

"We are impressed that the availability of abortion-on-request causes a reduction

in the number of illegal abortions, maternal and infant deaths, and out-of-wedlock births, thereby greatly improving the health of women and children."

In reviewing the impact

that legalized abortions would have on slowing down population growth, the commission said it is too early to make predictions.

"We are unable to esti-

mate the effect on the birth-rate of an unknown number of illegal abortions. There is little doubt, however, that legal and illegal abortions exert a downward influence on the U.S. birthrate."

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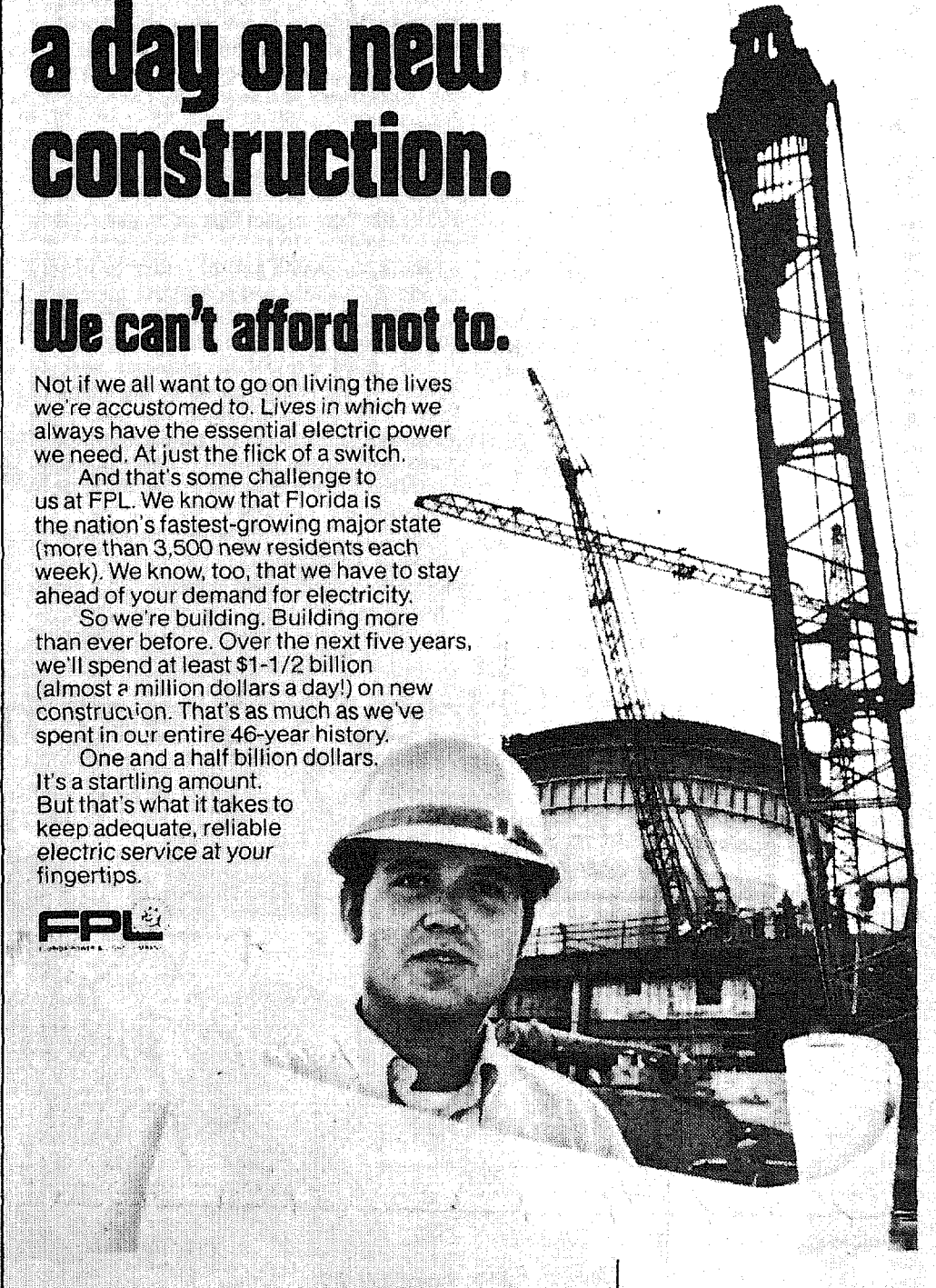
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## Antonio Rubio dies; noted cartoonist

Antonio Rubio, 51, Havana-born prize-winning cartoonist for "The Voice," who came here 11 years ago from Cuba, died last Friday as the result of a heart attack.

Awarded the Inter-American Press Society's Mergenthaler Award in 1967 in recognition of his "memorable work as a cartoonist," Rubio was formerly president of the Association of Cuban Cartoonists, and was the five-time recipient of the Juan Alberto Gomez award, considered Cuba's equivalent of the Pulitzer Prize.

A GRADUATE of the Marist School of Vibora in Havana, Rubio was editorial

cartoonist for 15 years of the now defunct, Avance, once Havana's evening newspaper; as well as a contributor to Zig-Zag, a cartoon-magazine; Bohemia, Diario de la Marina, El Crisol, Pueblo and Prensa Libre.

In addition to his cartoons which have appeared regularly in The Voice for the past six years, his work has also been published in Avance Libre, Bohemia Libre, Zig-Zag Libre, and Agencia AIP. His drawings have been displayed in Washington, D.C. and in Miami.

He is survived by one daughter, Vivian, a student at Miami-Dade Junior College.

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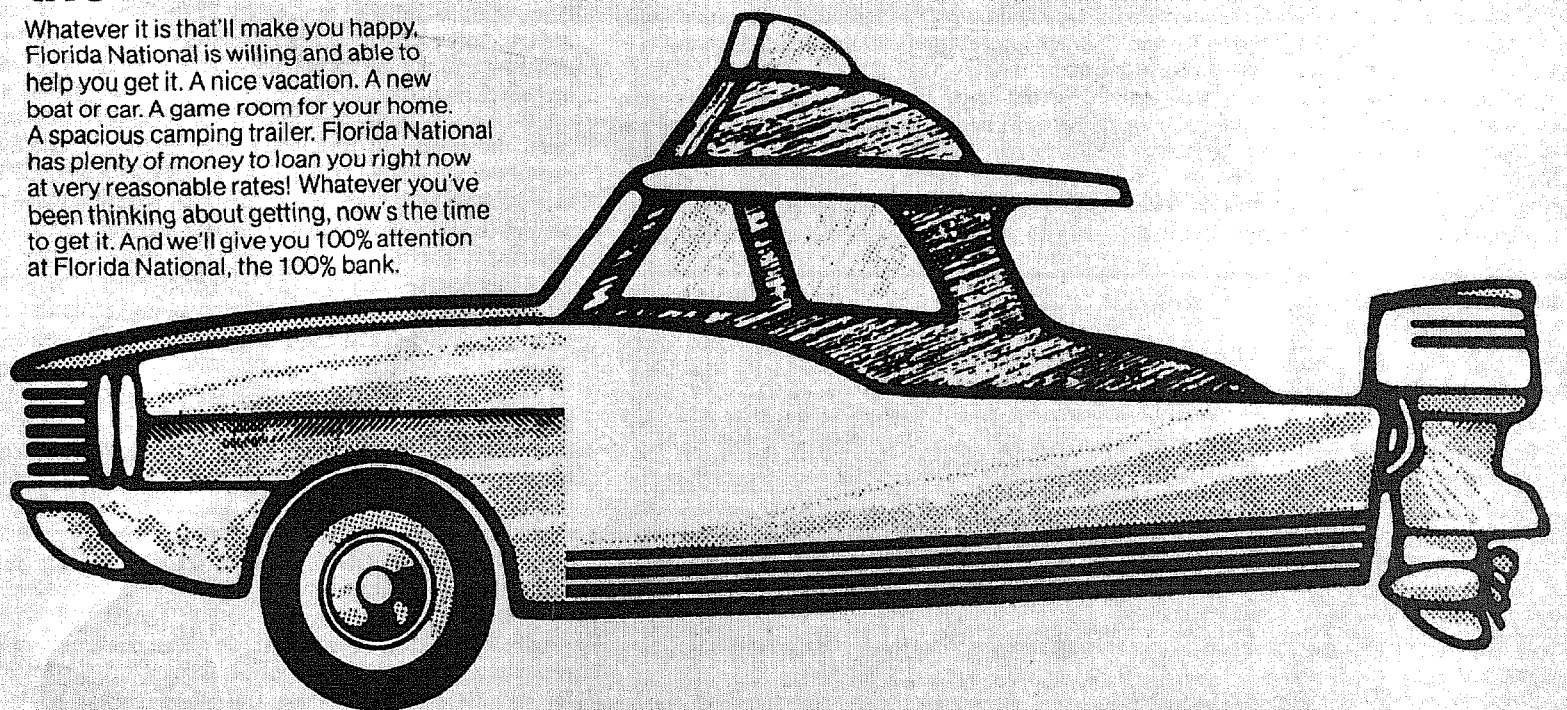
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# Should the death penalty be abolished?

Luis Jose Monge may be in a footnote in future history books. He was the last man executed in the United States.

He was put to death for the crime of murder on June 2, 1967, in Colorado. Since that time, there have been repeated legal challenges to the constitutionality of the death penalty.

On Jan. 17, this year, the United States Supreme Court agreed to hear the arguments claiming that the death penalty is a "cruel and unusual punishment," which violates the Eighth Amendment of the Federal Constitution. The Supreme Court has not yet handed down its decision on this constitutional question.

**MANY STATES** have abolished capital punishment and have substituted life imprisonment for crimes formerly punished by death. Many arguments have been advanced for abolishing the death penalty. Among them are the fallibility inherent in every judicial process; the possibility of the execution of an innocent man; the dependence of many of the trials on the admissibility of evidence; the voluntariness of a confession; the unbearable torture inflicted on a human being by waiting on death row while stays of execution are granted; the ghastliness of the execution itself.

In addition, it is frequently argued that the protection of society against condemned murderers can just as well and more humanely be achieved by life imprisonment; that the death penalty is not a deterrent to murder; and that the majority of those executed have been persons financially unable to afford good counsel. The consequence of this latter is that the death penalty falls unreasonably high on the indigent, the friendless, the Blacks and upon males.

**THE ARGUMENT** quite frequently urged for abolishing capital punishment is that the penalty is supposed to be a deterrent

to murder but, in fact, it is not. This argument, while having some merit, represents hazy thinking. It does this because deterrence is only one of the purposes of sanction. Sanction, which is the affixing of rewards for observance of the law and punishment for its violation, has several purposes. Here we consider its punitive aspect.

The immediate purpose of sanction is medicinal, for the good of the offender. Its ultimate purpose is the reestablishment of the order of justice disturbed by crime.

In the immediate purpose of sanction, the emendatory and amendatory aspects are considered.

As emendatory, it seeks the correction of the offender, the elimination of those traits which lead to the crime for which he is punished. This aspect can be understood in the modern effort to rehabilitate the offender, to enable him to return to society as one of its useful and productive members. It is clear that the death penalty, if carried out, prevents the attainment of that goal.

**AS AMENDATORY**, penalties seek to restore to the one offended by the crime at least an equivalence of what was lost by the offense. Again, it is clear that a man who is murdered cannot have his life restored to him. Thus the death penalty does not achieve this purpose of sanction.

Finally, in the immediate purposes of sanction, punishment has a deterrent effect, at least in theory and ideally. The death penalty is admirably suited, in itself, to achieve this goal. Does it? There is no real

possibility of determining this in our day, in our country. For the past 35 years, there has been a diminishing willingness to carry out imposed death sentences, and, in the past five years, there has been no one executed for murder.

In consequence, all the arguments based on supposed statistical indications of the non-deterrence of capital punishment are, in final analysis, meaningless. How can you measure the deterrent potential of a punishment that is not carried out? This is not a plea for swift and equal executing of death sentences. This is intended only to show the weakness of an argument which is based on the non-deterrent aspect of the death penalty.

**IN ITS ULTIMATE** purpose, sanction seeks the re-establishment of the order of justice which has been violated by crime. In this area, for centuries, a life forfeited for a murder committed was considered a just penalty.

Today, there is considerable emotional and even reasoned adverse reaction to acknowledging any merit in this position, on the grounds that we have moved far from the "eye for an eye" concept of justice in human affairs. Perhaps we have. Perhaps justice should always be tempered by mercy.

Perhaps we should always be mindful of that divine forgiveness we all need for our sins and failures.

Perhaps the demands of love of our neighbor and the high esteem we share for the sacredness of all human life should be decisive in our attitude towards capital

punishment. But even with all that in mind, even with erasing the "perhaps," as I am sure all would erase it, one cannot say flatly that capital punishment is always and everywhere necessarily unjust.

**ACCORDINGLY**, one's answer to the question: "Should the death penalty be abolished?" should be based on reason as well as feeling; should engage the head as well as the heart. Granting some validity to each of the arguments raised in favor of abolishing the death penalty; and granting greater validity from their cumulative weight, there is one argument which, to me, at least, could be decisive. It is existential in one dimension, but, as so many existential arguments do, it leads back to an essential argument.

This is the argument. Two successive Catholic chaplains, in a prison in a State which once regularly executed criminals condemned to death for the crime of murder, asserted that while they were chaplains there, no one who had the means to afford multiple appeals was executed. The death penalty was carried out only in the case of the poor and the under-privileged.

If the national experience confirms that of the chaplains referred to, then the abolishment of the death penalty could be a matter of justice. Justice is violated if it is meted out and carried out with discriminations against persons.

At this point, the added force of the need of tempering justice with mercy, the awareness of the need we all have for forgiveness, the enrichment that can derive from love of neighbor and esteem for the sacredness of all life, could reinforce the argument from the inequality in the carrying out of the death sentence. This could lead to an affirmative answer to the question: "Should the death penalty be abolished?"

Father John P. Haran, S.J., Professor of Theology  
Miami Archdiocesan Major Seminary of  
St. Vincent de Paul, Boynton Beach

## Editorials

# Good Friday's great message to the world

By MSGR. JAMES WALSH

The theme of Good Friday is death — Christ's and ours, a meditation intensely interesting even for those who fear discussing it.

There are two notable things about death. First, it is certain to come to everyone. "It is appointed unto man once to die." Even the atheist agrees with this — death is

### The Truth of the Matter

no respecter of persons. It is the great equalizer.

Secondly, it is uncertain when death will come, what will cause it, where it will happen. No man can be sure that he is more than one moment removed from death. Tomorrow will be the last day for many healthy people who perhaps are acting today as if life will have no end.

**PEOPLE** can be roughly divided into three groups by their attitude towards death.

First, there are those who claim there is but one chance for happiness and therefore this earth must be made a heaven. Among these, for instance, are the communists who seek by violence to introduce all nations to a new paradise on earth; the materialists and atheists, the unbelievers and freethinkers, all of whom look upon man as a soulless animal whose ignoble end is to be nothing higher than a union with worms in the grave.

Naturally, these find death an unpleasant subject. They shrink from thinking about it, considering it a morbid, wasteful

pastime. Morbid, because such reflections inject gloom into life, and wasteful because it steals away precious moments of life better given to zestful living.

To them death means the end of everything — above all the end of unfulfilled hopes, unsatisfied longings. Therefore this brief span of life is all important because it is all.

And then there are many others who through belief in God and in Jewish or Christian dogmas claim to know another meaning of death — as the door to eternal life. They do not regard the grave as the goal of life and often speak out their convictions

that there is another world, better than this, where the inequalities of life are adjusted and sorrow and pain have no longer a place even in memory.

**MANY OF THESE** go further, too, and admit this other world, this promised heaven, must be won by fidelity to the laws of God. Otherwise the next life will be a hell which will make the sorrows of this life seem by comparison like joys.

So far, so good. But notice the strange twist the people of this group give to their convictions. While professing a belief in heaven and hell, they often live like members of the Godless group who expect nothing beyond the grave.

They salute Christ, but in practice they follow Marx. They know the commandments, but act as if they never heard of them.

As "followers" of Christ, they seek not the cross with its weight of penance and self-denial, but open their arms to the world and the pleasures thereof.

They prefer to live like pagans, but expect to die like Christians. Some day, they say, they will settle down. But not yet. There will be time. God is merciful.

They expect the kind of final sickness which leaves the mind clear and the soul repentant, when the body will no longer lust for satisfaction. If they are Catholics, they envision the priest with surplice and stole awaiting their nod, ready to administer the last sacraments and safeguard their entrance into the promised land of the believers.

**HOW SELDOM** are their plans fulfilled. Often indeed, the priest is beside them, but only after an accident, a coronary throm-



basis or a paralyzing stroke that not only robbed them of speech but left not a moment for repentance. Or if consciousness remains, so does the firm, terrible habit of ignoring God. A heart hardened to God by infidelity too often is not softened to repentance by sickness.

Finally, there is the last group. To these also death is the gate to heaven. But they look upon life as the preparation for death. They use their souls and bodies as gifts from a Creator, who, respecting their freedom, nevertheless expects their obedience.

Life is accepted as a trial, difficult to be sure, but so brief it would be folly to risk an eternity of happiness by ignoring God's will. And in this self-restraint they find a peace and satisfaction which eludes the self-indulgent.

We don't have to cite the saints as examples of such people. In the midst of a world now dedicated to the gods of selfishness and pleasure, they live all around us. They consider it a healthy habit, not a gloomy one, to think occasionally about death. They measure the few steps to the grave and adjust their daily routine accordingly.

**SURELY THEY HAVE** their ups and downs in the spiritual life, their weaknesses and sins, their moment of discouragement, but they seek to imitate Christ not only in His life but in His death. A good Christian knows that he has "to die" to himself during his lifetime, and no matter how difficult he finds it he realizes he must constantly attempt to put to death the desires which would turn him away from Christ.

On Good Friday these three groups, these various attitudes, were represented on Calvary. The pagan, Roman soldiers had no hope that death would bring in its wake any benefits. Mary Magdalen and the penitent thief may well have lived wrong, more like animals than children of God, and probably had expected at one time to die like animals.

Magdalen was converted long before her death. But the Good Thief, through whom God teaches the depths of mercy, represents the extraordinary rare "deathbed conversion."

In front of the Cross stood the "believers." The Pharisees, whom Christ called hypocrites, defended the true meaning of death and eternity but by blinding themselves to its consequences during life had merited condemnation from Christ for not acting in accordance with their beliefs.

In the center of all, closest to the Cross, stood our Blessed Mother. The shadow of the Cross had always been across her path. Her whole life was a preparation for death. Christ's and her own. In this also Mary is our model. She teaches us that in death there is life. This is Good Friday's message which it heralds to the whole world.

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## Around the Archdiocese

### Fr. O'Sullivan becomes citizen on St. Pat's day

St. Patrick's Day wasn't all merrymaking in South Florida — it was also a day for serious activities — a day when Father Sean O'Sullivan became an American citizen.

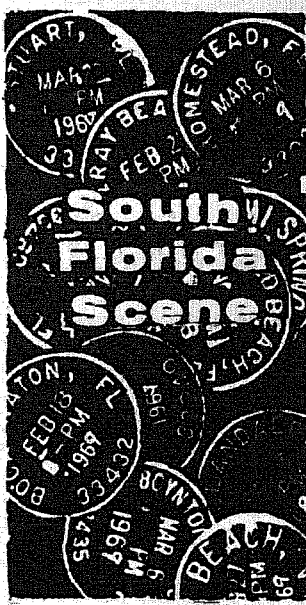
The Irish-born priest of the Archdiocese of Miami, who was ordained in 1964, was sworn in during special ceremonies in the court of Federal Judge Peter Fay, arranged particularly for the priest, who had to return to his studies at the University of Florida and would not be in Miami to join other prospective citizens in a general naturalization ceremony.

NAMED Dade County's "Outstanding Citizen of the Year" in 1970, Father O'Sullivan serves as president of Operation Self-Help, a pro-

gram for drug addicts in Hialeah, and was formerly moderator of the CYO North Dade Deanery. He has served as an assistant pastor in Sacred Heart Church, Lake Worth; St. Rose of Lima parish, Miami Shores; and St. John the Apostle parish, Hialeah.

Now a candidate for the master's degree in social work, Father O'Sullivan had looked forward for some time to becoming an American citizen.

"America is a wonderful country in which to live," he said. "It has opened its arms to so many people over the past 200 years. Part of its greatness is that there is always new blood coming in — it is not a closed society."



### Easter egg hunt for handicapped

Handicapped children in Dade County have been invited to the annual Easter egg hunt sponsored by the Rehabilitation Center of the Crippled Children's Society at 2 p.m., Sunday, March 26, at 1475 NW 14 Ave.

More than 1,000 gaily de-

### Sister elected priory head

SAN ANTONIO — Sister Mary Dorothy Neuhofer, O.S.B., formerly a member of the faculty at Holy Family School, North Miami, has been elected Prioress of Holy Name Priory.

A native of St. Joseph, Sister Dorothy was graduated from Holy Name Academy, Barry College, and Rosary College, River Forest, Ill., where she was awarded a master's degree in Library Science.

## Ice show on March 28 to benefit Boystown

An "all-new" Holiday On Ice show opens its traditional Easter-time engagement on Tuesday, March 28, with a benefit performance for Boystown of Florida at 7:30 p.m. at the Miami Beach Convention Hall.

### Miami U. singers to give concert

The Concert Choir and the Chamber Singers of the University of Miami will be presented in concert at 8:15 p.m. Tuesday, March 28, at Barry College auditorium, N. Miami Ave. and 115 St.

Conducting the Miami Concert Choir will be Dr. Dale E. Willoughby. Accompanist will be Steve Seeley.

The University of Miami Chamber Singers will be conducted by Robert S. Hines, assisted by Paul Eisenhart.

Sponsored by the Miami Rotary Club, the show, featuring new skating stars and completely different themes and costumes from other years, will donate proceeds to the residence of dependent youth conducted in South Dade County by the Archdiocese of Miami.

For the fourth consecutive year, the show features wholesome family entertainment.

Unusual and brilliant costuming created at a cost of \$500,000 gives the 27th edition of Holiday On Ice not only a "new" but beautiful look, which attracts patrons of all ages.

Reservations for the opening night may be made by calling Boystown of Florida at 235-9251 or by writing to P.O. Box 336, Olympia Heights Station, Miami, Fla. 33165.

## Broward County

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 Kirkpatrick, Jr., assistant director.

Earlier in the day, at 1 p.m., the guild will have its 12th annual installation on the parish hall.

## Collier County

A "Mini-Fair," hosted by St. Ann Arts and Crafts workshop, Naples, is scheduled for Sunday, March 26, in the parish hall from 8:30 a.m. until 2 p.m. Hand-made articles, including Bargello work pillows, jewelry, floral arrangements plus hand-decorated Easter eggs, shell craft and bake goods, will be offered.

## Monroe County

New officers have been elected by the Guild of San Pedro Altar Society, Tavernier. They include, Mrs. Manuel Arsua, president; Mrs. Thomas Gallagher, vice president; Mrs. Karl Cormey, recording secretary; Mrs. Ralph Rozel, corresponding secretary; and Mrs. Dorothy Roberts, treasurer.

## Palm Beach County

The origin, structure, and development of the Catholic Church will be the topic of speech by Father John Selinkmann at the monthly lecture of St. Clare parish, North Palm Beach. All parishioners have been invited to attend the 8:30 meeting, tonight (Friday).

\*\*\*

A Women's Guild has been organized at St. Lucy parish, Highland Beach, with 100 members. Miss Helen High is the first president. Meetings are held on the first Monday of each month at 10 a.m. at the church, 3510 S. Ocean Blvd.

## High school graduates to hold a reunion Apr. 7

A Spring Reunion under the auspices of graduates of St. Patrick High School, Miami Beach, will be held Friday, April 7, at the Bath Club.

Those graduated from the high school between 1927, the first year that the school opened, and 1971 are invited to attend the reunion, which will be a benefit for St. Patrick's School.

According to Mrs. Marilyn Healy, priests who have served the parish during those years are also invited to attend.

Reservations may be made by calling 621-3454.

## To speak in Lenten series

FORT LAUDERDALE — Father James Kisicki, assistant pastor, Corpus Christi Church, Miami, will be final speaker in St. Maurice parish Lenten lecture series at 8 p.m., Sunday, March 26, at 2851 Stirling Rd.

The public is invited to attend the lecture free of charge.

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# Film fare on TV

## SUNDAY, MARCH 26

9 p.m. (ABC) — **Jigsaw** — "World premiere" television feature stars James Wainwright as a big-city police loopy who gets framed for murder — or was it? Vera Miles, Richard Kiley, Edmund O'Brien add weight if not depth to routine detective thriller.

## MONDAY, MARCH 27

9 p.m. — (NBC) — **Tell Them Willie Boy Is Here** (1969) — Willie Boy (Robert Blake) was a Paiute Indian on a California reservation at the turn of the century who was caught between tribal tradition and the white man's law when he killed the father of his sweetheart (Katharine Ross). The ingredients for an engrossing examination of an episode from our past would seem to be here: the clash of two cultures, the injustice of the dominant one, and the human fallibility on both sides. They are largely left unexplored, however, both on the Indian side and in the abrasive relationship between the fair-minded sheriff (Robert Redford) and the socially advanced but personally frustrated reservation doctor (Susan Clark). What emerges instead is more or less routine Western chase movie with an unhappy ending. (A-III)

9 p.m. (ABC) — **Wheeler & Murdock**, also **The New Healers** — Two one hour pilot films strung together as the Monday Night Movie offering. "Wheeler," etc., is a shallow detective yarn starring Jack Warden & Chris Stone; the other

movie is more promising, starring Leif Erickson and concerning ex-Army medics trying to help a stricken mountain town.

## TUESDAY, MARCH 28

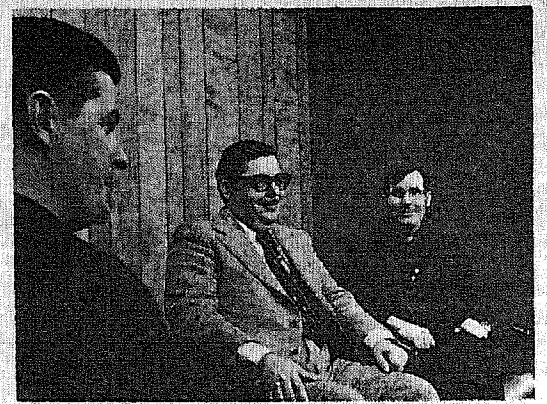
8:30 p.m. (ABC) — **The Forgotten Man** — Made-for-television film about a P.O.W. (Dennis Weaver) who tries to resume a normal life after his release . . . thing is, his wife has remarried, his daughter doesn't recognize him, his business has been sold, etc., etc. In other words, he has plenty to keep him busy for the film's 90-minute running time.

## THURSDAY, MARCH 30

9 p.m. (CBS) — **Beserk** (1967) — Joan Crawford is durable but unconvincing in an equally incredible, lurid Circus melodrama about a series of brutal murders that decimate Miss C's troupe of performers. The finger of suspicion points to Joan as the publicity-minded circus owner who milks the sensational headlines for the sake of a hypo at the box office — but don't worry, there is a twist ending in store to clear things up. (-III)

## FRIDAY, MARCH 31

8 p.m. (CBS) — **The Crucifixion Of Jesus** — Appointment with Destiny special for Good Friday presents an hour-long drama based on the passion and death of Christ. The emphasis here is on the human drama rather than church teachings.



"THE PRIESTHOOD" will be discussed by Father Donald Connolly, left, with Serran, Dr. Anthony Joffe; and seminarian, Jose Nickse, during the Church and the World Today program at 9 a.m., Sunday, March 26, on WCKT, CH. 7.

## 'Shoes of Fisherman' TV feature

Anthony Quinn, a two-time Academy Award-winner, heads a distinguished cast of performers in the exciting screen version of Morris L. West's best-seller "The Shoes of the Fisherman," which will be a special three-hour film presentation on "The CBS Sunday Night Movies" on Easter Sunday, April 2 (7:30-10:30 p.m.) on WTVJ, Ch. 4.

Laurence Olivier, Oskar Werner, David Janssen, Vittorio De Sica, Leo McKern, John Gielgud, Barbara Jefford and Rosemarie Dexter co-star in the picture, which will be seen for the first time on television.

IN THE FILM, Soviet Premier Kamenev (Olivier), hoping to establish a Russian sphere of influence in Rome, arranges for the release of political prisoner Kiril Lakota (Quinn), an arch-bishop of the Catholic Church



Pope Kiril I (Anthony Quinn) addressed his cardinals in the Vatican in a scene from "The Shoes of the Fisherman." Vatican interior scenes such as this audience chamber were reconstructed at a studio near Rome. The Sistine Chapel, scene of the papal election conclave, was reproduced to scale on a mammoth sound stage and insured for \$750,000.

who has been held in a Siberian prison camp for 20 years.

Before leaving for Rome, Lakota is briefed by Kamenev on the world situation, with emphasis on the serious famine in China which is threatening world peace.

Shortly after Lakota's return to Rome, the Pope dies. Coincidentally, the Chinese begin to mobilize along the Indian and Mongolian borders.

Meanwhile the Cardinals go into conclave to elect a new Pope. A deadlock results,

then Lakota, against his will, is chosen as the new Pope.

In his effort to avert another world war, Lakota travels to Outer Mongolia for a meeting with Kamenev, and when he returns to Rome he astounds the world with an unprecedented action.

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

**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. (14 & 11) A Death Of Innocence (No classification)  
 11:30 p.m. (14 & 11) The Biggest Bundle Of Them All (Unobjectionable 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 Pix — 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 and adolescents)  
 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)

**SUNDAY, MARCH 26**  
 2 p.m. (6) The Savage (Family)  
 2 p.m. (7) Strangers At Sunrise (No classification)

3:30 p.m. (7) Eve (No classification)  
 6:30 p.m. (6) Untamed (Unobjectionable in part for all)  
**OBJECTION:** Tends to condone immoral actions; suggestive sequence  
 9 p.m. (10 & 12) Jigsaw (Unobjectionable in part for all)  
**OBJECTION:** Suggestive sequence; suggestive costuming  
 11:30 p.m. (5) Sherlock Holmes and The Voice Of Terror (Unobjectionable for adults and adolescents)  
 11:30 p.m. (11) Teenage Rebel (Unobjectionable in part for all)  
**OBJECTION:** Although purporting to show the ill effects visited upon children through a broken home, this film, nevertheless, tends to reflect the acceptability of divorce and to justify re-marriage.

**MONDAY, MARCH 27**  
 1:35 p.m. (6) River Of No Return (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming, dancing and situations.  
 4 p.m. (5) The Hangman (Unobjectionable for adults and adolescents)  
 4 p.m. (10) Small Back Room (Unobjectionable in part for all)  
**OBJECTION:** Suggestive situations  
 8 p.m. (6) That Certain Feeling (Unobjectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce; suggestive dialogue.  
 9 p.m. (5) Tell Them Willie Boy Is Here (Unobjectionable for adults and adolescents)  
 9 p.m. (7) Mr. Hobbs Takes A Vacation (Family)  
 9 p.m. (10 & 12) Wheeler And Murdock (No classification); followed by The New Healers (No classification)  
 11:30 p.m. (4 & 11) Harum Scarum (Unobjectionable for adults and adolescents)  
 11:30 p.m. (10) The Irish In Us (No classification)

**WEDNESDAY, MARCH 29**  
 1:35 p.m. (6) River Of No Return (See rating Monday at 1:35 p.m.)  
 4 p.m. (5) Stage To Thunder Rock (No classification)  
 4 p.m. (10) Desert Song (Unobjectionable in part for all)  
**OBJECTION:** Suggestive sequence  
 8 p.m. (6) That Certain Feeling (See rating Monday at 8 p.m.)  
 8:30 p.m. (10) The Monk (No classification)  
 11:30 p.m. (4 & 11) The World, The Flesh and the Devil (Unobjectionable for adults and adolescents)  
 11:30 p.m. (10) Another Dawn (Unobjectionable for adults and adolescents)

**THURSDAY, MARCH 30**  
 1:35 p.m. (6) River Of No Return (See rating Monday at 1:35 p.m.)  
 4 p.m. (5) Walk Like A Dragon (Unobjectionable for adults and adolescents)  
 4 p.m. (10) The Two Mrs. Carrrolls (Unobjectionable for adults and adolescents)  
 8 p.m. (6) Fourteen Hours (Unobjectionable for adults and adolescents)  
 9 p.m. (4) Berserk (Unobjectionable for adults and adolescents)  
 11:30 p.m. (4 & 11) A Global Affair (Unobjectionable for adults and adolescents)  
 11:30 p.m. (10) City Of Fear (Unobjectionable in part for all)  
**OBJECTION:** The valid theme of a "realistic chase picture" is marred by the immoral behavior of the hero as well as by the introduction of suggestive costuming.  
 9 p.m. (4) Berserk (Unobjectionable for adults and adolescents)

**FRIDAY, MARCH 31**  
 1:35 p.m. (6) River Of No Return (See rating Monday at 1:35 p.m.)  
 4 p.m. (5) Young Fury (Unobjectionable for adults and adolescents)  
 8:30 p.m. (5 & 7) Cat On A Hot Tin Roof (Unobjectionable for adults and adolescents)  
 8:30 p.m. (10) If Tomorrow Comes (No classification)  
 11:30 p.m. (4 & 11) Where The Boys Are (Unobjectionable in part for all)  
**OBJECTION:** The contrived conclusion given to this film does not offset the fact that the major portion of the picture glamorizes a standard of behavior which can be seriously detrimental to the morals, particularly of impressionable young people.  
 11:30 p.m. (10) Shadow Of The Cat (Unobjectionable for adults and adolescents)

**SATURDAY, APRIL 1**  
 10:30 a.m. (6) Arrowhead (Unobjectionable

## RELIGIOUS PROGRAMS

**TV**  
 Saturday  
 5:30 p.m.  
**THE TV MASS** — (Spanish) Ch. 23 WLTV Celebrate Father Agustin Roman.  
 Sunday  
 7 a.m.  
**THE CHRISTOPHERS** — Ch. 11 WINK  
 9 a.m.  
**CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT — "The Priesthood" will be the topic of Father Donald Connolly, Dr. Anthony Joffe, Miami Serra Club, and seminarian, Jose Nickse.  
 10:30 a.m.  
**THE TV MASS** — Ch. 10 WPLG — Celebrate Father John J. Nevins.

### Suffragette's 'trial' on TV

"You Are There," CBS whose grand-niece of the network program, which same name resides in Deerfield Beach, stood p.m., Saturday, March 25, trial for the crime of voting. It led 47 years later to passage of the 19th Amendment to the Constitution.

"The Trial of Susan B. Anthony" in 1872 when the women's suffrage leader,

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# 'Trojan Women' a worthy film

The Trojan Women (Cinema). This play by Euripides was produced in Athens in the middle of a war.

The 416 B.C., the Athenians had sent an expedition to Melos. Because the Melians had attempted to maintain their independence, the Athenians seized the town, murdered all the men of military age, and sold the rest of the population into slavery. "The Trojan Women" was presented in the following spring.

WHILE the play may have been directly inspired by the expedition to Melos, it is certainly not just a polemic against the Athenians and their maintenance of the doctrine that might is right. Nor is it simply an attack on the horrors of war.

It is also an attempt to portray the inability of the Greeks of Euripides' day, as mirrored in the Trojan women, to work out meaning in the world in which they found themselves. The play painfully delineates the gradual disintegration and silent shattering of all values.

The difficulties that necessarily confront a director in converting Greek tragedy to film would seem so insurmountable as to make such a project impractical and naive, but it is evident, after less than five minutes of the film, that Michael Cacoyannis was fully conscious of the problems that lay in store for him. It is to his credit that he has managed to solve some of them.

FOR EXAMPLE, the play opens with a prologue spoken by Poseidon, which is immediately followed by a brief dialogue between himself and Athena. This beginning, while it provides a concise background of Troy's history and of the Trojan war itself, would undoubtedly prove extremely static in cinematic terms, and so

Cacoyannis has employed a rhythmic series of freeze shots instead.

Unfortunately, while these shots are probably more acceptable than divine dialogue in Cacoyannis' naturalistic treatment of the play, ultimately they themselves also fail to sustain interest.

Cacoyannis is also faced with the problem of the chorus and with that of several seemingly endless stretches of extended narration. He attempts to break up the monotony of one long choral passage by presenting a series of striking facial close-ups and of one long narrative section by interspersing some handsome shots of Greeks on horses.

IN BOTH CASES, Cacoyannis has avoided one kind of monotony only to fall prey to another, if admittedly less deadly.

Cacoyannis' most serious problem, however, is a hold-over from his original stage production of the play, viz, the way in which classical Greek tragedy should be played. Cacoyannis often seems torn between the traditional approach of special voices, elevated musical deliveries, and ritual gestures, and a more realistic manner of playing the verse that will somehow suggest that Euripides' play is basically timeless, that its message is as relevant and meaningful today as it was two thousand years ago, that imperial values are fast fading from our everyday life, and that the grand manner is becoming increasingly more hollow with each successive generation.

Cacoyannis seems to want his verse to be played more realistically and to sound like natural speech, but all too often the formality of the Edith Hamilton-Cacoyannis translation is so

rigid that it resists this treatment.

AND SO the actresses are frequently forced to an unsatisfactory compromise that is neither wholly credible, like real speech, nor distinctively stylized and comfortably histrionic.

Katharine Hepburn, as the homeless, suffering queen Hecuba, and Irene Papas, as the strong deceitful Helen, are not noticeably affected by the problem, but Genevieve Nujold, in the extraordinary complex role of Cassandra (Cassandra must be mad, prophetic, but still sane and young enough to be frightened) and Vanessa Redgrave, whose Andromache must embody pride, nobility, motherhood, cynicism, resignation, and hope, are sometimes victimized by Cacoyannis' direction.

Fortunately, both actresses more than compensate for their infrequent moments of stilted speech by more than

GRIEF-STRICKEN Hecuba (Katharine Hepburn) prepared the body of her murdered grandson Asttyanax (Alberto Sanz) for burial in a scene from "The Trojan Women," based on the play by Euripides.



a few great moments of eloquent silence.

ON THE WHOLE, the male roles are well handled

## 'No one is respected'

Dealing, Or The Berkeley-Boston Forty-Brick Lost-Bag Blues (Warner Bros.) — Long of title, short of insight, this young-man-turned-drug-dealer flick exploits the worst elements of the genre: numbskulled kids, corrupt narcotics dicks, murderous gangsters, super-sexed nymphets, raw language — you name it.

Robert F. Lyons herein stars as an impoverished Harvard student "forced" into dealing in order to get his playmate of the month from Berkeley to Boston, the better to form a meaningful interpersonal relationship.

Naturally, the narco cops bust the deal and make off with the 40 bricks (one-kilogram packs) of marijuana, for recycling via the underworld.

And just as naturally, the kids have to take lawlessness into their own hands. Here is a film that respects no one, likes no one — including those in the audience, who are expected to believe in everything as "comedy" with a bite. (C)

by Brian Blessed as the bearer of ill tidings, Talthebius, and by Patrick Magee as Menelaus, the pompous, uxorious husband of Helen.

Despite the above shortcomings of "The Trojan Women", Cacoyannis' production is undeniably intelligent and quite handsome. The acting, while never inspired, is consistently first-rate, and the direction is smooth and flowing.

The final fade-out, moreover, with the screen engulfed in darkness, brilliantly suggests the main theme of the play: life may be, after all, just "a tale, told by an idiot, full of sound and fury, signifying nothing."

"The Trojan Women" is definitely to be recommended for students. It is a faithful and frequently flamboyant adaptation of a great Greek tragedy to the screen. (A-3)

## Teeners look to future

Youth wants to get involved now in helping solve problems of the world. The so-called generation gap has been attributed by some to a difference in attitudes and values between youth and parents.

These are the barriers facing teenagers as they prepare for adulthood, a panel of Catholic Youth Organization members declared last Sunday, March 18, on "The Church and The World Today" program telecast over TV Station WCKT-Channel 7.

APPEARING on the panel were Sandra Lombardo, 16, national CYO secretary and member of St. Stephen's parish CYO in Miramar; Marlene Gnagi, 17; Ed Gomez, 17, St. James parish, North Miami; Pat Ewing, 16 and Bill Ring, 17, St. Louis parish. Father Donald Connolly moderated this third in a series of discussions on career opportunities entitled "The Verge of Tomorrow."

The five panelists were unanimous in their declaration that youth "get involved in community affairs." Miss Lombardo summed it up saying, "Since we're going to take over the world that we're a big part of today, it's up to us to become involved in it."

Bill Ring listed pollution, population problems, hunger

and pesticides as among those things needing improvement in the world. Young Gomez observed that the best place to begin "is within your own family."

AS TO motivation for doing good, the panel felt that most youth were inclined to that end both spiritually and by a sense of duty. They attributed their spiritual bent to the lessons learned from their parents which Bill said encouraged them to "follow the example of Jesus when he helped others here on earth."

"Most people," explained Pat Ewing, "are looking for something to make them feel better. Religion has a lot to do with it." Ed added, that when you're in difficulty "God is the one who can help you."

Do teenagers need adult help in trying to solve problems? Maybe, but they'd rather try it themselves. The panel also admitted that parents and school were their

### She's a witch, friendly one

Bedknobs and Broomsticks (Walt Disney Prod./B.V.) casts Angela Lansbury as a friendly witch concocting benevolent spells in her quaint seaside cottage in England, circa 1942.

A lapse in her correspondence course sets her and a charming trio of London waifs off on a magic bed ride into some exotic animal kingdoms (via colorful Disney

generation's two main problems.

THE PANEL agreed that the biggest problem was with "kids whose parents don't care." They can't get together when they have nothing in common. This gap is caused mainly because parents were brought up with different values and want to impose these on children.

Miss Ewing noted that this difference extends to religion. "Older people," Pat said, "got upset with liturgy changes in the Mass." Youngsters, on the other hand, enjoy them because they can understand the message the priest is trying to get across.

The panel discounted the use of drugs among teenagers saying the users constitute a minority. Youth, in general, tries to help those on drugs not only because it's illegal but also because it's injurious and morally wrong.

animation) where a search for the key phrase in a needed magic formula is conducted.

Meanwhile, back at the cottage, the Nazis are invading, and so unflappable Angela decides to test some spooky black magic to turn them away.

All's done in fun, a delight for the kiddies and a pleasant diversion for their elders. (A-1)

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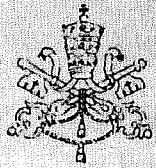
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The Voice  
of  
The Holy Father



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.)

## Light of candle symbolizes the Christian life

What is a candle in liturgical use and expression? A candle is light. Remember the call in the liturgy, three times on Holy Saturday, when the procession entering the darkened church reacts with joy at the voice of the deacon who cries out "Light of Christ," when the candle is lit. Thus light is the whole space of Christian life, of divine revelation, which shines forth in the darkness and limitless blindness of the human spirit. It is a light which establishes a relationship between man and things, between man and man, between man and time, between man and life. Read again in your hearts Saint John's prologue and remember the Gospel theory of light. Light is Christ. But how do we receive it? How do we make it shine? Once more the candle tells us: by burning and being consumed in the burning. A spark of fire, a ray of love, an inevitable immolation are celebrated over that pure, straight candle as it pours forth its gift of light and exhausts itself in silent sacrifice. . . . Where can we find more dramatically reflected the history of Christian life? Where can we find a more vivid manifestation of that royal priesthood, which the Council recalled to our faith and which is regenerated by baptism? It becomes manifest to the new Christian through the candle which is handed to him immediately after his incorporation in the Mystical Body of Christ and the Church.

Addressing the Faithful. Feb. 2, 1972.

★ ★ ★

There has been much discussion about the existence of Canon Law within the Church. Some go to the point of describing the Church's concern for law and order as juridicism and thus misinterpret this aspect of Church life. Basing their views on an incorrect interpretation of certain scriptural passages, they seek to have the defective expression of legislative activity within the Church justify the rejection and abolition of all such activity. They don't stop to think that a community without laws has never been and can never be anything but a community of absolute power. Perhaps they are not aware that today more than ever, there is a certain bias against Canon Law arising from faulty interpretation of the recent Council, as if it had intended to loosen the essential juridical and hierarchical links within the Church. This fact fills us with apprehension about the possible lack of contact between these juridical novelties and the teaching and present normal practice of the Church. This tendency to change ecclesial practice for new and highly debatable reasons could easily spill over from the juridic to the moral field and subvert it with perilous disturbances. It first erodes the plain concept of natural law and then the authority of positive law. It frees conscience from a clear knowledge and honest admission of an objective moral obligation and blinds its judgment of the human condition. Thus it justifies itself by a false ideal of freedom supported by widespread and permissive morality. How true it is that man law is no longer man. And how true it is that law, without an authority to teach, interpret, put it into practice, becomes doubtful, troublesome and disappears.

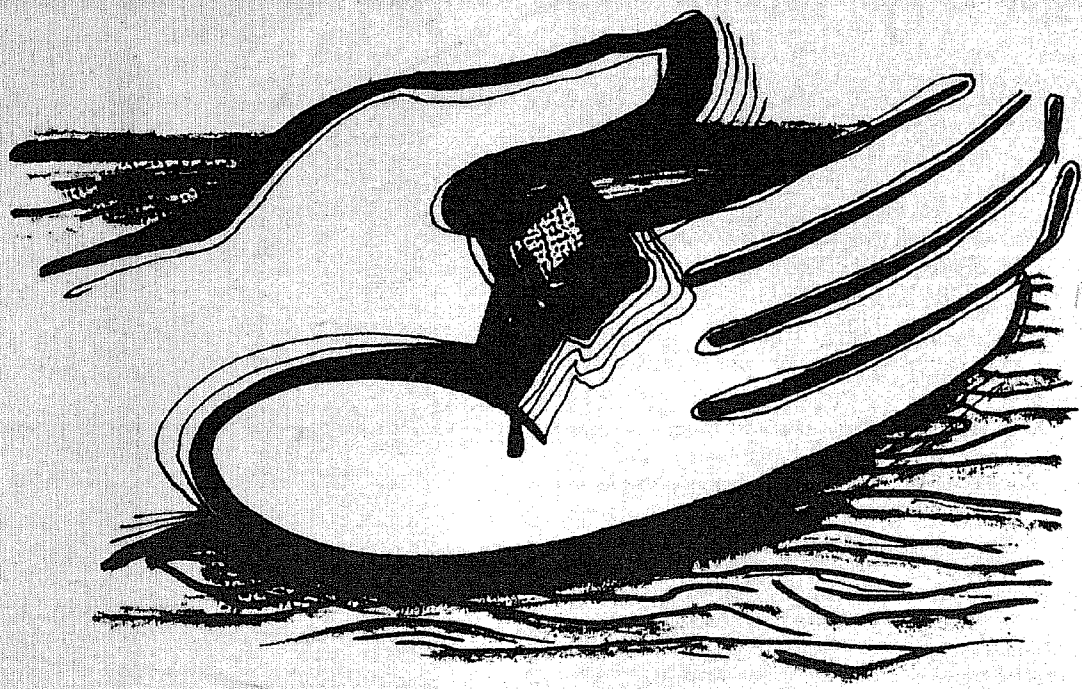
Speaking to Sacred Roman Rota. Jan. 28, 1972.

★ ★ ★

Is it not the general wish of mankind that purely military relations should be transformed into civil relations and thus permit a harmonious development of all human values? As you establish multiple human relations between different peoples drawn together by the same concern for peace and civilization, you become aware of the values common to these peoples. You become aware they are based on a conception of man and of civilization which must be defended and promoted to the extent to which it is rooted in a really Christian tradition. Such a civilization refuses to foster aggressive passions. It repudiates the thirst of domination. It avoids reducing man to an object used for materialistic purposes. It does not rely exclusively on force for balance of power. On the contrary, it aims at respect for the rights of the human person. It is in search of a real peace combined with justice. And who will be the supreme guarantor of this peace and justice, if not God, who placed his likeness and his dignity in the hearts of men and who calls them all to live as brothers.

Speaking to NATO Defense College. Feb. 3, 1972.

## You and Your Faith



### From Sunday's Gospel

Then one of the Twelve whose name was Judas Iscariot went off to the chief priests and said, "What are you willing to give me if I hand Him over to you?" They paid him 30 pieces of silver, and from that time on he kept looking for an opportunity to hand Him over.

... The disciples then did as Jesus had ordered and prepared the Passover supper. When it grew dark He reclined at table with the Twelve. In the course of

the meal He said, "I assure you one of you is about to betray me. . . . The Son of Man is departing as Scripture says of Him, but woe to that man by whom the Son of Man is betrayed. Better for him if he had never been born."

Then Judas, his betrayer, spoke, "Surely it is not I, Rabbi?" Jesus answered, "It is you who have said it."

Matthew 26: 14-16, 19-25.

## Pope calls for justice in Ulster

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI, in a special St. Patrick's Day message, warned all Irishmen that violence "is not an acceptable solution to the problems of Ireland."

But the Pope also said that "the Christian sense of values convinces man that lasting peace can be built only on the firm foundation of justice. If there is to be peace, there must first be justice. Everyone must play his part."

The Pope sent his message in a letter in English to Cardinal William Conway of Armagh, primate of all Ireland, for this year's St. Patrick's day, a day the Pope has not marked particularly in the past.

The Pope spoke out particularly against violence that is an "expression of revenge" and therefore "profoundly opposed to the spirit of Christianity."

The Pope was obviously disturbed by the violence that has claimed more than 270 lives in the past two years in Northern Ireland, but made no direct reference to that British province, nor did he use the terms "Catholic" or "Protestant." He spoke rather of the values of Christianity and called on all to have "mutual and abiding respect for others."

HE ALSO sent his personal consolation to all those who "have suffered and are suffering because of the present troubled situation."

After recalling the "vitality and vigor of the Church in Ireland," Pope Paul said that "in receiving the faith from St. Patrick, your people accepted a sense of values which has been their pride and their strength throughout the centuries."

The Pope said that "Ireland today faces many problems, and the Irish people are deeply aware of their seriousness and urgency. In the face of deplorable delays or even of continuous disregard of these problems, the temptation to hasten their solution even by violent means may become very strong."

But, said the Pope, "violence as a solution is illusory." He said it is "difficult to reconcile violence with the righteousness that it is intent upon claiming or defending, whether this violence comes as a reaction to injustice or as a means of maintaining public order."

The Pope said that "too often, especially in certain extreme manifestations that we are witnessing with great sorrow in these days, violence is rather the expression of revenge. Thus it is profoundly opposed to the spirit of Christianity, which urges us to go beyond the bounds of strict justice and embrace the commandment of brotherly love among all men."

To build the peace desired in Ireland it is necessary that "obstacles which stand in the way of justice must be removed," the Pope said. He described these obstacles as "civil inequity, social and political discrimination and misunderstanding between individuals and groups."

"There must be a mutual and abiding respect for others for their persons, their rights and their lawful aspirations."

### 'Know conscience'

VATICAN CITY — (NC) — Pope Paul VI urged Christians to understand clearly that conscience is one's judgment of oneself.

"We have to watch out since there is so much talk of conscience today, and this fine, humane word is applied to any sort of thing present in our mind," he warned at his weekly general audience March 15.

"The term conscience," he said, "is often misused, first of all in order to give it meanings denying its highest and specific significance. How many narcotics, for instance, now are fashionable to lull or alter the dignified and upright conscience by which every honest person should be guided. How

much propaganda is made not to foster conscience but to foster the irresponsibility of justifying immoral activity through one-sided theories on free will or by claiming so-called independence for modern man."

Pope Paul has frequently touched on the problem of conscience in the aftermath of his 1968 encyclical condemning artificial contraception. Much of the opposition to the encyclical has based itself on the rights of individual conscience.

The Pope defined conscience as "the judgment that one has of oneself — often spontaneously — with regard to behavior."

He explained that this judgment "refers to the order that must govern our conduct. To the use of our freedom, to the fulfillment of our duty, to the orientation of our life and the state of our life, especially concerning God."

The Pope noted that conscience is sometimes reduced to a purely psychological phenomenon.

"Today this is held with great confidence and is expanded upon at length in psychoanalysis and psychotherapy, which probe subtly into the unconscious biological and physiological depths of instincts. But however interesting and even useful these explorations of our instinctual and emotional life, they can neither evade nor suppress in man's heart the natural inclination to act according to the unquenchable moral standard."

### Deplores 'build-up'

VATICAN CITY — (NC) — Pope Paul VI said a book about him built him up too much.

At an audience March 16 the Pope said that those who produced the book, "Pope Paul and Brescia," had "made an excessive use of the magnifying glass." (Brescia, in northeastern Italy, is Pope Paul's home town.)

Referring to himself as "our modest person," the Pope said:

"Without wishing to detract in any way from the gratitude due to you, we would say that such a publication causes us not a little discomfort."

He said that this was not caused by "conventional humility" but by a "respect for truth."

The Pope added:

"We are aware of our personal limitations and — may God forgive them — our shortcomings."

Pope Paul expressed his gratitude for the book, but told the group that he is "tempted to intervene, to protest and to correct, and to restore to its protagonist the truly scanty proportions of his stature."

### Names cardinal-bishops

VATICAN CITY — (NC) — Pope Paul VI named three more cardinals to be titular heads of dioceses around Rome, thus raising them to the order of cardinal-bishops.

The three are Cardinals Carlo Confalonieri, prefect of the Congregation for Bishops; Paolo Marella, archpriest of St. Peter's Basilica, who is responsible for the operation and maintenance of the church; and Luigi Traglia, chancellor of the Holy Roman Church, in charge of transmitting important papal documents and letters and for keeping the papal seal and the Fisherman's Ring.

The title of cardinal-bishop is now purely honorary because all cardinals today are ordained bishops.

There are now six cardinals who are titular heads of the dioceses around Rome, all of which have bishops who actually administer the dioceses.

# The Christian and Government

By RUSSELL SHAW

Politics means different things to different people: a game to some, a dirty business to others, a means to power, a boring distraction from more basic or more lofty aspects of life.

For the Christian, however, politics is — or should be — something quite different from any of these things. Neither a sideshow nor a source of payola nor a means of gratifying personal ambition, it is a vital mode of Christian service to the world of man.

This point was made by Pope Paul VI in his widely praised 1971 apostolic letter on social issues. "Politics," he said, "are a demanding manner . . . of living the Christian commitment to the service of others."

That reminder is badly needed today. For many people there is a strong tendency to dismiss politics as being too identified with the "system." Disenchanted with existing structures and ways of doing things, they have turned their backs on politics and participation in government and have either "opted out" or made a commitment — emotional and intellectual at least — to violent revolution.

THESE are the people whom John Gardner accuses of having "fallen victim to an old and naive doctrine — that man is naturally good, humane, decent, just and honorable, but that corrupt and wicked institutions have transformed the noble savage into a civilized monster. Destroy the corrupt institutions, they say, and man's native goodness will flower."

As Gardner remarks, there is no evidence to confirm this thesis and much to refute it. But it persists.

Others, however, remain convinced that constructive change and reform are not just possible but only possible within structures, imperfect and constantly in need of renewal as these may be, whose validity has been proven by the test of time. And this they see as the essential task of politics and government.

Obviously this puts politics in a far different light from that in which it is often viewed. But that is the way Pope Paul presents it in his letter. Far from being an exercise in mere pragmatism or expediency, politics should proceed from a vision of society and of man. It should be "the projection of a plan of society . . . which springs from a complete conception of man's vocation."

At bottom, then, politics is an expression

of the way in which one asks and answers some of the most fundamental questions about human life. As the Pope puts it, "even if all agree to build a new society at the service of men, it is still essential to know what sort of man is in question."

IT IS POSSIBLE that the intellectual and moral bankruptcy one witnesses today in many inherited political ideologies represents not a disaster but a fresh opportunity for the Christian vision of man — and of politics.

Referring to the "retreat of ideologies," Pope Paul suggests it may create circumstances favorable to a greater "openness" to Christianity. But this is not a foregone conclusion — it is not going to come about by itself. It is equally possible, he notes, that the decline of old ideologies simply marks the increasing domination of "universalized technology," a sort of ultimate triumph of means over ends. Presumably, the question will be resolved only by those who are concerned enough to involve themselves in the political process.

From all this it is clear that politics and government are a far more serious business than many people are inclined to give them credit for being. Because they are serious, they demand the active involvement of as many committed people as possible. Politics, to paraphrase an old saying, is too important to be left to the politicians.

PERHAPS it is this realization — of the dignity and importance of the sometimes disparaged political process — that is behind the growing interest in the idea of the "public interest lobby."

More and more theoreticians and practitioners are looking to such broadly participatory groups to instill new vigor into political structures in the United States today.

If it is true that in many respects government has become too big, too impersonal, too unresponsive, too locked into established patterns and procedures, it seems also true that the "public interest lobby" offers one of the more hopeful means of effecting change.

The model is one that church groups could well examine in evaluating their own relationship — and responsibility — to the political process.

In any case, the effort involved in political activity is worth making. The vision proposed by Pope Paul makes it clear that this is a vocation eminently worthy of a Christian. It may be, after all, that in the last analysis we will get a politics and a government only as good — or bad — as we deserve.



SHOULD there be a dual obligation between a "Christian and a "citizen"? Is there?

## What does 'politics' mean to young people today?

By JAMES L. ALT

Separation of Church and State has been a part of the American tradition since the days of the struggle for independence and the adoption of our Constitution.

This is evident even in the Pledge of Allegiance to our American flag. The words, "under God," were not a part of the original form of this loyalty pledge. Throughout America's history, our laws seem to reflect that a person has dual obligations, as a "citizen" and as a "Christian." Should this be so?

What are the obligations of a "citizen"? How active should they be? It is true that many civic-minded groups have conducted voter-registration drives and similar efforts aimed at forwarding the democratic process. However, there is still a tendency "to let Uncle George do it," when it comes to elected offices, whether this involves running for mayor or any elected position.

TODAY'S YOUTH have undoubtedly become more active in their government and its processes than their parents were at the same age.

What does "politics" mean to youth? Gary Pfeffer, a 17-year-old senior at St. John's High School, Little Chute, Wis., considers politics "a form of expression. It is a way which an individual can help improve his country by the wants of the people he represents."

Margaret Metz, 17, from the same town, thinks politics should be different to the Christian, "in the sense that there is a lot of dishonesty and injustice found in politics. Man has a right to life, the right to propagate himself and the right of dignity in politics. In politics you will find mud throwing and slander. A Christian should approach the subject of politics with a mature attitude and do his utmost to prove that his method is best."

Both Gary and Margaret agree a person has definite responsibilities as a citizen and as a Christian.

Gary says a citizen has the responsibility to vote for an individual whom he believes has the capabilities of handling all the situations he is likely to encounter in his elected position.



AT BOTTOM, then, politics is an expression of the way in which one asks or answers some of the most fundamental questions about human life.

## Election Year and the Christian

By FATHER CARL J. PFEIFER, S.J.

Election year — 1972! Whatever else happens this year, the political campaign culminating in the November presidential election will be a major event. In fact many Americans will view almost every development in domestic or foreign policy in terms of its political implications.

As the tempo of the campaign picks up, with promises and accusations increasing in frequency and intensity, many American Catholics will become more convinced of the corruptness of politicians. For them politics is hardly more respectable a profession than organized crime — in fact they might not even make a distinction between the two.

OTHER Catholics will be vitally interested and involved in the campaign, devoting time and money to one or other political party. They view politics as the most effective means of changing society and bettering man's lot. For them politics is, as John F. Kennedy once defined it, "the art of the possible." Politics translates lofty ideals into pragmatic programs.

Between the extreme cynics and those fully committed to politics as giving structure for the expression of love, exist

hundreds of shades of opinion, and as many degrees of active involvement. Wherever we find ourselves in this political continuum, we will not be able to escape the all-pervasive presence of the political campaign.

As our own disdain deepens or our interest intensifies during the Spring and Fall we might reflect on the role of Christian education in a politically active nation.

The Second Vatican Council affirms unambiguously that "civic and political education is today supremely necessary for people, especially young people. Such education should be painstakingly provided, so that all citizens can make their contribution to the political community" (Church in World, 75).

HOW SERIOUSLY is the Council's urging being taken? It may be instructive to reflect on religious education programs from grammar school to graduate school. Are specific sessions devoted to Catholic teaching on politics? Are political issues examined in the light of Christian principles? Who are the heroes and models proposed in these programs? How is the mature Christian defined?

We might reflect further on the very

educational process. Is individual freedom honored, respected and encouraged in a context of responsibility? Are processes of listening, practical cooperation, negotiation, consensus a normal part of such programs? Do we allow and encourage responsible representation, shared planning and executing of programs? Do we encourage honest searching out of facts, objective reporting of opinions and data, respectful confrontation and honest discussion of differences?

Many religious education programs from first grade to adulthood focus almost exclusively on the individual and his personal enlightenment or salvation. Many programs are conducted with almost total disregard for contemporary social and political issues. Others are so directed that the very processes appropriate to responsible political activity in our nation are stifled.

HOWEVER, more and more Christian education programs are becoming models of social and political concern, and are so directed that basic political skills vital in a free, pluralistic, democratic society may be developed.

The political activities of election year suggest a deeper look at our religious educa-

## KNOW YOUR FAITH

tion programs for Catholics of all ages. "No better way exists for attaining a truly human political life than by fostering an inner sense of justice, benevolence, and service for the common good, and by strengthening basic beliefs about the true nature of the political community, and about the proper exercise and limits of authority" (Church in World, No. 73).

The election year likewise provides incentive to evaluate our own outlook on and involvement in the political processes of our government. "Let all Christians appreciate their special and personal vocation in the political community. This vocation requires that they give conspicuous example of devotion to the sense of duty and of service to the advancement of the common good" (Church in World, 75).

At least some of us might also reflect on our own capacity for political activity. "Let those who are suited for it, and can become so, prepare themselves for the difficult but most honorable art of politics" (Church in World, 75).



# They hit high notes at musical workshop



Father Fetscher led a morning session on liturgy and music.

**LITURGY SPECIALIST** and a member of the Archdiocesan Worship Commission, Father Eugene O'Brien of Our Lady of Florida Retreat House was principal concelebrant of a noon Mass with Father James Fetscher, director of Music at St. Vincent de Paul Seminary and Father Lawrence Alcuin, assisting.

**FT. LAUDERDALE** — congregational singing was held, plus a Mass at noon and a concert in the late afternoon. Some 80 youngsters, junior high through college age, turned out Saturday for the Liturgical Folk Music Workshop held at St. Thomas Aquinas High School, here.

A full day of clinics and special sessions for guitar techniques, music theory and

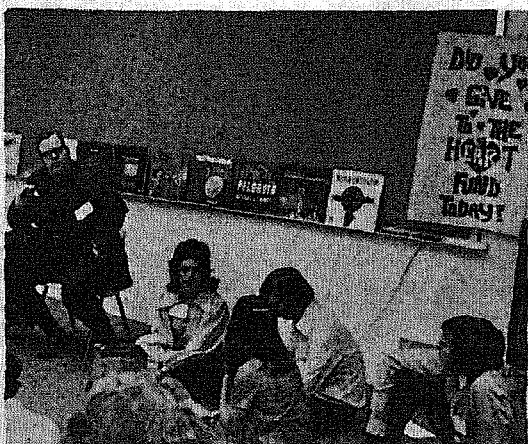
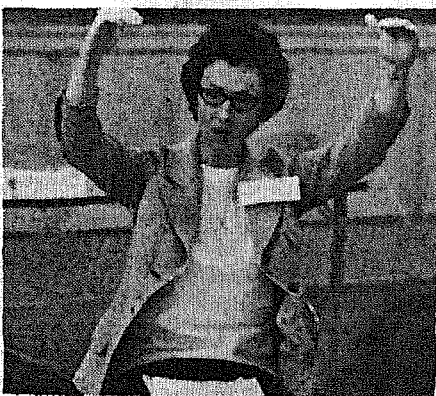
During the concert, Luisa de Fuentes, an instructor at Florida Atlantic University, gave an interesting history and a demonstration of classical guitar. Sister Joyce

LaVoy, music supervisor of Schools for the Archdiocese, said. "The quality of materials was much improved over last year," said, "The quality of materials was much improved over last year," adding that the youngsters seemed to enjoy the many specialists who attended.



**SET TO play**, Fort Lauderdale youngster Sandra Pollack concentrates on a session on guitar techniques.

Congregational singing was led by Sister Joyce LaVoy, Archdiocesan music supervisor.



**EXPLAINING** the effective use of music in liturgy, Father O'Brien talks to several musicians and singers from parish folk groups.

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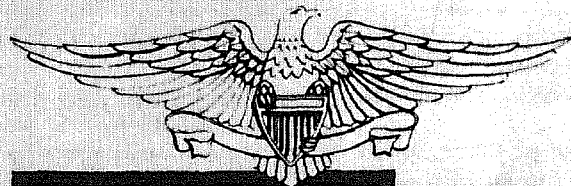
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## Junior Right-To-Life group formed; CYOer's hear anti-abortion views

South Florida youth are joining their elders in the fight against abortion and to promote the right to life for the unborn through the organization of a Junior Right-To-Life Committee in Dade County.

Following the recent Pro-Life Family Prayer Rally in Bayfront Park, Archbishop Curley High School student Edward Gomez has undertaken the organization of a junior group composed of youth opposed to abortion. He urges those interested in joining to write him at 1120 NE 113 St.

MEANWHILE last Sunday evening Mrs. Dolores Cecilio, president, Dade's Right-To-Life Committee, spoke to members of St. Rose of Lima CYO on the subject of abortion, outlining, with the aid of slides, what actually takes place during abortion, emphasizing that the only moral "alternative to abortion is adoption."

Revealing that aborted fetuses are being kept alive and used for experimental purposes, Mrs. Cecilio called on youth to become knowledgeable of "the bill of

goods" which pro-abortionists are trying "to sell you."

She urged them to bear in mind that in years to come their taxes may be used to support abortion facilities instead of day care centers and education centers for the mentally retarded.

She and her husband, Richard, who are the parents

of six adopted youngsters, also showed more than 100 teenagers a new film released by Birthright depicting the birth of a full-term baby and laboratory specimens of aborted fetuses.

Other youth groups interested in seeing the film may contact Mrs. Cecilio at 685-3177.

## CYO convention planning session set

Plans for the ninth annual Archdiocesan CYO convention will be discussed at the Tuesday, March 28, meeting of interested CYO members in the Chancery CYO office at 10 a.m.

The convention will be held at the Fontainebleau Hotel, Miami Beach, Saturday, May 13, from 9 a.m. until midnight. The meeting will include a liturgical celebration, nominations and elections, a special slide show, banquet and coronation ball.

In other CYO news, the talent show which was scheduled for March 26 at St. Stephen parish, Hollywood, has been canceled. Another one has not been planned.

Several CYO's in Dade County have been involved in projects to raise money for St. Jude's Research Hospital in Memphis, Tenn. South Dade CYO Deanery president Alice Audie is spearheading the projects for the hospital, which is totally dependent on donations for its existence.

Entries for the Archdiocesan CYO track and field meet are due in the CYO office by Wednesday, April 5. The meet, set for April 15, will include three divisions, girls, boys and novice.

St. Rose CYOer's will tour "Operation Self-Help" Saturday, March 25. The group will leave from the

## Youth-for-life rally scheduled

A "Youth-for-Life" rally, sponsored by the Junior Right-To-Life committee, will be held Saturday, March 25, from 1:30 to 5 p.m. at Central Stadium, 7360 Coral Way. Several speakers will be featured. Music will be provided by "The Hemlock." For further information contact Katarina Blake, 444-8604.

## Newman student honored as club's 'boy of Month'

A Cardinal Newman High School senior, Joseph Buranosky, was chosen as "Boy of the Month" by the Exchange Club of Southwest Palm Beach.

An honor student, Joseph is active in student government activities and a member of the cross country team and has received a Brown University Associated Alumni Award for English expositions. He was recently honored as the Kiwanis Club's Youth of the Month.

Recipient of a scholarship to Emory University, Joseph served as chairman of the



Homecoming Committee and as assistant principal of Student Administration Day at Cardinal Newman.

He is the son of Mr. and Mrs. George Buranosky, 406 Gull Court, North Palm Beach.

church parking lot at 7:30 p.m.

## Letters of appreciation for voter 'sign-up' help

Several letters of appreciation for the active involvement of several CYO's in the voter registration drive have been received at the CYO office, including one from County Manager Ray Goode.

"Because of your efforts and those of other civic-minded individuals and organizations who helped in

our recent registration drive, almost 50,000 new voters will be able to take an active part in determining what direction their government will take," the county manager wrote.

Besides passing out some 2,500 bumper stickers urging voter registration, several groups spent their weekends at neighborhood shopping centers passing out voter information.

In a letter from Stephen Scheider, executive director of Youth Registration for Dade County, he thanked Bob Preziosi, Archdiocesan executive director of the CYO for coordinating the private school registration at the Justice Building in January.

## Gibbons play

"The Chalk Garden," by Enid Bagnold, will be presented by the Theatre Arts Department of Cardinal Gibbons High School, March 25-27 at 8 p.m. in the Theatre Arts Room.

Mary D. Turner, speech and drama teacher at the school, will direct the play.

# The Dameans

## Fear of anticipating life very real

### ANTICIPATION By Carly Simon

We can never know about the days to come  
But we think about them any way  
And I wonder if I'm really with you now  
Or just chasin' after some finer day

Anticipation, anticipation is making me late  
Keeping me waiting

And I'll tell you, how easy it feels to be with  
you

How right your arms feel around me.  
Oh I rehearsed those words just late last  
night

When I was thinking about how right  
tonight might be.

And tomorrow we might not be together  
I'm a puppet, Lord I don't know nature's  
way

So I'll try to see into your eyes right now  
And stay right here cause these are the good  
old days.

(c) Electra Records  
By THE DAMEANS

Father Andrew Greeley in a recent book, "The Jesus Myth" (Doubleday and Company, Inc.) speaks of G. K. Chesterton's "Ballad of the White Horse." Alfred the Saxon sits depressed on an island lamenting the defeat of his armies by the invading Danes. He asks the Mother of God for a sign that his struggle is not in vain. She does not give him a sign and we quote the words of the "Ballad of the White Horse," "But the men who are signed with the cross of Christ to gaily in the dark."

Carly Simon in her song "Anticipation" speaks, not only of the "anticipation" she feels in her relationship, but of the "anticipation" all of us experience in life. We look for signs as did Alfred the Saxon that our struggle is not in vain.

Our "anticipation" sometimes is "making us late and keeping us waiting." On one hand, because of our "anticipation," we are too late to make use of an opportunity or opportunities before us. In another sense we wait and are afraid to do what we feel is right. We are late and we wait.

Fear or anticipation "of the days to come" is very real and inhibiting to say the least. We feel comfortable in staying "right here" because the anticipation is too great and makes the days to come too uncertain.

As men signed with the cross of Christ, often our anticipation does not dictate to us "to go gaily on in the dark!"

There is in life a certain element of risk and chance, and anticipation "is making me late, keeping me waiting."

We want signs to tell us everything is alright, and we look to God, to Jesus, to our world, to nature, and to people for that assurance. In the "cross of Christ" we discover that signs are not always present. We sometimes find signs of assurance from God, from nature and people; and this is when we want to "stay right here cause these are the good old days."

Yet the cross of Christ tells us we must move on. Even though there is anticipation we must take the risk and the chance. We must go on "gaily in the dark."

Jesus is a light in the darkness. Not a light in the sense that everything is clear, and not a guaranteed, clear sign that there will be no further anticipation, or no further risk or chance. Jesus becomes our light when we are able to move on, even though there is anticipation, risk and chance.

We are able to move on amid disappointment and lack of visible signs of assurance from our world and our friends. Anticipation, the risk and the chance we see becomes an opportunity to move through the darkness. We see in Jesus our light and our confidence. He gives us the conviction and the courage to carry on, as difficult as it may seem, "gaily in the dark."

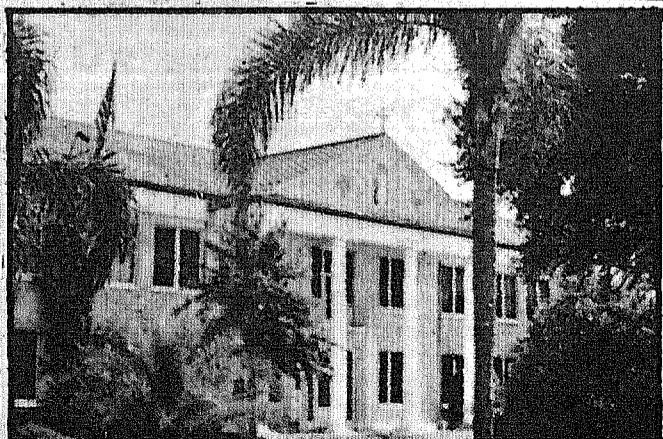
Thus, as "men who are signed with the cross of Christ," we do not pretend there are no risks or that there is no anticipation. We feel risk and anticipation very deeply. We are, however, able to commit ourselves to the task at hand and see it through. We are dedicated to the cause of justice and peace, oppression and poverty, because the light of Christ gives us strength and hope amid anticipation, risk and chance.

We often feel and say "why bother to try?" If we go to a rally for peace or are against the war, or pray for help, peace does not automatically come. The soldiers will not come home at once, and the answer we look for in prayer is not visible. We become frustrated and cynical.

The cross of Christ is not to produce people of cynicism, but people of hope. Not people of frustration, but people of conviction and dedication. People who are joyful.

Jesus was a prophet of hope and not of doom. If we become frustrated, cynical and hateful then we do not understand that "men who are signed with the cross of Christ go gaily in the dark." We have lost the commitment, the courage and the conviction that Jesus is a true light.

We are not a people of hope, but a people of doom. We have lost a sense of real joy. Then we can never "stay right here cause these are the good old days. Anticipation is making me late keeping me waiting."



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# SAC All-Stars, mentor named

Coaches of the South Atlantic Conference voted Archbishop Curley basketball mentor, Philip Petta, the conference's Coach of the Year Award.

Petta led his cagers to the title after a close win over Fort Lauderdale's Cardinal Gibbons in the last regular game of the season.

Plagued by inconsistent playing throughout the season, the Knights were

able to stay in contention despite the loss of a key player, center Mike O'Neil.

Voted to the SAC All-Star Team were: Mike O'Neil, John O'Neil, and Stanley Baker, Curley; John Trageser and Thomas Kohlwaies, Pace; John Drury and Robert Castorri, Gibbons; Mike Tonkovich and Dan Carney, Chaminade; and Marcello Llorente of Immaculata-LaSalle.

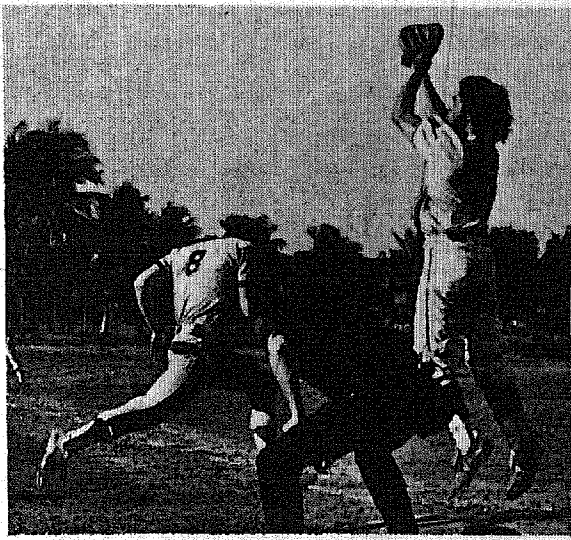
# Gibbons wins tennis, track

FORT LAUDERDALE — The girls' tennis team of Cardinal Gibbons added another victory to its record last Friday with a win over Westminster, 7-0.

Gibbons also took both doubles' matches, with McCue-O'Neil defeating Kilbrid-Williams, 8-6, and Bonura-Campbell winning over the team of Wilson-Kulber, 8-1.

In track competition, Gibbons' Dave Shepherd won four events and placed second in another as the Redskins outscored Coconut Creek, 97-35.

Shepherd took first-place honors in the 180-low hurdles, the 220-yard dash, the long jump and the pole vault. He placed second in the 120-yard high hurdles.



**JUMPING HIGH** into the air, Curley's catcher John Esposito cuts off a throw from the outfield in attempt to put out Pace's Tom Killinger running in from third base. Killinger scored safely with the sixth run. Pace won the game 7-0. The winning pitcher was Mike Farrell, whose record is 2-0.

# St. Theresa captures title

In Catholic Grade School League baseball competition in Dade County recently, the sixth grade of St. Theresa School captured first place by beating Our Lady of Per-

petual Help, 8-7. Orestes Baez came across with the winning run on a steal from third base.

In the consolation game, St. Hugh's defeated St. Michael's. Regular season records for the top four schools were: St. Theresa's, 12-4; OLPH, 9-1; St. Hugh's, 5-5; and St. Michael's 6-3.

The third annual sixth grade post-season baseball tournament saw SS. Peter and Paul win over St. Stephen's, 5-3, to capture first place. In consolation play, St. Theresa's won over OLPH.

In the tourney meet, 12 games were played and 10 of the games were decided by a one-run margin.

# VOICE of Sports

By Mitch Abdallah

# All-Archdiocesan cage team picked

It's that time again when sportswriters put their heads on the block and the feelings of some coaches will undoubtedly undergo a traumatic experience. We are referring to the selection of an All-Archdiocesan Basketball Team.

The chore of picking such a team is not an easy one, especially when 11 schools have to be considered. But we do have the consolation of knowing that a majority of the All-Stars were among the nominations submitted by coaches throughout the Archdiocese.

The selection of a second team and honorable mentions were intentionally eliminated. Votes in favor of candidates who are tied for these honors can go either way, depending on how one looks at the situation. So consequently, a 14-member All-Star team was decided upon. Congratulations All-Stars and Coach of the Year.

# All-Archdiocesan basketball team

Coach of the Year — John Dougherty, Mary Immaculate

Name and School	Yr. Ht. — Ave.
Bob Bustamante, Christopher Columbus	Sr. 6-2 — 23
Tony Ard, Christopher Columbus	Sr. 6-1 — 18
John Albury, Mary Immaculate	Jr. 6-3 — 24.4
Maurice Thurston, Mary Immaculate	So. 6-5 — 15.5
John O'Neil, Archbishop Curley	Jr. 6-4 — 24.6
Mike O'Neil, Archbishop Curley	Sr. 6-6 — 14.2
John Trageser, Msgr. Pace	Sr. 5-11 — 17
Tom Kohlwaies, Msgr. Pace	Sr. 6-4 — 12
John Drury, Cardinal Gibbons	Sr. 5-10 — 13
Marcelo Llorente, La Salle	Sr. 5-11 — 21.3
Mike Tonkovich, Chaminade	So. 6 — 18
Joe Raffa, St. Thomas Aquinas	Sr. 6 — 14
Carlos Perez, Belen Jesuit	Sr. 6-6 — 18
Carl Johnson, Cardinal Newman	Jr. 5-11 — 16.5



THE SOUTH ALL-STAR basket ball team of the Catholic Grade School League of Dade County are, left to right, front row, John Callahan, St. Timothy's; Chris Demaro, Blessed Trinity; Warren Butler, St. Hugh's; and Johnny Guiteras, St. Theresa's; back row, Gilberto Hernandez, SS. Peter and Paul; Alfonso Fernandez, Corpus Christi; Philip Vails, St. Theresa's; Mike McCutcheon, St. Theresa's; George Martinez, St. Theresa's; and coach Frank Ramos, St. Theresa's. Not shown is all-star Johnny Bow of St. Brendan's.

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## Drama de la Pasión

Dos escenas del Drama Vida Pasión y Muerte de Cristo que se presentará el jueves Santo (día 30, a las 8 p.m.) en Dade County Auditorium por la Compañía de Teatro Lírico Gratelli. Arriba José san Marty como Cristo en la oración del huerto. Abajo Angel Nodal y José san Marty en la representación de la traición de Judas. Gratelli ha dedicado esta presentación en honor del Arzobispo Coleman F. Carroll.

## Holy week pageant



IN SCENES FROM AN original religious pageant in Spanish, Jose San Marty, top photo, portrays Christ in a reenactment of the Savior's life. In the bottom photo, he is shown with Angel Nodal who plays the role of Judas. The pageant will be held at the Dade County Auditorium on March 30 at 8:30 p.m.

## Cine infantil

Un programa más de "Cine Infantil" se presentará este domingo 26 en el Auditorium de la Assumption Academy.

En esta ocasión se proyectarán seis cartones en colores que incluyen a personajes tan populares como "El Pájaro Loco", "Road Runner" y "El Gato Silvestre". La segunda parte de la función estará cubierta con la película de los cómicos Abbott y Costello "Jack and the Beanstalk". El famoso cuento vive otra vez a través de las cómicas peripecias de Abbot y Costello. Este es un programa que hará las delicias de todos los muchachos.

La donación es de \$0.50 para todos los muchachos y \$0.75 para los adultos y comenzará las 4:00 p.m. Los esperamos!

## Peregrinacion a Tierra Santa

Una peregrinación a Tierra Santa, que será dirigida por los Padres Orlando Fernández y García Rubio está siendo organizada en Miami para dar oportunidad a los fieles de recorrer los lugares donde se desarrolló la Vida Pasión, Muerte y Gloriosa Resurrección de Cristo. Próximamente más detalles.

Una demostración juvenil por el derecho a la vida está siendo organizada para celebrarse mañana sábado, día 25 de 1:30 a 5 p.m. en el Central Stadium, 7360 Coral Way.



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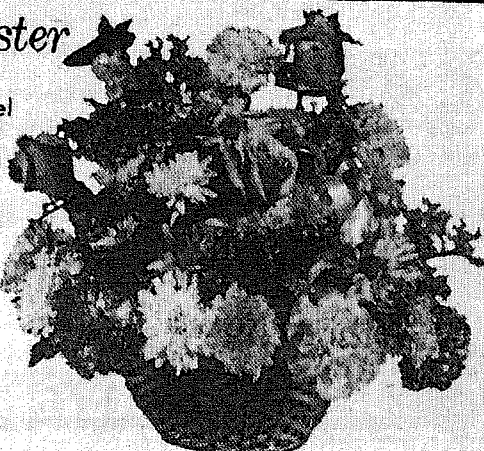
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## Semana Santa

Distintas parroquias de Miami están ofreciendo conferencias cuaresmales, retiros y misiones en estos días de la Semana Santa.

St. John the Apostle, Hialeah tendrá conferencias lunes, martes y miércoles santos a las 8 p.m.

## Viacrucis escenificado

En la misma iglesia de Hialeah (St. John the Apostle) se ofrecerá un viacrucis representado el Viernes Santo a las 8 p.m. escenificado por los grupos parroquiales de juventud católica. Con los versos del P. Cuéy, musicalización de WFAB Radio se escenificarán el juicio, los pasos de la pasión, crucifixión y sepultura de Cristo.

## Drama de la Pasión

La vida, pasión y muerte de Nuestro Señor Jesucristo será escenificada en el Dade County Auditorium el Jueves Santo (día 30), a las 8 p.m. por el grupo de teatro lírico Gratelli. Un coro de 70 voces interpretará las obras de Handel, Mendelsohn así como la famosa cantata de Peterson, con el acompañamiento al piano de Lourdes Salvador. Escenografía y dirección de Demetrio.

## Fiesta Guajira

Centro Mater, en 4 y 4 del SW ofrecerá su tercera fiesta guajira el sábado 8 y domingo 9 de abril. Almuerzos y comidas en el Restaurant Criollo y un show con desfile de comparsas.

## Festival de Belén

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

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# LA VOZ

Suplemento en Español de "VOICE"

## Beckett (en español)

Beckett (en español) se presentará en el Dade County Auditorium el sábado 8 de abril, a las 8 p.m. por el Grupo de Teatro Experimental Las Máscaras. A beneficio de las obras de asistencia social de la Unión de Cubanos en el Exilio (UCE). Las entradas, al precio de 6, 5 y 4 dólares están ya a la venta. Reservaciones en el local de la UCE, Centro Hispano Católico, 132 NE 2 St. o llamando al 377-0743.

## ORACION DE LOS FIELES

DOMINGO DE RAMOS

**CELEBRANTE:** Cristo no evadió la vida y sus problemas. Lleno de confianza fruto de la fe, hizo la voluntad de su padre a pesar de la consecuencias personales. Oremos por el coraje para cambiar nuestras vidas durante esta, la última semana de la Cuaresma.

**LECTOR:** Nuestra respuesta hoy será "Señor, escucha nuestra oración".

1. Por el Papa Paulo, el Arzobispo Carroll y todos los que tienen autoridad en la Iglesia, para que sigan guiándonos en el sendero de la vida cristiana, oremos al Señor.

2. Por esta nación y sus líderes para que vivamos en paz y armonía, oremos al Señor.

3. Que todo el pueblo cristiano reflexione más profundamente en el significado de la vida al participar en la liturgia de Semana Santa, oremos al Señor.

4. Que los miembros sufrientes de la Iglesia descubran que la fe de la cruz les da fuerzas y esperanzas, oremos al Señor.

5. Por todos nosotros para que las palmas que hoy llevamos en honor de Cristo Nuestro Señor sean un signo de nuestro sincero deseo de extender su reino a todos los hombres, oremos al Señor.

**CELEBRANTE:** Padre, hemos escuchado el llamado de Cristo. Haz que seamos transformados en El y que resucitemos de la muerte para compartir Tu vida. Escucha las oraciones que confiados te elevamos en el nombre de Cristo, Nuestro Señor.

**PUEBLO:** Amén.

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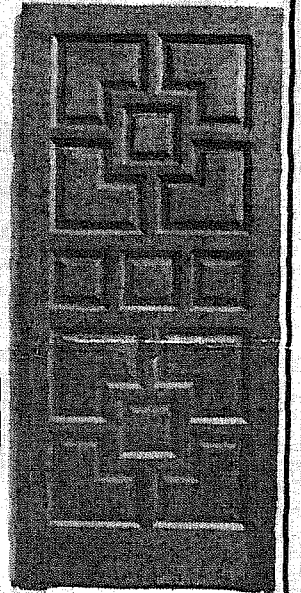
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# 'La tercera palabra'

Por JOSE P. NICKSE

Hace poco se presentó en Miami esa famosa obra de Alejandro Casona, **La Tercera Palabra**. La trama se desarrolla sobre la experiencia humana de las dos primeras palabras: Dios y la muerte. Estas son dos interrogantes que desafían el entendimiento de todo hombre. Solo pueden ser comprendidas a la luz de la tercera palabra: el Amor.

SI PUDIÉRAMOS resumir el misterio de la Cruz en tres palabras serían Dios, la muerte, y el amor. Un Dios que se entrega hasta la muerte por amor. Este es el Dios de los cristianos, el Dios que "tanto amó al mundo que dió a su Hijo único" (Jn 3:16).

En la Cruz encontramos a Cristo, el Hijo de Dios, Dios-entre-nosotros. Fiel a su misión hasta la muerte. Clavado por la incompreensión humana. El, que predicó el amor, crucificado por el odio. El, que enseñó la humildad, condenado por la soberbia. Que distintos son los caminos de Dios y de los hombres!

A veces olvidamos que nuestra civilización nació de la sangre de Cristo. A veces buscamos un cristianismo cómodo y mediocre que es una negación de la cruz. Nos desesperamos ante el dolor. Nos quejamos si todo no se conforma a nuestra voluntad. En otras palabras, rechazamos la cruz de Cristo.

Y tampoco debemos convertir nuestro cristianismo en un masoquismo inútil. No podemos, como cristianos, huir del sufrimiento. Pero tampoco podemos darle al sufrimiento un valor absoluto. Lo único que vale en el cristianismo es el dolor redentor, el dolor creador.

En el Calvario había tres cruces que son simbólicas del misterio de la Redención. En una encontramos al ladrón arrepentido. Reconoce su condición humana, acepta su

cruz como justo pago de sus pecados. También reconoce la acción redentora de Cristo. Sus últimas palabras son "Jesús, acuérdate de mí" (Lc 23:42). Se ha convertido a través de su encuentro con Cristo.

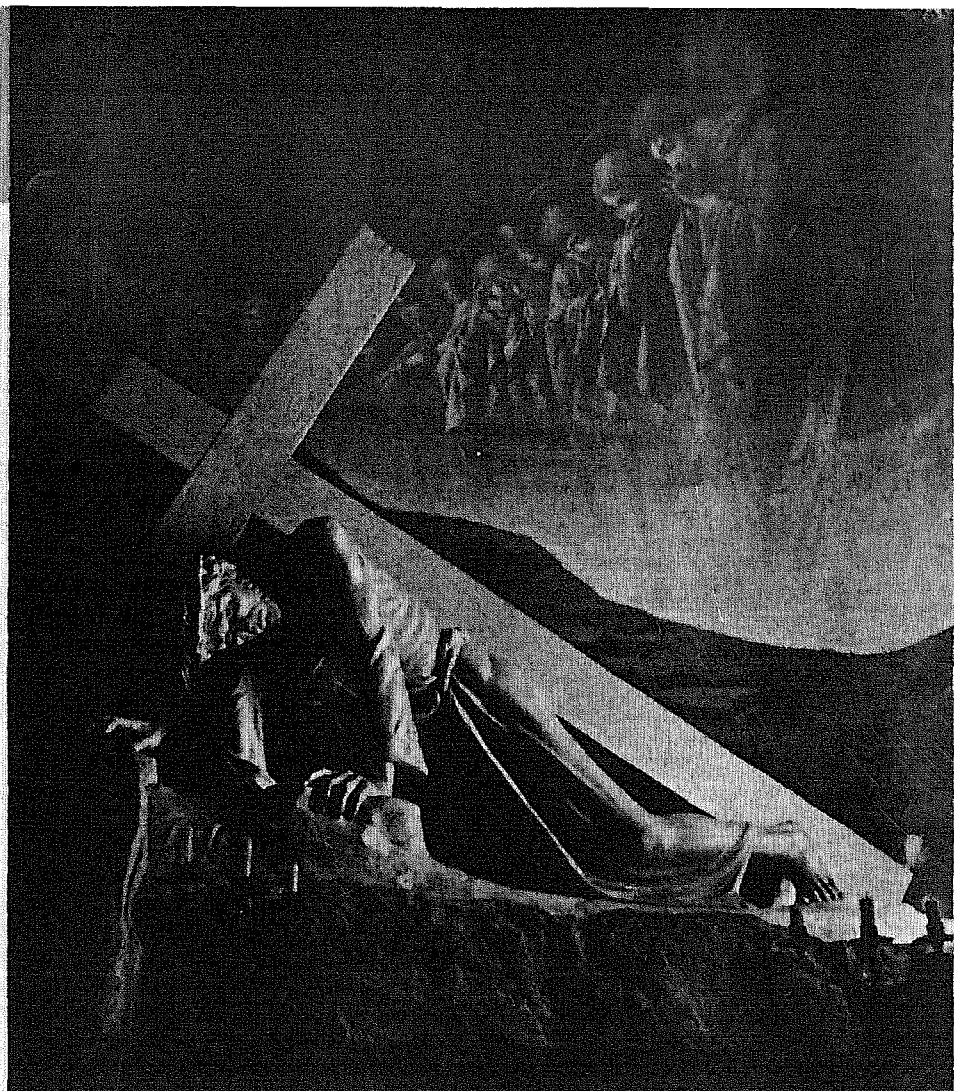
La otra cruz contiene una historia diferente. "Si tú eres el Cristo, sálvate a ti mismo, y sálvanos a nosotros" (Lc 23:39). Pero de que salvación está hablando? No la salvación de Dios, sino la de los hombres. Si de verdad eres Dios, resuélvete tu problema y de paso resuélveme el mio. Es la oración condicional de que hablábamos hace varias semanas. No sabe aceptar su cruz. No puede aceptar su condición humana. El egoísmo lo ciega.

La cruz del centro sostiene a Cristo. Asume la condición humana de los crucificados para enseñarles el camino de Dios. Es la cruz del amor.

TRES CRUCES, tres realidades humanas. Una cruz de arrepentimiento, conversión y esperanza. Otra cruz de egoísmo, y desesperación. Y la tercera cruz, la del amor redentor. Cual es la tuya? Sabemos como cristianos levantar nuestra cruz y seguir a Cristo? Sabemos usar nuestros sufrimientos para redención de nuestros hermanos? Sabemos aliviar un poco el peso de la cruz de los demás? O al contrario somos parte de la cruz de nuestra familia, nuestros empleados, nuestros amigos? La decisión es tuya, si cuentas con el amor y consuelo de Cristo.

Que nuestro paso por la vida sea un eco de las palabras de Juan de la Cruz:

**Que vaya en fin por la vida,  
Como Tú estás en la Cruz;  
De sangre los pies cubiertos,  
llagas de amor las manos,  
los ojos al mundo muertos  
y los dos brazos abiertos,  
para todos mis hermanos.**



Condenado por Pilatos, Jesús camino la vía dolorosa con la cruz a cuestas hacia el Monte Calvario. Esta estatua conmemora la primera caída de Cristo en esa misma vía en la Tierra Santa.

## Semana Santa

Desde el domingo, día 26, hasta el sábado, primero de abril, el pueblo cristiano

estará conmemorando la Semana Santa en la que se rememoran los grandes misterios de la redención de la humanidad tal cual lo enseña la Iglesia en la pasión y muerte de Cristo que culminará en la resurrección gloriosa que este año se observará el Domingo de Pascua, 2 de abril.

Todas las parroquias de Miami tienen programas especiales durante esta semana.

El Domingo de Ramos la liturgia recuerda la entrada triunfal de Cristo en Jerusalén. El pueblo grita en Arameo 'Hosanna' (Viva el Rey). Durante la misa principal se lee el relato de la Pasión según San Mateo. El apóstol se dirige a aquellos que dudan de que el Nazareno, crucificado, pueda ser el Mesías. Y les demuestra que el dolor es el precio exigido por Dios para la redención del mundo. Comprender el dolor... de Cristo, de los enfermos, de los exiliados, de los presos, los abandonados, los olvidados. Que ese dolor no amargue, sino que fecunde nuestras almas. Evitar que nos "habetuemos" el crucifijo sin comprenderlo. Tratar de entender el grito de San Pablo 'Estoy padeciendo en mí lo que falta a la pasión de Cristo'. He ahí la razón del sufrimiento: Instrumento de nuestra redención.

La Cena en familia de los primeros cristianos creó el que todos recibieran la Comunión. Hoy comulgar es signo de unión con el Cuerpo Místico, la Iglesia. El día de hoy es un ejemplo. Cada minuto, cada segundo, progresivamente se está ofreciendo a Dios Su Sacrificio Eucarístico, y los cristianos están recibiendo a Cristo en la Comunión.

\*\*\*

**VIERNES SANTO  
MARZO 31  
DIA DE PENITENCIA  
Y RECOGIMIENTO  
(Ayuno y Abstinencia)**

Día de adoración a Cristo Rey Crucificado. Debemos ir a la Iglesia como si fuéramos al Santo Sepulcro de Jerusalén.

Hoy no se celebra el Sacrificio de la Misa. PERO SE PUEDE COMULGAR. Porque LA VICTIMA HA SIDO CONSERVADA DEL SACRIFICIO DE AYER. La Liturgia de hoy es una ORACION COMUNITARIA de queja y petición por las necesidades y el perdón general de los pecados: los verdaderos asesinos de Cristo.

En el relato de la Pasión del Evangelista San Juan se nos enseña la soberanía de Cristo. No es el suplicio de un hombre impotente, sino la marcha solemne del Hijo a Su Padre eterno. Es Cristo el que domina y dirige hombres y circunstancias.

\*\*\*

**JUEVES SANTO**

**MARZO 30**

**LA ULTIMA CENA —**

Cristo se reúne con sus apóstoles para celebrar la Pascua. La Liturgia de hoy sigue paso a paso lo sucedido. Cristo lava los pies a los apóstoles, y les da un MANDATO NUEVO: que se amen como hermanos. La Cena del Cordero Pascual, y el desenmascaramiento del traidor hacen que la Liturgia suspenda el beso de paz por respeto al beso de amistad.

El viejo ritual judío se cambia en LA EUCARISTIA, y con la constitución del SACERDOCIO y la orden de HACED ESTO EN MEMORIA MIA se crea el sacrificio perfecto, y repetible: LA MISA, la Pascua dominical.



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## ULTIMAMENTE dijo el PAPA



**INQUIETUD:** "La escena del mundo está nuevamente en movimiento: los pueblos, después de un cierto estancamiento del período postbélico, se despiertan, se enfrentan, se agitan y chocan en sus relaciones de nación a nación; se encuentran insatisfechos e inquietos, los desasosiega e inquieta, los divide y casi los desintegra su progreso. ¿Que quieren? ¿A donde van? ¿A donde va el mundo? Hay recelo, duda y esperanza por la actualidad que nos decepciona y no acaba de asegurarnos un futuro mejor." (Mzo. 5/72).

**CRISTO SOLUCION:** "En Cristo se resuelven los azares y controversias humanas ¿Tienes sed? Cristo es la fuente de agua viva. ¿Necesitas ver y entender? Cristo es la luz del mundo. ¿Deseas la justicia y la libertad? Cristo, el paupérrimo, es el libertador de las cárceles que convierten al hombre en esclavos de la idolatría, de la riqueza y del orgullo ¿Necesitas amor? Cristo es el supremo dador y promotor de la caridad. ¿Necesitas vida? Cristo es el principio de la vida que no muere." (Mzo. 6/72).

\*\*\*

**INVITACION:** "Y nosotros movidos, por ese infalible y arcano mandato que Cristo nos confirió en Pedro de confirmar a los hermanos en la fe (Lc. 22, 32), deseamos invitar a toda la Iglesia y con ella a todos los hombres de buena voluntad, al Congreso Internacional Eucarístico en Australia, Febrero 1973, y a mirar con interés este acontecimiento destinado a destacar el misterio Eucarístico." (Mzo. 1/72).

## Cuba y la Semana Santa

Por el DR. JOSE M. RODRIGUEZ HADED

Llega, otra vez, la Semana Santa con sus recuerdos, con sus tradiciones y con su fe. Nos trae, en esta tierra extraña, sin tradición hispana, nostalgia de aquellos días cargados de silencio, de recogimiento, de respeto, en la Cuba de ayer. Digo de ayer, porque hoy — fuera de los templos que, heroicamente, la mantienen frente a la hosquedad del régimen ateo — apenas se sabe en Cuba si ha llegado la Semana Santa. El gobierno ateo la suprimió oficialmente: primero la convirtió en "Semana de Primavera", después en "Semana de Girón"

Y para arrancar del corazón de los niños el recuerdo de Aquel que dijo "dejad que los niños vengan a Mí," el gobierno ateo organiza fiestas populares, funciones de cine gratis, excursiones, carnavales, aún en los días más santos, como el Jueves y el Viernes de la Semana de sagrada observancia.

EL REGIMEN anticristiano y ateo ha suprimido la Semana Santa. Pero... hagamos examen de conciencia, acá en el exilio. ¿Cuántos "cristianos", mucho antes que el ateísmo comunista llegara al poder, ya habían suprimido de su corazón la Semana Santa? ¿Cuántos aprovechaban esos días sagrados ¡Habiendo tantos días en el año! para irse de pesquería, de excursiones, para ir "a descansar" al campo, para llenar a Varadero y a San Miguel de los Baños? ¿Iban allí a meditar en el amor supremo de Dios que se hizo hombre para morir por ellos — y por todos — en una Cruz?

**EXISTENCIA PECADO:** "No se puede prescindir de este hecho trágico, que parte de la ruina inicial del género humano, el pecado, y que repercute en toda la inmensa y sucesiva red de las desventuras humanas y de nuestras fatales responsabilidades, que son nuestros pecados personales, si se quiere entender algo de la misión de Cristo y de la economía de la Salvación por El instituida. El pecado es una palabra que hoy se silencia; la mentalidad de nuestro tiempo rehuye no solo la consideración del pecado por lo que es, si no incluso el hablar de él." (Mzo. 8/72).

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**BANQUETE:** "El sentarse en una misma mesa para alimentarse del único cuerpo de Cristo produce en los cristianos la unidad más íntima e indivisible, fuente de entrega a Dios y a los hermanos; en la vida de la Iglesia primitiva ocupaba un puesto singular, sacramento de unidad, centro de fusión. En toda comunidad que se reuna junto al altar, se manifiesta el símbolo de aquella caridad y unidad del cuerpo místico sin la cual no puede haber salvación." (Mzo. 10/72).

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**NOTICIEROS:** "Tienen la obligación de enseñar a valorar correctamente las cosas narradas, las cuales pueden asumir diversos significados. Habituarse a los oyentes a la lectura en profundidad de tales noticias y al descubrimiento del aspecto moral, de la relación con los puntos claves de la vida, del valor humano y cristiano que tales noticias y acontecimientos poseen a la luz de los principios humanos y religiosos." (Mzo. 4/72).

Condensado por P. Ernesto Molano

¿No sería aquel desprecio a esos días santos una profanación sacrilega de la fecha más augusta de la Historia, parte de las culpas que nos trajeron al destierro? ... Vinimos de Cuba alegando, entre otras razones, la persecución del régimen contra la Religión, contra la Fe. Y nos encontramos en el exilio — salvo honrosas excepciones — tan fríos, tan indiferentes, tan desagradecidos para con Dios, como si fuéramos unos comunistas más, pero que nos gusta vivir a lo burgués, en la abundancia, en el placer, en el dinero...

Para nosotros, cubanos desterrados, la Semana Santa debe ser de la más honda y santa observancia, inculcando con amor y con fe, nuestras tradiciones a nuestros niños, conservándolas en nuestros hogares, avivándolas en nuestro corazón.

ALLA en la Isla cautiva, el pueblo firme en su fe, irreducible, pese a la tiranía, llena los templos cuando regresa del trabajo esclavo al que le obligan a ir para humillarle. Acá, en tierras de libertad: ¿nos olvidaremos de Nuestro Señor clavado en la Cruz? ¿Le dejaremos solo en el Sagrario? Reflexionemos. Y, que desde el hondón del alma arrepentida de nuestros yerros pasados, pidamos al Señor, con la Virgen llorosa en su soledad, que tras el dolor, al martirio y la tristeza del Viernes Santo, llegue también, para la Patria cubana, la alegría, el gozo y la gloria del Domingo de Resurrección.

# Smut fighter sees problems

(CONTINUED FROM PAGE 4)

to sustain the validity of the rest of the statute.

With regard to subsection 2 of the bill, which declares

that a "film shall be considered to be obscene if, when considered as a whole, its calculated purpose or dominant

effect is substantially to arouse sexual desires, and if the probability of this effect is so great as to outweigh whatever other merits the film may possess." Rivkind suggested that the definition read "... a film shall be considered obscene if, when considered as a whole, the dominant theme to the average person, applying contemporary community standards, or to an intended recipient, deviant group, appeals to a prurient interest in sex, that is to say, a shameful or morbid interest in nudity, sex or excretion, and it is patently offensive because it affronts contemporary community standards in the representation or description of such matters, and it is utterly without redeeming social value."

Rivkind explained that while a dispute does exist as to whether or not the present state of the law, as set forth by the U.S. Supreme Court requires the application of this tripartite test of obscenity, "the matter has been put to rest in Florida by the Supreme Court of Florida in recent decisions and the three tests are now required."

IN ADDITION to believing that the board should not be limited to three persons, Rivkind is also concerned, he stated, about the effect which passage of the proposed legislation would have on Chapter 847, which details the present Florida law on obscenity.

"For example," he asks,

"is it necessary to delete the inclusion of motion pictures from Chapter 847, both as to the adult section and the section on children? If so, what would happen in the event the proposed legislation would be declared invalid? Would Florida be left without an obscenity law concerning motion pictures?"

If the proposed bill which would "license" films approved by the board, he believes that approval of "adult-type" films would result in the problem of children viewing such films without legal control which presently exists by the existence of Chapter 847 which has a section regarding children and another regarding adults.

"It is entirely possible," the attorney explained, "that some films licensed by the board will not bear a rating by the Motion Picture Association. What is then to prevent a child from seeing adult film licensed by the board, which may be objectionable to parents?"

Rivkind finds all penalty provisions in the measure insufficient and favors deletions from the bill of exceptions favoring employees.

"IT HAS BEEN our experience that more often than not, the officers, directors and persons who have financial interests are non-residents of the State of Florida, and it will render unenforceable the penalty provisions of the statute.

"No employee should be immune if a film is shown which is not so licensed, as it

is a simple matter for such employe to ascertain," he said, emphasizing that in one or two states where exception has been made in the case of employes, it has caused an escalation of obscene material.

"Certainly, an employe of a pharmaceutical store could not sell a narcotic without a prescription with immunity. Likewise, no person should dispense obscene material with immunity," Rivkind declared.

Rivkind advocates strengthening present

obscenity laws which, he points out, can be accomplished in many ways without the "necessity of adopting a system of prior restraint.

"I am well aware," he said, "that this has been a difficult area for law enforcement and that the legislation is probably being offered by well-meaning individuals to ease the burden of law enforcement officers and to control the existing exhibition of obscene films.

"However, the remedy may be worse than the disease," he said.

## Where to write your legislators

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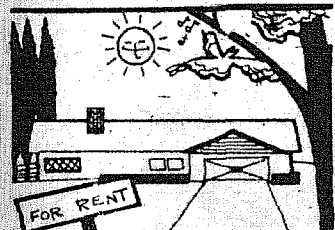
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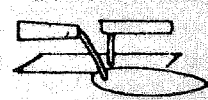
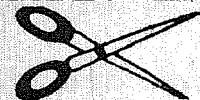
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# Farm worker legislation

# Report draws fire

(CONTINUED FROM PAGE 2)  
the rural communities. "People come in faster than we can take care of them."

"Some communities have no help at all," Shuster said. "Palm Beach County has one of the best health programs going," he said.

Shuster said that many of the health problems go back to earlier years when farm workers did not have the proper nutritional foods they

needed. "With more new people coming into the state, it is becoming more difficult to give them the services they require." Col. Jack Arnold of the state's Community Affairs Dept. enumerated the various bills which have been entered in the legislature on behalf of farm workers. One bill on unemployment compensation, though endorsed by a legislative commission, is dead for this year, he said.

The plaque and citation from the U.S. Department of the Interior citing the Cathedral of St. Augustine here as a registered National Historic Landmark was presented last week to Bishop Paul Tanner, Ordinary of the Diocese of St. Augustine.

"This cathedral says many things to all of us," said Bishop John Fitzpatrick of Brownsville, Tex., who once served in the cathedral parish here. "The cathedral," added the former auxiliary bishop of Miami, "speaks loudly of the courage of the founders of this city and this nation. It speaks of the faith that animated them and of Christ, who made all this possible."

The plaque was unveiled following a concelebrated Mass last Wednesday. In presenting the plaque, Boyd Finch of the National Park Service cited the cathedral church, which was dedicated in 1797, as "one of the few sites chosen worthy of landmark status."

## Curley cops honors in forensics

Archbishop Curley High School ran away with first-place sweepstakes honors during the Gold Coast Forensic competition last week. With four times as many points as its nearest competitor, Curley also captured third place honors.

Coming in first were Mike Cronin and Charles McClelland with eight wins. In third place were Ray Benkoczy and David Daley with six wins and one loss. McClelland was named outstanding speaker for the tournament.

IN EXTEMP competition, Cronin came in first and Daley second. Twenty-four schools participated in the tournament.

Also last week, two of Curley's debate teams tied for first place in the Catholic Forensic League's national qualifying tournament.

Placing third were Aida Uribe and Joselan Poole of Our Lady of Lourdes Academy. The winners of this meet will represent Florida's Catholic schools at the national forensic meet in Pittsburgh later on this spring.

Two \$25 awards went to Margot Groark and Regina Patterson.

Donated by the parish Women's Guild, the presents were given by Father Ronald Brohamer and Guild president, Mrs. Nicholas Carrett.

THE farm labor registration law is up for amendment this year. Another bill regarding an amendment to sanitation requirements has not yet come out of committee.

There are now three child labor bills pending. One of them, Arnold said, deals with the minimum age of youngsters working in the fields, increasing the age from 12 to 14, and the restriction of the number of hours a child can work outside of school hours.

(CONTINUED FROM PAGE 1)  
disclose recommendations for nationwide population control. Part Three was due for release one week after Part Two.

Beasley, president of Family Health, Inc., a New Orleans firm, said about Msgr. McHugh's "valley of death" remark: "I think it is indeed unfortunate, and perhaps irresponsible."

Rockefeller added: "It is not fair to single out

certain sections of the report." He said the report should be thought of in "broad and overriding terms," adding that he considered it unfair for anyone to condemn the report "so widely and so broadly."

Msgr. McHugh also expressed his opposition to the abortion recommendation in a taped CBS television interview with news correspondent Daniel Shorr, for airing nationally that night on the Walter Cronkite evening news.

ASKED by CBS to elaborate on what he meant by a "valley of death," the monsignor said that — by favoring abortion — the presidential commission has "opened the door" for consideration of other methods for doing away with life.

In his written statement, Msgr. McHugh charged that the report "does not consider abortion in terms of moral judgments or the so-called 'hard case' of balancing the child's right to life

against a danger to the mother's life.

"Abortion is seen as a backstop for unused or faulty contraception, on the ground that a woman must be perfectly free to determine whether or not to bear a child.

"DESPITE occasional platitudes about human dignity, moral values and religious convictions, the Commission is highly utilitarian in policies it recommends."

At the news conference, Rockefeller was asked what he thought President Nixon's reaction would be toward the abortion recommendations.

"We have not consulted the President on the matter," Rockefeller said.

Last year Nixon expressed his personal view that abortion is an unacceptable form of population control. Reminded of that, Msgr. McHugh said in the television interview: "This should be the position that his conscience dictates, and the position that the will of the American people dictates."

## Plaque is given to cathedral

ST. AUGUSTINE — A bronze plaque and citation from the U.S. Department of the Interior citing the Cathedral of St. Augustine here as a registered National Historic Landmark was presented last week to Bishop Paul Tanner, Ordinary of the Diocese of St. Augustine.

"This cathedral says many things to all of us," said Bishop John Fitzpatrick of Brownsville, Tex., who once served in the cathedral parish here.

The plaque was unveiled following a concelebrated Mass last Wednesday. In presenting the plaque, Boyd Finch of the National Park Service cited the cathedral church, which was dedicated in 1797, as "one of the few sites chosen worthy of landmark status."

## Convention given 3 'visions' of Church

By JAMES R. SENA  
DENVER — (NC) — The National Federal of Priests Councils (NFPC) opened its convention here with a Mass of Penance, a protest over the convention site, and a talk on three visions of the church.

More than 200 priest-delegates and 100 official visitors met at the Brown Palace Hotel on the theme: "Ministry for Justice and Peace: Imperative for Priests/U.S.A."

(Attending from Miami were Father John McCormick, delegate of the Miami Association of Priests; and Father James Briggs and Father Hugh Clear, representing the Miami Senate of Priests.)

The convention had just begun when Father George Wesołek, 28, of the Lansing, Mich., council, told the delegates that his group refused to stay at the Brown Palace because it was too palatial. Priests "must be with the poor," he said.

IN THE opening address, Father Richard McBrien, Boston College theologian, spoke on different theories of the Church and complained that "there has been one theory underlying the practices implemented during this post-Vatican II period."

"Churchmen have never really accepted in their hearts and minds the precepts of Vatican II. So now the practice seems sterile and they react and say, 'Back into your habit, Sister.'"

Father McBrien said "priests are in dire need of theory" and many Catholics

## Students honored

Four St. Matthew School youngsters were honored recently for their hard work to "renovate St. Matthew in '72."

Seventh grader, Regina Patterson, 12 received a 10-speed bicycle, while second grader, Elizabeth Monahan, seven-years-old, won second place, but gave her prize bicycle to third place winner, Michelle Rio, because she already had a bicycle.

Two \$25 awards went to Margot Groark and Regina Patterson.

Donated by the parish Women's Guild, the presents were given by Father Ronald Brohamer and Guild president, Mrs. Nicholas Carrett.

do not have a theoretical foundation in a time when it is necessary. In traumatic change there is a danger of reaction," he said.

Father McBrien talked about three models of the church and how each taken alone, does not describe the real thing.

• The hierarchical model. "Here we see," he said, "a visible society with hierarchical structure, teaching authority but only vaguely the Mystical Body of Christ."

He said the error in this model is that some of its advocates claim it is the only model of the Church and that other models "simply ought not be. We never did theoretical or theological justice in thinking about the hierarchical model of the Church."

• The Church as community model. "In this model, we see an existential kind of thing — the people-are-the-Church definition," he said. Here again, the danger is that this vision can see itself as the only definition. The problem is: it does not know its own identity."

In this vision of the Church, Father McBrien said there is too much made of individualization.

• The prophetic model. "Here the stress is on social justice, as in the encyclicals," he said. "If it sets itself up as the only model, then it too falters."

Father McBrien concluded that the complete model of the Church must be a positive synthesis of all three.

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