

Nixon panel proposes 3 ways of school aid

(See related story on page 3)

WASHINGTON — (NC) — A presidential panel has recommended that the federal government aid nonpublic schools with construction loans, tuition subsidies for poor families, and tax credits for the middle class.

The recommendations were in a summary of the report of the Panel on Nonpublic Education, a subcommittee of the President's Commission on School Finance.

The full report was expected to be released later this month.

IN ITS principal recommendations, the panel, chaired by Catholic University President Clarence Walton, said:

- The government should make loans for construction of nonpublic school facilities.

- The poor — both those on welfare and low income workers — should be given up to \$100 per child to pay tuition at nonpublic schools.

- Income tax credits should be granted

to parents of nonpublic school students. There would be limits on the size of the credit per child and other limits on credits for richer families.

The panel also suggested that federal school aid should be allotted to states on the basis of total school enrollment — nonpublic as well as public.

Although President Nixon has supported federal aid to nonpublic schools, most recently in an April 6 speech to the National Catholic Educational Association, the

panel's report was apparently withheld while its constitutional and financial aspects were studied by administration officials.

In addition to Walton, the panel members are: Bishop William E. McManus, director of education for the Chicago archdiocese and head of the U.S. bishops' education committee; William G. Saltonstall, former principal of Phillips Exeter Academy; and Ivan E. Zylstra of the National Union of Christian Schools in Grand Rapids, Mich.

Abortion bill is passed; is controversy over?

(See related story, page 3)

Has the five-year old abortion controversy in Florida ended with last week's passage of a therapeutic abortion measure which left both opponents and proponents dissatisfied or will future sessions of the legislature be called upon to amend the new legislation?

Speculation ran high this week that further modifications and restrictions will be sought during future legislative sessions as a number of legislators indicated by statements in the record and to the press that they voted for the new measure only because failure to adopt the bill would result in the state's being governed by English common law.

Committee Substitute for Senate Bill 284 passed last Friday during final hours of the 1972 legislative session is a "no-time limit," no-residency requirement measure which eliminates the word "abortion" from Florida law and uses instead new terminology, "termination of pregnancy."

IT PROVIDES in its Section Two that abortion be permitted when a physician certifies "to a reasonable degree of medical certainty" that the continuation of the pregnancy would "substantially impair" the life or health of the mother; that there is substantial risk that the continuation of the pregnancy would result in the birth of a child with a serious physical or mental defect; or that there is reasonable cause to believe that the pregnancy resulted from rape or incest.

If signed into law by Governor Reubin Askew the bill will replace Florida's 104-year old statute which permitted abortion only when the life of the mother was in danger and which was invalidated two months ago by the Florida Supreme Court which declared it "vague."

The new legislation requires in section 3 that the physician obtain the written requests of the pregnant woman and her husband, unless they are living apart; or the written consent of a parent or guardian for an unmarried pregnant woman under 18 years of age.

Also required (Section 4) is that medical facility where the abortion is performed must be an accredited hospital and that the director of same maintain records and file copies of such records with the Department of Health and Rehabilitative Services for the purpose of statistical data and analysis.

THESE RECORDS, according to the bill, shall be privileged information and deemed to be confidential and not revealed except when ordered by a court of competent jurisdiction in a civil or criminal proceeding.

Any person who performs or participates in the termination of a pregnancy in violation of Section two of these requirements which does not result in the death of a woman shall be guilty of a felony of the third degree.

Following passage of the bill a group of Senators inserted the following statement in the record: "Our affirmative vote on final passage of CS for SB 284 was based on the fact that failure to adopt this bill would result in the state's being governed by 'common law.'"

"The 'common law' represents a situation in which there are practically no safeguards, controls or restraints," Senators said. "Had the Supreme Court not held the abor-

(continued on page 26)

Pan Am week Mass set for Gesu church

Pontifical Low Mass celebrated by Archbishop Coleman F. Carroll at 6 p.m., Sunday, April 16, in Gesu Church will highlight the observance of Pan American Week in the Archdiocese of Miami.

Auxiliary Bishop Rene H. Gracida will preach the homily in both English and Spanish during the Mass, an annual event during Pan American week for many years.

Members of the Consular Corps are expected to participate as well as civic dignitaries and leaders from Miami's Latin and English communities.

The Archdiocesan Office of Latin American Affairs will sponsor the All Miami Youth Symphony in concert at 8 p.m. on Monday at the Dade County Auditorium, climaxing a week-long program of activities which included the Fourth Annual Pan American Art Exhibitions and an Inter-American Seminar on Literacy in Social and Economic Development.



Father Schlunkmann



Father Flemming

OFFICIAL Appointments Archdiocese of Miami

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective as of Thursday, April 13, 1972:

THE REVEREND JOHN W. SCHLINKMANN — to Pastor, St. Gregory Parish, Plantation.

THE REVEREND NEIL J. FLEMMING — to Pastor, St. Clare Parish, North Palm Beach.

THE REVEREND SEAMUS BROWNE — granted leave of absence, at his own request.

Two pastors are given new appointments

Two more new pastors were appointed to South Florida parishes this week by Archbishop Coleman F. Carroll.

Effective Thursdy, Father John W. Schlunkmann became pastor of St. Gregory Church, Plantation; and Father Neil J. Flemming became pastor of St. Clare Church, North Palm Beach.

Ordained to the priesthood in 1931, Father Schlunkmann had served as administrator in St. Clare parish for more than 10 years during which he directed the construction of a school and church.

Prior to his appointment to the North Palm Beach parish in 1961 he had served as chaplain at Holy Cross Hospital, Fort Lauderdale; Mercy Hospital, Miami; and as an assistant pastor at the Church of the Little Flower, Hollywood.

Pastor of St. Gregory Church since 1968, Father Flemming was ordained to the priesthood in 1958 in St. Ann Church, West Palm Beach.

Formerly the Archdiocesan Director of the Society for the Propagation of the Faith and director of Boystown of South Florida, he also served for eight years as the Arch-Archbishop's Coordinator of the ABCD.

He has served as an assistant pastor in the parishes of Little Flower, Coral Gables; and Holy Family, North Miami; and was administrator of St. Mary Magdalen Church, Miami Beach; and St. Lawrence Church, North Miami Beach.



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LOVE of children is revealed in the expression of the Holy Father as he gives his blessing to a small baby during a weekly general audience at the Vatican.

U.S. bishops propose young married deacons

By PATRICK JOYCE

ATLANTA — (NC) — The bishops of the U.S. voted overwhelmingly to ask the Vatican to allow married men as young as 30 — five years below the current age limit — to be ordained as permanent deacons.

The 182-44 vote followed a long but low-key debate over an original proposal that would have reduced the age limit to 25.

The vote was the first action taken by the bishops at their semi-annual meeting here — the first of their meetings to be open to the press and other observers.

THE BISHOPS also discussed ecumenical affairs and received the draft of a statement on "The Dignity of Human Life." The statement, which was to be revised before a final vote, criticized the report of the Presidential Commission on Population Growth and the American Future, particularly its advocacy of nationwide abortion-on-request laws.

Archbishop Coleman F. Carroll and Auxiliary Bishop Rene H. Gracida of Miami are among the prelates participating in the sessions.

The discussion of the diaconate proposal saw some bishops arguing in favor of a reduction of the age limit to 25 as a way of bringing more young black and Spanish-

speaking men into leadership roles in the Church. Other bishops were concerned that the lowering of the age limit might lure students from the seminaries or attract immature candidates.

Archbishop Daniel Sheehan of Omaha, Neb., a member of the bishops' committee on the diaconate, said that 46 of the men now studying for the permanent diaconate are too young to be ordained at the end of their studies.

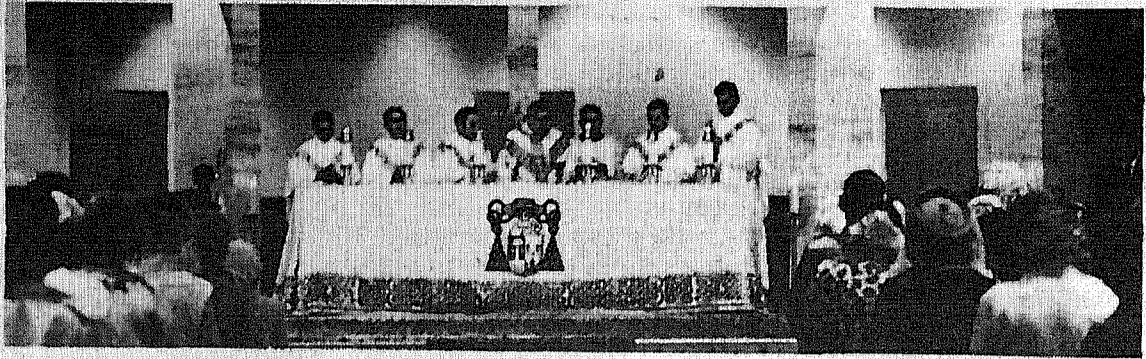
(continued on page 22)



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



Hundreds of Legion of Mary members in South Florida renewed their consecration to Our Lady (left and right) during Concelebrated Mass in St. Mary Cathedral last Sunday where Archbishop Coleman F. Carroll was the principal celebrant.



Centenares de miembros de la Legión de María en el Sur de la Florida renovaron su consagración a la Virgen (izquierda y derecha, arriba) durante una misa concelebrada el domingo en la Catedral de Miami en la que el Arzobispo Coleman F. Carroll fue el principal celebrante.



"You are carrying out the command of Christ given to the Apostles," Archbishop Carroll told members.

1,000 Legion of Mary members gather and renew consecration

By ministering to the needy and performing works of love throughout the year, members of the Legion of Mary carry out the command of Christ given to the Apostles: "As the Father has sent me, I also send you," Archbishop Coleman F. Carroll told an overflow congregation last Sunday in St. Mary Cathedral.

Speaking to more than 1,000 Legion of Mary members who gathered at the Cathedral to renew their act of consecration to the Blessed Virgin during the annual Acies ceremony, Archbishop Carroll pointed out that the command of Christ to the Apostles applies not only to their successors and to priests but "to each of you by reason of your baptism and



Father D. Barrett Spoke in English

membership in the Church and also through your membership in the Legion of Mary. For all that you have ever done you did, I am sure, with the intentions of giving all of these works of kindness and love to God."

NOTING that he had read with great interest and satisfaction the Legion's report of charitable works, Archbishop Carroll reminded members, "It is not everyone who has such a privilege and opportunity. You are carrying out the command of Christ given to the Apostles. As you go out into the streets of your various parishes, filled with enthusiasm by reason of your devotion to Mary, do not forget to be mindful of the need for that work today.

"The world will not

praise you and you do not expect that," the Archbishop added, "but it will not go unnoticed by the Blessed Mother and her Son. It is our responsibility to minister to those in need. In my estimation the two greatest lay organizations in the Church are the St. Vincent de Paul Society and the Legion of Mary," the prelate said.

Father Daniel Barrett, assistant pastor, Holy Name parish, West Palm Beach, and spiritual director of the newly-established Legion Curia in West Palm Beach, referred to Mary's role in God's plan of Redemption during his homily emphasizing, "He gave her the role of Mother of the Church and she assumed that responsibility as mother of the infant Church."

PREACHING in Spanish, Father Agustin Roman, chaplain, Our Lady of Cobre chapel and spiritual director of the Spanish-speaking Curia of the Legion, declared that "In Mary God and Man meet in an inseparable embrace which will never be separated.



Father Roman Preached in Spanish

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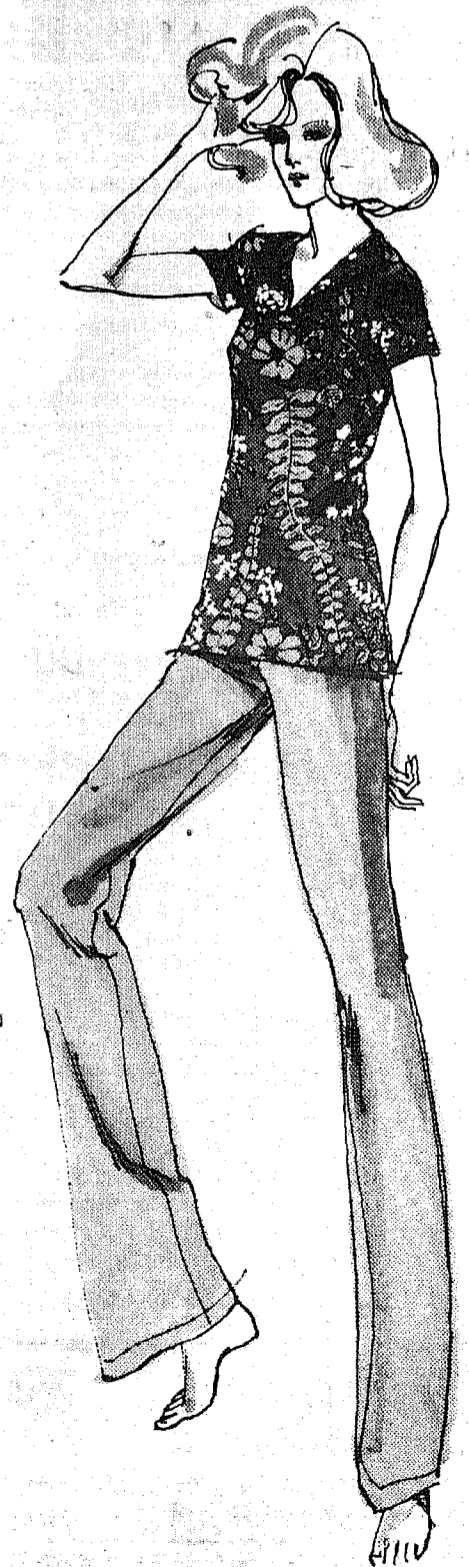
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Nixon 'irrevocable' school-aid commitment

By SUE CRIBARI

PHILADELPHIA — (NC) — President Nixon promised the nation's Catholic educators that he will recommend to Congress "specific measures designed to preserve the nonpublic school system in the United States."

"I am irrevocably committed to these propositions," Nixon said in a surprise appearance April 6 at the convention of the National Catholic Educational Association (NCEA) here.

"America needs her nonpublic schools; those nonpublic schools need help; therefore, we must and will find ways to provide that help."

HE CALLED their predicament "a crisis of the first magnitude."

However, Nixon said he did not want to make promises "which cannot be kept nor raise hopes that will later be disappointed."

"You are all aware," he told the Catholic educators, "of the grave constitutional questions which have arisen in the past each time the states or the federal government has undertaken to provide aid to nonpublic schools."

Nixon said "with these hard realities in mind" he felt the only responsible way to proceed is "to take the extra time required to guarantee that the legislative recommendations which we finally submit will be equitable, will be workable, will be constitutional, and so held by the Supreme Court."

THE PRESIDENT was received warmly during his 30-minute speech on the convention's last day. He was interrupted by applause more than a dozen times. About 20 anti-war and other demonstrators scattered around the packed convention hall interrupted the speech with occasional shouts. At

least one of them was thrown out by security guards.

The disappearance of all nonpublic schools "would saddle the American taxpayer with an additional \$3 billion annually in school operating costs, plus as much as \$10 billion in new school construction," Nixon said.

He added that "the fiscal catastrophe... would be far from the only consequence," however.

"For many Americans, allegiance to their nonpublic community schools is their strongest and sometimes, perhaps, their only single tie to city life," the President said. "If their schools should close, many of these families would abandon the city and go to the suburbs."

This, Nixon said, "would further worsen the racial isolation of our central cities — a development we must not permit."

Nixon also praised "the dimension of spiritual values" that Catholic and other religious schools offer.

"AT A TIME when the trend is too often toward impersonal materialism," he said, "I believe America needs more, rather than less, emphasis on education which emphasizes moral, religious and spiritual values."

He said nonpublic schools give parents the opportunity to send their children to the educational institutions they choose, and that "the reasonable preferences of parents in this matter" should be respected by government.

Nixon said he plans to give the report of his Commission on School Finance and its four-man panel on nonpublic education "the full and serious consideration and action that they desire."



TOURISTS study some of the items of the Vatican's priceless collection of Bibles which have been put on public display for the first time in a wing of the Vatican Libraries. The exhibition of priceless manuscripts and fragments of the Bible is the Vatican's contribution to "The Year of the Book" campaign as designated by the United Nations Educational, Scientific and Cultural Organization (UNESCO). The display covers Bible history from the Third Century to the Renaissance and features 148 of the world's most beautiful books, which normally are kept in archives accessible only to scholars.

'Pro-life' legislators lauded; court criticized

Florida legislators who have consistently supported the rights of the unborn were commended Wednesday by members of Dade's Right-To-Life Committee, which sharply criticized the Florida Supreme Court for invalidating the state's former abortion statute.

In a statement endorsed by Right-To-Life groups throughout Florida, Dade's Committee said, "We realize the difficult position they found themselves in as the result of the unwarranted and unconscionable act of judicial

legislation on the part of the Florida Supreme Court which struck down Florida's anti-abortion law. We appreciate their (the legislators') efforts to place limits on abortions in the bill which finally passed the legislature."

CONDEMNING those features of the Committee Substitute for Senate Bill 284 which "deny the right to life of the unborn child" the Committee specifically cited those sections of the bill which allow abortion for any reason, other than danger to the life of the mother, the lack of residency requirements and the lack of any time limit.

"To set up any person — whether mother or doctor — to judge the social value of the life of another human being, and to decide that such a life shall be ended, is to embrace the philosophy and actions of the Nazis, who killed millions of so-called 'inferior' human beings in their slaughter factories," committee members

declared. NOTING that Florida's Supreme Court Judges routinely sit on homicide cases in which the rule of self-defense is asserted in which the jurists must determine whether the defendant's own life was truly in danger, and whether the unwritten rule applies in such cases, Right-To-Life members pointed out that "these same men claimed that the words 'necessary to preserve the life of the mother,' when written in a statute that has been clearly understood for more than 100 years, and which are applied by trained medical men in modern hospitals equipped with the latest scientific equipment, were 'vague.'"

"THEIR ACTIONS speak much louder than their words of their utter contempt for human life, contempt for the people of Florida and contempt for the judicial process which they are sworn to uphold," Right-To-Life members continued, noting that "we shall never rest until the right to life has once again been made secure in our laws."

The Committee called upon Florida's governor to veto the present abortion bill on his desk, to call the legislature back into special session to pass a new law prohibiting abortions for any reason except to save the life of the mother, to keep the legislature in session until an "acceptable" law is passed; and to ask the state Supreme Court to extend the time when its decision becomes effective until the legislature has passed a law "securing the rights of the unborn child to life."

USCC official given award

WASHINGTON — (NC) — Paul Sedillo, 36, director of the Spanish-speaking Division of the U.S. Catholic Conference, has been cited for outstanding work in community activities of ethnic groups.

Sedillo is a recipient of the Rev. Martin Luther King Jr. award presented by the John F. Kennedy Library for Minorities.

The library was established several years ago to promote unity among various ethnic groups.

Hollywood parish's new building to be blessed

HOLLYWOOD — A new multipurpose building at Annunciation Parish here is scheduled to be blessed at 11 a.m. tomorrow (Saturday) by Archbishop Coleman F. Carroll.

Constructed to the west of the church, the building will be used for parish activities and also as a cafeteria for school children. An open courtyard separates the church from the new hall.

The exposed concrete building is air-conditioned and has two entrances, one on the east side and the other on the west facing the parking lot.

THE BUILDING consists of a conference room and a storage area. The kitchen separates these two areas, which are situated on the northern end of the structure.

Fluorescent lighting extends the width of the ceiling. Windows from the ceiling to the floor allow ample light to enter.

The building, which is 65 by 120 square feet, is the result of a \$145,000 drive started in the parish on Oct. 17. The architect was

John Kelso and associates of Hollywood; the contractor, Ben Gottus.

A flowing color pattern, consisting of pink, blue, purple, yellow and green decorates the interior south wall. Some of the stripes will be in a flat finish and others in glossy. The mural was painted by Mrs. Mary Jane Garvey of Plantation.

Theologian expelled

BRUSSELS, Belgium — (NC) — Father Joseph Comblin, a Belgian theologian who lived in Brazil for 14 years, was arrested March 24 when he returned to Recife, Brazil, from a vacation in Europe.

Armed with a decree banning him from the country, Brazilian police took all his notes and books, ques-

tioned him for two hours about revolutionary groups, and then forced him to return to Lisbon with the plane on which he had arrived.

Father Comblin was teaching at the Theological Institute of Recife and was a close associate of Archbishop Helder Camara of Olinda and Recife.

Priest sends prayer to Apollo 16 crew

HECKMONDWIKE, England — (NC) — An English priest has sent a prayer to the National Aeronautics and Space Agency (NASA) at Houston, Tex., that he hopes the Apollo 16 astronauts will take to the moon in April.

The priest, Father Patrick Roche, pastor of Holy Spirit parish at Heckmondwike, is a friend of some NASA personnel and has been invited to watch the blast-off by Charlie Duke, one of the three Apollo 16 astronauts.

His prayer is:

"Almighty and Eternal God, Creator of the Universe, the children of the Holy Spirit parish and Father Paddy Roche humbly beseech you to bestow a special blessing on the Apollo 16 astronauts, Charlie

Duke, John Young and Ken Mattingly, during their lunar mission.

"Grant them wisdom and courage to fulfill their duties well and complete the mission successfully and safely.

"Grant that the knowledge they gain may be used for your greater glory and for the benefit of all your people.

"Grant your special grace to their families and friends at home that they may be blessed with patience and courage during the mission."

Father Roche's prayer, hand-lettered and illuminated by Carmelite nuns at Up Holland, is intended to be left behind when the astronauts finally leave the moon.

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WORLD AND NATION

Communal absolution introduced in Juneau

JUNEAU, Alaska — (NC) — Communal absolution has been introduced as a way of encouraging confessions among Catholics in the sparsely populated Juneau diocese.

The difficulty "for the penitent in a small isolated community to preserve anonymity" was one of the reasons cited by Bishop Francis T. Hurley in giving rare permission for limited use of communal absolution.



Carrying their possessions and in some cases, their children, refugees from the besieged Quang Tri Province of South Vietnam walk along Highway 1, South Vietnam's major road, toward Hue. A major North Vietnamese offensive across the demilitarized zone into South Vietnam's northernmost province has forced thousands to flee their homes.

Finland Orthodox bishops denounce liberal abortion

HELSINKI, Finland — (NC) — The bishops' conference of the Greek Orthodox Church of Finland said that unrestricted abortion is "contrary to the Christian view of life." Abortion, the bishops said, is "a destruction of life." The bishops' pastoral letter was published in Orthodox Church News.

Church in India won't bar girls from European trips

NEW DELHI, India — (NC) — The Church has no intention of preventing Indian Catholic girls from going to Europe for nurses' training or to become nuns, said Archbishop Gregorios Varghese Thangalathil of the Syro-Malankara archdiocese of Trivandrum.

The archbishop was replying to a recent charge by the British Broadcasting Corporation (BBC) that there has been renewed "nun-running." Shipping Indian girls to European convents at a fixed fee caused a big stir in 1970 because of accusations that they were being exploited.

Father starts crusade against profanity on TV

STOCKHOLM — (NC) — A father of four children has started a nation-wide campaign to force the state-owned television network to cut down on profanity, violence and sex scenes in its programs.

Samuel Nygren appealed to all Christians in Sweden to put away their TV sets during July, August and September and to stop paying the government TV usage fee for those months. He said he wants "one Christian program every day and one Christian children's program every week on TV."

Santo Domingo removes birth control centers

SANTO DOMINGO — (NC) — The government has quietly moved birth control centers from six hospitals staffed by nuns, complying with requests from the bishops of the Dominican Republic.

The centers now function elsewhere, along with 42 family planning clinics under the Government Council on Population and Family (CNPFF).

President Joaquin Balaguer said reducing population growth "is a must if we want to avoid disaster." Although the bishops oppose population control programs, "great numbers among the clergy, like everywhere else, are supporting them," the president said.

Cleric rebukes Afrikaners on treatment of Indians

JOHANNESBURG, South Africa — (NC) — A Dutch Reformed clergyman rebuked his fellow Afrikaners for the "humiliating and un-Christian" way they treat persons of Indian descent in South Africa.

The Rev. Gerrie Lubbe said in a newspaper interview that Indians wonder how Afrikaners, descendants of the 17th-century Dutch settlers, can be Christian and at the same time treat Indians as a segregated group.

Father Hesburgh protests Nixon bus moratorium

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

The President's emphasis on the neighborhood school, Father Hesburgh said in a 17-page statement



Belfast housekeeping

Two Belfast housewives sweep broken glass from their window sills following a bomb explosion. Bomb blasts have become part of everyday life in strife-torn Northern Ireland.

issued on behalf of the commission, "can only have the effect of perpetuating segregation."

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

Bishop backs crusade by Billy Graham associate

ROCHESTER, N.Y. — (NC) — Evangelist Leighton Ford, an associate of Billy Graham, has received a strong Catholic endorsement here in Bishop Joseph L. Hogan's encouragement to Catholics to attend and participate in the crusade here April 28 to May 7.

In a recent letter to pastors, Bishop Hogan wrote, "I have approved of the involvement of our clergy, Religious and laity in the crusade which has been endorsed by some of my brother bishops in the United States. It has been their experience that the Catholic community was blessed with a more active and dedicated membership as a result of God's grace working through this program.

"The primary object of the Leighton Ford Crusade," the letter continued, "has been to stir up the uncommitted of our family to a deeper sense of vocation as witnesses of Christ in today's world. It seems to have a salutary effect on our alienated youth. That alone would be enough to merit my approval."

Extensive preparations for the crusade have been under way since September. But planning for the crusade began three years ago when 140 churches of all denominations invited Leighton Ford to conduct a crusade here.

PILGRIMAGE

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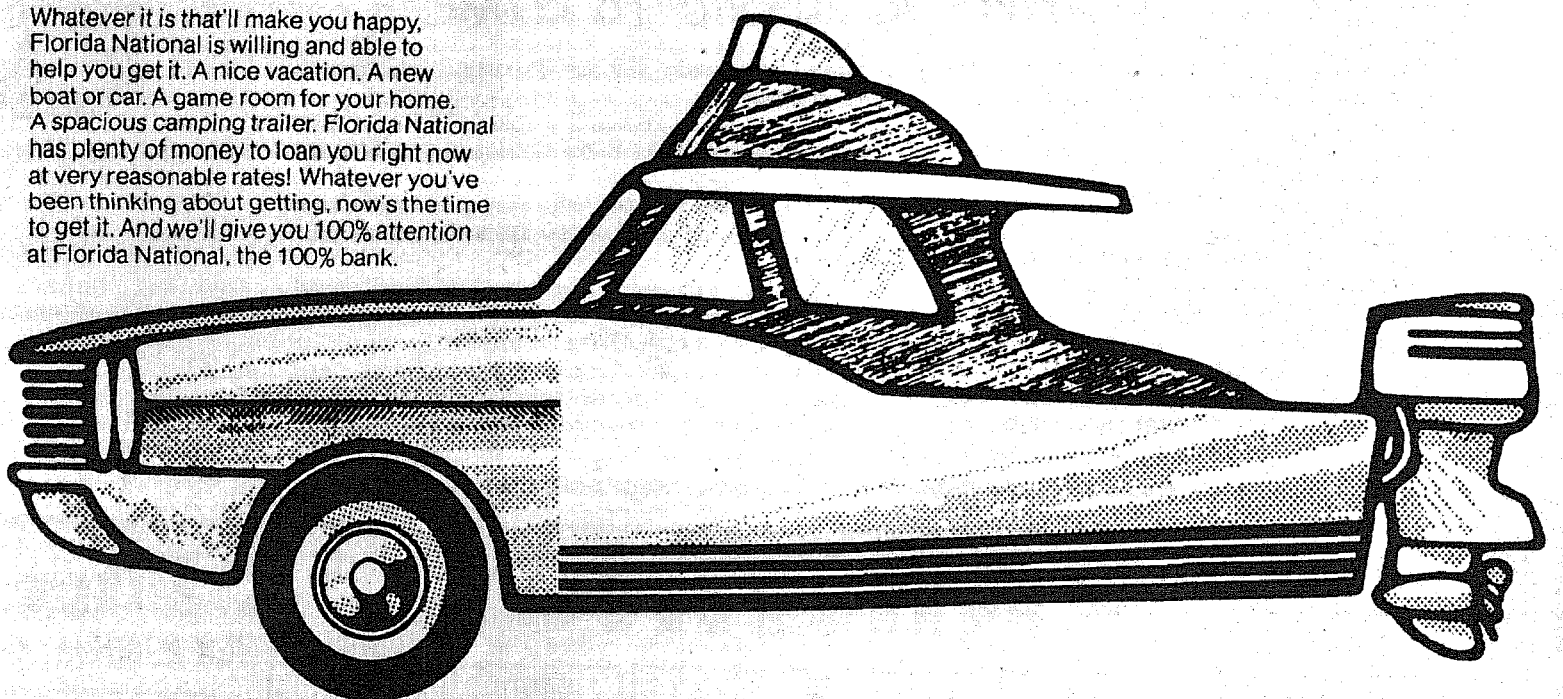
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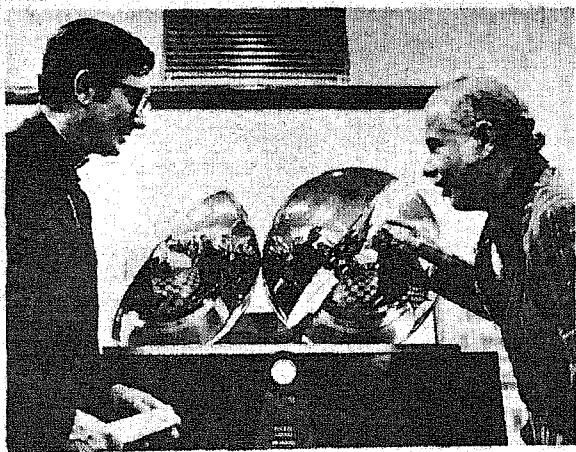
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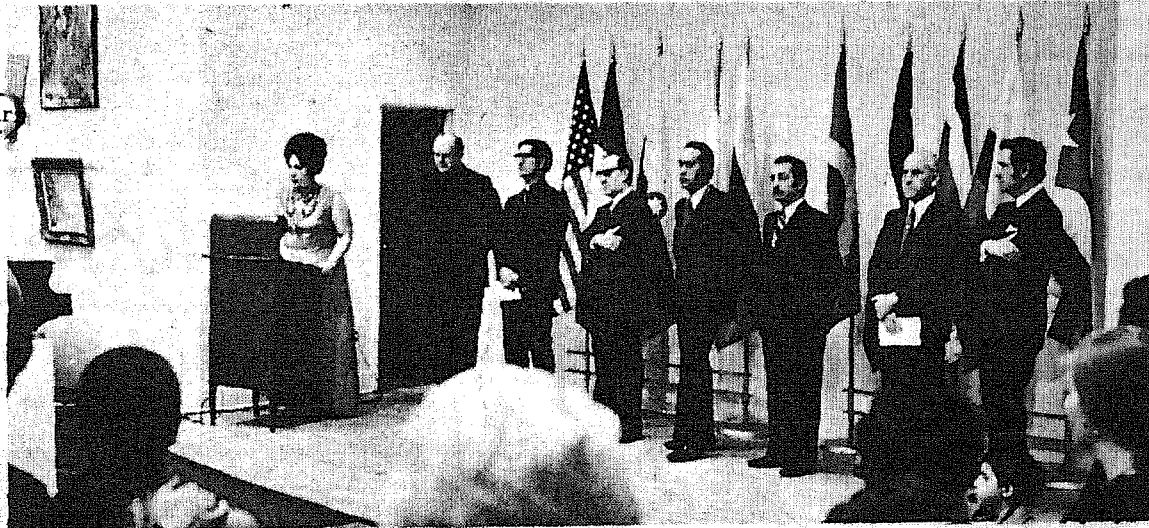
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FIRST PRIZE at the Fourth Annual Pan American Art Exhibit was won by Sebastian Trovato, right, shown explaining his work to Auxiliary Bishop Rene Gracida.



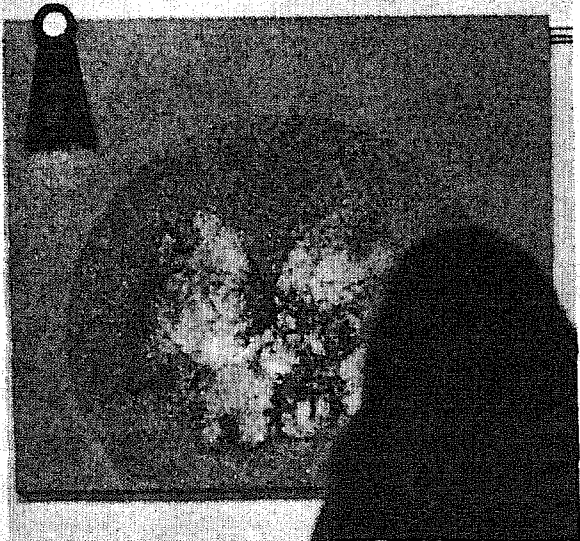
Exhibit Awards Were Presented By Bishop Gracida At Miami Library



WELCOME to guests and artists was extended by Mrs. Avelina Malizia, director, Archdiocese of Miami Latin American Affairs Office.



AMONG GUESTS were Mrs. Elizabeth Alonso and Mrs. Matilda Hauser, shown viewing third prize winning entry of Rafael Consuegra, formerly of Cuba.



ENTRY of Cuban-born artist, Baruj Salinas, won second prize in the exhibit sponsored annually by Office of Latin American Affairs and the Consular Corps.



NEWCOMERS to Miami, Mr. and Mrs. Jack Dobbins, were among hundreds who attended art exhibit and reception in Pan American Week.

A. "Sepelcrum" es el nombre de esta escultura del artista norteamericano Sebastian Trovato, ganador del primer premio en la Exhibición Panamericana de Arte. El Obispo Auxiliar René Gracida admira la obra y felicita al autor.

B. La concurrencia a la Exposición Panamericana de Arte escucha al Obispo Gracida destacando la significación de ese acontecimiento artístico.

C. La Directora de Asuntos Latinoamericanos de la Archidiócesis, Dra. Avelina Soriano, con los organizadores de la exposición.

D. La cerámica "Renocero" del escultor cubano Rafael Consuegra, profesor de arte del Miami Dade Jr. College, conquistó el tercer premio.

E. El segundo premio correspondió a la pintura abstracta del también afamado artista cubano Baruj Salinas.

F. Admirando la cerámica 'Cisne Blanco', de Rafael Consuegra, los esposos Jack Dobbins y señora. Más información sobre la Exposición Panamericana de Arte y otros actos de la Semana Panamericana en idioma español en las páginas 23 y 24 de esta edición.

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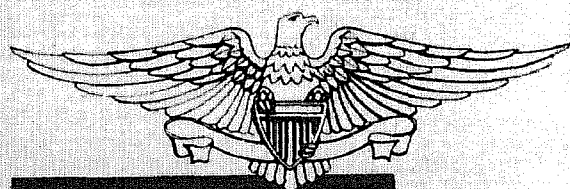
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Editorials

Florida cannot condone the death of innocents

When the "crunch" was on during the final days of the State legislative session last week, a quickly-debated and heatedly contested liberalized abortion bill was hurriedly passed which Floridians will surely live to regret.

Many legislators openly stated they had voted for the measure in order to avoid reverting the English Common Law which is so obscure in terminology that it would have allowed abortions to be performed with few if any restrictions whatever.

The Florida Supreme court struck down the existing statutes two months ago on the basis that they were "vague." What could be more vague than the Common Law, which liberalized abortion advocates would have warmly espoused, and one wonders what would have been the reaction of the high court? Would it also declare the Common Law too vague? We think not.

In any event, Florida is saddled

with a dangerous statute which becomes law through the efforts and questionable strategy of a small, stridently vocal minority of voters.

Certainly the state is stepping into deep waters when it can condemn, without due process of law, a human being before or after birth. The aged, the disabled and eventually, perhaps the unwanted, now live in the shadow of a perilous precedent set by the state. This is the confounding irony—especially at a time when many states, recognizing the inviolability of life, have invalidated the death penalty.

Florida's many lawmakers who have consistently upheld the right to life of the unborn, must be disheartened by this setback, but they must be congratulated for their courageous stand—for there surely will be another day—a day when they will be able to correct the law and prevent this slaughter of the innocent.

Pastoral council ideas emerging on 3 levels

(First article of a series)
By ROBERT E. SIMANSKI
(NC News Service)

YOUNGSTOWN Ohio — (NC) — Is there a need for a national pastoral council in the U.S.?

Msgr. J. Paul O'Connor, Youngstown chancellor and chairman of the U.S. Catholic Conference Advisory Council's steering committee studying the feasibility of a pastoral council, emphatically says "Yes."

Is such a council advisable now?

Just as emphatically, he answers "No."

Msgr. O'Connor says the theological basis for a national council grows out of the Vatican II assertion that entire People of God — clergy, Religious and laity — all make up the Church. He also cites Pope Paul VI's comment that man today desires to share in decisions that affect his life.

The role and form such a council would assume has not yet been decided, but several ideas are emerging.

The council, Msgr. O'Connor suggests, would discuss issues of national importance and advise the bishops, encouraging them to be more "prophetic" in their teaching.

If a national council existed several years ago, he says, it could have, for example, urged the bishops to issue a statement on conscientious objection much sooner than they did.

THE COUNCIL WOULD encourage bishops to "speak out" on moral issues before it is "safe" to do so (as it is now "safe" to speak out against the Vietnam war) — in other words, to give greater leadership, Msgr. O'Connor says.

The council probably would also urge the bishops to seek from Rome more freedom in the liturgy, marriage cases and the lifestyles of clergy and Religious.

A well-planned council, he believes, would provide the bishops with insights as to where the U.S. Church ought to be going.

Current thinking is that the council ought to be relatively small — somewhere between 50 and 200 members. Msgr. O'Connor feels the majority should be elected, but some members should be appointed to guarantee the inclusion of ideological, racial, and national minorities and to provide for needed expertise.

The council's main thrust could be both prophetic (a strong group exercising moral leadership) and representative (a broad-based group representing the thinking of the average American Catholic).

A **PROPHETIC COUNCIL** would be small, to permit interaction among its members. A representative group would be large — perhaps as many as 500 members, including a priest, Religious and lay person from each diocese.

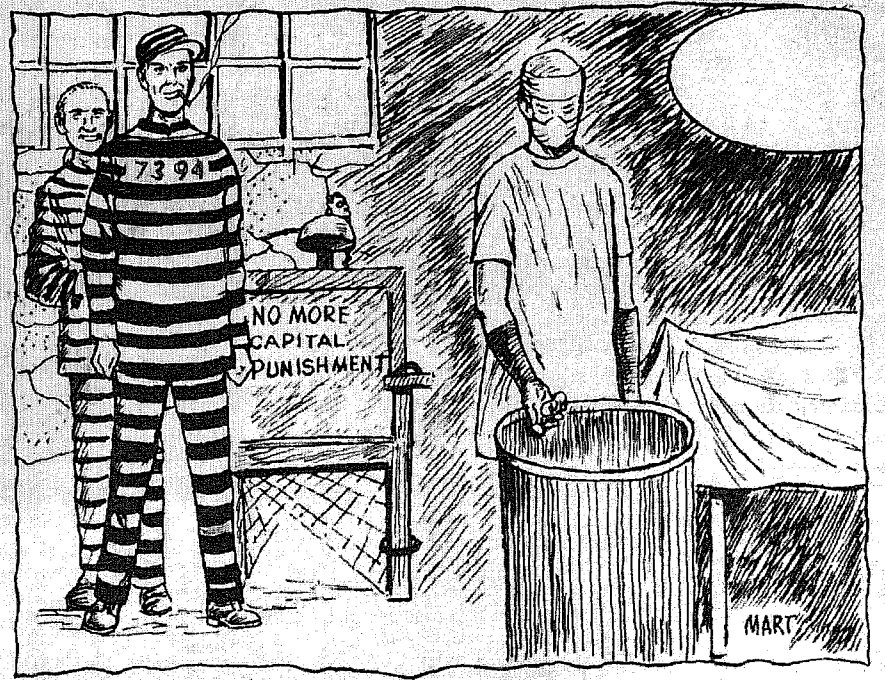
The Youngstown chancellor says that before a structure is chosen, a choice must be made as to which role will predominate. The range of 50 to 200 members now under consideration doesn't indicate a leaning in a particular direction, Msgr. O'Connor says, but merely, reflects what is thought to be feasible.

Msgr. O'Connor sees parish, diocesan and possibly regional pastoral councils as ideal bases of support for the national council. Nominations for national council posts could originate from diocesan councils, with further elections occurring on a state or regional level.

Issues for discussion could originate at the diocesan level, and recommendations for implementing programs approved by the U.S. bishops would come through the na-

(continued on page 26)

Murderers' row



Each 'defeat' a prelude to more glorious victory

By MSGR. JAMES J. WALSH

There is a lesson of wisdom and inspiration beyond the telling in the story of our Lord's patient pursuit of two men who lost faith in Him.

It happened on the afternoon of the day of the Resurrection. The two men were hurrying from Jerusalem to Emmaus, anxious to put behind them the scene of Friday's tragedy. They had been followers of Christ — until the hour of the Crucifixion.

Christ, alive, had seemed the answer to all their hopes. But the sight of Christ dead on the cross dried up their hearts and turned them to look elsewhere for the fulfillment of their aspirations.

Just a few days earlier when they had heard Him teaching the people, they had



MSGR. JAMES J. WALSH

that He die as a victim for men and rise again in proof of His claim to be God.

WHAT A PROFOUND lesson in this for all men. Especially for those who have turned away from Christ and His Church because they consider Him a failure and our confused, sullen world.

These are the ones who, like many of Christ's listeners, are looking for a kingdom on earth. They are disillusioned because Christ and His Church have not solved the problems of poverty or ignorance or disease.

They turn from the Church in her death agony in communist lands and fully expect her to stay dead there. They consider her a failure elsewhere because her doctrines are too idealistic for modern man, her morals too narrow for free men, her views on life too old fashioned for educated men. Some turn their backs on the Church because she embraces in the fold so many sinners, so many children whom she has apparently failed to transform; or because vast areas of the world, even after 19 centuries, have not been converted to Christ. And so on.

The main trouble with all these objections perhaps is simply that they have not stayed with Christ long enough to see Him triumph. They leave Him too quickly. Their eyes are glued on the disillusioning features of Good Friday as re-lived in the Church today.

They forget or do not know that the life of the Church is the extension of the life of Christ on earth, that she is constantly, somewhere in the world, re-living His nativity. His hidden life, His public life, His betrayal, denial and arrest, His death and His Resurrection.

THE CHURCH experiences the same opposition, the same indifference, the same misunderstanding that Christ met in His mortal life. In fact it is Christ Himself living in His Mystical Body, the Church. It is Christ who is again going through, step by step, all the phases of His human existence.

Our Lord's love for the faithless and the weak in faith has not lessened. He still walks the road of life to overtake those who have turned from Him, to console the depressed, to encourage the faint heart. He is as anxious as ever to teach all men that, as in His life so in our lives, the cross must precede the victory, that sin must be expiated by suffering, that death is meant to be the introduction to eternal life.

Today, Christ desires to show men of all nations that whenever in the past the Church was crucified, as she has been in many places throughout history, even while her enemies are gloating their apparent triumph, the Church rises again, powerful, more attractive, more vital than ever.

Faith is strengthened immeasurably by realizing that what seems to be Divine failure is always the prelude to Divine victory.

The Truth of the Matter

marveled at His wisdom. When they had seen Him cure the sick, the blind and the lame, they were astonished at the power which could come only from God.

When they watched Him skillfully untie the knots of the subtle arguments of His enemies and courageously oppose the hypocrisy of the Pharisees, they were inspired to follow Him without compromise.

THEY WERE in the crowd on Palm Sunday and with unrestrained joy joined their voices to the roar of praise which rose from the multitude as they sang, "Hosanna to the Son of David." Christ in His wisdom, in His power in His moment of triumph, was embraced as Lord and Master. It was a privilege to be the disciple of such a leader. But Christ, crowned with thorns, battered and disfigured, hanging limp and grotesque in death, was abandoned.

There was nothing else to do. So reasoned Cleopas and his companion as they turned their backs on Jerusalem and its memories. It was tragic, it was mysterious, for Christ had utterly failed to live up to the glorious promises and claims so often spoken by Him.

If St. Luke had not told us the ending of this incident, what would our guess be concerning Christ's reaction to their disillusioned attitude? We would feel Him justified if He had said: "Let them go. They saw My power over the forces of nature and the bodies of men. They knew of My prophecies about My death and Resurrection. This very morning they heard the holy women say that they saw angels in the tomb where my body had lain."

But the mercy of Jesus is ever so much more broad than we give Him credit for. Instead of brushing them aside as no longer worthy of His attention He takes perhaps two hours on that glorious day of triumph to win them back. He overtakes them on the road and patiently explains why it was necessary

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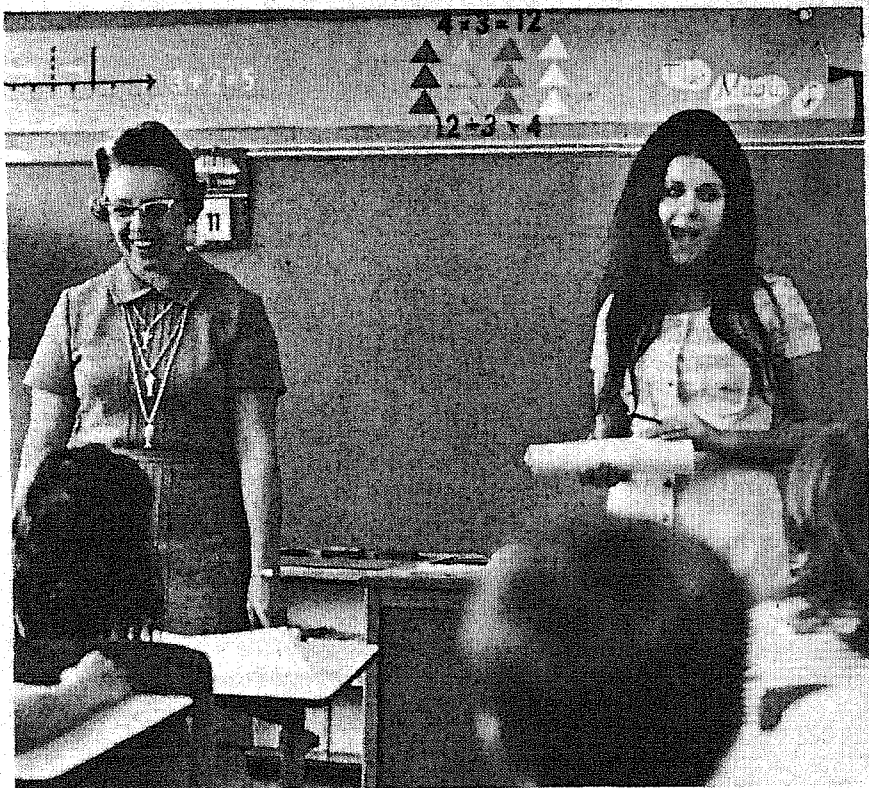
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PARISH DIRECTOR of Nativity's Confraternity of Christian Doctrine program, Miss Elaine Pekar, left, visits Mrs. Anthony Tye's second grade. The class is one of several in the parish being prepared for First Communion. CCD classes at Nativity are held on Monday and Tuesday afternoons from 4:15 to 5 p.m. Seventy-six children will be receiving their First Communion on May 20.

A woman is director of parish CCD program

By MITCH ABDALLAH
Voice News Editor

HOLLYWOOD — Being a director of a parish Confraternity of Christian Doctrine program is not the easiest job in the world nor is it an occupation in which one can punch in at eight in the morning and punch out at four in the afternoon.

But it does have its rewards: it puts one into the mainstream of parish life.

But for a lay person to be so involved is one of the unique features about the CCD program at Nativity Parish here. Now in her third year as the parish CCD director, Miss Elaine Pekar is making an effort to have the program, one "in which everyone participates."

Before coming to Florida five years ago, Miss Pekar had been a teacher for 22 years. She taught at Nativity School for her first two years in the state. Then she was asked by the pastor, Father James E. Quinn, to coordinate the CCD program for the parish. She accepted.

ALTHOUGH there are not many CCD lay directors in U.S. dioceses, she says they do have their value. At Nativity, she is well known, especially among the teachers and parents of the CCD students. Her work forces her right into the middle of parish activities. And it is this which makes her services valuable to the parish and the Church.

The lay director holds a B.A. degree from Cardinal Stritch College, Milwaukee, and has pursued graduate work at the University of Dayton. She is working on her Masters' degree in religious education at Barry College.

Miss Pekar works closely with the faculty of Nativity School to coordinate the religious instructions of public school children with that of parochial school

students. And this is where the parish has a unified program in preparing the children for the reception of the Sacraments, especially the Sacraments of Penance, the Eucharist and Confirmation.

She says that a person who is a director "needs a lot of practical experience. It would be difficult for someone just coming out of college to assume the responsibility of coordinating the parish's religious instructions."

THE FACT that a director is a member of a parish, works with the CCD teachers and the parochial school teachers, creates a bond of unity in the parish. But other than the bond between the parish's teachers, there is also involvement of the parishioners, Miss Pekar explained.

"There are various programs in the parish for parents," she said. The programs help give the adults a practical understanding of the Sacraments of Baptism, Communion, Penance and Confirmation.

The parents meet with the priests of the parish, with Miss Pekar and the other teachers, to learn how to answer questions asked by the children. Besides this, mimeographed sheets are printed briefing the parents and students "on the myriad details of our religious program and projects," the director said.

"The meetings with the parents," she said, "help them to understand and appreciate the Liturgy and the Sacraments. We've had good results from the parents. Out of the 75 who were invited to a meeting, dealing with preparing the children for confession, only four didn't attend."

The results of religious instructions are not seen right away, Miss Pekar said. But she knows the program has been successful from the remarks made by various parents and parishioners.

Orthodox bishops assail abortion

HELSINKI, Finland — "contrary to the Christian view of life." Abortion, the bishops said, is "a destruction of life." The bishops' views appeared in a pastoral letter signed by Archbishop Paavali of Carelia and all Finland and Bishop Johannes of Helsinki. The letter was published in Orthodox Church News.

Chairmen selected by Miami Coalition

Priests offer funeral Mass for mother

Archbishop Coleman F. Carroll, Msgr. Bryan O. Walsh and Miami attorney Edward Atkins are among those named to chairmanships in the Greater Miami Coalition's program areas during the current year.

Edward F. Swenson, Jr., president of the Coalition, announced the appointments of Archbishop Carroll as chairman of the Corrections Task Force; Msgr. Walsh as chairman of the Housing Opportunities Council and Atkins as chairman of the Courts Task Force.

In announcing the appointments, Swenson pointed out that "The board of trustees believes that the appointment of these capable community leaders as chairmen of their respective councils will insure a meaningful year for the Greater Miami Coalition and the achievement of its stated goals and objectives for this year."

The Funeral Liturgy was concelebrated last Saturday in Galway, Ireland, for Mrs. Kathleen Keller by her two sons.

Father Michael P. Keller, pastor, Holy Name Church, West Palm Beach; and Father Brendan Keller, assistant pastor, St. Monica Church, Mobile, Ala., offered the Mass for their mother, who died April 5.

Burial was at Loughrea in County Galway.

Jamaicans oppose abortion change

KINGSTON, Jamaica — More than 5,000 persons filled the National Arena here for "Archdiocesan Renewal Week" and unanimously passed a resolution "totally and irrevoc-

The Kingston archdiocesan gathering expressed itself as "members of the

Christian community and, in its resolution, invited "all other men and women of good will to join us in opposing any substantial change in the present law on abortion."

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Coronation of a queen highlights Spring fiesta

DELRAY BEACH — The coronation and presentation of the new queen, Isabel Ysasi, highlighted the fourth annual Reinado, the Spring Queen Festival at Our Lady Queen of Peace Mission here last week.

The coronation was followed by the customary parade into town.

The day's events began with the 11 a.m. Mass, celebrated by Father Cornelius McGrath, pastor of the mission. During the Mass, 60 children received their First Communion. The liturgical music was sung and played by seminarians Porfirio Martinez and Jim Blachura of St. Vincent de Paul Seminary, Boynton Beach.

THE FLOAT used in this year's parade was conceived by major seminarians, Cesar Guzman and Jorge Sardinias. The float-theme represented the patio of an old Spanish hacienda.

Participating in the queen's contest were: Elva Alvarado, Sylvia Alvarado, Zenaida Bueno, Gloria Camarillo, Irma Suarez, all of whom made up the queen's court. Queen Isabel was escorted by Raul Lopez.

Proceeds of the contest will go to Our Lady Queen of Peace Mission Day Care Center.



Queen Isabel Ysasi and her escort Raul Lopez.

Farm workers cut boycott

FRESNO, Calif. — (NC) — Cesar Chavez' United Farmworkers Union has agreed to suspend temporarily its secondary boycott activities against nine California wineries, while both sides seek to settle federal boycott charges out of court. As a result, a Federal

District Court hearing on a National Labor Relations Board (NLRB) complaint against the UFW was postponed indefinitely.

A SECONDARY boycott is prohibited under the National Labor Relations Act. Farm workers were

exempted from provisions of the act when it became law in 1933, but the NLRB has charged that the UFW represents some non-field workers and thus is subject to the act.

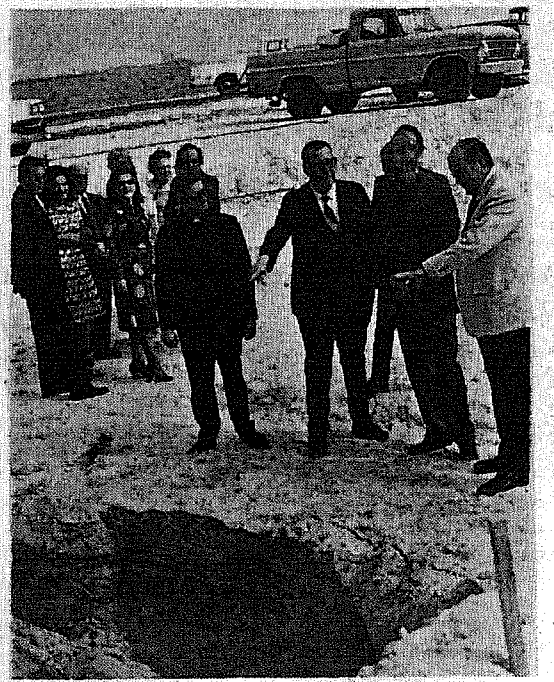
The Chavez group has denied the charge, insisting that it represents only field workers.

Man unloads a powerful confession

GENOA, Italy — (NC) — A young man carrying two heavy packages appeared at St. Francis Church in this Northern port city's most elegant quarter, asked to go to confession, and promptly handed the confessor 127 sticks of dynamite before walking away.

Franciscan Father Emilio turned over the explosives and their fuses and detonators to the police.

Police throughout Italy have been raiding premises frequented by suspected terrorists in anticipation of next month's national elections. Authorities have been keeping a careful watch ever since the death of leftist publisher Giangiacomo Feltrinelli, whose mutilated body was found in March at the foot of an electric tower near Milan, dismembered by an explosion.



VISITING THE SITE of Our Lady of Charity Shrine, members of the building committee inspect initial work for the chapel, which will be located east of Immaculata-LaSalle High School and north of Mercy Hospital. Pictured in front row are Father Agustin Roman, Jose M. Morales-Gomez, Teok Carrasco, and Jose Perez Benitoa.



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

THE MONEY IN-BETWEEN TIME

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

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

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

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

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

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

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

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genovar, 6301 Biscayne Blvd., Miami, Florida 33138. 4/14/72

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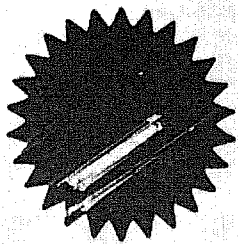
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Council of Women to open three-day meeting April 22

Mass celebrated by Auxiliary Bishop Rene H. Gracida at 9 a.m., Saturday, April 22, at the Marco Polo Hotel, 19200 Collins Ave., Miami Beach, will mark the formal opening of the 14th annual convention of the Archdiocesan Council of Catholic Women.

"Seek Ye First the Kingdom of God and His Justice" is the theme of the three-day meeting, expected to attract hundreds of members from South Florida's eight counties.

MEMBERS of the ACCW

Board of Directors will meet at 8 p.m., Friday, April 21.

Registration will be held from 4 to 8 p.m. Friday and continue on Saturday from 8 a.m. to 5 p.m.

Mrs. Edward Keefe, Council president, will conduct business sessions beginning at 10 a.m. Saturday. Hostesses during the convention will be members of the North Dade Deanery. Affiliation members may pre-register for convention by contacting Mrs. Richard J. Keller at 471 W. 36 Place, Hialeah, Fla. 33012.

Also serving as registration chairmen are Mrs. Hugo Loos and Mrs. Daniel Lino. Mrs. Peter Zanetti is decorations chairman; Mrs. Thomas Carter and Mrs. Robert Achhammer, favors; Mrs. Alex Lowy and Mrs. Philip Hughes, arrangements; Mrs. Jack Richardson, Mrs. Dorothy Graham and Mrs. E. Monte Steele, hostesses; Mrs. Samuel Hoyt, Mrs. Gerald Henchy, and Mrs. Willie Williams, pages.

EXHIBIT arrangements are under the direction of Miss Grace Duffy and Mrs. William Douglas. Serving as information chairmen are Mrs. Albert Lupinacci and Mrs. Susan Hentsch. Details of the convention Masses are under the direction of Mrs. Ralph Madonna.

Husbands and families of ACCW members are invited to attend the 6:30 p.m. Saturday dinner and the 1:30 p.m. Sunday luncheon according to Mrs. Keefe, general convention chairman; and Mrs. Joseph V. Niemoeller, North Dade Deanery president and host chairman.



Luau held last Saturday at Immaculata-La Salle High School attracted more than 700 guests.

Shown above are William Wolfarth, Mr. and Mrs. Joseph Barton, Mrs. Ann Krug, and Mrs. Wolfarth. At right Sister Margarita Nebreda, S.S.J. and Sister Ann Marie O'Brien, S.S.J. assisted in serving the delicacies provided.



Around the Archdiocese Broward County

Their annual "Ladies and Pastors" night will be sponsored by the Broward Serra Club at 6:30 p.m., Wednesday, April 19, at the Sheraton Hotel, Fort Lauderdale Beach.

Cakes and other goodies are needed for the Nativity Guild cake sale, which is set for Tuesday, April 18, at the Hollywood Fashion Mall. Call Madlen Kienzle, 989-8093.

The parish Men's Club will sponsor its annual Derby Dance, Saturday, April 22, at the parish hall, beginning at 8:30 p.m. Tickets are available from all members.

A card party, hosted by Court Maria Regina 2022 of the Ft. Lauderdale CDA, is scheduled for Tuesday, April 18, at 7:30 p.m. in the St. Thomas Aquinas Cafetorium, 2801 SW 12 St. For tickets call Mrs. Charles Richardson, 583-0126 or Mrs. Michael Savage, 584-4166.

St. Elizabeth Guild's "Bumble's Ball" is slated for Saturday, April 22, from 9 p.m. to 1 a.m. in the parish hall, Pompano Beach. Warren Johnson's Band will provide the music. Tickets are available by calling Mary Ann Temple, 390-1066, or Dottie Lombardi, 942-0620 or can be obtained at the rectory between 8 a.m. and 4 p.m. during the week.

Dade County

Mrs. Tilli Ricchini will be installed as the new president of the St. Kevin Women's Guild during the Saturday, April 15, meeting at the church, 4120 SW 125 Ave. The installation banquet is set for Monday, April 17, at Gretnor's Restaurant. Other officers to be installed include: Mrs. Charlotte Wheeler, vice president; Mrs. Olga Molinaro, corresponding secretary; and Mrs. Juanita Pedreira, treasurer.

St. John the Apostle Church will have its fourth annual "Super Festival," tonight (Friday) through Sunday, on the church grounds, 451 E. Fourth Ave., Hialeah.

The Memorare Society of Catholic widows and widowers will meet tonight (Friday) at 8 in the coffee shop of St. Dominic parish, 5909 NW Seventh St.

Parishioners of St. Mary Cathedral will hold their annual carnival, Friday through Sunday, April 21-23.

Election of officers will be held during today's (Friday) meeting of the Villa Maria Auxiliary at 11 a.m. in the recreation room of the Villa, 1050 NE 125 St.

An installation luncheon for new officers of St. Rose of Lima Mothers' Club will be held on Saturday, April 22, at noon at the Hurricane Harbor Restaurant.

Holy Family Women's Club will hold their annual installation dinner at the Miami Shores Country Club, at 7 p.m., Tuesday, April 18. For tickets contact Betty Frasca, 945-9726 or Thelma Allen, 947-3204 before Saturday, April 15.

ONE of two awards recently received by Dr. Mae G. Leone, organizer at Our Lady of Florida Retreat House, is presented to her by Father Michael Huesman, C.P.



Dinner slated as a benefit

A spaghetti dinner to benefit Villa Maria Nursing and Rehabilitation Center will be served at the residence for the aged, 1050 NE 125 St., on Sunday, April 23, from 5 p.m. to 7 p.m.

Members of the Villa Maria Volunteers and the staff of the center will be hostesses during the dinner under the chairmanship of Sister Helen Mary, S.B.S., executive director of the Villa Maria Center, administered by the Sisters of Bon Secours.

Reservations are not necessary but parties or

families may make reservations by calling Mrs. Hilda Falvello at 759-4947 or Mrs. Edwina Stewart at 751-6105.

A special price for children 12 years of age and younger will be in effect.

Festival slated by Belen school

Cuban and Spanish delicacies and entertainment will highlight the "Festival of Smiles" which will be sponsored by Belen School on Saturday and Sunday, April 15 and 16, at 824 SW Seventh Ave.

Proceeds will be donated to the scholarship and sports programs of the high school.

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Vatican verdant gardens thrown open to public

By JAMES C. O'NEILL

VATICAN CITY — (NC) — The luxuriant and generally inaccessible gardens of the Vatican have at last been opened to public guided tours.

Once limited to the afternoon walks of Popes, a restricted few of the papal staff and the necessary presence of gardeners, guards and other workmen, the verdant and hilly gardens are now toured regularly four days a week by groups led by trained guides speaking five languages.

The tours, still considered an experimental idea, have been arranged by the Vatican's Office of Tourism and Information, which was established a little over a year ago.

On Mondays and Thursdays at 9:30 a.m., groups are taken on a two-hour tour of the gardens for a fee of about \$1.70 per person. On Tuesdays and Fridays, groups are offered a two-and-a-half-hour tour of both the gardens and St. Peter's Basilica for about \$2.55.

THE GARDENS make up the largest part of the 108-acre Vatican City. Most visitors to Rome in the past have only seen the gardens from windows of the Vatican Museums or from the distant top of St. Peter's dome. A large part of the gardens cover the steep rise of Vatican hill, which few persons looking at St. Peter's realize is behind the church.

When Italy and the Vatican agreed in 1929 on the terms of the establishment of the State of Vatican City, Pope Pius XI specified that he wanted no more territory than would be suitable for the home of an English country gentleman. And in fact that is what the gardens remind one of, both in the variety of the types of gardens to be found behind the city's walls and the personal nooks for rest and repose that dot the area.

There are formal gardens with beautifully set-out borders and designs in flowers, including the coat of arms of Pope Paul VI. A cactus garden is sheltered along the walls of Vatican Radio's tower studios, and small woods of oak and pine hide trickling fountains in cool shadows against the heat of Rome's blistering summer sun.

The Vatican gardens have long been closed to the general public.

SHORTLY AFTER Vatican City was established in 1929, some children of Vatican employes were playing in the gardens when they heard a car coming along the quiet, deserted road. They jumped into nearby bushes but the car stopped. It was Pope Pius XI. The Pope had his driver ask the children what they thought they were doing.

"We're hiding from the Pope," the children replied.

"Why?" they were asked. Because their parents had told them not to play in the gardens when they might disturb the Pope's afternoon visit there, the children replied.

Pius XI told them to obey their parents, but added: "Tell them you do not have to hide from the Pope."

During the reign of Pius XII, the gardens were considered so private a preserve of the Pope that visitors were not allowed even on the top of the dome of St. Peter's during the afternoon hours he used the gardens for private walks. Windows of the papal secretariat of state overlooking the gardens had to be shuttered as well, despite the summer heat, and anyone with business in the gardens at that time was advised to be out of sight.

The story is told that when Pope John XXIII was walking in the gardens one afternoon shortly after being elected Pope, an archbishop accompanying him exclaimed in horror that there were people on St. Peter's dome who could see into the gardens.

Pope John's reply was: "Don't worry. You are a most discreet man of blameless life and I am too old to give scandal."

THE GARDENS have been a favorite diversion for the three popes mentioned.

Pius XI liked the walk in the gardens so much he had a glass walkway installed so that he could walk outdoors even during the rain to say his breviary.

Pope John had a favorite rustic retreat in the gardens at a Marian shrine with nearby wooden benches to sit on. It was there he read many of the preparatory documents for the Second Vatican Council. Pope John also liked the privacy of the garden, away



TOURISTS GATHER around a fountain in the Vatican gardens as they are opened to the general public for the first time in history. In the background are arches of ivy and the dome of St. Peter's Basilica. The delicately manicured 16th-Century formal gardens have long been an off-limits area for the average tourist. Now trained guides will conduct tours of the gardens for groups.

from the formality of the Vatican palace and had an ancient tower there renovated to use as a retreat. The Tower of St. John has been used by Pope Paul personally only once, but he has turned it into a guest house for important Vatican visitors, such as the Ecumenical Orthodox Patriarch Athenagoras I of Constantinople.

Now the gardens are open and visitors can see the grottos, and the fountains in the woods and many monuments linked with various centuries of the Vatican's history.

The tours, which began a few weeks ago, are conducted by trained guides speaking English, French, German, Spanish and Italian.

The guides were given a special course of preparation.

Among the guides are English-speaking Ladies of Bethany, a group of nuns in lay dress who specialize in offering hospitality in Rome to Protestants and other non-Catholic visitors.

The Vatican Tourist Office said that groups of persons wanting to take part in a tour should apply one day ahead of the tour date. Individuals may sign up for a tour at the tourist office, located on the left of St. Peter's Square as one faces the church. The office is open from 8 a.m. to 8 p.m., Monday through Saturday, and on Sunday from 8 a.m. to 2 p.m.

Vatican names spokesman

VATICAN CITY — (NC) — Federico Alessandrini, the Vatican's temporary press spokesman since July 1970, has been named permanently in that post.

At the same time he is giving up the vice editorship of the Vatican daily newspaper L'Osservatore Romano. Succeeding him is Father Virgilio Levi, 44-year-old Italian priest. Father Levi has been administrative chief of the newspaper's editorial staff since 1967.

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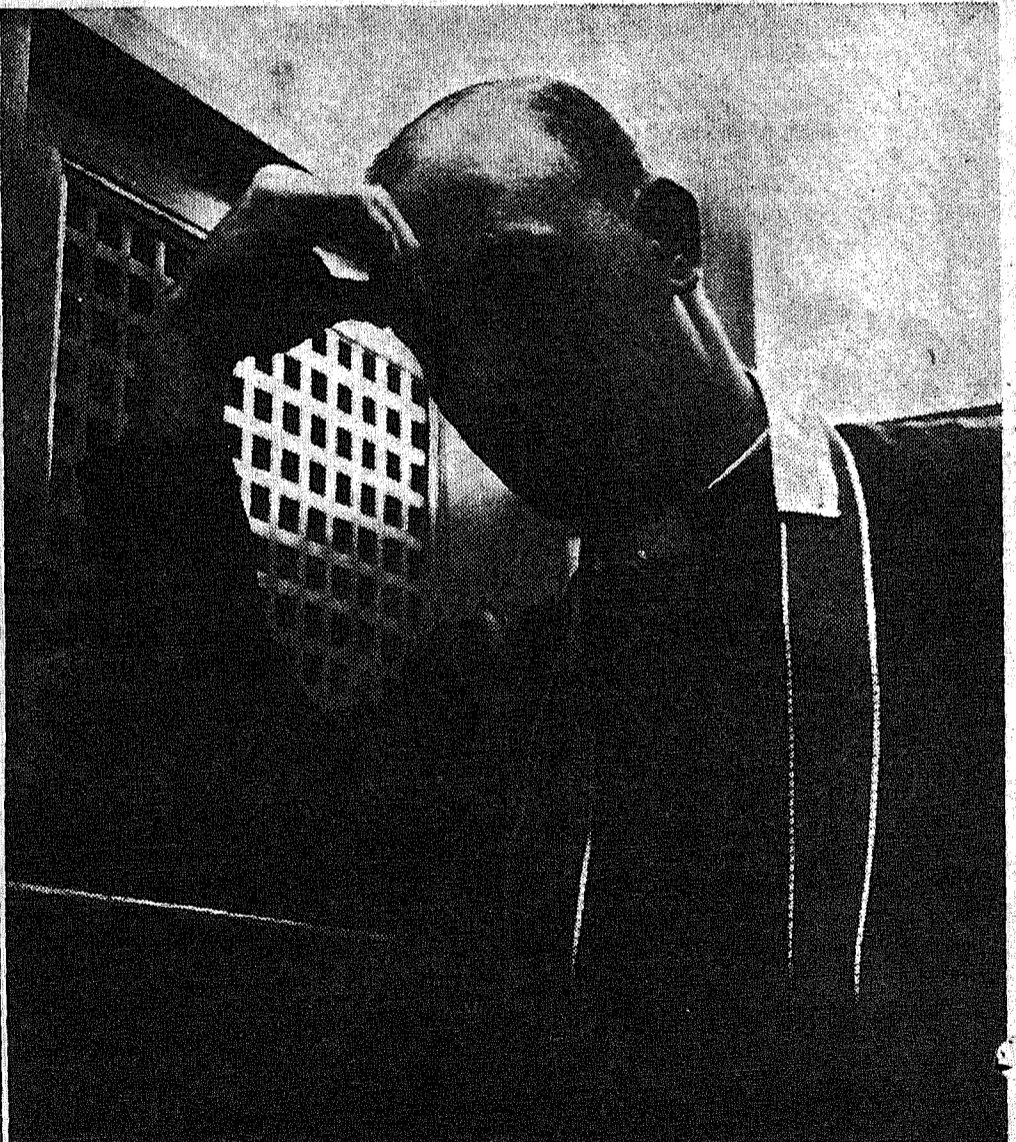
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Movie Reviews

'What's Up, Doc?' —about everything that's funny is up

What's Up, Doc? (Warner Bros.) Reviewers who enjoy such things have already had a field day sorting out the many references in "What's Up, Doc?" to the loony sex-marriage comedies of the Thirties, not to mention such classics as "Casablanca", the "Keystone Cops", "Bugs Bunny" and, believe it or not, yesterday's "Love Story."

Peter Bogdanovich, film critic-turned-director, has indeed spared no old footage in conjuring up the mood and situations of those delightful films that left a befuddled professor Cary Grant at the tender mercies of Katharine Hepburn's shrewd but gentle charms.

NO MATTER that Ryan O'Neal and Barbra Streisand are not made of such stuff, "Doc" zings with a life all its own that manages to transpose enough of yesterday's farce into contemporary terms to please even audiences who do not share Mr. Bogdanovich's film past.

Two plots loosely strung together, one involving a group of four identical valises, the other, Miss Streisand's kooky pursuit of an absent-minded archeologist-musicologist who has come to a San Francisco hotel with his persistent fiancée (Madeline Kahn) to receive a research grant, are not so much the substance of the movie as its occasion to recreate a series of visual and verbal formula gags that exist well enough for their own sake.

THE VALISE BIT works by far the best: the red plaid bags contain, respectively, a set of top secret government documents, the subject of interest to a very suspicious-looking spy (Michael Murphy); a collection of jewelry straight out of Harry Winston's, which the hotel detective (Sorrell Booke) is attempting to purloin; a resonant armful of rocks which are the basis for O'Neal's melodious thesis (i.e., that stones can sing); and Miss Streisand's one change of undergarments — the latter two sets of contents not of much interest to anyone except their original owners.

NEEDLESS to say the valises become hopelessly mixed up so that not even the

audience knows at any one moment what is in whose possession.

"Doc" is not a film that can bear much analysis or plot description. Nonetheless the situations — the best of which are a fire in O'Neal's room that has Miss Streisand hanging from the hotel's window ledge in her bath towel and not much else while a waiter calmly prepares a dinner inside the room, a madcap auto chase through San Francisco that lands everyone in the bay, and an encounter in court with a psychotic judge (Liam Dunn) trying to sort out the guilty from the more guilty — comes across no less effectively for their quite obvious homage to another era's screwball comedies.

While Bogdanovich (who both produced and directed, and was responsible for the original story) draws out one or another scene beyond its comic potential, "What's Up, Doc?" is a funny, stylish movie whose appeal is universal.

For general audiences, particularly, who have had their fill of the socially relevant films of late, this self-professed escapist fantasy will be a sheer joy. And that is just as it should be. (A-1)



THIS IS A getaway car? Ryan O'Neal appraises Barbra Streisand's driving abilities in a madcap chase through San Francisco in Warner Bros.' crazy new comedy, *What's Up, Doc?*

'Clockwork' film is shoddy

A Clockwork Orange (Warner Bros.) The title derives from a Cockney expression meaning, equivalently, a robot, and the

theme of this brilliant but shockingly excessive film by Stanley Kubrick concerns the transformation of a brutal London punk into a harmless "clockwork orange", thanks to a revolutionary new penal rehabilitation process using drugs and a bizarre conditioning process.

Like Kubrick's last two movies, this one is set in the near-future, a nightmare world where the militant forces of the state rule a docile population by day, while packs of roving teenage terrorists take over by night.

Based on a 1962 novel by Anthony Burgess, and preserving much of the brilliant, "Nadsat" slang Burgess invented for narration by his vicious little narrator, the movie is nonetheless almost incredible in its excessive use of dehumanizing sex and violence to make Burgess' not so subtle point about man's divine right to a freedom of choice between good and evil.

The result is a highly stylized tour de force that lacks the necessary redeeming social and moral substance. (C)

Slithery and creepy

Frogs (AIP) Hopping on the ecology bandwagon, this gruesome horror number appears to be herpetology's answer to last year's smash, "Willard."

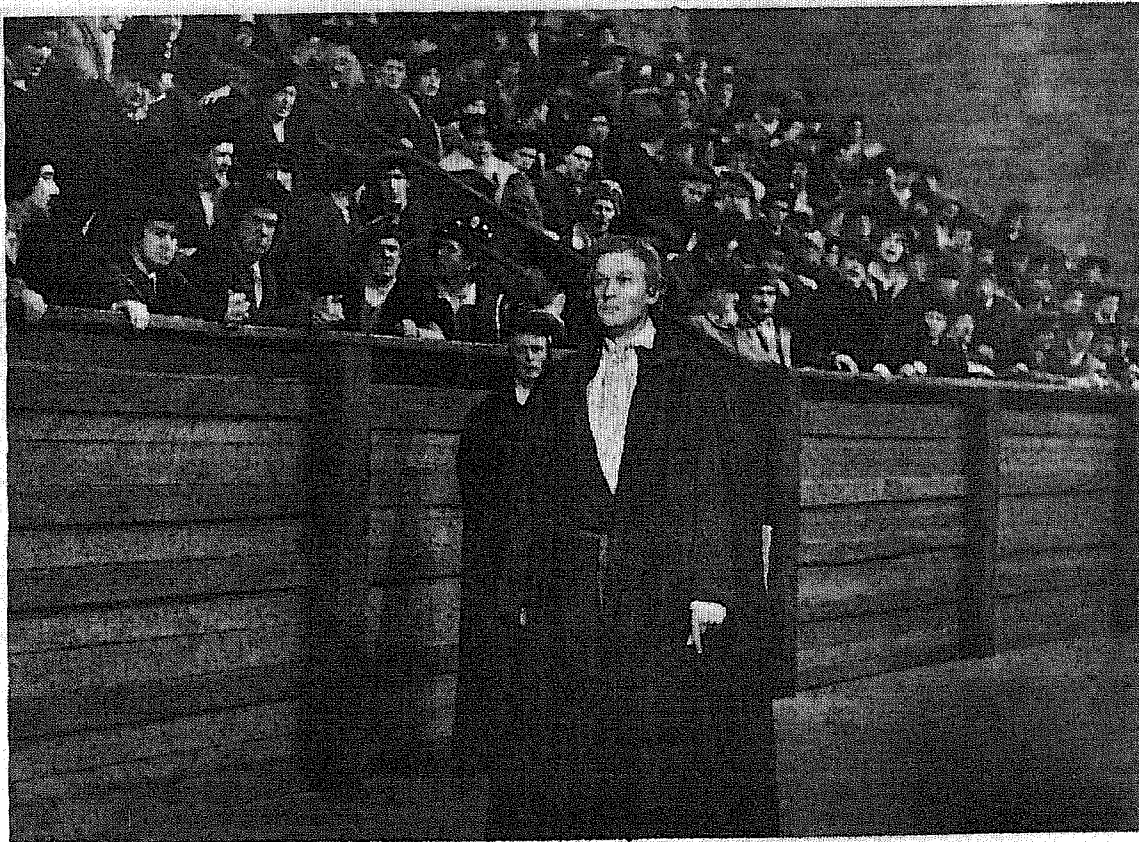
Instead of offering rats preying on humans who have abused them, "Frogs" provides an invading army of slithering snakes, leeches, snapping turtles, alligators and even some presumably mercenary tarantula spiders — all of whom do the deadly bidding of a horde of otherwise harmless looking frogs and toads.

Their chief targets are the assorted inhabitants and guests on a swampy tropical island owned by Southern

gentleman Ray Milland, whose toupee is only slightly more convincing than his performance.

What with its inadequate acting and inept screenplay, "Frogs" might have gotten away with playing it for laughs. Quite the contrary, it plays for gasps in scene upon grisly scene of humans being dispatched by the creepy crawlers.

Everything operates on a fantasy level, however, and adults should be able to cope with that as well as with the film's transparent ecology "message," which implies that the sinister serpents are only seeking their just desserts. (A-III)



The price of fidelity to God, King, and self are portrayed in the superb film about Thomas More, "A Man for All Seasons."

Superb 'Man For All Seasons'

A Man For All Seasons (Columbia) — Historians are bound in a way playwrights and film makers of historical spectacles are not by the objectivity of their research: we go to history books for facts, we go to movies and plays for something less and, at times, for something more.

One reason is simply that artists are not tied to facts the way scientific historians are; an artist is more likely to interpret a man or moment in the light of its relevance for contemporary conflicts and issues.

Robert Bolt's "Thomas More" is less an English Renaissance Man of the middle sixteenth century than he is an existentialist of the twentieth. No Catholic of the sixteenth century would have said, "What matters to me is not whether it's true or not, but that I believe it to be true."

Here the story of a man caught between his duties as England's Chancellor, servant of the King, protector of his family, and the call of his conscience is kept central to every segment of the movie.

At the same time, Zinnemann brings out the nuances of Bolt's play: the water imagery, the uses of natural scenery to parallel the conflicts, the musical and visual transitions which relate actions taking place in different locations, the ironic gargoyles that open and close the film.

Paul Scofield, who played More in the London and Broad-

way productions, recreates the character with a certainty that extends beyond his voice even to such details as the quiver of an eyelid and a stance that is perfectly consonant with the emotion of the moment.

But the ultimate praise must go to Robert Bolt. Excepting the role of the "Common Man" who acted as commentator on the stage, Bolt kept his play largely unchanged for the screen.

At its most profound reaches "A Man For All Seasons" touches upon the very nature of man's humanity, the function of law in society, and the preeminence of the human will and intellect. Bolt's More does indeed serve audiences "wittily, in the tangle of his mind" in such a way that this classical, noble hero entertains as well as instructs us all in the sources of human dignity. (A-I)

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Film fare on TV

SUNDAY, APRIL 16

7:30 p.m. (CBS) — **Tarzan And The Jungle Boy** (1968) — A geologist's son crash-lands in Africa and learns how to survive in the jungle, making friends with a cute little leopard cub in the meantime — a kind of repeat of the Tarzan-Jane-Chimp story. Years later a newspaperwoman invades T's turf to look for the kid and runs into a slew of obstacles, including some unfriendly natives led by Rafer Johnson. Tarzan, naturally, flexes his muscles and clears everything up before you can say Haile Selassie. Mike Henry is the Ape Man. (A-1)

MONDAY, APRIL 17

9 p.m. (ABC) — **The Cavern** (1965) — War adventure film stars John Saxon, Brian Aherne, and Rosanna Schiaffino. Interesting but implausible plot has U.S. soldiers Saxon, Aherne and Miss Schiaffino and some others sharing a cavern to escape a WW II bombing in Italy. The survivors include an escaped GI POW, a German soldier, and an Italian soldier. All realize they must work together in order to survive — but can they trust one another???? (A-II)

9 p.m. (NBC) — **Matchless** (1967) — Steely-eyed Patrick O'Neal is an espionage agent of passing skill and cool in this routine spy melodrama. He gets by with a little help (or hindrance) from Ira Furstenburg, Donald Pleasence, Henry Silva. Viewers should be warned, however, that blatantly suggestive costuming and situations make this questionable film fare. (B)

TUESDAY, APRIL 18

8:30 p.m. (ABC) — **Sweet, Sweet Rachel** — Repeat of a 90-minute television movie, starring Alex Drier, Stephanie Powers, and Pat Hingle. Film tries for suspense and mystery as an ESP expert (Drier) tries to locate a murderous telepathist whose visions tend to lead people — nice people like pretty Miss Powers, for example — to their deaths. Pot luck.

THURSDAY, APRIL 20

9 p.m. (CBS) — **Interlude** (1968) — Adult treatment of an affair between a famous orchestra conductor (Oskar Werner) and a London cub reporter (Barbara Ferris) harks back to the 1939 classic *Intermezzo* but is stylishly underplayed to today's realistic tastes rather than with the displays of emotion that characterized the original. "Interlude" is a superior production excellently directed by Kevin Billington (his first theatrical feature), photographed by Gerry Fisher (Accident) and greatly enhanced by the Royal Philharmonic, which musicwise Werner conducts convincingly in its on-screen moments. Appropriately, there's little humor but considerable light shed on the subject of adultery, with a bittersweet happy ending. The supporting cast, including Virginia Maskell, Donald Sutherland and Nora Swinburne, are impeccable. (A-III)

So...here's what we gain from space

What on earth are we doing in space? The answers are discussed in "Space in the Age of Aquarius," a 60-minute color documentary to be aired on WTVJ, Ch. 4, tonight (Friday) at 8.

Hosted and created by Hugh O'Brian, the special will also star Jonathan Winters and Dr. Wernher Von Braun, space age pioneer.

PURPOSE for the program is to convey to the taxpayer what benefits he is

reaping from the space effort. Included are benefits in education, communication and international peace, provided by the development in satellites and the facilitation of our understanding of the environment and rehabilitation of wastelands by the furthered discoveries in medicine and hidden resources.

"The taxpayer will be shown for the first time what dividends are being returned



"YOUTH WORK in the '70s'" will be discussed on Church and the World Today on WCKT, CH. 7 at 9 a.m. Sunday, April 16 by Michael Burke, Columbus High; Maritza Correda, Southwest High; Bob Preziosi, CYO executive director; Father Jack Wilcosky, and Charly McClelland, CYO president, shown during taping of the show with station technician.

Controversial TV film protested

NEW HAVEN, Conn. — (NC) — Officials of the Knights of Columbus here have sent letters of protest to the Columbia Broadcasting System (CBS) and the Federal Communications Commission (FCC) over "the foolhardy decision of CBS to disseminate over the public airways an X-rated motion picture . . ."

Supreme Knight John W. McDevitt, head of the million-member Catholic fraternal society, said "The Damned," aired Feb. 28 at midnight, abounded "in brutal violence and explicit sex."

A CBS spokesman in New York told NC News that what was shown on television that night was not an X-rated film (no one under 18 admitted), since it had been edited considerably.

"AS A licensed user of the public airwaves, CBS has a high responsibility to serve the public interest,"

McDevitt said in his letter to CBS president Frank Stanton.

"Dressing moral rot in visual glamor scarcely can be characterized as acting for the public weal."

In his letter to Dean Burch, chairman of the Federal Communications Commission, McDevitt said the network's decision to air the film "is a gross violation of public trust and cannot be ignored when renewal of the CBS broadcasting license is considered."

A CBS spokesman said the network originally purchased "the 'R' version (those under 17 must be accompanied by an adult) of the X-rated movie . . ."

When numerous public complaints about the film were made to the network in advance of its showing, the spokesman said, it was further edited.

ASKED whether the final version was suitable for **Appalachia program**

will be examined

NEW YORK — The work of the Commission on Religion in Appalachia (CORA) will be examined in a broadcast on the NBC radio network April 23.

CORA, a cooperative program of Catholic and Protestant churches, has initiated self-help projects, industries and crafts in the economically depressed area.

public viewing, the network spokesman replied: "Absolutely."

"We got complaints from film buffs the next day saying there was nothing left (of the movie)," CBS said. "You can't please anybody in this business."

Although the film was re-released nationally, some local CBS affiliates — such as station WTOP in Washington, D.C., and station WMAR in Baltimore — chose not to show it.

A WTOP spokesman said the station "has a policy of not broadcasting X-rated films."



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The program is the third of six television specials scheduled during 1972 in which Reasoner explores the habits and the habitats of the human animal.

THE SPECIAL will include views of virtually every type of religious structure that can be found, from majestic cathedrals to run-down storefronts.

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

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

SATURDAY, APRIL 15
10:30 a.m. (6) Kid Flix — Flaming Feathers (See rating Tuesday at 7:30 p.m.)
1 p.m. (4 & 11) Children's Film Festival — Ghost Of A Chance
1 p.m. (10) Spanish Main (Unobjectionable for adults and adolescents)
3 p.m. (12) Dakota (Unobjectionable for adults and adolescents)
5:30 p.m. (10 & 12) Two On A Bench (No classification)
9 p.m. (7) The Harness (No classification)
9:30 p.m. (6) The Egyptian (See rating Tuesday at 7:30 p.m.)
11:30 p.m. (11) Bottom Of The Bottle (No classification)

SUNDAY, APRIL 16
2 p.m. (6) Strategic Air Command (Family)
2:30 p.m. (7) It Happened One Summer (No classification)
4:30 p.m. (6) The Greatest Show On Earth (Objectionable in part for all)
OBJECTION: Especially because of the youth appeal of this film the following objections should be carefully noted: "Despite certain mitigating considerations an emotional impact of this film tends to condone, and arguments are presented, to justify the sinful act of mercy-killing. It also contains suggestive costuming and dialogue."

7 p.m. (6) Strategic Air Command (See rating at 2 p.m.)
7:30 p.m. (4 & 11) Tarzan And The Jungle Boy (No classification)
9 p.m. (10 & 12) Big Mouth (Family)
11:30 p.m. (5) Sherlock Holmes In Washington (Family)
11:30 p.m. (11) Gorilla At Large (Objectionable in part for all)
OBJECTION: Suggestive situations.

MONDAY, APRIL 17
1:40 p.m. (6) The Extra Day (No classification)
4 p.m. (5) Las Vegas Shakedown (Objectionable in part for all)
4 p.m. (10) Confessions Of A Nazi Spy (Family)
7:30 p.m. (6) Becket (Unobjectionable for adults and adolescents)
9 p.m. (5) Matchless (Objectionable in part for all)
OBJECTION: Suggestive situations in costuming and situations

9 p.m. (7) Lisa (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) The Cavern (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) Paris Does Strange Things (Objectionable in part for all)
OBJECTION: Suggestive costuming and situations; tends to condone immoral actions

11:30 p.m. (10) East Of The River (No classification)

TUESDAY, APRIL 18
1:40 p.m. (6) The Extra Day (No classification)
4 p.m. (5) The Big Tip Off (Unobjectionable for adults and adolescents)
4 p.m. (10) Raw Wind In Eden (Unobjectionable for adults)
7:30 p.m. (6) The Tall Men (Objectionable in part for all)
OBJECTION: Suggestive situations and costuming; tends to condone immoral actions

8 p.m. (4) The Sins Of Rachel Cade (No classification)
8:30 p.m. (10 & 12) The Birdmen (No classification)
11:30 p.m. (4 & 11) Love Is Better Than Ever (Unobjectionable for adults and adolescents)

from his dollar investment," O'Brian explained. As a humorous counterpoint to O'Brian's revelations is a series of vignette performances by Jonathan Winters as mankind's typical Doubting Thomas. King Ferdinand of Spain thought Columbus was going on a wild goose chase; President Martin Van Buren scoffed at trains; Daniel Webster objected to the exploration of the American West.



RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.

THE TV MASS — (Spanish) Ch. 23 WLTV Celebrant Father Carlos Garcia

Sunday
7 a.m.

THE CHRISTOPHERS — Ch. 11 WINK 9 a.m.

CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Youth Work in the 70s" will be discussed by Bob Preziosi, CYO executive director, Father Jack Wilcosky, Charly McClelland, Michael Burke and Maritza Correda.

10:30 a.m.

THE TV MASS — Ch. 10 WPLG — Celebrant Father John Vereb

11:30 p.m. (10) Flamingo Road (Objectionable in part for all)
OBJECTION: Low moral tone

WEDNESDAY, APRIL 19
1:40 p.m. (6) The Extra Day (No classification)
4 p.m. (5) Sword Of Venus (Unobjectionable for adults and adolescents)
4 p.m. (10) The Happy Time (Unobjectionable for adults and adolescents)
6:30 p.m. (10) Night Staves (No classification)
11:30 p.m. (4 & 11) Grounds For Marriage (Objectionable in part for all)
OBJECTION: Reflects the acceptability of divorce

11:30 p.m. (10) Humoresque (Objectionable in part for all)
OBJECTION: Suicide in plot solution

THURSDAY, APRIL 20
1:40 p.m. (6) The Extra Day (No classification)
4 p.m. (5) The Five Pennies, Part I (Family)
4 p.m. (10) Josephine And Men (No classification)

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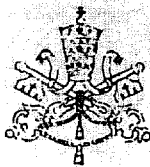
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Pope
Paul
VI.

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

Take care to think well, for it is the basis of morality

Inner penitence is indispensable even for those of us who believe, because it calls for correcting our own logical and moral thinking in keeping with that truth which directs our lives to order, good, love and God. We must ask ourselves with courageous sincerity, what must we correct in our secret, intimate and personal life? All our dignity consists in thought . . . let us take care, therefore, to think well: this is the principle of morality. To think well would be the best conversion, the best penitence. To change one's erroneous and faulty mentality calls for humility and courage. For those who are usually dominated by passionate instincts or by illicit interests, to change course in the direction of righteousness, virtue, religious spirit, is a very difficult and meritorious operation, an overwhelming attempt at renewal. To forgive an offense, for example, to overcome a capricious dislike, etc., can be an exercise of penitence along the right line of Christian love. To change, to demolish, to renew . . . is it not in the nature of our revolutionary times? It all depends on what, how and why things must be changed. In this respect, let us be guided by St. Paul, who told us that we must be renewed in the spirit of our minds.

Speaking to a general audience, March 1, 1972

* * *

Sin is a word that is avoided these days. Perhaps the mentality of our times hates not only to see sin for what it is but even to speak about it. The word seems to have gone out of style. The notion of sin involves two realities with which modern man does not wish to concern himself. The first is a transcendent reality which is dependent upon God, the creator, whose creatures we are. We owe God everything, our being, freedom, conscience, obedience, dignity and welfare. The second is subjective reality which is connected with our person and the inalienable relationship of our actions with God who examines our free choice. Since sin is not only our own personal weakness but an interpersonal offense, it violates the laws of society and imperils our union with the one supreme source of life which is God. Sin brings with it a curse which would have condemned us forever if God had not Himself acted to help us through redemption. Let us, then, restore the proper awareness of sin within ourselves. Let the awareness of good grow in opposition to the awareness of evil. This will result in a growth of our sense of responsibility and our need of Christ.

Speaking to a general audience, March 8, 1972

* * *

The people of the world are aroused again, confronting each other, becoming agitated and irritated in their international relations. They are restless and dissatisfied in their own internal organization, too. Their lack of progress upsets them and sows seeds of dissension among them. What do they want? What are they aiming at? Which way is the world going? This question bothers our conscience and creates fear and doubt. The seriousness of existing problems leaves us largely disappointed with the past and offers little reassurance for the future. Over and above present world tensions, there is yet another urgent matter which the Church has tried to impress on concerned people. It is that the prompting of Christ alone solves and settles human events and controversies. The Church says to man: Are you hungry? Christ is the bread of life. Are you thirsty? Christ is the spring of living water. Do you need to see and understand? Christ is the light of the world. Do you seek justice and liberty? Christ loosens the shackles that make man a slave of the idolatry of riches and pride. Do you need love? Christ is the supreme giver and stimulator of charity for men. Do you need life? Christ is the source of eternal life.

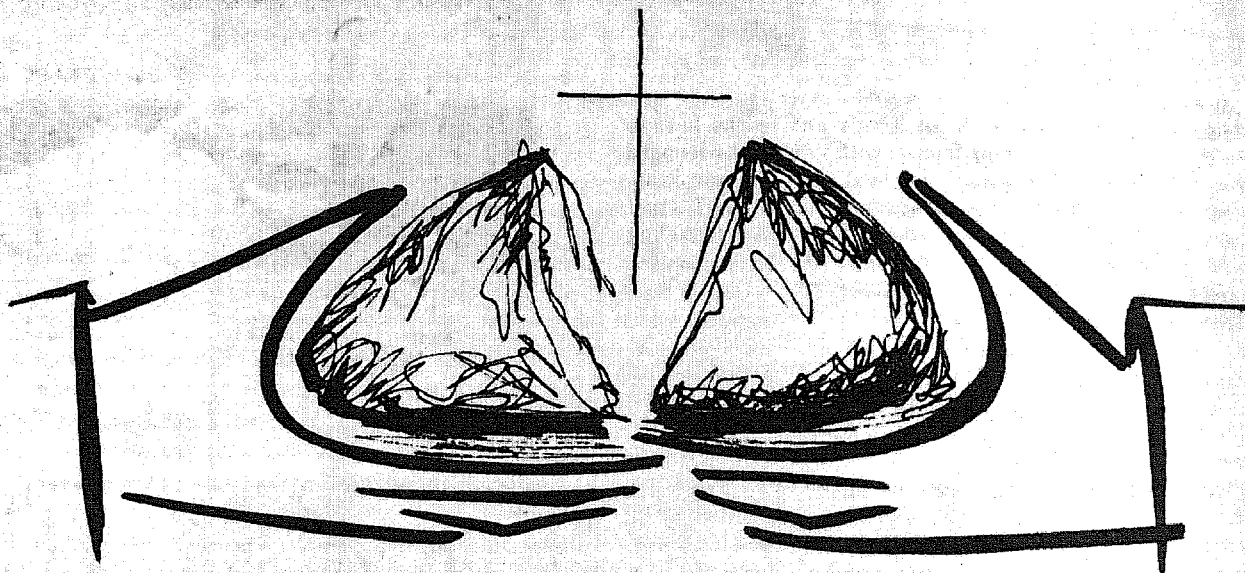
An address delivered prior to Angelus, March 5, 1972

* * *

The teachings of Jesus are one of the main sources of western culture. Many of our greatest thinkers and artists drew their principal inspiration from that teaching. Christianity, far from destroying previous attainments of civilization, has brought about an honest appreciation of many values inherent in it. Christianity is a universal religion and is not hampered by the limits of any particular culture. Experience tells us that the light of the Gospel enhances the treasures of truth and right, which are so carefully and lovingly preserved in the heritage of a nation and brings a people's ancient wisdom into sharper focus, giving it fresh vigor.

Speaking to University of Tokyo students, March 13, 1972.

You and Your Faith



From Sunday's Gospel

Two of them that same day were making their way to a village named Emmaus, seven miles distant from Jerusalem, discussing as they went all that had happened. In the course of their lively exchange, Jesus approached and began to walk along with them. However they were restrained from recognizing Him. . . . Beginning then with Moses and all the prophets, He interpreted for them every passage of Scripture which referred to Him. By now they were near the village to which they were going, and He

acted as if He were going farther. But they pressed Him: "Stay with us. It is nearly evening—the day is practically over." So He went in to stay with them.

When He had seated Himself with them to eat, He took bread, pronounced the blessing, then broke the bread and began to distribute it to them. With that their eyes were opened and they recognized Him; whereupon He vanished from their sight.

Luke 24: 13-31

'Resurrection not imaginary'

VATICAN CITY — (NC) — Christ's Resurrection was not "the ecstatic, visionary imagination of some inconsolable women," Pope Paul VI told a general audience April 5. "He really arose in His very own humanity," the Pope added.

"But if He was really alive in flesh and bone, how does it happen in the scriptural accounts of the risen Jesus that He appears and disappears?" the Pope asked. "How does He enter through closed doors, and why do the disciples alone enjoy such sights?"

"The drama becomes a mystery. But note two things:

"First, Jesus arose with the same body He had taken from the Virgin Mary, but in a new condition, vivified by a new and immortal animation which imparts to Christ's physical flesh the laws and the energies of the spirit. This marvel does not nullify the reality, but rather constitutes the new reality.

Second, this new reality, which is documented in the unimpeachable proofs of the Gospel and then of the Church living through such testimony, is so far above our ability to understand and even to imagine that only through faith can our spirit grasp it."

Joy of Easter

VATICAN CITY — (NC) — The joy of Easter fills Christians with an optimism to combat the evils in the world, Pope Paul VI told a sun-splashed crowd gathered in St. Peter's Square for his noontime blessing Sunday, April 9.

The Pope listed the "fury of arms," delinquency, conflicting ideologies and "intolerance even within the bosom of the Church" as current evils.

Commenting on what Easter should mean for Christians, the Pope said:

"So many sad things are happening around us. There is still the fury of arms, an organized and overpowering delinquency on all sides. Ideologies of every stripe vie with each other to capture public opinion.

"Some claim that not only the energies but also the principles and possibilities of good are failing. Indeed, in the very midst of the Catholic people some profess an habitual pessimism, while others stir up an intolerance even within the bosom of the Church."

Stating that pessimism and intolerance have no place in the lives of Christians regenerated by Easter, the Pope concluded his brief speech by asking that "each of us do all the good we can in concord and peace. Let us intensify our good works! Let us always live happily in Easter joy!"

Democracy difficult

VATICAN CITY — (NC) — Democracy is difficult, Pope Paul reminded representatives of Europe's Christian Democrat parties.

"It's a question principally of giving the right place to liberty, to personal initiative, to the rights of persons and families and intermediary bodies, without ever failing to harmonize them with their duties, with the demands of the common good, of order and of solidarity," he said in a brief address to the Political Bureau of the European Union of Christian Democrats, which has been meeting in Rome.

"In sum, a sense of responsibility must be created at every level. Democracy is difficult!"

The Pope emphasized that neither the Catholic Church nor its visible head is "tied to any political system, nor to any political party." He also underlined the mutual independence and autonomy of the church community and the political community.

Italian Interior Minister Mariano Rumor, president of the European Union of Christian Democrats, led the delegation before the Pope. Italy is the only major European country still governed by a coalition with a Christian Democrat majority.

Visited by sick

VATICAN CITY — (NC) — Sickness and the suffering that goes with it, Pope Paul told a pilgrimage of invalids, can

help build a more brotherly society with God's aid.

Speaking to 400 members of the Catholic Fraternity of the Sick and the Handicapped, from a dozen countries of Europe, Africa and South America, he said:

"With the talents God has given you and which He has returned to reveal to you and to make fruitful in you, you can contribute to the building of a more beautiful future, a world richer in vitality, a more brotherly society.

"But this project is beyond the strength of man if he depends on himself.

"Christ has ransomed this world of pride, selfishness and death at the price of His human labor and suffering and passion, or more exactly at the price of the love with which He took on these things. With Him, you are closely associated in this work of uplift, of health, of giving birth laboriously to a new world."

The ill and handicapped had been holding their second international congress in Rome on the theme "How Integrate the Invalid into the Actual World."

Aids Bibles-for-Cuba

SANTIAGO, Chile — (NC) — Cardinal Raul Silva of Santiago said he expects to ship soon 10,000 copies of the Bible to Cuba, thanks in part to a contribution from Pope Paul VI.

The shipment, which has prior approval of Marxist authorities in Cuba, was offered during the Chilean visit last fall of Premier Fidel Castro.

When acute paper shortages here prevented the printing of such large edition, the Chilean Bishops Conference sought to buy the Bibles in Spain, but some \$15,000 was needed.

Castro asked about the delay in delivering the Bibles during a meeting in February with 12 priests and seminarians visiting from Chile. They belong to the organization Christians for Socialism.

Cardinal Silva said that on a recent trip to Europe he sought financial aid for the Bible shipment among friends there. One unnamed source gave \$10,000, he said, after the German Catholic aid organization Adveniat turned down a request for funds.

"If the Cuban bishops want Bibles, let them ask directly. If the Chilean bishops want to send this gift, let them foot their bill," the prelate said was the comment of a German source.

Cardinal Silva added that he brought up the subject of the Bible shipment to Cuba during a private audience with Pope Paul.

"He immediately showed a keen interest and wanted the project to succeed. He picked up the phone and called Archbishop Giovanni Benelli, asking him to find \$5,000. I was really moved and grateful.

"When I went to see Archbishop Benelli (Vatican under-secretary of State), he was waiting for me with 50 bills of \$100 each."

Last January the Chilean Bishops' Conference secretary, Bishop Carlos Oviedo Cavada of Concepcion, said the shipment "is a firm offer, and in conversations with Castro it was even mentioned that we could use Cuban ships." Months earlier the bishops wanted to send Bibles to Cuba but dropped the attempt when approval came from Havana for 200 copies only.

During the November visit, Cardinal Silva gave Castro a bound copy of the Bible, which the premier called "a precious gift." He later elaborated by saying that he had been familiar with the Bible from his earlier schooling, having attended two Catholic schools. He spoke of similarities between the Christian and Marxist doctrines about social justice.

While the Bishops' Conference spokesman indicated the shipment could be made in April, sources close to Cardinal Silva simply said "we hope to send the 10,000 Bibles soon."

Observers say allowing a mass distribution of Bibles by the bishops in Cuba, could be a turning point in the policies toward religion on the part of the Marxist government.

In 1969 the Protestant Biblical Society was able to send a number of copies from Canada, which were allotted among various denominations at the rate of one for every 10 members.

Chavez union's Florida victory refutes critic

By MSGR. GEORGE G. HIGGINS

Father Daniel Lyons, S.J., formerly of "Twin Circle" and now a regular columnist for the "National Catholic Register," has a thing on Cesar Chavez and the United Farm Workers Organizing Committee which, by the way, will soon be changing its name to take account of its new status as a full-fledged affiliate of the national AFL-CIO.

Father Lyons has probably attacked Chavez and UFWOC in print more often than any other writer in the United States, with the possible exception of his confrere, Father Cletus Healy, S.J.

That's a dubious distinction, to be sure, but it would appear that Father Lyons is rather proud of it and that he fully intends to keep up his running attack on the union until the cows come home, presumably with the utterly vain hope of eventually driving it out of business.

BE THAT as it may, Father Lyons' latest attack on Cesar Chavez and UFWOC ("How Chavez Runs His 'Union,'" "National Catholic Register," 1/11/72) is simply a monotonous paraphrase of a number of his previous columns. Needless to say, it's petulantly anti-Chavez and anti-UFWOC from beginning to end but, for present purposes, there is no point, I suppose, in arguing with Father Lyons on that particular score. His mind is made up, and presumably nobody is going to change it.

Father Lyons' personal opinion about Chavez and UFWOC is one thing, however, but his misstatements of fact about the union are something else again, and they simply have to be challenged in the name of honest journalism.

He says, for example, that Chavez "does not believe in elections to see whether workers want to join the union. He does not believe in them because he has lost such elections the few times he has been forced to hold them."

THE FACT is that as recently as March 21 the Bishops Committee on Farm Labor, at the joint invitation of the union and J. P. Hood Sons, Inc., supervised an election covering some 300 citrus workers employed by Hood in the State of Florida. The union won the election and thus became the exclusive bargaining agent for all of Hood's field workers.

This is not the first election that UFWOC has won, and it will not be the last. I might add that the main reason the union has balked at elections in certain cases in the

past was the fear that, under the circumstances prevailing in those particular cases, the growers (many of whom had been offered elections when the union first began to organize but had spurned the offer) would use undue pressure to persuade the workers to vote against the union.

In a number of other cases, including some in which the Bishops Committee was involved as a mediator, the growers were not at all interested in having an election but were perfectly willing to settle for a card check — which, by the way, is a standard procedure in many other industries.

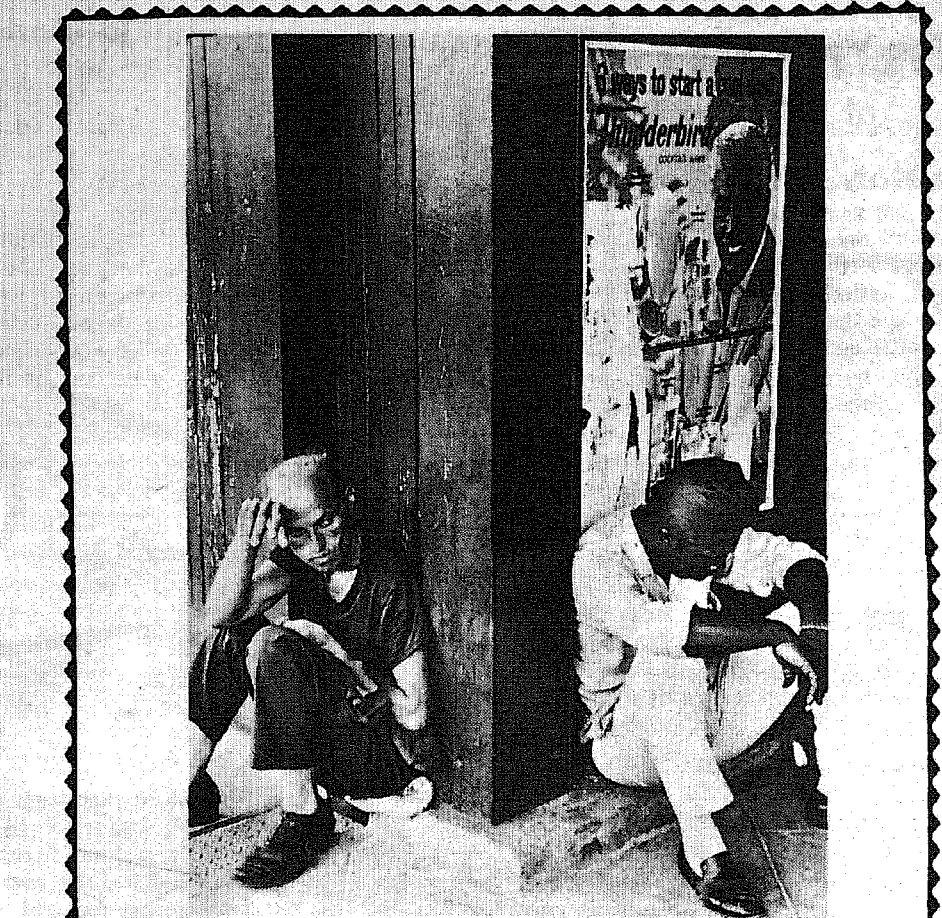
FINALLY it should be noted that a number of growers, in an effort to avoid dealing with UFWOC, secretly negotiated contracts with another union and did so without an election. I have no possible way of knowing why Father Lyons consistently fails to make mention of this fact in his anti-UFWOC columns. Your guess on this score is as good as my own.

Father Lyons also says in his Jan. 11 column in the "Register" that Chavez "only effective weapon, the secondary boycott, is illegal for any union . . ." He simply has to know that this is a demonstrably false statement. The secondary boycott is not illegal for unions which are not covered under the terms of the National Labor Relations Act. And the National Labor Relations Board itself has consistently ruled that UFWOC is not covered under the Act and is therefore not entitled to the protections of the Act.

The new General Counsel of NLRB, Peter Nash, recently reversed this position. Claiming that the union is in fact covered by the restrictive provisions of the Act, he petitioned a federal court to enjoin the union from engaging in a secondary boycott against certain lettuce growers in California. The court is expected to rule on this matter early in April.

MEANWHILE the Social Development Department of the U.S. Catholic Conference has written to President Nixon protesting against "the wholly unfair action" of the Board's General Counsel. "In view of the fact," our letter to the President pointed out, "that the protections and the benefits of the NLRA have not been extended to agricultural workers, this action (by the General Counsel) clearly lacks the even-handed approach one has a right to expect from the agencies of our federal government."

Lastly, Father Lyons says that Chavez does not want his workers to enjoy the same



A NEW GOVERNMENT report has labeled alcoholism as the nation's greatest drug problem, afflicting some 9.6 million Americans and draining the economy of \$15 billion a year. Dr. Morris Chafetz, director of the National Institute on Alcohol Abuse and Alcoholism which prepared the report, said the alcohol-abuse problem dwarfs that of heroin or any other drug but "American society and most of the health professions consciously push alcohol problems under the rug." The public, Dr. Chafetz added, has been preoccupied with the Skid Row alcoholics — such as illustrated here — but they make up no more than 3 to 5 per cent of the total problem. The report stressed that we focus our attention on that part of the alcoholic population which "touches every socio-economic and cultural level in the U.S."

protection and benefits that the law (NLRA) provides for non-agricultural workers. The reason for this, he argues, is that "Chavez does not want any laws restricting the arbitrary and high-handed manner in which he runs his union."

That's a loaded statement. Steven V. Roberts, West Coast reporter for the "New York Times," stated UFWOC's position with much greater accuracy in a recent round-up

article on the farm labor problem in California.

"Historically," Roberts pointed out, "farmers have opposed placing workers under Federal legislation, but when the grape boycott proved so successful, they changed their position. In its early years, the union wanted legal protection. Now it feels that any legislation would be so restrictive that it could not organize effectively, and it would do better outside the law."

The horror of treating the unborn as criminals

By FATHER JOHN B. SHEERIN

A tiny infant, weighing only one pound and nine ounces, was born at Good Samaritan Hospital in Rockland County, New York, on Dec. 30.

The undersized baby was rushed by helicopter and ambulance to New York Hospital in New York City. A team of four persons from the upstate hospital rode in the helicopter.

Arrived at New York City, they handed the infant over to doctors in a special care unit who set to work with all their skills to save the life of the child.

Ironically, other doctors in New York City hospitals were performing abortions at the same moment.

I have been reading articles by sociologists claiming that every child born at the present time constitutes a threat to the welfare of the world due to the overpopulation problem. I don't doubt that there is an overpopulation problem but it seems to be absurd to attempt to solve the problem by picturing infants as a challenge and a menace.

THE OBVIOUS reaction to such overpopulation articles is for the uninformed reader to say that unborn infants should be put to death, at least in the early stages of the life of the fetus.

We are beginning to have second thoughts about capital punishment even for murderers and other perpetrators of major crimes. Yet the impression is that we should put to death infants in the womb. They are said to be threatening the welfare of the human community, hence they are guilty of some sort of anti-social act.

The tiny baby from Rockland County was born 15 weeks prematurely. It is hard to picture her as a criminal, an aggressor against humanity.

Yet there is this notion of infantile threat in much overpopulation literature. The unborn child is viewed as if guilty — and this suspicion runs through the legal support of relaxed abortion laws. To support abortion on the ground that a mother has legal freedom to determine what to do with her body has at least the appearance of rationality but to support abortion on the ground that the unborn child should be considered as if guilty of some crime is preposterous.

WE AMERICANS have a peculiar conscience on "collective guilt." A high national birth rate is said to be evil because all these unborn babies are to be viewed as "collectively guilty" of a crime against humanity. This is never said explicitly but that is the message conveyed.

In wartime we follow the same course. We did not explicitly say that all the German people or all the Japanese were guilty of war crimes but we treated them as if they were guilty.

We said that we are very humane and civilized people and

that we observe the age-old laws of war forbidding the killing of innocent non-combatants. But we acted as if the German and Japanese civilians were guilty. We devastated Dresden and Hamburg, killing hundreds of thousands of innocent civilians.

Many of these had actively opposed Hitler: many were infants, invalids, men and women feeble with age, persons who could not be considered part of the war effort by any stretch of the imagination.

We killed 80,000 in Hiroshima as if they were guilty of war crimes. We professed to honor international treaties we had signed, promising not to put to death any innocent civilians during the course of a war.

Marriage enrichment series set

FORT LAUDERDALE — A marriage enrichment program for married couples and those planning marriage begins at 8 p.m., Wednesday, April 19, at St. Helen parish hall, 3023 NW 23 Way.

Topics included in the program, which will continue on April 26, May 3 and 10, are Learning Communications, Sexuality in Marriage, Home Management, and Christian Marriage.

DIRECTING the program will be Father John Vaughan, Coordinator of Religious Education in Broward County and assistant pastor, St. Rose of Lima parish, Miami Shores; Allyn D. Gibson, ACSW, assistant professor of Social Work, Barry College, and adjunct assistant professor of Social Welfare, Florida-Atlantic University, Boca Raton.



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Vicar for Religious
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Ulster 'Vanguard' group blocks road to peace

By ERNEST A. OSTRO
BELFAST — (NC) —
Three hundred fifty years ago, the British sent a few thousand poor Scots and Englishmen to northeastern Ireland and settled them there to help rule the unruly Irish Catholic natives.

These days, the progeny of those 17th-century settlers are the unruly ones, threatening to thwart British designs with the threat of violence to maintain their forebears' ties to the British Crown.

EVER SINCE 1912, when Sir Edward Carson, then leader of Ulster's one million Protestants, swore to "break every law that is possible" to keep all Ireland from being run from Dublin, successive British governments have capitulated to periodic threats of violence by these so-called Orangemen. Their very color, orange, is taken from the banners of Protestant King William of Orange, who defeated Catholic King James in Ireland at the Battle of the Boyne nearly 300 years ago.

Sir Edward and his followers had their way after World War I. Instead of granting full home rule to the Irish as intended, the British government chopped off six counties in the north — gerrymandered so as to insure a permanent Protestant majority — called it Northern Ireland (or Ulster), and retained it in the United Kingdom with a puppet parliament of its own at Stormont Castle outside Belfast.

FOR 52 YEARS, only one part — the Unionists — ran the Stormont government, giving the half-million Catholic minority no meaningful share in running Ulster and blatantly discriminating against them in jobs, housing, and voting and other forms of participation in the society.

In the late 1960's, however, Catholics started to rebel. They began their protests with peaceful marches and demonstrations. These were countered with violence by Protestant militants, with the police usually either standing aside or joining in the clobbering of Catholic demonstrators, marchers and bystanders.

The British army was called in to halt the carnage in August 1969. But according to the constitution, the Stormont government was responsible for internal security in Ulster — and the British army, in Catholics' eyes, soon became just another repressive arm of the hated Ulster government. Their view was confirmed when Stormont produced internment of suspected terrorists without trial or appeal last August.

THIS PAST March British Prime Minister Edward Heath's government suspended the Stormont government — permanently, most observers feel — over the agonized objections of Ulster's former prime minister, Brian Faulkner, and to the outraged howls of Protestant militants.

Over the past several months, the Protestant militants have grouped themselves under the umbrella of a movement called the Ulster Vanguard.

"We have had the Ulster Munich," Vanguard leader William Craig told a mammoth rally in Belfast in March. "Now let us stand and fight for total victory."

Craig, a former Stormont home affairs minister fired in 1968 for refusing civil rights to Catholics, stood in a Land

Rover in Ormeau in reviewing thousands of the Vanguard's men and boys drawn up like some sort of be-draggled Hitler Youth along a track festooned with flags of Ulster's Cross of St. George and the British Union Jack.

"WE HAVE an organization that covers every part of this land," Craig said. "It must be used to build up dossiers on men and women who are the enemies of this

country because one day, ladies and gentlemen, if the politicians fail, it would be our job to liquidate the enemy."

To demonstrate the Vanguard's muscle, Craig called a series of strikes in March, including a two-day general walkout that seriously curtailed — but did not halt — public services throughout Ulster.

In the Vanguard's ram-

shackle headquarters on Revenshill Road in one of Belfast's Protestant neighborhoods, Craig explained that although this organization is not committed to violence, "we reserve the right to defend this land by force if necessary," and even by making "the supreme sacrifice."

Craig bills his Vanguard as a union of all groupings in Ulster who are determined to

resist the reunification of all Ireland and who are equally determined to keep Ulster a part of Britain. But Craig also said that "Ulster is prepared to go it alone if necessary."

THE SINGLE largest component of the Vanguard is the Loyalist Association of Workers, which includes about 50,000 men, largely in Belfast. Its leader is William Hull, a shop steward in a shipyard.

Hull admitted that there is intensive training "of a military sort" in the Vanguard. "They are trained in all sorts of tactics they may need to defend the country," he added.

Hull sees the Irish Republic Army (IRA) and its supporters as the enemy.

The Vanguard is determined to continue the Orangemen's traditional struggle
(continued on page 26)

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Source of Christian spirituality

By **SISTER MARIA HARRIS, C.S.J.**

God our Father is a God of paradox. For example, one of the greatest paradoxes of Christian spirituality is that the God we call Father is also Mother.

In Christian tradition, God the Father does not just generate, He also brings forth; He not only initiates life, He also sustains it; He not only provides food, He Himself is food.

In addition, qualities often closely associated with fatherhood, such as parental authority, justice, and power, are complemented in Him by a dependence on the free love of His sons and daughters, by mercy, and by tenderness.

This provides a clue for us to what it

means to be "in God's image." For to be in God's image, whether we are men or women, is to be called to the fullness of the humanity He gave us, creating in ourselves a synthesis of what are mistakenly referred to as exclusively 'masculine' or exclusively 'feminine' qualities.

EACH HUMAN BEING at times is called to reflect strength, at others weakness, at times aggression, at times surrender. All of us are called to be mature, cognitive, thinking beings, but we must also develop childlikeness, feeling and affectivity.

In Christian spirituality, this paradoxical element in existence is found most often in the life of prayer. There we find that God is

at the same time the source of all security and the absence of all security. He is strength, rock and steadfastness at the same time that He is the one who says, "Come, leave your people and your father's house and enter a land I shall show you."

We may be warned by the words of Martin Buber, "Woe to that man so possessed that he thinks he possesses God." Yet we find it even more frightening to be so possessed we think if possible to dispense with Him. "You are my stronghold, my refuge, my fortress, my security," we read in the psalms. He is the one place we can rest.

Yet in another sense, it is face-to-face with God in prayer that we learn to surrender even our security. In prayer we learn to become empty. In prayer we learn that before God we must give up every one of our idols — even the idol of security. This is what is behind the somewhat shattering suspicion we have that the security of the Christian is to be without security and the future of the Christian is to create the future.

SIMILARLY, although we cannot even begin to pray until God first approaches us, prayer is at its best an exploration into God, a going forth on our part into the unknown. The entire Judaeo-Christian tradition is a reminder to us that we can only love God because He has first loved us; that it is He who sought out Abraham and Moses and the prophets — sometimes against their will, as in the cases of Jeremiah, and Jonah and even Saint Paul.

Prayer is not first our activity; it is God who makes the first move, who comes to us when we give even the most halting signals such as "I love you. I'm sorry," or "I love you. Thank you." It is God who came to us in time, who broke into human history where we were; who approached and still ap-

proaches us in all the modes of being to men — poetry and song and sorrow and beauty and other people.

Yet, prayer is at the same time a movement on our part, a journey, an exploration into God. God is where man's going. As Christopher Fry reminds us in "A Sleep of Prisoners"

The human heart can go to the lengths of God.

Dark and cold we may, but this is no winter now. The frozen misery

Of centuries breaks, cracks, begins to move;

The thunder is the thunder of the flocks.

The thaw, the flood, the upstart Spring.

Thank God our time is now when wrong

Comes up to face us everywhere.

Never to leave us till we take

The longest stride of soul men ever took.

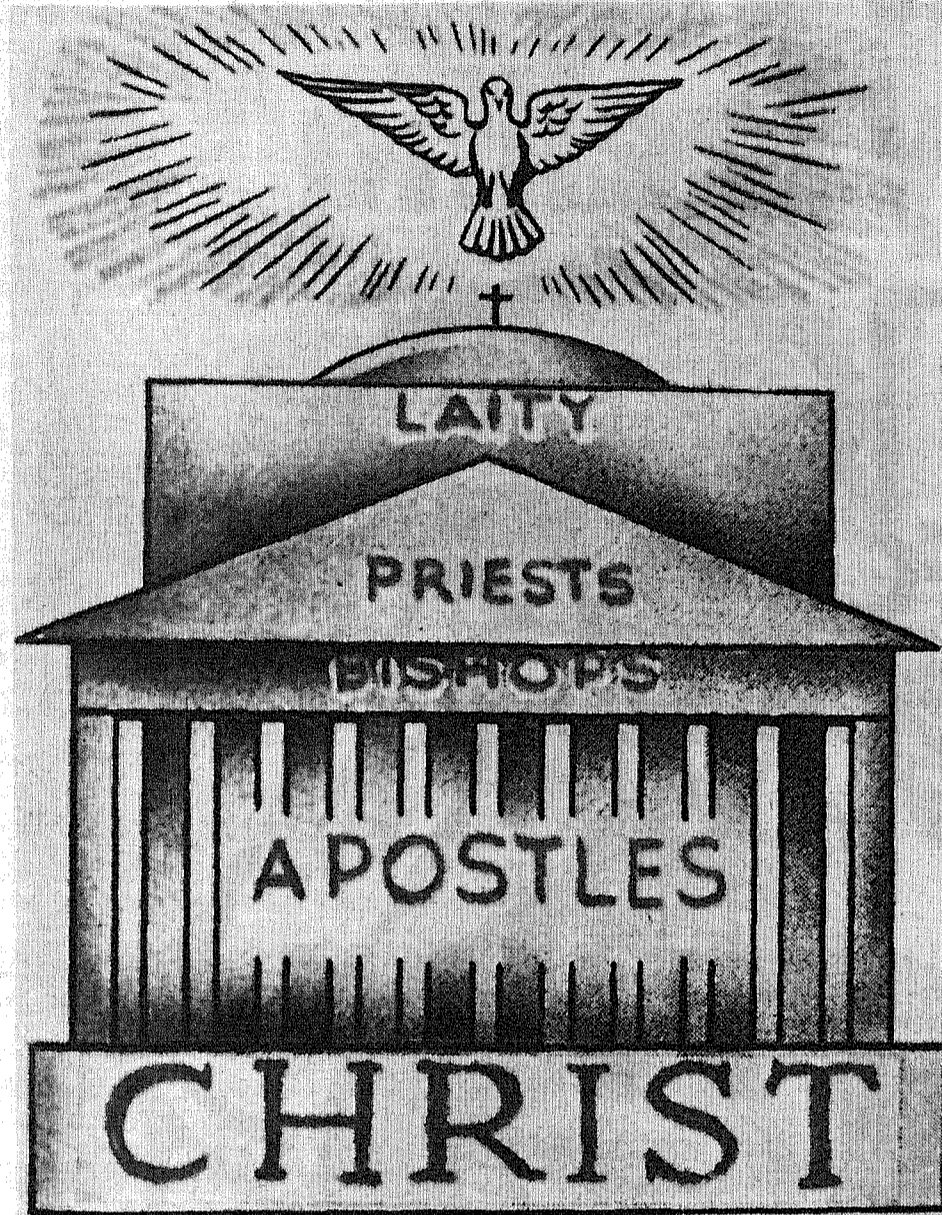
Affairs are now soul size.

The enterprise

Is exploration into God.

To live with ambiguity and paradox seems to be the destiny of our generation of Christians. That a God of paradox is the source and support of this kind of life is itself a powerful gentleness.

Sister
Marie
Harris



The Church — God's building.

TO TODAY'S YOUTH, the "Church" is more than just a building. They think of the Church in terms of people.

Young people's view of Church

By **JAMES L. ALT**

To many people, the "church" is known as "a Christian house of prayer." Church; prayer; Christian; what do these terms mean? Very often we find ourselves talking about these terms without really understanding what we are talking about.

One thing is certain; it is obvious that young people refer to the "church" as more than "a house of prayer" in the sense of "a building."

John Rangel, (16, San Angelo, Tex.) states this very clearly when he says "the Church is not just a building but the people. We not only can worship God in a building, but we can worship Him also in an open field or in a crowd. In the Gospels it says that 'where two or more are gathered in my name, I also am there.'"

To Mary Joan Franke (16, Rowena, Tex.) the Church "is the greatest organization in the universe. It is a very large group of people organized to worship God."

She, and several other young people, agreed with religion teacher Manuel Maldonado (35, San Angelo, Tex.) that the Church "is more than 'that building' on the corner of 17th and Randolph St. known as St. Joseph's. 'I am the Church, 'you' are the Church, 'we' together are the Church."

WHILE the young people may agree on the definition of "Church" as "people-power," there were varying opinions as to what "prayer" really was.

Sister Carole Tebbe (25, San Luis Obispo, Cal.) a religion teacher, defines prayer as

"communicating to God in your own special way. It can be alone in meditation, or reading a book. It can be in a community setting, either at Mass or when people gather together to worship. Prayer is the sharing of ideas and the belief that God cares what you think."

Many people think of prayer only in terms of set formulas of words which have been memorized. However, prayer is, and should be, more than that. Youth, especially, puts more stress on "action" than on words in today's world, and this holds true for prayer also.

Mary Joan Franke thinks young people put much more stress on deeds than on words, and agrees that this should be the case. "People get so involved in the technical meaning of words that they forget completely about the real meaning they were looking for. In my opinion, people learn more from deeds alone, rather than words spoken."

Father Paul Evers (43, Rowena, Tex.) doesn't think either words or deeds are stressed enough. "Christ by His actions showed us the Christian way of life," says Father Evers. "Christians today also need to act — 'by their actions you shall know them,'" quotes Father Evers.

Undoubtedly, today's young people are action-oriented. As Kim Lara (16, Rowena, Tex.) says, "it is easy enough to talk about God and to tell other people the right way to act. But it is another thing to try to 'practice what we preach.'"



When I hear the word 'Father'—it matters

By **FATHER CARL J. PFEIFER, S.J.**

Sometimes a phrase, a sentence from a movie grabs you. The words keep coming back, because they touch something true to experience. The final words of "I Never Sang for My Father" struck me that way. Perhaps you remember them too.

Gene, the son, and Tom, his father, spent their lives in an intense personal struggle between themselves. At times they seem to hate each other. Genuine tenderness breaks through only momentarily. Finally the old man angrily orders Gene out of his house. Gene leaves with equal anger.

"That night I left my father's house forever," he muses later, after his father's death.

The movie ends as Gene concludes his reminiscence. "Death ends a life, but it does not end a relationship which struggles on in the survivor's mind toward some resolution which it never finds . . . What did it matter if I never loved him, or he never loved me? . . . But still, when I hear the word 'Father' . . . it matters.

PERHAPS these final words of this fine movie struck a resonance in me because of my experience with delinquent boys. Many of them feared their fathers. Others despised them. Still others felt sorry for them.

But, much to my surprise, I found that to them as to Gene, the word "father" mattered. Even for boys whose fathers had beaten them, abandoned them, betrayed them, there was a sense of what a father was meant to be like, what kind of father they would want to be someday.

For young people whose fathers genuinely care for them and are able to communicate with them in a relationship of trust and affection, the word "father" has a still richer meaning. Few experiences are as meaningful for a man as becoming a father and guiding the growth of his children. The deep love of man and woman takes on a new fullness when that love becomes fruitful of new life.

It is not surprising then that God reveals Himself as a father already in the Old Testament. The prophet Jeremiah describes God's thoughts:

"How I should like to treat you as sons

. . . You would call me, 'my father' . . . and never cease following me" . . . (3.19).

Hoseah the prophet puts similar words in the mouth of God:

"When Israel was a child, I loved him; out of Egypt I called my son . . . It was I who taught Ephraim to walk, who took them in my arms . . . I drew them with human cords, with bands of love; I fostered them like one who raises an infant to his cheeks (2:1-4).

THE JEWISH PEOPLE responded to God's affection by calling Him their father: "You, Lord, are our father" (Isaiah 63:16).

Jesus was building on this long tradition when He taught His disciples to pray "our father . . ." (Mt. 6:9).

His whole life was lived in an intimate relationship with His father, whose will He accomplished and whose love He shared with all who were open to accept it. His whole mission in life was to help men realize that God was in fact their father, that they were indeed brothers and sisters, sons and daughters of the same father.

Christian education — at home, in the classroom, in church — continues Christ's role of enabling people to relate to God as a Father. As the General Catechetical Directory states:

"The supreme purpose of the incarnation of the Word and of the whole economy of salvation consists in this: that all men be led to the father. Catechesis, therefore, since it must help to an ever-deeper understanding of this plan of love of the heavenly father, must take care to show that the supreme meaning of human life is this: to acknowledge God and to glorify Him by doing His will, as Christ taught us by His words and the example of His life, and thus to come to eternal life" (41).

The effort of Christian educators — of whom none are more important than mothers and fathers — is to help people to realize the love God has for each person, and to respond to that love with deep trust and affection.

In a sense it is to make real in relation to God what Gene said of his father: "When I hear the word 'father' . . . it matters."

Christianity — a way of peace, happiness

By FATHER QUENTIN QUESNELL, S.J.

You cannot define Christianity in terms of solving social problems. Christianity tries to produce good men, and good men today are concerned about social problems . . . drugs, oppression, warfare, poverty, etc.

Therefore Christians are concerned about these things. But Christianity is not a political or economic organization. It is a religion.

Concern for the good of one's fellow men and willingness to make personal sacrifices for that good are marks of the Christian. If a man does not have those marks, his Christianity is hypocritical and hollow. But those marks alone cannot define him as Christian. They define only the good man. The Christian is a son of God.

Christianity is a faith and a religion. As a faith, it is a special vision of the world. As a religion, it is the effort to live in full awareness of that special vision. Such a life is a life of love, according to the teachings of the gospel we have seen. It is a life of sacrifice, after the model of Christ's self-gift for us. And such a life is also a life of prayer.

THE PRAYER that makes the Christian's life is not prayer simply as "repeating a lot of words as the pagans do (Matt. 6, 7). It is not only the repeated begging God for favors, "for your Father in heaven knows that you need all these things" (Matt. 6, 32). The Christian's prayer is a life of knowing God is close and so of feeling close to God.

It begins, as all life begins, in God our Father, the giver of life. "Let us give thanks to the God and Father of our Lord Jesus Christ. For in our union with Christ, God has greatly blessed us with every spiritual gift in the heavenly world. Before the world was made, God had already chosen us to be his in Christ, so that we would be holy and without fault before him" (Ephesians 1, 3).

It is a rich and full life: "He has given us precious and very great promises, in order that by receiving what he has promised you

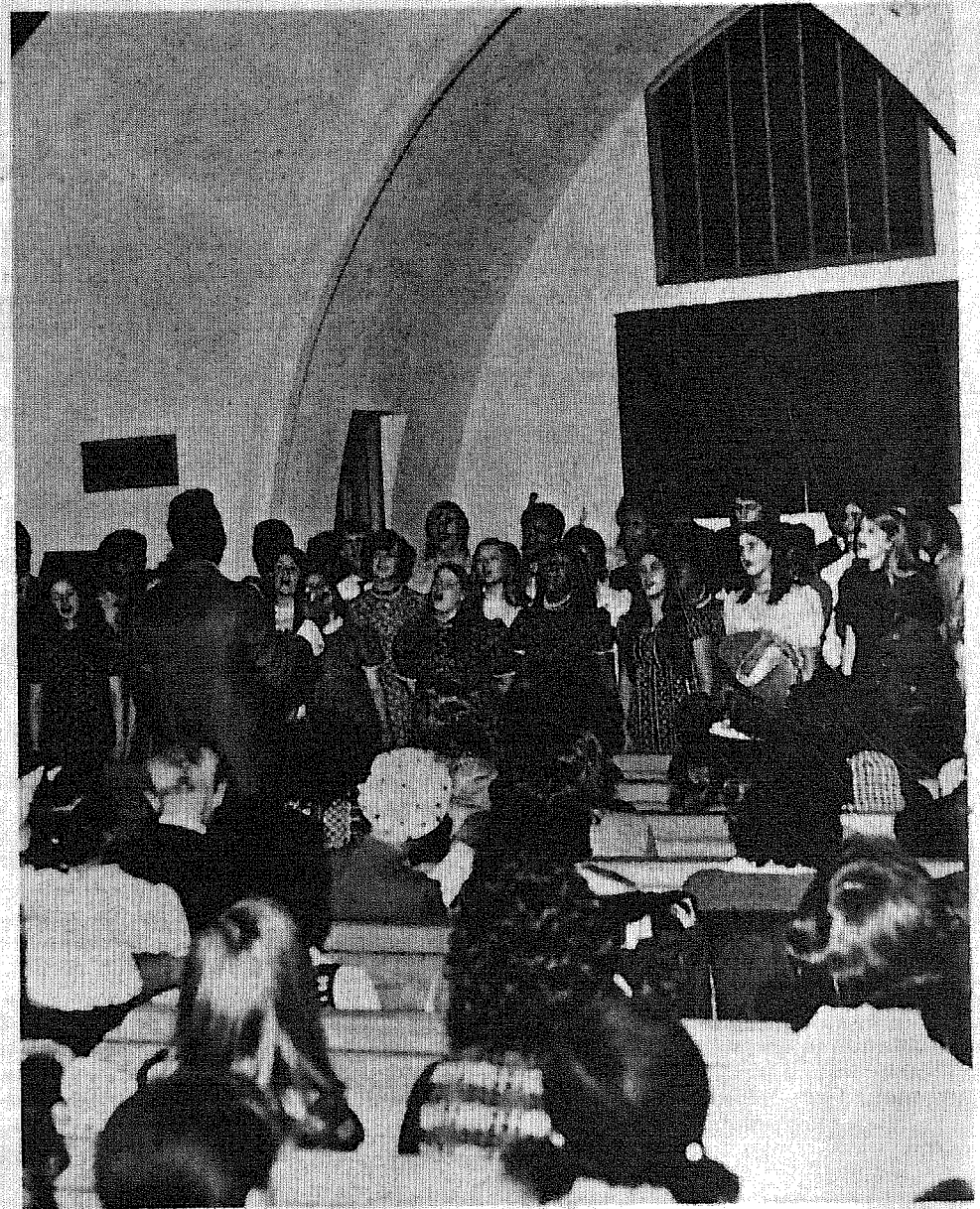
may escape from the destructive passion that exists in this world and come to share the divine nature" (II Peter 1, 4).

IT IS A LIFE, however, that we must learn to appreciate. We must open our eyes to the treasure within us — to "know what is the hope to which He has called you, how rich are the wonderful blessings He promises His people, and how very great is His power at work in us who believe" (Eph. 1, 18f.). "God has put His stamp of ownership on you by giving you the Holy Spirit He had promised. The Spirit is the guarantee that we shall receive what God has promised His people, and assures us that God will give complete freedom to those who are His" (Eph. 1, 13f.).

We have the power "through His Spirit to be strong in your inner selves, so that Christ will make His home in your hearts, through faith" (Eph. 3, 16f.). In this state "you may have your roots and foundations in love, and you, together with all God's people, may have the power to understand how broad and long and high and deep is Christ's love . . . and so be completely filled with the perfect fullness of God" (Eph. 3, 17ff.).

It is a life of peace: "God's peace, which is far beyond human understanding, will keep your hearts and minds safe in Christ Jesus" (Philippians 4, 7). It is a life in God's presence: "God has made you His friends, in order to bring you, holy and pure and innocent, into His presence" (Colossians 1, 22).

It is a happy and thankful life: "Be happy always, pray at all times, be thankful in all circumstances. This is what God wants of you, in your life in Christ Jesus" (I Thess. 5, 16-18). "Sing psalms, hymns, and sacred songs; sing to God, with thanksgiving in your hearts. Everything you do or say, then, should be done in the name of the Lord Jesus, as you give thanks through him to God the Father" (Col. 3, 16f.). "Serve the Lord with a heart full of devotion. Let your hope keep you joyful, be patient in your troubles, and pray at all times" (Romans 12, 12).



CONTEMPORARY melodies sometimes carry a message when sung within the context of the liturgy.

Modern music at Mass: what should be allowed?

By FATHER JOSEPH M. CHAMPLIN

The title tune from "Alfie," played as instrumental background music, seems totally inappropriate in a Catholic church at Communion time.

Moviegoers will remember Michael Caine in that film as the fun-loving English playboy who quite irresponsibly loved and left countless young (and a few not so young) women.

Moreover, Alfie even encouraged one unfortunate girl to abort the child he had fathered.

All of this indeed contrasts harshly with the thoughts, attitudes and atmosphere expected when we approach the altar to receive Christ's Body and Blood.

But I think we should hold back for a moment our immediate, negative judgment and weigh the matter more carefully.

Alfie doesn't escape from these episodes totally unscathed. He shudders at the sight of his aborted fetus on an apartment floor and, at the movie's conclusion, walks across a bridge and down the street — alone. Is the film trying to say something through contrast?

The song's lyrics lead us to believe so. "What's it all about, Alfie? Is it just for the moment we live? . . . Are we meant to take more than we give?"

THE ANSWER to those questions is an emphatic "no." "As sure as I believe there's a heaven above . . . I know there's something much more. Something even non-believers can believe in. I believe in love, Alfie. Without True love we just exist . . . Until you find the love you've missed, you're nothing, Alfie."

Those are, in my view, very correct, Christian thoughts. After all, Jesus gave us two commands: love the Father with our whole hearts and others as we love ourselves. This contemporary melody is, at least to some extent, preaching the same message.

Is the song Alfie "technically, aesthetically and expressively good?"

The Boston Liturgical Commission insists on this quality in music suitable for liturgical worship. I know neither Burt Bacharach (who composed the tune) nor his professional credentials, but presume peers

respect him as an artist and would judge a piece like "Alfie" artistically sound, not cheap, trite or a musical cliché.

HOW COULD "Alfie" possibly enhance the liturgy during Communion? Official documents establish the function of music for that portion of Mass: it should "give expression to the joy of unity in the body of Christ and the fulfillment of the mystery being celebrated."

Moreover, these decrees recommend we use the organ and other instruments to help us "share feelings of joy and contemplation at appropriate times." They cite, specifically, instrumental music as "a soft background during portions of the Communion rite."

Would "Alfie" fulfill these directives? Yes, if we consider how its message of love blends in with those unity, joy, contemplation, mystery sentiments normally associated with the Eucharist.

But what of the ugly aspects in that movie which so clash with the pure atmosphere we seem to breathe during Communion? Will not background music from the title song bring them to, and contaminate, people's minds as they approach or leave the altar?

Possibly, but I doubt it — especially if the celebrant or planning committee has additional solid reasons for utilizing the tune.

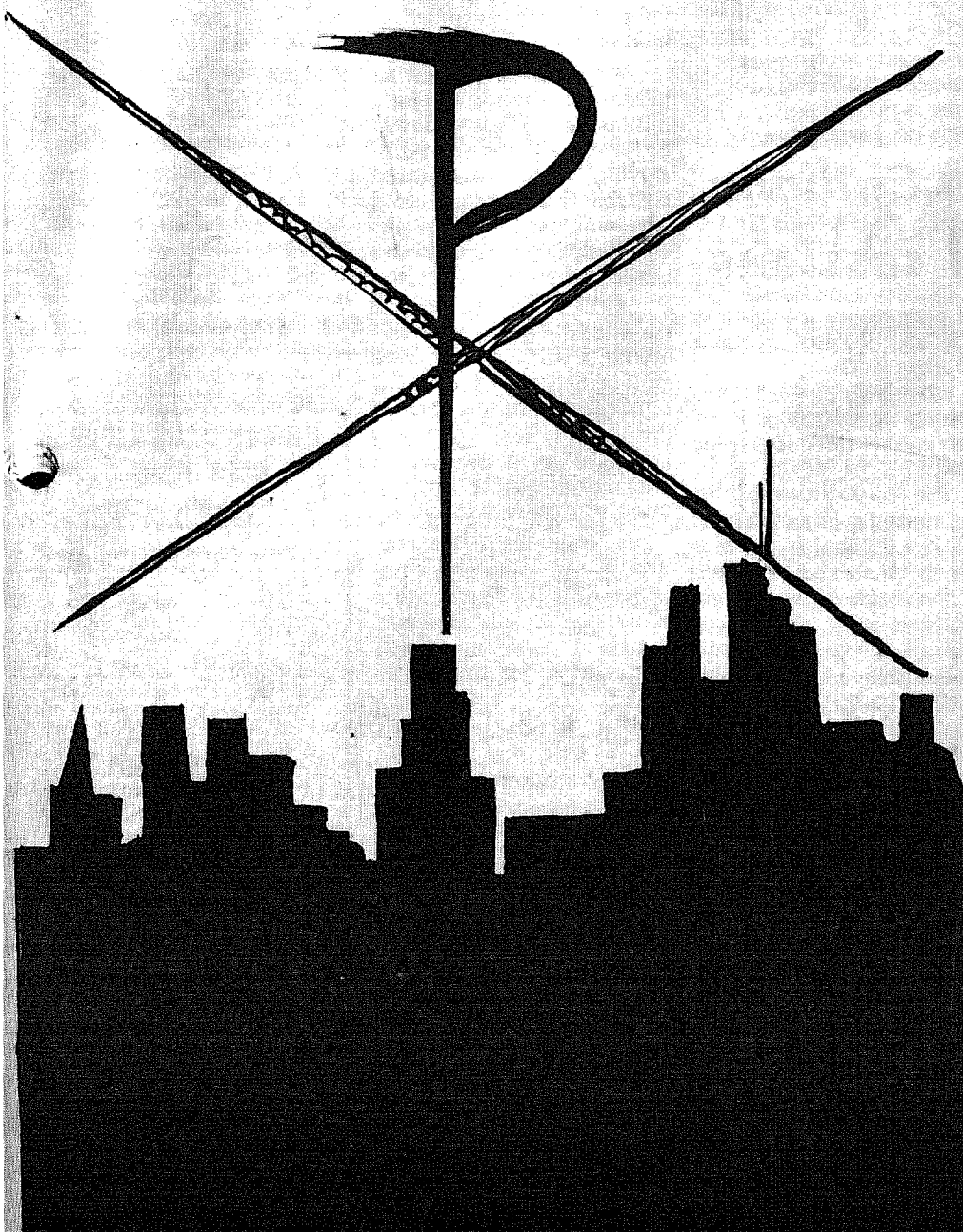
Suppose, for example, the preacher began his homily with a copy of the sheet music from "Alfie" in hand, read samples of the lyrics, and then spoke of the love, respect, responsiveness and good example needed for happy family life. In such an instance the very familiar refrains played later on should serve to recall and reinforce the sermon.

In its third instruction on the Liturgy, the Holy See states:

"Music in the celebration must serve the worship of God, and thus must have qualities of holiness and good form; it must be suited to the liturgical action and the nature of each of its parts; it must not impede the active participation of the whole assembly, but rather direct the attention of mind and heart to the mystery which is celebrated."

I obviously feel that in the context described above "Alfie" conforms to the requirements of that decree.

KNOW YOUR FAITH



Tomb of martyr pope found

ROME — (NC) — The second-oldest tomb of a Pope buried in Rome has been uncovered on the outskirts of the city by Vatican archeologists.

The Pontifical Commission of Sacred Archeology reported the discovery and excavation of the burial chapel of Pope St. Callistus I, who reigned from 217 to 222. The only other complete tomb of an early bishop of Rome to have been uncovered is St.

Peter's, under the basilica named for him at the Vatican. St. Callistus, a Roman, was the 16th Pope. He was martyred, according to legend, by being thrown down a well.

BEFORE he became Pope, Callistus was in charge of the Christian burial grounds in ancient Rome. One of these still bears his name, the Catacombs of St. Callistus, and many visitors believe erroneously that he is buried there.

Scholars have long known that his tomb site was in a series of catacombs on the Via Aurelia, to the north of the ancient city, although his relics were moved to the church of St. Mary in Trastevere sometime in the 800's.

ALTHOUGH the location of the catacombs was known for years, no systematic search inside was possible because owners of the land above the catacombs blocked all efforts. Finally the Vatican bought up the land. Scien-

tific work began a few years ago.

The archeological team said the chapel it uncovered is undoubtedly the tomb-chapel of the saint. Frescoes and mosaics on the walls, some in good preservation, depict his being thrown into a well and his burial in the chapel.

Inscribed marble plaques also indicate clearly the occupant of the tomb. Many of the early Popes were buried in Rome, but the sites of their graves cannot be found.

Confucianism: a code of ethics

By FATHER JOHN T. CATOIR

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

In 551 B.C., before Socrates was to pioneer an era of philosophical inquiry in ancient Greece, and about the same time that Prince Guatama (The Buddha) began his reform of Hinduism in India, Confucius was born in the Province of Shantung, China. The founder of Confucianism was called Kung-Fu-Tzu, or "Kung the Teacher," and thus the Anglicized, or perhaps better, the Latinized, version: Confucius.

To understand Kung's writings one must appreciate the situation in which he lived. China was in turmoil. The Chou Dynasty was all but finished and domestic wars were raging as feudal lords drove their armies to butcher one another.

Hundreds of thousands of lives were ruthlessly taken in this futile violence.

THE DESIRE for law and order is never so strong as in a state of chaos. Out of the rubble China's first absolute emperor was to emerge, but the price for this new rule was heavy. Many of the landed gentry, the nobles, the artists and intellectuals were thrown out of favor, out of power.

Confucius was among the displaced persons. He was not of noble birth nor was he a wealthy man, but he was an intellectual who found himself without recognition or position. He wanted a secure and peaceful society. He had begun serious study around the age of 15 and became an expert in Chinese history and tradition by his early twenties.

He loved tradition. He was a conservative; respectful of authority and nostalgic for purified form of the past. In fact his whole ethical system, which he believed he was sent by Heaven to teach, was basically a revival of feudalism in a stricter, nobler and more purified form.

ALTHOUGH he began working as a low-level civil servant, Confucius felt a strong desire to become a teacher, and so he did. His wisdom increased with age and his fame as a tutor spread, attracting many students from all over China.

His standards were always high and he accepted only an elite group of intellectually ambitious disciples. "To him who has no enthusiasm I shall not open up the truth." He believed that wise men should bring their wisdom to the market place for the instruction of rulers and for the ultimate good of society.

He held some relatively insignificant official positions in government but was never recognized as he had hoped to be. "No intelligent ruler arises to take me as his master . . . my time has come to die." And in 479 B.C. he did die, leaving behind a legacy of writings that have influenced Chinese thinking for hundreds and hundreds of years.

TAOISM was the popular movement of his time, a movement involving passive, non-violent reaction to the political scene. Taoists tended to walk away from the civil storm, believing that storms pass and there is little man can do to change them.

Confucius rejected this view. There was nothing religious in his teachings other than the idea that Heaven sent him to teach. He believed in Heaven and a Supreme Power but did nothing to encourage worship. In fact he rejected much of the superstitious practices related to worship. His was an ethical system which can be expressed in the simplest terms. We will discuss it more in detail, but for now the following will give you an idea of its substance:

**Righteousness in the heart equals beauty in character;
Beauty in character equals harmony in the home;
Harmony in the home equals order in the nation;
Order in the nation equals peace in the world.**

New Lutheran-Catholic group to hold sessions

ROME — (NC) — A new international joint working group of Roman Catholic and Lutheran representatives will hold meetings in October to review and evaluate contacts and conversations that the two churches have had on various levels over the past five years.

The first session will meet Oct. 16-20, probably in Europe, and will review earlier dialogues, consider Lutheran-Catholic situations in various countries, look at relationships between the two bodies on the theological level

and give special attention to local and regional contacts and cooperation.

THREE additional sessions are scheduled to be held in the three following years.

The composition of the joint working group has not yet been decided on but it is expected that laymen as well as theologians and pastors will take part. It has been proposed that the group have six Lutheran and six Roman Catholic participants, plus two staff representatives each.

Camp program for patients

A week-long vacation, including rehabilitation programs and instruction, is available for South Florida stroke patients and their spouses next month at Camp Challenge, located in Sorrento about 40 miles north-west of Orlando.

Sponsored by the Heart Association, Easter Seal Society and the Florida Rehabilitation Association as a community service, the camp offers facilities for 26 couples at \$75 per couple.

According to Janet Ryan, R. N., public health nurse, the camp is a "far cry from the traditional clinical or rehabilitation environment. Last year only 15 couples came," she said, adding that in the camp's six-year history no couples attended from Dade or Monroe Counties.

Applications must be made by April 30 by writing to the Heart Assn. at 5080 Biscayne Blvd., Miami, Fla. 33137 or by calling 751-1041 and contacting Mike Lepp.

Prayer Of The Faithful

Third Sunday of Easter

April 16, 1971

CELEBRANT: After His Resurrection, Jesus was recognized by two of His disciples at the breaking of the bread. Likewise, when we receive Communion, our eyes are opened to the presence of the Lord. As we prepare ourselves for the Paschal meal, to welcome the Risen Lord, let us pray together for our needs and the needs of His Church.

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

COMMENTATOR: For the Pope and the Bishops, that through their leadership we may be brought to a clear understanding of Christ, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all Christians throughout the world, that their faith may be strengthened by means of a more frequent reception of Holy Communion, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For those who are bewildered in these times of crisis, that the Risen Savior may stay with them to enlighten their faith, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the sick and the needy in our parish, that they may be aided to recognize Christ in their daily crosses, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all of us in this assembly celebrating the Eucharist, that we may be enlightened to realize that Christ is walking along with us while we are making on this earth our way to heaven, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: O Lord Jesus Christ, stay with us as you did with your two disciples at Emmaus. Teach us to recognize you as the answer to our problems. Strengthen our faith to realize that you alone are the way, the truth and the light.

PEOPLE: Amen



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St. Anselm feast to be celebrated

By JOHN J. WARD
Friday of next week, April 21, is the feast of St. Anselm.

He was a deeply religious man and a very great fighter for those things in which he believed.

When he learned that his father had destined him for a military and courtly career, he prayed to be spared of serving in those capacities. His prayer was heard but it was some time before he succeeded in obtaining his desire to become a religious.

AFTER he had entered the monastery at Bec, in Normandy, it was not many years until he became its prior and subsequently, during Lent in the year 1093 he was appointed as Archbishop of Canterbury despite the fact that he did not wish the post.

It was then that the struggle of Anselm's life began. King William II, when he became ill, had promised to undo all the wrongs he had committed against the Church. But with health restored, he relapsed into his former sins. He plundered Church lands and scorned the Archbishop's rebukes, forbidding him to go to Rome to receive the Pallium.

To settle these difficulties, a Council was called at Rockingham, in Northamptonshire.

The Archbishop addressed his suffragans and explained that his first business was to discuss the obedience due to the Pope and the King, respectively. The bishops were frightened and would not stand by Anselm, but the barons sided with him, for they respected his courage and saw that his cause was theirs.

It was on Wednesday of Holy Week, April 12, 1109, in the 16th year of his bishopric and the 76th year of his life that St. Anselm died.

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Trial of 'the 7' ends but lots of questions linger

By JOSEPH McLELLAN
(NC News Service)

The trial is over in Harrisburg, but there are as many unanswered questions as there were before.

There is one big difference, however, between this trial and some of the other legal question marks of our time — the trial of James Earl Ray, for example, or the case of Lee Harvey Oswald.

In the Ray and Oswald cases, the question marks concern what actually happened and who (or how many people) may have been involved. The Harrisburg case is almost transparent from this point of view. Anyone can piece together what happened, with fair completeness and accuracy. The unanswered question is what it all means, legally and in terms of the socio-political dynamics of the United States in 1972.

What happened was that two persons (one in prison) exchanged a couple of dozen letters on a variety of topics. One topic discussed in two of the letters was the idea of direct action against government personnel and facilities to protest the Vietnam war — specifically the kidnapping and mock trial of presidential aide Henry Kissinger and the destruction of heating facilities for some federal buildings in Washington.

AT THE SAME TIME, groups of people were meeting to talk about war resistance activities — including some kinds of activity which are illegal, such as the destruction of Selective Service records.

The government, discovering these activities through an informer, used the information in two ways. First — long before any court action had begun — J. Edgar Hoover sprang the "conspiracy" charge during hearings before a Senate appropriations subcommittee. The FBI director got his appropriation and at that point, from the government's point of view, Phase I of the process was terminated successfully.

The second phase, now terminated ambiguously in Harrisburg, was more difficult: the government had to prove in court what Hoover had told the Senate subcommittee.

First there were changes in the charges. The conspiracy which Hoover had said he uncovered was expanded to include a conspiracy to destroy Selective Service files — an activity which has become traditional among war resisters and a less spectacular charge than kidnapping and the use of explosives on federal property.

Father Daniel Berrigan, whom Hoover had named with his brother, Father Philip, as a leader of the conspiracy, was dropped from the indictment, though the prosecution continued to call him a co-conspirator.

Unlike Philip, Daniel did not have an FBI informer smuggling letters for him. Presumably, this left Daniel without an opportunity to conspire and the government without evidence against him.

Next, the expanded conspiracy charge was buffered with a total of nine charges related to the illegal exchange of letters between Philip Berrigan and Sister Elizabeth McAlister — seven on the basis that the letters were "contraband" and two alleging that some of the letters contained a "threat" to kidnap Kissinger.

BY A MARGIN OF 10-2, the jury concluded that the government had not supported Hoover's original accusation, even in its modified form with draft board raids added and the name of Daniel Berrigan dropped. Of the nine other counts in the indictment, the jury rejected the two related to "threatening" letters but found that the imprisoned priest and the Sacred Heart nun had indeed exchanged letters.

This was a point that the defense had never tried to deny. Instead, the defense held — and 10 of the jury agreed — that the letters and other discussions by the defendants did not constitute a conspiracy.

So much for the facts in the case and the findings of the jury. Here are some of the questions unanswered at this point:

Will Philip Berrigan and Elizabeth McAlister spend the rest of this century in federal prisons because they smuggled letters in and out of prison? It is possible but does not seem very likely. A hearing will be held May 2 to consider charges by defense attorneys that the priest and nun have been victims of "selective prosecution."

According to defense attorney Ramsey Clark, a former U.S. Attorney General, nobody has even before been prosecuted on such a charge in a federal court. The law against smuggling "contraband" into prisons is usually restricted to drugs or weapons. Prisoners caught smuggling letters are handled by prison authorities through regular internal administrative procedures.

Will there be another trial on the charges which left the Harrisburg jury divided? It's anybody's guess. The government isn't saying, but the defense finds it highly improbable. In Harrisburg, the prosecution had nearly ideal conditions for presenting its case, yet the case left 83 percent of the jury unconvinced.

One of the defendants called this "a stunning defeat." Even if the ratio could be reversed the next time, with 10 jurors finding for the prosecution and two for the defense, it would still be a defeat — one which a prudent prosecutor would be reluctant to risk.

How does the Harrisburg trial affect the war resistance movement — particularly the so-called "Catholic left"?

This question is particularly hard to answer because the effects of the trial are complex and partly unmeasurable. In its original impact, the trial had two immediate effects on an "underground" that does not limit itself to legal methods in opposing the war. It gave the movement a new rallying point and fresh ammunition for its charges that "political trials" are taking place in the country.

AT THE SAME TIME it raised the level of paranoia (already quite high) in the movement. Even the smallest and most exclusive groups in the "underground" must face the



SIX OF THE seven defendants in the Harrisburg conspiracy trial hold a news conference after a mistrial was declared.

From left to right are: Eaqbal Ahmad, a Pakistani scholar; Father Neil McLaughlin and Father Joseph Wenderoth, both Baltimore priests; Sister Elizabeth McAlister, a New York City nun; Anthony Scoblick, a former priest, and his wife, Mary Cain Scoblick, a former nun.

constant fear of FBI informants in their midst.

Even though the government lost its basic case, the reinforcement of this fear may have justified the time (about a year and a half) and expense (vaguely estimated in "millions" — the defense, with a lot of volunteer help, cost half a million) involved. Draft boards are still being raided with some regularity, but there seems to be a shortage of new ideas and daring initiatives from the "underground." The movement has lost some of its momentum.

Ideologically, the trial has underlined two divisions in the underground.

The specific charges, involving violence or at least implying the possibility of violence, stressed the difference between the violent left (Weatherpeople, Tupamaros, Revolutionary Action Movement, etc.) and those largely religious groups (Catholic Worker Movement, Quakers, Mennonites, etc.) who will use only non-violent means.

If the government's charges had been proved — to the movement, not the jury — it would have meant a shift of the Berrigans and their followers from one branch of the underground to the other.

The second division in the movement brought out by the Harrisburg case relates to the proper conduct of "political" trials. One group, which might quite accurately be called the "martyrs," since "martyr" means "witness," believes that such trials should be used as a public forum — a platform under a searchlight from which to present the views of the war resisters.

The other group believes that trials of this kind should be won. It is possible to satisfy both parties, perhaps — to win a trial while using it as a public relations device for the movement. But the odds are that this kind of conduct in Harrisburg would have lessened the chances of acquittal.

Did the defendants in fact conspire to kidnap Kissinger, etc.? On this question, all one can do is accept the jury's answer — no conspiracy was proved. The government might have been able to prove conspiracy to raid draft boards — but that indictment would not have supported Hoover's statement of Nov. 27, 1970.

In view of the jury's findings, it would have been helpful for the government if there had been another law on the books — a law forbidding the sending of anti-administration fantasies through the U.S. mail.

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Squires' state spelling bee slated for Sunday

The ninth annual "State-wide Spelling Bee" for seventh and eighth graders from all Catholic schools, hosted by the Florida State Circle of the Columbian Squires, will be held at the Coral Gables K. of C. Hall, Sunday, April 16, at 1 p.m.

Some 60 parochial students are entered in the contest. The winner will receive a \$750 scholarship to attend a

Catholic high school. Second and third place prizes will also be presented.

State Chief Squire Richard Wuest and State Notary Jack Wright are serving as chairmen of the civic-cultural event.

Judges will include Sister Agnes, Immaculata-LaSalle High School; and Brother Michael Flynn and Brother Hugh Andrew, both of Columbus High.

Country store, bake sale, drug discussion planned

A Country Store and bake sale are planned by North Dade Deanery CYO for this weekend at St. James parish. The store will be open on Saturday from 10 a.m. until 2 p.m., and on Sunday from 8:30 until noon.

Members of Operation Self-Help will discuss the drug problem and youth at Sunday's meeting of St. Rose of Lima CYO from 7:30 to 9:30 p.m.

Applications are due for the next Search for Christian

Maturity to be held the weekend of May 5-7. This religious weekend experience in community building is open to juniors and seniors in high school. For further information contact the CYO office.

The Archdiocesan CYO swimming meet is slated for Saturday, April 22 at the University of Miami pool. St. Louis CYO, winner of the meet for the past six years, is expected to be the team to beat.

St. Francis Xavier nabs top honors

What do two New Zealand bunnies, an avocado plant, and a peace project have in common?

For students at St. Francis Xavier School they mean several months of work and a hard-earned first place in the recent Dade County Youth Fair.

Entering in both individual and class events, the fourth graders won the peace project and rabbit prizes, while second graders proved a winner in the horticulture division with their avocado.

Several second place ribbons were presented to individuals including: Markell Williams, reading poster and a chair made from aluminum cans; Joanne Ellison and Samuel Wrentz for their ash trays from aluminum cans. The first grade class was also recognized for the owl on a branch exhibit.

Third place honors: fourth grade, candle holders; first grade, Easter baskets and coconut funny faces.

Fourth place honors: First graders, caterpillar project, pine cone corsage, vase of flowers and coconut rat.

RABBIT LOVERS. Fourth graders Markell Williams and Elton Duncan (front row) cared for their fluffy friends throughout the Dade County Youth Fair. Three other St. Francis Xavier students (l. to r.) Jeffrey Porter, David Kimball, and Freddie Walker, surrounded by winning projects, were also active in the class entries.



CYO softball scores

BOYS		GIRLS	
St. Martha Immaculate Conception	12	Annunciation Little Flower	13
St. Rose of Lima OLPH	9	St. Stephen Visitation	13
Blessed Trinity St. James	13	St. Monica No. 2 Visitation	8
Bovstown St. Theresa	20	St. Timothy St. Louis	18
St. Timothy St. Louis	13	St. Theresa Epiphany	12
St. Catherine Epiphany	15	St. Monica Immaculate Conception	14
St. Michael St. Monica	11	St. Rose of Lima Blessed Trinity	10
St. Bartholomew St. Stephen	13	St. James St. Martha	11
Annunciation Little Flower	7		0

The Dameans

Echoes search for life's meaning

MOTHER AND CHILD REUNION

No I would not give you false hope
On this strange and mournful day
But the mother and child reunion
Is only a motion away, oh, little darling of mine.

I can't for the life of me
Remember a sadder day
I know they say let it be
But it just don't work out that way
And the course of a lifetime runs
Over and over again.

I just can't believe it's so
Though it seems strange to say
I never been laid so low
In such a mysterious way
And the course of a lifetime runs
Over and over again

But I would not give you false hope
On this strange and mournful day
When the mother and child reunion
Is only a motion away
Oh the mother and child reunion
Is only a moment away

By Paul Simon

((Charing Cross Music (C) 1971 Paul Simon)

THE DAMEANS

Paul Simon has proven to be one of the most creative song-writers in our generation. He gave impetus during the mid-1960's to the movement away from big beat to the message song. It was he who wrote a long list of great songs, including "I Am A Rock," "Sounds of Silence," "Homeward Bound," "Mrs. Robinson," and "Bridge Over Troubled Water." And it was Paul Simon teaming with Art Garfunkel to create an entirely new sound in popular music.

In 1970, Simon and Garfunkel cut their last joint album, "Bridge Over Troubled Water." Since that time the two have gone their separate ways, Art Garfunkel to films, and Paul Simon to his poetry, this time alone.

Simon's new album release is entitled simply "Paul Simon." It is an album that is reminiscent of many of his earlier works. The arrangement of "Duncan" on the new album is very similar to that of "El Condor Pasa" of the Bridge album. "Papa Hobo" spoofs institution in a way that calls to mind "Mrs. Robinson." And the images of the new album also appear in Paul Simon's earlier works — "time," "waiting," "sadness," "boredom," and the need for a friend.

He seems to have taken a step beyond the days he shared with Garfunkel. While songs from Simon's past sang somber themes ("Overs," "Bookends," "The Boxer" "I Am A Rock") he always managed to counter with hope ("Song For the Asking," "Bridge," and "Feelin' Groovy").

In "Paul Simon" there is only the consistent sound of a tired message. Each of his new songs sings of exhausted and fruitless searching. "I was born in boredom," "Everything put together sooner or later falls apart." "There's nothing to it," "I'm weary from waiting," "You're bound to lose in New York City," From the second lead song, "Me and Julio," we hear: "And I'm on my way. I don't know where I'm going."

"Mother and Child Reunion" reflects much of the album. "I can't for the life of me remember a sadder day. I know they say let it be, but it just won't work out that way. And the course of a life time runs over and over again." Paul Simon's new songs echo an arduous search for meaning in life — and a deep-seated dissatisfaction with everything he has found. In the end all has proven sad and empty.

The only cause for hope that Simon proposes on the album

Miamian honored at St. Leo College

ST. LEO — A Miami young woman, Dagna Terry, was one of 230 recognized for her appointment to the dean's list at St. Leo College here at a recent scholarship convocation.

She is the daughter of Mr. and Mrs. Francis J. Terry, Miami.

Madonna to stage 'Night of Terror'

"Night of Terror — Vision in Dimension," will be presented by the Drama and Art Club of Madonna Academy starting tonight (Friday) and running through Sunday at the school, 3600 SW 32 Blvd., West Hollywood. Curtain time for all three performances is 8 p.m.

Summer music courses offered

Two summer classes for high school students, preparatory college theory in music and another in preparatory music literature, will be offered by the Music Department of Barry College from June 26 through July 24.

Theory of Music will be held Monday through Friday, from 9 to 10 a.m. and Music Literature from 10 to 11 a.m.

For further information and tuition costs contact the College's Music Department, 758-3392, ext. 217.

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LARGE CATHOLIC STAFF

By Mitch Abdallah

LaSalle's defense good, lack long ball

"Everyone else can beat these fellows, but we can't seem to get any runs on them," was the remark we heard last week as we walked into the Chaminade dugout. The statement was made by one of the Lion's players, a very prominent one at that.

Ken Watson was pitching for the Royals. He had allowed only two hits up to the fifth inning. In the fifth, he walked a batter. Lion shortstop Pat Callahan, after watching a couple of pitches go by, slammed a change-up over the left fielder's head for a four-bagger. His homer and the run he drove in ahead of him were the only two of the game.

Up to this inning it seemed that Immaculata-LaSalle was on its way to being Chaminade's conference nemesis. LaSalle had defeated the Chaminade nine earlier in the season. It is the only conference loss the Lions have suffered.

ALTHOUGH THE ROYALS have seven starters from last year, they lack long-ball hitters and speed on the bases, said coach Van Parsons. "We have a good defensive team," Parsons added. "We're able to get to the ball. But we can't seem to put our defense and hitting together. When we play good defense, we're not hitting."

The hitting that coach Parsons was referring to were the singles coming off the bats of Raul Hernandez, .348; Rick Wilkie, .250; Al Barrero, .327, all of whom are hitting over .300. "Most of our runs come on singles," Parsons added.

The best all-around pitcher the Royals have on the mound is probably Frank Alvarez, with a .127 ERA. Having a good fast ball, Alvarez threw a one-hitter against Curley and a two-hitter at Cardinal Gibbons. However, he lost both games. Al Poza and Mark Soha have also added victories to LaSalle's seven wins. They have lost six. Soha has also been putting in some relief pitching.

GREAT THINGS WERE expected from lefty Raul Alvarez but an injured back, which he suffered during basketball season, kept him from playing baseball. "Every time he pitched," said Parsons, "he aggravated his back."

Consistent performance has also come from center fielder Waldo Rodriguez, who is also the lead-off batter, hitting .314. "He's one of the few on the team that has speed," Parsons said. The Royals will lose third-baseman Ed Echebarria and first-baseman John Scholl, both of whom

have been holding down their positions very well. Scholl has batted in 11 runs this season.

LaSalle can field an even stronger defensive team than it has "but because of our lack of hitting, we try to put in our better hitters," said the Royals' coach. "Our bench strength includes a couple of boys who can play any position on the field."

The team's batting average is .207. It's earned run average is .276. LaSalle's pitching opponents has a .315 earned run average.



WITH A LOOK of pensive contentment on his face, Chaminade coach Jim Moses discusses the Lions' win over LaSalle, 2-0. In commenting upon the success his team has had this year, coach Moses said, "We just try to play basic, fundamental baseball."

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Warns 'teach illiterate masses or fade out'

By GUSTAVO PENA MONTE
Voice Spanish Editor

A Latin American priest, who in the past 25 years has been instrumental in teaching several million persons to read, write, and to live with dignity, issued during "Pan American Week," in Miami, an urgent warning.

Speaking of various governments — especially the U.S. — churches, and civic institutions in the hemisphere, he said, "Either we become capable of bringing our vast communication resources and teaching methods to the aid of the huge, impoverished, illiterate and hungry masses of the world, or we will disappear as the leading nations and leading groups. This challenge must be faced — and it will be faced before the end of this century."

SOME 25 years ago, Msgr. Jose Joaquin Salcedo, the speaker, founded a small radio station in Sutatenza, a tiny village in his native Colombia. His goal was to teach the illiterate peasants living in the impoverished mountain area by means of radio — a startling and innovative experiment.

Although the subjects included reading, writing and arithmetic, the gaunt, energetic monsignor's main purpose was to teach them how to utilize more adequately the surrounding natural resources and how to better their living conditions.

TODAY, 25 years later, the small, amateurishly constructed station has become the largest radio network in Latin America. And the idea for the revolutionary radio-school system has been utilized in many nations, not only in the hemisphere, but in Africa, Asia and Europe as well.

Msgr. Salcedo was the main speaker in Miami during the Inter-American Seminar on Illiteracy and Development sponsored by Florida International University, the Inter-American Literacy Foundation and World Education Inc.

After leaving Florida, Msgr. Salcedo will go to Rome, where he will discuss the complex problems of Latin America during an audience with Pope Paul. Eventually his trip will also take him to Africa, Asia and Europe.



Whether on the road, at work, at home, the "Campesinos" (farmers) of Colombia, South America, are enjoying the benefits of the radio "schools" started by Msgr. Jose J. Salcedo, director of Colombia's Popular Cultural Action movement. Even the publication, El Campesino, which this burro-borne peasant

reads as he rides, is a result of the radio school instruction. The project started in 1946 with a hand-built 100-watt transmitter. Now there is a 40,000-watt transmitter beaming educational programs over 73,000 radios which the farmers have purchased.

Bishops propose married deacons

(continued from page 1)

The bishops have asked the Vatican for individual dispensations to allow ordination before 35, but the longest dispensation has been only 19 months, Archbishop Sheehan said.

A resolution by the entire hierarchy, he said, might persuade the Vatican to reduce the limit.

Cardinal Lawrence Shehan, of Baltimore, said he was "strongly in support" of the lower age and said it was very important for cities with large black populations. He said his diocese now has three applications for dispensations pending with the Vatican.

Auxiliary Bishop Walter Schoenher of Detroit made a similar plea and said that some blacks had pointed out to him that with a 35-year-old age limit "even the Lord Jesus couldn't have become a deacon."

Bishop Edward McCarthy of Phoenix, Ariz., said that the lower age would help some "very excellent young leaders of the Mexican-American community" in his diocese become deacons. Priests, he pointed out, are often ordained at 25.

Auxiliary Bishop Thomas J. Welsh of Philadelphia wondered if the 25-year-old limit might induce young men to leave the seminary shortly before ordination and later seek ordination as deacons.

Cardinal John Carberry of St. Louis also saw 25 as too low an age limit, and other bishops pointed out that at 25 married men are usually getting settled in jobs and family life and that it is difficult to assess their maturity.

ON THE suggestion of Auxiliary Bishop John Roache of St. Paul-Minneapolis, the proposal was amended to make the age limit 30. It then passed easily in a secret ballot.

If approved by the Vatican the new procedure would allow individual bishops to permit the

ordination of men as deacons as young as 30 in their own diocese. However, a bishop could continue to use the higher age limit.

In discussing the statement on the "Dignity of Human Life," Cardinal Terence Cooke of New York said that while the population commission had made some good recommendations, it had a "narrow vision" of man and made the quality of life dependent on reduced population growth.

He recommended that a week in October be set aside as a time for prayer and study of the dignity of life. He also said that other churches may be asked to join in the observance.

Bishop Charles Helmsing of Kansas City, Mo., told the bishops of progress in discussions with Anglicans and Baptists and with traditionally conservative Protestant churches. He asked for recommendations on these discussions and of the discussions of the Catholic Church joining the National Council of Churches.

Festivals scheduled for schools

Spring music festivals for students in Archdiocesan schools have been scheduled during the month of April in Broward and Dade Counties.

Father James Fetscher, director of music at the Archdiocese of Miami Seminary of St. Vincent de Paul, Boynton Beach, will be the guest conductor.

PARTICIPATING in the April 20 performance, which begins at 8 p.m. at Cardinal Gibbons High School, 4601 Bayview Dr., Fort Lauderdale, will be choruses from the following schools: St. Matthew, Hallandale; Sacred Heart, Lake Worth; St.

(continued on page 26)

Federation of Sisters holds its first meeting

The first official meeting of a newly-formed federation of Sisters was held here at Centro Hispano Catolico last week to exchange ideas on spirituality and social work.

The Federation of the Sisters of Social Service is composed of two orders, The Sisters of Social Service of Los Angeles, Cal., and the Society of the Sisters of Social Service of Buffalo, N.Y.

The Sisters of Social Service staff the Catholic Spanish Center in downtown Miami and have been working in the Archdiocese of Miami for the past several months.

THREE representatives from each order met to discuss goals of the federation, which, said Sister Suzanne Simo, S.S.S., are to preserve and encourage the traditions of the two orders in conjunction with the Benedictine spirit.

Sister Suzanne explained that the Sisters of Social Service have their own constitution but that they adapted the Benedictine spirit when the order was founded in 1923. She stressed that the group did not branch off from the Benedictine order.

The six sisters representing the two orders in the federation are Sister Jean-Marie Renfro, president; Sister Natalie Palagyi, vice president; Sister Petra, secretary-

treasurer, Sister Nikoletta Csekey; Sister Rosemary Markham, and Sister Suzanne.

THE TWO groups of Sisters formerly were one congregation back in 1953, said Sister Suzanne. Then the California sisters branched off from the Buffalo congregation. Both have similar constitutions.

Sister Rosemary is superior of the California branch and Sister Natalie is superioress of the Buffalo sisters.

Two things prompted the creation of the federation, Sister Suzanne said. "One was the desire of the Holy See that we federate and the other was the desire of the sisters to keep to the roots of the founders of each community." She said that another purpose of the federation was a closer fraternal association of the two communities.

THE FEDERATION will also attempt to adapt to the needs of the two congregations' apostolate of social welfare work.

The Buffalo branch of the order has members represented behind the Iron Curtain countries, Cuba, Puerto Rico and in the States. The Sisters of Los Angeles are represented in Taiwan, Canada and also in the States.

Foundress of the Sisters of Social Service is Sister Margaret Slachta, who now resides in Buffalo.

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"Educamos a la masa analfabeta o desaparecemos como líderes"

Un hombre que en 25 años ha enseñado a leer, escribir y vivir con dignidad a varios millones de seres humanos, lanzó en Miami una urgente advertencia con motivo de la celebración de la Semana Panamericana:

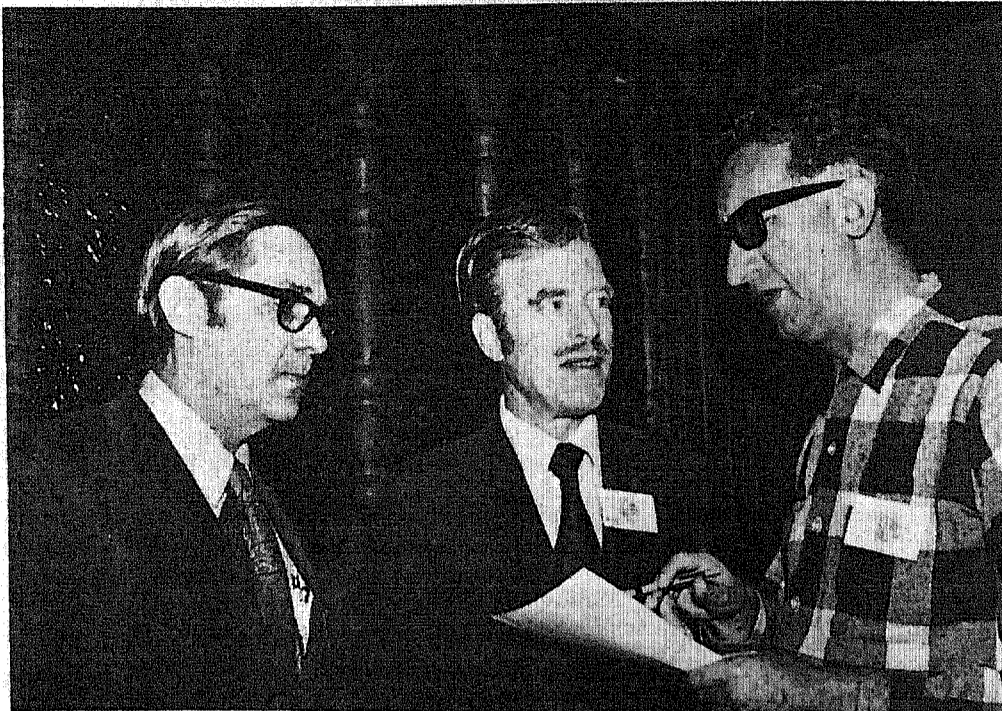
"O NOSOTROS (gobiernos, iglesias, instituciones cívicas de todo el Hemisferio y especialmente Estados Unidos) somos capaces de poner nuestros inmensos medios de comunicación y nuestros recursos pedagógicos al servicio de la promoción de las masas analfabetas, empobrecidas hambreadas del mundo y de América, o desaparecemos como grupos dirigentes y Estados Unidos como nación dirigente..."

"Y este reto se nos presentará, tendremos que encararlo, antes de que termine este siglo".

Monseñor José Joaquín Salcedo fundó hace 25 años una pequeña estación de radio en Sutatenza, un villorrio agrícola en el departamento de Boyacá, Colombia, dedicada exclusivamente a enseñar a los campesinos. No sólo a leer y escribir, sino principalmente a utilizar los recursos naturales que les rodean y a sacar los mayores frutos de ellos. A vivir con más higiene y dignidad, a alimentarse mejor.

Hoy, 25 años más tarde, la pequeña estación de Radio Sutatenza se ha convertido en la mayor cadena radial de América del Sur y el revolucionario sistema pedagógico está siendo aplicado no sólo en muchas otras naciones de este continente, sino también en África, Asia y Europa.

Actualmente en Miami como principal orador del Seminario Interamericano de Alfabetización y Desarrollo auspiciado por Florida International University, Mons. Salcedo continuará desde aquí viaje a Roma, donde sostendrá una audiencia con el Papa Paulo, visitando también Alemania, Holanda, Bélgica y Francia, siempre en gestiones relacionadas con el sistema del que fue creador y que está



Durante el seminario sobre Alfabetización y Desarrollo efectuado en Key Biscayne durante la Semana Panamericana aparecen cambiando impresiones Thomas B. Keehn, vice presidente de World Education Foundation; el Embajador Jack Hood Vaughn, Presidente de la Inter-American Literacy Foundation y Mons. José Joaquín Salcedo, director de Acción Cultural Popular de Colombia, que fue el principal orador del Seminario.

celebrando las bodas de plata de su fundación.

LAS ESCUELAS Radiofónicas de Colombia son hoy la base de un amplio complejo educacional para el campesinado que cuenta con más de 800 empleados y 35,000 voluntarios en toda la nación. Muchos de esos voluntarios son personas que han recibido los beneficios de la educación radiofónica.

Acción Cultural Popular, que es el organismo surgido de las Escuelas Radiofónicas cuenta con una casa editorial que publica todos los meses más de 40 toneladas de materiales educacionales y un periódico, 'El Campesino', especialmente diseñado para informar e ilustrar al hombre de campo, que es el tercer periódico en circulación de Colombia.

Hablando ante delegados de distintas partes de Estados Unidos congregados en el Hotel Royal Biscayne, Key Biscayne, el prelado colombiano enfatizó la gran responsabilidad de Estados Unidos en encarar este desafío.

"Ustedes no han logrado

un asombroso y rápido desarrollo para vivir en la mayor afluencia y comodidad ustedes mismos, sino que han ideado los más maravillosos medios de comunicación y a través de esos medios, — la televisión, el cine, la radio, los periódicos y magazines — le muestran al resto del mundo todo lo que ustedes tienen. Esto, naturalmente, despierta apetitos que han dado paso a las inquietudes sociales de hoy, porque todos quieren, de una u otra forma, alcanzar esas maravillas del desarrollo de que Uds. gozan hoy.

La primera solución que se ocurre es quitarles a ustedes todo lo que tienen y repartirlo entre los que no tienen.

La primera solución que se ocurre es quitarles a ustedes todo lo que tienen y repartirlo entre los que no tienen. Pero esa es la solución de los idiotas. Porque por mucho que parezca que ustedes han producido, por mucho que parece que tienen, es nada en comparación con las grandes masas

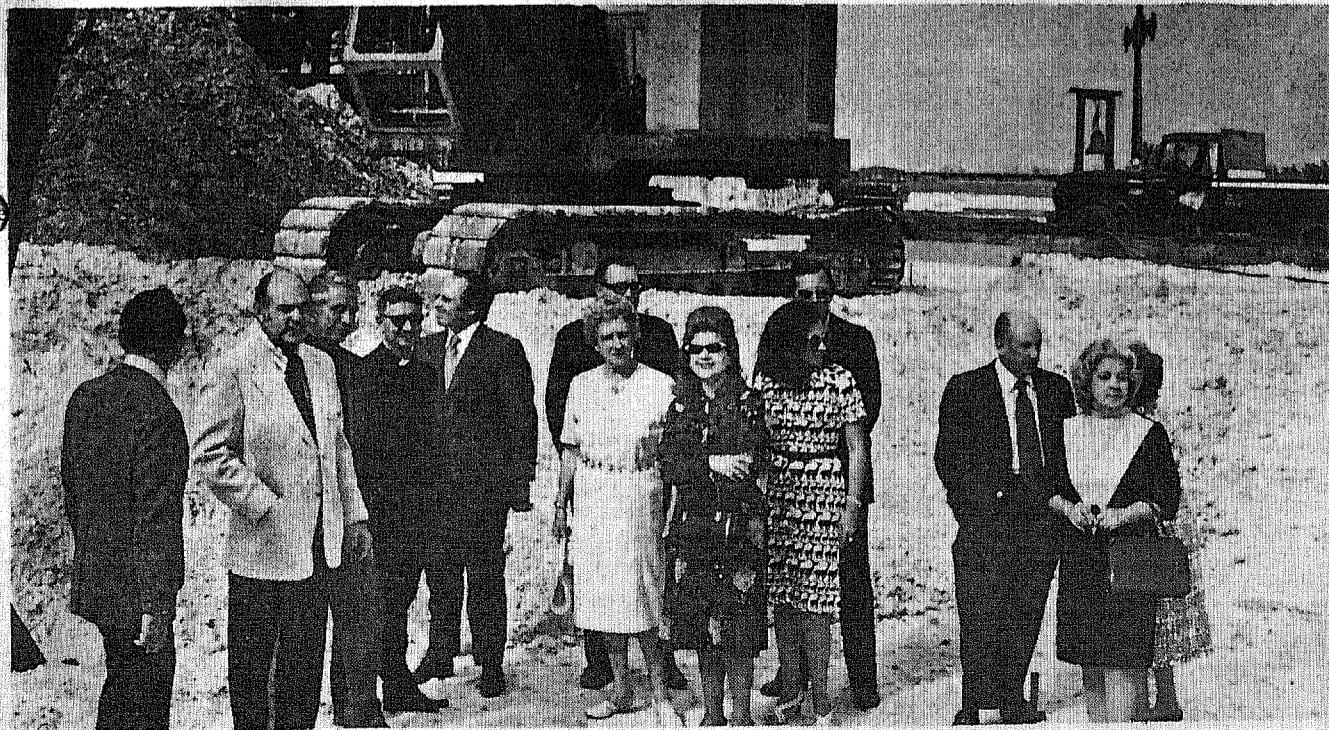
desposeídas del mundo. Ese reparto no alcanzaría a nada.

PERO si ustedes y nosotros no somos capaces en el menor tiempo posible de mostrar a esas masas la forma de lograr el desarrollo por sí mismas, la primera solución, la solución de los idiotas, será la gran tentación del mundo".

Añadió el disertante que en los últimos años se han hecho muchos estudios, debates, discusiones, informes, pero que lo que necesitamos es acción.

"Ustedes construyeron esta gran nación no a base de discursos o seminarios, ni porque a ustedes los visitaban unos marcianos o personajes de otros planetas que les traían leche en polvo o les construían unas cuantas casas, sino porque desde el primer momento ustedes tuvieron escuelas, escuelas prácticas, y amor al trabajo, un amor al trabajo que aprendieron en esas mismas escuelas."

Y esa clase de escuelas es lo que necesita Latinoamérica (Continúa pag. 25)



Ya están trabajando en los terrenos de la Ermita de la Caridad los equipos de construcción para levantar ese templo que será centro de la devoción de los exiliados cubanos a su Patrona. En la foto, el Arquitecto José Pérez Benito autor del proyecto, explica a los miembros del Comité para la Construcción de la Ermita la marcha de las obras. "Ya están los cimientos y muy pronto se levantarán las paredes", dijo el Padre Agustín Román a la prensa.

"Muy pronto la Virgen de la Caridad tendrá su casa de oración, que será la casa de la unión de todos los cubanos," agregó el Padre Román. Este mismo domingo, de 1 a 6 p.m. se efectuará en los amplios terrenos de la Ermita, junto a la Bahía Biscayne, la Romería de Camaguey, con comidas típicas cubanas y demostraciones del folklore camagueyano que están siendo organizadas por la Dra. María Crespi.

Misa Panamericana el domingo en Gesu

(Fotos con textos en español en la p. 5)

La tradicional Misa Panamericana que marca la celebración de la Semana Panamericana en Miami será oficiada por el Arzobispo Coleman F. Carroll, el domingo, día 16, a las 6 p.m. en la iglesia de Gesu.

El Obispo Auxiliar, René Gracida pronunciará el sermón en inglés y español. Miembros del cuerpo consular y diplomáticos, autoridades civiles y figuras consagradas a la promoción de las actividades interamericanas se espera participarán en la misa como en años anteriores.

El lunes próximo, día 17, a las 8 p.m. la Oficina de Asuntos Latinoamericanos de la Archidiócesis de Miami auspiciará un concierto de la 'All Miami Youth Symphony en el Dade County Auditorium, como cierre a la serie de actividades interamericanas que se han venido desarrollando desde el pasado domingo.

Centenares de personas han desfilado durante toda la semana por la Biblioteca Pública de Miami donde se está presentando por cuarto año consecutivo la Exposición

Panamericana de Arte auspiciada por la Archidiócesis de Miami y el Cuerpo Consular acreditado en Miami.

Un artista norteamericano y dos cubanos conquistaron los tres primeros premios de la exposición. Fueron ellos:

— Sebastián Trobato, de E.U., con su escultura 'Sepelcrum'.

— Baruj Salinas, cubano, con su pintura abstracta 'Esencia Analítica'.

— Rafael Consuegra, con su cerámica 'Renocero'.

Gigi Aramescu, Ramón Carulla y Bárbara Neijna Martínez, alcanzaron menciones honoríficas.

Además de los galardonados figuran en la exposición artistas tan connotados como Shirley Busch, Margarita Cano, Edna Chausser, Fernandez Yañez, Godoy, Lourdes Gómez Franca, Osvaldo Gutiérrez, Joan Lehman, Jean Leighton, José A. Martínez, Kelly McAlister.

También se admiran obras de Orozco, Perkins, Riverón, Rocha Leao, Romoser, Rose, Soriano, Tobar, Valle, Weltner, Wright Corwain, y Purvis Young.

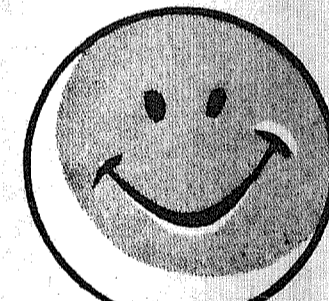
Festival de la Sonrisa este fin de semana

El Colegio de Belén de Miami, que está festejando el poseer ya un vasto terreno donde se planea construir en fecha próxima un nuevo edificio, celebrará este fin de semana (sábado y domingo, días 15 y 16) el Festival de la Sonrisa en los actuales terrenos y locales del plantel, en 824 S.W. 7 Ave.

Con entretenimientos para grandes y chicos y una cafetería de comidas típicas cubanas y españolas, el "Festival de la Sonrisa" está destinado a recaudar fondos para el programa de becas del plantel así como en mejoras de la educación y los deportes.

Con el Padre Juan Manuel Dorta-Duque, S.J. están cooperando en la organización de esta tómbola los Drs. Luis G. Santamarina y Héctor L. Ortiz, así como los antiguos alumnos, padres de familia y alumnos del plantel jesuita.

El proyectado colegio de Belén — en cuyos planos ya se está trabajando — será un amplio complejo educacional



que incluirá una biblioteca pública que llevará el nombre de Ramón Guiterras y estará enclavado muy próximo a la Universidad Internacional de la Florida.

El Festival de la Sonrisa incluirá músicaailable, estando amenizado por un combo que interpretará música cubana así como numeros 'rock' para la gente joven.

Un animado show artístico contará con la participación de Tony Romani y los 'Shay Chansoniers', un conjunto de acordeones dirigido por Mary Jo Shay, directora de música de la Escuela St. James.

CINE CLUB

La Asociación de Antiguas Alumnas del Apostolado anuncia la continuación de su Cine-Club para mañana sábado 15 de Abril, comenzando a las 8:00 p.m. en el Auditorium de la Assumption Academy, se inicia con esta nueva función el ciclo: "La Familia y Sus Inquietudes" proyectándose el film francés del director Francois Truffaut "Los 400 Golpes."

En este film el realizador Truffaut que surgió en

el año 1959 en el Festival de Cannes como miembro activo de la "Nueva Ola Francesa" nos trae la historia de un niño que no siendo querido ni por sus padres ni en el colegio, se hunde en una privada fugitiva existencia que lo lleva a un reformatorio. Lo anterior es la autobiografía del realizado Truffaut.

Todas las personas interesadas pueden asistir y hacerse socios del Cine Club por solo \$1.00.

Quinto aniversario de 'Populorum progressio'

ULTIMAMENTE
dijo el PAPA



Condensado por P. ERNESTO MOLANO

1. DESARROLLO DE LOS PUEBLOS:

"El desarrollo de los pueblos y muy especialmente el de aquellos que se esfuerzan por escapar del hambre, de la miseria, de las enfermedades endémicas, de la ignorancia; que buscan una más amplia participación en los frutos de la civilización, una valoración más activa de sus cualidades humanas, que se orientan con decisión hacia el pleno desarrollo, es observado por la Iglesia con atención."

2. HECHO IMPORTANTE:

"Los pueblos hambrientos interpelan hoy, con acento dramático a los pueblos opulentos. La Iglesia sufre ante esta crisis de angustia y llama a todos, para que respondan con amor al llamamiento de sus hermanos."

3. ASPIRACIONES DE LOS HOMBRES:

"Verse libres de la miseria, hallar con más seguridad la propia subsistencia, la salud, una ocupación estable; participar todavía más en las responsabilidades, fuera de toda opresión y al abrigo de situaciones que ofenden su dignidad de hombres; ser más instruidos; en una palabra, hacer, conocer y tener más para ser más."

4. DESEQUILIBRIO CRESCIENTE:

"Hay una gran disparidad en los niveles de vida: los pueblos ricos gozan de un rápido crecimiento, mientras que los pobres se desarrollan lentamente. El desequilibrio crece: unos producen con exceso géneros alimenticios que faltan cruelmente a otros y estos últimos ven que sus exportaciones se hacen inciertas."

5. "OLIGARQUIA REFINADA":

"A esto se añade el escándalo de las disparidades hirientes, no solamente en el goce de los bienes, sino todavía más en el ejercicio del poder: mientras en algunas regiones una oligarquía goza de una civilización refinada, el resto de la población, pobre y dispersa, está privada de casi todas las posibilidades de iniciativa personal y de responsabilidad, y aún muchas veces incluso viviendo en condiciones de vida y de trabajo, indignas de la persona humana."

6. VISION CRISTIANA DEL DESARROLLO:

"El desarrollo no se reduce al simple crecimiento económico. Para ser auténtico debe ser integral, es decir promover a todos los hombres y a todo el hombre. No aceptamos la separación de la economía de lo humano. Lo que cuenta para nosotros es el hombre, cada hombre, cada agrupación de hombres, hasta la humanidad entera."

7. VOCACION AL CRECIMIENTO:

"En los designios de Dios, cada hombre está llamado a desarrollarse, porque toda vida es una vocación. Desde su nacimiento, ha sido dado a todos como en germen, un conjunto de aptitudes y de cualidades para hacerlas fructificar; su floración, fruto de la educación recibida en el propio ambiente y del esfuerzo personal permitirá a cada uno orientarse hacia el destino, que le ha sido propuesto por el Creador. Dotado de inteligencia y de libertad, el hombre es responsable de su crecimiento, lo mismo que de su salvación. Ayudado y a veces estorbado por los que le educan y lo rodean, cada uno permanece artífice principal de su éxito o de su fracaso: por solo el esfuerzo de su inteligencia y de su voluntad, cada hombre puede crecer en humanidad, valer más y ser más."

8. LA PROPIEDAD:

"Si alguno tiene bienes de este mundo y viendo a su hermano en necesidad le cierra sus entrañas ¿como es posible que resida en él, el amor de Dios?" "No es parte de tus bienes lo que tu des al pobre; lo que le das le pertenece. Porque lo que ha sido dado para el uso de todos, tu te lo apropias. La tierra ha sido dada para el uso de todo el mundo y no solamente para los ricos." **ES DECIR, QUE LA PROPIEDAD PRIVADA NO CONSTITUYE PARA NADIE UN DERECHO INCONDICIONAL Y ABSOLUTO. NO HAY NINGUNA RAZON PARA RESERVARSE EN USO EXCLUSIVO LO QUE SUPERA A LA PROPIA NECESIDAD, CUANDO A LOS DEMAS LES FALTA LO NECESARIO."**

9. USO DE LA RENTA:

"La renta disponible no es cosa que queda abandonada al libre capricho de los hombres. Las especulaciones egoístas deben ser eliminadas. No se puede admitir que ciudadanos, provistos de rentas abundantes provenientes de los recursos y de la actividad nacional, las transfieran en parte considerable al extranjero, por puro provecho personal, sin preocuparse del daño evidente que con ello infligirían a la propia patria."

10. TENTACION DE LA VIOLENCIA:

"Es cierto que hay situaciones, cuya injusticia clama al cielo. Cuando poblaciones enteras, faltas de lo necesario, viven en una tal dependencia que les impide toda iniciativa y responsabilidad, lo mismo que toda posibilidad de promoción cultural y de participación en la vida política, es grande la tentación de rechazar con la violencia tan graves injurias contra la dignidad humana. Sin embargo, la insurrección revolucionaria, salvo en casos de evidencias, introduce nuevos desequilibrios y provoca nuevas ruinas. No se puede combatir un mal real al precio de un mal mayor."

11. CONTROL NATALIDAD:

"Muchas veces un crecimiento demográfico acelerado añade sus dificultades a los problemas del desarrollo; el

TEXTOS CLAVES

PARA REFLEXIONAR

volumen de la población crece con más rapidez que los recursos disponibles. Es, pues, grande la tentación de frenar el crecimiento demográfico con medidas radicales. Los poderes públicos pueden intervenir, pero es a los padres a quienes toca decidir, con pleno conocimiento de causa, el número de sus hijos."

12. LUCHA CONTRA EL HAMBRE:

"Si un hermano o una hermana están desnudos, dice Santiago, si les falta el alimento cotidiano y alguno de vosotros les dice: 'andad en paz, calentaos, saciaos, sin darles lo necesario para su cuerpo, ¿para que les sirve eso?' Hoy en día nadie puede ya ignorarlo: en continentes enteros son innumerables los hombres y mujeres torturados por el hambre; numerosos niños subalimentados hasta tal punto que muchos mueren en la tierna edad; y regiones extensas se ven así condenadas al más triste desaliento."

13. LO SUPERFLUO:

"Lo superfluo de los países ricos debe servir a los países pobres. La regla que antiguamente valía en favor de los más cercanos debe aplicarse hoy a la totalidad de las necesidades del mundo. Los ricos serán los primeros beneficiados de ello. Si no, su prolongada avaricia no hará más que suscitar el juicio de Dios y la cólera de los pobres, con imprevisibles consecuencias."

14. COMERCIO INTERNACIONAL:

"El consentimiento de las partes, sobre todo en casos desiguales, no basta para garantizar la justicia del contrato; y la regla del libre consentimiento queda subordinada a las exigencias del derecho natural. Una economía de intercambio no puede seguir descansando sobre la sola ley de la libre competencia, que engendra también demasiado a menudo una dictadura económica. El libre intercambio solo es equitativo si está sometido a las exigencias de la justicia social."

15. UN OBSTACULO: EL NACIONALISMO:

"Se opone a la formación de un mundo más justo y más estructurado dentro de una solidaridad universal. Es natural que comunidades recientemente llegadas a su independencia política sean celosas de una unidad nacional aún frágil y se esfuerzen por protegerla. Es normal también que naciones de vieja cultura estén orgullosas del patrimonio que les ha legado su historia. Pero estos legítimos sentimientos deben ser sublimados por la caridad universal que engloba a todos los miembros de la familia humana. El nacionalismo aísla los pueblos en contra de lo que es su verdadero bien."

16. OTRO OBSTACULO: EL RACISMO:

"Durante la era colonial se ha creado a menudo, un muro de separación entre colonizadores e indígenas, poniendo obstáculos a una fecunda inteligencia recíproca y provocando muchos rencores como consecuencia de verdaderas injusticias... con menosprecio de los derechos imprescriptibles de la persona humana, individuos, y familias que se ven injustamente sometidos a un régimen de excepción por razón de su raza o de su color."

17. LA CARIDAD UNIVERSAL:

"El mundo está enfermo. Su mal está menos en la esterilización de los recursos y en su acaparamiento por parte de algunos, que en la falta de fraternidad entre los hombres y entre los pueblos."

18. DIALOGO DE CIVILIZACIONES:

"Entre las civilizaciones, como entre las personas, un diálogo sincero es en efecto creador de fraternidad. La empresa del desarrollo acercará los pueblos en las realizaciones que persigue el común esfuerzo, si todos, desde los gobernantes y sus representantes hasta el más humilde técnico, se sienten animados por un amor fraternal y movidos por el deseo sincero de construir una civilización de solidaridad mundial. Un diálogo centrado sobre el hombre y no sobre los productos o sobre las técnicas, comenzará entonces."

19. EL DESARROLLO ES EL NUEVO NOMBRE DE LA PAZ:

"Combatir la miseria y luchar contra la injusticia, es promover, a la par que el mayor bienestar, el progreso humano y espiritual de todos y por consiguiente, el bien común de la humanidad. La paz no se reduce a una ausencia de guerra, fruto de equilibrio siempre precario de las fuerzas. La paz se construye día a día con una justicia más perfecta entre los hombres."

ACTUALIDAD DE ESTE DOCUMENTO:

Gracias a la Populorum Progressio:

Una nueva toma de conciencia se ha registrado en el mundo.

Se ha despertado ante la gravedad de la pobreza y el subdesarrollo.

Es una llamada angustiosa y valiente del Papa.

Es un indicador de las dimensiones mundiales del drama social de nuestro tiempo.

La Iglesia es peregrina en la tierra, su objetivo es la salvación; pero viviendo en la historia le debe preocupar la suerte humana.

Pero sobre todo, este documento ha dicho NO al individualismo incontrolado, al uso de la fuerza, al culto iluminado del lucro, a la mitificación del trabajo, a las ideologías materializantes, a todo lo que limita el hombre al círculo de los bienes materiales, violando su visión integral. Todos estos rostros que ahogan a la persona humana son rechazados.

Aunque la doctrina de la Encíclica resultase extraña a un mundo perezoso y cerrado, esta seguirá siendo una carta fundamental para las crisis del mundo.



Más de mil legionarios se consagraron a la Virgen María

(Fotos con textos en español en la página 2).

Más de mil miembros de la Legión de María en la Arquidiócesis de Miami renovaron su consagración a la Santísima Virgen el pasado domingo durante una misa concelebrada en la Catedral de Miami.

La ceremonia se efectuó en forma bilingüe, con sermón en inglés por el Padre Daniel Barrett, director espiritual de la Legión de María en West Palm Beach y en español por el Padre Agustín Román, director espiritual de la curia de habla hispana.

Expresando su simpatía por la obra de los legionarios en Miami, el Arzobispo Carroll dijo en síntesis:

"Como Mi Padre me ha enviado, así también Yo os envío a vosotros." Palabras dirigidas a los Apóstoles pero que por el bautismo se aplican a Uds. y más aun por ser miembros de la Legión de María.

QUE PRIVILEGIO tan grande tener esta oportunidad. También un gran honor estar aquí hoy para renovar su promesa en presencia de sus directores espirituales, de su Arzobispo. He leído con sumo interés su informe donde he visto las miles y miles de obras de amor llevadas a cabo bajo la protección de María donde visitan e instruyen, a los tristes y enfermos. No todos tienen este privilegio. El mundo no les dará ninguna alabanza y Uds. tampoco lo esperan. Pero la Santísima Virgen y su Divino Hijo no lo pasarán por alto."

El Arzobispo, el Obispo y los sacerdotes de la arquidiócesis estamos muy concientes de su trabajo y muy agradecidos por la asistencia que rinden a la Iglesia."

Camino de montaña

Por el
DR. MANOLO REYES

El exilio es camino de montaña. Y el exilado cubano es un misionero de la libertad. Por eso, para él, el exilio es austeridad, ya que el exilio sin sacrificio no es exilio.

EL CUBANO sabe positivamente lo que es tener la libertad. En dramática paradoja, sabe también el valor de esa libertad porque el la ha perdido, y aunque la disfrute temporalmente en tierras del exilio, allá en el fondo de su alma, no se siente libre porque su patria y su pueblo está en cadenas.

Desgraciadamente nadie sabe lo que tiene hasta que no lo pierde. En la hora crítica en que le ha tocado vivir, el cubano en el exilio, el mejor y único vocero de sus hermanos de la isla mártir, se multiplica en las latitudes del destierro. Y como un misionero de la libertad lleva en sus labios la experiencia única de su pueblo, y advierte, y alerta para impedir que los demás expectadores de la tragedia cubana, sufran en su nación, en su familia y en carne propia lo que él ha sufrido y sigue sufriendo.

Por eso, el exilio es camino de montaña, es vía de sacrificio. Y lo que más asombra del cubano en el exilio es que en este calvario de patria que ha afrontado y sigue afrontando, no experimenta fatiga, no tiene cansancio y aunque pasen los años y los retos sean mayores, el cubano en el exilio con energía redoblada prosigue su tarea histórica.

Pero es que el cubano en el exilio saca fuerzas para ello de una fuente inagotable y ella es: el amor a Cuba, la dedicación a la causa libertaria de la patria.

Si por un misterio de la divinidad, muchos de estos cubanos pudieran concurrir ante Dios para optar por una nueva vida, ellos volverán a escoger la de hoy. Porque no muchas generaciones a través de la historia han tenido la oportunidad que tiene hoy el cubano, en su batalla sin tregua contra la tiranía Castro-comunista, de luchar por la libertad de un pueblo.

LA DIGNIDAD del ser humano tiene como base la libertad. Y como no hay cima sin montaña, la libertad jamás se obtiene sin sacrificio.

Por eso, el exilio es camino de montaña.

Tercer Seminario del curso para Catequistas en español del C.C.D.

FECHA: Domingo 23 de abril, de 1:30 a 6:00 p.m.

LUGAR: Salón Parroquial de Sts. Peter and Paul, 1435 S.W. 12 Ave. (2do. piso)

TEMA: Las Artes Manuales en la Catequesis.

A CARGO DE: Srta. Magaly Rodríguez, graduada en Siena Heights College, Adrian, Michigan; estudios de post-graduada en el Institute of Pastoral Counseling de la Universidad Católica de Washington y en la Escuela de Psicología de la Universidad Nacional Pedro Henríquez Ureña de la República Dominicana; profesora de arte en escuelas primarias y secundarias en Detroit y en la República Dominicana; ex-directora de Educación Religiosa de la parroquia St. Hugh, Miami; actualmente Field-director de las Girls Scout de Miami, teniendo a su cargo el Proyecto cubano de dicha institución.

ADMISION: El seminario se ofrece para los Catequistas y demás personas matriculadas en el Curso de Formación de Maestros en español del C.C.D., pero serán igualmente admitidas al mismo todas las personas que lo deseen, previa donación de dos dólares.

Stars

Durante el transcurso del seminario, se procederá a la entrega de los Certificados Provisionales, Certificados de Maestros y Diplomas de Maestros (109 en total), correspondientes al curso académico 1971-72 del Programa de Formación de Maestros en español del C.C.D. Este seminario incluye también la celebración de la Eucaristía que servirá de clausura a las actividades del presente curso, en lo que al Programa de Formación se refiere.

El Padre Román dijo entre otras cosas:

"El Evangelio nos habla hoy y nos hace pensar en la riqueza que tenemos. María es Madre de la Iglesia y Cristo es hermano nuestro. En María se encuentran Dios y el hombre y se abrazan y nunca más se separan. Cristo es el abrazo de Dios con el hombre — un abrazo que jamás se romperá.

CRISTO es el centro de la escuela Apostólica. Comparte su vida con aquella gente. Eso es lo que queremos hacer que los hombres se unan con Dios en esta Arquidiócesis de Miami de todas las parroquias y vivan ese amor de que nos habla la primera lectura, que vivan la unión con Cristo de la segunda lectura y sonrían y no lloren ya que esto es el preludio de la Vida Eterna. En este día que vienen Uds. al pie de la Virgen en presencia de su Arzobispo pidan vivir una vida apostólica más profunda enraizada en las Escrituras de tal manera que el manual sea el contacto ideal y a través del manual estemos unidos al Papa, el Concilio y todo lo que nos manda la Iglesia."

Educamos a las masas analfabetas

(Viene pag. 23)

américa, añadió el disertante, enfatizando la necesidad de una escuela práctica, que enseñe al campesino a vivir mejor en medio de su ambiente. Porque advirtió que la educación en la mayoría de los países latinos es muy formalista, conservadora y memorista, pero muy poco práctica.

"LOS POCOS campesinos que alcanzan la oportunidad de ir a la escuela regresan conociendo al pie de la letra la historia de Egipto y la arquitectura de las Pirámides, pero ni una palabra sobre como curar los parásitos a sus vacas."

Necesitan una educación informal al servicio de sus necesidades, para enseñarles que son no sólo personas, sino personas importantes que tienen que construirse su propio desarrollo. "Nunca vivirán mejor porque el gobierno

venga y les construya una casa, en la que a lo mejor ponen a vivir a sus animales y ellos siguen en la cueva."

A través de las enseñanzas de las Escuelas Radiofónicas 150,000 familias campesinas de Colombia han remodelado o reconstruido sus casas y unas 32,000 se han construido nuevas casas. "Y eso no nos ha costado a nosotros un solo centavo en ladrillos. Solamente enseñarles la necesidad de la ventilación, del oxígeno, de la luz, del sol, de la higiene. Y cómo alcanzar todo eso por sus propias manos."

"Lo primero que tenemos que hacer es enseñarles a esas masas a usar la cabeza. Desgraciadamente, por mucho tiempo sólo han usado la cabeza para llevar sobre ella grandes cargas. Tenemos que enseñarles a usar la cabeza para pensar."

Relaciones pre-matrimoniales

"Chantaje de amor"

Hace seis años que andamos de novios, él tiene 27 y yo 25. Ibamos a casarnos para fin de año. Él, que es muy trabajador, había organizado un negocio, pero las cosas se presentaron mal, no pudo cumplir con una hipoteca y perdió todo. Ahora, ante la perspectiva de casarnos dentro de tres o cuatro años, él dice que no puede esperar y que convívamos, de manera disimulada, como lo hacen muchos novios hoy en día. A mí me parece incorrecto, pero él insiste en que es la costumbre actual. ¿Ustedes qué dicen? (Nombre reservado)

Como usted explica en su larga carta, a pesar de todos los pesares, los principios rectos que le inculcaron en su digno hogar, y sobre todo el

respeto a la ley de Dios, arrojan una luz especial sobre una posible relación pre-matrimonial.

Usted sabe perfectamente que la entrega total exige en la pareja una estabilidad también total. Es que la finalidad de esa entrega no es solamente, mediante la posesión mutua, demostrarse amor. Hay otra finalidad y es la procreación de los hijos, a la cual está encaminado el acto genital en su aspecto fisiológico. Y algo tan importante o más: la educación de la prole, lo cual supone adecuada alimentación, cuidados, ambiente adecuado, en una palabra, un hogar.

Los psicólogos de todas las escuelas están contestes en que los primeros años del ser humano son decisivos en la formación de su personalidad. ¿Cómo podría plasmarse el carácter de un hombre o de una mujer en el ambiente inseguro de una unión ocasional?

Fíjese que hasta aquí no hemos apelado "a lo que Dios manda", sino a lo que exige la naturaleza. Es que la ley de Dios se funda en la misma

LA VOZ

Suplemento en Español de "VOICE"

Dinero y Conciencia Cristiana

Responsabilidad de los ricos

En esta sección contestamos a las dudas de orden moral que se desee someter. Rogamos a los consultantes no omitir nombres y apellidos — en letra de imprenta — lugar de residencia y documentos personales. Si se prefiere, responderemos al seudónimo que se nos indique. Escribir a The Voice, P.O. Box 1059, Miami, Fla., 33138.

Quisiera saber qué papel corresponde a los ricos en el mundo de hoy. Porque dadas las corrientes actuales de opinión, pareciera que les corresponde el "derecho" de ser confiscados y encarcelados por el solo hecho de haber obtenido lo que los demás no pudieron o no supieron obtener. Me refiero, claro está, a los que se han hecho ricos, no a fuerza de delinquir, sino a fuerza de trabajo, perseverancia, tesón y talento. Ernesto Leiva.

La doctrina social de la Iglesia siempre ha defendido el derecho de propiedad como

uno de los fundamentales e inherentes a la naturaleza humana. Pero se diferencia del capitalismo liberal en que asigna a los bienes una función eminentemente social. Y se diferencia también del socialismo, en que, en lugar de suprimir este derecho, lo reivindica para todos.

Por consiguiente no veda la honesta adquisición de bienes pero les asigna una función, eminentemente social. El rico más que dueño, es administrador de sus bienes en beneficio de la comunidad.

"Así como la Iglesia ha defendido siempre la legitimidad de la propiedad privada, con no menor energía ha afirmado su función social, recordando la necesidad de que los bienes creados por Dios para todos los hombres afluyan equitativamente a todos". Estas palabras pertenecen a Pío XII, en su carta a los obispos de los Estados Unidos.

En la carta del mismo Pontífice a la 29a. Semana Social de los Católicos Italianos (1956), les recuerda que debe llegarse a un orden económico en que se dé a todos la concreta posibilidad de procurarse la propiedad de bienes estables, aunque sean modestos. Y en una alocución a la Unión Internacional de Asociaciones Patronales Católicas, dice el mismo Papa, refiriéndose a la aplicación de la doctrina social cristiana: "Pero es cierto que la práctica y la aplicación de esta doctrina no pueden ser obra de un día. Su realización exige de todos los participantes una cordura clarividente y previsor, una fuerte dosis de sentido común y de buena voluntad. Ella les exige, sobre todo, una reacción radical contra la tentación de buscar cada uno su propio provecho a costa de los demás, un desinterés tal que solo puede inspirarlo una auténtica virtud cristiana, sostenida por la ayuda y la gracia de Dios". Ya ve si un rico, sea industrial o comerciante, productor o distribuidor de bienes, tiene oportunidad de forjar un orden social más justo y humano. No hagamos como aquellos que desprecian a los ricos, pero aman las riquezas.

"SE SOLICITA: Matrimonio de mediana edad que hablen español para vivir y trabajar como padres sustitutos de varones adolescentes en la residencia de muchachos cubanos (Cuban Boys Home). Sueldo \$350.00 mensual, mas cuarto y comida, seis días a la semana, plan de retiro, beneficios sociales y de salud seguro social. Aplique con Sra. Berson en el Catholic Service Bureau, Cuban Children's Program, teléfono 649-8660, 1325 West Flagler Street, Miami."

'Vanguard' blocks the road to peace

(continued from page 15) against a united Ireland in which Protestants would become a 25 percent minority instead of a 65 percent majority as they now are in Ulster.

How serious a force the Vanguard actually is can be seen from several events:

• Despite the partial success of March's two-day general strike, the Vanguard could not get the Royal Ulster Constabulary — Northern Ireland's Protestant-dominated police — to participate in the walkout despite fervent pleas.

• Despite former Prime Minister Brian Faulkner's public embrace of Craig and the Vanguard, the traditional rift between these men seems destined to continue, cutting the Vanguard off from that portion of Ulster's Protestant Establishment embodied in the Unionist party leadership headed by Faulkner.

• The Rev. Ian Paisley, a member of the British Parliament and once the darling of the militant right in Northern Ireland, has scorned the Vanguard as "just a device to save the Unionist party." Paisley has played an increasingly moderate role in Ulster politics, and Catholic leaders feel that he will prove a force for moderation in the anxious months ahead,

despite his long history of anti-Catholic (he would say anti-Vatican) pronouncements.

• The behind-the-scenes leadership of Ulster Protestant unionism, as embodied by the traditional squirearchy and the big business interests, have decided that they can no longer rely on British support.

And this group acknowledges privately that the reunification of Ireland is inevitable.

A Belfast broker said in late March:

"We are now persuaded that we will in the long run have to make our peace with Dublin. It is clear that the British government is willing to cast adrift a million British subjects here in the interests of expediency. We have nowhere to go and in the circumstances we, like the British, must make the best of things."

The crunch decisions here are made in the stately homes, palaces and boardrooms — not in the streets. Rhetoric and violence, as recent events have demonstrated, may influence these decisions, but they do not determine events.

Festivals scheduled for schools

(continued from page 22)

Anthony, Fort Lauderdale; St. Jerome, Fort Lauderdale; St. Elizabeth, Pompano Beach; St. Coleman, Pompano Beach; St. Mark, Boynton Beach; St. Joan of Arc, Boca Raton; St. Francis of Assisi, Riviera Beach; and Rosarian Academy, West Palm Beach.

School bands participating will include Little Flower and Nativity, Hollywood; St. Ambrose, Deerfield Beach; St. Clement, Fort Lauderdale; St. Elizabeth, St. Gregory, Plantation; and St. Joan of Arc.

A similar concert is scheduled for Friday, April 28, at 8 p.m. at Monsignor Pace High School in Opa Locka.

Pastoral council ideas emerging on 3 levels

(continued from page 6)

tional council to the diocesan units, who in turn would offer leadership to the parish councils.

On all three levels — national, diocesan, and parish — the success of one type of council would reinforce the success of the others, Msgr. O'Connor believes.

BUT WHILE A national council is deemed desirable, Msgr. O'Connor's committee has told the bishops that it isn't feasible now.

Msgr. O'Connor says this is so because most U.S. Catholics don't understand the nature of such a council or "appreciate the contribution it can make to their lives."

He sees the National Advisory Council as having a key role in making a council feasible — mainly through education — and has set 1976 as a target date, to coincide with the

nation's 200th anniversary.

Before a national pastoral council is feasible, Msgr. O'Connor says, its nature and function must be explained clearly and an appreciation of its value must be developed. One of the many educational ideas he has is the development of a nationally-marketed game in which players would assume roles (bishop, priest, layman, etc.), be forced to make decisions, and interact with each other in a national council.

What would be the council's greatest contribution?

Msgr. O'Connor says it would give the U.S. Church more credibility, which he sees the bishops as lacking. It would counter the authoritarian view of the Church, where bishops make decisions and others only follow them, giving clergy, Religious and laity greater input into decisions affecting them.

Abortion bill passed

(continued from page 1)

tion of law of Florida to be invalid and left the state to common law we would have voted to keep the prior law in preference to this bill."

Rep. Don Reed of Boca Raton, long-time foe of permissive abortion, reportedly spoke for many when he stated, "I voted for CS/SB284 because I felt I had no other responsible alternative."

Thomas A. Horkan, Jr., executive director of The Florida Catholic Conference, told The Voice that "the bill is actually much more restrictive in its present form than the House leadership had originally been willing to let go to the floor."

He cited the work of Rep. Tom Gallen, Bradenton, Rep. William Gorman of Orlando and Sen. Fred Karl of Daytona Beach in bringing about improvements in the language of the measure.

Retired bishop dies preparing for Mass

WINONA, Minn. — (NC) — Retired Bishop Edward A. Fitzgerald of Winona died of a heart attack while preparing to offer Mass on Holy Thursday at the Cathedral of the Sacred Heart here.

Bishop Fitzgerald, 70, had been auxiliary bishop of Winona since his retirement in January, 1969. He continued to maintain a full work schedule at the chancery office until his death.

He was buried April 4 after a Mass concelebrated by 24 bishops and 33 priests.

Bishop Fitzgerald was born in Cresco, Iowa, on Feb. 13, 1893, and was ordained in Dubuque, Iowa, on July 25, 1916. In 1946, he was named auxiliary bishop of Dubuque and in 1949 bishop of Winona.

Before he was consecrated bishop he served as registrar and dean of studies at Loras College, Dubuque from 1920 to 1941.

Business Briefs



TRAVEL EUROPE this season in this completely equipped camper — a Chevrolet Club Van. A packaged deal for the whole family, it includes fare from Miami to Europe and return by KLM Royal Dutch Airlines in cooperation with *Campervan International of Fort Lauderdale.*

New stores to open

JACK ECKERD CORPORATION recently announced the opening of seven new Eckerd Drug Stores in Louisiana and Florida, including new ones in Fort Pierce, Homestead and Stuart.

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ACTIVE MEMBER OF LITTLE FLOWER PARISH!

140 So. DIXIE HIGHWAY
HOLLYWOOD / FLORIDA
PHONE 923-6565

THE VOICE
WANT ADS

CALL Miami 754-2651
Broward 525-5157



ANNOUNCEMENTS

- 3 Cemetery Lot
- 4 adjoining plots, Catholic Section, Southern Memorial Park. \$1000. Call 989-7223, 624-6135.
- 5 Personals
- HO-HO THE TV MAGIC CLOWN Fun house-Ponies-Rides, for fund raising. 624-3943

Knights of Columbus, Marian Council 3757 Hall for rent for weddings and banquets. We also do catering. 13300 Memorial Hwy. No. Miami 893-2271.

Join the Third Order of St. Francis. "Lord make me an instrument of Thy peace..." so saith St. Francis. Write Box 1046, Ft. Lauderdale. 33302.

Lady would like to share her apartment with widow or working woman. 649-2641.

Koscot Kosmetics-Skin care Free facials and demonstrations. For appointments or product Think Mink call 624-3096.

Earn 30% on costume jewelry for your club or organization. Free door prizes. Emmons Jewelry. 685-2833.

13/Help Wanted Male-Female 13/Help Wanted Male-Female

DIRECTOR OF RELIGIOUS EDUCATION

FULL TIME POSITION
SALARY OPEN

Call Msgr. Reilly For Appointment
443-8389

7 School and Instructions

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

9 Jewelry Loans

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

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

11 Help Wanted Female

TYPIST — Bi-lingual, must be good. 5 day week. Health and welfare benefits, pension plan. Write Box 142, The Voice, 6201 Biscayne Blvd. Miami, Fla. 33138.

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

12 Help Wanted Male

JANITOR

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

Catholic Association of Foresters needs more insurance agents throughout Florida to sell our excellent life insurance, hospitalization and disability income insurance plans. Will train. B. Vroom, P.O. Box 7, Orlando, Fla. 32802.

13 Help wanted Male/Female

Catholic School, Southwest section needs qualified teachers for music and art. Experienced in classroom music and liturgical music necessary. Phone 446-1738.

Make money addressing envelopes for firms. For information, send stamped self-addressed envelope to L.J. Geier, 18911 N.W. 43rd Ave. Carol City, 33054.

"HELP WANTED: Mature Spanish-speaking houseparents (husband & wife) required for teenage Cuban boys' residence. Salary \$350.00 per month, plus room, board, six-day week, pension plan, health and welfare benefits, social security. Must have chauffeur's license with good driving record. Contact Mrs. Berson, Catholic Service Bureau, Cuban Children's Program, telephone 649-8660, 1325 West Flagler Street, Miami."

20 Household Goods

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

21 Miscellaneous for Sale

Boys dress jackets, 14 slim, and 17 slim. Like new, \$5 each. Metal roll-a-way bed \$20. 2 clocks, 2 irons, antique plates. 448-7823.

21A Miscellaneous Wanted

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

Air Conditioners for Sale

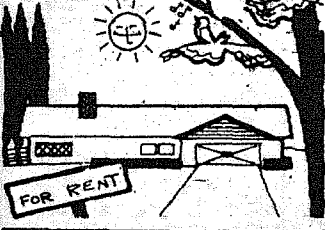
Warehouse Sale. 1971 - 8,000 BTU, \$135. 6,000 - \$114. 5,000 - \$107. 947-6674. Agent.

25 Tool Rentals

Over 100, Low Rental Tools SMITTY'S Hardware & Paint Co. 12320 NW 7 Ave. 681-4481

28 Mobile Homes/Campers

Lake Surprise, Key Largo. Mobile home, furn. lot, 60' x 100' Ramp, pier, fence. \$13,000. 379-6203, 649-2941, eves.



RENTALS

40 Apartments for Rent

Duplex apartment, 1 bedroom. Partly furnished, aircond., 2 adults. 3332 N.W. 3 St., Miami. St. Michael Parish.

Gorgeous furn. apt. \$185 with utils. 3 bedroom, 2 bath house, unfurn. \$225. Angela Daley Realtor 891-6212

227 N.E. 2 St. Near Gesu, furn. effy's, bedroom apts. Utilities Adults. Johnson Apt. Hotel. 374-4015

2 bedroom unfurnished apartment. Southwest area. 3189 S.W. 25 Terrace

NATIVE SUN oceanfront resort motel 1950 S. Ocean Blvd. Pompano Beach. Directly opposite Our Lady of Assumption. Hotel rooms, efficiencies, apartments. 305/942-2800.

41 B-Homes to share

Share my home with congenial woman on social security. Reasonable. 759-2820.

51 Lots and Acreage

Port Charlotte waterfront home site, ready to build. Phone (Ft.) 763-3708, eves. or friends.

52 HOMES FOR SALE

Ft. Lauderdale

St. Clement Parish

2 bedroom, 2 bath apartment, \$19,900. Walk to Church and 3 shopping centers. Assume mortgage. Beautiful eatin kitchen, frost-free refrigerator, wall to wall carpets, drapes. Truly your dream at a fantastic low price. Please call before coming to Lauderdale. M.K. MULCUNRY, REALTORS 2801 E. Oakland Pk. Blvd. 564-6778

Hialeah

Near Westland Mall. 3 bedroom, 2 bath, Florida room. FHA or conventional financing. 5397 W. 14 Court. 821-0202. 759-9861

Southwest

TO BUY, SELL, RENT SOUTHWEST PROPERTIES MULLEN REALTOR 261-1331

Northeast

20640 N.E. 2 AVENUE Owner Transferred. Reduced. 2 1/2 yr. new. 3 bedroom, air cond. heat, sewers, cypress fenced. BETTEE L. YOUNG REALTOR 757-9518

DREAM HOME NEAR BAY VA or existing 6 1/2% loan. Custom built 3 bedrm, 3 bath CBS Din. rm, Fla. rm. BI kitchen, Central air, heat. Big garage. FIEBER REALTY REALTOR 757-4966

Northeast

ST. ROSE OF LIMA
3 bedroom, 2 bath, double garage. Huge screen pool and patio. Assume mortgage. A buy at \$36,000.
Also
BREEZESWEPT IN \$30's Aircond. 3 bedrm, 2 bath. New Fla. room. Carport. No qualifying. \$5000 down.
ANGELA DALEY, REALTOR 713 N.E. 125 St. 891-6212

Northeast

NEW 3 BEDROOM 2 BATH, AIR COND. GARAGE, PATIO. 225 N.E. 152 ST.
WATERFRONT - NEAR BAY (OFF 79 ST. CAUSEWAY) New custom-built 2 bedroom, 2 bath, large family room, dock, davits. \$53,900.
CARMINE BRAVO REALTOR 754-4731
Corner house for sale, 50' x 120'. Zoned for 3 story apartment. 424 N.E. 63 St.

Hollywood

1 YEAR OLD DUPLEX

2 bedroom, 1 bath each side. Stoves and refrigerators. Good income, good terms.

J.A. O'BRIEN REALTOR

6326 PEMBROKE ROAD 989-2096 Eves. 989-1902, 983-8427, 989-5998

58 Real Estate Wanted

Large family accustomed to country living transferred to Miami area. Would like to purchase home with big yard, North Dade or South Broward. Low Down Payment. Older frame home considered. Write: Owner, 2321 Kentucky St., W.P.B. 683-0914.

55 Out of State Properties

BOONE, N.C. - College area 2 lots, 50 x 270. \$2200. each. Owner. Hollywood 923-9629

Real Estate

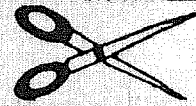
Philip D. Lewis, Inc.
Commercial Properties
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Bookkeeping to trial balance. Rates reasonable. Monthly, quarterly tax professionally prepared. Management Counselors, phone 271-6776.

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T & J AIR CONDITIONING Sales and prompt service-all models. Stay cool the easy way with T & J. Phone 947-6674.

Free Estimates. Work done in your home. Licensed, insured. 754-3369

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Custom made canvas awnings. Carports, Patio Awnings, Canopies, Rollup Curtains. Free estimates. Oscar Awning 681-2762.

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EXPERT DOOR HANGING CARPENTRY & PANELING LICENSED 751-7437

FIRST QUALITY CARPENTRY Panelling, ceiling, doors, locks, repairs. Call Claude. 448-7252

Free estimates. Carpentry repairs, remodeling, additions, panelling and door hanging. 633-1849.

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Steamclean on premises. done approx. 4¢ more than conventional methods. Steamaster Carpet Specialists - 223-3082

GO PROFESSIONAL WITH MALCOLM E. ELLIS STEAM OR SHAMPOO
Rug & Upholstery Cleaners RETINT YOUR CARPETS IN YOUR HOME 445-8838 645-5609 MASTER CHARGE IT

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Experienced Italian dressmaker. Expert alterations, dressmaking & party dress. Quality work. Reasonable 445-9583.

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GUARANTEED ELECTRICAL WORK AND REPAIRS, REASONABLE 371-9074.

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Black hammock top soil. Lawn sand, fill, mason sand and driveway rock. 854-0951.

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MIAMI LAWN MOWER CO. Authorized Service and Parts Fertilizers - Sharpening - Welding TWO STORES TO SERVE YOU 27 S.W. 27th Ave. Call 642-6515. 20256 Old Cutler Rd. Call CE 5-4323.



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Robert Williams Moving & Storage Large-Small jobs anywhere Call 681-9930

LOWEST PRICES. RELIABLE MOVERS PADDED VAN LIFT GATE. INSURED NA4-3406.

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18 years in Miami. Interior and exterior. Also general repair, patch plaster, kitchen cabinets, furniture exoertly sprayed in your home. 758-3916 or 751-4389.

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Interior, exterior, roof cleaning and coating. 865-5869.

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JOE ZAM PLASTER
Patching, plaster, stucco, water proofing, caulking. 865-5869.

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Joe Devlin. Mem. St. Hugh, K of C. H13-1922. MO7-9606. MU5-1097.



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CLEAN \$9 - COAT \$30, TILES, GRAVEL - BONDED, WALLS, AWNINGS, POOLS, PATIOS, BRICKS, WALKS, 947-6465, 373-8125, 949-0437. SNOW WHITE.

ROOFS CLEANED
WHITE OR COLOR COATED WALLS PRESSURE CLEANED MARBLE PLASTIC PAINT USED
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Roof pressure cleaning \$12 up Roof white painted \$35 up Free est. insured. 688-2388

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Copeland's Roof Painting Co. A company you can trust, because we use material we stand behind. 754-7883.

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CONNIE'S SEPTIC TANK CO
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Lumen de Lumine
Join the 3rd order of St. Francis for true peace. Write Box 1046, Ft. Laud. 33302.

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BRADY POOLS - Maintenance, chemicals, and repairs. Service twice weekly or weekly. Broward Co. only 923-5965.

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CUSTOM-MADE SLIPCOVERS, MADE WITH YOUR MATERIALS OR OURS. 861-1482. ANYTIME.

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Friendly Neighbors Phone Service for senior citizens, shut-ins, and persons living alone. Daily check-up call. For information, call 634-2645.

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Good work, reasonable price, free estimate. 624-4252

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New Venetian Blinds
OLD BLINDS - REFINISHED REPAIRED - YOUR HOME STEADCRAFT 1151 N. W. 117 St. 688-2757

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Patio screening -- Custom Screen Doors Glass Sliding Door -- Fast Service -- Fair Prices ALL WINDOW CO. 868-3339, 7813 Bird Road.

WINDOW & WALL WASHING

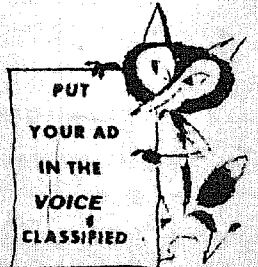
Windows washed, screens, awnings cleaned, Wall washing. Al Dee (Member St. Mary's) 757-3875 or 751-2580.

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GENERAL WINDOW REPAIR SERVICE
Complete Window and Door Repairs
Replacement Parts
3755 Bird Road, Miami 448-0890 443-9577

PLUMBING

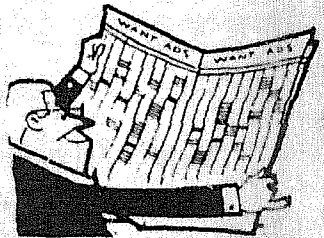
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Van Heusen fashion
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Trend-setting short sleeves with a fashion collar. Choose from many solids or decorative patterns in Dacron® polyester-cottons. Sizes 14½-17 men's furnishings



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1st quality, no-iron
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130 thread count polyester-cottons. Luminous pink, violet or blue. Kings and queens available. Full flat/fitted, reg. 4.99... 2.99 Pillowcases, each, reg. 1.69... 1.29 domestics

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Norge 16 cu. ft.
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238.00

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The wonderful refrigerator-freezer that's completely frost-free. Complete with adjustable shelves, spacious capacity and other features. White only! major appliances

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Malone mattress
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Choose twin or full size. Extra firm 312 coil innerspring mattress or boxspring. Many king and queen sizes reduced drastically. sleep shop

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fully quilted Kodel®
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