

Bishop Begins Task Of Repairing Diocese In Path Of Camille

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ONE OF an estimated 40,000 youngsters who returned to Catholic schools within the Archdiocese of Miami this week, this young fellow bids goodbye to mother and heads for the waiting Sister and his first day in the classroom. For story see page 4.

Archdiocese Gives \$50,000 To Aid Hurricane Victims

Action to relieve the plight of the victims of hurricane Camille, which devastated sections of states on the Gulf coast of the U.S., was underway in many parts of the nation this week.

A check, which from all indications will amount to \$50,000, will be presented by Archbishop Coleman F. Carroll from the people of The Archdiocese of Miami to Bishop Joseph Brunini, of the Diocese of Natchez-Jackson, Mississippi. The check will represent funds collected at churches throughout the Archdiocese in a special collection. A final report is not completed.

Also on its way from the Archdiocese is a truckload of goods being collected by Court Star of the Sea of the Catholic Daughters of America in Key West under the direction of Mrs. Irene Tait, grand regent.

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Committees Working On Texts For Masses On U.S. Holidays

Committees are working in three dioceses on texts of votive Masses for other national holidays similar to the one for Thanksgiving Day. A desire for such an experimental project was expressed by diocesan liturgical commissions in response to a recent inquiry made by the U.S. Bishops' Committee on the Liturgy. Holidays such as Memorial Day, July 4 and Labor Day would be included.

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STRAIGHTENING THE crown on a statue of Our Lady of Cobre, which was smuggled out of Cuba by exiles several years ago, Immaculata student Leyda Vigo prepares for the annual Mass this Sunday at the Miami Stadium. Archbishop Coleman F. Carroll will be the principal concelebrant of the 7:30 p.m. Mass which thousands are expected to attend. See story, page 2.



Thousands Expected To Honor Our Lady Of Cobre At Mass

See Page 2

Catholic School Enrollment Shows A Slight Increase

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GREETING Archbishop Coleman F. Carroll after their investiture into the order of the Sisters of St. Joseph Cottolengo are Sister Patricia Ann (left) and Sister Edith Carmen. For story and additional pictures see page 5.



THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33133

Thousands Expected For Cobre Mass

Thousands of Cuban refugees — who have made the annual observance traditional in South Florida — are expected to pack the Miami Stadium Sunday, Sept. 7, to honor the patroness of their native land, Our Lady of Charity of Cobre during a Mass with Archbishop Coleman F. Carroll as the principal concelebrant at 7:30 p.m.

Other concelebrants for the Mass are Auxiliary Bishop John J. Fitzpatrick; Msgr. Bryan O. Walsh, director of Spanish-speaking apostolate; Father Avelino Gonzalez, O.P., assistant pastor, St. Dominic Church; Father Modesto Galofre, SchP., assistant pastor St. John Bosco Church; Father Daniel Baldor, S.J., Belen School; Father Jose Biazin, O.F.M., assistant pastor Corpus Christi parish, and Father Clemente Seoane, assistant pastor, St. Robert Belarmine parish.

The Mass will be concelebrated at a large altar in the middle of the stadium at 2301 NW 10th Ave.

The sermon will be preached by Father Armando Balado, assistant pastor, St. Brendan parish. Francisco Delgado will serve as commentator and Dr. Jose M. Morales Gomez as lector.

A TRIDUUM

Archbishop Carroll approved the celebration of a triduum in preparation for the observance in local parishes where there are a great number of Spanish-speaking persons. The Mass has been celebrated annually in the Archdiocese of Miami since 1961.

Father McDermott Set An Example By His Suffering

Despite his suffering, the example set by Father Thomas McDermott was certainly and most assuredly one for good not only among the people of God for his fellow priests, Archbishop Coleman F. Carroll said during a Mass for the late archdiocesan priest.

Auxiliary Bishop John J. Fitzpatrick celebrated the Mass of Christian Burial for Irish-born Father McDermott, who died at the age of 38 and was buried in his native Ireland.

Archbishop Carroll participated in the Mass from the throne and gave the final commendation after Mass. A large delegation of secular and Religious priests, Sisters, and laity were present in the congregation.

Pointing out that the Archdiocese had suffered "a great loss in the death of Father McDermott," the Archbishop recalled that the priest, who had spent most of his 14-year priesthood in South Florida, always exhibited a great sense of humor "despite his suffering, trials and tribulations."

"He was dedicated to the service of the priesthood with a great intense love for the High Priest," the prelate pointed out, adding that "few priests have had the privilege to suffer as they journey through this life as did Father McDermott."

Although the emphasis in the new liturgy of Mass for the dead is one of joy — the joy when "Christ calls one of his brother priests to his home in heaven," Archbishop Carroll told the congregation that we must not be "unmindful of the fact that we may have to compensate in some way and to some degree for the times we have offended Almighty God. In your love, devotion and affection for Father McDermott, think of him often," he urged, "and offer a frequent prayer that in any way God in his justice has been withholding his reward it will be speeded."

Father John Nevins served as lector during the Mass at which Father Jerome Martin, administrator, Holy Name Church, West Palm Beach, preached the homily.

Explaining that Christ offered Himself on Calvary as Priest and Victim, Father Martin told the congregation that "those who are called to share in His sacramental priesthood — who stand in his place at the altar, who speak for Him at the Sacrifice — are called to no less. The concept of victimhood is inherent in the Christian priesthood," he said, "and the concept of victimhood was uniquely and ex-

The legend of Our Lady of Cobre dates back to the beginning of the 17th Century when three men set out from Santiago del Cuba in a small boat to obtain salt from the mines located at Nipe, some 48 miles North.

The trio was delayed for three days by rough days. Finally, on the morning of the fourth day, they set out. Through the morning haze, they saw what seemed to be a seagull flying just above the water.

As they came closer to the object, they discovered that what seemed to be a seagull was a 16-inch statue of the Blessed Virgin holding the Child Jesus in her left hand and a gold cross in her right. An inscription on the base of the statue said in Spanish: "I am the Virgin of Charity."

PATRONESS

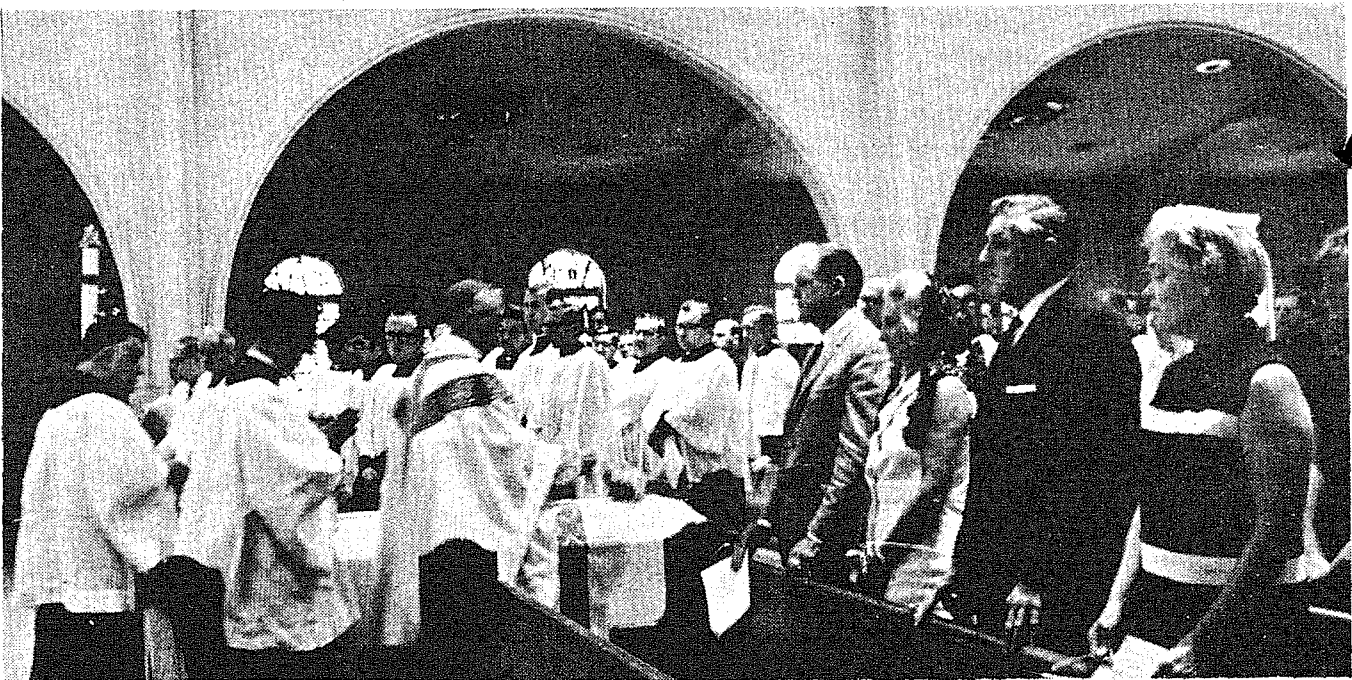
When the three men returned home in the small boat carrying the statue, they took it to the picturesque villa of

El Cobre where a shrine was constructed and Our Lady was venerated under the title of Nuestra Senora de la Caridad del Cobre, national patroness of Cuba.

Thousands of pilgrims from every section of the island used to come to celebrate the anniversary of the statue's discovery before Fidel Castro's communist regime took over Cuba.

A small statue of our Lady of Cobre, smuggled out of Havana by refugees in 1961, has a place of honor in the provisional chapel on the site of the future shrine of Our Lady of Charity of El Cobre on the grounds of Immaculata-La Salle High School overlooking Biscayne Bay.

The shrine will be erected by donations from Cuban refugees as "an act of gratitude for the power of the intercession of the Blessed Mother in aiding the flight of the Cuban exiles from communism" to the freedom of the United States.



AUXILIARY Bishop John Fitzpatrick blesses coffin at a Mass of Christian Burial for Father Thomas McDermott who died last week in Ireland.

quisitely exemplified in the life of Father McDermott.

"Almost from the beginning, the cross of suffering was laid upon his shoulders," Father Martin continued. "In the last eight years there were times perhaps he should have died, certainly he was close enough to death, only to live on and suffer more and become more incapacitated.

"And this had its own aging and anguish," he added. "Often he complained not about the pain, but because his priestly activity was so limited. Until he was reminded such was God's will. To a man with such magnetic personality, such cheerful warmth, such athletic bend, inactivity was a cross that cut deeply."

(Continued on Page 18)

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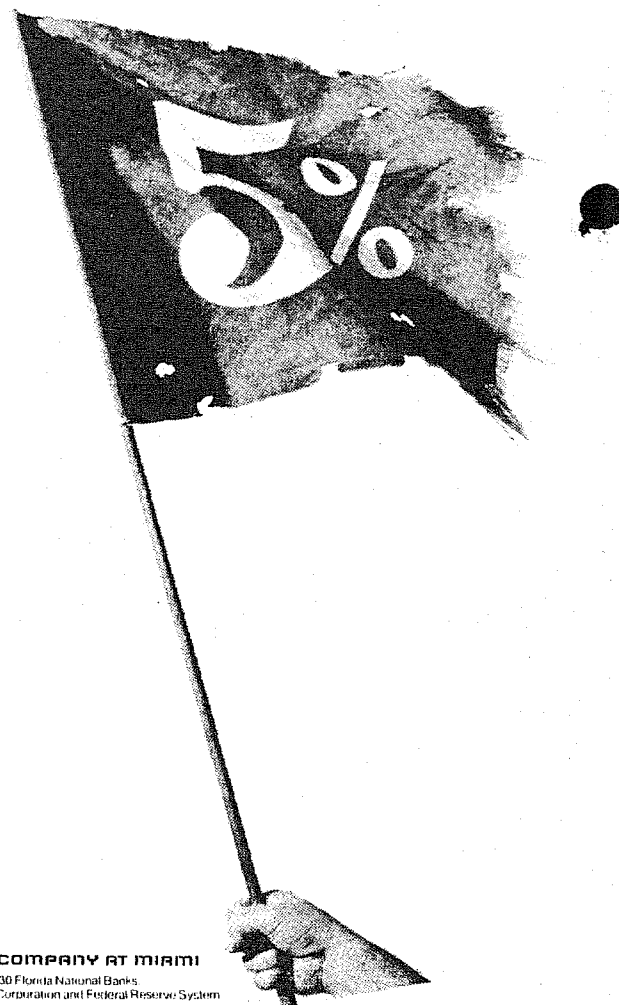
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Keep It Moving, Please

With the Chicago Cubs battling for a pennant, parking spaces near their ball park were at a premium. Chicago police asked the nuns at the House of the Good Shepherd training school which is near the park if some of their area might be used to park cars. So now the nuns spend baseball afternoons directing traffic. And quite efficiently too, as Sister Katherine shows as she directs a car to move up. There is no charge for using the field but donations are accepted.

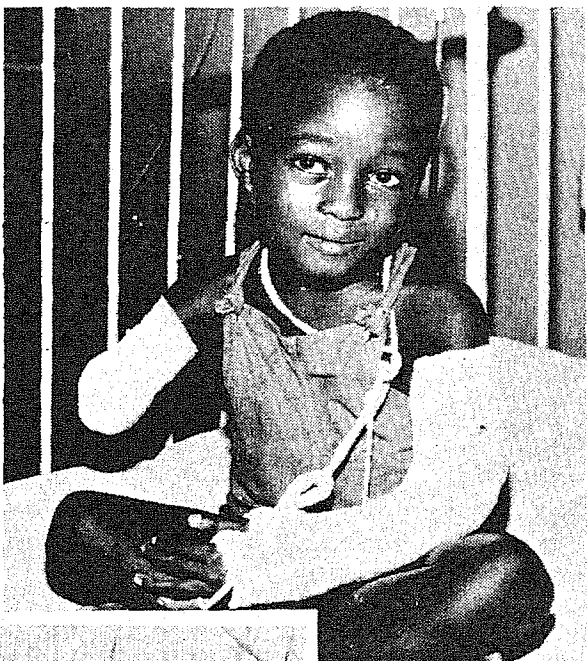


Pentagon Protesters

Women pickets, some wearing gas masks, march in front of the Pentagon in a protest against chemical and bacteriological warfare. They were representatives of the Women's International League for Peace. There has been much recent concern over disclosures of U.S. stockpiling of chemical weapons in this country and overseas.

Innocent Victim

A young victim of the Biafra-Nigeria conflict is still able to smile in Umahia, Biafra, despite his wounds — one arm amputated, the other in a cast. Despite attempts by religious and political leaders throughout the world, there is no solution in sight.



Controversial Battle



A wounded American trooper is helped by a buddy to an evacuation helicopter after he was hit during heavy fighting 30 miles south of Da Nang. The Americans were trying to reach a downed U. S. helicopter against a strong North Vietnamese force. It was during this battle that an American company at first refused to continue fighting. Military and political authorities are studying the incident.

New Diocese of Phoenix Set

WASHINGTON — (NC) — Pope Paul VI has established the new Diocese of Phoenix, Ariz., and appointed Auxiliary Bishop Edward A. McCarthy, 51, of Cincinnati, as its first bishop.

The Holy Father also accepted the resignation of

Bishop Bernard T. Espelage, O.F.M., 77, of Gallup, N.M., and appointed Auxiliary Bishop Jerome J. Hastrich, 54, of Madison, Wis., as his successor.

The new Phoenix Diocese and the Tucson Diocese will be in the ecclesiastical province of Santa Fe, NM. The

Tucson Diocese has been in the Los Angeles province.

The new diocese will comprise approximately 49,118 square miles, populated by 730,935 persons of whom 182,750 are Catholics. There are 51 parishes, 61 mission and 182 priests in the new diocese.

Bishop Directs Rebuilding Storm-Ravaged Diocese

GULFPORT, Miss.—(NC)—A familiar figure in the Gulf Coast towns that were struck by Hurricane Camille is a man of medium build, aged 60, who drives a sedan and is frequently seen in shirt sleeves talking to Catholic priests in the rubble of their churches and schools.

He is Bishop Joseph B. Brunini of the Diocese of Natchez-Jackson, which covers the state of Mississippi. He has made trip after trip to the coast, assessing the losses left by Camille as she roared inland, ripping up about 25% of his diocese and leaving a third of his people homeless or jobless or both.

The bishop, obviously a priest's priest and a doer rather than a talker, is a Mississippian not given to making exaggerated statements. He has a wide reputation as an ecumenist. One of the first things he did amidst the shock and confusion left by Camille was to get to the scene, survey Catholic losses—and immediately offer the use of remaining Catholic properties to congregations of other faiths: "He's one of those people who learns from the past, lives in the present and looks out for the future," a colleague in Jackson says of Bishop Brunini.

About 45% of the 81,811 Catholics in the diocese of which he was named head on Dec. 2, 1967, live in the stricken area. Even in the best of times they could hardly be called rich. Some have come from French or Yugoslavian backgrounds. They are the fishermen, the laborers and the gardeners who tended the stately shoreline summer homes of the wealthy.

Bishop Brunini is thankful that only one priest, Father Gilbert O'Neill, an elderly Benedictine, was among those who perished in the hurricane. His body was found the next morning in the yard by his car at Ocean Springs, where he served as a chaplain to the Mother Cabrini nuns.

Of 107 Catholic buildings in the affected area, only 31 survived undamaged. Completely destroyed were seven churches, five rectories, three convents, three schools and three parish halls. Major damage was sustained by 10 churches, six rectories, four convents and two schools.

An estimate of \$12 million "to replace what we had" was termed "a conservative figure" by Bishop Brunini during an interview at Our Lady of the Gulf rectory

in demolished Bay St. Louis. Within hours of the hurricane, Bishop Brunini delegated Msgr. Edward E. Michelin, executive director of Catholic Charities in Jackson, to organize food and clothing distribution centers all along the coast.

Food, clothes, medicines and much needed funds were funneled to Msgr. Michelin at St. John's High School distribution center in Gulfport. He in turn directed the relief goods to the governor's central distribution center at Gulfport municipal airport for general use. Food, clothing and medicine from St. John's also went out to eight Catholic emergency centers along the coast.

In Jackson, Msgr. Bernard Law of the U.S. Bishops' Commission for Ecumenical and Interreligious Affairs had coordinated the activities of the Catholic Disaster Relief Fund established by the recently organized U.S. Bishops' National Disaster Relief Committee in Washington.

Bishop Brunini estimated it will take "at least a year" to determine what kind of parishes will arise from the ruins left by Camille.

"The most detrimental thing is the question of schools," he stated. "What will happen to many of our 5,000 school children in this area?"

At present, the diocese is not optimistic about receiving any federal disaster funds specifically for the reconstruction of private or parish schools. Diocesan officials are therefore exploring the question of taking low interest loans through the Small Business Administration to help rebuild parish churches and schools. Under Mississippi law, Catholic school children are loaned textbooks which they bring back at the end of the school year. Hundreds of these textbooks were destroyed.

When he first surveyed the smashed church buildings, Bishop Brunini was overwhelmed by the feeling that "the Catholic Church in Mississippi has suffered a nearly irreversible loss." A week later, as the debris was being cleared, he told N.C. News Service optimistically, "the coast is going to come back."

Once the people have received emergency food and clothing, the long pull will begin. And it is then, he observed, that financial assistance will be most urgently needed.

Brazil's Bishops Vote For Some Married Priests

SAO PAULO, Brazil—(NC)—The majority of Brazilian bishops favor changes in the Church's laws on priestly celibacy if the needs of the Christian community warrant it.

The various positions of the bishops on the celibacy issue were included in a delayed statement which was approved at the 10th general assembly of the Brazilian Bishops' Conference (BBC) in July. It was reported that the statement, which normally would have been released at the close of the assembly, was delayed because the minutes of the discussions on celibacy were submitted to the Vatican, presumably for the purpose of obtaining a "green light" for its release.

The statement, released by Agnelo Cardinal Rossi of Sao Paulo, president of the BBC, covered several matters and problems relating to the clergy which were the subject of the bishops' deliberations during the July assembly.

Its comments on celibacy were worded very cautiously.

"We find it necessary in the present circumstances," it said, "to prepare for the plurality of the ministry that the Christian community needs, by giving to the laity greater responsibility, by assigning functions to the maximum extent to married deacons, and opening up the

Liturgical Units Suggest Added Holiday Masses

WASHINGTON — (NC) — The United States, which now has a Mass for Thanksgiving Day on an experimental basis, may soon have similar votive Masses for other national holidays.

In response to a recent inquiry made by the U.S. Bishops' Committee on the Liturgy, diocesan liturgical commissions expressed a desire to have Masses similar to that for Thanksgiving Day on Memorial Day, July 4 and Labor Day, also. Committees are working on this project in the Archdiocese of Louisville and the Dioceses of Green Bay and Madison. It is hoped that eventually texts similar to the Thanksgiving Day Mass will be available for these other holidays.

This was revealed by Father Joseph M. Champlin, associate director of the secretariat of the bishops' committee, in an interview explaining the significance of the interim 1970 liturgical calendar for the United States which has just been published.

Considerable confusion arose when "St. Christopher supposedly was given the death blow several months ago by a cruel Vatican liturgist," Father Champlin noted. The air has cleared now, he added but unfortunately the controversy "cast a cloud over some really positive steps taken by the Church to improve the liturgical calendar and make it more suitable for contemporary needs."

"The revised calendar," he said, "simply puts into practice the general directions issued by the Fathers of Vatican Council II. Emphasis is on the Paschal Mystery of the Lord, on Easter Sunday as the great feast of the Church year, on Sunday as a 'little Easter' recalling Jesus' Resurrection, on the mysteries of Christ, and on those saints who are known and honored throughout the entire world."

Father Champlin said the Constitution on the Liturgy of Vatican Council II directed that the liturgical year be "revised so that the traditional customs and discipline of the sacred seasons can be preserved to meet the conditions of modern times," and that "the minds of the faithful must be directed primarily toward the feasts of the Lord in which the mysteries of salvation are celebrated in the course of the year."

It also said "the saints have been traditionally honored in the Church," but that lest the feasts of the saints take precedence over the feasts which commemorate the very mysteries of salvation, "many of them should be left to be

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Catholic School Rolls Show Slight Increase

In the face of Catholic school closings throughout the United States, 89 educational facilities within the Archdiocese of Miami opened their doors to more than 40,000 students this week.

No schools were closed and several schools reported increases in enrollment of more than 100 pupils each, according to the Archdiocesan Department of Education.

"With great sacrifice on the part of all parents and an increased emphasis by the pastors of our parish schools upon the responsibility of the total Catholic community, our schools have been able for the current year to avoid the closings which many dioceses have experienced," Msgr. William McKeever, archdiocesan superintendent of schools said.

Enrollment for this year

is estimated at more than 40,000 the superintendent explained, although the actual figures will not be available from individual schools until the middle of September.

Enrollment for last year was reported at 39,650 students in the 59 elementary schools, 21 high schools, three special education facilities, four colleges and two seminaries within the area of the Archdiocese of Miami.

ENCOURAGING

Msgr. McKeever pointed out that the "slight increase" in school enrollment was encouraging in view of the split last year when the Diocese of Miami lost several schools and the accordant students to other dioceses within Florida.

The department of education reported that 741 lay teachers—175 men and 556 women—have been hired to teach in schools within the archdiocese.

In addition 623 Religious will teach in the schools—71 men and 513 women. The schools also report that 39 priests of the archdiocese will be involved in teaching activities at various schools.

Msgr. McKeever added that waiting lists for most schools are long in spite of the increases allowed over last year's enrollment of 28,397 in elementary, 8,650 in high schools and the 2,603 in higher and special

educational facilities.

ANALYSIS NEEDED

While the schools have been able to hold their own while schools in other dioceses across the nation close in waves, Msgr. McKeever, said, "The seriousness of the problem continues. With the educational costs spiraling upwards, a continuing analysis of the school program in the diocese is imperative."

Discussing the recent additions of services under federal programs to private and parochial schools from county school boards in Broward and Dade, Msgr.

McKeever commented, "There has been increasing cooperation and participation of our schools in government-funded programs with the county school authorities."

He cautioned, however, "while this has been encouraging, the nature of the federal programs is such that it necessitates creation of programs to enrich and improve existing programs and not to replace them."

"Consequently, the problems of maintaining and developing the regular curriculum of the schools are still the responsibility of the

schools and the corresponding costs of operation still continue to increase," he said.

Msgr. McKeever predicted that for the schools to "meet the needs of the children in the foreseeable future, greater support and assistance will be a necessity. Hopefully, this increased support will come from such responsible sources as the Catholic Community, the state, the federal government and the local business and industry—all of whom have a vital interest in the welfare and academic preparation of our future citizens."

El Salvador Bishops Give Land For Agrarian Reform

SAN SALVADOR, El Salvador — (NC) — Following the old adage "Practice what you preach," the bishops of El Salvador announced that they had donated Church-owned lands in the rural Diocese of San Vicente for an agrarian reform project, while calling on large landowners in this densely populated country to divide their estates for the benefit of the landless peasants.

The bishops urged the landowners voluntarily to sell their lands now being worked by tenants to poor farmers and to give up land not in production to increase the size of holdings of small farmers.

The bishops addressed their appeal for land donations in particular to absent

landlords, many of whom are members of traditional land-owning families but who now manage El Salvador's industries. About one per cent of the proprietors own more than half of the country's agricultural land.

One of the problems that caused the recent undeclared war between El Salvador and Honduras was the illegal migration of Salvadorans into the unoccupied territories of Honduras. El Salvador has about 400 persons per square mile, a density 10 times greater than Honduras. An uneasy truce brought about by the Organization of American States (OAS) now exists between the two Central American countries.



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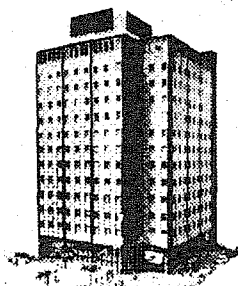
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Sisters' Investiture Called 'Historic'

It is not "everyone to whom God has given such a high calling," Archbishop Coleman F. Carroll said last week as he invested two young women in the habit of the Sisters of St. Joseph Cottolengo who staff the Marian Center for Exceptional Children here.

The two young women, the first to receive the habit of the Sisters of Cottolengo in the new novitiate are Edith Carmen Gonzalez, who will be known as Sister Edith Carmen, and Patricia Ann Gillespie, who will be known as Sister Patricia Ann.

Sister Edith Carmen is the daughter of Mr. and Mrs. Edward Gonzalez, of St. Brendan's parish, and Sister Patricia Ann is the daughter of Mr. and Mrs. Jerome J. Gillespie of Dayton, Ohio.

During the ceremonies and Mass, which were celebrated in the Novitiate of the Sisters of Cottolengo, a complex in North Miami which was blessed in 1967, Archbishop Carroll told the Sisters and their families that "the next year will be a year of prayer, meditation, and instruction so that the new

Sisters might be better able to determine" their place "in the vineyard of God."

The prelate pointed out that the ceremonies marked "an historic occasion for the Sisters, because it is the first time the investiture ceremonies have been held" in the new novitiate.

The community of the Sisters of Cottolengo "planted its seed here only six years ago and already it is beginning to see its fruition," the Archbishop added.

"It takes great courage, great stamina and great love to do the work of the Sisters of Cottolengo—working with the individual exceptional child and experiencing the knowledge and love of God," Archbishop Carroll explained.

It is not "everyone to whom God has given such a high calling. Hopefully, God will give you the grace to prepare for this decision and give you the grace to know how blessed is the calling of the order of the Sisters of Cottolengo," he told the newly-invested nuns.



PRAISING THE Sisters of Cottolengo for their devotion to exceptional children. Archbishop Coleman F. Carroll told

the two newly-invested nuns that they should feel "blessed" because they received such "a high calling."

Sister Edith Carmen, who was born in Key West, was graduated from the Convent of Mary Immaculate, Key West, and Immaculata Academy, Miami. She received her bachelor of arts

degree in English from the University of Miami and her masters degree in special education from Barry College. She has worked at the Marian School and the Marian Center.



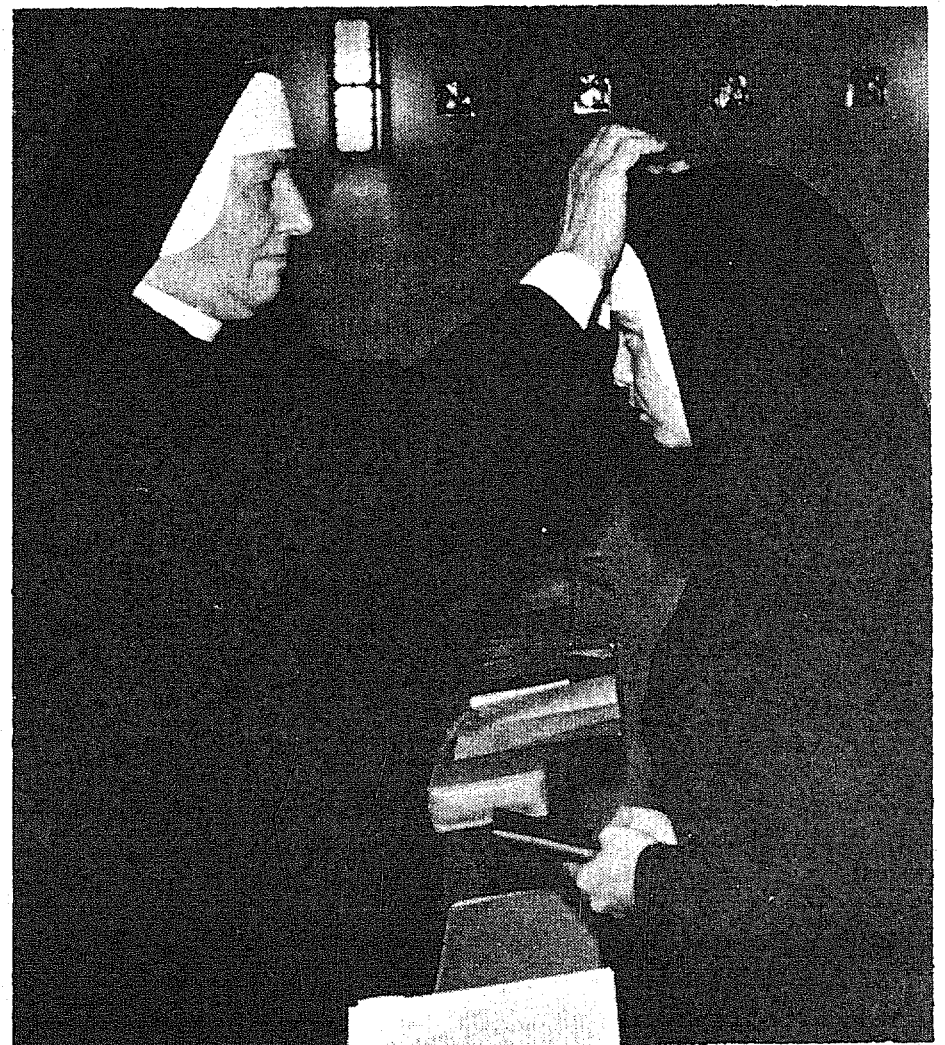
THEIR FAMILIES look on as Sister Edith Carmen (left) and Sister Patricia Ann carry their habits to be blessed by Archbishop Carroll.



ANSWERING A formal questioning by Archbishop Carroll after the reading of the Gospel during the Mass, Sister Edith Carmen kneels at the foot of the altar.



RETURNING TO the chapel after dressing in their new habits, Sister Edith Carmen (left) and Sister Patricia Ann walk ahead of Mother General Bianca (in black) and Mother Lucia.



ADJUSTING HER veil for newly-invested Sister Patricia Ann is Mother General Bianca of the Sisters of Cottolengo.

EDITOR'S COMMENT

Dilemma Ahead Unless All Pupils Get Equal Help

As this is being written, the figures for this year's enrollment in Catholic schools in the Archdiocese have not been completed. However after a spot check with various pastors, it appears that many children failed to get into the parochial schools in this area. Some elementary schools have had waiting lists ranging from 25 to several hundred, while high schools for the most part have been forced to refuse applications for the past several months. Moreover some pastors have learned that non-Catholics seem more anxious than ever to transfer their children from the public school to the parochial institution for advantages which they sense are there.

What all this means is debatable. It seems certain, however, for one thing, that a great many parents in this area are convinced the private schools, even with its burden of tuition costs, is most desirable for their children. In the light of this, the paradox emerges more clearly, mainly, that parochial institutions despite the esteem in which they are held in many places are in critical straits. Not one school has closed in our Archdiocese, but across the country many have been forced to shut their doors or to consolidate.

The reason obviously is not that they are considered inferior and therefore expendable in the pursuit of better education. The reason for the crisis is primarily financial. With more and more lay teachers replacing nuns and Brothers, salary costs alone have rocketed. The modest tuition in most schools can not begin to cover the total expense involved in running a private institution. It points up once again that schools with excellent reputations and staff are in danger of going out of business, unless some form of public aid is made available in the near future.

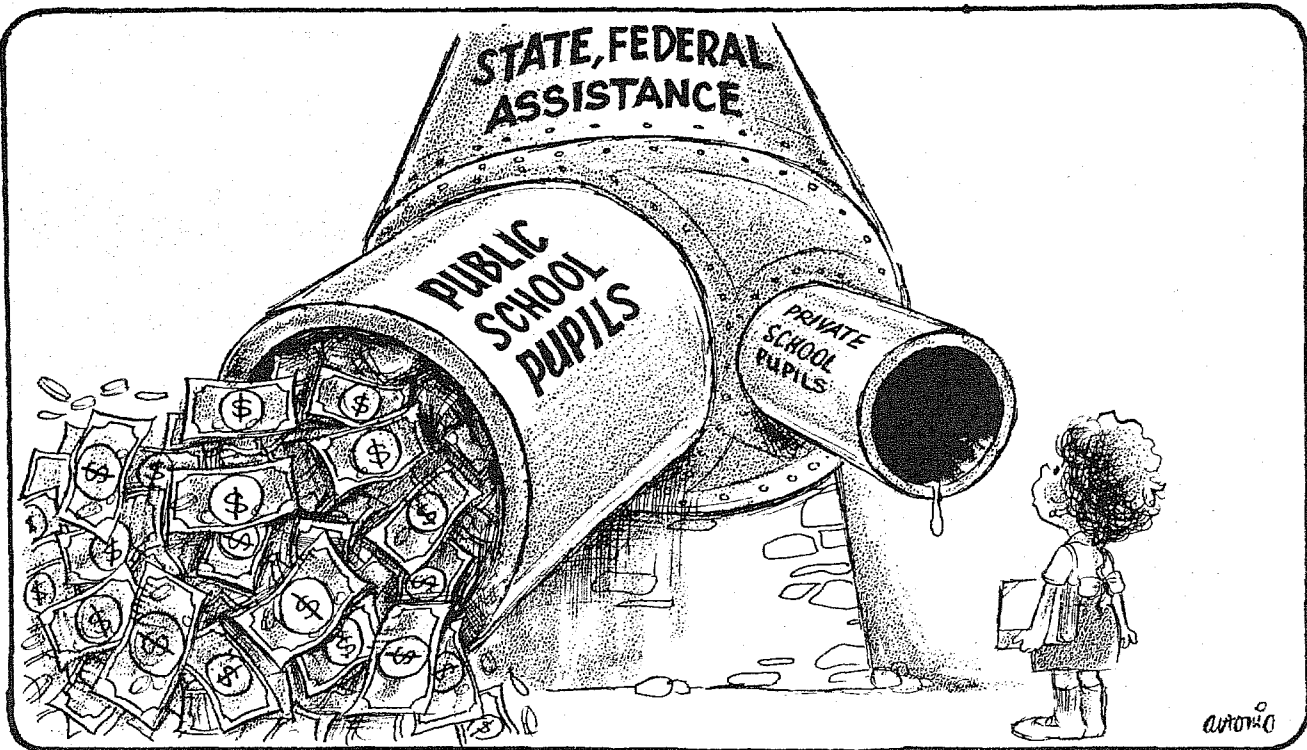
A few states have recognized the problem as serious and have appointed study commissions. They are coming to an understanding that if the private schools close, the public school system, already overburdened and often understaffed, will inherit the budget-breaking burden of finding property, constructing new buildings and forming competent staffs.

It seems certain, therefore, that private schools this year throughout the country are going to pose new problems for all cities unless public aid to individual students is made available. This is no longer merely a concern of the parents with a child in a parochial school. It is a headache that the community is beginning to feel and must seek to ease.

Priests Study Business Ways

NEW YORK — (NC)— One bishop and 55 priests, representing 40 dioceses throughout the nation, took part in a three-day seminar here, dealing with techniques of personnel management. It was a look-hear-see study of whether some modern corporate techniques can be applied successfully to church management prob-

lems. Auxiliary Bishop Timothy J. Harrington of Worcester, Mass., in evaluating the sessions, said: "An awful lot of this is not going to apply. Not everything that works for business will work for the Church. But I do think there have been benefits for everyone—priests, hierarchy and laity."



TRUTH OF THE MATTER

Prayer, Plus Service To Neighbor, Essential To Thorough Spirituality

By MSGR. JAMES J. WALSH

When Pope Paul insisted on several occasions last month that "personal prayer" is essential in the life of a Christian today, he was trying to point, of course, between two extremes. In our era of extremism, we find with regard to prayer and the liturgy, there are some who feel that community worship or loving service of neighbor are all that anyone needs; on the other hand, there are those who are unhappy with the new liturgy and "despite the noise in church" during Mass, still try to concentrate on their own private prayers.



With regard to the latter, Pope Paul commented on the distrust which some still have towards "the new liturgical forms." He urged them to keep an open mind because with "just a little effort, they can draw a great consolation from the new forms and rites and prayers."

Every parish, I think, has many people who have gone through this understandable period of hesitation when the Latin Mass changed. They felt at first they had lost something sacred in their lives and the sound of community participation was irritating and distracting.

In time, however, they found themselves joining in, but still felt the need during the "quiet periods" to hurry in their own private prayers. It would be interesting to know how many have thus really learned to participate in the Holy Sacrifice, as they never did before. Still there are some who find it difficult and perhaps have not made "the little effort" Pope Paul urged in order to find joy in the new liturgy.

At the other extreme, personal prayer is ignored either because some feel that the service of neighbor is a praiseworthy substitute or because they consider that community worship, as in the new liturgy of the Mass, is all that anyone needs.

The Pope spoke strongly against this. He stressed that personal prayer is "the indispensable condition for authentic and conscious participation." He explained that the personal prayers of Christians "anchor within them the sense of union with God, with Christ, with the Church and with all mankind's brothers."

This is the kind of prayer which comes from the mind and heart. It has long been described as factual conversation with God. It should not be a polite, stilted speech, as one would prepare a flowery discourse for a formal occasion.

Nor should it be an uneasy, uncomfortable approach to God, even if one is speaking with the consciousness of grave sins. In prayer we are not talking to a great force out in space somewhere, nor to an incomprehensible Power which mysteriously guides the universe. We speak to and with a Person, to a Father, who has to an infinite degree all the admirable qualities of love and compassion found in an ideal human father.

This kind of prayer differs greatly from person to person. And, very likely someone who put little value on their prayers are highly conversant with God. The fact is that effective personal prayer can be carried on almost anywhere and at any time. It may be on the way to work, in a moment of trial, at the bedside of the sick, while participating at a marriage, while watching a coffin being lowered into a grave, while leaving good friends, and before any task which we consider important.

Prayer like this, when habitual, is certain to deepen in us the presence of God. It builds up confidence in God and in ourselves, because in this sense of dependence we become aware of the interest and power of God in our lives. It is certain to rub off on others because God uses the prayerful person as a means of channeling grace to those with whom he comes into contact.

So, in prayer as in all things else, we need to avoid extremes. Community worship, our participation at the Eucharistic celebration as children of God praising Him, must be at the center of our lives. There can be no substitute for this.

Personal prayer, however, must fill the need we all have beyond community prayer in the new liturgy. Prayer in the broad sense that is found in the service of neighbor is an essential part of the Christian spiritual life, and must be encouraged and developed now days far more than in the past.

We can no longer be content to light a candle or say a brief prayer for our neighbor in need. We must do all we can to serve him. However this service, if it is to be motivated rightly, must flow from both community worship and personal prayer.

Letters Must Be Signed

All letters to the editor must be signed and contain addresses in order to be considered for publication. Because of space limitations, writers are requested to keep letters short and to the point. The Voice reserves the right to edit within the context of the letter in order to meet our space limitations.

The VOICE of the People

No Defense Needed For Jesuits

Dear Editor:

I have just read Msgr. Higgins reply to the editor of "Triumph" regarding an article appearing in that magazine regarding the priests of the Society of Jesus.

Now, I know perfectly well that the Jesuits need no defense from anyone. The Bible says "by their works you shall know them." That priest hurrying down the hospital corridor to bring the sacrament of consolation to someone—that priest who is offering Mass in the prison—that priest who is handing out a little monetary help—chances are he is a Jesuit.

I know this from first-hand knowledge.

Remembering A Priest

Dear Editor:

Memories of a priest I knew recall early morning Masses celebrated in a chapel converted from a carport attached to the makeshift rectory. A priest of warmth who could cause my little boy to come home telling about the fun it was when Father came to their class for a religion period.

One who took the time to explain all the rites of Baptism during the ceremony for

I am a convert. I tried and tried for years to get

A Priest

my baby girl. Everyone present remarked how much they enjoyed it and had never heard it done before.

These are personal remembrances of a priest who left everything to follow Him and now has been welcomed to the Heavenly Kingdom. Please remember and pray for us, Father McDermott.

Humbly,
Mrs. Mary Ahnemann
Miami

the way cleared so that I might be baptized a Catholic. The pastor of the parish church in which I lived told me, if you want the impossible done—ask a Jesuit to do it. So I did. I was baptized at Gesu and have been a regular communicant there for years. To me, they are really and truly Christian soldiers. As I said in the beginning, they do not need my defense or anyone else's defense. Their works speak for them, and I know our Blessed Lord loves them dearly.

Sincerely,
Mrs. N. F. Warren
Miami, Florida

THE VOICE

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Clergymen Request School Integration In Dade At Once

Representatives of the Catholic, Protestant and Jewish faiths issued a combined statement this week calling for Dade County citizens to "work with the school board and local schools to achieve integrated quality education, not in the far future, but now."

Their plea came in response to opposition on the part of many parents to the Dade County School Board's plan for integration in the public schools.

During a press conference called to read the clergy's statement, Father David Russell, Chairman of the Archdiocesan Human Relations Board, said, "We must prepare our children to effectively live in a multi-racial world. We must provide early in their education a multi-racial experience from which we can build a solid, unified democracy."

Representatives of the various faiths present at the press conference were Bishop James L. Duncan of the Episcopal Diocese; Father Russell, Rev. Fred LeShane, minister of the First Unitarian church of Miami; Rabbi Joseph R. Narot, president of the Greater Miami

chapter of the American Jewish Committee and the Greater Miami Rabbinical Association, and William H. Smith, president of the Christian Community Services Agency.

The statement prepared by the religious leaders was prefaced: "Our traditions demand equality and respect for each human being and his worth which must be expressed in terms of quality education for every child regardless of race, color or creed."

It called upon the "membership and leadership of all our churches and synagogues, community organizations and citizens" to:

• "Work with the school board and local schools to achieve integrated quality education, not in the far future but now.

• "To help public officials, school authorities, and civic leadership who will work for and support integrated quality education to resolve the misunderstandings that have arisen.

• "To witness to their commitment to integrated quality education by implementing such a program in their local church and synagogue schools, to achieve an end to de facto segregation within their educational programs.

• "To work toward the changing of attitudes that we may live out and achieve the true meanings of our faiths and American ideals."

Rabbi Narot explained that an integrated education "is the only way we can appreciate the American tradition — the American spirit. We must go forward to a school system that will assure every child of every race, color and creed the best education possible and the fulfillment of the highest teachings of Judaism, of Christianity and of America."

Placing his emphasis on the achievement of justice within the community, Rev. LaShane commented, "The



REPRESENTATIVES of various faith joined in issuing a statement on school integration last week. Speaking is Bishop James L. Duncan of the Episcopal Diocese with Father David Russell of the Archdiocese of Miami at left and Rabbi Joseph R. Narot at right.

only way we can be solidified is by having a deep sense of justice — by overcoming the polarization between the black and white. We need to recognize that we are human — not separate."

Sen. Harry Cain, chairman of the Community Relations Board, also spoke at the conference and pointed out, "The board of public instruction in Dade County seeks to establish a system of schools which is color-blind and in which every human being is treated as

every other human being. That's the goal and all of us are joined in bringing it to pass."

Episcopal Bishop Duncan added, during a discussion of the moral overtones of segregation, "No one has ever hated in the world who has not hated first in his home." He added that a "tremendous portion of prejudice" will be removed "when we at last build a generation of children who can live together and study together."

Rabbi Asserts Prayer Is Not Entertainment

MILWAUKEE — (NC) — Rabbi Abraham Heschel, professor of Jewish ethics and mysticism at the Jewish Theological Seminary, New York, said here that the separation of prayer from practice is "a disaster."

Rabbi Heschel gave the closing address at the 1969 Liturgical Week sponsored by the National Liturgical Conference of Washington, D.C. The rabbi spoke of prayer as a home and also warned against confusing entertainment with celebration in the liturgy.

"Prayer," he said, "is not a stratagem for occasional use, a refuge to resort to now and then. It is rather like an established residence for the innermost self. . . . A soul without prayer is a soul without a home."

Rabbi Heschel spoke of the man who told him that he prays only when the Spirit moves him. "Who said the Spirit should move you?" he asked. "Maybe you should move the Spirit."

He called prayer an act of celebration. Entertain-

ment is not the same as celebration because in entertainment one is passive, and in celebration one's heart and mind and soul are mobilized, he explained.

Rabbi Heschel said: "Many young people suffer from a fear of the self. They do not feel at home in their own selves. The inner life is a place of dereliction, a no-man's land, inconsolable, weird. The self has become a place to run away from. The use of narcotic drugs is a search for a home."

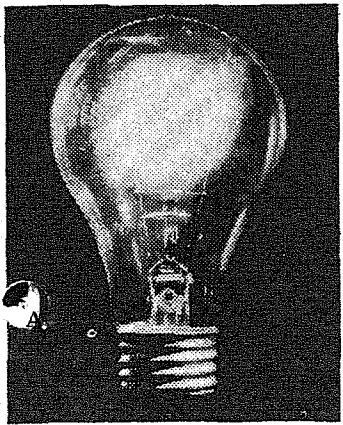
Speaking to the theme and aim of the Liturgical Conference, Rabbi Heschel said: "The divorce of liturgy and living, of prayer and practice, is more than a scandal; it is a disaster."

"A liturgical revival cannot come about in isolation," he continued. "The wall of separation between the sacred and the secular has become a wall of separation between the conscience and God. . . . Our deeds must not be a repudiation of our prayers."

Skirting The Issue

VATICAN CITY — (NC) — Reports in the Italian press that papal gendarmes forbade the sister-in-law of Belgium's King Baudouin to enter St. Peter's Basilica have been expressly denied by Vatican authorities.

A spokesman said the gendarmes denied entrance to an unidentified woman who was with Princess Paola of Liege. The gendarmes objected to the woman's sleeveless, mini-skirted dress. Princess Paola, after failing to persuade the gendarmes to allow her friend into the basilica, departed with her.



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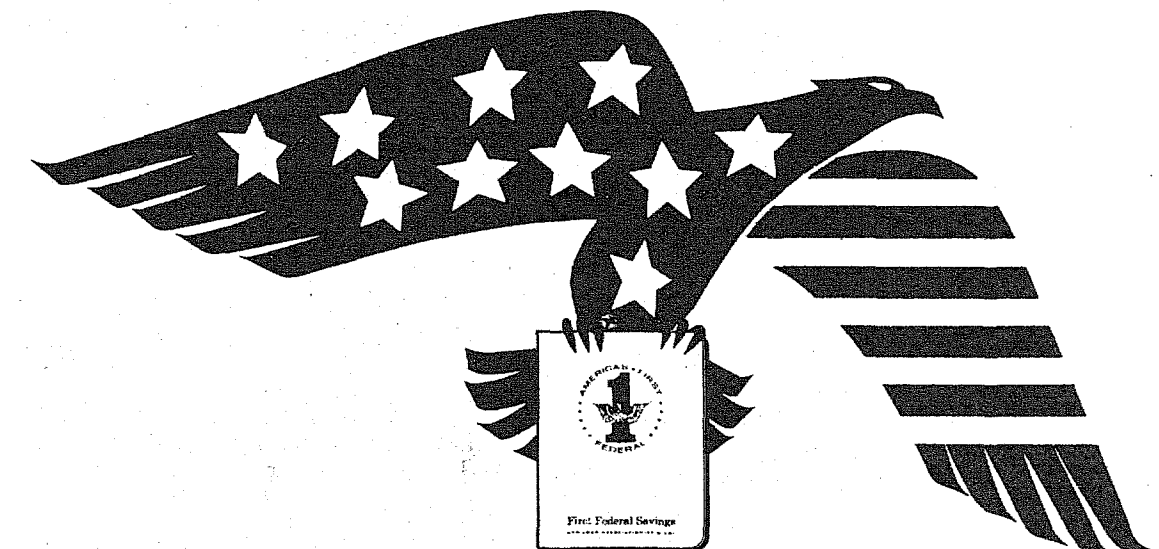
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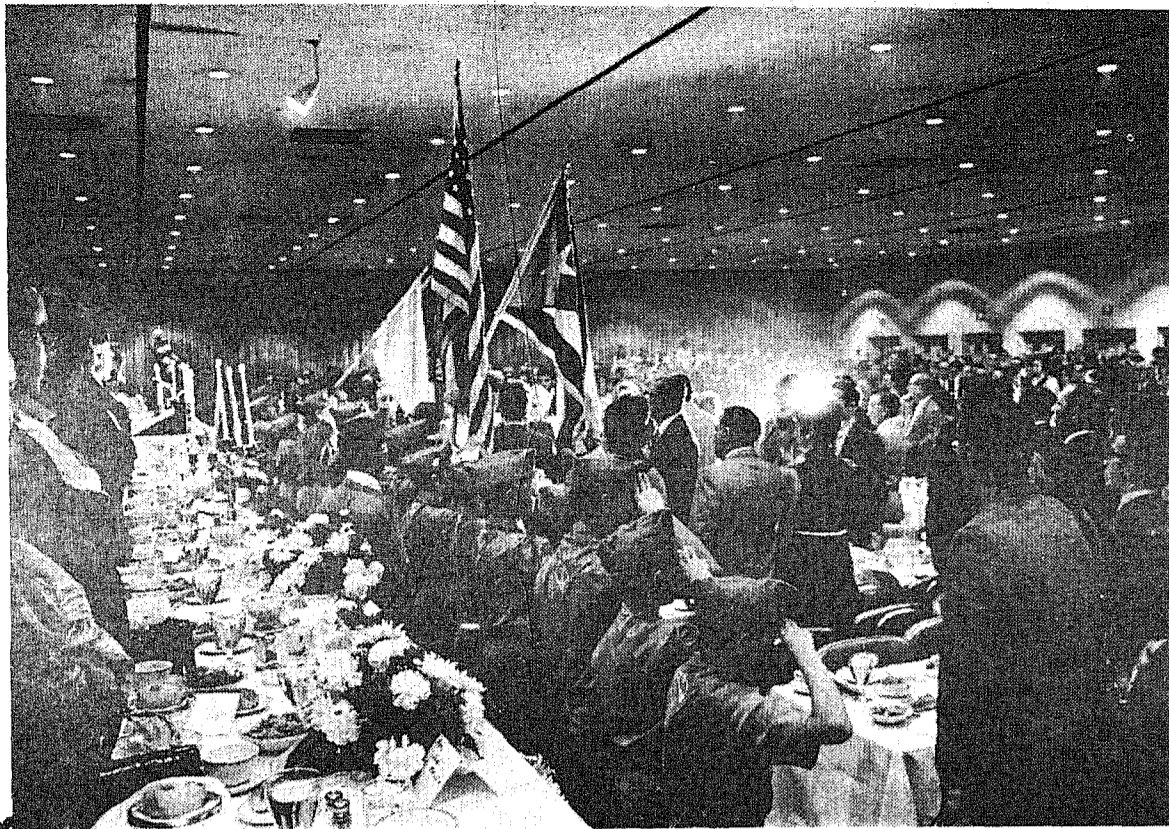


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LEADING THE salute to the flag during the annual Latin Chamber of Commerce Banquet at the Everglades Hotel in Miami, were Boy Scouts from St. Kieran parish, Miami. Msgr. Bryan O. Walsh, director of the Spanish-speaking apostolate, gave the invocation for the meeting, during which Gov. Claude Kirk announced the creation of a state office of Latin American affairs.



Former Addict To Give Talk

JENSEN BEACH — A former 23-year victim of drug addiction will deliver a talk on drug use and abuse as the opening lecture in the St. Joseph College culture series, Tuesday, Sept. 9, at 8 p.m. at the college auditorium, 720 S. Indian River Drive.

The public is invited to attend the lecture by Florrie Fisher, which is the first in a series of 10 cultural events scheduled for this fall.

Season tickets are \$10 for all the events. Single tickets may be purchased at the door for \$1 each.

CDA To Send Hurricane Aid

KEY WEST — A week-long campaign to aid victims of Hurricane Camille has been concluded here by Catholic Daughters of America Court 634.

Clothing, food, and bedding for the stricken area will be sent by truck, loaned by local business firms without charge, to the civil defense authorities in the Louisiana-Mississippi area.

Donations of cash are being forwarded to Jesuit Father Edward A. Sheridan, St. Paul parish, Pass Christian, one of the areas in the direct path of the devastating storm.

Around The Archdiocese

Miami Beach

Corporate Communion will be observed by members of St. Francis de Sales Altar and Rosary Society during 10:30 a.m. Mass, Sunday, Sept. 7. Breakfast will follow to which parishioners are invited.

Broward

St. Sebastian Women's Club will observe a Corporate Communion during 8 a.m. Mass today (Friday). Breakfast and first meeting of the season will follow. Quarterly meeting of Holy Cross Hospital Auxiliary will be a luncheon at noon, Monday, Sept. 8 at The Bridge. Dr. Robert L. Elliston will be the guest speaker. Reservations may be made by calling 566-9775 or 523-4714.

Cathedral

Women's Guild bowling league meets at 6:45 p.m. today (Friday). Those interested in joining should contact Mrs. Helen Seigel at 751-1259.

Kendall

CCD workshop conducted by Father Joseph Brunner opens today and continues through Sunday at the Dominican Retreat House, 7275 SW 14 St.

K of C

Miami Council No. 1726 will be host during a picnic Sunday, Sept. 14 at Crandon

Park. Private beach cabana area has been reserved for adults and children.

Memorare

South Miami Society will meet at 8 p.m., Friday, Sept. 12 in St. Brendan parish hall. Interested Catholic widows and widowers are invited to attend. Additional information available by calling 226-8037.

Coral Gables

A Chinese Auction will highlight the monthly meeting of the Daughters of Isabella Circle, Monday, Sept. 8 at 8 p.m. in the K. of C. hall, 270 Catalonia Ave. Rosary will be recited at 7:45 p.m.

CDA

PALM BEACH — Court No. 780, Catholic Daughters of America, will open its year's activities with a pot luck dinner, Tuesday, Sept. 9, at 6:30 p.m. in the CDA Hall, 537 Pine Terrace. A business meeting will follow the dinner.

St. Lawrence

The Council of Catholic Women will open its fall season with a get-acquainted meeting, Tuesday, Sept. 9, 8 p.m. at the school cafeteria. Father John J. Nevins will be guest speaker.

St. Vincent

MARGATE—Our Lady's Guild will have its monthly meeting Monday, Sept. 8, at 8 p.m. in the church pavilion. Plans for the fall carnival will be discussed.

St. Ambrose

DEERFIELD BEACH — The St. Ambrose Guild will hold its first meeting of the fall season, Monday, Sept. 8, at 7:30 p.m. in the social rooms.

A film and talk on the United Fund of North Broward County will be shown.

Christ The King

The Women's Guild will present its annual get-

acquainted tea, Sunday, Sept. 7, from 2 to 4 p.m. in the church. All women of the parish are invited to attend the party. Projects for the year and speakers will be discussed.

Chaminade

HOLLYWOOD — The Chaminade Mothers' Club will hold its monthly meeting, Wednesday, Sept. 10 at 8 p.m. in the school cafeteria. Guest speaker for the meeting will be Vince Zappone, athletic director for the school, who will speak on the coming sports events.

St. Clement

FORT LAUDERDALE—The Altar and Rosary Society will resume monthly meetings, Tuesday, Sept. 2, at 8 p.m. at the parish hall. Following a Benediction, films will be shown by the American Cancer Society.

A Corporate Communion will be observed by all mem-

bers Sunday, Sept. 7 during the 8 a.m. Mass.

Palm Beach

A rummage sale will be sponsored by the Women's Guild of St. John Fisher parish, Saturday, Sept. 6, from 8:30 a.m. to 6 p.m. at 437 Northwood Road.

The monthly meeting of the Women's Guild of St. John Fisher will be held, Monday, Sept. 8, 8 p.m., in the parish hall.

Villa Maria

The first fall meeting of the auxiliary will be Friday, Sept. 12, 11 a.m., in the Villa Recreation room, 1055 NE 123 St.

Prospective members are welcome at this meeting.

Oakland Park

The Blessed Sacrament Women's Club will hold its first meeting, Tuesday, Sept. 9, 8 p.m., in the parish hall.

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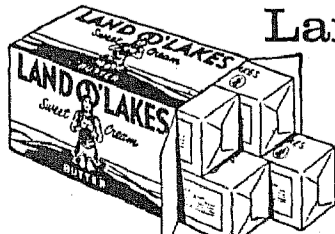
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Argentina Bishops Launch Mediation Effort

ROSARIO, Argentina— (NC)—The steering committee of the Argentine Bishops' Conference has launched mediation efforts to settle a six-month feud between Archbishop Guillermo Bolatti of Rosario and several of his priests and lay lead-

ers. The committee, including Coadjutor Archbishop Juan Carlos Aramburu of Buenos Aires and Archbishop Antonio Plaza of La Plata, held a meeting with Archbishop Bolatti and the heads of the dissident group. A memorandum was drawn up listing the issues in the case. Six months ago, 28 priests resigned after charging that Archbishop Bolatti had blocked previous attempts at reaching an understanding. Among their initial demands were a pastoral renewal program for the archdiocese, the establishment of priests and lay councils, and greater Church involvement in efforts for social justice.

POLITICAL ISSUE

Present mediation efforts, however, are being hampered because the conflict has become a political issue here and in other cities. Demonstrations on the Rosario situation have been staged in Cordoba, Santa Fe, Tucuman, Corrientes and Buenos Aires.

Several of the priests who resigned claim that they are persecuted by federal and

local authorities and by extreme rightist groups. Fathers Francisco Parenti and Nestor Ciarnello said that news stories from Mendoza branding them as carriers of "communist" propaganda were part of that persecution.

Other dissident priests claimed that they "are being followed everywhere, the telephones are being tapped, and newspapers are receiving untrue reports on our activities."

The priests attributed these moves to the government intelligence agency State Information Service (SIDE), to the Anti-Communist Youth Movement and the Twentieth Century Machabees.

Fathers Parenti and Ciarnello denied the Mendoza stories. They said that books reported in the press as being

authored by Mao Tse Tung, Fidel Castro and Ernesto "Che" Guevara were pamphlets edited in Santiago, Chile, by the Latin American Institute of Social Doctrine and Studies (ILADES), a Church-sponsored organization.

Two more incidents have also served to impede the mediation efforts.

CARS PARADE

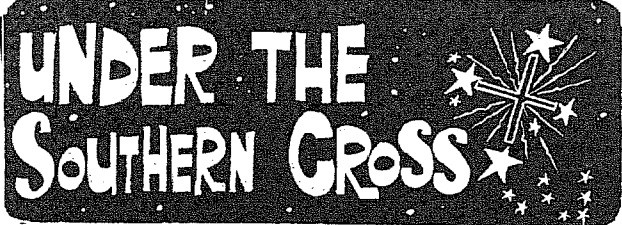
At Canada de Gomez, a Rosario suburb, some 200 cars paraded through the downtown area while the drivers blew on their horns to protest the removal of Father Armando Amiratti, one of the resigned priests, from St. Peter's parish. Earlier, parishioners had for a time prevented his appointed successor, Father Roman Maria de Montevideo, from taking over as



pastor. Rosario police followed the demonstration, but there were no arrests.

The archdiocesan chancery has issued a warning, that another resigned priest, Father Gaspar Galasso, is not authorized to say Mass in St. Peter's parish. He has been officiating at the chapel of Stella Maris near the main church and most of the Canada de Gomez residents attend his Masses.

Father Amiratti, who still is in Canada de Gomez, told residents that Father Galasso has valid papers as a priest of Villa Maris parish in a neighboring district.



Dominican Bishop Asks Killings End

SANTO DOMINGO, Dominican Republic — (NC) — Bishop Hugo E. Polanco Brito, apostolic administrator of Santo Domingo, has appealed to Dominicans to stop "a river of blood" — including political murders — "with a wall of love and justice."

He was referring to a chain of killings in the past several weeks climaxed by the disappearance of Henry Segarra, a Marxist leader.

"Those responsible for these deaths are seldom apprehended, and this boosts the number of the cowards who commit their crimes and flee," the bishop said in a sermon in the cathedral.

He cited political killings, armed robbery, armed attacks on police, and numerous murders. He also called for greater efforts in education, labor relations and aid for rural areas.

Brazil Aids Cathedral

RIO DE JANEIRO — (NC) — President Artur da Costa e Silva has announced that the federal government has contributed \$1.5 million toward the construction of the new cathedral in the nation's capital, Brasilia.

At the same time, Mrs. Iolanda Costa e Silva, wife of the President, informed Archbishop Jose Baptista de Almeida of Brasilia that she is retiring as president of Brasilia's Cathedral Construction Committee. "My mission has now ended," she stated, after the federal aid for the cathedral construction was announced.

Mrs. Costa e Silva was also the president of a campaign known as "Campanha das Marias." This campaign invited all Brazilian women named Maria to give one cruzeiro novo (25¢) for the cathedral. Another campaign directed by Mrs. Costa e Silva called upon the wealthy women of Brazil to give part of their jewels for the cathedral construction.

According to Archbishop Jose Baptista de Almeida, the construction should be completed by April 1970.

Says Foes Of Poor Delayed His Return

SANTO DOMINGO, Dominican Republic— (NC) — A priest who claims his re-entry into this country was delayed because of his social reform work, said in a televised interview here that the ban came from pressure by "those who fear a Church on the side of the poor."

Father Sergio Figueredo,

S.J., a Cuban, was able to return to Santo Domingo in July — along with another previously banned priest, Spanish Father Fratiniano Varona, O.P. — after student and worker groups made strong protests to the government.

Father Figueredo appeared on the "Meet the Press" program of Radio-television Dominicana.

Brazil Expels

Belgian Priest

SAO PAULO, Brazil — (NC) — Father Jan Honore Talpe, 35, a Belgian priest teaching physics at the Sao Paulo State University, has been expelled by Brazil's military regime on charges of "subversive activities" among workers of the neighboring industrial complex of Osasco.

He is the 11th foreign priest to be expelled under similar charges since August of 1968, when French Father Pierre Joseph Wauthier was jailed and then sent to France for having participated in a workers' strike, also at Osasco.

Among the priests expelled are three Americans: Fathers Darrell Rupiper, O.M.I., and Peter Grams, O.M.I., who worked in Recife, and Father James Murray, a priest from the diocese of Providence, who worked at Santarem.

He said that bishops, priests and lay leaders who follow the teachings of the Second Vatican Council and the guidelines of the Latin American bishops on social reform and Church renewal will continue to denounce exploitation by the powerful and will help make the common people aware of their rights and dignity.

"Here in the past two years," Father Figueredo added, "there is fear that the Church, by awakening the conscience of the workers and the farmers, might provoke violent reactions."

"But the Church does not provoke such movements, nor does it attempt to control them. That is not its mission. What happens is that there are conditions which in the view of the majority must be changed, not only in the Dominican Republic, but also in the rest of Latin America.

Johnny will be seven next week.



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\$16,382,767 In Year

Catholic Relief Sends Vast Aid To S. Viet

SAIGON—(NC)—Food, clothing, services and cash estimated to have a total value of \$16,382,767 were made available to the people of South Vietnam through the U.S. Catholic Relief Services (CRS) in the year ending June 30, 1969.

The overseas relief agency of the Catholic Church in the U.S. made available to the needy of Vietnam almost 105 million pounds of food alone, donated by the U.S. government. The distribution was part of the Food-for-Freedom program. The foods were valued at \$8 million.

CRS has been active in Vietnam since 1954. It is the largest foreign voluntary agency in Vietnam and the one with the longest continuous service to the poor here. It carries out its activities in cooperation with Caritas-Vietnam, the relief agency of the Vietnamese Catholic bishops, and works closely with the Vietnamese ministry of health, social welfare and relief.

The total number of recipients for the various foods came to more than a million. They included 107,000 in families, 55,000 in institutions and 250,000 in Food-For-Work projects. Also included were 325,000 displaced persons such as widows, orphans and refugees serviced through distribution points at churches, pa-

godas, hospitals, private farms and athletic fields.

Besides the distribution of U.S. government surplus foods, CRS distributed almost 2.5 million pounds of clothing, shoes, blankets and other bedding materials collected from American Catholics in the Catholic Bishops' Thanksgiving Clothing Campaign. These goods valued at slightly over \$3.5 million were distributed to 1.5 needy people.

Besides the clothing, almost 100,000 pounds of medicines and medical supplies valued at \$122,000 were distributed to hospitals, dispensaries, out-patient clinics, refugee camps, medical civic action projects, orphanages and leprosaria around the country. CRS has 485 distribution points throughout Vietnam.

Something New For Pilgrims

CLONMACNOIS, Ireland—(NC)—A new open-air altar for pilgrimages to this ancient monastery site near Athlone was dedicated by William Cardinal Conway, the Irish Primate. About 5,000 persons gathered on slopes overlooking the settlement to attend a Mass concelebrated by the cardinal and six bishops.

Task Of Liturgy Renewal Called At Half-Way Point

MILWAUKEE—(NC)—“The reform and renewal of the liturgy is at about the half-way point.”

Father Joseph M. Champlin, associate director of the secretariat of the U.S. Bishops' Committee on Liturgy, sees the half-way route still to be traveled as one of implementation and adaptation of the changes already introduced. But the total overall result will contain, he feels, that which will touch the hearts of all in the Catholic community.

The liturgist was at St. Francis Seminary to participate in a “Special Liturgy Day”.

The reform of the Roman rite, worked on since Vatican Council II by experts in liturgy, theology, Sacred Scripture and other disciplines, he said, is just about completed.

ADAPTION TASK

“What remains now is the rather large and significant task of adapting the official and reformed Roman rite to the cultural demands of the Church in America.” As an example of this

“adaptation” task, Father Champlin referred to the new marriage rite, to be introduced at the beginning of the year.

“The Roman rite supplies us with 20 readings from Scripture and a variety of prayers and blessings for the ceremony,” he said. However, “it is very likely we should compose some prayers and blessings that are still Catholic but uniquely American.”

Marriage, he pointed out, probably more than any liturgical rite, is heavily based on the tradition and the accepted cultural patterns of the country. “Quite frankly, I think the new marriage rite does take this into fairly good consideration and should be acceptable for most people. It allows for the celebrant and the couple to adjust the basic rite to the individuals involved.”

The new rite states that the celebrant may meet the couple at the entrance to the church and lead them up to the altar or he may meet them both at the altar. There is this option.

A PROBLEM

“Now the question is,” he said, “should the cultural tradition be altered slightly and at the same time the new rite adapted to some of the tradition by having the priest with the altar boys, the candles and the crucifix, meet the whole wedding party at the door and then proceed to the altar, followed by the bride who is accompanied by her mother and father, and then the groom who is accompanied by his mother and father?”

“This represents a rather radical departure from tra-

ditional procedure. It is something to be experimented with.”

Father Champlin noted that another example in the nuptial rite is the Kiss of Peace.

“For many years” he said “we have the custom in the Catholic Church that the bride and groom do not kiss at the end of the ceremony. Now, the couple are permitted to kiss after the Our Father and show their love in the traditional way. In a word, what has been the custom in America, though not in the Catholic Church, has now been officially acknowledged.”

Major changes in worship still ahead, Father Champlin said are: “The introduction of an officially authorized flexibility.”

It is the cultural pattern in the United States, for example, for the bride to “march down the aisle while the groom nervously waits at the rail,” he observed.

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Women Still Gaining On Men In The Race For College Degrees

By J. J. GILBERT

WASHINGTON — (NC) — In the midst of the summer heat and rains, and the sometimes torrid debates of national and international issues, government agencies here have been releasing some interesting facts about women: in the nation's everyday life.

They have reported, for example, that the undergraduate and graduate degrees the nation's colleges and universities are granting are increasing in number at a faster rate for women than for men.

- Technology poses no threat to the secretary.
- Women just don't seem to be able to get jobs as commercial airline pilots.
- Many women (and thousands of bachelors) don't know how to supervise household help.

The U.S. Office of Education said that prior to World War II women received 40% of college and university degrees; that after the war, with the GI Bill of Rights, the percentage of women graduates dropped to less than 25% by 1950, but today women are again receiving 40% of the degrees and still gaining on the men. Women received 345,068 earned degrees in the year ending June 30, 1968. Men received 526,764 degrees in the same period.

The Manpower Administration of the U.S. Department of Labor found that, despite copying machines, dictating equipment, and automatic typewriters, the ranks of secretaries, stenographers and typists "have been booming." There were 2,387,180 secretaries, stenographers and typists in 1960, and this total is expected to increase "more than three-fifths" by 1975. It is expected that there will be 3,901,040 workers in this group by the latter year.

The Department of Labor said that in the nearly three decades it has been publishing the Occupation Outlook Handbook, it has "sought in vain" to add airline pilot as a career opportunity open to women.

The department said all of the 28,800 pilots flying for major airlines are men, despite the fact that in this country 10,000 commercial licenses are held by women; 10,000 women are certified private pilots, and more than 500 are licensed flight instructors. The department said the lack of women pilots seems to center around the requirements established by the airlines, like flight hours logged, physical size and stamina, and too few candidates for a selection. Russia and other Eastern European countries have long had women flying for scheduled airlines.

Another Labor Department release said women and bachelor men will often turn over their homes to be cleaned by domestic help without instructions as to what is to be cleaned, how the household appliances work, and perhaps without the tools to do the cleaning.

It revealed that there are seven projects around the country sponsored by the Department of Labor and of Health, Education and Welfare which train both employers and employees in their responsibilities.

These projects emphasize that an employer should not only assign fixed tasks, but try to organize the work load, and see that supplies and equipment are available. Employers are taught how to supervise household help. It is impressed upon them that a job is involved by which the employee earns a living. Neither more nor less should be expected of household employees than is expected of people working in other fields, it is stressed.

Support Nixon Welfare Program, Speaker Urges

COLUMBUS, Ohio — (NC) — Admitting some deficiencies in President Nixon's sweeping welfare proposals, an official of the National Conference of Catholic Charities said in a Labor Day sermon here that Catholics should work hard to get the plan enacted into law.

"We should work hard for its enactment," Msgr. Lawrence J. Corcoran, NCCC executive secretary, said, "so that we will have the needed improvements in the present system, even though we must face some risks as the program goes into operation."

Msgr. Corcoran said Nixon's plan "suggests a benefit level which is much too low — \$1,600 is simply not enough to supply a decent living for four persons."

"This program," he continued, "places great reliance on states to supplement federal payments, a reliance which experience proves to be unreliably placed."

Msgr. Corcoran said the administration's work program proposal could result in forced labor or depressed wages if it is not closely watched. He pointed out the proposal has no provision for the stimulation or creation of additional jobs.

"These deficiencies of the President's welfare reform proposal must indeed be corrected as it assumes the form of legislation," he declared, adding that the program should be enacted.

"Perhaps even more important than the content of these welfare proposals is the fact that they have been placed before the American people," Msgr. Corcoran said, "and the country must face the whole subject of the care of the poor through a system of publicly provided assistance."

He said this forces Americans "to look at our attitudes toward the poor and our willingness to help them."

THE VOICE

FEATURE SECTION



Joy is life's tree—grief but its leaf.

Abram Ryan: Lines. 19th cent.

Faith Centered On Jesus Christ Seen Best Way To Soften Shocks

By JOSEPH A. BREIG

Catholics today are learning — as other Catholics have learned time and again through the centuries — that unless our faith and loyalty are centered in Jesus Christ, and not in anybody or anything else, we are in for some rude shocks.

"What are we to believe? In whom can we place our trust?" Such are the troubled questions being asked in the midst of the dissensions and defections tearing the Church. And the answer now is what it has always been: we can trust God Incarnate and the Church into which, on the Cross, he poured his life.

Maybe we need a refresher course in Church history — and in mankind's history going back to Creation. It is a history of God's constancy and man's inconstancy; God's love and man's selfishness.

Man trusted the Tempter instead of the Creator. Man and woman tried to hide from God. And one of their sons became a murderer and a liar like Satan, who was a liar and a murderer from the beginning.

Even the Chosen People, repeatedly, placed their trust in princes and kings, or in material things, or in false idols. Time after time, God had to drive them back to the paths of righteousness and divine favor for which he had destined them.

Then the Redeemer came; and only his Mother was totally true to him. Every one of the 12 men he selected and trained to be his closest followers fell away, in greater or lesser degree.

One betrayed him into the hands of his killers — and this immediately after receiving him in Communion. The others deserted; but at last were confirmed in loyalty by the coming of the Holy Spirit, who gave them strength to live and die, to spread through the world what Jesus had taught them.

But the Church's troubles were only beginning. Heretics, dissenters, deserters and rebels abounded. Preachers of error led people astray. New Christians, with the waters of Baptism hardly dry on them, fell back into low pagan sins, even

while their fellow-Christians were dying in torment in the Roman amphitheater in testimony of the truth of the Faith.

Only the person who has read little Church history is surprised by the derelictions of Christians, including priests and bishops. Half the world's bishops fell into the Aryan heresy many centuries ago; but the Church survived and grew greater and stronger.

The heresies, the defections, the betrayals come and go, but Truth marches on, and with it march those whose faith is in Christ, and not in nationality or an ancestry, or in a favorite theologian, or in a winning personality, or in material or spiritual comfort and security, or in power or pride.

As shock after shock jolts us, let us remember that our tribulations are comparatively slight. Let us keep our sense of proportion. Behind the Iron Curtain and elsewhere, there are millions who remain heroically true to the faith under vicious persecution — including priests, bishops and cardinals

'Guide To Games The Jews Play'

NEW YORK—For Catholics who want to become "Spiritual Semites," as Pope John XXIII suggested, a Jewish sociologist has produced a "Guide to Games Jews Play," should you want to practice.

That's the sub-title of a humorous guidebook titled "My Rabbi Doesn't Make House Calls" and, depending on your sense of humor, it should greatly aid Christian-Jewish relations—or set them back 20 years.

With chapters ranging from "How to Organize, Avoid and Survive Jewish Meetings" to "How to Be a Jewish Liberal," author Albert Vorspan argues that since "America is becoming Jewish" — with Yiddish words like "chutzpa" and "nebbish" invading the American language and Jewish values permeating American life ("The Jewish Bible is a detailed war on poverty")—it would help non-Jews to "see the warm, amusing, zany side inside Jewish life."

He starts out by insisting that it is very difficult to define Jewish life today:

"How can you figure a people that includes some parents who name their kids Joshua and Sarah and rear them to be atheists or Unitarians while other parents name their young ones Launcelot and Toni and enroll them in Jewish day schools?"

However, Vorspan does admit that a hallmark of Jewish life is the meeting and that "being speeched to death is the Jewish form of capital punishment."

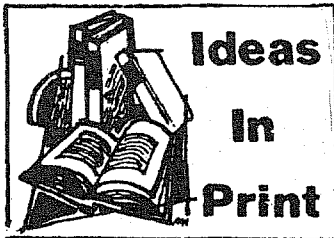
Referring to a Jewish penchant for conventions in mammoth hotels like Miami Beach's Fontainebleau, Vorspan remarked:

"Many delegates to a recent convention can still remember the swinging workshop on 'The Relevance of Maimonides to Modern Jewish Theology: for the Small Congregation,' which was held in the Boom Boom Room of the Fontainebleau.

"Delegates to this particular hotel now carry maps of the hotel pinned to their lapels; this is to make certain that there is not a recurrence of the regrettable lapse in which 18 B'nai B'rith delegates got hopelessly lost trying to get from A to F Wing

and were baptized at a Southern Baptist workshop on 'How Do We Reach Our Jewish Brethren?'"

"Jewish life without committees would be like lox without bagels or like a men's club breakfast without



a comedian," Vorspan continued. "Jewish life is not exactly a movement; it's a series of ad hoc committees."

"The rabbi is confined to a hospital bed after an appendectomy and the president of the congregation visits him and announces beamingly that he brings the best wishes of the Board of Trustees as expressed in a resolution adopted just last night by a vote of seventeen to four."

A "Whack the Rabbi" ploy that may be a preview of things to come between Catholic pastors and their parish councils: "Rabbi, says the disgruntled chairman of the Social Action Committee, 'do you carry a picture of your Board of Trustees in your wallet?'"

There is a useful chapter on "How to Translate Jewish Public Relations," so that when you read that the syna-

gogue youth committee "today unveiled a six-point program to 'better involve Jewish youth in the life of the congregation,'" it really means that "we put color television in the youth lounge."

is Hebrew for "peace," is "the invariable name taken by a temple after a tumultuous split-off from another temple."

(Catholic Press Features)

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Trio Will Open Culture Series

The Ramsey Lewis Trio will open Barry College's 15th annual culture series in the auditorium Sept. 14 at 8:15 p.m.

Pianist Lewis leads the group, which includes Cleveland Eaton on bass and Maurice White on drums. Lewis is known as the "Gentleman of Jazz."

A native of Chicago, Lewis spent several years of his early musical life as an accompanist for soloists and choruses in churches. During this time, he studied the classics and began to acquaint himself with the techniques of jazz masters through recordings.

While in high school, Lewis attended Chicago Music College in the evenings worked part-time in a music store and joined a seven-piece dance band known as the Clefs. With two other Clefs, Eaton and White, he later formed the Ramsey Lewis Trio.

Now established recording artists, they have appeared on television, in nightclubs and concert halls throughout the United States and have performed with the Minneapolis Symphony, Toronto Symphony and Oklahoma Symphony orchestras.



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'The Terrible Loneliness'

'Staircase' Fails To Lift Problem To Clear Level

A noted film maker once said that all of his films were concerned with "man's terrible desire to be with." The terrible loneliness of two homosexuals is the subject of this latest film by Stanley Donen (Two For The Road). "We'll build a staircase up to the sky."

"We'll not be lonely flying so high

Help me climb life's staircase" says the title song.

Harry (Richard Burton) and Charlie (Rex Harrison) share a barbershop and an apartment that also house Harry's pathetically senile and arthritic mother (Cathleen Nesbitt). The desperate dependence and loneliness of these two men, with their fears, vanity and lack of future, is manifest in continual bickering.

The highly literate script by Charles Dyer, from his play of the same name, can be witty and sometimes moving but is very long.

Harry is a man with a mother instinct, vain, dependent, and extremely self-conscious about the fact that a disease has taken all his hair. Harry is guilt-ridden, embarrassed both by his sexual condition and his place in society.

The whole arrangement mortifies me, sex does, he says to Charlie, and proposes an arrangement of antenna that would be "clean."

At another time he relates his humiliation at the suspicions of the parents of his boy scouts. "Are you clean?" they would ask.

"Our children tell us everything," they would warn.

Charlie, in contrast, is witty, unwilling to admit any feelings of guilt of dependence. Yet he values the fact that his previous marriage won him social approval. "I'm normal," he insists. "I have a child, I do."

Charlie admits his loneliness only under great strain. In this case the strain comes in the form of a summons to appear before the magistrate on the charge of appearing in public in female attire. Under other circumstances he advises Harry, "You should try not to care, like I do." But when he thinks Harry has tried to kill himself he cries, "Not alone, not alone, don't leave me alone, Harry."

And in the final scene Charlie cannot bring himself to approach the court

without Harry's companionship.

This picture attempts an earnest examination of the desperate dependence of two men who cannot stave off loneliness by forming normal heterosexual relationships.

However, there are obstacles to the film's success. Harry and Charlie are not really Harry and Charlie. They are Richard Burton and Rex Harrison playing roles. Granted that their performances approach virtuosity, we can never forget that we are watching two expert actors not two believable human beings. To watch Rex Harrison, in his purple pants and leather jacket, mince and swish is inevitably to watch Rex Harrison acting.

Another problem is with the dramatic structure: a high pitched, linear progression of episodes, never arriving at a climax. The very clever, highly acerbic lines that makes the film slightly reminiscent of Who's Afraid of Virginia Woolf, make Staircase seem very long.

All this is complicated by the fact that most people are not readily sympathetic to a life style alien to their own. The subject matter will thus prove unattractive to a large number of people. In this dramatic form, designed to reach a mass audience, one obviously shortened scene in which Burton watches a nude couple embracing in the park still proves offensive, momentary though the scene is.



REX HARRISON plays Charlie in 'Staircase,' the story of two lonely men unwilling to establish heterosexual relationships.

Quickie Review

What Ever Happened To Aunt Alice?

Two superlative veterans of the film, Geraldine Page and Ruth Gordon, confront each other in a battle of wits in this sophisticated suspense-horror film.

Geraldine Page, a widow, finds herself left without any observable means of income at her husband's death. To provide an elegant income for her stylish living she systematically hires a number of housekeepers and bilks them out of their savings. These victimized ladies become unwilling contributors to the luxuriously landscaped home of the widow.

Ruth Gordon appears as "Aunt Alice" and attempts to solve the mystery. The confrontation between the two iron-willed protagonists is presented with skillful acting and deft direction.

The story in all its gruesomeness is managed with classic restraint; and though the subject matter is violent, the explicit activity is only indirectly hinted at by the camera.

The somewhat predictable plot is quite well handled and, is relatively credible.

(Morally Unobjectionable for Adults and Adolescents).

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THE CHRISTOPHERS - Ch. 11 WINK Fort Myers
- 9 A.M.
THE CHRISTOPHERS - Ch. 5, WPTV.
- 9:15 A.M.
THE SACRED HEART - Ch. 5 WPTV
- 11 A.M.
CHURCH AND THE WORLD TODAY - Ch. 7 WCKT.
- 11:30 A.M.
MASS FOR SHUT-INS - Ch. 10 WLBW

If the movie fails as entertainment, it unfortunately also falls short as a truly insightful human document, most notably because of the problem noted earlier of having two well-knowns playing the lead roles. (Morally Unobjectionable for Adults, With Reservations).

(Reprinted from the Catholic Film Newsletter, publication of the National Catholic Office for Motion Pictures.)

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

FRIDAY, SEPT. 5
9:30 a.m. (10) Come Fill The Cup (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce.
2 p.m. (6) Funny Face (Family)
2 p.m. (23) Hercules Against The Mongols (No classification)
4 p.m. (10) Guilt Of Janet Ames (Unobjectionable for adults and adolescents)
4:25 p.m. (5) Everybody Loves Sweeney (No classification)
7 p.m. (5) Blue Gardenia (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and situations.
9 p.m. (4 & 11) The Stripper (Unobjectionable in part for all)
OBJECTION: This film, sensational both in title and in advertising, is offensive

by reason of highly suggestive costuming and situations.
9 p.m. (6) The Entertainer (See rating listed on Thursday, 9 p.m.)
9 p.m. (23) The Evil Eye (Unobjectionable for adults and adolescents)
10:30 p.m. (51) Catherine Of Russia (No classification)
11:30 p.m. (23) Invasion Of The Star Creatures (Family)

SATURDAY, SEPT. 6
12 Noon (23) The Cowboy Quarterback (Family); followed by Hook, Line And Sinker (No classification)
2 p.m. (10) The Big Shot (Unobjectionable for adults and adolescents)
2:30 p.m. (4) Virgin Queen (Family)
2:30 p.m. (6) The Entertainer (See rating listed on Thursday, 9 p.m.)
3 p.m. (23) Canto Para Ti (No classification)
4:30 p.m. (6) The Sound And The Fury (Unobjectionable for adults)
7 p.m. (6) The Entertainer (See rating listed on Thursday, 9 p.m.)
10:30 p.m. (51) Man From Mykonos (No classification)
11 p.m. (10) By The Light Of The Silvery Moon (Family)

SUNDAY, SEPT. 7
1 p.m. (6) The Sound And The Fury (Unobjectionable for adults)
1:30 p.m. (4) The Girl Who Had Everything (Unobjectionable for adults and adolescents)
2 p.m. (10) Edge Of Darkness (Unobjectionable for adults and adolescents)
3 p.m. (6) The Entertainer (Unobjectionable in part for all)
OBJECTION: Despite the serious intent of the theme, certain elements in treatment (suggestiveness) are objectionable.
5 p.m. (6) The Sound And The Fury (Unobjectionable for adults)
5 p.m. (10) Captain Horatio Hornblower (Family)
7 p.m. (6) The Entertainer (See rating listed at 3 p.m. on Sunday)
7 p.m. (51) Devil's Messenger (No class.)
8 p.m. (10 & 12) 55 Days At Peking (Fam.)
11:15 p.m. (11) The Purple Gang (Unobjectionable for adults)
11:30 p.m. (7) Chicken Every Sunday (Unobjectionable for adults and adolescents)

MONDAY, SEPT. 8
9:30 a.m. (10) Vigil In The Night (Unobjectionable for adults and adolescents)
2 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)
2 p.m. (23) Taur, The Mighty (No class.)
4 p.m. (10) Meef Danny Wilson (Unobjectionable for adults and adolescents)
4:25 p.m. (5) The Great Anatole (No class.)
9 p.m. (5) Mosquerade (Unobjectionable for adults and adolescents)
9 p.m. (6) Harry Black And The Tiger (Unobjectionable for adults and adolescents)
9 p.m. (7) Susan Slade (Unobjectionable for adults)
9 p.m. (10) Breaking The Sound Barrier (No classification)
9 p.m. (23) Desperate Moment (Unobjectionable for adults and adolescents)

10:30 p.m. (51) Lisbon (Unobjectionable in part for all)
OBJECTION: Low moral tone.
11:30 p.m. (23) China Girl (Unobjectionable for adults and adolescents)

TUESDAY, SEPT. 9
9:30 a.m. (10) Navy Blues (Family)
2 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)
2 p.m. (23) Mutiny In The South Seas (No classification)
4 p.m. (10) The Lineup (Unobjectionable for adults and adolescents)
4:25 p.m. (51) In Search Of A Son (No classification)
8 p.m. (4) Sail A Crooked Ship (Unobjectionable for adults)
9 p.m. (5 & 7) The Ghost And Mr. Chicken (Family)
9 p.m. (6) Harry Black And The Tiger (Unobjectionable for adults)
9 p.m. (23) Operation Disaster (Family)
10:30 p.m. (51) Pimpernel Smith (No class.)
11:30 p.m. (23) The Moon Is Down (Unobjectionable for adults and adolescents)

WEDNESDAY, SEPT. 10
9:30 a.m. (10) The End Of The Affair (Unobjectionable for adults and adolescents)
2 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)
2 p.m. (23) Giant Of The Evil Island (No classification)
4 p.m. (10) The Wild And The Innocent (Unobjectionable for adults and adolescents)
4:25 p.m. (5) The Judge (Unobjectionable in part for all)
OBJECTION: Suggestive sequences; insufficient moral compensation
9 p.m. (6) Harry Black And The Tiger (Unobjectionable for adults)
9 p.m. (10 & 12) Marcus Welby, MD (No classification)
9 p.m. (23) In The Doghouse (No class.)
10:30 p.m. (51) No Minor Vices (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage
11:30 p.m. (23) Blondie Takes A Vacation (Family)

THURSDAY, SEPT. 11
9:30 a.m. (10) Saturday's Children (Unobjectionable for adults and adolescents)
2 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)
2 p.m. (23) Samson And The Slave Queen (Family)
4 p.m. (10) The Lady From Shanghai (Unobjectionable in part for all)
OBJECTION: Low moral tone; suggestive sequence
4:25 p.m. (5) The Losers (No classification)
9 p.m. (4 & 11) Madison Avenue (Unobjectionable for adults and adolescents)
9 p.m. (6) Night And The City (Unobjectionable in part for all)
OBJECTION: Excessive brutality; low moral tone
9 p.m. (23) Doctor In Distress (No class.)
10:30 p.m. (51) The Maverick Queen (Fam.)
11:30 p.m. (23) White Corridors (No class.)

FRIDAY, SEPT. 12
9:30 a.m. (10) A Damsel In Distress (Fam.)
2 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)
2 p.m. (23) Hercules, Prisoner Of Evil (No classification)
4 p.m. (10) The Tattered Dress (No class.)
4:25 p.m. (5) Luxury Liner (Family)
9 p.m. (4 & 11) Gigot (Family)
9 p.m. (6) Night And The City (See rating listed at 9 p.m. Thursday)
9 p.m. (23) Panic In The Year Zero (Unobjectionable for adults)
10:30 p.m. (51) Johnny Guitar (Unobjectionable for adults and adolescents)
11:30 p.m. (23) The Day The Earth Caught Fire (Unobjectionable in part for all)
OBJECTION: What is intended to be a serious film about current world problems becomes unacceptable by reason of a sub-plot which sympathetically portrays illicit love and, in treatment, introduces suggestiveness in costuming and situations

SATURDAY, SEPT. 13
12 Noon (51) The Bandit Trail (Family); followed by Saturday's Heroes (Family)
2 p.m. (10) Action In The North Atlantic (Unobjectionable for adults and adolescents)
2:30 p.m. (4) Drums Along The Mohawk (Family)
2:30 p.m. (6) Night And The City (See rating listed at 9 p.m. Thursday)
2:30 p.m. (11) Gun Smugglers (Family)
4:30 p.m. (6) Harry Black And The Tiger (Unobjectionable for adults)
7 p.m. (6) Night And The City (See rating listed at 9 p.m. Thursday)
8:30 p.m. (5 & 7) To Kill A Mocking Bird (Unobjectionable for adults and adolescents)
10:30 p.m. (51) The Hour Of Truth (No classification)
11:30 p.m. (11) Twenty Plus Two (Unobjectionable for adults and adolescents)

Quickie Review

The Love God?

This inane little Don Knotts' movie about an editor of a bankrupt, small-town birdwatching magazine who is conned into selling his fourth class mailing to a publisher of pornography (Edmund O'Brien) makes up in tastelessness what it lacks in wit.

Plot complications involve the trial of our hero on obscenity charges and his consequent idolization as America's new sex symbol.

There's little drama, much less comedy, in Knotts' fearful revelation of his virginity. Director-screenwriter Nat Hiken approaches his spoof on the obscenity courts, civil liberties, the communications media, religion, and our sex-obsessed society with leaden sensitivities that make healthier alternatives to the "Playboy" life look as silly as the film itself. (Unobjectionable For Adults).

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ONE CHILD'S desire to make a better community is shown in this photo, one of a series taken by young residents of Harlem. These are some of the scenes of their world in this sprawling black ghetto. The photos were taken by the children under the auspices of the National Association of Photographic Manufacturers.

Children View Harlem



THERE'S a sharp contrast in this tearful young girl lost in a crowd and a youngster bubbling over with joy.



COMPANIONSHIP in a game of follow the leader is depicted below, another sharp contrast to the lonely look in the face of the young fellow at right.



Pope Paul Discusses:

Prayer And

(Many thousands of people attended the general audience given at Castel Gandolfo on Wednesday, August 21st. The Holy Father's address follows.)

Beloved Sons and Daughters!

Today, dearly beloved visitors, We want to speak to you because We believe that not only tourists' curiosity has brought you here, not only filial devotion, but also a secret desire, almost a need and a hope, to have some word of spiritual enlightenment from Us.

We said at a previous meeting like this one that such light is needed today and always. But today there is greater need than ever to cultivate the spirit and practice of personal prayer, because of conditions in our existence, so much absorbed by the attraction of exterior things and so greatly disturbed by profound and rapid changes going on.

We cannot remain Christians unless we have our own deep, continual inward life of prayer, of faith of charity; without that we cannot participate usefully and wisely in the rebirth and reflowering of the liturgy, we cannot give evidence of that Christian authenticity about which we hear so much, we cannot think, breathe, act, suffer and fully hope with the living pilgrim Church. We must pray.

Both understanding of

things and events and the mysterious but indispensable help of grace diminish in us through lack of prayer. Perhaps they may fade away all together. It is Our belief that many of the sad, spiritual and moral crises of educated persons belong to various levels of the ecclesiastical organism are due to languor and perhaps to lack of regular and intense life of prayer, such as was borne up until yesterday by wise external habits. When those habits were abandoned, prayer was extinguished; with it fidelity and joy were extinguished.

We should like today to give aid and comfort by means of Our very simple words to your life of prayer, whatever your ages and your states in life may be. We suppose that each of you in some way feels that he has a problem of his own in regard to the duty and need to pray. Indeed We think you are faithful to prayer and desire to rediscover it in a better way in itself, especially through the inspiration that has flowed out from the Council, and to link it once again with the modern customs and honest human tasks of modern life. But We should also like everyone of you to classify himself in one of the following categories, which are derived from elementary observation of common experience.

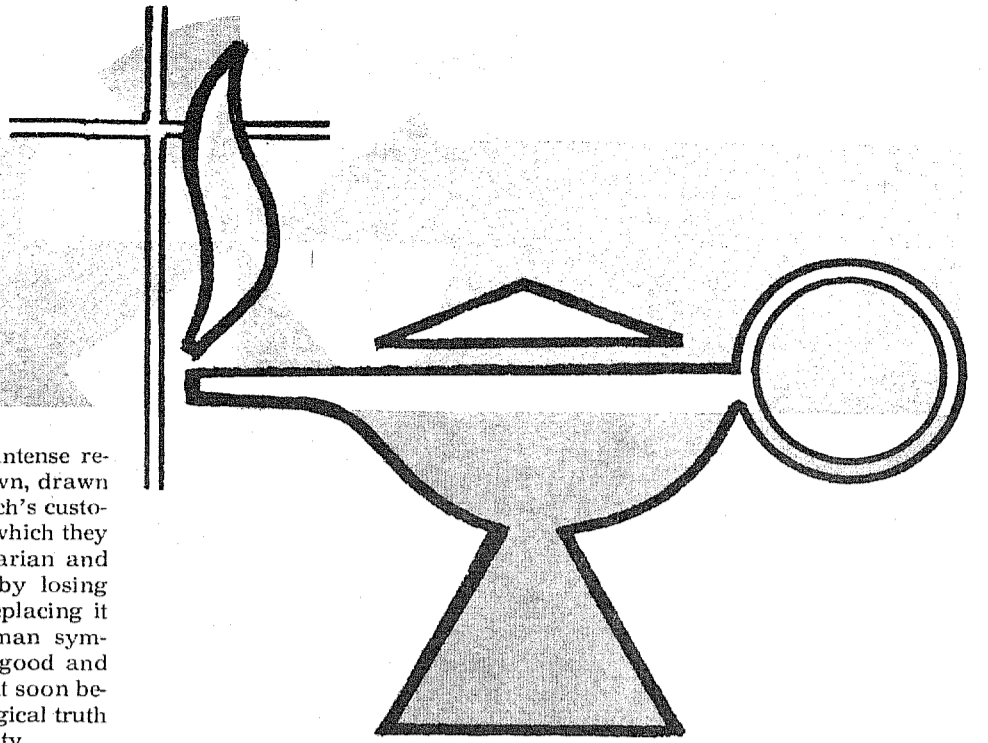
The first category is perhaps the biggest. It consists of souls who are spiritually asleep. The

PAST THE

BERNADETTE Devlin talks with United Nations Secretary General U-Thant at his office. The 22-year-old member of the British Parliament bypassed all normal protocol in reaching the head of the UN to give her defense of the Catholic cause in Northern Ireland.



Joy In Your Life



flame has not gone out, yet it is covered with ashes. The seed has not died, but as the evangelical parable tells us, it is being choked by the surrounding growth (Matt. 13, 7-22), by "the cares of this world," by "the illusion of riches."

The tendency to secularize all human activities is gradually putting prayer out of public life and private habit. Do people still recite their morning and night prayers with a sense that they are thereby infusing a transcendent meaning and a lasting value into the fleeting day?

We will suppose that people still go regularly to church, that the breviary is recited, that choir attendance continues. But where is the heart? A sign of this spiritual debility is the weight that prayer seems to have when it is observance without devotion; it always seems to go on too long; people say that its forms are incomprehensible and too strange. Prayer lacks wings; there is no longer any gusto in it, no joy, nor peace for the soul. Do we belong to this category?

A second category has greatly expanded both in numbers and in preoccupations, since the Council's liturgical reforms. It consists of the suspicious, the critical, and the discontented. These spirits' pious habits have been disturbed; they resign themselves to the innovations only in spite of themselves; they don't try to find the reasons for them, they do not find the new

forms of worship pleasing; they take refuge in complaints.

Their lamentation first deprives the old formulas of their ancient savour and then stops them from enjoying what, in this liturgical springtime, the Church offers to souls which are open to the meaning and diction of new rites that have been tested by the wisdom and authority of the postconciliar reform.

If they made an effort, and it is not difficult, to accept and understand they would experience the dignity, the simplicity, the modern antiquity of the new liturgies, and the single person would gain consolations and a higher sense of life in the sanctuary of his soul from common celebration? Interior life would gain superior fullness.

Another category consists of people who say they feel that charity towards one's neighbour is enough, and say this in order to make little of charity towards God or to claim that it is superfluous. All know what negative power this spiritual attitude has taken on in its claim that Christian life is kept vigilant and sincere by action, not by prayer. Social sense takes the place of religious sense.

This consuming objection is being conveyed, by means of audacious and even inconsiderate writing, to public opinion, to the popular mind, and is also spreading in a number of so called "spontaneous groups," who begin as restless

seekers after more intense religious life of their own, drawn away from the Church's customary religious life, which they describe as authoritarian and artificial, and end by losing real religion and replacing it with a kind of human sympathy. This last is good and worthy in itself, but it soon becomes void of theological truth and theological charity.

What real consistency, what transcendent merit can exist in a religion in which the doctrine of the faith, of the relationship with the Absolute, with the one and threefold God, the drama of the Redemption and the mystery of grace and the Church are usually not mentioned and are made to come after commentary upon the social situation and the political and historical moment?

A great deal could be said about this, but not now. We will only put generous spirits who are avid for the gospel and personal religion on guard against the false basis of that tendency and the dangers which it can lead to, with effects totally opposed, even on the human level, to those which are sought namely freedom, truth, love, unity, peace, religious reality infused in society and in history.

So let us see that we shall be classified among those whom Jesus would have carry lighted lamps: "Sint . . . lucernae ardentes in manibus vestris" (Luke 12, 35). If nothing else, prayer lights the way, keeps

vigilance awake, and stimulates the conscience. A celebrated writer of our times put these words into the mouth of one of his characters, a most cultured and unhappy priest: "I believe too easily that one may dispense with this surveillance over the soul, in a word, this strong yet subtle inspection to which our old masters gave the beautiful name of prayer" (Bernanos, L'impost p. 64).

Prayer overcomes the darkness and tedium of our journey. Not for nothing did the Lord leave us this twofold law in the gospel: "Watch and pray" (Matt. 26, 41). And not only that. Prayer, the life of prayer, that is, habitually directing the spirit towards God through filial conversation and concentrated silence with him, leads to that form of spirituality which is imbued with the Holy Spirit's

Wisdom (cf. Rom. 8, 14) and which we may call contemplative life, for the ordinary faithful, too.

St. Thomas says with his usual incisiveness that the contemplative life in some way constitutes a beginning of beatitude (Quaedam inchoatio beatitudinis, II-II, 180, 4). He refers to the episode of Martha and Mary. The latter, absorbed in her conversation with Christ, elicited the famous words: "Mary has chosen the better part, which shall not be taken away from her" (Luke 10, 42) —ever.

So this is the consolation which we wish for all of you: that in heartfelt, plentiful prayer, always with fervent intention (Luke 18, 1), you may find that fountain of joy and hope of which we have need on our pilgrimage on earth.

BARRICADES

Bernadette Devlin, the young girl who has become the voice of Catholics in Northern Ireland comes across as a simple country lass, and she has a country girl's apparent indifference to the ways of sophisticated city folk.

When the 22-year-old member of the British Parliament, who helped man the barricades in the Bogside quarter of Londonderry, wanted to see U.N. Secretary General U Thant she simply called him on the phone and asked for an appointment.

Ordinarily, members of national parliaments or congresses apply for such appointments through the U.N. mission of their government.

But the British mission said it didn't mind and anyway U Thant had invited her to come over as soon as she called him. She did. A little late because of the traffic and in casual attire, an orange and purple minidress, rather than in the conventional formal clothes normally worn on such occasions.

TIME OUT

The five-foot-two Miss Devlin interrupted her conventional studies in psychology at the University of Belfast this past year to help lead the Civil Rights Association in Northern Ireland as it pressed its demands for equal voting, employment and housing rights.

She became a leader in the Irish political life, an unconventional thing for a woman in that male-dominated island,

and was elected to represent Mid-Ulster in the British parliament. That was when she was 21 years old. Now she is 22 and still the youngest member of that august body where Edmund Burke, Winston Churchill and other notables made their debut.

As a member of the British Parliament she probably should not have stood on the barricades of Londonderry while her supporters threw gasoline bombs at the charging police. That is something members of Parliament just don't do.

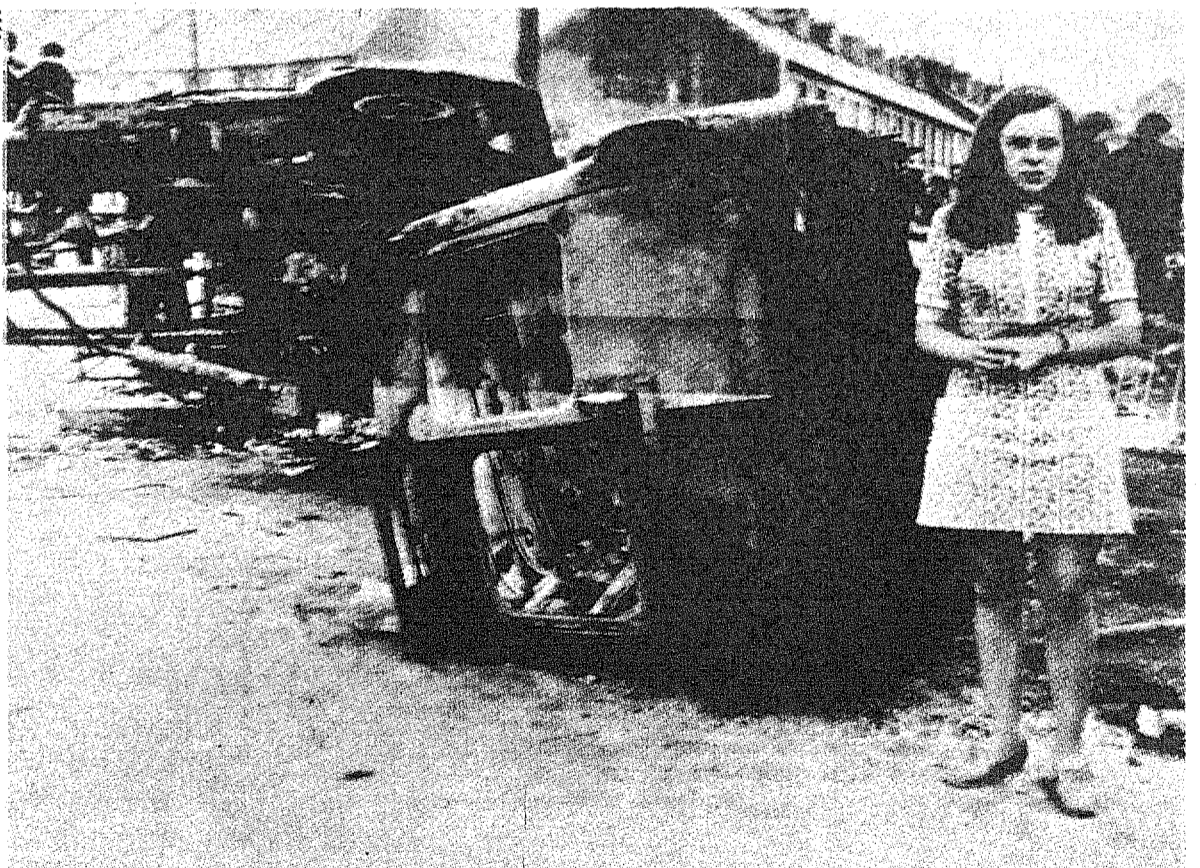
She also promised her constituents that she would only accept one term as their representative in London because then she could be completely honest in doing what was right rather than what was politically wise for re-election. That is something politicians don't do.

When she arrived in New York City to raise \$1 million in a week for her people back home, she was still dressed in the jeans and sweater she wore on the barricades and only later found time to buy a dress.

KEEPS MOVING

Since her arrival, she has had a busy schedule of appearances on television and in public. Reporters traveling with her marvel at the energy she displays and her quick wit.

Asked by one newsman, when she got off the plane at Kennedy International Airport, whether she viewed her-



IN THE MIDDLE of debris after the recent violence in the Bogside area of Londonderry, Northern Ireland, is Bernadette Devlin. She helped Bogside men man the barricades in the battling.

self as a modern Joan of Arc, Miss Devlin answered that when the tear gas came across the barricades she looked up and told it to stop. "It didn't stop," she said, "so I mustn't be Joan of Arc."

The people she does identify with, she said, are the college students throughout the world who feel the world is in bad shape and that something ought to be done about it.

Among her heroes are the Irish leaders who were executed in 1916 by the British for leading an insurrection in Dublin

and Martin Luther King, the American Negro leader, and Mahatma Gandhi of India, both of whom were assassinated.

In her appeals to the largely Irish-American audiences that have gathered to see and support her in this country, there has been a strange mixture of student militants and blacks.

CHEERED

At the Garden City Hotel on Long Island she spoke of her battle in Derry as being against "the forces of law and order"

and was cheered by many who champion the cause of "law and order" in this country.

As she left the Long Islanders, she blew a kiss to the crowd of Irish-Americans who stood cheering "the old cause" and the sprinkling of young people with upraised clenched fists, the gesture of black power and student militants.

Strangely enough, this unconventional Irish girl had been able to bridge the generation and political gap in that audience.

(Religious News Service)

Belief In A Living, Personal God Key Building Block To Peace Era

By FATHER JOHN B. SHEERIN

Speaking of the crowds that gave the astronauts a triumphant "welcome home," Neil Armstrong said: "We hope and think that those people shared our belief that this is the beginning of a new era — the beginning of an era when man understands the universe around him and the beginning of the era when man understands himself."



FATHER SHEERIN

Belief in a living personal God is, of course, the cornerstone in any framework of a new and peaceful world order. This may sound like a pious platitude, but it is hard to see how a lasting peace can come about through international treaties unless there is belief in a sovereign Being who is above all nations and whose law must be obeyed. No one like to speak of "national sovereignty." Only God is sovereign, and there cannot be lasting peace without recognition of that sovereignty.

Secondly, a new and peaceful era will demand a keener awareness of the living presence of God in the world. There are very few self-professed atheists in America, for instance, but there are many believers among us for whom God is only an abstraction. How to make God seem real and living is a difficult problem.

We have, of course, the traditional proofs for the existence of God. They are helpful to some persons but to others they lack persuasive force. There is the possibility of personal religious experience of God, but many of us, distrustful of religious emotion, are highly dubious of those who claim to have experienced the presence of God.

There is the Christian way to belief — that is, by faith in Jesus who appeared 2,000 years ago and claimed to be God. This way of faith has proved difficult for some because they fail to find that the story of Jesus makes a very

strong impact on them. They are scandalized by the differing interpretations of the Gospels presented by the various Christian churches, and are ready to dismiss Jesus as nothing more than inspiring human person.

Armstrong is right in saying that we must understand the universe in the sense that we must understand at least partially the personal God who indwells in the universe and who is the motive power of every great movement.

The third person we must know in addition to God and myself is the neighbor. One of the master-themes of the Second Vatican Council was the need for all men to break out of their narrow prison of self-concern and become vitally interested in the concerns of their neighbors in this agonized world.

"Whatsoever you do unto these the least of my brethren, you do unto me." It is so comfortable for men to wrap themselves up snugly in their own private affairs and forget the poor in the American gettos and the starving in Biafra. Yes, we must know the universe; but why study astronomy and the undulations of the Sea of Tranquility if we do not learn the compassion that helps relieve the misery of the neighbor?

I was reminded of this in reading the account of the Victory dinner in Los Angeles, which climaxed the astronauts' triple celebration of their Moon walk, at which Neil Armstrong spoke of the need of understanding the universe. At the dinner, in addition to President Nixon, there were 1,500 guests representing a considerable proportion of American capital.

Outside the hotel where the dinner was held there was a crowd of men and women registering their protest against America's involvement in the Vietnam war. As Steven V. Roberts reported in the New York Times "they wondered if it was right to spend money or reach the moon while people went hungry. They wondered why scientists could

BELOW OLYMPUS By Interlandi



INTERLANDI © 1969, LOS ANGELES TIMES

"I don't know about college presidents, but I'll sure be glad!"

build a rocket and not keep the air and the river clean. They wondered why their friends had to die for a cause they did not believe in."

A famous microbiologist said he hoped the astronauts would bring back from the moon a message that might be the inspiration for a new religion. Could there be a more inspiring message than the lesson of the compassion of the Good Samaritan who lent a helping hand to the man half-dead on the road to Jericho?

Conservatism Not Limited To Irish-Americans

By MSGR.

GEORGE G. HIGGINS

Clayton Fritchey, long-time associate of the late Adlai Stevenson and now a nationally syndicated columnist writing on political matters at home and abroad, reported from Dublin a few weeks ago that Ireland remains conservative to the core.



Msgr. HIGGINS

By way of trying to prove his point, he noted that, despite growing industrialization and a more cosmopolitan outlook, the liberal Labor Party has made no headway and, if anything, has lost ground in recent years. "In Ireland," he wrote, "not only the old and middle-aged are conservative but much of the young as well. . ."

I have no way of knowing whether or not the Irish are all that conservative, but, for present purposes, I am willing to take Mr. Fritchey's word for it. On the other hand, I think he was drawing a rather long bow when he went on to say in his column that the real or alleged political conservatism of the Irish people supports the view of those who think that the growing conservatism, real or alleged, of Irish

Americans, "so long the backbone of Democratic urban power," makes them ripe for the picking by the Republican Party.

"It is only too obvious," Mr. Fritchey contends, "that the collapse of the (heavily Irish) Democratic political machines that once dominated the large cities coincided with the advent of prosperity and civil service. It was the no-longer-needed jobs, and the political lagniappe (small favors), that had mattered — not the liberal slant of the party." Therefore, he concludes, "the Republicans are entitled to think the inherent conservatism of these new blue-collar suburbanites will increasingly assert itself."

Not being a Republican or Democratic "strategist," I am not disposed to challenge Mr. Fritchey's prophecy. For all I know, the hopes of the Republicans — and the fears of the Democrats — with regard to Irish American voting trends may turn out to have been well founded. If so, that's something for the Republican strategists to gloat about and for their Democratic counterparts to worry about, but it's none of my official business.

On the other hand, I must confess that I don't know what Mr. Fritchey was talking about when he wrote that the alleged conservatism of Irish American suburbanites

is "inherent." I gather from the context in which he was writing that he was trying to say that since the Irish in Ireland — according to his way of reading their history and their present practice — are "inherently" conservative, it follows logically and ineluctably that Irish Americans must be equally conservative by nature and that when they desert the conservative camp, they do so only in appearance and then only temporarily and for reasons of purely personal or group advantage.

In other words, what he almost seemed to be saying is that there is something in the Irish blood that impels not only the inhabitants of contemporary Ireland but also their Irish American cousins, up to the fourth or fifth or presumably even the tenth generation, to be conservative to the core. It will be understood, of course, that, for present purposes, I

am sticking to Mr. Fritchey's definition of the word conservative.

Fritchey's theory about the inherent conservatism of Irish Americans makes for interesting reading, but, for my own part, I think it's rather insulting, if not to the Irish in Ireland, certainly to Irish Americans, for it seems to suggest that they have been so conditioned by heredity that they are incapable of thinking for themselves even when they have been transplanted for many generations.

Moreover, Fritchey's thesis raises more questions about American voting habits than it answers. It explains — at least to Mr. Fritchey's satisfaction — why an increasing number of Irish Americans are now tending to vote for the Republican Party, but fails to explain why others of equal or greater affluence continue to vote for, and indeed are

almost synonymous with, the opposition. The Kennedy clan, for example.

Similarly Fritchey's theory purports to explain why so many Irish Americans are conservative, politically speaking, but fails to explain why some Anglo-Saxons, some Italo-Americans, some immigrants from Eastern Europe, some Americans of French Canadian origin, some Mexican Americans — some members of every nationality group in the United States — also vote the conservative ticket in more or less proportionate numbers once they, too, have begun to move up the economic ladder.

Is there something in their blood also — or something in the drinking water or the soil in the lands from which their ancestors immigrated — which impels them, like their Irish American neighbors, to be conservative to the core?

If so, we are left without any satisfactory explanation as to why so many other members of all of these groups, like so many Irish Americans, also vote for what Mr. Fritchey describes as the more liberal ticket in national elections.

It's all rather confusing — which suggests, to this writer at least, that Mr. Fritchey ought to start all over again, and look for a less biological (or more sophisticated sociological) explanation of why so many Irish Americans, obviously to his great displeasure, seem to be doing what almost every other group in the United States, for better or for worse, has tended to do — namely to transfer their political loyalties from one party to another for a variety of reasons which would seem to have less to do with heredity than with the socio-economic environment in which they happen to find themselves.

'Monk-For-Month' Plan Wins Two Volunteers

ELGIN, Scotland — (NC)—The "be-a-monk-for-a-month" experiment at the 13th-century Benedictine priory in Morayshire has produced its first tangible results as two of the first participants in the project have decided to enter the monastic life permanently.

One is a Scottish steelworker and the other is an Irishman who was in charge of a hostel for discharged prisoners. Both are 35 years old and decided to become monks for the rest of their

lives after undergoing the monastic experience for a month here.

Explaining the idea, Father Alfred Spencer O.S.B., the prior, said "we feel there are many who are uncertain about their vocation and who do not wish to interrupt their studies or give up a job." Such persons, he said, "would welcome this short period of full community life to help them decide whether God is calling them to the monastic life."



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The Center Of Commotion

By FATHER JOHN T. CATOIR

You enter what was formerly called the Sheep Gate, coming from the direction of the Garden of Olives where Christ was in agony the night before He was crucified.



You come throughly prepared to enter into the deepest Christological experience of your life. The narrow, cobblestoned streets are crowded with natives and tourists. Very quickly a group of small boys surround you peddling maps of Jerusalem, slides of the Holy Land and all kinds of souvenirs. You try to be friendly but to buy something at that moment will merely attract another group watching nearby.

FATHER CATOIR

You walk up the tiny street, passing an old Moslem man who is washing his feet with a pitcher of water. He is preparing for prayer, someone explains. The loudspeaker from the Moslen temple is blaring a recording of a distant trumpet, calling all Moslems to prayer. This happens five times a day.

You come to a building which they claim is the place where Jesus was condemned to death, and you peek in the empty courtyard, conscious of the fact that the ancient city of Jerusalem is about 50 feet beneath the present site. No doubt this building is somewhere over the original place of Pilate's infamous condemnation, but you know it was built after the Crusader period. Many claims are more pious traditions than scientific facts, and you feel a little guilty for knowing too much.

You travel along the road, slightly uphill now, and the boys are still surrounding you. They will not take no for an answer; tourists eventually buy things to get rid of them. An old man on a donkey ambles past you, and you now can identify that strange smell which hangs over the city.

Suddenly one of the boys points to a cement inscription on the left-hand wall, "Jesus Carries His Cross." You try to gather yourself together to appreciate the spiritual significance of the place where you are standing. The boys are still with you. Now a man is following you, speaking in



VIA DOLOROSA, the route taken by Jesus on his way to Calvary.

Arabic. You don't know what he's trying to say, but he is vigorously trying to tell you something.

As you move along, the market place is becoming more and more crowded. There are shops appearing in greater numbers. Ordinary people are doing their family shopping. You pass a butcher shop. Raw meat covered with flies is hanging from a few hooks. The head of a goat is resting on a metal plate filled with blood. You wonder what a housewife does with it.

You move along quickly and this man is still following you, so you ask one of the multi-lingual tourist merchants, "What is he trying to tell us?" The merchant speaks to him for a moment and reports, "He wants money; he says his brother opened the car door for you when you arrived at the South Gate." You can't believe it, but you give him a few coins, hoping he'll go away, and he does. The shopkeepers keep yelling at you, "It costs nothing; come in and look."

Now you are completely lost. The stations of the cross are nowhere to be found. Someone directs you to the Church of the Holy Sepulchre, which might be better called the Church of the Resurrection. You make your way through the crowd and approach the entrance. An Israeli policeman is standing guard, forbidding admittance to any woman with bare arms. Someone explains that the Jewish government wants it known in the U.N. that they are keeping up the Holy Places.

You go inside, and immediately a young man comes along, signaling for you to follow him; he is your self-appointed guide. But you don't want a guide. Inside they are restoring the old Church, placing new stones in the place of old ones, stone by stone.

Half the Church has been completed; stone-cutters are sitting around the dusty floor, chipping away at huge blocks. You cough and rub your eyes, trying to make yourself appreciate where you are. Inside the grotto where Christ is said to have been buried for three days, a Greek Orthodox priest is standing with candles in his hand and a money tray by his side. You light a candle and say a prayer. On your way back to your room you are almost knocked over by two donkeys trotting freely through town with a young boy behind them, keeping them moving with a long stick.

Back in your room, you sit on your bed exhausted, trying to grasp the richness of the Holy Places. Perhaps in all this there is something to be seen. If after all, we as tourists were besieged by the people for our money, what must it have been for Our Lord, who was known to possess supernatural powers of healing; how He must have been the center of a similar commotion everywhere He went.

The pilgrimage in Jerusalem may not have aroused piety, but it did bring home the reality of Christ's mission among the poor and forgotten people of His time. What a scene it must have been when such a mob turned against Him.

Prayer Of The Faithful

Fifteenth Sunday After Pentecost

Sept. 7, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray, since it is our visible coming together as a community that makes us a sign of salvation for the world, we ask God to help all men find a stronger faith, a mightier love, a richer life.

LECTOR: The response for today's prayer of the faithful will be: Lord, have mercy.

LECTOR: 1) For the Church, our Holy Father Paul VI, for all bishops and pastors in these days of challenge, that love and understanding rather than fear will motivate all their actions, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 2) For our President, our governor, our legislators, for all who have dedicated themselves to the service of men in the Peace Corps., Vista and other service organizations, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 3) For the peace of the whole world, and for peace, unity, and faithful service of Christian churches in this and every land, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 4) For the millions of Latin Americans forced to live below the minimum level of humanity, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 5) For all who suffer: the poor and lonely, the sick and afflicted, the tempted and bereaved; for prisoners, and those who are oppressed or persecuted, that they may be strengthened and delivered, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 6) For students that through their studies they may discover and continue to search, may answer and still question, may perceive and still pursue, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 7) For deceased members of our parish and community, remembering especially N. and N. who died this past week, and for all the living and dead who await the coming of the Lord Jesus, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: 8) For each other, that we may become true witnesses of the love and peace of Christ, let us pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Father, continue to help us. Show us your kindness. Hear these prayers. Refresh us now through this celebration, so that we may live in a manner that is pleasing to you. We ask this through Christ our Lord.

PEOPLE: Amen.

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Pope Calls Movie, TV Fare 'Futile, Harmful'

CASTELGANDOLFO, Italy—(NC)—Pope Paul VI took a different tack from his

weekly audience talks of late, scoring the vacuous conditions in which modern man is forced to live as being the main cause of the loss of God for so many men.

He touched only casually on the need of prayer in his discourse at the summer villa to an estimated 7,000 people. Then he launched into a condemnation of the movies and television fare, which he labelled as being often "futile and harmful." He further attributed the decline of interest in the things of God to the manner in which man is forced to earn his living in an atmosphere of a "single dimension," all of which turns modern man into more of a robot than a personality who can comprehend the goodness of God.

Having recognized the problem of a world inundated with distractions from all sides, the Pope admitted that the result is that it "permeates the masses, finds popularity and adhesion in culture and morals and spreads everywhere. It is almost as if it were a conquest of thought and progress. At least, it seems to indicate a new era without faith, without God... As if the new man were emancipated now from an oppressive condition."

Pope Paul spoke in terms of love for the problems that people face in these difficult times.

Father McDermott Set Example By Suffering

(Continued from Page 2)

Father Martin pointed out that the monotony of illness scarcely daunted the spirit of the young Irish priest "even though it went on and on until finally and mercifully it ended Sunday (Aug. 24) in his homeland, surrounded by his family."

Reflecting that perhaps Father McDermott lived

through the past few years to emphasize the victim-concept of the priesthood, which he said is in danger of being forgotten today, Father Martin emphasized that "to a priesthood whose image is damaged by those who are quick to compromise, those suited for convenience rather than the Cross, those more

conscious of individual rights than the duty to sacrifice, those unfaithful to vows, and shaping a priesthood on humanistic values, Father's life is indeed a reminder to priests and Christians what it is all about. Few of us will ever be called upon to be as much a victim as he was," he declared.

Relief Official Reports Biafra Conditions Better

ROME—(NC)—A director of the U.S. Catholic Relief Services (CRS) has just returned from a fact-finding tour in Nigeria and reported that conditions in the war-ravaged areas of Biafra have improved since his first trip there 11 months ago.

Msgr. Andrew Landi, interviewed here enroute to New York explained that CRS, in conjunction with other relief organizations, has been active in humanitarian efforts to help the afflicted on both sides of the warring state.

He said his immediate impression was that families are being readied to eke out a new form of existence, but in a manner that respects their pride and the value they have to make their own way even in the light of tragedy and war.

Msgr. Landi explained that on his first mission to Nigeria in September, 1968, he brought back eight proposals for immediate relief.

"This time I have 10 more suggestions and I am very

satisfied that our prior grants are priceless in their dividends," he said.

He stated that in conjunction with Caritas Internationalis and the International Red Cross (ICRS), CRS hopes to see some \$700,000 funded for continued aid for all of Nigeria. This money will be administered by the Catholic Secretariat of Nigeria, an agency of the Nigerian bishops, with headquarters in Lagos.

As a follow-up to Msgr. Landi's former proposals of last year, the new allotment will allow the missionaries and medical teams to provide subsistence for the victims of the changing war.

"The government let me get into Calabar, where I had been before, but this time, with a military escort in many places, I got into Asaba as well," he said.

Calabar is a major port 350 miles from Lagos and Asaba is 225 miles due east

Msgr. Pavan New Rector

VATICAN CITY—(NC)—The Holy See has named Msgr. Pietro Pavan rector of the Pontifical Lateran University.

Msgr. Pavan, who had been professor of sociology at the University's institute of canon and civil law, is credited with writing a major portion of Pope John XXIII's social encyclical Mater et Magistra.

He succeeds Msgr. Antonio Piolanti, who resigned from the rectorship.

Msgr. Pavan was a recent visitor to South Florida. An exclusive, two-part interview with him was carried in The Voice.

CCD Teacher Group Will Hold Workshop

KENDALL—Some 35 Confraternity of Christian Doctrine teachers will take part in a three-day workshop at the Dominican Retreat House here, starting tonight (Friday) and continuing through Sunday, Sept. 7.

"Parents as Educators" will be the topic of the program, which will explore the various aspects of the CCD program in the Archdiocese of Miami, treating particularly the role of the parent and his responsibility in connection with the Christian upbringing of the child.

Father Joseph Brunner, Archdiocesan Director of the CCD will celebrate Mass opening the sessions at 8 p.m. today. At 9 p.m., the priest will deliver the opening address.

A conference on the subject of how parents should be taught to prepare their children for First Communion will be held at 10 a.m. Saturday. Mass offered by Father Brunner will beat 12:15 p.m. and at 4 p.m. a talk on the Theology of First

Communion will be given. At 8 p.m. a Prayer Service will be conducted.

"First Confession" will be the subject of a talk at 10 a.m. followed at 12:30 by a conference summary. Closing Mass will be celebrated at 3 p.m.

Ex-Hospital Official Dies

CINCINNATI—Dr. Parke G. Smith, a former resident of Coral Gables and chief of staff of Mercy Hospital in Miami, died here last month.

Dr. Smith moved to Florida in 1952, serving as chairman of the executive committee of Mercy Hospital for four years and as chief of the urological department.

Born in Reiley, Ohio, he graduated from the University of Cincinnati College of Medicine in 1917, interned at Christ Hospital here and served in World War I.

Dr. Smith is survived by his widow.

Last Rites For Priest's Father

Funeral Mass was celebrated Saturday in Milwaukee for Alis Konkol, whose son is a priest of the Archdiocese of Miami.

Father Christopher Konkol, pastor, St. Thomas the Apostle Church, concelebrated the Mass for his father with Father Arthur V.

Krawczyk, pastor, in St. Adalbert's Church.

A native of Milwaukee, who was a retired welder, Mr. Konkol is also survived by his wife, Mary; two daughters; two other sons, 16 grandchildren and four great-grandchildren.

Burial was in the parish cemetery.

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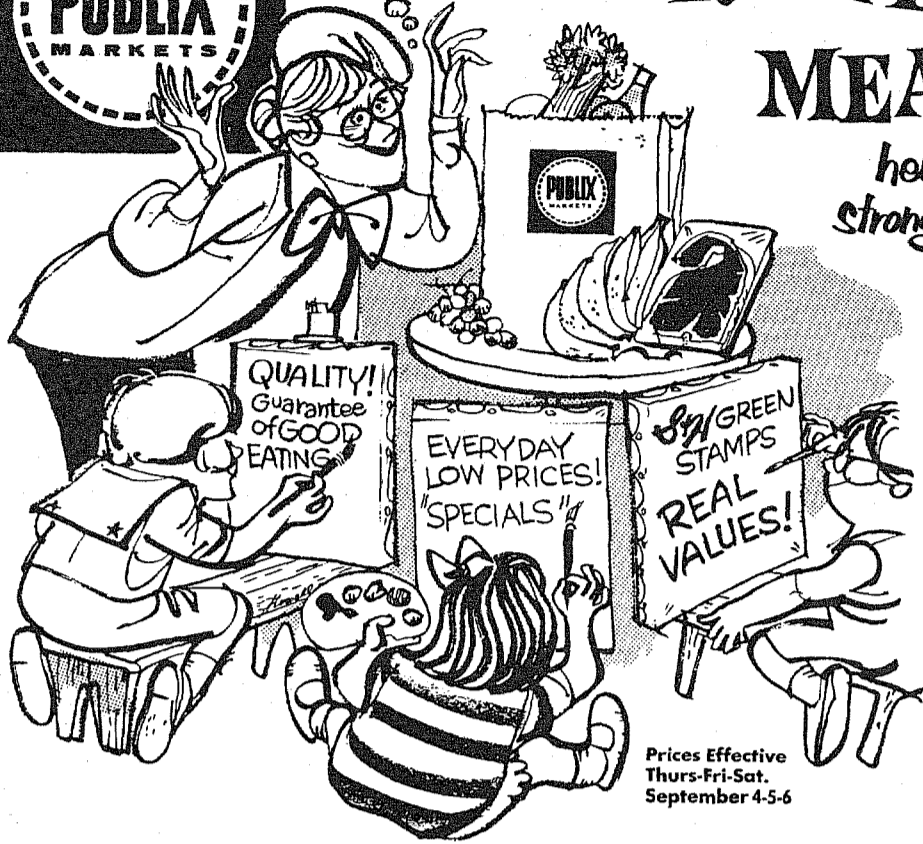
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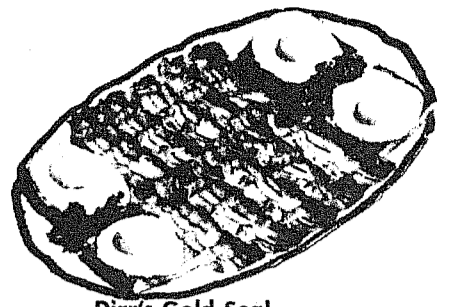
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PUBLIX

MARKETS



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No One Listens To Young? They Do For This Youth

The younger generation is always complaining that no one listens to them. Raymond Dunn doesn't have this problem. The recent winner of the National Association of Junior Achievement's public speaking contest, Raymond talked to The Voice in an interview this week about Junior Achievement and how he became interested in public speaking.

Q. — Could you explain how Junior Achievement functions?

A. — Junior Achievement is sponsored by almost all of the major businesses in South Florida. High school students 16-18 years of age are divided into groups of 20-30 individuals. They function like a regular cor-

poration and issue stock. Four or five employees of each business act as advisors. If any additional financial help is needed it is provided by the sponsors. We make various products like spray-painted T-shirts, and bulletin boards.

Profits are used to pay back the stockholders' initial investment and up to a 10 per cent profit. Additional profits are put into the Junior Achievement Scholarship Fund. Jim Courbier, the new Miami director of J. A. is trying to get student government presidents into Junior Achievement. Junior Achievement wants to attract college students into business. It was actually business, not government, that put the man on the moon.

Q. — Where was the competition held and were there any other contests besides speech?

A. — This year the competition was held at the University of Indiana. There were 14 different contests in the various phases of business.

Q. — What did you speak about at the contest?

A. — I spoke on the topic "Business — Where the Action Is." I pointed out that instead of trying to find action you must create action. In the contest we gave our

prepared speech and then were presented with topics, with which we were given 15 minutes to prepare for extemporaneous speaking.

Q. — Have you won any other speaking awards?

A. — I've won about 25 to 30 speaking awards. I won the Silver Knight Award this year.

Q. — How long have you participated in J. A.?

A. — For two years. Kids are always complaining that you can't get anywhere, that the 'Establishment' will stamp you down. This is not true.

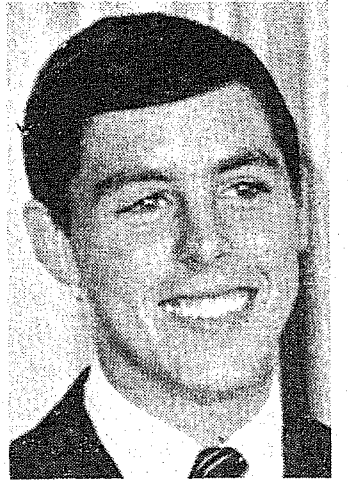
Q. — How did you become interested in public speaking?

A. — There are two reasons. I used to time speeches for my brother in college, and from listening to John F. Kennedy speak. He had such an effect on people and could motivate them. I wanted to see if I could motivate people.

Q. — How have you helped others through public speaking?

A. — I've given many talks at the Dominican Retreat House. In my talk, "Love and Action," I point out that teenagers are critical of the 'Establishment' but yet they have their own caste systems. There are the very cool or elite, the middle class

SPEAKING CHAMP
Raymond Dunn makes people take notice when he competes with his prize-winning style.



or average, and the rejects. There is no intersection between the groups. The very cool keep to themselves, the middle class try to associate with the very cool group, and stay away from the rejects because they want to go up the ladder and not down. Wisecracks are directed at the rejects, and they thus become hurt if they try to associate with either of the other groups. I point out that if we love one another we won't be afraid to talk to others for fear of being hurt. We have to destroy the caste system and treat each person as a person.

Also, kids are afraid to show affection towards their family. If they were really hard pressed they would say 'yes, I really do love my parents,' but they are afraid to convey their feelings.

Q. — A morning daily Miami newspaper upon report-

ing that you had won the J. A. Award, said that you had an acute stuttering problem throughout elementary school. How did you overcome this problem?

A. — I didn't have an acute stuttering problem. I had trouble with phonics in the first and second grades. They newspaper played that up and I've since been flooded with mail from people whose children stutter asking how I overcame this problem. I have to keep telling them that I can't help them.

Q. — What do you plan to do with your \$500 prize money?

A. — I put it in the bank. It's going to go towards my college tuition. I'll be a freshman at Tulane in the fall.

Q. — What do you plan to major in?

A. — I'm undecided. I'm interested in psychology, political science, and law, so it will be in one of those areas.



FINIS

A SUMMER filled with climbing trees and afternoons lazing in the warm Florida sun came to an abrupt end this week for South Florida youngsters who flocked back to school for another nine months of learning. There's still hope, though, we understand recess is still on the school agenda.

Vince Knows Playbook Better Than Liturgy

— There's one "rookie" in the pro football Washington Redskins training camp who won't be cut—and that's certain.

His name is James B. Donnelly. He doesn't even suit up, much less engage in the knock-down, drag-out practice sessions characteristic of the training camp at Dickinson College conducted by the tough gridiron master Vincent Thomas Lombardi, the new Redskins coach.

The reason why he doesn't practice and won't be cut from the squad is a good one—he's a Jesuit priest, the unofficial chaplain of the camp.

Each morning, Father

Donnelly offers Mass in one of the college halls and Coach Lombardi becomes altar boy Lombardi. Players and members of the coaching staff assist at the daily Masses.

But the other day, altar boy Lombardi pulled a "boner" in making Mass responses. And Father Donnelly got to wondering. Pressed by newsmen as to the cause of his wonderment, Father Donnelly said:

"I was wondering what Coach Lombardi would say when he made a mistake in the responses if I suddenly wheeled around and told him: 'Come on, Lombardi, learn those prayers.'"

CYO Activities Book Ready


The rules and activities book for the coming year has been released by the Archdiocesan CYO office and is being mailed to parish CYO moderators and presidents.

Those moderators and presidents who do not receive the booklet — which contains deadlines for all CYO archdiocesan competition — should contact Fa-

ther Walter Dockerill, director, CYO office, 6301 Biscayne Blvd., Miami, Fla. 33138.

Director Named

WASHINGTON—(NC)—Father Laurence T. Murphy, M. M., director of Newman International, will become director of the Division of Campus Ministry of the U. S. Catholic Conference Sept. 1.



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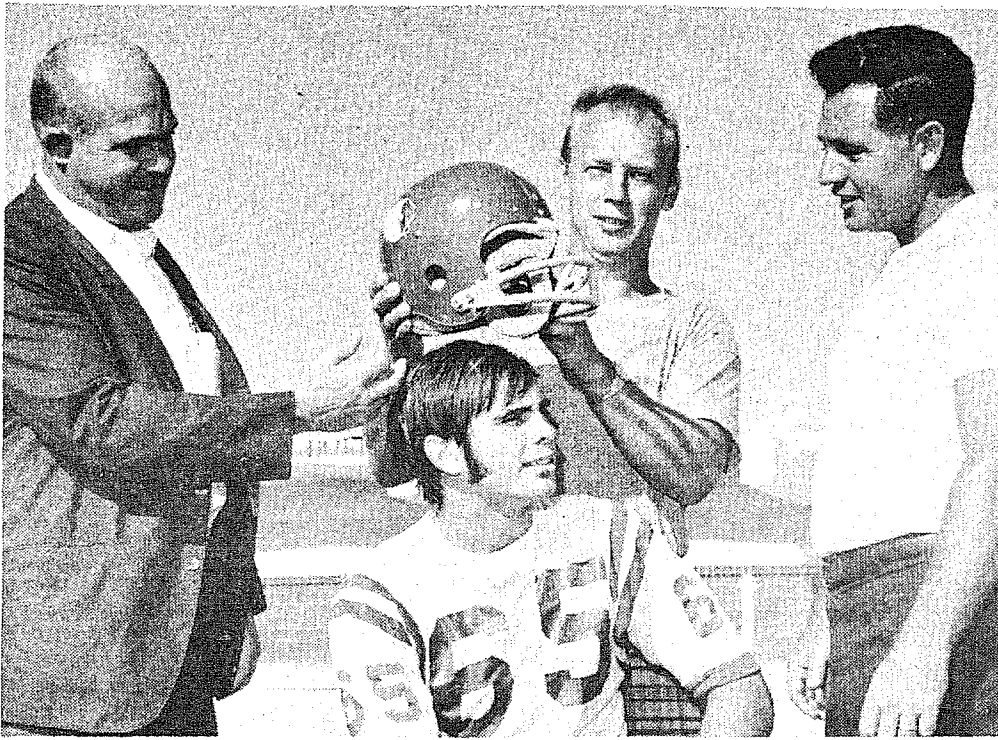
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TRYING ON the new Cardinal Gibbons High School "Redskin" football helmet is senior ball player Mark Witte, while (left to right) Karl Bolender, Gibbons Booster Club president, Walt Green Gibbons football coach and Tony Licata, athletic director get used to the new look. The helmets were provided for the team by the Booster Club which also assists the debate team and other extra-curricular activities.

Coach Counts On Enthusiasm

Gibbons Opens Tonight Minus 21 Vets

When the Cardinal Gibbons High Redskins line up for their football jamboree tonight at 8 o'clock at Boca Raton, Coach Walt Green will be just as curious as the fans as to what to expect.

The Redskins will be making their first appearance since their fine 7-2 record of last season. . . but it'll be with 21 players from that exceptional squad missing.

Green has 14 lettermen returning from last season but nine of these were backs last year and he's had to do some shuffling. In fact, two members of his starting offense line this season were backs last year. Tom O'Neil and Larry Trott.

O'Neil will be at left guard while Trott will be at right guard.

"They took the change, surprisingly well," states Walt. "I talked to them right after our last game last season when I saw what our prospects would be for this year.

"Put them both on a weight program and they've worked hard at it."

Each has put on 17 pounds, according to Green, with O'Neill now at 175 pounds and Trott at 190.

They'll be two of the keys in what Green calls a solid line from tackle to tackle.

In addition to the two switches, he has 6-0, 180-pound Don Hartman at left tackle; 5-10, 180-pound Gary Miller at center; 190-pound Pat Curry duelling with Trott for the right guard spot; and 6-1, 185-pound Mike Donleavy at right tackle.

In the backfield, only Steve Brown, 5-8, 155, was a starter last year. Brown will operate at left half, with 175-pound Jim Bulfin at right half. 192-pound Mark Witte at fullback and junior Gus Crocco at the important quarterback spot.

The 165-pound Crocco has been a baseball student for the Redskins, and Green figures he'll be able to throw the football well, too.

"He's been doing real well in practice and if he keeps it

\$96,000 Grant To Georgetown

WASHINGTON — (NC) — Georgetown University's Institute of Criminal Law and Procedure has received a \$96,000 grant to study the likelihood of state and local governments' hiring people who have a criminal record.

The U.S. Labor Department grant will provide for a 15-month study of each state's job practices.

up, his passing will help open up our running game."

Green's biggest problem has been finding the offensive ends to go with the rest of the line.

Right now, it's 6-3, 205-pound sophomore Gary Hanrahan and 6-1, 190-pound senior Jim Woods who'll get the call. Dave Mileto, a 175-pound junior transfer from Coral Gables with limited playing experience but showing great promise, will help out.

Hanrahan, incidentally, cracked the Biggins starting lineup in basketball as a freshman, and if he takes to football like he did to the round ball sport, he could end up his career as the

greatest athlete in the school's history.

Defensively, the Redskins will have experience in back of the line with lettermen

Todd Hahn, 182, as a line-backer, while George Butler, 165, and Mike Kelly, 155, will be in the secondary.

(Continued on Page 22)

The University of Miami has begun its practice sessions and the Hurricanes will have the local football scene all to themselves as the pro Miami Dolphins do not return to Miami and the Orange Bowl until Oct. 4.

By then the two big questions about the Hurricanes should be answered: how good will they be and will Lew Pytel be finally recognized as the No. 1 quarterback.

Prior to the return of the Dolphins, the Hurricanes will have played two highly regarded teams in Florida State U. on Sept. 26 and North Carolina State on Oct. 3. Both were bowl teams last season and both should be the keys to what kind of season the U-M should have.

Despite the return of 34 lettermen from last year's 5-5 squad, no one has been able to predict with any kind of certainty what kind of a

team this will be. And, maybe that's for the better.

Pytel, the former archdiocese all-star from Christopher

VOICE OF SPORTS

When the big build-up has been given the Hurricanes, they've flopped miserably. When little is expected of them — they came on like gangbusters.

But, certainly the elements of a highly successful season are present — experience, size and a not too-tough schedule. The real toughies on the slate of games are FSU, Louisiana State (Oct. 10), Houston and Alabama, the latter two being road games.

The other question to be answered is whether or not

Columbus High, will be able to gain the starting quarterback assignment.

There were many U-M followers last year, who felt the 6-0, 187-pound Pytel should have gotten the assignment when the Hurricanes' attack sagged against the bigger and tougher teams on the schedule. Pytel, a sophomore, then, did get his chances late in losing ball games, when the defenses were stacked against the passing game.

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Republic Of China Marks Anniversary Of Free Education

REPUBLIC OF CHINA — released a set of four stamps Monday to commemorate the first anniversary of the "NINE YEAR FREE EDUCATION SYSTEM."

President Chiang Kai-shek hailed this new system as a giant step in pulling even with the advanced nations' knowledge of science and technology.

Prior to Sept. 1, 1968, a Chinese boy or girl looked forward to six years of compulsory education. They then had to compete for a place in the junior middle school because there was room for only half of those finishing the sixth grade.

all, and not requiring entrance exams, more than 260,000 primary school graduates took advantage of a seventh year of learning in 1968. This represents 70 per cent of all China's elementary school graduates. This figure is expected to reach 78% this year with the 1970s figure at 83%.

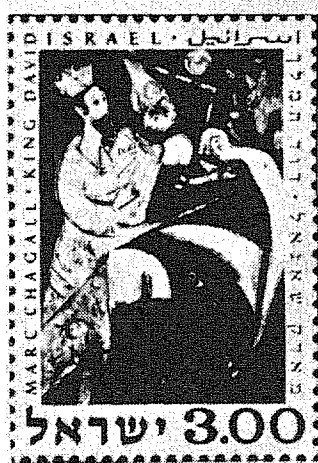
The set will consist of NT \$1. and NT \$5 value having identical designs of various school activities; and identical designs of two pupils conducting experimental work in a laboratory with the school campus as a background on the NT \$2.50 and NT \$4.00.

accomplishment of MARC CHAGALL with the issuance of a IL 3.00 multi-colored stamp. The issue reproduces one of the artist's most famous Biblical paintings, the "King David," according to the Israel Philatelic Agency, Inc.

The United Nations souvenir sheet of November 1967 depicts the stained-glass window in the lobby of the UN Secretariat Building designed by Marc Chagall, his work may also be seen in the Lincoln Centre in New York City.

Marc Chagall was born in Vitebsk, Russia in 1887 into a family of many children. In 1931 he visited Israel for the first time, attending the opening of the Tel Aviv Museum. During World War II he lived in the United States. Since this time he has lived at Venice in Southern France.

Much of Chagall's work is taken from the Bible. In this area are his Bible etchings, the stained-glass windows in the synagogue at the Hadassah Medical Center in Jerusalem, and the mosaics in the Knesset building. The closest bond between Chagall and Israel is probably the Hadassah Windows, a truly great example of the imagination and color in his Biblical illustrations.



Now with the junior middle school free, and open to

ISRAEL — will pay tribute Sept. 24 to the artistic

NEWS AND VIEWS ON STAMPS

BY
GEORGE
ALLARD

GREAT BRITAIN—four special stamps will be issued Oct. 1 — Vesting Day for the New Post Office Corporation — to mark the Post Office's technological achievements. All four stamps — at 5d, 9d, 1s and 1s6d — were designed by David Gentleman and printed in offset lithography — the first British issue to be printed by this method.

The four issues will be double normal size and, the 5d stamp features the well-known arrow G symbol of the National Giro, which is the first system of more than 30 throughout the world to be based on one control computer complex. The 9d stamp symbolizes the progress of the International Subscriber Dialing towards an integrated world telecommunication system.

Pulse Code Modulation, which enables up to 24 telephone conversations to be made over one circuit simultaneously, is the subject of the 1s stamp and, the 1s6d stamp symbolizes a program of automation that is beginning to change mail handling in Britain. The National Giro, inaugurated by the Prime Minister is a low-cost, easily accessible money-transfer and banking service with a cheap, fast and efficient bill-paying facility. Already about 80 per cent of all regular household bills can be paid through Giro.

ISLE OF MAN — Decimal Specimen Sets and Crowns from the Isle of Man will be offered to the public if a committee's recommendations are approved by the Tynwald, the Manx Parliament. The Manx proof sets will include a 25-shilling coin, which at the present has no counterpart in Great Brit-

ain. Also to be offered will be some 15,000 Proof Crowns. All coins will be struck at the Royal Mint in London and will be dated 1969. Proposed metal will be cupro-nickel, according to a spokesman from World Proof Numismatic Association, 1429 Hawthorne St., Pittsburgh, Pa.

Also from WPNA is word that a proof set will be released from Yugoslavia, comprised of both silver and gold, all of which are dated 1968. This set commemorates the 25th anniversary of the second session of the Antifascist Council of the National Liberation of Yugoslavia. A total of 10,000 sets will be struck.

1913 LIBERTY HEAD NICKEL — The publicity received by this coin makes

it one of the most famous, or perhaps the most infamous of U.S. coins, for it is not an official mint issue and wasn't even generally known to exist before 1920. The known facts suggest that the coins were made "unofficially" at the mint to exchange for coins needed for the mint collection.

Only five specimens have been verified as existing, all now in well known collections. Even so, this coin continues to be the lead item of occasional "want-to-buy" ads, offering large sums of money for "certain nickels before 1914," and every dealer has heard dozens of stories from people who distinctly remember having the coin and letting it get away.

ANTIQUA — issued a set of three stamps Aug. 1 to commemorate the Redonda Phosphate Industry. Mining operations were started 100 years ago, three years after the discovery of the phosphate deposits.

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Gibbons Opens On Grid Tonight

(Continued from Page 21)

He also has a couple of prize prospects in the defensive line in 6-3, 240-pound Ed Gibbons at tackle and 6-2, 205 Jim Bolender, a letterman, at defensive end. Gibbons, who led the junior class last school year academically with a 97.0 average, has been out of action since his sophomore year when he was sidelined by injuries. However, with his size and scholastic ability, he is already drawing queries from a number of major colleges.

Green is planning on playing as many of his squad as possible, in the

jamboree, which also includes St. Thomas Aquinas, Boca Raton and Lake Worth Leonard.

Walt has been pleased with the turnout for the team this fall, with some 58 players reporting for practice. He plans a varsity squad of close to 40 players with the younger ones getting assigned to the junior varsity.

"The spirit and enthusiasm has been high...a carry over from last year, I think," he commented. "We'll be struggling for a .500 season, I know, but the spirit is building up and we might surprise."



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Misa el Domingo en el Miami Stadium

Honrarán Exiliados a La Patrona de Cuba

Por GUSTAVO PENA MONTE

Una vez más el exilio cubano se reunirá en la ya tradicional ceremonia en honor de la Patrona de Cuba, concentrándose millares de fieles en el Miami Stadium para demostrar su veneración a la Virgen de la Caridad del Cobre, el próximo domingo día 7, a las 6:30 p.m.

Desde los comienzos del largo éxodo cubano, en 1961, la misa anual en honor de la Virgen del Cobre se ha venido efectuando todos los años, siendo cada vez una demostración creciente de fervor popular.

Este año la tradicional misa de campaña volverá a ofrecerse en el Miami Stadium — el lugar donde originalmente se ofrecieron — ya que en los dos últimos años el acceso y el estacionamiento en la zona donde está enclavada la Capilla provisional a la Virgen del Cobre resultaron insuficientes para los millares de personas que afluyen.

A las 6:30 p.m. entrará en los terrenos del Miami Stadium la imagen de la Virgen, que será portada en una carroza bellamente decorada.

Inmediatamente después se procederá a la recitación de los coros hablados con la representación de las distintas regiones de Cuba.

La misa concelebrada comenzará a las 7:30 p.m., actuando como principal concelebrante el Arzobispo Auxiliar, Mons. John J. Fitzpatrick; el director del Apostolado en Español, Mons. Bryan O. Walsh y los padres Avelino González, O. P.; Modesto Galofré, Sch.P.; Daniel Baldor, S.J.; José Biais O.F.M. Clemente Seoane, Pbro.

El sermón estará a cargo del Padre Armando Balado, de la parroquia de St. Brendan.

Los señores Francisco Delgado y José Miguel Morales Gómez actuarán como comentarista y lector, respectivamente.

Los Padres Xavier Morrás y Luis Pérez serán los capellanes del Arzobispo Carroll.

Como preparación a la misa que se ofrecerá en la víspera de la festividad religiosa de la Virgen del Cobre, en distintas iglesias de la Arquidiócesis se está ofreciendo un triduo de misas que comenzó ayer jueves y que terminará mañana, sábado.

Al igual que en años anteriores, se espera que en esta ocasión miles y miles de cubanos exiliados, así como fieles de otras nacionalidades, se reunirán en torno a la Virgen del Cobre para que desde el cielo derrame su amor sobre el pueblo cubano, hoy dividido por el odio y el rencor, y lo ayude a encontrar las vías de la paz y la fraternidad, en el empeño de construir una patria cristiana, sin terror, sin miseria, con libertad y justicia para todos.



Domingo 7 de Septiembre, 6:30 p.m.

Este es un aspecto del Miami Stadium durante una de las misas ofrecidas allí en años pasados para honrar a la Patrona de Cuba. Millares de exiliados cubanos

volverán este año al Miami Stadium el domingo 7 de septiembre, en una manifestación de fervor religioso y espíritu patriótico.

'Añorada Cuba' Honra A la Caridad del Cobre

El Festival Folklórico "Añorada Cuba", obra del P. Jorge Bez Chabebe, se presentará de nuevo en el Dade County Auditorium de Miami, 2901 W. Flagler St., hoy viernes 5 de septiembre a las 8 p.m., el sábado 6 a las 8 p.m. y el domingo 7 a las 2 de la tarde.

Estas funciones 140, 141 y 142 serán dedicadas a honrar a la Virgen de la Caridad del Cobre, Patrona de Cuba, cuya fiesta se celebra el 8 de septiembre, pero en Miami se anticipará para el domingo 7, a las 7 de la noche en el Stadium Municipal. El Show comprenderá además de los números coloniales, afrocubanos, modernos, la comparsa y las rumbas típicas, la Aparición en vivo de la Virgen de la Caridad.

El Instituto de Arte América, en cuyos amplios salones se desarrollan diariamente los ensayos — en el 1630 N. W. 17 Ave. — ha entregado la Dirección total del espectáculo a uno de los mejores coreógrafos cubanos y fundador de "Añorada Cuba", el joven talento cubano Raul Ballester.

El espectáculo que dura casi 3 horas en un recorrido musical del alma cubana irá todo orquestado, con voces nuevas, nuevo vestuario y escenografía.

Así se inicia el Quinto Aniversario de "Añorada Cuba", que ha sido aplaudida por más de 250,000 personas en los mejores escenarios de los Estados Unidos, Filadelfia, Lincoln Center y

Teatro San Juan en Nueva York, Los Angeles, California, Puerto Rico, República Dominicana, todo el Estado de la Florida, Universidades de Gainesville y Boca Raton, Tampa, Cayo Hueso, West Palm Beach, Hotel Americana, Fontainebleau, DuPont Plaza y más de 60 funciones en el Dade County Auditorium de Miami, además de las presentaciones en los Canales 7, 10 y 23 de la Televisión local.

Varias figuras artísticas y valores modernos han salido de este Show, como Virginia Alonso, Marta Castellanos, Antonio Curbelo, Tony Salgado, Lisette Alvarez.

Como dato curioso, unas 54 parejas se han unido matrimonialmente durante estos 5 años y Miss Cuba 1967 Alina Salabarría, que compitió en el certamen mundial de belleza, es miembro activo.

El Instituto de Arte América es "Non profit organization" y, por ende, los donativos son dedicados al ejercicio de la caridad y de la educación, especialmente en el ambiente latino.

La donación para estas funciones es de \$1.00 si se adquiere el ticket previamente. En taquilla costará \$1.50 para todos.

Las papeletas están en los principales establecimientos latinos.

Los teléfonos de información son: 635-8037; 443-5196; 821-4573; 642-7899; 633-0641; 373-2304; 534-5120.



Suplemento en Español de "VOICE"

Nuevo Curso en la Escuela Cívico-Religiosa

Ya comenzó el curso escolar y ya está abierta la matrícula para la Escuela Religiosa Cívico-Patriótica de San Juan Bosco, que ofrece un programa complementario de educación religiosa así como sobre los valores de las tradiciones cubanas e iberoamericanas, para los niños que estudian en las escuelas públicas.

"Este es un programa especial educativo que acoge al niño y al joven cuando estos terminan sus clases regulares del día, impartiendo formación religiosa integral. A este efecto, a la par que formamos al joven y al niño religiosamente, también le ayudamos a que mantenga su idioma, el español, y les enseñamos historia y geografía de Cuba así como literatura española," dice el Padre Emilio Vallina explicando a The Voice las funciones de la Escuela.

Los niños de kindergarten a tercer grado tendrán clases los lunes y miércoles; los de cuarto a sexto grado, los martes y jueves; los de séptimo a doce, los viernes. Para los alumnos del Miami High, de la sesión de la mañana, las clases serán por las tardes; para los de la

sesión de la tarde, por la mañana. Para ambos grupos habrá servicio de cafetería.

El costo del programa es de \$1.00 por concepto de matrícula y de \$3.00 por cuota mensual. El costo de los libros es de \$5.00. Hay servicio de ómnibus para los alumnos de escuelas públicas dentro del área parroquial. Las clases comenzarán en octubre.

Para mayor información el lector debe visitar la rectoría de San Juan Bosco en horas de oficina.

Colegio Cardenalicio Reducido A 132 Miembros

Ciudad del Vaticano — El Sacro Colegio Cardenalicio se halla actualmente integrado por 132 miembros, a raíz de la muerte del cardenal argentino Fasolino.

Los 132 cardenales pertenecen a 45 países. De ellos, 83 son europeos, 16 latinoamericanos, 14 norteamericanos, 10 asiáticos, 7 africanos y dos de Oceanía.



El Papa Paulo VI es calurosamente saludado por un grupo de peregrinos checoslovacos, entre los que figuran miembros de la Organización Juvenil Checoslovaca. El Papa les dijo a los checos: "Esten seguros de que aprecio mucho este encuentro con ustedes, especialmente en este histórico momento de su patria." La audiencia se efectuó en el primer aniversario de la ocupación de Checoslovaquia por las tropas soviéticas.

Pide el Papa Evitar la Guerra en Irlanda

Ciudad del Vaticano (NA) — El Papa Paulo VI ha intercedido por las facciones rebeldes de Irlanda del Norte para evitar "la fatal necesidad" de guerra civil en el mundo moderno.

Hablando a los peregrinos y visitantes reunidos aquí para la habitual bendición dominical, el Papa les habló de la angustia que sen-

tía por la "bien amada Irlanda."

Diciendo que su alma estaba llena de "una inmensa tristeza", el Papa lamentó el estallido de disturbios y contiendas en tantas partes del mundo y particularmente en Irlanda, "donde el conflicto asume un cariz que no nos hubiéramos imaginado y que no hubiéramos deseado volver a ver como el motivo

de conflicto entre las relaciones humanas: el de la religión".

La casi guerra civil que ha golpeado a Irlanda del Norte ha originado que fueran llamadas las tropas británicas para mantener la ley y el orden, después de 10 meses de refriegas intermitentes debido a la contienda de la minoría católica que es discriminada negándosele vivienda, trabajo y votación.

Oficialmente Invitado El Papa al Japón

Tokio — El Papa Paulo VI ha sido invitado oficialmente a visitar el Japón el año próximo, según anunció aquí el Ministerio de Relaciones Exteriores.

Un vocero de la Cancillería dijo que en caso de venir, el Santo Padre tendría la oportunidad de sumarse a los actos conmemorativos de las bodas de plata de la destrucción de Hiroshima por una bomba atómica en los finales de la segunda guerra mundial.

La declaración oficial fue

dada luego que el Vaticano anunciara que el Romano Pontífice tenía deseos de ir al Japón con motivo del aniversario, pero que aguardaba primero una invitación oficial.

Agrega la nota del Ministerio que así su Santidad tendría igualmente oportunidad de asistir a la Feria Mundial de Osaka en 1970, en el sector occidental del Japón, que funcionará desde marzo a setiembre del año próximo.

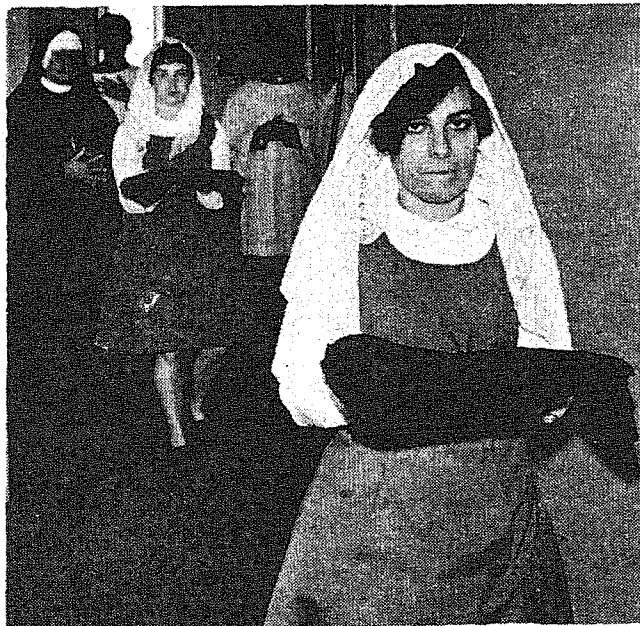
Film Sobre Iglesia en la Sociedad

Nueva York — "Tu eres mi Pueblo" es un documental cinematográfico en colores producido por la Conferencia Católica de los Estados Unidos para tratar de responder a la interrogante: ¿Cómo afronta la Iglesia, por medio de sus instituciones, las necesidades de la Sociedad Americana?

El film, realizado en colaboración con la Fundación Católica de Comunica-

ciones, quedará terminado en setiembre para su posterior presentación por la Televisión y en las escuelas.

El Secretario General de la Conferencia Católica, Obispo Bernard, manifestó, que el film, pese a que fue rodado en Nueva Orleans, tiene un significado más amplio y ofrece una visión de la actividad desarrollada por la Iglesia al servicio de la comunidad en general."



Dos jóvenes entraron en la vida religiosa al tomar el hábito de hermanas de San José de Cottolengo en ceremonia que ofició el Arzobispo Coleman F. Carroll. En la composición ardua se ve a las jóvenes cuando acu-



ñan a investirse el hábito. Son ellas Patricia Ann Gillespie y Edith Carmen González. En la foto de la izquierda, Sor Edith Carmen charla con amistades y familiares al terminarse la ceremonia.

Primer Aniversario de la Reunión de Medellín

'La Iglesia Latinoamericana Despegó Hacia Nueva Vida'

Lima, Perú — El Cardenal Juan Landázuri Ricketts, Arzobispo de Lima y Primado del Perú, Co-presidente que fue de la Segunda Conferencia del Episcopado Latinoamericano realizado el año pasado en Medellín, Colombia, dijo que ésta representó para la Iglesia Continental: "Un despegue, un trayecto y una esperanza."

Al cumplirse un aniversario de la cita muchos son los comentarios y análisis que se vienen haciendo en el continente, para profundizar en sus conclusiones, analizar su significación y urgir el cumplimiento de las mismas.

Al respecto dijo el cardenal Landázuri: "Estas tres palabras para un gesto: Medellín encrucijada de hombres de buena voluntad, nos despertó a una mayor capacidad de comprensión para el futuro, avivó nuestra ilusión por los hombres y por el Señor..."

Para el cardenal peruano Medellín representó un despegue de la Iglesia Latinoamericana hacia una nueva vida. "Despegó en Medellín un conocimiento más profundo de nuestros condicionamientos de las causas de nuestra situación actual y

de nuestro proceso de área globalmente subdesarrollada. Entrevimos, a la luz del Evangelio, que era preciso remozar y recrear un quehacer reflexivo propio, centrado en una verdadera teología de la liberación. Definimos el pueblo de Dios como comunidad pobre para que siendo fermento se hiciera signo de salvación para este continente, nuestra Patria grande."

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Al hablar el cardenal Landázuri sobre el año que ha pasado desde que en Medellín se adoptaron las conclusiones para la Iglesia Latinoamericana dijo que a pesar de que un año no es mucho, el trayecto recorrido es muy importante y que Medellín ha ejercido una influencia muy valiosa: "a lo largo de este período nuestras Asambleas Episcopales han tenido otro tono y otra manera".

La Existencia del Demonio No es un Mito

Por NINI TREVIT

México (NA)— En estos tiempos tan materializados, en los que tanto dependemos de la ciencia, el hombre suele olvidarse de la existencia de Dios y al mismo tiempo piensa que la figura del Demonio, del cual Cristo nos habló muchas veces, es tan solo un mito, o simplemente un personaje inventado por Disney para asustar a los niños.

"Sharon Tate", una de las víctimas del quintuple asesinato perpetrado recientemente en los Estados Unidos, nos demuestra con he-

chos que no admiten duda, la realidad del reino del mal en el mundo.

Como es sabido, Sharon era la esposa del conocido director de cine Román Polanski, quien logró admirar al mundo con su espectacular película "El bebé de Rose Mary", aún en cartelera.

En esta cinta se narra la increíble existencia de una de tantas sectas de adoradores del Demonio, cuyos miembros se dedican a realizar todo el mal que puedan, a nombre suyo.

Todo parecía producto de

la imaginación de Polanski y sin embargo, a raíz del asesinato de su esposa, el Daily News, conocido periódico norteamericano, afirma que el crimen lo cometió un recién iniciado en una secta satánica, llamada "The Swingers", muy parecida a la que Polanski relata en su historia cinematográfica.

El obispo anglicano Bross afirma que, así como Dios escribe derecho en líneas torcidas, este hecho resulta providencial para hacernos reflexionar sobre el bien y el mal. Otros sacerdotes ca-

tólicos y ministros protestantes habían ya aprovechado la cinta de Polanski en sus homilias y sermones dominicales.

Realmente, "El Bebé de Rose Mary", hace pensar en ese misterio del poder del reino de Lucifer sobre la tierra, el mismo que usó contra el propio Dios en la persona de Cristo durante las tentaciones y que también se manifiesta en el mal organizado, que destruye, divide, aniquila y mata. Sin lugar a dudas mucho sirvió y aún está sirviendo el tema de este film para que las personas meditemos.

Tocó ahora el esclarecimiento de este misterio, a la policía y averiguar, si efectivamente hay relación entre esta organización religiosa-diabólica y el acontecimiento en cuestión, pues según revela el diario antes mencionado, algunos de sus miembros prominentes tienen puestos, a veces relevantes, en la banca, el comercio y el arte, no tan solo en los Estados Unidos, sino también en otras partes del mundo.

Sharon y Jay Sebring, dos de las víctimas del terrible crimen, formaban parte de esta organización, afirma el Daily News, y que "The Swingers" celebra reuniones con extraños ritos, en las que mezclan el erotismo, el sadismo y el uso de drogas. Añota el diario, que no es nada remoto que el asesinato hubiera ocurrido precisamente durante algunas de estas orgías.

Lo que sí es verdad es, que en el interior de la residencia, se encontraron diversos objetos propios del rito del culto satánico, tales como máscaras de cuero de color negro, látigos, cuerdas y un cuadro representando al dios de las tinieblas con una corona en la cabeza.

Parece increíble que tales cosas ocurran en pleno siglo veinte y en una nación civilizada, y sin embargo, suceden. Lo importante es, que los tomemos, no como noticias sensacionalistas, que solo sirven para explotar el morbo, sino como una advertencia para todos y cada uno, que nos haga recordar la existencia del Demonio y que no debemos menospreciar su poder.

Bien conocidas son las tremendas tentaciones y malos tratos que sufrieron santos como Santa Teresa de Jesús, el Cura de Ars y muchos otros.

Yo, en lo personal, me uno al comentario del rabino "Majave Sigler", que dijo: "Estos tiempos son hermosos, el hombre ha realizado uno de sus más caros anhelos, conquistar la luna; pero también tenemos que recordar que dentro de nosotros mismos sigue habiendo una batalla que ganar, vencer nuestro propio y personal genio del mal, para ser mejores, más plenos y más humanos."

Pensemos amigos, de vez en cuando, en todo lo que significa Satanás, su poder y sus glorias, y en que seguirá entre nosotros hasta el fin del mundo.

El prelado limeño explicó: "Se habla de estilo post-Medellín. En todas las reuniones de hombres y mujeres de Iglesia, hay inquietudes, proyectos y experiencias de nuevo cuño. La lealtad — una mayor lealtad — con el pueblo de Dios del que formamos parte nos ha llevado a levantar nuestra voz allí donde hay injusticias. Y a rubricar y aclarar nuestra voz con gestos vigorosos. La historia de la salvación aquí, en América Latina, va cobrando así hondura y densidad mayores al estar entrecruzada de palabras y de hechos íntimamente conexos entre sí".

Entre otras interrogantes, el prelado preguntó: "¿A un año de Medellín se están aplicando las conclusiones de la Conferencia? Ha habido un real progreso? El mismo responde: "Las tensiones y conflictos entre posibles posturas contrapuestas evidencian el problema y la tarea radical de nuestra Iglesia: lograr ser signo de unidad. Es preciso aprender a esperar a quienes caminan más despacio; espera que no es actitud conformista sino acicate para encontrar, cuanto antes la unidad".

Se refería el cardenal al problema que últimamente viene debatiendo en muchos sectores de la Iglesia Latinoamericana: hay por un lado, una lentitud en la aplicación de Medellín y por otro lado hay también una precipitación. Muchos conflictos surgidos tienen su origen en esto.



La Cámara de Comercio Latina efectuó su IV Banquete anual al que asistieron más de mil representantes de la industria y el comercio iberoamericanos del área de Miami. En la foto el momento en que Mons. Bryan O. Walsh, director del Apostolado en Español de la Arquidiócesis de Miami, hacía la invocación. Se destacan en la presidencia el Gobernador del Estado de la Florida, Claude Kirk; el director del Diario Las Americas, Dr. Horacio Aguirre, y su esposa, Hallen; Mons. Walsh y el Alcalde de Miami, Steve Clark.

Variaciones Sobre el Amor

Por el PADRE ANGEL VILLARONGA

Fue Dostoyewski quien escribió estas palabras: "El amor es la fuerza más efectiva, la más terrible, la más poderosa, inigualada por ninguna otra fuerza en el mundo."

Ya el Dante creía en este dinamismo del amor cuando escribía: "El amor mueve el sol y los planetas."

Creo que el hombre de hoy juzga, un poco estratosférico, este concepto triunfal del amor humano.

En el hombre que, necesariamente cambia; en la mujer que también cambia; y en las circunstancias que, por supuesto, cambian, debe haber un concepto fundamental del amor humano que dé respuesta a todas las conjaduras del humano devenir.

No es cuestión de anclarse, desesperadamente, en el "glorioso pasado." Admitimos que, los tiempos han cambiado considerablemente. Las serenatas de ayer, a la luz de la luna, bajo balcones florecidos, han cedido el paso al timón de un "Mustang" donde, a plena velocidad, los jóvenes se dicen que se quieren. Los encuentros de ayer, paseando por las alamedas, bajo la vigilancia de los mayores, no son nada parecidos a los que proporcionan el esquiar en el mar y los "parties" con música de los Beatles.

No cabe duda que ahora sí puede ser, literalmente, verdad que, en un futuro no lejano, las jóvenes parejas separen "tickets," a la luna, para su viaje de luna de miel.

Sin embargo, ayer, hoy y mañana, la vida del hombre, sobre la tierra, se sigue deslizando sobre la raya de un común denominador: el amor.

Pero el amor sigue siendo, para muchos, nada más que ese cálido sentimiento que busca la intimidad con la persona amada. Entonces, la duración del amor corresponde a la duración del sentimiento. Cuando este mengua, se marchita o fenece, se asiste al sepelio del amor.

Cuántas veces se toma por amor lo que no es más que una forma de egoísmo: el antifaz de la propia satisfacción posesiva! Amor supone un objeto amado: y, a veces, el amado no es más que uno mismo.

El hombre ha nacido para la felicidad en el respeto ajeno. Si en alguna realidad humana deben conciliarse estos dos gritos del alma — felicidad y respeto — es en el amor.

Cuando la persona amada pasa a ser obstáculo que vencer, o simplemente instrumento a usar para el propio placer, la vida, de hombre y mujer, se convierte en una batalla campal, o, cuando más, se lleva al socaire de un mutuo acuerdo de coexistencia pacífica. Pero nunca será la plétorica, exuberante y rica vida de amor matrimonial.

De hecho, el amor es el mayor regalo humano que el Dios del universo puede dar a un hombre y a una mujer.

Quizás, alguien se sienta un poquito desilusionado con nuestro enfoque del amor. Porque escribiéndose mucho sobre el amor, lo que más abunda en la literatura moderna son las "aventuras" amorosas.

Hay que andar con mucho cuidado porque, de ahí, es de donde se origina una turbulenta confusión en lo que a amor se refiere. Cosa curiosa; en esas aventuras amorosas, casi siempre fascinantes, donde hay siempre un poco de todo — intriga, celo, pasión, traiciones —; de todo, menos aquello que merece llamarse amor. Y son estos episodios los que se roban los "Oscar" de Hollywood y los premios "Nobel" de la literatura actual, inspirando y nutriendo muchas veces, las decisiones de quienes buscan y llaman con todo el anhelo de su alma.

El amor no es el deseo. Ortega y Gasset establece muy bien la distinción entre amor y deseo cuando dice que, desear algo, es un moverse hacia la posesión de ese algo. Posesión significa que, en uno y otro sentido, el objeto pasa a entrar en nuestra órbita y llega a ser parte de nosotros. Por esta razón, el deseo muere automáticamente cuando se le llena: termina con la satisfacción del mismo. Más, el amor, es eternamente insatisfecho.

El deseo — dice también el gran escritor español — tiene un carácter pasivo. Cuando yo deseo algo, lo que, de hecho, quiero es que el objeto venga hacia mí. Siendo yo el centro de gravedad, espero que las cosas se rindan ante mí.

El amor es, exactamente el reverso del deseo; ya que, el amor es todo actividad. En vez de que el objeto venga a mí, soy yo quien voy al objeto y llego a ser parte de él. En el acto de amor la persona sale fuera de sí misma. El amor es, quizás, la suprema actividad que la naturaleza proporciona para salirse de sí mismo, hacia otro. Este no gravita hacia mí, sino yo hacia él.

Ya los latinos de la antigüedad habían consagrado este axioma: "Amor tradit amanti extra se:" el amor ha de salirse de sí mismo: quiere el bien del otro. Es todo lo contrario al capricho, al orgullo, al amor propio, al egoísmo.

El amor no es el sexo. Con todo lo sublime que este es, con todo lo que puede tener de maravilloso al considerarlo un regalo de Dios, la grandeza del sexo se derivará de su orientación hacia el verdadero amor — del que puede ser punto de partida e inefable expresión, — pero siempre su existencia será más efímera que el mismo amor. Hombre y mujer, son algo más que anatomía: mucho más. Víctor Hugo, tras larga experiencia, llegó a escribir: "Ay, de quién haya amado únicamente los cuerpos, las formas y las apariencias! Todo esto se lo llevara la muerte. Procurad amar las almas y las encontrareis."

Sin alas, el amor no puede tocar el cielo: y amor que se arrastra, como los reptiles, termina envolviéndose en el fango.

El amor no es el sentimiento, ni mucho menos el sentimentalismo. El sentimiento puede ser una irización del amor; el sentimentalismo será siempre, una dolencia del alma. Pero nunca el amor mismo.

Las personas de habla inglesa emplean las palabras "love" indiscriminadamente, para referirse tanto a personas como a cosas. Y así "aman" al esposo, a una cortina, a una salsa, a un trabajo, o un deporte. Es simplemente un abuso de la palabra, que puede llevar a la confusión en el concepto.

El amor en sus comienzos es un sueño. El sueño de encontrar lo que se anhela y que encierra dicha sin fin. Alguien ha notado que todo lo que en esta vida vale la pena, ha comenzado siempre con su sueño.

Pero el amor conyugal descansa en la materia; y, por ende, pasa por todas las civisitudes de la materia: hasta poder llegar al aburrimiento. El amor humano no navega siempre con las velas hinchadas por el viento: tiene sus escollos, tiene sus borrascas, tiene sus tormentas. Conocer entonces que es lo fundamental y que es lo accesorio en el amor, suele ser una buena estrella polar para arribar, sano y salvo, a puerto seguro.

En toda vida humana hay que doblar, alguna vez, el Cabo de las Tormentas.

La gran aventura comienza con la primera búsqueda, la alegría del descubrimiento: "si yo encontrara un alma como la mía." Y el hallazgo de las dos almas en un encuentro. Ante este, todo adquiere un sentido nuevo, una nueva razón: es la misma vida, es el mismo mundo, pero con otra luz.

El criterio, entonces, para vivir, para soñar, para



actuar es, sin más, el querer del otro. Y, ante su querer, no hay sacrificio, ni hay obstáculos, porque, el velero del alma, surca raudo los mares a impulsos del entusiasmo en el primer amor.

El encuentro lleva a la unión: lo que fue deseo, pasó a ser posesión mutua, en un mutuo intercambio. Porque se busca el bien de la persona amada, en el acto de dar se tiene la recompensa del recibir: dar y recibir que son plenos. En todo ello, anda Dios — debe andar Dios — previniendo el egoísmo, que sería el arma motífera del amor. Y debe andar Dios para renovar en el tiempo, el amor, ya que este es fuerte no porque sea pasional, sino porque se renueva, vacunándose continuamente contra el cansancio.

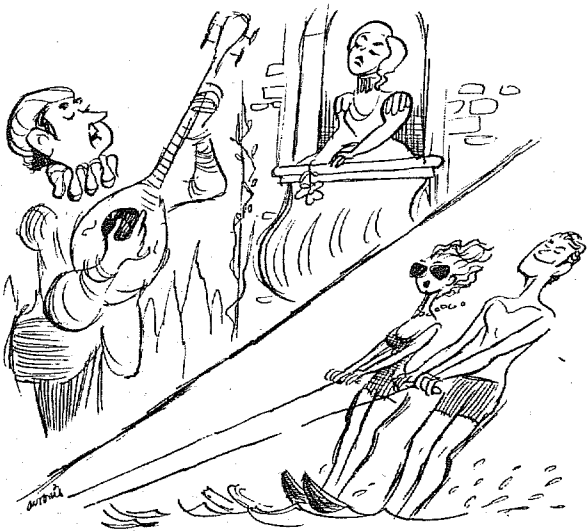
La unión engendra la armonía. Esta emerge del acorde perfecto, no de la aniquilación de uno de los dos, no de la supresión de uno de los dos, ni de la inmolación de uno de los dos: emerge del acorde inmortar de dos almas, "iguales en dignidad, distintas en cualidades, para complementarse."

Esta armonía permeabiliza la rutina de cada día. Ninguno de los dos, lo sabe siempre todo; y ninguno de los dos, se equivoca totalmente; ninguno de los dos, está siempre en la razón; y ninguno de los dos, tiene siempre la culpa.

La unión y la armonía son frágiles y el egoísmo puede hacerla añicos en cualquier momento.

Y así, amor y unión, llevan a la felicidad. Esta no es ausencia de dolor. No, en este valle de lágrimas. Sería utópico pretender una felicidad sin crepusculos, de dos seres limitados, imperfectos y humanos. Más aun, la capacidad de amar, en el hombre y en la mujer, se medirá siempre, por su capacidad de sufrimiento. "Nadie — dice Jesucristo — tiene mayor amor en este mundo, que el que dá su vida por el amigo." Dar la vida, la muerte, el supremo dolor, el más cabal sufrimiento.

Entre los que se aman, es preferible, el dolor que causa la persona amada, a la misma indiferencia. Quizas sea, por esta idea básica, que el verdadero amor se mide por la capacidad del sacrificio, y no por su ausencia, por lo que, Tennyson, escribiera este pensamiento: "Más vale, haber amado y haber perdido, que no haber amado nunca."



Misioneros de la Libertad

Por MANOLO REYES

Cuando un hombre se lanza a la obtención de la libertad para su patria... si fracasa, pierde el solo. Si gana... triunfa todo un pueblo.

Esta es la verdadera realidad de aquellos que poniendo a su patria por encima de todos los bienes materiales de la existencia, hacen de su vida un Gólgota hacia la libertad.

Y así es! Porque así como jamás la libertad nació del odio, así tampoco la libertad jamás se logró sin sacrificios.

Podría decirse que en la labor constante para obtener la libertad, la vida se convierte en un extenso calvario por el cual están llamado a cruzar aquellos que con verdadera dedicación tienen una especial vocación que los convierte en misioneros... en misioneros de la libertad!

Porque una de las condiciones esenciales, sino la más esencial que deben tener aquellos que se lanzan a la obtención de la libertad, es la dedicación. Para ellos no hay cansancios, para ellos no hay esperas inútiles, para ellos no hay pesimismo, para ellos no hay retiradas parciales, para ellos no existe el reservarse para una mejor oportunidad en que puedan obtener mejores beneficios de carácter personal.

Cuando la patria está en urgente e inmediata necesidad, no caben reservas. Precisamente ese es el instante en que la patria saca a la palestra a todas sus reservas, aun las más desconocidas, para que en un esfuerzo conjunto logren remediar sus males.

Por eso, puede afirmarse que dos son las condiciones fundamentales para seguir por el camino de la libertad hasta llegar a su cúspide: la dedicación y el sacrificio.

Y por regla general aquellos que dedican su vida a este empeño, son los más criticados y los más incomprendidos. Porque siempre son más los que envidian y destruyen. Pero jamás los críticos destructivos pasarán a la historia porque las generaciones futuras siempre han hecho justicia a sus predecesores. Es que la crítica pasa. El sacrificio queda como llama eterna.

Bien lo dijo el insigne José Martí cuando le pidió al General Máximo Gómez que lo acompañara en la empresa por la libertad de Cuba: "Yo invito a usted, sin temor a negativa en este nuevo trabajo, que es el placer del sacrificio y la ingratitud probable de los hombres".

Misas Dominicales En Español

CATEDRAL DE MIAMI- 2 Ave. y 75 St., N.W. 7 p.m.
 CORPUS CHRISTI, 3230 N.W. 7 Ave., 10:30 a.m., 1 y 5:30 p.m.
 SS. PETER AND PAUL 900 S.W. 26 Rd., 8:30 a.m. 1, 7 y 8 p.m.
 ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.
 ST. JOHN BOSCO-Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.
 GESU, 118 NE 2 St. 5:30 p.m.
 ST. MICHAEL, 2933 W. Flagler — 11 a.m., 7 p.m.
 ST. HUGH-Royal Road y Main Hwy., Coconut Grove, 12:15 p.m.
 ST. ROBERT BELLARMINE- 3405 N. W. 27 Ave., 11 a.m., 1 p.m.
 ST. TIMOTHY- 5400 S.W. 102 Ave., 12:45 p.m.
 ST. DOMINIC, - 7 St., 59 Ave. N. W. 1 y 7:30 p.m.
 ST. BRENDAN 87 Ave y 32 St. S.W., 11:45 a.m., 6:45 p.m.
 LITTLE FLOWER-1270 Anastasia, Coral Gables, 9:15 a.m., 1 p.m.
 ST. FRANCIS DESALES 600 Lenox Ave., Miami Beach, 6 p.m.
 St. RAYMOND (Provisio-

nalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) 11 a.m.
 St. JOHN The APOSTLE 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.
 INMACULADA CONCEPCION 4500 West 1 Ave., Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.
 BLESSED TRINITY - 4020 Curtiss Parkway, Miami Springs, 7 p.m.
 Our LADY of the LAKES Miami Lakes, 7 p.m.
 VISITATION - 191 St. y N. Miami Ave., North Dade, 7 p.m.
 ST. VINCENT de PAUL- 2000 N.W. 103 St. 6 p.m.
 LITTLE FLOWER- U.S. 1, y Pierce St., Hollywood, 6:45 p.m.
 NATIVITY - 700 W. Chamínade Dr., Hollywood, 6 p.m.
 ST. PHILLIP BENIZI- Belle Glade, 12 M.
 SANTA ANA - Naranja, 11:00 a.m. y 7 p.m.
 ST. MARY - Pahokee - 9 a.m. y 6:30 p.m.
 GUADALUPE - Immokalee, 8:30, 11:45. Mision Labelle, 10 a.m.
 ST. JULIANA - W. Palm Beach, 7 p.m.



JOINING HIS hands in prayer, Pope Paul VI appears at the window of his summer residence. He beseeched the people and governments of the Middle East to avoid plunging the world into another all-out war.

Added Masses Asked For U.S. Holidays

(Continued from Page 3)

celebrated by a particular Church or nation or religious community; only those should be extended to the universal Church which commemorate saints who are truly of universal significance."

The renewed Church calendar does not minimize, much less prohibit, the veneration of saints popular on the local level, Father Champlin said. "Both the liturgical decisions of Vatican II and the official directives of this new calendar clearly provide for adaptations to meet the devotional needs of people in every area," he added. "The optional (and this seems to be a key characteristic of the reformed Roman liturgy) honoring of saints who enjoy popularity in a particular region is strongly encouraged."

"Five feasts traditionally observed in the United States," he continued, "are now considered as obligatory memorials and will be found in the calendar for 1970. They are: St. Peter Claver (Sept. 9); St. Isaac Jogues and his companions (Sept. 26); St. Isidore the Farmer (Oct. 25); St. Frances Xavier Cabrini (Nov. 13); and Our Lady of Guadalupe (Dec. 12)."

"The revised calendar probably will have its greatest impact upon Catholics who participate daily in Mass," Father Champlin said. "There will be more open days and many occasions when the celebration of a saint's feast will be left optional. This, in effect, means that the priest can select the readings and prayers from weekday formulas (according to the new lectionary just published by the Holy See) or from the Mass of the saint or from a wide range of votive texts for special purposes."

"Catholics who attend Mass only on Sunday will find the Church year a bit simpler after Jan. 1 and, once the lectionary has been authorized for use in the United States, the readings at Mass more varied. He will also sense a stress on the Christ who has died, is risen and who will come again, the same Risen Lord who inspired saints to follow his footsteps."

Stray Bullet Kills Sister

CHICAGO — (NC)—Sister Dorothea Haas, 43, was accidentally killed as the result of a street gang fight here Saturday when a stray bullet entered the second-floor apartment where she was sleeping.

Edward Taylor, 24, vice president of the Vice Lords gang, was arrested and charged with murder.

Sister Dorothea, a member of the Little Sisters of Jesus community which does social work among the poor, was visiting here with two other Sisters. She was enroute from Cottonwood, Ariz., to the community's U.S. regional headquarters in Washington, D.C., where she was to assume administrative duties.

Commander Francis Flanagan, chief of homicide detectives, said three shots had entered the window of the nuns' apartment.

Family Of 16 Has Key Word--'Love'

CLEARWATER — (NC) — At a time when mention of population explosion has some people climbing the walls, the story of the Bill Callahan family has come to light here.

William D. Callahan, Jr., is president and treasurer of a firm which moved here from Cleveland last January. He and his wife, Lee, have a family of 14 children — seven of their own, three adopted daughters and four foster children.

The Callahan family be-

gan to grow 17 years ago when Kathy was born. Then came Bill III, now 16; Tim, 15; Kevin, 13, and Charles Brendan, 8.

Dad and mom Callahan decided Kathy needed a sister. Callahan related: "We tried everywhere to adopt a girl but everyone thought we had enough children." At a Christmas party for homeless children in Columbus, Ohio, seven years ago, Callahan spotted Margie, 16.

"There was Margie, eating with her left hand just

like Kathy. She was adoptable and that was it. We found she had two sisters, Paula and Pam, and decided to take the quantity discount."

Then Ann Callahan was born in 1964 and that made nine youngsters in the family. The following summer the Callahans heard of two girls, Terry, 10, and Kathy, 8, who needed foster homes and they were welcomed into the family circle.

Sean Callahan was born three years ago. And two foster sons, David, 14, and

Bud, 12, joined the family in January.

Blonde Mrs. Lee Callahan, who seems always calm, said love is the key word in her family.

"Children need lots of love. They thrive on it and respond with a love of their own for others," she said.

And Msgr. W. Thomas Larkin, pastor of St. Cecilia's parish here, added: "It's a heartwarming sight when the Callahans and their 14 children arrive for Sunday Mass."

Thinks Prayer Plan Is Valid

LEYDEN, Mass. — (NC) — A member of the Leyden school committee said a school prayer plan will be put into effect in this community which will "stand the test of any court."

Gerald F. McCarthy said the Leyden plan will not be affected by the Superior Court ruling which banned formal prayer in classrooms because it will not involve a formal or compulsory school prayer, but a voluntary effort on the part of students who wish it while others who prefer not to participate may leave the room.

Brazil Bishops On Celibacy

(Continued from Page 3)

prospect of their being ordained priests."

"There is the question of married men leading a mature life of marriage, who could be ordained priests, as it is already done in the Eastern-rite Churches," it explained. "This would be a parallel ministry (to celibate priests) for areas in dire need of priestly attention. But it is one thing to keep the door open to the possibility of ordaining married priests when the laity and deacons do not suffice to meet the pastoral needs of our people, and another thing to

introduce the priesthood of married men abruptly."

The statement said 114 of the 206 bishops attending the meeting approved of married priests. Of this number, however, 29 gave guarded approval.

In another vote on the celibacy issue, it was revealed, 32 bishops, or 15%, favored making celibacy optional for both those now ordained and for future priests.

A large majority, 87%, favored hastening the procedures for priests asking to be relieved of their ministry in order to marry and appropriate changes in the pertinent canonical legislation to achieve it.

The statement indicated, however, that most of the bishops—200 of them—felt differently on the question of priests engaging in secular work as a means of support.

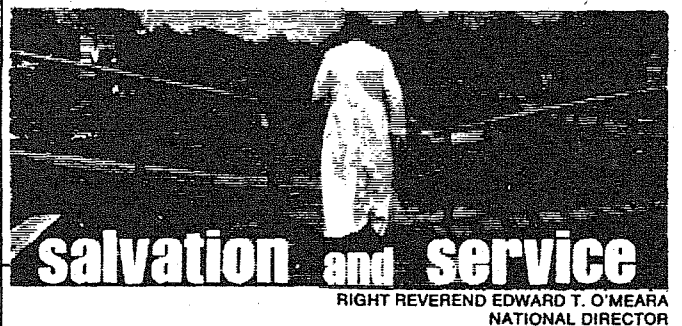
Future Of Retreats Predicted As Bright

CINCINNATI — (NC) — Retreats face a bright future in the Church because the Spiritual Exercises on which they are based are becoming better understood.

This is the conviction of Father Thomas Burke, S.J., director of the Jesuits' National Program to Adapt the Spiritual Exercises. He was in Cincinnati directing the fifth national workshop on the Spiritual Exercises, which drew 335 priests, Religious,

and lay men and women from 30 states and seven foreign countries.

Father Burke said interest in the Spiritual Exercises drawn up by St. Ignatius Loyola, 16th century founder of the Jesuits, is "very much on the increase" but he added that "the new thing about the exercises is the old thing — that is, we're going back to the Ignatian idea of the 'guided' retreat."



salvation and service

RIGHT REVEREND EDWARD T. O'MEARA
NATIONAL DIRECTOR

MORE WAITERS

Think of all the people who wait on you: waitresses, bartenders, store clerks, gas station attendants, even doctors, lawyers, civic leaders, yes, and priests, too. What is it that makes certain ones your favorites? Is it not that "little extra" they give to needful you? It's that quality of putting one's self out for others beyond the ordinary duty that makes even the most common public servant a unique one.

It's strange we should even take notice of this special trait in just certain people, for this characteristic is basic for anyone who claims the name of Christian. A "Catholic" by the very meaning of the title is one who has a "world wide" concern for others. If we share in the life of Christ we also share in the universal (catholic) mission of Christ.

An awesome thought, but how can we serve others we don't even know, will never meet, and who live in a completely different culture and country? We have enough to be concerned about in our own backyard. How then can we possibly stretch our hands to South America, Asia or Africa?

A logical dilemman, but remember we belong to the greatest community in the world. We are not loners by members of the Body of Christ, the Church, and His spirit joins us to all men.

Priests, religious, and lay missionaries are living for and serving the poorest of men in the vast backyards of the world. They go alone, but they cannot exist without the help and support of us back home.

The Society for the Propagation of the Faith enable you to practice your "world encompassing privilege" of serving others. The very existence of many missions and missionaries depends on the funds provided by the Society. That means that the knowledge of God and a life in Christ, for millions of people, depend on you.

Only through your help, your concern and sense of obligation for others, can the Society be for you the hands you reach out to the suffering and needy of the world.

Let's face it — it takes that "little extra" to have a catholic heart. Clip this column today and send whatever you can. Your "little extra" goes a long way... please be special.

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 Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director.

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Ask us for a little-things-in-life-you're-missing loan.

Little Things	Cost
Total	

How many things can you think of that would make life a little nicer. But that you can't afford right now? Perhaps we can help. Write down all those things on the attached list and how much they cost. Then come and ask us for a loan to cover the total.

There's a lot to be said for buying those little things now. Reasons like this:

1. You get to enjoy them now. While they're still on your wanted list.
2. You save money by buying at today's prices. In a year those things are going to cost more.
3. You know you'll never put the money away to buy them. A loan gives you the coaxing you need.
4. By buying all those little things together you pay off one loan rather than several.

Now, how about it.
Live a little.



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