

From Miami...



FIRST DONATIONS of food, clothing, and medical supplies left Miami International Airport this week to aid the victims of the earthquake which rocked Peru last month. Archbishop Coleman F. Carroll has called on South Floridians to assist a special committee in providing assistance to the more than 1 million left homeless in Latin America. At right, newsmen photograph the rubble and remains of the Catholic Church at Huaraz in Peru.

THE VOICE

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JUNE 19, 1970

One of the thousands of Peruvians injured in the May 31 disaster gives necessary information to a nursing Sister at Santa Rosa hospital in Paramonga where a regular staff and U.S. volunteers minister to the dazed and injured survivors.



...To Peru



Floridians send aid to quake victims

Peru remains fear - gripped

LIMA, Peru — Almost three weeks after the May 31 earthquake devastated hundreds of square miles north of here, residents of Lima live in fear that it is not over.

They see cracked buildings all over the city caused by travelling ground waves which had diminished in intensity by the time they had rumbled their way down out of the Andes and down the coastline.

AT THE Lima Airport all of the ceramic tiles were shaken from the lavish walls and columns. Now the tiles have been swept away and only the cement used to secure the ceramic tiles stands as a reminder that Lima received only a small portion of the havoc that was wreaked on the northern part of Peru.

Miss Catherine McCall, a nurse at the Pan American Hospital in Miami, who travelled here with a team of doctors and specialist-surgeons to aid victims of the earthquake, said, "This is the worst I have ever seen."

She explained she has worked in poverty-stricken areas in Arabian countries, but she had never seen anything to even parallel the injuries and hunger and poverty she has witnessed in the various areas of Peru.

WADING through mountains of red tape and confusion in Lima, she and her fellow traveling aiders finally made their way by truck and car up the coastline road to Paramonga and gave whatever help they could to the staff of the tiny Santa Rosa Hospital run by an order of Catholic nuns there.

They were joined in volunteer efforts by doctors, nurses and medical teams from Australia, France, Norway and other countries who offered aid and supplies as well.

SHE REPORTED that even in Chimbote — one of the hardest hit areas, a port city lying at the foot of the Andes — supplies have been brought in and volunteers are organizing the people to dig out the rubble and start to rebuild.

Miss McCall added that the people in Lima did not realize the magnitude of the earthquake until Tuesday when reports of the northern devastation finally got through to the capital city.

IT WAS so massive that the people are still terrified. They wonder if the end has come and they seem to have a tendency

(Continued on page 4)



"These are great" — a contemporary of under-three youngsters cared for at the St. Francis Early Childhood Center, plays with toys as his mother, a volunteer, helps store supplies in the nursery. The program is conducted in three rooms on the ground floor of St. Francis Xavier School in Miami's inner city area. See story and additional photos on Page 9.

See editorial on page 6
Miami faces racial crisis. . .

Mass slated by Archbishop

Pontifical Mass for the repose of the souls of the victims of the May 31 Peruvian earthquake will be celebrated by Archbishop Coleman F. Carroll, Saturday, June 20, at 5 p.m. in Gesu Church, downtown Miami.

Archbishop Carroll, chairman of the U.S. Bishops' Committee for Latin America, appealed for local aid to the victims last week, and named a local Peru Earthquake Committee. The group has been working to organize and ship donations from South Floridians, after it became apparent that not only immediate, but also long-term aid would be necessary.

SEVERAL shipments of food, clothing, bedding and medical supplies — donated by the people of South Florida in response to the appeal by Archbishop Carroll — have already been flown to that Latin American Country and more supplies and donations are being pledged each day.

Msgr. Bryan O. Walsh, co-chairman of the Peru Earthquake Committee, said, as the Voice went to press this week, "The response to the appeal has been immediate and tremendous. We are pleased with the generosity of South Floridians."

CANNED GOODS, bedding, and clothing are coming in to central packing areas from parishes throughout the Archdiocese of Miami and from churches in points as far away as Gainesville, according to the shipping committee.

Holy Family parish in Miami donated 100 boxes of food and goods in the first three

(Continued on page 4)

Archbishop marks 40th anniversary as a priest

See page 2

Marks 40th anniversary

Archdiocese of Miami priests and staff of laity joined Archbishop Coleman F. Carroll in the observance of the 40th anniversary of his ordination to the priesthood during Pontifical Mass celebrated Monday.

Expressing gratitude to Almighty God for the privilege extended to him to offer Mass and "dispense the Mysteries of God over these many years," the Archbishop noted that it was fitting that "those who work closely together each day to help carry out the work of the Church in South Florida" assistant him in observing the happy occasion.

REMINING those participating in the Mass offered in the small chapel that "We must always remember the importance of the priesthood, the role which the priest

plays in each of your lives, and the heavy obligation which he undertakes when he becomes a priest.

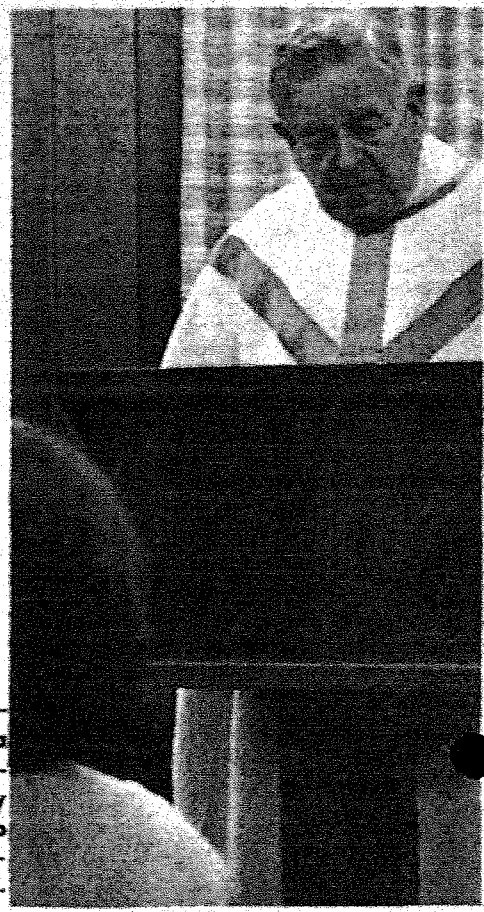
"For many priests, these have been difficult times," the Archbishop continued, pointing out that the Holy Father took note of this just this past week when he asked for prayers for those priests who have had doubts concerning their obligations and duties in connection with their priesthood.

"It is a necessity to have a deep-seated faith in Almighty God," he added urging that "each of us must remember our responsibilities and must be extremely hopeful despite these difficult times through which the Church is passing."

COMMENDING the priests of South

Florida for their many works, which he said were made possible only through the sacrifices and generosity of the faithful. Archbishop Carroll called on the faithful to remember the priests in their daily prayers and to pray that God "will provide the future priests for the Archdiocese that His work may continue to flourish."

INCREASED devotion to the Blessed virgin Mary was also urged by the Archbishop, who placed the Archdiocese under the patronage of Our Lady of the Immaculate Conception shortly after it was established in 1958. He reminded the faithful and clergy that those who direct their prayers to the Mother of Christ with sincere fervor will not be left unaided.



His 40th anniversary as a priest was observed Monday by Archbishop Coleman F. Carroll.

Receiving Communion twice on Saturdays is permissible

Is it permissible to receive Holy Communion twice on Saturday?

For the many persons who have been asking this question with regard to fulfilling their Sunday Mass obligation on Saturday evening, the answer is definitely "Yes."

In an announcement this week, Archbishop Coleman F. Carroll pointed out that there seemed to be some confusion existing in the minds of some as to whether they are permitted to receive the Holy Eucharist both on Saturday morning and again on Saturday evening during vigil Mass in the celebration of the Sunday Liturgy.

"I am happy to be able to tell you that it is permissible for a person who participates in the celebration of the Saturday Liturgy on Saturday, to receive Holy Communion both at that Mass and then again later that evening, should the same person participate in the celebration of the Sunday Liturgy," Archbishop Carroll stated.

IN ADDITION, he said, "This would also

hold true of the participation by someone in the Liturgy of a weekday Mass in the morning and then again in the Mass later that evening wherein would be celebrated the Liturgy of the Holy Day of Obligation occurring the next day. Such a person could receive Communion twice in that day."

Archbishop Carroll revealed that from all of the preliminary reports he has received to date that it seems that the introduction of the new privilege in the Archdiocese of Miami, wherein the faithful are able to celebrate the Sunday Liturgy on its Vigil, Saturday evening, "has proven to be a great boon to many."

"ESPECIALLY gratifying to me are the indications that the faithful recognize in this privilege the mere extension of the Day of the Lord to its Vigil and not, as some had feared, the abolition of the Sunday as the Lord's Day, a day on which we are all obliged to offer the most perfect form of worship to God: the celebration of the Holy Sacrifice of the Mass," the Archbishop declared.

Peace prayer crusade asked

LOS ANGELES — (NC) — Archbishop Timothy Manning of Los Angeles, in a call to prayer for peace, deplored the roadblock that "has divided our people into polarized, and sometimes violent positions."

"Our young men are bewildered: some about the justification for present wars, others about the refusal to engage in those same conflicts," he said. "We may not aggravate the crisis by holding to exclusive positions of condemnation of approval."

Council endorses ecumenic step

BURLINGTON, Vt. — deaneries in the state-wide diocese voted to accept the Vermont Ecumenical Council's membership invitation at a meeting here.

Bishop Robert F. Joyce, who will make the final decision on whether the diocese will join the Council, reportedly will seek detailed information on the responsibilities of membership.

Representatives of 13

1 Christian family by 2,000?

PRINCETON, N.J. — (RNS) — By the year 2000 there will be one diversified but united Christian family, Father Theodore Hesburgh, CSC, predicted here.

The president of the University of Notre Dame spoke at the commencement exercises of Princeton Theological Seminary, a United Presbyterian institution. His topic was "A Roman Catholic View of 2000 A.D."

ECUMENISM, he said, is a testimony to the working of the Spirit in the modern day. Father Hesburgh told the Princeton graduating class he was not bashful in predicting unity among Catholic, Orthodox and Protestant traditions. He foresaw diversity in worship but welcomed the time when a "billion people can stand up in the world and say, 'We are followers of Christ.'"

By the turn of the century, he further said, there will be an "enormous concourse" between Christians and persons of

other religions. He advocated steps in the next 30 years to launch conversations with those who have no religious belief at all. Summing up, Father Hesburgh stated:

"AHEAD theologically and religiously then, is one great Christian family reunited at last, one great world of religious belief in conversation with the rest of the world."

To insure human survival, the noted educator listed several issues with which men must grapple. Among these were inequality, ignorance, poverty and hopelessness.

He judged it possible that by the year 2000 genuine human freedom and dignity can be attained, a doubled population well fed, education provided and the capabilities of technology utilized with imagination.

Father Hesburgh also contemplated another course: "Mankind can use this religious instinct as he has so often ... to separate

himself from others, to engage in religious vendetta — rather than to work toward religious unity. People can say law and order equals status quo and keep the little world they have for themselves and forget about that broader world of humanity that stands out there beckoning without hope, freedom and dignity and without any kind of spiritual character that is meaningful."

He expressed hope that this route will not be taken. The better way, he said, depends on a "deepening love of God and of each other. Love is the real touchstone of the future."



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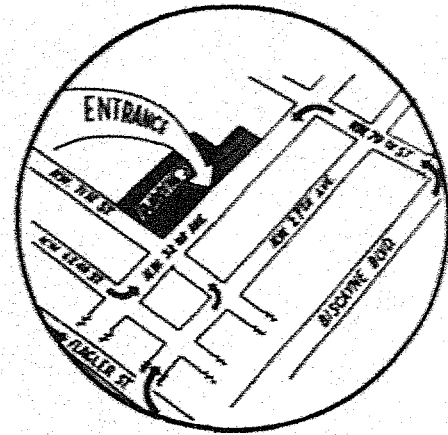
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Urges speedy upgrading of welfare plan

WASHINGTON — Millions will remain on "the present inadequate and sometimes inhumane" welfare system, unless immediate action is taken on President Nixon's revamped welfare proposal.

This warning was issued here by Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities (NCCC), to the Senate Finance Committee. He urged the committee to re-open hearings on the welfare proposal, improve its questionable parts and report it to the

full senate before the end of July.

The proposal's "deficiencies should be corrected and it should be enacted this year," he said in behalf of the principal coordinating agency for the nation's Catholic social welfare.

"The administration has made a more than superficial effort to answer the objections of the Senate Finance

Committee," Msgr. Corcoran said of the President's revised proposal which would replace Medicaid with a new national health insurance plan for the poor.

The revision comes 10 months after Nixon proposed his original family assistance plan known as H. R. 16311.

The new program, geared to satisfy complaints chiefly from Republicans and conservatives, is designed to overcome fears that the plan would penalize families trying to increase their incomes while receiving assistance. The proposed amendments are designed to increase work incentives.

The plan also provides a sliding scale for rent subsidies to the poor, eliminating federal matching assistance to states for families with unemployed fathers.

THE CHIEF CHANGE proposed by the President was for a pre-paid insurance program under which poor families with children would pay some premiums that would buy insurance covering their hospital and doctor bills. Now under Medicaid, such bills are submitted item by item to the government — a procedure some say has given doctors and hospitals no incentive for holding down their bills.

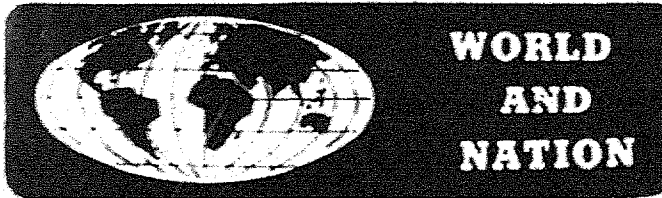
"Most of the changes announced by the administration seem to be valuable although the legislation itself must be studied carefully," said Msgr. Corcoran.

HE SAID, however, that "some of the changes are disappointing, such as the elimination of matching assistance to unemployed fathers for whom welfare payments will be reduced from the original provisions of the bill."

He said other "questionable" provisions remain from the original plan. He added these provisions include "the inadequate" definition of what is suitable work for welfare recipients and the requirement that mothers of school-age children register for work or work training. "We hope that these and other deficiencies will be removed by the Senate," Msgr. Corcoran said.

"However, time to do this is precariously short," he said after a White House briefing on the Family Assistance Act.

Another group, the United States Catholic Conference Department of Social Development has hinted that after an official position meeting that, it too, will agree the new plan is an over-all improvement, but not all that has been desired.



Pontiff is asked: add New Zealand to Pacific stops

In DUNEDIN, New Zealand, Pope Paul VI has been asked by Peter Cardinal McKeefry of Wellington, president of the New Zealand Bishops Conference, to add this island nation to his Philippines-Australia journey itinerary.

Cardinal McKeefry made the request while acknowledging the difficulty of changing announced Papal plans. New Zealand is about 1,200 miles from Sydney, Australia, and is the southernmost region in the world except for Antarctica.

In BILBAO, Spain, Basque Bishop Jose Maria Cirarda suspended all public celebrations of the feast of the Sacred Heart in his diocese to protest against recent arrests of nine of his priests. In a pastoral letter, released to newspapers and read in all the 270 parishes of his See, Bishop Cirarda said the arrests endanger "the liberty of the Church." He considers them violations of Spain's concordat with the Holy See which prohibits arrests of priests without permission from their bishops. The priests had been arrested on charges of reading to their congregations a document alleging police torture of Basque nationalists.

In BOSTON, the state supreme court, for the second time within a fortnight, declared that proposed legislation to aid nonpublic education would violate the Massachusetts constitution. An advisory opinion of the court held that a proposed House bill to grant \$100 annually for every student enrolled in a nonpublic school would violate an "anti-aid" amendment of the state constitution.

In SAIGON, statistics show the Catholic population of South Vietnam increased by about 100,500 in the two-year period from July, 1967, to July, 1969, and Catholics now number over 1.7 million in a total population of about 16.5 million. Archbishop Henry Lemaître, the apostolic delegate for Vietnam and Cambodia, announced

In RADNOR, Pa., TV Guide magazine has forecast a major shift in television religious programming placing more emphasis on spiritual concern and less on social activism. The magazine surveyed TV-radio officials of major religious groups who said they were aware of increasing criticism of their emphasis on social activism in their network TV programming.

In BOGOTA, Colombia, seven Colombian bishops criticized a former president for charging that "the uncompromising attitude of the Catholic Church" is the "greatest obstacle to family planning in Latin America." Speaking in New York, former Colombian President Alberto Lleras Camargo claimed that the so-called population explosion is "more grave" and "more damaging" in Latin America than in any other area of the Third World of underdeveloped nations. But, he said, there is "no hope of an immediate solution" because of the position of the Church. The bishops charged that Lleras' "judgments are biased because of his vested interest in capitalistic institutions."

In COLLEGEVILLE, Minn., Father James McHugh, director, Family Life Division, U.S. Catholic Conference (USCC) explained that Pope Paul is "extremely positive and optimistic" in speaking of the sexual education of the young and has repeatedly referred to many themes on marriage and family life which emanated from the Second Vatican Council. Father McHugh, addressing a workshop at St. John's University, said the Pontiff has given special treatment to the question of sex education and the development in many dioceses of well-ordered programs.



CLUTCHING A ROSARY with bound hands, a Vietnamese man suspected of being a Vietcong by Cambodian soldiers is transported on a bus to an undisclosed destination. Many Vietnamese are being deported to South Vietnam by the new regime in Cambodia.

Uruguay tortures reported

MONTEVIDEO, Uruguay — (NC) — Police use of torture in this capital city is a "normal, frequent and habitual occurrence" according to a congressional study just released.

Many of those tortured are student and labor leaders, the study showed.

TWELVE TYPES of torture cited as "most frequent" include "inhuman treatment" of pregnant women, who, along with their small children, are deprived of food and water while they are "held as reprisals against relatives."

The investigatory commission, made up of seven senators — one a woman — reported that prisoners are often fed only two meals weekly and deprived of toilet facilities.

For more than a year, Church leaders have been denouncing such tortures and other police brutality in Latin America, particularly in Argentina, Brazil, Dominican Republic, Honduras, and now Uruguay.

THE TORTURES reported by the Uruguayan commission ranged all the way from "abusive

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Sees hospitals close as abortions protest

CINCINNATI — The current trend to amend laws resulting in abortion-on-demand poses a critical problem for Catholic hospitals, which may even force them to close, warned Father James McHugh, director of the Family Life Division, U.S. Catholic Conference (USCC).

The priest made that warning as he addressed the Conference of Bishops' Representatives for Health and Hospitals at its meeting here on the occasion of the Catholic Hospital Association's (CHA) 55th annual convention.

Father McHugh later told NC News that he was dissatisfied with a resolution proposed by the association's board of trustees asking the CHA House of delegates to recommit "its membership to give witness to the dignity of human life."

REFERRING to the "questionable value of the so-called conscience clause," the family life director said the clause "presents serious threats to the continuance of health care institutions under Catholic auspices."

The CHA resolution stated: "We are conscious that our membership faces grave problems in states where abortion is permitted. As an association we will support and assist membership in protecting their right to refuse to cooperate in the termination of innocent life."

Father McHugh said: "It is almost impossible to provide assurance that anyone will in fact be able to guarantee protection to hospitals and health care personnel who object to performing abortions. It is this fact that leads me to the awareness that the Church is being forced to withdraw from the health care field," he said.

Father McHugh emphasized that closing Catholic hospitals is "not something we want

to do," but may be forced into doing by the way the laws are being changed.

"Certain cultural pressure is every bit as coercive as the law itself," he explained. And in this case, he said the law itself gives rise to the cultural pressure to perform abortions on demand.

HE SAID the "conscience clauses" are being questioned because of unfairness of the burden which would be placed on some hospitals to perform the majority of abortions when others choose to exercise the option not to do so.

Father McHugh said that Catholic hospitals could not compromise. "We would be forced out of sponsorship of some of our hospitals."

The family life director said he would like to stress the positive responsibilities of Catholic health care facilities. "We have to place ourselves on record as promising the best health care to the woman who wishes to bear a child. It may even mean a greater investment in obstetrical services," he said.

"We have to correlate efforts between Catholic health care institutions and social services," he said, adding that many women are in need of personal counseling.

"WE HAVE to go out of the way to provide counseling services to the woman who has a difficult pregnancy. We need better adoption facilities," and may even offer to take on the financial responsibility of delivery when necessary, he suggested, so the woman herself would be relieved of this responsibility.

"We have to increase our own services. But it is everybody's responsibility to do all possible to take away the social stigma connected with unwed pregnancies," Father McHugh said.

Asks media to help close generation gap

CHICAGO — (RNS) — John Cardinal Cody of Chicago added a new "estate" into the national picture here, the "fifth estate" of youth, and urged the country's mass media to help close the gap between "young and old and help make us all one again."

Preaching during a special Mass at Quigley Preparatory Seminary observing the fourth annual World Day of Social Communications, the Catholic prelate told a

large group of newsmen that the press — the fourth estate — "must persuade the young that ballots are superior to bullets or bricks, and that a polling place is superior to a burned building."

He said "today, there has developed a fifth estate. The name of this estate is youth ... and its rhetoric is frequently physical." Yet, the Cardinal noted, this fifth estate "is equal in right to the other four and should not be restrained in speaking."

What stands?

GLASGOW, Scotland — (NC) — Parliamentary candidates in the British elections should be asked their views on such moral issues as abortion, sterilization and euthanasia, the Glasgow archdiocesan Council for the Lay Apostolate has declared.

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Aid is rushed to quake victims

(Continued from page 1)

days of the appeal, while St. Thomas the Apostle parish amassed and readied for shipping an entire truckload of supplies.

The Nautilus Hotel has pledged a large amount of bedding to the local drive, while the Pan American Hospital — which had already donated a large amount of medical supplies and had sent doctors to Peru to aid victims — plans to send another large shipment of medicine and medical supplies.

The Ladies Auxiliary of Centro Hispano Catolico donated \$500 to the fund, which was combined with other monies donated by individuals and forwarded to Peru.

THE SUPPLIES and funds are being sent to Juan Cardinal Landazuri Ricketts, Archbishop of Lima, to be distributed, according to Msgr. Walsh.

"The donations are coming from all over the area including businesses, hotels and hospitals," he said.

Central collection agencies have been set up in the various counties to collect their supplies and sort and pack them before they are sent to Miami for shipment.

All airlines flying into South America have volunteered cargo space for the locally-donated goods.

"We will continue to collect and ship these donations as long as they are made and there is need for them in Peru," Msgr. Walsh emphasized.

HE POINTED OUT, also, that donations such as high-heeled shoes, ladies' handbags and children's toys are not essential and will not be shipped. "What we do need is heavy winter clothing, blankets, and canned goods."

In announcing local appeal for supplies, clothing and food, Archbishop Carroll pointed out that the disaster — which has left almost one million people homeless in Peru — is comparable to "the entire population of Dade County being left homeless in a period of 90 seconds."

SUCH A DISASTER, the Archbishop added, would "probably be easier to handle here because of favorable weather conditions. In Peru it is winter and the cold thin air combined with the natural obstacles of the mountain territory make rescue operations even more difficult."

During the press conference Thursday at Centro Hispano Catolico where he outlined the plans for distributing those goods and supplies which are collected, Miami's Archbishop said, "It is fitting that in our close relationship with the peoples of Latin America and of Peru that we, in the South Florida area, come to their assistance in this tragic moment of history."

THE PRELATE announced that he is serving as honorary chairman of the 10-person committee which will collect, pack and distribute the goods to Peru.

He named Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-speaking peoples, and Father John Nevins, director of Catholic Charities, as co-chairmen for the committee, and appointed Dr. Horacio Aguirre, editor and publisher of *Diario Las Americas*, as treasurer.

NAMED to serve as secretary for the group was Dr. Avelina S. Malizia, executive director of the Archdiocesan Office of Latin American Affairs. Three sub-committees were named to handle publicity, parish volunteers and shipping.

The committee on publicity consists of Dr. Manolo Reyes, of the Office of Latin American Affairs; George H. Monahan, editor of the *Voice*, and Dr. Aguirre. Serving on the parish volunteers committee are Father Walter Dockerill, director of the CYO, and Mrs. Edward Keefe, president of the Archdiocesan Council of Catholic Women. The shipping committee is composed of Fred Hartnett, president of the Society of St. Vincent de Paul, and Edwin Tucker, executive director of the Archdiocesan Office of Community Affairs.

Both the CYO and the ACCW have volunteered the services of their organizations to manage the parish reception centers.

Canned goods, blankets, clothing and other supplies may be left at any Catholic Church within the Archdiocese of Miami for collection. The articles should be securely wrapped and sealed in cardboard boxes with the contents labeled on the outside.

Checks may be made out to the Peru-Earthquake Fund-Catholic Service Bureau, 1325 West Flagler Street, Miami, Fla. 33135.

ACCEPTING A \$500 check from the Ladies Auxiliary of Centro Catolico Hispano is Msgr. Bryan O. Walsh. The money was presented by Mrs. Beatrice Tassin, treasurer, and Mrs. Margo Contreras.



VOLUNTEERS from Holy Family Parish help Father Orestes Hevia sort donated clothing, food and bedding for shipping to Peru.

Peru still in grip of fear; ruins constitute peril

(Continued from page 1)

toward self-preservation," she explained. Meanwhile, tons of aid, sent in by plane and ocean liner from all over the world, is being distributed as fast as transportation lanes can be opened up. The coastline road has been reported cleared for supply transport and helicopters which were brought in Thursday on the United States carrier *Guam* are being loaded and flown to various mountain areas inaccessible by car or regular cargo airplanes.

RESCUE OFFICIALS are now beginning to estimate that aid will be needed in many areas for months to come while rebuilding is

begun and some food areas are recultivated. Many victims are still trapped high in the Sierra mountain ranges and massive aid programs will have to be carried out to reach them. The government airlift program has been the only way to reach them thus far and the effectiveness of the air drop system has been uncertain.

Both government and voluntary agencies continue pleas for more aid to the country because as supplies are airlifted into the Andes more will be needed for further distribution.

IN SOME AREAS drinkable water is

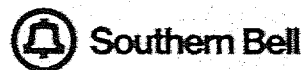
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READYING CARGO donated from South Floridians for shipment to Peru are Jesus Bravo (right) cargo manager of Peruvian Airlines and employe Jerome Garcia.

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Ruin, rubble and suffering left in wake of grim quake



BURIED IN THE rubble for eight days without food or water this Peruvian Indian woman was unable to give her age when she arrived at the tiny Santa Rosa hospital in Paramonga, some four hours drive north of Lima. Miami doctors Alberto Hernandez (left) and Richard Tejera treated her there.



ONLY A few buildings were miraculously left standing in Huaraz after the earthquake brought tons of rubble down on the city.



FIELD HOSPITAL set up at a provisional airport in Hunta, high in the Andes mountains, was the scene of much aid to victims with fractured arms and legs and skulls.



VICTIMS OF fractured bones, long exposure to the cold and near-starvation, received aid at the tiny Santa Rosa hospital in Paramonga on the coast. The Hospital is run by Catholic nuns.

Photos
By Willie Gort



COMING DOWN out of the mountains many earthquake victims found their first aid at Anta — where a provisional hospital was set up.



DIGGING THEIR possessions out of what used to be their homes, those Peruvians who can are trying to start a new life from what they are able to salvage.



TERROR AND crushed bones were the lot of this victim treated in the Santa Rosa Hospital after she was brought down from her native village in the Andes.

Let's end talking and act

EDITOR'S COMMENT

The racial strife in Miami these past days reminds us again that the serious problems of one part of the community are in reality the problems of the whole community. Perhaps the spark that ignited the angry fires last Monday was thoughtlessly touched off by restless gangs of teenagers who may have intended nothing more than a show of bravado. If so, it proves once again that conditions in that area are so deplorable that even a slight breeze of discontent can fan the banked fires of resentment.

THIS IS the section into which have poured thousands of people who could not find homes elsewhere. Overcrowding and rundown houses is the rule. With school out, the streets are full of small children and teenagers looking for a place to play. There has been very little provision for recreation centers for youngsters. Youth programs which have been discussed at so

many public meetings have not been started. The ever present opportunists are making money on high rents with poor living conditions and, as the events of the other day indicated, are selling spoiled food and overcharging for the cashing of salary and social security checks.

Since these smoldering resentments can stir those who are usually even tempered and law abiding, to say nothing of the chronic malcontents who want to cause trouble, it behooves our government officials to get moving quickly on programs which can effectively better the living conditions of the people and ease the tensions.

There has been endless talk about these problems. The events of this week indicate it is high time for less talk and more action.



A mother and her children stand in disbelief amidst the rubble of the earthquake - ravaged city of Chimbote, Peru. Checks may be sent to the Peru Earthquake Fund, Catholic Service Bureau, 1325 W. Flagler St., Miami, Fla. 33135.

They need your help

VOICE OF THE PEOPLE

He defends the Passion play

Dear Editor:

I rise up to defend the Oberammergau Passion Play and affirm that is one of life's greatest spiritual experiences. It hurt to return home from the Play last week and to read Father Sheerin's condemnation of it. And this defense comes from one with rather impeccable credentials as a liberal Christian, an ecumenical activist, and untiring promoter of inter-faith dialogue.

The criticism is made that money is the chief motivating factor in Oberammergau. For any one of us involved in institutional Christianity to make such a charge is the worst kind of hypocrisy. "He who lives in a glass house should not throw stones."

MORE SERIOUS is the charge of anti-Semitism, for I consider this as a continuing sin in the world, one which gnaws at the roots of our faith. But what is anti-Semitism? I

consider it to be any thought or action which condemns, discriminates against, or creates hatred for Jews as Jews.

If there is this kind of intent in the Play, there is also anti-Semitism in our New Testament - especially the Gospel of St. John. We are quick to point out that the Gospel has to be understood in context and defend it as sacred Scripture. It's time that intelligent observers started helping people to understand the Play, to receive from it the core of the great truths it presents in its peculiar form.

THE FORM of the Play also comes into criticism - unjustly, I believe. Father Sheerin complains of the playwright's use of the Temple money-changers as contributing villains. (They are not called Jews, though it is obvious they are members of the "establishment" - and a great lesson of the Play is that the "establishment" hasn't changed much in the past 20 centuries.) If this is open to criticism as not being founded on Scripture, how about the lovely "Pieta" scene following the crucifixion?

I saw the Play on May 25th, wondering as I approached it if the long sit it entailed was really worth the effort and money it had cost to get there. When the curtain rang down at 5:30 that afternoon, I knew that I had witnessed something

Pray, don't criticize

Dear Editor:

The article in the June 5th issue "But for Grace of God" by Hilda P. Bryant from West Palm Beach was very beautifully done. I say amen to her - she wrote my thoughts.

I feel badly when I hear Catholic people criticize our nuns for being so liberal in their new habits. In the Bible it urges that we not wear conspicuous clothing but in this "jet age," medieval clothing is surely out of place, especially here in the south because of the climate. Although it would be nicer if the nuns habit could be something like a uniform so we could recognize them from the lay people, but it's so nice to see them in comfortable clothing.

For the grace of God let us pray for our beloved nuns who teach our children without complaint and under such strain, as well as our priests who deserve our praise.

How many laymen would work 24 hours a day for what a priest gets? It has to be a labor of love for them.

Without priests we have no Church - without nuns what would we have? They are the ones who plant the seeds of religion in the minds of our young. The laity in this country and all over the world should pray, instead of being critical.

Yours truly,
Margaret Gangol
Miami

Editorials

We unite, rejoice with Archbishop on his anniversary

We rejoice with Archbishop Carroll on the fortieth anniversary of his ordination to the priesthood and unite with him in gratitude to God for the countless blessings of these years.

AS THE economic depression was taking root in 1930 and social unrest was spreading to most countries and the Church was taking vigorous strides in the United States, Father Coleman F. Carroll began his priestly career. He went on to serve as assistant pastor for eighteen years, as pastor of a new parish and later of a well established one, while taking time out to complete studies at the Catholic University for a doctorate in Canon Law.

His 40 year span of service, the last 12 in the Archdiocese of Miami, present a bright page in the history of the Church in our country. Privileged as we are to have him as our spiritual shepherd, we hasten both to express our gratitude to him for all that his leadership has meant and to wish him the continued blessing of God for many years to come.

'No more cussin'

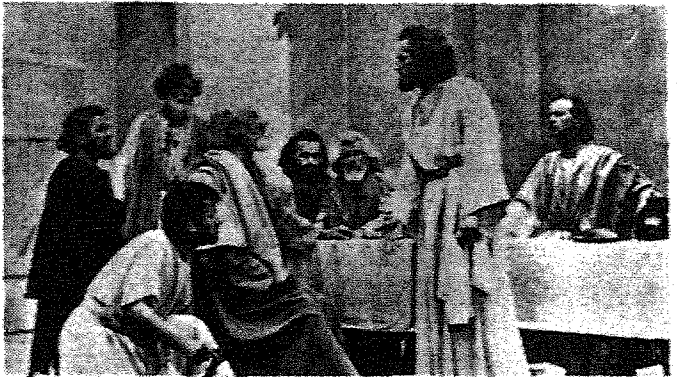
PITTSBURGH - (NC) - From now on the air won't be turned blue by strong language among miners and bosses in the Western Pennsylvania coal mines operated by the Jones & Laughlin Steel Corp.

The new rule, applicable to both miners and supervisory personnel, is the use of profane language will not be tolerated.

The new rule ended an 11-day work stoppage which shut down four mines and had the steel company on the verge of going into federal court seeking an injunction to end the shut down.

The trouble started when a mine foreman used profanity in giving a work assignment to a miner. One word led to another and in short order the four mines were idled.

The steel company and Local 762 of the United Mine Workers reached the "no more cussin" agreement.



A Scene From The Passion Play At Oberammergau

that would live with me the rest of my days. It is a stirring and magnificent religious experience, made more so by the talented and dedicated people of the small village of Oberammergau. In fact, I came away convinced that Oberammergau and its Play is the single most important event in this new decade. You and I can do well to listen and learn. Please, Father Sheerin, go see it.

The Rev. Luther C. Pierce
Pastor
Union Congregational Church
Hallandale, Florida

BELOW OLYMPUS

By Interlandi



"Love to hear your speech, Mr. Agnew, but we still have the Oval Room to do!"

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On family life

Predictions coming true

By MSGR. JAMES J. WALSH

A faded clipping fell out of an old book the other day and turned out to be a series of "prophecies," dated January, 1943. It was a column of Father Edgar Schmiedeler, who was then director of the Family Life Bureau. He had reviewed a new book on "Trends in Family Life," but he failed to mention the title or the author. However, he did list the author's observations about what would happen to the American family in the years ahead.

Now 27 years later, it is interesting and disheartening to see how accurately the writer, in the midst of World War II, forecast the downward trend of the family.

Father Schmiedeler indicates in his review that the author favored the trends, to all of which the Church, then as now, was strongly opposed. Notice some of them.

THE SMALL FAMILY was predicted as routine for the years ahead, along with a diminishing birth rate. This has come to pass.

INCREASED valuation of children. The author's thesis here apparently was that "although the birth rate is declining, the valuation placed upon children is increasing." This is highly debatable. There is no strong evidence to show that parents with large families love their children less than those with one or two. In fact, we all know cases where just the opposite is true.

Up from poverty

By FATHER ANDREW M. GREELEY

"Most of them were members of the thriftless, less desirable class and, though they lived in extreme squalor they seemed to be, in their own way, comfortable. They do not care about the shabby apartments in which they live. They look forward to the time when they can afford a three-room apartment and they would never willingly leave their beloved ghetto."

FATHER ANDREW M. GREELEY



Shiftless, undesirable, indifferent — this could be a description of any poor group in contemporary American society — American Indians, Mexicans, Puerto Ricans or blacks. They are the ones who, Edward Banfield, in his recent book "The Unheavenly City," suggests, may well be beyond any kind of help. They lack the ability to postpone immediate gratification for some future hope of improvement and are, if Banfield is to be believed, destined never to break out of the iron grips of poverty.

BUT IT IS NOT the American Indians or the blacks or the Spanish-speaking, not the migrant workers, not the abject poor of contemporary American cities that are being described, and it is not even the nineteenth century Irish who, as readers of this column are well aware, were accused of absolutely everything of which today's poor are accused.

No, it is another immigrant group being described, a group which today is thought by everyone to represent the epitome of thrift, industriousness, sobriety, and ambition — the Germans.

One is staggered by such a quote taken (with slight editing) from Father Jay Dolan's recent study of the Catholic church in New York city during the first half of the nineteenth century. That the Irish could be accused of being "shanty" is credible, but that the Germans could be considered shiftless, unambitious or lazy seems, from the perspective of our time, to be absurd.

THE POINT of the quote of course is not to criticize the Germans or the Irish or the blacks or the Indians or the Mexicans or the Puerto Ricans, for that matter. The point is rather that no immigrant group to the American cities ever looked particularly good during the initial transition era after immigration began.

Professor Banfield suggests that the urban poor of the nineteenth century not only died, but they died out; he argues that since they lacked the ambition to break out of the culture of poverty, and since there is no

PREMARITAL sex relations. The writer stated that "World War II will no doubt stimulate and extend this trend." Correct. And after the war, especially in the early sixties, even some religious groups began to justify experimental sex relations, so that "a couple could be more compatible." The trend towards loose, permissive sex attitudes is still pushing downwards almost everywhere.

EMANCIPATION of women. "The emancipation of women is a long term trend, stimulated by the First World War and hindered by the depression with its adverse attitude towards employment of married women. The Second World War will again throw upon women, married and unmarried, heavy responsibilities and the necessity for securing employment. It is inevitable that this experience will increase their capacities for independence and for carrying responsibility; it will lessen their difference from men."

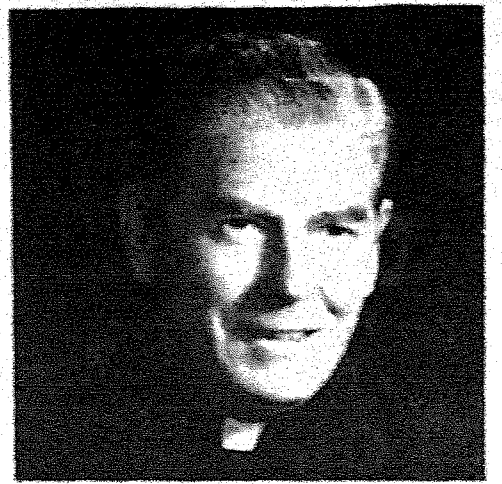
We appear now to be at the peak of the Women's Liberation Movement. This is a matter of daily news about women seeking to lessen all the differences between themselves and men. In religion, the push to be ordained priests; in government, to hold any elective or appointed position; in business, to rule from the top executive spots, and so on. Women railroad workers last week pushed so hard for equality they ended up by being assigned to hop from boxcar to boxcar to

confront both hoboes and rats. Who needs equality that much?

CHANGE in marital relationships. "The decline in the patriarch-family pattern may be regarded as a long term trend, with a corresponding increase in the equalitarian or partnership family pattern." Father Schmiedeler's comment was that "anybody, human or social, with two heads is a monstrosity." However, when a foreigner visits America and watches television or reads the comic strips, he has to believe that this trend to partnership has passed the equality point and left the wife the dominant partner. These commentaries on family life have the father a first class boob, with the mother making the decisions and the children explaining to the father how to get out of the difficulties.

SECULARIZATION of marriage. "Secularization of marriage tends to increase. The trend is towards a lessened emphasis on the religious or sacred interpretation of marriage." This was in 1943, and we can assure the lady author that her prophecy unfortunately was all too accurate. No proof need be given — the evidence is in every neighborhood, as well as in novels, plays and all day long on television.

INCREASE in divorce. "At present the trend is towards higher divorce rates and a continued shifting away from a critical and condemnatory attitude towards divorced persons to an attitude of acceptance or approval." Twenty-seven years ago the divorced person was not really rare, but there was still some social ostracism.



MSGR. JAMES J. WALSH

Most people then looked on divorce as evidence of marriage failure, and on the divorced person as a kind of social misfit, at least in certain areas where family life was generally intact. Today hardly a trace of this attitude remains. In fact as recent news indicates clearly, there is a definite push even within the Church among some to find reasons for declaring more marriages invalid and permitting divorce.

GOVERNMENTAL control of families. "We may expect this type of control will grow." How right she was. We have pointed out several times here lately the urging of several government and education officials to penalize families which dare to have more than two children. We have by no means seen the end of this effort.

Father Schmiedeler, God rest his soul, was distressed in 1943 by the lady sociologist who wrote this unnamed book. But whether or not she was actually advocating all these trends, she most certainly knew how to chart them. Unfortunately for all of us

evidence of their offspring still within the culture of poverty, obviously they did not reproduce themselves.

IT IS A QUIANT line of reasoning but, as an alternative hypothesis, one might suggest that the grandchildren of the shanty Irish and the shiftless Germans are very much in evidence in the most prosperous and well-to-do suburbs in our country. Or, if it is not their grandchildren, then one must assume that the Irish and German suburbanites appeared on the scene by spontaneous generation, which would be quite a feat even for such talented ethnic groups.

I do not wish to be too critical of Professor Banfield's "The Unheavenly City." Though the book is badly flawed by its tendency to push the "lower class" theory further than anyone has ever pushed it, it still raises many important issues about urban problems and serves as a marvelous antidote to those who think that there are simple, easy solutions to the difficulties of the city.

HE IS also correct in noting that indifference, apathy and shiftlessness are part of the problem of poverty. The record of the shiftless Germans and the shanty Irish would indicate that these need not be insoluble problems, not at least for most human beings.

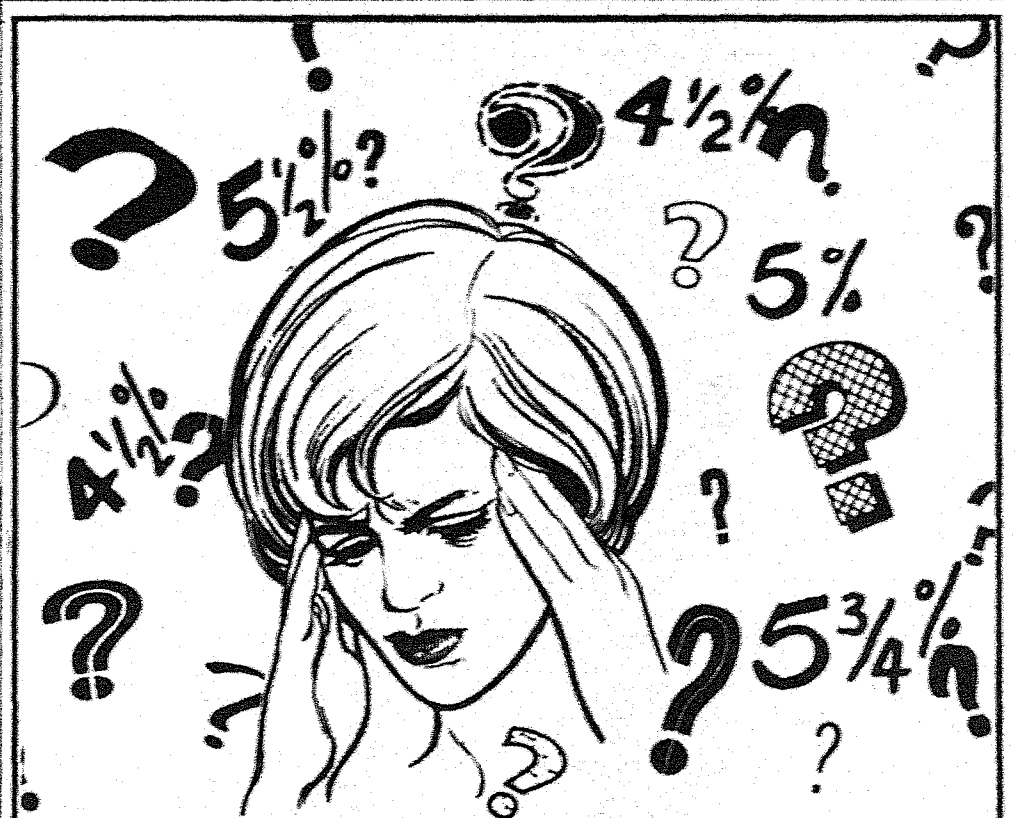
One of the currently fashionable cliches says that if we could put a man on the moon we ought to be able to solve the problems of poverty (or pollution or any other problem with which the nation is faced). The only honest reply is to say that putting a man on the moon is child's play (probably in more senses than one) in comparison with the problems of poverty and discrimination.

To get a man on the moon one had to solve problems of power and engineering, which are well within the limitations of present human knowledge, but the problems of the urban slums require skills, competencies and knowledge that we do not at the present time have.

DEMANDS for instant solutions by militants of the left or the right are demands that cannot be met.

In our age of slogans and cliches there seems to be no middle ground between saying that we have solutions that will work and saying that no solution is possible. One either demands, as do the young radicals, that American society solve the problem of poverty and hunger at once under pain of rejection or one looks at the complexities, as does Professor Banfield, and concludes that we have no choice but to wait for the urban poor to die off (though Banfield laments that modern medical progress seems to have reduced the serviceability of such a solution).

THERE WAS a time when it was possible to be a social reformer and acknowledge that progress would take time, effort, energy, resources and, above all, patience. But patience has gone out of fashion. Instant solutions or despair — that is the alternative.



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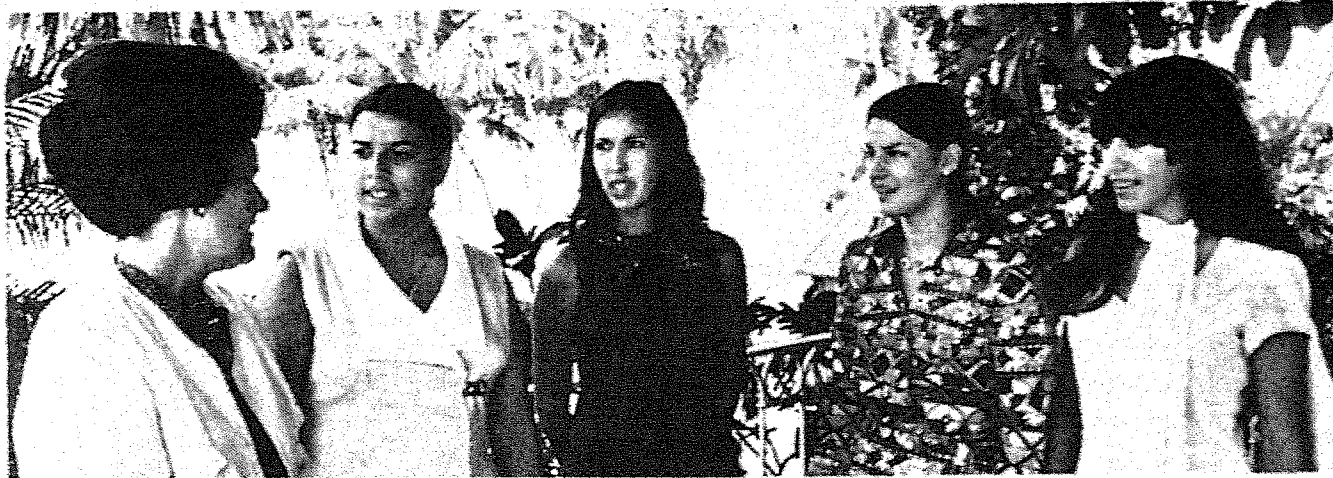
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1970 PRESENTEES shown talking with Mrs. Philip Lewis, left, are Kristen Ann Buffone, Luisa Bosso, Marie Combaluzier, and Sylvia Zambrana. Unable to be present for the mother-and-daughter coffee held at the home of Mrs. Maytag McCahill were Maria Walker and Patricia Benjamin.

Around the archdiocese

Honorees guests at coffee

Seven young women of the Archdiocese of Miami who will be the recipients of a distinguished medal when they are presented to the Archbishop of Miami in December were guests of honor with their mothers at a recent coffee in the home of Mrs. Maytag McCahill, chairman of the Miami Presentation Ball Committee.

The 1970 presentees are Miss Patricia Lynn Benjamin, daughter of Mr. and Mrs. William J. Bosso, North Palm Beach; Miss Kristen Ann Buffone, daughter of Mr.

and Mrs. Anthony Buffone, Miami Shores; Miss Maria Guillermina Combaluzier, daughter of Mr. and Mrs. George Combaluzier, Coral Gables; Miss Marilyn Ann McSwiggan, daughter of Mr. and Mrs. Edward McSwiggan; Miss Maria Theresa Walker, daughter of Mr. and Mrs. Joseph H. Walker, Jr., Miami Shores; and Miss Sylvia Zambrana, daughter of Mr. and Mrs. Rene Zambrana, Coral Gables.

The Seventh Annual Presentation Ball, for which

Lester Lanin and his orchestra will provide the music, will be an event of Tuesday, Dec. 29, at the Indian Creek Country Club and benefits the Marian Center for Exceptional Children.

Mrs. McCahill is assisted on the arrangements committee by co-chairmen, Mrs. B. Boyd Benjamin, Mrs. Arthur Gallagher, Miami Beach and Chicago; Mrs. Philip D. Lewis, Palm Beach; and Mrs. Ralph F. Pelagia, Fort Lauderdale.

House, North Palm Beach. Reservations may be made by calling 848-7095 or 848-4048.

Sister takes final vows

ADRIAN, Mich. — Sister Therese Marie Wass, O.P., whose family are members of the Cathedral parish, Miami, professed final vows during recent ceremonies at the Motherhouse of the Adrian Dominican Sisters.

Profession followed a Concelebrated Mass offered by her brother, Father Frederick Wass, pastor, St. Louis Church, South Miami; and Father John Keefer, O.P., in the Holy Rosary Chapel, during which Father Wass preached the homily.

The daughter of Mr. and Mrs. Howard F. Wass is a graduate of St. Mary's School and Notre Dame Academy. She will be a member of the faculty at St. Joseph Academy here during the next academic year.

derson, vice presidents; Mrs. John Hoffman, treasurer; Mrs. William J. Lamping, recording secretary; and Mrs. Vincent E. Flanagan, corresponding secretary.

Masses to open at new parish

DANIA — Masses will be inaugurated in the newly established parish of St. Maurice on Sunday, June 28, Father David G. Russell, administrator, announced this week.

Sunday Masses will be celebrated at 9 and 11 a.m. in the parish building at 2851 Stirling Rd.

Father Russell may be reached by tepephone by calling 961-7777.

DADE COUNTY

A combined singles dance sponsored by the Miami Catholic Singles Club and other groups begins at 8 p.m., Saturday, June 27, at 8000 Biscayne Blvd. Music will be provided by Frank Kestler's band.

Cathedral Women's Guild members are beginning their summer bowling season on July 10. Those interested in participating should call 751-1259

Feb. 11, 1971, will be the date of St. Joseph Catholic Women's Club Gold Coast Extravaganza at the Americana Hotel. Also making early plans for the next season is the Patrician Club of St. Patrick parish which will hold a "Sweet Sixteen" anniversary party on Jan. 27 at the Hotel Fontainebleau.

Installation dance and buffet of the K. of C., Coral Gables Council, will be held Saturday, July 11, at the Council Hall, 270 Catalonia Ave., Coral Gables. Reservations may be made until July 4 by calling Lew Dorsch at 661-4300.

PALM BEACH COUNTY

A dinner to benefit the athletic fund of St. Clare Home and School Association will be held July 12 at Our Lady of Florida Retreat

Retreat house sets weekend of prayer

KENDALL — A Pentecostal weekend of prayer will be observed at the Dominican Retreat House from Friday, June 26, to Sunday, June 28, for those interested in the Charismatic Renewal within the Church.



FATHER O'CONNOR

Father Edward O'Connor, C.S.C. member of the theology department at the University of Notre Dame, will conduct the conferences, which will include discussions on The Central Place of the Holy Spirit in the Christian Life, the Spirit-filled Life, Baptism in the Spirit, the Charisms, the Gifts of the Holy Spirit and the Institutional Church relating life in the Spirit to the sacraments, the hierarchy, and the Christian community.

A NATIVE of Pittsburgh, who was ordained a priest of the Congregation of Holy Cross in 1948, Father O'Connor has a Doctorate in Sacred Theology and is a widely known lecturer throughout the United States.

The author of "Faith in the Synoptic Gospels" and "The Dogma of the Immaculate Conception," he is presently completing a work on the theology of the Pentecostal Movement entitled, "In Fire and Water Baptized."

Reservations for the conferences may be made by calling the Dominican Retreat House at 238-2711.

READ THE VOICE CLASSIFIEDS



New abbot at St. Leo

ST. LEO — Father Fidelis Dunlap, O.S.B. has been elected Abbot of St. Leo Abbey, succeeding Abbot Marion Bowman, who resigned last year and became president of St. Leo College.

Formerly vice president of the college and Director of Library Services, Abbot Dunlap automatically becomes a member of the college's board of trustees.

A native of Pittsburgh, the new Abbot came to St. Leo in 1951 and in 1956 became assistant headmaster in addition to his duties as librarian of St. Leo Prep.

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BROWARD COUNTY

Various card games will be played during a dessert card party which members of St. Pius X Woman's Club will sponsor at 12:30 p.m., Monday, June 22, in the parish hall.

Dinner, cards and a square dance will be sponsored by the Nativity Guild, Hollywood, on Saturday, June 27, in the parish hall, 5327 Johnson St. Dinner will be served from 5:30 to 7:30 p.m. and dancing will begin at 8 p.m. with Jay Fenimore doing the calling.

Luncheon and card party under the auspices of St. Ambrose Catholic Women's Club begins at noon, Thursday, June 25, in the parish social room, 1001 SE Fourth Ct., Deerfield Beach. Mrs. Elmer R. Winters has been reelected president of the club. Other officers are Mrs. Arnold Corsmeier and Mrs. Allen An-

Fernandez last rites

Requiem Mass was celebrated in St. John Bosco Church for Dr. Ernesto Fernandez by his brother, Father Francisco Fernandez del Moral.

A resident of Miami for several years, Dr. Fernandez died at St. Francis Hospital, Miami Beach. He is also survived by a sister.

Burial was in Our Lady of Mercy Cemetery.

Rites held in Spain

BARCELONA — Funeral services were held here for Senor Agustin Artero, whose priest-son is a member of the faculty at Cardinal Gibbons High School, Fort Lauderdale, Fla.

A life-long resident, he died June 6 at the age of 63. He is also survived by his wife and a daughter.

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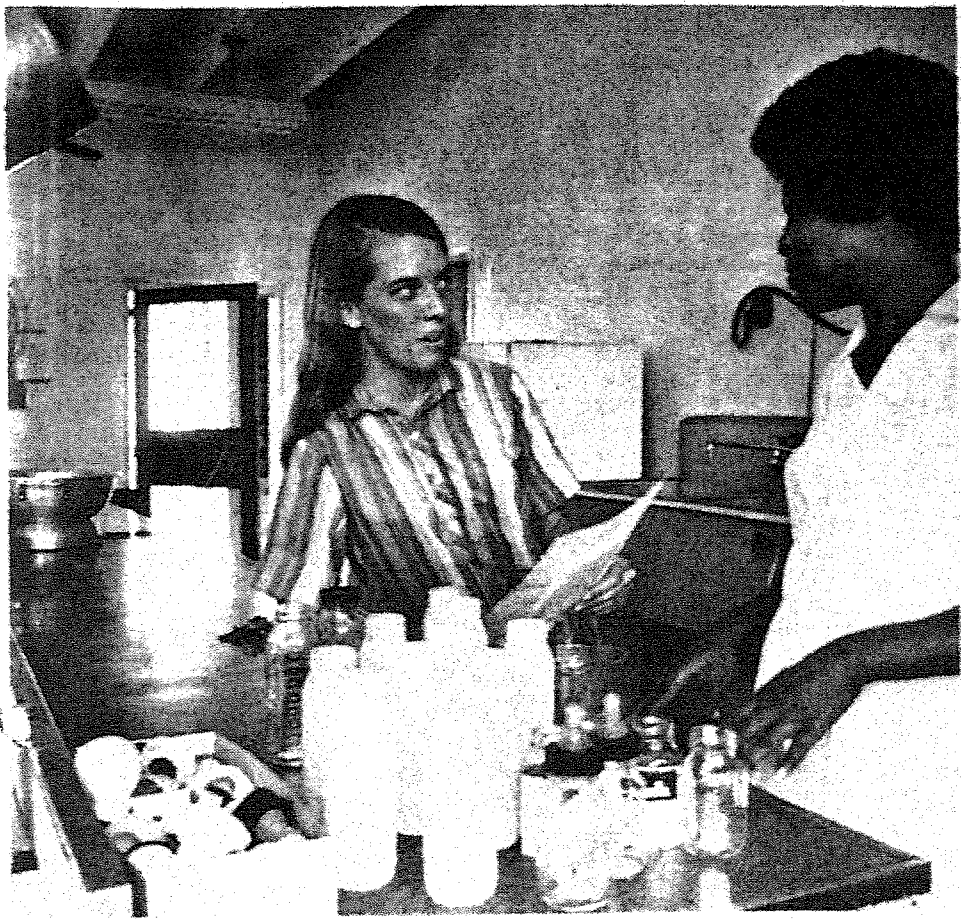
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Feeding formulas for infants are prepared by Lerda Tauriac in the center's kitchen under the direction of Karen Fries, director.



A favorite pastime cooling off under a garden hose when the weather is hot and there's time to play.

This child-care center grew up from nothing

By PAT HUBER
(Special to The Voice)

A young lady had spent her own time painting a room, waxing the floors and making curtains for what was to be the St. Francis Xavier Early Childhood Program in Miami. Opening day was near and she was rushing to finish her work.

"In spite of that, we still didn't have anything," said that same young lady, Karen Fries, this week as she recalled the situation existing on a September Friday in 1968. She, Father Oliver Kerr and other founders of the center rather disheartedly munched on hamburgers as they caught a quick lunch in the office of St. Francis Xavier Church. Whether the center would open on schedule seemed doubtful.

AS IF by Providence, on the following Monday, a woman called the church and contributed the sleeping mats and other material needed to get the program under way.

Since then, the center has had many financial strains and still faces a big challenge, but it is living and growing. For example, there were 43 children there on the last day of school this year, compared to the five or six in September of 1968.

The program was broadened last Monday when a section was started for those under three years of age. Previously it had been limited to children three to six, since state law prohibiting such care for those under age three was not eliminated until this January.

St. Francis Xavier Church is located in a low-income predominantly black area that suffers from deterioration in housing and other structures. As evidence, the neighborhood has been chosen for Miami Urban Renewal Public Works Project 2.

MANY of the area's children start school one or two years behind in language and speaking ability, so "obviously some form of pre-school program was necessary," Father Kerr said. These children are not necessarily culturally deprived, but they need someone who can sit and talk with them and help them grow, he explained.

The first five years of a child's life are the most formative, Miss Fries emphasized. She said most middle-class preschoolers are talked to, listened to, taken to the beach and



CENTER'S NURSERY area includes cribs, chairs, swings, toys, and other facilities necessary to properly care for tots enrolled in the Early Childhood Program.

zoo and stimulated in other ways, but even the best-intentioned slum mothers are forced by economic factors to ignore these and other desirable practices.

Raising her usually soft voice, Miss Fries says: "I have been working in this area two years and have seen even babies mistreated."

HER DEDICATION to the goals of the Early Childhood Program are expressed best when she describes her work in the summer of 1968 as a family health aide for the University of Miami Comprehensive Child Care Clinic, 1650 NW 9th Ave.

"I saw babies left with four-year-olds and others left with drunken people," because of the lack of facility like the Center, she said.

"It would bother me when we would get a child when he is three and see him hit his head against the wall in utter frustration

because something had happened to him earlier that shouldn't have."

A basic purpose of the St. Francis center, as Miss Fries sees it, is to provide a qualified and licensed program in an area where such centers are almost unknown. Housed in three rooms on the ground floor of St. Francis School, all of the center's equipment has been donated and staff salaries and other expenses are covered partly by fees paid by parents of the children.

THE CENTER attempts to provide some basic health advice as well as to perform a service for the parents. For example, copies of the menus used for their children's lunches, are given to the mothers as an example of what comprised a well-balanced diet.

Monday's opening of the infant section, under the direction of Mrs. Dianne Smith, will enable an expansion of this type of educational operation. Some mothers and pregnant teenagers, for example, will be allowed to help watch over the babies in exchange for on-the-job instruction in infant care from the professionals in the program.

Miss Alma McLeod managed the four and five-year-olds during the school year. This summer she will be assisted by Sister Christopher Michael S.S.J., who is assigned to Little Flower parish, Coral Gables, Miss Fries manages the two and three-year-olds.

DIRECTORS of each of these age-groups are assisted by adult aides hired by the Neighborhood Youth Corps, which is financed by the Federal government. Seven aides have been hired for the summer.

Miss Fries is hesitant to predict the number of three and six-year-olds that this summer's program will eventually have after starting out with ten on June 8. Last summer's program started with three and finished with 40.

Father Kerr said it is too early to judge, but he expects the eventual impact of the program on the area will be significant, particularly in the field of education.

"Education is the basic requirement for a successful life in this age, and that is where the slum kid loses out," Father Kerr said.

THE MAJOR reason the center still exists is due to the hard work of Miss Fries, the mothers involved, and others connected with it, Father Kerr said. The young woman's dedication is reflected in the manner in which she meets the laundry problem. She simply takes home the sheets each of the youngsters has used for naps and washes them in her own spare time. In her non-complaining manner she confesses that "we really need a washing machine." That, plus the addition of a diaper problem resulting from the new infant section, is why she hopes somebody will contribute a washer-dryer to the program.

Her optimism is high, Miss Fries says, as she points out that area residents are now showing an increased interest in the center. Last month, when money was needed to buy cots for the children's naps, she explained, one mother with seven children and no husband sponsored a benefit party and raised \$40 for the cause.

"MOTHERS are now coming through with things. This wouldn't have happened a year ago," Miss Fries concluded.

"It is too late to wait until kindergarten or the first grade to begin the educational process, since a youngster's first five years are the most formative," Father Kerr says.

"Give a kid the desire to learn, and he will learn," the priest said, "no matter how bad a teacher he gets in school or how impoverished his neighborhood might be."

Still critically needed by the center are additional diapers, baby powder, vaseline, high chairs, crib sheets and educational toys.

Miss Fries seems much more concerned about the success of the program than about her salary, joking that it is low enough to qualify her for low-income housing but not low enough to make her eligible for federal surplus food.

A JUNIOR in the University of Miami night school, specializing in early childhood education, she also plans in September to enroll in a training course based on the concepts of Maria Montessori, whose theories she uses in managing the center. The Montessori approach de-emphasizes discipline and stresses the importance of offering each child individual guidance.

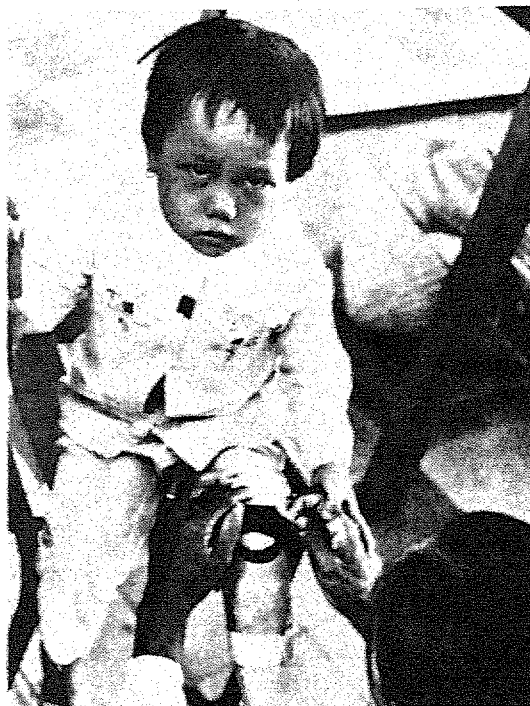
"Teaching youngsters that life is fun brings happiness. Many people don't realize that the world is a good place to be," she smiles.

A FOUR-YEAR-OLD smiled as we left the barrenness of Fourth Avenue and entered the center suggesting that at least a few children are learning "that life is fun" in spite of living in an area where life can be anything but fun.

So, despite the despair among the original group of directors on that gloomy September Friday in 1968, their efforts have blossomed into a vibrant, "living" program that shows great potential for the future.



Spick and span with new coats of paint applied by volunteer Michael Rollings shown working on old shelves which will be used for storage.



Children of Vietnam

For all of their young lives these children of Vietnam have known war and its effects which are shown everywhere in their country. Sorrow is shown in the eyes of the children even as they go about their everyday duties.

In the pictures (clockwise from top left) a shoeshine boy makes \$60 to \$80 a month in Saigon, but he will have nothing when American servicemen leave. More than 2,000 refugees live among the tombstones of this old Saigon cemetery. War has made perhaps a lasting impression on the boy holding the toy gun, and the little girl being fitted with an artificial leg is one of thousands of children crippled in the war.

More Catholics in South Vietnam

SAIGON — (NC) — The Catholic population of South Vietnam increased by about 100,500 in the two-year period from July, 1967, to July, 1969, and Catholics now number over 1.7 million in a total population of about 16.5 million. Archbishop Henry Lemaître the apostolic delegate for Vietnam and Cambodia, announced.

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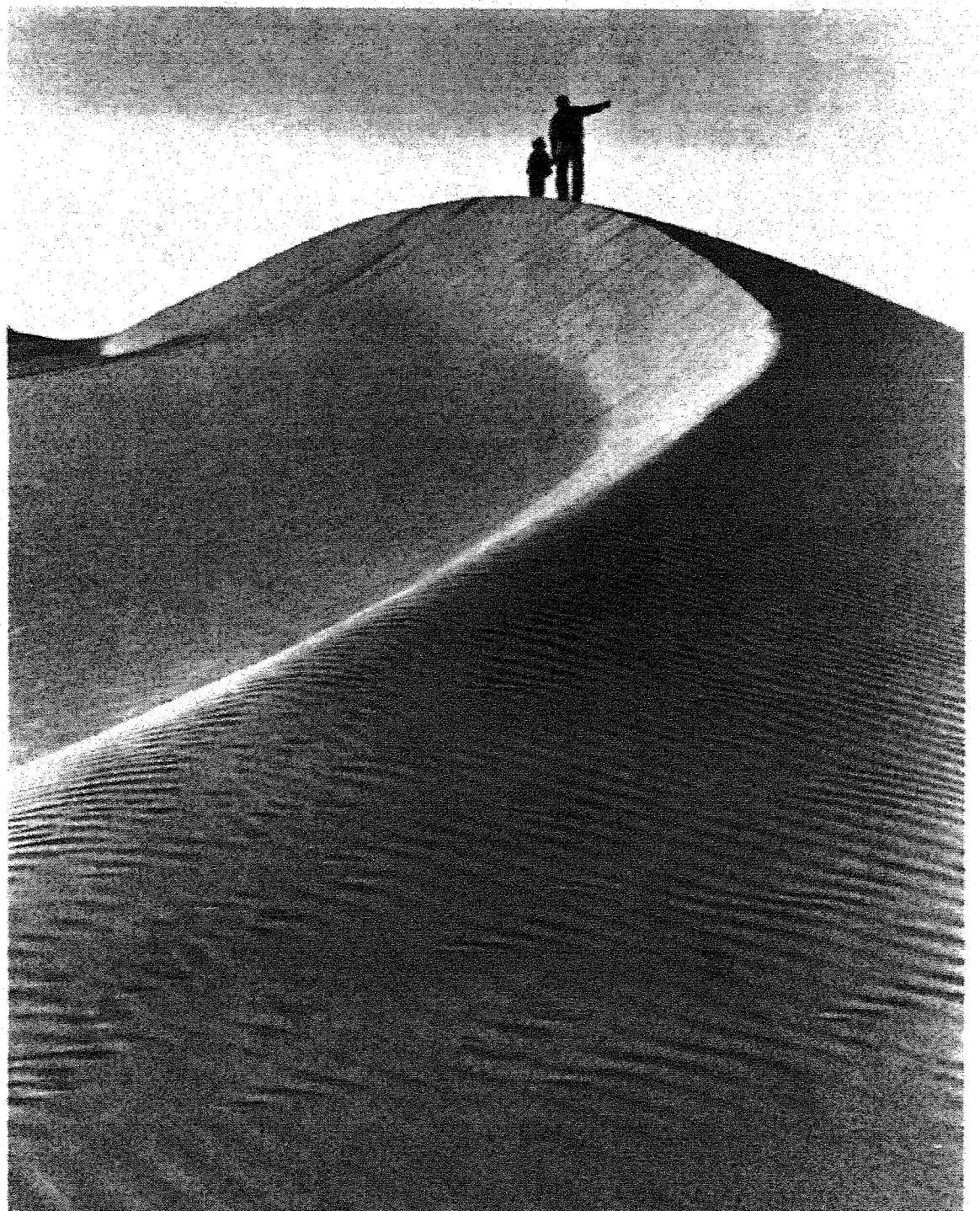
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THE VOICE

FEATURE SECTION

A father leads his children across the desert of life until his offspring are able to find their own way. Then it is their turn to do the leading.

In Vietnam, many families go along with their warring dads and a father's guidance is sometimes interrupted by battle but always needed as illustrated below when a South Vietnamese soldier extends a helping hand to his youngsters.



Day for good old dad ahead—remember him?

By JOHN J. WARD

Sunday, June 21, will be "Father's Day."

It is always observed annually on the third Sunday of the month of June. "Mother's Day" is always on the second Sunday of May.

While it is fitting and proper that the occasion should honor "good old dad," it would seem to this writer that all Catholics should devote more attention to paying tribute to their other "Fathers," their priests and bishops. A priest is the ordinary minister of the Sacrament of Baptism, by which Christians are reborn to the supernatural life of grace. These "Fathers" can therefore be called spiritual "Fathers."

St. Paul did not hesitate to call himself the spiritual "Father" of his converts (1 Cor. 4:15) and he spoke of Timothy and Titus as his sons.

ACCORDING to Eph. 3:15, all fatherhood takes its name from the universal fatherhood of God, and, of course, Pope Paul VI is the "Holy Father" of all Christendom.

This writer is the father of seven — five boys and two girls — and the grandfather of 25 — 14 grandsons and 11 granddaughters.

And, I am proud to reveal, I have just become a great-grandfather of a little girl named "Heather" and born in Detroit to my oldest grandson, Patrick Ward.

Yes, there is a "Mother's Day" and a "Father's Day" — but nary a "Great-Grandfather's Day."

Big-bang Fourth: Will it bring U.S. together for day?

By BURKE WALSH

The temper of the times being what it is, how do you go about celebrating the Fourth of July?

The question has been raised by the announced plans for "Honor America Day," to be observed on the Washington Monument grounds in the nation's capital on Independence Day.

Bob Hope and the Rev. Billy Graham are principal sponsors of the observance, which has been outlined as a sort of super spectacular Fourth of July celebration. Hope has said the sponsors plan to make it the "biggest celebration in our history."

But the "Washington Post" and the "Evening Star" daily newspapers in the capital, which do not always take the same stance on a given question, have warned editorially that there are those who may not see the celebration as its sponsors profess to see it.

THE POST said there are "an awful lot of suspicious people" in this city, and that "the suspicion, as we get it, is that any effort to make something different out of this year's Fourth of July observance is going to take on the trappings of a pro-war rally in support of President Nixon's Vietnam policy, no

matter how much the sponsors may wish to avoid it.

The Star said that "perhaps, if it is done right, the Bob Hope special at the Monument can help us to recapture a justified faith in the principles of human dignity, mutual respect and individual freedom on which this society was structured."

"It would be naive, however," the paper continued, "to assume that the goal of a non-partisan celebration of unity can be easily achieved."

THE POST observed: "There are many, many people among us who don't think that this year, of all years, there is all that much to celebrate." It added quickly: "This is not to say that there is not an urgent need for something this Fourth of July which might serve to pull the country together, to bind wounds, and to manifest to ourselves and to the world that most of us stand together on the fundamental things."

It said its quarrel with the announced plan is that "it is not broad enough," and said "it needs a broader mix, not just of Democrats as well as Republicans but of dissenters as well as supporters."

THE STAR asserted that "the list of sponsors — starting with Hope's co-chairman, the Rev. Billy

Graham — reads for the most part like a roster of President Nixon's personal friends and political supporters." It said an effort should be made to enlist the active participation of those "who have expressed reasoned doubts about some aspects of the present national course."

One of the most interesting facets of this development here is the agreement by the two papers that the fact that a Fourth of July celebration should be questioned in this way is a reflection of the state to which affairs have come in the country.

AFTER SAYING that some suspicious people see the scheduled celebration as a rally to defend President Nixon's Vietnam policy, the Post said: "The backers of 'Honor America Day' are quite right in arguing that this ought not to be, that there is nothing wrong in anything so innocent as a celebration of the Glorious Fourth. But that is what we have come to, and there is no use pretending that we have not."

The Star said the "patriotic super-spectacle" planned in Washington for July Fourth "may be the most melancholy comment to date on the state of American society."

Teacher-playwright writes a hit and earns honor seat at Sardi's

By GERARD A. PERSEGHIN

NEW YORK — As "Child's Play" nears its 100th performance here, the author rates the best location in Sardi's, the show business restaurant where seating denotes a person's current standing.

Robert Marasco, 33-year-old Catholic school teacher-turned-playwright, once denounced from the pulpit for a varsity musical and now acclaimed for his Gothic thriller, has claimed enormous success with his recently opened — and first — Broadway play.

During the two hours the curtain is up at the Royale Theatre on West 45th Street, an air of satanic evil pervades the dim, oaken, almost-shrouded, setting — a Catholic boys' school, seemingly possessed. Boys creep up and down staircases, torture choice subjects and scare hell out of the audience.

THE SHOW and its top-notch cast do their jobs so well that it won five Tony awards this year. New York Times critic Clive Barnes raved in his Feb. 18 review, and the opening night audience called "author! author!" after the show.

Now David Frost wants to interview Marasco. Producer David Merrick will get first look at his next play (he already has this one.) Hollywood has him down for a film script. And suddenly he is on the guest lists of people he never has met.

Marasco now can make in a week the salary he once made in a year as a teacher. Only 24 months ago he was teaching Latin and Greek at a Jesuit high school in Eastside Manhattan.

WHAT SCHOOL served as the setting? Without hesitating, Marasco answered: "Regis."

But he added that it served only as the physical setting of the play. He loves Regis, where he attended high school and, after college taught for about nine years. The tale itself is something he dreamed up and put together.

What actually spurred the play's theme of evil was "a newspaper clipping about a teacher at Fordham who gave his students some work and then jumped out the window," Marasco explained.

THEN HE SAW Ingmar Bergman's film, "Torment," which fired up his already smoldering idea. What has happened since is that an average career has turned into an outstanding one.

Bob Marasco comes from a large Italian family in the Bronx. He attended Blessed Sacrament school there (the setting of his next play, he says) and went on to Regis, then Fordham University. He now has an apartment in Flushing.

In 1958, as a senior at Fordham, he wrote a varsity musical, called "Life of the Party" — "a wild kind of satire," which ran three hours but should have run one hour and 15 minutes. "It was an Elsa Maxwell-type of thing about which I know nothing," he said.

But, he continued, "It caused quite a ruckus. In fact I got denounced from the pulpit."

AFTER FORDHAM, he tried Columbia graduate school, but dropped out without getting a degree. Then he went to teach at Regis on East 84th Street.

An actor friend, the only person in the theatre he knew, kept asking him: "When are you going to write a play?"

In 1967, about age 30, he rented a vacation place, locked out the world and began writing. "I decided that no one is really ready to write a play until he's 30," he reasoned. He paced the floor, as he still does, writing dialogue he hoped would be believable.

CONTRARY to some reports, the "elegant conviction" set by the evil tone of the play "was all very, very deliberate." He continued the work the next summer, again sweating out the writing which he finds "rather painful."

He continued to teach at Regis until June, 1968. After being wrapped up in his play for so long he said he was having something of an identity crisis — feeling more like a playwright than a teacher.

His actor friend took the finished play to an agent. "The agent didn't like it, so I took it to another agent and he liked it," the friend reported.

THE PLAY wound up in the hands of a very prominent producer who liked it but had trouble casting it. The legendary hand of Merrick then picked it up, cast the parts, and Robert Marasco — though he enjoyed the days of oak and ivy — was on his way to four weeks of grueling rehearsals, rewrite jobs and a new career.

"It's scary but once you go into rehearsals, the actors know more about the play than you do."

IN WRITING the play, Marasco worked on the premise that evil can touch and affect people, whether it is proximate or distant. He terms his own work a "metaphysical thriller," not a murder mystery. I think evil is contagious. The kids over here are reacting to what is going on in Southeast Asia," he offers as an example.

With about \$150,000 riding on his play, Marasco spent opening night Feb. 17, in the bar across the street from the Royale. "I still maintain the most barbaric rite is opening night."

He went back in for the ending which, he says, "I really don't remember. People said all sorts of bedlam went on."

The next day Marasco watched from across the street as people lined up to buy tickets at the box office. That day the office took in \$22,000 — what some shows take in a week.

And the show apparently paid off for its featured actors too. Several of the actors, directors and stagemen won Tony awards.

At Regis school there were mixed feelings among teachers about the play. "The younger ones love it, the older ones say they like it — dot, dot, dot," added Marasco, pronouncing the dots slowly.



HIGH IQ doesn't necessarily mean a high batting average for "Toby", played by Robert Hennessey on the "CBS Children's Hour" special to be presented Saturday, June 20, 4-5 p.m. in color on WTVJ, CH. 4.



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God's relationship with man is theme in Bergman's films

NEW YORK — (CP) — The films of the Swedish director Ingmar Bergman have been strongly recommended by a theologian to those modern atheists who believe that "God's silence" is proof that God does not exist.

In an in-depth analysis of seven Bergman films — The Seventh Seal, Wild Strawberries, The Magician, Through a Glass Darkly, Winter Light, The Silence and Persona — the Rev. Arthur Gibson contends that Bergman is trying to show that there is no greater proof of God's existence than God's silence.

The Rev. Mr. Gibson, professor of theology at the Graduate School of St. Michael's College in Toronto, writes in a book titled The Silence of God — Creative Response to the Films of Ingmar Bergman (Harper and Row):

"AN INITIAL absence of God in Bergman's films evolves into a disturbing and terrifying presence ... God is operative and communicative throughout these films. Their theme is truly the silence of God, not merely the silence that proves there is no God there."

Tracing the development of Bergman's statement about God's relationship with man, as illustrated in a series of Bergman films, Mr. Gibson summarized:

"Man has no meaningful contact with God, said The Seventh Seal; man is loveless, said Wild Strawberries; out of his lovelessness man makes contact with dark powers, said The Magician; the darkest of these powers surge up from man's inmost heart and issue in sterile narcissistic tragedy, said Through a Glass Darkly; man must break out of this dark circle and can do so only by some drastic affirmation of God, says Winter Light."

AT THE BEGINNING of Bergman's series of "theological films," writes Mr. Gibson, "there is a silence that is held to be the proof of God's inexistence. At the end there is a still more awful silence which reveals itself as the true silence of God."

"Not only man but also God proceeds through a dynamic evolution in the course of

these films, from an initial serene intransigence to a terminal agonizing involvement," Mr. Gibson continues. "This is what the Incarnation is really all about ... These films, taken as an integral whole, reveal the mystery of the Incarnation in an absolutely uncompromising way."

IN EACH of the seven films, according to Mr. Gibson, "there is the artistic presence of God in a series of characters who 'play' God" in the sense that they reveal some facet of God's relationship with men.

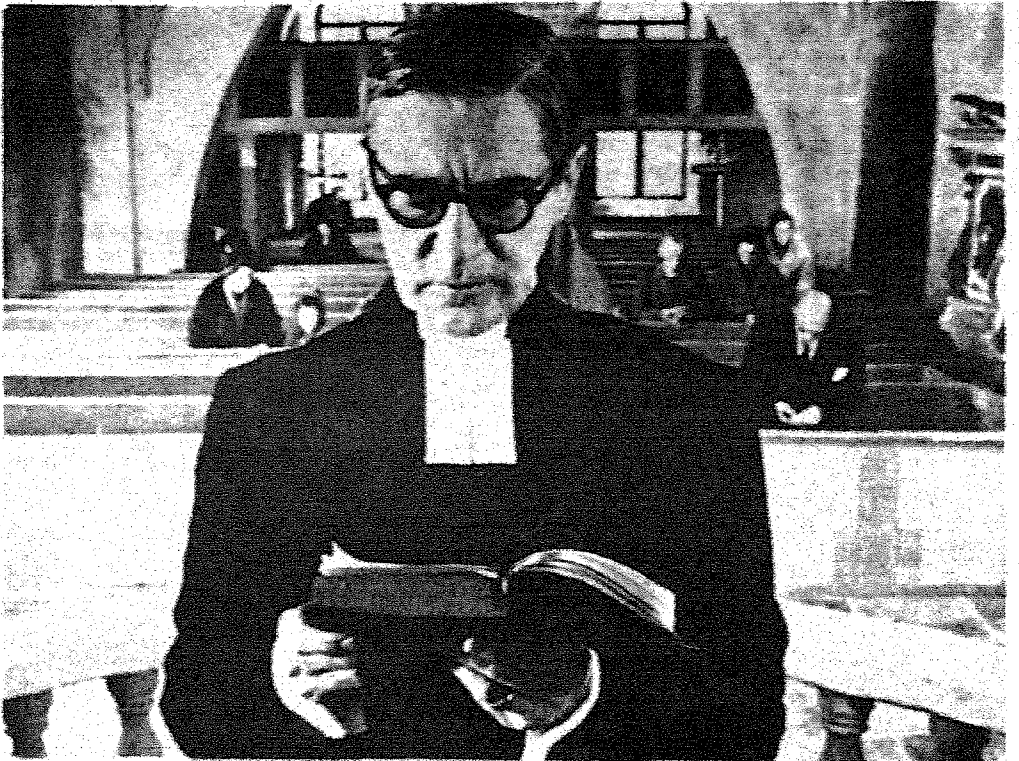
In The Seventh Seal, "a God-mouth-piece" is seen in the character who portrays Death in the story of a plague-infested land, and in the person of a juggler, who is "austere, kind and beneficent."

In Wild Strawberries, "God articulates his problems" through an old mother who complains that hardly any of her grandchildren or great-grandchildren pay much attention to her: "I send letters and presents for 53 birthdays and anniversaries every year. I get kind thank-you notes, but no one visits me except by accident or when someone needs a loan."

IN ANOTHER FILM, Through a Glass Darkly, the God figure is the adolescent brother of a girl who has hallucinations and believes she has seen God and that He is a spider.

Mr. Gibson contends that in Winter Light, "the accent is clearly on religion, the tragedy of a pastor who can no longer guide his flock because his own faith has wavered ... Yet, when all is said and done and suffered, (he) comes to the insight that the one positive contribution he can make is his unequivocal, if fear-ridden, yes to God."

"HERE IS the ultimate answer to the silence of God," Mr. Gibson emphasizes, "the only answer that is redemptive and adequate to God's challenge. For that silence, in the mystery of freedom, impenetrable to mortal eyes, is itself a supreme act of willing trust in freedom, in free creatures; and those creatures must rise to justify the magnanimity of their Creator. As they abandoned Him in pride, so they must find him in humility with their freedom intact and their spurs won by pain."



A DOUBTING MINISTER is central figure in Winter Light, one of seven Ingmar Bergman films dealing with the silence of God.

Mr. Gibson believes that Bergman "interweaves the Christ motif into this series of films in most integral fashion, though Christ dominates only one film (Winter Light) and appears in the final film (Persona) in highly symbolic guise, as the boy bringing into focus the features of his parents."

"THIS RETICENCE concerning Christ

does not witness to any denigration of his key role within the Bergman film universe. It witnesses rather to two historical facts: modern man has demonstrably lost much of his capacity to see Christ as God-made-Man."

"And the very followers of that Christ have bowdlerized the stunning fact of the Incarnation. Against both these historical mistakes and confusions, Bergman's oblique technique is most powerfully concentrated.

'Church and World' summer series

The summer season of "The Church and the World Today" will be inaugurated at 11 a.m. Sunday, June 21, on WCKT-TV, CH. 7 with a showing of an "Insight" film produced by the Paulist Fathers.

"Tuesday Night Is the Loneliest Night of the Week" is the title of the film, which relates the story of an attractive, 27-year-old assistant editor of a woman's magazine who has a delightful relationship with a public relations man as they prepare an article together. Communications between them are excellent and in addition they

discover that they spark each other's creativity.

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

FRIDAY, JUNE 19
10:30 a.m. (10) Confidential Agent (Objectionable in part for all)
OBJECTION: Tends to condone the hero's taking the law into his own hands
2 p.m. (6) File On Thelma Jordan (See rating for this film Monday at 2 p.m.)
8 p.m. (10) Dial M For Murder (Unobjectionable for adults and adolescents)
8:30 p.m. (6) Fear Strikes Out (Family)
9 p.m. (4 & 11) Mister Boddwing (No classification)
11:30 p.m. (4) So Evil My Love (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Run Silent, Run Deep (Family)
11:30 p.m. (12) Thunder Birds (Family)

SATURDAY, JUNE 20
12:30 p.m. (6) Fear Strikes Out (Family)
2 p.m. (10) Marked Woman (Unobjectionable for adults and adolescents)
2 p.m. (11) Pistol Harvest (Family)
2:30 p.m. (6) Thunder In The Sun (Unobjectionable for adults and adolescents)
4:30 p.m. (6) Fear Strikes Out (Family)
7 p.m. (6) Thunder In The Sun (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) Tobruk (No classification)
11:30 p.m. (4) Al Capone (Unobjectionable for adults)
11:30 p.m. (10) King Richard And The Crusaders (Unobjectionable for adults and adolescents)
11:30 p.m. (11) The Strangler (Objectionable in part for all)
OBJECTION: Because of the unhealthy nature of this film, despite some superficially moral resolutions, marital infidelity is glamorized; suggestive situations and costuming
11:45 p.m. (12) Carry On, Constable (No classification)

SUNDAY, JUNE 21
11:30 a.m. (7) The Lone Hand (Family)
1:30 p.m. (6) Fear Strikes Out (Family)
1:30 p.m. (7) Rich, Young and Pretty (Unobjectionable for adults and adolescents)
2 p.m. (12) Last Outpost (Family), followed by Good Sam (Unobjectionable for adults and adolescents)
2 p.m. (11) Explosive Generation (Objectionable in part for all)
3 p.m. (10) The Kentuckian (Objectionable in part for all)
OBJECTION: Excessive brutality
3:30 p.m. (6) Thunder In The Sun (Unobjectionable for adults and adolescents)
3:30 p.m. (7) House Of Women (Objectionable in part for all)
OBJECTION: Low moral tone
4:30 p.m. (4) Daddy Long Legs (Family)
5:30 p.m. (8) Fear Strikes Out (Family)

7:30 p.m. (6) Thunder In The Sun (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Rock-A-Bye Baby (Family)
11 p.m. (6) Thunder In The Sun (Unobjectionable for adults and adolescents)
11:15 p.m. (11) War Is Hell (Unobjectionable for adults and adolescents)
11:30 p.m. (5) The Bellboy (Unobjectionable for adults and adolescents)
11:45 p.m. (10) Marie Of Isles (No classification)

MONDAY, JUNE 22
10:30 a.m. (10) Corn Is Green (Objectionable in part for all)
OBJECTION: False moral philosophy motivates major sympathetic characters
2 p.m. (6) Let's Dance (Unobjectionable for adults and adolescents)
8:30 p.m. (6) We've Never Been Licked (No classification)
8:30 (10 & 12) Koroshi (No classification)
9 p.m. (23) Lone Ranger (Family)
9:30 p.m. (10) The Line Up (Unobjectionable for adults and adolescents)

TUESDAY, JUNE 23
10:30 a.m. (10) Gay Sisters (Objectionable in part for all)
OBJECTION: Light treatment of marriage; a suggestive line
2 p.m. (6) Let's Dance (Unobjectionable for adults and adolescents)
8 p.m. (4) Pepe (Family)
8:30 p.m. (6) We've Never Been Licked (No classification)
8:30 p.m. (10 & 12) Foreign Exchange (No classification)
9 p.m. (5) Did You Hear The One About The Traveling Saleslady? (Family)
9 p.m. (7) High Time (Family)
9 p.m. (23) Captain From Toledo (No classification)
11:30 (10) Boy From Oklahoma (Family)

WEDNESDAY, JUNE 24
10:30 a.m. (10) Fight For Freedom (Objectionable in part for all)
OBJECTION: The suicide of the leading character is presented as noble and justifiable
2 p.m. (6) Let's Dance (Unobjectionable for adults and adolescents)
8:30 p.m. (6) Three Violent People (Unobjectionable for adults and adolescents)
9 p.m. (23) Vendetta At Sorrento (No classification)
11:30 p.m. (10) His Girl Friday (Unobjectionable for adults and adolescents)

THURSDAY, JUNE 25
10:30 a.m. (10) She's Working Her Way Through College (Objectionable in part for all)
OBJECTION: Suggestive costuming and dancing, tends to condone immoral actions.
2 p.m. (6) Let's Dance (Unobjectionable for

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Basic prayer formulas

By MSGR. JOSIAH G. CHATHAM

Now a word about fixed formulas of prayer. The Psalms of the Old Testament were fixed formulas of prayer and Jesus used them. When the Apostles asked Jesus to teach them to pray, he gave them the formula of the Our Father. Formulas of prayer are good — so long as we remember that prayer is communication with God. Prayer must come from the mind and heart, and, in some way, it must involve listening.

The prayer of worship is offered to God alone. Prayer to the saints is not worship, but prayer of devotion, in which we ask the saints in heaven to join their prayer with ours as we pray to God. Devotion to the Mother of our Savior and the other saints is good, but it must be kept in proper balance and perspective. It should be fervent but should occupy only a small part of our prayer time.

THERE ARE certain basic formulas of prayer which every Catholic should know by heart. There is a movement to modernize the English in these formulas and this will undoubtedly prevail eventually. The most common prayer formulas are the Sign of the Cross, the Our Father, the Hail, Mary, and the doxology. Glory be to the Father.

Besides these well-known prayers, there are several other prayers with which we should be familiar. One of these is the Apostles' Creed, in which we find basic beliefs of our Faith.

THE APOSTLES CREED: I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

We should also communicate with God, using other prayers, such as acts of faith, hope, love and contrition. Ideally, these prayers should be spontaneous and simple. Here are some examples of faith, hope, love and contrition:

ACT OF FAITH: O my God, I firmly believe that You are one God in three Divine Persons, Father, Son and Holy Spirit. I believe that your Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches because You have revealed them. Who canst neither deceive nor be deceived.

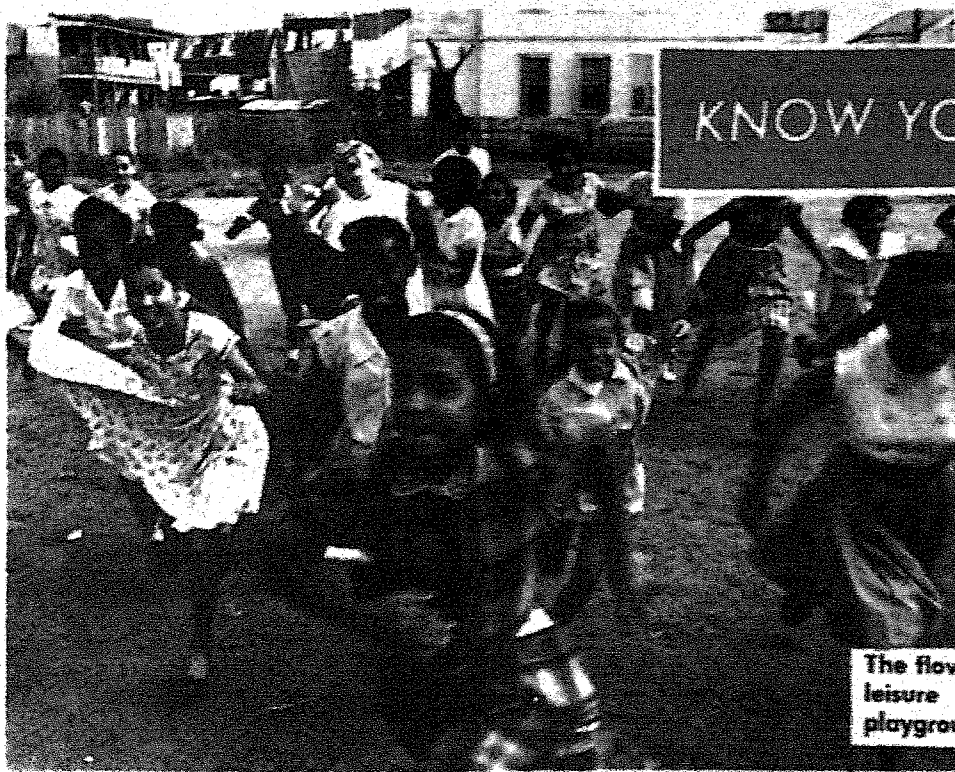
ACT OF HOPE: O my God, relying on Your almighty power and infinite mercy and promises, I hope to obtain pardon of my sins, the help of Your grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

ACT OF LOVE: O my God, I love You above all things, with my whole heart and soul, because You are all-good and worthy of all love. I love my neighbor as myself for the love of You. I forgive all who have injured me, and ask pardon of all whom I have injured.

ACT OF CONTRITION: O my God, I am heartily sorry for having offended You, and I detest all my sins because of Your just punishments, but most of all because they offend You, my God, Who are all-good and deserving of all my love. I firmly resolve, with the help of Your grace, to sin no more and to avoid the near occasions of sin.

MORNING PRAYER: Dear God, I thank You, I worship You, I love You. Joyfully, I offer You this day, with all it holds for me. Enable me, this day, to be a better person, to love and help everyone I come in contact with, to participate in the renewal of the Church and the building of a better world. These things I ask, in the name of Jesus Christ, my Lord and Savior. Amen.

EVENING PRAYER: Dear God, I thank You for all Your gifts today. Bless and all who have been kind to me, who, helping me, have shown their love for You. I give myself, and all I love into Your keeping. Forgive our sins. Grant peace and pardon to all men and nations. Move people everywhere to love and help one another as Your children, that the Church and all the world may be renewed. In Jesus' Name. Amen.



KNOW YOUR FAITH

The flow of spontaneous laughter and action can make leisure time a pleasure rather than "the devil's playground," which arises from our Puritan ancestry.

My turn to paint the fence!

...Or how to recognize pleasure around us

By DOLORES CURRAN

All the other children were frolicking in the plastic backyard pool on that hot afternoon. But not Jimmy. He was down on his knees, dirty and sweating, pulling tiny weeds from his very own garden plot.

It bothered some of the mothers there. "Can you imagine preferring weeds to water today?" laughed one.

Jimmy's mother didn't bat a wrinkle. "No, I can't, but I hesitate telling him what he enjoys."

A WISE mother. I wish I could be more like her. We do have a disagreeable tendency to set enjoyment standards for our families. Our biggest fault, I think, is insisting that all children enjoy the same things. We forget they are individuals just as adults are. Their pleasures might seem strange to us but they have a right to them.

Because I enjoy reading more than dishwashing, I forget that my five-year-old much prefers dishwashing. He gets enormous pleasure out of squeezing suds, breaking bubbles, and pouring water from dish to dish. But when he asks if he can wash dishes, I usually think about the slippery floor, sippy sneakers and soapy dishes and reply, "Oh, why not read instead?" He gets the message: dishwashing isn't supposed to be fun, and his pleasure in accomplishing something is diminished a little.

A SECOND problem comes from our Puritan ancestry which told us that idle

hands were the devil's playground, that leisure time meant doing something profitable. "How I hated that embroidery during convent recreation," groaned a nun recently, and that if something was fun, it to be immoral. Add to that the old distinctions between servile and non-servile work on Sundays and we have a lot of inhibitions regarding pleasure to overcome.

Pleasure is not as immoral as it is overlooked. It doesn't have to be directed toward learning a skill or filling idle hours. Real pleasure comes in little, often unexpected, snatches — watching children's pleasure, seeing an old friend, hearing nice words — and we must be open to those occasions when they come along. Once we learn to recognize pleasure when we see it, we will relax in our search for it.

MANY OF US feel that we have to go some place or do something unusual or buy tickets in order to have a good time. A friend of mine who had to neglect her four-year-old daughter during her mother's terminal illness decided to make up for it by allowing her daughter to have a whole day of fun on her own terms.

"What do you want to do?" the mother asked. "We can go to the zoo or to a movie or out for lunch or anything you decide."

Her daughter didn't hesitate. "Best of anything in the world. I'd like for you and me to eat chocolates together on the couch while you read to me." So they made two trips, one to the library and one to the candy store. They cuddled together eating and reading all

day. And the child still talks about it.

THE IRONY is that while her mother suggested enjoyments outside of the home, getting away from it all, Lori recognized the pleasures at hand. She recognized pleasure while her mother searched for it.

When a family begins to experience real enjoyment, it tends to share it. Parents who take their children on casual walks soon find themselves the Pied Piper of the neighborhood. Families which enjoy a game of softball together begin to draw other families into the game. Families who decide on a spur-of-the-moment picnic frequently call other children to go along.

PARENTS can capitalize upon this natural feeling of sharing pleasure as the first step in showing and teaching youngsters their responsibility in furnishing pleasures for those who have none in their lives. Many families have nothing to enjoy. Their parents or single parent is too busy simply furnishing the necessities to be able to furnish fun. The working divorced mother is too tired at the end of the day to walk or read with the children. The single adult and the widow need to know that their company is of value to someone.

If, occasionally, while planning our family fun, we stop to consider how we can include others who have little enjoyment in their lives, our children will follow suit. If they see us giving of ourselves, they will realize that there's more to pleasure than self-gratification. But it takes encouragement and example.

The response to a challenge

By FATHER WALTER M.
ABBOTT, S.J.

Many letters have come to me from readers of this weekly column about the Bible. With the exception of one writer, who demanded that I pay attention to the revelations made at Fatima, all express joy or some kindred feeling that we meet weekly in this way to talk about the Scriptures.

Some of the letter writers have expressed their understanding of the fact that his is not a question-and-answer column some considerations of one or another question.

IT WILL be possible to do it with some of those questions as we continue our way through the books of the New Testament. Right now, before beginning our study of the Acts of the Apostles, I want to deal with something about which a number of readers have written to me. It is not a question. It is rather their response to a challenge I made earlier.

When I wrote about the triumphant entry of Jesus into Jerusalem, described in Chapter 19 of Luke's Gospel, I made the point, in discussing Luke's build-up to that event, that he had put 10 of his chapters into a "journey to Jerusalem" narrative (9:51 — 19:28) and sometimes he had not put all that early Christian material together with perfect artistry. I went so far as to say that some verses seemed to be just "thrown in" and I challenged my readers to explain, for example, how the 16th verse of Chapter 18, the saying on divorce and adultery, fitted into that chapter.

IT WAS from the sayings of Jesus, I said, and Luke wanted to put it somewhere, but he didn't connect it with the rest of the material in that chapter the way he usually managed to do. Such a lack of artistry, I suggested, was so unlike Luke that perhaps it was some

Scripture in the life of the Church today

through Revelation. Jesus makes reference to the old and new covenants, and he stresses God's seriousness about these acts by saying: "It is easier for heaven and earth to disappear than for the smallest detail of the law to be done away with."

Then, the argument continues, Luke presents Jesus as giving an example that will touch people, at least many people even more effectively than a reference to the handling of money. It is a reference to man's sexual life. It is what we read in verse 18: "Any man who divorces his wife and marries another woman commits adultery; and the man who marries a divorced woman commits adultery."

IN THIS understanding, verse 18, rather than being just "thrown in," is in fact climactic. Looking back at verse 10, my correspondents argue that marriage is one of the "larger" matters of life and Jesus refers to it in verse 18 as a major test of man's (and women's) fidelity to God.

Some of my correspondents made interesting applications of verse 18 to the "present crisis in the Church," with "once-loyal priests, nuns and brothers now applying for divorces, that is, giving up their holy vocations." I thought, as I read those words, how much they resembled what some Fathers of the Church had written at various times in the first five centuries of the Church's history, and what commentators on the Scriptures often wrote in the Middle Ages, and what eloquent preachers of the Reformation era had done with this very same verse 18.

There is a long tradition of finding spiritual meanings beyond the obvious first meaning of biblical verses, and it is still with us. The basic argument, however, that Luke 16:18 does fit into its chapter, in terms of the first meaning of the words, is something that does commend itself, and I am pleased to bring it to the attention of all of you.

This youngster recognizes pleasure in the simple act of meeting a new person and shares enjoyment with someone else.



Enjoying life's pleasures

By FATHER CARL J. PFEIFER, S.J.

Most people like to have a good time. They enjoy the pleasures of life that are available to them and usually desire those that are still beyond their reach. This is nothing new in human experience. The earliest records of civilized man indicate as clearly as do today's television commercials the important place pleasure has in people's lives. The major difference between contemporary culture and previous periods of history with regard to pleasure is perhaps only in the number and variety of pleasures available.

BECAUSE the drive for pleasure is so strong a force for good or evil, for happiness or frustration, people in every age have some philosophical or religious stance toward enjoyment in general or toward some pleasures in particular.

The reactions cover the whole spectrum from viewing pleasurable enjoyment as the very purpose of life to considering it life's deepest threat. Some have thought in the past as well as in our own time that happiness depends on enjoying every possible pleasure as intensely and as frequently as possible. Others, past and present, see true human fulfillment to be achieved only through the denial of pleasure. Between these extremes can be found almost every conceivable variation in viewpoint.

CHRISTIANS down through the centuries have seemingly fluctuated in their evaluation of pleasure. While few Christian groups seem to have considered the pursuit of pleasure as the ultimate basis of human happiness, many groups have taken very strong positions against the compatibility of pleasure and holiness. Usually their condemnations or suspicions focused on particular pleasures like sex and drink, but some went so far as to condemn all bodily pleasures because they considered the body as evil.

Although the Church has officially condemned the extremist view of pleasure as evil, the feeling of many Christians today is often somewhat confused and marked by tension. Strains of Jansenism and Puritanism are still found in American culture and in Christian churches. The poet, Schiller, captures something of this ambivalent feeling in an ironic verse:

"How willingly I'd serve my friends, but alas, I do so with pleasure. And so I am often worried that I am not virtuous."

MANY A GOOD CHRISTIAN has shared this suspicion regarding the normal enjoyment of pleasures like eating and drinking, the warmth of friendship, sex, physical beauty, bodily comfort, and even doing good for others.

How should a Christian feel about enjoying pleasure? The Scriptures suggest a balanced, down-to-earth attitude toward the pleasures of life and their enjoyment.

Already in the Old Testament it is recognized that the enjoyment of pleasure is a normal part of God's plan for man's happiness. In fact the joys of living are an inte-

gral part of God's promise to His people. The blessings given by the Patriarchs to their sons are rich in the expectation of a healthy enjoyment of the good things of life. God clearly calls His people to enjoy the pleasures of married love. He expects them to take pleasure in the birth of a child.

GOD WANTS men and women to find joy in work and to take pleasure in productive labor. They are to enjoy eating and drinking. In fact God gives men wine to help them be cheerful. The Scriptures praise the human joys that help a person forget his troubles and enjoy good health. The message of the Old Testament toward pleasure is that it is a part of God's plan for man's happiness and holiness.

Jesus' own life exemplifies and confirms this positive appreciation of enjoyment. He does not speak often of pleasure, but the Gospels reveal Him as enjoying the ordinary pleasures of life. We read of Him sitting in the shade after a hot day, enjoying a drink of cool water.

HIS ENEMIES find fault with Him because He and His disciples do not fast but enjoy eating and drinking. At Cana He even provides wine for the wedding guests after they had depleted their supply. We know how much he enjoyed the solitude of the hills, the friendship of men and women, and the company of children. The Gospels recall one occasion when Jesus and His weary disciples set off on a picnic. In the suffering of His last days He sought the human comfort of His friends and His Mother. The Gospels reveal a Man with a very positive and wholesome attitude toward enjoyment and pleasure.

THE SCRIPTURES, however, are not naive. Isaiah and Jeremiaia, Jesus, John and Paul and James, were painfully aware of the sufferings and evils that arose from the pursuit of pleasure. They knew that men killed, stole, raped, and lied in their frenzied attempts to enjoy pleasurable experiences. But the recognition of the abuse of pleasure, of the excessive pursuit of enjoyment, in no way lessened the biblical writers' appreciation of the value of pleasure in man's life. It is not food, or sex, or music, or friendship that is in any way evil; rather it is the selfish sense of values and perspective that a person has which pollutes enjoyment.

WHAT THIS SUGGESTS is that pleasures are to be enjoyed with moderation, a moderation motivated not by fear or suspicion of pleasure, but by love of self, of others, and of God. If the seeking of pleasure becomes an over-riding concern or value in a person's life, it actually ceases to be creative of human fulfillment and leads to an emptiness that ultimately even deadens the pleasure itself.

Seeking pleasure without respect for other people can destroy families and entire communities. The destructive power comes not from pleasure, but from lack of respect, care and concern. It is selfishness and self-seeking that transmutes the enjoyment of the beautiful pleasures of life into demeaning and dehumanizing experiences.

To live in love

By FATHER JOSEPH M. CHAMPLIN

A columnist and film critic for the Los Angeles Times wrote recently about "A Mess of Movies Look at the Mess of Marriage." The title spread carried photos of a half dozen stars with this caption: "A gallery of actresses cope with miseries of matrimony in new films. Their woes include boredom, suffocation and husbands who are frustrated, overworked, inert, unfaithful or all four."

In his opening paragraph the Hollywood writer observed:

Having spent more than half a century persuading us that an endless succession of Theys lived happily ever after, the movies almost as one have now coughed nervously, toed the deep-pile wall-to-wall carpet, averted our gaze and confessed that that isn't quite the whole story.

In fact, it's hard to remember a recent movie which dared to suggest that the couple would live happily through next weekend, let alone ever after. Like our society, the movies are taking a hard and worried look at marriage, weighing it and finding it less wanted than it used to be.

YOUNG marriageable persons know, unfortunately that "The Graduate" and "Bob & Carol & Ted & Alice," for example, are not mere dream concoctions of the cinema, but painful slices of real life. High and rising divorce rates plus the marital misery of many who still live together but no longer love each other, trouble those ready for matrimony. They wonder what happened to these people along the way and question if the same thing will occur in their lives.

Engaged couples love deeply, but in the face of such harsh evidence they legitimately ask if the love is real and will last, if the risk is worth it, if they will find happiness and bliss in marriage or discover bitterness and hell on earth.

Richard Dali and Jerilyn Jerry viewed those movies, weighed these alternatives and then vowed, on May 16 in St. Thomas of Canterbury Church at Cornwall-on-Hudson, New York, to be true in good times and in bad, in sickness and in health, promised to love and honor each other all the days of their lives.

LIKE HUNDREDS of couples in the United States this spring and summer, Jeri and Dick planned their own wedding ceremony, picked out the readings, prayers, and blessings, produced a program booklet for the guests. A paragraph of welcome in this leaflet set the tone for a warm and personal service which involved the entire congregation. "We would like to welcome you, our friends, to share with us this, our most beautiful day; to witness and be part of, the beginning of our lives together."

The pastor of St. Thomas helped. An admiral in the navy and former chief of chaplains, Msgr. George R. Rosso several months ago purchased a handsome silver cup with handles specifically designed for use at nuptial Masses. It seems to work particularly well.

NORMALLY bride and groom gingerly raise chalice to their lips and consume but a drop or two of the Lord's Precious Blood. I found the couple more relaxed and com-

fortable holding Msgr. Rosso's unique "loving cup" and better disposed to drink Christ's Blood instead of merely sipping it.

Some parish priests (Father John Beno in Pueblo, Colo. comes to my mind) obtained a similar, but ceramic cup for the wedding and presented it to husband and wife as a gift after the nuptial Mass. They are encouraged to reserve it for the anniversary each year as a reminder of that covenant ratified in Jesus' Blood on the first day of their wedded life.

RICHARD and Jerilyn were anxious that friends and relatives might share in the joy and love of "our most beautiful day." In this the young lovers were following the intent of the revised ritual which states: "At the words 'Let us offer each other the sign of peace' the married couple and all present show their peace and love for one another in an appropriate way." They felt the sign of peace would be an excellent opportunity to communicate love, joy, and harmony, especially at a time when the nation is split by hatred and violence.

After the nuptial blessing, they embraced, then communicated a greeting of peace to the celebrant. Next, the groom walked to his brother, the best man, shook hands and said, "Peace be with you, Sam." The bride stepped to her sister, the maid of honor, kissed this college senior and whispered, "Barbara, may peace be with you."

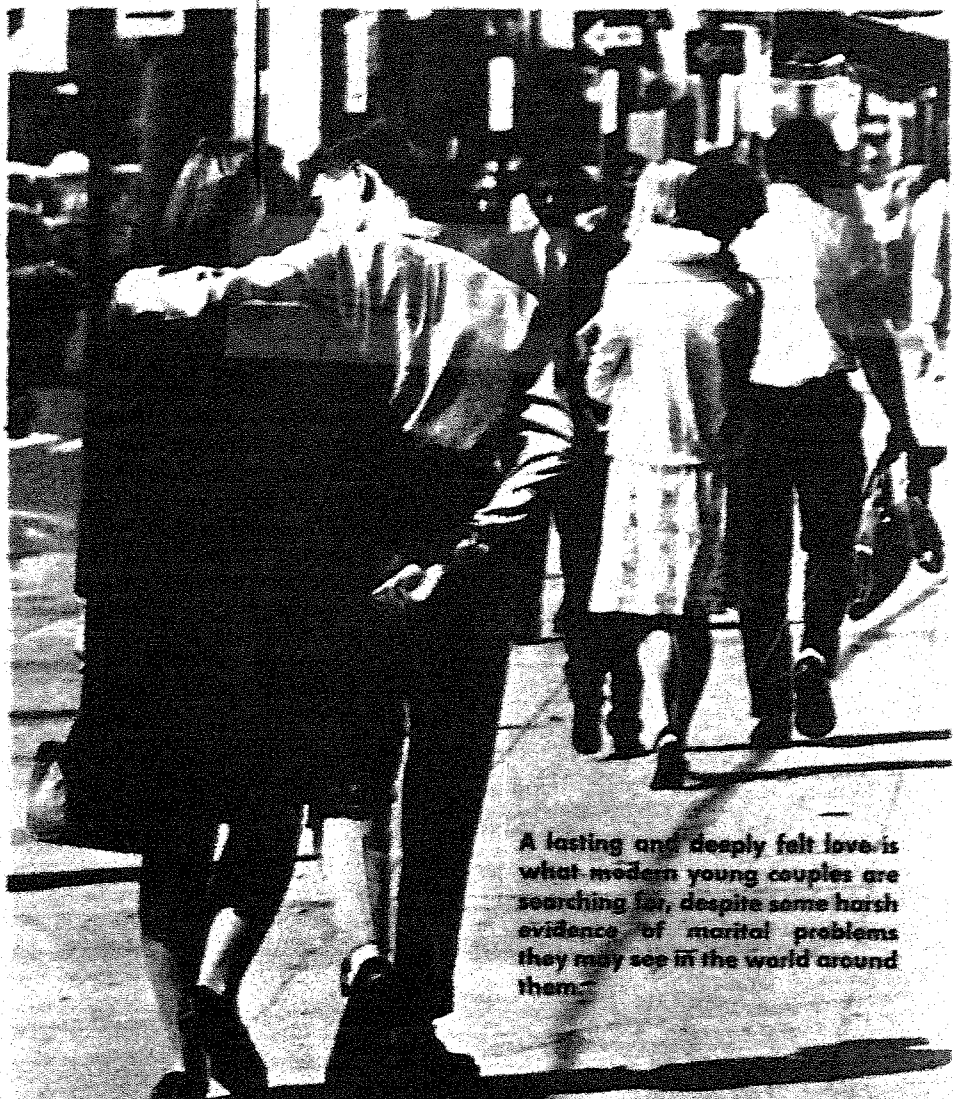
THE PRIEST, at their request, addressed those in the pews with these words: "Dick and Jeri obviously are very much in love and at peace. They would like to share these sentiments with all of you and hope you, too, feel the love for one another and the peace with all men which they have in their hearts on this day. They ask you to turn to those around you, shake hands or greet the person in some way, and say, 'Peace be with you' or 'Shalom' or 'God bless you' or whatever seems best."

I must confess I was skeptical about the outcome of this sign of peace at that wedding. The guest list included Catholics, Protestants, Jews, nonbelievers and there had been no announcement or explanation of the gesture other than the brief remarks above. But, to quote a priest observing from the side, one could actually sense the electrifying, heart-warming effect of this experience.

LATER, at the reception, an usher, a young Jewish lad, went out of his way to note how overcome and at home he felt when the word "Shalom" was mentioned. During the exchange of peace two bridesmaids had to brush tears away and one husband in the early sixties tenderly kissed his wife. Someone remarked: "It made you feel kind of good all over to see everyone so close to one another."

Jeri and Dick entitled their booklet, JOY, with the O made up of little children dancing in a circle. Along with the Y they had printed, "Go in Peace. Live with Love."

IN AN AGE of war and bitterness, in a period when marriage is "less wanted," perhaps more than we realize people are thirsting for peace and love, looking for courageous persons who will promise to care for each other until death do them part. Richard and Jerilyn Dali's wedding ceremony gave guests forty-five minutes exposure to just those things, then sent them home in peace, with renewed encouragement to live on in love.



A lasting and deeply felt love is what modern young couples are searching for, despite some harsh evidence of marital problems they may see in the world around them.

Does wearing military uniform hinder ministry of chaplains?

By FATHER JOHN B. SHEERIN

Ever since ministers left their New England pulpits to join their congregations fighting the Indians, the military chaplaincy has had a checkered career in America. From 1812 till the Civil War, for instance, the public was indifferent to military chaplains, but enthusiasm revived during the Civil War.

VOICE: Tina Ics 9pt.
American religion reached its peak of popularity after World War II and the heroic work of chaplains in that war was largely responsible. In the intervening years after the war, the public took it for granted that military chaplains would be a permanent feature of the armed services. Here and there a few legalists objected to military chaplaincies on the ground that chaplains paid in federal funds constituted a violation of the First Amendment which bans an "establishment of religion." But the majority of Constitutional lawyers have contended that the American Government should provide a religious ministry for men it takes away from their home environments where religious facilities are easily available.



FATHER SHEERIN

IN THE LAST 10 years, however, a new type of objection has been heard. It is that the military uniform symbolizes the Establishment and that the uniform of the chaplain is a barrier to successful ministry.

Many deserters, for instance, when asked if they had talked confidentially to their chaplains said that they did not, because the uniform was a symbol of what they hated. The chaplains themselves have been discussing this question of the uniform. During Vatican II, I went from Rome to Germany several times to give talks to American chaplains and I found this question debated among them from all angles.

On June 3 I took part in a Consultation on "The Role of the Military Chaplaincy in America" sponsored by the National Conference of Christians and Jews. Rabbi Arthur



A clergyman with an up-in-the-air ministry is Chaplain (Capt.) Douglas Pond, attached to the Army's 4th Student Battalion Training School Brigade at Ft. Benning, Ga., shown giving encouragement to paratroopers preparing for their final jump.

Hertsberg, a former Air Force chaplain, recommended that the chaplaincy be part of the "growing up" of every clergyman but that the chaplain get out of uniform, becoming a civilian chaplain for the men in service.

MOST OF THE participants saw merit in his suggestion but felt it was not feasible at this time. The churches, already feeling the pinch of the drop in contributions, do not have the income that would be needed to support civilian chaplains. One participant suggested that chaplains replace the uniform with clerical dress. Col. Thomas Campbell, of the Office of Chief of Air Force Chaplains, pointed out that religious garb would be quite as much a barrier to communication as the uniform itself.

Of the 25 participants, several were draft counselors and they emphasized the need of "a prophetic ministry." The chaplain should refuse to collaborate with anything that would compromise his calling, ready to buck the "higher ups" if necessary. Mike Wittels of the Central Committee for Conscientious Objectors, San Francisco, said that the chaplain's dilemma is that the armed forces, whose uniform

he wears, trains men to kill while the chaplain's aim, as minister, is to prevent men from killing.

THE CONSENSUS seemed to be that our military chaplains are in a splendid position to render religious service to the men, notably in counseling. However, chaplains need to be better informed about the rules regarding conscientious objector status and the armed forces are trying to keep the chaplains in touch with the latest legal developments in this area. (It was also observed that clergy in parish churches and synagogues are equally in need of this information.) It was also agreed that the chaplain must not regard himself merely as a dispenser of sacraments or religious functionary but must exert a prophetic role as well.

For the immediate future, at least, we will continue to have chaplains in uniform. The civilian chaplaincy is an ideal but the ideal is up against a tough problem — money. The Catholic Church cannot find the money for Catholic schools. It is in no position to finance military chaplaincies.

Don't blow your top, write a column instead

By MSGR. GEORGE G. HIGGINS

Ray Alan, a working journalist on Fleet Street in London and the author of a fascinating book about contemporary Spain, "Spanish Quest," is one member of the Fourth Estate who doesn't take either himself or his profession too seriously.

He reports in his new book that, while traveling in Spain a few years ago, he stopped on the Costa Brava at a small guest house operated at a loss by an inexperienced British couple, who, having read articles of his advising British and Mediterranean governments how to put their affairs in order, hopefully showed him their financial account, written, for the most part, in red ink.



MSGR. HIGGINS

SOMEWHAT taken aback by this embarrassing show of confidence in his financial and managerial skills, he had to explain that "in the paper world of journalism it is often easier to resolve the problems of a continent than to make sense of one's private life."

Mr. Alan's self-effacing modesty about the limits of his own profession is matched, even closer to home, by something that the well known American literary critic Louis Kronenberger says about columnist in his recently published memoirs, "No Whipping, No Gold Watches" (Little, Brown and Co., Boston, \$6.95).

AT ONE STAGE in his long and distinguished career, Mr. Kronenberger was invited to write a column for "PM" a liberal New York daily which flourished, after a fashion, for a couple of hectic years during the early days of the Depression but never really lived up to its promise and has long since gone the way of all but three of Gotham's daily papers.

PM's unexpected invitation, Mr. Kronenberger reports, had "a dangerous lure" about it. "Here," he thought, "was the ideal place to be perky and sassy, and hope to be funny: the chance to turn the pen into a slingshot, the high hat into a dunce cap: to be briefly autobiographical, or fictional, or satirical; and on occasion to be serious. In any case, a column is something that virtually everyone at some time wants to try his hand at, and should — if only to have done so and know better."

BY COINCIDENCE, these two quotations from experienced scribblers who apparently are committed to the principle that honesty is the best policy — or, in any event, the better part of valor in dealing with

the enemy — came to my attention just as I was rounding out my twenty-fifth year as an NC columnist.

When I first read them, I was tempted to turn in my uniform and call it quits — approximately 24½ years too late, if Mr. Kronenberger's considered opinion on the matter is to be taken as a working rule of thumb. He tells us that he wrote his "PM" column for six months and then went on vacation. When he came back, the column "had simply got lost in the shuffle."

AT "PM", he reports, "not to appear could mean disappear." In any event, he was glad to be rid of his assignment. "For me," he says, "the column had gone on just long enough: beginning as a kind of romp, it was, in its dependence on bright ideas, beginning to be a chore."

In my own case, it became a chore in much less than six months and has remained a chore ever since — only more so. On the other hand, it's the kind of chore that has its own (non-pecuniary) compensations or rewards, and, for this reason, among others, I have opted to stick with it until the bitter end. In other words, I plan to hold on to my NC franchise until the powers-that-be move in on me by stealth and take it away by sheer force.

NOT THE LEAST of the incidental compensations or fringe benefits referred to above is that anyone who writes a regular column over an extended period of time is almost compelled, in spite of himself, to do a little more serious reading than he might otherwise be prompted to do. Not that reading doth a columnist make — but, other things being equal, it helps to prime the pump and, once it has been primed, helps to keep the well from going dry.

Secondly, writing a column is an inexpensive form of psychic therapy, a safety valve that keeps the lid from blowing off the boiler when the going gets a little rough.

ON THE OTHER SIDE of the coin, the perils of doing a weekly column are many and varied — almost as numerous, some would probably contend, as the proverbial sands on the seashore.

Ray Alan and Louis Kronenberger, in the quotations cited above, have alluded to just a few of them: generalizing from the depths of one's ignorance and inexperience about the problems of the universe; turning the pen into a slingshot; making fun of popular idols, or, in Kronenberger's words, turning the high hat into a dunce cap; trying to be perky or sassy or, worst of all, trying to be funny. Mr. Kronenberger says that virtually everyone, at some time in his life, wants to run the risk of making all of these mistakes and others too numerous to mention, and, in his opinion, should give it a try "if only to have

done so and know better." For my own part, I must confess to knowing better, but, having decided not to call it quits, I can only resolve and hereby publicly pledge on my silver anniversary as a columnist to watch my manners more carefully in the days or months or years that lie ahead.

ONE FINAL POINT. In reminiscing about the past 25 years, I have consistently used the first person singular, and for this I offer no apologies. I realize, of course, that many people — including some of my own friendly critics — are strongly of the opinion that, for the sake of greater objectivity, columnists should write exclusively in the third person.

I have never agreed with this opinion, but I wasn't sure I knew exactly why until I read what Louis Kronenberger had to say about it on the basis of his own experience as a columnist and critic. Now I know. Mr. Kronenberger recalls in his memoirs that, at one time in his career, he was simultaneously writing reviews of the same play for two publications, "Time" magazine and "PM". He wrote his "PM" reviews in the first person and his Time reviews in the more impersonal third person singular.

ON BALANCE, he thinks that the "PM" reviews were more objective, and this for

the following reasons:

"For the first person, though it may bristle with ego and be blatantly opinionated, is in the final reckoning modest, since, whatever his tone, a man is speaking only for himself; and where his is a housebroken ego, he tends to spotlight the limits of judgment by larding his reviews with 'I think' or 'in my opinion' or 'speaking for myself.' Such admissions, or call them deviations, humanize and warm a reviewer's praise, as they moderate his strictures.

A TIGHT STYLE combined with a from-on-high third person tends to do just the opposite: it makes real but not rhapsodic praise seem lacking in warmth, mild praise near-neighbor to mockery, and adverse criticism shriller or harsher than it is meant to be."

I fully agree with Mr. Kronenberger in this regard and thus, for better or for worse, until death or impeachment or forced retirement do us painfully part, I shall probably go on speaking to the readers of this column (if there are any left after all these years) in the first person singular instead of pretending, by the use of more impersonal forms of speech, that I am authorized to represent the official point of view of some anonymous corporate entity.

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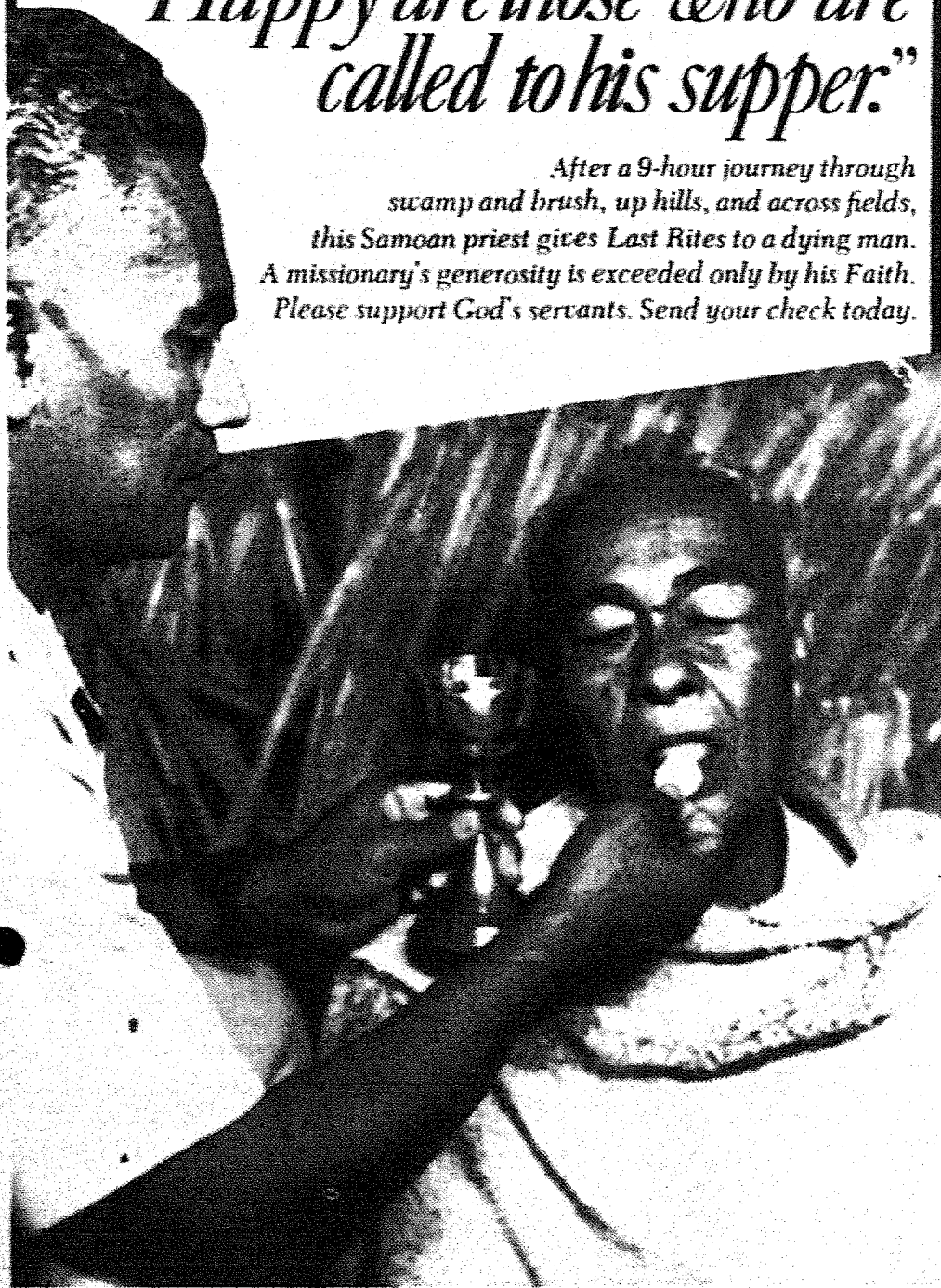
return to the sacraments but they are afraid of the confessional. The reasons for this fear vary

submerged in feelings of helplessness and humiliation. At Church they look longingly at the others going

receiving unworthily. THESE good people know quite well from agonizing personal experience that they

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defeated and overcome with shame. They proudly refuse to be hypocrites, and in a gesture of misguided nobility they decide that they must keep away from the sacraments. In doing this they miscalculate God's mercy.

They never dare to do the one thing necessary for them to break through the pain barrier. They allow their guilt feelings to put limits on His infinite mercy and tenderness by acting as their own judge and jury. They never really trust the Lord; they never really take Him at His word.

GOD does not ask angelic perfection of us. He asks for trust and love. Our Lord came to save sinners. He extended Himself unto His death on the cross to lift the beater hopeless sinner to new level of life and joy. He desires with all the burning passion of His heart to call the sinner to forgiveness.

The administration of mercy is the work of the Church, and it is a work which must be handled with the utmost delicacy. There are so many priests who are filled with the spirit of understanding and mercy undoubtedly you have seen or heard one of them somewhere. Perhaps you have even been tempted to go to him, but out of embarrassment and fear you do nothing about it.

MAKE UP your mind right now, as you read these words, to call that priest, while the grace of God illumines your mind and strengthens your will. All you have to do is to say you need help. You don't have to give your name; you don't even have to face him at a confessional at an appointed time, he will be there to help you.

His heart is attuned to your needs, he wants to serve you, to bring you peace of conscience. Don't give up trying to speak to him, no matter how difficult it may be to reach him. You must not let the grace pass. God will lead you to the priest He has in mind for you, and the tension will break.

You will be lifted above your sorrow, and transformed in the saving love of Jesus Christ. I beg you, be strong, trust my words. Do not say, "What's the use?" Do not judge yourself, God alone is your Judge, and God is unchanging love.

5,000 nuns in N.Y. dioceses showed that prayer led the area of community life answers by a 2-to-1 ratio

Father Clancy said to the question, "Do you believe that a continuing spiritual program is necessary for Sisters?" an overwhelming majority answered yes.

These statistics, plus personal experience with Sisters in different parts of the country, attest to their hunger for the spiritual and their

ADDRESS FORUM

ST. PAUL, Minn. — (NC) — Cardinal John J. Carberry of St. Louis will address the keynote dinner of the sixth annual Wanderer forum here, June 26-28. His appearance marks the first time a cardinal has attended the conference, sponsored by the Wanderer, a lay-edited Catholic weekly. Discussions will treat problems of family life, the sexual revolution, the virtue of obedience and the virtue of charity.

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Meetings at 7:00 p.m.,
Town House, West Palm Beach, Fla.

Lauds Poland for its faith

VALLETTA, Malta (RNS) — The Catholic Church in Poland is "the strongest and the most independent" Church behind the Iron Curtain, according to Bishop Ladislaw Rubin, Auxiliary to Stefan Cardinal Wyszynski, Primate of Poland.

"Out of a population of 33 million," he said in an interview with Religious News Service, "30 million are Catholics, of whom from 75 to 80 per cent practice their religion."

Bishop Rubin was in Malta to attend the recent sessions of the International Congress on the Distribution of Priests in the World.

"It goes without saying," he continued, "that administrative posts are closed to (Polish) Catholics, but they do rise high and are respected in the professions. Some are even university professors."

However, he added, these professors are exposed to state pressures that are designed "to win them over."

With regard to "religious instruction," the Polish prelate said it was confined to the churches "where ecclesiastical authorities have managed to maintain their independence, which they guard jealously."

Work together

UTRECHT, The Netherlands — (NC) — A close working relationship is being set up here between the University of Utrecht, which for centuries has conducted a Protestant theology department, and the Catholic School of Theology of the Utrecht archdiocese. The latter institution was formerly the major seminary for Utrecht.

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World Council head discerns hope of Catholic membership

By SUE CRIBARI
(NC News Service)

WASHINGTON — Since Orthodox faiths have found no impediment barring their membership in the World Council of Churches, the Catholic Church may be able to follow their lead, WCC head, the Rev. Dr. Eugene Carson Blake said here.

Dr. Blake told NC News all Orthodox churches are now WCC members, although they make the same "ecclesiastical claim;" as the Catholic Church to be directly descended from

Church established by Christ."

One of the main stumbling blocks to Catholic membership in the WCC has been its traditional consideration of itself as the one, true Church based on this same direct lineage from Christ.

SINCE the WCC speaks out on religious, moral and social issues, a conflict might arise if the official Catholic position was at odds with the WCC position as a whole. But Orthodox faiths have apparently been willing to join the WCC despite this possibility.

Orthodox membership does not shed light on another problem, however. "Most Orthodox churches tend to be national churches," Dr. Blake said. But the Catholic Church is usually considered as a whole, and the current number of Catholics is almost equal to the total number of faithful in all 234 WCC member denominations. Obviously, some numerical representation system would have to be devised.

Dr. Blake, who visited Washington recently, discussed with NC News the recent Naples meeting of the Joint Working Group — composed of WCC-Catholic ventures. Bishop Joseph Bernardin, general secretary of the U.S. Catholic Conference, was co-chairman of the six-day Naples session, taking over for Cardinal Jan Willebrands.

The Joint Working Group wrote a three-part report which will probably be made public within the next six months, Dr. Blake said. One part focuses on possible Catholic membership in the WCC, another with cooperative efforts of both groups. The third section deals with proselytism and religious liberty, stating that "each man ought to be free to witness to his faith," Dr. Blake said. It cautions against "imposing one religion on the faithful of another religion," he said.

THE REPORT — which is the group's fourth since 1965 — will be submitted to the WCC Central Committee

view of the reforms promised and being implemented."

Mr. Haire said the Catholic prelates spoke of "the sanctity of human life and how violence always falls heaviest on the least protected members of the community."

"I CANNOT SEE how we can do anything other than fully support these views," he told the Assembly.

The Presbyterian moderator said that where a government was able and ready to maintain law and order and to resist provocation from whatever quarter, it must have the unqualified support of Christian people and Christian churches. He noted:

"The Roman Catholic bishops bade their people love their neighbors — their Protestant neighbors — who, they said, 'are our fellow Christians united with us in the love and worship of the same God and the same Lord and Saviour Jesus Christ', and we clearly say no less on our side."

Speaking of inter-church relationships, Mr. Haire said that in our situation the \$64,000 question was "what kind of cooperation should be engaged in with our Roman Catholic neighbors who too acknowledged Christ Our Lord?"



Specialist in literacy, Dr. Frank C. Laubach, died at the age of 85 in Syracuse, N.Y. Shown demonstrating his first step in teaching people to read, his technique was a "look and say" utilization of graphs through which he conducted literacy projects in more than 100 countries and in 300 dialects and languages.

in January during its meeting in Ethiopia and to the Vatican Secretariat for Christian Unity's November meeting in Rome, Dr. Blake said. It will then be published with comments from both groups.

Dr. Blake, who turned over his co-chairmanship of the Joint Working Group to Methodist professor J. Miguez-Bonino of Argentina, said most group members feel there is no real theological or ecclesiastical impediment for Catholic membership in the WCC.

HE SAID one problem is that some Catholic bishops know little about the WCC since ecumenical activity has hardly begun in a few regions. Dr. Blake hopes the Joint Working Group report will be circulated widely so that all

bishops can study it and form an opinion on WCC membership. Then, he said, perhaps the matter could be discussed at the next world-wide synod of bishops meeting, planned for 1972 in Rome.

The former moderator of the U.S. Presbyterian Church said he feels Catholic membership in the WCC is "only a question of time."

Significant turn seen in dialogue

ONEIDA, Wis.— (NC) — Important announcements affecting eventual full communion of Anglicans and Roman Catholics are expected at the conclusion of a meeting here of the Joint Commission on Anglican-Roman Catholic Relations (ARC).

The meeting of Anglican and Roman Catholic leaders at Sacred Heart Seminary here has Bishop Aloysius J. Wycislo of Green Bay, founding member of the commission, and of the Green Bay diocese as hosts.

A SOURCE close to ARC here reports that the meeting "bears particular significance as it is being held within the rainbow of the early May statement issued on the more recent ecumenical gains in Anglican-Roman Catholic interchange."

All sessions of the conference will be closed with a panel discussion open to the public slated for June 19.

Back Irish bishops anti-violence plea

BELFAST — (RNS) — The Church of Ireland (Anglican) joined the Presbyterian Church here in endorsing a statement by Northern Ireland's Catholic bishops condemning the use of violence and "all forms of intimidation."

In an historic action, Archbishop George O. Simms of Armagh, Anglican Primate of Ireland, updated a statement against violent action made by the Anglican General Assembly prior to the Catholic bishops' plea.

HE SAID he welcomed the statement of the Catholic bishops and asked for a "repudiation of individuals or groups who may appear to be interested in a continuation of violence."

The primate also reaffirmed the synod's "abhorrence of violence" and "intimidation."

Just prior to Archbishop Simms' statement, the Rev. James Haire, the newly-named moderator of the Presbyterian Church of Ireland, told the opening meeting of that Church's General Assembly that "Cardinal (William) Conway (Archbishop of Armagh) and the other five Northern bishops in a statement ... spoke out clearly against the use of violence, especially in

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CYO sets tournament in softball

A single-elimination softball tournament for both boys and girls will be sponsored by the Archdiocesan CYO office, starting Sunday, June 28.

Play in both the boys and girls divisions will be on Sundays — June 28, July 12, 19, 26 and Aug. 2, at locations to be announced later.

Rosters of parish CYO teams must be submitted to Bob Preziosi, CYO program director, no later than Tuesday, June 23.

For further information call the archdiocesan CYO office, at 757-6241.

She makes a habit of winning awards

WEST PALM BEACH — Cardinal Newman high school graduate Barbara Collins is becoming a real expert at garnering college scholarships.

Recently Barbara won two state-wide contests sponsored by the Exchange Club of Florida.

She has been named the "Girl of the Year" by the Exchange Club and also picked off the top honors in their oratorical contest. Both of the awards carry with them \$1,000 college scholarships.

IN ORDER to merit the honors, Barbara competed

with contestants from five other areas in the state.

One of eight children, Barbara is the daughter of Mr. and Mrs. Ralph Collins, 757 First Street, Riviera Beach.

She has also won a National Merit Achievement Scholarship of \$1,000 and has just been notified that she has received the Archdiocesan Scholarship to the Catholic University of America — a full-tuition grant renewable upon academic grades.

During her school years she has been active in forensic activities, choral and radio programs and Exchangettes.



BARBARA COLLINS

Hundreds at sports banquet

More than 600 CYOers attended the annual sports award banquet Wednesday night as the Voice went to press.

Next week we will bring you photo and story coverage of the event where the top winners in all categories of archdiocesan CYO competition received trophies.

In addition, the coveted "Padre-of-the-Year" and "Coach-of-the-Year" awards were announced following dinner and a speech by Biscayne College Coach Ken Stibler.

Gets degrees in New York

Four local students were among 352 students awarded degrees this year by Manhattanville College, Purchase, N.Y.

Miss Luisa M. Botifoll, a graduate of Carrollton Convent of the Sacred Heart, Coconut Grove, and daughter of Mr. and Mrs. Luis J. Botifoll, Coral Gables, received a bachelor of arts degree with a major in French.

Miss Mallory Grove, daughter of Mr. and Mrs. Russell Brown Grove, Miami, and a graduate of the Carrollton Convent of the Sacred Heart, received a bachelor of arts degree with a major in English literature.

Miss Maria E. Lagomasino, daughter of Mr. and Mrs. Hector A. Lagomasino, Miami, received a bachelor of arts degree.

THE NOW SET

Awarded a bachelor of arts degree with a major in religion was Miss Kathleen Gallagher, daughter of Mr. and Mrs. Joseph Gallagher, Hollywood.

Cubs receive award



Field



Fraska

Three members of the St. Rose of Lima Cub Scout Pack — all of whom are altar boys at St. Rose and attend St. Rose of Lima school — received the Parvuli Dei Award at a special Scout Mass Sunday.

Msgr. James F. Enright presented the awards to Paul Field, Mitchell Fraska, Jr. and Stephen Smith following the Mass at St. Rose of Lima. Parvuli Dei is the highest Catholic award in Cub Scouting.

The three boys earned the awards by completing 12 requirements. They are members of the 75-member Cub Scout Pack 335, Miami Shores.



Smith

Elected by frat

Bruce A. Keller, son of Mr. and Mrs. Henry Keller, 1238 NE 96th St., has been elected secretary of Omega Sigma Psi social fraternity at St. Edward's University in

Austin, Tex.

A junior business administration major, Bruce is a graduate of Archbishop Curley High School.

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Joe Robbie has the Dolphins also an 'eleven' at home

Running a football team ought to be easy for Joe Robbie... he has a full team of his own at home.

As the father of 11 children, owner of the Miami Dolphins and one of the area's best-known sports figures, it was a natural that Joe Robbie should be chosen as The Voice's first annual Sports Father of the Year.

The fiery Robbie is noted for running a tight ship down at the Dolphins' office, but at home it's a different matter.

"HE LETS ME run the house," says his wife of 27 years, Liz. "He's actually very lenient."

"He's very fond of the children and very willing to listen to them, hear their problems and try to counsel them."

Like many parents of today, the Robbies have their own war protestor in college. Joe Mike, a senior at the University of Notre Dame.

"Joe Mike wanted to protest, to join the moratorium movement. But, it was just two weeks away from taking his examinations," related Liz.

"So, Joe talked to him... told him to take his exams and then go protest."

Joe Mike flew home for a weekend... and Joe and I just spent the entire time talking about the matter and the related subjects.

"WHEN it was over Joe told him, 'If you want to make changes, go into politics after graduation.'"

"And, Joe Mike has taken the advice. Even though he's getting his degree in mechanical engineering, he's going to law school after

graduation. He even shaved his beard.

"That's how Joe does things with the children, listens to them and tries to reason with them."

As a top-notch lawyer, it's obvious that Joe puts his knowledge as a one-time debating champion to good use.

IN ADDITION to Joe Mike, there are five other boys.

David has just graduated from the U. of California medical school and begun his internship at St. Mary's Hospital in San Francisco. Tim will be a sophomore at Archbishop Curley High School this fall.

Brian, Danny and Kevin are all at the Miami Country Day school in the fifth, fourth and third grades, respectively.

ON THE GIRL SIDE - there's Diane, the oldest child; Janet, Kathy, Lynn and Debbie.

Diane has a degree in social work and is employed in Los Angeles. Janet is now Mrs. John Glode and has presented Joe with two grandchildren, while her husband is completing his medical studies at

Creighton University in Omaha.

Kathy has attended the University of Miami for two years and will transfer to San Francisco (Calif.) State College this summer, while Lynn had one year at Cardinal Cushing College in Boston and is also transferring to San Francisco State.

Debbie has just graduated from Lear School where she was the class valedictorian and will enter Carleton College in Northfield, Minn.

Liz says that despite the growing number of Robbies in their early years of marriage, Joe greeted each new born child with enthusiasm.

"HE WAS delighted each time I told him that another one was on its way. I guess I was the one that wasn't quite as thrilled.

"But, he's an excellent father and the children just adore him. His grandchildren take to him so, that they know they can get from him, what they can't get from their own parents."

"He's full of love for them... but still firm in handling them when it is necessary."

RAISING 11 children



THE WHOLE CLAN pictured here includes (back, left to right) Joe Mike, Dave, Debbie, Tim, (front, left to right) Janet, Lynn, Kevin, Robbie, Mrs. Robbie, Dan, Kathy, Diane and Brian.

does have its lighter side, too.

"We still laugh when we think about Joe Mike when he was only about two years old," recalls Mrs. Robbie.

"He was very late in talking, wouldn't say a word."

"But, while Joe was running for governor of South Dakota, as a Democrat, we made a trip to Sioux Falls for him to speak to a group of voters."

"At the same hotel where we were staying the Young Republicans were having a

meeting. I was waiting in the hotel lobby with Joe Mike and as soon as he saw his father enter the lobby he shouted out his first words: 'Here comes Dun-dun Joe Robbie.'

"EVERYONE in the lobby heard that - especially the Young Republicans. We sure laugh over that one now."

Although his activities with the Miami Dolphins take up his main interests, Joe Robbie still finds the time to devote his energies to other

activities. He's on the Board of Trustees at the University of Notre Dame, a member of the Board of Governors of St. Jude's Hospital in Memphis, while locally he is active in Boystown, Biscayne College and the Crippled Children's Society.

So, it was easy to pick Joe Robbie as the Sports Father of the Year.

But... just wait until they hear about "Dun-Dun Joe Robbie" down at the office.

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Abortion issue is spreading in politics

By CLARENCE BURNHAM
(NC NEWS SERVICE)

The view that abortion should be part of a comprehensive government policy on population is no longer limited to women's lib and other militant fringe groups. With surprising suddenness it has been taken up by major public figures.

Dr. Robert Egeberg, Assistant U.S. Secretary of Health, Education and Welfare, has lately gone on record in support of the idea that abortion should be universally available as a back-up measure — when contraception fails — in order to hold down American family size to a maximum of two children.

OTHER MEN of substance have recently endorsed radical proposals on population control.

On Feb. 18, Secretary of Health, Education and Welfare Robert Finch told a conference on environmental pollution that it would be a good idea if families were limited to two children. He suggested that government consider a system of "disincentives" to penalize large families.

On Feb. 24, Sen. Robert Packwood (R-Ore.) introduced two bills in the Senate — one to legalize virtual abortion on demand in the District of Columbia, the other to deny parents a federal tax exemption for children after the third child.

On March 3, Gen. William H. Draper Jr., longtime leader in the U.S. and international planned parenthood movements, told a Senate subcommittee that "liberalizing or

eliminating" laws against abortion would be one good way of dealing with population and environmental problems.

ON MARCH 10, Rep. Paul N. McCloskey (R-Calif.) told another meeting on environmental problems that the federal government should use tax penalties to press for two-child families and the law should permit women to get abortions upon request through the fifth month of pregnancy.

No one suggests that this sequence of events adds up to more than a coincidence. But for many observers it spotlighted the way in which three issues — population, environmental pollution and abortion — are increasingly being linked.

Briefly, the argument being heard is that one of the biggest factors contributing to environmental problems is that there are too many people — and that one of the best ways of having fewer people is to make it much easier to get an abortion.

The point was made bluntly in his Senate testimony by Draper, who 11 years ago headed a presidential commission which was the first to recommend a government role in promoting birth control.

Draper, now honorary vice chairman of Planned Parenthood World Population and a member of the governing body of the International Planned Parenthood Federation, said society owes "a great debt" to American women who get

illegal abortions and thus help hold down the rate of population growth.

Moreover, he added, the matter shouldn't stop there. Legal abortion should be far more available.

"Worldwide," he said, "there is little doubt that legal abortion, as in Japan and in many East European countries, and criminal abortion elsewhere, even now prevents more births than all methods of contraception combined."

IF GREATER leeway is given to the medical profession to perform legal abortions by liberalizing or eliminating present laws, many relatively safe abortions may well supplement the improved contraception that can hopefully be anticipated.

Sen. Packwood laid heavy emphasis on the environmental theme in a press conference the day before he introduced his two bills in the Senate.

"Let's not kid ourselves," he said, speaking of his bill to penalize large families. "Something drastic must be done if we are to stem this tide of pollution which has reached epidemic proportions."

For many people, these and other events underline the fact that abortion is now being urged — at least in some quarters — as an integral part of any comprehensive government program designed to cope with the problems of population and environment.

THIS HAPPENS in two ways: (1) blunt proposals, like those by Draper, that abortion be legalized so that women will have easy access to it as a means of preventing births; (2) increased government involvement in the development of methods for inducing abortions.

The U.S. Catholic bishops warned against a broadened government role in abortion research in a statement issued at their semiannual meeting last November. They singled out in particular projected research, by the National Institute of Child Health and Human Development, aimed at developing more effective techniques.

Another aspect of the environment-abortion-population axis is the argument that poor women need to have easier access to legal abortion. Figures are cited to show that non-white, low-income women generally get fewer legal abortions than do white, middle-class women. From this it is argued that steps must be taken to end this "discrimination."

Why wipe out the death sentence, allow abortion?

MILWAUKEE — (NC) — A physician-editor underscored a baffling enigma prevalent in American society today dealing with life — "the most precious thing God has given us."

Dr. John P. Mullooly, editor of the Lincoln Quarterly, publication of the National Federation of Catholic Physicians' Guilds, addressing a mothers' group here, said American society's growing concern for human life has just about abolished capital punishment in most states.

But at the same time there still are "militant antilife forces" which would deprive a baby of life while still within the mother's womb, he added.

AN ABORTION, simply stated, is the removal of the baby from the uterus of the mother. Dr. Mullooly said, and this operation has complications under even the most ideal circumstances.

"This is not a piece of tissue like a tonsil or an appendix," he added. Even in the early

stages of pregnancy, "you can see the baby's eyes, ears, nose and little arms and legs. And yet some people would like to snuff out this life," he said.

"They want life, liberty and the pursuit of happiness for themselves, but they would deny these rights to the unborn child because he is an inconvenience," the doctor declared.

"HE IS inconvenient to the mother — she has to rear it. He is inconvenient to the state because the state has to support it under our present welfare system and he is inconvenient to you and me because we have to pay taxes to support this little fellow," he said.

Dr. Mullooly said vast segments of society are beginning to accept the so-called inevitability of abortion-on-demand.

He contended the general public does not understand what a "great issue lies before it — namely that this unborn baby is just that — an unborn baby with all the rights of a human being."



THIS MOTHER robin found a fine place to raise her young when she built her nest at the feet of a statue of St. Francis of Assisi, the patron saint of animals, at a Sacramento garden supply store.

Neglect of elderly charged at hearing

WASHINGTON, D.C. — church and other non-profit (RNS) — Another segment of the U.S. population — the elderly — is being treated with "benign neglect," especially with regard to housing and health care, a Catholic priest told a Senate special committee hearing here.

"Reduction in existing programs is evident, as is a lack of new programs for the elderly," charged Father Charles F. Fahey, chairman of the Commission on Aging, National Conference of Catholic Charities.

HE SPOKE during a two-day hearing by a U.S. Senate Special Committee on the Aging, headed by Sen. Harrison A. Williams (D-N.J.) which heard religious, civic and labor leaders on the subject of "sources of community support for federal programs serving older Americans." The hearing sessions closed with round-table discussions each day.

Sen. Williams, acknowledging in his opening statement that the federal government cannot meet all the needs of older Americans, said, "It needs help...and it needs the help of churches, labor unions and organizations which have either a direct or indirect interest in the well-being of the elderly."

But he said to win that help, the Congress and the Administration must exercise "some leadership, great tact, and deep understanding."

Sen. Williams said he has been disturbed by reports that

groups have encountered "difficulties" in trying to serve the elderly through federal programs of one kind or another. He said the "barriers" are mainly caused by bureaucratic unconcern and weaknesses in U.S. laws.

CITING deficiencies in Medicare benefits for the aging and in government housing programs, he called for the opening of "new doors" for the aging in America.

Father Fahey, in his remarks, said he was extremely concerned about the Nixon Administration's new housing bill since it makes no mention of housing for the elderly, which he termed a "complete reverse" of long-standing legislative policy.

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Perú sufre, manos de Miami se extienden para ayudar



El pueblo de Miami esta cooperando generosamente con el pueblo peruano en este momento de dolor a consecuencia del reciente terremoto que dejó un saldo de más de 50,000 muertos, millares de heridos, centenares de millares sin hogar, infinidad de huérfanos, con toda su secuela de dolor, luto, lagrimas, hambre y miseria. En la foto superior los aviones cargueros de la Aerolíneas Peruanas recibiendo la carga de donativos en el aeropuerto de Miami. Abajo, una iglesia en el área afectada por el terremoto totalmente destruida, como un símbolo de la desolación dejada atrás por el intenso temblor de tierra.

No se sabe cuándo volverá la normalidad al área de Huaraz

Callejón de Huaylas, Perú. (Del Corresponsal especial de The Voice, José Bessa. Por avión vía APSA).—

Cerca de 19 pueblos pequeños fueron enterrados por el terremoto del 31 de mayo, el número de muertos sube a más de 50 mil, el abastecimiento de viveres y medicinas se está regularizando a través de carretera y aviones y siguen retirando cadáveres de los escombros.

Cuatro sacerdotes trabajan en el sector de comunicación radial y 8 monjas como enfermeras en Anta, confundiendo con militares peruanos, brasileños, norteamericanos y canadienses, además de colaboradores civiles.

EN CARHUAZ, la casa de 6 monjas se desplomó y ellas están pernoctando ahora con varios otros sobrevivientes, en una gran carpa instalada en la plaza principal, justo en el lugar donde quedaba la antigua iglesia que se desmoronó.

En Huaraz, están retirando los cadáveres de las monjas del Niño Jesús de Praga y de cerca de 300 alumnas del Colegio Santa Elena que fueron aplastadas por el techo y los muros del edificio.

El cardenal Juan Landázuri ha visitado personalmente el local y dio su bendición a los damnificados.

"HEMOS VENIDO personalmente para entregar nuestra palabra de aliento a nuestros hermanos del Callejón de Huaylas y ver sus necesidades más apremiantes", dijo el Primado de la Iglesia peruana, quien llegó acompañado por el Nuncio Apostólico, Mons. Luigi Poggi.

A uno se le sacude el espíritu al observar tantos

Misa por las víctimas del Perú

Una misa pontifical por el eterno descanso de las almas de las víctimas del terremoto del Perú será oficiada por el Arzobispo Coleman F. Carroll, el sábado, día 20, a las 5 p.m. en la iglesia de Gesu.

El Arzobispo Carroll, presidente del Comité de Obispos de Estados Unidos para Latinoamérica hizo una dramática exhortación en busca de alimentos, medicinas, ropas y dinero para ayudar a las víctimas del terremoto.

muertos, tanto desastre, tanta desolación", dijo el Cardenal vivamente conmovido, en un mensaje que dirigió desde Huaraz a los pobladores de la región.

El Cardenal Landázuri y el Nuncio Apostólico se hicieron presente en el Convento de los RR.PP. Descalzos de San Antonio, donde se da hospitalidad a un numeroso grupo de sobrevivientes.

El número de muertos a consecuencia del mismo sube a mucho más de 50 mil", dijo al corresponsal de The Voice el P. Roberto Gloisten,

de Richmond, quien ejerce actividades pastorales en Lima y en la sierra peruana desde hace más de cinco años.

En la noche del terremoto el padre Gloisten viajó a Chimbote y de allí, por helicóptero, para Anta, donde trabaja en el sector de radio-comunicación con el padre Eduardo Schmidt, que llegó allí, tras instalar una red de comunicación radial en Chimbote. El helicóptero norteamericano sufrió un accidente, pero el padre y las 8 personas que lo ocupaban

fueron salvadas.

"NO ESTAMOS trabajando como eclesiásticos en este momento, sino en la operación de rescate" ha declarado el padre Gloisten, quien elogia "el trabajo increíble de toda la gente". Sin embargo, a las 10 de la noche, celebra misa con asistencia diaria de más de 400 personas del campamento, en un altar improvisado, dentro de una de las carpas.

Mientras el padre Roberto ayuda a trasladar heridos, el jefe del grupo, P.

(Pasa a la página 25)

Copiosa ayuda ofrece pueblo de Miami a Perú

Varios cargamentos de alimentos, ropas y efectos médicos donados por el pueblo de la Florida en respuesta a una exhortación hecha por el Arzobispo Coleman F. Carroll para ayudar a las víctimas del terremoto del Perú han sido trasladados ya a ese país y otros donativos siguen llegando desde distintas fuentes.

Monseñor Bryan O. Walsh, Vicario Episcopal que encabeza el Comité de Ayuda a las Víctimas del Terremoto dijo que "la respuesta al llamado hecho ha sido inmediata y tremenda. Estamos altamente complacidos con la generosidad de los vecinos del Sur de la Florida."

COMIDAS enlatadas, mantas y frazadas, ropas, están llegando a los almacenes centrales desde distintos puntos de la Arquidiócesis de Miami y desde iglesias tan distantes como Gainesville, según informa el comité.

La Liga de Damas del Centro Hispano Católico donó un cheque de \$500.00 para el fondo combinado con otros donativos hechos por individuos, parroquias y organizaciones.

Los donativos están siendo enviados al Cardenal Juan Landázuri Ricketts, Arzobispo de Lima, para su distribución entre las víctimas según informó Mons. Bryan O. Walsh.

TODAS las líneas aéreas que viajan a América del Sur se han ofrecido para trasladar los donativos. Los estudiantes del Colegio de Belén recolectaron varias toneladas de ropas, las que ya fueron transportadas por las líneas aéreas Aerocondor y APSA.

Los cheques deben hacerse a nombre del "Perú-Earthquake Fund-Catholic Service Bureau," 1325 W. Flagler St., Miami, Fla. 33135.

LA VOZ

Suplemento en Español de **VOICE**

Ordenarán el 27 a joven sacerdote cubano aquí

El próximo sábado, día 27 de junio, a las 8 p.m. en la iglesia de San Juan Bosco será ordenado sacerdote el joven seminarista cubano Ernesto L. Perdomo.

Para ordenar al neosacerdote vendrá a Miami el Obispo Marcelo Gerin Boulae, Prelado de Choluteca, Honduras.

El joven sacerdote llegó a Miami en 1962, a donde fue enviado por sus padres al cuidado del Programa Para Niños Refugiados Cubanos fundado por Mons. Bryan O. Walsh, graduándose de high school en el plantel de Camp Matecumbe, uno de los centros de alojamiento de los jóvenes refugiados.

NACIDO en Marianao, La Habana, Cuba, antes de venir a Miami el joven Perdomo estudió en el Colegio De La Salle de Marianao y en el Instituto de Marianao.

Con una intensa inquietud religiosa y social desde muy joven, Perdomo era un activo militante de la Juventud de Acción Católica Cubana, donde comenzó a fraguar su vocación, inicialmente hacia la vida religiosa como Hermano de La Salle, pero perfilándose más tarde hacia la vocación sacerdotal.

Después de terminar sus estudios de high school en Miami el futuro sacerdote se trasladó a Montreal donde estudió filosofía ingresando en el Seminario de Misiones Extranjeras de Canadá. Más tarde estudió teología en la Universidad de Montreal y después de su ordenación volverá a Canadá para hacer estudios de sociología en la Universidad McGill, de la Iglesia Anglicana. El Padre Perdomo considera que la sociología es muy importante como instrumento de pastoral, para tener una visión amplia del ambiente sobre el que se trabaja.

"Creo que la sociología es una materia importante para un sacerdote en este



Rev. Ernesto L. Perdomo

momento, especialmente en Cuba, en toda Latinoamérica y en general en cualquier lugar del mundo, donde haya de ejercer el sacerdocio."

COMO CAPELLANES del Obispo consagrante actuarán Mons. Bryan O. Walsh, Vicario Episcopal para la Comunidad Hispana y el Padre Emilio Vallina, párroco de San Juan Bosco, parroquia a la que pertenece la familia del ordenado.

El sermón de la misa de ordenación será pronunciado por el Padre Agustín Román, capellán de la Ermita de la Caridad del Cobre. Concelebrarán en la misa con los prelados ya citados el Padre Francisco Villaverde, O.P., que vino de México; el Padre Francisco Santana, que vendrá desde Honduras; y los Padres Andrés Coucelo, Galofre, y Chabebe, todos de San Juan Bosco. El Padre Charles Zinn actuará como maestro de ceremonias.

Los padres del futuro sacerdote, Bernardo y Ana Rita Perdomo, que llegaron a Miami hace algunos años, estarán presentes en la ceremonia de ordenación con sus otros hijos, Bernardo, Teresa y Margarita.



Medicos cubanos del Pan American Hospital asisten a las víctimas del terremoto del Perú. En la foto los doctores Mora, Tejera y Cano atendiendo a una joven herida durante el terremoto.

En el Día de los Padres: CARTA A MI HIJO

Antes que sea demasiado tarde, pues los días no detienen su fuga, yo quiero fijar con mis palabras tu significado y la imagen y belleza de tu figura y de tu gracia infantil. Antes que sea tarde, demasiado tarde pues los años no detienen su paso y el tiempo con su escopio invisible vaya cambiando el perfil de tu rostro.

Con el andar del tiempo comenzarás a mirar el mundo, los seres y las cosas como diciéndoles adiós desde el fondo de tu propia inocencia. Te alejarás de la encantada tierra firme, de los juegos, las caricias y los sueños, en la nave del tiempo. Poco a poco asomará en tus labios el sólido esquema de las palabras adultas y en ellas tus opiniones, y tras de ellas el hombre serio, honrado y estudioso que serás.

Todavía puedo soportar sobre mis rodillas el amoroso peso de tu cuerpo y sobre mis hombros tu cabeza y toda tu figura que huele a sol y hierba de infancia. Todavía temo por ti pues te siento débil e indefenso en medio de la gente y el mundo; todavía vigilo el latido de tu corazón con la secreta angustia de que pudiera detenerse; todavía te envuelvo con el hábito de mi ternura y te estrecho como si fueras la más débil de las criaturas, la más indefensa de ellas.

ASOMARTE AL MUNDO

Pero tú que eres un niño dejarás de serlo: serás un hombre. Comenzarás a serlo. Comprenderás que hay algo excesivo, levemente sobranante en el amor paternal. Sentirás que los seres, las cosas y las nociones del mundo en el cual te hallas sumergido, van despojándose de la poética sustancia con que los enriquecía tu imaginación. La maravilla cederá su paso a la realidad en la que descubrirás una secreta resistencia a dejarse dominar por tu fértil capacidad de ensueño; antes y hoy el prodigio inmediato, la dulce transformación, el dócil cambio de todas las cosas al conjuro de tu mirada, de tu baluceo, del roce de tus manos; en una gota de agua to-

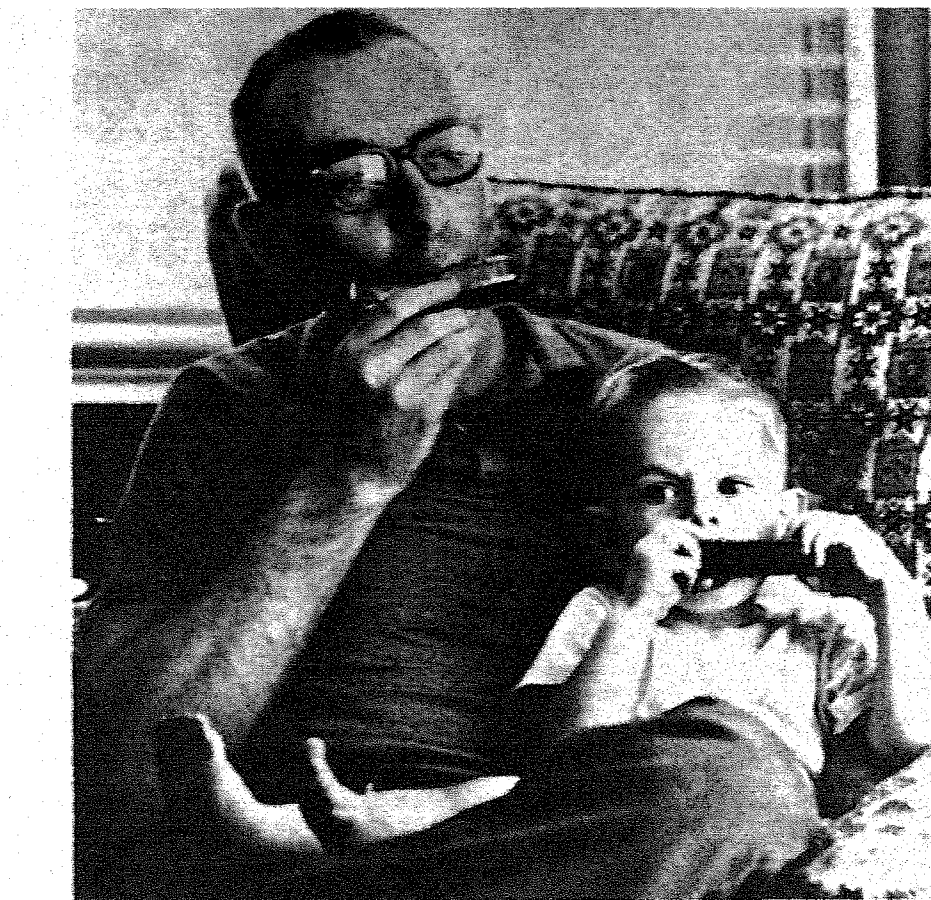
do el océano, en una hoja la más frondosa de las selvas, en el fondo de un espejo toda la magia de los cuentos. Después la gota de agua, la hoja y el espejo te negarán su magia porque has aprendido el secreto de la química, la botánica y la física que riegan tus divinos secretos. Así el mundo te brindará sus materiales y exactos contornos. No habrá magia en las estrellas, conocerás su composición y la razón de su brillo y podrás señalarlas por su nombre; conocerás los secretos de las flores y las claves de su color y su perfume.

Hoy en tus ojos y en tu frente asoman ensueños cargados de imágenes viajeras de un mundo invisible que yo ya no alcanzo a percibir. En tu cabeza hay una fiesta continua de la cual estoy desterrado, a la cual no seré ya invitado jamás. Es el mágico alboroto en el que se nutre la infancia.

DELICIOSA INCONSCIENCIA

Hoy en tus juegos late un caudal de espontánea anarquía y deliciosa inconsciencia que te da el encanto de una total puerilidad. Mañana la noción de las cosas se hará en ti más razonada, más lógica, menos rica en imprevistas posibilidades, más condicionada a la regla y sujeta a la norma. Comprenderás la existencia de valores y su escala. Debes aprender a separar lo real de lo aparente; lo sustancial de lo perecedero; tendrás que distinguir entre la forma y el fondo. El mundo, hijo, lo construyen los científicos, los técnicos y los artesanos, pero son los poetas quienes le dan su belleza.

Quiera Dios, hijo, que nunca sufras, aunque debo advertirte que ello es inevitable. Si no quiero que sufras es porque mi egoísmo de padre no admite una pena tuya, no acepta que una sola lagrima opaque el ángel de tus ojos; pero el sufrimiento enriquece y ennoblece una vida, le da sentido. Jesucristo aprendió a sufrirlo todo y todo callarlo. Cuando seas hombre guíate por su ejemplo: si alguien te pre-



gunta que sientes, en que piensas, con que sueñas, no respondas; interroga tu alma y calla.

APRISIONAR TU IMAGEN DE HOY

TIEMPO vendrá en que deba separarme de ti. Son momentos en los cuales la vida nos pone a prueba. Debemos aceptarlos. En estos momentos me conformo con amarte y admirar en ti la gracia infantil que posees en perpetua fuga, en constante mutación, en irrevocable tránsito sobre las aguas del tiempo. Debo guardar para mí tu imagen de hoy que no será la misma de mañana. Cada hora que pasa va dejando su huella sobre tu cabeza, sobre tu mirada, en tu boca y en tus manos que parecen querer enriquecer y modelar el mundo con el calor contenido en ellas. Un invisible escultor va esculpiendo en tu blanca carne infantil el nuevo ser que aparecerá

más tarde. Yo anticipo en mi imaginación tus rasgos: vislumbro la lenta tarse de los años y veo una cabeza varonil y melancólica en el sitio de tu actual cabeza de niño, unas manos fuertes una mente laboriosa. Sobre qué dolorosas experiencias irás forjando tu fina sensibilidad de hombre, no lo sé, no me importa saberlo. Solo quisiera que tuvieras un devoto amor por la verdad, una encendida pasión por la justicia: un empeinado idilio con la belleza.

Un día cualquiera no estare cerca de ti para amarte ni para verte. Tampoco importa. Me siento recompensado con haber asistido al hermoso espectáculo de tu creación. Por eso quiero hablarte hoy, antes que sea tarde, antes que la fuga del tiempo con su escopio invisible haya cambiado el perfil de tu rostro.

Tu padre,
Andrés Ruggeri

Ante la gran revolución científica de nuestra época, ¿qué permanecerá incólume? ¿Qué caerá? ¿Qué aspectos del concepto tradicional de Dios serán confirmados? Los descubrimientos de la física, los vuelos espaciales, ¿han destruido la fe del hombre?

Dios ha muerto: lo leemos en las tapas de las revistas, en las cubiertas de los discos, en la primera página de los escritos de teólogos descabellados. El envejecido slogan de Nietzsche se ha puesto de moda desde hace algunos años, para presentar con blasfemia eficaz la difusión del ateísmo y la crisis de la fe tradicional.

Pero si "Dios ha muerto, ¿quien lo mató? ¿La ciencia con sus vertiginosos descubrimientos? ¿O lo mata cada hombre, día a día, dentro de sí mismo?

El interrogante encuentra una respuesta sorprendente: el materialismo se ha desplazado, de los laboratorios ha descendido a la calle y ya no tiene sentido en las probetas, sino en el círculo vertiginoso dinero-consumo.

Queda otro problema: ¿acaso las últimas conquistas del pensamiento humano contradicen a las religiones tradicionales? La Biblia y la Apolo 11, ángeles y galaxias, paraíso y electrones, ¿pueden vivir juntos en la mente del hombre moderno?

Fascinante resultaría una encuesta basada sobre las últimas preguntas. Y el periódico italiano "Corriere della Sera" la llevó a cabo entre notables personalidades mundiales. Reproducimos la respuesta del padre de la misilística y de los vuelos espaciales: Wernher von Braun no sólo cree en Dios, sino que su genial capacidad humana le permite hacer una síntesis de ciencia y fe.

El horizonte se hace inmenso después de los últimos vuelos espaciales. Pero,



¿queda lugar en él para un concepto tradicional de Dios?

A través de la ciencia el hombre intenta comprender las leyes que rigen la creación — afirma von Braun —. A través de la religión, trata de conocer las intenciones del Creador. El principal resorte de la ciencia es la curiosidad. La fuerza de la religión reside en el deseo de conocer a Dios, de aceptar su voluntad y de establecer una relación satisfactoria con él.

El hombre de hoy alienta, en líneas generales, un profundo respeto por los pasmosos progresos científicos que se han llevado a término durante nuestra generación por el procedimiento científico de observación y de experimentación, por la posibilidad, cada vez mayor, de someter cada hipótesis a la comprobación científica. Algunos se sienten desconcertados por el hecho de que no se puede probar científicamente la existencia de Dios.

Pero, ¿acaso necesitamos encender una vela para ver el Sol?

NI ANGELES, NI DIOS

El cosmonauta soviético Gagarin, en cuanto volvió de su vuelo orbital, declaró a los admiradores que lo rodeaban, que en el cielo no había visto ni a Dios ni a los ángeles. También a Frank Borman,

Una religión para el año 2,000

comandante de la espacionave Apolo 8 que voló alrededor de la Luna, se le preguntó si había visto a Dios. Y él contestó: "No, tampoco yo lo vi. Pero vi su señal."

La ciencia, en su esfuerzo de comprender lo creado, y la religión, en su intento de comprender al Creador, tienen muchos puntos en común. Sin embargo, la historia registra numerosos conflictos en las relaciones entre ciencia y religión.

PERSONALMENTE, ese estado de cosas me resulta poco grato, porque deseo considerar al Creador y a su creación como una sola entidad. "Los cielos proclaman la gloria de Dios y el firmamento anuncia la obra de sus manos," se lee en el maravilloso Salmo 18. Para mí, ciencia y religión son como dos ventanas de una casa, a través de las cuales observamos la realidad del Creador y las leyes que se manifiestan en su creación. Mientras que por estas dos ventanas veamos dos imágenes distintas que no alcanzamos a conciliar, tenemos que continuar con las tentativas de obtener un cuadro total más completo y mejor integrado de la realidad, coordinando convenientemente nuestras nociones científicas y religiosas. Si todavía no hemos alcanzado ese nivel, es por falta de adecuación humana, no una cuestión de capacidad divina.

¿Cómo es posible que ciencia y religión tengan tantas dificultades para colaborar en la búsqueda de la verdad última?

LAS LEYES Y LA REALIDAD

La materia prima de la ciencia es un conjunto de observaciones, experiencias y mediciones, con las cuales el investigador trata de construir un modelo de la realidad en dimensiones de tiempo, espacio y sustancia, que contengan todos sus conocimientos. Cuando un científico descubre algo nuevo, no destruye esa maqueta de tiempo, espacio y materia, y la descarta; simplemente, cambia esa maqueta conforme al tipo de referencia que halla en el complejo campo de sus experiencias.

CON ESA disposición a modificar su propio modelo, o sus propias teorías sobre el universo y sus leyes naturales, el científico admite, simple y llanamente, que no posee la verdad definitiva. Sus leyes científicas resumen, esencialmente, la descripción de sus observaciones. Las leyes

científicas no controlan la realidad, sino que tratan, sencillamente, de explicarla; por eso pueden ser cambiadas cuando una parte considerable de esa realidad, es descubierta tras nuevas experiencias.

BALUARTE CONTRA LA EROSION

La materia prima de la religión, por otra parte, es la fe. Fe en la palabra escrita de las Escrituras y en la palabra hablada de los profetas, del mismo Cristo, de los apóstoles y de los santos. Nosotros amamos esas palabras porque transmiten con gran eficacia las verdades veneradas que fueron reveladas al hombre, a través de los siglos.

Y la Iglesia de Pedro, codificando esas palabras, ha puesto a la Biblia como el más eficiente baluarte jamás levantado contra los efectos corrosivos del tiempo.

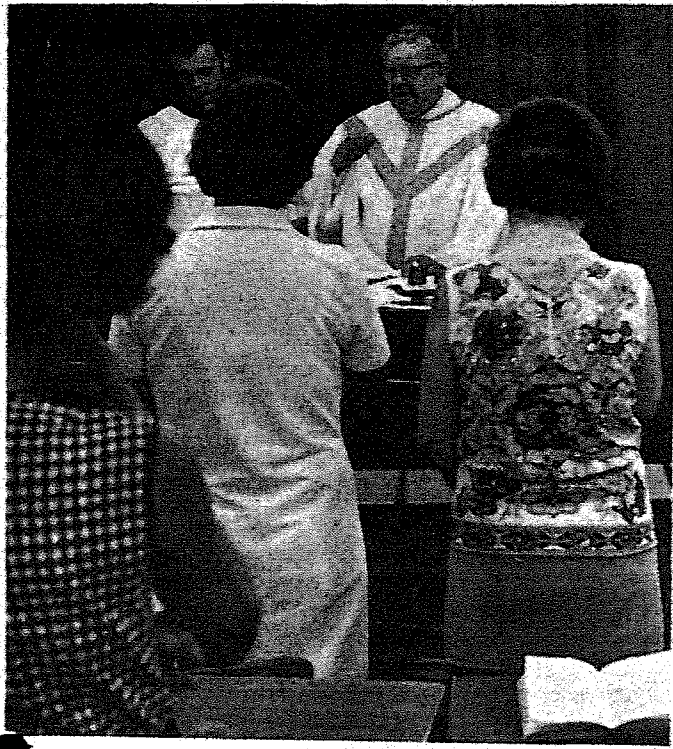
Las dos cosas que el filósofo Kant admiraba tanto — "el cielo estrellado sobre mí y la ley moral dentro de mí" — representan fielmente la misma realidad. En esta era de vuelos espaciales, en la que utilizamos los modernos instrumentos de ciencia para avanzar en inexploradas regiones de la actividad humana, la Biblia — historia magnífica y emocionante sobre la gradual revelación y explicación de la ley moral — subsiste, en todo sentido, como un libro actualizado.

NUESTROS CONOCIMIENTOS y el empleo de las leyes de la naturaleza, que nos permiten volar a la Luna, nos habilitan también para destruir nuestro propio planeta con la bomba atómica.

La ciencia, por sí sola, no nos dice si debemos utilizar el poder del que disponemos para el bien o para el mal. Las líneas vectoriales de todo aquello que debemos realizar, nos han sido provistas por la ley moral de Dios.

No es suficiente rezar para que Dios esté a nuestro lado. Tenemos que aprender de nuevo a rezar para que nosotros podamos estar al lado de Dios.

LOS ULTIMOS vuelos espaciales han abierto un horizonte inmenso de posibilidades. Pero ¿habrá lugar en él para un concepto tradicional de Dios?



El Cuadragésimo aniversario de su ordenación sacerdotal fue conmemorado el pasado lunes, día 15, con una misa en la Capilla del Arzobispado de Miami, a la que acudió el personal de la Cancillería de esta arquidiócesis. Al celebrar los cuarenta años de su entrada a la vida sacerdotal, el prelado pidió a los reunidos que oran por mas vocaciones sacerdotales para la Arquidiócesis y para el mundo.

No se sabe cuándo volverá la normalidad al área de Huaraz

(Viene de la página 23)

Eduardo, en una pequeña carpa, habla con Chimbote, Lima y Yungay, pidiendo medicinas, abrigo y viveres, de acuerdo con las necesidades y recibiendo al mismo tiempo mensajes dramáticos con pedidos de ayuda.

"El auxilio es aún muy poco" reconoce una de las seis monjas peruanas que hace tres meses fue trasladada a Carhuaz, para hacer labor social de ayuda a la parroquia.

La casa alquilada por las monjas estaba siendo inaugurada la tarde del 31 de mayo. La construcción se vino abajo y ahora ellas están viviendo en una carpa, en la plaza principal, con los damnificados de la catástrofe. La olla es común y las religiosas cocinan para el pueblo.

LA ANTIGUA Iglesia de Carhuaz fue totalmente destruida. Una de las torres se derrumbó, el techo cayó por entero y la puerta principal está obstruida por enormes piedras. Apenas la imagen de la Virgen de las Merce-

des fue salvada y llevada luego al centro de la plaza donde los padres Washington Gutiérrez y Daniel Ames celebran misa.

Caminando y saltando por entre heces y gusanos que cubren las calles, en dirección al Jardín de la Infancia transformado en hospital por ser uno de los pocos edificios que resistieron al terremoto, el médico Eudaldo Masan Terry, cultivador de 42 variedades de rosas, apunta que la colaboración de las 6 monjas ha sido valiosa en el tratamiento de los heridos.

"Dedicación tan extrema al pueblo y total ejemplo de generosidad". Es así como define el médico de Carhuaz la actuación de las monjas, a quienes calificó también de "corajudas". Ellas participaron directamente en intervenciones quirúrgicas delicadas y de otras más comunes en el momento: amputaciones de brazos y piernas gangrenadas.

LA JEFE de las monjas ha llamado la atención al

hecho de que muchos de los sobrevivientes están enrumbo hacia Lima, donde fatalmente irán a aumentar la legión de pobladores de las barriadas, agravando el problema social. "Las autoridades deben impedir eso", acotó la monja.

Sin embargo, el General Freire, en entrevista exclusiva a Voice dijo que viene facilitando la evacuación solamente para los que poseen familiares en la capital de la República. El acredita que el problema de abandono de los pueblos no es tan grave, porque "la gente del Callejón es muy apegada a su tierra y ya está reconstruyendo lo que perdió".

El Jefe Militar de la zona de Emergencia, cercado por oficiales del Estado Mayor, dentro de su carga llena de mapas y apuntes, garantiza que el plan de apoyo ya proporciona abastecimiento para toda la región desde el jueves 11.

Agrega que de Yungay hacia el Norte el abastecimiento es hecho por todo vía aérea, con auxilio de los servicios de comunicación radial, mientras las otras provincias son abastecidas a través de Chimbote, centro de área de trabajo en la Costa. En Caraz está el centro encargado de suplir el Norte y Huaraz (Anta) se comunica con el Callejón propiamente dicho.

EN ANTA, nadie sabe ni se pregunta cuándo se retor-

nará a la normalidad. Se sigue viviendo en condiciones precarias, alimentándose a base de conservas enlatadas, sin poder tomar un baño porque el agua del río Santa está contaminada. El agua para beber está racionada y la gente trabaja incansablemente en la operación de ayuda a los sobrevivientes y heridos.

Cerca de 500 personas — militares, eclesiásticos, médicos y enfermeras ocupan la Cordillera Blanca, donde se destaca el pico más alto, el Huascarán, que mide 22 mil pies de altura. En el centro, una gran carpa gris está llena de enfermos: es el hospital. Cuando los heridos llegan en grandes cantidades y no hay sitio para esperar el avión que los conducirá hasta Lima, son llevados a las carpas de militares o religiosos.

Misas en español en Opa Locka

La iglesia de Santa Mónica, Opa Locka, comenzará a ofrecer misas dominicales en español este domingo, en el horario de 12:30 del día.

El Padre Nelson Fernández, recientemente designado vicario coadjutor de esa parroquia para la comunidad hispana tendrá a su cargo officiar esas misas. La dirección de la iglesia de Santa Mónica es 3490 NW 191 St., el teléfono, 621-9846.

Oración de los Fieles

DECIMO SEGUNDO DOMINGO DEL AÑO

(21 de Junio)

CELEBRANTE: Conscientes de las crisis que sobrevienen a nuestras propias vidas de tiempo en tiempo así como de las crisis humanas a través del mundo, elevamos nuestras peticiones a Dios Padre, confiados de que El nos escuchará.

LECTOR: La respuesta a las oraciones de hoy será "AYUDANOS, SEÑOR."

1. Por nuestro Santo Padre, el Papa Paulo, y por los obispos de la Iglesia, para que guien a la Iglesia con seguridad en estos peligrosos tiempos que vivimos, oremos al Señor.

2. Por el Presidente Nixon y sus consejeros, para que encuentren una solución al dilema planteado por nuestra intervención en Camboya, oremos al Señor.

3. Por los líderes de las naciones todas, para que trabajen constructivamente por la paz y eviten toda acción que pueda incrementar tensión mundial, oremos al Señor.

4. Por todos los que ganan su sustento en el mar, para que lo hagan con seguridad y prosperidad, oremos al Señor.

5. Que estemos seguros y protegidos de las tormentas tropicales este verano, oremos al Señor.

6. Por todos los aquí reunidos, para que por nuestra participación en el Sacrificio-Banquete reconozcamos más claramente la importancia de la vida de Cristo en nosotros, oremos al Señor.

CELEBRANTE: Todopoderoso Dios, te hemos elevado estas peticiones, confiados de que tú las atenderás, por Jesucristo, Tu Hijo, que contigo vive y reina por los siglos de los siglos.

PUEBLO: Amén.



Suplemento en Español de VOICE

La Dramática Historia de Cuba

Por MANOLO REYES

El pueblo Cubano en la isla mártir y en el exilio está haciendo historia.

A la generación actual de Cubanos le ha tocado vivir una época muy difícil, en la cual el dolor es el común denominador. Pero cada nuevo paso que el Cubano religioso y democrata adelanta contra el comunismo ateo y materialista queda grabado con caracteres indelebles en las páginas de la historia.

Cuando se iba al colegio y se aprendía como los antecesores forjaron la independencia de Cuba, aquellos patrios se convertían mentalmente en superhombres, en ciclopes.

Hoy como ayer, el Cubano en la isla mártir se debate por independizarse de un coloniaje europeo; y el exilio recorre los mismos caminos que abrieron en su peregrinación, los Cubanos del siglo pasado. Por eso el Cubano tiene que estar conciente de su responsabilidad histórica que se agiganta con el correr de los años. Mañana no se podrá volver atrás. Y lo que hoy se haga, quedará escrito en la historia de Cuba que estudiarán los hijos de nuestros hijos de aquí a 50 o 100 años.

El momento actual es de una grandeza única. Cuba en su debate contra el Castro comunismo está llevando la bandera de la libertad a todos los rincones del Continente Americano.

El sufrimiento y el sacrificio del pueblo Cubano, en un amasijo de dolor y sangre, no ha sido en vano. Es como un rayo esplendoroso de luz que ciega a los hijos del mal y abre caminos de superación a los hermanos del Continente.

Los Castro comunistas se equivocaron con el pueblo Cubano. Creyeron que era despreocupado y fácil de dominar, olvidando la lucha heroica de ese mismo pueblo en el siglo pasado que puso fin a la Colonia Española en América. Y que en este siglo el noble pueblo Cubano sigue con el mismo temple de antes para que Cuba sea la tumba del comunismo en el Hemisferio.

ANTES FUE CHILE, luego Brasil, ayer Venezuela. Todas ellas son victorias obtenidas gracias al ejemplo del pueblo Cubano. Cuba esta salvando a América. No es que la OEA está aislando a Castro. Es que el pueblo Cubano allá y acá en el exilio, con su tesón, su valentía y su amor constante por Cuba, está abriendo el surco libertario de América... y en ese surco deberán entrar la OEA así como todas las naciones que quieren librarse de la opresión y la tiranía comunista.

Cuba ya no es el conejillo de Indias; ya no es la vitrina de América.

Hoy Cuba puede mostrar ante el mundo un pueblo desangrado, con profundas heridas, pero un pueblo que con su coraje demostrado en contra del Comunismo, está escribiendo la dramática historia de la Libertad en todo el Hemisferio Occidental.

Misas Dominicales En Español

- | | |
|---|---|
| Catedral de Miami, 2 Ave. y 75 St. N.W. - 7 p.m. | Minorca Ave., Coral Gables - 11 a.m., 1 p.m. |
| Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m. | St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:45 y 6:30 p.m. |
| SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 p.m. | Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m. |
| St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1, 6 y 7:30 p.m. | Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m. |
| St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m. | Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka 5 p.m. |
| Gesu, 118 N.E. 2 St. - 5:30 p.m. | Our Lady of the Lakes, Miami Lakes 7:15 p.m. |
| St. Kieran, Assumption Academy, 1517 Brickell Ave. - 12 m y 7 p.m. | Visitation, 191 St. y N. Miami Ave. 7 p.m. |
| St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m. | St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m. |
| St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m. | Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m. |
| St. Timothy, 5400 SW 102 Ave. 12:45 p.m. | St. Phillip Benizi, Belle Glade 12 M. |
| St. Dominic, 7 St. 59 Ave. N.W. - 1 y 7:30 p.m. | Santa Ana, Naranja - 11:00 a.m. y 7 p.m. |
| St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m. | St. Mary, Pabokee - 9 a.m. y 6:30 p.m. |
| Little Flower, 1270 Anastasia Coral Gables. - 1 p.m. | Santa Juliana, West Palm Beach - 7 p.m. |
| St. Patrick, 3700 Meridian Ave. Miami Beach - 7 p.m. | St. Agnes, Key Biscayne 10 a.m. |
| St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m. | |
| St. Raymond, Provisionalmente en la Escuela Coral Gables Elementary, 105 | |

Atención Jugadores de Beisbol
en las edades entre 16 y 22 años

CAMPO DE PRUEBAS DEL BALTIMORE ORIOLES

Viernes y Sábado **Miami Stadium**
Junio 19 y 20 **23 St. NW y 10 Ave.**

9:30 A.M. - 4:30 P.M.

Todos los peloteros entre 16 y 22 años son elegibles excepto aquellos ya seleccionados en recientes reclutamientos de Ligas Mayores.

Los jugadores de la Junior American Legion deben traer carta de autorización de sus coaches. Pueden acudir el viernes o el sábado. No es necesario inscripción previa. Las pruebas serán realizadas por el director de Scouting de los Orioles, Walter Shannon, en combinación con el Manager de los Miami Marlins, "Woody" Smith, y el coach Lorenzo Fernández, de los Alas Rojas del Rochester y otros scouts de los Orioles.

WHY DO CAR BUYERS COME TO FRANK EDELEN BUICK CO.?

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No heated comment stirred by Lodge appointment

NEW YORK— (NC) — Absence of "excessive preoccupation in Rome or elsewhere with diplomatic niceties" in the appointment of Henry Cabot Lodge as President Nixon's emissary to Pope Paul VI was lauded by a Catholic magazine published here.

"Self-appointed Vatican

experts had long insisted that the Holy See would never go along with any arrangement for communications between itself and the United States short of a formal diplomatic link. Whatever the basis for that claim, someone in the Vatican obviously decided it no longer applied," said the Jesuits' America magazine in

its June 20 issue.

"MOST Protestant comment on the White House action remains cool and detached," America continued. "If one or two inveterate watchdogs at the church-state gate loudly cried alarm, most Americans took at face value Cardinal John Dearden's re-

mark "American Catholics do not consider that it implies or should imply any change in the traditional and mutually beneficial relationship between church and state in our country." They saw, as we did, possible benefits, maintaining regular contacts with the Holy See to promote world peace and common

humanitarian aims. "In our opinion," the magazine concluded, "the real advance for the Holy See relates to the arrangement under which Mr. Lodge will carry out his new assignment. It points a way out of excessive preoccupation in Rome or elsewhere with diplomatic niceties that seem less and less appropriate as appendages to the Church's effort to serve the modern world.

from instituting formal diplomatic relations between the United States and the Holy See.

New York Republican Sen. Jacob K. Javits also offered a favorable view of the appointment. He said: "The appointment of the United States envoy to the Vatican continues a line of communication which is a valuable contribution to the efforts of the United States to peace in the world. For the Vatican is the seat of the Pontiff, who is regarded throughout the world as a major voice among mankind for peace and humanity."

AMERICAN Catholics, on the whole, see no gain to be had — at either the Rome or Washington end of the line —

Peru still in grip of fear

(Continued from page 4)

completely cut off and officials are hurrying to try and establish make-shift sanitary systems to avoid spread of infectious disease.

However, the fear of epidemics in the remote areas which could spread to the more populated cities still plagues rescue workers here.

While efforts to bring them aid are hurried in Lima, many of the villagers trapped in the mountains are slowly and methodically digging through the rubble to salvage whatever belongings they can. Reconstruction of what has been devastated is described by most here as a "herculean operation."

News has arrived here from the New York offices of the Catholic Relief Services (CRS) that \$125,000 worth of blankets and medicine have been shipped and that 750 tons

of canned foods — originally destined for relief work elsewhere — have been rerouted to the area.

HOWEVER, in spite of the catastrophic proportions of the earthquake damage, the disaster seems to have united the Peruvian people. Collections for supplies and food are being held throughout the safe areas of the country and response has come from all classes of people.

Estimates now place the total relief coming into the country at one-tenth of what is needed. There is no foreseeable end to the need for emergency supplies.

However, there is no despair on the faces of the Peruvian people. Long accustomed to suffering, victimized by earthquakes in the past, these people are not sitting wondering where aid will come from. Instead, they have taken the initiative and are beginning to piece their homes back together.

Uruguay tortures reported

(Continued from page 4)

language" to "bodily distortions caused by remaining in forced positions for long periods of time.

The commission has documented reports of people being confined to cells full of excrement and subjected to cigarette burns on their sexual organs.

MANY incidents of "needless beatings" and "electric shocks," as well as "daily use of psychological torture," have been reported.

The investigatory commission was appointed by the upper house of Uruguay's legislature after repeated accusations of police brutality in repressing terrorist activity.

The commission spent five months researching the charges, before publishing a 15-chapter report on its findings.

Included in the report were testimonies by both victims and police officers, medical certificates, and police denials.

San Francisco gets auxiliary

WASHINGTON — (NC) — Pope Paul VI has named Msgr. Norman F. McFarland, 48, auxiliary bishop of San Francisco and titular bishop of Bida.

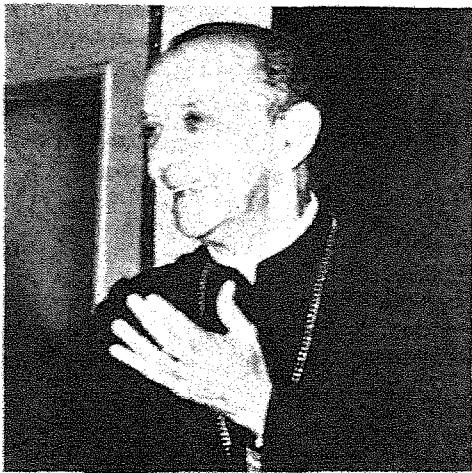
The appointment was announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Cardinal Suenens honored

BOSTON — (RNS) — Leo-Joseph Cardinal Suenens, Primate of Belgium, was honored by Harvard University at its graduation ceremonies.

The Catholic leader received an honorary degree of doctor of laws.

In making the presentation, Dr. Nathan M. Pusey, Harvard's president, lauded Cardinal Suenens as "a dedicated churchman of deep faith and liberal spirit" whose work has encouraged "the dawning spirit of ecumenism."



Archbishop Helder Camara of Olinda and Recife, Brazil, has been endorsed for the Nobel Prize by the Christian Century, ecumenical Protestant weekly in Chicago, in what it termed a "world-wide campaign" to commend the Brazilian prelate.

Deplore violation of human rights

ANTIGUA, Guatemala — (NC) — Thirty-five bishops from six Central American nations, deploring the "constant violations of fundamental rights" in their area, have urged prompt and "unrestricted compliance" with the United Nations Declaration of Human Rights.

The bishops, assembled here for the 15th general assembly of the Conference of Central American Bishops, also denounced all forms of violence in any form.

THE BISHOPS said they had received many reports of "frightfully disfigured bodies" found in their areas, and that the numbers of such incidents were increasing.

"In the name of God, we condemn all violence, whether its source be the establishment or those rebelling against it," they declared.

The bishops said that they humbly accepted their part of the responsibility for the present social crisis, and their role in correcting it.

They decried the "growing economic egotism" of the privileged classes, who, they said, "seem to be insensitive to the needs of those who have not had the same opportunities in life."

THEY CONDEMNED "repression" as a means of retaining economic advantages, and appealed to armed forces, police, and security officers to restrict themselves to "services that are properly within their jurisdiction."

"We want out voice to reach all sectors of society," the bishops said. "We appeal to the humanity in all of us to begin a movement of justice, harmony, and peace in Central America."

* * *

NORMAN PASCARELLA has been promoted to new car sales manager of Sark Chevrolet, 15455 W. Dixie Highway, it was announced by Salim Joseph, vice president of Sark Chevrolet.

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SHOWN DURING an audience with Pope Paul VI in Rome are Mr. and Mrs. William Flanagan of St. Thomas the Apostle parish.

'Self-help' anti-drug center will be dedicated tomorrow

Dedication ceremonies for Operation Self-Help — the community-sponsored clinic for young people in the pre-addictive stages of drug abuse — will be Saturday, June 20, at noon in the facility at 5603 E. 8th Ave., Hialeah, according to Father Sean O'Sullivan, president of the program.

A Luau dinner will be served following the formal ceremonies.

The drug prevention center, which was opened in December of last year, was an outgrowth of Father O'Sullivan's idea to help youth who had not yet become addicts, but who were experimenting with drugs of various sorts.

HE BROUGHT together clergy of several faiths, business and professional men and organizations in order to form the nucleus for the center.

The City of Hialeah donated the land on which the center is located and interested parents volunteered to help in whatever ways they could.

The center emphasizes a three-phase program of group session, school programs and programs for parents by expert counselors.

SERVING on the board of directors of Operation Self-Help are Mrs. Joseph V. Adams, Guy Brickman, Judge and Mrs. Everett H. Dudley, Jr., Dr. Leon S. Eisenman, Earl R. Erhardt, Jim Johnston, Judge Francis X. Knuck, Rev. A. Robert Lenz, Rev. Thornton Lewis, Bill Lockwood, Rev. Clint Oakley, Dr. and Mrs. Charles Pinkerton, John S. Post, Rev. R. Bruce Ryan, Roger Shaw and Dr. Ben Sheppard, executive director of the Archdiocese of Miami Catholic Service Bureau.

He never expected to meet Pope

Lawyer William Flanagan is no stranger to success, he simply has to work harder for it.

He is a paraplegic — injured while serving in the Air Force in 1948. However, although paralyzed and confined to a wheelchair didn't keep the World War II veteran from earning his law degree at the University of Miami.

"When I went there, so soon after World War II, it was almost like a Veterans' hospital with wheelchairs and men with canes and crutches all over," Flanagan remembers. "I wasn't unique at all."

HE ENTERED private law practice in 1953 in Miami and he and his wife, Helen, and daughter Sandra Lee, are members of St. Thomas the Apostle parish.

He says, "The finest thing that ever happened to me and my wife" occurred recently. That occasion was when the couple was received in private audience by Pope Paul VI in the Vatican.

Flanagan explains that he and his wife had planned for a long time to travel to Rome in the hopes of simply being allowed into St. Peter's Basilica with thousands of others to see Pope Paul.

THEY WROTE in advance and asked to be granted an audience, and then they waited. Finally, they received word that their request had reached the Vatican, but they still had no answer about the possibility of an audience.

Late in the evening of the third day they were in Rome, the Flanagans received an invitation at their hotel which said they should be at the Vatican the next morning.

BY 11 A.M. that day they had passed from one Vatican official to another and arrived in the area where the Pope greeted his thousands of visitors in general audience. There were eight chairs set out for the Cardinals who were to attend and there were 20 chairs set aside for those granted a special audience.

Two of those chairs were reserved for the Flanagans.

They couldn't believe it. "It was a very moving, but a very happy occasion," Flanagan recalls.

After the Pontiff had entered the room, greeted by the calls by the Pilgrims in Italian of "Papa, Papa," he walked around the altar area and greeted those who attended.

He announced each group that was represented and then welcomed them. Then, Flanagan explains, the Pontiff stepped down to the chairs and greeted each one individually in their own language.

HE SAID to Flanagan in English, "I will pray for you. Be patient. Keep your faith in Christianity."

After celebrating Mass, the Pontiff left and the audience was over, but the memories for Bill and Helen Flanagan will continue.

"We only expected to perhaps be allowed to stand in the crowd, but we were granted the audience," he adds.

Couple has spot at altar

BARCELONA, Spain — (NC) — Bride and bridegroom started their disagreements right at the altar — the Mass had to be said in two languages.

Nuptial Masses are offered here either in Spanish or in the local Catalan of this strongly separatist region. Rosa Maria Garciano Goni, daughter of the Spanish Minister of the Interior, insisted on Spanish. Xavier Ribo Masso, from a family of Barcelona industrialists, was adamant for Catalan. Solution: use both languages.

Says pay attention to 'nature' of man

PHILADELPHIA — (NC) — Cardinal John Krol of Philadelphia advocated here a greater spread of "the sense of man" — that almost "instinctive awareness of the basic equality of the human nature which we all share, and also of the originality and uniqueness which distinguish every human person from every human person."

"I urge that a knowledge of what man is — a sense of man — pervade all involvement and commitment to change, renewal and reform," Cardinal Krol continued. "The sense of man says that reconciliation demands greater courage than protest. It requires that we listen to others, not just hear them; that we speak to each other and not just talk at each other."

SPEAKING at Drexel University here, the cardinal said: "Man has learned the mysteries of nature outside

himself; he needs to learn the mysteries of nature within himself."

"Involvement and commitment have been the passwords of the 60s," the cardinal declared. "The old have tried to develop in the young an awareness of society and a determination to shape not only their own future but also that of the society and of the world in which they will live."

"The young have responded with vigor and enthusiasm, but also with some disappointment because of the disparity between the ideal and the reality, and with some frustration because of the impossibility of finding simple solutions to complex problems and because of their inability to find an instant cure for social illnesses which require both diligent effort and well-intentioned determination," he added.

Protests filed by prelates

BILBAO, Spain — (NC) — Protesting against recent arrests of nine of his priests, Basque Bishop Jose Maria Cirarda suspended all public celebrations of the feast of the Sacred Heart in his diocese.

Earlier he had said Mass in several parishes whose priests had called off Sunday services in a show of solidarity with their imprisoned colleagues.

In a pastoral letter, released to newspapers and read in all the 270 parishes of his See, Bishop Cirarda said the arrests endanger "the liberty of the Church."

THE NINE priests were

arrested earlier in June on charges of reading to their congregations a document alleging police torture of Basque nationalists.

The document was prepared by five other Basque priests who last year went on a hunger strike to protest social and political conditions in the region.

The government of Generalissimo Francisco Franco has always experienced difficulties with the Basque region, which seeks to retain its traditions and language. The Basque provinces in northwestern Spain include some of the most industrially productive areas of the country.

