

Welcome to Msgr. John Connor, new rector of the major Seminary of St. Vincent de Paul, Boynton Beach, is extended by Archbishop Coleman F. Carroll, left. Above is a view of the seminary chapel and other buildings on the campus located on Military Trail. See pages 4 and 5 for stories and pictures.

\$33 million aid for nonpublic schools wins approval in N.Y.

ALBANY, N.Y. — (NC) — The New York state legislature has given final approval to a bill which could mean up to \$33 million more aid for the state's nonpublic schools.

In other school aid de-

velopment, Gov. Wendell Anderson of Minnesota signed into law June 7 a landmark tax credit bill benefitting non-

public schools. Nonpublic aid victories have also been reported in the states of Illinois and Nebraska.

The New York bill — which reimburses nonpublic schools for certain non-religious educational services they render their students — passed both legislative houses by wide margins June 5.

Aid backers predict Gov. Nelson Rockefeller will sign the measure very soon. A press spokesman would not say definitely that the governor would sign the bill, but he noted Rockefeller "said at the start of the session that he wanted to see some kind of school aid bill passed."

THE bill provides up to \$27 annually towards the secular education of each grade school child; \$72 per high school student, and about \$50 extra per student in school's serving large numbers of low income families.

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Plight of millions of East Pakistani refugees who have fled their homeland into India is reflected in this photo of a tired youngster who sleeps on the ground in the Cooch Behar area. More than 400,000 refugees have already arrived in the district where some outbreaks of cholera have added to the problems of the refugees being cared for by church-related agencies.

War on smut is pressed in two counties

By MARJORIE L. FILLYAW
LOCAL NEWS EDITOR

Adult Book stores in two counties continued to be under fire this week as law enforcement agencies in South Florida proceeded with concentrated campaigns against hard-core pornography.

A temporary restraining order was issued by Circuit Court Judge George Schulz against Figure Art Mart, Inc., 8220 Biscayne Blvd., Allan R. Strong II, Angiolina Strong, Frank Stevenson and corporate officers, prohibiting the sale of certain materials, magazines, photographs and related items at the above address or anywhere else in Dade County.

In his order during the case brought by Paul S. Berger and Howard Gross, both members of Dade County's State's Attorney's Special Task Force on Pornography, Judge Schulz stated, "It is the intention of this order not to prohibit the display of nudity (whether same depict a single male, single female, or groups of males or females) when such nudity is not coupled with sexual activity."

However, the Judge noted that it was the intent of the order to enjoin the defendants and their agents or employees from the sale of any and all of the articles previously mentioned herein when said nudity is coupled "with sexual activity that either simulates or portrays sexual inter-

course, cunnilingus, sado-masochistic behavior, sodomy and bestiality."

IN OTHER action last week employees of two adult book stores in the downtown Miami area were arrested for the sale and possession of obscene matter at the Star Book Store, 139 NE Third Ave., and at Richard's Book Store, 131 SE First Ave., on charges brought by Special Assistant State's Attorney, Norman Schwarz, also a member of the task force.

In Broward County 15 two-man teams of detectives and deputies from the office of Sheriff Edward J. Stack fanned out to make purchases of alleged pornographic materials in 16 adult book stores located in the incorporated and unincorporated areas.

Books and films purchased at 12 of the stores examined by Court of Records Judge Daniel Futch were declared to be "obscene, hard-core pornography." After affidavits were made by the deputies involved, warrants for the arrest of 13 persons making the sales were issued and executed with the cooperation of local police departments.

Book stores involved include Books 'N' Things, Hallandale; Swingers Boutique, 7th Ave. Sundries, Paradise Books, Atheneum, Inc., all in Hollywood; Dania News and Coins, Dania; Clark's News, Tunnel Book

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THE
VOICE

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

priest dies

LONG ISLAND CITY, N.Y. — The Funeral Liturgy was concelebrated in Our Lady Queen of Angels Church here for Michael J. O'Shea, father of the pastor of St. Joseph Church, Miami Beach.

Msgr. Joseph O'Shea, Archdiocese of Miami Radio and TV Commission chairman, was the principal celebrant of the Mass for his father who died after a long illness at the age of 94.

ALSO concelebrating were Msgr. Joseph Matthews, Msgr. John Dougherty, Msgr. Theodore McCarrick, Msgr. Stanley Jablonski, Father Joseph Spellman, pastor, and Father Thomas Fox, assistant pastor.

A native of County Kerry, Ireland, Mr. O'Shea had been in the hotel business prior to his retirement and had also been supervisor of service at New York's Yale Club.

In addition to Msgr. O'Shea, he is survived by four other sons and daughters: James and John, Mrs. Joseph Kelly, and Mrs. Anne Maxwell, all of New York City; and 13 grandchildren.

logical Seminary, N.Y.

From June 21 to July 9 "Revelation and Faith" will be the topic of lay theologian, Dr. Donald Gray, Manhattan College, New York, author of "Where Is Your God?"

Brother Avelino Fernandez,

provincial of the Brothers of the Christian Schools, formerly a member of the Archdiocesan Religious Education Dept., will lecture.

SCRIPTURE studies are

elective seminars conducted by members of the Barry Theology Dept. and of the Religious Education Dept. to conclude their summer courses, July 5 - July 16.

will be held from 5 to 9 p.m. today (Friday), at the R. Jay Kraeer Funeral Home, where rosary services will be con-

DUCTED.

He is survived by two sisters: Mrs. Mary Hague, Pompano Beach; and Mrs. Helen Koerner, Philadelphia.

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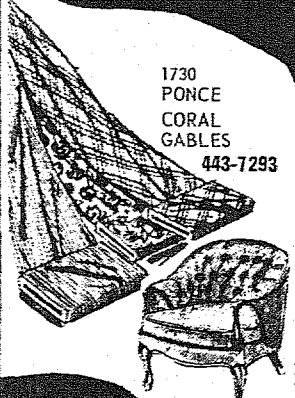
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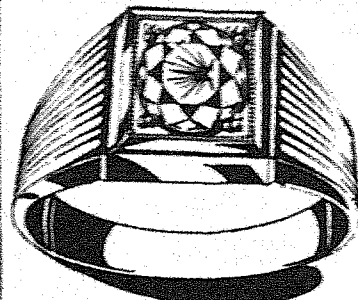
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Abortion profiteers stir legislators

Private abortion referral agencies have grown into a multi-million dollar enterprise, particularly in New York state where some legislators hope to pass laws to outlaw the agencies.

The New York State Assembly has given approval to a package of bills which would make illegal any commercial, profit-making abortion referral service.

The bills would also prohibit individuals, partnerships or corporations from making a profit by referring a pregnant woman to a health facility for an abortion.

Such businesses have reached multi-million dollar proportions in New York State since the last year's relaxation of the state abortion law.

IN Washington, D.C., tens of thousands of leaflets are being mailed to doctors in

North Carolina, South Carolina, Virginia and Maryland promising to make arrangements with a doctor in Washington to perform an abortion. The arrangement fee is 50 dollars, in addition to what the doctor charges.

The Washington Post has described Washington as "emerging as a big-league abortion town, second only to New York in the East." There are six Washington hospitals which perform in-patient abortions. In the last three months two private abortion clinics have opened.

The Planned Parenthood Association in Washington says it is trying to discourage commercial agencies from coming in and charging large fees for referral services. The association said it knows of one agency in New York which grossed \$150,000 in five months.

THE agencies are advertised heavily in college newspapers. It has been estimated that the agencies can make as much as 125 dollars profit on each abortion through kickbacks from hospitals, clinics, and doctors.

Signs of friction have already surfaced as a result of the advertising. In Michigan, an Episcopal clergyman accused a state legislator of "legislative blackmail" when the representative warned Michigan's universities of the possible illegality of such ads.

The legislator, D.J. Jacobetti, was accused of intimating that the universities could be in trouble when they asked for money in the fall.

The Rev. John H. Goodrow of Mount Pleasant, Mich., said this in a letter in which

Jacobetti used his title of vice-chairman of the committee on appropriations.

"I never mentioned money whatsoever," retorted Jacobetti. "I always sign my name on all correspondence this way. The Reverend is the one using blackmail, not me."

Michigan lawmakers are considering an abortion-on-demand bill. Early this month about two thousand persons massed in front of the state capitol in Lansing to protest the bill. They were addressed by a New York State legislator, James Donovan, who charged that abortions have become the "newest and fastest growing industry" of his state.

He said that over 100,000 abortions have been performed in New York in the past eight months, and he estimated that taxpayers have spent over 15 million dollars to pay for them.

Raise self-pride of white workers, urban leader says

By MAXINE SHAW

WASHINGTON — (NC) — Blacks are getting together, youths are developing their own culture, but what about white working class America?

Msgr. Geno Baroni, a veteran of the civil rights struggle and the son of an immigrant coal miner, said here there is a need to raise the self-pride and ethnic consciousness of this group.

"America needs a new set of priorities," he told more than 100 community organizers attending a workshop on ethnic and working class priorities at the Catholic University of America. He added, however, that these priorities will never be found until individual Americans find their self-identities.

HE said he believes that these identities, for many Americans, will be found in their ethnic roots.

Msgr. Baroni, head of the national Center for Urban Ethnic Affairs here, was opening speaker at the five-day workshop sponsored jointly by the center and Catholic University.

Msgr. Baroni maintained that there is no collective national identity because America is not a melting pot, but "the most pluralistic society in the world."

The solution, he said, is to abandon the melting pot idea — not to have everyone try to become alike, but to find individual identities and then "develop new ways of living together that respect cultural differences, different lifestyles, and different value systems."

HE said he sees this as an alternative to the grim prediction of "inevitable group conflict" in this country. Instead of "catering to the fears of the working class . . . we must challenge their hopes," Msgr. Baroni said.

Once Americans have learned to be proud of themselves and to respect others, he said, they can begin working together and setting up national priorities in crucial areas like health care, housing and education.

Greater voice for farmers in price-making is advocated

FRESNO, Calif. — (NC) — Farmers should have a greater voice in the marketing and price return of their products, Bishop Hugh A. Donohoe of Fresno said in a letter to a California congressman.

"Farmers must strengthen their voice at the market," the bishop told Democratic Rep. Bernie Sisk. "They must have the means to receive a fair return from their crops," the bishop added. "They must be able to recover their increased production costs."

Bishop Donohoe, a member of the U.S. bishops' ad hoc committee on farm labor which has mediated grower-worker disputes in California, denied that the Catholic

Church "is only concerned with the plight of agricultural workers."

THE Church's interest, he said, covers the entire agricultural industry.

"It would be useless to seek increased wages and benefits for the workers, without at the same time, encouraging the growers to strengthen the economic condition of all agriculture," Bishop Donohoe said.

He endorsed a bill sponsored by Rep. Sisk that would fortify the growers' bargaining power in dealing with food processors, commercial food handlers of their representatives. The legislation would also enable farmers to form their own associations for price bargaining purposes.

Sisters urge Vietnam exit

BOSTON — (NC) —

Three hundred Boston area nuns belonging to a newly formed group called Catholic Sisters for Peace have signed a statement condemning the Indochina war.

The nuns said they realized they had been "silent too long." They added: "We join those who promote the work of peace and justice in voicing firm opposition to the destructive war in Indochina."

"THE Church supports efforts, such as the ones proposed in your bill, to assist growers secure a just income from their labors," the bishop told the Fresno congressman.

Bishop Donohoe said in the letter that he knows local farmers' problems.

"I am fully aware of the narrow cost-price ratio under which growers must operate," he said. "Farmers are receiving less income from many crops than they did 25 years ago. Yet, their production costs continue to soar: increased taxes, more costly cultural practices, expensive new equipment, higher water costs, costly transportation to markets, increased payrolls and worker benefits, to mention a few."

Permanent diaconate in U.S. is growing, official declares

By SUE CRIBARI

WASHINGTON — (NC) — The permanent diaconate — re-established as a ministry option for American Catholics in 1968 — is continuing to grow, and reservations voiced by some hesitant priests have largely evaporated, an official of the U.S. bishops' committee on the permanent diaconate said here.

"The fear was that it might inhibit the growth of the lay apostolate," said Father William Philbin, executive director of the committee secretariat. "But I think the more people thought about that, the more they realized that far from inhibiting the lay apostolate, it could actually promote it."

ANOTHER early objection to the diaconate was that it might threaten the traditional role of the priest — since a deacon can do liturgically nearly everything a priest can do except say Mass, anoint the sick and hear confessions.

But most priests who felt this way at first have apparently come to see the deacon "as a bridge bringing lay people and priests together," Father Philbin said. "They also realize that the deacon's role is broader than just his liturgical function. The ministry of charitable service to individuals and the

community is even more distinctive of the deacon."

The secretariat director cited the four-year National Conference of Catholic Bishops (NCCB) study on priestly life and ministry. That study showed that at least 80 percent of U.S. bishops, Religious superiors and diocesan and Religious priests polled favored "introduction of the married diaconate whenever and however the local church chooses." Men already married may currently be ordained deacons, but single men who choose that ministry must remain unmarried.

THE survey's show of support for the diaconate program either means that only a small minority of priests felt threatened by it, Father Philbin said, "or their generous interest in the total apostolate must be the key factor — because they're for it."

The priest said nine permanent deacons have been ordained in this country since the first training program was established in 1969. Thirty-nine other candidates are scheduled for ordination during the summer.

Thirteen dioceses have deacon training programs, one other has announced plans to establish one, "and seven or eight others are well along in planning them," he said. There are currently 425 candidates nationwide.

Mixed prayers planned for wedding

WASHINGTON, D.C. — (RNS) — Traditional prayers from Episcopal, Methodist and Catholic marriage services will be used in the Rose Garden wedding service for Tricia Nixon and Edward Finch Cox on June 12.

The prayers were selected by Miss Nixon, a Quaker, and Mr. Cox, an Episcopalian, "because they

have specific personal meanings to them," Constance Stuart, staff director for the First Lady, said here.

The brief 10-minute wedding ceremony will be conducted by the Rev. Edward G. Latch, a Methodist and chaplain of the House of Representatives.

Although Miss Nixon be-

came a member of the Friends Church in East Whittier, Calif., at birth and "is indeed a Quaker," nothing in the wedding service will be Quaker, Mrs. Stuart said.

Mrs. Stuart confirmed reports that the couple have rented a \$180-a-month unfurnished two-bedroom apartment in Cambridge, Mass.,

Describes role of Pope John in solving Cuban missile crisis

By JAMES C. O'NEILL
ROME — (NC) — A Belgian Dominican priest disclosed details surrounding the reported intervention of Pope John XXIII in 1962 to defuse the explosive Cuban missile crisis.

Father Andrew F. Morlion told NC News that he and American editor Norman Cousins of the Saturday Review decided to try their own brand of "private

diplomacy" during a meeting of American and Soviet intellectuals and scientists at Andover, Mass., when it looked as if President John F. Kennedy and Soviet Premier Nikita Khrushchev were deadlocked over the threat to set up Soviet missiles in Cuba.

THE Dominican priest, who founded Pro Deo International University in Rome after World War II, only

revealed his part in the dramatic situation after Cousins recently released some hitherto undisclosed facts in the matter.

Father Morlion, who escaped to the United States in 1941 after the Gestapo had put a price on his head for anti-Nazi activities, recalled in an exclusive interview with NC News:

"It was on Oct. 24 (1962) that the missile-laden ships

were advancing dangerously near the firing line and that John Kennedy informed Cousins that he had only six hours left before the decision to press the button as the situation was out of control."

Father Morlion said he and Cousins had learned from the Andover meeting that both sides wanted to avoid an outright blowup.

Father Morlion said he and Cousins had come "to the

conclusion in October, 1962, at Andover that the times were ripe to try a new means of peace making. Pope John, when informed through the right channels, had the courage to act at the right time and, as history shows, with the right results."

THE Belgian priest said he phoned on Oct. 24 to the vice president of his university and later to Msgr. Igino Cardinale, then protocol chief

of the Papal Secretariat of State "to summarize the facts (resulting) from preliminary conversations at Andover to Moscow and Washington, which indicated that both Khrushchev and Kennedy might react favorably to a certain type of appeal by Pope John as a spiritual authority beloved by all and sincerely neutral, above any purely political considerations."



Mission to gypsies

On the outskirts of Udine in northern Italy, 170 gypsies have set up residence. The gypsies don't seek regular employment, living off part-time jobs. Three sisters of the Small Sisters Fraternity, who support themselves by working as maids, have moved in with the tribe, living in a trailer similar to the type gypsies have used for years.

Theology in light of Vatican II

(In the following interview with *The Voice* the new rector of the Seminary of St. Vincent de Paul, Msgr. John W. Connor, M.S.L.M.A. and two members of the faculty, Father Walter Urban Voll, O.P., S.T.D., and Father John Block, S.T.D., discuss theological teachings in the light of Vatican II.)

Q. First of all, what is theology?

A. Father Voll: I suppose the briefest answer is that given by Saint Anselm: faith seeking understanding. **Father Block:** It is one of the ways by which we try to lead people to a personal relationship with Christ and His revelation. **Father Voll:** I would like to add that in a way, we can consider everyone a theologian, for everyone has to think about his relationship with God. But a trained theologian is one who articulates the Faith for the faithful as a professional.

Q. Are theologians the official teachers in the Church?

A. Father Voll: By no means. **Father Block:** They are the guides to the magisterium, or teaching authority of the Church. The teaching authority resides in the Pope and the Bishops. **Father Voll:** Concretely, theologians were



THEOLOGY was the topic of discussion for new seminary rector, Msgr. John Connor, and faculty members, Father John Block, center; and Father Walter Voll, O.P., during a recent meeting.



Seminary of St. Vincent de Paul rector, Msgr. John Connor.

advisors to the Bishops at the Second Vatican Council. **Father Block:** Many of the Bishops, of course, are trained theologians themselves.

Q. Is theology much different than it used to be?

A. Father Voll: Any post-Conciliar period is different from the preceding period. The theology of the time before Vatican II was heavily philosophical; since Vatican II was a Pastoral Council, there is now greater interest

in using the results of human sciences like psychology to help explain the teachings of the Church. **Father Block:** There has been a greater chance for development in theology since Vatican II, for we have been free from the political and social pressures which marked certain periods after other Councils. The first Vatican Council was actually interrupted by the War in Italy in 1870.

Q. Is the Church stronger or weaker than it was before

the Second Vatican Council? **A. Father Block:** I think it is stronger, for there has been a purifying element in the Church. **Father Voll:** The question is hard to answer. The Church is stronger in some ways, for there has been real development. But in some other ways, there has been a real crisis in understanding on everyone's part, particularly because of the rapidity of some of the changes which have come about. There have been no fundamental changes in the

Church's teachings, but rather a development which meets the present needs. **Father Block:** The Church has had to achieve this growth because society is more complex and has more problems today than in other ages of history.

Q. What would you say were the two greatest achievements of the Second Vatican Council?

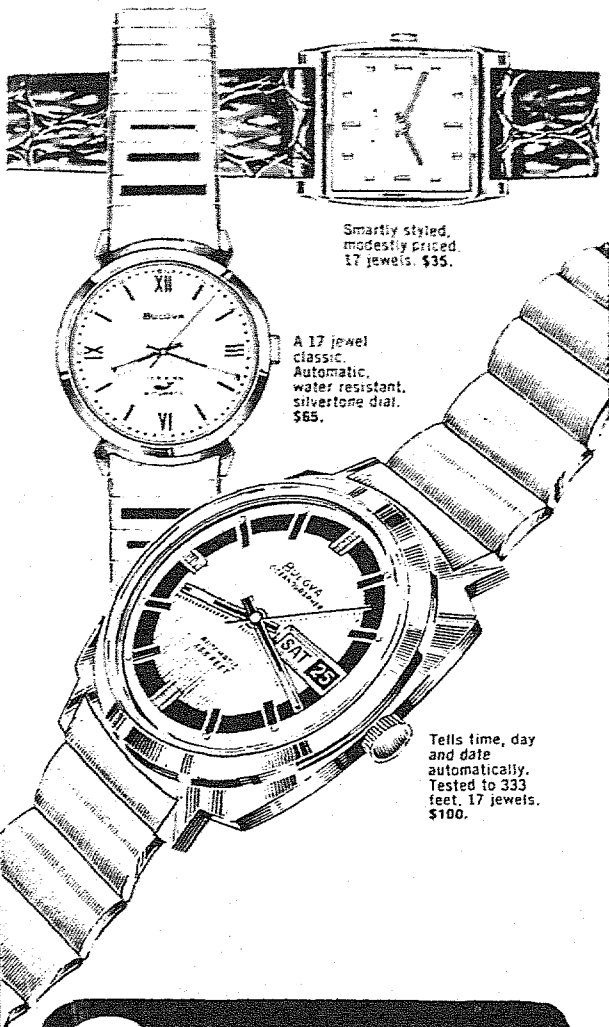
A. Father Block: Vatican II emphasized the role of the Pope in union with the bishops

as a teaching body, and also the bishops in union with their priests as forming one priesthood in a diocese, and the role of each individual Christian aiding the priests and their bishop as one People of God in the apostolate. **Msgr. Connor:** I would say first of all, the updating of the Church by bringing problems of the whole Church to the attention of the Pope and the Bishops. The documents of the Second Vatican Council have been an attempt to synthesize the

CONTINUED ON PAGE 22

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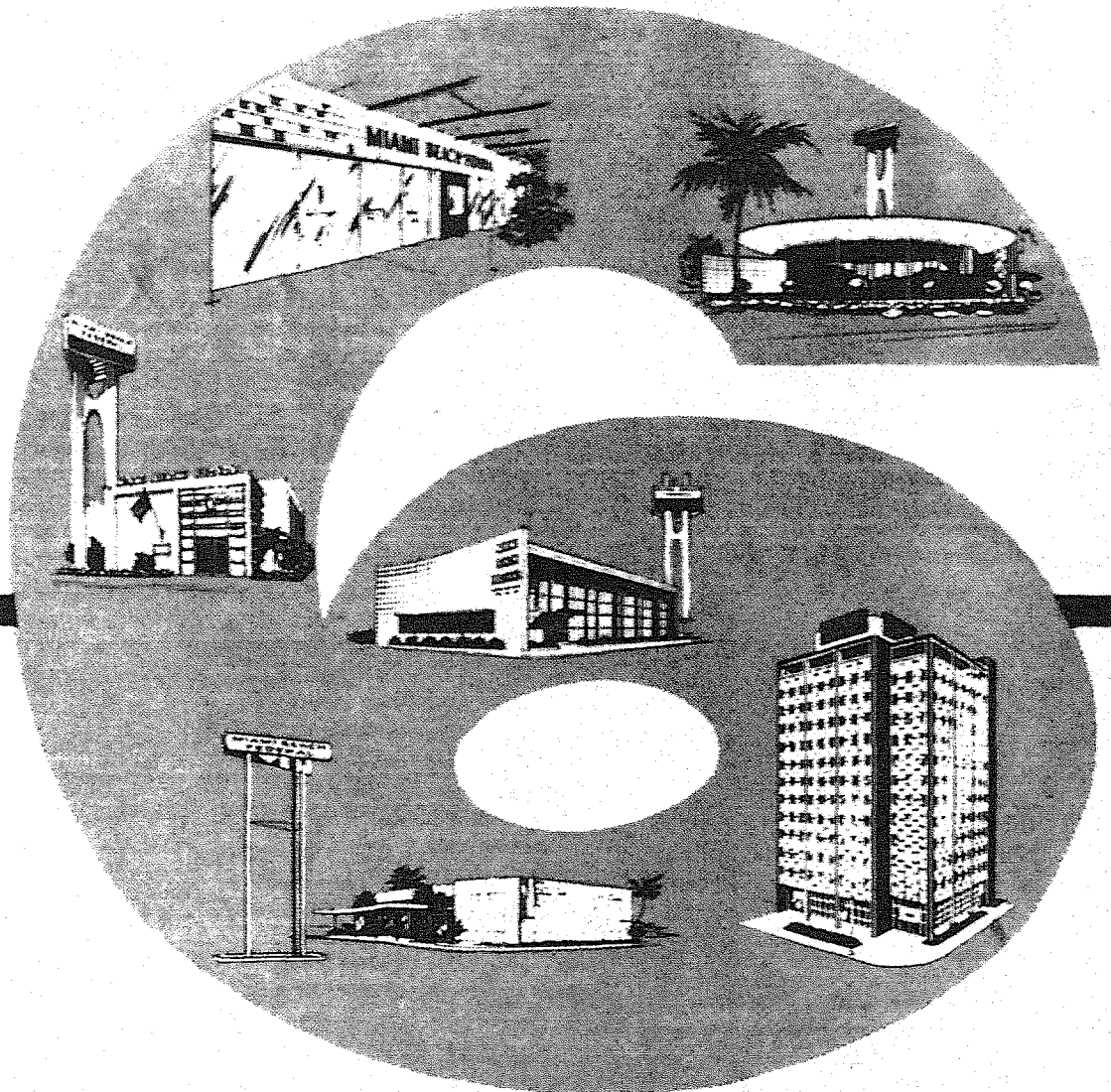
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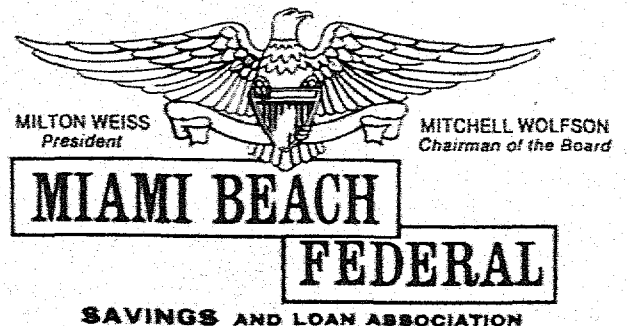
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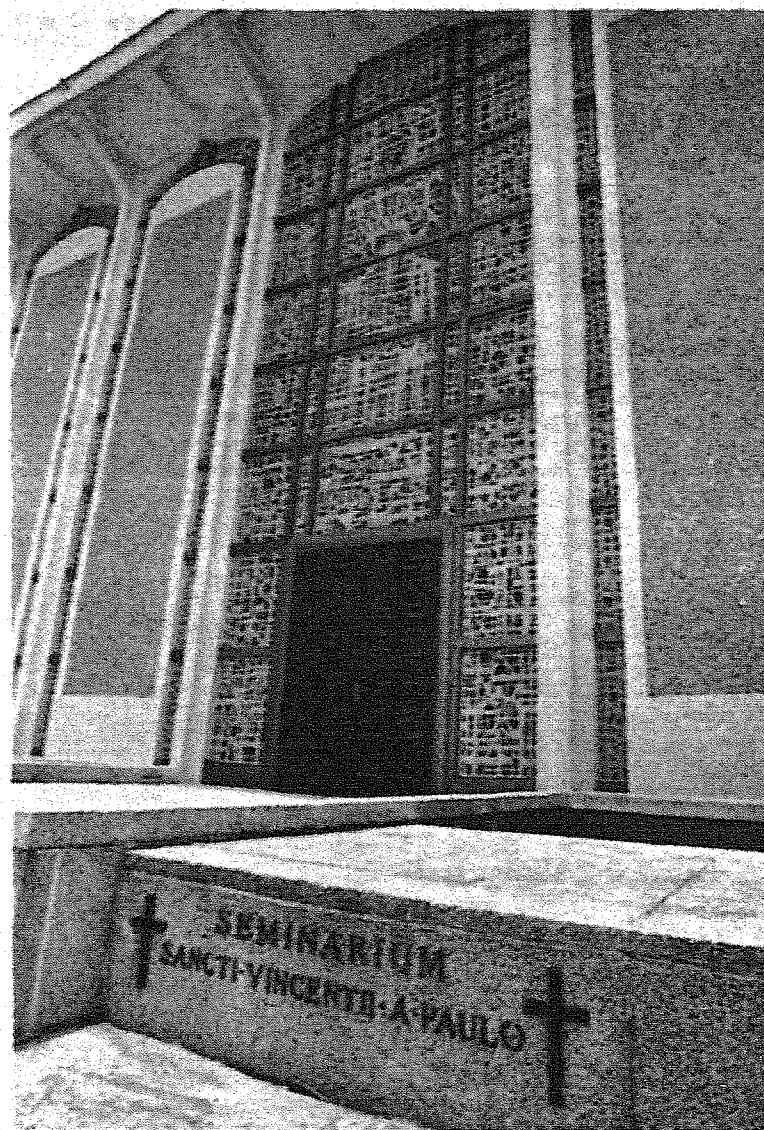
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SAVINGS AND LOAN ASSOCIATION

New seminary faculty looks to year ahead

At St. Vincent de Paul Major Seminary which will open in September under the auspices of the Archdiocese of Miami initial meetings of the new staff were held this week. Seminary chapel entrance is shown at right. The split-level seminary library, shown below, contains hundreds of books pertaining to all aspects of the seminary curriculum.



New rector discusses Preparing 'total man' for life as a priest

By MITCH ABDALLAH

Aside from its basic function of preparing men for the priesthood, the recently appointed rector of the Seminary of St. Vincent de Paul at Boynton Beach said the "seminary is basically the same as any other college but it differs in that its aim is to produce the total man, well prepared for his priestly work."

A man who has spent the last 16 years of his priestly life teaching in a seminary and has held the offices of dean and vice rector at St. John Seminary, Brighton, Mass., Msgr. John W. Connor said that "changes in the world today have demanded that there be changes in the structure of the seminary of today."

"Seminaries of the past developed magnificent, disciplined men and it is the hope of the Church that the graduates of tomorrow and of the future will also be men of dedication and generosity."

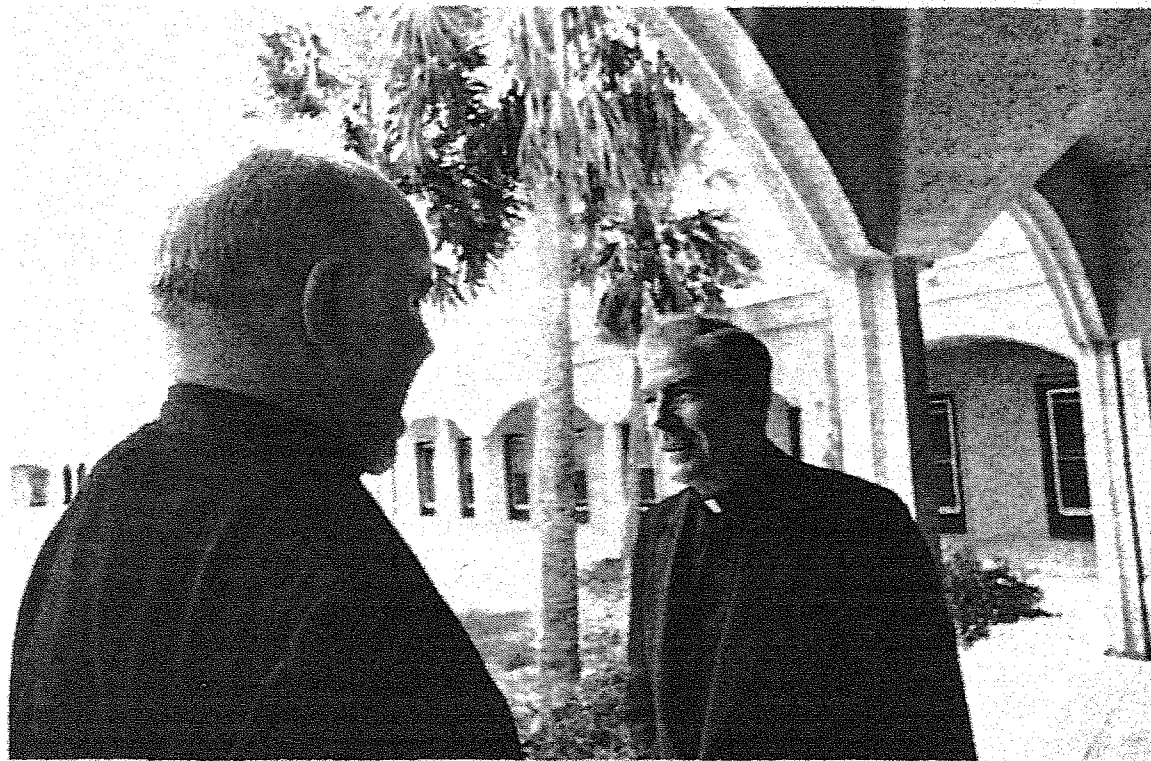
CONSIDERING the seminary of today and of the past, he said that "seminary training will differ in some ways from that which has been customary. Twenty-five years ago a strong structure of life was offered to men studying for the priesthood. A well organized day was the pattern of their living

and restrictions in great measure were demanded in movement from the seminary grounds," he said.

"Few intrusions of the world were allowed to penetrate within the walls of the institution. Newspapers, radio broadcasts and unnecessary speech were restricted so that the student might give his full attention to prayer, study and the community life of the seminary," he said.

Turning from the seminary to the candidate studying for the priesthood, Msgr. Connor said, "The seminarian of today possesses the same basic nature as the man of the past, but today's seminarian has had a broader exposure to life through the various media, a greater independence of movement, a greater permissiveness shown in his education; he has been under greater pressures and has matured in wisdom of the world at an earlier age than before."

HOWEVER, the Monsignor added, "greater freedom will demand greater fulfillment and greater integrity. What in the past was enforced may have to be accomplished through a sense of personal responsibility now. The same discipline, the same controls



The spiritual director of the Seminary of St. Vincent de Paul, Msgr. James Walsh, right, chats with the recently appointed rector, Msgr. John Connor.

are demanded. The method of achieving this discipline and development may vary with the passage of time.

"Changes in methods of training have taken place. Much emphasis is placed on an apostolic program — students engaged in catechetical training work, charitable activity, recreational supervision for the oppressed and the poor."

"To be of value, this apostolate must not be merely a series of actions but a learning process in which the student will have his work appraised and given suggestions as to how his approach

and methods may be improved," Msgr. Connor said.

REFERRING to the present plan by the Church for seminary programs, he added, "The structure and pattern of the seminary of 1971 is based on the 'Program of Priestly Formation' which was developed by the National Conference of Catholic Bishops and approved in 1971 by the Holy See. The 'Decree on Priestly Formation' of the Second Vatican Council is the strong basis and foundation for the program."

The seminary rector said that "in addition to the courses in Scripture, theology, philosophy, history and liturgy, new emphasis will be given to courses in psychology, counseling, social ethics so that graduates will be aided in the understanding and service they will give to their parishioners."

"Contemporary philosophy and the presentation of new

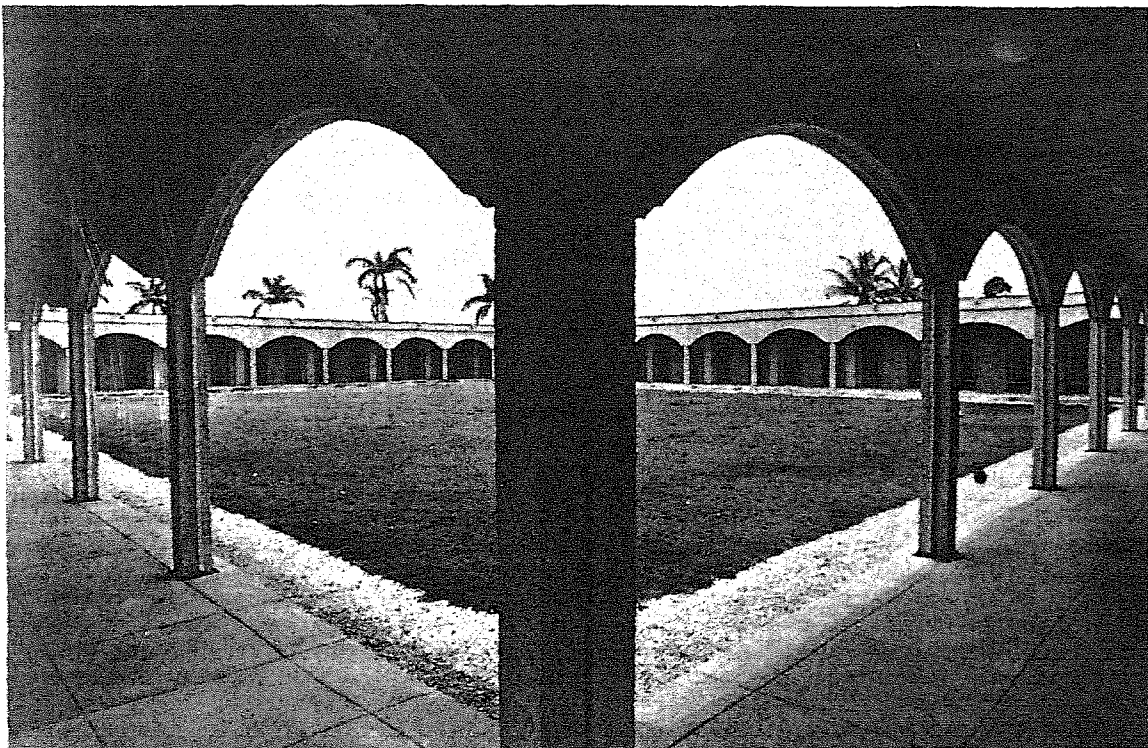
thoughts in other fields will receive attention so that the student may better grasp the attitudes of his contemporaries."

"The bilingual and bicultural program planned for the Seminary of St. Vincent de Paul, wherein Spanish is planned as an integral part of the curriculum, will be emphasized primarily to meet the demands of the Southeastern United States," the new rector said.

THE use of Spanish in both philosophy and theology programs, and also in preaching, will be a major factor in the program. "The program will be inaugurated in September," he said.

He added that a continuing education program for priests of the Archdiocese will also start in the Fall. Various experts will be invited to come to the seminary to lecture in their areas of study. "We plan to bring in men of great reputation and learning to the seminary," he added.

"The seminary has to have its own philosophy of education. Life in the seminary is a three-fold development process," he said. "It is spiritual, academic and growth in total personality. The basic thing desired is to help in the formation of deeply spiritual men whose work will bring them happiness and draw their fellowmen to accept the message of Christ."



Formed in four quadrants, with the students' residence shown above the seminary also includes facilities for a faculty residence and also wings which house classrooms, auditorium, library, kitchen and refectory, and offices for administration.

Benefit from private schools Common good promoted

Elsewhere in this week's issue of The Voice, statistics prove beyond the shadow of a doubt that the Catholic high schools in the Archdiocese of Miami have done a good job. Outpointing public school students, academically in every county of Florida within the confines of the Archdiocese, our students averaged 67 points higher than their public school counterparts in the State of Florida Twelfth Grade Tests.

There has to be a reason, or even several reasons, for this remarkable achievement. The evidence indicates, first of all, the high calibre of teachers within the Catholic school system. But even beyond this, the sense of academic

discipline which has long characterized Catholic schools has to be taken into account.

Our teachers bring a particular sense of dedication to the craft of teaching. Many hundreds of priests, sisters and brothers in the Archdiocese have given their lives in religious consecration for the sake of their students. And the increasing number of lay teachers working with these Religious have been inspired, by example, to greater efforts on their own part.

MOST private schools have another advantage which should be noted as enhancing the quality of teaching in all the

schools in our State. Because of smaller enrollment, private schools have a greater opportunity to experiment with new educational techniques. It has not been unusual in the past for public schools to adopt the successful teaching advances first discovered in private school systems.

We would hope that the results of this Twelfth Grade testing, done under the supervision of the University of Florida Board of University Examiners, will not be lost on our State legislators when they vote on financial bills to aid private schools. For private school systems cannot survive unaided much longer.

It seems foolhardy not to recognize the valuable asset which the majority of private schools provide for the common good of our communities. (Aside from academic considerations, Catholic schools alone in the State of Florida save the taxpayers over \$50 million each year on operational expenses alone.) We challenge those who claim that private schools are divisive in society to provide regular instances where the graduates of private schools fail to fulfill any of the requirements for good and honest citizenship in our American Republic.

PRIVATE schools have established themselves as academic leaders. One could logically conclude, therefore, that private schools do a greater service to the common good than public schools, for they provide the basic resource that any country needs to survive: namely, educated leadership.

The Voice salutes the tremendous work done by public school teachers. Public School Boards also have often handled their grave responsibilities with courage and ingenuity. We merely point out that opponents to private school aid are jeopardizing the success even of public schools, in their shortsighted objections against community aid for both systems.

Guest editorial

'GP' means what?

It was not without a lot of thought and study that the national Catholic and Protestant film offices recently withdrew their support of the film rating system being used by the Motion Picture Association of America. While the film offices objected to all rating classes, it was the GP rating that drew their special fire. And parents who have bothered to check on such films in recent weeks will strongly agree.

GP is taken by many parents to mean "General Patronage," but in fact it means "general, parental advice suggested." And many a parent who almost accidentally has taken children to see "Ryan's Daughter" and other recent movies classed as GP has been shocked to find what the movie industry thinks could be suitable for children. Those who were embarrassed when they took their kids to see "Patton" would be aghast at what has happened to the GP area in the few months since "Patton."

THE reaction we have seen from parents suggests that you personally see every such movie before sending the kids — or else take GP to mean "generally prohibited for children."

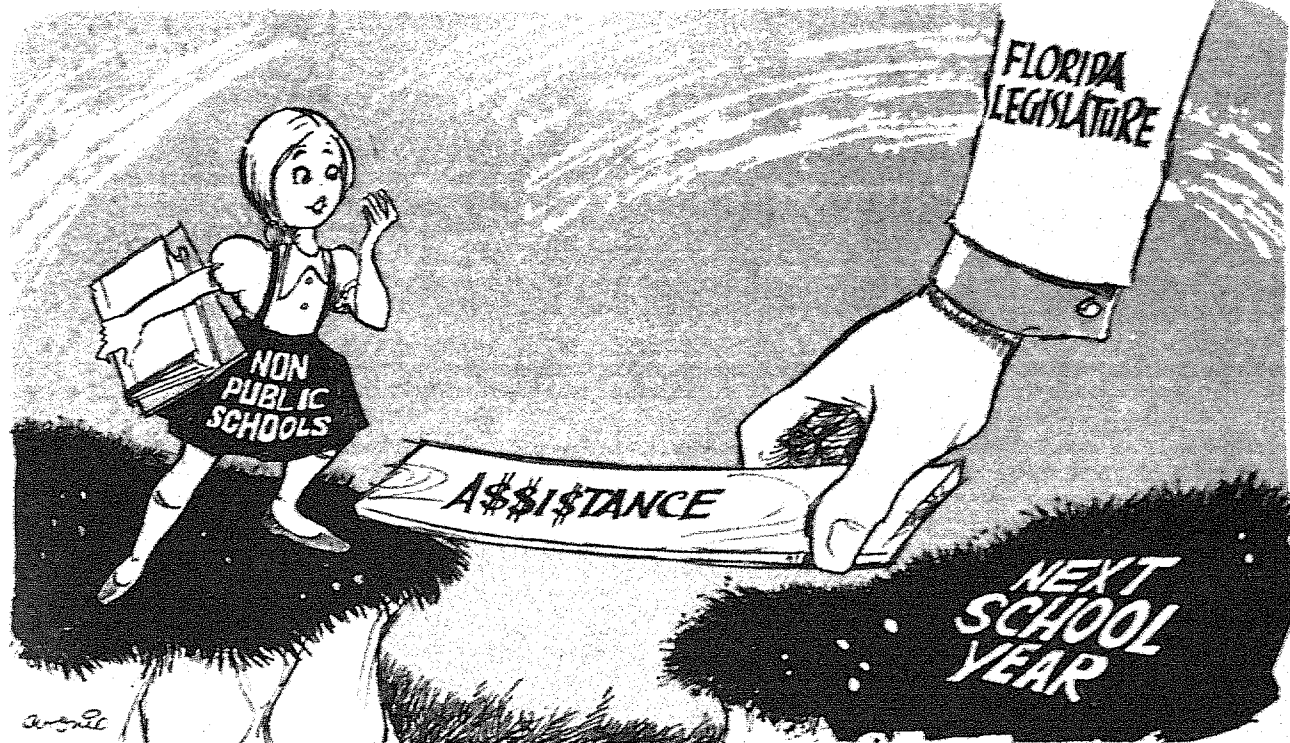
Jack Valenti, the president of the Motion Picture Association of America, was guilty of some fast talk when he protested that surveys show parents are happy with the rating system. He said 64 percent of the parents found the system useful for deciding which movies their children should see. But this could mean merely that the parents are taking filmdom's word for what's fit to see. How many of those same parents had ever checked to see if their own judgment would agree with the MPAA? We think most of them would have been dumbfounded at some of what the MPAA lists as GP.

Valenti charged that the church film offices had given no alternatives as to whose judgements on films should be accepted. But they did. Quite logically, they suggested at least some of the judges should be non-film industry people and that all of them should have contracts so that the film couldn't fire them the day after an unpopular judgement (don't forget that "Ryan's Daughter" was first given a R rating, which was changed only after pressure was put on the judges by the producer).

When parents get this kind of panel of judges, maybe they can begin to place some confidence in the ratings once again.

— The Catholic Post, Peoria

Will the Legislature act?



VOICE OF THE PEOPLE

'Pornography on the library shelves'

Dear Editor:

If I am not mistaken, The Voice for May 7, 1971, printed a report concerning the activity of local law enforcement agencies in reference to pornography, censorship and the enforcement of laws in regards to these problems.

I may be wrong, I do not wish to be unkind, I am trying to formulate constructive criticism. However, it seems to me that our Catholic publications and institutions in recent years have not been giving sufficient thought or examination from a Catholic point of view of all the news and social activities.

THERE has been a tendency to write reports for Catholic publications with a "paste-pot and scissors." To accept all wire reports at face value.

We look at the "leaves and the acorns" but we don't see the "trees or the forest." We don't make progress. We don't grow. We don't learn. We allow ourselves to be "conned and bamboozled."

The "Welfare Colonialists" exploit the "welfare empire." They are the social, welfare and probation or parole workers. They are the psychiatric social workers. Freudian psychoanalysis is their religion.

Freudian psychoanalysis is the social worker's substitute for the "confessional" of the Catholic Church.

IT IS only very recently that an awareness has developed in our Catholic leaders that there is a deep need to re-examine the basic foundations of Catholic policies in the United States.

Finally, I reach the original subject of this letter. The Voice article on pornography was a complete and total acceptance of the ideas as published daily in the commercial newspapers. It repeated the propaganda of the

local politicians who pretended for political reasons, advantages and publicity that they were doing something effective and worthwhile against "pornography."

THE TRUTH of the matter is that the U.S. Supreme Court has laid down the boundaries within which pornography can be fought currently. In the meantime the law enforcement agen-

cies, the local politicians, the schools, churches and women's organizations completely ignore the cesspool source of putrid filth, obscenities and pure pornography that exist in every other book of fiction that has been written during the last four, five or six years by black and white authors; and which are displayed openly and freely on the shelves of all our public

libraries.

We can keep children out of bars. We can keep children out of adult movies legally. Why can't we keep pornographic books off of open shelves for general circulation of the free public libraries? Or are we all liars and hypocrites?

Mary Jane Powell
Palm Beach

Denies Birchites support war

Dear Editor:

On Page 3 of the April 30, 1971, issue of The Voice, there appeared an article in which was stated: "The John Birch Society, also a supporter of the Vietnam War."

As Section Leader for The John Birch Society in the Fort Lauderdale and Hollywood area, I can positively state that this is an absolutely false allegation, typical of the smear tactics that appear from time to time in the secular press, and hardly becoming to a Catholic newspaper.

The John Birch Society is for Victory in Vietnam, yes — to arrest the further spread of the Godless oppression, Communism. Since it is the apparent intention of the United States Government to not press for victory against Communism in Vietnam or anywhere else, it is the stand of the Society that we should get out, but not without protecting our own troops throughout an orderly withdrawal — and, hopefully, leaving the South Vietnamese government with the means to defend itself against the invasion and infiltration from the North.

As so many military experts have suggested, the only quick and positive way to end the war is to win it, with conventional weapons and by striking the Vietcong sources of supply. However, our

leaders are committed to a policy of appeasement, while condoning and even encouraging our "friendly allies" to engage in aid and trade with those who kill our own sons.

The John Birch Society

does not support the war in Vietnam, because to us the conduct of that war is nothing short of treason!

Sincerely yours,

Wm. J. Jenkins
Plantation

Wants to know whether Easter Duty's abolished

Dear Editor:
Does the obligation to make one's Easter duty still apply?

I was reared under strict Catholic supervision and was taught that neglecting Confession and Holy Communion between the first Sunday of Lent and Trinity Sunday was of such grave importance that failure to comply incurred severe penalties even to deprivation of church burial service.

Some of my friends who consider themselves devout Catholics say that is has been dispensed with and they've been sustained in this belief by a priest. I'm a bit dubious and would appreciate enlightenment.

If true, when was this commandment of the Church officially eliminated? I'll watch for a reply in The Voice.

Respectfully yours,
Mrs. F.M. Murphy
North Lauderdale

(The regulations regarding the Easter Duty have not changed. Catholics are required to go to Communion between Ash Wednesday and Trinity Sunday. Also, Catholics should go to Confession at least once a year, although the Church encourages frequent Confession and Communion—Editor.)

Congrats on those prizes

Dear Editor:
Congratulations on all those prizes you've been collecting and well deserved.

Sincerely,
Iola Shaw
Miami, Florida

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4. _____					
5. _____					

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To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation?

Yes No

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

The undersigned hereby authorized Standard Life and Accident Insurance Company to contact their family physician for any necessary information.

Date _____ Signature _____

Form 52 MG Rev B 2317

T V - 6

Around the Archdiocese

Ex-Curley students receive MD degrees

Two graduates of Archbishop Curley High School were among those who received their Doctorates in Medicine Sunday during commencement exercises at the University of Miami.

Dr. Albert R. Marsico, Jr., St. Dominic parish; and Dr. Donald M. Russell, St. Rose of Lima parish, completed their studies at the University of Miami Medical School, and will intern at Jackson Memorial Hospital.

A son of Mr. and Mrs. Albert R. Marsico, St. Rose of Lima parish. Dr. Marsico is a

DADE COUNTY

The third annual parish dinner and dance, commemorating the anniversary of the dedication of Our Lady of the Lakes parish, is scheduled for Friday, June 18, at the parish center.

Dinner will be served between 8 and 9 p.m. and Tony Martin's band will provide the music from 9 p.m. to 1 a.m.

For additional information contact Phil Garafolo, 821-3005 or Diane Massung, 822-8493.

Newly-elected officers of St. Michael's Council of Catholic Women were recently announced. They are: Grace A. Duffy, president; Mrs. John Liptak and Mrs. Margaret Murray, vice presidents; Mary Catharine Haley, treasurer; and Mrs. Carl Gauzens, secretary.

The Young at Heart Club of St. Rose of Lima parish is taking a boat ride at 10 a.m., Wednesday, June 16. Members will board at the Brayline Dock at Haulover Beach.

Blood bank drive June 13

POMPANO BEACH — A blood drive under the auspices of the local K. of C. Council, No. 4955, will be held Sunday, June 13, from 10 a.m. to 4 p.m., on the grounds of the council hall, NE 49th St., one block west of Federal Hwy.

Non-members as well as members are urged to participate. Donors will be guests of the council for a steak dinner in the hall at a future date.

Great-nephew of pope named

VATICAN CITY — (RNS) — A great-nephew of Pope St. Pius X was named a bishop by Pope Paul VI and appointed auxiliary, with the right of succession, to the Apostolic Prelature of Porto Velho, Brazil.

Bishop-elect Antonio Sarto, 45, was ordained to the priesthood on June 3, 1951, the same day his great-uncle was beatified.

native of Pittsburgh, who came here 13 years ago.

Second in his class at the University, he was president of Alpha Omega Alpha, honorary medical society, and is married to the former Katherine Fitzpatrick.

DR. Russell, a son of Drs. Lyle and Anne Russell, St. Rose of Lima parish, was a member of Phi Beta Pi and last year was the recipient of the fellowship award of the International College of Surgeons, through which he studied in London.

He is married to the former Valerie Moulton and they are the parents of a daughter, Julie.

Both physicians are also graduates of St. Rose of Lima parochial school.

For information call Helene Ward, 754-5735.

The Memorare Society of St. Rose will hold a pot luck dinner, tonight, (Friday) at St. Dominic coffee shop, 3909 NW Seventh St., beginning at 8.

Double installation ceremonies were conducted recently for two organizations of Sts. Peter and Paul parish. New officers of the Coordinating Council are: Andy Styer, president; Walter Martinez, vice president; Mary Jane Spore, recording secretary; and Lucy Civile, corresponding secretary.

New Home and School Association officers include: Dr. Senen Borges, president; Alberto Cardelle and Ann St. Pierre, vice presidents; Jim Burch, treasurer; Lilia Rosander, recording secretary; and Elvira Aedo, corresponding secretary.

The Home and School Association of Epiphany School recently installed new officers for the 1971-72 school year. They are: William Mazanec, president; Mrs. Frances Miller, and Mrs. Barbara Berry, vice presidents; Mrs. Marilyn Beber, secretary; and John Engels, treasurer.

BROWARD COUNTY

"Public Relations for Hospital Auxiliaries" will be topic of a speech by Betty Mathis at a meeting of the Holy Cross Hospital Auxiliary, 11:30 a.m., Monday, June 14 at the Red Coach Grill, 1200 N. Federal Highway.

For reservations call 772-4993, 764-4714 or 771-5747.

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DADE COUNTY Girl Scouts' Public Relations Director, Mrs. William Healy, a member of St. Richard parish, receives an outstanding service award of the Salvation Army from Major David Mulbarger and William N. Richardson. Scouts collected tons of usable material for the Salvation Army's Social Service program in their "Helping Hands" project this year.

Coral Gables Kof C elects new officers

CORAL GABLES — Thomas Kehoe has been elected grand knight of Coral Gables Council K. of C.

Other officers are James Bonitatibus, deputy grand knight; John J. Hagarty, Jr., chancellor; and John Muncey, warden; Leonard G. Boymer, recorder; Joseph McKeever, treasurer; V.L.G. Matelis, advocate; Val Bunetta, inside guard; Sam Verusio and Louis A. Dion, outside guards.

Frank P. Catania, retiring grand knight, assumed a three-year term as a trustee.

During the meeting the Knight-of-the-Year award was presented to Bonitatibus in recognition of achievements and participating in Council activities during the past year.

First Degree in the Council is slated for June 16 in the council hall, 270 Catalonia Ave.

Naples youth an honor grad

NAPLES — Daniel R. Conway, whose parents are members of St. Ann parish, was graduated with honors during recent commencement exercises at St. Meinrad College, St. Meinrad, Ind.

The recipient of the Student Life Award in recognition of contributions to



Film on Italy will be shown

"Italy In Season," a film showing highlights of that country, will be shown following a meeting of the board of directors of the Archdiocese of Miami Catholic Teachers Guild at 3 p.m., Sunday, June 13, in Thompson Hall on the Barry College campus.

A tour of Italy is being sponsored by the guild from July 19 to Aug. 19. Details may be obtained by contacting Mrs. Amelia Rock.

student life during the past four years, he is the son of Mr. and Mrs. John L. Conway.

This summer he will enter the monastery at St. Meinrad where he will be received by the Benedictine Fathers as a novice.

Cram course in English opens at Barry June 28

An ELS Language Center offering intensive English as a second language program for foreign students and professionals will open June 28 on the Barry College campus under the auspices of Washington Educational Research Associates, Inc.

According to director, Sonja O'Keefe, the programs are so designed to prepare international students for a U.S. college or university in the shortest possible time.

Students are tested on arrival and placed in classes at their prescribed level of proficiency.

A student's individual program may be from six to 36 weeks, depending on his initial level of proficiency and language-learning ability. In addition to three hours of assigned daily homework, students will receive 30 hours of classroom and language laboratory instruction.

Admission to the ELS Language Center is open to all international students interested.

Similar centers are conducted in Washington, D.C.; Los Angeles, Houston, Cedar Hill, Texas; and West Baden, Ind.

Priest, nun among grads

A priest and nun from the Archdiocese of Miami were among 364 priests, Religious, and brothers graduated at Catholic University of America, Washington, D.C.

Father Thomas Dennehy, supervising principal of Cardinal Gibbons High School, Fort Lauderdale, and an assistant to the Archdiocesan Superintendent of Schools in the Broward Deanery, was awarded a Master of Arts degree in Education.

Sister Carol Coston, O.P., a member of the staff of the Broward County Office of Economic Opportunity, also earned a Master of Arts degree.

Special exhibit on liturgy items

Parish Liturgy will be the subject of a special exhibit June 26 to July 4 in St. John Bosco parish hall, 1301 W. Flagler St.

Liturgical ornaments and sacred vessels and other items used in the Divine Worship and the administration of the Sacraments will be displayed and explanations regarding their use will be transmitted through loud speakers. The public is invited to attend.

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Jews get blessing

VATICAN CITY — (NC) — Pope Paul VI told a group of American Jews at a general audience June 2 that he prayed God to bless their efforts to overcome all forms of discrimination and to create a better climate between Christians and Jews.

The group's leader, Seymour Graubard, national chairman of the Anti-Defamation League of B'nai B'rith, said he later urged the Pope to intercede on behalf of Jews in the Soviet Union.

IN his formal greeting to group Pope Paul said:

"On this occasion we are pleased to reiterate the wish of the Vatican Council to foster and recommend that mutual understanding and respect which is the fruit above all of biblical and theological studies and of brotherly dialogues."

"In our own ministry of reconciliation and peace we are especially sensitive to all forms of discrimination, which impede fraternal charity among men and offend human dignity and God Himself. We have recently spoken out against all discrimination based on race, origin, color, culture, sex or religion.

"We pray that the Lord, the father of all, may bless your efforts for creating that climate between Christians and Jews, and among all men, in which His love will reign for the well-being of all mankind."

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WEDNESDAY	Braised Tender Lamb Shank Dressing, Mint Jelly	2.65
	Old Fashioned Chicken and Dumplings	2.45
THURSDAY	Old Fashioned Choice Beef Stew	2.65
	Baked Pork Chop with Dressing & A.S.	2.45
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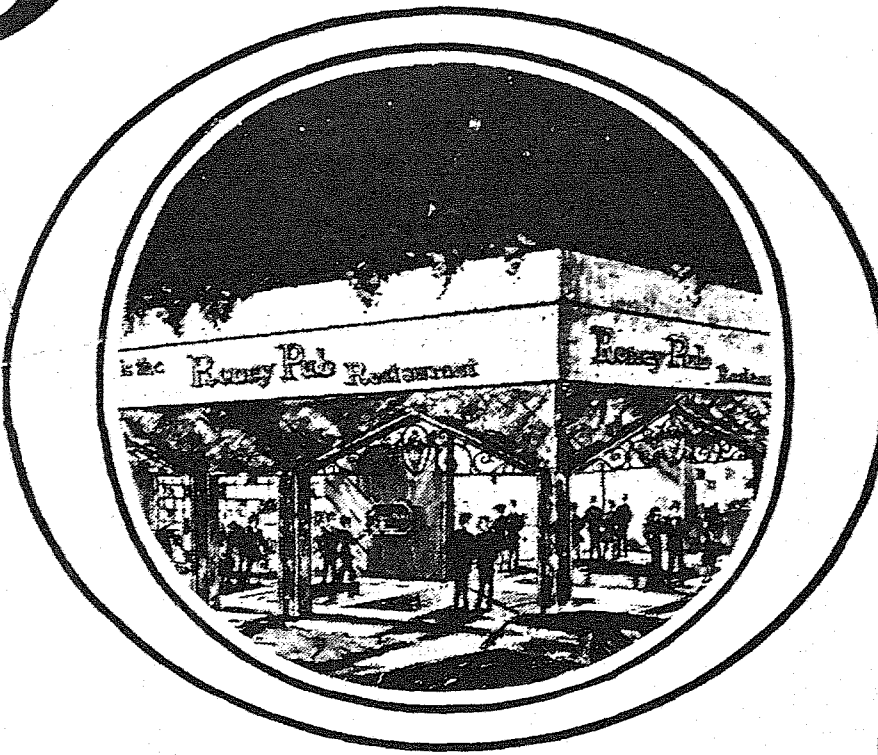
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New school chief, layman, gives views

For the first time in the history of the Archdiocese of Miami, a layman has been appointed Archdiocesan Superintendent of Schools.

Thomas Lynch, M.A., former principal of Lindsey Hopkins Education Center, Miami Technical High School and Miami Central High School, assumes his duties on Thursday, June 17.

In the following interview with *The Voice*, Lynch, a member of St. Rose of Lima parish, gives his views on Catholic education — its future and its problems.

Q. Do you anticipate any immediate changes in the Archdiocesan school system?

A. No. Any changes will be the result of a personal



Superintendent, Thomas Lynch, Discusses Archdiocesan Schools

survey of the entire system with particular attention to academic results and to the reading program in grades kindergarten through 12.

Q. In your opinion, what is the role of the laity in the Catholic school system today?

A. The role of the laity first involves the parents. In the past, parents have had a terrific interest in athletic events — but they must be encouraged to be just as interested in every other activity, including classroom work. After all the work of the teacher is only locus parentis during the school hours.

Parents must transfer respect in the home to the class-

room — particularly in the case of lay teachers. Lay teachers are nothing new in Catholic schools — there are more of them due to a shortage of Religious — and most lay teachers are just as dedicated to their profession as Religious.

Q. What about the future for Sisters in our schools?

A. The nuns will continue to teach in our schools as long as vocations to the religious life permit. Nun-teachers not only have complete dedication to the teaching profession but are blessed with religious motivation as well.

Q. Public school systems have such large administrative staffs. Do you foresee

any expansion of the administrative staff of the Archdiocesan Department of Schools?

A. I prefer a small, qualified staff rather than a large number of people each taking care of a few details. One man can do the work of three if he is organization-minded and shares ideas with the people working under him. I believe in brain-sharing. Leadership is going to be the key to the entire program of education.

Q. Do you believe it will be necessary to close any of the Archdiocesan schools because of high operating costs and lack of financial assistance from federal or

state governments? Are you optimistic about federal and state aid to students in the future?

A. No, not at the present time but increased operation costs is going to necessitate some student educational assistance as the cost of teaching materials and teachers' salaries continue to escalate. Members of the legislature are going to realize that the quality of instruction in the Catholic schools, as a result of recent 12th grade placement tests, show that students are receiving quality education. The legislators cannot overlook the work done and deny necessary assistance to sus-

tain these students. After all academic subjects have no religious denominator.

Q. Do you have knowledge of government programs of aid now in existence for nonpublic school students?

A. Yes. In addition from June 10 to June 18 I shall be attending a graduate course for nonpublic school administrators on government programs for nonpublic school students and teachers at Catholic University of America in Washington, D.C.

Two of the lecturers for this course, co-sponsored by the Division of Elementary and Secondary Education of the United States Catholic Conference, will be Dr. Robert B. Binswanger, Ph.D., Director of Experimental Schools, U.S. Office of Education; and John P. Cole, M.A., Program Specialist of the Division of Compensatory Education, U.S. Office of Education.

Q. What is your over-all philosophy on education?

A. Everything in education should have the pursuit of excellency whether in the academic achievement, athletic activities or the general over-all educational development.

School bill aid

CONTINUED FROM PAGE 1

New York Catholic school spokesmen called the measure "a significant and meaningful program to provide educational services for the benefit of nonpublic school students."

A memorandum circulated by legislative aides drafting the bill said the state of New York "has the duty to ensure that the current financial crisis in nonpublic education does not impair the secular educational services received by nonpublic school pupils."

"Whoopie! What else can I say?" remarked Father John Gilbert, when asked his reaction to the June 7 signing into law of Minnesota's tax credit bill.

"We're just working hard to implement it now," the St. Paul and Minneapolis archdiocesan school superintendent said. He noted his office had already met with 30 area pastors "to help them to better understand it" and plans to meet with all pastors and board of education members in the archdiocese during July.

Education officials in Minnesota's six Catholic dioceses and officials from other private schools will share ideas for implementing the new law, he said.

THE law says parents can subtract from their final state income tax totals up to \$100 in tuition costs for each nonpublic grade school student and up to \$140 per high school student. If their total credit amount exceeds the amount of taxes they are supposed to pay, they will receive a refund from the state.

Parents must prove they have paid at least the amount they are subtracting for tuition costs, however, which is one problem in implementing the bill. Average tuition for a Minnesota Catholic grade school is \$30 to \$40 per year — almost \$60 less than the full tax credit amount parents could claim.

If the plan is to benefit the state's nonpublic schools, tuition must be raised. But another problem school officials face is explaining to parents that they will actually be paying no more than before — since they will get the money back either by paying less state taxes or in the form of a cash refund.

Father Gilbert said school officials are planning to establish loan programs to provide the cash for parents unable to come up with the increased tuition. The loans would be paid off when the tax credit came through.

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'Harrisburg Eight' case: here's what it's about

By LAWRENCE MOWRY

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HARRISBURG — The black aluminum and smoked-glass Federal Building at Third and Walnut Streets here rises like an 11-story Orwellian mirage among dirty brick skyscrapers and the sprawling greystone state capital of a cityscape straight out of the novels of Pennsylvania's John O'Hara. The government agency that ordered it built says it reflects "functional simplicity," more than a few Harrisburgers say its black cubist outlines are simply ugly. It was opened for business three years ago, and most natives haven't got used to it yet.

On the ninth floor are courtrooms for the U.S. Middle Judicial District of Pennsylvania. On the tenth are the grand jury chambers and spacious U.S. attorney's offices. On these two floors — insulated from the outside world by security measures of the General Services Administration that can range from routine to airtight — the government apparently has chosen to prosecute to its conclusion an anti-government conspiracy case against Rev. Philip Berrigan, 47, and seven other antiwar activists.

Berrigan — who together with his brother, Rev. Daniel Berrigan, 49, has been termed "the locus of the Catholic New Left," by The New York Times — is alleged to have hatched a bizarre bomb-kidnap plot via letters smuggled to and from his cell in the federal penitentiary at Lewisburg, Pa., about 80 miles up the placid Susquehanna River from Harrisburg.

He since has been moved to a Danbury, Conn., prison to serve out a term for destroying draft files in Catonsville, Md. His brother also is imprisoned in Danbury for the same raid.

FOLLOWING the return of the second indictment in the case, Berrigan faces a possible 40 years in prison, not for conspiring to kidnap, not even for conspiring against the government in general — but for four counts, at 10 years for each conviction, of smuggling those alleged letters out.

And Sister Elizabeth McAlister, 31, of Tarrytown, N.Y. — who, the government charges, was Berrigan's liaison with other plotters — faces up to 30 years in jail if convicted of three counts of smuggling letters in. Eqbal Ahmad, 40, a Pakistani who teaches at the University of Chicago, shares one of Sister McAlister's smuggling counts.

Berrigan and Sister McAlister faced three counts apiece of smuggling letters under the first indictment, but those charges were overshadowed by a possible life sentence for conviction of conspiracy to kidnap.

Differences between the first indictment — returned Jan. 12, only 46 days after widely-publicized Senate subcommittee testimony by FBI Director J. Edgar Hoover that identified both Berrigans as ringleaders of a bomb-kidnap plot against official Washington — and the second indictment, returned April 30, are striking.

THE first indictment included two counts of conspiracy: conspiracy to kidnap presidential adviser Henry A. Kissinger, and general conspiracy charge of plotting to bomb heat and power conduits beneath Washington federal buildings.

Those who also faced possible life sentence under the first indictment included Eqbal, Anthony C. Scoblick, 30, of Baltimore, a married former priest; and Revs. Neil McLaughlin, 30, and Joseph R. Wenderoth, 35, two Baltimore ghetto priests.

Eqbal's bail was set at \$60,000; bail for the other four at \$50,000. Later, U.S. District Judge R. Dixon Herman reduced their bail by half, and required a cash deposit of only 10 per cent, but not before the three Baltimore men had spent several nights in Maryland and Pennsylvania jails. Seven alleged "co-conspirators," including Daniel Berrigan, were named, but not indicted.

The second, superseding indictment dropped the kidnap charge altogether, and broadened the general conspiracy count to include draft board raids that had already occurred in a number of Eastern cities, characterizing these as training grounds for the bomb-kidnap raid on Washington. The bomb-kidnap plot now is listed as merely another element of the overall conspiracy. One

charge each of mailing threatening communications has been lodged against Berrigan, Eqbal and Sister McAlister, and two letters — one from Berrigan and one from Sister McAlister, the indictment says — were appended to the charges.

THE alleged letters included references both to kidnapping Kissinger and to bombing the tunnels. And Berrigan is now charged with four counts of letter-smuggling, while Eqbal now shares one of Sister McAlister's three letter-smuggling counts.

Two additional defendants — Mrs. Mary Cain Scoblick, 32, a former nun and wife of Anthony Scoblick; and John T. Ghick, 21 now serving a federal sentence for a Rochester, N.Y., draft board raid — also were named. Three of the alleged co-conspirators were dropped from the new indictment. Among them was Daniel Berrigan. No explanation was given.

Maximum penalty for a conviction under the general conspiracy title is five years and a \$10,000 fine. Maximum penalty for mailing threatening letters is five years and a \$1,000 fine. Conviction on every count lodged against him could gain Berrigan half a century of prison sentences. Sister McAlister 40 years, Eqbal 15 years, and the rest of the defendants five years apiece.

PRE-TRIAL defense motions by a team of lawyers, headed by former U.S. Atty. Gen. Ramsey Clark, had already been submitted before the government went after a superseding indictment in April.

Government motions in opposition are now complete. Oral arguments have been heard by Judge Herman, who is expected to rule on them in coming weeks. The defense has sought to have the indictments dismissed on the grounds of prejudicial publicity surrounding Hoover's Senate testimony and government release of the two alleged letters.

And, in an argument by Clark, the defense has sought to discover the extent of any and all wiretap surveillance used against the defendants. Clark's Nixon Administration successor, John N. Mitchell, has filed an affidavit in the case admitting "telephonic overhearings" of Sister McAlister, and saying the tap was authorized by President Nixon, not a court.

A lengthy government brief in opposition to disclosing its taps has reiterated Mitchell's and other Administration spokesmen's oft-stated position that a sovereign has the inherent right to protect itself against plots. This argument was overturned in the Sixth Circuit Court of Appeals in Cincinnati recently, where the court ruled that a nation founded on the armed overthrow of a sovereign (King George III of England) may no longer claim such an inherent right. In California, a district judge ordered the government to reveal its non-court-ordered wiretaps in a case. When the government refused, he dismissed the indictment there.

THE electronic surveillance issue may very well become equally crucial here. Sister Jogues Egan, 52, of New York City, one of the persons named in both indictments as an alleged co-conspirator, was ruled in contempt by Judge Herman when she refused to testify before the grand jury here. She is the only alleged co-conspirator whose testimony has been sought. She based her refusal on the grounds that a court-ordered immunity did not protect her as fully as her Fifth Amendment right to silence did, and also said, she felt wiretaps had been used against her.

Last week, the Third Circuit Court of Appeals in Philadelphia overturned her contempt conviction and ordered Judge Herman to grant her a hearing on whether or not the government tapped her phones. Five other reluctant witnesses who also were held in civil contempt by Judge Herman — and four who were indicted for criminal contempt by the grand jury — will probably petition the court for similar hearings.

If Judge Herman orders the government to disclose fully its wiretap efforts in the case — and if the government refuses — the case against the eight defendants may end right there.

If not, the judge has several times mentioned setting a trial date "sometime in October." He will probably set a specific date when he rules on the motions before him — if one of those rulings does not end the case before it gets to court.

VACATION

Travel Talk



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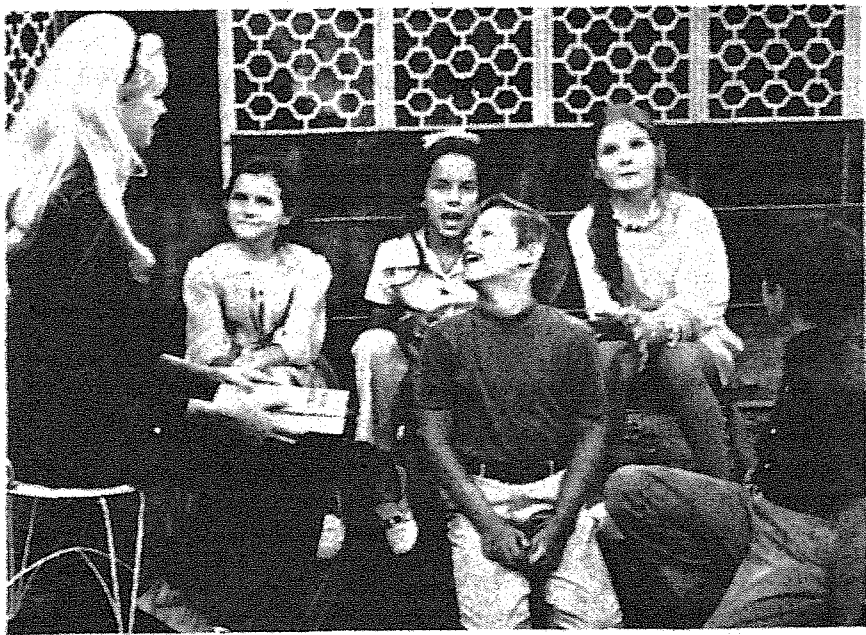
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"COME TO the Lord," a special program of interest to children, will be presented during the Church and the World Today program at 9 a.m., Sunday, June 13, on WCKT, CH. 7. Featured will be Paula Miller and youngsters of St. Rose of Lima parish.

Improvement is the aim

Networks call an emergency conference on children's TV

WASHINGTON — (NC) — Television for children has worried mother, parent-teacher associations and other concerned citizens for the past decade.

They have questioned its quality and quantity and wondered if televised violence affects today's youngsters. They have pressed for better programs and fewer commercials.

IT now appears that their fears are under consideration

by television networks, which have noted the increasingly clear and present possibility of government intervention unless they change their broadcasting habits.

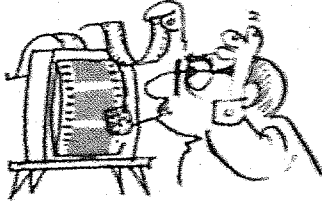
The latest development is that ABC-TV has called for an unprecedented conference June 23-24 at which the networks and other broadcasters, sponsors, agencies and programming experts will turn their know-how specifically on improvement of children's programs.

By the time the conference is held, President Nixon is supposed to have received a study called "Child Development and the Mass Media," an outgrowth of last December's White House Conference on Children. It calls for experiments, among other things, in eliminating commercials from children's programs, except for the equivalent of credit lines.

ACCORDING to a story in a recent issue of Broadcasting, the business weekly magazine of television and

radio, one of the central forces in the current children's show controversy is an organization of women known as Action for Children's Television (ACT). ACT wants the Federal Communications Commission to outlaw commercials from children's programs and to require stations to present at least 14 hours a week of such programming, with broadcast times scheduled for different age groups. It was an ACT petition that prompted the FCC to issue a notice of inquiry and proposed rulemaking early this year toward guidelines for children's shows.

Film fare on TV Week of June 13



Sunday, June 13, 8 p.m. — "Night Must Fall" (1964) — Albert Finney stars in a remake of the 1939 version of the Emlyn Williams suspense thriller about a psychopathic killer who is fond of carrying "souvenirs" of his crimes around with him. If you like that sort of thing, fine; but if you wince at the thought of watching old ladies being decapitated, or if you find the whole subject distasteful, then by all means pass this one up. Finney, the twisted young man, calls his fans' collective bluff by appearing not just in an unsympathetic role but in an unappealing and gruesomely shallow vehicle to boot. (Originally classified B by NCOMP, because of an emphasis on "erotic sadism.") (CBS)

Sunday, June 13, 9 p.m. — "Suddenly, Last Summer" (1960) — With Elizabeth Taylor, Katherine Hepburn, Montgomery Clift, Joseph Mankiewicz directed this film based on a Tennessee Williams play and written for the screen by Williams and Gore Vidal. The film, shocking when first released, appears anachronistic now and almost ludicrously melodramatic. (NCOMP gave this a "Separately Classified" rating, roughly the equivalent of its present A-IV designation.) (ABC)

Monday, June 14, 9 p.m. — "San Francisco International Airport" — Repeat of a made-for-television film that also served as the pilot for a "Four-in-One" Series. If complicated plots are your thing, this one is a field day. But if you're looking for credibility, well... (NBC)

Monday, June 14, 9 p.m. — "Marilyn" — Special documentary is a filmed tribute to the late glamor queen Marilyn Monroe. Fans and those cinematically interested in the career of the troubled star will find this one quite interesting.

Rock Hudson narrated the documentary, which features clips from 15 of Miss Monroe's feature films (Originally scheduled for Monday, May 19) (ABC)

Tuesday, June 15, 8:30 p.m. — "Dr. Cook's Garden" — Crooner Bing Crosby steps out of his usual pleasant line to star in this suspense thriller as the rather ominous physician mentioned in the title. The medic with the green thumb, it turns out, seems to have adapted certain of his gardening techniques to his medical practice. Whenever weeding, Dr. Cook marks withered plants with an "R" for remove. Seems that a number of his ailing patients, now deceased, sported the same initial. You figure it out. (ABC)

Thursday, June 17, 9 p.m. — "First To Fight" (1967) — Fast, entertaining, but predictable drama about a young Marine Medal of Honor winner who now must prove himself off the battlefield. Chad Everett stars as the ex-Leatherneck, aided and abetted by Gene Hackman, Marilyn Devlin, Dean Jagger. (Given an A-II classification by NCOMP.) (CBS)

Friday, June 18, 9 p.m. — "The Password Is Courage" (1963) — Dirk Bogarde stars as Charles Coward, who was one of England's World War II heroes — a prisoner of the Germans who staged a devastating one-man war against his captors and organized a series of escapes for other prisoners. The film is a production of Andrew and Virginia Stone, whose latest extravaganza is Song of Norway. The Stones spare no expense, and highlights of Password include the dynamiting of a munitions train and the arson perpetrated upon a huge lumber-yard and eight large Army huts. Some humorous adventures are inserted among the spectacular ones, providing in all an evening of splendid entertainment. (Originally rated A-I by NCOMP.) (CBS)

RELIGIOUS PROGRAMS

8 a.m.
INSIGHT — Ch. 5 WPTV —
"Mr. Johnson's Had the Course"
9 a.m.
CHURCH AND THE WORLD TODAY —
Ch. 7 "Come to the Lord" features Paula
Miller and Miami children
10-11 a.m.
MASS FOR SILENTS — Ch. 10 WFLG
11 noon
MASS FOR SILENTS — Spanish Ch. 23
WLTU

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

FRIDAY, JUNE 11
9:10 a.m. (5) Leather Saint (Family)
1:30 p.m. (6) Say One For Me (Unobjectionable for adults and adolescents)
4 p.m. (10) When the Daltons Rode (Unobjectionable for adults and adolescents)
7 p.m. (6) That Kind Of Woman (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) The Innocents (Unobjectionable for adults)
11:30 p.m. (10) The Paratrooper (No classification)

SATURDAY, JUNE 12
12 noon (6) Living It Up (Family)
12:30 p.m. (10) Hangman's Knot (Unobjectionable for adults and adolescents)
1:30 p.m. (4) Little Miss Broadway (Unobjectionable in part for all)
OBJECTION: Suggestive songs and dances
2 p.m. (6) That Kind Of Woman (Unobjectionable for adults)
3 p.m. (4) Tarzan's Hidden Jungle (Unobjectionable for adults and adolescents)
5 p.m. (6) Living It Up (Family)
7 p.m. (6) That Kind Of Woman (Unobjectionable for adults)
8:30 p.m. (5 & 7) The Ipcress File (Unobjectionable for adults and adolescents)
9:30 p.m. (10) The Spanish Main (Unobjectionable for adults and adolescents)
11:15 p.m. (12) Carry On, Constable (No classification)
11:30 p.m. (4) Monkey Business (Unobjectionable in part for all)
OBJECTION: Suggestive situations, costuming and dialogue; reflects the acceptability of divorce
11:30 p.m. (11) Hitler (Unobjectionable for adults)

SUNDAY, JUNE 13
12 noon (10) The Magic Sword (Unobjectionable for adults and adolescents)
2 p.m. (4) Bamboo Saucer (No classification)
2 p.m. (5) Defeat Of Hannibal (No classification), followed by Strangler Of Blackmoor Castle (No classification)
2 p.m. (6) That Kind Of Woman (Unobjectionable for adults and adolescents)
4:30 p.m. (6) Living It Up (Family)
7 p.m. (6) That Kind Of Woman (Unobjectionable for adults and adolescents)
8 p.m. (4) Cutter's Trail (No classification)
8 p.m. (11) Night Must Fall (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Suddenly Last Summer (Special classification)
OBSERVATION: This film is judged to be moral in its theme and treatment but because its subject matter involves perversion it is intended only for a serious and mature audience.
11 p.m. (6) Living It Up (Family)
11:30 p.m. (4) I'm No Angel (No classification)

MONDAY, JUNE 14
9:10 a.m. (5) Amorous Mr. Prawn (No classification)

1:30 p.m. (6) Black Magic (Unobjectionable for adults and adolescents)
4 p.m. (10) Gallant Journey (Family)
8 p.m. (6) Woman's World, Part I (Unobjectionable for adults and adolescents)
9 p.m. (5) San Francisco International Airport (No classification)
9 p.m. (7) Away All Boats (Family)
9 p.m. (10 & 12) Marilyn (No classification)
11:30 p.m. (1) Irene (Unobjectionable for adults and adolescents)

TUESDAY, JUNE 15
9:10 a.m. (5) Mysterious Swordsman (No classification)
1:30 p.m. (6) Black Magic (Unobjectionable for adults and adolescents)
4 p.m. (10) The Barefoot Mailman (Family)
8 p.m. (4) Rampage (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and low moral tone
8 p.m. (6) Woman's World, Part II (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Dr. Cook's Garden (No classification)
9 p.m. (5 & 7) Three Into Two Won't Go (Unobjectionable in part for all)
11:30 p.m. (10)

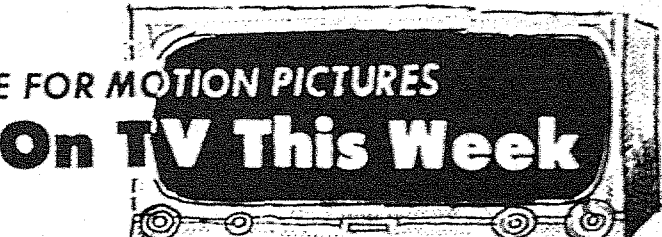
TUESDAY, JUNE 15
9:10 a.m. (5) Mysterious Swordsman (No classification)
1:30 p.m. (6) Black Magic (Unobjectionable for adults and adolescents)
4 p.m. (10) The Barefoot Mailman (Family)
8 p.m. (4) Rampage (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and low moral tone
8 p.m. (6) Woman's World, Part II (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Dr. Cook's Garden (No classification)
9 p.m. (5 & 7) Three Into Two Won't Go (Unobjectionable in part for all)
11:30 p.m. (10)

WEDNESDAY, JUNE 16
9:10 a.m. (5) Impulse (No classification)
1:30 p.m. (6) Black Magic (Unobjectionable for adults and adolescents)
4 p.m. (10) Mr. Soft Touch (Family)
8 p.m. (6) Woman's World, Part I (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Man From Colorado (Unobjectionable for adults and adolescents)

THURSDAY, JUNE 17
9:10 a.m. (5) When Worlds Collide (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Black Magic (Unobjectionable for adults and adolescents)
4 p.m. (10) Seven Sinners (Unobjectionable in part for all)
OBJECTION: Creates an atmosphere of glamour around the hercule of questionable morals and makes her advances appear amusing and harmless, thus causing the audience to react sympathetically to her.

FRIDAY, JUNE 18
9 p.m. (6) Woman's World, Part II (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) First To Fight (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Tattooed Stranger (Family)

SATURDAY, JUNE 19
12 noon (6) Woman's World (Unobjectionable for adults and adolescents)
12:30 p.m. (10) The Texas Rangers (Family)
1:30 p.m. (4) Poor Little Rich Girl (Family)
2 p.m. (6) The Sun Also Rises (See rating Friday at 7 p.m.)
3 p.m. (4) The Trojan War (No classification)
5 p.m. (6) Woman's World (Unobjectionable for adults and adolescents)
7 p.m. (6) The Sun Also Rises (See rating Friday at 7 p.m.)
8:30 p.m. (5 & 7) Operation Crossbow (Family)
9:30 p.m. (10) How I Spent My Summer Vacation (No classification)
11:15 p.m. (12) Carry On, Nurse (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and situations
11:30 p.m. (11) War Is Hell (Unobjectionable for adults and adolescents)



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A MEMBER of a futuristic subterranean society in the film, THX 1138, "confesses" before a portrait of Christ, which talks back, assuring the penitent that "everything is going to be all right."

Film, 'Bananas,' ripe for condemnation

Comedian Woody Allen does his tasteless thing in 'Bananas,' in a meandering film about New York intellectual types, bananas-republic revolution, and, well, you name it.

Not too many people will go bananas watching Woody Allen the nearsighted intellectual-buffoon go through his familiar motions in this extended sit-com vehicle which he directed and co-wrote.

The level of humor is ideally framed by the opening and closing episodes. In the pre-credit sequence we find veteran sportscasters Don Dunphy and Howard Cosell in the tiny banana republic of San Marcos covering a presidential assassination for

ABC's "Wide World of Sports."

The same show and personalities also figure in the closing sequence, which presents the foreplay-by-play action which consummates Allen's belated marriage to Louise Lasser, an unsufferable New York pseudo-intellectual type.

BOTH segments are simply tasteless and are harmless as long as you don't think about them. The same goes for most of the material in between — it is the standard picaresque Allen fare of tasteless insult and irreverence, chock full of gratuitous nonsense dragged in seemingly because there was still a little film in the camera.

As those familiar with Allen approach might expect, religious orthodoxy comes in for its share of ecumenical jibes. The Catholics, for example, get theirs in a TV commercial which touts "New Testament" cigarettes, which are offered to coughing communicants by a sympathetic priest.

Such a sequence is calculated to offend anyone for whom religious belief is sacred. (C)

Capsule reviews

Raid On Rommel — A third-rate war film, starring Richard Burton as a leader of commandos trying to escape from Rommel's Afrika Korps. A lot of carnage and noise in a so-so film that covers ground that's been filmed many times before and much better. (A-3)

The Last Flight — A cliché film (a combination Grand Hotel and Airport) about an airliner forced to land on a remote island and the problems the captain has trying to keep peace among the passengers, who include all manner of stock characters: a businessman who just has to get out of there; a black serviceman; a bigot; a temptress asking for trouble, etc. etc. (A-2)

War Between The Planets — Except for some interesting special effects, this is a waste-of-timer about a crew of scientists on a space station who haggle among themselves about the best way to attack and destroy an asteroid that has been causing tidal waves and ruin on Earth. A great deal of talk, and little interesting action. (A-1)

You'd be frightened viewing this movie

SAN ANTONIO — (CPF) — THX 1138, a science-fiction film about a subterranean, totally computerized society of the future, has been called a "parable meant for serious interpretation" by a priest active in film work.

The Rev. Louis Reile, S.M., director of the Cinema-Arts seminar at St. Mary's University in San Antonio, compared THX 1138 favorably with 2001: A Space Odyssey, the 1968 Stanley Kubrick film that has since become a classic.

Novelists like Marc Con-

nally, Jules Verne, Alfred Noyes and many others of more contemporary vintage have given us visions of what the future world will be like." Father Reile commented in a film review he wrote for the "Alamo Messenger," the San Antonio diocesan newspaper. "Few have frightened us so endlessly as has director George Lucas in the world of THX 1138."

THE title of the film is the "name" of the hero (Robert Duvall), who lives with other robot-like people in a highly-programmed under-

Movie reviews

ground world of the future, where work, play and even private life is controlled by computers.

The inhabitants of the society must take a varied assortment of drugs in order to be properly "sedated," lest they question their way of life. Emotional expression is forbidden, and sexual relations with one's mate are a crime.

The hero, together with another member of the society (where everyone wears white and where everyone's head is shaven bald, including women), plans an escape. Only THX 1138 makes it, emerging from a sewerlike passageway to what looks like a barren Earth surface, a scene dominated by a blinding sun and some lone birds flying.

"All human emotion is strained from the film," Father Reile noted in his review. "one of the qualities which make THX 1138 such a frightening experience to sit through."

EVEN when some of the inhabitants plan escape (THX's mate has been taken away from him and the fetus she had been carrying is placed in a bottle) "no one even knows the direction of escape from this world of white-on-white, reminding the viewer of some etherized post-surgical world of 'hope-will-never-be.'"

However, Father Reile points out, the producers of THX 1138 "are saying that men have values, needs, goals, which will never be wholly taken away from them."

"There is even a huge picture of Christ which the inhabitants talk to, even confess to, as does THX several times," the priest added. "The 'picture' answers him on a monitored frequency. If this vaguely reminds the viewer of 2001: A Space Odyssey, I'm certain it is intended."

IN the film, computers click off the amount of "credits" earned by each worker as he performs his assigned tasks and, indeed, the hero is able to escape because the "budget" allotted for his capture runs out just as the robot-like policemen are closing in on him. They are called back and THX 1138 makes his way up a wall ladder to freedom.

"THX crawls up into whatever it is, a sunset where a lone bird flies by," Father Reile concluded. "This ending, with the gruesome white scenes which preceded, make me think that THX 1138 is some kind of parable meant for serious consideration."

The national Catholic film office called THX 1138

Network programs of special interest

Sunday, June 13, 1 p.m. — Meet The Press — Mayors of America's largest cities take the spotlight in a special press conference on urban problems. Scheduled to appear are Philadelphia's James H.J. Tate, New Orleans' Moon Landrieu, Seattle's Wes Uhlman, Kenneth Gibson of Newark, and Richard Lugar of Indianapolis. (NBC)

Sunday, June 13, 1:30 p.m. — Issues And Answers — ABC newsmen interview Sen. Hubert H. Humphrey

(D., Minn.) who with hat at-the-ready is eyeing the '72 Presidential ring. (ABC)

Sunday, June 13, 7:30 p.m. — "Wildfire!" — Re-broadcast of a G.E. Monogram Series presentation presents an exciting and absorbing documentary study about the men who fight forest fires. The film was shot during the raging blazes in the Wenatchee and Okanogan National Forest areas of north-central Washington State. (NBC)

TV documentary special

Here's controversy about lost statue

CBS News' "Search for the Goddess of Love" presents a life detective story that attempts to unravel the mystery of the long-lost statue of Aphrodite. The first in a new series from the Smithsonian Institute, Sunday, June 13, 10 P.M. on the CBS Color Network.

Controversial detective-archaeologist Iris Love explores the evidence for her theory that the much-copied original sculpture of Aphrodite carved by the Athenian sculptor Praxiteles sometime before 400 A.D. was buried in the ancient city of Knidos (located on the western coast of Turkey).

LOST for over 1,500 years, the statue was supposedly modeled on the artist's mistress, and has the distinction of being the first nude statue of a woman in Greek art.

"Search for the Goddess of Love, is about a search that may never end," says former astronaut Walter Schirra, the host for the series. "Miss Love, an archaeological detective, stoutly maintains that five pieces she has unearthed — two marble

fingers, a wrist section of a hand and two pieces of drapery carved in marble — are proof that Aphrodite became buried at Knidos centuries ago and that she has solved the mystery."

As in any good detective mystery, the clues lead in several directions and Miss Love's findings are disputed by a number of her fellow archaeologists. Sir Bernard Ashmole of the British Museum disagrees from Miss Love's contention that the head of the famous sculpture now resides in the British Museum.

Has Iris Love solved the mystery? An investigation in progress. "Search for the Goddess of Love," lets you draw your own conclusions this Sunday evening at 10 P.M. (EDT) on the CBS Television Network.

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General Patton, war and women

By FATHER JOHN B. SHEERIN

The other night I saw the much-acclaimed movie about General Patton. Unfortunately a double bill was showing that evening and I had first to sit through "MASH." The camera's constant focusing on splashes of blood, the heartless insensitivity of the medics, the obsession with sex made "MASH" a macabre film I found hard to stomach. But "Patton" was superb. George Scott was incredibly real, he seemed to be alive and dominant and triumphant and swaggering up there on the screen.

According to the film, Patton believed in reincarnation and in this film he was the reincarnation of hundreds of the most merciless warriors of the ages. Most men who have to fight wars in the 20th century have no taste for it. Someone has persuaded them that their side is right and their cause is just: hence they fight only because it is a necessary evil.

NOT so with Patton. He loved war and hated any attempts to humanize it. In one dramatic scene, he declares: "God, how I hate the 20th century!" He had the passion and hunger for killing that you could have found in a Ghengis Khan or Tamerlaine. His nickname was accurate — "Blood and Guts." George Scott gave a masterly portrayal of this monumentally repulsive soldier.

Some years ago I read a book by a Spanish author — his name eludes me at the moment — who said that man down the centuries has played the role of destroyer of civilization while woman has stayed at home, away from the wars, conserving civilization and culture and life to the best of her ability. I have never forgotten those words.

To watch Patton in this movie, one might be tempted to dismiss him as a freak but history bears witness to the fact that thousands of his sex behaved as he did. When we read of the thousands of military leaders like Patton in history, we are tempted to wonder if some demon possesses men to enable them to enjoy wars. (There were almost no women in "Patton.")

A DAY or two after seeing "Patton" I happened to read an article entitled "On the Humanity of Women" by Henry Fairlie in the Spring, 1971 issue of "The Public Interest." The author differs with the Feminine Liberation movement on the ground that the protesting women usually are preoccupied with condemnation of man's claim to dominance. They allege male

Denies threat to hospitals

TORONTO — (NC) — Ontario Health Minister Dert Lawrence denied he is "running out of patience" with Catholic hospitals' not providing therapeutic abortions.

"To hell with confrontation," Lawrence said as Ontario's Catholic hospital administrators continued to refuse to permit therapeutic abortions.

Lawrence said neither he nor his department is considering removing financial assistance from Catholic hospitals for their day-to-day operations or pressing them to do anything opposed to their code of ethics.

"It would be very wrong to try and shove this practice down the throats of any religious group," he said.

bias against women, male oppression, male-oriented social customs but they fail to point out the humanity of women.

Fairlie cites a prediction made by Rainer Maria Rilke in 1904 in which the poet said that after women have passed through a period in which they will ape men and imitate masculine vices, they will throw away these disguises and then focus on their womanly humanity. But Fair-

lie has searched the literature of the fem lib in vain for positive approval of "the humanity of women." He says: "There is not one sentence that I can recall in the literature of Women's Liberation which either describes or asserts the humanity of women."

Sum & Substance

I THINK Fairlie has a good point here. In any revolution, human rights cannot be effectively asserted if the oppressed forever make their complaints against the oppressor their primary concern. Says Fairlie: "It is re-definitions of our humanity, not definitions of class, which

make revolutions." The slave-holder did not give up his exploitation of the slave until he became convinced that the slave was a human being.

The blacks, according to Fairlie, followed up the recognition of their humanity with an assertion of their blackness. Women, according to Fairlie, have not yet taken the essential next step which the blacks took so confidently — "to assert themselves as

female human beings with the emphasis on female."

Do women want to be free to act like men? To fight wars? To take pleasure in the shock and clash of bayonet against human flesh? Woman's nature is to add grace to human life, to bear new life and conserve civilization. The world doesn't need amazons or General Pattons. It needs women in all the richness of their humanity.



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More on life in union with Christ

By FATHER WALTER M. ABBOTT, S.J.

A woman wrote to me recently and said she was far more attracted to what Jesus Christ said than to what St. Paul told us. She added: "You seem very interested in what St. Paul taught. I notice that most of your columns quote him. But for my part, I'll take the Messiah himself and learn from Him what he was talking about. The whole Bible is completely understandable if you learn from Our Lord first. Even what Paul says becomes clear."

Apparently she hasn't realized that in these columns we've been going through the New Testament chapter by chapter in the generally agreed chronological order of the writings of the books, and therefore we've been going through St. Paul's letters in recent months. We now reach Chapter 2 in the Letter to the Colossians. The woman who wrote to me will find here that nobody can outdo St. Paul in advocating direct address to the Messiah himself.

WE have seen, in the first chapter of the letter, how St. Paul uses an early Christian hymn to remind his readers about Christ's unique position as Lord of Creation and Lord to the New Creation, the New Life of the Church. Then he says it is God's plan to make known a "rich and glorious secret," and it is this: "Christ is in you, which means that you will share the glory of God" (1:27).

God's secret, he says, "is Christ himself," who is "the key that opens all the hidden treasures of God's wisdom and knowledge" (2:2-3).

What this means for the Christian is succinctly and beautifully stated in 2:6-7: "Since you have accepted Christ Jesus as Lord, live in union with Him. Keep your roots deep in

Him, build your lives on Him, and become ever stronger in your faith, as you were taught. And be filled with thanksgiving."

There are other teachings floating around, Paul adds. They come from certain men and from "the ruling spirits of the universe," but they are "not from Christ" (2:8). Many scholars think Paul here refers to some form of gnosticism which has begun to affect Christian thought, and Paul wants to get rid of it. Others insist that gnosticism came somewhat later. Still others stress some striking parallels between what Paul tells us here about the error among the Colossians and the doctrine of the Essenes as revealed in the Qumran (Dead Sea) scrolls.

IT is fascinating to attempt to reconstruct just what system of thought Paul was tangling with here. You may think you have it figured out in terms of one or another school of thought in the hellenistic world, but then you have to take account of what Paul says in his 2:16: "So let no one make rules about what you eat or drink, or about the subject of holy days, or the New Moon festival, or the sabbath." Doesn't that sound like a reference to Jewish practices?

Look, too, at 2:18-19: "Do not allow yourselves to be condemned by anyone who claims to be superior because of special visions, and insists on false humility and the worship of angels. Such a person is all puffed up, for no reason at all, by his human way of thinking, and has stopped holding on to Christ, who is the head."

"Under Christ's control the whole body is nourished and held together by its joints and ligaments, and grows as God wants it to grow."

THAT passage of the Sacred Scriptures

is one of the chief reasons why Church authorities are generally slow to recognize the claims of people who say they've had a vision or a message from heaven. Sometimes the recipients of such favors, or more frequently their devout followers, become irritated by the lack of official recognition or attention, or by some negative response, and their promotion of the message becomes abrasive.

Then the fat is in the fire, as the saying goes. There are charges from one side that Christ is being neglected for some private vision from the Madonna or a saint. There are charges from the other side that bishops and priests have lost their spiritual savor and have shut their ears to calls from heaven itself.

In the case of the Colossians, one thing is clear. The error that had developed among them limited the role of Christ, and Paul was having none of that, "for the full content of the divine nature lives in Christ, in His humanity" (or, as in the New American Bible, "In Christ the fulness of Deity resides in bodily form" and "he is supreme over every spiritual ruler and authority" (2:9-10).

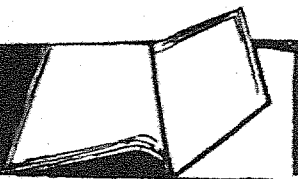
Furthermore, we "have been given full life in union with Him" (2:10). For Paul, a "life with Christ" (2:13) is not only the main thing but, one can say: The only thing you need.

DISCUSSION QUESTIONS:

1. What errors was Paul writing against in the Second Chapter of his Letter to the Colossians?

2. What are the pros and cons of the Church's recognizing claims of visions or messages from heaven?

KNOW YOUR FAITH



A bishop approved by the people

By FATHER JOSEPH M. CHAMPLIN

When I reported for my first assignment at Syracuse's Immaculate Conception Cathedral soon after ordination, two things were clear: my enthusiasm and inexperience. However, the pastor and his other assistants wasted no time in capitalizing on the one and correcting the other. Senior curate Father Francis Harrison directed this "breaking in" operation for the initial months until he left the Cathedral (after 17 years) for his first parish.

I gained an impression of Father Harrison during this brief association which grew over the next decade into an expressed conviction (ask my friends) that he had the qualities we hope to find realized in a bishop. In my opinion, a man for this office should be:

- Emotionally mature, not jealous or threatened by the talents or accomplishments of others.
- Supernaturally objective, making decisions on the basis of what is best for the Church and for others, not what might further his own personal gain.
- Intelligent and well read, keeping up with the latest developments in theology.
- People-oriented, seeing his function in terms of service. A man, for example, who after 20 years in the priesthood, still tries to visit daily a dying patient in the hospital should carry a similar attitude over to his work as a bishop.
- Faith and prayer conscious, aware that unity in Christ springs from shared beliefs and common worship.

Apparently others had made an identical judgment about Father Harrison and saw these necessary characteristics in him. On April 22 he returned to that same Cathedral for an ordination to the episcopacy — his own Bishop Harrison wasn't elected an auxiliary bishop (although rumors suggest he headed the popular list of suitable candidates), but he certainly received the people's approbation during this ceremony.

THE program booklet described a section of the rite after the gospel with these words: "Presentation of the bishop-elect.

The Apostolic Mandate is read. Joyful applause is our response to this personal message of our Holy Father, Pope Paul VI."

And applaud the capacity congregation did — loud and long. Some might term such hand-clapping as behavior most inappropriate or irreverent for church. The Syracuse experience proved quite the contrary.

The applause effectively said: "we approve the appointment, we endorse this man, we accept him as our bishop." It also gave us an opportunity to express externally the sense of joy, happiness and pride we felt deep within our hearts. I watched one of Bishop Harrison's older, closer friends during the people's acclamation by applause, an individual not constitutionally in favor of liturgical innovations. He was clapping vigorously and, at least from my vantage point across the sanctuary, trying to hold back tears.

AFTER the final blessing, a rabbi from the diocese's southern section greeted the new bishop in the name of the various area faith communities and bestowed, in Hebrew and English, an ancient Jewish blessing upon him. Bishop Harrison's reputation, it would seem, has reached beyond the Catholic circle, gaining him support and approval from many others.

The spirit of joy flowed over into a banquet for 1,100 which followed after the liturgy. (Let me say, parenthetically, that I think there is a time and a place for everything: A time to be sad, a time to rejoice; a time to work with and for the poor, a time to enjoy the good things God has made; a time to practice austere self-denial, a time to celebrate with wine and food and music special events of importance.)

People laughed, applauded, indeed had a fine time. Oh happy day, the song goes, and it was in Syracuse, for we had a new shepherd, a bishop approved by his people.

DISCUSSION QUESTIONS:

1. What qualities do you think are most important for a bishop to possess?
2. What part should the people play in the choosing of their bishops?

"TOGETHER we accept our Christian Challenge," reads this ad in a recent magazine. In this week's column, Father Champlin discusses how an entire congregation gathered joyfully to welcome a new bishop to his "Christian challenge" . . . with heartfelt applause in church.



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Seizing those magic moments of parenthood

By DOLORES CURRAN

He is five and a half. (Don't forget the half. It's as important to him as the five.) He has just finished kindergarten and is learning how to sound out a few words.

The other evening, I noticed he was poring over the large headlines in our daily paper. "Keep . . . keep . . . ing . . . keeping . . . keeping. Mom, it says keeping . . ." He grabbed up the paper and ran to his dad with it. "Guess what, Dad? This word says keeping." He glowed with pleasure.

His nine-year-old sister raised her eyebrows in resignation and muttered, "Big deal, it says keeping." I lowered my eyebrows at her raised ones and put down my magazine to share in Mike's new interest. He was experiencing the first thrill of reading and, like all of us, he needed someone to share this thrill with him.

We spent the next hour or so sounding out new words, each followed by some exclamation of wonder and awe.

These are the magic moments of parenthood, those moments we are often tempted to ignore because they interfere with our own schedules but which can't be ignored because of their briefness.

Mike chose that evening to read. We couldn't say to him, "Mike, we're busy tonight. You wait to sound out keeping until next Thursday evening when we're free." That was the night of discovery and if we were to share that magic moment with Mike, we had to do it that evening.

WE have many magic moments in parenthood. There's the moment a child asks, "Mom, is there something wrong with being black?" and the moment a child begs, "Please, Dad, let me fix that shelf?" In that instant, each parent eyes the child and his motivation. Then he sets aside his own plans for the day and seizes the magic moment to teach his child.

The experienced mother knows there is a time when the infant wants to feed himself. If she seizes that time to endure the oatmeal in the hair and the milk on the floor, she will be able to lead her toddler to eat by himself within a reasonable time.

But if the mess is too much for her and she puts it off, she may pass up that magic moment of motivation. She will still be feeding him at two because he lost interest at one.

That's an obvious stage. Other stages in a child's development are more subtle and the parent has to watch for them. When the child begins asking questions about goodness and evil and God, the parent should recognize it as a magic moment to furnish some simple and loving religious information.

Too often we ignore the moment of interest in religion and then give up later when our child doesn't enjoy his catechism at our convenience.

When the child begins to show an interest in nature, parents who see and seize upon that interest are able to implant a love of nature which might be lifelong. Too many of us let it pass and then find it impossible to recapture "next summer in the mountains."

WHEN the child starts questioning us about sex and sexuality, we can say, "Wait until you're older," or we can stop what we're doing and answer his questions.

It all comes down to being open or closed to the needs of our children. We can't say to them, "We will fill your needs according to our convenience." It doesn't work that way.

When a crying daughter needs to be reassured that she is lovable in spite of her glasses, she needs it now, not tomorrow.

I wouldn't give up those magic moments of parenthood for anything. To watch a child learning to read, to help a child discover the awe of reproduction, to share in the scrutiny of an ant hill — these moments make up for all those others we spend folding laundry and scraping mud off shoes. Those are important to us, maybe, but not to our children.

Not long ago, I read something by a mother who reasoned that her children wouldn't remember her for her clean home,

prompt meals, or sparking laundry. Rather, they would remember her for the stories she told, the confidences she heard and the fun they shared.

I would like to see us change our orientation as parents. Instead of fitting our children and those magic moments into a supposedly well-ordered day, let's fit our home life around those magic moments.

Instead of saying, "No, not today," when our children want to learn something, let's say, "Why not today?" and put aside our routine chores which will be always with us. The magic moments won't.

Learning from tourists

By FATHER CARL J. PFEIFER, S.J.

Washington changes about this time each year. Hundreds of thousands of camera-toting tourists arrive by plane, train, bus, bicycle and car. They come from every of the United States. They come from Europe, South America, Africa, Asia. They come in every size, shape and combination. But they all have one thing in common — in addition to tired feet — they want to see.

They want to see the monuments, they want to see the President, they want to see Congress. They come with eyes wide open, looking for everything of interest.

The same phenomenon occurs all over

our country and in much of the civilized world. Summer is the time of the tourist. Europeans sometimes laugh at the typical American tourists, swarming from tour buses, expecting everyone to speak English.

Occasionally, tourists laugh at themselves, as they realize a bit self-consciously how they are gazing intently at a stone or house that the local people are passing right by.

THERE is something ridiculous about the frantic pace of the modern tourist. But there is something admirable and instructive as well. Someone wrote sarcastically that most of us run through life superficially like

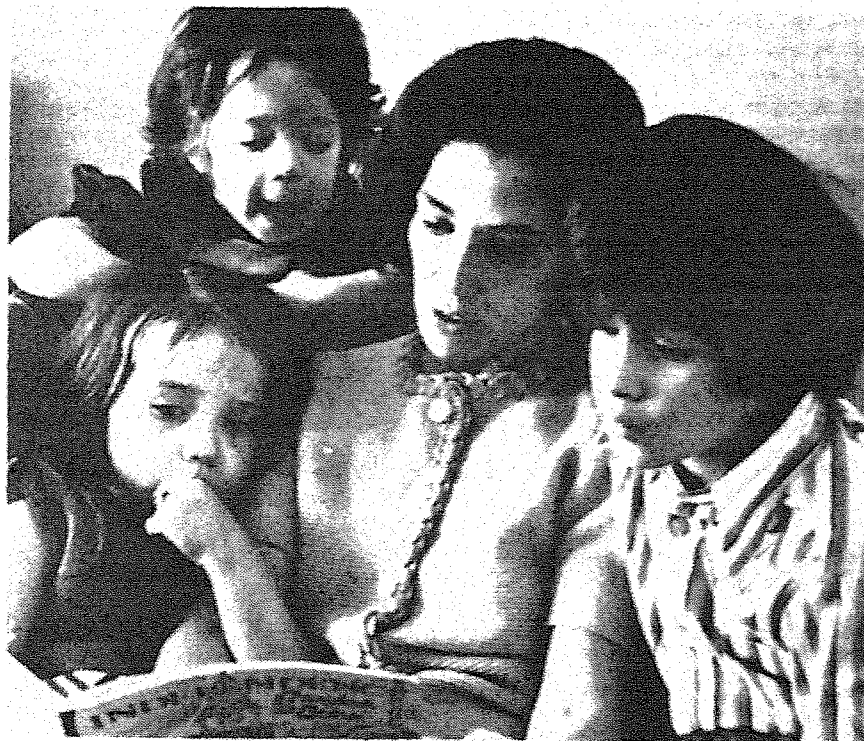
a tourist. It seems to me that a quite different interpretation of the tourist is equally possible. We can learn from the tourist how to go through life — not necessarily so frenetically and heavily laden with travel gear, but with our eyes open.

The tourist sets out to see, to wonder, to admire. He wants to get a glimpse of the marvelous world in which he lives. We may laugh at his trappings — walking shorts, straw hat, shopping bags, cameras, travel bags, sun glasses — but we might well imitate something of his eagerness to see, to notice, to wonder.

A wise Catholic writer wrote about half a century ago that we need never fear God's punishment for wasting time looking at a butterfly, but we might eternally regret never taking the time to notice the beauty of a butterfly. In the hectic pace of twentieth century life we simply fail to even notice so many beautiful things around us. The tourist's set purpose is to notice — but usually far away from home.

LAST YEAR I went back home for several days — home being in St. Louis. One day my parents and I decided to take a day and see St. Louis as if we were tourists. It was a remarkable experience. I saw things that day that I had grown up with, yet never noticed. A world of natural and man-made beauty and of American history was right there all along and I had hardly given it a glance.

St. Thomas Aquinas felt he could prove God's existence from the beauty of the world. St. Francis of Assisi learned to appreciate the beautiful creatures of God long before the drug culture set out to expand consciousness. St. Ignatius Loyola begins his famous "Contemplation to Attain Love of God" from the starting point of the marvel of creation. His spirituality was characterized by "seeing God in all things" — which implies that one first learns to look at things.



THE ATMOSPHERE which leads to "those magic moments" of childhood, mentioned by Dolores Curran, can be developed at a reading session when the adult takes the time to allow for the children to enter into the spirit of learning.

COMMUNITY

By FATHER ERNEST E. LARKIN, O. CARM.

Community is an over-worked word today, but it would be hard to find a concept that better represents the focus of the changes in the post-Vatican II Church.

Community is difficult to define. It is a chameleon-like concept that changes with the context. Its religious connotations are especially difficult to state succinctly.

All mankind forms "the human community," and this is the broadest extension of the word. For St. Paul, the Greek word usually translated as "fellowship" or "communion" describes Christian community — the common union of all the baptized, who are united in Christ and hence with each other.

Christ's presence breaks down the barriers that separate men (Eph 2:14) and makes them members of his one Body (Gal 3:27-28). Catholic theologians have added the adjective, mystical, to the Pauline image, and especially since the encyclical letter of Pope Pius XII in 1943 have identified the Mystical Body of Christ with the Roman Catholic Church.

Here, then, are three extensions of community: the community of all men, who share a common destiny; the community of all Christians, who believe in Christ; and the Catholic community, who are believers in Christ and members of the hierarchical Church.

Gregory Baum has noted that the documents of Vatican II use the word Church to refer to these three progressively restrictive meanings as well as to describe local units of these larger groupings. Church exists where community exists. Church and community are synonymous, at least ideally: the Church is called to be and to become ever more genuinely community. It is the congregation of those called by God out of separation and alienation into community with the Father and with each other. This has been the way of salvation from the beginning, the mystery fully revealed in Christ (Eph 3:6).

Christ is the universal source of salvation, the acknowledged center of Christian bodies, the invisible heart of the human family that lives by His grace but does not recognize Him explicitly as Lord. This is to say that without community in Christ there is no salvation or sanctification.

It is imperative, then, that we understand what community really is. It is not nominal membership on the parish rolls. The call to membership in the Catholic Church is itself a marvelous grace. But to bear fruit the membership must be lived. This means to live community, that is, to love Christ and the brethren, both those near and those far off (Eph 2:17).

Community is by no means opposed to the institution. On the contrary, it is the institution come alive with its God-given vitality. One enters the institution by making a profession of faith and receiving Baptism. But he does this authentically when he hears in the depths of his heart the call of God to love, to transcend himself, to enter into relationship with others, to live no longer for himself but for Christ (Gal 2:20) and the

least of His brethren (Matt 25:40). Real community occurs in genuine mutual love. Then there are two or three gathered in the Lord's name — again, whether they are aware of this fact or not — and He is present in their midst. (Matt 18:20).

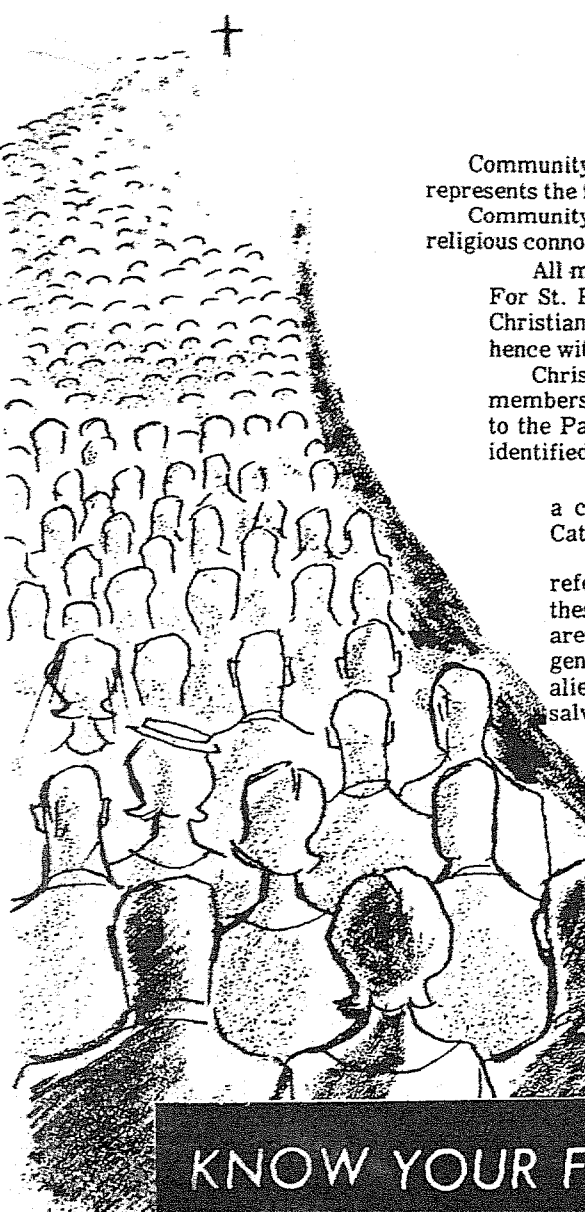
Where community is found, God is present. Christ is the invisible guest wherever there is real human communion. The Apostle of love said no less than this when he wrote: "God is love, and he who abides in love abides in God, and God in him." (1 John 4:16).

The Church today sees herself as both institution and community. As institution she is the servant-church that exists to promote community at home and outside. All her activity can be considered under the goal of community.

Her liturgy celebrates the great moments in the life of the community, culminating in the highest privilege of communion together in the Holy Eucharist (1 Cor 10:16-17). Her preaching deepens the shared meanings and values whereby the community lives. Her relationship is the effort to break down barriers and unite brothers and families and nations.

The Church's life is the participation in the Paschal Mystery of death to self and life to God. All else is support and conditioning. Social psychology, for example, has a great deal to say to the religious community about the optimum size of functioning community units, the role of symbols, skills in communication. But the dynamism of the life is the grace of God, which gives man the power to transcend his egoism.

Community, then, is a contemporary expression of Christianity, as old as the New Testament and its biblical antecedents and as pertinent as modern man's alienation. It is the God-given antidote to alienated man, who will find himself only by losing himself . . . in community.



KNOW YOUR FAITH

What's bugging the young to drugs?



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

By DR. BEN SHEPPARD

Why the increase of drug usage among the young? This is a frequent question, which really doesn't have an answer.

I don't feel that drugs are responsible or connected with places like San Francisco's Haight Ashbury district or other similar communities across the country where thousands of young people live.

The young people living in these places, I believe, are trying to say something. Maybe showing that bad family life in repressive, jobs and schools have no meanings, and the need for escape from bigotry and intolerance.

At a recent breakfast meeting, Archbishop Fulton Sheen said the increased pressure on youngsters to turn away from accepted mores to drug usage, all started when the first atom bomb was dropped at Hiroshima. Personally, to blame this incident alone, is pointless.

Possibly the high rate of drug usage among the young is due to the letdown of morals, the so-called sexual liberation, which led five young girls to my office last week. Three suffered with possible venereal disease; two were pregnant.

THESE examples must alert us. We must work harder in all directions: education, family life, welfare and preventive services. Maybe one parent should be at home at all times. We need to provide halfway houses for the alienated child who is trying to overcome drugs.



Back to the girls. One of the girls, at age 16, had a baby which was given up for adoption. Now she has venereal disease. Where was the followup on the pregnancy? Why was she permitted to run the streets? Her answer to her problem, "I hate my parents."

Now she has moved into an apartment with three other

girls. She's free now, free to smoke pot every night, and between them, they have enough resources to keep themselves supplied.

Our schools today concentrate too much on the principal exports of Bolivia, or rising inflation costs, and too little on individual understanding. Teachers should be well paid, major in guidance, social studies as well as education.

Our classes are much too large. We are mass-producing to fulfill the "sheepskin phobia" of parents. If the drug-using children could have been spotted at the age of nine or 10, counseled individually for a few minutes each week, they could have avoided drugs. We should select our teachers and subsidize their further studies in understanding the total needs of the child.

SO WHAT if the child can spell "Tallahassee" or "Mississippi" — if he hasn't learned of life through education enough to stay away from drugs. Take the original "three R's" and add social help and understanding.

The youngster's greatest need is love, and to be secure in this love.

Now a point about those who treat drug addicts. Many times, persons who are specialists in ingrown toenails are put on a drug-oriented committee. If he attends meetings regularly, he might reach the chairmanship, where he issues and signs reports which often "eye-ball" drug dependent people without doing research or fact-straightening.

When you treat, say, maybe 200 drug dependents, you must be prepared to inherit two or four hundred families and answer all their needs. And the greatest needs arise between 10 p.m. at night. Don't go into drug therapy unless you have this time to give.

For information on drug literature and documented reports and studies of the drug culture, contact the Greater Miami Coalition who will be happy to provide the information.

Cardinal attends session of WCC

VATICAN CITY — (RNS) — Jan Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity, participated in sessions of the Joint Working Group of the Roman Catholic Church and the World Council of Churches at Stuttgart, West Germany.

Blake, secretary general of the WCC, is also expected to take part in the talks.

It is expected that the meeting will discuss the first full assembly, since 1967, of the WCC's Faith and Order Commission, which will meet in Louvain, Belgium, Aug. 2-13.

Dr Eugene Carson

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Sunday's Gospel

A woman known in the town to be a sinner learned that he was dining in the Pharisee's home. She brought in a vase of perfumed oil and stood behind Him at His feet, weeping so that her tears fell upon His Feet. Then she wiped them with her hair, kissing them and perfuming them with the oil . . . "I tell you that is why her many sins are forgiven — because of her great love. Little is forgiven the one whose love is small." Luke 7: 37, 38 and 47

Prayer Of The Faithful

Solemnity of the Body and Blood of Christ
June 13, 1971

CELEBRANT: Followers of the Lord, we prepare to come to the table of the Lord. We realize the depth of our hunger and so approach the Lord as people who know that we will die if he does not feed us. Let us ask the Lord to nourish us.

COMMENTATOR: Our response will be: Lord, nourish us.

COMMENTATOR: That all members of the pilgrim Church on their journey to the Father may be nourished and transformed through the Bread of the Eucharist, we pray to the Lord.

PEOPLE: Lord, nourish us.

COMMENTATOR: That the Eucharist will be the source of love, unity, and strength throughout the Church, we pray to the Lord.

PEOPLE: Lord, nourish us.

COMMENTATOR: That the hungry of the world may know the compassion of Christ's followers, we pray to the Lord.

PEOPLE: Lord, nourish us.

COMMENTATOR: For greater hospitality and generosity with our possessions and our time, we pray to the Lord.

PEOPLE: Lord, nourish us.

COMMENTATOR: That the Eucharist may give hope to men in time of doubts, risk, and trial, we pray to the Lord.

PEOPLE: Lord, nourish us.

COMMENTATOR: That as we are frequently united with Christ through communion, we may realize the bond of love that must grow between one another, we pray to the Lord.

PEOPLE: Lord, nourish us.

CELEBRANT: Father, ordinary bread will become for us the Bread of Life. No one could expect to receive such nourishment. With joy we thank you, Father, and ask that you will strengthen us to help bring about that for which we have prayed. We ask this through Christ our Lord.

PEOPLE: Amen.

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with our Father. This very union is the center of their lives. They have happiness and goodness in all its splendor, and in their love for us, they wish us the same. They know what is really important for us, in spite of what we may think at any given moment of our lives. This may explain why some crosses are not removed, and some favors are not answered. They often wish we saw things in terms of what they are now experiencing, rather than in terms of what we are experiencing, but they know full well how limited we are.

All of us must transcend sorrow, pain and disappointment in order to live to glory, peace and joy. Each of us must find our own way.

All June dedicated to Sacred Heart

By JOHN J. WARD
Friday of next week, June 18, is the feast of the Sacred Heart. The entire month of June is dedicated to the Sacred Heart of Jesus. It has been written:

"The Sacred Heart of Jesus is love incarnate." This is the truth the Church would have us meditate upon during the month and the theme from which the Church hopes that her children will draw lessons to guide their daily lives.

"SHE bids us to remember the lance-pierced Heart from which flowed torrents of redeeming grace. She asks us

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EXPOSITION OF THE BLESSED SACRAMENT
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to heed our Lord's plaintive plea: 'Behold this Heart which has loved men so much and which receives in return for the most part nothing but ingratitude, contempt, irreverence and sacrifice.'"

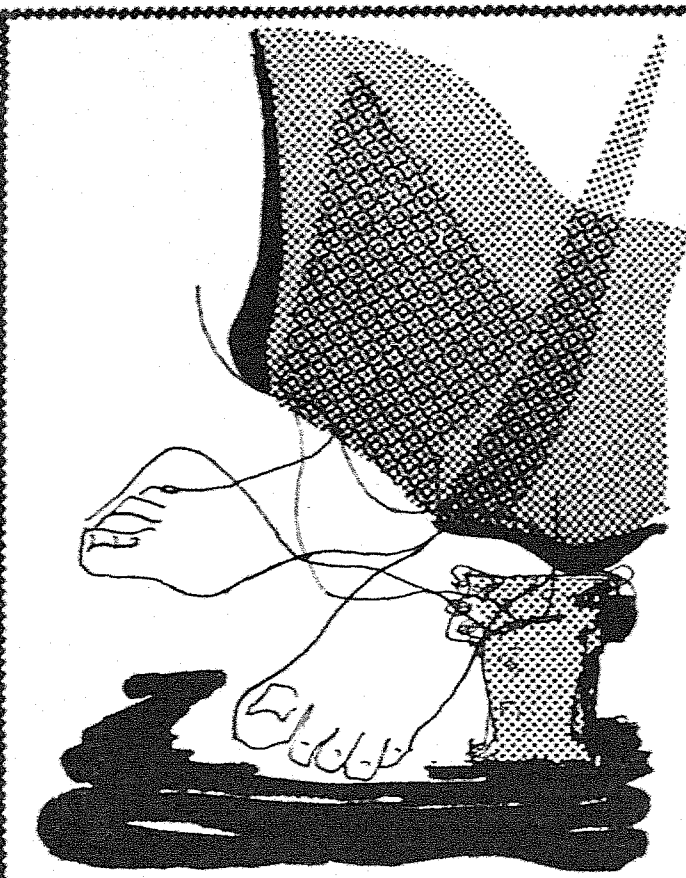
"We are urged to draw near this merciful and compassionate Heart and to repose there our fears, doubts, anxieties. We are encouraged to link our hearts with His in love and to pray that we may love Him more and more."

In a letter, St. Paul said: "Charity is patient, charity is kind, charity is not provoked to anger, but beareth all things, hopeth all things, endureth all things."

Did ever a heart have cause to grow impatient with men, to be provoked to anger, as did the Heart of the Saviour? This is the Heart of the true Good Shepherd who, leaving the blessed spirits in Heaven, was ready for every sacrifice and effort in quest "to find and save that which was lost."

For more than 1,900 years the Heart of the Divine Shepherd has sent from the tabernacles of Catholic churches its call to straying sheep. This is the Heart that pleads with the Heavenly Father:

"Father, forgive them, for they know not what they do."



Praying to Saints an old custom

By FATHER JOHN T. CATOIR

In a recent article on prayer, I discussed the idea of God's immanence. His closeness to man. In the course of the article, I pointed out that if one comprehends the power of

this reality, one should go directly to the source of life, to the indwelling Trinity.

I received a beautiful letter from a good and prayerful woman who was troubled by that article, and this is what she writes:

"I am a convert . . . every day I say a perpetual Novena in honor of St. Joseph, patron of the workingman, with a full rosary. I do this for the benefit of my son and my son-in-law, that they should continue to get enough work to support their families. They do. The Lord and St. Joseph hear me.

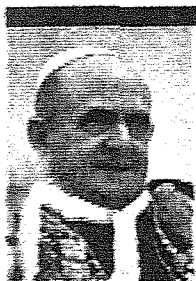
"I do this first thing in the morning before I launch my activities for the day. After lunch, I say another full rosary, dedicating each decade to a different intention. The three little beads in the beginning are the only ones said for myself. They are in thanksgiving for the blessings the Lord showers on me, and in reparation for my sins. Now, if I understand what your article says, one who asks assistance of the saints is not aware of the closeness of God within themselves. Did I misunderstand you?"

LET me begin by saying that this woman's approach to prayer is genuine, sound and pleasing to Almighty God. We, as Catholics, believe in the communion of saints, so it is perfectly right and reasonable that we act on that belief. We have friends in heaven who love us, and to whom we can turn for help. This is part of a rich Catholic tradition that has supported countless millions of Christians over the centuries in carrying the burdens of love and life.

There is no attempt in my earlier writing to suggest that a superior Catholic is one who approaches God directly, without regard for the saints. This is not a question of superior or inferior relationships with God. Lord knows that the most humble person, praying in the simplest way, can be infinitely more pleasing to God than the lofty flights of the intellectual mystic. I have a deep reverence for the quality of prayer of this good woman, and would encourage others to try to do as well as she in terms of fidelity and love.

In my article, I was trying to make a slightly different point. I was not thinking at all of discouraging anyone from praying to the saints. I was suggesting that some people turn to the saints more because of a feeling that God is terribly remote, rather than out of love for the saints themselves. I was trying to validate St. Paul's great insight, "In Christ we live and breathe and have our being," that God's life is immanent, personal, caring, all-knowing and determined to win our undying love. Our prayer is simple when we have this faith.

IT must be presumed that our friends, those in heaven we call saints, are most desirous that we will one day know what they know, that we come to experience the richness of union



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All roads lead to camps

By JACK HOUGHTELING

It's summer time and, for those parents who haven't made plans for something extra special for their sons, there is still time.

The South Florida area will abound with summer camps managed by local sports celebrities that cover a wide range of activities and facilities.

The summer sports program runs the gamut from the sumptuous quarters of the Bob Griese-Karl Noonan Boys Camp at St. Andrews Prep School to the half-day sessions in baseball managed by Demi Mainieri, the extremely successful athletic director and baseball coach at Miami-Dade North Junior College.

In-between are the one-week Sports Camp directed by Fran Curci, the Archbishop Curley High graduate and U. of Miami football coach, whose Camp Universe is located at Wildwood, Fla.; and the All-Sports Day Camp on the spacious grounds of Biscayne College, run by Ken Stibler, athletic director and basketball coach of the college.

WITH but a few exceptions, all of the summer programs begin on June 13-14 and openings are still available for late signers.

Here is a rundown on what the camps have to offer:

• **ALL-SPORTS DAY CAMP** — at Biscayne College, Miami. Complete use of sports facilities at Biscayne College, the summer home of the Miami Dolphins. Staff includes Hal Blitman, former coach of the Floridians; Bill Alheim, basketball coach at Miami-Dade North J.C.; Tom Fox, freshman basketball coach at Biscayne College. Program includes basketball, tennis, bowling, golf, swimming, table tennis, soft-

ball and instructional films. Two 2-week sessions, June 14-25 and June 28-July 9. Morning sessions or full-day sessions. Transportation provided to campus. For immediate information, call 625-1561 in Miami. Tuition is \$35 for morning only, \$65 for full-day. Ages 10-17.

• **DEMI MAINIERI BASEBALL CAMP** — at Christopher Columbus High School, Miami. Staff includes Miami-Dade North J.C. assistant baseball coaches Tony Simone and Nellie Mitchell. Complete baseball instructions all phases, including pitching machines, batting tees and movies of campers. Two-hour morning sessions. Three sessions, June 14-25, June 28-July 9; July 12-23. For immediate information, call 667-6056. Tuition is \$35 for two-week session; \$65 for four weeks and \$95 for full six weeks. Ages 7-15.

• **GRIESE-NOONAN BOYS CAMP** — at St. Andrew's Prep School, Boca Raton. Complete boarding facilities, with a staff including such Miami Dolphins as Larry Csonka, Garo Yepremian, Paul Warfield, Mercury Morris, Ted Hendricks of the Baltimore Colts and Rod Franz of the Floridians. Sports on the schedule include football, basketball, track, soccer and swimming. First session (June 13-19) is sold out, but room available for the remaining sessions, June 20-26 and June 27-July 3. For full information write: P.O. Box 697, Coral Gables, Fla. 33134.

• **FRAN CURCI SPORTS CAMP** — at Camp Universe, Wildwood, Fla. Complete camping facilities. Staff includes U. of Miami coaches Jon Mirilovich, Jack Westbrook, Walt Corey, and Whitie Campbell. Sports activities

Dennis Skelton, Chaminade High School's track star, has become the first Archdiocese athlete ever to be invited to the All-American High School Track and Field Championships, scheduled for Saturday at Lombard, Ill., a Chicago suburb. Skelton, picked as the Archdiocese's athlete of the year will be unable to compete, however, due to a foot injury.



include football, basketball, baseball, track plus horseback riding and water skiing. Only one session, June 13-19. For immediate information, call 854-0115 in Miami. Tuition: \$100. Ages 8-16.

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Theology in light of Vatican Council

CONTINUED FROM PAGE 1

Church's efforts to solve these problems. Father Voll: The Council emphasized the dignity of the individual human person in relation to the common good. Secondly, the relationship of persons as groups to one another, as emphasized in the teachings on the liturgy and ecumenism.

Q. Since Vatican II, various new theories have been propounded concerning basic teachings of the Church. Would you clarify the teaching of the Church on the following points: was Christ really God and did he know that he was God?

A. All: yes. He was God and he knew it. Father Voll: It is possible that, in His human nature, he developed in His understanding of His personality, just as we do. Saint Luke mentions that he developed "in grace and age and understanding."

Q. Did Christ really rise from the dead?

A. All: Yes, there was a physical resurrection. No one could really be a Christian without affirming this.

Q. Did the Mother of

Jesus have any other children?

A. Father Block: It has always been the constant teaching of the Church that she did not. Mary was ever a virgin. Father Voll: There is no evidence in Scripture contrary to the Church's teaching.

Q. Is there really a heaven and a hell in an after-life?

A. All: yes. This was revealed by Christ.

Q. Does there seem to be a lessening now of devotion to the Holy Eucharist?

A. Father Block: On the contrary, devotion has increased. It is central to the worship of the Christian community.

Father Voll: There has been, perhaps, a shift in emphasis from the Eucharist as a personal devotion to a deeper understanding of the role of the Eucharist in the common worship of the community of the Faithful.

Msgr. Connor: This does not mean that private devotion, as in visits to the Blessed Sacrament, should be diminished. Private devotion and public worship are both important.

Q. Some Catholics today feel that the "Mystery" has gone out of the Mass and that it is not as "religious" as it once appeared to be.

A. Father Voll: Some of this attitude is due to the fact that we have yet to develop the artistic forms, in music and art particularly, which conform to the new liturgical changes.

Father Block: What all Catholics must realize is that the Mass is the way they come together as a community to worship God. Private prayer is involved, but always in a way that is related to the central point that the community worships together as one.

What do you think about "situation ethics" today, which appear to ignore moral principles?

A. Father Voll: The situation has always been import-

ant to moral studies. After all, a moral problem takes place in a concrete situation. But the heart to solving a moral problem is a specific situation is to apply a knowledge of goodness or badness, which means to apply moral principles to the concrete situation.

Q. Are seminarians much different today from what they were in the past?

A. Msgr. Connor: They have a greater sense of independence today, and perhaps less respect for authority. In general, they evidence a greater sense of quest for knowledge and have greater curiosity. They have become accustomed to a greater permissiveness in education, and independence in movement. They have reached a certain worldly wisdom at an earlier age than in the past.

Father Block: They are

also under greater psychological pressures than before.

Q. Are they taught differently than in the past?

A. Msgr. Connor: The trend is more to the seminar approach and to independent studies. Of course, they are learning in more pragmatic languages than the Greek and Latin of earlier days at the seminary.

Q. Do you think that youth today has as much dedication as in earlier generations?

A. Msgr. Connor: To many humanitarian causes. Father Voll: Each generation has certain kinds of dedication which are unique to its own time. There is probably more of a social consciousness today than to a sense of personal responsibility.

Father Block: Because of the complexities of our technological age, much more is demanded of them.

Q. What will be the major emphasis in teaching the seminarians at the Saint Vincent De Paul major seminary?

A. Msgr. Connor: We will try to offer programs which will lead to a development of the total person, not only academically, but spiritually and personally.

Q. Will there be any lay teachers at the seminary?

A. Msgr. Connor: Yes, there will be several, all specially trained in their respective fields. Father Block: We will also be developing programs of adult education, and special catechetical centers for the laity.

Q. Msgr. Connor, you are the only one of the three who is new to Florida. What do you think of the area?

A. If it would stop raining, it would be beautiful.

Stores 'under fire'

CONTINUED FROM PAGE 1

Store, Stag & Doe, Bella Via Books (2 stores) and Trojan Book Store, all in Fort Lauderdale.

AMONG those arrested was Miamian James R. Richardson, 510 NW 135 St., North Miami. Arrested at the Tunnel Book Store, 607 S. Federal Hwy, Ft. Lauderdale, Richardson was arrested on April 6 in Miami following indictment by the Dade County Grand Jury on counts of showing hard-core pornography films at the United Mini-Adult Theater, 7829 NE Second Ave., where he reputedly was the manager.

Late in March the United Theaters of Florida, Inc., a Florida corporation which operates the Mini-Adult Theater, was fined \$10,000 each on two separate contempt charges by Dade Circuit Court Judge David Pop-

per, who through an earlier order had issued an injunction against the theaters to stop showing allegedly pornographic films. At the same time Richardson was fined \$5,000 and received a 30-day jail sentence but posted a \$10,000 bond.

On April 8 Judge Popper fined the corporation \$50,000 when he found them guilty of "utter and willful" contempt for continuing to show obscene motion picture films.

Sentencing of Richardson was delayed pending further testimony.

According to Sheriff Stack his office is contemplating further arrests against the corporate officers and directors of the adult book stores involved in last week's arrests, and against the individual owners where the stores are owned by individuals.

Workers condemn 4 governments

LIMA, Peru — (NC) — Directors of the Latin American Workers' Movement for Catholic Action (MOAC) condemned the governments of Brazil, Paraguay, Guatemala and the Dominican Republic, charging that they practice repression in the name of Christianity.

"These governments call themselves Christian," said the MOAC leaders, who met

here in April, "but they practice repression against priests and laymen in the service of the people."

"Their actions seem to confirm the growing belief that they are neo-Nazi dictatorships," the MOAC directors charged.

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Card. Landazuri: 'Iglesia apoya cambio social'

'Esta es la hora de la Iglesia'

Arz. Pironio:

Arz. Medeiros: 'Secularismo ateo agobia a E.U.'

CIUDAD DE MEXICO — (NA) — El Arzobispo de Lima, cardenal Juan Landázuri Ricketts dijo que la Iglesia, conservando su independencia y autonomía, debe propiciar los cambios sociales que favorecen a cada país así como formar una conciencia social en cada individuo.

"LA MISION de la Iglesia es esencialmente espiritual y evangelizadora, pero no puede soslayar los problemas del desarrollo integral del hombre, de su liberación en todos los órdenes y, en síntesis, los que atañen al respeto total del hombre," dijo el primado de la Iglesia peruana.

Monseñor Landázuri, conjuntamente con el obispo Eduardo Pironio, secretario general del CELAM, Mons. Joseph Bernardin, secretario de la Conferencia Episcopal de Estados Unidos, y Mons. Humberto Medeiros, Arzobispo de Boston ofrecieron una rueda de prensa múltiple con ocasión de la VI Conferencia Interamericana de Obispos, efectuada del 19 al 21 de mayo aquí.

A la Conferencia Interamericana asistieron 40 delegados entre cardenales, arzobispos, obispos y peritos de Latinoamérica, Canadá y los Estados Unidos. Se abordó "El tema

sacerdotal y el Clero en América Latina" y "La liberación de los hombres y de las naciones."

En la conferencia de prensa realizada en la sede del Centro Episcopal de Información y Comunicación, el cardenal Landázuri dijo que el sacerdote debe orientar una política de cambios pero no ser partidario de una facción política pues se convertiría en un factor de división.

"La Iglesia está de acuerdo con los cambios que se operan en el Perú auspiciados por el actual régimen revolucionario; está tratando de formar una conciencia social en el pueblo peruano", manifestó el prelado limeño.

SEÑALO que la Iglesia peruana está presente con el pueblo, con los marginados. Y que los obispos han puesto a disposición de la Reforma Agraria todas las tierras de que disponían, principalmente en la región del Cuzco, densamente poblada por masas campesinas.

Landázuri informó que el proceso de reforma agraria que actualmente se realiza en Perú trata de corregir errores que cometieron otros países en ese aspecto, y por ello no solamente reparte las tierras sino que el gobierno ha organizado cooperativas que manejan complejos agro-industriales.

Al preguntársele su opinión acerca de los gobiernos militaristas en América Latina, el prelado peruano dijo que en cada nación ese tipo de gobierno tiene diferentes matices y que solamente podía opinar de su país.

"LA IGLESIA está colaborando con el proceso revolucionario del Perú, porque nos ha evitado mucha sangre. Si no se hubiera iniciado un cambio de estructuras hubiera ocurrido una revolución violenta que nadie hubiera podido controlar. El actual gobierno del Perú es un gobierno que va hacia adelante y la Iglesia está colaborando con él conservando su independencia en su respectivo campo", manifestó.

Agregó el arzobispo limeño que el gobierno peruano no es capitalista ni comunista, sino nacionalista, revolucionario y humanista que desea el bien del pueblo peruano y por eso la Iglesia, en su esfera de acción, apoya las medidas adoptadas.

A una pregunta de si el sistema de gobierno peruano encaja o coincide con los pronunciamientos de la reciente Carta Apostólica del Papa Paulo VI, el cardenal Landázuri respondió afirmativamente pero de inmediato aclaró: "No quiero decir que el Papa ha canonizado al gobierno peruano y que yo estoy haciendo propaganda política en favor del gobierno de mi país."

● LA HORA DE LA IGLESIA LATINOAMERICANA

A la pregunta de cómo ve la situación de la Iglesia en América Latina, el obispo Eduardo Pironio, secretario general del CELAM, respondió:

"Esta es la hora de la Iglesia latinoamericana. Es preciso que lo comprendamos con gozo y humildad. No es la hora de la superioridad y del prestigio, sino la hora de la responsabilidad y el compromiso, la conciencia, la renovación y el servicio".

"La Iglesia en América Latina vive un momento decisivo y difícil; el momento de su esperanza. Esto no quiere decir que la Iglesia no tenga problemas, tensiones y dificultades. Hay crisis en el Sacerdocio, crisis de historia, crisis de sociedad", agregó.

¿HAY indicios de cisma?

"No veo indicios, por lo menos inmediatos. Y si así fuera, serían un signo de fe. Los problemas de inquietud en la Iglesia no son específicos ni primitivos de América Latina. Lo mismo en Europa que en los Estados Unidos, se van dando en todos los tiempos".

Dijo monseñor Pironio que los momentos que vive la Iglesia en América Latina son de "grandes posibilidades para aportar a otros continentes sus receptibilidades culturales, espirituales, etc. Vivimos momentos de madurez. La Iglesia en América Latina va descubriendo su fisonomía propia y su pensamiento pastoral".

● EE.UU.: SECULARISMO ATEO

El arzobispo de Boston, Mons. Humberto Medeiros dijo que de los 204 millones de habitantes que tienen los Estados Unidos, la mitad no pertenece a ninguna Iglesia. "Dios no es importante para su vida", acotó.

Agregó que "Estados Unidos es un país de misión. Boston es una diócesis de misión en donde los pobres, casi todos negros, no conocen a Dios, no conocen nada y hay que comenzar a evangelizarlos".

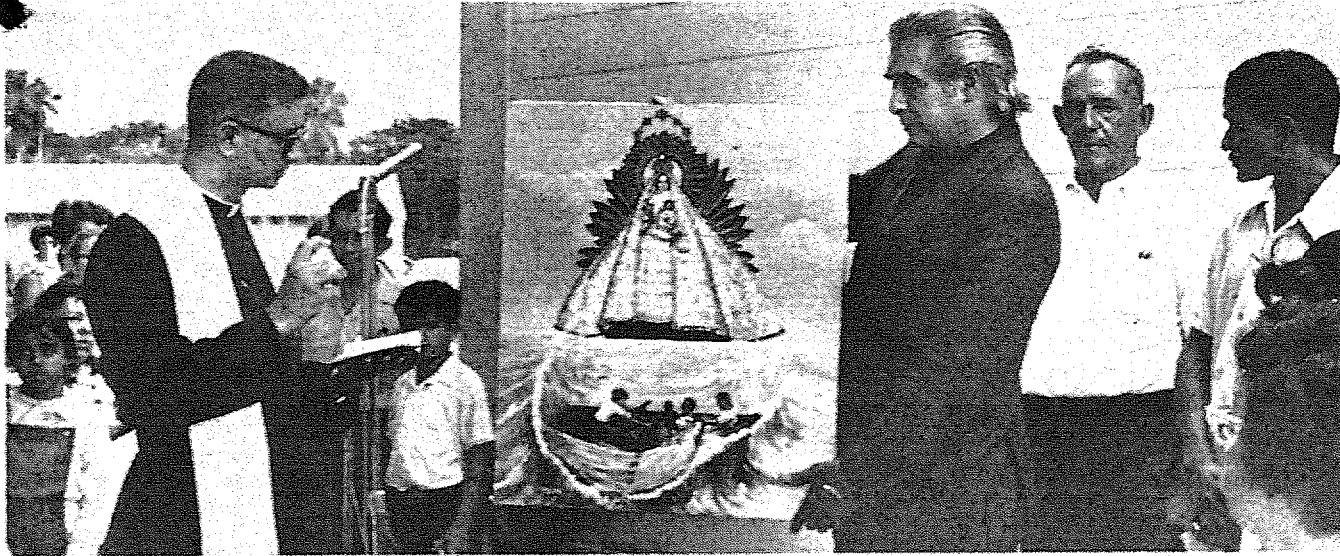
Monseñor Medeiros dijo que "Dios ha sido echado de las escuelas y los niños no lo conocen. Hay crisis de fe, secularismo ateo y una sociedad materialista. La familia está desintegrada, pues 3 de cada 5 niños no tienen padre ni madre porque se han divorciado. Los niños y los jóvenes abandonan sus hogares porque no tienen el afecto de sus padres y se refugian en las drogas."

"LA TECNICA ha avanzado más rápido que la moral y por eso el hombre norteamericano se ha deshumanizado", agregó el prelado.

Sobre la guerra en Vietnam el arzobispo Medeiros dijo: "Los obispos de la provincia de Boston hemos emitido una carta pastoral para orientar a los católicos sobre el conflicto, aunque sin condenar o aprobar la guerra, sino únicamente proclamando los principios morales. La guerra nos parece un síntoma de moral relajada".

Por su parte, el secretario de la Conferencia Episcopal de los Estados Unidos, monseñor Joseph Bernardin manifestó que los obispos norteamericanos reprueban la discriminación racial y están haciendo todo lo posible para que desaparezca.

Dijo también que la Iglesia en los EE. UU. está en un período de renovación y todos los cambios traen conflictos y problemas.



La imagen de la Virgen de la Caridad del Cobre y la escena de su aparición en las costas de Cuba fue captada en un óleo del renombrado pintor cubano Teok Carrasco, que fue bendecida el pasado domingo en los terrenos de la proyectada Ermita a la Virgen de la Caridad. Un mural similar a esta pintura figurará en la proyectada iglesia. Pronto se imprimirán estampas litografiadas de esta imagen, en distintos tamaños, para que todos los devotos de la Patrona de Cuba puedan tenerla en sus hogares.



Una oración por la liberación de los presos políticos y la salvación de la patria es elevada por exiliados cubanos en la Provincia de Las Villas al terminar el pasado domingo la Romería Villareña, durante la cual se bendijo la pintura de Teok Carrasco.

Develan nuevo óleo de la Caridad

Por Gustavo Peña Monte

"El destino ha querido que sea un pintor nacido en las mismas tierras donde surgió la devoción a la Virgen de la Caridad del Cobre, quien realice el mural que figurará en la Ermita que a la Patrona de Cuba levantará el exilio cubano en Miami."

Cuando muestra su pintura, Teok Carrasco habla emocionado.

Cuenta la leyenda que la imagen de la Virgen de la Caridad que apareció ante tres modestos pescadores cubanos en medio de una tormenta tropical, había sido arrastrada por las aguas del Río Mayarí.

"Así que la Virgen de la Caridad, originalmente había estado en Mayarí, mi pueblo, la tierra donde yo nací" expresa el pintor Carrasco. "Desde muy pequeño siento una gran devoción por la Virgen de la Caridad. Esa devoción me ha llevado a estudiar a fondo las circunstancias de su aparición."

Por eso he querido que la pintura de la Virgen de la Caridad sea lo más fiel a aquel momento. Ella apareció sobre una tabla que le servía de base. Y así la he pintado.

Los tres modestos marineros, habían salido en busca de sal, a unas salinas al otro lado de la bahía de Nipe. Fue cuando regresaban ya con la sal, que los sorprendió la tormenta."

En este óleo realizado por Teok Carrasco, se aprecian los sacos de sal en el interior de la pequeña chalana. El pintor ha captado con una fuerza extraordinaria las aguas agitadas en tormenta y ha impreso a la imagen de la Virgen un vívido colorido que la hace resaltar en medio de toda la composición.

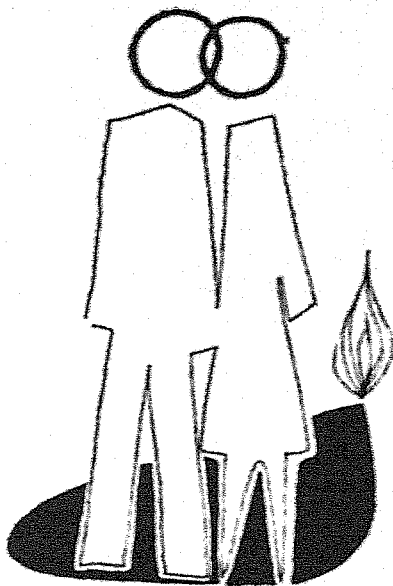
Ese óleo de Teok fue develado y bendecido el pasado domingo durante la Romería de los Devotos de la Virgen de la Caridad de la Provincia de Las Villas, en los terrenos donde se construirá la Ermita.

Pequeñas estampas de esa pintura fueron distribuidas a los fieles como un recuerdo de esa ceremonia. Nuevas estampas policromas, en distintos tamaños, saldrán de la imprenta en fecha próxima.

"Es la más bella pintura que he visto de la Virgen de la Caridad. He quedado impresionado con la fidelidad de sus detalles", expresó al ver la obra el Padre Agustín Román, capellán de la Ermita provisional.

Teok Carrasco es autor de numerosas murales en Cuba, México y Estados Unidos y otros países. Uno de los más recientes es el Mural Panamericano que figura en el Pan American Bank de Miami.

Los que deciden enfrentar la vida acompañados, serán también compañeros en la eternidad — Es importantísimo que novio y novia se parezcan lo más posible para que el "yugo común" no pese más sobre uno que sobre el otro — Muchos maridos soberbios niegan los talentos de su mujer, estropeando el diálogo — Pero si la mujer abusa de su intuición, sus consejos rebotarán en el marido — Uno y otro deben aprender a disentir sin herir — La humildad de María, la Gran Mujer



Escribe el P. PEDRO RICHARDS, C.S.P.

MATRIMONIO EN EQUIPO



La etimología de la palabra "conyuge" lleva a la constatación de que se trata de un "yugo común". Si se sigue la comparación un poco más se verá que él y ella han de ser lo más parecidos posible. Si hay demasiada disparidad se corre el peligro de que el yugo descansa más sobre uno que sobre el otro. Eso explica la conveniencia de que novio y novia se parezcan lo más posible en edad, espiritualidad...

Pero este mutuo llevar de las responsabilidades matrimoniales abarcan también otros aspectos. Implica que los casados han de participar de las alegrías que personalmente les lleguen; o de las penas que los agobien; o de las preocupaciones que no dejan de acicatearlos en el camino de su promoción personal o profesional. Si son asociados, no por un tiempo sino "para siempre", en una misión tan delicada cual la de traer seres humanos a este mundo y orientarlos en el tiempo y en el más allá, deberán ser "compañeros de eternidad". Lo que han comenzado aquí abajo ha de continuarse allá arriba!

• ¡QUE SABEN LAS MUJERES!

Con una frase como ésta algunos maridos descartan la posibilidad de lucrar de los talentos de su mujer. La soberbia masculina, que si bien reconoce la igualdad de la mujer en teoría la niega en la práctica, impide que más de un varón dialogue con su consorte.

Sin embargo, la historia, no sólo pasada, está llena de figuras femeninas que han sabido aportar algo a las decisiones del otro sexo.

NADA, entonces, tiene que perder el marido que se habitúa al intercambio con su esposa. Si más no fuera como un ejercicio de dialéctica (desarrollo de un pensamiento) lucrarían ellos al contacto con ellas. Proponer el proyecto, no ciertamente en sus aspectos técnicos cuanto en los humanos hacer conocer los trabajos que se llevan entre manos, pedir honestamente el parecer de la "cara mitad" no rebaja al hombre y provee a la mujer una excelente oportunidad de conocer mejor a su marido.

Es que — como se ha dicho desde muy antiguo — el hombre puede "leer" los acontecimientos. Esto es lo que se implica al decir que él es "inteligente": lee dentro. Y es sabido cuánto tiempo se necesita para primero, saber leer y luego leer y comprender lo que se tiene delante.

En cambio, la mujer ha sido dotada de "intuición" que es como decir "ver dentro". ¡Y cuánto más fácilmente se ve que se lee! Para ver sólo se necesita tener los ojos abiertos. ¡Una mirada y basta! Es lo que pasa con la mujer: con ese instinto indudable capta una situación. El hombre costosamente llega a advertir lo mismo. Ha de admitirse, con todo, que también es preciso educar la intuición como hay que educar la mirada (recordemos el tiempo que le lleva al médico llegar a saber o reconocer los síntomas de una enfermedad o el artista o el geólogo discernir lo que el arte o la historia terrestre le están diciendo). Así, entonces, es delicado el uso de este talento femenino que es el instinto. No actúa automáticamente y si lo hace su veracidad será en proporción a la educación que se le ha dado. Toda intuición no es, ipso facto, infalible ¡Ella también ha sufrido las consecuencias de la Caída!

• POR QUE SE RESISTEN

Todo poder puede ser abusado. No faltan mujeres que han hecho un flaco servicio a su sexo por el abuso de su intuición: pretendieron convertirse en "sabelotodo". Si se han quejado de que sus maridos no dialogan, la culpa no ha de buscarse lejos. La fórmula de San Ignacio "tanto cuanto" podría haber evitado el desprestigio que sobrevino a la mujer que no midió su capacidad. "No hay que morder más de lo que se puede masticar" es un consejo apropiado para el caso. Que es otra manera de decir que la humildad acompañe a la mujer que desea aconsejar a su marido.

• EL "CUANDO"

Afirman las Sagradas Escrituras que hay "un tiempo para llorar y otro para reír"; y también lo hay para "hablar y para callar". ¿Acaso no es parte de la intuición femenina (debidamente adiestrada) saber cuándo ofrecerse como consejera o confidente? Si el Amor impuesto es el mismo Infierno, otro tanto ha de decirse de los que, intempestivamente ofrecen su parecer.

NINGUN dentista puede detener a un posible paciente en la calle y obligarlo a abrir la boca, aunque su intención sea

aliviarlo del dolor de muelas. Así no puede violentarse la confianza. Hay que esperar el momento y acelerarlo, quizás, con la bondad, la comprensión, el respetuoso silencio.

Y, siguiendo la comparación, no sería un dentista competente el que al abrir su boca el paciente, aprovechara para endilgarle reproches por su descuido. Bastante es el dolor que se sufre sin tener que agravárselo con recriminaciones. Del mismo modo la mujer a quien su marido le hace participe de sus angustias. Bueno sería, en esta oportunidad, recordar las palabras de Jesús: "No he venido a condenar sino a salvar. ¿Quién me ha nombrado a mí Juez?". Ser, pues, consuelo, sostén, alivio: he aquí la parte típicamente femenina que corresponde en el diálogo.

• REPROCHAR SIN HERIR

¿Excluye esta la debida corrección fraterna? ¡De ninguna manera! También ella está en las páginas del Evangelio. Nadie dudaría del amor de Jesús hacia sus mismos discípulos, por Él escogidos entre muchos. Pero no les regateó la corrección sana. Saber, entonces, disentir sin herir: he aquí otra de las cualidades que acompañarán el intercambio conyugal. Muchas veces se espera y la decepción podría ser grande si la advertencia no fuera hecha a su debido tiempo y con evidencias de amor.

Todo esto, sin embargo, está pendiente de una conquista: el prestigio. Claro como la luz es que toda esposa no está en condiciones de pesar con sus juicios ante el criterio de su marido. La mujer charlatana, la que continuamente desuello a los que pasan por la filosa cuchilla de su lengua, la que parece haber perdido (si es que alguna vez lo tuvo) el "sentido común", no puede pretender ser escuchada. El don de Consejo (uno de los siete dados por el Espíritu Santo el día

Miedo al Amor

Da miedo casi hablar del amor en una sociedad como la nuestra que está a punto de convertirlo en algo instantáneo, pasajero e insignificante. No andemos con rodeos, hemos perdido en gran parte el respeto al amor, creímos que tal vez pudiéramos reducirlo a las leyes de una producción en serie y nos empezamos a dar cuenta de que él, dolorosamente, se nos ha escapado entre las manos.

Dios nos hizo hombre y mujer, dos universos distintos, dos galaxias, frente a frente. Y puso en medio de ellos, dentro, la llamada urgente, la necesidad de comunicarse. Hay un primer peidano que es el sexo, la noble zoología, y sobre ella cuaja la comunicación, después, quizá, nace el amor. "El hombre se une a su mujer y se hacen una sola carne". Detrás, explicándolo todo, nos queda el amor, la fecundidad insospechada de dos seres que se aman. Cuando hombre y mujer andan el camino del amor, lo hacen paso tras paso, marcando la misma pisada.

En esta perspectiva, el matrimonio culmina una ascensión en el amor. ¿No nos sucede que tenemos miedo al amor, que nos estamos dejando arrastrar hacia un concepto pobre del amor? Empezamos a equivocarnos cuando hablamos del amor en términos de comerciante: se acumula mucho amor en una etapa de la vida para irlo consumiéndolo poco a poco en otra. Tenemos mentalidad roñosa y nos empeñamos en almacenar como mercadería que puede escasear. Quizá esto explique el fracaso de muchas uniones matrimoniales que pensaron vivir alegremente del amor que un día pensaron sembrar. Sembraban todo menos amor.

"No son dos, sino una sola carne. Lo que Dios unió no lo separa el hombre". Es consecuencia lógica de un acto de fe en el amor. El amor no se desgasta; al contrario, posee una extraña fecundidad creadora. No nace un día. Crece y se desarrolla en una pujante floración hasta siempre. Pero hay que creer en el amor, ener esperanza en él, amarlo. Entonces, cuando dos seres se aman, el amor no envejece: madura. "Más fuerte que la muerte es el amor". Más fuerte.

Antonio PELAYO

de la Confirmación; no toca en la misma medida a todos. Y, aun tocándole, exige su cultivo.

• ¡CHERCHEZ LA FEMME!

Frase ésta utilizada para casos turbios, puede asimismo usarse para determinar el porqué de la vida de grandes mujeres y de su meritoria actuación. Detrás ha de hallarse siempre una mujer: madre, hermanas, esposa. En la penumbra, con esa humildad de la Gran Mujer, María, que si bien sólo dejó siete frases en las páginas sagradas, influyó la obra evangelizadora y siguió haciéndolo después de la Ascensión.

Es esta la mujer que sabe poner en la vida familiar una de las características más difíciles de toda gran vida: el equilibrio. Es a ella a quien corresponde, por una parte, lanzar a su marido a su tarea comunitaria (trabajo, política, proezas espaciales). Pero es a ella asimismo a quien toca llamar la atención cuando esa vida extra-bogareña hace olvidar al marido que a más de cabeza tiene el un corazón y que el objeto primordial de su amor no está allá fuera sino aquí: su mujer, sus hijos, el hogar. Tarea nada fácil pero misión imprescindible de la mujer que asegura el triunfo, no parcial como podría ser una conquista cualquiera, sino total del hombre que ama porque ha desarrollado toda su personalidad.

Beisbol Amateur

La Primera Serie Internacional Latinoamericana de Beisbol que se celebrará en la Ciudad de Miami del 29 al 28 de junio servirá para que los equipos de Panamá, Guatemala, Costa Rica, Nicaragua, Puerto Rico y los Miami Cubans demuestren su destreza en los terrenos del Estadio Miami.

Las sesiones de práctica de estas futuras estrellas de beisbol profesional se efectúan en el Parque Grapeland bajo la dirección de José

Monzon y en ellas los avezados jugadores perfeccionan su habilidad al bate y en el lanzamiento y el "fildeo" de la pelota.

Los Miami Cubans están integrados por jugadores distinguidos procedentes de la Liga José Martí y de los colegios y universidades de Miami y los patrocinan entusiastas hombres de empresa latinoamericanos como Julio Blanco Herrera, Manuel Balado y Luis Sabines.

Guía de Espectáculos

Arabella, una comedia italiana, filmada en 1969, con argumento de 1920, interpretada por Virna Lisi. A través de una serie de complicaciones trata desesperadamente de provocar risas que pocas veces logran materializarse. Clasificación moral: A-III.

Raid on Rommel. Con Richard Burton, es una pobre combinación de documentales, de indudable interés para los amantes de la historia de la II Guerra Mundial y los interesados en la figura del genial guerrero nazi. Clasificación A-III.

Nombramientos Pastorales

En un amplio movimiento pastoral anunciado oficialmente por la Archidiócesis de Miami, varios sacerdotes de habla hispana han sido ascendidos o trasladados, se han creado nuevas parroquias y se han designado nuevos párrocos en áreas de considerable población de habla hispana.

EL PADRE Orlando L. Fernández, párroco de St. Raymond, fue nombrado Vice Canciller de la Archidiócesis de Miami.

El Padre Juan A. de La Calle fue nombrado párroco de Santa Cecilia, una nueva parroquia en el área de Hialeah, sobre la que se ofrecerá información en fecha próxima.

El Padre Pedro Luis Pérez, Administrador, St. Robert Bellarmine.

El Padre René H. Gracida párroco de St. Patrick, Miami Beach; el Padre Matthew Morgán, párroco, Inmaculada Concepción, Hialeah; Padre Donald F. Connolly, párroco, St. Kieran.

Mons. Calixto García Rayneri, asistente de la parroquia de St. Edward, Palm Beach; Padre Jorge Bez Chabebe, asistente en St. Phillip Benizi, Belle Glade; Padre Nelson Fernández, asistente en St. Francis de Sales, Miami Beach; Padre José I. Bardino, asistente en Blessed Trinity, Miami Springs, Padre José Sandes, asistente en St. Monica, Opa Locka.

Otros nombramientos de párrocos y asistentes han sido hechos en diversas parroquias, de menos población de habla hispana. Todos esos nombramientos aparecieron en las ediciones de The Voice de los días 28 de mayo y 4 de junio y serán efectivos desde los días 15 y 17 de junio.

Legión de María con refugiados

Para cumplir el mandato de Cristo, "Amaos los unos a los otros, como yo os he amado", la Curia Hispana "Regina Pacis" de la Legión de María, ha organizado la visita a la Casa de la Libertad.

Cada mes se designa un Praesidium, y allí en compañía de los hermanos recién llegados se comparten momentos de felicidad.

En el mes de Mayo le correspondió al Praesidium "Inmaculado Corazón de

María" de la Parroquia de San Juan Bosco, quien acompañado del grupo de Jóvenes Asociados, celebró el día 28 a las 8:00 P.M. un sencillo pero sentido acto que llevó un rato de gran alegría a estos corazones.

Después de distribuir rosarios a todos los asistentes y rezar el mismo, la Sra. Carmen Lombard acompañada de otras Legionarias entonó bellas canciones a la Santísima Virgen.

Las Asociadas, Isabel Ortiz y Noema Moreno interpretaron varias canciones como Ay Mi Pueblo, la Guantanamera, Cuando Salí de Cuba, las Manos, etc. Las señoritas María Arencibia y Cira Alcalde desarrollaron una simpática comedia donde se denotaba la diferencia entre el cubano ejemplar y el desaprensivo, haciendo reír a todos los presentes.

Se cerró el acto con un conocido Popurrí cubano en el

que, además de las mencionadas anteriormente, cantaron las Srtas. Gladys Núñez, Hortensia León y el público en general.

Y la Legión de María, a imitación de la Stma. Virgen, seguirá llegando no sólo a la Casa de la Libertad, sino a cualquier rincón de esta gran ciudad a donde siempre tratará de llevar el mensaje de paz y alegría que el mismo Cristo nos dejó.

Existe un Dios?

Por su ponderado equilibrio, su lucidez teológica y su claridad conceptual, el obispo de Brujas (Belgica) ha ganado merecido prestigio después del Vaticano II. Aquí reproducimos de "L'Osservatore Romano" un breve artículo sobre un tema tan viejo . . . y tan nuevo como la existencia del hombre en el mundo: la búsqueda y el encuentro de Dios.

¿Existe un Dios? Nadie puede basar su vida en Dios si no está convencido de que Dios existe realmente. ¿Cuál es la verdad: existe Dios o no existe? Ningún hombre que reflexione puede eludir esta pregunta. Antes o después surgirá, tanto para el creyente como para el que no cree.

Buscar a Dios

Sabeis por experiencia, queridos hermanos y hermanas, que a veces surgen dudas y vacilaciones que atacan la fe; vuelven al asalto continuamente como molestos abejorros. Problemas de todas clases como el progreso de la ciencia, la injusticia en el mundo, las enfermedades y las desgracias nos hacen pensar en algunas ocasiones: ¿quizás Dios no existe.

Por otra parte, el no creyente a veces llega a pensar: ¿quizá Dios existe realmente. Porque el hombre que no cree también se encuentra ante graves problemas: ¿cuál es el origen y el destino del hombre?, ¿cuál es el sentido y la finalidad de la vida?, ¿es que el hombre no es más que un número, un objeto fabricado en serie o un productor?, ¿cómo es posible que tantos hombres inteligentes e ilustres consideren a Dios como la luz y la fuerza de su vida?

A PESAR de la seguridad con que el incrédulo niega a Dios, también él conoce momentos en los que duda de las serias bases de su incredulidad.

No debéis extrañaros si sufrís dudas con respecto a la fe. Dios es demasiado grande para ser captado plenamente por nuestra inteligencia; sigue siendo siempre una inmensidad llena de misterio. Hay algo más: reconocer a Dios como Dios exige que lo aceptemos como el señor de la vida. Creer en Dios significa comprometerse en la liberación, en la amistad y en el futuro a los que Él invita al hombre, pero también significa que realicemos nuestra vida con confianza, según la indicación de Dios. "Hágase tu voluntad así en la tierra como en el cielo".

Es comprensible que a veces nuestro deseo de independencia se rebelde, negándose a dar el gran salto.

Cada uno de vosotros debe elegir de su vida. Cada uno decide sobre la orientación que le dará; creer en Dios es un hecho absolutamente personal, ninguno puede creer por vosotros: sois vosotros los que debéis decidir personalmente si aceptaréis al Dios vivo, si os uniréis personalmente a la comunidad que cree en el Dios de nuestros padres.

Pero, cualquiera que sea vuestra responsabilidad, nunca estáis completamente solos. También en el campo de la fe podéis daros cuenta de que sois seres sociales. En esta elección personalísima, el hombre se deja inspirar por su prójimo. Podéis descubrir por qué motivos creen los otros hombres en Dios: su fe puede ayudaros a tomar o reforzar vuestra decisión de creer de forma responsable.

Encontrar a Dios

¿Por qué creen los hombres que Dios existe? A veces se trata de una historia maravillosa y conmovedora. Son muchos los caminos que llevan a Dios.

QUIZAS conocéis a hombres que encuentran a Dios en la amistad mutua. El hecho de trabajar y de sufrir juntos por una misma causa establece frecuentemente entre dos hombres los vínculos de un sólido afecto. Se apoyan mutuamente y tienen una confianza indefectible. La seguridad íntima que encuentran uno en otro puede abrirse de improviso a una clara visión de Dios. Su amistad aparece como algo cuya causa no la encuentran en ellos mismos, como algo que los trasciende, que tienen conciencia de haber recibido juntos. Y entonces dicen: ¿Cómo es posible que hayamos intimado? ¿Cómo lo hemos merecido? Su felicidad los conduce a Dios.

La vida conyugal, en cuanto tal, enseña a algunos hombres, a acercarse a su creador.

En sus relaciones de hombre a mujer, los jóvenes esposos descubren que unas fuerzas pujantes se despiertan en ellos. El corazón y los sentimientos los atraen mutuamente, se dan cuenta de estar hechos el uno para el otro y de completarse recíprocamente. ¿Se debe todo esto sólo a la casualidad?

Estas disposiciones admirables y también ordenadas los inducen a elevar su mirada a un Creador lleno de cariño, que ha modelado al hombre y a la mujer para que formen una pareja armónica, manifestando de esta forma su sabiduría y su clarividencia. Y cuando su amor da vida a un nuevo ser humano, contemplan maravillados a ese niño que siente y que se mueve. Y entonces balbucean: "¿Es esto obra nuestra?" En la profundidad de sus corazones escuchan la voz de Dios. "Yo soy la fuente de la vida".

De esta forma el amor y la felicidad son para muchos hombres un camino que conduce a Dios.

Otros, sin embargo, llegan a la fe partiendo de un punto completamente distinto: la soledad, la insatisfacción, el sufrimiento. A veces, el hombre tiene el sentimiento profundo de no bastarse a sí mismo: aún cuando está rodeado de personas comprensivas y cariñosas, sigue insatisfecho en sus aspiraciones más profundas. Su sed insaciable de afecto le dice que debe existir alguien, un Dios personal, que puede responder sin restricciones a su deseo de amor y de admiración.

Otros hombres llegan a Dios a través de la tristeza y el miedo. A la vista de las muchedumbres hambrientas y de la lucha sin cuartel por la justicia y la solidaridad, invocan a un Dios justo que destruye la opresión y salva a los oprimidos. Corazones desilusionados, vida arruinada, encuentran el amor fiel de un Dios fiel. En algunas habitaciones de enfermos existe a veces una fe solidísima. Un grave contratiempo en los negocios, el delito, el descubrimiento de la propia culpa en el pecado, la vergüenza y el miedo han devuelto a algunos al Padre del hijo pródigo, al Dios de su juventud. Los días tempestuosos de la vida impulsan al hombre hacia un Dios que puede perdonar, un Dios que es paz y justicia.

Pero Dios no habla sólo con la voz del huracán. La mayor parte de los hombres llegan pacíficamente a la fe. Es lo que os ha ocurrido a muchos de vosotros. Habéis encontrado a Dios en las palabras cariñosas de vuestra madre, en la fe y oración de vuestro padre, en el afecto sincero que habéis podido conocer en la vida de vuestra familia cristiana o en la Iglesia de Dios. Aquí muchos han aprendido a conocer

a Jesucristo. Desde la juventud han sido colaboradores y testigos. Y como han trabajado diariamente con el Hijo de Dios por el progreso de los hombres, Dios se ha convertido en elemento integrante de su vida, en la base de su existencia.

Por último, Jesucristo es para la mayoría la Palabra convincente. A lo largo de los siglos, innumerables hombres han aprendido a conocer y amar a Dios en la persona de Jesucristo, en la dinámica de su mensaje, en su amor que llegó hasta el fin. Jesús es el gran signo de la existencia de un Dios, un Dios que es cercano, un Dios para el que se puede vivir.

Seguir a Dios

Podemos continuar hablando de los caminos por los cuales los hombres encuentran a Dios. Pero siempre llegamos a lo mismo: el hombre se vuelve a Dios porque aspira a una vida más bella y plena. Algunos han seguido reflexionando sobre Dios durante toda su vida y nunca han llegado a la fe; otros han alcanzado de improviso la certeza indestructible de que Dios vive. La mayor parte ha sido bautizada en Cristo durante su infancia, y ha vivido poco a poco la fe como una misión importante y como un don precioso. Creer en Dios es una realidad misteriosa y al mismo tiempo una elección personal de vida y una llamada fortificante del Señor. La fe es un encuentro con Dios. No podemos jugar con nuestra fe.

Cuestión Vital

En toda vida humana la fe en Dios es una cuestión vital; por consiguiente debemos respetar la fe de los otros, sobre todo la fe de los pequeños y de los humildes. Conocéis las palabras de Cristo: "Si alguno escandaliza a uno de estos pequeños que creen en mí, más le valdría que le atasen al cuello una piedra de molino y lo tirasen al mar". Que nadie escandalice a su prójimo: ni con la palabra, ni con el silencio. Todos necesitan la ayuda de los que comparten su fe, como necesitan el pan. Jesús nos enseña a orar los unos por los otros y con los otros: "Señor, aumenta nuestra fe". Y nosotros damos firme testimonio del Dios verdadero en el que podemos vivir.

Os deseo, queridos hermanos y hermanas, que encontréis una gran alegría en vuestra fe. Robustecedla, profundizad vuestra fe. Buscad a Dios y seguid buscándolo; no os desaniméis si, a veces, debéis luchar a causa de las dificultades y de las dudas. La Sagrada Escritura dice: "Vigilad, estad firmes en vuestra fe, sed animosos y fuertes".

Que améis al Dios vivo.

MISAS DOMINICALES EN ESPAÑOL

Catedral de Miami, 2 Ave. y 75 St., N.W. 12:15 p.m. y 7 p.m.
Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.

SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 p.m.
St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1, 6 y 7 p.m.

St. Michael, 2933 W. Flagler - 11:15 a.m., 7:15, 7 p.m.
Gesú, 118 N.E. 2 St., 6 p.m.
St. Kieran, (Assumption Little Flower, 1270

Academy) 1517 Brickell Ave., 12:15 p.m. y 7 p.m.
St. Hugh, Royal Rd. y Main Hwy., Coconut Grove 12 p.m.
St. Robert Bellarmine, 3405 N.W. 27 Ave. 11 a.m., 1 y 7 p.m.
St. Timothy, 5400 SW 102 Ave., 12:45 p.m.
St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.
St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.

Anastasia, Coral Gables. 1 p.m.
St. Patrick, 3700 Meridian Ave. Miami Beach 7 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.
St. Rosa de Lima, 5a. Ave. y 105 St., Miami Shores. - 1 p.m.
St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) - 11 a.m. y 1 p.m.
St. John the Apostle, 451 E. 4 Ave., Hialeah 12:55 y 6:30 p.m. En el Henry Filler School, a las 11:30 a.m.

Immaculada Concepcion, 4500 W. 1 Ave. Hialeah - 10:30 a.m. y 7:30 p.m.
Mision en 6040 W. 16 Ave. - 9 a.m.

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.

Our Lady of Perpetual Help, 13400 N.W. 28 Ave., Opa-Locka 12:15 p.m.

St. Monica, 3490 N.W. 191 St., Opa-locka. - 12:30 p.m.

Our Lady of the Lakes, Miami Lakes 7:15 p.m.

Visitation, 191 St. y N. Miami Ave., 7 p.m.

St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.

Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.

Santa Ana Naranja - 11:00 a.m. y 7 p.m.

Santa Juliana, West Palm Beach - 7 p.m.
St. Agnes, Key Biscayne 10 a.m.
Sta. Marta, 11450 Biscayne Blvd., - 11:30 a.m.

ORACION DE LOS FIELES

SOLEMNIDAD DEL CUERPO Y LA SANGRE DE CRISTO

(Domingo, 13 de Junio)

CELEBRANTE: Seguidores del Señor, nos preparamos a acercarnos a la mesa del Señor. Comprendemos cuán grande es nuestra hambre y por eso nos acercamos al Señor, sabiendo que moriremos si Él no nos alimenta. Mientras oramos, pidamos que el Señor nos alimente.

LECTOR: La respuesta a las oraciones de hoy será "Señor, alimentanos."

1. Que todos los miembros de la Iglesia peregrina, en su camino hacia el Padre, sean nutridos y transformados por el Pan de la Eucaristía, oremos al Señor.

2. Que la Eucaristía sea la fuente de amor, unidad y fortaleza en la Iglesia, oremos al Señor.

3. Que los hambrientos del mundo reciban la compasión de los seguidores de Cristo, oremos al Señor.

4. Por un uso más hospitalario y generoso de nuestras posesiones y nuestro tiempo, oremos al Señor.

5. Que la Eucaristía lleve esperanza a los hombres en los momentos de duda, riesgo y prueba, oremos al Señor.

6. Como nos unimos frecuentemente a Cristo por la Comunión, oremos para comprender los lazos de amor que han de crecer entre cada uno de nosotros, oremos al Señor.

CELEBRANTE: Padre, el pan ordinario se convierte para nosotros en Pan de Vida. Con regocijo, te damos las gracias, Padre, y pedimos que nos fortalezcas para ayudar a realizar cuanto hemos pedido. Por Cristo, Nuestro Señor.

PUEBLO: Amén.

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Ecumenism pioneer Dr. Niebuhr dead

WASHINGTON — (NC) — Dr. Reinhold Niebuhr — distinguished Protestant theologian who died in Massachusetts June 1 — was an ecumenical pioneer through his work as a world-renowned biblical scholar, the president of the National Council of Churches said here.

"As he drove people back to the Bible and back to basic theology, he also pulled them together," said Dr. Cynthia Clark Wedel. "and set the tone for Protestants to be theologically sophisticated enough to enter into really creative dialogue with Roman Catholics."

Mrs. Wedel said American Protestantism neglected

Pompano girl on dean's list

A Pompano young lady has been listed on the dean's list at Ohio Dominican College, Columbus, Ohio. Theresa Todd, a junior at the 60-year old liberal arts college, is the daughter of Dr. and Mrs. Frank Todd, 3711 NE 28 Ave.

Teresa attained a 4.00 or straight "A" rating during the term which ended in mid-May.

solid biblical thinking in the early days when practical necessities, such as building churches, took precedence.

"Dr. Niebuhr came along as a very profound biblical scholar — and also as a good communicator," she said. "He helped bring Protestants back to respect for the Bible and biblical theology."

AT THE time of his death, Dr. Niebuhr, 78, was vice president of New York's Theological Seminary — an institution he had been associated with both as professor and administrator since 1928.

Often described as one of the giants of 20th century Protestant theology, Dr. Niebuhr, an ordained minister of the Evangelical Synod of America, wrote widely on Christian ethics and the practical application of the Gospel to life, society and politics.

"His teaching has done much to expand the Christian conscience in response to the deep human problems of our times," said Father John Hotchkian, secretariat director of the U.S. bishops' committee on ecumenical and interreligious affairs. "As a man who lived in the strength of the Gospel, may he fully enjoy the rewards it promises," Father Hotchkian said.

"PERHAPS our gravest fault as a nation," he once



Reinhold Niebuhr

wrote, "is our exalted sense of American virtue. We see the United States as something unique in the world, a nation whose concerns soar above petty national ambitions, whose generosity and goodwill are unequalled. God, we assume, is invariably on our side, thanks to a special covenant with the Almighty."

Edward S. Skillin, publisher of Commonweal, called the theologian an "outstanding Christian leader and moral influence in American life." Niebuhr contributed a "Catholicism in America" series which the Catholic weekly published in 1953.

In one article for that series — "A Protestant Looks at Catholics" — Dr. Niebuhr called on Protestants not to "underestimate the resources of Catholicism for preserving justice and stability in a free society."

Nun-teacher dead at 67 Funeral rites in Ireland for mother of a priest

ORLANDO — Sister Marie Bernard, 67, died in Orlando, June 4. She was a member of the faculty of Bishop Moore High School in Orlando.

She was from Tampa and entered the Sisters of St. Joseph of St. Augustine, Feb. 16, 1924.

The funeral was held in St. Augustine, June 7 at a Mass in the St. Joseph Convent chapel.

She had taught in the Miami area for 15 of the 47 years she taught in Florida.

The Funeral Liturgy was celebrated in Castletroyd, County Limerick, Ireland, for Mrs. Elizabeth B. Grace, whose son is a priest in the Archdiocese of Miami.

Father Gerald Grace, assistant pastor, St. Vincent

Church, Delray Beach, and regional coordinator of CCD in Palm Beach County, offered the Mass for his mother, who died at the age of 65 last Friday.

She is also survived by her husband, Gerald, and three other sons.

E.T. Kelly last rites

The Funeral Liturgy was celebrated in St. Patrick Church, Miami Beach, for Edward T. Kelly, member of a pioneer Miami Beach fam-

ily, who died at the age of 44.

A native of Miami who was graduated from St. Patrick High School and the University of Florida, Kelly was vice president of Edward A. Kelly & Son, wholesale produce firm, which was founded by his father.

A past grand knight of the Miami Beach Council, K. of C., he was a member of the Father Andrew Brown General Assembly.

In addition to his wife Sylvia, with whom he resided at 18958 Bob-O-link Dr., he is survived by three daughters: Heather, Penny and Dawn; his mother, Mrs. Madeleine Kelly, four sisters, Barbara, Madeleine and Jane Kelly, and Mrs. Patricia Gaudio; and two brothers, Frank A. and Paul G.

Alternative urged for objectors

CEDAR FALLS, Iowa — (RNS) — The priests' senate of the Dubuque archdiocese voted unanimously to create a "social service corps" in the archdiocese to provide an alternative to men who conscientiously object to service in the U.S. armed forces.

The recommendation, forwarded to Archbishop James J. Byrne of Dubuque for further action, urged that the proposed corps be open to young men and women over 18 and so designed that it would be recognized as a "legitimate alternate service" for conscientious objectors.

Participants in the program, the priests said, would be involved in a wide range of social services, including work in hospitals, aiding the poor, and helping handicapped children.

Funeral rites held for Patricia Rayner

CORAL GABLES — Funeral services were held Thursday at University Baptist Church for Patricia Ann Rayner, whose father is a member of The Voice advertising department.

A native of Coral Gables, who was a junior at Coral Gables High School, the 17-year-old daughter of Mr. and Mrs. Jack Rayner, was killed instantly when she lost control of her auto Monday afternoon and smashed into a tree.

A graduate of David Fairchild Elementary School, she

was parliamentarian of the Tallet Civic Club and a sponsor of Gentry, a boys' social club, at Coral Gables High.

In addition to her parents, with whom she resided at 6260 Coral Lake Dr., Miss Rayner is also survived by her maternal grandmother, Mrs. S.A. Hollihan, Miami; and two sisters: Mrs. A. David Russell, III, Miami; and Mrs. Paul F. Goodwin, Virginia Beach.

Van Orsdel Funeral Home was in charge of arrangements.

Bishops' agency gets assistants

WASHINGTON, D.C. — (RNS) — A Dominican priest assigned to the Apostolic Delegation here and a priest of the Dallas diocese were named to assist Bishop Joseph L. Bernardin in his capacities as general secretary of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC).

Father Thomas Kelly, O.P., a secretary at the Apostolic Delegation since 1965, was appointed associate general secretary of the NCCB; and Father Michael Sheehan, who has been doing advanced study in Rome since 1968, was named USCC assistant general secretary.

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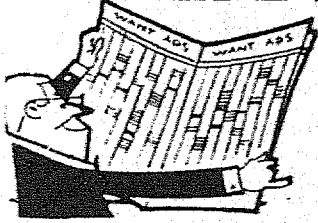
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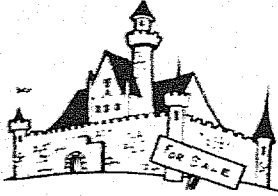
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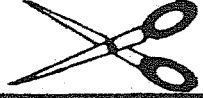
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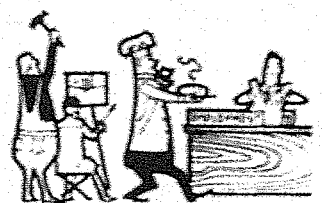
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