

# High Court leaves school-aid door open

By FATHER CHARLES M. WHELAN, S.J.  
WASHINGTON — (NC) — The Supreme Court's 5-4 decision upholding the federal government on giving construction grants to church-affiliated colleges and universities for nonreligious facilities is perhaps the most dramatic and revealing aspect of the June 1971 school aid cases. Full analysis of the decisions will take considerable time.

It seems clear already, however, that Justices Hugo Black, William O. Douglas, William J. Brennan and Thurgood Marshall have taken the position that all direct aid to church-related schools, at whatever level and in whatever form, is unconstitutional. No other member of the court was willing to

adopt this simple but extreme position.

As a result, although the court was practically unanimous in its judgment against the Pennsylvania and Rhode Island programs, a bare majority succeeded in adding libraries, science buildings and similar facilities used exclusively for secular educational purposes to the list of types of aid the government may constitutionally provide at the level of higher education.

**MOREOVER, ALTHOUGH** the invalidation of the Pennsylvania and Rhode Island programs is a serious loss for the non-public schools, there is comfort in the fact that five justices on the court have deliberately left the door open for further

consideration of the constitutionality of the many other types of public assistance programs now in existence or under active consideration.

In attempting to weigh which forms of assistance might be acceptable to the court, a valuable starting point is provided by the following statement of Chief Justice Warren E. Burger in Lemon (the Pennsylvania case) and DiCenso (the Rhode Island case):

"Our decisions from Everson to Allen have permitted the states to provide church-related schools with secular, neutral, or non-ideological services, facilities, or materials. Bus transportation, school lunches, public health services, and secular textbooks

supplied in common to all students were not thought to offend the establishment clause."

**THIS PASSAGE**, when read in conjunction with certain other parts of the Chief Justice's majority opinion, suggests that five members of the court may be prepared to accept types of public assistance that meet the following criteria:

- All school children, public and non-public, participate in the program;
- The aid provided is in the form of secular services or materials (but not payments for secular instruction by parochial school teachers);
- The assistance does not require the

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## THE VOICE

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## National, church leaders praised in saving Cuban freedom flights

National and Church leaders, among them Archbishop Coleman F. Carroll were praised by a spokesman for Cuban exiles for doing a "fantastic job" in expressing their concern and interest to congressmen this week as the government-sponsored freedom flights from Cuba were threatened with termination.

This statement was made by Howard H. Palmatier, executive director of Miami's Cuban Refugee Program, who was in Washington when the Senate committee voted

to discontinue funds for the airlift.

"There is more favorable response throughout the country as well as in the Senate and the House to the fate of Cubans now living under Castro than we had expected," Palmatier explained. "Many sectors of public opinion, not only in Florida but in all parts of the U.S. reacted immediately.

"Leaders of the Catholic Church did a fantastic job," he said. "Bishops from different dioceses expressed their concern to congressmen from various states."

In a last hour move before the issue was scheduled to be voted upon in the U.S. Senate, Sen. Allen Ellender, (D-La.) withdrew his proposal to end the Cuban refugee airlift declaring that he feared additional debate on the proposal would delay other legislative business.

"It was indeed gratifying that the chairman of the Senate Appropriations Committee, Senator Ellender, withdrew his amendment to the continuing resolution which would, if approved, have eliminated any funding for the mercy air bridge from Havana to Miami," the Archbishop said late Monday.

"The Cuban refugees," the prelate added, "have contributed much to the professional and cultural life of their new community. They have created new industries and filled positions where their special talents were needed. The fact that our nation is standing by its

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## Here's how chief justices ruled on assistance

By FATHER CHARLES M. WHELAN, S.J.

WASHINGTON — (NC) — The U.S. Supreme Court rendered on June 28 its long-awaited decision on the constitutionality of public assistance to church-related schools, ruling that college aid is permissible, but outlawing Pennsylvania's purchase of services arrangement and Rhode Island's teacher salary supplements.

The court did not invalidate all forms of assistance at the elementary and secondary level, but ruled that aid to those nonpublic schools must not take the forms adopted in Pennsylvania and Rhode Island.

The decision in the Pennsylvania case was 8-0; in Rhode Island, 8-1, and in the college case, 5-4.

Chief Justice Warren E. Burger wrote the majority opinion in Lemon and DiCenso, the Pennsylvania and Rhode Island cases. Justice Byron White was the only member of the court to vote for the Rhode Island program. He was also the only justice who wished to send the Pennsylvania case back for trial rather than declare the statute unconstitutional as a matter of law.

In the college case, Tilton v. Richardson, Burger's opinion in favor of the federal statute was joined only by three justices (John M. Harlan, Potter Stewart and Harry Blackmun), so that there was no majority opinion. Justice White concurred in the favorable result, to make the majority of five.

**JUSTICE WILLIAM J. Brennan**, the only Catholic on the court, voted against the church-related institutions in all three cases, as did Justices Hugo Black and William O. Douglas. Justice Thurgood Marshall voted against the federal and the Rhode Island programs, but did not participate in the Pennsylvania decision.

In a statement released shortly after the decisions were issued, Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops and the United States Catholic Conference, highlighted the mixed picture presented by the Supreme Court's actions.

"While supporters of nonpublic education are gratified, by the court's ruling in favor of federal construction aid to church sponsored colleges," said Bishop Bernardin, "the decisions overturning two state programs of assistance to nonpublic elementary and secondary education naturally comes as a keen disappointment to them. The serious impact of this decision on nonpublic schools cannot be overestimated."

Bishop Bernardin said that the decisions do not spell the end of nonpublic schools in the United States. Some forms of public assistance, such as transportation and textbooks, have been clearly established as constitutional by prior decisions of the Supreme Court and are still valid under the Pennsylvania and Rhode Island decisions.

**MOREOVER, THE** court's decisions still leave open the constitutionality of public assistance provided directly to students and parents (scholarships, tuition grants, tax credits and deductions), and of programs under which public school teachers are made available to nonpublic schools for certain subjects.

The Supreme Court decisions in Tilton, Lemon and DiCenso are already under intensive study by legal and constitutional specialists on the staff of the U.S. Catholic Conference, under the direction of William R. Considine, general counsel of the conference. The results of the study will be made public when the analysis is completed.

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ANGUISH FILLS the face of an East Pakistani mother as she watches her cholera-stricken child fight for life at a refugee camp at Bethuadahari, India. The plight of refugees fleeing hostilities in East Pakistan has grown worse due to the epidemic of cholera in many of the camps. See p. 3 for picture and stories.

## Pope stresses value of celibacy

By FATHER LEO E. McFADDEN

ROME — (NC) — Pope Paul VI has reiterated the value of Religious celibacy and stressed that any apostolic involvement by Religious must be based on a well developed spiritual formation

In an apostolic exhortation dated June 29 and announced at a Vatican news conference July 1, the Pope also called members of Religious communities to a life of prayer.

Although an international commission of experts on the Religious life collaborated for two years with the Pope in preparing the document, the final version and many of the revisions were personally written by the Pope.

A VATICAN source said the commission had submitted "about twice the material" that is contained in the 58-page document, but that obviously "Pope Paul knew what he wanted to say about Religious

life and said it." The source indicated that Pope Paul's primary intention was to stress that "the Religious life has a major role in the modern world and it must be continued."

The exhortation contains no new doctrine and is phrased in general terminology to embrace all forms of Religious dedication — from a life of strict contemplation to an active ministry in the world.

An informed source said the new exhortation is intended as a corollary of the exhortation to bishops issued in January, in which the Pope reviewed the needs of the Church five years after the Second Vatican Council.

Pope Paul devotes a major part of this new exhortation to what he terms the essential commitments of the Religious life — poverty, chastity and obedience.

**SAYING** that the "supreme rule of Religious life and its ultimate norm" is following Christ, the Pope asks:

"Is it not this preoccupation which in the course of the centuries has given rise in the Church to the demand for a life which is chaste, poor and obedient?"

Following closely Vatican II teachings (half the references in the exhortation are to council documents), the Pope reminds Religious that they have "vowed to Christ, generously and without reservation, that capacity to love, that need to possess and that freedom to regulate one's own life, which are so precious to man."

This, the Pope contends, helps the entire world.

The Pope's comments on the value of chastity in the modern world take on a special significance because they come just three months before the convening of the 1971 Synod of Bishops, in which a major debate could evolve over the value of a celibate priesthood.

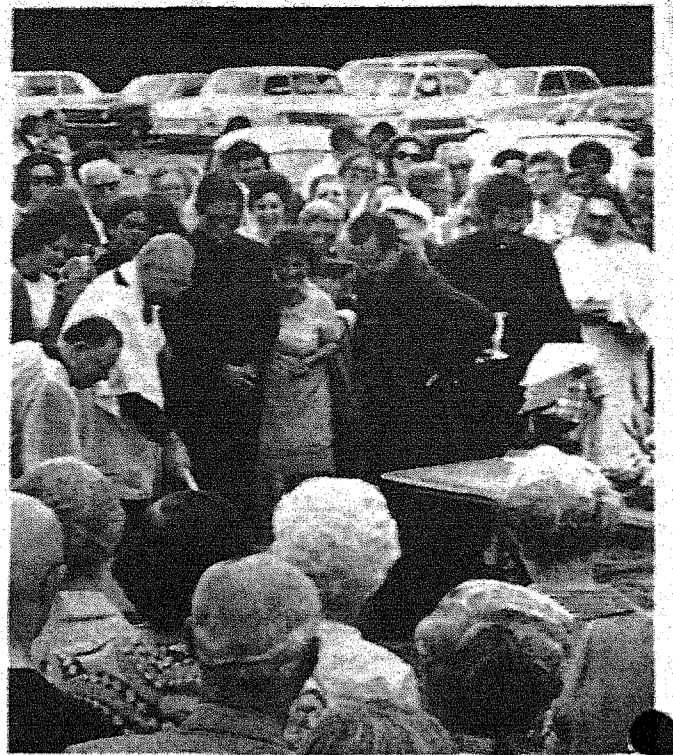
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# Ground broken for new parish

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RAIN did not deter hundreds of parishioners of St. Raymond parish from participating in ceremonies of groundbreaking for their new church late last Sunday afternoon.

CONSTRUCTION will begin immediately on a one-and-a-half acre tract adjoining the rectory at 3491 SW 17th St., for the new church designed by architect, Claudio Mendoza.

TURNING the first shovels full of earth during groundbreaking ceremonies were Msgr. Peter Reilly, pastor, Little Flower Church; and Msgr. John O'Dowd, V.F., pastor, Epiphany Church.

## New program to fight Palm Beach drug crisis

NORTH PALM BEACH — Palm Beach County now has the reputation of having the best and the cheapest drugs in the nation," an expert on drug addiction told The Voice this week as the recently organized North County Drug Abuse Program, Inc., announced plans for initiating an out-patient center for youth experimenting with drugs.

More than 100 volunteers have already offered their services to the program organized just a few weeks ago by local clergy, members of the medical profession and other concerned citizens who report that drug addiction in this area has reached the "epidemic stage" with youth coming from as far away as New York to buy drugs in Palm Beach County.

addicts, most of whom have been referred by the juvenile court, will be welcomed to the program at the old building of the First Presbyterian Church at Prosperity Farms Rd. near Lighthouse Drive. The Presbyterian congregation has donated the use of the building for the program.

Father Neil Doherty, assistant pastor, St. Francis of Assisi Church, Riviera Beach, who with Father Martin Cassidy, pastor, spearheaded the campaign with community leaders for the organization of the NCDAP, will serve as supervisor of the program, which in its initial stages will not work with "hard-core" addicts.

presently a probation officer with the Florida Probation and Parole Office in West Palm Beach, will be the executive director. He emphasized this week that "emphasis will be on the alternatives to drugs through a meaningful recreation

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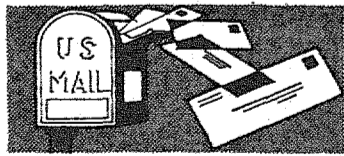
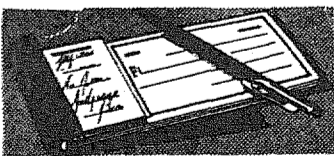
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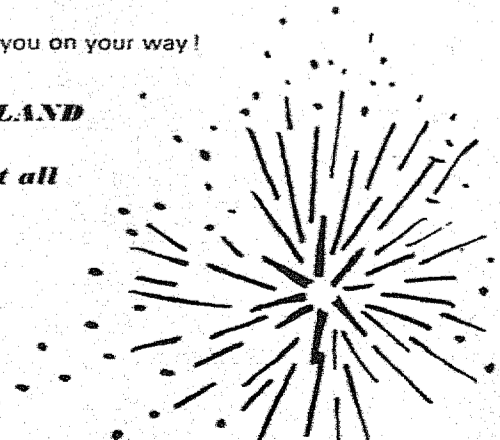
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THE VILLAGE SQUARE outside a Catholic church becomes a food-rationing center serving refugees from East Pakistan. A nun (right)

checks off the distribution of food for a father at Krishnager, India. The parish is currently feeding 8,500 refugees daily.

## Concern for poor, society a 'permanent commitment'

WEST DE PERE, Wis. — (NC) — A bishop cautioned here that concern for the poor and oppressed minority groups does not lessen responsibility of equal concern for middle and upper class groups, regardless of race.

A similar theme was enunciated by Archbishop Luigi Raimondi, apostolic delegate in the United States. Both spoke at the Conference of Major Superiors of Men at St. Norbert College here.

Speaking on social commitment and poverty, Bishop Cletus F. O'Donnell of Madison, Wis., declared: "It is fashionable nowadays for many young enthusiasts to commit themselves for a year or two to changing society, and then to give up in disgust and announce that the Establishment simply would not be moved."

He stressed that "such luxury" is not afforded to those in religious life, nor can the true Christian allow himself the "luxury of hatred."

"OUR COMMITMENT is permanent," Bishop O'Donnell said. "No matter how great the discouragement, no matter how frustrating the difficulty, we simply pick up the pieces and begin all over again."

Archbishop Raimondi told the delegates: "Obviously, we are primarily concerned here with the spiritual aspect of poverty, inasmuch as it relates to Christian life and affects the religious. However, in the total Christian ethic, the social and economic implications of the phenomenon of poverty cannot be ignored."

The papal envoy added: "Our approach to the problem can only be the teaching of Jesus, which is unmistakably clear and abundant. It was also a radically new concept, unheard of in the past, even in the rabbinical tradition according to which riches were considered a sign of God's favor."

Archbishop Raimondi said the "teaching of Jesus is one of the paradoxes of Christianity." He added: "It can only be seen in the light of faith and in relation to the aim of Christian life." Jesus was aiming at the vocation of man, redeemed by the love of God and as inheritor of His life and happiness. In this sense, riches are seen as a stumbling block, as an obstacle to the pursuit of eternal destiny.

BISHOP O'DONNELL cautioned: "To hear some of our contemporary crusaders, even in our own ranks, we will only have social justice when we hate the whites or hate the middle class. "But if there is one thing that human history ought to teach us it is that hatred is no response to hatred, prejudice no cure for prejudice," the bishop continued. "Because someone loves blacks, he does not love whites any less," Bishop

O'Donnell said. "Because he has profound sympathy with the problems of the poor, he has not one bit less sympathy with the problems of the middle class or the well-to-do."

In discussing voluntary poverty for the clergy, the bishop noted that many times in the history of Christianity, "we have been so busy concentrating on our poverty — and if the truth be told, so self-righteous over our virtuous poverty — that we have forgotten the Kingdom altogether."

POVERTY for clergy, he said, means lack of ma-

terial possessions in order to be agile, flexible and quick to respond. Poverty does not mean slumming, the bishop noted.

"It is not particularly virtuous for uppermiddle-class young people to pretend that they are poor, to pretend that they share a life of the most downtrodden and oppressed minority groups, for of course they cannot," he said.

Poverty is simply "the refusal to get trapped in the clutter of material good and the ability to move quickly when the power of the spirit is upon us," the bishop asserted.

## Sociologist cites plight of male as alienation

By JO-ANN PRICE

NEW YORK — (NC) — The "biggest point of tension in American life is the American male," Father John L. Thomas, S.J., sociologist, told pastoral counseling specialists at Fordham University here.

Women, he said to the experts assembled for a discussion of "Alienation" by the Institute in Pastoral Psychology, are stronger physically and psychologically and generally more flexible.

Psychiatrists are frequently confronted with wives who say of their husbands, "I don't mind the small children

we have, but this big one is a mess," he said.

Father Thomas was not worried about Women's Lib because "they can handle themselves." But the American male, who formerly staked a lot on his masculine strengths is under so much pressure in a cog-in-the-wheel society that he is apt to crack up and die earlier. By comparison, women seem "indestructible," he said.

The priest, a research associate at the Cambridge Center for Social Studies and author of "Religion and the American People," gave a sociologist's view of alienation as a major plight of modern man.



PRESIDENT of the Notre Dame University, Father Theodore M. Hesburgh, C.S.C., presents the University's 1971 Laetare Medal to drama critic Walter F. Kerr and his wife and fellow author, Jean Kerr, in New York. The award is presented annually to outstanding American Catholics.

## Bishops name new director

WASHINGTON — (NC) — Father Robert V. Monticello, director of Catholic Social Service for the Detroit archdiocese, has replaced Joseph McSweeney as executive director of the Campaign for Human Development.

The change in the campaign staff was announced jointly by Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops and the United States Catholic Conference and by Auxiliary Bishop Michael Dempsey of Chicago, national director of the campaign.

The campaign was ini-

tiated by the U.S. Catholic bishops in 1969 to attack the "root causes" of poverty in America through major national educational and fund raising efforts. McSweeney had served as the campaign's director since 1970. Prior to that appointment he acted as development director for the New Orleans archdiocese.

Father Monticello has been Detroit archdiocesan director of the campaign, a member of the campaign's national committee, and a member of the board of directors of the United Community Services of metropolitan Detroit.

## Relief continues, statesmen haggle

By FATHER LEO E. McFADDEN

CALCUTTA, India — (NC) — While world statesmen haggle over the fate of six million East Pakistani refugees in India, private welfare agencies are getting on with the task of caring for these homeless victims of Pakistan's civil war.

The real drama to this unhappy exodus is the daily chance at survival in terms of shelter, food and health care provided by a dozen agencies whose business is relieving human misery.

One of these is U.S. Catholic Relief Services (CRS), the overseas aid agency of American Catholics. Thanks to its expertise gathered during some 20 years in India and its organization of relief experts working out of six regional offices, CRS is able to cut through red tape, ignore politics and aid the stricken.

WORKING IN coordination with Catholic Charities of India, CRS on April 23 assumed responsibility for feeding 50,000 persons for three months. A week later, CRS enlarged this project to provide for 100,000 and a plan is under study to care for 500,000.

Indeed, planning is the key to success for much of the benefits provided the refugees. CRS coordinates distribution of food, medicine, shelter and money through diocesan directors of Catholic Charities of India in the five dioceses where refugee camps are located. In addition, CRS meets regularly with six other voluntary agencies to avoid duplication

and to share their findings.

Strangely, the very care provided the refugees is a political concern. Directors of private agencies were told by a high Indian government official in Calcutta not to make things too comfortable for the refugees or they would not want to go home. (This unofficial Indian attitude was corroborated by an American clergyman in New Delhi in private conversation.)

THE PRIME minister of India, Mrs. Indira Gandhi, has repeatedly said she will simply send the refugees back. The president of Pakistan, Yahya Khan, told the refugees on June 19 they may return to their homes in East Pakistan with full protection. Among those who seemingly do not believe Gen. Khan is Mrs. Gandhi, who said she would not force the refugees to go home to be butchered, a reference to reports of genocide against the East Pakistanis by Pakistan troops, most of whom are from West Pakistan.

The troops were sent into East Pakistan to quell a rebellion there. The two areas of Pakistan — East and West — are separated by about a thousand miles of Indian territory. East Pakistanis have charged that they are discriminated against by the national government, which is headquartered in West Pakistan. Pakistan was carved out of India, after that country gained its independence, as a haven for Moslems, who had clashed with Hindus in India.

## Bolivian students 'up-tight'

LA PAZ, Bolivia — (NC) — A small but vocal group of students at the national University of San Andres here is demanding that Bolivian Caritas — the national Catholic charities organization — abandon its program of providing free food to the poor.

The students said they object to the program on the grounds that it is "degrading" and "contaminated with foreign influence" because much of the food comes from the United States.

The student group has threatened to take over the Caritas offices if the program is not stopped.

"Any attempt to take over one of our offices would automatically close all of them," a Caritas spokesman told the students.

HE WARNED, however, that this would be disastrous to the thousands of poor families and hospital patients who depend on the Caritas program for their food.

Caritas distributes powdered milk, wheat, oats, cornmeal, cooking oil, and other foodstuffs to about 15,000 persons on a regular basis.

Last year 19 million pounds of the foodstuffs came from the United States, and smaller contributions were received from several European nations.

In some regions of Bolivia — particularly near the mines — malnutrition is common, the Caritas spokesman said, noting that in those areas it is the cause of 250 of every thousand deaths.

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# Tuition grant bills drawn to avoid 'entanglement'

Tuition grant bills introduced during the past two sessions of the Florida legislature were drawn to avoid the problems between parochial schools and state administrative machinery as stressed in this week's Supreme Court decision. The executive director of The Florida Catholic Conference said Tuesday.

According to Thomas A. Horkan the Supreme Court's decision in the Pennsylvania, Rhode Island and Connecticut cases will have "Great import on the efforts in Florida to obtain tuition grants for non-public school students."

"The decisions seem adverse," he stated. "However, the first press reports of those decisions are encouraging, in that it appears that the court laid primary stress on the problems of 'entanglement' between the parochial schools and the state administrative machinery. The tuition grant bill which Florida Senator Hollahan and others have previously introduced was drawn to avoid this entanglement."

HE WARNED, however, that no Supreme Court opinion can be intelligently interpreted or applied until the complete opinion is published, read, and analyzed," and added that there will necessarily be a delay before the real impact of the high court's decision on the Florida proposals can be determined.

As reaction to the Supreme Court ruling came swiftly from superintendents of schools in the Arch-

diocese of Miami and other Florida dioceses. Horkan noted that in the meantime very real problems facing non-public schools, the children and parents involved, as well as the taxpayers and the public school system, all remain and in fact increase with the passage of time.

"This is not the end of the road with our efforts to pursue the just educational assistance allowance for Catholic school children," Thomas F. Lynch, who assumed his duties on June 15 as Archdiocese of Miami Superintendent of Schools, said.

In his opinion, the "emphasis on the consideration of the children concerned was completely overlooked" by the Supreme Court decision. He reminded that under the GI Bill each eligible veteran chose his own school for his schooling or training. "Indeed," Lynch stated, "It was a justified 'educational assistance allowance.' Even veterans who attended below college level schools were assisted. Moreover, how can you delineate benefits for college students and ignore children in Catholic elementary and secondary schools?" he asked.

The Superintendent of Schools in the Diocese of St. Augustine, Msgr. Mortimer Danaher, regards the Supreme Court decisions as a "serious setback to Catholic education" but added that the bill supported by the Florida Catholic Conference to help nonpublic school children "has not been judged unconstitutional."

"The unfortunate question, as I see it," Msgr. Danaher said, "is that with the rapidly increasing costs of



Thomas Horkan



Thomas Lynch



Msgr. M. Danaher



Fr. Frank Mouch



Richard Corrado

operating Catholic schools and with fewer and fewer Religious members of the faculties each year, will we be able to survive as an educational system until such time as aid comes?"

Father Frank Mouch, Superintendent of Schools in the Diocese of St. Petersburg, pointed out that the tuition grant form of aid has not yet been brought before the Supreme Court for judgment of its constitutionality.

"Since there is such increasing demand on the part of a notable segment of the public to provide assistance for the non-public school students it would seem that the means can be found which is constitutionally correct," he said.

In central Florida, Richard T. Corrado, Superintendent of Schools in the Diocese of Orlando pointed out that, "What has been struck down has been two types of assistance which the court has declared provide 'excessive entanglements' between Church and state in the implementation of such programs. At the same time the court has ruled as constitutional the aid for higher education facilities on the basis of the benefit being derived coming directly to the student without undue influence of the Church or religion."

MEANWHILE Horkan explained that the "concern of the Church is for the education of all children whether they are in parochial or public schools. This is combined

with the concern for the establishment of a decent living standard for the poor, sick elderly for all people, and for the fulfillment of the other promises for which our country was established," he said.

"This can only be done within the resources available to society," Horkan added, "and must be done as efficiently as possible within those means. It is the conviction of The Florida Catholic Conference that the maintenance of a viable non-public school system will provide the means for better education of all children regardless of their school, and on a more economical basis to society in general: will provide more freedom

and equality to all citizens, and a means of comparison and competition for the public school system; and will thereby enable our state government to fulfill more adequately its roll in assuring to each of its citizens life, liberty and the pursuit of happiness."

In Miami Senator Hollahan, who for the past two years has introduced the tuition grant legislation for non-public school pupils with the support of other legislators, admitted that the

statement of Chief Justice Warren Burger that "parochial schools involve substantial religious activity and purpose," is "discouraging from the standpoint of aid to kindergarten through high school."

"It concerns me," Senator Hollahan said, "that the court might take the position that aid to K-12 is against the Constitution. But until they rule directly on the matter, I still have a compulsion to push for that aid in Florida."

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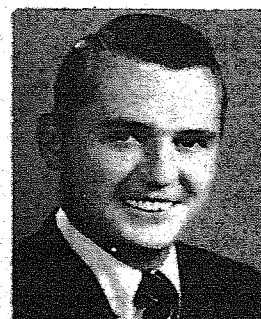
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# High Court leaves school-aid door open

CONTINUED FROM PAGE 1

state to make day-by-day distinctions between what is secular and what is religious education; and

The program does not require the church-related school to sacrifice its independence in religious matters.

It must be emphasized that the Supreme Court did not itself spell out these criteria. They are, however, rather clearly suggested by an analysis of the difference between the majority and the concurring opinions. Further study of the decisions will doubtless help to refine the criteria.

MEASURED by these criteria, even in their rough state, it is obvious that such programs as the Elementary and Secondary Education Act provides for the benefit of children in nonpublic schools have a good chance of winning 5-4 approval by the Supreme Court. State programs such as those in Vermont and Kentucky, under which public school teachers are sent into nonpublic schools for certain subjects, also have a reasonable chance of being declared constitutional.

So far as tuition payments and voucher plans are concerned, care will have to be taken not to incorporate into the programs the same secular-religious distinctions and policing that proved fatal to the Pennsyl-

vania and Rhode Island statutes. The elimination of these restrictions, however, may well impale tuition payments and voucher plans on the other horn of the dilemma: government cannot provide funds for unrestricted use in a school that is both secular and religious.

ONE CURIOUS area of silence in the chief justice's majority opinion is that of the constitutionality of college scholarships. During the oral argument in the Tilton (college) case, the Chief Justice asked attorney Leo Pfeffer, an opponent of government aid to private schools, about his views on various types of scholarship programs. Pfeffer declined to answer, and the court has not decided to maintain the same discreet silence.

Scholarships, of course, are the prime example of the government providing funds for the general operations of colleges, whether church-related or not. There can be little doubt, after the result in the Tilton case, that a majority of the court would sustain scholarships at the college and university level. But what about high school and grammar school scholarships? It is anybody's guess.

What is certain, and not a guess, is that litigation in the school aid area will continue, and at a heavy rate, for at least the next 10 years.

OPPONENTS of aid to nonpublic schools have been greatly encouraged by the court's decisions in Lemon and DiCenso, and they will proceed to attack the other forms of aid, particularly those provided by the Elementary and Secondary Education Act. Two suits in this area are already moving in the lower federal courts.

On the other side, supporters of aid to education in nonpublic schools will be busy in the legislatures as well as defending themselves in court. New programs will have to be created in Pennsylvania and Rhode Island. Some existing and proposed programs in other states will have to be re-drafted in order to avoid the pitfalls laid bare in Lemon and DiCenso.

Decisions such as those the Supreme Court has just rendered in the school aid area are important not only for the immediate results they produce, but also for their implications for the total picture of church-state relationships in the United States.

IT IS TOO early to assess all of these implications, but some are clear enough. The Supreme Court is finding it difficult to come to grips with religious pluralism at the institutional level in American life. It has accepted such pluralism at the individual level, but it is not at all clear what it should do about the churches and especially about

their growing collaboration with the state and federal governments in education, health services and welfare.

Some members of the court would adopt simple solutions. Either the churches cannot receive any government money at all, no matter what the purpose for which the funds are provided, or else, by taking the money, the churches become subject to the same constitutional restrictions as the government and thus lose their freedom.

OTHER MEMBERS of the court reject both of these positions. They wish to preserve the freedom of the churches and the secular integrity of the government, but they are determined to apply the constitution in the context of the 20th century, not the 19th. Some forms of collaboration between the government and the churches will be sanctioned; others will not.

All in all, the school aid decisions mark an advance in church-state theory and in the constitutional position of nonpublic schools. The advance was not as great as those of us who had worked for so many years on the cases had hoped for; but perhaps too much was attempted too soon. Remembering the history of the New Deal and civil rights legislation in the Supreme Court, one can look forward with confidence to the future.

## How chief justice ruled on aid

CONTINUED FROM PAGE 1

Father Charles M. Whelan, who holds two law degrees from Georgetown University, is admitted to practice in the District of Columbia and before the U.S. Supreme Court. In addition to being a professor at Fordham University's School of Law, where he specializes in Constitutional law the Jesuit priest is an associate editor of America, the Jesuit national newsweekly. He has followed the legal aspects of church-state questions for some time, particularly those concerning parochial schools.

"It is already apparent," said Mr. Considine late in the afternoon on the day the decisions were rendered, "that the Supreme Court has come close to creating a constitutional dilemma. First they tell us that restrictions are necessary to guarantee secular use of public funds. Then they tell us that the obvious restrictions create unconstitutional entanglement."

Justice White makes the same point in his dissent in the Rhode Island case. He says that the majority's demand for restrictions and concurrent rejection of the limitations built into the Lemon and DiCenso programs create an "insoluble paradox for the state and the parochial schools."

It is obvious, however, that the Chief Justice and the other members of the majority do not believe that their reasoning is incomprehensible or incoherent.

"It is extremely significant," said Considine, "that the majority did not say flatly that aid to education in parochial schools is unconstitutional. They said that some forms are and some are not. Our job is to find out what else is permissible besides buses, textbooks, tax exemptions and college buildings."

THE TASK of analysis will not be easy. There are six opinions, totalling almost 100 pages. The most important opinion, commanding the backing of eight members of the court, was written by Chief Justice Burger in the Lemon and DiCenso cases.

After reciting the basic facts in the two cases, the Chief Justice begins his reasoning by referring to the Everson decision of 1947, in which the court upheld (5-4) the constitutionality of public transportation for all school children, public and nonpublic.

He notes that the Everson majority was aware that its decision was near the border-

line of forbidden territory under the religion clauses of the first amendment. He adds: "Candor compels acknowledgment, moreover, that we can only dimly perceive the lines of demarcation in this extraordinarily sensitive area of constitutional law."

SINCE THE FIRST amendment provides no precisely stated prohibitions, the court must base its decisions on the main evils against which the establishment clause was directed: government sponsorship, financial support and active involvement with religious activity.

What is basically wrong with the Pennsylvania and Rhode Island programs, continues the Chief Justice, is that "the cumulative impact of the entire relationship arising under the statutes in each state involves excessive entanglement between government and religion."

Total separation of church and state is not possible; some relationships between government and religious organizations are inevitable. But the inevitability of these contacts does not mean that the state is free to engage in relationships that are "pregnant with dangers of excessive government direction of church schools and hence of churches."

BOTH THE Rhode Island and the Pennsylvania programs, through the safeguards they adopted to ensure that public funds would be spent only for secular purposes, have the potential of involving the government in continuous, minute surveillance of religious education in church-related schools. The first amendment forbids such entanglement.

The Chief Justice also finds that the Pennsylvania and Rhode Island programs are likely to intensify political fragmentation and divisiveness on religious lines. This would tend "to confuse and obscure other issues of great urgency." Religious conflicts should not be permitted to divert attention from the vast array of political problems that confront every level of government.

IN CLOSING, the Chief Justice pays tribute to the role church-related elementary and secondary schools have played in our national life. "Their contribution has been and is enormous." But lines must be drawn someplace against excessive governmental involvement with religion, and the court draws them between buses and text-

books on the one hand, and purchase of services and teachers' salary supplements on the other.

In their concurring opinion, Justices Douglas and Black sound an entirely different note. They agree that the Pennsylvania and Rhode Island programs entail excessive governmental surveillance of religious education, but their attitude toward church-related schools is plainly hostile. Such schools have a constitutional right to exist, but they are the schools of dissenters, not of Americans in the mainstream of our national life. They exist for the purpose of religious indoctrination, and accordingly cannot be subsidized by the government.

JUSTICE BRENNAN also accepts the excessive entanglement and indoctrination arguments. He adds that the course of American legal history is clearly against public subsidy of sectarian schools — or at least against the type of subsidies provided by Pennsylvania and Rhode Island.

"The picture of state inspectors prowling the halls of parochial schools," says Justice Brennan, "and auditing classroom instruction surely raises more than an imagined spectre of governmental 'secularization of a creed.'" The same dangers attend the federal program of construction grants for college buildings, because the government exacts a promise that no sectarian instruction or religious worship will take place in the subsidized building.

Justice Brennan also advances the thesis that the establishment clause forbids any public subsidy of sectarian universities, that is, of universities "in which the propagation and advancement of a particular religion is a function or purpose of the institution." Accordingly, he would remand the Tilton case to the district court for a determination whether any of the defendant colleges is "sectarian."

FROM THIS survey of the majority and concurring opinions in the Lemon and DiCenso cases, it is clear that the constitutional argument that carried the day was the excessive involvement with religious affairs that the Pennsylvania and Rhode Island programs could and (in the court's judgment) probably would engender. The very restrictions on which the states relied to guarantee the secularity of the programs

proved to be their undoing.

Other arguments were thrown in by the court: political fragmentation on religious lines, the practice of religious indoctrination in church-related elementary and secondary schools, the course of American legal history, and the constitutional bar against governmental subsidy of religious functions. But the overriding argument was that the undertaking by Pennsylvania and Rhode Island to limit the use of public funds to secular instruction meant that the states would constantly be engaged in policing religious education.

IN HIS DISSENT, Justice White says that he would sustain the Pennsylvania and Rhode Island legislation on the basis that the states are financing a "separable secular function of overriding importance." The substantial benefits that flow from the programs to religion and other private interests do not convert the laws into establishments of religion.

Justice White also points out the inconsistency between the court's treatment of the record in the college and the Rhode Island cases. In Tilton the court refused to make any assumptions about the nature and operations of the Catholic colleges involved. In DiCenso the court strikes down the statute, relying primarily "on its own model and its own suppositions and unsupported views of what is likely to happen in Rhode Island parochial school classrooms."

IN THE Pennsylvania case, unlike Tilton and DiCenso, there had been no trial. Since the plaintiffs alleged that the Pennsylvania program financed and participated in the blending of sectarian and secular instruction, Justice White would remand the case for trial on this issue. Such blending would make state support unconstitutional.

In his opinion sustaining the Higher Education Facilities Act, Chief Justice Burger (joined by Justices Harlan, Stewart and Blackmun) emphasizes the segregation of secular and religious instruction that the federal law envisages. No sectarian instruction and no religious worship is to take place in college facilities constructed with the assistance of federal funds.

THE CHIEF Justice and his three colleagues distinguish sharply between the dangers of entanglement at

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CONTINUED ON PAGE 22

# Editorials

# The voice of justice...

Cuban exiles here lived a nightmare this week as the Freedom Flights were threatened with being cut off by the U.S. Senate's Appropriations Committee — and that nightmare may not yet be over.

Sen. Allen Ellender (D-La.) who made the original motion to discontinue the flights, withdrew it when he felt the vote would delay consideration for the entire appropriations package, but later this week renewed his attack after the money bill had safely passed.

"We've got enough foreigners in the country now. It's time to stop," Ellender said as he threatened to take his fight to the Senate "no later than July 12." Unless of American Indian heritage, the Senator's statement is a patent offense

against all Americans whose forebears came from other lands.

Ellender said he has the votes in his committee to kill the airlift "by July 15." Public hearings would be held, the 81-year-old legislator said.

"The United States would be in an untenable position if it suddenly broke the airlift agreement . . . the entire world has watched the Cuban refugee program," Sen. Abraham Ribicoff said as he urged continuation of the flights.

FLORIDA'S Sen. Lawton Chiles stressed that "ending the airlift would be the best thing we could do for Castro because it would save him further embarrassment . . . If the Senate voted to end the flights," he said, "there would be no more people coming out of Cuba after tomorrow." In commenting on the amount of money spent on the program since it started, he simply said: "That's our commitment."

These are but some of the opinions expressed on behalf of

the Freedom Flights. We hope the Louisiana Senator will reconsider before he reopens the Pandora's box which brought a whirlwind of protest from Legislators, Church leaders and citizens from all part of the nation.

ALTHOUGH the Senator's tactical move will guarantee for five weeks continuation of the airlift, which brings 3,500 refugees from Castro's Communist-dominated island each month, we feel he must again listen to the voice in the background.

That voice of the people was raised loudly and clearly last week when Sen. Ellender declared "We have had enough." The resounding denial of this statement which swelled up from all over the country and caused him to withdraw his original motion should be heeded well, for it surely will be raised again — it is truly the voice of the American people speaking firmly against injustice.

## 3 brave men die

The world is saddened today as men of all faiths mourn the tragic and untimely death of the three Russian cosmonauts who perished aboard Soyuz II as the spaceship reentered the earth's atmosphere.

There is no denying the valor of Georgy Dubrovsky, Vladislav Volkov and Viktor Patsayev, who spent a record 24 days in space contributing to man's growing knowledge and understanding of the mysteries of the universe.

We feel — along with the rest of the nation — that their deeds, coupled with the achievements of U.S. astronauts, may serve as a beacon for the further enlightenment of all mankind.

We pray that solace and comfort may come to the families and the countrymen of the cosmonauts in this hour of tragic loss.

Give me your tired, your poor,  
Your huddled masses ....



## Reactions varied to Court's decision on school assistance

The White House said it needs more time before it can comment on the significance of the U.S. Supreme Court's ruling that the Pennsylvania and Rhode Island forms of nonpublic school aid are unconstitutional.

President Nixon's special assistant Edward Buchanan told NC News: "We haven't yet studied the opinions in depth."

But Buchanan, one of those who last year helped draft a strong administration statement of support for nonpublic schools, said options for aid to those schools appear to remain.

He said federal vouchers for education — especially a plan under study by the Office of Economic Opportunities — and federal tax credits seem to be two constitutional routes still open after the court ruling.

THE COURT'S rulings did not invalidate other possible forms of assistance at the elementary and secondary school levels, but ruled that aid to nonpublic schools must not take the forms adopted in Pennsylvania and Rhode Island.

Under the Pennsylvania statute, the state was reimbursing private schools for teachers' salaries, textbooks and materials in four secular subjects under a purchase of service arrangement.

The arrangement was based on the theory that if the parochial schools did not provide this service, the state would be obliged to do so.

The Rhode Island law was similar, allowing for the payment of 15 percent of the teachers' salaries in secular subjects, on the provisions that certain requirements were met.

The court struck down the two laws, ruling that they would lead to "excessive entanglement" of Church and state.

In Rhode Island, Dr. Peter J. Gielisse, chairman of the Providence diocesan Board of Education, said that the ruling against aid to Rhode Island parochial schools "is no cause for despair."

"IT DEFINITELY does not mean that the Church in this diocese has any intention of abandoning its' school system," he said.

He said the unfavorable opinion by the court "simply acts as an incentive to all the people of the diocese and to this board in particular, to come to a consensus on the needs of the faithful, the limitations of the resources at our disposal and the best means of matching resources to needs."

The National Association of Laymen said the Pennsyl-

vania and Rhode Island decisions represent "a major victory for Catholic education." The NAL said the decisions are in keeping with its own policy on parochial education.

"We realized fully that the decision will be harsh on some elements of Catholic education. Nevertheless the long-range effects will be a total plus for Catholic education which the NAL has repeatedly suggested," an NAL statement said.

"IT IS MOST important that the resources of the Catholic Church be made available for the total religious formation of all Catholics rather than the present concentration upon educating a select few at an early age," the NAL said.

But Auxiliary Bishop William E. McManus of Chicago, chairman of the United States Catholic Conference's education committee, and a member of President Nixon's panel on nonpublic education, called the Pennsylvania and Rhode Island decisions "bad news."

He said they came at the very time nonpublic schools are trying to recover from a severe financial crisis.

"But all is not lost," he added. "The court has decided only on the cases before it. Other cases are pending. Additional litigation on the same subject will be brought before the court," he said.

"THE DECISIONS challenge nonpublic school leaders and their attorneys to create new laws which will help school children, without illegal entanglement of the government in church affairs."

Bishop McManus said this already has been accomplished in laws granting tax exemption to Church-owned school property, bus rides, secular text books and school lunches.

He said that new laws for the benefit of nonpublic school pupils will be developed and eventually will be tested in the courts.

"While the full significance of the court's opinions are being analyzed by experts, nonpublic school administrators should play it cool and take immediate steps to regroup their forces for a continuing effort to obtain the justice and equity to which nonpublic pupils have a constitutional right," Bishop McManus concluded.

Msgr. Joseph T. O'Keefe, secretary of education for the New York archdiocese said he was surprised at the court's Pennsylvania and Rhode Island decisions.

BUT, HE SAID, he does not believe that the decisions will effect the New York state school aid laws.

He said his opinion is based on the fact that "protections have been built into the New York statute to avoid entanglement with the state and church."

Msgr. O'Keefe said he is "confident that legislation affording aid to pupils attending nonpublic schools can be drafted within the guidelines established by the Supreme Court in these cases and earlier cases.

"We look forward to legislation being drafted across the country which will protect the rights of parents to exercise their rights to choose freely the type of education they wish for their children," he said.

William Wholean, executive director of the Connecticut Catholic Conference, said he was disappointed in the Pennsylvania and Rhode Island decisions.

He said that while the court's rulings did not invalidate pending legislation for aid to parochial schools in Connecticut, he felt that future possibilities for state support are remote.

"WE NOW FEEL that the odds are very much against us. It's a long shot, but we will ride along with it," he said.

The national Catholic weekly newspaper, Twin Circle, took a dim view of the Pennsylvania and Rhode Island decisions.

The newspaper in an editorial said the decisions threaten the very survival of the parochial school system.

"The passing of the church-related school will not make this a better land at a time when a great crisis is moral and even spiritual."

Rep. Roman Pucinski (D-Ill.), a member of the House committee on education and labor, called the court's decisions "incredible."

"YOU CAN'T SWEEP the parochial school system under the rug when it represents 13 percent of the nation's school children," he said.

Pucinski said he was particularly concerned with the court's decision that a lay teacher in a parochial school would find it difficult to separate secular teaching from religious doctrine.

"In my opinion," said Pucinski, "this statement by the court is the height of judicial nonsense," Pucinski said.

"Why does the court distinguish between lay teachers in parochial schools and public school teachers? Wouldn't it follow that a teacher in a public school who has her own strong Catholic, or Protestant or Jewish beliefs would translate those same beliefs to her public school students with the same vigor that a lay teacher is accused of doing in a parochial school?" Pucinski asked.

Pucinski said he was disappointed but added, "I don't think we ought to start burying the parochial schools. When the smoke clears, I am sure that the parochial school system will remain a viable segment of the national educational system," Pucinski said.

## TV holiday programs to feature parade, band

A full evening of holiday viewing will be provided by WPBT, Ch. 2 beginning at 3 p.m. Sunday, July 4.

Milwaukee's "Great Circus Parade" will be the first telecast featuring authentic circus wagons, animals, marching bands and clowns.

At 5 p.m. the programming will present a U.S. Air Force Band concert from the nation's capital where the "Torchlight Tattoo" will also be performed by the Third In-

fantry and the U.S. Army Band. Together these two organizations will be seen in a performance including demonstrations by the U.S. Army Drill Team, the Old Guard Fife and Drum Corps and a final pass in review.

"Nine Heroes," scheduled to begin at 7 p.m. tells the stories of unusual people awarded the Carnegie Commission award for acts in which they saved the lives of others.

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# Leaders receive praise for Cuban freedom flights

CONTINUED FROM PAGE 1

pledge to provide asylum for these people who wish to flee Castro's tyranny is a continued reaffirmation of our traditions of providing a haven for the oppressed."

Last Friday, the Senate Appropriations Committee had approved a measure to end the appropriation of funds for the airlift. On June 19th the Senator, who said he intends to discuss the issue "in more detail" when the total appropriations bill comes up pointed out that the program was "originally designed as an emergency humanitarian gesture." But he added that HEW department is asking for \$144 million to finance the airlift and the special Cuban welfare program, which is he said, an increase of \$32 million in one year.

He emphasized that he was not advocating an end to the entire refugee program and that the move to stop the airlift would not affect Cuban refugees already in the country.

Florida Senator Edward Gurney pointed out that Cubans who registered to leave Castroland on the airlift were at once "marked people" and were deprived of ration cards, jobs and property. Former HEW secre-

tary, Abraham Ribicoff, (D.-Conn.) said that termination of the airlift would be a blot upon the escutcheon of our nation, and recalled that one of his first duties as HEW secretary was to visit Miami when federal aid programs were being discussed for the refugees.

"We have practically the entire faculty of the University of Havana medical school. We have accountants, lawyers, doctors, dentists, nurses, businessmen, technicians and mechanics," Senator Ribicoff declared. "No group has made a greater contribution to the warp and woof of the life of Florida than these outstanding people," and noted that the U.S. "was bringing itself one of the greatest floods of able, dedicated people this nation has ever seen."

Florida Senator Lawton Chiles said that the U.S. could not indicate it was "rewarding anti-communism" by ending the freedom flights.

As concerned response for the fate of Cubans still living on the communist-controlled island came from all areas of the country where citizens contacted their respective congressmen regarding the proposed discontinuance of the seven-year-old

government airlift, it was evident that there is a multitude of persons who sympathize with the plight of those still awaiting transportation to the U.S. aboard the Freedom Flights.

In Miami's Cuban refugee colony, reaction to the withdrawal of Sen. Allen Ellender's proposal to end the airlift, was one of joy as exiles reaffirmed their faith in the "humanitarian and democratic principles for which the United States stands." The refugees, who at the urging of Hugh McLoone, Miami director of the USCC Immigration Office at the Cuban Refugee Center, had inaugurated a letter-writing campaign which spread overnight to other sections of the country, reported that thousands of letters had been sent to congressmen including a bundle of 30,000 taken to the capital by a delegation of Cuban community leaders Monday.

Commenting on discussions revolving around the cost of the freedom flights, Carlos J. Arboleya, who came to South Florida as a refugee some years ago and is now president of Fidelity National Bank, pointed out that the airlift costs about \$1 million each year, and estimated that

a great percentage of this is repaid by Cuban exiles through income tax. "Suppressing the freedom flights" he said, "would be a contradiction to the principles of the forefathers of this nation."

Another Cuban banker, Bernardo Benes, vice president of the Washington Federal who serves as vice president of Dade County's United Fund, said that all of the 3,200 refugees now arriving monthly from Cuba applied prior to 1966, just one year after the flights were inaugu-

rated. "This nation would violate its commitment to these people who have been waiting so long if the airlift were discontinued," he declared. Benes added that only 15 to 18 per cent of Cuban refugees are receiving welfare assistance and of these, he said 66 per cent are over 66 years of age while 81 per cent are over 61 years old.

He emphasized that if the refugee program is discontinued, the great burden would fall on local Florida private agencies since the state prohibits public

agencies from dealing with non-residents.

Meanwhile letters received at the office of The Voice revealed that the future of refugee women forced to leave their husbands under 27 years of age behind in Cuba when they came to South Florida is of particular concern to exiles and others. If the flights were to be discontinued, they predict, these women, many of whom have children, would be forced to seek assistance from welfare since their husbands would be prevented from coming after they reach the age of 27.



THIS IS WHAT it looked like when the first Cuban Freedom Flight arrived in Miami with its 75 passengers in December of 1965. This week, the U.S. Senate decided to continue the Freedom Flights.

## TV looks at exiles

What happens to the hopes, fears, motives and Cuban exile when he leaves dreams of the Cuban exile, oppression in his homeland. The program will be rebroadcast in Spanish on July 12 at 10 p.m. on the same station. Geared towards taking a personal look at the Cuban exile, the program is designed to give an understanding of why he left his homeland, what he found when arrived in South Florida, how he is coping with a new culture and what his future be like.

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## Around the Archdiocese

### St. Mary Hospital, West Palm Beach, gets Cancer grant

WEST PALM BEACH — St. Mary Hospital, operated here by the Franciscan Sisters, is the second hospital in the state to receive a \$10,000 grant from the Florida division of the American Cancer Society.

During a meeting last week of the hospital staff and advisory board of trustees, Dr. Ashbell Williams, national president of the American Cancer Society and one of its founders, explained that the grant will be used to provide monthly lectures in the Palm Beach area to physicians and other medical personnel by the nation's leading experts on cancer.

The program launched last year with a \$10,000 grant for a pilot program at St. Vincent Hospital, Jacksonville, is designed to make available at the local level the most advanced knowledge on cancer diagnosis and treatment that modern research can provide, Dr. Williams said. He urged area physicians to take advantage of the planned seminars which will cover many medical specialities and be presented by teams up to four persons.

Next year according to the Florida division office in Tampa, an additional \$10,000 will be granted to another hospital in Florida while programs continue at St. Vincent's and St. Mary's Hospitals.

### Collier County

An appeal for adoptive parents was made at the monthly meeting of the Pilot's Club of Naples by Terry Thomas, director of the Child Welfare Agency of the Catholic Service Bureau in Naples.

Thomas explained the divisions within the Bureau and job of the CSB in placing children with adoptive parents.

### Dade County

Philip Bohlinger has been elected president of Our Lady of the Lakes Parish Council.

Other officers named are Robert Smith and Russ Marchner, vice presidents; and Rachel LaPrade, corresponding secretary. Elected to a three year term on the Council were the new officers and Ron Helmke, Dave DeChello and Lee Krecl.

Members elected previously include Ed Campbell, Mrs. Barbara Garrett, Bill Swanger, Mrs. Jenny Skipper, Robert Smith, Frank Johnson, Aram Goshgarian, Rachel LaPrade and Juanita Montoya.

Parishioners are invited to participate in Council meetings held on the second Monday of each month at 8 p.m. in the parish center.

\*\*\*

The Memorare Society for Catholic widows and widowers will meet at St. Dominic Church's coffee shop, 5909 NW Seventh St. at 8 p.m., Friday, July 9.

For information call 649-2928 or 274-0244.



RENEWAL at the Church of the Epiphany in South Miami includes restoration of the 20-year-old statuary by a Spanish-born gilder and restorer whose family has worked with art and religious objects for several generations. A four-year U.S. resident since he was forced to close his shop in communist Cuba, Sant-

Andreu, who also serves art collectors and private galleries, is shown restoring the church's statue of St. Joseph and the Child Jesus. "They look more beautiful now than they did originally," Msgr. John O'Dowd, V. F., pastor, said, after seeing the statues.

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PARISHIONERS of the new St. Cecilia parish, Hialeah, are among the first in the Archdiocese ever to participate in initial parish Masses in a church. The structure is located at 1040 W. 29th St., Hialeah. Masses are offered at 10 and 11 a.m. on Sunday by Father Juan De La Calle.



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# Minority smut report handed to lawmakers

WASHINGTON — (NC) — A Catholic priest and a Methodist minister trod the halls of Capitol Hill to hand deliver a copy of their minority report on pornography to each Congressman.

Jesuit Father Morton A. Hill and Dr. Winfrey C. Link are members of the 19-man Congressional Commission on Obscenity and Pornography, whose majority report was rejected by the Senate and President Nixon last year.

THE MAJORITY report recommended the repeal of existing federal, state and local legislation which prohibits or interferes with the distribution of "obscene" materials to consenting adults.

The Senate and President Nixon rejected the report's findings, charged the commission with inadequate re-

search and said it had not fulfilled the congressional mandate to research and recommend means of regulating the traffic in pornography.

William B. Lockhart, commission chairman, said the majority report called for the repeal of existing legislation because after extensive "empirical investigation" the commission found no causal relationship between pornography and anti-social behavior.

Lockhart, University of Minnesota law school dean, said he thought the president was "unhappy because scientific studies do not support the assumptions congenial to his point of view."

Father Hill, president of the New York-based Morality in Media and Dr. Link, director of a Methodist retirement

home in Tennessee, said the majority report is a "shoddy piece of scholarship that will be quoted ad nauseum by cultural polluters."

THEY SAID they hope to convince Congress to accept their minority report instead.

The Hill-Link report recommends strong regulation of pornography traffic on the federal, state and local level.

It calls for establishment of a division of lawyers in the U.S. Attorney General's office to help district attorneys across the nation in "prosecution against sex exploiters."

It also recommends that review boards be established in each state to bring any materials the board considers "obscene" to the attention of the state attorney general's office for prosecution.

# Nurse's pay cut in nixing abortion job

HAMILTON, Ont. — (RNS) — Amid the continuing controversy over abortion laws in Canada, nurse Frances Jean Martin has charged she was demoted at Henderson General hospital here because she refused to assist at abortions.

Miss Martin, a Catholic, has filed a complaint with the Ontario Human Rights Commission, which is investigating.

The registered nurse told newsmen she has worked at the hospital for five years and until February was head nurse in the labor-delivery unit. Then she was demoted to regular duty nurse in the surgical ward, a move which meant a loss of about \$100 a month in pay. Nurse Martin noted that she joined the hospital staff before the matter of therapeutic abortions arose.

Miss Martin, 31, a native of Montreal, who trained at St. Michael's hospital in Toronto, Ont., said she has never assisted at an abortion.

"THEY scheduled me to assist one morning in February," she said. "I said 'No go,' and that was it. I was transferred within two days."

Miss Martin said she hopes the situation can be settled amicably. Dr. Daniel Hill, director of the Ontario Human Rights Commission, said there should be an early decision.

Doris Gibney, RNAC executive director, said many hospitals try to arrange that a nurse who is opposed to abortion is not placed in the position of having to refuse service.

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# Jobless 'hit road' at increasing rate

By DORIS REVERE PETERS

NEW YORK (NC) — When you are poor and unskilled and lose your job what do you do? Drift.

In the past this was the pattern: If you lost a job in New York you might go to Chicago, Detroit, Philadelphia or another large city and find another job. But the current recession has altered the picture considerably.

Travelers Aid Association of America (TAAA) — an agency that specializes in service to mobile people in trouble — announced here a five percent caseload rise nationally for 1970, and attributed the increase largely to the current economic recession.

ACCORDING to Paul Guyler, executive director of TAAA, local agency caseloads have been rising steadily since the last quarter of 1969 when the effects of the recession were beginning to be widely felt.

Some agencies, notably those in the larger cities such as San Diego, St. Louis, and Atlanta, had increases ranging from 29 to 39 percent, compared to 1969.

Unemployment and underemployment are spurs to mobility, he explained, especially among the poor and lower income groups. These people are the first to be uprooted by a recession.

In 1970, however, the recession brought a large new group of clients to Travelers Aid agencies across the

country: Men with stable past employment histories who had been laid off and were traveling with their families in search of work.

"THIS is a new type of client for us," said Mr. Guyler. "Normally we see people whose problem is chronic unemployment or who are too poorly educated or unskilled to get a job. But here were men who wanted a job and knew how to keep a job but couldn't get a job."

These are not the unemployed scientists or highly trained aerospace technicians, he emphasized. The men now going to TAAA are factory and farm workers, laborers, people from the service industries; they are people who are less educated and who have been pushed out of lower paying jobs. They had meager resources to begin with but took to the road, many of them with families, traveling to cities where they heard or thought there were jobs. When they arrive and find no jobs they go to TAAA in desperation.

"The worst problem," said Mr. Guyler, "is that the tightened job market has inhibited our ability to help these families settle into a new community."


"There was a time when our agencies could help place people in steady jobs," he said. "Now often the best we can do is find them spot work or help them go back home where they have access to more resources."

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# Paper kills 'Berrigan' play review

LOS ANGELES — (NC) — A review of Father Daniel Berrigan's play, "The Trial of the Catonsville," was dropped from the final edition of the Los Angeles "Herald-Examiner" after it had appeared in earlier editions.

The Hearst daily had been editorializing against the imprisoned Jesuit priest's drama, which opened a return engagement in mid-June at the Mark Taper Forum here.

As printed in early editions, the review by "Herald-Examiner" critic Winfred Blevins was negative. He expressed admiration for the playwright, however, and praised his treatment of the subject — the burning of draft cards by a group protesting the Vietnam war. The order to kill the review was understood to have been issued by George Hearst, the publisher.

Other critical reaction to the play here was generally favorable. There have been unsubstantiated reports of pressure to prevent the production of a film version of Catonsville 9.

The New York production was first presented as an off-Broadway play at a Manhattan Church. It drew favorable reviews and did a considerably successful business for 16 weeks.

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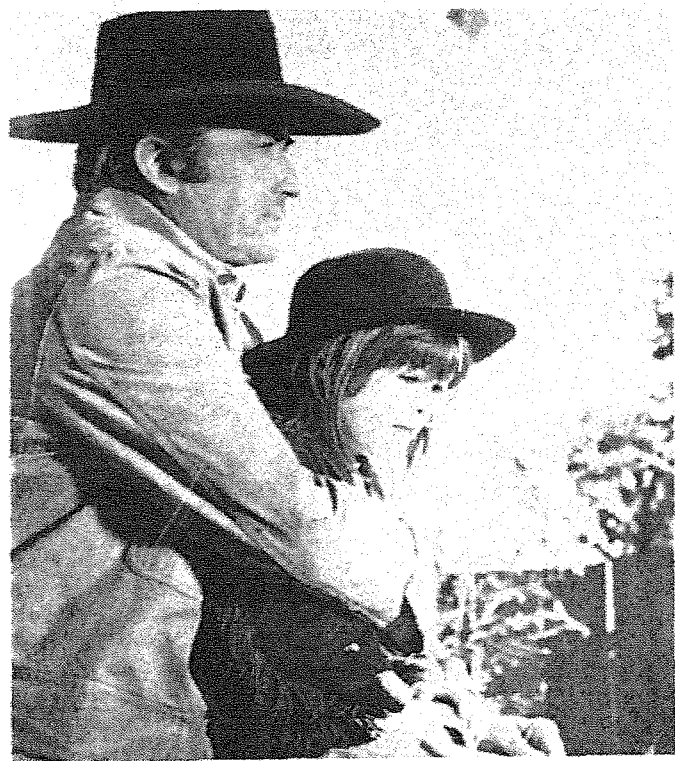
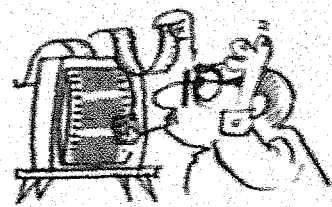
Despite prices having risen over recent years Spain remains one of Europe's cheaper countries and most hotels rank in the best buy class. Less than \$12 per day covers full board at some of Europe's most luxurious hostels. Bring good comfortable walking shoes. Don't forget that everything, but restaurants closes from 1-4 p.m. And ladies Spain is a shopper's seventh heaven! Bargaining is commonplace in smaller shops and particularly at Madrid's El Rastro Market. Spain's best buys are leather goods from Cordoba including handbags and custom made gloves. All in all Spain is a most intriguing country to visit!

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# Film fare on TV

## Week of July 2



PINT-SIZED Dawn Lyn is entrusted to the care of Gregory Peck in Universal's "Shootout."

**Sunday, July 4, 8:00 p.m. — A Step Out Of Line** — Repeat of a "World Premiere" television film. Three old friends (Peter Falk, Peter Lawford and Vic Morrow) find themselves impecunious and decide to perpetuate a dastardly deed (a bank heist) to line their empty pockets. The three play it straight, but the film has a twist ending. (CBS)

**Monday, July 5, 9:00 p.m. — El Greco (1966)** — Mel Ferrer and Rosanna Schiaffino star in a pink romantic drama based loosely on the life of the great 16th Century Spanish

### TV probe set on migrants

"Harvest of Hope?" is the title of a WTVJ, CH. 4 special presentation which will be aired at 10:30 p.m. Tuesday, July 5 for Florida viewers.

The locally produced program explores solutions to the problems of South Florida's seasonal farm workers including innovative employ-

ment programs for former workers, housing proposals and educational projects.

Included will be details of a proposed plan by the Archdiocese of Miami to create complete "new towns" built by and for migrants.

Other programs scheduled to be examined are those of the Coca Cola Co.; the U.S. Sugar Co.; and Volkswagen.

painter. As usual, the master's art becomes secondary to a presentation of his tempestuous romance with a high-born lady, and those looking for insight into the artist's creative impulses had better look elsewhere. The Toledo (Spain, not Ohio) locations, in any case, provide a pretty backdrop. In the same way the painter's works provide occasional decoration for the otherwise melodramatic mush. What little there is of a theme is suited for adults. (ABC)

**Monday, July 5, 9:00 p.m. — Banyan** — Repeat of a made-for-television entry starring expressionless Robert Forster as a private hunting for a killer who used the detective's own gun in a shoot-out at his own office. In the process, Forster finds himself among the hunted. Anjanette Comer, Darren McGavin co-star. (NBC)

**Tuesday, July 6, 8:30 p.m. — Portrait Of Jennie (1949)** — Third in a fine series of David O. Selznick films, this one a poetic and gentle adult romance about an artist's love for a mysterious, beautiful woman. Jennie Jones is the elusive Jennie in the portrait. Joseph Cotten the man who paints here. This is an almost classic example of the kind of movie "they don't make anymore." It is definitely worth sitting through the commercials to see, and is, in fact, one of the few films that can hold up under the onslaught of words from the sponsor and station breaks. (ABC)

**Thursday, July 8, 9:00 p.m. — Night Chase** — Rebroadcast. Exciting locations in the area from Los Angeles International Airport to the Mexican border serve David Janssen, who returns to TV as a fugitive once again. When nasty weather cancels his flight from the scene of a shooting, Janssen engages a hardened taxi driver (Yaphet Kotto) to transport him to the border. A terrifying night-long trip ensues after Kotto learns his passenger is armed and dangerous. This suspenseful made-for-TV feature was directed by Jack Starrett, heretofore chiefly known for his grade-B movies about motorcycle gangs (The Loser, Run, Angel, Run). (CBS)

**Friday, July 9, 9:00 p.m. — Travis Logan, D.A.** — Another look at a "world premiere" TV film. Vic Morrow stars in the title role, and Hal Holbrook plays a sinister fellow who seems to have murdered his wife in cold blood although the circumstances point to a crime of passion (the caught her in the arms of another man). It is up to the D.A. to find out the truth, and find out he does in a routine but nonetheless intriguing fashion. This is a fair evening's entertainment for understanding adults. (CBS)

**Saturday, July 10, 8:30 p.m. A Patch Of Blue (1966)** — A film with a "social conscience" starring Sidney Poitier, Shelley Winters and Elizabeth Hartman. "Patch" was one of the first films from the major studios (here, MGM) to take an honest look at contemporary racial issues. The story concerns a blind girl (Miss Hartman) living in a dismal tenement with her slatternly mother (Miss Winters, in a convincing performance), who is befriended by a young black man (Poitier). Love blooms, perhaps too dependent on the girl's blindness and despite the mother's shrill opposition. Generally, the film avoids the obvious clichés and scores some points for human values in an adult way. (NBC)

## All that glitters, not gold

All that glitters, the old saying goes, is not gold, and we might add, all those movies these days that look like good old family-type Westerns may not be. A case in point is Shootout (Universal) Director Henry Hathaway and screenwriter Marguerite Roberts (who struck the real thing with True Grit) do indeed offer a tried and true plot about a stoic ex-con (Gregory Peck) on a journey of revenge to settle accounts with a doublecrossing partner, who in turn has hired three wicked gunslingers to keep Peck off the scent.

Our hero is further detained by a dependent widow (Pat Quinn) and a homeless waif (Dawn Lyn) who may be his daughter by a prostitute.

If all this sounds a likely enough vehicle for the now mythic G.P. (the actor, not the film's MPAA rating), family audiences will be understandably shocked to discover Mr. Peck's involvement in a film featuring sadistic violence, a gang rape in a brothel-saloon, and coarse language out of the mouth of a nine-year-old. (B)

## Slicks, 200 mph speeds in McQueen's 'LeMans'

LeMans (National General) — Steve McQueen is just fine in a role that allows him to combine his acting talent with his expertise as a racecar driver.

At speeds in excess of 200 mph, McQueen and others take the cameras along for the ride during last year's 24-hour grind at Le Mans.

The film is all surface, as slick and sinuous as the winding blacktop itself, and full of moments of incredible speed, danger, excitement, and beauty as the brave men pit their skills and screaming

machines against time, the track and each other.

The racing footage is mostly authentic, including two hair-raising crack-ups, and the drama something you can either get into or sit back passively and simply enjoy.

You don't really get a sense of what drives a race driver to take such dazzling risks, but you do see what it takes in guts, skill and stamina to drive a machine as fast as it will go and still keep it from coming apart.

Fasten your seatbelts. (A-1)

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

**FRIDAY, JULY 2**  
9:10 a.m. (5) Devil's Agent (No classification)  
1:30 p.m. (6) Star Dust (Family)  
4 p.m. (10) Father Is A Bachelor (Unobjectionable for adults and adolescents)  
7 p.m. (6) Summer and Smoke (Unobjectionable for adults)  
9 p.m. (4 & 11) An American Dream (Unobjectionable in part for all)  
**OBJECTION:** The theme of this shallow story, purporting a comment on American values, is vitiated by its patently false use of sex and violence  
11:30 p.m. (10) The Last Hurrah (Unobjectionable for adults and adolescents)

**SATURDAY, JULY 3**  
12 noon (6) Off Limits (Family)  
12:30 p.m. (10) 3-10 To Yuma (Unobjectionable for adults and adolescents)  
1:30 p.m. (4) Rebecca Of Sunnyside Farm (Family)  
2 p.m. (6) Summer And Smoke (Unobjectionable for adults and adolescents)  
3 p.m. (4) Lives Of A Bengal Lancer (No classification)  
5 p.m. (6) Off Limits (Family)  
7 p.m. (6) Summer Smoke (Unobjectionable for adults and adolescents)  
9:30 p.m. (10) Sgt. York (Family)  
11:15 p.m. (12) Carry On, Sergeant (No classification)  
11:30 p.m. (4) The Big Clock (Unobjectionable for adults and adolescents)  
11:30 p.m. (11) Gunsmoke At Tucson (Unobjectionable for adults and adolescents)

**SUNDAY, JULY 4**  
12 noon (10) Sword of Lancelot and Gung Ho (Morally Unobjectionable for adults and adolescents)  
2 p.m. (4) The Homestretch (Unobjectionable in part for all)  
**OBJECTION:** Reflects acceptability of divorce; suggestive scenes and situations.  
2 p.m. (5) The Gallant Musketeer (No classification)  
2 p.m. (6) Summer and Smoke (Morally Unobjectionable for adults)  
2 p.m. (12) I was a Male War Bride (Unobjectionable in part for all)  
**OBJECTION:** Suggestive situations and dialogue  
2:30 p.m. (7) Sunrise at Campobello (Morally Unobjectionable for adults and adolescents)

4:30 p.m. (6) Off Limits (Family)  
7 p.m. (6) Summer and Smoke (Morally Unobjectionable for adults)  
8 p.m. (4 and 11) A Step Out of Line (No classification)  
9 p.m. (10 and 12) Batman (Family)  
11:30 p.m. (4) Double Indemnity (Morally Unobjectionable for adults and adolescents)  
11:30 p.m. (6) Off Limits (Family)  
11:30 p.m. (11) The Naked Hills (Morally Unobjectionable for adults and adolescents)

**MONDAY, JULY 5**  
9:10 a.m. (5) The King's Avenger (No classification)  
1:30 p.m. (6) Beau James (Unobjectionable in part for all)  
**OBJECTION:** An unbalanced and inadequate representation of a one-time public figure in that it omits the return in his final years to the faith and ideals of his youth

4 p.m. (10) Marked Woman (Morally Unobjectionable for adults and adolescents)  
6 p.m. (6) The Jayhawkers (Morally Unobjectionable for Adults)  
9 p.m. (5) Banyan (No classification)  
9 p.m. (7) Merrill's Marauders (Family)  
9 p.m. (10 and 12) El Greco (Morally Unobjectionable for adults)  
11:30 p.m. (10) God Is My Co-Pilot (Morally Unobjectionable for adults and adolescents)

**TUESDAY, JULY 6**  
9:10 a.m. (5) The King's Avenger (No classification)  
1:30 p.m. (6) Beau James (See Monday)  
4 p.m. (10) A Stolen Life (Morally Unobjectionable for adults and adolescents)  
8 p.m. (4) Critic's Choice (Morally Unobjectionable for adults)  
8 p.m. (6) The Jayhawkers (Morally Unobjectionable for adults)  
8:30 p.m. (10 and 12) Portrait of Jennie (Morally Unobjectionable for adults and adolescents)  
11:30 p.m. (10) Flying Leathernecks (Family)

**WEDNESDAY, JULY 7**  
9:10 a.m. (5) San Francisco Story (Unobjectionable in part for all)  
**OBJECTION:** Tends to condone immoral actions.  
1:30 p.m. (6) Beau James (See Tuesday)  
4 p.m. (10) The Great Lie (Morally Unobjectionable for adults and adolescents)  
8 p.m. (6) The Jayhawkers (Morally Unobjectionable for adults)  
8:30 p.m. (10) Air Force (Morally Unobjectionable for adults and adolescents)  
9:10 a.m. (5) Circle of Danger (Family)  
1:30 p.m. (6) Beau James (See Wednesday)  
4 p.m. (10) Jezebel (Morally Unobjectionable for adults and adolescents)  
8 p.m. (6) The Jayhawkers (Morally Unobjectionable for adults)  
9 p.m. (4 and 11) Night Chase (No classification)  
11:30 p.m. (10) Action in the North Atlantic (Morally Unobjectionable for adults and adolescents)

**THURSDAY, JULY 8**  
9:10 a.m. (5) Circle of Danger (Family)  
1:30 p.m. (6) Beau James (See Wednesday)  
4 p.m. (10) Jezebel (Morally Unobjectionable for adults and adolescents)  
8 p.m. (6) The Jayhawkers (Morally Unobjectionable for adults)  
9 p.m. (4 and 11) Night Chase (No classification)  
11:30 p.m. (10) Action in the North Atlantic (Morally Unobjectionable for adults and adolescents)

**FRIDAY, JULY 9**  
9:10 a.m. (5) Our Man in Jamaica (No classification)  
1:30 p.m. (6) Beau James (Unobjectionable in part for all)  
**OBJECTION:** An unbalanced and inadequate representation of a one-time public figure in

that it omits the return, in his final years, to the faith and ideals of his youth.

4 p.m. (10) Deception (Morally Unobjectionable for adults and adolescents)  
7 p.m. (6) The Joker Is Wild (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming and songs; light treatment of marriage.  
9 p.m. (4 and 11) Travis Logan, D.A. (No classification)  
11:30 p.m. (10) Destination Tokyo (Family)

**SATURDAY, JULY 10**  
12 noon (6) The Jayhawkers (Morally Unobjectionable for adults)  
12:30 p.m. (10) The Doolines of Oklahoma (Morally Unobjectionable for adults and adolescents)

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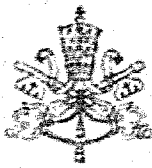
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## RELIGIOUS PROGRAMS

9 a.m. INSIGHT — Ch. 5 WPTV — "The Ghetto Trap"  
9 a.m. CHURCH AND THE WORLD TODAY — Ch. 7 INSIGHT — "Hey, Hey Billy Raye."  
10:30 a.m. MASS FOR SHUT-INS — Ch. 10 WPLG  
12 noon MASS FOR SHUT-INS — (Spanish) Ch. 23 WLTV



Pope  
Paul  
VI

## Asks 'His love 'or well-being of all mankind'

Dear friends: It is a pleasure for us to welcome in Saint Peter's your distinguished group of leaders of the Anti-Defamation League of B'nai B'rith. 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.

(Address to Anti-Defamation League of B'nai B'rith June 9, 1971)

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It is clear that peace in the Holy Land cannot be the fruit of a military victory. It is clear also that there can be no simple formula for attaining it. Jerusalem, endowed with a singular and mysterious destiny, should be protected by a special statute guaranteed by an international legal safeguard. In this way Jerusalem would thereby be in a better position to become no longer an object of implacable controversies and interminable dispute, but a meeting-place of concord, peace and faith.

Address to Cardinals. June 24, 1971

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Members of a Church beset with difficulties need courage in this difficult hour. The command of Christ to Peter is our specific command as well: take courage! Every member of the Church of God today has need of this pastoral encouragement.

Address to Italian Bishops' Conference. June 19, 1971

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To those of you who are oppressed by suffering: is it not solitude, the sense of being alone, and almost separated from everyone, that makes your suffering sometimes unbearable and desperate? Pain in itself isolates one: and this is frightening and increases physical suffering. But for us who believe in the Holy Eucharist, who are fortunate enough to receive it, this frightful loneliness ceases to exist. He, Jesus, is with those who suffer. He knows what pain is. He soothes it. He shares it. He is the spiritual doctor. He is the close friend. He listens to the groans of the soul. He is present in the Blessed Sacrament as 'the man of sorrows,' as a victim. Jesus is your example. Receiving Holy Communion is to fuse our suffering with that of Christ. Each of you who suffer can repeat, even more so than any other member of the faithful, Saint Paul's words: 'It makes me happy to suffer . . . and in my own body to do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church.'

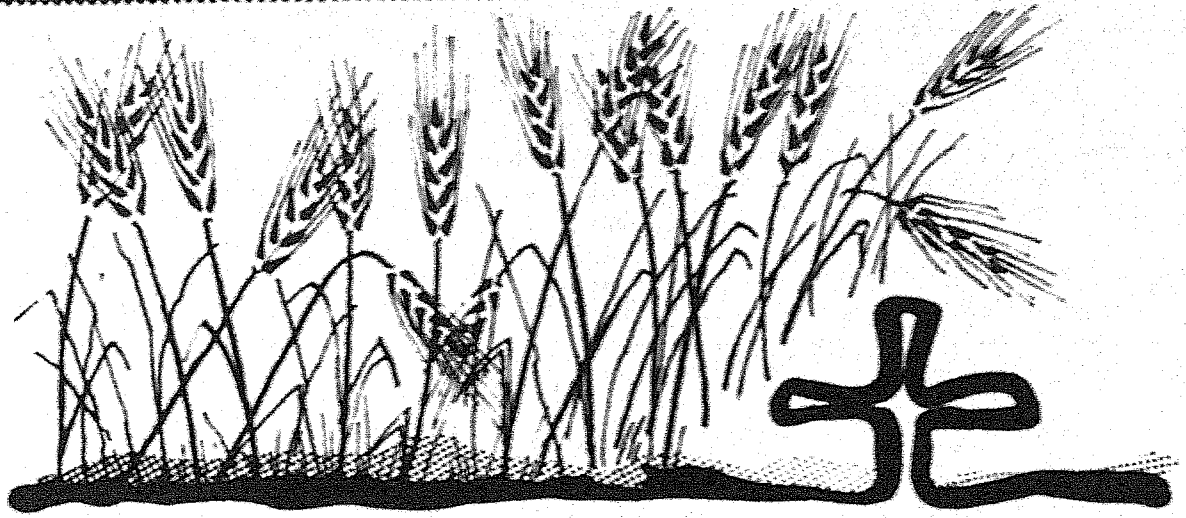
Homily to the Sick at a special Mass in Saint Peter's. June 10, 1971

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The Church, in the order and in the ways characteristic of her, cannot but desire and work indefatigably for the implementation of a more just society based on solidarity, and of a complete and rapid progress in which every individual and social group will play a part and reap the benefits, both on national and international levels. In this commitment for social justice and real development, as we mentioned in our recent Apostolic Letter (Octagesima Adveniens): 'the Church, in fact, travels forward with humanity and shares its lot in the setting of history.' She offers men her teachings, founded on the message of the Gospel, ripened through contact with the changing situations of societies, and nourished by her rich experience of many centuries — which enables her, while continuing her permanent preoccupations, to undertake daring and creative innovations which the present state of the world requires. For this reason we have made another urgent appeal to Christians, calling them to action, so that each one will assume a personal commitment in the common responsibility.

Address to Peruvian Ambassador to Vatican. June 4, 1971

# You and Your Faith



## Sunday's Gospel

After this, the Lord appointed a further seventy-two and sent them in pairs before him to every town and place he intended to visit. He said to them: "The harvest is rich, but the workers are few; therefore ask the harvest-master to send workers to his harvest. Be on your way, and remember I am sending you as

lambs in the midst of wolves. . .

"Into whatever city you go, after they welcome you, eat what they set before you, and cure the sick there. Say to them, 'The reign of God is at hand.'"

Luke 10: 1-9

### In-depth document released

## New Catechetical Directory— what it is and what it does

By MSGR. RAYMOND A. LUCKER

(Msgr. Lucker, holder of a Ph. D., is director of the Department of Education for the U.S. Catholic Conference.)

WASHINGTON — (NC) — The long-awaited General Catechetical Directory was publicly released recently by the Vatican Congregation for the Clergy.

The Vatican II decree on the pastoral office of bishops called for the preparation of a directory on catechetical instruction which "should deal with the fundamental principles of such institution, its arrangement, and the composition of books on the subject." (no. 44)

Cardinal John Wright, former bishop of Pittsburgh, is prefect of the Congregation for the Clergy.

A directory is a manual or a guide to help bishops and pastors discharge their pastoral responsibilities with greater facility and success. Similar directories have been prepared on ecumenism and seminary training.

The catechetical directory specifically aims to help national and regional bishops' conferences to formulate their own local directories and catechisms. Hence the directory is cast in general and basic terms, providing for local and concrete applications.

The document was several years in preparation. A commission of catechetical experts from various nations were asked to contribute ideas and suggestions for the preliminary outline. During the spring of 1969 the draft document was sent to the episcopal conferences all over the world and their catechetical experts for criticisms, suggestions, additions and deletions. It was also reviewed by a special theological commission and by the Doctrinal Congregation before publication. Pope Paul VI gave final approval to the directory in a letter to his Secretary of State dated March 16, 1971.

Msgr. Russell Neighbor, director of the USCC Division for Religious Education — CCD, was the American representative on the preparatory commission.

THE DOCUMENT, published in Latin, has an introduction and six parts: I. The Present Situation in Catechetics; II. The Ministry of the Word, with special reference to the Vatican II Decree on Revelation and the nature, purpose and efficacy of catechesis; III. The Christian Message, comprising a summary of the basic truths of the faith and the Christian Life; IV. Methodology; V. Catechesis according to various Age Groups; VI. specific suggestions for episcopal conferences on a pastoral plan for catechetics.

An addendum is affixed to the text consisting of seven pages on the first reception of the sacraments of Penance and Holy Eucharist.

In general the directory is a positive and helpful document. It is purposely theoretical rather than practical in tone, encouraging local adaptations.

"The reason for this," states the directory, "lies in the

fact that there must be a correct understanding initially of the nature and aims of catechesis and also of the truths which are to be transmitted.

"Similarly, attention must be given to those who are to be catechized while taking into consideration their particular condition. Only in this way can the errors and defects which are not uncommon in catechetics today be avoided."

IT OFFERS BASIC theological and pastoral principles on the ministry of the word that derive from the teaching authority of the Church and from the Second Vatican Council. It leaves the concrete application of these principles to the various bishops' conferences.

Not all parts of the directory are of equal importance. The sections on divine revelation, on the nature of catechesis and on the criteria by which the Christian message is expressed, according to the document, must be accepted by all. On the other hand the directory specifically indicates that other sections are offered by way of suggestion — for example its assessment of present-day conditions, its summary of catechetical methods, and its section on catechesis according to various age groups.

Appended to the document is an addendum on the first reception of the sacraments of Penance and Holy Eucharist. Since the section has received some attention in early press reports, it calls to mind the decree of St. Pius X on early and frequent reception of the sacraments. It describes the role of parents and pastors in gradually preparing children for the sacrament of penance. The document stresses the right of children to approach the sacrament of penance at an early age.

However, the directory also takes note of a growing practice to delay the reception of that sacrament until after first Communion.

"ALL THIS," the directory states, "does not interfere with the practice introduced in certain places whereby a certain space of years customarily intervenes between first Communion and first confessions. In other places, however, these innovations have met with greater caution, either because first confession could not be delayed or because the parents decide to have their children approach the sacrament of penance before the first Communion."

In other places the directory makes allowance for local practice on the age for first confession. It does point out, however, that the bishops' conferences need to consult with the Holy See before the common and general practice is modified.

The General Catechetical Directory will certainly be studied and discussed in the months ahead by bishops, catechetical experts, pastors, teachers and parents. It will be considered in detail at the International Catechetical Congress to be held in Rome in September.

## Breviary revision published

VATICAN CITY — (NC) — Pope Paul VI has published a revision of the breviary, the liturgy of the hours which is ordinarily recited by priests but is regarded as the official prayer of the entire Church.

Its revision was "prepared in such a way that not only clerics but also Religious and even lay persons can participate in it" the Pope wrote in an apostolic constitution establishing the reform.

The Pope explained: "By introducing various forms of celebration, we have tried to respond to specific demands of persons of diverse orders and levels. The prayer can be adapted to the diverse communities that celebrate the liturgy of the hours, according to their situation and vocation."

LAUDS and vespers, which the Pope described as "the hinges of the entire office" now are presented as "true morning and evening prayers."

The Psalms, formerly so parcelled out day by day that all 150 of them were recited in a week, now will be recited only every four-week cycle.

Biblical readings in the divine office "have been selected in such a way that they may reproduce in the course of a year the peak moments of salvation history." A very careful sifting of readings from the Fathers of the Church has also been made.

THE POPE said that various accounts which proved unhistorical have been omitted from the office.

The revision of the breviary, urged by the Second Vatican Council represents seven years of work. It was carried out by a special commission within the former Concilium for Implementation of the Second Vatican Council's Constitution on the Liturgy.

The Pope's apostolic constitution was dated Nov. 1, 1970, and published June 22.

# Hunger for religion

By JAMES J. PHILLIPS

Sometimes we are hungriest when we are least aware of it. This happens to me most often at a late dinner. An hour or so after what would have been dinner time, I do not feel the least bit hungry. I feel as if I could go until morning without much concern for something to eat. Then someone gives me a cocktail or an hors d'oeuvre, or the smell of cooking meat reaches my nostrils.

Immediately, like a child who has been looking for a reason to cry, my stomach sets up a clamoring for food. It takes that first taste or smell for me to realize how hungry I am.

Something very much like this seems to be present in religion these days. In the past few years, a number of things have slipped away and we no longer seem to miss them. Then something acts as a trigger and we realize there is an emptiness there.

HERE are three things I have lately noticed as lacking and for which I have been hungry. Perhaps you yearn for them, too.

- An air of mystery. The Mass as it is now celebrated is more suited to my needs than was the Mass of 15 years ago. Yet, the incense that was burnt in our parish on Palm Sunday re-awakened in me a taste for the mysteriousness that once surrounded our worship.

- The smell of incense, the sound of choir music, the chanting, the reverberation of Latin phrases through a semi-darkened Church used to generate an atmosphere that I indeed miss and would like to taste more frequently.

- A sense of direction. The feeling that we are on the right track is usually enough to keep my spirits high. However, every once in a while, I get a yearning for a simpler goal, one that could be projected just a year ahead and sought by all those with whom I worship.

Raising a certain amount of money or building a church, school or shrine were the kind of short term goals we used to work together to achieve. None of these particular goals would be especially appealing to me now; but the process of working for something together would be a real delight.

- A feeling that we all share the same identity. The sparring that seems to be going on in the Church these days is getting to be very annoying. Instead of accepting one another as fellow believers, people seem to find it necessary to ask leading questions in order to determine a person's religious category.

Acceptance seems to hinge on what a person thinks of Mary, the Pope, the pill, and the Ten Commandments. I hunger for a little less sparring and a little more embracing. It will come when we, again, feel that we really do share the same Faith, the same religious identity.

It is not likely that the form these things take today would be the same as in the past. In fact, the form could probably be improved on in all three cases. However, I think it is essential that we do work to achieve an air of mystery, sense of direction and feeling of mutual identity in the Church.

Fortunately, the procedures for achieving these conditions are at hand. We need only find a way of taking advantage of them.



Participation in the Eucharistic banquet can assuage our hunger for religion while at the same time filling the nostalgic emptiness sometimes felt when changes in the liturgy occur.

## Biblical readings show what religion means

KNOW  
YOUR FAITH

Sunday, July 5, 1971

Reading 1 — Is. 66:10-14

Reading 2 — Gal. 6:11-18

Reading 3 — Lk. 10:1-12, 17-20

By FATHER

CARL J. PFEIFER, S.J.

I just read the latest statistics on Church membership in the United States. As in the past, the Roman Catholic Church is the largest single religious body in our country, with three to four times more members than the second largest, the Southern Baptist Church.

After scanning the figures, I wondered what these statistics show about the meaning of "religion." Do these statistics indicate how religious Americans are today compared with Americans of 20 years ago? What impression of religion is given by such a statistical table? Are "religion" and "church membership" the same thing? Just what do we mean by "religion?"

THE biblical readings for this coming Sunday throw some light on what is meant by religion. The Gospel recalls how Jesus sent his seventy-two disciples, two by two, on their first mission of preaching. Their message points to the core meaning of "religion." They were to go from city to city proclaiming: "The reign of God is at hand."

Religion means before all else personally recognizing and accepting God's rule in my life. The "reign of God" — also called the "kingdom of God" — involves the admission of God into my life so that my life style is affected. It means in effect that I no longer act as if I were my own God, the center of my universe. The sin of Adam and Eve — of

every man — is to want to be like gods. (Gen 3:5)

God is present to each of us, inviting us to allow His love to make a difference in our lives. His reign involves an ongoing, fragile dialogue between Him — inviting, calling, challenging, offering — and each individual who remains free all the while to accept or reject God's initiative. Each of us is free to allow God's love to enter our lives, and through us enter the lives of others, or to prefer to be our own god, motivated solely by self-interest, thinking and acting as if self-sufficient. I may trust myself to God's presence and activity, or I may decide that I have no need of God, and little need of other people. Like the Old Testament fool, I may say in practice, "There is no God" (Ps 14:1).

RELIGION is primarily this personal dialogue between God and men who freely enter into relationship with Him. People inside or outside organized churches may be very religious in this sense of recognizing a power over and above themselves. Membership in a Church is itself no indication of genuine religion, because a person may be an active Church member while personally ignoring or even rejecting the call of God in his daily life.

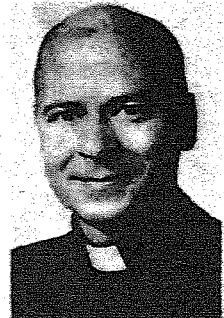
Religion is the day to day acceptance of the presence and activity of God in one's life, with all the demands His presence brings, with all the peace and joy resulting from friendship with Him. There is no effective way to statistically measure genuine religious life. God's reign may be found everywhere, among all people who live not

for themselves but for others, including some supreme being. The Vatican Council II says simply: "At all times and among every people, God has given welcome to whosoever fears Him and does what is right" (Church, 9).

This does not mean that the Church as an organized community is unimportant, or that all religions are as good as all others, or that religion is a purely personal matter. The reading from the prophet Isaiah recalls the privileged place of "Jerusalem." If God's reign depends on His free initiative, He can freely choose certain privileged channels of His love, particular signs of His presence, special points of contact with Him. Israel believes itself to be God's chosen people, with Jerusalem as the chosen place of union with God. The Christian Churches, recognizing the role of Israel, believe that the Church, today, is the "new people of God" (Church, 9), foreshadowed and prepared for by the people of Israel.

CATHOLICS believe that every man can, with God's grace, learn to recognize the presence and activity of God in the world at large and in his own heart. But Catholics also believe that God has chosen an existing, historical community of men to be a privileged place of contact with God and to bear the demanding responsibility of being a sign of light and life for all men. "So it is that this messianic people, although it does not actually include all men, and may more than once look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race. Established by Christ as a fellowship of life, charity, and truth, it is also used by Him as an instrument for the redemption of all art is sent forth into the whole world as the light of the world and the salt of the earth" (Church, 9).

Statistics alone reveal little about the vitality of religious commitment in the United States or the religious vitality of the Church. They can be an occasion to ask ourselves to what extent we let God make a difference in our lives, and what difference to the world our commitment God really makes.



Fr. Alfred McBride



Jim Phillips

## The new concern about religious talk

By FATHER AL McBRIDE, O. PRAEM.

Are you worried about God talk today? Do you experience a growing concern about what you hear of God, Jesus and sacraments? I could hardly be surprised should you say yes. Your very love for religion ought to prompt such concern.

This article and the ones that follow will attempt to respond to your concern and hopefully offer you considerable reassurance about what is emerging.

Why has there been a change in God talk?

1. Because of personalism — This means: be a people person. Complaints arose in recent years in our society and our Church that the warmth of the personal approach was missing. One crucial area where this appeared was in religious language. The abstract ways in which we spoke of religious matters gave the impression that God's personal presence was abstract also.

2. This doesn't mean that anyone intended this or wanted in any way to cloud God in impenetrable darkness. It's just that language like omnipotence, omniscience and ruler of the heavens seemed to build a wall between God and people. The God of the Bible is a

warm and living presence. The effort today is to recover that fire.

2. Because of mystery — This means keeping in mind the divine side of religion. Very often the discussions about God sounded like exercises in logic. It was as though God was simply like a mathematical puzzle subject to the cleverness of our arrangements. Of course no one intended this deliberately. Part of it was due to our living in a scientific world where all truth tends to be like the discoveries in a lab . . .

But God is not the result of a research project or of a neat bit of logic. He is a living mystery who chose to make his presence and existence known to us. He did this through prophets and saints and good people in every age. He did it most especially in Jesus Christ.

3. Because of development — This means living by an awareness of the growing nature of our world and lives. Jesus grew in wisdom, age and knowledge. So do we and so does our world. The purpose for taking note of the growing side of our lives is to enable us to make sure we keep on growing and do it well.

One area of growing that commands us

is our understanding of religious matters. In the past there was a tendency to fixate at one understanding of God. Very often this meant thinking of him as we did in childhood. But unfortunately, instead of this being a beautiful childlike appreciation of him, it sometimes assumed a childish and limited vision of his reality.

Advanced education teaches us to develop our understanding of secular topics. Is it not also reasonable to develop our loving understanding of religious topics as well? If Jesus grew in wisdom and knowledge of his world and its relation to the divine, should we not do as much?

Naturally, there are many other reasons for the new concern about religious talk. These three are central to the discussion. Those who think this shouldn't be, ought to hear the prophet Amos as he spoke to the people of his time. "Woe to you that are at ease in Zion." (Amos 6:1) When we are too much at ease, we tend to grow lazy. When this happens, our appreciation of the important matters of life snuffs out like a candle in a wind.

Today's discussions about God are meant to rescue us from being too much at ease in our religious understandings.

# Pope vows renewed Vietnam peace effort

VATICAN CITY — (NC) — Pope Paul VI, surveying the Church and the world in a speech to his cardinals, said that his attempts to bring about reconciliation and peace in Vietnam had so far been fruitless, but he vowed to continue them.

He also observed that his efforts to bring help to suffering people in North Vietnam had met with failure. (About three years ago an interdenominational group, including the German Catholic charities organization, outfitted a hospital in North Vietnam, but there has been no similar relief work there by a Catholic organization working alone.)

In his comments on Vietnam the Pope asked: "When will peace come? As is known, we are not involved in the talks which ought to lead to the restoration of peace. But we are involved in the sufferings that the conflict brings, no less to the North than to the South. We have done what is in our power, and in the power of our Catholic charitable institutions in different countries, in order to bring some assistance. But until now it has not been possible — we hope it will be in the near future — to reach the North. Unfortunately, our discreet but sincere attempts to urge reconciliation and an end to the war, have been without results. We shall not cease, in this regard, to support every favorable occasion for the restoration of peace, freedom, concord and a new prosperity to those tormented regions which are so dear to us."

THE POPE said he hopes for peace also in the Holy Land. But he added that it is "clear to everyone that this peace cannot be the fruit of a military victory. It is clear also that there can be no simple formula for attaining it."

Reaffirming his "right and duty" to concern himself with the protection of the Holy Places, Pope Paul said that Jerusalem, "endowed with a singular and mysterious destiny, should be protected by a special statute guaranteed by an international legal safeguard."

In this way, he said, Jerusalem "would thereby be in a better position to become no longer an object of implacable controversies and interminable dispute, but a meeting-place of concord, peace and faith."

He is trying to accomplish this "in a spirit of respect and friendship" and by persuasion, he told the cardinals.

The Pope gave his 3,000-word state-of-affairs address to the cardinals who paid their respects on his nameday June 24, the Feast of St. John the Baptist. The occasion also served to mark the eighth anniversary of his election and of his coronation.

In his address Pope Paul has echoed St. Paul's warning against stifling the Spirit and despising prophecy, and claimed that he is alert to them both working in the Church.

"WE MUST PAY attention to efforts that aim, even if in a still inarticulate way, to bring the modern world an authentic witness to the love of Christ," he said.

He quoted St. Paul's first letter to the Thessalonians: "Never try to suppress the Spirit or treat the gift of prophecy with contempt."

And he continued: "Unless we are mistaken, we believe we have followed this criterion of the Apostle in

some recent acts in our ministry."

The Pope pointed to his recent apostolic letter on social problems and to an exhortation on the Religious life, which he said he "shall soon publish."

CITING "the gigantic proportions of the phenomenon of the exodus of millions (of East Pakistanis) seeking refuge elsewhere," the Pope addressed himself to the men in power and pleaded

"that those people may once again be able to live together in humane and civilized peace and in a climate of understanding and collaboration."

The Pope began his speech with a survey of changes within that complex of the Church's central administrative offices and tribunals known as the Roman Curia.

He said that regular meetings of cardinals in charge of the Curia's depart-

ments have paved the way for "a closer and more sustained collaboration" among them. Such meetings, he said, had also given them "an increasingly better knowledge of the Church in today's world."

HE DESCRIBED the roman curia as being "in good form" and animated by a spirit of service.

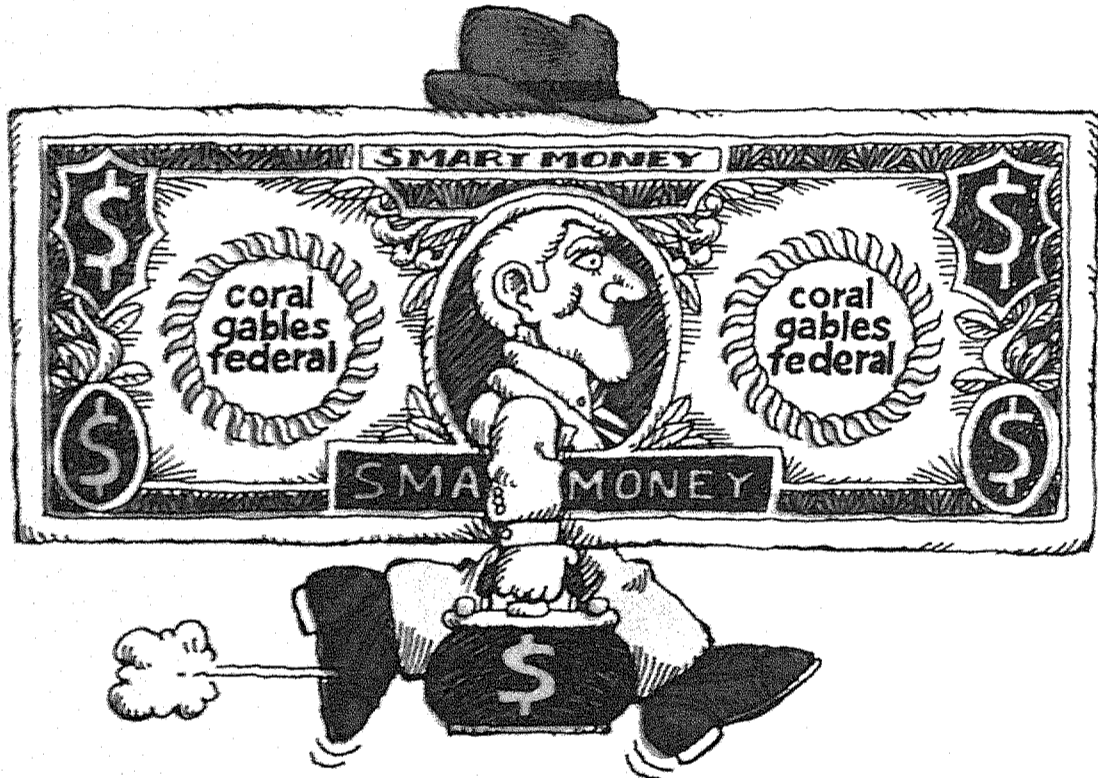
What he called its "progressive internationalization" had brought

into the Church's central government prelates "from almost all continents," he said. Such internationalization, he added, had made him "still more attentive to the diverse situations and multiple requirements of the local churches."

Despite decentralization of the Church's government and the increased responsibility of local churches, he said, the Roman Curia is a busy as ever.

"THIS PHENOMENON cannot be attributed merely to the increase in correspondence which has taken place everywhere. It is due rather to our desire to have extended consultations with our brothers in the episcopate as well as to the increase and speeding up of relations between the local churches and the Roman Curia. And this indicates also that in the dioceses and in the new bishops' conferences activity has increased."

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# The Church Today

## 'Church members need courage in difficult hour' Pope says

VATICAN CITY — (NC) — Members of a Church beset with difficulties need courage "in this difficult hour," Pope Paul VI told the Italian Bishops' Conference June 19.

The Pope also approved the Italian bishops' severing connections with a 700,000-member Catholic workers group last May.

Papal comment on the leftist tendencies of the Christian Association of Italian Workers (ACLI), which the Pope had helped found in the late 1940's as an answer to communist inroads in labor, was unexpected because the press release of the bishops' meeting did not allude to the controversy between the bishops and the association.

For the second year in a row, laymen priests and certain experts were in attendance at the bishops' meeting.

**THE MAIN POINT** of discussion at the six-day meeting was the preparation of themes related to the ministerial priesthood and justice in the world, the two principal topics on the agenda of this fall's session of the world Synod of Bishops in Rome.

The bishops confined their discussion of the clergy and justice to the Italian scene. Specifics of their recommendations were not released, but presumably will be voiced by the four Italian delegates to the synod.

Pope Paul told the bishops that his only task during their brief audience was to offer them encouragement.

"This is the command of Christ to Peter and it is our

specific function as well: take courage!" the Pope said. He added: "Also you, as every member of the Church of God today, have need of this pastoral encouragement. We are passing through this difficult hour — it is a tempestuous hour."

**THE POPE SAID** it was superfluous for him to tell the bishops, teachers of the Christian life, "how and where to gain that courage." He recalled the response of Christ to the disciples as their boat was being buffeted: "You of little faith, why are you afraid?"

Speaking of the controversy between the bishops and the Christian workers' association, the Pope said he regarded "with regret" the recent move into the political arena of the ACLI and the abandonment of its original mandate.

The Italian bishops had withdrawn their official approval of the ACLI May 8, allegedly because the association had advocated active cooperation with Marxist politicians and labor leaders and had adopted Marxist-sounding terminology.

However, both Pope Paul and the bishops' conference spoke of the need for an apostolate among the workers to render an "intense religious, moral and formative assistance to all workers."

Meanwhile, the vice president of ACLI, Mario Fortunato, stated publicly that the association would continue to act on the basis of Christian principles despite disavowal by the Italian bishops.

# Prayer Of The Faithful

Fourteenth Sunday  
of the Year  
July 4, 1971

**CELEBRANT:** Today, as we celebrate our country's birthday, the readings of the Mass speak to us of peace. We pray that we may be both the recipients and the instruments of the peace of Christ.

**COMMENTATOR:** The response for today's Prayer of the Faithful will be: "Lord, grant us peace."

**COMMENTATOR:** For our country, that it may be a sign of true peace in the world, we pray to the Lord.

**PEOPLE:** Lord grant us peace.

**COMMENTATOR:** That the leaders of our country may be responsive to the peaceful aspirations of its people, we pray to the Lord.

**PEOPLE:** Lord, grant us peace.

**COMMENTATOR:** That the leaders of our country may be responsive to the peaceful aspirations of its people, we pray to the Lord.

**PEOPLE:** Lord, grant us peace.

**COMMENTATOR:** That the peace of Christ for us will mean not political polarization, but Christian commitment, we pray to the Lord.

**PEOPLE:** Lord, grant us peace.

**COMMENTATOR:** That the peaceful quality of our lives may be a sign of encouragement to those around us who have no peace, we pray to the Lord.

**PEOPLE:** Lord, grant us peace.

**COMMENTATOR:** For those who serve their country seeking peace, we pray to the Lord.

**PEOPLE:** Lord, grant us peace.

**COMMENTATOR:** For those who suffer in mind and body that through our acts of concern for them they may experience the serenity of Christian peace, we pray to the Lord.

**PEOPLE:** Lord, grant us peace.

**CELEBRANT:** Father, you offer us the promise of your peace. Help us to experience it so that we may offer it to others. We ask this through Christ our Lord.

**PEOPLE:** Amen.

## Study of permissive society set

LONDON — (NC) — A group of doctors and educators launched an organization to take a fresh survey of current permissiveness and its commercial exploitation.

The new Responsible Society, formed after nearly two years of preparation, is secular and in no way Cath-

olic, and none of its organizers is known to be Catholic.

The organizers said the society intends to publicize the effects of permissiveness on the health and happiness of society and to encourage a decent way of life for all without pressure or puritanism.

The society said it will

not attempt to lay down moral codes and that it has no political or religious affiliations.

Its first aim will be to do objective research into the commercial exploitation of sex, especially among young people.

**IN A MANIFESTO** the Responsible Society de-

clared: "There are several small but determined pressure groups campaigning for an extension of the permissive society — for easier abortion, easier contraception for the unmarried, the removal of all restrictions on pornography — and they have achieved considerable success in recent years.

"People who believe that freedom and tolerance in sexual matters must be tempered by responsibility and restraint have found it difficult to make their voices heard. It is to remedy this situation that the Responsible Society has been formed."

The society's general aims are "to encourage a responsible and balanced attitude towards sexual behavior and towards the treatment of sex in culture; to combat by all possible means the commercialization and trivialization of sex; and to sponsor research into the social and economic consequences of different patterns of sexual behavior."

**ITS SPONSORS** include Dr. Ambrose King of London and Pamela Hansford Johnson, better known as Lady Snow, the novelist. Its chairman is Dr. Stanley Ellison, a doctor in general practice who is also deputy director of a large industrial health service group in London, and other important supporters include Prof. Martin Wright of Sussex University and Brian Windeyer, former radiology professor at London University.

Dr. Ellison told a news conference here the society "will merely ascertain and publish the facts about the effects of different kinds of behavior on the health and happiness of society so that people can make a responsible choice in the full knowledge of those facts."

The society, he added, has not yet decided on any specific research projects, but it is particularly interested in looking into the effect on young children of premature disclosure of sexual knowledge, sex education which gives a stimulus to try sexual experiments before mental maturity.

Dr. Anne Williams, young geneticist, told the news conference that society members are not killjoys but are against promiscuous sexual behavior. "We believe sex

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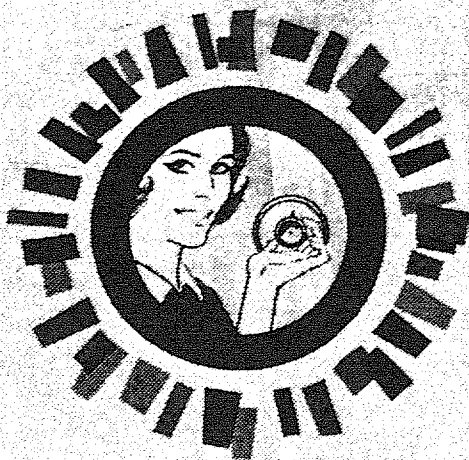
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should be part of a stable loving relationship," she said. "We need, too, stable homes in which to bring up our children."

**MANY YOUNG** parents are worried, she said, about the pressures imposed on young people by the exploitation of sex in films, newspapers and the mass media generally.

Meanwhile, the British government announced the composition of a special committee to look into the workings of the 1967 Abortion Act. Government action was forced by increasing public criticism of the way the act is being used and abused.

### Map new blast at Vietnam war

**NEW YORK — (NC) —** Clergy and Laymen Concerned an ecumenical anti-war organization based here, has issued a call to a national conference in August to explore new ways of mobilizing the religious wing of the peace movement to oppose the war in Vietnam.

Announcement of the CALC conference, slated for Ann Arbor, Mich., Aug. 17 to 22, came only a few days after the general board of the National Council of Churches authorized a national ecumenical gathering some time this fall to "confront the

particularly the development of a highly organized lucrative abortion industry operated by a small unscrupulous group of doctors and businessmen.

A spokesman for the Society for the Protection of the Unborn Child, a largely Catholic group opposing the abortion law, issued a criticism of the committee.

The society's press officer, Mrs. Phyllis Bowman, said: "I think the caliber of the committee very disappointing. But the Department of Health (organizers of the committee) need not imagine that they can make this a white wash."

moral issues involved in the Vietnam war."

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#### Serra Club of Palm Beach

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

# This is just the beginning for Pentagon's 'top secrets'

By FATHER JOHN B. SHEERIN

"If public opinion is to be formed in a proper manner, it is necessary, right from the start, that the public be given free access to both the sources and the channels of information and be allowed freely to express its own views."

This is not a statement made by a lawyer for "The New York Times." It is taken from the recently-issued papal document on Communications. What the document says, however, does have relevance to the controversy in which the Times is involved.

The United States is not a monarchy, it is a republic ruled by "We the People." The people have an obligation to know what their elected officials are doing. With the obligation there is also the right to be informed. The First Amendment guarantees this right to the people and forbids Congress to suppress this right.

The Justice Department, however, claims that this right is not absolute because it does not apply to "top secret information." It seems that "top secret information" is material which could seriously harm the public welfare and national security if released to the public. The Justice Department brief asked the U.S. District Court to compel the Times to desist from publication of this "too secret" Pentagon study of the Vietnam war.

**THE GIST OF the complaint** was that the Times in publishing the first installments "knew or had reason to believe that such information could be used to the injury of the United States and the advantage of a foreign nation." To which the Times responded that it did not consider the release of this information harmful to the national security.

The case bristles with complex legal technicalities. But it seems probable that the public controversy will go on long after the Courts have made a decision about the Times' legal guilt. Personally, I find it difficult to see how a study of the

war that takes us up only to 1967 can harm the national security in 1971.

The inside story of the origins of the war does embarrass the United States but I don't think a newspaper can be gagged simply because it tells an embarrassing truth. Thus far, no one has denied the authenticity of the information, only the imprudence of releasing "top secret information." I think the American people would prefer to know who and what got us into the mess even if the facts are frightfully embarrassing to us — in the eyes of the outside world.

For instance, there is the account of the events leading up to the Tonkin Gulf Resolution. Congress never declared war against North Vietnam but certain supporters of the war have claimed that the Tonkin Gulf resolution, approved by Congress, was the moral equivalent of a declaration of war. It is hard to say who is more embarrassed now by the resolution — Congress or former President Johnson?

CONGRESS APPROVED the resolution in 1964 when there were reports of an alleged attack by the North Vietnamese on two American destroyers in the Tonkin Gulf. Even Senator Fulbright felt that we had not provoked the attack in any way and that the President was reluctant to step up the war.

The President had proclaimed time after time that he did not want to expand the conflict. Even after he had launched air strikes against the North Vietnamese in reprisal for the attacks on the destroyers, he had said, "We still seek no wider war."

What Congress did not know was that President Johnson had been thinking about escalating the war for months but wanted to be sure of election in November. A Congressional resolution would give a sort of public blessing to a wider war. As far back as June 3, months before the attack on the de-

BELOW OLYMPUS By Interlandi



INTERLANDI (C) 1971, LOS ANGELES TIMES

"No, we're not poor. We live this way because we're trying to recapture the nostalgia of the '30's!"

stroyers, he held a meeting at the White House to discuss means of getting a resolution.

The aim of securing the resolution, says the Pentagon report, was to dramatize the firm resolve of the U.S. Government in an election year to support the President in taking whatever action was necessary to resist Communist aggression. Must this be forever concealed from the people?"

## Does definition of peonage vary in America?

By MSGR. GEORGE G. HIGGINS

The word "peon," which comes to us unchanged in spelling from the Spanish language, has taken on different meanings in different parts of the world. (1) In India, according to Webster's Collegiate Dictionary, it means a foot soldier, or a native policeman, or an attendant of one kind or another. (2) In Latin America, it means a landless member of the working class who is forced to serve virtually in bondage or servitude to his creditors. (3) In certain Southwestern States in our own country — States which were formerly a part of Mexico — it refers to a person bound to service for owing a debt or a prison convict leased to a labor contractor.

The second of these definitions is probably the most common of the three. Strictly speaking, there are no peons in the United States in that particular sense of the word. In other words, there are no members of the working class in this country, whether in agriculture or any other industry, who are held in a state of compulsory servitude to a master.

On the other hand, it would not be an exaggeration to say that, even at this late date, the farm labor system in some parts of the United States closely resembles peonage, at least in certain major respects.

WITHIN RECENT WEEKS, for example, it came to light that social workers and other public service representatives were systematically being denied access to a number of farm labor camps in the otherwise enlightened State of New Jersey. The migrant farm workers living in these camps are not peons in the dictionary sense of the word. That is to say, they are not being held in bondage to their employers and are legally (though not economically) free to quit their jobs and pull up stakes on a moment's notice.

On the other hand, they are virtual peons in the sense that their employers claim the right to decide unilaterally who may or may not have access to the miserable labor camps in which the migrants are housed. Fortunately the State of New Jersey has recently taken steps aimed at correcting this intolerable situation.

In the Yakima Valley in the State of Washington, clear across the country from New Jersey, the plight of migratory farm workers is even more intolerable in some of the labor camps owned and operated by the Del Monte Corporation, one of the largest agricultural combines in the United States.

Del Monte officials in Toppenish, Yakima County, have barred two local priests and two seminarians from giving religious instruction to Mexican-American children in six of the Corporation's 19 migrant camps.

When Bishop Cornelius Powers of Yakima wrote to Del Monte to ask why religious instruction was being denied these disadvantaged children, a top official of the Corporation laid it right on the line. He said, in effect, that the company was afraid that the priests and seminarians in question might be working on behalf of the United Farm Workers Organizing Committee. He informed the Bishop that Del Monte's local camp manager got the impression that the two priests and two seminarians who sought entry to the camps for the purpose of giving religious instruction "also wished to enter our employee housing in the interests of the labor union."

THIS SAME LOCAL farm manager stated the company's policy even more bluntly in a conversation with Father Francis Duffy, one of the priests who had been denied access to the camps. When asked by Father Duffy if the farm workers themselves had no say in the matter, the farm manager replied "No say at all."

The Seattle Post-Intelligencer reports that priests are not the only non-political or public service representatives who have been repeatedly denied access to Del Monte labor camp residents. Nutrition aides from the State Department of Agriculture Extension Service have also been denied entry, according to Mary Patrick, Director of the Extension Service in Yakima.

"We tried to explain," Miss Patrick informed the Seattle PI, "that we are just offering a public service, but they are afraid we'd be connected with the union. We are not tied in with the union. Even one of our agents who used to work for Del Monte couldn't get us in."

Community health aides were also barred from Del Monte's camps until very recently. At the present time the doctors and health aides from the federally funded Migrant Family Health Center in Toppenish may go into the camps, but only if they make special arrangements with Del Monte officials in advance. A spokesman for the Migrant Family Health Center has met several times with many of the larger growers of the Yakima Valley to seek access to the camps for his bilingual medical workers. He reports that rumors of national

boycotts and strikes against Del Monte triggered no-trespassing signs and official hostility on the part of Del Monte officials.

THIS MAY OR may not be peonage in the strict sense of the word, but, call it what you will, it's dirty business. Or, in the words of the health official quoted in the previous paragraph: "It's a hell of a thing."

The irony of the whole thing is that while Del Monte officials rationalize their policy on the specious grounds that their workers don't want Cesar Chavez' union to represent them and must therefore be protected from out-side agitators (including priests and seminarians), the workers themselves on one of Del Monte's larger ranches voted overwhelmingly last summer, by secret ballot, to become a part of the United Farm Workers Organizing Committee.

In the light of the foregoing facts, it is simply incredible, to this writer at least, that the many West Coast growers' associations

which, as a part of their strategy to keep their workers from joining UFWOC, constantly talk about the value of freedom and the basic rights of farm workers have yet to utter so much as a syllable in criticism of Del Monte's indefensible practice of forbidding even the clergy to enter its labor camps. Frankly this is a great disappointment.

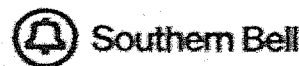
I would have expected these growers' associations to condemn this practice as a clear violation of a basic human right. In any event, if the growers themselves, acting through their own organizations, are unwilling or unable to correct abuses of this type in the agricultural industry, government agencies will have to do it for them. The State of New Jersey, as indicated above, has already taken the lead in this regard. It seems to me that the State of Washington ought to follow suit — and the sooner the better.

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### Racial bias hit in Spain

MADRID — (NC) — A study by the Pontifical commission on Latin America has uncovered racial discrimination in Spanish universities.

Most of the discrimination is directed against African students, but it also extends to Latin Americans, the study said.

The majority of African

students here come from Equatorial Guinea, which was a Spanish colony until 1968. They are fluent in Spanish and hold dual citizenship.

The pontifical commission said it encountered considerable hostility toward the Equatorial Guineans, including graffiti on the walls of several Spanish universities which read "Blacks go

home!"

Discrimination toward Latin American students is more subtle, the commission concurred. There are no signs of outright hostility, but neither is there full acceptance.

Even the Spanish churches pay little attention to the needs of foreign students, the study reported.

# Barbiturates: hardest drugs to kick



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 J. SHEPPARD

What are some of the recommended ways of treating the person "hooked" on barbiturates?

In answer to a woman who inquired about her son, I feel, the hospital in-patient is best. It is possible to help a patient withdraw from drugs as an outpatient, but the temptation and exposure to his friends who use "downers" is very real outside the hospital. Outside, the user can suffer from an accidental overdose, which is really worse than the convulsions that accompany withdrawal.

On the outside you can't judge what he is taking, or who is providing him with the drug. For every one person addicted to drugs, another four persons take up the habit. With this mounting total, it is virtually impossible to keep all the drug addicts in hospitals.

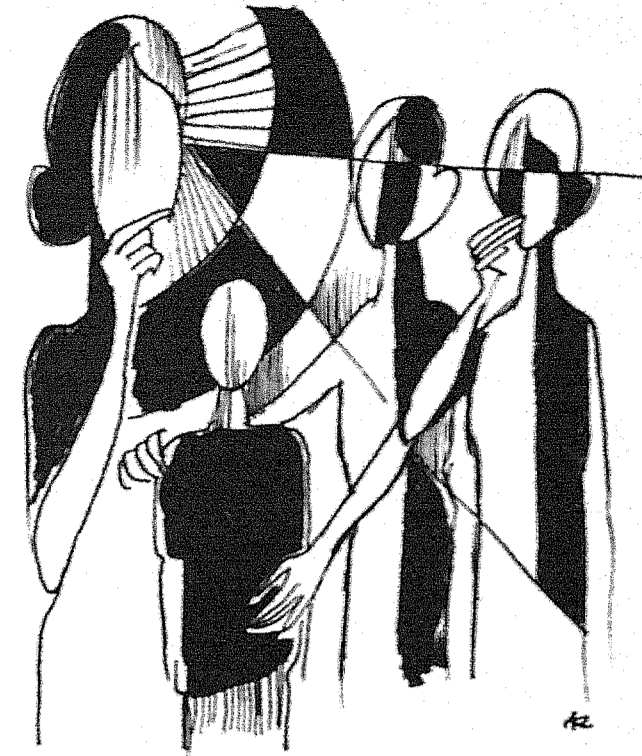
For instance, in Jackson Memorial Hospital, they have room for heroin patients only. The costs are also prohibitive and many insurance policies won't pay for treatment of drug addiction. I know that Blue Cross and Blue Shield cover drug addiction hospitalization.

IN YOUR SPECIFIC case, though, I would recommend that your son go through treatment as an outpatient. The method of substituting short-acting phenobarbital, as your doctor suggests, is very simple and will ease your son off Seconal this way.

In my neighborhood, I have a very cooperative pharmacist who grinds up the prescribed phenobarbital tablets and puts them in capsules. Phenobarbital prevents convulsions and it will not produce the high of barbiturates. At times, people with epilepsy have used a combination of Dilantin and phenobarbital as well as plain Dilantin for many years without any harmful effects.

While your son is withdrawing, watch for signs of muscle weakness, shaking of the hand, twisting muscles, loss of desire to eat, and convulsions. A mental change also comes with withdrawal.

Anyone can develop a physical dependence on "reds" or Seconals, the "yellows," Nembutals or "rainbows" or "Toobies" the nickname for Tuinal. With these drugs, if after physical dependence is established and the supply cut off,



When withdrawal symptoms can be expected to begin within 24 hours, and in some cases as soon as 12 to 15 hours. The second 24 hours will be the worst. In the case of your son, he should be checked every day by a doctor for the first week.

YOU DESCRIBED AN unsteadiness in speech and in his walking. This is one indication that he isn't following through with drug withdrawal. He's getting something from somewhere, other than what the doctor prescribed for him. Remember that counseling is a great part of the program.

You also mentioned that you feared that he was also taking heroin. Since there is a danger of mistaking symptoms, opinions on withdrawal methods differ here. Personally, I prefer to withdraw the opiate first then barbiturates. I have seen many young people who have become addicted to heroin by sniffing, so don't let the absence of needle marks fool you. A complete urine study by a urinalysis should answer your question.

The American Medical Association says that a barbiturate-dependence is a chronic thing and there is tendency to relapse. Don't be too concerned if your son relapses, because this alone does not measure success or failure. The treatment may have to continue for many years. A barbiturate habit is the hardest to kick and takes the longest time both physically and mentally.

THE MOST IMPORTANT thing in withdrawal is to do it with as little discomfort as possible. The behavior of the barbiturate addict is sometimes unpredictable, so counseling is needed as withdrawal progresses.

I feel that the manufacture of Nembutal, Tuinal and Doridan isn't essential. There are many non-addictive sedative hypnotics that can be used effectively. Phenobarbital by itself is a necessary drug but they aren't pain killers unless taken in heavy dosage.

In Sweden they have banned all dexedrine usage except for children under psychiatric care at designated homes or hospitals. I would like to see the manufacture of dexedrine curtailed. One company has stopped the production on Numorphan voluntarily. I'm sure other companies could follow suit.

## Rewrite is slated for marriage booklet

VATICAN CITY — (NC) — The Vatican is rewriting a controversial booklet on marriage that Pope Paul VI has been distributing to newlyweds at his general audiences.

The booklet, 125 pages of counsels, explanations, exhortations and prayers, uses phrases that reminded the Italian and foreign press of Italian Dictator Benito Mussolini, who urged large families for reasons of state.

"Fecundity is good for the nation," the booklet asserts. "If the fatherland is in danger, it need not go beg humiliating alliances from other peoples to defend its own frontiers."

THE BOOKLET says a high birthrate is food for the nation "because emigration will see to it that the fatherland's name is carried to otherlands."

Federico Alessandrini, the Vatican press officer, said the booklet is being rewritten to bring it into full accord

with the Second Vatican Council's teachings on marriage.

This revision, he indicated, was launched before any adverse publicity arose about the booklet. But he could not say who decided to have the booklet rewritten.

The booklet's imprimatur (ecclesiastical permission to print the book) is dated Oct. 22, 1964, two days before the Second Vatican Council began debating the interrelated questions of marriage and fecundity for its Pastoral Constitution on the Church in the Modern World.

ALTHOUGH Vatican II deliberately abstained from stating that the production and education of offspring is a higher end of marriage than mutual love, the booklet quotes a section of Canon Law (now under revision):

"The principal end of marriage is procreation and the education of the offspring; the secondary end is mutual aid and a remedy for concupiscence."

Nor is there a clear echo in the booklet of the Vatican Council's teaching that true love between husband and wife "is uniquely expressed and perfected through the marital act."

However, contrary to assertions in some press reports, the booklet does not teach that there can be no sound reason to limit births.

It observes that fecundity often becomes a "tormenting" problem, especially where bread is lacking. But it points out that couples must have such sound reason for recourse "to methods, allowable in themselves, meant to avoid fecundity in marriage."

This in fact is part of a pastoral letter that Paul published on marriage in 1960, when he was archbishop of Milan.

## Two youths selected

Two Catholic young men from the 12th Congressional District were among 10 selected to enter U.S. Military, Naval, Air Force, and Merchant Marine Academies in late June and early July.

Miami Senior High graduate, Robert A. Leathers will attend the U.S. Military Academy at West Point. He is the son of Mr. and Mrs. Alfred R. Leathers, 1376 SW Fourth St., Miami.

Roderick H. Soha, who recently graduated from Immaculata LaSalle High, will enter the Air Force Academy at Colorado Springs. He is the son of Lt. Col. and Mrs. Walter Soha, 7895 SW 142 St., Miami.

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# Miami Dolphins kick off just days away

## SPORTS

By JACK HOUGHTLING

It's either earlier than you think or later than you wish . . . depending upon your enthusiasm for football . . . but it'll be just nine days before the Miami Dolphins kick off their football campaign.

Yep, July 11 is the day that the Dolphins' rookies,

### Given highest Scouting medal

Mark A. Priebeis, a senior at Msgr. Pace High School, received the Eagle Scout award, highest honor conferred on Boy Scouts, during a court of honor held in St. James parish hall.

The son of Mr. and Mrs. Fred Priebeis, who attended St. James School, is junior assistant scoutmaster of Troop 331 sponsored by the parish. He has played football at Pace.

On occasion of becoming an eagle scout, he presented the troop with a hand-carved wooden advancement board and table of organization.

### Day camp slated

An exhibition of K9 police dogs from the Coral Gables Police Department and story telling by members of the Miami Public Library will be part of the program for a Day Camp, sponsored by St. Vincent de Paul parish for children in the parish area.

The camp, which will begin Tuesday, July 6 and continues through August 14, will be held on the parish grounds, 2000 NW 103 St. Senior and junior volunteers will serve as camp counselors.

There is no charge for the camp. For further information call 691-0771.

### Makes vows as Franciscan

FORT LAUDERDALE — A graduate of Cardinal Gibbons High School professed first vows as a Franciscan Brother during ceremonies at St. Francis Novitiate Oyster Bay, N.Y.

Mr. and Mrs. Norman Palmer, of St. Coleman parish were present when their son, Brother Vincent Palmer, took his three-year vows as a member of the Brooklyn Congregation of the Franciscan Brothers.

free agents and younger players check into the Miami team's training camp at Biscayne College.

Just a week later the veterans arrive and an intra-squad game on July 24 at Ft. Lauderdale, another one on July 31 in the Orange Bowl and finally, the first pre-season game on August 7 against Cincinnati in the Orange Bowl.

And, the way South Floridians are talking they just can't wait.

Plus the fact that they are backing their enthusiasm with money — over 40,000 season tickets have already been sold with expectations that the total will reach 50,000

before the season opens. Dolphins' ticket manager Charlie Gesino has already predicted that every home game will be a sellout crowd of 75,000.

IT'S A FAR cry from the early days of the Dolphins when the season sale was just 13,000 and crowds ranged as low as 17,000 to 20,000. There were even prophets of doom who said the team would not last and would be moved to another city.

All of that is forgotten, now, as the Dolphins are the darlings of Miami after a remarkable 10-4 season and a berth in the AFC playoffs last season.

Forgotten, too, is the horrendous three-game losing streak in the middle of last season that saw them slide from a 4-1 record to 4-4 and despair. However, all was washed away as the Dolphins rallied to win six straight at the end of the season for their first winning record in five years of operation.

THE COMBINATION of the magic of Don Shula's coaching, the maturing of the younger players, the added depth, the acquisition of all-star wide receiver Paul Warfield, the reliable scoring ability of place kicker Garo Yepremian and the relative injury-free season all added up to the winning campaign.

Can the Dolphins improve on that 10-4 record. Theoretically they should. But — you can't be sure.

With the great youth of the Dolphins, the players

should be getting better. Experience counts a lot in the pro ranks. So does depth, which the Dolphins have gradually acquired.

But, circumstances can alter things.

Ask the unfortunate George Wilson, who coached the Dolphins through their first four seasons. The expansion Dolphins won three games their first season, four the second and five the third. So, the fourth year was expected to be the best.

BUT, A baffling amount of injuries hit the Dolphins during their fourth season and the team struggled to a 3-10-1 record, winning just one of their final five games.

So, injuries are a circumstance.

So, too, is the opposition. The Dolphins, for instance, beat the New York Jets twice last season, the first time they had ever beaten the one-time Super Bowl champs. But, the Jets of last year were reminiscent of the Dolphins of 1969 — injury plagued, including the great Joe Namath.

The Jets are expected to be 100 per cent healthy for the coming season and picked by many to dethrone Baltimore as the AFC Eastern Division champions.

SO, A SPLIT with the Jets is possibly the best that can be hoped for by the Dolphins this coming year. Buffalo utilized a rookie quarterback last season and were two easy victims of the Dolphins. The Bills could pull off an upset this coming year.

Then, too, the Dolphins must travel to Los Angeles to play the perennially powerful Rams this fall, along with a final game with the always tough and tradition-laden Green Bay Packers.

It'll be a far tougher schedule for the Dolphins.

They'll need the breaks — along with big years by the likes of Bob Griese, Larry Stanfill, Larry Little, Jake Scott and the balance of the crew — to match the 10-4 mark.

Anything better would be considered quite a surprise.



Dolphins' place kicker, Garo Yepremian—reliable scoring ability.

### CYO youths help several, groups

Epiphany CYOers will be active in the parish's "Fourth of July" barbecue this Sunday, from 1 to 6 p.m. CYO members will operate all the booths and games. They will be assisted by members of the Women's Club and Holy Name Society.

The CYO president, Cindy Ewald is also organizing groups to participate in various community service projects, including the Dade County United Fund and American Lighthouse for the Blind.

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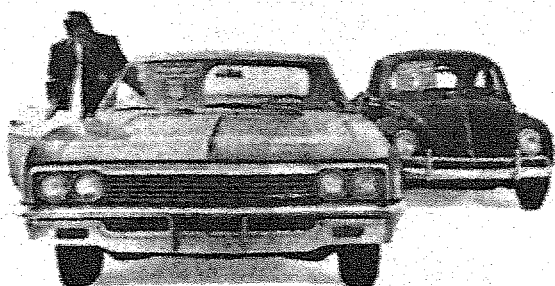
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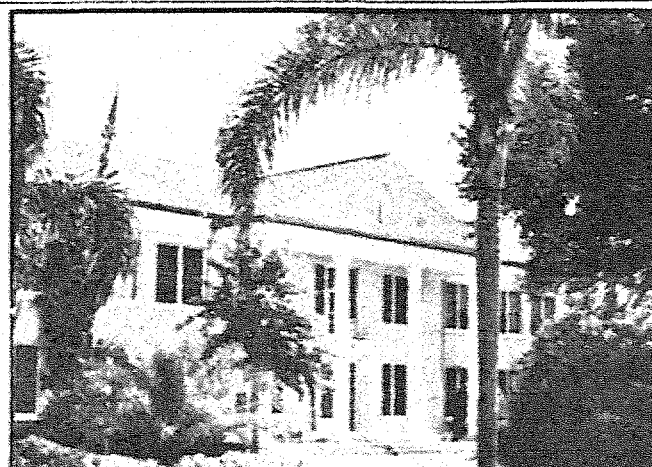


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# Irish 'tatie hokers' ride 'Tobacco Rd.'

By ERNEST OSTRO

DUNBAR, Scotland — (NC) — Two Catholic priests have exposed virtually medieval conditions of brutality and exploitation of Irish potato pickers in Scotland — an impoverished band of "tatie hokers" who often work 72-hour weeks for as little as \$5.

Father Michael Walsh of Our Lady of the Waves Church, Dunbar, and Father Michael J. Cassidy of St. Mary's Church, Pathhead Ford — both in the Scottish lowlands where potatoes are a major crop — have compiled several years' experience and investigation into a report they are sending to Cardinal John Heenan of Westminster and to the Irish government exposing the conditions.

THE PRIESTS have also been active in setting up machinery to help the potato workers escape from the fields and from the gang bosses who try to bring them back. They have helped a number of "escapees" return safely to their families in Ireland.

As news of the priests' reports became known, Scottish police launched an investigation of conditions in the fields, which contravene easily a dozen laws. Members of Parliament have now expressed interest and the Irish embassy said it has sent someone to Scotland to investigate.

The potato pickers are recruited in depressed areas of western Ireland and brought to Scotland, where they are divided into squads of 10 to 25. They generally work from 6 a.m. to 9:30 p.m. weekdays, with somewhat

shorter hours on Saturdays and Sundays. Father Walsh told NC News.

"THEY LIVE apart, these squads, exploited by racketeers from their native land," Father Walsh said. "These men get none of the benefits of this welfare state we have here. They're supposed to get 11 to 14 pounds (\$26 to \$34) a week, but often they don't see much of that."

Moving from farm to farm, the "tatie hokers" are housed in cottages or cattle sheds ("bothies") on each estate. "Some are all right, but the bothy in the farm near Dunbar was like a pigsty," according to Geoffrey Smith, 16, of Ballyragget, County Kilkenny, who started picking Scottish potatoes in 1970. "The roof was falling in, there was no room to walk, and the bath water was cold. One time I tried to escape but one of the Nevins' men chased me in a van (truck) and brought me back."

THE FIVE Nevin brothers, natives of rugged Achill Island off County Mayo, are cited as the most notorious of the "Irish Mafia" who contract with Scottish farmers to clear the land and hire impoverished, frequently illiterate and semi-literate Irish workers to do the job.

Father Walsh estimated their profits are upwards of \$75,000 a year, while each of their men earns less than \$2,000 annually. Other contractors are reputed to do as well or even better from the pickers' labors.

Joseph O'Brien, 22 of Limerick — also aided by Father Walsh — said that in one bothy "there were 30 or 40 youngsters around the age, 17, including girls. When I tried to run away they beat me up and took my suitcase away for a week."

"THERE has always been antipathy between the lowland Scots and the Irish Catholics. The Scotsman regards an Irish Catholic the way an Englishman regards a West

Indian or an American regards a Negro or Mexican.

"He's a race apart, looked down upon. They're not interested in him here."

"He's nobody's chicken. They know he exists but they do not wish to acknowledge that existence. So he's forced to live apart. He has his being in his squad. He doesn't integrate with the stream of society around him."

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## CBS news prexy gets top TV award

NEW YORK — (NC) — best interest of the public," The president of CBS News has been awarded the National Catholic Office for Radio and Television's 1971 distinguished service award for "his personal integrity and commitment to the highest standards of broadcast journalism."

Richard S. Salant received the award during a ceremony at CBS network headquarters here. Salant is one of the key figures in the Congressional investigation of the CBS documentary, "Selling of the Pentagon".

NCORT director Charles E. Reilly made the presentation, describing Salant as "unyielding to fear, pressure or unwarranted compromise."

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# Los cubanos siguen confiando en la palabra de esta nación

Por GUSTAVO PENA MONTE

Todo parece indicar que la crisis que amenaza la continuación de los llamados Vuelos de la Libertad, trayendo a unos 3,500 refugiados todos los meses esta a punto de terminar.

El Senador Allen J. Ellender, Presidente del Comité de Apropiaciones del Senado de Estados Unidos y que planteó la necesidad de esa suspensión alegando que los refugiados cubanos estaban siendo una enorme carga para este país, retiró su proyecto minutos antes de que fuera sometido a debate y votación el pasado martes por el pleno del senado.

OPINAN los observadores que el Senador Ellender tomó esa decisión, convencido de que la mayoría del congreso rechazaría su planteamiento. Ya la Cámara de Representantes había aprobado la continuación de los fondos para sufragar esos vuelos y todo el programa de refugiados.

Esta experiencia ha servido para demostrar que en Estados Unidos siguen siendo más los que se conmueven ante el dolor de un pueblo. Siguen siendo más los que creen que Estados Unidos no puede quebrantar su palabra contraída con un pueblo que por haber creído en Estados Unidos expresó públicamente su desacuerdo con un régimen bien tiránico, por cierto.

Es alentador saber que a lo ancho de la nación la reacción ha sido tan favorable a los exiliados cubanos. Es más alentador comprobar que las autoridades públicas de este estado y esta localidad, el Gobernador, el Alcalde del Condado Dade, el Alcalde de la Ciudad de Miami, todos los representantes y senadores por la Florida, el Canal 4, el Miami News, el Diario Las Américas, The Voice, las estaciones de radio en inglés, con la casi sola nota discordante del poderoso Miami Herald, han levantado su voz para pedir que se mantengan abiertas las puertas a los refugiados.

El pasado viernes 18 de junio, cuando apenas se hablaba del cierre de los vuelos, en esta misma columna hicimos el siguiente comentario:

Otra vez, la suerte de más de miles de seres humanos que son "hombres marcados" en un régimen de terror está en juego. El Congreso de Estados Unidos está discutiendo nuevamente la continuación o suspensión del puente aéreo Varadero-Miami que trae todos los días a unos 200 refugiados...

EN EL CAPITOLIO Nacional de Washington el Senador Allen Ellender, (D. La.) es este año el vocero de quienes quieren cortar los Vuelos de la Libertad.

Dice él que esos vuelos son muy caros, cuestan mucho. Es sorprendente que el Senador Ellender sea capaz de poner precio a vidas humanas, y en particular a sus conciencias. Porque ha sido el amor a la libertad lo que ha movido a estos infortunados a decirle abiertamente a los amos comunistas que ellos quieren libertad y que si no puede ser en Cuba, que sea en Estados Unidos. La lección es clara. La tiranía y la opresión pueden capturar y dominar los cuerpos, pero nunca podrá esclavizar las conciencias de los hombres y mujeres que quieren ser libres.

Si los Estados Unidos representan algo, ese algo es la libertad.

Este senador Ellender es un hombre cuya importancia no se puede desconocer. Es el Presidente del poderoso Comité de Apropiaciones del Senado. Es un hábil regateador que sabe como manejar su poder.

NO CUESTIONAMOS su derecho y su responsabilidad a hacer preguntas, a insistir en la necesidad de que el gobierno invierta los dineros del pueblo en una forma ponderada. Sin embargo, censuramos sus tácticas. Algunas de sus declaraciones han complacido a los enemigos de la libertad y de Estados Unidos, al tiempo que han despertado temores y preocupaciones en las mentes de los amigos de la libertad y de Estados Unidos, tanto aquí como en Cuba.

Los exiliados cubanos tanto en Miami como a todo ancho de Estados Unidos están reaccionando. El Capitolio de Washington escuchará seguramente las voces de los cubanos libres, de los que han tenido la suerte de llegar a estas costas. Confiamos en que el Senador Ellender y sus colegas escucharán, meditarán y decidirán.

El 18 de junio expresamos esa opinión. Hoy seguimos confiando en que sino el Senador Ellender, si la mayoría de sus colegas están escuchando, meditando y decidiendo. Porque confiamos en los valores de los hombres que han hecho a esta nación que nos acoge lo que hoy es.

★ ★

Al escribir este artículo nos llegan nuevas declaraciones del Senador Ellender afirmando que el mantendrá su acción y que continuará batallando contra los vuelos antes del 12 de julio.

Ellender asegura que él cuenta con los votos para suspender el puente aéreo y expresa irritado e iracundo que "ya hay demasiados extranjeros en este país". Ellender agregó que los cubanos pueden ir a otros países y menciona entre ellos a Chile. Ellender, es bueno recordarlo, tiene 81 años de edad. A esa edad, y después de muchas décadas de intensa actividad política, no debe extrañar que haga tal sugerencia. Su mente no puede funcionar con la claridad suficiente para recordar que el actual presidente de Chile no recibiría a refugiados de un país comunista. Su pensamiento, por tanto, no puede tomarse como el pensamiento del gobierno, congreso y pueblo de esta nación.

## Clamor de Refugiados



ESTOS SON REFUGIADOS CUBANOS. Diez años de angustiosas fugas como esta. Tambaleantes, más bien se arrastran que caminan después de días al garete en las aguas del estrecho de la Florida. Son rescatados por el cuerpo de Guardacostas y traídos a tierras de libertad. Los vuelos del puente aéreo Varadero-Miami han contribuido a evitar la proliferación de escenas como esta. Mas de

11,000 cubanos se han lanzado a las aguas en fragiles embarcaciones — botes, balsas, llantas de automóviles — para escapar del hambre y el terror en su patria. La suspensión de los vuelos significaría la nueva proliferación de estas fugas desesperadas, que probablemente han causada la muerte a numerosas personas.



ESTOS SON REFUGIADOS PAKISTANOS. Sister Vacinta D. Cruz reúne a su rebaño de niños hambreados y asustados. Ella los salvo de los horrores de la guerra civil en Pakistán Oriental. La joven religiosa de solo 22 años y apenas 4 pies de alto dejó su misión cerca de Calcuta, India, y camino 30 millas hasta la frontera con Pakistán Oriental. Cruzó la frontera y reunió a cuanto niño pudo.

Así los salvo de los horrores de la guerra, el hambre y las epidemias que azotan a ese convulso país. En Pakistán, como en Vietnam, Europa y el Caribe, el drama — drama de esta era — de los refugiados ha dado pie a heroicas hazañas, a gestos de abnegación, a muestras de solidaridad humana hacia aquellos que sufren y buscan refugio.

## Documental sobre los exiliados cubanos

¿Qué es, en realidad, un "Exiliado Cubano"? ¿Por qué abandonó su patria como se fue... qué encontró al llegar al Sur de la Florida en que forma ha sido capaz de afrontar el choque de culturas? Y, aun más importante, ¿cual será su futuro?

"Este Exiliado y Este Extranjero," producido por

Bill Chastain con una donación de la Corporation for Public Broadcasting, es un documental que toma una visión personal del Exiliado Cubano, examinando sus razones, temores, amores, esperanzas, y sueños. Este examen vital ha sido diseñado para darle cierta comprensión al propio Exiliado Cubano sobre si mismo — y

decididamente, para ofrecer una mejor comprensión del Exiliado, los que nunca han sufrido la pérdida de la patria.

El programa utiliza una técnica distinta a la usual en documentales ya que no emplea la narración, y la continuidad se produce de las declaraciones auténticas de los propios Cubanos.

"Este Exiliado y Este Extranjero" será transmitido en colores por WPBT, Canal 2, el Lunes 5 de Julio a las 8:00 PM en Inglés. Y será retransmitido el Lunes 12 de Julio a las 10:00 PM en Inglés. Y será retransmitido el Lunes 12 de Julio a las 10:00 PM en Español. Es un interesante documental sobre el exilio cubano.



## Bendicen terrenos para Iglesia de St. Raymond

Al bendecir los terrenos donde se construirá la iglesia de St. Raymond, en el 3491 SW 17 St., en el área conocida como Coral Gate, el Padre Orlando Fernández, párroco de la misma, destacó en breves palabras la importancia y significación de una iglesia como centro de culto y actividad apostólica para una comunidad parroquial. Se destacan en la foto los monseñores Peter Reilly y John O'Dowd, V. F., así como el Padre John McCormick, entre sacerdotes, religiosos, representantes de otros credos y feligreses que participaron en la ceremonia.

Cientos de personas acudieron a la ceremonia de bendición de los terrenos de St. Raymond, a pesar de la lluviosa tarde.

# LA VOZ

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Exterior de la Iglesia Católica de St. Cecilia, en el 1040 W. 29 St., Hialeah.

El párroco de St. Cecilia, Padre Juan A. de la Calle, da la bienvenida durante el sermón a los cientos de fieles que colmaron las naves de la pequeña iglesia que será oficialmente inaugurada en fecha próxima. Abajo, el Padre La Calle saluda a sus nuevos feligreses al terminar la misa.



## Nueva Iglesia en Hialeah: St. Cecilia

Pocos feligreses pertenecientes a una parroquia recién establecida tienen oportunidad de asistir a misa en una iglesia parroquial propia.

A LOS POCOS días de anunciarse la creación de la nueva parroquia de St. Cecilia, en Hialeah, ya los feligreses pudieron asistir a misa en una pequeña iglesia, de líneas modernas y confortables.

La nueva iglesia parroquial de St. Cecilia perteneció anteriormente a otro credo religioso y fue adquirida por la Archidiócesis de Miami para esta nueva parroquia.

Esta enclavada en el 1040 W. 29 St. Hialeah. Cuenta con amplios jardines y, al fondo, con un amplio local que podrá ser utilizado como rectoría así como salas de reunión para actividades apostólicas, culturales y sociales.

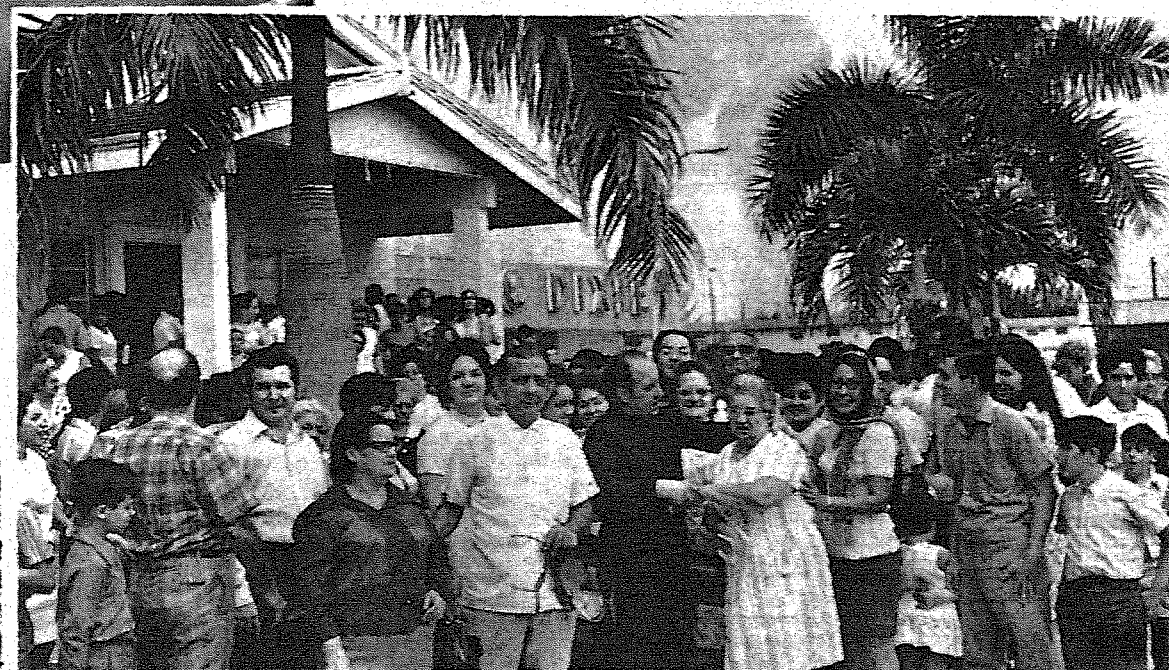
"Queremos que esta parroquia sea una dinámica comunidad de amor y reunión, en el culto a Dios y en el servicio mutuo," expresa el nuevo párroco, Padre Juan A. De La Calle.

Enclavada en un área que en la última década comenzó a poblarse densamente, con

una población mayoritariamente formada por exiliados cubanos, el Padre La Calle concibe esta nueva parroquia como el lugar para aglutinar a una población que llega desorientada a una tierra nueva y que necesita unirse en la devoción religiosa, pero también en la promoción comunitaria, en proyectos de desarrollo social y cultural.

"ESTE SERA el centro de todas las inquietudes, espirituales y materiales, de esta barriada de Hialeah, barriada de un pueblo laborioso y emprendedor, una gente entusiasta y decidida que con este nuevo centro parroquial podrá alcanzar muy altas metas", señaló lleno de optimismo el sacerdote.

La nueva parroquia abarca una pequeña extensión territorial que comprende, por el sur, Okeechobee Road (Miami Canal) desde Red Road al Palmetto Expressway. Por el oeste, el Palmetto Expressway desde Miami Canal hasta la 49 St. Norte, 49 St. desde el Palmetto hasta Ludlam Road (E. Ave.), bajando hasta la 37 St., esta, desde Ludlam hasta Red Road. Por el Este, Red Road, desde Miami Canal hasta 37 St.

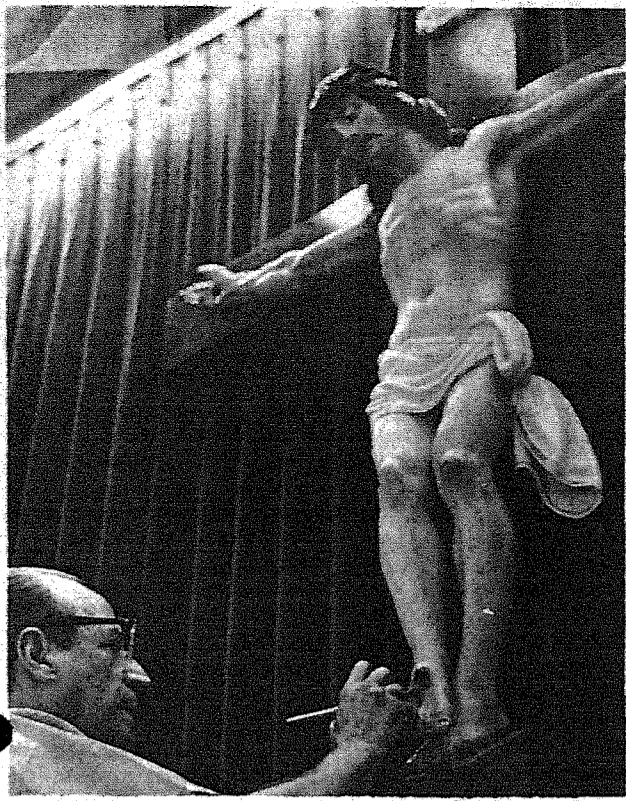


Guía de espectáculos

### LOVE STORY

Love Story — Paramount — Ha llegado la hora de llorar para los que van a cines de habla hispana. Esta semana se estrena la película Love Story con títulos en Español. Seguramente la obra de Erich Segal, el libro de más venta el pasado año en E.U. y una de las películas más taquilleras, hará llorar a muchos en su traducción al español. Es la historia de un amor entre un acaudalado joven protestante y una modesta hija de un inmigrante italiano y

católico. Es la historia de una sorda pugna entre un padre y su hijo y de la final reconciliación de ambos. Se exaltan ciertos valores del amor conyugal. La historia de amor es immortalizada cuando la joven esposa muere a causa de una enfermedad maligna, justo en el momento en que el rebelde heredero acaudalado comenzaba a triunfar económicamente después de un largo tiempo de aprietos financieros. La clasificación moral es A-III. Sin objeciones morales para adultos.



## Imágenes de Epiphany restauradas por diestro artista cubano

Restaurando la imagen de Cristo que figura sobre el altar de la iglesia de Epiphany, en South Miami, el experimentado artista restaurador, Antonio Sant-Andreu.

Las diestras manos del experimentado restaurador, trabajan minuciosamente sobre las heridas en los pies del Cristo de la iglesia de Epiphany.



La imagen de la Virgen recibe toques de esmalte, pintura y chapas de oro en su vestimenta. El restaurador Sant-Andreu es asistido por su esposa, que le alcanza los materiales necesarios.

Por varias generaciones la familia Sant-Andreu se ha dedicado a la restauración de obras de arte. De la isla de Majorca, pasaron a Cuba donde ganaron merecida fama.

## Exalta el Papa la castidad religiosa

ROMA. — El Papa Paulo VI ha reiterado el valor del celibato religioso y enfatizó que toda acción apostólica por parte de religiosos tiene que estar basada en una bien desarrollada formación espiritual.

En una exhortación apostólica dada a conocer ayer, el Papa exhortó también a los miembros de comunidades religiosas a vivir una vida de oración.

La exhortación no contiene ningún punto doctrinal nuevo y esta redactada de forma que abarca a todas las formas de vida religiosa — desde la vida de estricta contemplación hasta el ministerio activo en el mundo.

El Papa dedica la mayor parte de esta nueva exhortación a lo que califica como los compromisos esenciales de la vida religiosa: Pobreza, obediencia y castidad.

Señalando que la regla suprema de toda vida religiosa es seguir a Cristo, el Papa plantea:

“No ha sido esta inquietud la que en el curso de los siglos ha dado pie en la Iglesia a la demanda de esta vida que es casta, pobre y obediente?”

Siguiendo las enseñanzas conciliares — la mitad de las referencias en la exhortación provienen de documentos conciliares — el Papa recuerda a los religiosos que ellos han cedido a Cristo “generosamente y sin reservas esa capacidad de amar, esa necesidad de poseer y esa libertad de regular su propia vida.”

El Papa califica a la castidad como una fuente de profunda paz, y dice que esta debe ser comprendida y vivida con rectitud y generosidad.

## ORACION DE LOS FIELES

(4 de Julio)

**CELEBRANTE:** Al celebrar hoy el aniversario de esta nación, las lecturas de la misa nos hablan de paz. Oramos porque queremos ser por igual recipientes e instrumentos de la paz de Cristo.

**LECTOR:** La respuesta a las oraciones de hoy será: “Señor, danos la paz.”

1. Por nuestra nación, para que sea un genuino símbolo de la paz en el mundo, oremos al Señor.

2. Que los líderes de esta nación sepan responder a las aspiraciones de paz de su pueblo, oremos al Señor.

3. Que la paz de Cristo no signifique para nosotros polarización política, sino compromiso cristiano, oremos al Señor.

4. Que la cualidad pacífica en nuestras vidas sea el signo que entusiasme a aquellos de los que en derredor nuestro carecen de paz, oremos al Señor.

5. Por aquellos que sirven a su país buscando la paz, oremos al Señor.

6. Por aquellos que sufren física y mentalmente, para que por nuestros actos de abnegación hacia ellos, experimenten la serenidad de la paz cristiana, oremos al Señor.

**CELEBRANTE:** Padre, tu nos ofreces la promesa de tu paz, ayúdanos a experimentar esa paz, para así poderla ofrecer a nuestros semejantes. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amen

## Añorada Cuba

Este sábado y domingo una nueva presentación del espectáculo Añorada Cuba, esta vez en homenaje al pueblo norteamericano con motivo del 4 de julio.

Las presentaciones serán el sábado 3 de julio, a las 8 p.m. y el domingo, 4, a las 4 p.m.



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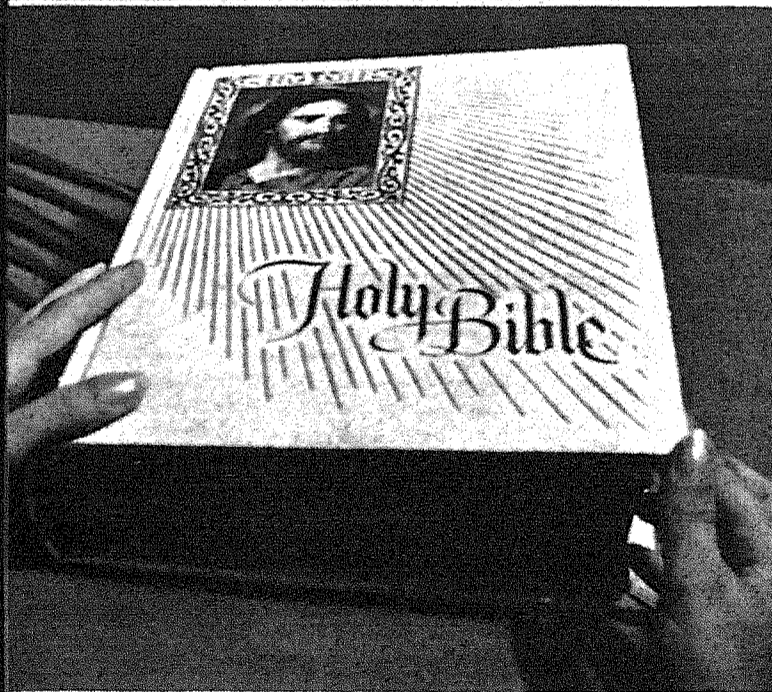
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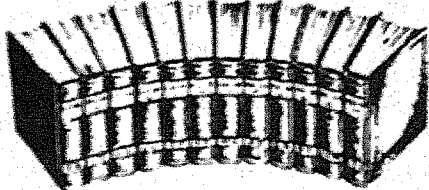
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# Pope stresses value of celibacy

CONTINUED FROM PAGE 1

The Pope calls chastity a "source of deep peace."

"WITHOUT in any way undervaluing human love and marriage... consecrated chastity... brings that surpassing excellence to which all human love is more than ever threatened by a 'ravaging eroticism,' consecrated chastity must be today more than ever understood and lived with uprightness and generosity."

The Pope insists that the value of consecrated chastity is based on "the Word of God, the teachings of Christ, the life of His Virgin Mother and also apostolic tradition."

A life of prayer must be the constant basis of any "life style" for the Religious, the Pope says.

Recognizing that the Religious is "striving to attain holiness by a narrower path," by becoming involved in problems of the world, Pope Paul says that true witness in the world depends on the "formation of the inner man."

**SPEAKING** directly to the religious, the Pope continues: "In view of the hectic pace and tensions of modern life it is appropriate to give particular importance — over and above the daily rhythm of prayer — to those more prolonged moments of prayer."

In a concluding appeal, the Pope urges an authentic renewal of the Religious life to meet the needs of the world without abandoning what is genuine and valuable in current Religious institutes.

Only in this way, he says, will the goodness of Christ effectively be brought to the world.

It has been known for the past year that a document on the Religious life was being prepared for the Pope's signature. Actually experts on the Religious life began compilation of data two years ago. Their proposals underwent nine or ten revisions before the Pope wrote the final version.

**RELIGIOUS** communities, particularly in the United States, criticized the Congregation for Religious during the past year for preparing a major document without consulting Religious around the world. The congregation had no official role in preparing the document or in advising the Pope. (Traditionally, authors of or

contributors to papal documents are never identified by name).

The Pope did not incorporate all of the ideas suggested to him by his commission of experts. For instance, one Vatican source said the commission suggested the Pope point out the need of proper motivation in aspiring to the Religious life and provide a thorough theological explanation of the Religious vocation.

The Pope did neither. Although he suggested that the life of the Religious is much more than simple sociological involvement, he did not develop the theological basis of the Religious life. Instead, he chose rather to emphasize the basis of modern religious life as a consecration and commitment to God nourished by prayer.

## How chief justice ruled on aid

CONTINUED FROM PAGE 5

the college level and at the elementary and secondary level. College students are not as impressionable as children; religious indoctrination is not such a substantial purpose in higher education.

Moreover, the federal program is designed to provide one-time single-purpose construction grants, with only minimal need for inspection. The Pennsylvania and Rhode Island statutes are ongoing programs with repeated annual grants, necessitating constant supervision.

The one defect that the Chief Justice and his brethren find in the federal statute is that it imposes the prohibition on religious only for 20 years. The Constitution commands that the prohibition endures as long as the building has substantial value; otherwise, the federal government would be making a gift of the unre-

stricted use of valuable property to a religious body.

**JUSTICE WHITE** also agreed that the restriction on religious use had to last for the useful life of the property. Joining with the chief justice and the other three members of the court, he cured the defect by excising the words "for 20 years" from the statute.

Justices Douglas, Black and Marshall were not content with such minor surgery. The federal statute is constitutionally infirm as a whole. The majority's distinction between the college program and the state elementary and secondary programs is pure sophistry. In effect, the majority is holding that "small violations of the first amendment over a period of years are unconstitutional while a huge violation occurring only once is 'de minimis' (at the very least).

## Program to fight drug crisis

CONTINUED FROM PAGE 2

program. Most of our young people will come to us through court referrals and by referrals from guidance counselors in area junior and senior high schools."

Mrs. Jane Hoye heads a committee for recreation which has as its goal a program of activities to keep young people busy.

Among those who have volunteered their services for the program are Dr. Uwe

Geertz, clinical psychologist on the program's corporate board and Dr. Robert K. Alsofrom, psychologist at the Community Mental Health Center, who has a Ph.D. in psychology from Princeton University.

William Bosco, local attorney is president of NCDAP and Riviera Beach Mayor Lucius Hill is treasurer of the corporate board.

A committee of fund-raising volunteers is already seeking donations which will be used to pay the salary of the executive director, telephone facilities, and for office supplies and equipment.

During the past weeks, following displays and distribution of literature pointing up the dangers and effects of narcotics on the grounds of St. Francis of Assisi Church, the parish rectory has been used as a temporary office for the program.

**BROAD PARTICIPATION** by members of the community is being urged

by Father Doherty, Dr. Alsofrom and Hirsch. Volunteer work on the part of area parents and other interested residents "can tie in with professional counseling," Father Doherty pointed out emphasizing the importance of "involving black parents and young people" in the program.

Dr. Alsofrom, who has had a wide experience with drug addiction, noted that the youth involved with drugs today come from "very poor as well as very wealthy fam-

ilies and called on parents to open their homes for "rag sessions on drug addiction already inaugurated for seventh and eighth grade students in local schools; and for meetings of parents to help them learn the meaning of words used in the sub-drug culture.

According to Richard Wagner, a member of the Palm Beach County school system, additional counselors are needed for the home meetings since "we get more kids at every meeting."

### Black Sisters to meet

**PITTSBURGH — (NC) —** The fourth annual meeting of the National Black Sisters Conference will be held at Carlow College here from August 13-20 according to Sister Martin de Porres Grey, Conference president.

The organization numbers some 350 nuns, or about one-third of black nuns in the U.S.

## The Church 'never still'

**BOGOTA, Colombia — (NC) —** The Church has always been and will always be in a state of change, because of the evolution of society, Father Aniceto Fernandez, master general of the Dominicans, told 36 of the order's Latin American provincial and regional superiors. The Dominican officials met here to study the current crisis in vocations.

"One thing is certain"

Father Fernandez assured the Dominicans. "The Church will continue to survive whatever direction society chooses to take."

AS society changes the Church will "create new forms and structures to meet the changing needs of man, and discard or modify structures and traditions that are no longer affective or that would impede her mission of salvation," he said.

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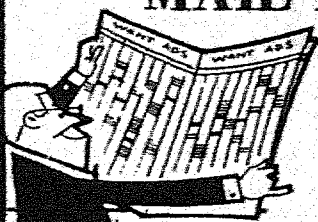
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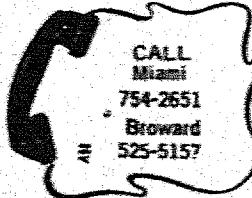
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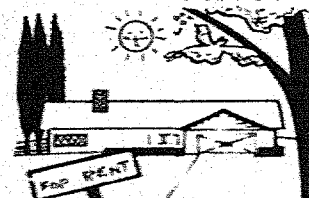
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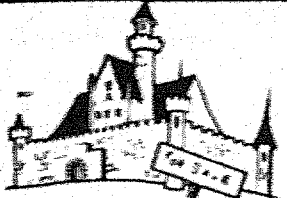
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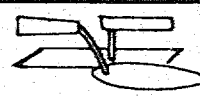
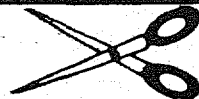
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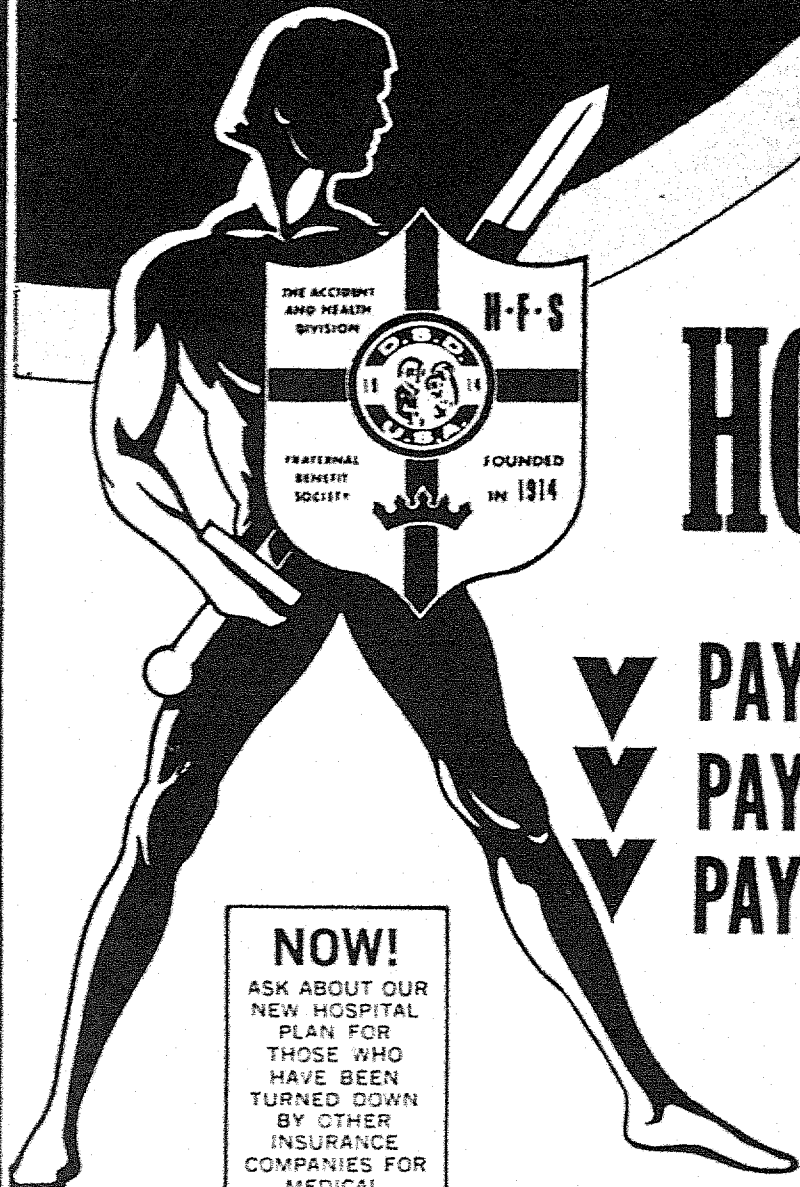
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