

Florida Bishops speak on school ruling

Following is a statement of the Catholic Bishops of Florida concerning the Supreme Court rulings on aid to non-public education.

The Catholic Bishops of the four Dioceses of Florida express their disappointment over the decisions issued by the Supreme Court last week regarding the question of constitutionality of certain types of aid to private schools.

Only after those who are qualified have studied the decisions on the basis of law will we be able to evaluate adequately the Court's directives and their consequences, and determine what avenues are left open for a favorable adjustment in a matter which affects millions of individuals, both parents and children alike.

However, after a brief examination of the Supreme Court's decisions, a few things stand out as to the directions to be pursued for the aid which is so greatly desired and so justified in the minds of many. Some serious decisions will have to be made throughout the country before the school year begins next September. Those decisions will have to be determined by the individuals responsible in each State.

As Supreme Court Justice Burger has pointed out, bus transportation, school lunches, public health services and academic textbooks can be justified for private schools, according to the Constitution as interpreted by the Supreme Court. What the Court actually said in its decisions last week was that public funds may not be used to pay directly for

teachers' salaries nor for operating costs of private schools.

In evaluating the necessity of a two-fold system of education in our pluralistic society, one cannot help but feel that the first amendment implicitly guarantees to all parents a fundamental, God-given right to select schools for their children. The fundamental right of parents to educate their children seems to be injured by penalizing those parents who wish to educate their children in nonpublic schools.

Within the framework of the Constitution, a program should be made available which would guarantee to parents of any religious persuasion some material assistance, thus relieving them of the heavy financial burden of educating their

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Working paper of hemisphere meet given to bishops

By JAIME FONSECA

WASHINGTON (NC) — What has gone wrong, and why, in the United States and Canada to create a "pervasive sense of crisis" is the frank subject of a new study circulated among the Catholic bishops of both countries.

The study, a working paper originally discussed in Mexico City at a May meeting of 22 bishops from North and South America, cited eight "points of stress":

—Poverty and illiteracy: "Large pockets of poverty still trap 20 to 25 percent of Americans and Canadians."

—Uncontrolled technology and threat to environment: "There is an almost crippling fear that technical advance may make the environment inhospitable for man, even for life itself."

—The urban crisis: "Some major cities appear to face paralysis, some are considered ungovernable. The anonymity they impose on lonely crowds results in an absence of community."

—THE ALIENATION of youth: "The growing disenchantment and mounting anger of many youth (as described) by commentators as a counterculture in the making, one formed consciously and deliberately in opposition to the one-dimensional perspective of technical man."

—The Vietnam War: "Widespread revulsion is leading to a very critical examination of the United States, present course and social priorities."

—Violence: "Angry demonstrations, bombings, kidnappings and murders have become almost common. The excesses of the new left in turn have revived the old right, which favors law and order to a repressive degree."

THE WORKING paper commented after its litany of calamities that "meanwhile the urgent demands of social justice are neglected."

The study was released July 1 jointly by the justice and peace commissions on the U.S. Catholic Conference (USCC) and the Canadian Catholic Conference.

Copies went out to all the bishops of the United States, along with a covering letter in which the USCC general secretary, Bishop Joseph L. Bernardin, one of the Mexico City participants, explained:

"The paper in no way represents an official position taken by any of the conferences represented at the meeting. Just as it had proved useful in the deliberations at Mexico City, however, it was felt that the paper might well serve as a useful instrument in promoting dialogue among our priests and people on the subject of world justice, especially insofar as it pertains to the Americas."

Bishop Bernardin said that, because the working paper was so well received by most of the 22 bishops at the meeting, the document was now being released. Its title is "The Liberation of Men and Nations."

AMONG THE reasons indicated in the study for the current crisis are "tendencies to separate human enterprise from the divine." Another is selfish pursuit of progress.

Still another related reason cited in the paper is the degree of freedom men enjoy to be more: "The range of concrete opportunities to exercise this freedom varies enormously according to economic, political, social and cultural situations."

Other reasons for the crisis were said to derive from technology, which the study credits for "positive

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More than 800 Cuban refugees now residing in South Florida became United States citizens on Wednesday morning during naturalization proceedings held by the U.S. District Court at the Barry College Auditorium. Proceedings formerly conducted in courtrooms are now held in either the college or Dade County Auditorium because of the large number of applicants.



Appropriations committee sets airlift hearings on July 16

Hearings on the proposed termination of the government-sponsored airlift from Cuba were scheduled to be held in the nation's capital starting Friday, July 16 by Sen. Allen J. Ellender (D-La.), chairman of the Senate Appropriations Committee.

Senator Ellender, who had proposed, on June 29, an amendment to an appropriations bill which would end the Freedom Flights, withdrew his proposal noting that his action was taken to avoid possible delay of the entire appropriations measure.

Reaction was immediate throughout the nation as national and Church leaders, including Miami's Archbishop Coleman F. Carroll, expressed their deep concern for the future of the flights which were inaugurated in 1965 during the administration of president Lyndon B. Johnson.

"THE UNITED STATES cannot fail the thousands of Cubans whom it solemnly promised one day to welcome here," Archbishop Carroll, a member of the USCC's International Affairs Committee,

said. "These Cubans believed in this promise and accepted the offer. By doing so they were marked as disloyal by the Castro regime, which we know has no consideration for those who refuse to show total submission."

"The Cuban exiles have written a worthy history in this country of hard work, respect for the law, creative influence and cultural contributions," Archbishop Carroll, who pioneered in a program of aid for the exiles in 1960, said. "In many ways, their coming here has been a bless-

ing for the United States."

AS CIVIC leaders and churchmen throughout the nation were reminded that the U.S. was keeping a pledge to provide asylum for those people who wish to flee the communist-controlled island, lawmakers also joined in the campaign to keep the airlift in operation until all those who had signed up prior to 1966 had been flown out of Cuba.

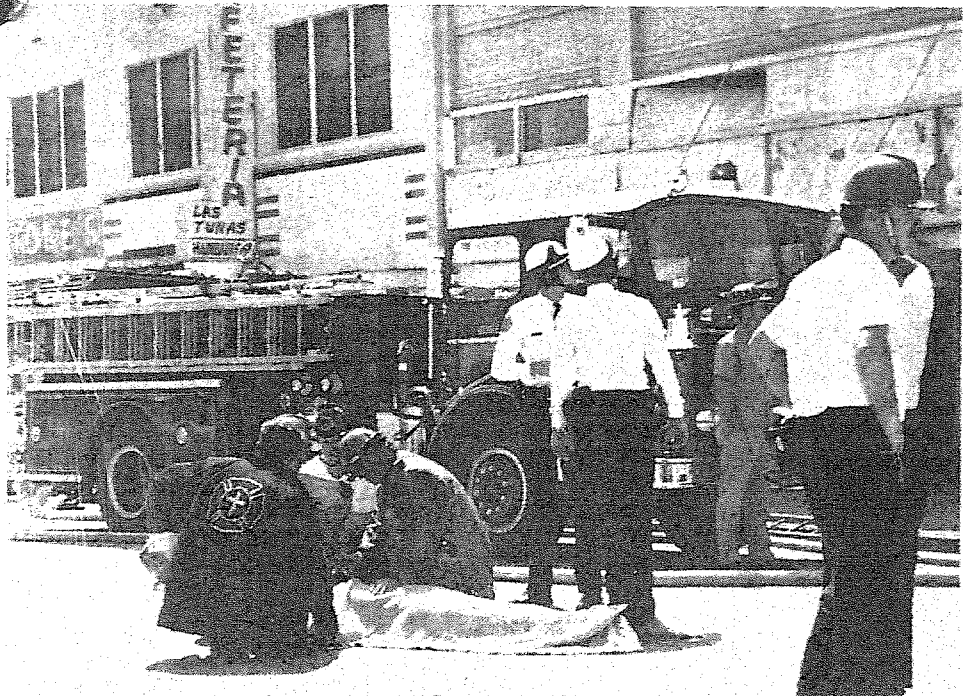
In the opinion of Florida Sen. Edward Gurney the U.S. has both a "moral and a legal commitment to continue" the airlift.

"It is wrong to eliminate the airlift," he said. "This is a commitment that was made to the Cuban people and it is only humane that we own up to it. Many families have been broken and the Cubans who have signed up for this airlift have been left at the mercy of Castro."

The Senator noted that only 15 percent of the refugees are on welfare and that the majority of these are either aged or ill and emphasized that only two percent of Cuban refugees are unemployed.

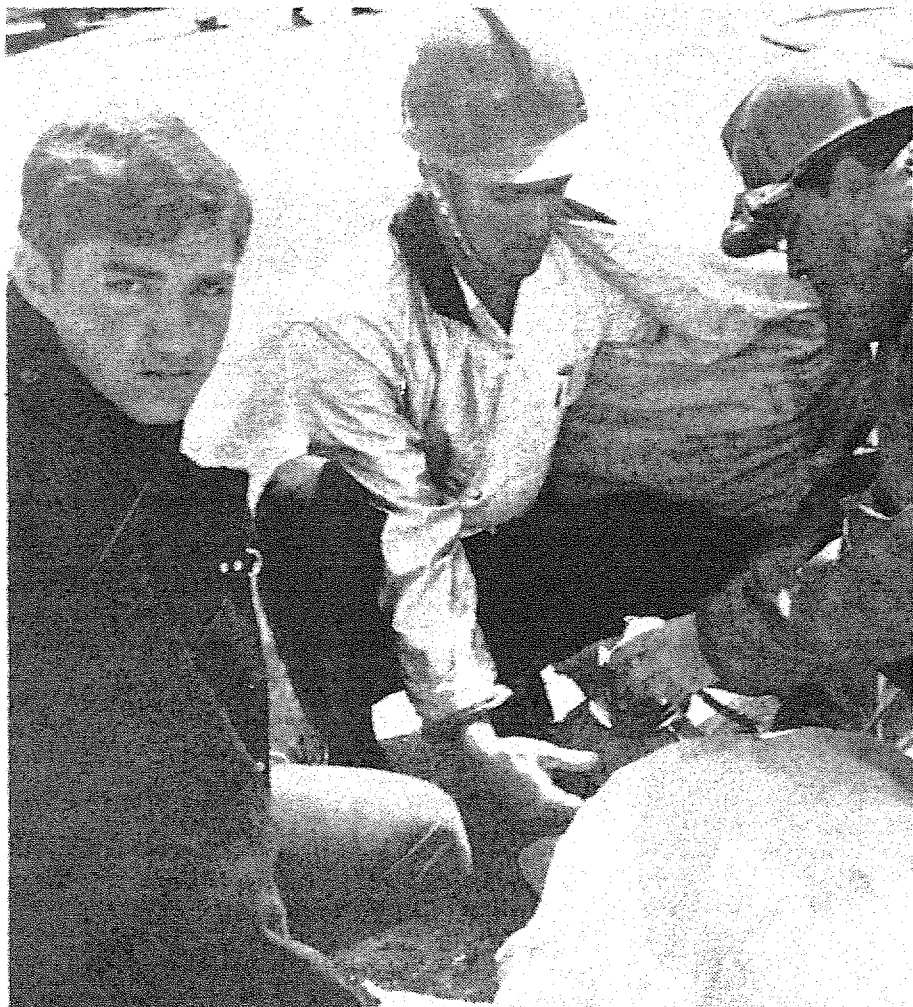
"ENDING THE airlift would be the best thing we could do for Castro because it would save him further embarrassment," Sen. Gurney continued. "If the Senate voted to end the airlift there would be no more people coming out of Cuba," and emphasized that the airlift will end within two and a half years at the most.

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DISTINCTIVE EMBLEM of a cross appears on the jacket of Fire Chaplain, Father Thomas Engbers, who is shown here bending over a victim being treated by the Miami rescue squad. For story and picture see page 2.

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



ALTHOUGH HIS specific duty is concerned with the welfare of the firemen themselves, Fire chaplain, Father Thomas Engbers (left) often can be found with the men of the rescue unit shown treating a victim of smoke inhalation.

Fire chaplain's job is a many dutied thing

By MARY ANN LINDEN

Like many men in critical work, the fire department chaplain is on call 24 hours a day, seven days a week, ready for duty. One Miami Fire Department chaplain, Father Thomas Engbers, is assistant pastor of St. Francis Xavier parish and principal of Archbishop Curley high school.

What are the duties of the chaplain? Since the fire department works on a 'chain of command' principle, the exact duties of a chaplain are defined according to the specific orders of the acting fire department chief at each fire. Father Engbers clarified.

"If specifically ordered, we can minister to civilians, but our duty lies with the fire fighters and men of the rescue squads," Father said, adding that "if asked, we go to the hospital with the injured fireman, make a report to the chief on his injuries and notify the man's family."

According to Father Engbers, who was appointed to the position some 15 months ago, his main work is to attend to the moral and

spiritual problems of the firemen. "We are asked to visit the men at their stations and attend as many meetings and social functions of the department as possible, as well as follow fires," he said.

Responsible for answering fire alarms within the city limits, Father Engbers uses instinct most of the time when answering calls. In most cases, he pointed out, you wait for a call from the Fire Chief, but "when you hear sirens or see smoke, you can make your own judgment."

"Actually," Father Engbers said, "Miami is very well protected from fires. The calls are answered quickly so there is usually no chance for the fire to get out of hand. As far as I know, there have been no firemen killed directly at the scene of a fire since the beginnings of the fire department."

As chaplain, Father Engbers makes it a personal duty to attend the funerals of retired firemen. When considering the deaths that occur

due to fire, Father Engbers stressed that they often occur as a result of fires that are not considered of major importance. "The degree of severity of a fire is determined by property damage, not the number of lives lost."

How do firemen react to a chaplain at the scene of a fire? "At first they thought I was hovering around waiting for one of them to get hurt. Now they're getting used to seeing me," Father Engbers added.

"The hardest part of the job is not helping out in a fire. The department prohibits the chaplain from assuming any fire fighting duties," he concluded.

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New parish starts Masses Sunday

Sunday Masses in the newly established St. Agatha parish in West Miami will be inaugurated Sunday, July 11, according to Father William L. O'Dea, administrator.

Masses will be celebrated at 8:30, 9:45, and 11 a.m., he said, at the Miami Coral Park Senior High School, 8865 SW 16 St.

A native of Wilkesburg, Pa. who came to South Florida eight years ago, Father O'Dea has served as an assistant pastor in the parishes of Little Flower, Hollywood; St. Mark, Boynton Beach; St. Anthony, Fort Lauderdale, and St. Luke, Lake Worth.

Funeral liturgy celebrated for St. Anthony parishioner

FORT LAUDERDALE — Degree of the K. of C. as well as other parish organizations. The Funeral Liturgy was celebrated in St. Anthony Church for Douglas F. Bland.

In addition to his wife, a member of the parish for the past 35 years, with whom he resided at 1217 NE Second St., he is survived

by two sons: Fred and St. Vincent de Paul Society. Joseph; three daughters: Bland was named "Mr. Mary Catherine, Rosemary, Vincentian" in 1970. He was and Jean; and a number of also a member of the Fourth grandchildren.

Priest-author under arrest

JOHANNESBURG, South Africa — (NC) — The priest who wrote the book "The Discarded People" to describe what he calls inhuman conditions in South Africa's resettlement camps for blacks has been placed under house arrest.

Father Cosmos Desmond, a 35-year-old member of the Franciscan order, was served June 28 with a Ministry of Justice order called banning and house arrest, effective for five years.

He is confined to his home from 6 p.m. to 7 a.m. weekdays and all day Saturday and Sunday. He must report to a police station each Monday and cannot travel beyond a certain district in Johannesburg. All areas containing non-whites are forbidden to him, and he can receive no visitors except his parents and a physician.

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5	1,200.00	237.57	6,649.42
6	1,200.00	296.24	8,145.66
7	1,200.00	357.00	9,702.66
8	1,200.00	420.22	11,322.88
9	1,200.00	486.00	13,009.18
10	1,200.00	554.46	14,763.64
11	1,200.00	625.70	16,589.34
12	1,200.00	699.83	18,489.17
13	1,200.00	776.97	20,466.14
14	1,200.00	857.25	22,523.39
15	1,200.00	940.78	24,664.17
16	1,200.00	1,027.71	26,891.88
17	1,200.00	1,118.16	29,210.04
18	1,200.00	1,212.28	31,622.32
19	1,200.00	1,310.24	34,132.56
20	1,200.00	1,412.17	36,744.73

Figures on this chart based on 4% annual interest compounded quarterly. The rate of interest may change from time to time depending upon governmental regulations and/or the national economy.



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Nonpublic school officials eye ruling

Nonpublic school officials in three states know where they stand after recent U.S. Supreme Court rulings against school aid programs there.

But their peers in other states which extend some form of aid to nonpublic schools are waiting to see what effect the high court rulings will have on them.

The American Jewish Congress (AJC) and the American Civil Liberties Union (ACLU) announced July 1 their intention to file school aid-related suits in six states within 10 days based on the recent Supreme Court actions.

States the two organizations named include Maryland, Illinois, Minnesota, New York, Ohio and Vermont. They said the suits will challenge recently enacted purchase-of-services programs, voucher plans, tax credits and teacher salary supplements benefiting nonpublic schools.

THE NATION'S high court struck down on June 28 a Rhode Island salary supplement act benefiting nonpublic lay teachers, and a Pennsylvania purchase of services law allowing state reimbursement of nonpublic schools for teacher salaries, books and other instructional materials used in four secular subjects.

The same day, the court upheld a federal law allowing construction grants to church-affiliated colleges and universities for non-religious facilities.

That nonpublic aid victory was especially sweet for four Connecticut Catholic colleges, because it was their participation in the federal statute which had been taken to court as a test case.

But on June 30, the high court dealt a financial blow to Connecticut's nonpublic elementary and secondary schools by upholding a lower court ruling that a \$6 million state purchase of services law was unconstitutional.

THE RECENT rulings, while wiping out these specific forms of nonpublic aid, did not invalidate other possible forms of assistance, and nonpublic school officials in states with similar programs are hoping to retain the programs because of differences in certain provisions or the way they are administered.

"I have had many inquiries the past two days about what the Supreme Court's ruling on aid to nonpublic schools will mean to Ohio and the Diocese of Cleveland," said Msgr. William N. Novicky, diocesan superintendent of schools.

He noted Ohio's aid laws "were drafted with potential constitutional challenges in mind, and will not necessarily be adversely affected by infirmities existing in the Pennsylvania and Rhode Island laws."

NEW JERSEY nonpublic schools recently got a boost from the state supreme court which upheld June 25 the constitutionality of a state busing program for several thousand nonpublic school children.

But Msgr. A.J. Welsh, executive coordinator of the New Jersey Catholic Conference, noted the Supreme Court rulings may affect another state aid law.

The New Jersey legislature approved last year a \$9.5 million reimbursement for textbooks used in secular subjects taught in nonpublic schools, and further reimbursement for partial payment of teacher salaries in those subject areas.

"The U.S. Supreme Court's decisions, at first view, do not affect the textbook provisions of the New Jersey Act," Msgr. Welsh said, "but seem to bar the partial payments for secular educational services."

"Obviously, there lie ahead agonizing decisions as to the allocation of funds, assets and personnel to meet the needs of the parochial schools of the state in the light of diminishing resources and the constitutional problems of state aid."

THE MONSIGNOR noted further analysis of the Supreme Court texts was needed before the real effect of the rulings could be determined.

Illinois nonpublic school officials are optimistic that a \$30 million tuition grant bill benefiting their students will stand up despite the recent court rulings.

Father Thomas B. McDonough,

Court's decision described 'ablow'

HARRISBURG, Pa. (RNS) — Gov. Milton J. Shapp said here that the U.S. Supreme Court decision outlawing purchase-of-services aid to private and parochial schools constitutes "a blow to education in Pennsylvania."

"If these schools close," he said, "it will mean an even greater burden for our public school system."

According to Gov. Shapp, the state aid program had averted bankruptcy in some nonpublic schools.

John Cardinal Krol, Archbishop of Philadelphia, said the Court's decision "now brings into scope the nightmare public problem of which the City of Philadelphia and the City of Pittsburgh, as well as the School Board of Philadelphia have warned . . ."

"It is too early for me to attempt to describe the full effect this unfortunate decision will have in Pennsylvania in terms of the continuance of the voluntary effort whose great work throughout the state is now mortally threatened," Cardinal Krol said.

executive director of the Illinois Catholic Conference, said the Illinois plan is different since it goes to parents rather than to schools directly, as in the Pennsylvania and Rhode Island laws.

He added that sponsors of the Illinois aid program — which is now awaiting Gov. Richard Ogilvie's signature — "tried to avoid excessive entanglement" in which government checks would have to be made to insure that no state funds were being used for the teaching of religion.

It was "entanglement" that the Supreme Court cited as a chief reason for striking down the Pennsylvania and Rhode Island laws.

"The Illinois legislation has an absolute minimum of state controls," Father McDonough said.

CATHOLIC school spokesmen in the states of New York and Minnesota also cited lack of "entanglement" as one reason why they felt aid laws benefiting their schools would remain on the books.

Msgr. Joseph O'Keefe, New York archdiocesan education secretary, said he had "every hope and expectation" that a \$33 million secular educational services law signed recently by Governor Nelson Rockefeller would be declared Constitutional.

The law involves no "excessive entanglement" of government with religion, Msgr. O'Keefe said, because it uses a "unitized approach" where the state makes one single payment to the diocesan school office which then disburses the funds.

Cardinal Terence Cooke of New York concurred with his education secretary's analysis, adding that he looked forward to "future cooperation between the state legislature and nonpublic education, following the guidelines established by the United States Supreme Court in its decisions this week and in its earlier decisions."

CARDINAL COOKE said 399 Archdiocesan schools educating 193,131 students will reopen in September. The 10 Archdiocesan schools which will not reopen were already scheduled to close before the Supreme Court decisions, he noted.

Minnesota's recently-enacted tax credit law "is and remains constitutional," said Co-adjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis.

The aid law involves "no excessive entanglement between government and religion", Archbishop Byrne said, and merely reimburses parents "for part of their cost incurred in satisfying Minnesota's compulsory education law in nonpublic schools."



FLANKED by prelates, Pope Paul VI gives his blessing at the end of his weekly general assembly, the first held in the massive new audience hall at the Vatican. Behind the Pontiff is a huge tapestry depicting Christ's Resurrection. See page 16 for photo and story.

Refugee conditions cited

By DORIS REVERE PETERS

NEW YORK — (NC) — The decision of the United States to help volunteer agencies in aiding the East Pakistani refugees was called "a bright light on the horizon" by a Catholic official involved in the relief effort.

Msgr. Joseph J. Harnett, regional director of Catholic Relief Services (CRS) for Europe, North Africa and the Mideast, discussed what the additional aid from the United States would mean for the six million refugees now living in India.

CRS has been distributing food supplies to them since the end of March, when the civil and military conflict broke out in East Pakistan. The American Catholic overseas aid agency has also made available more than \$50,000 for local purchase in India of food, clothing and shelter for the refugees. But according to Msgr. Harnett, "no one agency can do it all."

THE NEEDS of the refugees are the usual family needs of shelter and food, he explained. The Indian government recently advanced \$10,000,000 for food purchases alone. But, rationed out, this means little more than 1 pound of food a day, most of which is rice.

Msgr. Harnett recently completed a tour of the area. The Rome-based monsignor was interviewed by NC News at the CRS world headquarters in the Empire State Building here.

"The problem of food," he said, "is complicated. The Moslems don't eat pork and

the Hindus don't eat beef. So we're trying to find chicken for the vulnerable groups such as the aged, nursing mothers and tiny babies."

The six million live in camps and temporary shelters made of bamboo and thatch. Some are made of wood slats tied together with wire. These huts are raised off the ground 6 to 8 feet, with open sides, but there is little hope that they will last through the monsoons.

THE CRS director told of one camp with 6,000 people all living in a mango grove. Describing a mango tree he said, "if you have to live under a tree there is none better." But when the rains of the monsoons come "it will be difficult," he said.

Outside the camps an undetermined number are living with relatives and friends. "The government can't get to them all," he said, "but we (the voluntary agencies) must get to them." He feels that the Indian government has done extremely well under the circumstances. "They sank wells even in the temporary camps almost immediately."

The refugees have offered themselves at the local labor markets, and are willing to work cheaper, but there is little to do. They spend most of their time at the water pumps, collecting food rations or getting medical attention.

West Bengal is already heavily populated and so the government hopes to deploy them to other areas. The eventual aim is to send them back to Pakistan. But the majority of the refugees are

villagers who sympathized with the Awami, the party wanting political independence, and they are fearful and afraid to return.

"The only thing we can do is to help them stay alive as the government doesn't want anyone to give them a sense of permanency," he said.

THE RECENT cholera outbreak affected thousands of refugees and a real possibility existed that the disease would spread to Calcutta. However, by mid-June, after CRS had shipped over 175,000 doses of anticholera vaccine into the stricken area, the cholera outbreak subsided.

Msgr. Harnett reported that in a 15-bed maternity clinic run by nuns in the diocese of Krisnagar there were 785 cholera cases between June 1 and 15. But by June 16, only 6 were still in the clinic. All but 37 had been cured.

The refugees are also suffering from the usual gastric conditions, stomach infections and malaria. But according to the CRS official, the dangers are not so overwhelming or as severe as cholera.

CRS was air shipping over the July 4 weekend 38 tons of emergency aid supplies valued at \$140,000. The emergency cargo contained 12,000 blankets, 250 tents, cooking utensils for 1,000 families, 500 large shelter tarpaulins, five million water purification tablets, and two tons of antibiotics and vitamins.

The mercy flight was the third in two weeks chartered by the American Catholic overseas aid agency.

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Who's care if U.S. stops funds for refugee program?

What would be the effect in South Florida if the Cuban Refugee Program were totally or even partially discontinued?

This question is being asked by many in the wake of the recent Congressional controversy revolving around the proposed termination of the government-sponsored airlift and a reduction in appropriation of funds for Cuban refugees scheduled to be discussed during legislative hearings in the next few days.

In Dade County care of needy Cuban refugees would possibly revert to private and church-related agencies which bore the brunt of the first influx of Cuban exiles for more than a year in the early '60s prior to the establishment of a Federal aid program.

During that period the Archdiocese of Miami expended more than one-half million dollars in food, clothing, shelter and medical services to Cuban refugees and in addition provided education in parochial schools for refugee children at no charge. Since 1961 the Church in the U.S. and the Archdiocese has spent millions of dollars aiding the refugees.

TODAY AT MIAMI'S Centro Hispano Catolico, Spanish center in downtown Miami, services valued at more than \$150,000 are still extended annually to new arrivals and those already here, through medical clinics, employment services, and food and clothing distribution.

The Miami office of the Cuban Refugee Program revealed this week that throughout the U.S. approximately 50,000 Cuban refugees are currently receiving financial assistance. Since 80 per cent of the exiles reside in South Florida the greatest number of those receiving aid are in Dade County.

According to the office of Howard H. Palmatier, director of the program:

• Florida residents do not contribute directly to the care of the refugees except through Federal taxes.

• **CUBAN REFUGEES** arriving aboard the Freedom Flights and desire resettlement receive a "one-time only" grant of \$100 per family or \$60 per person. After that if they are in "need" they must demonstrate their need to the satisfaction of the welfare agency in the jurisdiction of residence, in the same manner as does an American citizen. Aid to refugees is administered by respective states with Federal funds allotted for that purpose.

• A refugee who elects to remain in Miami receives no

immediate assistance, except in cases of the aged, infirm, disabled, or those families with dependent children which have no wage-earner. Each case is handled on an individual basis according to need.

• Since 1965 when the government airlift was inaugurated the cumulative total of arrivals aged 65 and older is between five and six per cent.

FINANCIAL assistance to refugees from welfare agencies is granted only as a "court of last resort" Cuban Refugee Program officials emphasized noting that since the airlift is a "relative-to-relative" movement, with families already in the U.S. sponsoring each arrival, relatives can usually assist the newcomers until they "get on their feet."

Voluntary agencies including the USCC Immigration Service, Church World Services, United HIAS and the International Rescue Committee, who handle resettlement details usually arrange for employment and housing of incoming refugees through branch offices throughout the country.

In the State of Florida there is no General Assistance Program under the state welfare program and U.S. citizenship is required to be eligible for welfare services. However Florida provides categorical assistance for families with dependent children, to the blind, the disabled, the aged. Services rendered are reimbursed by Federal funds.

IN OTHER STATES, the Cuban Refugee Program operates on a reimbursement basis of 100 percent for health, welfare, education and resettlement, services rendered to the refugee.

The cost of educating refugee children is reimbursed to public school systems but not to non-public schools where the cost must be borne by those operating the schools.

Dade County's thousands of refugee youngsters have been educated at a cost of millions of dollars to the Archdiocese of Miami which also provides the pupils with lunches.

It is the opinion of those long-experienced with the problems of the refugees that discontinuance of the program will put "profound pressures on private and church-related agencies in South Florida" since public agencies are not legally or financially able to relate to the problem.



Thousands of Cuban exiles seeking freedom from communist tyranny in their native country have entered the United States during the past 10 years. More than 235,000 exiles have been transported on Freedom Flights of the government-sponsored airlift (right) while some 11,000 have reached South Florida shores in small boats, life rafts, and inner tubes (above).



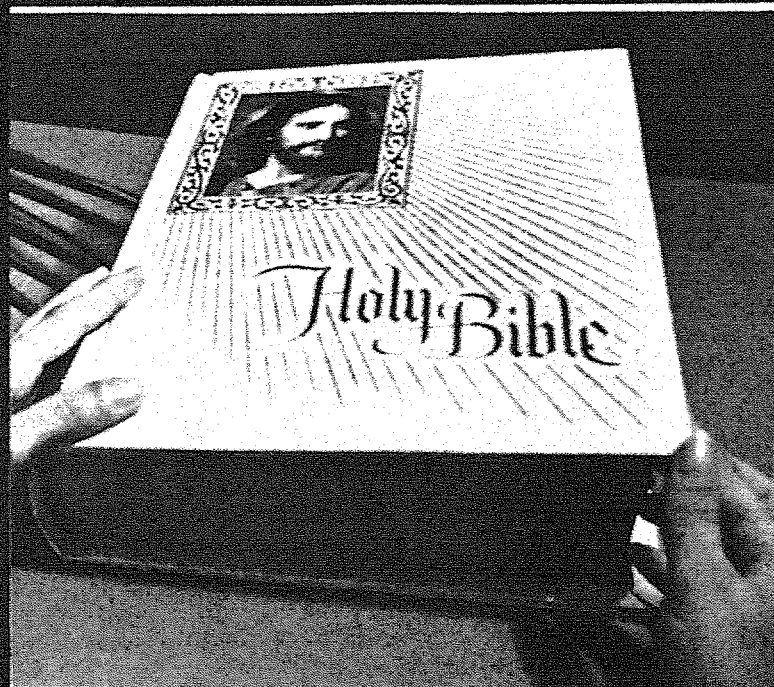
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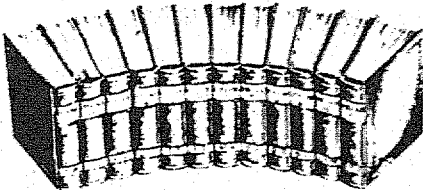
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Hearings on airlift will begin July 16

CONTINUED FROM PAGE 1

New Jersey Rep. Dominick Danielli, whose district includes about 50,000 Cuban exiles, said the airlift, which brings approximately 3,500 refugees to South Florida each month, "ranks with the Berlin Airlift as one of the greatest humanitarian efforts any nation has ever undertaken to provide refuge from tyranny and oppression."

Meanwhile another Florida Senator, Lawton Chiles, revealed that he had specifically requested to be permitted to testify before the Senate Appropriations Committee, of which Sen.

Ellender is chairman, when the question on the Cuban exile airlift came up. An aide to Chiles said he never received an answer to the request.

An aide to Ellender stated that the Senator is primarily "concerned about the cost of the Cuban welfare program." He explained that the Cuban Refugee Assistance Program has cost a total of \$587 million in the past 10 years. The proposed appropriation of \$144 million for the next fiscal year is a \$32 million increase over the current year, he said.

Judge's decision on dying patient favors life

A person has a right to live or die in dignity, without pain, but "I can't decide whether she will live or die. That's up to God," a Circuit Court Judge declared here last week in a ruling on the case of a Cuban refugee who did not wish to undergo any more painful treatment for hemolytic anemia.

Judge David Popper said that Dr. Rolando Lopez should use every medical effort to keep alive 77-year-old Mrs. Carmen Martinez, exclusive of treatment that would cause her pain. The woman, who according to her daughter "was peaceful at the end," died some 24 hours after the judge's decision that the physician need not use extraordinary means to keep his patient alive.

"This woman has a right not to be hurt," the judge pointed out. "She has a right to live or die in dignity. Why should she live her last hours in pain. The doctor shall be bound to treat her, but not hurt her."

THE CASE, brought by an attorney for a local hospital, focused attention once again on the "Death-With-Dignity" legislation proposed by Miami's Dr. Walter Sackett during past sessions of the Florida legislature.

Physicians are not now morally, ethically, or legally required to keep patients who are terminally ill alive by "extraordinary means" unless the patient and family desire otherwise, according to Dr. Franklyn E. Verdon of Coral Gables, a past president of the National Federation of Catholic Physicians' Guilds, but he added that it is understandable that some physicians would want a court ruling on such cases inasmuch as there has been a recent increase in the number of malpractice suits.

DR. SACKETT, Miami Representative, pointed out that if his proposed bill had become law, "it would have obviated the publicity, the pain on the part of the family and all the emotional agony" in the Martinez case. Opponents of the measure contend that such legislation is not necessary inasmuch as physicians are not now required to keep patients alive by extraordinary means.

The "Death-With-Dignity" measure as proposed during past legislative sessions would provide that any person could execute and record a document directing that his life "shall not be prolonged"; provides that if the person is not

physically or mentally able to execute such a document, a spouse or other members of the immediate family could make such a decision; or that in the event the person is unable to make such a decision and there is no kinship, "death with dignity may be granted" if in the opinion of three physicians the "prolongation of life is meaningless."

ACCORDING to Rep. Sackett he is rewriting the bill for introduction in the 1972 legislative session following this year's House committee hearings where opponents charged that the measure was not legally specific.

Dr. Lopez, who has been practicing medicine in the U.S. for more than 10 years, had sought the court's advice on whether he would be open to a charge of aiding in a suicide if he failed to use every medical means to keep his patient alive or if he would be violating her rights by treating her against her will. He said that although he does not disagree with the "death-with-dignity" concept in general, he is of the opinion that each case should be evaluated on an individual basis.

ORLANDO'S Dr. Norman Coulter, vice president of the American Academy of General Practice, expressed doubt that patients always mean it when they say they "want to die" and added that sometimes they may say this when they are in a depressed state but the next day may be feeling better and think differently. Dr. Edward Stoner, also of Orlando, president-elect of the Florida Academy of General Practice, said that he respects the "decision to die with dignity, provided the person is competent and all the members of the family are in agreement. There should be no neglect," the physician emphasized, "but if you use reasonable care and keep the patient comfortable, I would not do any heroic methods."

Florida Bishops speak on ruling

CONTINUED FROM PAGE 1

children in a private school. This is already being done for parents whose children attend public schools. Certain aid to private schools has been looked upon as Constitutional: the now-famous and workable GI Bill of Rights, for example, has aided veterans of all Faiths. They are free to pick the school of their choice and receive federal and state assistance for their education. Why, one might ask, could not this same principle be applied in secondary and primary schools, without bringing about what the Supreme Court, in a strange phrase, refers to as "excessive entanglements" between Church and State?

It would be regrettable indeed, if, because of this decision of the Court in the matter of aid to private schools, only a State-controlled school system would be maintained. Once this country gives up its right to maintain a dual system of education, public and private, it will surrender to the State excessive power to influence the mind of our youth.

We urge all citizens of the State of Florida to consider

this matter objectively, to study seriously the questions involved, and to be mindful of the consequences of a school system under the sole control of the State. All parents should be willing to recognize the legitimate claims of those who, regardless of their religious persuasions, are striving to educate their children according to the dictates of their own conscience.

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Metropolitan of the Province of Miami.

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Diocese of St. Augustine.

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Bishop William D. Borders,
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A HAPPY OCCASION

It is a happy occasion each year to meet with the other National Directors of the Society for the Propagation of the Faith at our semi-annual Meeting in Rome for the grave responsibility of answering the most urgent appeals presently being made by the entire mission-Church dependent on the Society for their needs (and their future!)

It is a happy occasion during our stay to meet with Pope Paul and to receive the encouragement of his words and the renewed dedication for our work as National Directors... a work that affects more than just the life of the missions and the world's poor, for it touches the lives of each of us who share in the Christ-life.

Having recently returned from the Spring Meeting, it is a happy occasion to share with you these words of Pope Paul, which are meant even more for you, because it is you who make possible the on-going mission of Christ through your support of the Society.

"If one may compare the grand missionary enterprise that extends over the entire Church to a tree full of life, then you are in a certain way its hidden roots, charged with nourishing and sustaining the apostolic drive that gives rise to the action of the Holy Spirit."

"It does not suffice to have good will, or to have laborers ready to work in the Lord's vineyard; these laborers must be actually engaged, encouraged and directed towards those sectors of missionary life where the work is most urgent. To achieve this, your collaboration is valuable and necessary."

"Missionary work will have vitality, influence and lasting efficacy only when all the faithful are imbued with the apostolic commission the Lord gave to His Church, and which is linked to their faith, to their baptism and confirmation. Those who devote themselves more especially to missionary activity need to experience in their turn the interest and prayers, the support and cooperation of their fellow-citizens."

"Your activity in the service of the Church is necessary now more than ever."

"Let us pray the Holy Spirit to stir up in the hearts of all the faithful the cry of the Apostle, 'Woe to me if I do not preach the Gospel.' Is not this the touchstone of a true faith, today as in the past? Through your good offices we launch this appeal to all our Catholic sons... We once again express our gratitude, our benevolence, and our complete confidence. In the name of the Lord we bless you."

Please meditate on these words today to realize better the important responsibility we all have, particularly we American Catholics, in proclaiming the "mystery of Faith" for all to hear. Please send a generous sacrifice for your Church's missionaries today! Your gift for them is, indeed, a happy occasion!

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

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Editorials

U.S. has a commitment to continue airlift flights

One week from today, on Friday, July 16, the Senate Appropriations Committee, at the direction of its Chairman, Sen. Allen Ellender (D-La.), will begin hearings on whether or not funds for the Cuban Refugee program will be cut off.

The question should be of particular interest to all South Floridians, who will be vitally affected by whatever decision is reached by the Congressional panel.

INITIATED on Dec. 1, 1965, the Freedom Flights began by special agreement of both the United States government and the Cuban regime under Fidel Castro. The intention of President John F. Kennedy and the American Congress to assist all those who wished to escape the oppression of Communism in Cuba, has been continuing since that time.

All who wished to sign up to come to the U.S. had to do so before a termination date in 1966 and were given the newly coined designation of "parolees," in recognition of their distinct status, instead of being assigned entry permits as visitors, immigrants or tourists.

President Johnson pledged, in the name of the American people at the beginning of the flights, that all those who wished to seek asylum in this country from Cuba would be allowed to do so. Later Congress as a humanitarian gesture, allowed the immediate families of these people to be included on the list.

The Freedom Flights were started as a humanitarian program by the United States and a firm commitment was made to liberate all those Cubans who signed up. As soon as they applied for space on the airlift, the Cubans had all of their savings and properties expropriated by Castro. Most have been pressed into forced labor battalions and must live in special camps.

SINCE they began arriving some exiles have been relocated to cities throughout the country, many have settled in South Florida.

When the first refugees began to arrive in the U.S. in 1960, they landed in Miami, a city that was on the verge of going along the path of many metropolitan areas in the U.S., where giant slums have taken over.

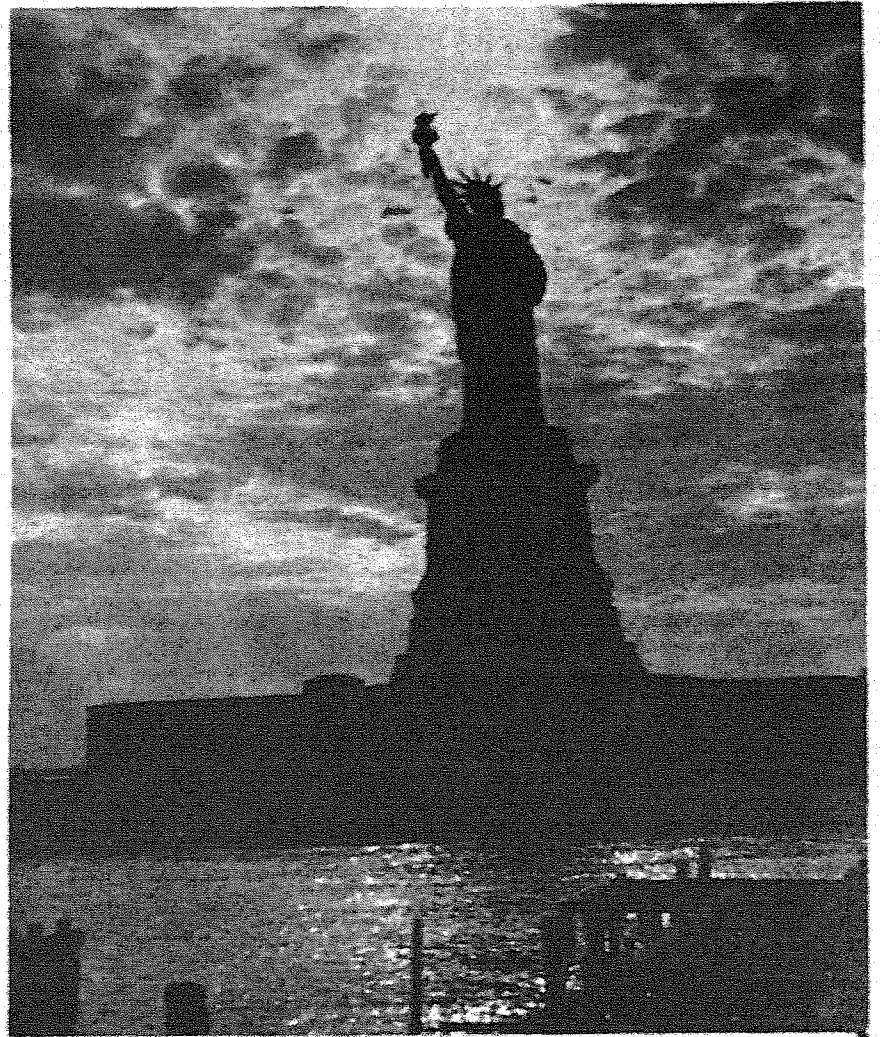
The Cuban exiles immediately sought work but found it difficult to find because of the language barrier. Nevertheless, with the help of the Archdiocese of Miami and a small handful of private organizations, the expatriates soon began to find their way.

More than a year later, the Federal government began a program of assistance. The Cubans worked industriously wherever they could, some were able to purchase automobiles, others bought homes and started businesses. Most have been able to "go it alone" and no longer need assistance, either private or federal.

TODAY, the results of the Cuban refugee exodus are apparent on the economy of South Florida. The dying city of Miami has been brought back to life. Cubans, many of whom are now U.S. citizens, have become an asset and an integral part of the mainstream of the city's life.

Two weeks ago, when the Freedom Flights were threatened with termination by Sen. Ellender, a thunder of disapproval was heard from all parts of the nation. Those men, women and children, who have expressed their wish to flee Cuba at the guarantee of sanctuary by the U.S. government, today are living in bondage and terror awaiting the decision of the American Congress regarding their fate.

Sen. Ellender, we hope, will take the sentiments of most Americans to heart: We have made a commitment, let's keep it. Let the Freedom Flights continue.



THE STATUE of a woman holding a torch has been overlooking New York's harbor for 85 years. During that period the lady has been a symbol for American freedom to thousands of visitors and refugees from other countries. The Statue of Liberty stands today as a beacon of light and hope for the Cuban refugees who await final determination by the Congress regarding the continuation of the freedom flights from Cuba, their Communist-dominated homeland. The Congressional decision will have a great bearing on the hopes and fears of those Cubans still under Castro's dictatorship, and to their kin who have already been granted refuge under the torch of the Lady of Liberty.

Cardinals reflect on diversity, communications

LOUVAIN, Belgium — (NC) — The American Catholic Church's greatest problem, Cardinal John Dearden of Detroit told a convocation at the famous theological school here, is poor communication between bishops and priests and incomplete understanding among the laity of precisely what the Church is.

In a prepared talk at Louvain University, as he accepted an honorary doctorate on June 30, the cardinal also praised the Church in the United States for its optimistic spirit and diversity.

Cardinal Leo Suenens of Malines-Brussels, who delivered at the same gathering a lecture on the European Church after Vatican II, agreed that diversity may be a good thing.

The Belgian cardinal

quoted from an article he had seen in a diocesan newspaper in the United States, in which conservative columnist Frank Morriss compared religion to football and called for one set of rules for everyone.

"UNFORTUNATELY, things are not that simple," said Cardinal Suenens. "We must not impose on each other the solutions to our own particular problems."

In his own talk, Cardinal Dearden said he preferred to reflect upon the American Catholic Church rather than appraise it, because appraisal "is at best a risky pursuit."

He cited a lack of comprehensive studies, wide population distribution, a wide range of ethnic origins and various cultural traditions to show that "it is not a homogenous, uniform structure."

He also pointed to "strongly conservative and traditional" patterns of thinking and acting, alongside "a more dynamic spirit."

A limited level of communication adds to American Catholic complexity, said the cardinal, who heads both the U.S. Catholic Conference and the National Conference of Catholic Bishops.

"DESPITE THE existence of a Catholic press that is moderately strong," he explained, "there is a meager awareness from diocese to diocese of concrete pastoral programs that are being carried out."

He said the Vatican Council was "a very traumatic but enriching experience... the movement from the old order to the new has not been easy... in the process our failings have been many. But so also, I think, have been our successes."

Cardinal Dearden said a "notable number" of adults have stopped going to Mass "because of their inability to adapt to some of the changes that are taking place," and many young Catholics have also stopped attending services. That points to a need to communicate the Church better to the laity, he said. He suggested the Vatican Council's pastoral on the Church in the modern world as a preferred text.

AMONG THE Church's post-conciliar successes, Cardinal Dearden listed liturgical renewal, parish councils, diocesan pastoral councils and the elective, representative National Advisory Council of the United States Catholic Conference. He said the advisory council has "served effectively" and has been "a sort of pilot project determining how and

if activity at the national level is possible.

The American cardinal said there has been no determination yet whether to form a national pastoral council. "Because of the complexity of our country," he said, "we need constantly to face the issue of whether it is better to move along regional lines or to try to do things at a national level."

The successes have also created new problems, the cardinal said. As examples he pointed to priests who may be unsure of their role, seeing parish councils as a threat or an escape from responsibility. Bishops also have difficulty, he added, since "it takes time and adjustment to become accustomed to sharing with others responsibilities that in the past have been borne by the bishop himself."

CARDINAL Dearden said that, if he were asked what are the most pressing problems of the American Church, he would identify them as two: (1) a need for "greater openness and understanding, trust and collaboration between bishops and priests — not only for the good of the two groups but for the well-being of the entire Church;" (2) a "far from complete" task of communicating to the laity "precisely what the Church is," although understanding is growing.

Nonetheless, "inevitably we will continue to make movement" in the direction of shared responsibility, he declared.

He quoted a 1971 Gallup poll which showed that only 16 percent of American priests think the Church will be weaker ten years from now, while 65 percent think it will be "stronger in the world."

"In this time of turmoil,

of doubt and uncertainty, many would counsel a course of prudent moderation." Cardinal Dearden summed up. "But it seems to me that such a thought is out of step with the times."

"THE CHRISTIAN Faith has always entailed the acceptance of risk... By nature, we Americans are an optimistic people. In the Church, that optimism takes the form of our Christian hope."

Diversity within unity was the essential theme of Cardinal Suenens' lecture.

"It is possible and desirable to speak of Churches in the

"Is it possible and desirable to speak of Churches in the plural?" he asked at the outset. "In other words, is there room, in the one Church of God, for a diversity of Churches?"

"If I adopt St. Paul's terminology and thought, I will speak of the Churches of God which are in communion with another and which form but one Church: the plurality is evident and is in full harmony with the unity."

The Belgian cardinal said that, on the level of both metaphysics and Revelation, "pluralism or diversity is as essential as is the unity in the Church — that there is a place for a unity which is not uniformity. In short, it is normal to speak of a European or of an American Church."

"THIS LEGITIMATE diversity was reiterated time and again by the Holy Father," he continued, "when he said in the course of his recent voyages in Africa and Asia that the Church should be African in Africa and Asian in Asia. This implies that she has the right and the obligation to be European in Europe and American in

America." Cardinal Suenens said the core question is to know exactly what it involves — where the lines are drawn between unity and legitimate plurality.

On the Church in Europe, Cardinal Suenens noted that the Vatican has been encouraging creation of a European conference of bishops. He said such a conference already exists and has held two meetings in Holland and Switzerland.

BUT HE SAID that there is not "a Church unique in a common European style," and that the European conference has not yet taken on a true form because of the mentality of the various "Europes" — Northern, Southern, Eastern or Iron Curtain — is vastly different.

"We should not look at the European Conference as some sort of super-conference above the national conferences," he said. The cardinal said it should be regarded as a meeting place and a center for coordination, adding:

"We must discover how to allow them to express themselves in their own way. This is true at the Synod especially because there, unfortunately, all the voices are mixed and confused."

Cubans ordained

ROME — (NC) — Fifteen seminarians from five of the six dioceses in Cuba were ordained in the first three months of 1971, according to International Fides Agency, a news service sponsored by the Congregation for the Evangelization of Peoples.

Those who were ordained this year completed all their studies in Cuba.

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Around the Archdiocese Dade County

Early childhood training will be the subject of an intensive seminar which begins Monday, July 12 and continues through Aug. 18 at Miami-Dade Junior College South.

Maryl Bannatyne is the instructor for the sessions which include psychological development, behavior modification, techniques for teaching, and music, arts and crafts. Hours are from 7:30 to 10:30 p.m. in Room 2143, Trammell Learning Resources Center.

Registration may be made with the department of continuing education, Room 6109 of the classroom building.

The Dominican Retreat House in Kendall will benefit from a card party which the Daughters of Isabella will sponsor at 8 p.m., Monday, July 12 in the K. of C. Hall, 270 Catalonia Ave., Coral Gables. Guests are expected to bring their own cards.

The installation dance-dinner for the K. of C. of Coral Gables is scheduled for Saturday evening, July 10 beginning at 8 p.m. in the Council Hall, 270 Catalonia Ave.

New officers include: Tom Knight, grand knight; Jim Bonitatibus, deputy grand knight; Jack Hagarty, chancellor; Len Boymer, recorder; Joe McKeever, treasurer; Val Matalis, advocate; and John Muncey, warden.

Broward County

Robert Halliday, Jr. has been elected faithful navigator of the Father Michael J. Mullaly General Assembly of the Fourth Degree K. of C.

Other officers named are Harvey H. Clussman, advocate; Sam Randazzo, chancellor; Joseph Gonia, comptroller; Walter Mayow and Albert Grillo, patrons; Ignatius DiLeonarda, scribe; William Graff and Anthony J. Vecchio, sentinels; and Steve Slinski, auditor.

Postal Service starts blanket protection against smut mail

Blanket protection against unsolicited mailings of sexually oriented advertisements is available to residents through a new program of the U.S. Postal Service.

According to E.M. Dunlap, Miami postmaster, citizens need only give their names and addresses to the Postal Service to guard against being sent sexually oriented ads, even if they have never received such materials.

An individual may legally ask the Postal Service, for himself and on behalf of his minor children under 19, that he not receive such material from any source.

"Once a person's name has been on the list more than 30 days, the prohibition becomes effective, and a mailer must not send sexually oriented ads to him," Dunlap pointed out.

"If a mailer sends sex ads to a person named on the Postal Service for 30 days or more, the mailer is subject to civil action or criminal prosecution," he added.

Named new coordinator

KENDALL — Sister Madeline O'Neill, O.P., for the past six years a member of the staff of the Dominican Retreat House, has been elected first coordinator of the Retreat Association of the Dominican Sisters of St. Catherine de Ricci, Media, Pa.

A native of Philadelphia, she will coordinate programs at the eight retreat houses conducted by her congregation throughout the country. Her headquarters will be at the retreat house in Elkins Park, Pa.

As coordinator of the new association organized by the Interim Constitutions of the Dominican Sisters, Sister Madeline will also serve as a member of the congregation's board.

One family, 11 degrees

DELRAY BEACH — A St. Vincent Ferrer parish family definitely qualify as "experts" in the field of Catholic education — they've just obtained their 11th college degree.

Charles F. Quinn, who already had a B.A. degree from Notre Dame University, recently earned a master's degree in Library Science from Long Island University. His wife, Catherine, has a B.S. degree in nutrition from St. Mary's College, Notre Dame.

Their oldest son, Chuck, has a B.S. in Chemistry from Notre Dame; an M.A. in Philosophy; and just obtained his Ph.D. in Symbolic Logic, while oldest daughter, Catherine, also a graduate of St. Mary's College has an M.S. from St. Louis University and is teaching nutrition at St. Mary's Medical School.

Sister Eileen Marie Quinn, O.P., graduated from Siena Heights College, Adrian, Mich., will be teaching in Miami in the Fall; and youngest son, Kevin, graduated from Notre Dame with a B.A. in Business Administration.

Last but not least, Mary Clare Quinn, the youngest in the family, just earned her B.A. in Music Education at Barry College.



Film, television courses set at Barry College

In preparation for a new Fall course expansion in film and television, faculty members of Barry College's Speech and Drama Dept. are studying this summer in Canada and Paris.

Sister Marie Carol, O.P., department chairman, is attending an Institute of Social Communication at St. Paul University, Ottawa, while Miss Patricia Minnaugh, speech and drama instructor, is working with French directors on the practical aspects of film-making.

New courses which will be offered in the Fall will include philosophy of social communication as a "new dimension of individual and collective human life, possible future developments of the media, psychology, art and morals in social communication, social effects of motion pictures and Marshall McLuhan theories," Sister Marie Carol explained.

Also included in the courses, the 10-year director of Barry's drama department said, will be contemporary theater, motion pictures and television production, a study media on religion with a workshop in TV and movie production; and an independent study course.

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ASSETS		
U.S. Government Insured or Guaranteed FHA and VA Loans	\$13,016,987.89	\$ 9,075,353.01
Other Loans and Discounts	35,572,985.56	33,188,111.76
Overdrafts	5,998.01	5,836.12
Bank Building and Parking Lots	2,733,056.85	2,561,509.93
Former Bank Building and Stores	164,441.31	240,805.11
Other Real Estate Owned	125,722.52	39,901.20
Indirect Investment in Banking Premises	265,801.20	
Furniture and Fixtures	762,848.56	788,783.85
Accrued Interest and Income Receivable	802,610.94	664,451.78
Customer Liability, Letters of Credit	680.52	193,444.00
Other Resources	385,015.05	182,614.03
* * * *		
U.S. Government Securities	32,267,714.70	25,588,249.34
Federal Corporation Bonds	694,446.31	2,296,218.80
Federal Reserve Bank Stock	199,200.00	186,100.00
State, County and Municipal Bonds	14,066,249.19	14,233,949.70
Listed Bonds	973,538.22	1,027,887.58
Other Bonds		155,815.00
Cash and Due from Banks	25,366,161.19	20,554,370.36
TOTAL CASH AND BONDS	\$73,567,309.61	\$64,042,590.78
TOTAL ASSETS	\$127,403,458.02	\$110,983,401.57
LIABILITIES		
Capital Stock	\$ 4,151,400.00	\$ 3,920,930.00
Surplus	2,470,000.00	2,279,000.00
Undivided Profits	1,899,607.25	1,383,214.23
TOTAL	\$ 8,521,007.25	\$ 7,583,144.23
Contingency Reserve	223,551.62	184,931.21
Reserve for Taxes, Interest, etc.	1,393,158.35	1,187,196.62
Letters of Credit	680.52	193,444.00
Deferred Income	1,486,787.86	1,374,322.95
Other Liabilities	350,804.17	55,128.71
DEPOSITS	115,427,468.25	100,405,233.85
TOTAL LIABILITIES AND CAPITAL ACCOUNTS	\$127,403,458.02	\$110,983,401.57

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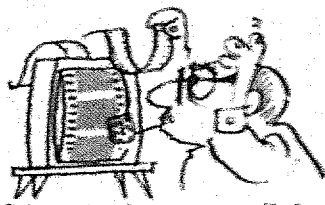
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Film fare on TV

Week of July 9



Sunday, July 11, 8:00 P.M. — Judith (1966) — Sophia Loren amply fills the title role in a romantic drama set against a background of tense Middle East conflict, pre-6 Day War variety. Miss Loren is a Palestinian war refugee circa 1948, living a lonely existence on a burgeoning kibbutz and trying to erase the scars of WW II, which include a long stint in a Nazi concentration camp and the loss of her child. A twist is that she becomes involved in Israel's fierce anti-Arab underground movement in order to get revenge on her ex-husband. (Hans Verner) a former Nazi and the man responsible for her wartime horrors. Verner now works for the Arabs, helping to lay the groundwork for a campaign against the Israeli nation. The film is pretty of its type, with lots of action and tension as the secret activities get underway, and a fine supporting cast that includes Peter Finch as an Israeli underground leader and Jack Hawkins as the area's British commander bent on keeping a stiff upper lip. (CBS)

Sunday, July 11, 9:00 P.M. — Way . . . Way Out (1966) — Jerry Lewis fans seeking for a wholesome, funny movie had best beware this dull, risqué misadventure! It is 1994 and both the United States and Russia operate their own weather stations on the moon. Howard Morris and Dennis Weaver work for our side, while Dick Shawn and Anita Ekberg are the Soviet weathernauts. When the sex-starved U.S. team goes berserk at the sight of Miss Ekberg, Lunar Weather Bureau director Robert Morley decrees that their replacements should be a male weathernaut and a qualified female astronomer who must be his bride, at least nominally. So . . . Jerry Lewis and Connie Stevens are sent to the moon. They soon become quite chummy with their Russian counterparts. An international race develops: which couple will generate the first child on the moon? Needless to say, this picture is preoccupied with sexual suggestiveness. Moreover, there is a strong undertone which tends to downgrade marriage values. (For adults, and not recommended.) (ABC)

Monday, July 12, 9:00 P.M. — Weekend At Dunkirk (1966) — Jean-Paul Belmondo is a French soldier trapped with his comrades by the victorious Germans in the Dunkirk pocket, June 1940. Belmondo, a sergeant, tries to decide what should be done: escape to England, desert and return home, or stay and be captured. In the tragic situation, the Germans leave him little choice. Catherina Spaak has a minor role as a young girl determined to guard her home rather than leave it to looters. The film is recommended for adult audiences as an unromanticized look at the grim realities of war. (ABC)

Monday, July 12, 9:00 P.M. — City Beneath the Sea — Repeat of a made-for-television two-hour film, a pilot project testing living conditions for large populations under the sea is torn by hostilities when its unpopular commander (Stuart Whitman) is ordered by the President (Richard Basehart) to accommodate the nation's gold and nuclear supply within his experimental city. Cameo roles are played by Joseph Cotten, as the world's leading scientific mind, Sugar Ray Robinson as chief of security, and James Darren as a foremost

astronomer. Others in the cast are Robert Wagner, Rosemary Forsyth, Paul Stewart, and Whit Bissell. The movie was produced and directed by Irwin Allen whose track record in this kind of thing is pretty good. (NBC)

Tuesday, July 13, 8:30 P.M. — Made For Each Other (1939) — Final entry in the ABC presentation of "Movie Classics of David O. Selznick," this one a romantic drama starring James Stewart and Carole Lombard and featuring Charles Coburn and Lucile Watson. Stewart plays a young lawyer struggling to get a foothold in his law firm and sharing the frustration and joys of young marriage with wife Miss Lombard. Coburn figures as a salty old judge. A rewarding film, recommended for teen-agers and adults. (ABC)

Thursday, July 15, 9:00 P.M. — Brainstorm (1965) — Familiar suspense drama centers about a man who sets out to erase, perfect crime fashion, his paramour's unsuspecting husband. The theme itself is distasteful and its adult treatment, while inoffensive, is hardly out of the ordinary. Jeff Hunter, Anne Francis, and Dana Andrews star. (CBS)

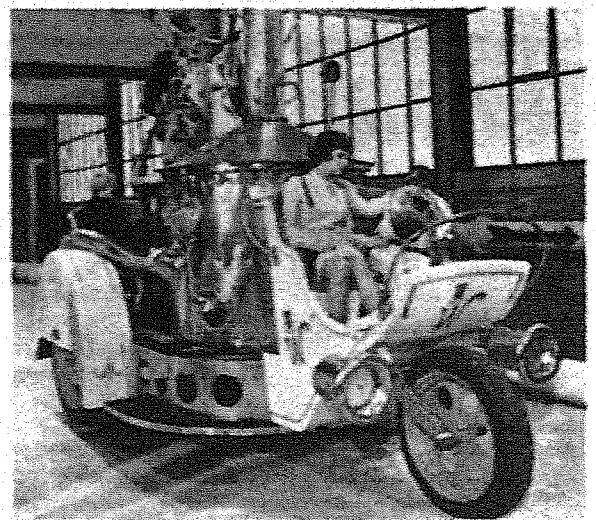
Friday, July 16, 9:00 P.M. — The Battle of the Villa Fiorita (1965) — Unconvincing adult melodrama casts Maureen O'Hara as a wife who leaves her diplomat-husband (Richard Todd) to run off with an exciting Italian composer (Rossano Brazzi). Also abandoned are the woman's children who, bewildered by their mother's capricious actions, set out in pursuit of the illicit pair. Everything is handled in the standard way, with the expected "moral resolution" tying things up at the end, so don't take it too seriously. (CBS)

Grissom Gang portrays gory Prohibition era

THE GRISSOM GANG (Cinerama) — The Prohibition Era was indisputably one of our nation's most lawless and violent epochs, and it would seem that a film about that shameful American chapter would require at least a moment or two of social insight to justify its gory detail. No such element is to be had in Robert Aldrich's new film about how a poor little rich girl from Kansas City found true love with one of her kidnapers.

The relationship that develops between the girl (Kim Darby) and half-wit Slim Grissom (Scott Wilson) is perverse enough in itself, but it looks positively uplifting when compared to the bloody context in which it is placed. The result is typical Aldrich — a sort of "Dirty Dozen, Midwestern Style," with no pretenses at being anything other than grist for the mills of those who thrive on mayhem and bloodshed.

And for those who feel that gratuitous violence is not enough, Aldrich has mixed in enough kinky sexual innuendo to satisfy that kind of appetite as well. (B)



WILLY WONKA gives visitors to his candy factory an electrifying ride aboard his touring machine.

Wild sweettoothed bliss: Willy Wonka's factory

Willy Wonka and the Chocolate Factory (Paramount) — When the mysterious owner of a fabulous candy factory includes five golden passes to his chocolate-flavored fantasies inside his wondrous Wonka bars, the whole world goes wild trying to eat its way to sweettoothed bliss.

Some people buy thousands, even millions of the candies in hopes of winning the ultimate trip, but poor little Charlie (Peter Ostrum) can't afford even one.

But, being the hero, Charlie manages to come up with a passport to paradise. As Willy Wonka himself (Gene Wilder) conducts the electrifying tour, the five lucky winners learn that greed and selfishness can be their own just desserts. (A-)

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

FRIDAY, JULY 9
9:10 a.m. (5) Our Man in Jamaica (No classification)
1:30 p.m. (6) Beau James (Objectionable 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 (Objectionable in part for all)
OBJECTION: Suggestive costuming and songs; light treatment of marriage.

9 p.m. (4 & 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)
2 p.m. (6) The Joker Is Wild (Objectionable in part for all)
OBJECTION: Suggestive costuming and songs; light treatment of marriage.

5 p.m. (6) The Jayhawkers (Morally unobjectionable for adults)
7 p.m. (6) The Joker Is Wild (See 2 p.m.)
8:30 p.m. (5 and 7) A Patch of Blue (Morally Unobjectionable for adults)
9:30 p.m. (10) Lost Horizon (Family)
11:30 p.m. (4) Wells Fargo (Family)
11:30 p.m. (11) Bitter Creek (No classification)

SUNDAY, JULY 11
12 noon (10) Commandos Strike at Dawn (Family)
2 p.m. (4) A Private's Affair (Family)
2 p.m. (6) The Joker Is Wild (Objectionable in part for all)
OBJECTION: Suggestive songs and costuming; light treatment of marriage.

4:30 p.m. (6) The Jayhawkers (Morally Unobjectionable for adults)
6 p.m. (10) The Dream Maker (Family)
7 p.m. (6) The Joker Is Wild (Objectionable in part for all)

OBJECTION: Suggestive costuming and songs; light treatment of marriage.
8 p.m. (4 & 11) Judith (Morally Unobjectionable for Adults and Adolescents)
9 p.m. (10 & 12) Way . . . Way Out (Objectionable in part for all)

OBJECTION: Preoccupied with sex; suggestive in dialogue, costuming and situations plus strong undertone to downgrade marriage values.
11:30 p.m. Pull-up, please.
8 p.m. (4 & 11) Judith (Morally Unobjectionable for Adults and Adolescents)
9 p.m. (10 & 12) Way . . . Way Out (Objectionable in part for all)
OBJECTION: Preoccupied with sex; suggestive in dialogue, costuming and situations plus strong undertone to downgrade marriage values.

11:30 p.m. (4) Union Pacific (Family)
11:30 p.m. (11) The Littlest Hobo (Family)
11:30 p.m. (6) The Jayhawkers (Morally Unobjectionable for Adults)

MONDAY, JULY 12
9:10 a.m. (5) Main Street to B Way (Morally Unobjectionable for Adults and Adolescents)
1:30 p.m. (6) The Frogmen (Family)
4 p.m. (10) And Baby Makes Three (Objectionable in part for all)
OBJECTION: Reflects acceptability of divorce; light treatment of marriage; suggestive dialogue.
8 p.m. (7) Blue-Eyed Horse (No classification)
8 p.m. (6) Violent Saturday (Objectionable in part for all)

OBJECTION: Suggestive sequences; methods of crime too minutely detailed.
9 p.m. (10 & 12) Weekend at Dunkirk (Morally Unobjectionable for Adults)
9 p.m. (7) Clandelle English (Morally Unobjectionable for Adults)
11:30 p.m. (10) Dames (No classification)

TUESDAY, JULY 13
9:10 a.m. (5) Main Street to B Way (Part 2) (Morally Unobjectionable for Adults and Adolescents)
1:30 p.m. (6) The Frogmen (Family)
4 p.m. (10) Lake Luck (Morally Unobjectionable for Adults and Adolescents)
8 p.m. (6) Violent Saturday (See Monday)
8:30 p.m. (10 & 12) Made For Each Other (Morally Unobjectionable for Adults and Adolescents)
11:30 p.m. (10) Goldiggers of 1937 (Morally Unobjectionable for Adults and Adolescents)

WEDNESDAY, JULY 14
9:10 a.m. (5) Paris Express (No classification)
1:30 p.m. (6) The Frogmen (Family)
4 p.m. (10) The Bride Walks Out (Family)
8 p.m. (6) Violent Saturday (See Monday)
11:30 p.m. (10) 42nd Street (No classification)

THURSDAY, JULY 15
9:10 a.m. (5) Treasure of Ruby Hills (Family)

1:30 p.m. (6) The Frogmen (Family)
4 p.m. (10) Adventure in Baltimore (Family)
8 p.m. (6) Violent Saturday (See Monday)
9 p.m. (4 & 11) Brainstorm (Morally Unobjectionable for Adults)
11:30 p.m. (10) Goldiggers of 1937 (Morally Unobjectionable for Adults and Adolescents)

FRIDAY, JULY 16
9:10 a.m. (5) Crack in the World (Morally Unobjectionable for Adults and Adolescents)
1:30 p.m. (6) The Frogmen (Family)
4 p.m. (10) Those Endearing Young Charms (Morally Unobjectionable for Adults and Adolescents)
9 p.m. (14 & 11) Battle of the Villa Fiorita (Morally Unobjectionable for Adults)
11:30 p.m. (10) Wonder Bar (Family)

SATURDAY, JULY 17
12 noon (6) Violent Saturday (Objectionable in part for all)

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Key Enterprises, Inc., announces the re-opening of all departments, with business as usual, August 2, 1971.

RELIGIOUS PROGRAMS
9 a.m. INSIGHT — Ch. 5 WPTV — "He lived with us. He ate with us. What else dear?"
9 a.m. CHURCH AND THE WORLD TODAY — Ch. 7 "Good News"
10:30 a.m. MASS FOR SHUT-INS — Ch. 10 WPLG
12 noon MASS FOR SHUT-INS — (Spanish) Ch. 23 WFTV

Soviet labor camp life depicted in Solzhenitsyn's 'One Day'

NEW YORK — (CPF) — Only two novels by Russia's Nobel Prize-winning author Alexander Solzhenitsyn have been published in the Western world.

One has now been made into a film: *One Day in the Life of Ivan Denisovich*, the only one of his major works not banned in the Soviet.

The other, titled *August 1914*, about Russia's role in the against Germany, has arrived in the West with a startling postscript written by Solzhenitsyn.

"This book cannot at the present time be published in our native land except in Samizdat (privately-circulated typescript) because of censorship objections unintelligible to normal human reason and which, in addition, demand that the word God be unfailingly written without a capital letter. To this indignity I cannot stoop.

"THE DIRECTIVE to write God in small letters is the cheapest kind of atheistic pettiness. Both believers and unbelievers must agree that when the Regional Procurement Administration is written with capital letters or K.G.B. or Z.A.G.S. (the secret police or city registration bureau) are written in all caps then we might at least employ one capital letter to designate the highest Creative Force in the Universe."

The work of Solzhenitsyn who was prevented from going to Stockholm to receive last year's Nobel Prize for Literature is being made available to a wide audience for the first time with the making of the Ivan Denisovich film even though the screenplay was written by someone else.

The novel was based on Solzhenitsyn's own experiences in a Russian forced-labor camp to which he was sentenced because he had written critically of Stalin in a letter to a friend.

The film, shot in an Arctic wasteland in northern Norway, may not be as overpowering as the novel, according to America's film critic, Moira Walsh, but it nevertheless "creates a tangible, dramatically mesmerizing 'feel' for the brutalizing camp life that men somehow survive without being entirely brutalized and thus makes the film a rewarding experience and not just a high-minded project you feel you should see but probably won't."

IN THE FILM, Britain's Tom Courtenay plays Denisovich a political prisoner who has two more years to serve on a 10-year sentence in a harsh Siberian labor camp.

The film, like the novel, records one day: from pre-dawn, when the camera gradually shows the lighted camp sitting in the midst of desolate darkness, until Denisovich goes to bed again that night, thankful to God that he has been able to survive one more day, grateful for little favors like being able to buy tobacco from a fellow prisoner, happy to accomplish his work laying building blocks for a power station.

MOST CRITICS have agreed that *One Day in the Life of Ivan Denisovich* is, as America's Miss Walsh put it, "a compassionate study of victimized human beings, jailers as much as prisoners, rather than merely an anti-Soviet tract."



STARRING IN A SCENE from *One Day in the Life of Ivan Denisovich*, Tom Courtenay serves breakfast to fellow inmates in a Soviet forced-labor camp.

The National Catholic Office for Motion Pictures, however, began its review of the film by noting that "one of the ironies of history is that the Soviet government should sit in judgment at Nuremberg on those responsible for the horrors of the Nazi concentration camps while a similar inhuman system existed within the borders of the Soviet Union."

Nevertheless, NCOMP concluded its commentary on the film, which it rated A-2, for adults and adolescents, by observing:

"It would be a tragic mistake to regard Solzhenitsyn's work and this film as simply more anti-Soviet propaganda. Solzhenitsyn is speaking of injustice everywhere, of the prisons which each of us makes of his own life, and of the need for all of us to be truly human."

Expand Church beyond politics

By FATHER ANDREW M. GREELEY

The Catholic radicals have been getting their lumps lately, and not just from outcasts like me. Professor James Hitchcock's book on Catholic radicals has exposed the radicals for the shallow people they are. But even more devastating — and far more surprising since it comes from the inner circle — was the attack by the poet Ned O'Gorman in "The New York Times" recently.

Like everything O'Gorman writes, the Times article is infused by powerful poetic imagery, but for all the imagery, the theme of the article is that what is needed is intellect and not solitary poetic witness.

"The Berrigan event and the events surrounding it lack the clear light of intellect. Cesar Chavez, Don Helder Camera, Dorothy Day, the Little Brothers of Charles de Foucauld, pastors and teaching sisters, the cloistered Benedictine nuns in Regina Laudis Monastery in Connecticut, are witness, too, to the glory of man and the agony of the times, but not only from the point of view of political rage and consciousness.

"In the militant Catholic left — and in the Black Militant left, too — there is an irrationality that taints the revolution and limits its chances of success. I write of that crippled, howling, petulant, spoiled brat anger, and the self-importance that traps revolutionaries in their own will and leaves their zeal, their visions and their hope abandoned to their egos and to the collective egos of their followers. I am not sure if I can bear any more the small voice crying alone in the wilderness. One seeks the solitary, searing voice of the prophet, but I want to hear it in the street, in the world, in schools, in politics where change is still possible. The Catholic left has nurtured a community of parasites who free-load off the Gospels."

AND THEN he goes on to add even more vigorously, "I yearn for sanity. I wish that the Catholic left in all their masks would open schools, soup kitchens, infirmaries, libraries, playgrounds and nurseries and stay out of jail, get off pot and stop gazing for a while into their religious navels and start rebuilding life . . . as long as the Catholic puts all his eggs in the political basket, we'll get nothing but bad politicians and empty and tired ideas about man and life."

It may be that O'Gorman is sufficiently well established in the Catholic left that he can get away with that sort of thing. When I said the same thing — though not quite as vividly in the editorial page of "The New York Times" I caught it from all sides. It didn't make much difference to me and I have the impression that it doesn't make much difference to O'Gorman either, for he apparently subscribes to the incredibly radical notion that the Catholic Church is not just the Berrigans and their followers.

"The Catholic Church is that whole, marvelous,

neurotic, tremendous fact of its life: the Pope, the bishops, the Vatican, the Gospels: it is all her witnesses — Pope Paul, the bishops, Ivan Illich, Cesar Chavez, Cardinal Cooke, Camilio Torres, Flannery O'Connor, St. John of the Cross, Caroline Gordon, Charles de Gaulle. I am not able any longer to set aside as lost those I do not dig and to receive into my liberal parlor only those I do.

NOT ONLY is O'Gorman ready to extend the boundaries of authentic Christianity beyond the courthouse in Harrisburg, Pennsylvania. He is even willing to admit room for differences of opinion and agreement in the Church, even on the left. One can't imagine a more dangerous notion. What will the world come to if there is more than one way to be an authentic, approved, card-carrying liberal Catholic.

O'Gorman does not see much admirable in feeling which is not disciplined by intellect.

"Now, there is no intellect at work. Just feeling, rage, and a sulkiness (Francine du Plessix Gray and the Melvilles are the acknowledged legislators in these matters) that traces the defection of every priest, nun and theologian, the origin of every revolutionary idea, and the sexual and social maladjustment of man, woman, child or butcher to some nasty pope, nun, priest or rosary-clicking grandmother. I am tired of the lack of style and breeding in the hooting of the Catholic left."

GOOD HEAVENS, Mr. O'Gorman, you mean to say that you don't think that "Sister Liz" and "Father Phil" demonstrate style and breeding? Apparently, his answer to that is that is precisely what he means.

"Surely when the letters allegedly written by Sister Elizabeth MacAllister and Philip Berrigan are put somehow into the picture of the Catholic left, one sees just what dismal kind of fantasy can spring up from a Catholicism gone political. Alas, when the Berrigan business got down to the nitty gritty of practical revolution, one just wished they'd all decide to do what they do best and leave the catastrophic, world-changing plots to South Americans, Communists and Green Berets."

I do not know what is going to happen to poor Ned O'Gorman. But you'd better believe that he is in deep trouble. One fellow-traveler of the Catholic left remarked to me upon reading the article, "About the only thing he didn't do is to call for a return to the Latin Mass." It seems to me that a crack like that — smart, shallow, and dishonest — is as good a symbol of the sorry state of contemporary Catholic liberalism as one could possibly imagine.

I doubt very much that Mr. O'Gorman will be flattered by my support. I've said the same things he said, but I perhaps said them much too early. Nevertheless, whether or not he wants my support, he's got it. Give 'em hell, Ned!

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New generation of true Christian 'a beautiful thing'

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

The first duty of priests is to be deputies and to represent God through Christ and thus save the world. Woe to the priest who would be everything, do everything, who would be a politician, a sociologist, an expert, a consultant, an organizer, and so on, but at the same time fail in his specific priestly mission.

To a Special Audience of 200 clergy. June 12, 1971

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 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. We recognize that the Religious is striving to attain holiness by a narrower path, by becoming involved in problems of the world; but the true witness in the world depends on the formation of the inner man. 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. We need 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 will the goodness of Christ effectively be brought to the world.

Vatican News Conference. July 1, 1971

When will peace come in Vietnam? 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.

Address to Cardinals. June 24, 1971.

We have received just now the sad news of the three Soviet cosmonauts who for many days held our attention and the attention of the world in their well-planned and very brave exploratory and scientific voyage through space. We express our sorrow for this unexpected and tragic end of their undertaking, an effort which brought forth so much admiration. Because of this sad ending, we now see clearly the risk and heroism of these brave men who attempted this task. We desire that our condolences be extended to their families, their nation and the scientific world on the occasion of this grave calamity, which elicits our prayers to God, the font of every reward for generous sacrifices and of every consolation to grieving man.

Speaking to a General Audience. June 30, 1971.

Papal prayers offered for Soviet cosmonauts

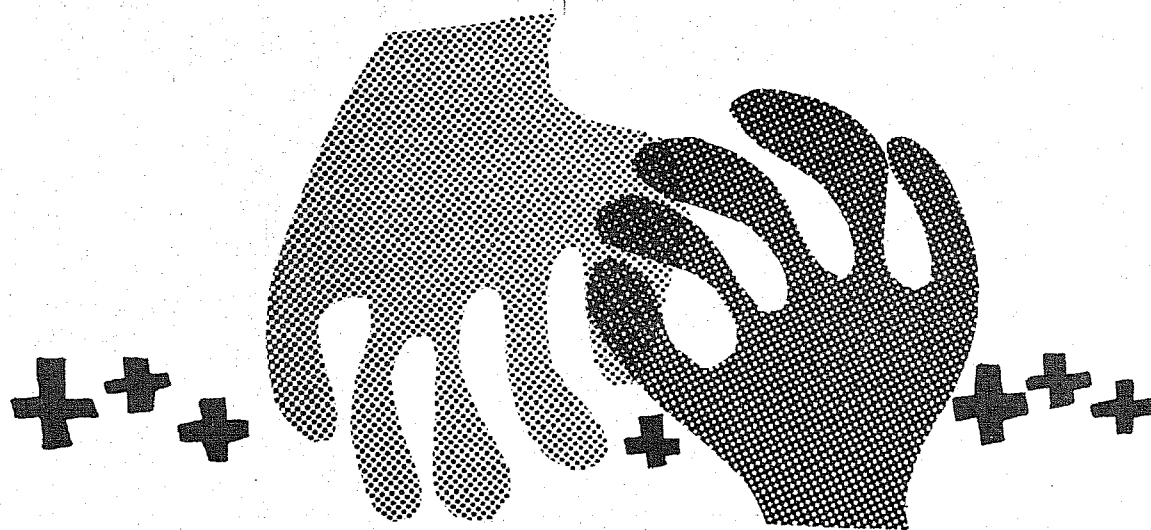
VATICAN CITY — (NC) — The death of three Soviet cosmonauts prompted words of sorrow and tribute from Pope Paul VI at the conclusion of a general audience June 30.

"We have received just now the sad news of the three Soviet cosmonauts who for many days held our attention and the attention of the world in their well-planned and very brave exploratory and scientific voyage around the earth," the Pope said.

"We express our sorrow for this unexpected and tragic end of their undertaking, an effort which brought forth so much admiration. Because of this sad ending we now see clearly the risk and heroism of these brave men who attempted this task.

"We desire that our condolences be extended to their families, their nation and the scientific world on the occasion of this grave calamity, which elicits our prayers to God, the font of every reward for generous sacrifices and of every consolation to grieving man."

You and Your Faith



Sunday's Gospel

On one occasion a lawyer stood up to pose this problem to Jesus: "Teacher, what must I do to inherit everlasting life?"

Jesus answered him: "What is written in the law? How do you read it?"

He replied:

"You shall love the Lord your God
with all your heart,
with all your soul,
with all your strength,
and with all your mind;
and your neighbor as yourself."

Jesus said, "You have answered correctly. Do this and you shall live."

Luke 10:25-28

New Breviary cited by official as Christian community prayer

By PATRICK RILEY

VATICAN CITY (NC) — The last of the big liturgical reforms promoted by the Second Vatican Council is completed. By Advent, the beginning of the new liturgical year, priests everywhere should have the new Breviary — in Latin — in hand.

But not priests alone, emphasized Father Gottardo Pasqualetti, an official of the Vatican office that has carried out the seven-year-long reform of the Divine Office.

"We want to do away with the notion that the Breviary is only for priests," he said. "This is the prayer of the Christian community."

The official of the Congregation for Divine Worship pointed to Pope Paul's apostolic constitution announcing publication of the new Breviary. There the Pope said that "various forms of celebration" have been introduced to allow Christians to participate in the Divine Office.

"We have some indication that this effort will be successful," the young Italian Consolata Missionary observed.

"A PROVISORY edition of the new Breviary, published in France and in French, has sold close to a quarter-million copies. This is far beyond the number of priests in France and indicates that Religious and laypersons are interested in praying the prayer of the Church.

Father Pasqualetti said the same provisory version of the Breviary had been widely circulated when published in other languages: English, German, Spanish, Portuguese and Dutch.

The provisory version of the new Breviary was first published in France two years ago at the request of the French bishops, who wanted to give a more substantial and satisfying daily prayer to priests, Father Pasqualetti said.

The provisory version, like the fully revised Breviary, was arranged so that the psalter was recited through in four weeks rather than in one. The division of the Breviary into "hours" was also similar to the new Breviary, with lauds and vespers becoming veritable morning and evening prayers, with prime suppressed, with a small midday prayer (the "hor media"), with longer readings from the Bible and the Church Fathers to be made at one's convenience, and with a brief bedtime prayer.

"THE NEW Breviary is briefer, but that does not necessarily mean it will take less time to recite," Father Pasqualetti said.

"It is hoped that the priest will see more clearly what he is praying, and therefore pray it more slowly, savoring it.

"In that regard, we hope the clear division of the daily

Pope receives Dutch bishop

VATICAN CITY — (NC) — The controversial new bishop of Rotterdam was received by Pope Paul VI July 1.

It was the first papal audience for Bishop Adrian Simonis, whose moderately conservative views made his nomination to the see of Rotterdam just before the new year a target of strong criticism from liberal Dutch Catholics.

Earlier last year, the 39-year-old priest had been one of the most outspoken defenders of priestly celibacy at the Dutch National Pastoral Council, which called for its abolition. He earned praise and blame for remarking at the pastoral council that the Church in the Netherlands should stop talking and start praying.

Bishop Simonis refused to talk with newsmen in Rome.

office into integral hours that can be recited at the fitting times during the day will be of help to priests.

"There are fewer psalms to recite daily. But other things have been added, such as prayers and longer readings."

He said that some psalms have been omitted altogether — "those that call for vengeance, for a terrible punishment upon one's enemies. Some have been abbreviated, through the omission of such hard sentiments. Others are used only for reading, and not for public singing."

THE POPE spoke in his apostolic constitution on the Breviary of the omission of "what does not respond to historical truth."

Father Pasqualetti explained that such texts "were chiefly from lives of the saints, and told of marvelous events that strike the modern mind as highly unlikely.

"We have taken a different approach. We present a few notes about the life of the saint to put him in historical perspective. Then, to give a flavor of his peculiar holiness, we let him speak for himself through his own writings.

"For example, we may have St. Teresa of Avila writing on the spiritual life. We may have St. John of God writing of serving God through the suffering poor.

"What is interesting is not so much the events of the saint's life as his spiritual countenance."

Father Pasqualetti said that about three years ago all bishops and Religious superiors were sent an extract indicating the structure and norms of the new Breviary, along with some examples of the daily liturgy of the hours.

"WE ASKED THEM their opinion, after consultation with those they thought fit," he said.

"In some dioceses there was very active consultation. This was also true among some Religious and monks."

The whole office, he said, "will be available in Latin for the new liturgical year, as needed. That is, the first volume for Advent and Christmastide is already available. The second, for Lent and Holy Week and Easter, will be out in August. The third and fourth volumes divide the rest of the liturgical year between them, and will be ready when needed; the third in September and the fourth somewhat later."

A notification published in June by the Congregation for Divine Worship specified that the new Breviary may be recited in Latin as soon as available, which in practice means from Advent. The bishops' conferences should see to the modern translations "as soon as possible," and establish when the new office becomes obligatory in Latin and the vernacular simultaneously, which means that the Latin cannot become obligatory before a vernacular version is ready.

Mark papal anniversary

WASHINGTON (NC) — Ambassadors and charges d'affaires from about 30 nations attended a Mass arranged by Cardinal Patrick O'Boyle of Washington in St. Matthew Cathedral on June 27 to honor Pope Paul's 8th anniversary of coronation.

Secretary of Transportation John Volpe was the lector at the Mass. Former Chief Justice Earl Warren was among prominent guests who sat with the congregation that filled the cathedral.

Archbishop Luigi Raimondi, apostolic delegate in the United States, was principal concelebrant. In a brief message after the Mass, the archbishop praised Pope Paul's concern with spiritual values, the Gospel, and the dignity and rights of the underprivileged.

A reception held later in the week at the Apostolic Delegation, in honor of the Pope's anniversary, drew about 350 guests.

Teaching religion today

By FATHER AL McBRIDE, O. PRAEM

Images frequently improve religious understanding more than ideas do. An image is richer than an idea. The image of a Lincoln Continental is more compelling than the simple idea of wealth. It's one thing to speak of the idea of sex; it's quite another to have an image of Raquel Welch.

THIS is not to downplay ideas. It's just that images can spur your religious understanding more powerfully than an abstract idea. In our discussions we plan to follow a method that will rely on images. The steps in the method are as follows:

1. Cite familiar images of religious topics.
2. Itemize the difficulties they present.
3. Reply to the difficulties.
4. List some alternate images.
5. Summarize.

Step one considers images that come readily to mind concerning religious topics. Images that surround Christ are Christmas and Easter among others. God evokes a grandfatherly picture and the Spirit comes through as a dove. These are images upon which one hangs meaning.

Step two reflects upon limitations of these images. The picture of Christ glorified at Tabor could obscure his human side. What might the Spirit as dove mean to a person who never saw one? No matter how rich an image is, it can have limits.

Step three takes up correctives to the limits noticed in the received images. The

thunderous God of Sinai needs to be balanced with the forgiving father of the prodigal son. If baptism suggests only babies, perhaps one should also speak of the adult dimension.

Step four enumerates alternate images. They are not brought in to replace the old ones. The value of all images is maintained wherever possible. It's a question here of having a wider range of possibilities.

THE HALLMARK of the Church is joyous variety. No one approach is the last word. The whole forms a consoling of images that suit the varying needs of the whole community. We have fearful people who need images of love, activists who require the inspirational images of the social-minded prophets, and lonely ones who seek the deep, personal imagery of the troubled apostles on the road to Emmaus.

Briefly, then, this sets the stage for our task. You are aware of reasons why there is a new concern about religious talk, especially the rise of personalism, the new respect for mystery and the awareness of the developmental side of things. You also have an "image method" to aid you to cope with the varieties of religious topics.

None of this is meant to foreclose other ways of engaging in religious language. Quite the opposite, for this will spur your imagination to move even further afield especially in relation to your own lives and personal situations. The beauty of beginning with the more obvious images is that we thereby remain firmly rooted in our tradition, even as we expand our album to include a richer repertoire for today.

Values of daily Mass not to be downgraded

By FR. JOSEPH M. CHAMPLIN

Father Theodore Hesburgh needs no introduction. As President of Notre Dame University, member of presidential commissions, Vatican emissary, noted speaker, educator, fund-raiser, he commands national and international attention.

YET I know this man ranks the day of his elevation to the Catholic priesthood above his first appearance in Time magazine. That sounds like so much pious talk, but close friends of the distinguished figure would, I feel sure, confirm my view.

He spoke this way in Baltimore during a recent address to the National Federation of Priests' Councils. His words were a bit hard-

hitting and, from the surface impressions I gathered, left some delegates unmoved, even disappointed.

Among other things, Father Hesburgh mentioned the importance of daily Mass in his own life as a priest. This college leader rather proudly recalled that despite an enormously tight and extensive travel schedule had offered the Eucharist almost every day since his priestly ordination.

The two of us (at different times and places) learned to love the liturgy from the same "spiritual father." Father Harold Quinn was his name and we gained from that wise, relatively unknown, well-read parish

priest a real appreciation for the Church's worship.

Father Quinn took me as a young seminarian to the Grand Rapids Liturgical Week and set in motion what was to become an annual late summer excursion for the next twenty years. It was at those conferences I met men and women who really cared about the altar and placed liturgy at the center of their lives. These were pioneering giants, people like the venerated Msgr. Martin Hellriegel of Holy Cross church in St. Louis.

I REMEMBER clearly meeting, on a hot summer morn at the Notre Dame campus, Msgr. Hellriegel with several friends as they

walked eagerly toward the campus chapel to, as he said, "celebrate the paschal banquet and the sacred mysteries."

We hear much these days, and rightly so, about the "celebration" of Mass. The term is aptly chosen and expresses what liturgy truly should be. But occasionally someone suggests that to "celebrate" daily is impossible, that to offer the Eucharist day after day with meaning is beyond the realm of possibility, that conceivably we should discourage both priests and laity from weekday Masses except when they are "up" for them.

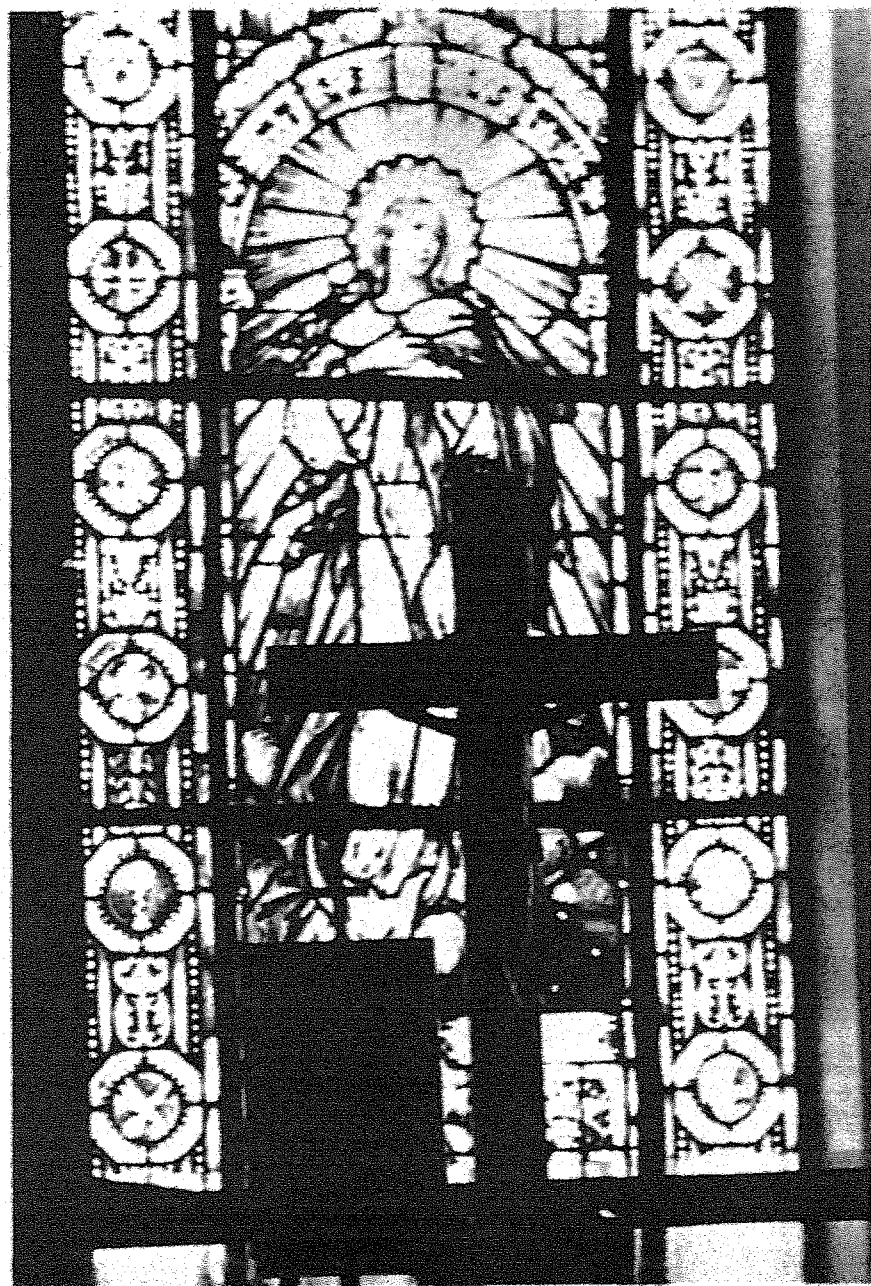
I don't agree. Not that I favor marshalling school children over to church for forced daily services or fail to understand the constant peril of routine, repeated performances. The former can forever sour youngsters on the Mass and the latter represents an on-going, ever-present challenge for priests. Occasional breaks in the pattern unquestionably can help remedy the danger of routine and reasonable freedom for children surely remains indispensable to their growth in grace.

With those reservations in mind, however, I wonder if we may not have interpreted "celebration" in too human, too natural a manner. It is one thing to counsel interruption in a personal schedule to bring fresh perspective and appreciation. It is quite another matter in effect to downgrade the value of daily Mass.

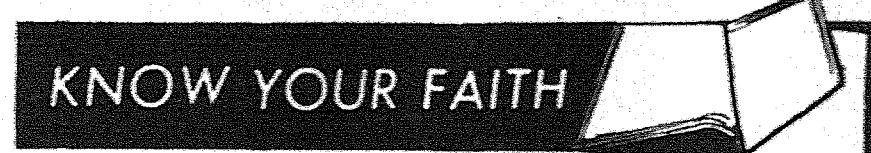
AT 7:00 A.M. and 5:15 p.m. each day in our parish, ten to twenty individuals gather for the Eucharist. I imagine that boredom, routine, sameness feelings creep into their lives as they enter mine. But I also think they take to heart, probably without ever having read them, these words from Vatican II:

"Christ's faithful . . . should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator, they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all."

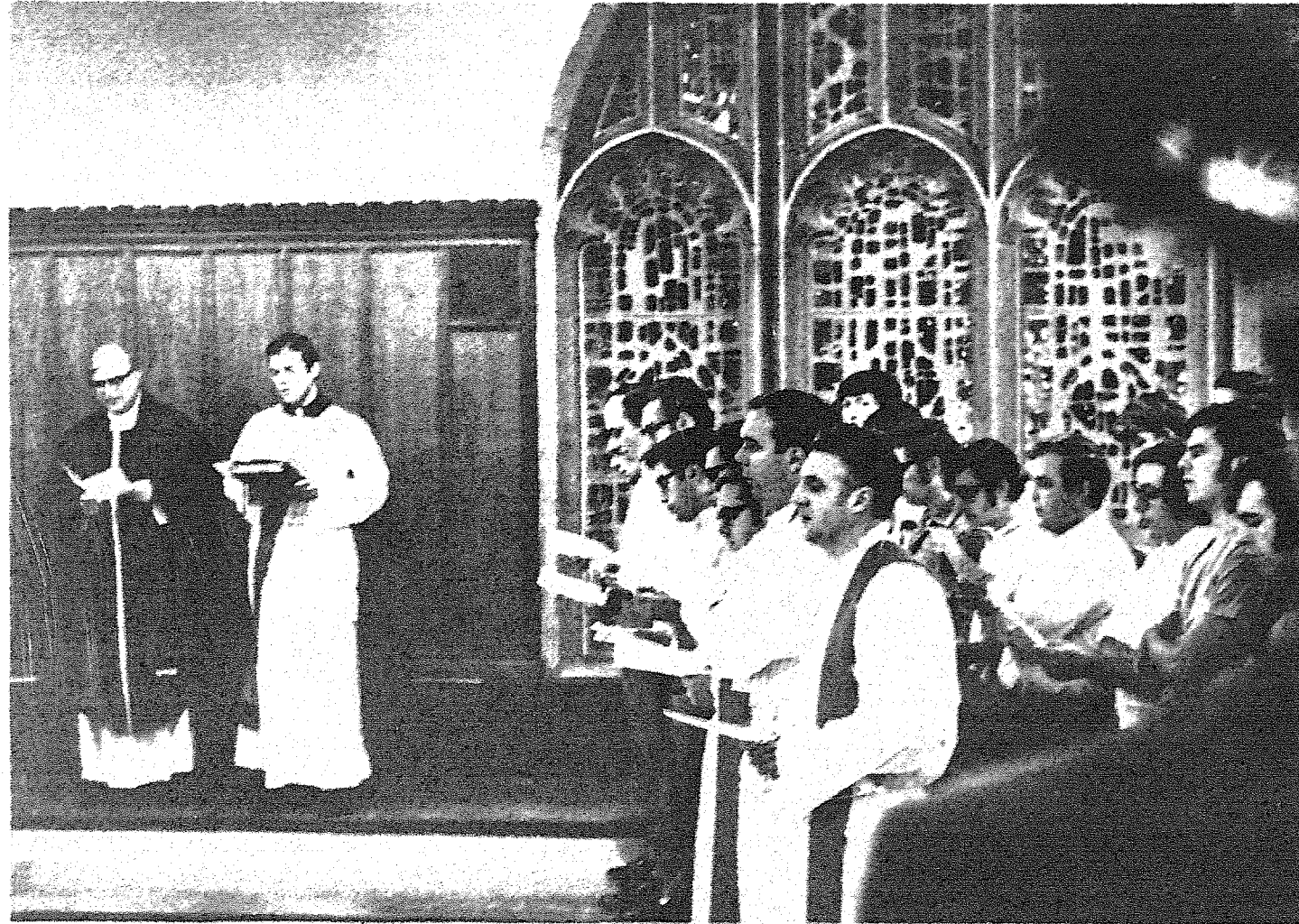
- DISCUSSION QUESTIONS:
1. What are some ways daily Mass can be a daily celebration, and not become merely a routine?
 2. What are some of the benefits Christians derive from sharing in daily Mass?



In a search for Christian images, the traditional style of inspirational images form a beginning from which to start.



The role of daily Mass in the lives of today's Catholics is discussed by Father Joseph M. Champlin this week.



Symbolism gives insight into more abstract ideas

Sunday, July 12, 1971
Reading 1-Dt. 30:10-14
Reading 2-Col. 1:15-20
Reading 3-Lk. 10:25-37

By FATHER CARL J. PFEIFER, S.J.

Someone once wrote that life is not so much a problem to be solved as a mystery to be lived and explored. There are always dimensions of experience that escape clear definition or precise measurement.

If that is true, poetry may well be a surer guide toward discovering the deeper dimensions of human existence than science. Symbol may be more suggestive of truth than clear, precise concepts. Images may reveal more than scientific formulae.

PERHAPS that is why religious language tends to be filled with poetic imagery, symbolism and stories. Symbol points to realms of meaning that cannot be expressed in more abstract truths. Imagery touches man's heart, mind and emotions, revealing, as Shakespeare commented, that there is more in life than anyone's philosophy can contain. Stories reveal life's meaning, the quality and direction of life's movement, the mysterious impulses of the human heart. Religious language needs imagery as well as clear definition to explore and express the mystery of life graced by the presence of a gracious God.

The scriptural readings for next Sunday illustrate the value of language that balances precision with symbolic imagery. The first reading from the Old Testament book of Deuteronomy suggests that there are indeed certain demands of God, discovered in human life, that can be formulated. In fact they were set down in the book of the law and codified as working norms for a good life. Life is not all mystery; previous experience has led to valuable formulations about God, man, and life.

The danger is that this passage, taken alone and out of context, would convey the impression that such formulations — laws, commandments, truths — totally express man's religious knowledge. Jew and Christian alike down through the centuries have repeatedly tended to think that everything important about life and about God was already clearly defined and largely written down in the Bible or doctrinal statements. Some thought that knowledge about God could best be expressed in clear, precise, abstract definitions, which when memorized, provided a person with all he needed to know about God and the meaning of man's life.

St. Thomas Aquinas warned against such a view. He realized that neither God nor the mystery of human freedom could be so neatly formulated. He went so far as to say that to think you had clearly defined God was a good indication of how little you knew Him. The Bible repeatedly warns that one cannot name God that He transcends, goes beyond, everything that can be set down in human words. His presence and activity in man's life likewise belies neat, clear, definition. Life graced by His presence is a mystery that cannot be boxed into clear and precise concepts.

EVIDENCE of this is given in the second and third

reading of Sunday's Mass. St. Paul is forced to speak in poetic imagery when he attempts to say something meaningful about Christ and man's experience. He cannot begin to say what Christ means to man, to the Church, to the world, except by multiplying images — none of which is clear and precise, but suggestive of riches of meaning that entice exploration.

Paul says Jesus is the "image of the invisible God, the first-born of all creatures." Everything, somehow, is "in him . . . through him . . . for him." He is "head of the body, the Church." Christ is the "beginning, the first born of the dead." Each image suggests something more. No one image, nor all of them together, can be fully translated into a clearly

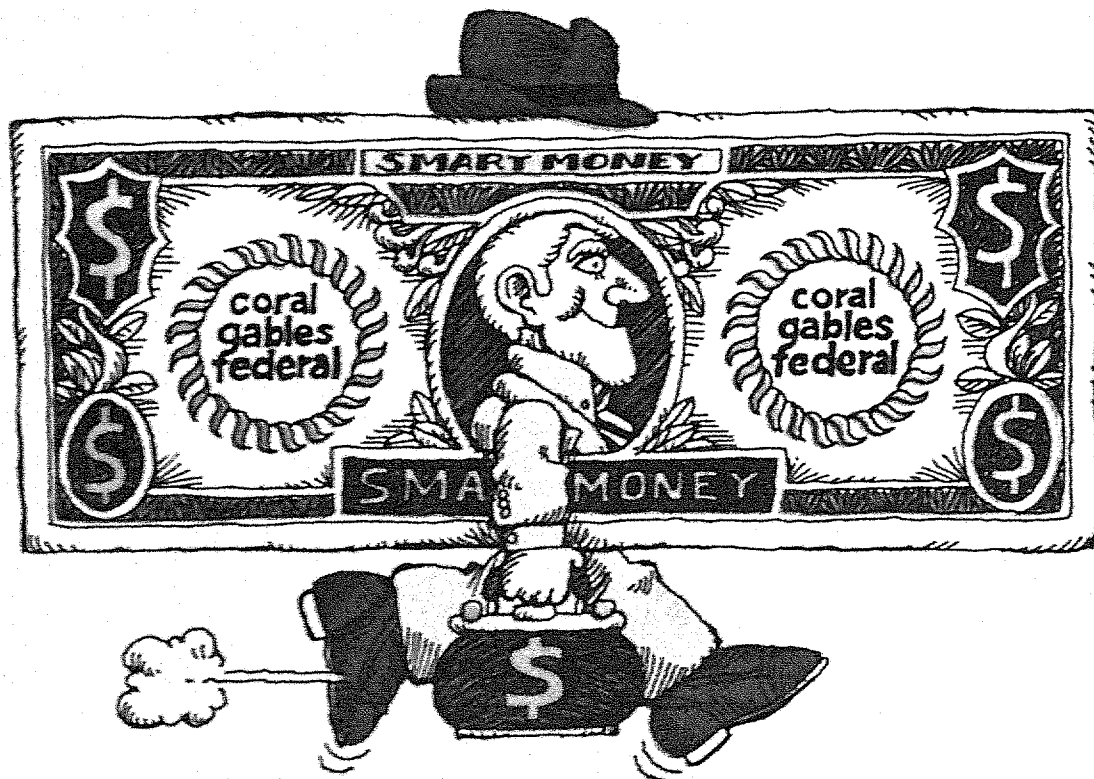
stated, philosophically formulated "truth" without losing something of Paul's deep insight into who Christ is and what He means in a man's world.

St. Luke's description of Jesus' encounter with a Jewish lawyer is cast in the same type of poetic language. While recognizing that there are clearly stated moral laws, Jesus probes deeper into the heart of human moral life. He

quotes the first commandment of the law and the second. Both of these are symbolic, pointing to the quality and direction of human life with God and others: "Love God with all your heart, strength and mind . . . and your neighbor as yourself." No precise regulations, no legal prescriptions, no code of law can ever completely capture the implications of this primary law of

love. WHEN pushed to define his terms, Jesus tells a story, the story of a man assaulted by robbers, ignored by a priest, passed by on the road by a holy man, and assisted by a foreigner. The story has captured men's minds and hearts for centuries. Theologians have attempted to spell out the implications of this story in clearly reasoned commandments and laws.

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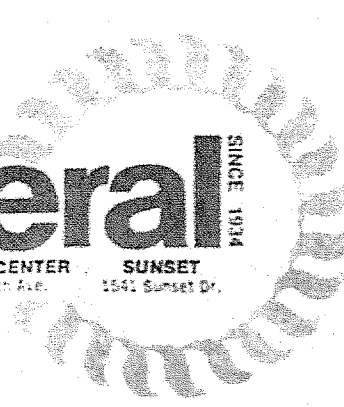
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The Church Today

Warns against loss of faith

VATICAN CITY — (NC) — Faith seems on the verge of being interpreted away, Pope Paul VI observed in an off-the-cuff sermon.

The Church, he declared, is gripped by a crisis of faith that reaches into our moral and social life.

The Pope was preaching at an evening Mass in St. Peter's Basilica on the Feast of Sts. Peter and Paul. The Vatican daily, L'Osservatore Romano, lacking a text of the sermon, published what it called "some thoughts" from the sermon.

"From the cultural tradition of the last centuries we have become used to distinguishing faith from rationality," the newspaper said the Pope had stated.

"We have become used to separating the faith from our thinking, and almost to putting the two terms in opposition, so

that faith eventually is excluded. Faith has been put aside as if it were a lower and improper form of using our thought."

The Pope then observed that some people had found the Church's insistence on belief hard to bear.

"Then, in this recent period of time, thought has become still more obscure, also because the norm of rigorous philosophical thought has almost disintegrated. Doubt, uncertainty, criticism have become the usual and normal states of mind.

"We are on the verge of a denial, of an interpretation that nullifies or reduces all we hold by faith to elements devoid of mystery.

"We are in a moment of crisis of faith, with repercussions in so many other fields, that is, in the whole life of our religion, of our morality, or our social situation."

Papal good word on youthful criticism

VATICAN CITY — (NC) — A papal letter to the 58th social week of French Catholics has a good word for youthful criticism of injustices.

"One of the most acute conflicts of present-day society is surely the conflict between the generations," said the letter, written on Pope Paul's behalf by his secretary of state, Cardinal Jean Villot.

"Older people are at times taken aback by the contestation of the young, who point naively or too crudely — but not without reason — at the injustice that remains in structures that some built with heart, intelligence and generosity."

But the letter urged that all conflict arising from such contestation "give place to real attempts at reconciliation."

The letter observed that Pope Paul is deeply interested in the subject treated at the social week held July 27 at Rennes: "Contradictions and Conflicts: Birth of a New Society?"

The papal letter also warned against interpreting any conflict — whether professional, social, economic, cultural, ideological, ethnic or ecclesial — through "hastily erected categories." It expressly warned

against attributing such conflicts exclusively to "a regrettable lack of authority or a damaging lack of adaptation within the institutions."

The reality is more complex, the letter asserted.

"One should not minimize the breadth and depth of the conflicts behind a fallacious, made to order optimism. This is the forerunner of those rude awakenings that have left their bloody mark on history."

Pontiff, Church said inseparable

VATICAN CITY — (RNS) — Vatican Radio, in a special commentary on the Feast of Sts. Peter and Paul, declared that "The Church does not exist without the Pope. The Pope does not exist without the Church. He who believes in the Church believes in the Pope. He who believes in the Pope believes in the Church. Pope and Church are inseparable realities."

"These assertions," said the Broadcast, "are not rhetorical aphorisms," but "simple, human and complete expressions of the truth of the faith."

This "truth emerges clearly from the words

addressed by Jesus Christ to Peter, wherein Jesus manifested his intention to found a Church," the broadcast said, quoting Matthew 16:18, "You are Peter (rock), and on this rock I will build my Church."

And the truth "appears equally evident," the commentary went on, "when on the shore of Tiberias, Jesus instituted the papacy by commanding Peter, 'Feed my sheep, feed my lambs.'" (John 21:15-17).

"The promise and the foundation complete each other, and do not leave any doubt with regard to the origin and nature of the Church and the papacy," Vatican Radio said.

Continuing its commentary, the radio stressed that in the light of the teaching just mentioned, "The

Prayer Of The Faithful

Fifteenth Sunday of the Year

July 11, 1971

CELEBRANT: The reading of today's celebration tell us of the greatest commandment of God. We pray that we may be the instruments of God's love for all men.

COMMENTATOR: Our response for today's Prayer of the Faithful will be: Lord, help us to love.

COMMENTATOR: That Pope Paul, Archbishop Carroll and all the leaders of the Church may be strengthened and encouraged to be continuing signs of the love of Christ in this world, we pray to the Lord.

PEOPLE: Lord, help us to love.

COMMENTATOR: That the leaders of our parish, religious and laymen, will be motivated to "prove themselves neighbors" to all men, we pray to the Lord.

PEOPLE: Lord, help us to love.

COMMENTATOR: That the work of the men of the St. Vincent de Paul societies throughout the Archdiocese may continue to prosper through our support, we pray to the Lord.

PEOPLE: Lord, help us to love.

COMMENTATOR: That all those who are travelling may do so in safety, we pray to the Lord.

PEOPLE: Lord, help us to love.

COMMENTATOR: For the sick of our parish (especially —) and for those who have died (especially —), we pray to the Lord.

PEOPLE: Lord, help us to love.

CELEBRANT: Loving Father, for the good that you have helped us to accomplish, we thank you. For that which we have yet to undertake, we ask your help through Christ our Lord.

PEOPLE: Amen.



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Church constitution is not democratic, but hierarchical. Its origin is not human but divine.

Noting that "before all else," the Church is a "spiritual community, with Christ as its Head and principle of unity," the radio said, "at the same time, the Church is a society in which Peter is the visible sign of Christ present, and the guarantee of unity and continuity."

The broadcast was careful to point out that the constitution of the Church necessarily implies "the expected participation and co-responsibility of all the faithful, clergy and bishops in the life

and activity of the Church." "However," it said, "it seems opportune to point out also that the successor of Peter, the Pope, is not a president of a confederation or of a democratic republic, but the head who derives his authority and his mission from the Founder of the Church, from Christ."

The Vatican Radio commentary concluded: "He who believes in the present successor of Peter, that is, Paul VI, believes in the Church. He who believes in the Church, believes in the present successor of Peter, that is, Paul VI."

A companion to saints

gave him his name when, but the Pontiff sent him a summons to return to Rome. St. Bonaventure is one of the glories of the Seraphic Order of St. Francis. He ranks with St. Thomas Aquinas among the six chief Doctors of the Church — Saints Ambrose and Augustine, Jerome and Gregory, Thomas Aquinas and Bonaventure.

At the age of four, Bonaventure fell dangerously ill. His mother made a vow that if the child were restored to health she would give him to God. She took him to St. Francis who knelt down in prayer. Then rising he blessed the child and the little one was instantly cured. That was "O buona ventura."

He was the guest and adviser of St. Louis. At the age of 35, Pope Gregory appointed him the Cardinal Bishop of Albano. When the saint heard of the Pope's resolve to name him a cardinal, he quietly made his escape from Italy.

WHAT WE'RE DOING WORKS

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- In Lebanon a deaf-mute boy becomes a tailor and learns to talk!
In Gaza a girl who is blind learns to 'see' the world and people through her fingers and Braille.
In Jordan a Sister from India cleans out a lady's mouth which is full of cancer.
Youngsters and old people have blankets and books, medicines and sewing-machines in Jerusalem and Bethlehem, because you care.
—And this month we're adding something new. In Bethlehem, after seven years of preparation, our Sisters of St. Dorothy will open a new school for the deaf and hard-of-hearing, called "Ephphatha" (the word Our Lord used).
Who are we?
We are the Pontifical Mission for Palestine, the Holy Father's aides for the 1.5 million refugees from Palestine. — in Jordan, Lebanon, Syria and Gaza. We do our work in Jesus' name, on the basis of need.
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Thomas More, civil servant and the Pentagon papers

By FATHER JOHN B. SHEERIN

When the Supreme Court heard the arguments relating to the Pentagon Papers, I was reminded of St. Thomas More. For the saint was Lord Chancellor of England, a fairly close equivalent to the post of Chief Justice of the United States. I thought of Thomas More not because of any particular resemblance to Chief Justice Burger but because More as a civil servant was more concerned about what conscience was telling him than he was concerned about the views and conduct of his confreres in Church or State.

In the Times controversy, much was said about the Times' flagrant violation of law in publishing documents officially labeled "top secret." As of the moment of writing this column, no criminal action has been started against the Times so we have no evidence as yet as to whether or not the Papers were obtained illegally. If they were, as has been alleged, stolen or handed over by an unauthorized source as Daniel Ellsberg, as he has admitted on television, we cannot feel happy about it. Such disrespect for law leads to anarchy.

But it seems to me that a much higher issue is at stake. That is, the immorality of government officials in prosecuting a war they knew to be wrong and deliberately covering up the awful truth so the public would not know the facts. Conceivably the top men in Washington sincerely and in good faith believed the United States had good reason to get into the war in the early '60s. The myth of global Communism taking over South Vietnam and the "domino theory" were accepted at first by many experts but the Pentagon Papers show the increasing disillusion of top leaders.

The Papers reveal that by 1965 these officers of Government no longer believed we had a vital interest in Vietnam, that we could fight a successful war in that country,

or that in fighting the Vietcong we were fighting China, Russia and the whole Communist system.

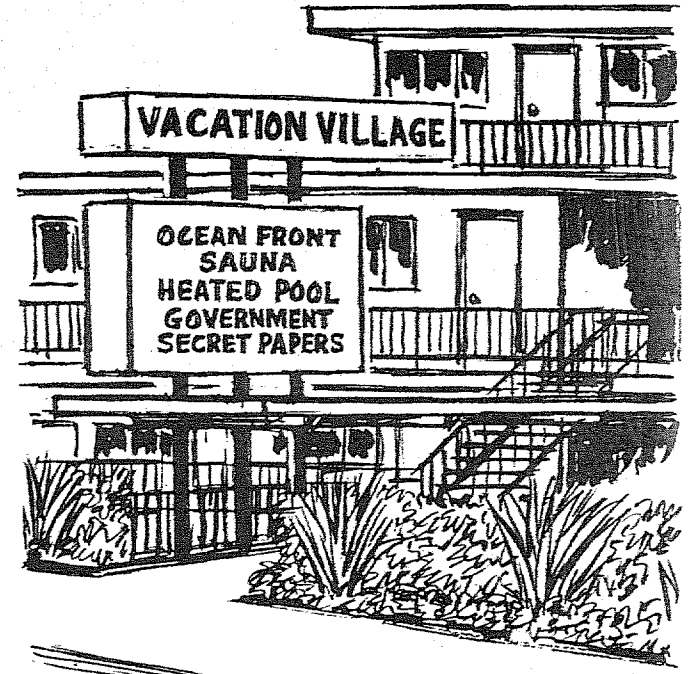
They knew we had no right to prolong the war but for the sake of personal embarrassment or political considerations or the honor and glory of America, they hid the facts from the people. This chicanery and double-dealing overshadows the illegality of any misuse or misappropriation or theft of the Pentagon documents.

Which brings me back to Thomas More. No political considerations, no sense of personal embarrassment, no pressure from associates or King could induce him to violate his conscience. He was a loyal member of the Administration, a faithful subject of the King but he adamantly refused to take the oath and he told the world about it. It didn't matter to him that the top Government officials, even the Bishops (save St. John Fisher) had supported the oath.

Today the American educational system focuses not on training men with a rugged personal conscience but on training for life in society. There is said to be "a new consciousness" in the world and that it represents the dawn of a new age in human evolution. The emphasis is on interdependence, not independence. The aim is to train men and women who will be unselfish, who will show concern for the neighbor, suffer with him and work with him in order to solve community problems.

All this togetherness is highly commendable. The old "rugged individualism" that scorned the neighbor was as dishonorable as it was un-Christian. But concern for others must be anchored in concern for the God who speaks to us in conscience. Without awareness of the divine presence, interdependence becomes a shallow affair. The extrovert tends to fix attention on what his neighbors think, what they say, how

BELOW OLYMPUS By Interlandi



INTERLANDI © 1971, LOS ANGELES TIMES

they behave. He blends like a chameleon into the surrounding landscape.

Thomas More, on the other hand, saw his conscience and not his confreres as his guide. He embarrassed and infuriated the other members of the Administration by speaking his mind openly without any subterfuge but that was because he was "the King's good servant but God's first."

Time for good will, not judgment

By MSGR. GEORGE G. HIGGINS

"Newsweek" made a very good point, I think, when at the end of its June 28 cover story on the controversy regarding the famous Pentagon papers, it cautioned its readers to bear in mind that there are deep issues involved here which cannot be settled by any court of law, including the Supreme Court of the United States. What's really involved, the "Newsweek" story points out, is the "quickenning impulse somehow to settle accounts for a war that is now running down to its bitter ending."

The editors of "Newsweek" are realistic enough to recognize that this primitive impulse to settle political accounts, and to do so rather self-righteously, is almost inevitable. Nevertheless they are seriously concerned about the possibility of its being carried too far and eventually getting out of hand. "The impulse to judgment is strong," they conclude, "as the furor over the Pentagon papers had made plain. Yet unless that impulse is tempered by reason, the time of accounting may prove a tragic aftermath to a tragic war."

The editors of Newsweek suggest that one way of tempering "by reason" this potentially destructive "impulse to judgment" is to try to force ourselves to realize that the principal players in the Vietnam drama were — at least according to their own lights — honest and conscientious public servants trying to do their job as well as they could. But if they were honest men, the editors point out, "they were limited men as well. They served the orthodoxies of their era and waged their war accordingly. Their failure was that while they did a great deal of soul-searching, they did not finally question its orthodoxies."

"Newsweek's" sensitive and rather magnanimous approach to this highly volatile controversy strikes me as being more balanced than that of James Reston, for example. Mr. Reston — who, as a senior editor, reportedly had a lot to do with the "New York Times" historic and, from my point of view, highly commendable decision to break the story of the Pentagon papers — normally writes as a man whose "impulse to judgment" is under the tight control of reason. In this case, however, he has stepped out of character, at least momentarily.

In his "New York Times" column of June 13, he says, for example, that "One of the many extraordinary things in this collection (the Pentagon papers) is how seldom anybody in the Kennedy or Johnson Administrations ever seems to have questioned the moral basis of the American war effort." In the same context, he refers to W.W. Rostow (a leading foreign policy adviser to both Kennedy and Johnson) as one, among others, who "concentrated on pragmatic questions... rather than whether they were justifiable for a great nation fighting for what it proclaimed were moral purposes."

Mr. Rostow, as a man of integrity, really had no choice but to take issue with Mr. Reston's sweeping and highly moralistic indictment of the Kennedy-Johnson

"pragmatists." In his op-ed essay, "Morality and the War," published in the June 22 issue of the New York Times, Rostow points out — and properly so — that Mr. Reston has distorted the issue by drawing a vastly oversimplified distinction between "morality" on the one hand and "pragmatism" on the other.

Mr. Rostow's point is that there are, indeed, a number of very serious moral issues involved in the pursuit of the national interest — our own or anyone else's — but that they are not simple issues by any means. He himself, he says — Mr. Reston to the contrary notwithstanding — has earnestly wrestled with these issues over a long period of time and is still wrestling with them. He lists five such issues, by way of example, and, in the course of analyzing them, tries to show that there is no easy "moral" solution to any of them.

It seems to me that Mr. Rostow has the better of the argument with Mr. Reston. This is not to suggest that he is right about the war in Vietnam and that Mr. Reston and the "New York Times" are wrong. Quite the contrary, in fact. Nor is it to suggest that Rostow and the other Kennedy-Johnson "pragmatists" are without fault and should not be held accountable for their stewardship as the architects of and apologists for our Vietnam Policy.

That's not the point at all. The point is that, unless we, as a nation, are willing to give these men credit for being honest and sincere public servants — men who did, in fact, struggle, however unsuccessfully, with the great moral issues in the field of foreign policy — there is a real possibility that our primitive "impulse to judgment" will lead us down the blind alley of self-righteous political recrimination.

The temptation to give in to the vice of sanctimonious self-righteousness in the field of political morality, especially in the area of foreign policy, is nothing new in American history. Unfortunately our record as a people in resisting it hasn't been very creditable. Many Americans gave into it with a terrible vengeance after the so-called "loss" of China following World War II. Completely ignoring the complexities of international relations, and virtually intoxicated by the excitement of the McCarthy witch hunt, they went on a veritable rampage looking for scapegoats and found them in the person of such distinguished patriots as the late General George Marshall, for example.

We have paid a heavy price for the oversimplified moralistic fervor of that "nightmare decade." History may well record that part of that price was our tragic involvement in Vietnam. Be that as it may, we can ill afford the luxury of indulging (this time at the instigation of so-called radicals or progressives in another such orgy of recrimination triggered by our sense of disillusionment over the war in Vietnam.

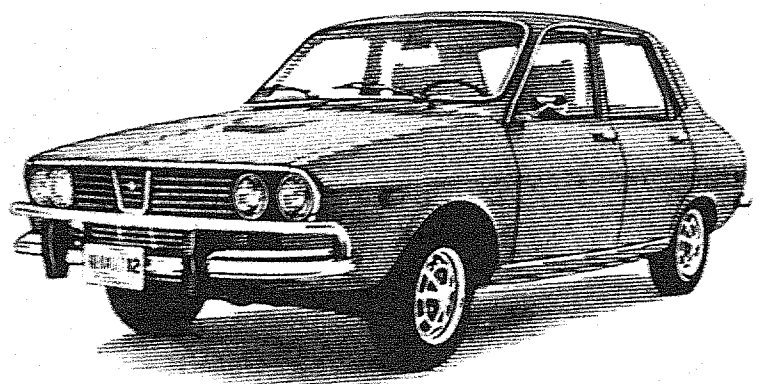
We may well be headed in that direction, however, unless the point that Kenneth Thompson, among others, has repeatedly made about the ambiguity of political morality is taken to heart by the people responsible for molding public opinion during

this troubled period in our national history. "If the liberal pragmatist," Mr. Thompson, a distinguished political scientist, writes in the April issue of Notre Dame's "Review of Politics," "must forever be on guard against the illusion that politics can be divorced from moral purpose, the moralist needs to know that like ancient churchmen, once having crossed the line separating ethics from politics, he is on new ground. It is a realm of ambiguity and complexity, where compromise and adjustment for good ends, not the final triumph of justice are often the best practical outcome. It is infrequently a realm of yes or no, victory or defeat, my side right and all else wrong. In our day the impatient radical must grasp this in his

approach to both national and international problems."

That's an unpopular thing to say at the present time, especially in the light of what we have learned thus far from the Pentagon papers. Nevertheless it needed to be said. At the very least it can serve to remind us that avoiding a repetition of the tragic mistakes of the past decade is the real lesson to be learned from the Pentagon papers and that using these papers simply as an occasion or an excuse for settling political accounts or for self-righteously separating the moral sheep from the amoral goats or pragmatists would be a serious mistake and one which, as "Newsweek" has pointed out, could result in tragic consequences.

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Pope opens audience hall, welcomes visitors

By FATHER LEO E. McFADDEN
VATICAN CITY — (NC)

— Pope Paul VI opened the Vatican's new 12,000-capacity audience hall June 30 in a manner that reflected the bright, airy interior of the \$10 million structure.

"What is an audience without greeting people?" he asked as he cheerfully welcomed the first visitors to attend a function in the arched edifice.

From the lobby of white marble and stainless steel pillars to the stage on which the Pope is seated, the interior is modern, light in color and acoustically perfect.

The Pope can be seen by those standing in the back and by the thousands seated in plastic, anchored chairs down the main body of the hall. The only ornamentation is a colored tapestry of the Risen Christ behind the Pope's chair.

THE VATICAN said the hall can seat 6300. With some seats removed the hall can accommodate 12,000. It was impossible to know how many attended the opening, but Vatican Radio said 10,000.

Although the hall will now be closed to finish the upper meeting rooms for this fall's session of the Synod of Bishops, the Pope was obviously happy that seven years of construction were nearing an end.

He said he had ordered construction of the hall in order to free St. Peter's Basilica from bustling crowds and to offer visitors a more suitable place of welcome. He said the hall would also be used for meetings of the

Roman Curia, the Church's central administrative offices, and for cultural and religious events, such as the presentation of musical performances.

The Pope discussed at great length the cost of construction, which, according to a Vatican press release, "substantially surpassed the original estimates." The Pope admitted this and added that the cost of the hall "aggravated the already difficult financial picture of the Holy See."

HE PUT ALL these thoughts of finances in the context of supporting a worldwide Church and providing for all those involved in spreading the faith. Because of all these expenses, he said he had become even more aware of the sense of human needs — especially in the Third World of underdeveloped nations — which call to him for help.

Still speaking of finances, he announced that the Holy See was selling some property in the center of Rome to build "a small but decent" housing development for the poor of Rome. He also announced he is thinking of forming a new department in the Vatican to coordinate the worldwide charities of the Church.

Returning to the topic of the opening day, the Pope pointed out that it was a simple ceremony devoid of solemnity. Likewise, he said, the hall was not a showplace of "monumental ostentation or ornamental vanity."

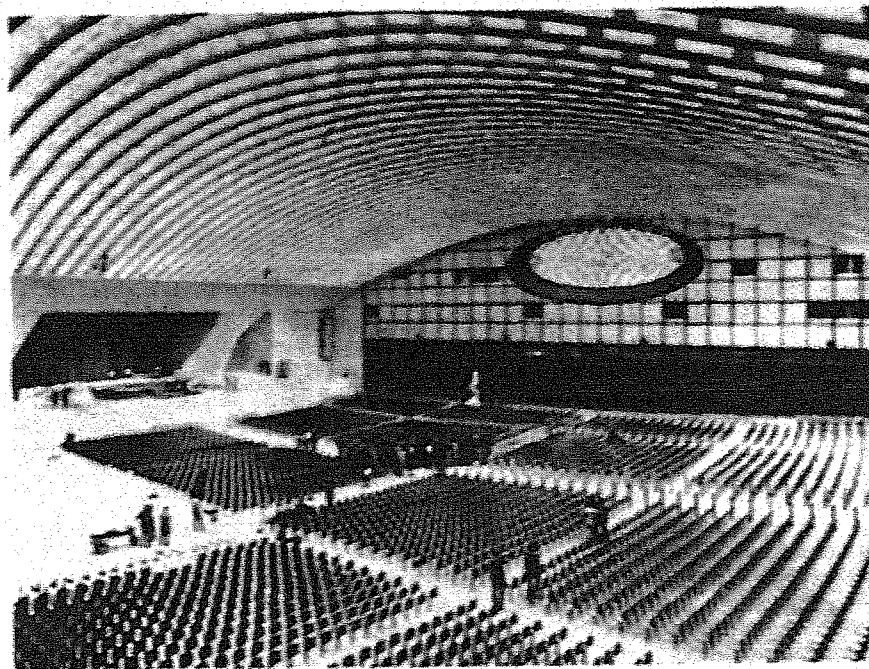
THE POPE added that the hall was built so tourists and pilgrims could see the Pope, could be greeted by him

and receive his blessing. "The Pope is for everyone," he observed.

Other modern conveniences in the new hall are air conditioning, indirect lighting from a lace-like ceiling and complete press facilities along an entire wall. Six side doors and six doors in the rear of the hall permit speedy access and exit. Tourist buses will still park in St. Peter's square, a three-minute walk from the new hall.

Compared to audience sites in St. Peter's or at the summer residence at Castelgandolfo, where the Pope will hold his first summer audience July 21, the new hall much better.

PEOPLE CAN NOW see and hear the Pope clearly. In St. Peter's they could often do neither. At Castelgandolfo, the hall becomes very hot and visitors often fainted. If they have a seat in the new hall, they can be seated in comparative comfort in a single, separate chair.



WORKMEN PUT the finishing touches on the new hall for mass papal audiences in the south corner of the Vatican. The structure will seat 6,300 people and will accommodate 12,000 if seats are removed. The building includes a smaller hall for assemblies of bishops and other ecclesiastical conferences.

Protestant heads church college

NEW HAVEN, Conn. — (NC) — Dr. Francis H. Horn, 62, a Protestant, will take office Aug. 1 as president of 650-student Albertus Magnus College for women staffed by the Dominican Sisters here.

Art treasures copied on cards

UNITED NATIONS, N.Y. — (NC) — Reproductions of 11th-century Byzantine manuscripts, two 14th-century interpretations of the Nativity (one by Lorenzo Monaco, the other by a pupil of Gentile da Fabriano), and an Adoration of the Magi by a 15th-century painter, Domenico di Michelino.

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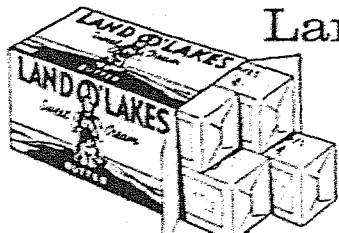
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Year of comeback for Curci's UM Hurricanes

SPORTS

By JACK HOUGHTLING

Some summer thoughts at random:

Archdiocese football fans will certainly have extra special reasons for following the comeback attempt of the University of Miami football squad.

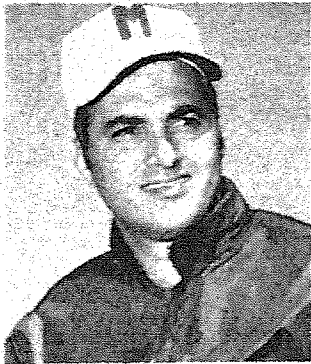
The two reasons are Fran Curci, the new head coach of the Hurricanes, and Jon Mirilovich, his chief assistant. Both are graduates of Archbishop Curley High School, with Curci the first archdiocese grad to become head coach of a major college.

In fact, Curci and Mirilovich formed the passing and catching combo that led Curley to its greatest glory — a No. 8 ranking in the state their senior year, the highest mark ever achieved by a South Florida Catholic school, even though the Knights were just Class A.

Indications are that the Hurricanes will have a hard time of it this coming season, despite Fran's energy, drive and enthusiasm.

The Hurricanes apparently have just one strong point

— a group of hard-running backs. But, the key position on any football team, quarterback, is unsettled. The U-M has a trio of quarterbacks in Kelly Cochrane, John Hornbrook and Ed Carney . . . but none has shown the super skill needed for an overwhelming attack.



Coach Curci

Cochrane, now a senior, showed great potential as a passer as a sophomore, lost his touch as a junior, and must prove himself all over again. Our hunch is that if the Hurricanes are to have an effective passing game to help the running attack, Cochrane is going to have to be the guy.

The schedule isn't as tough as many make it out to be, with Army, Navy, Wake Forest, Baylor and North Carolina State rated as toss-up games, and the Hurricanes figured as underdogs to Florida State, Notre Dame, Alabama, Houston, Florida and Syracuse.

If the U-M can take four of the five toss-up games, pull off one upset against the favorites, it would mean a 5-6 season. This is the most that can be expected.

But, give Fran time.

ANOTHER ARCHBISHOP Curley grad continues to be a puzzle. That's 6-9 Cyril Baptiste, the Knights' greatest-ever basketball star and currently unemployed in the basketball ranks as well as a drop out from school.

Baptiste, who was picked last summer for the U.S. all-star team that toured Europe following the U.S. Olympic training camp at the Air Force Academy, dropped out

of Creighton U. at the end of the 1970-71 basketball season with his senior year of play ahead. He was 20.2 ppg. and 11.2 in rebounds last season.

Cyril never was a great one for hitting the books and dissatisfaction with college life and the pro basketball war's rush for signing undergraduates, became too much of a temptation. Baptiste figured on collecting a substantial amount of that money that the pros have been offering. His agent reckoned that \$300,000 spread over three-years would be reasonable.

The lone team that showed genuine interest, the Floridians, estimated that Cyril was worth half that amount. So, he didn't sign. So, he's currently among the unemployed as far as basketball is concerned.

Unfortunately, a truce has been declared in the pro war and both the ABA and the NBA have become wary of signing college players whose original class still has not graduated.

If Cyril plays any organized basketball this

coming winter, it looks like it'll be in one of the foreign leagues in Europe.

But, even they are not paying \$100,000 a season.

★ ★ ★

OUR BELATED congratulations to Demi Mainieri and his Miami-Dade Junior College North baseball squad for their fine showing in that

national junior college baseball tournament.

Demi, one of the truly fine gentlemen in the South Florida coaching ranks, led his squad to a surprising second place finish in the national meet, giving him an impressive record of one national title, two seconds and a third place finish. That's a truly remarkable record for the stocky Italian lad, whose baseball reputation ranks among the best in the collegiate world, two-year or four-year schools.

And, of course, there were several former archdiocese stars who played a

major role in the Falcons' success this past season.

Roland DeArmas, the former Archbishop Curley catcher, who was switched to first base at Miami-Dade was one of the team's leading hitters, batting .316 for the season, while Allen Killian from Msgr. Pace was a good .302.

In pitching, Don Cooke, also from Pace, developed into the team's top reliever, posting a 5-0 mark and a 2.98 ERA.

Both Killian and Cooke will be back next season.

It should be another good year for Demi and the Falcons.

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CYO softball tourney begins

The CYO summer softball tournament gets underway this weekend in Dade, Broward, and Palm Beach counties.

Defending summer girl's champion, St. Monica is entered in the tourney along with Annunciation, the regular season champion.

Boy's teams to watch include St. Timothy, St. Clare and Annunciation.

Editor sinks one for fourth time

INDIANAPOLIS — (NC) — Fred W. Fries, managing editor of The Criterion, Indianapolis archdiocesan newspaper, posted his fourth life-time hole-in-one in the annual CYO golf tournament here. The ace — on the 120-yard eighth hole — helped the veteran editor annex the adult division trophy.

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Latin Americans question U.S. style of development

By JAIME FONSECA

WASHINGTON — (NC) — Many Latin Americans question whether they want development American style, a study released to the Catholic bishops of the United States and Canada contends.

"Nuclear hazards, polluted atmospheres, depleted resources, uneven population growths, poverty conditions, revolutionary fermentations," are at the tail of technical and political problems facing contemporary man, the study adds.

The document originated as a working paper prepared by agencies of the United States Catholic Conference and the Canadian Catholic Conference for the Inter-American Bishops Meeting last May in Mexico City.

After additional observations made at the meeting, the text was released July 1 jointly by the USCC and the CCC Justice and Peace Commissions. Full copies went to the bishops of both countries, but the document is not an official position-taking by either national Catholic conference.

LATIN Americans see that development in North America and Western Europe "does not narrow the divide between rich and poor." They see further that it "threatens to destroy their cultural identity in the name of progress."

The fears have spread to many circles in the United States and Canada, the study says, for "in wealthy North America, many are asking 'economic growth for what?'"

"For all its benefits, uncontrolled expansion does not ensure the quality of life; indeed it brings to the fore frightening new social problems."

The study listed several areas of critical concern such as poverty, pollution, urban crisis, youth, Vietnam, the arms race and terrorism in both countries. It gave as one of the reasons current "tendencies to separate human enterprise from the divine."

BECAUSE the scope of the bishops meeting in Mexico was a coordination of Church resources, much of the study concentrates on Latin America and its maladies.

"The Church in the Americas — North, Central and South — ought to be a community of discernment, pointing out concrete situations where development stands in need of liberation," the introductory states.

"A closer look at the hard reality of modern economics as it works in Latin America, especially in the areas of aid, foreign investment and trade, will challenge the smug assumptions of those who still attribute poverty in the southern hemisphere to laziness, irresponsibility, or the workings of economic laws."

IN DISCUSSING the role of aid, trade and investment — mostly from the United States — the study singles out these points:

—From 1960 to 1967 more than \$10 billion flowed into Latin America in aid, loans and investment. This flow spurred some economic growth but failed to provide goods, services and jobs for the majority of the population there. Much of it was "tied" economically and politically. Funds were to be spent on goods and services in North America, at increased costs.

Again, technicians from North America tended to see

the problems of the poor countries in the light of their own experience and were unable to help with the kind of technology best suited to the economic needs and cultural values of the host country. Politically, the rich countries expected recipient governments to offer "political reliability" — meaning stability at any cost.

—OF THE \$10 billion, \$9 billion came from public and private loans or commercial investment. At the same time the outflow of profits, interest on loans, service and shipping charges from Latin America was \$19 billion, more than twice as much as came in.

—What Latin Americans ask for today is fair terms of trade with North America. To develop production, they need steady markets, but instead they are facing restrictive tariffs and quotas while North America protects its domestic interests and is reluctant to compete with foreign products, dismissing these as coming from "cheap labor" areas.

—Latin America must rely on fair prices for its products — covering costs and fair wages. Instead, world prices for their

products are largely beyond the control of producers in Latin America, while they pay dearly for imports from developed nations.

"MOST AID is not genuine assistance, and even if it is, the help is wiped out by unfair trade practices," the study comments. It quotes economic reports to the effect that Latin Americans today "must run their economic policy to the satisfaction of foreign investors in order to pay off the profits and interest on past debts."

The study recognizes that not all the troubles originate outside those countries. "Over much of the continent, the gap between the local rich and poor is much wider than in North America, it says.

"The poorer half of the population shares less than 14 percent of total income while the richest 5 percent receive one third. There are more than 70 million unskilled and landless wage earners (in a population of 276 million). Unemployment is estimated at upwards of 18 million."

Internal failures in land tenure and reform, taxes and other ways of redistributing wealth, and low agricultural productivity — farming is the

main economic activity — are among the reasons. The study cites others:

"THERE IS disturbing evidence that those in positions of privilege contrive to retain political control by any means; they use state powers to put down any organized opposition on the part of the dispossessed.

"Frequently military expenditures are out of all proportion to a nation's capabilities.

"Too easily governments equate demands for needed reforms with 'communism' and eye with suspicion any program designed to help the deprived masses become politically aware and active."

The study gave prominent place to the 1968 Medellin guidelines, approved by the Latin American bishops, which called for "a continent-wide awakening of social consciousness and committed the whole Church to give social awareness priority among pastoral programs."

"THE CHURCH is already involved in the liberation movement in Latin America," the study states.

Bishops receive paper of hemisphere meeting

CONTINUED FROM PAGE 1

contributions to human development." But, it added, when "technological man weighs all questions in the light of output, efficiency, then predictability and manageability tend to become first values, (while) questions about the quality of life and the human cost of technics become secondary."

A Church drive for renewal and social reform in Latin America spurred most of the working paper's considerations as applied to North America. The drive in turn was fostered by the famous guidelines passed by the general assembly of the Latin American bishops in Medellin, Colombia, in 1968.

The first draft of the document was prepared by members of the Social Action Office of the Canadian Catholic Conference and of the recently established Center of Concern in Washington. The Inter-American Bishops Meeting made some revisions and decided the document should be given wide circulation.

Catholic college names rabbi

NEW YORK — (NC) — Rabbi Arthur Gilbert, writer and pioneer in the ecumenical movement, has been appointed associate professor of religious studies at Marymount Manhattan College.

As a reporter, Rabbi Gilbert's articles on the Vatican Council won him the Catholic Press Association Award for 1961. His books include "A Jew in Christian America" and "The Vatican Council and the Jews."

He comes to Marymount from the Jewish Reconstructionist Foundation, where he was assistant to the president. Rabbi Gilbert taught part-time at Marymount for four years before his full-time appointment.

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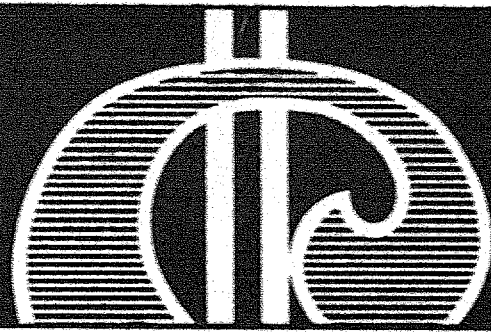
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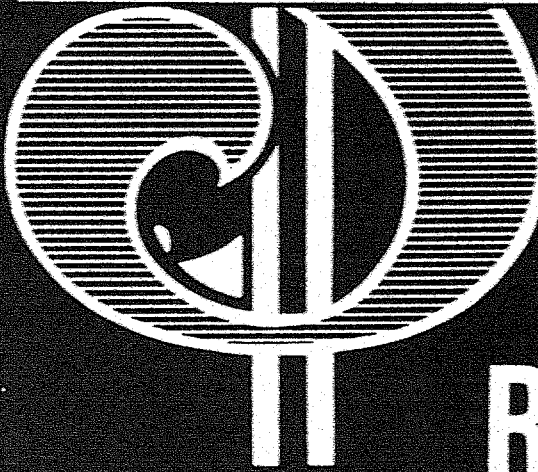
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Vietnam war said immoral' by bishop

NEW YORK — (NC) — A Catholic bishop has called continuation of the Vietnam war "gravely immoral," and the Catholic chaplain of Harvard University has called upon the American hierarchy to help end it.

Both clerics wrote their position statements for the New York Times editorial section (July 2). The newspaper periodically devotes space to articles by influential persons on major social or political issues.

Bishop Thomas J. Gumbleton, Auxiliary Bishop-Vicar General of the Detroit archdiocese, wrote firmly: "Whether we judge this war in the light of the earliest Christian tradition on war, or according to the 'just war' doctrine, I can reach only one conclusion: our participation in it is gravely immoral."

HE QUESTIONED whether the war is for the common good, a condition which must be satisfied according to the "just war" doctrine. He also questioned whether the war is being fought for a just cause, another of the doctrine's condi-

tions — and whether Americans know any cause or reason at all.

"We have been given so many different reasons, even to the point where we are told it is simply to uphold American prestige," the bishop wrote. "We may be excused for not knowing the reason for the war. We cannot be morally excused for participating without sure knowledge that the reason is sufficient."

The bishop said that a "new attitude toward war" might be required today. He quoted Pope John XXIII's encyclical, *Pacem in Terris*:

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BILL FARR

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Ordenados en Cuba 15 sacerdotes este año

ROMA — Quince seminaristas de cinco de las seis diócesis de Cuba fueron ordenados sacerdotes en los tres primeros meses de 1971, según reporte de la Agencia Internacional Fides, un servicio informativo patrocinado por la Congregación de la Fe.

ESOS quince seminaristas completaron todos sus estudios sacerdotales en Cuba.

El número de sacerdotes disminuyó considerablemente en Cuba cuando en 1961 se produjo un choque ideológico entre la Iglesia y el régimen de Fidel Castro. Decenas de sacerdotes fueron expulsados u obligados al destierro en esa época.

En la actualidad Cuba cuenta con 215 sacerdotes para una población de 8.1 millones de habitantes, un promedio de un sacerdote

para cada 38,000 personas.

En algunas diócesis el promedio es aun más bajo, ya que en Santiago, por ejemplo, con solo 36 sacerdotes para 2 millones ochocientos mil habitantes, el promedio es un sacerdote por cada 77,777 habitantes. Seis de los quince nuevos sacerdotes fueron ordenados para la Archidiócesis de Santiago.

DOS de los actuales obispos de Cuba fueron consagrados también en enero de este año: El Obispo Auxiliar Evelio Ramos, de La Habana y el Obispo Fernando Prego, administrador apostólico de Cienfuegos.

Todos los obispos del episcopado cubano fueron designados después del primero de enero de 1959, cuando Castro tomó el poder.

La edad promedio de los obispos cubanos es 45 años.

La liberación de Cuba

Por MANOLO REYES

En la conciencia cubana de la isla mártir y del exilio, hay una verdad inscrita con caracteres indelebles: El comunismo será derrotado en Cuba, y Cuba volverá a ser libre, soberana e independiente, por el esfuerzo de su pueblo.

SE SABE que hay escépticos, pesimistas y frustrados que miran con incertidumbre la libertad de Cuba. Claro está que los lazos esclavistas jamás fueron rotos por un descreído. Al contrario, los líderes que han logrado la independencia de las naciones han sido hombres con fe en su pueblo.

Cuba en el siglo pasado tuvo la historia más larga en la lucha por su libertad. Todos los factores lucían contra su pueblo. España había sido la nación que descubrió y colonizó la isla. A ella llevó su cultura y su progreso.

Cubanos y españoles estaban mezclados desde el hogar hasta todos los sectores de la vida nacional de Cuba. Sin embargo, el cubano nació para ser libre. Y poco pudieron los grandes y bien entrenados ejércitos de la Metrópolis para hacerle desistir de sus ideas independientes. Poco lograron atemorizar al cubano las mas modernas armas de aquella época que estaban en poder del ejército español.

Con un machete en la mano y un corazón valiente en medio del pecho, el cubano se lanzó a conquistar su libertad o dejar la vida en el empeño, en la seguridad que morir por la patria es vivir.

En Paralejo, Mal Tiempo, Las Guásimas, Dos Ríos, se dejó constancia histórica del temple del cubano, temple que movió a los líderes de la libertad a creer en su pueblo.

HOY con sangre fresca de patriotas nuevos, dignos descendientes de los antecesores mambises, se ha reafirmado que el cubano no nació para ser esclavo. Esta verdad solo la pueden comprender los que tienen entraña de pueblo, los que confían y trabajan por el bien de su pueblo, los que con la vista en alto construyen para el futuro.

El grito de la patria siempre ha encontrado el eco apropiado en la conciencia cubana de la isla mártir y del exilio. . . donde hay una verdad escrita con la sangre de sus mejores hijos: Cuba nació para ser libre, soberana e independiente por el esfuerzo de su pueblo.

ORACION DE LOS FIELES

DECIMO QUINTO DOMINGO DEL AÑO

(11 de julio)

CELEBRANTE: Las lecturas de la celebración de hoy nos hablan del más grande de los mandamientos de Dios. Oremos para que podamos ser instrumentos del amor de Dios a todos los hombres.

LECTOR: La respuesta para hoy será "Señor, Ayúdanos a amar."

1. Que el Papa Paulo VI, el Arzobispo Carroll y todos los líderes de la Iglesia se sientan alentados a ser constantes testimonios del amor de Cristo a este mundo, oremos al Señor.

2. Que los líderes de nuestra parroquia, religiosos y seglares, se sientan motivados a actuar como prójimos de todos los hombres, oremos al Señor.

3. Que la obra de los hombres de la Sociedad de San Vicente de Paul en esta Archidiócesis continúe prosperando ;gracias a nuestro aporte, oremos al Señor.

4. Que aquellos que viven como "Buenos Samaritanos" en nuestro ambiente, nos muevan a imitarlos y seguirlos, oremos al Señor.

5. Que todos aquellos que viajan, lo hagan con seguridad, oremos al Señor.

6. Por los enfermos de nuestra parroquia, especialmente (—) y por los que han fallecido, (especialmente —) oremos al Señor.

CELEBRANTE: Padre Amoroso, gracias por el bien que nos has ayudado a realizar. Por todo el bien que nos queda por realizar, imploramos tu ayuda, por Cristo Jesús.

PUEBLO: Amen.



Seguridad es una base esencial para el desarrollo del niño. ¿Se siente tu hijo seguro? ¿Lo ayudas tu a caminar con seguridad en sí mismo por la vida? El doctor Mario Martínez, psiquiatra cubano que recientemente nos habló sobre la importancia de la autoridad en el proceso de desarrollo del niño, trata en este número

sobre la necesidad de que el joven se sienta seguro, confiado. Estos artículos del Dr. Mario Martínez forman parte de una serie que bajo el título "TU Y TUS HIJOS" esta publicando LA VOZ, con la colaboración de experimentados profesionales y padres de familia consagrados al apostolado seglar.

Seguridad y desarrollo

Por el Dr. Mario Martínez

La seguridad debe ir con más ansiedad que si simplemente me digo, haré mi mejor esfuerzo, mi satisfacción va a estar en hacerlo, no en que quede bien. Y voy a hacerlo ahora mismo!

¿Y COMO es creado un hombre seguro?

Exactamente cómo, yo no lo sé, pero el instrumento es la actitud de los mayores. La actitud no es la palabra: ésta, bien manejada, es muy importante para ejercer autoridad, dar confianza es un trabajo mucho más fino.

Desde el momento que el partero lo agarra a uno, comenzamos a sentir confianza o miedo, prueba de esto es lo rápido que aprende un bebé a distinguir quien lo carga.

Esta es la primera etapa en la adquisición de la seguridad, en ella el niño siente confianza en el medio, siente que no hay ansiedad en su alrededor, siente esto como siente el frío o el calor.

Pero el problema aquí es que nadie puede dar lo que no tiene, y ¿quién puede decir que está seguro en este mundo de hoy? Es muy bonito decir "voy a emprender un nuevo negocio" "voy a hacer un cambio radical en mi vida", pero es difícil hacer de manera que los pasos riesgosos sean dados con la sensación de caminar sobre terreno firme, y sin embargo ¡depende tanto el éxito de eso! ¿Y si el éxito depende tanto de eso, a qué podremos recurrir de momento? Yo creo que si se tiene una fe se puede uno agarrar de ella y sacarle producto.

Fe y seguridad son una misma cosa; estar seguro psicológicamente hablando no es más que tener fe en que el asunto va a funcionar. Si además se puede obtener satisfacción por la acción en sí, independientemente del éxito, está uno completo. Si me encargan escribir esto y quiero estar "seguro" de que quede bien, necesitare mucho tiempo y a lo mejor hasta, luzco humilde, pero lo hare

debe sentir que confiamos en él, y este es el verdadero arte, porque es imposible confiar a un niño cosas valiosas. Pero si vale la regla "el desarrollo es valioso" podremos poner fácilmente las cosas en su lugar.

El mismo principio podemos aplicar ante la

debe sentir que confiamos en él, y este es el verdadero arte, porque es imposible confiar a un niño cosas valiosas. Pero si vale la regla "el desarrollo es valioso" podremos poner fácilmente las cosas en su lugar.

Por ejemplo, mi hijo lleva en su bolsillo el dinero

que la confianza que puedo depositar en tí vale menos que el precio de la excursión del domingo.

En cambio, si domino mi inseguridad y callo, mi hijo sentirá que yo confío en él y en el peor de los casos, si perdiera el dinero y con él la excursión, recibiría una magnífica lección que quizás recuerde mañana cuando tenga a su cargo algo verdaderamente valioso.

Otro ejemplo: Si al llegar te visita digo en voz alta: "Portense bien, niños" puede que mis hijos entiendan correctamente, pero hay más posibilidades de que, me perciban como advirtiéndole al anfitrión "si no lo hacen bien es porque ellos, no sirven", y como predicándoles "lo importante no es hacer las cosas, sino que la gente diga que uno las hace."

Este "que diran" puede arruinar la seguridad del más valiente si permite que se convierta en la ley de su vida y el niño ante esa filosofía debe pensar ¿Como puedo estar seguro si dependo de la opinión de tantos?

SI SE han cumplido las dos primeras etapas, o sea, hemos logrado que nuestro niño confie en nosotros y a su vez ha sentido que confiamos en él, entrará por su propio peso en la tercera etapa.

Se dirá: Si esta gente, tan poderosa e inteligente me ha demostrado su confianza, debe ser que soy confiable, debo pues, confiar en mí. No hay que decir que esta secuencia no la podrá explicar así un niño si es preguntado, el sencillamente hará sus cosas como "señor de ellas" no como un ansioso esclavo del triunfo. Ira por la vida disfrutando de una alegre aventura, será activo y productivo en la sociedad y se podrá presentar al final como aquel que negoció con sus talentos y los duplicó.

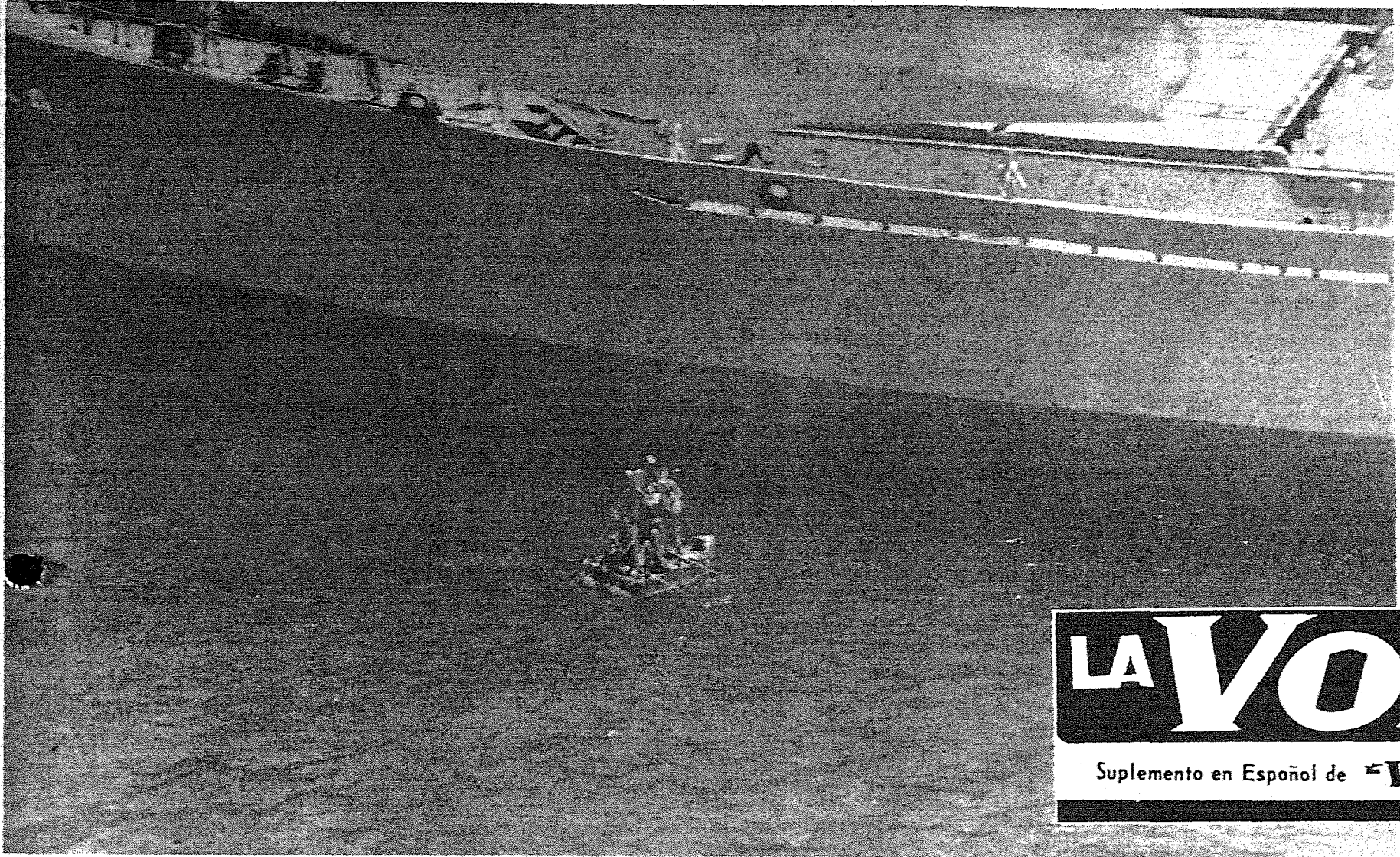
Abra su propio negocio de suministro electrónico. Completo inventario para empezar. Venga — vea. Una ganga para que Ud. la compre. 634-8045.

TU Y TUS HIJOS

tremenda responsabilidad del desarrollo de nuestros hijos. Al fin y al cabo, lo único que podemos poner es nuestro mejor esfuerzo, el triunfo o el fracaso será de ellos y es bueno que parejo con hacerles sentir que estamos con ellos en dicho esfuerzo, les damos a entender que su vida es de ellos.

AQUI llegamos a la segunda etapa. En ella el niño

de una excursión y cuando el omnibus escolar llega le grito: Acuérdate de entregar el sobre con el dinero." El chofer, que no es bobo, capta mi inseguridad, mete los dedos en el bolsillo de la camisa de mi pequeño y me saluda con el sobre en la mano. Antes de dar ese costoso grito debí pensar que en realidad le estaba diciendo al muchacho: hago esto por-



LA VOZ

Suplemento en Español de **THE VOICE**

Esta es una foto oficial tomada desde un helicóptero del Cuerpo de Guardacostas de Estados Unidos. Los que aparecen en la pequeña bolsa son seis desesperados fugitivos cubanos, que se lanzaron a la mar en busca de libertad, en busca de las costas acogedoras de Estados Unidos. La inmensa nave que aparece a su lado es un buque ruso que los sorprendió en su fuga y que los capturó en presencia de los tripulantes del helicóptero. En balde fueron los clamorosos gritos en busca de ayuda. ¿Qué sera de la suerte de estos cubanos? Mas de once mil refugiados han llegado a bordo de esos improvisados instrumentos de navegación, arriesgándose a

perecer en medio del oceano o a ser capturados por las naves soviéticas y cubanas. El puente aéreo había venido a aliviar el número de esas fugas desesperadas. Miles de cubanos permanecen en la isla esperando su turno de salida. Ellos creyeron en la palabra de su gobierno y un pueblo amigo, que les prometió rescate. Hoy esa palabra de rescate sigue en juego en el congreso de Estados Unidos, donde se anuncian nuevas audiencias sobre la conveniencia o no, de continuar los vuelos, de seguir cumpliendo o no una promesa hecha.

Otra vez los debates sobre 'Vuelos de la Libertad'

—Por Gustavo Pena Monte

Nuevas audiencias sobre la propuesta terminación del puente aéreo que trae unos 3,000 refugiados al mes desde Cuba fueron señaladas para el viernes 16 por el Senador Allen J. Ellender (D-La) presidente del Comité de Créditos del Senado de E.U.

EL PASADO 29 de junio el Senador Ellender retiró su proyecto minutos antes de ser sometido a elección por el pleno del senado, alegando que quería evitar demoras en todo el proceso de apropiaciones.

Inmediatamente se produjo una reacción nacional, cuando líderes de todas las tendencias expresaron su preocupación por el futuro de los vuelos que fueron inaugurados en 1965 durante la administración del Presidente Lyndon B. Johnson. Mientras líderes cívicos y jerarcas eclesiásticos, entre ellos el Arzobispo Coleman F. Carroll, recordaban que Estados Unidos estaba simplemente cumpliendo un compromiso contraído con aquellas personas que habían expresado públicamente su decisión de abandonar la isla controlada por el comunismo, distintos legisladores se unieron a la campaña para mantener el puente aéreo hasta tanto aquellas personas que llenaron sus solicitudes de salida antes de 1966 puedan salir del país.

“Estados Unidos no puede abandonar a los miles de cubanos a los que solemnemente prometió un día que acogería”, expresó el Arzobispo Coleman F. Carroll, miembro del Comité de Asuntos Internacionales de la Conferencia Católica de Estados Unidos.

“Estos cubanos creyeron en la promesa y aceptaron la oferta. Al hacerlo, quedaron marcados como desafiados del régimen de Castro, que por cierto no tiene mucha consideración hacia aquellas personas que no se le someten totalmente.” agregó el Arzobispo.

Los exiliados cubanos, siguió diciendo el Arzobispo Carroll, han escrito una meritoria historia en este país con su laboriosidad, respeto a las leyes, influencia creadora y aporte cultural.”

Por su parte el Senador Edward Gurney, Republicano por la Florida ha expresado que Estados Unidos tiene “un compromiso moral y legal de continuar el puente aéreo”.

“Sería un error el terminar ese puente aéreo”, expresa Gurney. “Este es un compromiso que se ha contraído con el pueblo cubano un deber de simple humanidad nos indica que debemos mantenerlo. Muchas familias han quedado separadas y los cubanos que han hecho sus solicitudes están a la merced de Castro.”

Destacó el senador que sólo el 15 por ciento de los refugiados reciben alguna forma de asistencia social y que la mayoría de esos son ancianos o enfermos, enfatizando que solo el 2 por ciento de los exiliados cubanos en edad laboral están desempleados.

“Terminar el puente aéreo sería el mejor favor que podríamos hacerle a Castro, porque esto le evitaría la pena de que tantos miles de cubanos demuestren su deseo de abandonararlo.”

Otro legislador, el representante Dominic Daniels, de New Jersey, en cuyo distrito viven unos 50,000 cubanos exiliados, dijo que el puente aéreo desde Cuba, que trae aproximadamente 3,500 refugiados al mes, “puede compararse con el puente aéreo de Berlín, como uno de los esfuerzos mas humanitarios que jamás nación haya realizado para dar refugio a los que escapan de la tiranía y la opresión.”

MIENTRAS tanto Lawton Chiles, otro senador floridano que ha apoyado decididamente la continuación de los vuelos, reveló que ha insistido en que se le permita testificar ante el Comité de Apropiaciones del Senado, del que el Senador Ellender es presidente. Un ayudante de Chiles dijo que el senador no ha recibido aun una respuesta a su petición.

Un ayudante del Ellender declaró que ese senador está particularmente preocupado por el costo del programa de refugiados cubanos. Dijo que el programa ha costado 587 millones en 10 años. El presupuesto para el próximo año fiscal es de \$144 millones, 32 millones más que el año anterior.

Maureen Urzua y sus pinturas indígenas

“Nuestra cultura indígena es algo de lo más importante que tenemos. Por eso queremos mostrarla al mundo, por eso yo pinto al indio de mi tierra.”

Maureen Urzua llega a Miami con todos sus gigantescos lienzos para iniciar el próximo lunes, a las 5:30 p.m. una exposición de sus obras de marcado sabor indigenista, de vividos colores.

LA JOVEN pintora chilena se prepara así para su primera exposición en Estados Unidos, auspiciada por la empresa aérea Lan-Chile.

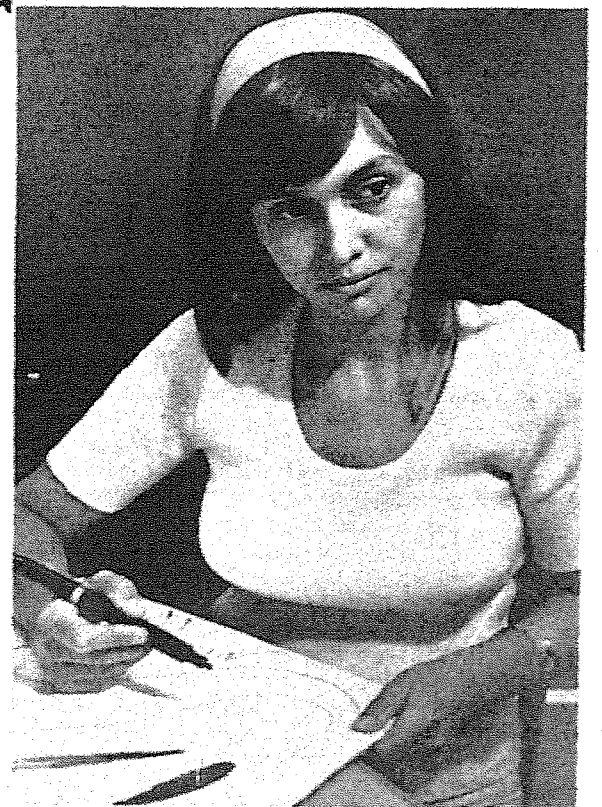
Son óleos gigantescos, casi murales en los que Maureen vuelca el impacto que le produjo su contacto con las culturas indígenas. El norte de Chile y el altiplano boliviano la dejaron marcada.

Ella quiere que su pintura llegue a las masas. No fue a ninguna escuela y esta dedicada por entero a la tarea de decir algo con sus obras.

“El arte sin mensaje en estos días no tiene mayor valor. Su belleza y su fuerza está en la sinceridad que el artista pone.”

PIENSA Maureen que sus cuadros pueden ayudar a abrir los ojos a alguna gente, de los que piensan que no vale la pena preocuparse de las culturas indo-americanas.

“Hay un largo llanto americano. El del sufrimiento de los pueblos indígenas al caer bajo el dominio de la colonización española. Pero su cultura no ha muerto, está ahí”, expresa Maureen Arzua con su palabra vibrante durante la entrevista y lo ratificara con su pintura, en la exposición plena de luz, vida y colorido que se abrirá el lunes en Bacardí.



La muralista chilena Maureen Urzua, hace un boceto de sus típicas pinturas indigenistas aprovechando los materiales del departamento de arte de THE VOICE, mientras habla sobre la exposición que se abrirá el lunes 12 de julio en la Galería Bacardí.

Todo hogar cristiano necesita una Biblia, como fuente de inspiración para la vida. Quizás ya Ud. tiene en su hogar una Biblia en Español. Ese es su idioma.

Pero sus hijos están creciendo y educándose en inglés. Ellos necesitan una Biblia escrita en el idioma que ellos piensan. En el idioma en el que ellos están viviendo hoy.

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Girl gave up 'society' to begin new society

By FATHER MICHAEL GLYNN, S.P.S.

You could say Pauline Jaricot had it made. Everything was going for her. She was young, rich, beautiful. She had a wonderful home and a wonderful time. She was in love, and her family got on fine with the boy. Having a millionaire (in francs, anyway) for a father meant that there was a country house for the summer and a house in town for the "season." Pauline was belle of the ball during the season. She danced the soles off her slippers at one wedding reception.

And there was that heady thing, the envy of the other girls. Envy, and (sincerest form of flattery) imitation. They copied her hairstyles. She was clever at designing accessories for her dresses. They copied those too. It's something to turn the head, being a leader of fashion at 17.

THERE WAS ONE other thing. Pauline Jaricot was a very good girl. In spite of a hasty temper, a quick tongue and a lot of vanity.

She had courage, too. It took a terrible courage to do what she did one Sunday. She came to Mass in a hideously ugly dress. It was a sort of dullish purple and it hung like a sack. There were twitters in church, half-suppressed gasps. She was mortified, naturally. She was humiliated, sick with shame. But she knew what she was doing, it was quite deliberate. She was making a break with triviality. She had only one life. She was going to make it mean something.

You don't win her kind of battle without scars. You don't suddenly retire from the jet set without feeling the claws. She could write a book about that. But she didn't have time, and it wasn't important. She did write a lot of leaflets and letters, but they were about something else altogether.

OTHER PEOPLE'S troubles and deprivations: that's what she wrote about. Her country was in turmoil

and its religious practice had slipped. People were suffering in hospitals. Children were being abandoned in China. The missions were in need of all kinds of support. All this bothered her. Her sympathy extended to the rich who had lost their money, and to the poor because of their squalid homes and wretched working conditions.

But what can a teen-age girl do about the woes of the world? Well, she can forget about them. Or blame everyone else for them. Or make shocked noises, and leave it at that. Pauline Jaricot took responsibility, instead. She'd do something — what she could — to set things right. She'd give herself, her time, energy, money. Whatever it took.

The sick and suffering bothered her, so she spent part of her days working in the hospitals. She wasn't very good at it, but they knew she cared, and that helped. She set about making the world say its prayers: parceled decades of the Rosary, one to each person, so that someone was saying a small amount of prayer practically all the time. After a while there were 3 million people in her Rosary association.

THE WORKINGMAN and the poor? She went broke on this one. Every last penny she had — and she had plenty — went on an effort to make things better for them. She went up to her ears in debt for the workingman, and she died a pauper, still trying to pay it off. Maybe that was the finest thing she did. She gave an example of justice that will stand for all time.

You can't win them all, and Pauline failed (if you call it failure) in her effort for social justice. But she had victories, too. At 20, she got an organization together to raise funds for the missions. This project boomed. In three years it got so big that she couldn't handle it alone. She herself was "big" enough, then, to hand it over, in sweet running order, to a group of men; and she slipped into the

background and claimed no credit.

IN A FEW years it was forgotten that she was the one who set the machinery going, but a Pope remembered it after she died and declared her foundress of the Propagation of the Faith Society.

That society, one of the branches of Papal Mission Aid, is today a multimillion-dollar enterprise, gathering money from the Catholics of the world and putting it to work in the developing countries, relieving suffering, promoting education, assisting the young churches in their works of charity and religion. And more important still, stimulating Catholics everywhere to pray and sacrifice for the faith.

Pauline Jaricot "only a girl, a very young girl," and a long time ago. But she set something in motion that, 150 years later, is still doing a marvelous amount of good in the world. She cared, and she gave herself.

Any girl — or boy — can do that much. Even you.

Father Glynn, of the Society of St. Patrick, was formerly NC News correspondent in Nigeria. In 1968 he returned to his native Ireland as editor of Africa, his society's mission magazine. Near the end of 1970 he was appointed to the Pontifical Work for the Propagation of the Faith in Rome. This article was issued by International Fides Service, a news agency sponsored by the Congregation for the Evangelization of Peoples.

Pool party planned

St. Monica CYO is sponsoring a pool party on Saturday, July 10 from 6 to 10 p.m. at North Regional swimming pool, Opa Locka airport. All Archdiocesan CYO are welcome.

Spaghetti dinner

The CYO of St. John the Apostle parish, Hialeah, is sponsoring a spaghetti dinner on July 18 in the parish hall from 4 to 9 p.m.

Irish strong on Church traditions

DUBLIN — (NC) — The traditional morality and teachings of the Catholic Church are still a powerful influence on a majority of the Irish population, according to a recent opinion poll.

About 1,600 respondents voted overwhelmingly against legalization of either divorce or contraceptives within the Irish Republic. This is especially significant in view of recent demonstrations by Dublin Women's Liberation members who illegally introduced contraceptives into Eire.

To the question "If you were asked to vote on a law that would make divorce possible in Ireland, do you believe you would vote for or against it?" 73 percent said they would vote against, 22 percent would vote for, and 5 percent said they didn't know.

TO THE question "If the law concerning the sale of contraceptives in Ireland were to be changed to allow them to be sold, in terms of the effect on family life in Ireland, what would you expect this change to lead to?" the replies were:

- A worsening of family life, 50 percent;
- An improvement in family life, 24 percent;
- No real change, 23 percent;
- No opinion, 3 percent.

On the question of divorce, all age groups, classes, and regions — including Northern Ireland — showed overwhelming opposition to legalization. Similarly both sexes, and rural as well as urban residents, replied "No."

THE GENERATION gap as well as class and regional differences are more pronounced on the contraception issue. Men between 16 and 24 tended to favor legalization (by saying it would improve family life) while older men tended to oppose it. Women between 25 and 34 tended to favor birth control devices, but girls 16 to 24 and women over 34 tended to oppose them.



MURALS depicting the Indians of Chile, Bolivia, and Peru will be the featured exhibit at the Bacardi Gallery beginning Monday, July 12 at 5:30 p.m. The artist, above, Maureen Urzua, a young Chilean painter has devoted many years to the study of Indian cultures of South America.

Efforts to find priest weak, say bishops

PANAMA CITY — (NC) — Two bishops said here they are dissatisfied with the Panamanian government's efforts to find a kidnaped priest, despite a government claim the efforts have been intensified.

Parishioners of the social activist priest, most of them poor farmers, have expressed fears for his safety.

He is Father Hector Gallegos, 28, a native of neighboring Colombia. He was taken from his home in rural Santa Fe on June 10, according to witnesses, by men claiming to be government agents.

A month earlier Father Gallegos' rectory had been destroyed by a fire of unknown origin. He then moved to a farmer's house, from which he was kidnaped.

GOVERNMENT officials, national and regional, have denied any involvement in the priest's disappearance, and are investigating it. So is the Church.

Archbishop Marcos McGrath of Panama City and Bishop Martin Legarra of Santiago de Veraguas, where Santa Fe is located, have completed a fact-finding tour of the area where Father Gallegos worked, where they interviewed some 300 farmers. The prelates said the farmers spoke "with clarity and courage." They added:

"The opinion of these people indicates that the investigation being conducted by the government shows several faults which must be quickly remedied, if the authorities want to show the people of Santa Fe, the bishops and all Panamanians in general that they mean serious business." "There is mistrust among farmers, and we still have no firm information to offer," they said.

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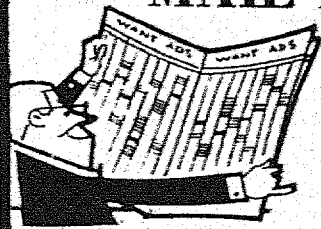
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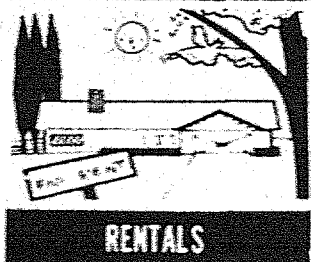
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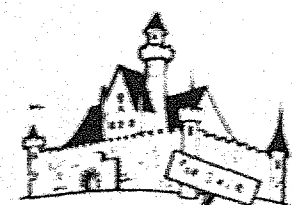
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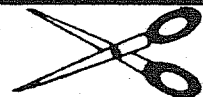
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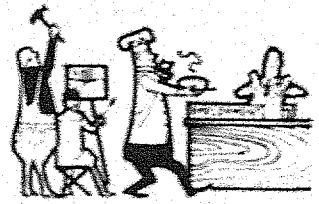
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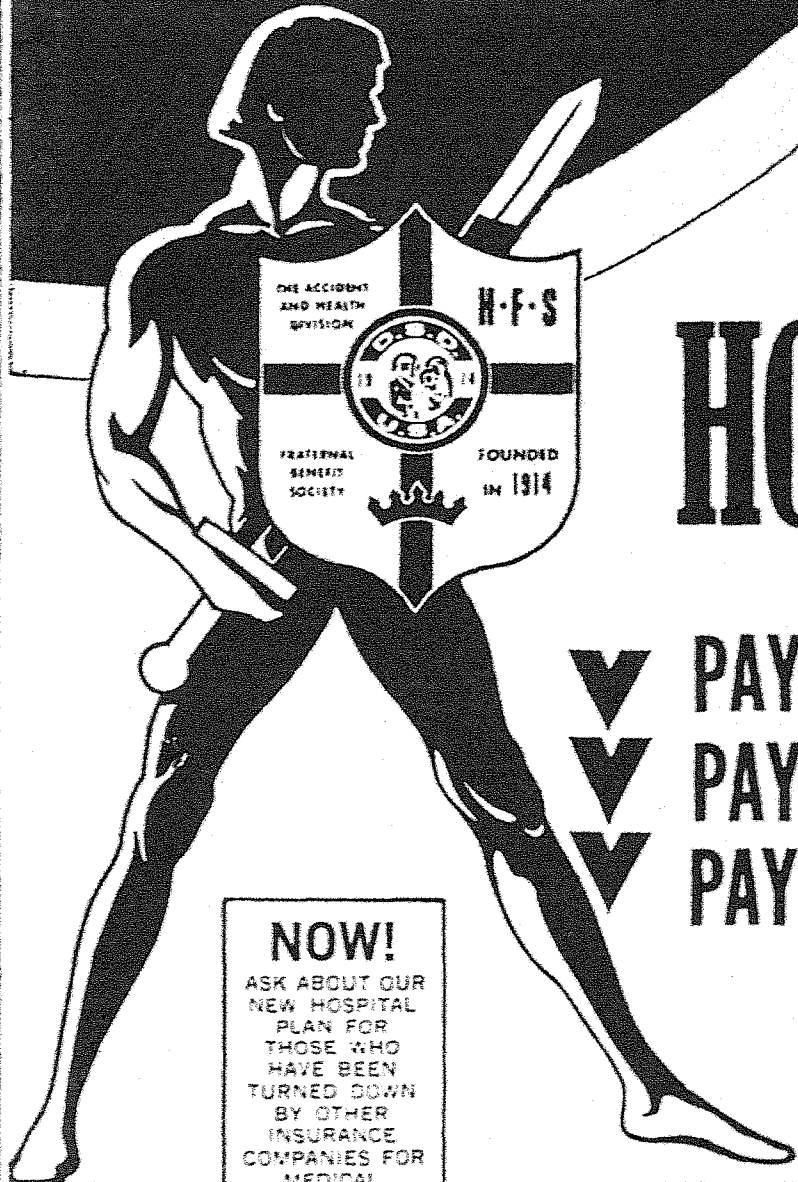
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