

Airlift flights receive temporary funding

Temporary federal funding for the government sponsored Cuban airlift passed by the Senate Appropriations Committee which last Friday took testimony in support of the Freedom Flights from Archbishop Coleman F. Carroll from legislators, and Miami civic leaders, will continue until Aug. 5, officials said this week.

They predicted that it is highly unlikely that work on the airlift bill will be completed before a month-long recess scheduled for August. In that event a second temporary appropriation will be needed to finance the twice-daily flights from Havana to Miami.

As Miami's Archbishop, representing the National Conference of Catholic Bishops, and other Florida leaders urged the continuation of the controversial airlift during last Friday's hearing, Senate critics indicated that they will not seek its termination until all the Cubans on the waiting list have been brought to the U.S.

Florida Senator Lawton Chiles told the subcommittee that, "If Congress kills the airlift, our credibility is going to sink to a new low. Every country in Latin America has its eyes on the U.S. regarding the Cuban refugee program."

"If we destroy the airlift, we in turn destroy a certain faith throughout Latin America that we have earned — and in this area of the world we need all the help we can get," he said.

IN rebuttal, Sen. Allen Ellender (D-La.) Appropriations Committee chairman, who sought late in June to stop the airlift, declaring that the flights have cost the nation \$587 million in the past 10 years, said, "Cubans are getting better treatment than our own people. Is all of Cuba going to move into the United States?" he asked Chiles and Howard Palmatier, Miami director of the Cuban Refugee Program, declaring that figures are contradictory on exactly how many Cubans are still waiting on the list to come to the U.S.

"The number keeps increasing and increasing, going up and up," he said. "This thing could go on indefinitely. We've got enough now to take care of."

Senator Ellender's claim that Cubans received better treatment than others in South Florida was disputed by Senator Chiles, who also pointed out the accomplishments of the exiles and the low unemployment and crime rates among them.

THE Cuban program "on the whole has been of benefit to the U.S.," Florida Senator Edward Gurney said. He added that the reason Cubans still on their native island "endure the hardships and do not recant

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THE VOICE

VOL. XIII No. 20

15c

JULY 23, 1971



HIS TESTIMONY before the Senate Subcommittee hearing last Friday on continuation of the Cuban Refugee airlift is discussed by Archbishop Coleman F. Carroll for South Florida viewers with a WTVJ news reporter.

Archbishop 'hopeful' for continued airlift

"The Cuban community can be reasonably hopeful that the United States will continue the airlift, at least for the time being."

This was the optimistic note sounded by Archbishop Coleman Carroll on his return from Washington, where he appeared before a special Senate subcommittee hearing on the Cuban airlift program. Late last June, Senator Allen Ellender announced the unanimous proposal of the Senate Appropriations Committee to cancel the freedom flights.

Archbishop Carroll stated in his testimony that the United States had a moral commitment to continue the freedom flights from Cuba. "In 1965 the President promised that any Cubans wishing to flee Communist oppression would be able to come to the United States, and Congress voted the funds for this project. Because the Cubans trusted our word, thousands of them lost their

homes, their savings, and their property as a result of making known their desire to come to the United States," said the Archbishop. "We must not abandon them now. They believed the promise which we enshrined on our Statue of Liberty. 'Give me your tired, your poor, your huddled masses yearning to breathe free. . . . Send these, the tempest-tossed, I lift my lamp beside the golden door.'"

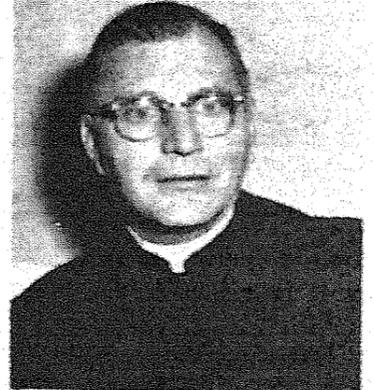
ARCHBISHOP Carroll cited the strong statements of the two Florida Senators, as well as the mayor of Dade county, as impressing the subcommittee. "As a result of all the testimony given, the subcommittee, it is hoped, became better informed on the issues involved, and, I believe, became truly sympathetic to the desires of Cubans already in this country to secure the release of their close ones," he said.

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Prayers urged for wounded Belize bishop

Archbishop Coleman F. Carroll of Miami directed that special religious services at Saint Mary Cathedral and prayers in parishes throughout the Archdiocese be offered for the speedy recovery of Bishop Robert L. Hodapp, S.J., the Bishop of Belize, British Honduras. Bishop Hodapp was shot in the back during a hold-up attempt on Monday night while he was walking on a Miami street.

The sixty-year-old American-born prelate, a Jesuit, had been attending the



BISHOP HODAPP

Antilles Episcopal Bishops' Conference in Trinidad. He arrived in Miami earlier in the day and intended to take a plane in the morning for British Honduras.

RUSHED to Mercy hospital immediately after the shooting, where he was given the last rites by the hospital chaplain Father John Tracy. Bishop Hodapp was taken to the intensive care unit of the hos-

CONTINUED ON PAGE 3

Nixon visit to China: will it affect Church?

By BOB JOHNSON

NEW YORK — (RNS) — What promise does the impending visit of U.S. President Nixon to Red China hold for the improvement of relations between the Catholic Church and Peking?

Catholics themselves differ on the answer to that question and recent events throw little light on the answer.

Exactly one year prior to President Nixon's announcement that he would visit mainland China, Pope Paul commented on the release, after long imprisonment, of U.S. Maryknoll Bishop James E. Walsh, saying it was "a sign of better days to come" for the cause of "freedom of religion" in China.

THEN, following the news of Mr. Nixon's projected China trip, the Pope declared that "something new and important is coming to fruition that could change the face of the earth. . . ."

While the pontiff, who has favored admission of Red China to the United Nations since 1965, is seemingly optimistic over new approaches to the Communist giant of the East, his more positive views have been countered by Catholics in many areas.

Only a few months ago, an article in L'Osservatore Romano, the Vatican daily warned that the "thaw" brought about by the so-called "ping pong" incident last Spring is merely an economic move, aimed at increasing trade. It said "there is no cause to think that the Peking government intends to alter or change its political designs."

About the same time, Tillman Durdin of the New York Times — the first U.S. journalist granted a one-month visa to mainland China since 1950 — reported that Red China's drive against religion seems to have had a "sweeping effect."

He said that following the 1966 "cultural revolution" efforts to remove old religious traditions and practices were stepped up. The few temples, mosques and churches still

What effect the upcoming visit of President Richard M. Nixon to Red China will have on the improvement of relations between that nation and the Catholic Church is being pondered in various circles. At right are a few members of a "production brigade" which specializes in silk and fish in Sa Jao Commune near Canton.



used for religious purposes were closed and put to secular use.

ON the other hand, Bishop Walsh, released last year after 12 years in a Communist prison in China, said he was convinced there was a possibility "for the survival of the Church in China."

Observing that "a change in the government's attitude would be necessary," the bishop said the Chinese people in general would be happy to see the missionaries return.

As it stands now, the Peking government "allows" religious freedom on three condi-

tions: that every religious body be "self-supporting, self-propagating, and self-governing." This rules out any foreign influence.

China's rejection of Christianity, as well as Buddhism, Confucianism and Taoism, has been systematic and determined since the Communists came to power in 1949.

In less than 10 years, most of the Catholic hierarchy were expelled or imprisoned. Of the 155 archdioceses, dioceses and apostolic prefectures in China, only 29 remained occupied. Some 150 bishops were

CONTINUED ON PAGE 22

THE VOICE

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

Aid based on degrees proposed for colleges

TRENTON, N.J. — (NC) — When the New Jersey Board of Higher Education meets here Aug. 6, it is expected to endorse a proposal to assist New Jersey's private colleges and universities through State payments of a specific amount of money for each degree given.

The board reportedly discussed the plan at a meeting in June and decided to recommend it to the State legislature for approval. A formal vote of the board is on the Aug. 6 agenda.

The tentative payment scale would be \$300 for an associate of arts degree from a two-year college; \$800 for a bachelor's degree; \$400 for a master's, and \$2,800 for a doctorate.

The proposed payments are based on 15 percent of the average cost for educating a student in a New Jersey public college. At current degree-granting rates, the payments would cost the state about \$9 million annually.

Basis for the proposal is a report by a task force commissioned by Ralph A. Dungan, state chancellor for higher education.

In its report the task force took note of the historic methods of supporting both private and public institutions of higher learning and remarked that both received strong public backing at their outset.

"It is likely," the report said, "that the relatively short period during which a sharp distinction between public and private education existed (will be regarded by historians) as a typical, the earlier pattern in which the state assisted independent institutions to perform their functions in the public interest and serving the public welfare seem destined to return."

THE report gave three major reasons for supporting private institutions with public funds:

- The great contribution they made to the national welfare.

- The combination of strong independent and strong public institutions that gives American higher education its strength, diversity and flexibility.

- The fact that it costs much less to subsidize the survival of independent institutions than to convert them to public institutions.

The plan was worked out prior to the recent U.S. Supreme Court decision upholding a federal statute which allowed construction grants to nonpublic colleges and universities for non-religious facilities.

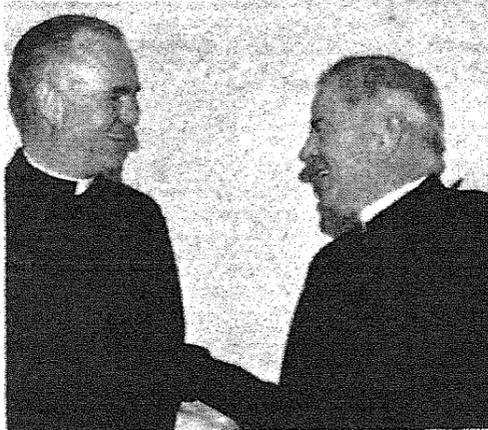
However, legal memorandums drawn up in light of the Supreme Court ruling are now being prepared for presentation to the higher education board by the New Jersey Association of Independent Colleges and Universities, and the American Association of Colleges.

Pastoral council is opposed

WASHINGTON — (NC) — Few Catholic women think it is feasible or desirable to form a National Pastoral Council at this time, according to a survey by the National Council of Catholic Women (NCCW).

Slightly over 10 percent of NCCW members, polled in 42 dioceses across the country, said the time is ripe for such a council but more than 40 percent disagreed.

ACCORDING to Helen B. Brewer, who coordinated the study for NCCW, about 50 percent of the respondents were ambivalent about a national council. Some suggested alternatives such as fuller use of existing structures, regional pastoral councils, pastoral consultations and national issue-centered meetings.



BISHOP-DESIGNATE, of Juneau, Alaska, Bishop Francis T. Hurley is shown last year with Archbishop Coleman F. Carroll in Miami shortly after his appointment as Auxiliary Bishop of Juneau.

Bp. Hurley named Bishop of Juneau

WASHINGTON — (NC) — Bishop Francis T. Hurley, who has served as auxiliary of the Juneau diocese since March, 1970, has been named by Pope Paul VI to head that Alaska diocese.

In other episcopal appointments, Father Raymond A. Lucker, director of the United States Catholic Conference's (USCC) education department, and Msgr. John R. Roach, on the staff of St. John Vianney Seminary, St. Paul, were both named auxiliary bishops of St. Paul-Minneapolis.

THE three appointments were announced here by Archbishop Luigi Raimondi, apostolic delegate in the U.S.

Bishop Hurley, titular bishop of Dairmlag, had been serving as auxiliary to Archbishop Joseph T. Ryan of Anchorage, who until the recent appointment had been apostolic administrator of Juneau.

Bishop Hurley had been an auxiliary only for the Juneau diocese.

Fathers Lucker and Roach will be auxiliaries to Archbishop Leo Binz of St. Paul-Minneapolis. Father Lucker, a native of St. Paul, was named titular bishop of Meta. Msgr. Roach, was appointed titular bishop of Ceneae.

Father Lucker has headed the USCC's education department since 1968. Born Feb. 24, 1927, he was educated at St. Paul Catholic schools and seminaries and ordained on June 7, 1952.

Msgr. Roach, also a native of Minnesota, was born July 31, 1921, in Prior Lake. He was educated at St. Paul Catholic schools and seminaries and was ordained June 18, 1946. He holds a master of arts degree from the University of Minnesota.

OFFICIAL Archdiocese of Miami

The Chancery announces the following appointment effective July 13, 1971:

THE REVEREND ERNESTO MOLANO — to Assistant Pastor, Immaculate Conception Parish, Hialeah

Funeral rites in Ireland for mother of a priest

The Funeral Liturgy was concelebrated in Kiltrush, County Clare, Ireland on July 8 for Mrs. Mary Crowley, whose son is a priest of the Archdiocese of Miami.

Father Jeremiah Crowley, Director of Guidance for the Archdiocese of Miami Department of Education, was the principal concelebrant of the Mass for his mother, who died on July 6. Concelebrating with him

were Father Noel Fogarty, Archdiocese of Miami Vicar for the Clergy and pastor, St. Rose of Lima Church, Miami Shores; and Father Vincent Kelly, assistant pastor, St. Pius X Church, Fort Lauderdale.

Mrs. Crowley is also survived by her husband, Jeremiah; and another son and a daughter, both residents of New York City.

KC invites Fla. prelates

Archbishop Coleman F. Carroll and Florida's Bishops have been invited to attend a meeting of the Florida State Council of the Knights of Columbus Saturday, July 24, at the Hotel Hilton in Jacksonville.

Newly-elected officers will be formally installed following 11 a.m. Mass at the Church of the Assumption.

Joseph Matthew of Miami is the state deputy; Walter J.

Mallar, Pompano Beach, secretary; Frank J. Cilento, Orlando, treasurer; Dick Laluzerbe, Largo, advocate; and Clyde W. King, Jacksonville, warden.

Included among guests of honor will be K of C Supreme Director, Tim Eason, Sr.; and Msgr. Harold F. Jordan, Father John B. O'Hare and Father David B. Cronin associate chaplains.



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Jobless migrants campaign for work

NAPLES — A state official representing the Department of Commerce and the Department of Labor will meet with the county manager of Collier County here this weekend to work out a proposal to provide work for jobless migrant farm workers who are returning earlier than usual this year to South Florida because of lack of work in the North.

Once the proposal is drawn up, it will be submitted to other county commissioners on Tuesday for their approval.

One-hundred and fifty of the 300 jobless migrant farm workers at Immokalee met with the county commissioner Tuesday in an effort to find a way to provide for the increasing numbers of migrants returning from the North.

The county commissioner earlier had said he could not promise anything definite but that efforts would be made to get in touch with state officials to see if a work program could be set up.

In a further effort to help alleviate the situation of unem-

ployed migrants, Father Jeremiah Singleton, assistant director of the Rural Life Bureau for the Archdiocese of Miami, said he called officials at the Governor's office and the Migrant Labor Division in Tallahassee.

The officials admitted "there was a problem," he said, and that investigation into the situation was continuing.

THE migrant farm workers would ordinarily be employed in other parts of the country this time of the year. However, great numbers of workers and their families have been returning to South Florida and Immokalee because of lack of work in the North. The early influx of migrants began approximately three weeks ago.

Earlier this week, farm workers from Collier, Hendry and Lee counties met at the Farm Worker Center here to examine what could be done to solve the problem of hunger and unemployment among returning migrants.

A spokesman for Organized Migrants in Community

Action (OMICA), Charles Haynes, had reported earlier that "dozens of jobless workers are pouring into OMICA offices every day seeking assistance."

ANOTHER problem facing returning migrants is that they are coming back to partially occupied camps. The camps are being filled up by year-round agricultural workers. Coupled with this is the fact that some migrant families, refusing to travel North because of lack of finances to get them there and hearing that there would be no work even if they could get there, remained here in the camps for the summer.

According to recent reports from Immokalee, there are some 300 heads of families who are without work, and the number of jobless migrant farm workers is expected to increase in the weeks ahead.

The plight of the farm worker is coming near to last winter's disaster level, said Haynes. He also accused officials earlier of being indifferent to the needs of the migrants.



APOLLO 15's three astronauts are going through final preparations for their scheduled July 26 launch to the Moon. The three astronauts, all Air Force officers, are from left: Col. David R. Scott, 39, commander; Maj. Alfred H. Worden, 39, command module pilot; and Lt. Col. James B. Irwin, lunar module pilot.

Nonpublic school groups unite to continue aid fight

BOSTON — (NC) — Representatives from all major groups conducting nonpublic schools joined forces here recently to form the first Council for American Private Education.

Eleven national organizations — representing Catholic, Protestant, Jewish, Quaker, Seventh Day Adventist and independent private schools — met here for the council's founding meeting.

Catholic school officials attending included Dr. Edward R. D'Alessio, director of the U.S. Catholic Conference elementary and secondary education division; and Father C. Albert Koob, Norbertine priest who heads the National Catholic Educational Association.

Dr. Clarence Walton, president of Catholic University of America and chairman of President Richard Nixon's panel on nonpublic education, noted the "historic significance" of the event. The fledgling council is the first widely representative nonpublic school federation ever established in this country.

Brazil priests under arrest

RECIFE, Brazil — (NC) — Police entered Recife archdiocesan offices here and arrested Father Carmil Vieira at about the same time another Recife priest, Father Geraldo de Oliveira Lima, was arrested at the Natal airport 150 miles north of here.

Both were charged with participating in "subversive activities."

Father Vieira was later released for lack of evidence.

But Father de Oliveira was being held "as a dangerous person," according to an announcement made by military authorities.

BOTH priests work under Archbishop Helder Camara of Olinda and Recife, leader in a nationwide movement for social justice.

'Priesthood is forever'

AVELLANEDA, Argentina — (NC) — "The priesthood is neither a temporary job nor a passing detachment from worldly things; it is a consecration and a permanent mission," Bishop Antonio Quarracino of Avellaneda said in a letter mailed to each of his priests.

In the letter to his priest Bishop Quarracino said he believes such a reminder is

necessary because of the growing number of men leaving the priesthood.

AN estimated 10 percent of the nation's priests have left the active ministry in the past decade.

The bishop defended priestly celibacy, saying that human life, "while a valuable thing in itself, nevertheless takes away from the role of the priest as a totally conse-

crated person, dedicated in body and soul to the love and service of all of the people of God."

Bishop Quarracino said that he is also concerned with the growing discontent among priests who refuse to accept the Church's — and the diocese's — increasing commitment to social reform.

He asked the priests to

live their priesthood "in communion with your bishop, who can accomplish nothing without your cooperation."

If the priesthood is to be more than "an apostolic adventure or an ineffective flash in the dark, the priests must be in unity with their bishop and the bishop must be in unity with his priests," he added.

Pope Paul declares

'Vatican Council called Christians to holiness'

VATICAN CITY — (NC) — The Second Vatican Council called all Christians to holiness, Pope Paul VI has declared, and not to a false freedom from basic morality.

"How explain today's pronounced tendency to interpret the council as a 'liberation' from moral obligations which Christian custom had always regarded — if not, unfortunately, always observed — as serious and binding?" he asked at his weekly general audience.

WITHOUT any doubt the "prevailing feature the council wanted to impress upon Christian life" was holiness, he asserted. But he emphasized that such holiness was not "an exceptional manifestation of moral and religious perfection" beyond the reach of most.

The council rectified this conception of holiness as something rare and phenomenal, and brought it back to its historical origins, that is to when all faithful Christians were called "the saints." Holiness is "the normal state of life, elevated to a mysterious and stupendous supernatural dignity," the Pope asserted.

Asking how anyone could possibly interpret the Second Vatican Council's teachings as a liberation from moral obligations, he continued:

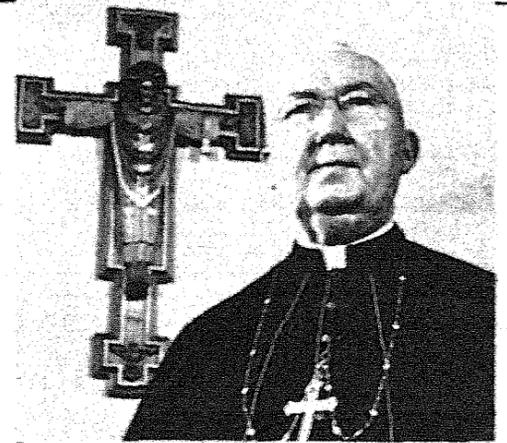
"HOW can anyone go so far as to call 'taboos,' especially in matters of moral decency, certain requirements and rules which Christian and civil education has succeeded in writing into the very style of a noble and true life?"

"We are in a period of moral laxity, really serious and hardly fitting the correct interpretation of true Christian and human sense."

"In substitution for the sense of honesty and duty we are often offered a sense of instinct and of anything goes."

"A degrading pansexualism (tendency to explain everything in terms of sex), a

frivolous and vehement hedonism, the cult of violence and of rebellion within social life, a superlative art of thieving and of extortion, of embezzlement and of conspiracy and now drugs with their criminal commerce and their fatal psychic and moral disintegration — all these really threaten to debase the moral level of our generation."



SPIRITUAL LEADER of 400,000 Catholics, the Archbishop of Washington, Patrick Cardinal O'Boyle has applied to Pope Paul VI for retirement, which is in accord with the Pope's ruling that bishops retire at age 75. Cardinal O'Boyle celebrated his 75th birthday on July 13.

Card. O'Boyle sends resignation to Pope

WASHINGTON — (NC) — The Washington archdiocesan chancery has confirmed that Cardinal Patrick O'Boyle has submitted his resignation as head of the Washington archdiocese to the Vatican.

Msgr. John F. Donoghue, vice chancellor, told NC News the cardinal submitted his resignation in mid-June in accordance with the Vatican directive "requesting bishops to offer their resignation when they reach the age of 75."

Cardinal O'Boyle was 75 on July 13.

Before the cardinal's resignation is effective, it must be accepted by Pope Paul VI. Msgr. Donoghue said there has been no response from Rome to date, but the cardinal "will do whatever the Holy Father wants, of course."

In 1966, the Holy See issued a directive suggesting that parish priests and bishops of dioceses submit their resignations when they reach 75.

Last November, the Vatican also said cardinals who have reached their 80th birthday will not be eligible to vote for a Pope or to retain membership as advisors in the Roman Curia, the Church's central administrative offices.

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Seminarians' services benefit day-campers

Driving a school bus through the heavy traffic, perspiring under the day's torrid Florida sun, running from one place to the other — and all for the benefit of 160 Negro and Puerto Rican and Cuban youngsters — are the ingredients that make up the summer week for three seminarians involved in a day-camp program at St. Francis Xavier parish on N.W. Fourth Ave., Miami.

Trying to keep tab on these young people is work enough, but it is only the beginning for seminarians Tom Wenski, second-year philosophy student at St. Vincent de Paul Major Seminary; Cesar Guzman, also a philosophy student at St. Vincent's, and Jim Boddie who is in his second year of college at St. John Vianney Seminary.

THE DAY'S PROGRAM begins with parents' dropping their children off at St. Francis Xavier School. For those children who are not able to get to the school, the seminarians hop in the three buses and pick them up at their homes. The youngsters are then driven to St. John Vianney Seminary for a full morning of swimming lessons and recreational activities.

On the seminary grounds, the kids are split up into two groups, explained Wenski. "One section goes to the pool for lessons half of the morning while the other half learn to play games. In mid-morning, the half that was playing games goes to the pool for swimming lessons and the swimmers play games."

THE CHILDREN, who range from five to 12 years of age, are brought back to the school where they receive a free lunch, after which they see movies dealing with history,

nature or the cultures of other peoples, Wenski said.

"The movies are from the Dade County School Board," he said, "and the lunch is provided under the sponsorship of the government."

In the program for the third year, Wenski said he became interested working with younger people while he was in the minor seminary. "I used to work weekends here when at St. John Seminary. The weekend work continued during my first year at the major seminary."

THE AFTERNOON activities are a little more on the formal side with classes being held in art, dance, music and drama. During classes, Wenski gathers a group of children in the bus for various field trips to such places as the zoo and museums.

The seminarians are assisted by several teen-aids and by teachers and students from local college campuses. "We have teachers coming in the afternoon to teach art, music and dancing," said Wenski.

"Arts and crafts are taught by Cesar (Guzman) and Sister Felicia, an Oblate Sister of Providence; the modern jazz dance is taught by two girls from the University of Miami; music is taught by a student from Florida Memorial College," said Wenski, "and drama lessons are given by two girls, one from the University of Miami and the other from North Dade Junior College." The classes last about 50 to 55 minutes, he added.

SUNDAYS ARE pretty busy days for seminarians also. Wenski and Guzman visit the Jackson Manor Nursing Home for the



SECOND-YEAR COLLEGE seminarian James Boddie discusses art work with one of the 160 youngsters attending summer day-camp activities at St. Francis Xavier School. Cesar Guzman, another seminarian, teaches art to the students.

elderly and drive them to Mass. Besides their involvement with the nursing home and the day-camp activities, they also pay a visit to the Puerto Rican center, Centro de San Juan de Puerto Rico, to attend Mass with the youngsters, help with the singing and meet with the parents. "We just want to be with the kids and get them to come to church," said Wenski.

When asked about the purpose of the seminarians' volunteer services at the camp, Wenski said: "We just want to provide the youngsters with places to go and things to do; we want to help them to develop their talents and give them broader experiences in life. If nothing else, we have a good baby-sitting service which keeps the children off the streets and out of trouble."

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VM

Suit questions legality of Fla. abortion laws

TALLAHASSEE — Florida's abortion statutes are being challenged again through a suit filed in the U.S. District Court by two ministers, two couples, and a woman who are asking that a three-judge panel rule on the constitutionality of the state's abortion laws.

Filing the suit were the Rev. Charles Landreth of the First Presbyterian Church; Rev. Leo Sanden, chaplain at Florida State University; Mr. and Mrs. Edwin Jones; Mr. and Mrs. C. Carter Waites, and Mrs. Laura Bell.

LAST week in reversing the decision of a

Hillsborough County Court which convicted three Tampanis for conspiracy to perform abortion. The Florida Supreme Court said in an eight-page opinion that "There are serious questions as to the constitutionality of the statute," and apparently advocated a repeal of existing abortion laws.

Ministers Landreth and Sanden, both members of the National Clergy Consultation Service, claim that the Florida law abridges their First Amendment rights to freedom of religion and speech, pointing out that their service includes counseling women who consider pregnancies a problem and

charging that the present state abortion laws deny them the right to give such counsel.

According to the Florida statute, one section prohibits the dissemination of "any advice, direction, information or knowledge" concerning abortion except when the life of the mother is in danger.

NAMED as defendant in the class action suit is Leon County State's Attorney William Hopkins, against whom the plaintiffs are seeking an injunction to prohibit him from prosecuting Landreth and Sanden.

Both Mrs. Jones and Mrs. Waites state in the suit that they have had abortions in New York State clinics sponsored by the consultation service. Mrs. Bell stated that she was nine weeks pregnant and had sought counseling from Rev. Sanden.

Although State's Attorney Hopkins had subpoenaed women who had received counseling from the ministers, he declined to say whether he had intended to prosecute the counselors. Both ministers have been invited twice by the State's attorney to appear before a grand jury but

had declined.

DURING the session of the state legislature just ended, Sen. Richard Deeb of St. Petersburg charged that clergymen serving the Florida State University were violating the abortion laws and demanded an investigation, turning over to Hopkins information he had obtained. The suit said that the activities of the plaintiffs had received statewide notoriety during the past six months by Senator Deeb.

According to the Senator, "They caused their own notoriety not only by doing what they were doing but they held a news conference and said publicly they're doing it."

"It's obvious that they realize they're breaking the law because they're going to court to try to overturn the law," the legislator added.

In his opinion, "If they would worry more about saving somebody's soul instead of advising people how to kill souls that aren't born yet, they would be better doing the work they were ordained for," Senator Deeb declared.

Airlift flights receive temporary U.S. funding

CONTINUED FROM PAGE 1

and embrace the Castro regime, is that they know that asylum awaits them here."

Some time ago news media revealed that Cubans who had signed up for the airlift had been deprived of their property, discharged from their jobs, and in most cases were sent to work in Cuban sugar fields while awaiting departure.

Sen. William Proxmire (D-Wis.) Subcommittee chairman, expressed the opinion that Congress was not bound by former President Lyndon Johnson's open-end airlift agreement in 1965. But Senator Chiles replied that "The country was bound and I feel personally responsible to Cubans who put their name on the list."

THE refugee program has been "planned wisely and administered well," Senator Edward Kennedy (D-Mass.) stated. "Our country has a very heavy moral

obligation to welcome those Cubans whose names remain on the active waiting lists," he declared, estimating that number to be 100,000. State Department officials estimate the number to be as high as 300,000.

Dade County Mayor Stephen P. Clark told the Subcommittee that "To build a wall to stop the Freedom Flights is infamous — the world would recognize it as a wall contradicting the very principles written and inscribed on the Statue of Liberty, and this could be

interpreted to mean that America is no longer a haven for the oppressed — that America is denying its own heritage — and that, by building this wall, America is simultaneously allowing Castro to assassinate against 'his own wall' all those who have hopefully signed up for the airlift."

He pointed out that an economic study released by the University of Miami has proven that the refugees from Cuba are far from being a problem to Miami or to the United States. To the contrary this has been one of the most beneficial influxes in the history of mass migration.

Prayers urged for bishop

CONTINUED FROM PAGE 1

pital where his condition was first listed as critical.

Bishop Hodapp later told to police that he was taking his customary evening stroll when a man in a slow-moving car called out that it was a hold-up. The Bishop thought the man was joking and continued to walk, when the man shot him in the back and sped away. The assailant is still at large.

Archbishop Carroll, after visiting Bishop Hodapp at the hospital, expressed his shock over the incident and extended his con-

dolences to the British Honduran people and to the family of Bishop Hodapp. Three priests from Bishop Hodapp's Diocese of Belize arrived Tuesday evening. They were Father Facundo Castillo, vicar general; Father Leo Weber, S.J., superior of the Jesuit missionaries stationed there; and Father James Short, S.J., chancellor of the Diocese. They expressed their gratitude for the prayers offered in behalf of Bishop Hodapp, and for the care given to him at the hospital.

Ordained to the episcopacy in 1958, Bishop Hodapp has served in Belize for the past thirty years.

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You've probably sat at home and talked about it at the family dinner table... over hamburgers.
More murder.
More rape.
More robbery.
More pistol whippings.
Each year the statistics have climbed.
Each year the FBI has told us more and more Americans are picking up revolvers and knives to prowl the cities and suburbs, to shoot and rob, to maim and kill.
You've picked up the morning paper and sipped your coffee while reading about the soaring crime percentages.
You sat and watched the 11 o'clock news and listened as our leaders talked about the need for more police protection. So what? Who wants to spend the money?
Then you turned off the lights and went to bed.
Slept well.
Woke up the next morning and went to work.
Why worry about all these meaningless figures, percentages and statistics?
Right?
But it was a lovely night and the breeze blew in fresh and warm from the Gulf Stream. The stars were clear and brilliant in the night sky. The lights of the City of Miami were golden and friendly.

Nice place to visit.
Nice place to live.
It was a Monday evening, the start of another week
Bishop Robert L. Hodapp, S.J., walked easily down NW 14th St., near LeJeune Rd.
Maybe he was thinking of his distant flock in British Honduras. They know him as a kind and gentle man.
Maybe he was just reflecting on the beauty of a South Florida night.
But then a man drove up in a car.
"This is a hold-up," the man said.
It was such a lovely night... a night of warmth and color, an evening of shimmering stars and ocean winds.
It was not a night for robbery.
The Bishop turned away from the voice.
A slug struck his back and he fell to the earth.
The wound was severe.
He will recover.

Editorials

Countless persons are praying for him, in the churches of his diocese and here in South Florida.
But in British Honduras, the thousands in the flock of Bishop Hodapp have a new concept of Miami... the tourist mecca of South Florida.
They know this is a place where they shoot Bishops in the back.
Crime in the streets?
Sure.
It's just a lot of statistics and talk from the politicians.
Why worry about it?
After all, this is Miami. Miami is a fine place to live.
Oh yes, it's a great place to visit, too.
That's what Bishop Hodapp was doing... just visiting.

'No plan for Pope to visit Yugoslavia'

By FATHER LEO E. McFADDEN

VATICAN CITY (NC) — Pope Paul has made no plans for a trip to a Marian Shrine in Yugoslavia in Mid-August, informed Vatican sources told NC News.

The Vatican Press Office gave its customary denial to press speculation of a papal trip either to Yugoslavia or Poland.

A papal trip to Yugoslavia has been rumored for months.

Bill approved to aid colleges

RALEIGH, N.C. — (RNS) — A bill which provides for direct financial aid to nonpublic institutions of higher education has been passed unanimously by the North Carolina Senate. It was passed earlier by the House of Representatives.

Under provisions of the bill, state funds are to be distributed to non-public colleges and universities for use as scholarships to students who are North Carolina residents. The scholarship programs will be administered by the schools.

IN a recent interview Rome-based Yugoslav Franciscan Father Karel Balic, internationally known theologian and president of the Pontifical International known theologian and president of the Pontifical International Marian Academy, told Glas Concilia, a Catholic weekly in the Croatia region of Yugoslavia, that a papal visit was possible "even if it is not yet definitely decided."

Father Balic's associate at the academy in Rome, Father Paolo Melada, said that his fellow Franciscan carefully specified in the interview that "if the Pope goes to Yugoslavia he will go as a pilgrim" and avoid any brush with politics.

Some Church sources in Rome said that if the Pope does fly into Zagreb to appear at an international Marian congress at the nearby shrine of Marija Bistrica, he will also go on to Belgrade, to visit Marshal Josip Broz (Tito), president of Yugoslavia.

AN informed observer who was recently in Yugoslavia said that if the Pope visits Zagreb, capital of Croatia — one of Yugoslavia's six constituent republics — he should visit the Yugoslav federal capital of Belgrade as

well. In the present political climate of Yugoslavia, a visit to Zagreb would be widely read as encouragement for Croatia's powerful separatist movement unless it were counter balanced by a visit to the federal capital as well, the observer said.

By going to Belgrade, he added, the Pope would be able to return the visit paid him in the Vatican last March by Tito.

Father Balic was quoted as saying that "if the Pope goes," he will fly into Zagreb, take a helicopter to the shrine for a religious service and

shortly thereafter return to Rome.

"SUCH a plan seems entirely unlikely to me," a Yugoslav expert said in Rome. "Zagreb is a main center of a strong anti-federalist movement. The Pope may go there as a pilgrim, but to lend balance to his trip, he simply must go on to Belgrade, the center of federal unity."

The fact that Pope Paul has not shared preparations for a trip to Yugoslavia does not mean that he will not go. It is known that one of his international flights was ar-

Vatican aide hits Israeli allegations

VATICAN CITY — (NC) — The Vatican press officer rejected the charge by Israeli Foreign Minister Abba Eban that the Vatican has criticized Israeli plans to ring Jerusalem with housing but ignored similar action when the Arabs controlled the area.

"There was no lack at that time of resounding protests from the religious communities," Federico Alessandrini said of the erection of a luxury hotel atop the Mount of Olives in the early 1960's when that part of Jerusalem was under Arab Administration.

WRITING in the July 18 issue of the Vatican weekly, L'Osservatore della Domenica, Alessandrini said that in the construction of the road leading to the hotel, "havoc was created among the tombs and tombstones of the Jewish cemetery at the foot of the hill."

Alessandrini told NC News that the Holy See had protested the impending construction through its apostolic delegation in Jerusalem. He said other protests were lodged through the Custody of the Holy Land, one of the principal local Church authorities.

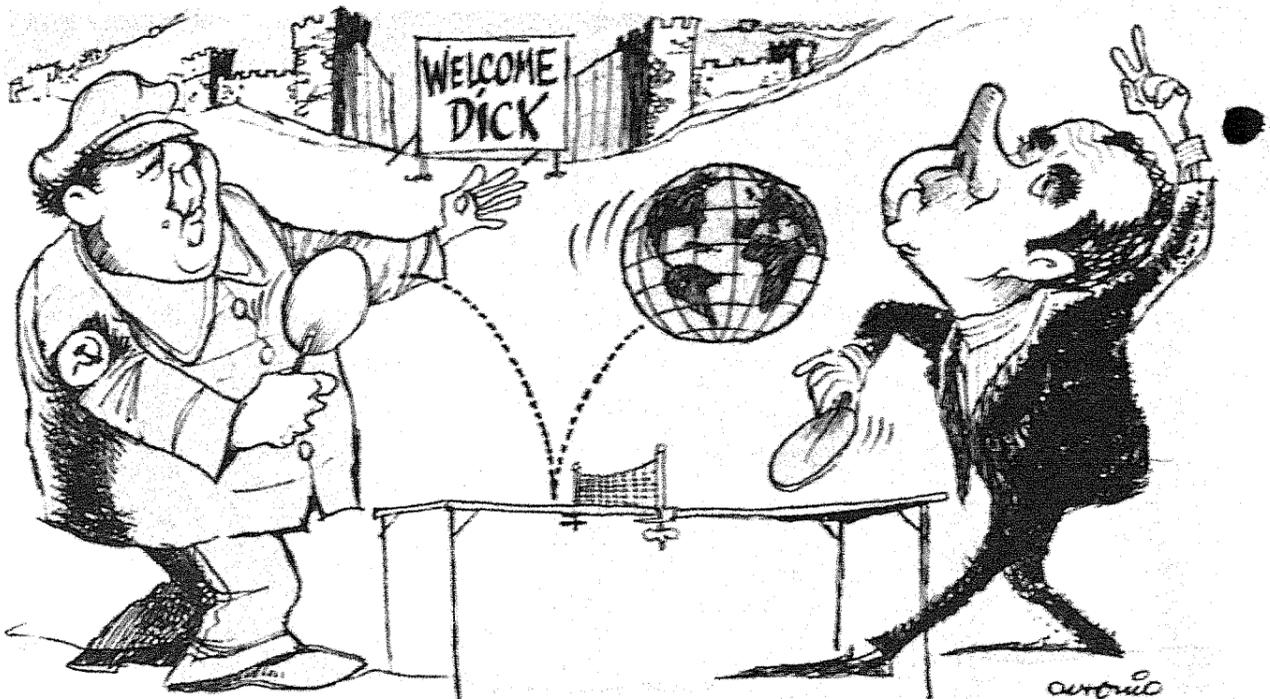
He also emphasized to NC News that, although he is the Vatican press officer, he expressed "a purely personal opinion" in the Vatican magazine. He further described the magazine as "an unofficial publication that happens to be published in Vatican City."

IN THE magazine, Alessandrini turned the Israeli charge back against Israel. He said that after the 1967 Arab-Israeli war, when the Israeli government issued a white book documenting the profanation of Jewish cemeteries, the government kept quiet about the profanation of Christian cemeteries.

After describing the toppling of crosses and the plowing up of tombs, Alessandrini said:

"These profanations too should have been noted, and they too would have justified a public protest. But there was none. War and its atrocities deform men."

"And now these places on which hatred and fury have been unleashed, and threaten to be unleashed again, are being covered with cement beehives which provoke indignation even among Israelis who realize Jerusalem's significance."



at Czestochowa on or around the Feast of the Assumption (Aug. 15) and beatify Polish Franciscan Father Maximilian Kolbe there. But the Holy See now has scheduled Father Kolbe's beatification for Oct. 17 in Rome.

Pope Paul arrives at summer retreat

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI has arrived at his hilltop summer retreat here for what he called "a vacation in name."

He told crowds flocking inside the courtyard of his summer residence that he hoped to find "refreshment and perhaps rest" but that many matters "demand our study."

Among the pressing questions he must study are problems of the priesthood and of international justice, which are the two items up for debate at this autumn's world Synod of Bishops. A draft of a fundamental law for the Church will also be presented to the synod and it has already aroused strong and detailed criticism from many theologians and legal scholars.

Although the Pope sometimes remains in Castelgandolfo until October, he will have to return to Rome this September to open the synod in the Vatican Sept. 30.

BELOW OLYMPUS By Interlandi



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TELEPHONES
Editorial - 758-0543
Advertising - 754-2651
Circulation - 754-2652
Fort Lauderdale - 525-5157
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The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

George H. Monahan
Editor

Fred C. Brink, Advertising Dir.
John J. Ward, Contributing Editor
Founding Editor, 1959-65

EDITORIAL: Mitch Abdallah, news editor; Marjorie L. Fillyaw, local news editor; Allen J. Brent, copy editor; Mary Ann Linden.

PHOTOGRAPHY: Tony Garnet.

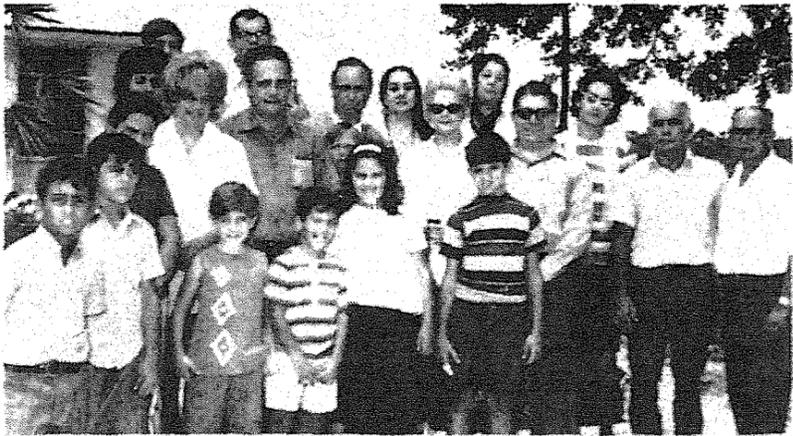
SPANISH: Gustavo Pena Monte, editor; Manolo Reyes, contributing editor.

ADVERTISING: Clyde Carter, Jack Rayner, Herb Blais, Linda Lawrence, Maria Alvarez.

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CUBAN REFUGEES from Hialeah are shown on the grounds of St. Peter Church, Big Pine Key, following the blessing of a statue of Our Lady of Charity of Cobre which they donated to the Keys parish.

Vow to give statue fulfilled

BIG PINE KEY — Two years ago a group of Cuban refugees in Hialeah vowed to bring Our Lady of Charity of Cobre, patroness of Cuba, "closer to the island." Recently they kept their promise when they donated a three-foot statue of Nuestra Señora de la Caridad to St. Peter Church.

Father Wendel Schenley, who formerly served as assistant pastor at St. John the Apostle Church, and became pastor of St. Peter's Church in 1969 welcomed some 21 old friends, all Cuban refugees, who brought the hand-carved

statue made in Spain to the Keys after taking up a collection among exiles which was boosted by Miami importer, Felix Gonzalez.

THREE of the group, Andy Otero, Eugenio Fernandez and Luis Martinez installed the white, stone statue in one of three niches in the church's belltower after it was blessed by Father

Schenley. As refugee Martha Estrada led in the singing of Cuba's national anthem and the refugees wept, Father Schenley said, "may Our Lady of Charity of Cobre watch over us and help our Cuban brothers to free their homeland from Castroism very soon."

Couple renews vows on golden anniversary

The golden anniversary of

their marriage was recently celebrated by Miami pioneers Mr. and Mrs. Victor A. Keller of St. Rose of Lima parish, Miami Shores.

Residents of Miami since 1925, the couple, formerly members of the Cathedral parish, renewed their nuptial vows during a Concelebrated Mass of Thanksgiving offered in their home by Msgr. Peter Reilly, pastor, Little Flower Church, Coral Gables; and Father Joseph Cronin, pastor,



Mr. and Mrs. V. Keller St. Clement Church, Fort Lauderdale.

A BUFFET luncheon honoring the couple was served to 60 guests following the anniversary Mass.

Married June 29, 1921, at St. Catherine Church, Indianapolis, Ind., the Kellers are the parents of three children, including two nuns: Sister Margaret Victor, S.S.J., principal, St. Theresa School, Coral Gables; and Sister Margaret Jeanne, S.S.J., principal, St. Stephen School, West Hollywood; a son, Victor J. Keller, Annunciation parish, Hollywood; and the grandparents of three children.

A retired employe of Otis Elevator Co., Mr. Keller and his wife are both members of St. Rose parish Young At Heart Club.

Retreat house programs set

Three youth programs at Our Lady of Florida Retreat House, North Palm Beach, are planned for August. Two young adult seminars for single men and women, ages 18 through 25, are scheduled for Aug. 13-15 and Aug. 20-22.

A high school seminar for 15 to 17 year old girls and boys is slated for Aug. 24 through 26.

Around the Archdiocese

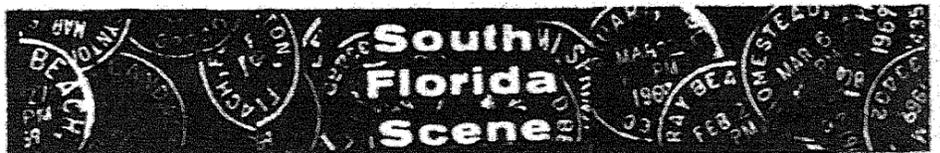
Dade County

A games party, hosted by St. Vincent's Altar and Rosary Society, is scheduled for Tuesday, July 27, at 10 a.m., at the church, 2000 NW 103 St.

A new course in real estate will be offered this Fall at Barry College. Entitled Real Estate Principles and Practices, it is a prerequisite to a Real Estate Salesman's license. The course has the approval of the Florida Real Estate Commission and the State Board of Realtors.

For further information on the course contact the College.

St. Brendan's Women's Club's annual rummage sale is in progress until Aug. 11. The sale is held every Wednesday, Friday, Saturday, and Sunday from 9 a.m. to 1 p.m. in the school hall, 8755 SW 32 St.



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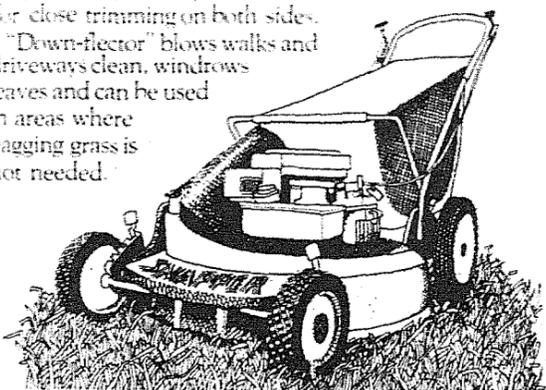
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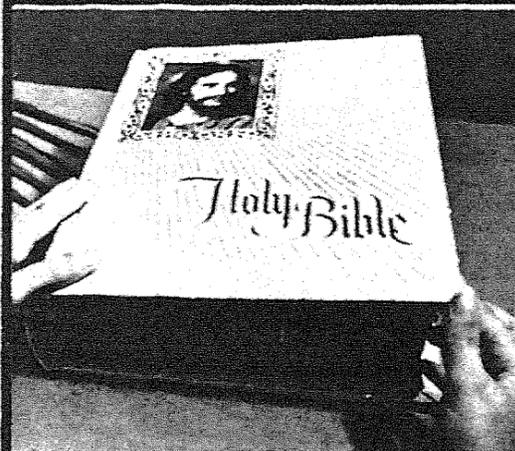
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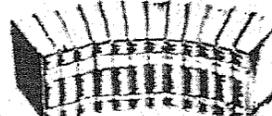
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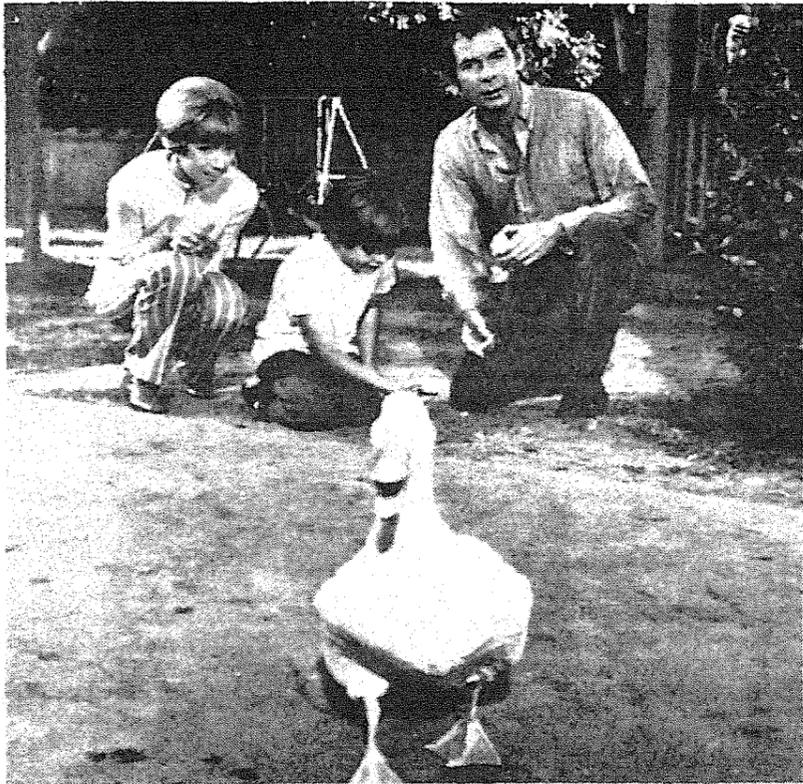
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SOLID GOLD YOLK eggs laid by Charley the duck prove mystifying for professor Albert Dooley (Dean Jones) and his wife (Sandy Duncan) and their son, in Disney's "\$1,000,000 Duck," which opens in Miami July 30.

Another fine Disney comedy

That funny duck, ha, ha

By JAMES O'CONNOR

"\$1,000,000 Duck" is another entertaining comedy hit from the Walt Disney Productions.

This is a movie that asks the question: Can an average family really find true happiness with a pet duck that has

a special talent for laying eggs with yolks of solid gold? Webfoot Waddle, playing the title role, is a fine feathered discovery who was singled out from a flock of hopefuls for the ducky doings.

Dean Jones, Sandy Duncan, Joe Flynn, and Tony Roberts are the film's stars.

In Technicolor. \$1,000,000 Duck" was produced by Bill Anderson and directed by Vincent McEveety — Buena Vista releases.

A TEST duck by a freak accident has been exposed to radiation by science research professor Albert Dooley (Dean Jones). Albert brings the duck home to his wife and son, who adopts it as a pet and names it Charley, unaware that "he" is a she.

Albert's cantankerous neighbors are much annoyed when Charley uses their swimming pool as a pond. The neighbor's dog chases the duck out of the yard and its deep bark triggers Charley to lay several eggs. Albert makes the fantastic discovery that the yolks are some kind of metal when trying to bury them, thinking the eggs to be contaminated.

After Albert has the substance put through various tests that prove it to be solid gold, the plot thickens and the fun really starts. One very funny incident occurs when Albert's wife successfully catches in an egg at a refinery to pay up an over-drawn bank account. The Federal Reserve System, T-Men and just about everybody gets into the act.

WE SUGGEST this film for the entire family. And not to ruin it for you, we'll not reveal the conclusion (A-1)

Slice of Black American life portrayed in 'Shaft'

One of the most pleasurable things about Shaft by Gordon Parks (*The Learning Tree*) is that it presents an intimate slice of Black American life without being self-conscious or reverent about it.

Parks and writer Stirling Silliphant have adroitly used New York City, particularly its Harlem ghetto, simply as a backdrop for what is really only a routine, but fast-paced and savvy, detective story involving private eye, hard-boiled police lieutenant, black mobsters and the so-called Mafia.

Richard Roundtree is excellent as John Shaft, Private Eye, who takes no guff from anyone and who gets right down to business once the fee has been solidly established. In this case he's

charged with retrieving the daughter of black mobster Moses Gunn a man Shaft despises for preying on the ghetto but whose money he is ultimately willing to accept. Being the only visible soft spot in her ruthless father's armor, the girl has been spirited away by the white men as a pawn in an imminent power struggle to control the drug, prostitution, and numbers rackets in Harlem.

Shaft's no-nonsense approach to the problem, which rejoins him with an old street buddy turned black revolutionary, is sharp and vicious, and Shaft adds up to an engrossing detective flick. Street language, although used in a natural manner, as well as some brief nudity, make it adult fare. (A-III)

Movie reviews

Radicals overwork 'martyrdom'

By FATHER ANDREW M. GREELY

"It must be easy," wrote a young priest from my own diocese, "to sit on a comfortable chair and wait for someone to bring you computer sheets while other men go to jail for their beliefs."

Such a hate-filled statement made him happy and I wouldn't want to deny him that — not even by saying that I do occasionally go down to the data processing room and pick up my own sheets.

But it seems to me that his letter is typical of the "jail syndrome" which is becoming so popular in some circles in the American Church. The wisdom, effectiveness, morality, and rationality of a position is proven by the willingness of those who hold it to go to jail. You cannot discuss, question, or even express doubts about a stand once it has been ratified by a jail sentence. The radicals are willing to go to jail; I have not done so; hence they are right and I am wrong.

WELL, maybe. I would have thought, however, that a willingness to go to jail does prove the sincerity of one convicted for his beliefs, but not necessarily the rightness of his belief. Bernadette Devlin went to jail, but so did Albert Speer. Eamon de Valera went to jail and so did Rudolf Hess. Dietrich Bonhoeffer wrote his life testament in prison but so did Adolf Hitler.

Catholic radicals are in jail because they were convicted at a "political trial," but Sirhan Sirhan is firmly convinced that he is in jail because of his political beliefs. The sincerity of all these convicts I am prepared to concede, but I will reserve

judgment on which of them have presented policies I think make sense.

I have argued that in a society like ours a political stance which is not aimed at winning allies and building a coalition of support is a stance deliberately seeking defeat. Some of the supporters of the radicals concede my point, even admitting that I may be right when I say that "liturgical gestures" are counterproductive for the causes they support. But, argue the admirers of the radicals, what is going on is not politics but prophetic witness-bearing — indeed, witness-bearing of the sort in which Jesus himself engaged.

I MUST confess that I am always suspicious of those who are so ready to identify their own style with that of Jesus. In fact, I do not find in the words of Jesus the harsh, sweeping denunciations that are so characteristic of the radicals. On the contrary, I see in the ministry of Jesus what I take to be required for all effective witness-bearing: the attempt to persuade.

I assume that is the reason for bearing witness: one wants to win over others to one's own viewpoint. But even the most elementary kind of psychology tells us that you win over others not by denouncing them, not by engaging in behavior which affronts them, not by claiming a moral superiority over them, and certainly not by refusing even to consider, the possibility that there might be something in their viewpoint.

Jesus didn't win over very many people. But he tried, and he tried in their own language and on their own terms and with deep

sympathy and understanding for them. I don't think the radicals ever really tried.

SOME of my critics reply that the radical strategy is not designed to persuade because American society is so immoral and corrupt that persuasion is impossible. The radical witness is not a witness of persuasion but of judgment. This is surely a harsh judgment on a society, one for which it is to be hoped that the radicals have solid evidence; but the only evidence that seems to be available is their own word. They have decreed that American society is insane, and that is that.

The greatest failure of the peace movement has been its inability to accurately read the American public. The war has never been popular. Lyndon Johnson was thrown out of office because of it and Richard Nixon will certainly be if he doesn't end it. The peace movement has made two critical mistakes: (1) It has assumed that all those who are doves (i.e., supporters of immediate pullout) are influenced by the style, rhetoric, and tactics of the protesters. (2) Those who are not doves approve of the war.

MANY research projects have shown the majority of the doves reject the formal peace movement's style and strategy. The work of my colleague Sidney Verba has made it clear — to anyone who bothered to read it — that many of those who were technically hawks were also fundamentally opposed to the war. Verba and his associates found in 1966 that a majority of the American public was willing to hold free elections in Vietnam even if the Communists would win and to allow a coalition government

including the Communists. Eighty-eight per cent were in favor of negotiating with the Communists.

Five years ago, in other words, the American public was substantially ahead of its government in its attitudes toward peace. There was a vast potential for support of the peace movement which the movement not only did not win but actually alienated — mostly because the potential support did not share the style and the rhetoric of "hate America" which is so important to the official peace movement. If it had bothered to carefully study the attitudes and thoughts of less articulate Americans, it would have discovered strong anti-war sentiment and the war might be over by now.

THIS is the public which Father Daniel Berrigan denounces in "The New York Review of Books" as "insane."

And if a society is completely insane, maybe there is nothing left for prophets to do but sit in ritualistic judgment upon it. But what if that judgment is premature? What if in fact it defeats the very cause for which the radicals stand? What if more patience and sympathy and less righteous denunciation might mean a relatively easy victory? What if going to jail to prove one's moral excellence in fact snatches defeat from the jaws of victory? What if it turns out that you could have easily persuaded people if you had only modified your tactics? What if your love of the dramatic gesture actually prolonged an evil you claimed to be against?

Who then would be immoral?
Or insane?

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IRASCIBLE JOHN McCannless (Brian Keith) and sidekick, Alfonso Arua are out to win the West in Disney's "Scandalous John."

Movie review

'Scandalous John'

A 1971 Don Quixote rides in the West

Brian Keith treads believably the narrow line between comic madness and pathos in the new Disney production "Scandalous John."

As the irascible, unpre-
Pastoral group endorses council

ST. LOUIS — (RNS) — After consulting local church organizations, the Pastoral Commission of the Archdiocese of St. Louis has endorsed the suggestion for a national pastoral council for the Catholic Church in the U.S.

The St. Louis endorsement suggests that the present Advisory Council of the U.S. Catholic Conference — a 50-member appointed body of bishops, priests, laymen, laywomen and religious — be extended into the National Pastoral Council.

dictable old John McCannless. Keith worries his granddaughter Michele Carey with his imaginary role of gun-packing cattle king. Keith, dreaming of days when he and the West were young and exciting, turns his memories into the near-madness of a 1971 Don Quixote.

Alfonso Arua, hired to care for him, supplies a jovial Sancho Panza, matching Keith tilt for tilt.

SCENES of Western grandeur as well as decay provide an attractive backdrop for Keith's battle to save his "herd" and homestead from the land developers who would build a dam.

But the character of John McCannless, played out by Keith, dominates this thoroughly delightful film and the viewer willingly suspends disbelief at the command of the director Robert Butler. (A-1).

Sunday, July 25, 9:00 p.m. — The Flim-Flam Man (1967) — George C. Scott is an aging confidence man who coaches Michael Sarrazin in the subtle art of capitalizing on the greed of his fellow man. Patched from a moving boxcar, he literally falls into the youth's company, and the unlikely pair go on to some genuinely hilarious adventures across the Kentucky countryside, providing a refresher course in flim-flamming for those who like their farce well mixed with laughter. Scott plays his Mordecai with carefree flamboyance and glimpses of the pathos that is part of a drifter's loneliness, and young Sarrazin is completely appealing as the AWOL farm boy who is finally brought to his senses by pretty Sue Lyon. Beautiful location photography by Charles Lang, first rate dialogue and a uniformly capable supporting cast help make this film a delight for all but the very young, and that's no flim-flam. (A-II) (ABC)

Sunday, July 25, 8:00 p.m. — Tarzan and The Great River (1967) — An exciting, if all-too familiar Tarzan adventure programmer, this round placing Tarzan (Mike Henry) in an escapade which takes him deep into the upper reaches of the Amazon to put a halt to some occult goings-on by a certain evil tribe of headhunters-cum-terrorists. (A-I) (CBS)

Monday, July 26, 9:00 p.m. — Twenty Four Hours To Kill (1965) — The group that did the Fu Manchu films here misses again. Good talent and a good plot are promising, but a weak script bogs them down. In its favor, the picture has some fine scenery shots in the Middle East, with some particularly exciting shots of Lebanon. Ultimately, however, the producers took the wrong way to Damascus in this tale of foreign intrigue. (A-II) (ABC)

Beatty, as enterprising gambler, tames the West

McCABE AND MRS. MILLER (Warner Bros.) Robert Altman's latest movie falls somewhere between the success of M+A+S+H and the fiasco of Brewster McCloud. Set in the vast forest land of the Northwest at the turn of the century, the film's central character (Warren Beatty) is an enterprising gambler who settles into a new town that is emerging from the wilderness and there opens a brothel. Running it for him is an experienced madame (Julie Christie) and her success leads to a final show-

down with the big economic interest that decides to take over the town. What the movie does offer is some great location photography and an imaginative realism that furnishes the unmotivated and fragmentary story with a larger meaning than the individuals who comprise its history. The average viewer, more concerned with narrative substance than with cinematic style, will object to the film's excesses of language and scenes of nudity. (B)

Documentary about police

"The Other Side of the Badge," a documentary about a police officer performing his duties on a night shift in Dade County, will be presented on F.Y.I. (For Your Information), Tuesday, July

27, at 10:30 p.m. on WTVJ Ch. 4.

The half-hour program, narrated by Ralph Renick, tells the story of policemen working in the violent world of a law enforcement officer.

CDA announces plans for Mexico

PORTLAND, Maine — (RNS) — The national board of the 200,000-member Catholic Daughters of America announced plans here for the establishment of an organization in Mexico, pending

formal approval by the Mexican hierarchy.

Mary C. Kanane, national CDA regent, made the announcement following a visit to Mexico by two national board members.

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

FRIDAY, JULY 23
9:10 a.m. (8) Betrayed Woman (Objectectionable in Part for All)
OBJECTION: Low moral tone.
1:30 p.m. (6) Call Me Mister (Objectectionable in Part for All)
OBJECTION: Reflects acceptability of divorce; suggestive costuming and situations.
4 p.m. (10) His Girl Friday (Morally Unobjectectionable for Adults and Adolescents)
7 p.m. (8) Let's Make Love (Morally Objectectionable in Part for All)
OBJECTION: Suggestive costuming, dancing and lyrics.
9 p.m. (4 & 11) Disorderly Orderly (Family)
11:30 p.m. (10) Blackwell's Island (Morally

Unobjectectionable for Adults and Adolescents)
SATURDAY, JULY 24
12 noon (6) Rawhide (Morally Unobjectectionable for Adults and Adolescents)
12:30 p.m. (10) Man In the Saddle (Morally Unobjectectionable for Adults and Adolescents)
1:30 p.m. (4) Wee Willie Winkle (Family)
2 p.m. (6) Let's Make Love (Objectectionable in Part for All)
OBJECTION: Suggestive costuming, dancing, and lyrics.
3 p.m. (4) Son of Robin Hood (Family)
3 p.m. (6) Rawhide (Morally Unobjectectionable for Adults and Adolescents)
7 p.m. (6) Let's Make Love (See 2 p.m.)
7:30 p.m. (7) Corridor 400 (No Classification)
8:30 p.m. (5 & 7) Return From the Ashes (Morally Unobjectectionable for Adults)
9:30 p.m. (10) A Very Special Favor (No Classification)
11:15 p.m. (12) Carry On TV (No Classification)

SUNDAY, JULY 25
12 noon (10) Toast of New York (Morally Unobjectectionable for Adults and Adolescents)
2 p.m. (5) Napoleon (No Classification)
6) Let's Make Love (Objectectionable in Part for All)
OBJECTION: Suggestive costuming, lyrics, songs.
2 p.m. (4) Gidget Goes Hawaiian (Morally Unobjectectionable for Adults and Adolescents)
8 p.m. (10) The Brass Bottle (Family)
7 p.m. (6) Let's Make Love (See 2 p.m.)
8 p.m. (4 & 11) Tarzan and the Great River (Family)
9 p.m. (10 and 12) The Flim Flam Man (Morally Unobjectectionable for Adults and Adolescents)
11:30 p.m. (11) Kansas Pacific (Family)
16) Rawhide (Morally Unobjectectionable for Adults and Adolescents)

MONDAY, JULY 26
1:30 p.m. (6) September Storm (Objectection-

able in Part for All)
OBJECTION: Low moral tone.
4 p.m. (10) Flying Down To Rio (No Classification)
8 p.m. (6) Carrie — Part I (Objectectionable in Part for All)
OBJECTION: Reflects the acceptability of divorce; tends to arouse sympathy for immoral actions.
9 p.m. (10 & 12) Twenty-Four Hours To Kill (Morally Unobjectectionable for Adults and Adolescents)
11:30 p.m. (10) Story of Seabiscuit (Family)
TUESDAY, JULY 27
4 p.m. (10) Top Hat (No Classification)
8 p.m. (6) Carrie — Part II (Objectectionable in Part for All)
OBJECTION: Reflects the acceptability of divorce; tends to arouse sympathy for immoral actions.
8 p.m. (4) Ship of Fools (Morally Unobjectectionable for Adults)
8:30 p.m. (10 & 12) River of Gold (No Classification)
9 p.m. (7) Rome Adventure (No Classification)
9:50 p.m. (10) A Funny Thing Happened on the Way To the Forum (Morally Unobjectectionable for Adults and Adolescents)
11:30 p.m. (10) Harlem Globetrotters (No Classification)

WEDNESDAY, JULY 28
4 p.m. (10) Follow the Fleet (Family)
8 p.m. (6) Carrie — Part I (See Tuesday)
11:30 p.m. (10) Elmer the Great (No Classification)

THURSDAY, JULY 29
4 p.m. (10) Swing Time (Family)
7:30 p.m. (7) Turncoat (No Classification)
8 p.m. (6) Carrie — Part II (See Tuesday)

9 p.m. (4 & 11) The Cool Ones (Family)
11:30 p.m. (10) The Crowd Roars (Family)

FRIDAY, JULY 30
1:30 p.m. (6) September Storm (Objectectionable in Part for All)
OBJECTION: Low moral tone.
4 p.m. (10) Shall We Dance (Family)
7 p.m. (6) In Love and War (Morally Unobjectectionable for Adults)
9 p.m. (4 & 11) A Covenant With Death (Objectectionable in Part for All)
OBJECTION: Suggestive dialogue and situations.

SATURDAY, JULY 31
12:30 p.m. (10) The Nevada (Family)
2 p.m. (6) In Love and War (Morally Unobjectectionable for Adults)
5 p.m. (8) Carrie (Objectectionable in Part for All)
OBJECTION: Reflects the acceptability of divorce; tends to arouse sympathy for immoral actions.
7 p.m. (6) In Love and War (Morally Unobjectectionable for Adults)
7:30 p.m. (7) Double Jeopardy (Morally Unobjectectionable for Adults and Adolescents)
8:30 p.m. (5 & 7) The President's Analyst (Morally Unobjectectionable for Adults)
9:30 p.m. (10) The Wild Ones (Objectectionable in Part for All)
OBJECTION: Excessive brutality, insufficient moral compensation; suggestive costuming.
11:30 p.m. (11) Run for Cover (Objectectionable in Part for All)
OBJECTION: Reflects the acceptability of divorce.
11:30 p.m. (12) Crooks Anonymous (Morally Unobjectectionable for Adults)

RELIGIOUS PROGRAMS

Saturday
5:30 p.m.
MASS FOR SHUT-INS — (Spanish) Ch. 23
W.A.J.A. Celebrant — Father Florentio Azcoitia, S.J.

Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11, WINK

9 a.m.
INSIGHT — Ch. 5 WPTV — "The Late, Great God"

CHURCH AND THE WORLD TODAY — Ch. 7 WCKT Encounters in Marriage

10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG
Celebrant Father James Briggs

Film fare on TV

Week of July 23

Tuesday, July 27, 8:30 p.m. — River of Gold — Ninety-minute romantic adventure made especially for television, involving the fortunes and misfortunes of some Americans on an Acapulco sojourn. (ABC)

Tuesday, July 27, 9:00 p.m. — A Funny Thing Happened On The Way to The Forum (1966) — A Roman slave has great fun in exploiting a series of mistaken identities and in misinterpreting various orders in an effort to gain his freedom. Great cast (Zero Mostel, Phil Silvers, Jack Gilford, madcap structure) musical burlesque of ageless low comedy routines, and flashy direction (Richard Lester) make this an enjoyable entertainment for adults. (A-II) (NBC)

Thursday, July 29, 9:00 p.m. — The Cool Ones (1967) — Roddy McDowall, Debbie Watson, Gil Peterson, and Phil Harris headline a familiar comeback story, this one centering in the struggles of a once-popular singing idol (Peterson) to stage the big return. On the way back into the Top 40 charts, Peterson finds romantic diversion in pretty Miss Watson, who is also under the wing of his manager McDowall. McDowall is unorthodox in his methods of promotion but is all business, and his efficiency threatens to snuff the youngsters' budding romance. (A-I) (CBS)

Friday, July 30, 9:00 p.m. — A Covenant with Death (1966) — Suspenseful drama based on the Stephen Becker bestseller. The idea, marred by a lackluster production and the introduction of too many side trips into the "human" side of the story, presents an intriguing moral-ethical-legal problem: Does an innocent man, convicted of a crime he did not commit and sentenced to death, have the right to fight for his life, even if his efforts result in the death of another? Earl Holliman is the wronged prisoner, and George Maharis is the youthful judge in a small Southwestern border town who has to make the just decision. The film should have been a fine one, but things somehow get spread too thin or led down the primrose path of box-office sensationalism. (B) (CBS)

Saturday, July 31, 8:30 p.m. — The President's Analyst (1968) — As shrink to the Commander-in-Chief, James Coburn develops a case of the jitters when the revelations that relieve the President's tensions also happen to be top state secrets. Having acquired the Chief Executive's psychic demons, Coburn discovers that he is being pursued by another kind of demon as well — friendly and unfriendly agents and double-agents who alternately want him to keep the lid on or blow it off. Viewers who don't take these things too seriously will find diversion in this adult comedy. (A-III) (NBC)

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The Voice
of
The Holy Father



Pope
Paul
VI

(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.)

Incarnation is the key and synthesis of Christian faith

The doctrinal system of our religion is based on the person of Christ, on His mystery, on the ineffable truth that he is a man like us and is God like the Father. This union, which is called Incarnation, and which will give divine value to the Redemption, is the key, the synthesis of our faith. It is a new beatitude which Jesus enunciated in what is called the sermon on the beatitudes. Beatitude is really the kingdom of God. And to see this word associated with faith invites us to reflection, and to a comparison with the spiritual conditions in which we find ourselves.

(Homily on the Feast of Saints Peter and Paul, June 29, 1971.)

How is the Church today? The question is natural and spontaneous, but it opens out upon too many varied and broad horizons. Perhaps it even impels our curiosity beyond the limits of our human vision, which is transcended by the design of God — development which may become evidence only in future times, and perhaps only in the world beyond time. But even if we limit our gaze to the immediate and actually experienced observation of the present condition of the Church, the answer to our question cannot embrace the whole reality, for that reality is so vast and complex. But respecting our obligation "to watch and pray so as not to enter into temptation" (Mt. 26:41), we can ask ourself at any time: What is the condition of the Church today? "Watchman, how goes the night?" (Is. 21:11) is the voice of Scripture that still resounds in our ears. That voice awakens in our heart, which is also stirred by the contemporary spirit of observation, the desire and the need to take note of how things are progressing.

(Addressing the Sacred College of Cardinals, June 24, 1971)

The Pope is the "servants of the servants of God." The Pope is for everyone. We desire nothing more than to communicate to everyone our testimony of faith and charity. We can adopt as our own, and apply to the service for which this hall is intended, the words that Saint Paul wrote to the Romans: "For I long to see you that I may impart some spiritual grace unto you to strengthen you; that is, that among you I may be comforted together with you by that faith which is common to us both, yours and mine." (Rom. 1:11-12).

(General Audience in New Hall, June 30, 1971.)

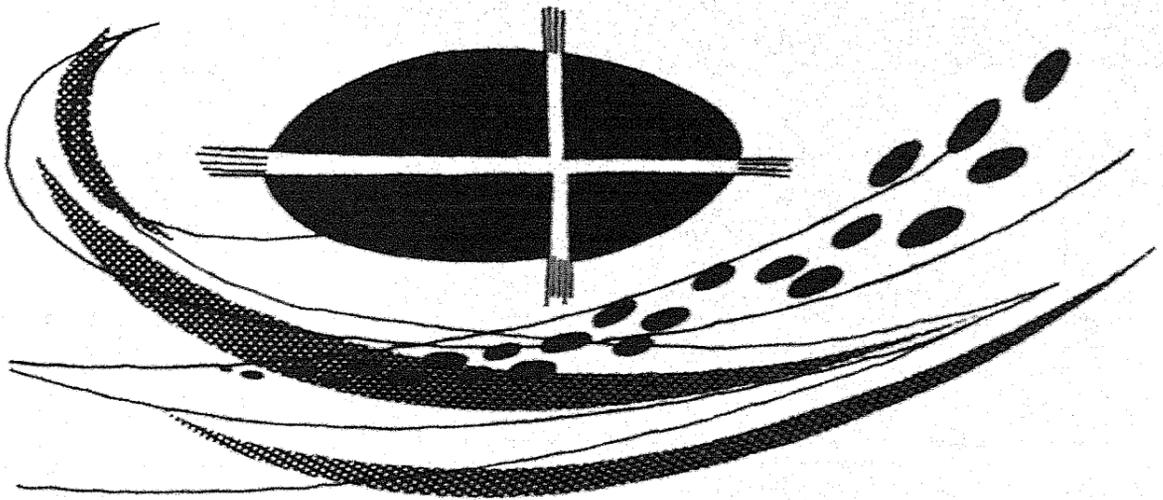
What we would wish to do today is to express our affection for you and your people, and tell you once more of our appreciation of your dynamism and desire for progress, and of our respect for your spiritual traditions. To those of you who make up the Catholic Indonesian community of Rome, we express the hope that your stay here will be beneficial. We hope also that from the shrines of Rome you will take back to your country an authentic interpretation of Christianity, to be lived in turn by your people in the great culture which is their own. For all the Catholics and Christians in your land we would express the prayer that Christ may live in their hearts through faith. (Eph. 3:17).

(Audience for Catholic Indonesian community in Rome, June 26, 1971.)

We ask the Lord from the bottom of our heart to bless your work and stimulate your energies, so as to give increasing impact to your charitable and apostolic initiatives, which aim at safeguarding the Christian face of our City and at augmenting more and more the precious patrimony of its civil and religious traditions. The Church today really needs convinced and generous souls capable of demonstrating, with the eloquence of facts, that Christian charity has only one ambition: namely, to serve God in the person of one's own brothers.

(Receiving the Offering Commission of "Circolo San Pietro," June 23, 1971.)

You and Your Faith



Sunday's Gospel

One day He was praying in a certain place. When he had finished, one of His disciples asked Him, "Lord, teach us to pray, as John taught his disciples." He said to them, "When you pray, say:

'Father, hallowed be your name, your kingdom come.

Give us each day our daily bread.

Forgive us our sins for we too forgive all who do us wrong; and subject us not to the trial.' . . .

"If you, with all your sins, know how to give your children good things, how much more will the heavenly Father give the Holy Spirit to those who ask Him."

Luke 11:1-13

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Small places appropriate for small congregations

By FATHER JOSEPH M. CHAMPLIN

I suddenly realized on a spring Saturday morning that seeing is believing when it comes to the renovation of old churches or the construction of new ones.

We have a handsome, new, 700-plus capacity parish church. Pews are grouped around the altar in semi-circular fashion making for good acoustics, excellent visibility, and a certain sense of oneness between the celebrant and his congregation. At the structure's rear, there is a crying room which converts during the week into a small, Blessed Sacrament chapel with an altar facing the people.

EACH weekday ten to twenty assemble for both the early morning and late afternoon Mass in this relatively tiny, intimate crying room/chapel setting. The atmosphere for those daily Eucharists is informal, relaxed, highly personal — the gathering of a small family for public prayer and worship.

On that Saturday morning, however, I offered the Holy Sacrifice instead at our main altar. It was the same Mass, of course, and with almost the same individuals, but in this spacious area, the feeling of closeness or community disappeared. People had scattered, typically enough, throughout the church, two here, one there, another way over in the corner. The difference immediately struck me and confirmed through an actual event what I have often read or heard in theory: where you celebrate the liturgy exerts an enormous influence on how well you worship the Lord.

Chapter V of the Roman Missal's General Instruction treats the "Arrangement and Decoration of Churches for the Eucharistic Celebration." Its eighteen articles offer general principles and specific norms for church art and architecture. A few excerpts from them will illustrate the connection between theoretical suggestions from Rome and that practical eye-opening contrast I experienced this spring.

- "Churches and other places should be suitable for celebrating the Eucharist and for active participation by the faithful."
- "The places for the faithful should be arranged so that the people may take full part in the celebration by seeing and by understanding everything."
- "It is highly recommended that the Holy Eucharist be reserved in a chapel suitable for private prayer."

IN AN EARLIER section, the same

document gives a theological basis for community worship or congregational participation.

"The Lord's Supper is the assembly or gathering together of the people of God, with a priest presiding, to celebrate the memorial of the Lord. For this reason the promise of Christ is particularly true of a local congregation of the Church. 'Where two or three are gathered in my name, there am I in their midst' (Mt. 18:20).

We have, then, two root notions here — private, individualized prayer and public, communal worship. Each has its place in the

Church, and each requires its peculiar kind of place in a church.

Liturgical services, the "gathering together" of God's people, means social worship, individuals welded into a single unit, a closely knit and interacting body which listens as one and responds as one. The building itself ought to facilitate that kind of joint public prayer.

IT DOES on Sundays in the main body of our church and during the week at our Blessed Sacrament chapel. It doesn't when we offer the Eucharist for a few dozen on weekdays in the section designed for several hundred.

Private prayer, on the other hand, seeks a quiet, soft atmosphere. Chair and kneelers should be near a distinctive tabernacle surrounded by rich, inspirational art work and made the focal point through appropriate use of lighting.

DISCUSSION QUESTIONS:

1. How well-planned or designed is your church for small community worship and full parish participation in the liturgy?
2. What is the difference between liturgical prayer and private prayer?



A small chapel leads to relaxed, informal and personal worship — like worship by a small family at public prayer.

God our Father

Sunday, July 26 1971
Reading Gen. 18:20-32
Reading Col. 2:12-14
Reading Lk. 11:1-13

By FATHER CARL J. PFEIFER, S.J.

I vividly remember sitting in a small room with a delinquent boy. He was about 12 at the time, confined to a state rehabilitation school for boys after being convicted for auto theft. His parents were anything but exemplary. His mother was known in the neighborhood for her loose living. His father was drunk much of the time and beat the boy mercilessly.

We were talking about his parents, and in the course of the conversation I mentioned the word "father" in relation to God. I expected that the boy's reaction would be negative because of his painful experience at home with his father. To my surprise, the notion of God as "father" made sense to the boy who proceeded to give me a most moving description of what a father should be like and what kind of a father he wanted to be when he grew up and married. From these images of an ideal father he related easily to God as "Our Father."

MANY Catholics and other Christians

find the image of God as Father very meaningful. Many, however, find that it poses problems. What meaning can so human a word have when applied to God? Doesn't the idea of an overprotective "father-God" tend to confirm Lenin's view of religion as an opiate of the people?

No matter how many questions come to mind when we begin to think of what meaning "father" can have when applied to God, we cannot avoid the fact that Jesus himself frequently referred to God as father, his father and ours. The third reading of this Sunday's Mass recalls St. Luke's version of the prayer Jesus taught his disciples: "Father . . . St. Matthew's version (Mat 6:9-13) is slightly more detailed and closer to our familiar prayer: "Our Father in heaven . . ."

Not only do the Gospels frequently refer to God as father, but the Old Testament uses the image often. Through the centuries, Catholics and other Christians have prayed the "Our Father" or "Lord's Prayer" in every part of the world and in every language.

As with every human image of God,

after affirming some positive meaning, we must modify it. God may well be our Father in some instances like our experience of human fathers, but he is certainly not a father in exactly the same way. He is not a man. He does not generate a child as a human father and mother do. He does not have human feelings and emotions. So we have to modify most of what we just affirmed: God may be a father, but not just like a human father.

WHAT SENSE can it make to call him father? The three Sunday readings focus on what is most proper and good in each father and apply that to God.

The second reading gives the basic insight. Paul asserts that God can give "new life in company with Christ." Fatherhood among men is the generation of human life. Father and child share life because of the activity of father and mother in creating that life. The implication is that we actually share God's life if we can really call him "father." This is exactly our Christian faith. Because we are united with Christ we share in the life of God himself. "See what love the

Father has bestowed on us in letting us be called children of God! Yet that is what we are" (1 Jn 3:1). This "new life in company with Christ" we call "grace" and can say with St. Paul "Christ lives in me." We are sons of God because we are united with his only son, Jesus Christ. We are sons in the Son and "our life is hidden with Christ in God." The spirit of Christ, therefore, teaches us to pray "Abba Father."

The first and third readings add another aspect of God's fatherhood: his genuine love and care for us, his children. Even the delinquent boy recognized that care and concern are the marks of true fatherhood. God's fatherhood is expressed in his love for us.

THE STORY of Moses pleading with God, and Jesus urging us to plead with God as an unimportant neighbor reveals something of the "heart" of God's fatherly care for us. He loves us not with a human heart and feeling, but with a love that allows us to approach him confidently, even boldly as a child approaches his father.

"Let us pray with confidence; let the Father in the words our Savior gave us: Our Father

Jesus as God

By FATHER AL McBRIDE, O. PRAEM

Who has spoken most eloquently of the divinity of Jesus? Saint John, Saint Paul and the Councils of Nicaea and Chalcedon. They tell us there was more to Christ than the human. There was a plus side that led to utter astonishment opening men's eyes to a revelation of God.

Saint John says that Jesus is the Word that was God (Jn 1:1). The divine Word speaks the meaning of God to the world. John tells us that Jesus is the most astute hearer of that Word, so much so, that it takes flesh in the body of Jesus. Speak of the humanity of Jesus as much as you wish, but allow yourself to sense the marvelous mystery of his person. He is the complete icon of God. "He is the image of the invisible God, the first born of all creation" (Col 1:5).

SAINT PAUL says that Christ's divinity is to be found in the image of his self giving. "Have this mind in you, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men." (Phil 2:5-7)

Jesus is now in the form of God. The form of God is love. The emptying of the form is the emptying of self in acts of love. He takes the form of a man so that the outpouring of divine love can occur at a human level. Thus Jesus is the Man for Others.

He is obedient unto death. The word obedient comes from a Latin word meaning "to hear." Saint John already speaks of Jesus as a hearer of the Word. What did the Word ask

of him finally? A martyr's death for a proof of final love. Thus Jesus masters the art of self-giving love as he obeys the ultimate Word, to die for those he loves.

John and Paul locate the divinity of Jesus: (a) as profound hearer of the Word (b) as being in the form of God through self-giving love (c) as the one who hears and loves unto death and resurrection.

These are action ways of speaking of the Godhead of Jesus. Nicaea and Chalcedon use being ways. They speak of Jesus as "having one substance with the Father." They speak of a divine person and nature in Jesus as well as a human nature. The divine person unites the human and divine nature. This being talk is less vivid than John and Paul's action talk, but its heart is in the right place. Nicaea and Chalcedon are anxious to preserve the complete vision of Jesus: his utter humanity and his exalted mystery.

THE EXAMPLE of John, Paul and the Councils should guide us in our appreciation of the meaning of Jesus. They teach us to refuse the temptation to reduce him to a human fact and nothing more, or to exalt him to an unreachable divine fact and nothing more. They urge us to be patient of the richness of the mystery of Jesus in the fullness of humanity and Godhead. No need to let the complexity put us off.

Following their spirit we can embark on a sincere imitation of Jesus and a contemplation of the mystery surrounding him that will yield in us a self-understanding which reveals our own humanity and our own call to be profound hearers of the Word.



The form of God is love. Spontaneous, fully given love.

Building the parish community

Teaching children meaning of prayer

By JAMES J. PHILLIPS

Getting a grasp of the meaning of prayer is like grabbing a handful of mercury. You can touch it, but, if you try to hold it tightly, it slips away.

When Jesus was asked about prayer, he prayed. He taught his followers words to use. Whether or not they really prayed depended on how they used the words.

WHETHER what you do — or what I do — is actually praying depends on something inside of us that cannot be described. And it depends on God. Prayer is, after all, a two-way communication.

One way of teaching prayer is to help your children say prayers, for example, the Sign of the Cross. When children first learn this prayer, their major concern is with the mechanics of the thing. It is a challenge to get the proper hand to the right spots in the right order. Yet, even from the beginning, it is more than a test of dexterity.

The Sign of the Cross is a sign, not only of the Trinity, but of belonging. The people we worship with and believe with make that sign and it identifies them as belonging together. Our children establish their religious identity when they learn to make that sign. And we, in teaching them, re-establish our own sense of belonging.

My own children first learned the greatest of formal prayers, the Our Father, in a calypso version. We were getting tired of "Thank you, Jesus, for the food before meals and went to singing our grace every once in a while.

YET, our most frequently used meal-time prayer — at the children's request — is the Catholic version of Grace before meals. It says what we want to say, and its meaning comes, not from how old it is or how often it has been said, but from the way it seems to summarize our own feelings.

We have had a hard time with bedtime prayers. Right now we are crossing each child on the forehead and saying "Good night, God bless you." Sometimes they cross us back. Sometimes they do not.

When they were a bit younger (the oldest are 6-year-old twins), we used to sing night prayers. We always tried to sing religious songs. But they would often hold out for "When the red red robin comes bob bob bobbin along." We never thought much of that as a prayer. Yet, in their childish simplicity, maybe they knew more than we did.

They know the Our Father now. They learned that when, during its recitation at

Mass, one of us would lean close to them and say the words distinctly. That is also how they learned or are learning the other standard Mass prayers: Holy Holy Holy, the Creed, the Gloria.

WE ARE not in a hurry to teach them all the prayers we know. It hardly seems to matter how many they can say. Besides, the longer we extend the teaching process, the more we will be forced to continue thinking about prayer. As we think about it — and as we pray with them — we seem to be getting a little bit deeper into what it means for us to pray.

We are thankful for this opportunity to teach our children their prayers, for example, the Sign of the Cross. When children first learn this prayer, their major concern is with the mechanics of the thing. It is a challenge to get the proper hand to the right spots in the right order. Yet, even from the beginning, it is more than a test of dexterity.

We could learn a lot about this from the eastern religions. They work hard at learning to pray and have many different frameworks within which they do their praying.

Perhaps there is a lesson, too, in the way the Hari Krishna people pray. Apparently, their only prayer is the constant repetition of the phrase "hari krishna." They say it over and over again until everything else is blocked out and they have made contact with the spirit within them. That sounds a lot like the litanyes we do not say much any more or the aspirations we used to learn. It even sounds a bit like the rosary.

IT STRIKES me that we might do with more of this kind of "mindfulness" in our own praying. It is presumptuous to try to "think" God into our midst. Perhaps we ought to go the other way and close off our thoughts so He can take over.

Simplicity, a bit of levity, learning special words, discipline, mindless repetition, being with others — without really saying what prayer is, these things do touch on what it means to pray. That is all this article set out to do: make some comments on prayer. I suppose all that remains is for us to keep trying to do it.



This example of illustrated prayer introduces a relaxing note to the teaching of prayer.

How are things with the Church? Pope Paul asks Curia, bishops

By CANON WILLIAM PURDY

ROME — Within recent days Pope Paul has made two long speeches of exceptional importance.

One was to the Italian Bishops' Conference, gathered in Rome for a plenary meeting. The conference naturally concerned itself with the agenda of the coming world Synod of Bishops. No less naturally the Pope was interested in their approach to this task, partly as a fellow-Italian, more as the supreme pastor concerned to see how conferences of bishops approach the problem which are his daily solicitude.

Here was the conference that met on his door step, whose language was his; of whose particular problems he has the longest continuous experience. No wonder that he should open his heart to them with a certain depth and fullness.

The second address was made to the cardinals of the Roman Curia, who had just addressed words of loyal congratulation to him. The occasion and the mood was different but it was the more striking how both speeches centered round the same theme. He stated the theme as succinctly as could be in speaking to the cardinals: Come va la Chiesa? How goes it with the Church?

MANY OF THE POPE'S critics long ago made up their minds that he has only one answer to this question — the pessimistic one. This kind of stock conviction or ready made image can become so fixed that only the most highly-colored evidence to the contrary will do much to shake it.

The Pope does not naturally provide such highly-colored evidence. He thinks antithetically, he is not afraid of symbolic utterances and nuances; certainly he is no rumbustious old-fashioned triumphalist. Yet when he tackles such a broad theme as the present state of the Church it is all the more necessary to listen to everything, and avoid the temptation to highlight only the bits that chime in with one's own prejudices.

Both the Italian bishops and the Roman Curia could find in their tradition an attitude of censorious, detached,

paternalism towards the world of the day with its doubts, its uncertainties, its groping after new modes of living and expression: still more with its occasional naive confidence that it has found for age-old puzzles or pains a solution which will in fact look old-fashioned more quickly than it was discovered. This fatherly scepticism is the permanent temptation of the elderly churchman, and to chime in with it is an easy way to raise a cheer.

WITH SCISSORS and paste you could make a patchwork from the Pope's speech to the Italian bishops which would seem to be doing just that. Certainly he referred to the present as "a period in which everything has become a problem:" certainly he spoke of "a difficult hour," "an hour of storm and squall," and quoted St. Paul's "all conflict without, all anxiety within" (II Cor. 7, 5), and even the Gospel cry of the storm-tossed Apostles, "Lord save us, we perish!"

More concretely, and perhaps a little over-conscious of his audience, he allowed himself some lamenting over the Italian Catholic labor movement's recent cutting of its ties with the Church and moving closer to socialism.

But to insist on these snippets would be to travesty the discourse. Paul VI stated with unusual clarity that he sees his task as that given to Peter, "confirm them brethren," and backed the statement by tackling the task with some of his most interesting recent reflections.

THE REFERENCES to "this period in which everything has become a problem" he completed with "... and all can be resolved in a new epiphany of Christianity if we above all, the prime responsible ministers of the Gospel, know how to give a renewed, faithful and harmonious testimony." The underlines are mine: they merely emphasize that the passage cannot be read as encouragement to the "censorious, detached paternalism" of which I spoke earlier.

To the pastor who can do no better than cry "Lord save us, we perish," Paul replies in the words of our common Master: "Why are you fearful, you of little faith." "In the world you have trouble, but have confidence in me, I have overcome the world." And to his cultivated Italian audience he quotes the phrase of Don Abbondio in Manzoni's classic "I Promessi Sposi" who spoke of the pastoral courage which "no one can give to himself."

THE COURAGE ONE finds for oneself is likely to be no better than obstinacy or obliviousness. The courage that the pastor draws from the Good Shepherd is based on facing facts and judging them, not uncritically but not unsympathetically. The psychology of the world is in evolution, says the Pope, and we are often hard put to it to understand its features, its fallacies, its resources.

Here he states perfectly the source of his own intense strivings after sympathy and understanding, his own anxieties: the antithesis of "fallacies and resources" he seems to see as built into today's situations, but the antithesis is a challenge to apostolic courage. Courage manifests itself in a situation of stress, but it does not spring up from nothing in such a situation: it is made and stored ready.

THE STRIKING THING in Paul VI's address is that he stresses so strongly the pastor's own natural contribution to "apostolic fortitude:" the Master is with him and gives what is indispensable. But, he said:

"We can also find natural sources of apostolic fortitude nearer to our internal reflection and our human experience, the study of the relations arising between ourselves, our ministry and contemporary man. It is what everybody is doing — searching out the phenomenology of modern life. This is changing or perhaps becoming better known. We perhaps do not realize this sharply enough. This mobility, this new awareness can be disconcerting, terrifying or at least intimidating. But we must look it in the face.

"We have a new duty, to emerge from habit, (I do not say tradition!) from empiricism, from custom-bound formalism. It is pastoral love that will make us 'know the sheep,' make us use to the best advantage the new sciences, see the new possibilities.

"ONE WHO LIVES discovers, invents the art of making approaches. A new trust should strengthen our ministry — a trust in men who are often better than they appear."

To the Cardinals a few days later, having spoken with some optimism of the "progressive internationalization of the Curia" bringing in a rich variety of traditions and increasing our consciousness of the situations and needs of local churches, the Pope quoted I. Thess. V. 19:

"Do not stifle the utterances of the Spirit: do not hold prophecy in low esteem; and yet you must scrutinize it all carefully, retaining only what is good."

And whoever thought of this as only words needed to be reminded that a few days before the Pope had, with great courtesy and at very short notice, received 400 Southern Baptists from Dallas, Texas, searching for points of contact with them, leaving on men and women in a very new and strange experience an unforgettable impression.—(NC)

Prayer Of The Faithful

Seventeenth Sunday of the year
July 25, 1971

CELEBRANT: Jesus teaches us to pray openly, persistently, trustfully. Confident that our Father loves us and fills us with His Holy Spirit, we ask His help and seek His will in our every need.

COMMENTATOR: Our response today will be: Lord, show us the way.

COMMENTATOR: That all Christians may pray the Lord's Prayer together as the one Church of Christ, we pray to the Lord.

PEOPLE: Lord, show us the way.

COMMENTATOR: For the leaders of the world, that they will give us order rather than disorder, peace rather than destruction of peoples, lands, and cultures, we pray to the Lord.

PEOPLE: Lord, show us the way.

COMMENTATOR: That renewed relations between the United States and mainland China will foster peace in Southeast Asia and throughout the world, we pray to the Lord.

PEOPLE: Lord, show us the way.

COMMENTATOR: For the poets, musicians, and teachers who uncover for us the glory with which God has filled the world — from the simple glory of plants and animals to the overwhelming mystery of just being alive, we pray to the Lord.

PEOPLE: Lord, show us the way.

COMMENTATOR: That each of us may find the special strength that is ours alone to help the world come to God, we pray to the Lord.

PEOPLE: Lord, show us the way.

COMMENTATOR: That our community worship, common prayer, and unity in prayerful song may convey that God is our Father, we pray to the Lord.

PEOPLE: Lord, show us the way.

CELEBRANT: God, we call you Father as your Son taught us to do. You provide all that we have. Continue to grant all that we need to live as your children. We ask this through Christ our Lord.

PEOPLE: Amen



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Feasts of feminine saints celebrated

By JOHN J. WARD
"Are there more female saints than male saints?"

So asks a lady reader and her question is, of course, not merely difficult but practically impossible to answer.

For the current week starting yesterday, however, the ladies are far out in front of the males. Here is how the standing goes:

Thursday, July 22 — St. Mary Magdalene.

Monday, July 26 — St. Anne.

Thursday, July 29 — St. Martha.

Mary Magdalene was "possessed by seven devils" until she came into contact with Jesus and became devoted to Him. St. Luke wrote:

"WHEN she knew that

Jesus sat at meat in the house of Simon, a rich pharisee, she "brought an alabaster box of ointment and, standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet and anointed them with ointment."

Mary Magdalene was one of the few women who stood by the Cross of Jesus during His crucifixion and death. On the day of His Resurrection, the Savior appeared to her.

St. Anne was the spouse of St. Joachim and was chosen by God to be the mother of Mary. His own blessed Mother on earth. They were both of the royal house of David and their lives were wholly occupied in

CONTINUED ON PAGE 19



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Is nation worrying too little about unemployment problem?

By FATHER JOHN B. SHEERIN

A recent survey made by the Roper Organization showed that 64% of the American people feel the country has lost its sense of direction. A somewhat similar poll by the Potomac Associated revealed that 47% of the people are fearful that we may witness "a real breakdown in the country."

Apparently there is a lack of confidence in the future. According to the Roper survey, there seems to be a failure of confidence in the people's ability to discipline themselves. A total of 47% of those interviewed said that the use of drugs is a major source of our troubles. But there is also a lack of confidence in our political leaders. Some 40% picked the war in Vietnam as another major cause of the national uneasiness.

What surprised me, however, was that so few felt that our economic system is breaking down. From time to time in recent months, the stock market has had the jitters and unemployment has remained high but yet only 27% of the persons queried in the Roper Survey thought the economic situation was a major problem.

IN OTHER WORDS, the overwhelming majority of Americans apparently do not see any grave need to radically revise our economic system. They seem to take it for granted that the system is operating satisfactorily. Actually the economy has failed to come up to the expectation of experts and President Nixon has been under pressure to do something about tax reductions, increased government spending to stimulate the economy, and an acceleration of the public works program to combat unemployment.

Secretary Connally has said that the economy is "expanding beyond question" and the President also feels hopeful. But it is surprising that so few citizens seem worried about

inflation and unemployment. They appear to have an imperturbable faith in our capitalistic system.

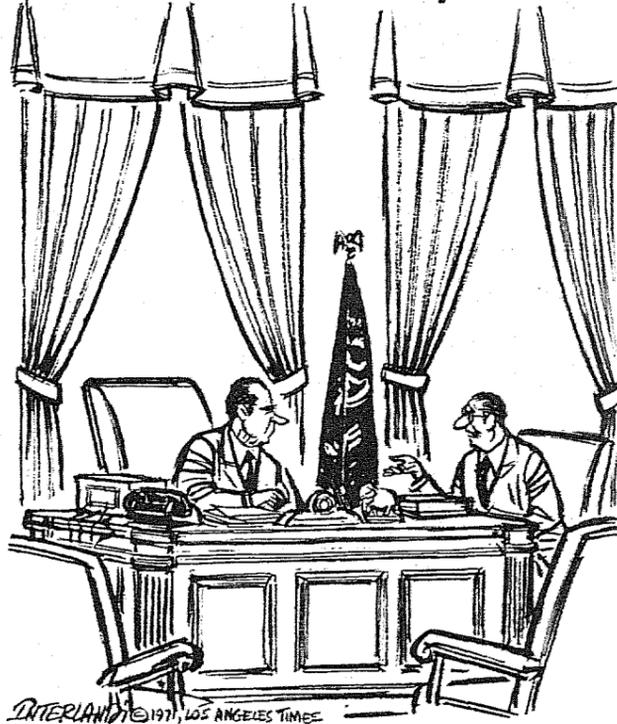
John K. Jessup, in a recent issue of "The Public Interest," says that Americans have liked capitalism because it is the background for a value they prize highly: personal freedom. In our free society, according to Jessup, capitalism never promised success or justice but did promise free opportunity. He claims that the absence of social justice was never a drawback in the eyes of American citizens. "Believers in opportunity preferred to bet on their own brains, cunning, and energy but also on their luck."

A SANE trust in luck, said Jessup, has a good side-effect: the winner in the game can take no moral credit, the loser need take no blame and he has no bitter envy against the winner. Jessup admits that American capitalism may have given scope for greed but he claims that in its best days, it could rely on other elements in the body politic to point out that greed is not a virtue. The other elements, of course, are the Church, the Courts and probably Education. "When these other voices fall silent or sound confused, why should a mere economic system be expected to take their place?"

The next few months may see a continuation of consumer confidence in our economy but they may also bring the reverse — a deep suspicion of the effectiveness of our economy. If the Government fails to spur recovery from the recession, if it adheres to a hands-off policy on wage and price controls, and unemployment and inflation continue to soar — then public confidence in the capitalist economy is bound to suffer a serious jolt.

As of the moment, it does not seem that unemployment and inflation will be major issues in the 1972 campaign. But lack of confidence is a psychological factor and it is hard to

BELOW OLYMPUS By Interlandi



"The committee suggests the United Nations should have two Chinas, two Germanys, two Koreas, two Vietnams — and we call it the United Divided Nations."

predict psychological reactions. It does seem however that if these problems persist into 1971, the voters' trust in the infallibility of the American economic system will be painfully shaken — with obvious political repercussions.

The bigotry aimed at middle class Americans

By MSGR. GEORGE G. HIGGINS

Henry Higgins' famous question, "Why can't a woman be like a man?" was thought (even by some women) to be rather funny when it was first put to music in "My Fair Lady." Since the advent of Women's Lib, however, a mere man would have to be rather foolhardy to ask the same question in mixed company. He would be held up to wrathful scorn (even by his male peers) as an insensitive male chauvinist, and, by today's standards, of course, that's almost as bad as being called a fascist pig.

In other words, male bigotry, once so respectable, is now verboten in polite society.

THERE is another, more elite form of bigotry, however, which is still very respectable and very "chic" in upper and upper-middle-class society in this country. Michael Lerner, a young journalist turned political scientist, described it not so long ago as follows: "An extraordinary amount of bigotry on the part of elite, liberal students goes unexamined. . . . Directed at the lower middle class, it feeds on the unexamined biases of class perspective, the personality predilections of elite radicals and academic disciples that support their views. . . ."

In general (Mr. Lerner continued) the bigotry of a lower-middle-class policeman toward a ghetto black, or of a lower-middle-class mayor toward a rioter, is not viewed in the same perspective as the bigotry of an upper-middle-class matron toward a lower-middle-class mayor, or an upper-class university student toward an Italian, a Pole or National Guardsman from Cicero, Illinois — that is, if the latter two cases are called bigotry at all. . . . Yet the two bigotries are very similar. . . ."

Mr. Lerner says that the hidden liberal-radical bigotry toward the lower-middle-class is "stinking and covered" and argues that its consequences are tragic. "Not until the upper-middle class learns to deal with its own hidden bigotry," he concludes, "will it be in a position to help destroy lower-middle-class bigotry as well." "Respectable Bigotry." The American Scholar, Autumn 1969.

DURING the two years which have elapsed since Mr. Lerner wrote the searing indictment of upper-class bigotry, the popular media and an number of independent scholars representing a variety of disciplines have, at long last, discovered what Middle

American and ordinary people who comprise this vast segment of American society are actually like, what they are thinking at the present time, and what it is that really makes them tick. Of the many articles and books which have been written about Middle America during this short period of time, the best, in my opinion, are those which bear the name of Robert Coles.

Dr. Coles is a practicing psychiatrist with a profoundly sensitive social conscience and a wide-ranging grasp of the social sciences. He has spent the better part of the last five years interviewing — and thereby getting to know and respect and even to love — a generous sampling of middle and lower-middle class Americans.

HIS most recent book, "The Middle Americans," (the text of which is supplemented by a series of excellent photographs by Jon Erikson) is the perfect antidote to the upper-class bigotry so severely criticized by Mr. Lerner in the article referred to above.

Dr. Coles does not pretend to have written a scientific sociological study in the technical sense of the word. He and his collaborator, Mr. Erikson, look upon themselves "as observers, that alone." Their task has been to see and hear, in so far as they could, "how certain families live, families headed by men who are policemen, firemen, factory workers, bank tellers, or lower-level bank officers, school teachers, telephone repairmen, construction workers, clerics and typists and small farmers and small storekeepers and on and on."

WHAT they have seen and heard has compelled them to realize that any attempt to stereotype Middle Americans into a single monolithic mold would be tragically wide of the mark. Again and again, Dr. Coles reports, they have come to realize "how various — wonderfully so, confusingly so — the human beings we here call 'Middle Americans' can turn out to be."

The aim of their book, then, is to make the "human actuality" of Middle America come across to the reader. In this writer's judgment, they have succeeded in doing so to a remarkable degree. They have portrayed Middle America with sympathy and love — the kind of love that can understand even though it disapproves of, the bigotry and the other human faults and failures of ordinary men and women.

Dr. Coles and Mr. Erikson, in other

words, are totally free of snobbery and self-righteousness. Their purpose "is not to criticize these people (Middle Americans), argue with them, praise them as America's answer to anything and everything or use them as a means of advancing certain values or purposes we happen to have."

THEY simply accept Middle Americans as fellow human beings with the same mixture of virtue and vice which characterizes every other segment of American society, including upper and upper-middle class students and intellectuals.

It is this quality of humaneness — the quality of tolerance and sympathetic understanding — which makes their book required reading for the liberal critics of Middle America. One has the impression, incidentally, that Dr. Coles and Mr. Erikson wrote their marvelous human book primarily

for the instruction of the so-called liberals

It is their hope that the liberals will not "in their rush to understand yet another 'problem' indulge themselves in endless, hysterical and foreboding conclusions about the very same people, whom, from the other direction, conservatives are likely to see excitedly and not always with reason as their new-found allies and saviors."

This is another way of saying that Middle America, with all its faults and imperfections, deserves better than to be faltered and wooed, on the one hand, by the George Wallaces of this world, and, on the other hand, to be made fun of pharasaically by self-righteous students and intellectuals, who are experts at detecting the moat of bigotry in the eye of the hardhat, for example, but have yet to recognize the beam of bigotry in their own.

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Father Timothy G. Hannon, administrator of the parish, is residing at St. Helen Rectory and may be reached by telephone at 731-7314.

The address, 77 Sunset Strip, is also the site of the City Hall in Sunrise Golf

Cardinal's views are criticized at world meet of journalists

By RICHARD GUILDERSON JR.

LUXEMBOURG — (NC) — Some 250 Catholic journalists from 60 nations gathered here to discuss public opinion in the Church at the ninth world congress of the International Catholic Press Union (UCIP). They set to their task quickly as a letter from Cardinal Jean Villot, Vatican secretary of state, was read to them at the opening session.

Many delegates felt the cardinal's letter was too restrictive and authoritarian in tone and content. Official protests were submitted to the congress by the African-Asian delegation and by the German representatives.

MANY others voiced criticism of the cardinal's views, especially his statement that "the problem of healthy public opinion... will be solved correctly in the Church only if the movement of ideas is integrated in a vital way with the doctrinal teachings and practical directives of the hierarchy."

The Third World delegates interpreted this and five references to obedience as an attempt to stifle the freedom of expression called for in the recent Vatican Pastoral on Social Communications and by Vatican Council II.

"The pastoral instruction on social communications was a step forward," one German delegate said, but Cardinal Villot's letter is two steps backwards. "I prefer to think the pastoral reflects the mind of the Church and Cardinal Villot's letter reflects only one man's opinion."

THE 50 Third World World delegates drafted a resolution which criticized the Villot letter as an attempt to close the door to free discussion after it had been opened by Vatican II and the communications pastoral.

"The hierarchy has not taken the laity sufficiently into the decision making process within the Church," the critical resolution said, adding: "This has stifled the expression of opinions within a healthy growth of young Christian communities and their spirit of initiative. Silence regarding matters of public concern is an alien concept to the majority of traditional cultures in Africa and Asia where the decisions are reached by public discussions and common consent in communities of every kind and

Funeral liturgy for parishioner

Funeral services were held in Savannah, Ga. for Mrs. Harriet Laird Sweeny, for many years a parishioner of St. Hugh Church, Coconut Grove.

Mrs. Sweeny died at the Charleston, S.C. where she and her husband, Joseph, a member of a Miami accounting firm have been residing for the past few months. She was a native of Savannah.

In addition to her husband, she is survived by a daughter, Mrs. Hugh Murphy, Charleston; a sister, Mrs. Louise Daley, Burlington, Vt.; two brothers, Rear Adm. Oberlin C. Laird, U.S.N., Newport, R.I.; and Lt. and Lt. Col. Robert K. Laird, U.S. Army, New Orleans; and several grandchildren.

and never by dictates and impositions of a few."

A worldwide survey of Catholic journalists preceded the congress. It was described as "the first research project of such importance in our field" by UCIP's executive secretary, Msgr. Jesus Iribarren.

IN the United States, the Catholic Press Association organized the North American sector of the inquiry, reproducing verbatim the replies from some of the contributors.

The CPA emphasized, however, that the replies to the inquiry on public opinion in the Church did not reflect any official consensus of the CPA as such.

In his report Msgr. Iribarren cited the success of the Catholic Media Council which was established by the international Catholic communications organizations as a means of assisting Third World communications projects. It is financed mainly by German aid organizations.

The delegates discussed four main ideas during their sessions. They were: the press as a mold of public opinion in the Church, the

Catholic press as a reflection of public opinion in the Church, the role of Catholic journalists working in secular information media, and finally, books as agents in the formation and mobility of public opinion in the Church.

UCIP President Jean Gelamur of Paris told the conference that "authority of whatever kind naturally wishes that opinion should greet its initiative favorably." He pointed out that "the risk of conflict between the Catholic press and the ecclesiastical hierarchy is most acute" when authority attempts to mini-

mize opposition to its decisions.

He added that "the Catholic press clearly cannot, at the risk of losing its credibility, appear answerable to religious authority and be devoid of all critical spirit."

The Catholic press cannot avoid reflecting currents of opinion even when they are unfavorable. It owes as much to its respect for the truth as it owes it to its respect for its readers; it even owes it to the information service which it renders to the Church. These are no longer times in which reverence automatically means association.

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Newman grid coach eager for action

SPORTS

By JACK HOUGHTELING

By JACK HOUGHTELING

It's only July but Sam Budnyk, the veteran Cardinal Newman High football coach, is ready to go.

"Just reading about the

Miami Dolphins has made me anxious to get the football season started," he explained after a month of leisure traveling to his hometown, Hammond, Ind., and some house work. Maybe the rigors

of house work was really what was making him eager for the football season to start.

Undoubtedly, Sam faces a rebuilding project after losing the top performers from last year's 10-0 football squad.

TWO of the aces of last year's team have been selected for the annual Florida high school all-star game, halfback Sam Howell and tackle Ed McGann, the first time that the school will have two participants in the game.

Howell has signed a U. of Tampa scholarship, while McGann has accepted a Yale offer. In addition, guard Joe Carpenter will be at Ivy League rival Brown, and Tim Halett, the 195-pound fullback will be at Wabash College on a scholarship.

Two other stand-outs, linebacker Bob Gallo and tackle Joe Severino will be at Gardner-Webb College in North Carolina, where they'll get scholarships if they make the team.

EVEN little Chris Norley, 135-pound defensive halfback, will give college ball a try at Gettysburg College.

So . . . Sam loses a lot from his powerful squad of last season. But . . . he also has a lot returning.

"We'll definitely have strong quarterbacking, good receivers and solid defense," he stated. "Our major problem will be at guard and tackle with the likes of McGann, Severino and Carpenter missing."

Budnyk isn't worried about the quarterback slot, not with returning starter Mark Daley on hand. Or worried about receivers, with Mark Koenig, Theondrede Hawkins and Kevin Younger heading up the end corps.

He's also got a reliable center in Don Brusca for the middle of the line.

"WE'LL probably have to do some switching this fall to come up with the guards and tackles we need."

Norm Holzapfel is the lone starter set in the vital

spots. Norm developed nicely last year as a starting guard.

Some transfer material is also expected, although Sam isn't sure on any of this until practice begins.

"Some of the other area coaches have told me of boys who expect to transfer, but I don't know for sure what to expect. We do know of three boys from Suncoast High who are joining us, but we didn't play them last year, so I'm not sure of their abilities."

One spot he isn't worried about also is his defensive backfield.

"Gallo is the only line-backer we lost, and Norley is the only halfback we lost, so, we should be very strong at those spots."

TWO defensive starters last year will probably also see action as offensive backs this coming season, Brien McHale and Carl Johnson.

McHale, a linebacker, will get the shot at Hulet's fullback spot, while Johnson

will go in Howell's halfback slot.

So, things aren't all bad for the Crusaders.

Cardinal Newman will be in the state's new Class AAA category and this doesn't make Sam too happy, though.

"It's really unbalanced the size of the schools in the class. We, along with the likes of Cardinal Gibbons and LaSalle are just about 300 enrollment in boys, while the AAA category goes up to 600.

"THAT means that some of the schools will have double our enrollment. If we come up with about 17 good players from our 300, it means the other schools in our class should come up with about 34 from twice the enrollment."

However, size of the schools hasn't bothered Cardinal Newman High in the past. They've been able to

knock off their bigger public school rivals with some regularity.

Lauderdale girl scout to attend arts jubilee

A Ft. Lauderdale Girl Scout, Jean DeMers will be one of 160 Scouts from across the country and four foreign nations to participate in a two-week event, "Plantation Jubilee of Arts," in Cordesville, South Carolina.

Sponsored by the Carolina Low Country Council, the program will be held Aug. 5 through 22 at a plantation campsite located in a grove of live oaks, overlooking the Cooper River.

DURING their stay, the girls will concentrate on workshops of their choice, including aquatic, dramatic, music, film-making, interior-decorating, drawing, and painting.

Jean, a senior at St. Thomas Aquinas high school, has been active in the Scout-



JEAN DEMERS

ing program for 10 years and is presently serving as a member of the Senior Planning Board of the Broward County Girl Scout Council. She is president of the National Honor Society and is active in the Drama Club, Debate and Pep Club.

Her main interest lies in drama, drawing and painting and she performed in several local stage roles. She just completed a six-weeks course in the Pre-College Summer Drama Program at Carnegie-Mellon University in Pittsburgh.

Jean is the daughter of Mr. and Mrs. Leo DeMers, 2165 SW 23 Ave., Ft. Lauderdale and is a member of Our Lady Queen of Martyrs parish.

'Pirates' World will be visited

A trip to Pirates World in Dania is scheduled for St. Monica CYOer's tonight (Friday). On Sunday, the group will visit the Taylor wing of Variety Children's Hospital to cheer the patients.

CYO leaders to discuss needs of modern youth

Are CYO efforts meeting the needs of modern youth?

three-day program they will serve as group leaders during smaller discussion sessions.

This is one of the topics that over 100 CYO officers and committee chairmen from throughout the Archdiocese will be discussing the weekend of Aug. 6, 7, and 8 at the annual Youth Leadership Training weekend at St. John Vianney Minor Seminary.

New leadership roles, motivational techniques and methods of communication will also be discussed. A brainstorming session will also be scheduled.

EXECUTIVE director of CYO for the Archdiocese, Bob Preziosi will conduct a special seminar on Planned Programming for Change. He will provide information and a model plan for use in all phases of CYO work.

A case study of a particular CYO will be presented, and participants will be asked to analyze the situation and recommend solutions. Role-playing techniques will be used.

CYOers themselves have done much of the planning for the weekend and during the

High scores characterize CYO tourney

Three high-scoring contests highlighted last week's CYO Summer Softball Tourney. In the girls division, Annunciation scored a 33-3 victory over Holy Name. St. Timothy "B" defeated St. Timothy "A," 33-6. St. Monica eliminated St. Stephen on the strength of a 16-1 win.

In boys action, Holy Name edged St. Francis of Assisi 10-9. St. Louis beat St. Timothy "A," 9-3, and Annunciation fell to St. James, 11-4.

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There's medical proof 'pot' is harmful



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

By DR. BEN J. SHEPPARD

Is there medical proof that marijuana is harmful to the body?

Many times those of us who fight against legalization of marijuana have been told that there is no medical proof. Yet, actually proof has been ready for 18 months. In an article, submitted a year and a half ago, to the "Archives of General Psychology," it was stated that marijuana does have an effect on thought processes and awareness.

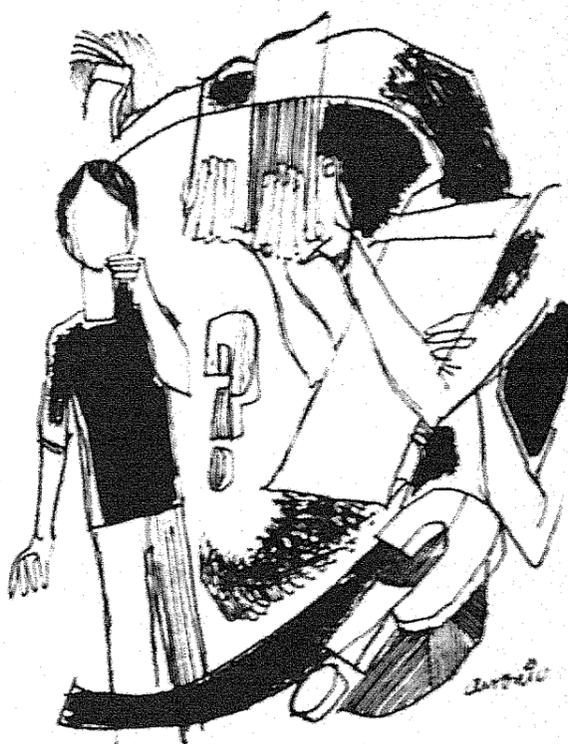
In research by Dr. Meizer and his associates at Stanford University, it was found there was a greater concentration on the present state and a lesser concentration on the span of awareness of the future. Although there were differences in emotional reactions, the greater concentration on the present was associated with the euphoric mood.

THE passage of time is slower in a drug state according to students who participated in experiments. The confusion of past, present, and future has been shown to interfere with goal-directed thinking.

In a report on marijuana intoxication appearing in Volume 220 of "Nature" magazine, Dr. Tart stated that 87 percent of the smokers said they "give no thought to the future. I am completely in the here and now." This idea of the "here and now" preeminates in this study which disclosed that during periods in which the subjects were not using drugs, they were capable of planning ahead.

In many of these cases, they experience amnesia for past events, especially when forced to think about the present. In this regard, I have received several questions from parents, who came up with five valid objections concerning drug usage about which I would like some reaction from our readers.

- Is our present system of education in drugs teaching our children how to buy, prepare and use a variety of drugs?
- Are we giving our children a false security by showing



them that there are rehabilitation centers where he can go for a cure?

- Are we preparing our children with an excellent vocabulary of drug slang so he may go into the drug culture

with ease and know-how to "get around"?

• Are we giving them a morbid fascination and curiosity so that they will be ripe for the first pusher who comes along?

• Are we preparing parents sufficiently?

To the last question I would say "no." The first four deserve your consideration.

We often read of youngsters involved in the drug culture who have died of a heart attack. Many of these result from repeated injections and the heart has become infected. Only about 50 percent of these results are true, since many die before they reach the hospital and death certificates are based on present illness, or principal symptoms like cardiac trouble, lung disease or meningitis.

IN determining the ill effects of repeated injections of drugs, I would say that 25 percent are due to dirty heroin caused when the seller mixes everything from milk to quinine, talc and cornstarch. Another 25 percent result in death from needles and syringes improperly cleaned. Oftentimes heart valves are damaged and heart attacks occur, resulting in death.

Many months ago, I saw a patient who told me he had injected "blue velvet," a mixture of paregoric, parbenzamine, and antihistamine. In tablet form it contained a large amount of talc, an inert substance which doesn't go into solution, and paregoric contains camphor which also doesn't dissolve. Instead, these inert substances damage blood vessels and often cut off the blood supply to different parts of the body.

Some of the complications that occur include local abscesses at the site of injection and blood poisoning. Syphilis and malaria have been spread when the needle or syringe are loaned.

Why outline these complications? I've seen many patients within the past few weeks who have gone directly to heroin from marijuana without using any other drugs in between.

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Quake aid pouring into Chile

SANTIAGO, Chile — (NC) — Foodstuffs, blankets and medicines from the United States are pouring into relief centers among the 60,000 people left homeless by the July 8 earthquake.

Valparaiso, a major port on the Pacific, and 10 other areas in three provinces were hit hardest. Minister of Interior Jose Toa said first estimates place property damage at close to \$250 million.

Housing authorities reported some 12,000 houses destroyed, leaving close to 16,000 families without shelter.

THESE families had priority in relief supplies provided by the government and relief organizations in the United States. So far 620 tons of food and 12,000 blankets have been distributed among them. This is the winter season in the southern hemisphere.

Valparaiso reported some progress in repairing its water system after major disruptions by the tremor.

A series of earthquakes in recent decades has worsened Chile's housing deficit, which now stands at about 650,000 units. About 40 percent of the country's population is inadequately housed, in spite of steady government efforts to provide new units for low-income families.

THE Housing Ministry says about 60,000 units a year are needed to meet population growth and replace homes damaged by earthquakes. Chile has a population of 9.6 million.

The Chilean bishops held a special collection for relief July 18 and asked Chileans to pray not only for an end to recent calamities — floods, long droughts and now the earthquake — but also "for greater unity of all in this common pilgrimage."

Chile is experiencing political strife as the socialist government of President Salvador Allende makes radical changes regarding farm lands and banking, and increases state control of mining and industry.

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Fried Snapper Fingers, Oysters, Shrimp, Fish Cake, Scallops, Frog Leg, Seafood Feast! \$2.90

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Archbishop 'hopeful' for continued Cuban airlift

CONTINUED FROM PAGE 1

Archbishop Carroll began his testimony by telling the Senate subcommittee that he had gone to Washington primarily as a Churchman who was deeply concerned about the moral obligations which are so evidently involved in the Cuban airlift.

"Ever since the President of the United States made a public statement extending an invitation to the victims of Communist oppression in Cuba, the Congress has financed the program. We must not go back on our word which was given to the Cubans who registered to leave their country before the cut-off date of May, 1966."

In the questioning which followed the Archbishop's testimony, Sen. Ellender said that he had not intended to cut off the airlift program on the first of July. Earlier, in June, Sen. Ellender had declared that he was in favor of cutting off funds for the airlift.

AN ESTIMATED 40,000 Cubans are reportedly still on the list of those who re-

quested to leave Cuba up to the cut-off date of May, 1966. By agreement of both governments, Castro then closed the list to further names.

Later, the United States agreed to bring out the close relatives of Cubans who had become American citizens, making a total of approximately 100,000 persons who would be eligible for the airlift program. At present officials are uncertain how long the flights must be continued. The Cuban program of the American State Department submitted a budget of \$140 million for 1971-2, to the Senate Appropriations committee.

"Perhaps this budget is too high," declared Archbishop Carroll. "If so, it is the committee's responsibility to bring the budget into line with the facts, as it is attempting to do by holding public hearings. But it is difficult to evaluate human lives in terms of dollars and cents. And the Cubans in this country are longing to see once again their husbands, wives, parents, and children who are still being de-

tained." "No one can predict with any finality," he said, "just how long these flights should continue." But the Archbishop suggested that it would be helpful if the Senate appropriations committee re-examined the program at this time next year to see if the United States was doing all that we have committed ourselves to do."

He added, "The committee and subcommittee hearings, hopefully, by reason of the testimony hears, have brought about a

better understanding of the problem to the Congress and to the American public."

Miami's Archbishop noted, in addition to his formal testimony before the Senate subcommittee, that the Cuban refugee program is different from any other involvement which the United States has with other countries.

"First," he said, "other countries under Communist domination do not allow their citizens to leave for freedom. The Cubans, who live only 90 miles from our

shores, came to this country at the direct invitation of the American government. And," he added, "we should make very clear that even after the airlift is over, any Cuban who succeeds in escaping Communism is still welcome to our shores."

WHEN asked about the number of Cubans on the welfare rolls in this country, Archbishop Carroll pointed out that most elderly Americans in the United States are able to collect social security. "Since the Cubans cannot receive such aid, they are listed as welfare recipients," he said. "Actually, of the ten per cent of the Cuban population reported on welfare in Dade county, eighty per cent of

these are over sixty years of age. They represent six per cent of the total number of Cubans in Greater Miami." The Archbishop added that no city, county, nor State agencies in Florida support the Cuban aid programs directly. Yet Dade county receives many benefits from the buying power of the Cuban community.

In the final part of his testimony, Archbishop Carroll urged the Senate subcommittee to look favorably upon the request that the Cuban airlift be continued. He stated that American democracy worked at its very best when Americans willingly accepted victims of persecution who were fleeing from tyranny.

Feminine saints

CONTINUED FROM PAGE 14

prayer and good works.

WHEN Mary was born Anne was an aged woman. She felt herself sanctified by the presence of her immaculate child. She had vowed her child to God.

St. John writes in his Gospel that St. Martha was the sister of Mary and Lazarus. It was she who received Jesus into her house and complained because Mary sat at the feet of the

Savior.

After the Ascension of Jesus, Martha and Mary and Lazarus were put aboard a ship without sails or oars by the enemies of Christianity. Divine Providence guided the ship to the eastern shore of France, where Lazarus became the Bishop of Marseilles; Mary Magdalen a hermit, and Martha the foundress of a group of pious women who performed charitable works.



RIGHT REVEREND EDWARD T. O'MEARA
NATIONAL DIRECTOR

The "Eighth" Sacrament

Those of us who learned our catechism in the "pre-Vatican II era" of the Church may not remember every definition we so ardently memorized as children; but one glance at the title above HAS prompted you to read this because, almost instinctively, you know there are only seven sacraments! Let's go one step further and test your memory. . . . Question: "What is a Sacrament?" Do we not instinctively say, "A sacrament is an outward sign, instituted by Christ, to give grace!"

This is not a review lesson of the catechism, but keeping that definition in mind, let us see why we can call today's Church — the missions — and our part in both, the eighth "sacrament."

Our "post-Vatican II vocabulary" comes, for the most part, from the Documents of Vatican II. We read in the Document, THE CHURCH, that we are the "People of God" — the "messianic people." In more detail, the Document says: "God has gathered together as one all who in faith look upon Jesus as the author of salvation and the source of unity and peace, and has established them as the Church, that for each and all she may be THE VISIBLE SACRAMENT of this saving unity."

Think about what those words are saying about each one of us. We are the Church. And the Church is not just another fraternal — social — or cultural organization, but the visible, outward sign of Christ living and loving in us! And that together we are, in the words of Vatican II, "a fellowship of life, charity and truth . . . a lasting and sure seed of unity, hope, and salvation for the whole human race."

Commenting on these thoughts alone could merit volumes. But we would ask you to consider here only one specific point. We know that the Church is more than a human institution; that regardless of its human frailties and beauties, we share in the very Body of Christ today, and that each of us has a function — a response to make that is both personal and communal.

But whatever our individual vocations, life-styles, and responsibilities may be, we are all called to be witnesses and instruments in the serving and saving power of Christ, not just for our families, our neighborhood, our own country, but for the whole world. Is this not our prayer each time we come together as God's People to celebrate the liturgy? "Lord, may this sacrifice, which has made OUR PEACE with you, advance the peace and salvation of ALL THE WORLD."

How do you put these words into action? Every time you sacrifice for the missions you are helping to advance the peace and salvation of all the world. Missionaries are doing their part in the Mission we all share. The unique service and witness missionaries give are desperately needed for our world today — and to accomplish this — you are indispensable, for you are their only means of support!

We beg through this column for your Church's missionaries; we beg you to send a generous sacrifice for them that means more than a contribution to a worthy cause, for your gift is truly a personal expression of your life in Christ's Body, the visible "sacrament" of God's peace and salvation for all men.

Please respond generously. Send your personal sacrifice with this coupon today!

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.

NAME
ADDRESS
CITY..... STATE ZIP.....

Jane Proctor survived a 50-mph head-on collision.



It was the emergency room that killed her.

Jane Proctor died needlessly — like an estimated 25,000 other Americans who last year entered an emergency room alive . . . only to die on the treatment table.

Who was to blame? Certainly not the doctors, nurses and technicians. The real culprit was ignorance — the absence of information about the unconscious or semiconscious patient, the absence of an up-to-date emergency medical record — Jane was diabetic. Because the emergency physician had no record on Mrs. Proctor, she died after a normally safe treatment for patients in shock. But even if she had not been diabetic, she could have died of a dangerous drug interaction or allergic drug reaction.

If ignorance of a patient's medical history is such a threat to life, what is being done about it? Until now, tragically, very little. Emergency-room personnel continue to use the three traditional methods of ascertaining information.

FIRST — Interview the patient. But if the patient is unconscious or semiconscious, this method is fruitless. Even if the patient is alert and able to communicate, what does he really know about his medical history?

SECOND — Check hospital files, and hope that the patient has been admitted recently. But, in an emergency, considering the mobility of Americans, what chance is there for such a coincidence?

THIRD — Contact the patient's doctor. But if he is unavailable immediately, or if his office is closed, what price will the patient pay for the unavoidable delay?

Now, after years of needless suffering and death, there is a fourth method of securing life-

saving information — a method that is fast, accurate and complete.

It is called Insta-Medi-Stat.

Insta-Medi-Stat is a nationwide information service that telephones within seconds to doctors and other emergency medical personnel an individual's medical profile — a report on the patient's allergic reactions, use of prescribed drugs and medications, blood type, surgical procedures, special sensitivities. Indeed, every medical fact of importance in an emergency, every piece of information that will help the doctor save his patient's life.

Here's how Insta-Medi-Stat works: A person who wants the potential life-saving protection of Insta-Medi-Stat pays a yearly fee of \$12 — a little over three cents a day for total service anywhere in the world at any moment. The Insta-Medi-Stat member then authorizes his family doctor to complete the IMS form for emergency medical information. IMS pays the doctor for this service; the patient pays nothing. Forwarded to IMS' national headquarters, the patient's medical history is immediately recorded, and available for instant retrieval should an emergency arise. Insta-Medi-Stat: You may need it only once. But that once is enough.



Insta-Medi-Stat, Inc., P. O. Box 12902, Orlando, Fla. 32808, Phone: (305) 851-7000
Please enroll me in your emergency medical registration service.

Name Birthdate

Address Phone

City County State Zip

MY DOCTOR'S NAME IS

His ADDRESS Phone

City State Zip

Enclose check or money order for \$12.00 annual membership fee.
I hereby authorize Insta-Medi-Stat to obtain records of my medical history and to release such information to authorized personnel upon presentation of my IMS identification number. Possession of my IMS identification number shall constitute authorization.

Signed Date

Por MARY LARROSA

Las vacaciones tienen tres características de las cosas buenas: se esperan con ansia, se pasan rapido y su recuerdo nos llena el alma de alegría.

Cuando el autor del Genesis dice que Dios despues de haber realizado su obra creadora descanso, esta usando un antropomorfismo que expresa dos realidades de la vida humana: la necesidad del descanso y la satisfaccion de una labor cumplida. Esta aplicando a Dios su propia experiencia de las vacaciones.

SI, el hombre las necesita. Hay un tipo de cansancio fisico-mental e incluso espiritual que se acumula a traves del año y que no se pasa con unas horas mas de sueño o esparcimiento en los fines de semana.

Es una especie de fatiga que muchas veces se revela no solo en el cuerpo o en un menor rendimiento en el trabajo sino tambien en la actitud general ante la vida, un sentir las esperanzas mas cortas, la paciencia mas debil, la capacidad de crear y de sonar menos fecunda.

Cuando tales sintomas se presenten no se alarme, no es el fin del mundo, no es tampoco el fin de sus dias; aunque parezca una paradoja, son los brotes verdes de la higuera que anuncian que esta cerca el verano y que Ud. se debe tomar su descanso porque el mal que Ud. padece no se cura llamando al médico sino a la agencia de viajes, ni con medicinas sino tomando el sol, ni tampoco visitando al psiquiatra sino yendo de pesca con su familia.

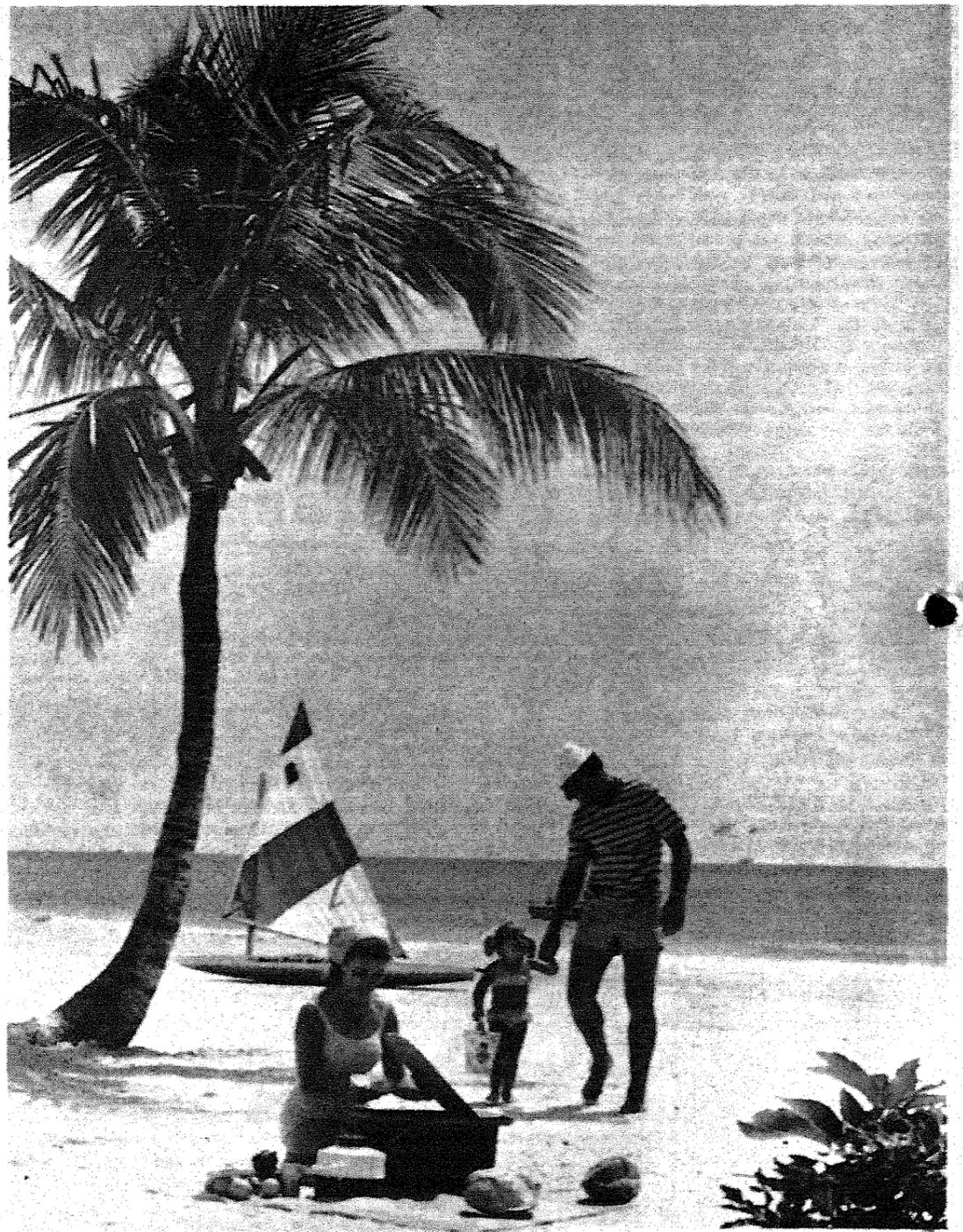
Como es infinita la variedad de actividades humanas asi tambien lo son las formas de disfrutar de las vacaciones. Mucha gente se va de viaje, unos a conocer lugares nuevos, otros al familiar rincon al que vuelven año tras año a buscar paz y sosiego.

LOS DEPORTISTAS encuentran sus delicias en competencias con amigos o en batir su propio record del año anterior. Muchos otros acampan con sus familias en las montañas o en otros lugares pintorescos para gozar del contacto con la naturaleza. Para los que vivimos en Florida tal vez lo mas comun sean las frecuentes visitas a la playa, los deportes acuaticos, las prolongadas siestas bajo el sol tropical y esa sensacion de salud y vida que da el sentir las olas romper a nuestros pies o el "surfing-board" deslizarse veloz sobre la espuma.

Pero hay otro aspecto de las vacaciones que no figura en los records de turismo o en las agencias de viajes, ese que lleva el sello inconfundible de cada persona, de cada temperamento, tambien un poco de cada profesion o tipo de trabajo. Para muchos vacaciones significa no descanso propiamente dicho sino cambio de actividad.

HAY aun un tercer matiz, mas profundo, tal vez la esencia misma de las vacaciones y que las hace indispensables para que todo hombre viva una vida verdaderamente humana: Las vacaciones son tiempo fuerte para el espiritu, para la reflexion, para el dialogo reposado con aquellos que amamos, para la oracion tranquila y liberadora. Hay siempre, o deberia haberlo, en ellas unos momentos de mirar y hacer balance del año transcurrido y concebir planes para el próximo.

Son tiempo de renovacion! No en vano cuando volvemos otra vez al trabajo no lucimos unas semanas mas viejos sino muchos años mas juvenes. Aunque mas no fuera por estas ganas de empezar de nuevo, por esta renovada ilusion, por esta recuperada confianza que ensancha el alma, si no estuvieran ya inventadas habria que inventarlas!



LA VOZ

Suplemento en Español de "VOICE"

Diálogo: Misión no imposible

Por
MANUEL Y CARMEN
CAMPA

Dialogar con nuestros hijos en estos días no es fácil pero tampoco es imposible.

En todos los hogares se produce un proceso natural de cambio que conlleva tensiones tambien naturales y normales. Este es el proceso ordinario de crecimiento de un hogar.

CUANDO en un hogar aparece el primer hijo, éste revoluciona el gozo, la satisfacción, la tranquilidad y el equilibrio económico. Y luego el segundo hijo... y el tercero... Cada uno es un cambio en la vida del hogar. Cada uno exige esfuerzos, sacrificios. Cada uno proporciona su aporte en tensiones, conflictos, problemas pero tambien da su aporte en alegría, risas, satisfacción.

Para una familia latinoamericana, el vivir en un medio ambiente cultural norteamericano es una situación especial de cambio que agrava las tensiones que normalmente se producen en un hogar en crecimiento. Esta situación especial hace que nuestros hijos crezcan en un país distinto a aquel en que nacimos, nos criamos y nos hicimos adultos, con sus costumbres distintas y sus medios de vivir diferentes para nosotros... pero no distintos ni diferentes del todo para nuestros hijos, que si bien no han nacido aquí, aquí se están criando y aquí se están haciendo adultos.

Nuestros hijos crecen, entran en nuevas etapas, en nuevos conflictos y en nuevas tensiones. Conflictos y tensiones de ellos — que al igual que los nuestros — forman

parte de la vida del hogar. Nosotros tenemos que compartirlos, sentirlos y resolverlos con ellos. Los hijos adolescentes nos reclaman un nuevo esfuerzo en nuestras vidas, un esfuerzo de comprensión, de tratar de entender su problemática, sus dificultades.

Cuando los trajimos al mundo dejamos muchas cosas a cambio, y así lo hicimos con gusto, pero ahora... Ahora estamos abocados a un sacrificio distinto, a un sacrificio que nos cuesta demasiado, tal vez porque es totalmente nuevo para nosotros aunque hablamos y oímos hablar mucho de él: el diálogo.

El diálogo no es solamente un medio de educar a nuestros hijos. El diálogo nos permite asomarnos a ese mundo nuevo para nosotros de nuestros hijos, respirando la frescura, las ansias de vivir y los ideales de alcanzar la felicidad que tienen ellos hoy como lo teníamos nosotros antes.

Ahora bien, dialogar no es solamente hablar. Como tampoco lo es escuchar. Hablar de pelota o del tiempo no es dialogar. Discutir de política o de modas tampoco es dialogar. Sentar a un hijo mío delante de mí en el momento que a mí me viene bien, para tratar de imponerle mi punto de vista sin escuchar el suyo, tampoco es dialogar. Como tampoco lo sería aceptar sin más todo lo que a mi hijo se le ocurra acerca de todas las cosas...

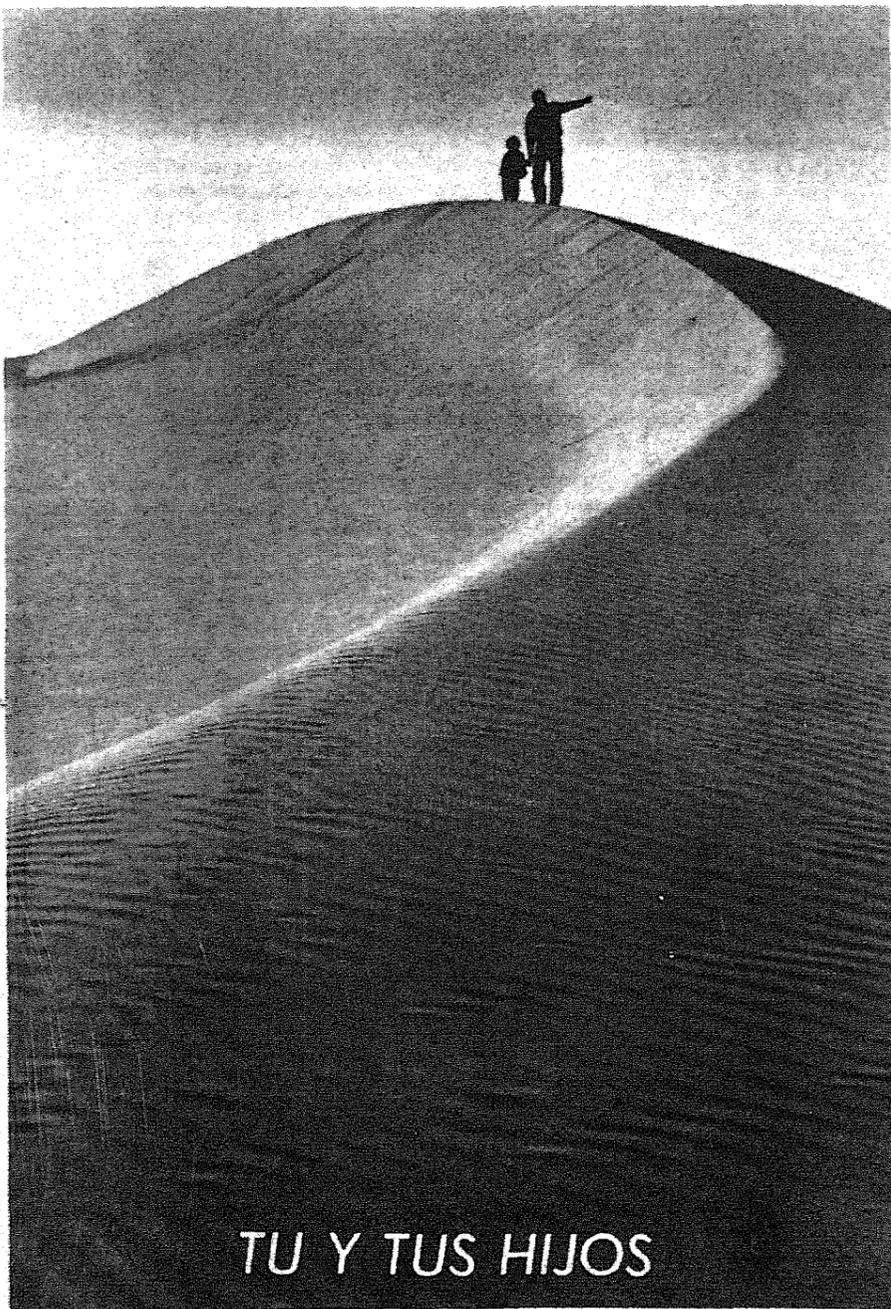
El diálogo entre padres e hijos debe ser la búsqueda de la felicidad mutua, por medio de palabras que se



LOS ESPOSOS Manuel y Carmen Campo, que esta semana escriben sobre la importancia del dialogo con los hijos, forman parte del equipo de conferencistas de los Cursos de Formación Religiosa para Adultos, dicen y que se escuchan con amor.

ENTABLAR un diálogo con un adolescente no es fácil. A ellos les resulta difícil hablar de sí mismos. Los padres debemos proporcionar el ambiente propicio: Las madres pueden salir de compras con sus hijas para que después, como dos grandes amigas, merendar en el restaurant del "shopping center". Los padres pueden ir de pesquería con sus hijos, ir con ellos de "camping", jugar baseball juntos, etc.

El amor tiene que estar presente para que haya diálogo. Amor que nos permita escuchar con paciencia los criterios de nuestros hijos. Amor que nos de la humildad y la inteligencia necesarias para reconocer cuando nuestros hijos tienen la razón y que nos permitan modificar nuestros puntos de vista. Amor que nos haga tenaces aún cuando todo luzca que fracasa. Amor que nos inque de rodillas en diálogo con Dios para pedirle que nos permita mantener siempre el diálogo con nuestros hijos.



TU Y TUS HIJOS

Defiende el Arzobispo Carroll Continuación del Puente aéreo

Por MANOLO REYES

El puente aéreo Varadero Miami continuara trayendo refugiados de Cuba, como resultado de los testimonios expresados por distintas personalidades invitadas por el Senado de Estados Unidos para ofrecer su opinión sobre la continuación o no de los llamados Vuelos de la Libertad.

El pasado viernes 16 de julio el Sub-comité de Operaciones del Gobierno de Estados Unidos en ultramar que es parte del Comité Senatorial de Apropiaciones, escuchó el testimonio de testigos que no son parte del Gobierno Federal Estadounidense.

Entre ellos depuso el Arzobispo Coleman F. Carroll, ante el Subcomité Senatorial que presidió el Senador William Proxmire.

Presente en esa sesión de la tarde estuvo el Senador Allen Ellender, promotor de la cesación de los Vuelos de la Libertad. En la mañana del 16 de julio habían estado testificando en favor de los Vuelos los Senadores de la Florida, Edward Gurney y Lawton Chiles. Cuando el senador deponía, el senador Ellender se retiró del salón de audiencias.

Sin embargo, en la tarde

regresó para escuchar el testimonio del Arzobispo Carroll.

El Arzobispo de Miami declaró que había concurrido a testificar ante el panel de Senadores porque entendía que era humano, moral y justo que los Vuelos de la Libertad continuaran, ya que había mediado la promesa del Presidente de Estados Unidos. Y que miles de cubanos, creyendo en esa promesa, habían manifestado su deseo de salir del país, colocándose en la posición de enemigos del régimen. Esta situación los sitúa en prisioneros del régimen de Castro. Y si los vuelos se terminaran ellos quedarían allí desamparados.

EL ARZOBISPO Carroll hizo un señalamiento de suma importancia al manifestar que el Presidente de Estados Unidos en tres de octubre de 1965 había comprometido el inicio de los vuelos. Pero que el Congreso que en definitiva implementa o no las decisiones del Ejecutivo, en casos como este, también se había comprometido al haber apropiado las cantidades de dinero necesarias, a través de los años, para traer a los refugiados cubanos.

En otra parte de su declaración el arzobispo

Carroll dijo que la súbita decisión de terminar los vuelos, propuesta por Ellender a finales del mes de junio, habían producido sorpresa y gran consternación en la colonia refugiada cubana.

A lo que inmediatamente repuso el Senador Ellender, y está en el Record Congressional de Estados Unidos, que esa no había sido su intención.

El Arzobispo Carroll entonces preguntó: "¿Qué haremos con los cubanos refugiados que llegan en balsas o en botes, si se aprobara la proposición del Senador Ellender? Los devolveríamos de inmediato a Cuba porque

no están incluidos en la cuota de extranjeros asignada por la nueva proposición?"

A LO QUE el Senador Ellender volvió a responder que esa no era su intención y que un cubano llegado en esas condiciones, no podía ser devuelto a Cuba.

En círculos del Capitolio se comentó ampliamente la presencia del Arzobispo Coleman F. Carroll en Washington en defensa de los Vuelos de la Libertad.

Luego, el Sub-Comité recesó y prometió elevar el informe correspondiente al Comité Senatorial de Apropiaciones.

Inauguran "Acción", agencia para los hispanos

Una nueva agencia dedicada a atender las necesidades de la población de habla hispana de Miami abrirá sus puertas hoy, viernes en el 542 S.W. 12 Ave.

ACCION es el nombre de la nueva entidad de asistencia social, auspiciada por el Greater Miami Coalition con fondos del United Fund.

La Greater Miami Coalition creó un comité de acción para el servicio a la población de habla hispana, bajo la presidencia del Dr. Bernardo Benes. Ese comité, como uno de sus principales objetivos, anunció la creación de Acción, la agencia que hoy abre sus puertas.

La doctora Rosa Vázquez será directora de esta nueva agencia que tiene la misión de orientar a la población de habla hispana sobre sus derechos y oportunidades, organizando a la comunidad y encauzando a los individuos a través de otras agencias de servicio social.

ANUNCIO la señora Vázquez que un representante

del Catholic Services Bureau ha sido asignado para trabajar con Acción. Otras agencias públicas y privadas tendrán enlace con el nuevo organismo, para facilitar así los distintos servicios a la comunidad de habla hispana.

Caballeros de Colon

El Ex Gran Caballero del Consejo 5110 Nuestra Señora de la Caridad, señor Antonio F. Fernández ha sido nombrado Diputado de Distrito al cual corresponde este Consejo.

El ahora Diputado de Distrito, dirigió por 5 años el Consejo 5110 como Gran Caballero. Fue también por espacio de 3 años Gran Caballero del Consejo Nuestra Señora de la Merced 4037 de la Habana e igualmente Diputado del Distrito que comprendía las áreas de la Habana Vieja, Vibora y Nuevo Vedado.

Celebrará el domingo su aniversario el P. Manuel López

Qué dicen 25 años de sacerdocio

El Padre Manuel López S. J. ofrecerá este domingo, día 25, una misa de acción de gracias a las 6 p.m. en la iglesia de Gesu para conmemorar sus bodas de plata sacerdotales.

Al anunciar esa misa conmemorativa, el Padre López hizo los siguientes comentarios sobre lo que para él representan 25 años de sacerdocio.

A mis 25 años de Sacerdocio me siento feliz en mi vocación, sobre todo, porque no fui yo quien eligió seguir y consagrarme a Jesús como Sacerdote, porque Él en su infinita bondad, me eligió, apesar de las deficiencias, flojidades y defectos. Así que no tengo que enorgullecarme, pues todo lo bueno que he hecho, ha sido gracias a Él.

A MIS 25 años de Sacerdocio, lejos de disminuir el amor y consagración a Él y a las almas por Él, ha aumentado, y si volviera a nacer, de nuevo abrazaría mi profesión de Sacerdote.

A mis 25 años siento más que nunca el deseo de entregarme más a mi Sacerdocio y seguir mi vida que se vaya consumiendo como la lámpara del Sagrario en servicio a Dios mi Padre, a la Iglesia y a las almas.

A mis 25 años, con toda la sinceridad de mi alma, invito a los jóvenes que tengan el

ideal de servir y amar a los demás como hermanos, que en pocas profesiones, encontrarán un campo mayor donde poder entregarse generosamente toda su vida, como en el Sacerdocio.

A mis 25 años de Sacerdocio puedo sinceramente afirmar que a nadie podía dedicar mis fuerzas, mis cualidades, mis afectos en un líder de la personalidad, altura, nobleza y magnanimidad como a este Amigo fiel, íntimo que más me haya demostrado infinitad de veces su amor, amistad y comprensión como la persona humana de Jesús. A su lado siempre uno se siente confortado, alegre y seguro y jamás me he sentido defraudado y menos traicionado, y por un poquito de sacrificio siempre Él me ha pagado con creces de consuelo y ánimo. Jamás podré encontrar un amigo tan sincero y que trabaje tan a gusto a su lado.

Todos los personajes célebres de la historia, todos héroes de novelas y películas son pálida sombra de amor y sacrificio por el amigo, y jamás me amará nadie tanto como Él que dió la vida por mí y espero gozar plenamente de Su amistad durante una eternidad.

A mis 25 años de Sacerdocio me siento complacido de haber llevado la paz,

Festival de Verano en San Juan Bosco

Este sábado y domingo, días 24 y 25, se efectuará el tradicional Festival de Verano de la Parroquia de San Juan Bosco.

Cada año, este festival ha servido para cubrir nuevas metas de asistencia pastoral y servicio social en la parroquia que dirige el Padre

Emilio Vallina.

Este año, el festival podrá ofrecerse con nuevos atractivos, gracias a más amplio espacio, con la habilitación de un amplio terreno que próximamente comenzará a funcionar como campo de juegos y deportes, al fondo del complejo parroquial de Flagler y 13 Avenida.



La imagen de la Patrona de Cuba, Nuestra Señora de la Caridad del Cobre, donada por un grupo de cubanos de Miami y Hialeah, está ahora algunas millas más cerca de Cuba, porque ha sido instalada en un nicho especial en los jardines de la iglesia St. Peter, en Big Pine Key, uno de los cayos de la Florida, próximo a Cayo Hueso. El Padre Wendel Schenley, que antes de ser párroco de St. Peter, trabajó con los cubanos en Hialeah, recibió la promesa de un grupo de éstos de obsequiarle una imagen de la patrona de Cuba. Evencio Fernández y el conocido locutor Andy Otero, fueron los autores de la iniciativa. Cooperó con ellos el señor Felix González, importador de imágenes religiosas y la foto deja constancia de la ceremonia de instalación de la imagen en la torre de la iglesia de Big Pine Key.



FIESTA LATINA — Maggie Giarocco y Joyce Alino, de Mexicana de Aviación, ayudan a preparar las piñatas, sombreros y otros artículos traídos de México para la Fiesta Latina del sábado 24 en la Concha Acústica del Parque Bayfront. Supervisan la labor Fernando Puig, Wilfredo Gort y Alonso Menéndez, coordinadores del programa latino que se desarrollará de las 4 de la tarde hasta la medianoche, en que participarán diversos conjuntos musicales y artísticos locales y de Latinoamérica para celebrar las Bodas de Diamante de la Ciudad de Miami. Todos los espectáculos se ofrecerán gratuitamente.

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DECIMO SEPTIMO DOMINGO DEL AÑO
(25 de julio)

CELEBRANTE: Jesús nos enseña a orar persistente y confiadamente. Convencidos de que nuestro Padre nos ama y nos llena con su Espíritu Santo, imploramos su ayuda y buscamos su voluntad en cada una de nuestras necesidades.

LECTOR: La respuesta de hoy será "Señor, muéstranos el camino"

1. Que todos los cristianos podamos rezar el Padre Nuestro unidos como una sola Iglesia de Cristo, oremos al Señor.

2. Por los líderes mundiales, para que puedan darnos orden en vez de desorden, paz en vez de destrucción de pueblos, tierras y culturas, oremos al Señor.

3. Que la renovación de relaciones entre Estados Unidos y China Continental produzcan la paz en el sudeste asiático y en todo el mundo, oremos al Señor.

4. Por los poetas, músicos y maestros que nos descubren la gloria con que Dios ha cubierto la tierra — Desde la simple gloria de las plantas y animales hasta el inmenso misterio de nuestra vida, oremos al Señor.

5. Que cada uno de nosotros encuentre la fortaleza especial para ayudar al mundo a acercarse a Dios, oremos al Señor.

6. Que nuestro culto comunitario, nuestra oración en común y la unidad en los cantos litúrgicos nos comuniquen que Dios es nuestro Padre, oremos al Señor.

CELEBRANTE: Dios, Te llamamos Padre como Tu Hijo nos enseñó. Tu nos provees cuanto poseemos. Continúa concediéndonos cuanto necesitamos para vivir como hijos tuyos. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

Calls proposed basic law 'threat' to collegiality

BRUSSELS, Belgium — (NC) — Cardinal Leo J. Suenens has no kind words for the Vatican's proposed draft on the basic



CARDINAL SUENENS

law of the Church, the "Lex Fundamentalis."

The archbishop of Malines-Brussels has scored the proposed draft and the men in the

Vatican who are responsible for it.

As Cardinal Suenens sees it, such a law, as it stands now, poses a threat to collegiality and ecumenism, and is a denial of the spirit of the Second Vatican Council.

Furthermore, he said that "apart from the haste and lack of preparation for a valid consultation (with episcopal conferences) there remains the fact that it is being carried out in a secret or semi-secret manner."

The cardinal expressed these feelings in an exclusive copyrighted interview with Richard M. Guilderson Jr., director of NC News Service. The cardinal said he sees no way for the bishops to accept the draft when they meet for the World Synod of Bishops in Rome on Sept. 30.

HE concluded that "unhappily, we must reject the present text because it does not lend itself to correction. More time is needed to prepare a more thorough and flexible document to be discussed eventually at some future synod. Until then, let us leave all the doors and windows open."

The document is to be presented for discussion at the synod. But one expert on Church history, Prof. Guiseppi Alberigo, has

said the matter may be "fundamentally decided" before the synod opens.

Alberigo, who teaches at the Institute for the Study of Religion in Bologna, Italy, said this could happen if the bishops give favorable responses to a letter sent to them by the Vatican's Commission on the Revision of the Code of Canon Law.

An earlier draft of the document came under fire from many sides, principally because opponents believed it concentrated authority too greatly in the papacy and was too legalistic in its approach to the mystery of the Church.

MANY critics, including Cardinal Suenens, said that the second draft is no improvement over the first, and that possibly it is worse. The bishops of the world have been asked to send in their consultative vote on the second version before Sept. 1, less than a month before the opening of the synod.

"I would have the utmost reserve as to the validity of such a consultation of the bishops," Cardinal Suenens said. "Insufficient time was allotted for a serious examination of a document of such importance, which was prepared in almost complete secrecy over the last five years."

"It is not possible, in such a short space of time, to adequately consult our departments of theology and canon law, not to mention the specialists of other disciplines concerned with the proposed constitution."

"But mere consultation is not enough. The document should have been discussed in a collegial manner. Yet, such discussion never took place, either in the commission of cardinals entrusted with the supervision of the work — we never even met together — or in the International Theological Commission as such," Cardinal Suenens said.

"The text is not accessible to the Christian public and yet it is of vital concern to them, since what is at stake is a constitution they will have to live under," he said.

"Public opinion is an essential expression of human nature organized in a society. Moreover, if public opinion is to be formed in a proper manner, it is necessary that, right from the start, the public be given free access to both the sources and the channels of information and be allowed freely to express its own views."

Cardinal Suenens said he preferred to leave to theologians and canonists the question of whether a fundamental or constitutional law of the Church is at all possible.

"It should be noted however, that such a fundamental law would be a law above the laws, a law which would regulate and be the point of reference for all future laws."

HE SAID care must be taken "to avoid the danger of not distinguishing sufficiently between what pertains to faith, on the one hand, theology, history or sociology, and what pertains to strictly juridical, on the other hand."

The cardinal maintained that when the bishops in the synod of 1967 gave the "green light" for a future Lex Fundamentalis, the consensus covered something vague.

"One cannot reasonably argue from this that there was an agreement on a 'Charter of the Church' of this time which would be valid for all future times," he said.

He said he was deeply concerned over the proposed draft because he sees it as a hindrance instead of an aid to ecumenism.

"I think that non-Roman Christian churches will be struck by how, on important points, this text is far behind the Decree on Ecumenism adopted by the (Second Vatican) Council," he said.

"Because I feel so strongly about this danger of damaging all ecumenical efforts toward visible unity, I think it is my duty to express my fears concerning this document."

Regarding the document's treatment of the rights of man, Cardinal Suenens said "it remains very vague, without any juridical guarantees or possibility of due process."

He said: "It is evident that a balance between rights and duties has not yet been acquired. Neither has there been an exact delineation of the different areas of responsibility nor have the principles of subsidiarity or of collegiality been clearly defined."

THE cardinal said that in today's world a constitution cannot be imposed on a people "simply by a decree of authority."

"Every Christian should participate, either directly or indirectly, in the different stages of preparing the laws. This is co-responsibility," he said.

"This does not mean that the Church is a democracy where power emanates from the people. No, but with total respect for episcopal and pontifical authority there is a participation on the level of the priests and the laity that cannot be ignored."

Cardinal Suenens said he noted that there is no mention in the Lex Fundamentalis of priests' senates or pastoral councils.

"I know that these organizations are not operating efficiently in many places, since they are still only in an experimental stage. Nevertheless they cannot be left unrecognized and passed over in silence as if they did not exist," he said.

"We must allow the Holy Spirit to lead His Church with a minimum of legalism and a maximum of openness to the dynamism of life," he concluded. "Our serene confidence in the Holy Spirit, present and active in His Church, is our best, our final and decisive guarantee. It is he who will tell us, step by step, through the ever-present magisterium and through the fidelity of the people of God how to live the Gospel — our Lex Fundamentalis par excellence — and so meet the needs of the men in the world of today and tomorrow."

Will Nixon's visit affect Church

CONTINUED FROM PAGE 1

expelled, five exiled, 11 imprisoned, four held under house arrest, and one died in prison.

At the time of Bishop Walsh's arrest in 1958, almost all the foreign clergy and nuns had been expelled, and Chinese priests and religious were required to renounce their vows (allegiance to a foreign power — the Vatican) or be imprisoned.

Since 1966, all churches and temples have been closed or taken over by the state. Only a mosque in Peking remains open to accommodate allies from African and Middle East Muslim nations.

CHANCES of rapprochement between the Catholic Church and Peking appear slim at this time, most observers agree.

References made by Bishop Walsh, at a press conference in Rome, to sings of an "excellent spirit" by Peking towards the Catholic Church, appear to have been exaggerated and taken from context.

And the rumor that an "underground church" exists in China seems to rest solely on reports by an Australian journalist, Francis James, who said thousands of Christians are worshipping privately while living as loyal Chinese citizens throughout China.

At the same time, Catholic churchmen in Hong Kong have discounted reports that missionary leaders have begun planning an eventual return of Christianity to China. The missionary group reportedly envisioned a change in attitude toward the Church by the Peking regime, but Hong Kong Catholic authorities foresaw no such change.

Citing China's own statements with respect to the Christian Churches, they disagree with what in Rome has reportedly called "a possible opening in a reputedly inaccessible country."

In 1969, an official organ of the Peking regime reiterated that Christianity is regarded as a Western religion "that is the ABC of materialism . . . and therefore an enemy of Marxism. Scientific communism and religion are antagonistic," it said.

The article referred to the Vatican as "the bulwark of the most reactionary religious forces in the world" and to the Pope as "the loyal defender of capitalism."

ALTHOUGH missionary activity in China can be traced back to the early centuries of the Christian era, the concerted involvement of U.S. Catholic missionaries came with the arrival in 1918 of four Maryknoll priests, including Bishop Walsh. Their presence in China ended in 1970 when he was released from prison.

The release of Bishop Walsh, the "ping pong" thaw, and now the projected visit by President Nixon have served to inspire feelings of hope for improved relations with mainland China in many areas. But most observers feel any hope of religious rejuvenation in Communist China is quite premature.

IT must be remembered, they say, that an entire generation of young people in China have grown up since the Christian Churches ceased to function and most have no knowledge of Christianity whatsoever.

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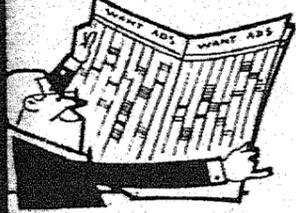
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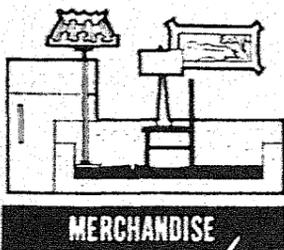
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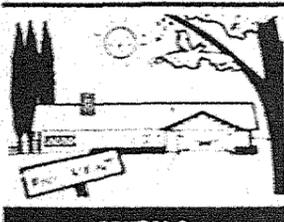
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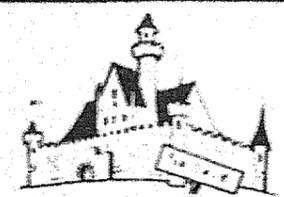
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