

New Confirmation rules being drafted by Pope

(Combined News Services)

CASTELGANDOLFO — A new document on the reform of the rite and discipline of the sacrament of Confirmation is being composed by Pope Paul VI during his 10-week stay at his summer villa, here.

Announcement of the apostolic letter was made by the Pontiff when he addressed thousands of tourists and explained that his summer stay in the mountains is a "working vacation" not a release from the burdens of his office.

Although he gave no details of the document, the Pope told the crowd gathered in the summer residence courtyard that "Confirmation is a particularly important sacrament. It is a font of grace to which we must attribute great importance. It is a source of grace, of which the Church, and especially its young generations, has great need."

AN official of the Vatican's Congregation for Divine Worship, Father Gottardo Pasqualetti, said that details of the

new Confirmation rite are not yet public and he could not comment on them.

"However, I can say that in general the new ceremony will follow the ideas found in the renewed liturgy for Baptisms and weddings," he said. "I refer here, of course, to the aim of making the sacraments more easily understood by the people and also getting the people more involved in the actual ceremony. In addition, the rite will become more meaningful to the people and thus fulfill a pastoral role."

Father Pasqualetti indicated that the new formulary will seek to limit the number of those confirmed at each ceremony. This will be done to avoid having in attendance what he called a "mass of people" for confirmation, the result of which would be a lengthy, unwieldy ceremony devoid of practically all teaching and pastoral fulfillment.

LIMITING the number of recipients would also suggest that parish priests would be empowered to confer the sacrament in

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O Lord, our Lord, how glorious is your name over all the earth.
You have exalted your majesty above the heavens . . .
When I behold your heavens, the work of your fingers,
the moon and the stars which you set in place . . .
What is man that you should be mindful of him;
or the son of man that you should care for him?
You have made him little less than the angels,
and crowned him with glory and honor . . .
O Lord, our Lord, how glorious is your name over all the earth!

Psalm 8

Little Miss Nobody

By JOHN DeGROOT

The point remained. She was somebody's daughter. A nice looking kid. Clean cut. Pretty. And dead.

For five months, she lay silently on a gleaming stainless steel table in specially chilled room at the Dade County Medical Examiner's Office.

Nobody knew who she was.

That's why they called her Miss Nobody.

Drugs had killed her. The needle had contained a milkish

Opinion

white fluid. It's sharp point had punctured a vein in her arm. The drug had entered her body. It was more than her system could stand. She died.

And so they found her lying in a Miami motel room. No purse. No wallet. No identification. Just a teenager . . . a girl-next-door type, little Miss Nobody.

That was in February.

POLICE and investigators at the Dade County morgue have a great deal in common. They do not like to see empty places on investigative reports and forms. They like all the holes filled in. They enjoy seeing the proper names and the right dates all neatly listed. It gives them satisfaction.

So here was little Miss Nobody, lying still and peaceful on a stainless steel table. Here were all these records with so many empty, puzzling parts.

And what bothered them the most was the Little Miss Nobody was somebody's daughter. Somewhere there were parents who wept and wondered. Somewhere there was a father who spent each night in tossing anguish. Somewhere there was a mother who bit her trembling lips each time she passed her daughter's empty bedroom.

Everybody talks about how no one cares any more. You hear a lot about officials and government workers who pass their days punching in and punching out, never thinking of the Little Guy, only shuffling computer cards and inter-office memos.

Fact is, people do care.

Fact is, there were cops, secretaries, clerks, paper shufflers and bureaucrats all concerned with the unknown teenager resting on her stainless steel table in the County Morgue.

No one wanted to place her coldly in an unmarked, pauper's grave. There were forms and laws that would have enabled them to exactly that . . . with little guilt and no

computer problems.

No one was ready to slap all the uncompleted forms in an envelope, file the whole package and then say, "Forget her. She was on drugs."

They really cared.

ALL those nameless public employes really worried and wondered about Little Miss Nobody and her unknown, grief-torn parents.

Then last week, a reporter who cared heard about little Miss Nobody. The reporter's name is Edna Buchanan. She writes for the Miami Herald. She told the story of little Miss Nobody. There was no sensationalism. There was no sister sordidness. Just clean, compassionate and human concern for an unknown teenager and some people who cared about her.

The next day, Edna Buchanan wrote another story about Miss Nobody. But this time, her name was known. Her mother had read Miss Buchanan's story and then dialed the police.

"I think that's my daughter," she had told the police

Lisa Johnson was 18 years old and an A student at Miami Springs High School when she died.

"She had no problems at school and none at home either," her father said.

A neighbor described her as "a darling girl."

This was little Miss Nobody, a young teenaged girl found dead of a drug overdose in a Miami motel room.

Nobody knows how it happened.

Nobody knows why.

The full story may never be known.

But part of it has come to an end.

Little Miss Nobody has a name. A great many people weren't content to sit back and shuffle their papers. They cared about another human being. They had concern for unknown parents. They were not ready to sit back and shrug human tragedy off with the old cop-out. "It's not my problem."

Sleep well, Miss Nobody.. God be with you.

Maybe some good day, we shall be wise enough to understand the cause of the sad conditions that spark the death-laden blight of drugs.

Until that day, no one is safe . . . not even the "darling" girl-next-door.



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EXCEPTIONAL children enrolled at the Marian Center summer camp are under the guidance of Sisters of St. Joseph Cottolengo, whose particular apostolate is the care and training of the mentally retarded. See pictures and text on Page 19.

Padre of the fierce jungle

WHEN TRAVELING up and down the Madre de Dios, in Bolivia aboard the riverboat, "Santa Maria," (below) Father William Scheer of Miami Shores keeps an irregular contact with fellow Maryknoll missionaries at their headquarters in Riberalta on a wireless transmitter (left).



For four days, the shoulder pack rubbed against his back. In this way, he contracted anthrax . . . a strange disease for a man. It usually strikes cattle. Great boils grew inward, causing him pain each time the pack shifted as he walked. Later, doctors had to cut the boils out of his back. There was nothing else they could do.

Such things happen in Bolivia.

He accepts this. It is part of his task.

His name is Father Bill Scheer and he is from Miami Shores.

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THE VOICE

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

Service and civic clubs are asked to avoid bias

For service organizations arbitrarily to deny themselves the talents and resources individuals who are members of minority groups would seem to be less than in the best interests of the community. Archbishop Coleman F. Carroll pointed out during a press conference called last week by Dade's Community Relations Board.

The conference was called by the CRB, of which the Archbishop was first chairman, to urge leaders and members of local civic and service clubs to "search their consciences and act now to bring an end" to discrimination against other American citizens.

by reason of race or religion, through revision of their membership policies.

Archbishop Carroll noted that since service clubs have assumed some responsibility for alleviating the condition of the poor and the disadvantaged, that these "noble purposes" would be furthered by opening membership to all qualified and public-spirited citizens of various ethnic origins.

EMPHASIZING that he was not singling out private social clubs, Dr. Henry King Stanford, present CRB chairman, stated that the CRB "believes that exclusion of citizens from membership in local civic and service

clubs for racial or religious reasons is an unjust practice, unworthy of those doing the discriminating, insulting to those being discriminated against and in general, very damaging to the harmonious relationships our community so badly needs.

"America as a nation can only progress if people of good will are working together. Today alert club members recognize that all races and people must be jointly involved in every community program. A display of Americanism and community spirit today can have no better expression than a multi-racial project committee." Dr. Stanford de-

clared.

Noting that the CRB had called upon local clubs to revise membership policies two years ago, Dr. Stanford said that local citizenry approaching the CRB have questioned, among others, the membership policies of the Orange Bowl Committee, the Miami Police Benevolent Association, the Dade Federation of Women's Clubs.

The Orange Bowl Committee has shown the way, he added, by appointing Coach A. Jake Gather to its ranks. Every club member in Dade County can ask his or her club to imitate this forward step.

Ulster Prime Minister opposes Irish reunion

By ERNEST OSTRO
LONDON — (NC) — Prime Minister Brian Faulkner of violence-torn Northern Ireland, where the Catholic minority and Protestant majority have been battling for more than two years, has reaffirmed his government's opposition to any steps toward linking it with the predominantly Catholic Republic of Ireland in the south.

In an interview with the influential Dublin news-weekly, *This Week*, Premier Brian Faulkner declared he "could not conceive of any closer relationship on anything resembling 'federal' lines, other than on the basis of a decision by the Republic to come back into the political community of the United Kingdom (of Great Britain and Northern Ireland)."

THIS is about as likely a development as the cheerful merger of Israel and Egypt into a United Zionist Republic.

Faulkner not only ridiculed any sort of union with the Republic, but rejected any significant cooperation in areas such as tourism, industrialization, and other significant areas of modern life, even down to sports and the arts.

"We must face the fact that there are two distinct traditions in Ireland," Faulkner told *This Week*. "In this case of Northern Ireland, affiliations in many fields, including sports and culture, are to Britain."

The prime minister also rejected the formation of a Council of Ireland — envisaged at the time of partition in 1920 as an all-Ireland body to discuss problems of both parts of the island — and of any sort of talks between Stormont (the Northern Irish seat of government) and Dublin.

"I AM NOT sure that the creation of formal machinery would help," Faulkner declared. "The Council of Ireland was conceived in totally different circumstances half a century ago." Regarding any meeting between ministers of the two governments, he said: "Empty

meetings just for the sake of making a gesture can be counter-productive in the long run."

Faulkner's negativism regarding increased contacts between northern and southern Ireland is considered especially significant just now, when "the troubles" are increasing in Northern Ireland and when secret talks have been going on for some months between representatives of the British and Irish governments on ways and means for eventual reunification of Ireland.

This is anathema to Faulkner and to the Unionist Party — which he heads — that has ruled Northern Ireland since its creation. It would be the kiss of death for any Unionist politician so much as hint at any genuine moves toward closer cooperation with the Republic, much less toward any sort of union with it.

BUT Faulkner apparently realizes that if his back is not yet exactly to the wall, the distance between his shoulder blades and the red brick parapet is appreciably diminishing. Hence he bravely declared that by means of his policies "Northern Ireland can be set back on the path of peaceful progress from which it has been diverted" and dismissed the probability of direct rule from London if the Stormont government cannot rule successfully, as it has been unable to do for more than two years now. The first British troops were called to Belfast and Londonderry to keep order in August, 1969.

Faulkner realizes how tenuous is the position of his government. He repeatedly stresses the irreconcilability of the two parts of Ireland — "No one could find a way in 1920 to reconcile the determination of one community to go its own way, independent of Britain, with the determination of the other to remain part of the United Kingdom . . . I see no way of reconciling these incompatible viewpoints today" — and the need for continuing the present pattern of rule in Northern Ireland, even as he

sees that pattern crumbling in the streets of Belfast and Londonderry.

THE most knowledgeable observers of the Irish scene characterize Faulkner as the little Dutch boy with his finger in the dike, but unable to retard the inevitable swell too much longer.

Faulkner increasingly clutches at straws to give the appearance of some sort of harmony. In the *This Week* interview, he praised the churches in Ulster — Catholic and Protestant alike — for "speaking out time and time again against violence, both singly and together. Indeed in an ironic way the events of the past few years have brought the churches, Protestant and Catholic, together in a manner that has not happened before . . . Catholic and Protestant clergymen have courageously worked side by side in the streets in tireless efforts to bring their misguided flocks back to their Christian senses."

IN FACT, some of the loudest anti-Catholic sounds in Northern Ireland have echoed Sunday after Sunday from the pulpits of the Rev. Ian Paisley's and other Protestant churches — and, in fairness, not a few of the Catholic clergy have encouraged anti-Protestant feelings among their congre-

Ask Latin Mass be retained also

NEW YORK — (RNS) — A traditionalist Catholic organization here, calling the Latin Mass of St. Pius V "superior" to new liturgies approved by the Vatican, has urged the U.S. Catholic bishops to retain the Latin Mass "side by side" with the new liturgy.

Un Voce (One Voice) in the U.S., part of an international federation with branches in more than a dozen countries, made the plea in a letter addressed to the National Conference of Catholic Bishops in Washington, D.C.

Noting that new Vatican directives make it possible for the bishops' conferences to maintain the Latin liturgy, the Un Voce letter said "we are very confident that this . . . will result in the American bishops permitting the continued use, in Latin and in various . . . languages of the Mass of St. Pius V."

Finns plan law against public display of smut

HELSINKI, Finland — (NC) — Finland is preparing a new law on pornography, aimed at safeguarding both freedom of the press and the rights of individuals not to be confronted with pornography in everyday life.

A Justice Ministry committee drafting the law is also to consider special guidelines for keeping pornography away from children.

Justice Minister Mikk. Laaksonen's position is that pornography should be available for those who want it, but that there should be severe restrictions on its production, distribution and publicity.

These principles are similar to those embodied in a new anti-pornography law enacted in Sweden in February. The prohibition there against pornographic advertisements and street displays has caused a number of dealers in pornography to close down.

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4	1,200.00	181.75	5,211.85
5	1,200.00	237.87	6,649.72
6	1,200.00	296.24	8,145.96
7	1,200.00	357.00	9,702.96
8	1,200.00	420.22	11,323.18
9	1,200.00	486.00	13,009.18
10	1,200.00	554.46	14,763.64
11	1,200.00	625.70	16,589.34
12	1,200.00	699.83	18,489.17
13	1,200.00	776.97	20,466.14
14	1,200.00	857.25	22,523.39
15	1,200.00	940.78	24,664.17
16	1,200.00	1,027.71	26,891.88
17	1,200.00	1,118.15	29,210.04
18	1,200.00	1,212.28	31,622.32
19	1,200.00	1,310.24	34,132.56
20	1,200.00	1,412.17	36,744.73

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

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Nation

WASHINGTON — (NC) — The Conference of Major Superiors of Men (CMSM) has asked Congress to use its influence "to ease a situation in Brazil and Czechoslovakia that is intolerable to Roman Catholics throughout the world."

In a letter to Sen. J.W. Fulbright, chairman of the Senate Committee on Foreign Relations, Father Francis X. Gokey, CMSM executive secretary, described the conference's indignation over repression of the Church in Brazil and suppression of religious liberties in Czechoslovakia.

"The Conference of Major Superiors of Men does not so much wish to express indignation over the past events as to rectify the future," however, Father Gokey wrote.

Hits 'new morality'

BLACKWOOD, N.J. — (NC) — Female liberationists should realize that their self-proclaimed new sexual freedom has done little to enhance the status of women, a priest told an institute for high school and CCD religion teachers here.

Father Peter J. Riga, associate professor of theology at LaSalle College and professor of religion at St. Mary's College in California, severely criticized not only the "new morality" but Playboy magazine in his speech at Blackwood Catholic Center.

"As girls become more permissive," he said, "there is very little empirical evidence that they're more esteemed as intellectuals or social activists." They become, instead, "glorified Playmates, spouting lib language but are as sexually exploited as ever. The sexual fantasies of the American male," the priest added, "have been fed by 'Playboy' with the result that it's now easier for him to act out this stupidity on liberated girls with devastating effects on them."

Lifts suspension

SAN DIEGO — (NC) — Bishop Leo T. Maher of San Diego lifted the suspension of farmworker priest, Father Victor Salandini, when the priest agreed to follow Church law during Mass.

The priest was suspended July 15 after the bishop repeatedly warned him that disciplinary action would occur unless the priest stopped saying Mass in unapproved places, stopped using corn tortillas instead of the required wheat host and started wearing vestments instead of a serape with the United Farm Workers Organizing Committee (UFWOC) black eagle insignia.

Father Salandini, UFWOC research director and associate professor at Fresno State College, met with Maher July 21 and agreed to abide by liturgical rules. He assured the bishop, according to a diocesan news release, that in the future he will wear the vestments of Our Lady of Guadalupe design and will use wheat hosts at Communion.

Urge black prelate

WASHINGTON — (NC) — The National Office for Black Catholics (NOBC) has called for the appointment of a black archbishop in the Washington archdiocese "to bring black Catholics into a new and stronger relationship within the Catholic community."

In separate letters to Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops, and to Archbishop Luigi Raimondi, apostolic delegate in the United States, the NOBC noted that the resignation which Cardinal Patrick O'Boyle has submitted to Pope Paul VI presents an opportunity to appoint the nation's first black Ordinary.

"It is very tragic for the Catholic Church that in the entire American hierarchy there are no black or Spanish-speaking Ordinaries," said Marist Brother Joseph M. Davis, NOBC executive director. "This is especially revealing when one considers that 25 percent of the American Catholic Church is Spanish-speaking," Brother Davis said, adding that "perhaps it indicates a kind of exclusivism that has functioned in the selection of bishops."

Forgeries charged

ST. LOUIS — (NC) — Letters officially recommending five Contemporary Mission priests for ordination were denounced here as forgeries by persons alleged to have signed them.

Three persons, two from St. Louis and the other from Austin, Tex., disavowed the letters after the St. Louis archdiocese released documentation concerning the five priests' ordination.

The Contemporary Mission priests, denied priestly faculties in the archdiocese, were ordained by Bishop Peter Sarpong of Kumasi, Ghana, on May 11 in Cromwell, Conn. Cardinal John J. Carberry of St. Louis has refused to grant the priests faculties to offer Mass and distribute the sacraments in his archdiocese, saying that they have not given him

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EAST PAKISTANI refugees carry belongings and children as they pass through the Indian border village of Boyra on their way to camps which have been set up to handle the ever-increasing numbers of people fleeing civil war-torn East Pakistan. Refugees arriving in

India recently say they are fleeing the Pakistani Army, which they say is burning their villages. Their journey is perilous. Some don't survive the trek to the border while others face the possibility of dying from cholera in the crowded refugee camp in India.

Wounded prelate is improved

Bishop Robert L. Hodapp, S.J., of Belize, British Honduras, was reported in satisfactory condition at Miami's Mercy Hospital after a bullet was removed Tuesday from his back, following critical gunshot wounds inflicted 11 days ago by a would-be hold-up man.

The American-born prelate, who had stopped in Miami en route from Trinidad to his diocese, was shot in the back on July 19 as he walked near the motel where he was registered. Found lying on the sidewalk on NW 14 St. near LeJeune Rd. by a passing motorist, who summoned police, Bishop Hodapp was taken to the hospital by ambulance.

Meanwhile, Father Facundo Castillo, Diocese of Belize Vicar General, and Father Leo Weber, S.J., superior of Jesuit missionaries in the diocese, who had flown to Miami shortly after the incident, returned to Belize, where they reported that both Catholics and non-Catholics were offering prayers for the speedy recovery of Bishop Hodapp.

Nun wins prison stay

TRENTON, N.J. — (NC) — A nun ordered to prison for refusing to testify in a murder case has been granted a stay of sentence pending the outcome of her appeal now before the New Jersey Supreme Court.

Dominican Sister Margaret Murtha, 32, who works for Catholic Charities in Newark and lives at St. Boniface parish in Jersey City, spent a night in Hudson County jail last May when she refused to tell a grand jury about a conversation she had with a 17-year-old suspect in the murder case of Harold Conroy in Jersey City.

SHE then appealed to the appellate division of the New

Jersey Appeals Court, but was told that she did not have the same right as a priest to withhold information concerning a crime.

The court declared that the nun could not legally invoke the privilege of a priest in confession under state laws and said she would face jail for contempt of court if she continued to refuse to testify.

In her recent appeal to the New Jersey Supreme Court, Sister Murtha was granted a stay of sentence until the higher court determines whether it will give her a full hearing as she has requested. The court has recessed until November.

By ROBERT L. JOHNSTON

HARRISBURG, Pa. — (RNS) — In filing a petition with the U.S. Supreme Court for re-argument of the Pennsylvania school aid case — *Lemon vs. Kurtzman* — attorneys for seven nonpublic schools in Pennsylvania and that state's attorney general challenged the Court's decision on five counts and asked for a "supplemental opinion" to clarify its scope.

Significantly, they said the Court left the "misleading" impression that its action in the Pennsylvania case "constituted a final nullification and termination" of the state aid law, with respect to all nonpublic schools.

The petitioners called for a "supplemental opinion" to rectify the "misconception" that the high Court decision was a final determination on the constitutionality of the law, which they said was not the question before the Court.

AT the same time they accused the Court, not only of transgressing its own prior rulings by setting up an "entanglement (of church and state) test" which is a "suppressor of religious liberty," but of suggesting that it disapproves of "free political expression by religious groups."

Msgr. Vincent E. Lewellis, director of information for the Allentown diocese which released the petition, said that attorneys for the seven nonpublic schools involved in the *Lemon* case feel the court erred in equating the Pennsylvania statute with Rhode Island's.

He said the two situations are entirely

Court's school decision challenged on 5 counts

different, with Rhode Island encompassing only Catholic schools in one diocese, and Pennsylvania including all types of nonpublic schools, Catholics, Protestant, Jewish, non-denominational and private.

In addition, he said there was no trial in Pennsylvania with the high Court considering only a "dismissal" by a lower federal court. He said the differences in the two cases was the main legal point contained in the new re-argument petition.

IN the landmark June 28 decision, the Court ruled that Pennsylvania and Rhode Island laws providing salary supplements to teachers of secular subjects in non-public schools was unconstitutional. The court said the Pennsylvania statute, like that of Rhode Island, "gives rise to entanglements between church and state" because of the "very restrictions and surveillance necessary to ensure that teachers play a strictly non-ideological role."

The Court's likening of the Pennsylvania law to the Rhode Island statute was the first of the points mentioned by the petitioners for re-argument.

They claimed that the Court, in equating the two cases, "erroneously assumed facts not of record for the constitutionality issue of the Pennsylvania case."

In what the petitioners called the "legal crux" of the case, it was pointed out that the contexts of the two cases are "critically different," and that the Pennsylvania case was not an appeal from a trial, as was Rhode Island's.

Gesu Mass to mark feast of St. Ignatius

Archbishop Coleman F. Carroll will be the principal concelebrant of a Concelebrated Mass of Thanksgiving marking the feast of St. Ignatius Loyola at noon, Saturday, July 31 in the Gesu Church.

Priests of the Society of Jesus, founded in 1540 by St. Ignatius, a Spanish nobleman, will concelebrate with the Archbishop. Participating will be Jesuit Fathers stationed at Gesu Church and at the Belen School.

Homilies will be preached in English and in Spanish by Father Ignatius Fabacher, S.J., administrator, Gesu Church; and Father Luis Ripoll, S.J., superior of Jesuit priests of the Antilles Province, serving at Belen School.

The Society of Jesus staffed Florida's earliest missions, many of which were in the area now comprising the Archdiocese of Miami. Jesuit Fathers of the New Orleans Province staff Gesu Church and St. Ann Church, West Palm Beach.

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'Redouble' efforts against pornography

As a national non-profit organization announced plans for a campaign against smut in the State of Florida, members of Dade County's States Attorney's Special Task Force on Pornography continued their fight against pornography in South Florida.

Special prosecutor Leonard Rivkind, Miami Beach attorney, who heads the task force and is a Special Assistant Attorney General concerning obscenity in Florida.

emphasized Tuesday that the volunteer force is "redoubling" its efforts to eliminate hardcore pornography in Dade County.

Although the seven-month-old force already has many convictions to its credit, "doing the job book by book, picture by picture" is really a serious problem, he explained. He urged citizens to support, actively, prosecutions of pornographers and to call for strict law enforcement of existing state anti-obscenity statutes.

AS A result of cases filed against the Little Beaver Theaters, Inc., which operates theaters in Miami and Miami Beach, that corporation has filed a damage suit in Federal Court against all of Dade's Criminal Court jurists, State's Attorney Richard E. Gerstein, Dade's Public Safety Director, Wilson E. Purdy, Miami and Miami Beach's Police Chiefs, and Special Assistant State's Attorney, Norman Schwarz.

The case is set for hearing at 9 a.m., Monday, Aug. 2 in the court of Federal Judge William O. Mehrtens, 300 NE First Ave.

Meanwhile in Cincinnati, Charles H. Keating, Jr., founder of Citizens for Decent Literature, Inc., has inaugurated a fund-raising campaign with a goal of \$23,000 which will be used, he said, to fight pornography throughout the State of Florida in a massive attack.

"IT'S been proven again and again that when children or adults are exposed to a steady diet of pornography, they are seriously influenced by it," Keating pointed out. "Police officials have told me over and over

that there is a direct relationship between pornography and crimes of violence and lack of morals in our youth," he said.

Keating an attorney whose organization now has more than 300 active chapters throughout the country, and who strongly opposed the report of the President's Commission on Obscenity and Pornography of which he was a member, also urges concerned citizens to contact Governor Reubin Askew, Florida State Attorney General Robert Shevin and local officials about the spread of pornography in South Florida.

In his opinion the most important service offered by Citizens for Decent Literature is the "innovative and ingenious techniques" developed for use by law enforcement officials to use in court cases.

The CDL also assists directly in prosecution of pornographers, conducts seminars for law enforcement personnel, and files "friend of the court" briefs to support the work of local prosecutors, particularly those who may not be as familiar with pornography laws as the CDL legal counsels.

Prelate denies he reported finding of kidnaped priest

PANAMA CITY — (NC) — Archbishop Marcos McGrath of Panama City has denied saying kidnaped Father Hector Gallego was found alive.

Father Gallego, a Colombian, was taken from a farmer's home June 10 by two men claiming to have a government order for his arrest. The 28-year-old priest was pastor of Santa Fe, a rural community in Panama's Veraguas province, where he had been since 1967. He was active in community work and cooperatives.

THE government has denied any connection with his disappearance and has begun an investigation that has thus far yielded no results.

The Panamanian Bishops' Conference, which defended the priest as being "committed to the Gospel of Christ and the service of the very poor," called his kidnap-

ing "a criminal act and a grave violation of the human person."

Bishop Martin Legarra of Santiago de Veraguas has excommunicated those responsible for the kidnaping and the Church has begun its own investigation.

Msgr. Alejandro Vasquez Pinto, former vicar general of Santiago de Veraguas now exiled in Costa Rica, said that Father Gallego had been imprisoned once before in 1970 under charges of subversion "because he was awakening the consciousness of the poor farmers and urging them not to sell their products at unreasonably low prices."

Information gathered among parishioners and friends of the priest have substantiated fears that he met foul play.

IN a nationally televised message, the bishops questioned the seriousness of the government's efforts and denied that a large religious

rally honoring Father Gallego had political undertones, as the pro-government press had indicated.

Some 15,000 persons attended the open-air Mass celebrated by four bishops at the end of processions converging on the shrine of Our Lady of Carmel.

The evening paper La Hora said the rally was a "maneuver staged by disgruntled politicians."

The Colombian government has asked Panamanian authorities to safeguard "the physical integrity, personal freedom and human rights" of Father Gallego.

The Colombian bishops expressed their concern in a

CONTINUED ON PAGE 26

Part of seminary is knocked down

GALLUP, N.M. — (NC) — A group of prospective seminarians from Mexico demolished a part of the Cristo Rey Seminary here.

It wasn't a violent demonstration — was carried on at the direction of Bishop Jerome J. Hastrich of Gallup.

The portion of the seminary was known as the Distinguished Visitors Quarters.

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Page 4 Miami, Florida THE VOICE Friday, July 30, 1971

Future priests training through summer tasks

By MARJORIE L. FILLYAW
LOCAL NEWS EDITOR

You thought he was a priest when he gave you Holy Communion last Sunday except that he wore his stole diagonally from the left shoulder to his right side — which indicates that he is a deacon who will be ordained next year as "another Christ" for the Archdiocese of Miami.

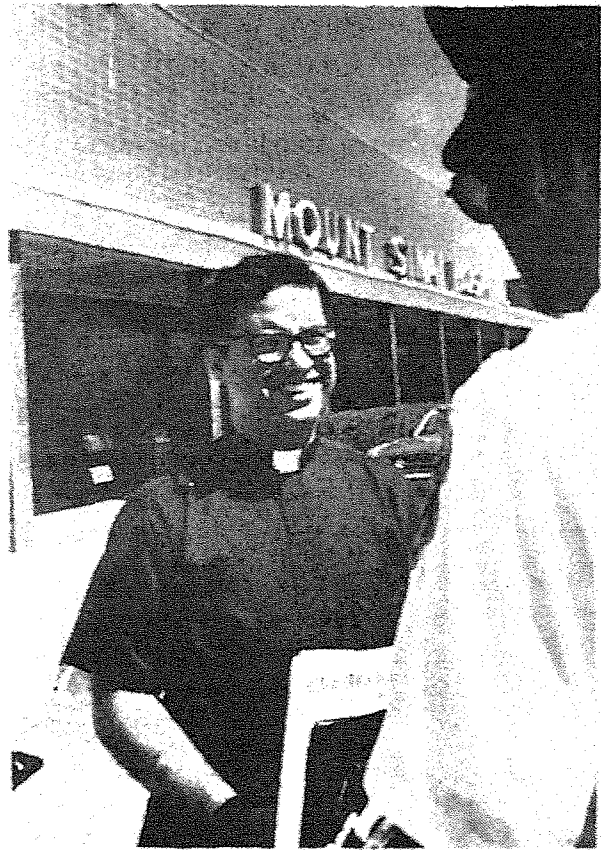
Four future priests who will serve in South Florida are engaged this summer in a host of activities which will make them more aware of the demands of the priesthood and the work involved in following Christ.

THE Rev. Juan Sosa is stationed at St. Patrick Church, Miami Beach; the Rev. Mr. Orlando Espin at St. Brendan Church; the Rev. Mr. Joseph Stearns at St. Juliana Church, West Palm Beach; and the Rev. Mr. James Vitucci at Sacred Heart Church, Lake Worth.

During the Archdiocesan summer program for deacons, now in its seventh year, the deacons preach the Word of God, baptize, give Holy Communion, make sick calls, and give marriage instructions under the direction of the pastors to whom they are assigned.

In addition the young men, all students at the Seminary of St. Vincent de Paul, Boynton Beach, have special projects in which they are particularly interested.

SINCE he is a native of Cuba who speaks Spanish fluently, deacon Sosa, who came to the U.S. through the Unaccompanied Children's Program inaugurated by Msgr. Bryan O. Walsh,



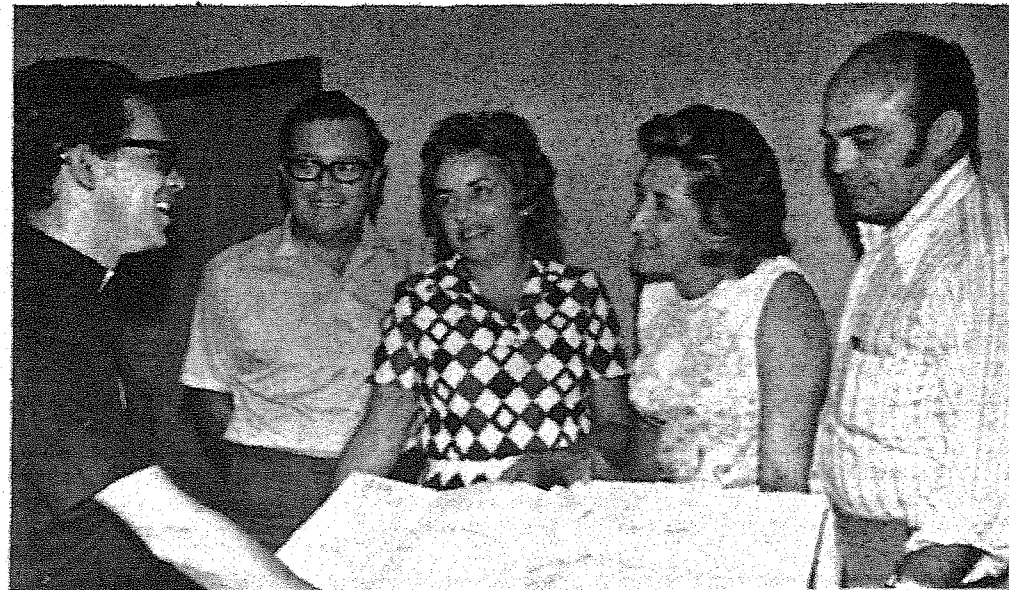
MAKING ROUNDS at Miami Beach's Mt. Sinai Hospital, deacon Juan Sosa stops to chat with a security guard on the grounds of the hospital located on Alton Road.

Episcopal Vicar for the Spanish-Speaking, naturally has a keen interest in the area's residents of Latin origin.

Three days each week he spends visiting Spanish-speaking patients at the Miami Heart Institute and Mount Sinai Hospital — offering consolation when needed and sometimes "just listening." As a follow-up he makes it a point also to make home visits to the families of

the patients, offering his services.

AT the rectory, Juan has had occasion to talk with many people troubled by problems and to refer them to Miami's Catholic Service Bureau where a variety of services are available to those in need. "It's not only a matter of getting material aid for them," he emphasized, "they also need someone to be sincerely interested in their problems."



YOUTH PROGRAM in St. Brendan parish is discussed by deacon Orlando Espin with Mr. and Mrs. Felix Cruz and Mr. and Mrs. Pedro Cabrera, two of the Spanish-speaking couples who are participating.

In St. Brendan parish, located in South Dade County, another Cuban-born deacon, Orlando Espin has launched a project which will eventually provide a variety of activities for Spanish-speaking parish youth. With the aid of some 30 or 40 adult leaders among the church's Spanish-speaking parishioners, the parish has been divided into eight sections. Teams of teenagers, who will decide what projects they wish to assume, will be organized among the youth. Their first project, he hopes, will be to take a youth census within the parish.

BRIGHTENING the lives of the aged in Palm Beach County is the special apostolate of deacons James Vitucci and Joseph Stearns, who as a team visit four homes of senior citizens once a week. They not only talk with lonely aged but conduct Communion Services, read Scriptures and sometimes show slides. "This isn't new, it's a continuation of a project begun during the school year at the seminary," deacon Stearns said, adding that they also take along their guitars to entertain the elderly.

Once a week both seminarians serve as counselors at the Henderson Clinic, a community mental health facility in Hollywood.

He kicked drug habit for love of a girl he 'didn't want to lose'

EDMONTON, Alta. — (NC) — "You have to have something or someone you love and respect a hell of a lot" to stop taking drugs, a former LSD user said here.

The former drug user told the Western Catholic Reporter, newspaper of the Edmonton diocese, that his girl was the reason he stopped taking drugs. "When I asked her to be my steady," he said, "she said it would either have to be her or drugs."

The former addict, a high school student, estimated that he took drugs 127 times. He was convicted for trafficking in LSD and sentenced to one-year in jail with a one-year probation period to follow. He spent part of his sentence at Fort Saskatchewan prison and part at the Belmont Rehabilitation Center, a provincial government institution.

HE said he started taking drugs after being injured playing football. "I had a grudge against everybody because I couldn't play football anymore." He said he started drinking, but got sick, then took LSD. He said he was about 16 or 17 when he started.

Most youngsters start taking drugs, he said, "to be in with the group. They think it is a challenge." He added that youngsters regard dope as "a status symbol."

Anti-drug programs, he said are "only going to produce a bunch of negative views; and anything that is negative is going to encourage kids to jump in head first because it is something that they will want to try. They want to see if it will really happen."

He said he found relief and escape from problems in LSD, but that the problems remained after the drug wore off.

He claimed he did not push drugs, or sell them to those who had not taken them before, but admitted that he did obtain them for persons who asked him to get them and paid him for his services.

HE talked about his prison experience. In Fort Saskatchewan prison, he said, "We got up at 6 a.m., dressed, washed, made the bed, breakfast at 7:30. I enrolled in the

school there and went all morning.

"Come back at 11:30. Lunch at 12. Go back to school at 1 o'clock, back to the cell about 3:30. Go for supper about 5.

"After supper, you go back to your cell or go down and watch TV or play cards (it was safer to stay in your cell). If you stayed in your cell, you had to wait for one hour because they open the cells every hour to see if you want to go down for exercise.

"At 8 p.m., you get coffee. Ten o'clock is lights out. Radios off."

Loneliness in prison also broke him down, he said. "Lots of nights I spent just crying. What I found helped me a lot was praying. This helped me to keep my confidence I would sit down and pray and believe that God would help things take their course."

Religion means a lot to him now, he said. "When I was doing drugs, I had no time for religion. I stayed away from it for three years.

"WHEN you are stoned it is a deeper realization. God is more human. The guy up there in the sky is not some far out deal, he's human, he's right there beside you. He's one of you.

"With God and Christ, a lot of the 'Jesus Freaks' have found that he won't leave you no matter what happens. He's always right there beside you . . .

"I believe in Christ and I go to Mass. I go to Mass not just because it's Sunday and if you don't go you will go to hell. That's a bunch of hogwash. I go because I want to. Because I want to get something out of it. That's the only way to go."

He said religion did not help him to quit using drugs. "I quit because I wanted to. I didn't want to lose my girl because I love her very much."

He said he now wants to go into social work, get married and have a family. "That's my greatest wish: to get married and have a family and be a good father."

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First, don't hand her the receiver. Let her pick it up herself, the way she would in a real emergency.

Second, while you hold down the receiver button, teach her how to dial the operator.

Third, tell her to speak directly into the mouthpiece, clearly and slowly, giving her name, address, and phone number. This part is most important so it might be a good idea to phone a friend so they can listen to your child repeat her message.

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The time is short!

Since the Supreme Court of the U.S. issued its decision one month ago concerning public assistance to church-related schools, a concerned re-thinking of attitudes regarding the subject has been taking place throughout the nation and markedly in the State of Florida.

The High Court did not invalidate all forms of assistance, but ruled that purchase of service programs adopted in Pennsylvania, and teacher salary supplements voted by the Rhode Island Legislature, were invalid. It held, however, that college aid is permissible.

LAST WEEK, in "U.S. News and World Report," columnist David Lawrence discussed the dilemma.

"Unquestionably," he said "the Federal Government and the States will be spending more and more in future years for education in America. But it is illogical to assume that appropriations should be made solely for students in public schools and that money for education should be denied those attending parochial schools when the principal purpose is to give help to the American citizen in educating his children."

Lawrence pointed out that the big mistake thus far "has been in dealing primarily with the schools themselves as the basis for the test of eligibility for public funds. The money should be furnished to individual citizens to allow them to educate their children in whatever schools they may choose."

The columnist cited the fact that "Those that happen to be run by a church are being penalized. To give financial aid to one group of parents for education of their children in public schools and deny it to another group whose children attend church-related schools is in itself a form of discrimination."

"Government," he added, "ought not be in a position of

telling parents what schools they may pick in which to educate their children."

EARLIER this year, as the crisis in school financing mounted throughout the country, President Nixon recommended that Congress extend financial aid to private educational institutions, many of which have been forced to close, thereby skyrocketing pupil enrollment and costs in some public schools. He suggested the same method discussed by Mr. Lawrence, the voucher system, which would permit students a freedom of choice.

Earlier this month the "Pensacola Journal," long a strong opponent to assistance for private schools, had second thoughts. That newspaper stated the National Education Association's attacks upon the voucher system was unwarranted. A Journal editorial said "to summarily reject the Nixon plan is faulty. It may not be the best, but at least it can buy a little time until a proper solution is found."

The voucher system idea was discussed also, by Jacksonville's "Florida Times Union," in an editorial on July 11.

"Some public school officials," the newspaper said, "fear such an arrangement would strike a fatal blow to the public school system — which indeed does have the responsibility of

Editorials

being all things to all people and all courts, while subject to legislative whim in the process.

"Yet it could prove that the jolt of a free choice situation may perform produce a greater revitalization of public education than might ever be achieved through less drastic means."

"This may indeed be the key to the future. For while it is early to yet predict precisely what form changes in education will take in the coming years, the forces, which will compel some form of sweeping change are already in motion, with every indication they will increase, rather than abate, as time passes," the newspaper concluded.

What the future holds for non-public schools will remain a question for that can only be solved by wise legislation. Surely, public education is facing an overwhelming crisis if private schools are forced to close. Whether the voucher system will be the solution remains to be seen — but the time is short. The answer to assisting students of non-public schools must be found soon.

Nonpublic school federation is still in formative stage

By SUE CRIBARI

Reports that all major groups conducting nonpublic schools have established the first Council for American Private Education have been called "premature" by non-public school officials, who say they are still in the process of forming it.

Cary Potter, president of the National Association of Independent Schools and previously identified as acting chairman of the private education council, told NC News he is actually chairman of an 11-member steering committee which is finalizing details for such an organization, which will be the first of its kind.

Even the name of the council is not yet definite, Potter said.

Steering committee members meeting early in July in Boston passed a resolution saying they would "cooperate in the formation of a nonprofit corporation" which would promote communication and cooperation among nonpublic elementary and secondary school organizations, their public school counterparts and the various branches and agencies of the federal government. The corporation will also "further the well being of education in general and of their constituencies in particular," committee members said.

"There is no organization yet," said Dr. Walter Howe, associate secretary of the General Conference of Seventh Day Adventists. "Each of the groups are taking (a proposed charter) to their official bodies to see what they will do with it."

THE Seventh Day Adventist official said he is a steering committee member, though no one from his group had attended the Boston meeting.

Steering committee members meeting there were also attending the annual conference of the Education Commission of the States — a group of political and school leaders whose goal is educational improvement on a national scale. The next steering committee meeting is planned for November.

Most committee members contacted recently by NC News were enthusiastic about the prospective nonpublic federation. Most also stressed that its primary thrust would not be trying to get public financial assistance for their schools.

"Such an organization will indeed be historic and perform a significant function in American elementary and secondary education, as well as serving to coalesce the efforts of the nonpublic community," said Dr. Edward R. D'Alessio, director of the U.S. Catholic Conference elementary and secondary education division.

He predicted that the organization "should be functional" by Jan. 1, 1972, but said discussions to date have only been exploratory.

"Formation of the Council for American Private Education is simply a matter of survival for that essential element of the national scene that is private education," said Father C. Albert Koob, president of the National Catholic Educational Association.

"This should not be misconstrued to infer a panic button attempt to solve economic problems with a united push for governmental funds," the Norbertine priest continued. "More important is the fact that the council would provide a framework for communication and cooperation between various groups of private elementary and secondary schools and between these schools and their public school counterparts."

"It has been our position for at least seven years that we will not push for public funds," said Dr. John Blanchard, executive director of the National Association of Christian Schools. That group represents 270 interdenominational schools in 40 states.

"WE have never said that we will not take public funds," Dr. Blanchard continued, "but the whole business of accepting them depends on the way the package is wrapped, as far as restrictions, qualifications, etc. So far, we have not

seen a legislative package we would accept."

"I strongly hope," he concluded, "that the priorities of the group will be to the philosophical uniqueness of private schools and parental responsibility for education."

Although public aid "is undoubtedly a question we will pursue at some time," steering committee chairman Potter said, that would not be the main concern. He said he hoped such a federation would be able to provide the public with

Oldsters rely on 'candle power' to generate assistance for them

By LINDA B. MAJOR

WASHINGTON — (NC) — Oldsters may have aches and pains and not enough dollars, friends or adequate housing, but they can rely on their candle power for help.

It is no simple trick to put more than 65 candles on a birthday cake, but about 20 million men and women in the United States merit that many and they are beginning to have faith in that old adage that there is strength in numbers.

Put another way, every 10th American is elderly with some 13,000 having lived a century or more. An additional two in every 10 Americans — or 42 million — are aged 45 to 65 and are facing retirement.

With a goal of providing a more realistic and comprehensive national policy for older Americans, President Richard M. Nixon has called a White House Conference on Aging to meet in Washington the week of Nov. 28.

More than just a one-shot event, conference planners anticipate that the meeting will launch a continuous process of growth toward improving the lives of the nation's elderly. To accomplish that task, a series of forums, hearings, planning conventions and mini-White House conferences at the community and state levels are taking place this year, involving more than a million Americans.

THEY set the stage for the large conference by sorting out in priority fashion their major concerns, in most cases revolving around income, housing, transportation and better health care. Position papers were drafted and recommendations submitted to the conference's Washington office for publication and presentation at the upcoming massive gathering of about 3,400 hand-and-computer-picked delegates.

In some states, such as Florida, oldsters compiled reports for presentation to their state legislature for implementation, reported Mrs. Constance G. Walker of Florida's Commission on Aging.

Here in the nation's capital, oldsters representing church, social and civic organizations met to voice their ideas for improving not only the economic backbone of their daily lives, but their spiritual well-being, education, health and mental health, nutrition, employment and retirement activities.

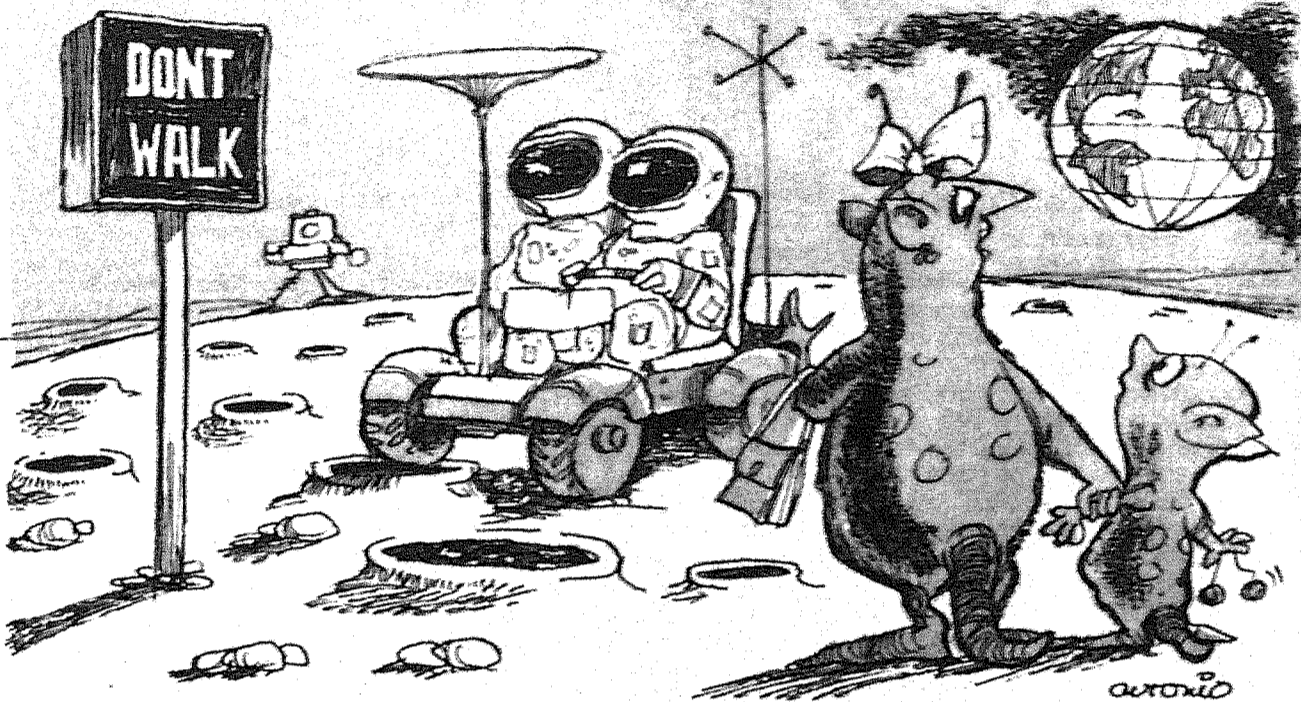
Although the week-long conference this fall will deal with the problems of the elderly, several hundred youths between 17 and 24 years old will participate. They primarily will

statistics and other data on many different aspects of non-public education.

"I don't think they (the public) know anything much about variety and kinds of (nonpublic schools)," Potter said. "The question is often discussed strictly in terms of Catholic schools."

Approximately 85 percent of the nation's nonpublic schools are Catholic.

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attempt to bridge the gap between today's generation and the millions of Americans who are over 65.

In addition to youth representatives more than 400 organizations concerned with older persons, such as the National Conference of Catholic Charities, will be involved.

According to conference goals, the meeting "must be more than just another occasion to talk about older people. The First White House Conference on Aging, a decade ago, stimulated a new national awareness of the needs and circumstances of older people. It marked an important beginning at meeting these needs.

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'Padre of the jungle' visits parents in Miami

(CONTINUED FROM PAGE 1)

HE has spent three years traveling the rivers and jungles of Bolivia, serving some 100 starkly primitive native settlements.

Father Scheer currently is home in Miami, visiting his parents, Mr. and Mrs. John L. Scheer, and enjoying a two month rest that marks a sharp contrast to the Bolivian native life style of barter and malnutrition.

One of seven Maryknoll priests working out of Riberalta in Bolivia, Father Scheer requested his task because "I know no one else would want it."

But at the same time, he is quick to admit that "stationed here, you're not going to have any earth-shattering effect on the world. It's an uphill battle all the way."

Most of the villages visited by Father Scheer are populated by disease-ridden tribes of Indians who scratch out a grim existence from the land.

"The lack of agricultural equipment and ignorance of modern farming methods only increases the chance of malnutrition among them," Father Scheer reports.

TUBERCULOSIS is wide-

spread among the children," he says. In addition, because of poor diet, many of the children suffer from anemia and other illnesses resulting from vitamin and mineral deficiencies.

Father Scheer regularly sets out on lonely six and eight week voyages up and down four rivers winding through the Bolivian jungles.

Traveling in a slowly chugging boat similar to the battered craft in the film "The African Queen," Father Scheer has learned to be respectful of the dangers beneath the water.

The rivers are teeming with man-eating piranha fish that can strip cattle to bone within seconds. Father Scheer has seen them actually leap into river craft in search of food.

In addition, he speaks of "huge anaconda snakes... the water version of boa constrictors. They have been known to wrap themselves around a boat and crush the people. They grow from 22 to 40 feet in length and they can be up to two-and-a-half feet thick."

WHILE Father Scheer's travels lead him to people

living an almost Stone Age existence, his home base at Riberalta is not exactly "civilization."

A town of some 15,000, Riberalta lacks automobiles and its electricity is rationed off on shifts. There is no running water in the city.

Many of the homes have dirt floors where people sleep on the earth with only a bamboo mat as a mattress.

"One night," Father Scheer recalls, "some people put me up in their house and all night long, horses kept running in and out the back and front doors."

"In my first days in Riberalta, I woke to hearing a lot of noises on the roof. I thought it was chickens. Then something ran across my legs. It was a rat." Later he learned rats live under the eaves of the houses... along with vampire bats.

THREE Maryknoll Sisters maintain a 17-bed hospital in Riberalta, along with two grammar schools.

In extreme emergencies, the Maryknoll hospital flies an airplane into the jungles to rescue stricken natives and provide them with medical help at the hospital.

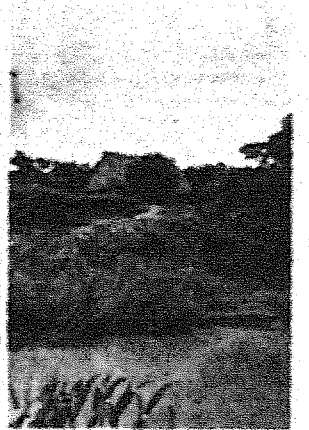
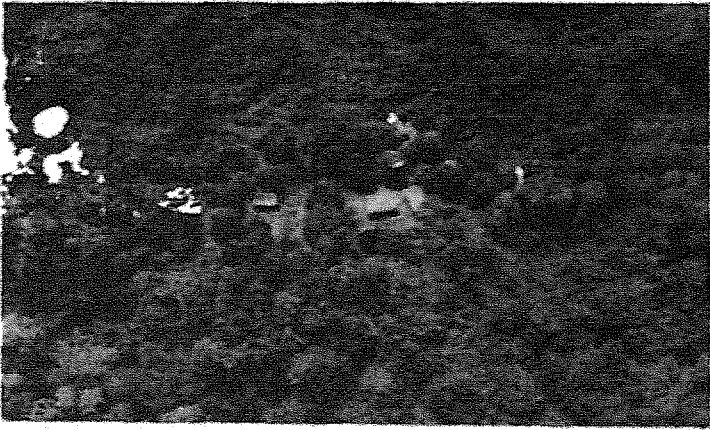
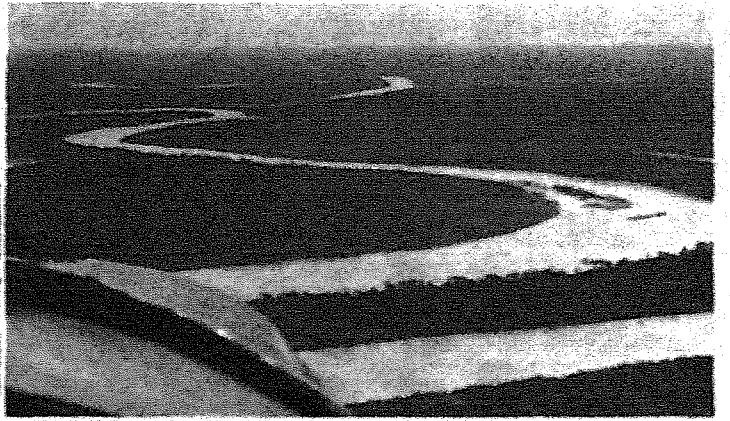
On one river voyage, Father Scheer found a young American girl with two native girls as companions, who had set out on a raft "for fun." They were lost when he discovered them. They had no mosquito netting and their flesh was laced with insect bites.

Barely able to see because their faces were so swollen from the bites, they screamed for help as Father Scheer's small boat chugged toward them.

ONE girl's leg was gangrenous. Father Scheer remembers. The Maryknoll rescue plane was called in by a radio Father Scheer keeps on his boat. If the plane had not been available to take the stricken girl to the Maryknoll hospital, Father Scheer says, the girl would have lost her leg.

In the villages, where he celebrates Mass atop tables in the natives' homes or on the desk of the settlement's school, life is a constant struggle for survival. The diet is coarse—plantains, a form of banana, rice and manioc root—these are the staples. "The heart-rending thing is to see so many young people with TB and other diseases that could have been prevented so easily had help been available."

On Aug. 14, Father Scheer will board a jet to return to this strange, 900-mile-long parish among the winding rivers—"Padrecito," the Little Father, will again be among the people he serves.



DRESSED IN jungle garb, Maryknoll missionary, Father William Scheer (upper left) starts out early every day to visit his "parish" (upper right) which stretches over 900 miles through Bolivian jungle on either side of four meandering rivers. Some of the 100 settlements are buried miles inland (below left) which Father Scheer reaches by motorcycle, mule or on foot. Other thatched-roof dwellings (below right) are within easy reach of the river.

Support ordination for married men

PORT OF SPAIN, Trinidad — (NC) — Priest representatives from the Caribbean area and bishops of the West Indies have approved the ordination of married men.

In meetings here, both priests and bishops reaffirmed the traditional value of priestly celibacy, but split over whether celibacy should be voluntary.

THE 19 priest-delegates who met for two days before offering their recommendations to the annual Antilles Bishops' Conference meeting said they favored "opening two avenues to the priesthood, one with a commitment to celibacy, and the other without such a commitment."

The proposal was rejected 11 to 6 by the bishops but they unanimously approved the ordination of married men.

Thirteen of the bishops also agreed that it should not be considered an absolute rule that priests who married be positively excluded from the exercise of their ministry.

The bishops stated that celibacy cannot "be forced upon anyone." Instead, they said, the source of a priest's "obligation is the free commitment of the individual."

The bishops accepted a statement from the priests on the nature of the priesthood and voted to forward it to the secretariat of the Synod of Bishops in Rome.

MUCH discussion at the Antilles Bishops' Conference concerned two documents which will be considered by the synod this fall. One concerns the nature of the priesthood and the other deals with world justice.

The Caribbean priests said they felt "strongly that celibacy is possible and is being lived in its charismatic value in the Church."

"The celibate priest has been a symbol of the unity of all men in Christ through his sacrifice and undivided dedication to the service of the people of God, from whom he was chosen to be a special minister," the priests

statement said.

"Nevertheless, this sign value seems to have lost its credibility in the eyes of the people because of the law that no one can be a priest without being celibate at the same time," they stated.

The priests called for a voluntary celibacy to reinstate the "sign value."

Archbishop Luigi Barbarito, apostolate delegate in the West Indies and apostolic nuncio to Haiti, said during a Mass for the group that "the Church cannot and should not adapt itself to the spirit of the world much less should she expect that the world will always be in agreement with her signs, life and actions."

PRIESTLY celibacy, he said, "like that of Christ, our greatest example, will always be a sign of contradiction to a world shut off from supernatural values, imbued with secularization and possessed by materialism and eroticism."

In two other meetings with the bishops, the laity of the Port of Spain archdiocese were represented by six lay persons and the Conference of Major Superiors of the Antilles by Sister Sandra, the conference's vice president.

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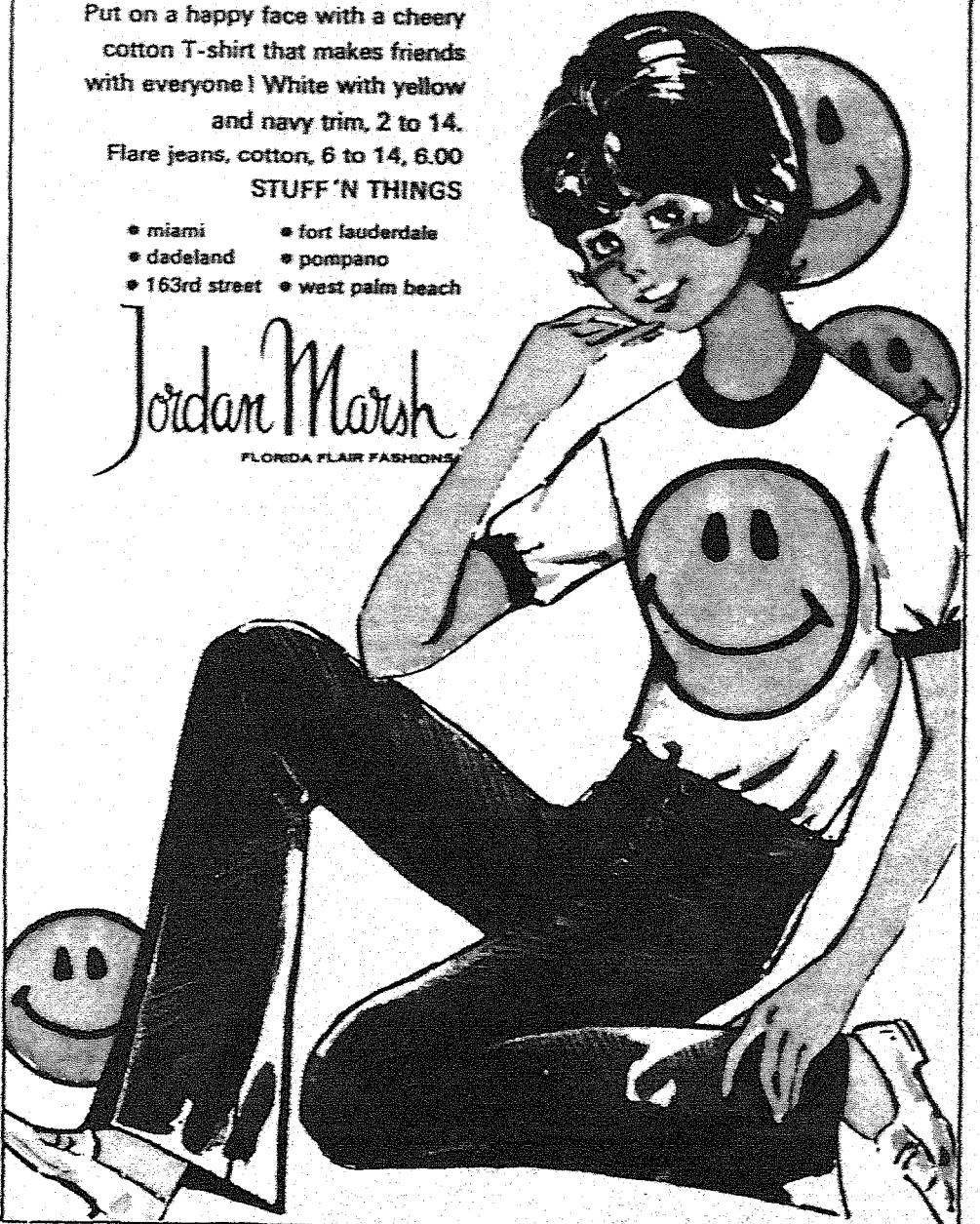
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Seminar to discuss shaping family life

Members of the Christian Family Movement in the Archdiocese of Miami are expected to participate in a National Seminar on Family Life to be held at the University of Notre Dame, Aug. 26-29.

"Shaping the Family's Horizons" will be the theme of the three-day meeting, which will explore different facets of culture, "hoping to provide delegates with new insights and understandings, leading to patterns of action," according to Al and Lillian Macy of San Diego, chair-couple of the seminar program committee.

FIVE speakers who will address general sessions and develop the basic theme of "Searching for Values" are Michael Novak, associate professor of philosophy and theology at State University of New York; Sister Elizabeth McAlister, R.S.H.M., Marymount College, Tarrytown, N.Y.; Dr. David and Vera Mace, Wake Forest, Ill.; Father Gregory Baum, professor of theology, St.

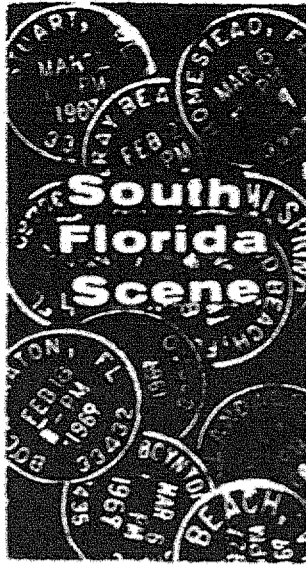
Michael College, Toronto; and Father Henri Nouwen of Utrecht, Holland, associate professor of pastoral theology at Yale Divinity School.

Workshops, a poverty meal, creative liturgies and an afternoon family festival are also included in the sessions.

"COUPLES of all faiths are invited to share with us in the adventure of 'Shaping the Family's Horizons.'" Ray and Dorothy Muldoon, president couple of the Christian Family Movement, said.

Coincident with the seminar for English-speaking couples will be the Spanish Second Training Conference of the Movimiento Familiar Cristiano, a branch of CFM specializing in programs for married couples of Spanish culture.

Additional information concerning the seminar may be obtained by calling Ed and Joyce Glynn, Archdiocesan president couple, at 233-3451 or 666-0959.



\$19,000 DONATION to Mercy Hospital is accepted by Sister Mary Emmanuel, S.S.J., executive vice president, from Mrs. Frances Batty, auxiliary president, center; and Mrs. Marjorie Akel, vice president. The gift represents sales from the hospital gift shop staffed by volunteers.

Mrs. Keller is dead; mother of two nuns

The Funeral Liturgy was celebrated Tuesday in St. Rose of Lima Church for Mrs. Margaret E. Keller, Miami pioneer, who died last Friday at Mercy Hospital after a long illness.

Father Frederick Brice,

assistant pastor, offered the Mass for Mrs. Keller, who was 69 and had observed the 50th anniversary of her marriage just a month ago.

A resident of Miami since 1925, she came here from Indianapolis, Ind., and resided with her husband, Victor A., at 36 NE 111 St. Formerly a member of the Cathedral parish, she had been active in St. Rose of Lima parish, especially the Young At Heart Club.

In addition to her husband, Mrs. Keller is survived by two daughters, Sister Margaret Victor, S.S.J., principal, St. Theresa School, Coral Gables; Sister Margaret Jeanne, S.S.J., principal, St. Stephen School, West Hollywood; a son, Victor J., Hollywood; two sisters, Mrs. Frances Hopper and Mrs. Catherine Schaffer, Miami; and three grandchildren.

Burial was in Our Lady of Mercy Cemetery under direction of Joseph Cofer Funeral Home.

Funeral liturgy offered for Carl Baader

HIALEAH — The Funeral Liturgy was celebrated in St. John the Apostle Church Monday for local pioneer builder, Carl Baader, who died at the age of 69 in a local hospital following surgery for a brain tumor.

A native of Lincoln, Del., who came here in 1937, he resided at 673 E. 27th St. with his wife, Betty, and had been a building contractor for many years.

In addition to his wife he is survived by two daughters, Mrs. Hedy Steadman and Mrs. Eunice Sinko; three brothers, Max, Rasso and Fritz, and three grandchildren.

Retired advertising man, Hoyt Frazure, 68, dead

The Funeral Liturgy was offered Tuesday for Hoyt Frazure, Dade County pioneer in the Church of the Epiphany. He died following a heart attack Saturday.

The 68-year-old retired newspaper advertising representative resided with his wife, Olive, at 10851 SW 63 Ave., and was considered an authority on Miami history, having resided here since 1905.

Father James Sprada was the celebrant of the Mass for Frazure, who was converted to Catholicism in 1948 and was an active member of Epiphany Holy Name Society.

THE co-author of "Memories of Old Miami," published in 1967, had been an employe of The Miami Herald for 40 years prior to his retirement in 1967. He is credited with building the

daily's food section into the largest in the nation.

Often referred to as one of Dade County's best known "characters," Frazure frequently related tales of two world wars, a boom and a bust in Florida, the infamous 1926 hurricane which took more than 100 lives, and the depression.

In addition to his wife, he is survived by two daughters, Mrs. Walter DeBorde, Georgia; Mrs. William Baston, Arkansas; a sister, Mrs. Julius Kaiser, Miami; four grandchildren and one great-grandchild.

Entombment was in Our Lady of Mercy Mausoleum under direction of Lithgow-Wilhelm South Miami Chapel.

Mrs. Range to help judge family pageant

Mrs. M. Athalie Range, Florida Secretary of Community Affairs, has been named a consulting judge for the All-American Family Pageant scheduled to be held Aug. 5-14 in Lehigh Acres.

A former Miami City Commissioner who is a member of Holy Redeemer parish, Mrs. Range will participate in the final days of the competition, expected to attract 51 families from each state and the District of Columbia to find the nation's "Most Representative Family."

An added attraction of the pageant in the southwest Florida community will be the selection.

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'Aladdin Lamp' to be presented

"Scheherazade's Tale: Aladdin and his Magic Lamp" will be presented by the Barry College Children Theater at St. Stephen's parish, State Road 7, South of Pembroke, in Hollywood, on Sunday and Monday, Aug. 8 and 9 at 9 p.m.

Community children will be directed by two Barry Speech and Drama majors, Marilyn Laudadio and Christine Imms.

A 1970 graduate of Barry, who is an elementary school teacher, Pauline Howthorne will also help.

Mass for young

The cast of local comedians will present a monthly Mass for the young people of St. Mary's Cathedral parish will be initiated this weekend, Sunday, Aug. 1. The 9:30 a.m. Mass will be celebrated in the Archdiocesan Hall, followed by a short visiting session.

This new celebration is an effort to bring out the relevance of the Mass to young people. All young people of the parish have been urged to attend.

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Religious situation in Russia reported to be improving

By MARJORIE HYER

Gradual improvement in the religious situation in the Soviet Union was reported by a team of U.S. religious leaders back from their fifth visit to Russia in as many years.

A quickening of religious interest among Soviet youth, some easing of government restrictions, a "new dynamism" in the leadership of the Russian Orthodox Church and equally vital leadership and enthusiasm among Russian Baptists were cited as some of the reasons for the "cautious optimism" reported by the visiting Americans.

The inter-religious team made their tour under the auspices of the Appeal of Conscience Foundation, formed in 1965 out of concern by religious leaders in this country for the plight of Soviet Jews, and to help preserve religious freedom for all faiths. The foundation has also sponsored fact-finding missions to Spain and Northern Ireland.

TEAM members included Rabbi Arthur Schneier of New York, president of the foundation; its two vice presidents, Father Thurston N. Davis, S.J., assistant for development to the director, department of communications, United States Catholic Conference, and the Rev. Dr. Harold A. Bosley, senior minister of Christ Church Methodist, New York, and former Congressman Francis E. Dorn, a Roman Catholic layman from Brooklyn who is secretary-treasurer of the foundation.

A report of the team's latest findings was made public at a press conference here July 23.

The report on the religious situation in the Soviet Union noted that "despite years of atheistic teaching, religion is not an old relic of antiquity but is managing to capture the heart of some of the young people who have never enjoyed a religious upbringing, certainly not in the school system."

The youthful interest in religion, they said, is particularly evident at Christmas and Easter.

Questioned about this finding, Rabbi Schneier said he felt it was in part at least "a form of youthful rebellion — young people can show their displeasure with the system by becoming interested in religion." He said however that such young people are involved "in a muted way only, and for the most part "not with organized religion."

He also said he saw the newly awakened interest of Soviet youth as a manifestation of their "disenchantment with a purely materialistic society."

WITH Jewish young people, he said the quickening of their religious interest was more likely to be "a renewed Jewish consciousness and identity based on ties with Israel."

He said that the recent trials of Jews in Leningrad and Riga for antigovernment activity had also stirred young Jews who had heretofore had no interest in their religion. "It reminded them of their heritage," the rabbi said.

The situation of the Soviet Jews was in some ways less optimistic than that of the other religious communities, according to the team's report.

One of the critical problems is the lack of spiritual leadership in the Jewish communities. The report said the average age of rabbis in the Soviet is approaching 75.

However, in an interview with Pyotr V. Markartsev, deputy chairman of the USSR Council on Religious Affairs, the visiting team secured permission for several Soviet Jews to study at the theological seminary in Budapest, Hungary. There are no training schools for rabbis in the Soviet Union and the report said there was no longer any hope of encouraging the creation of such schools.

The delegation met in a private audience with Patriarch Pimen, newly elected head of the Russian Orthodox Church. According to their report, the patriarch expressed the view that "our common religious heritage can help widen and deepen the contact between the Christian and Jewish communities of the Soviet Union and the United States, and urged us to work for reconciliation between our countries."

The U.S. churchmen noted that "the academies and seminaries of the Russian Orthodox Church are filled to capacity, thus insuring continued leadership for that communion."

Hailing what they saw as a "new dynamism" in the Russian Orthodox Church, the team reported "equally vital, young and dynamic leadership" among the Russian Baptists.

"The Baptist communities in the Soviet Union, probably encouraged by the reception and influence of the Orthodox Church in ecumenical circles, are making a determined bid for recognition in the World Baptist Alliance — and getting it," the report said.

THE visiting American churchmen were told by Markartsev that the USSR wants to encourage greater contact between the religious communities in the United States and the Soviet Union.

Since most of the Soviet Union's 1.2 million Roman Catholics are concentrated in the Baltic states, the team had little contact with Soviet Catholics. Their report did note, however, that as many as 200 Roman Catholic priests from foreign countries have celebrated Mass in Moscow's Church of St. Louis of the French in the last five years. They estimated the number of Catholics living in Moscow at 7,000.

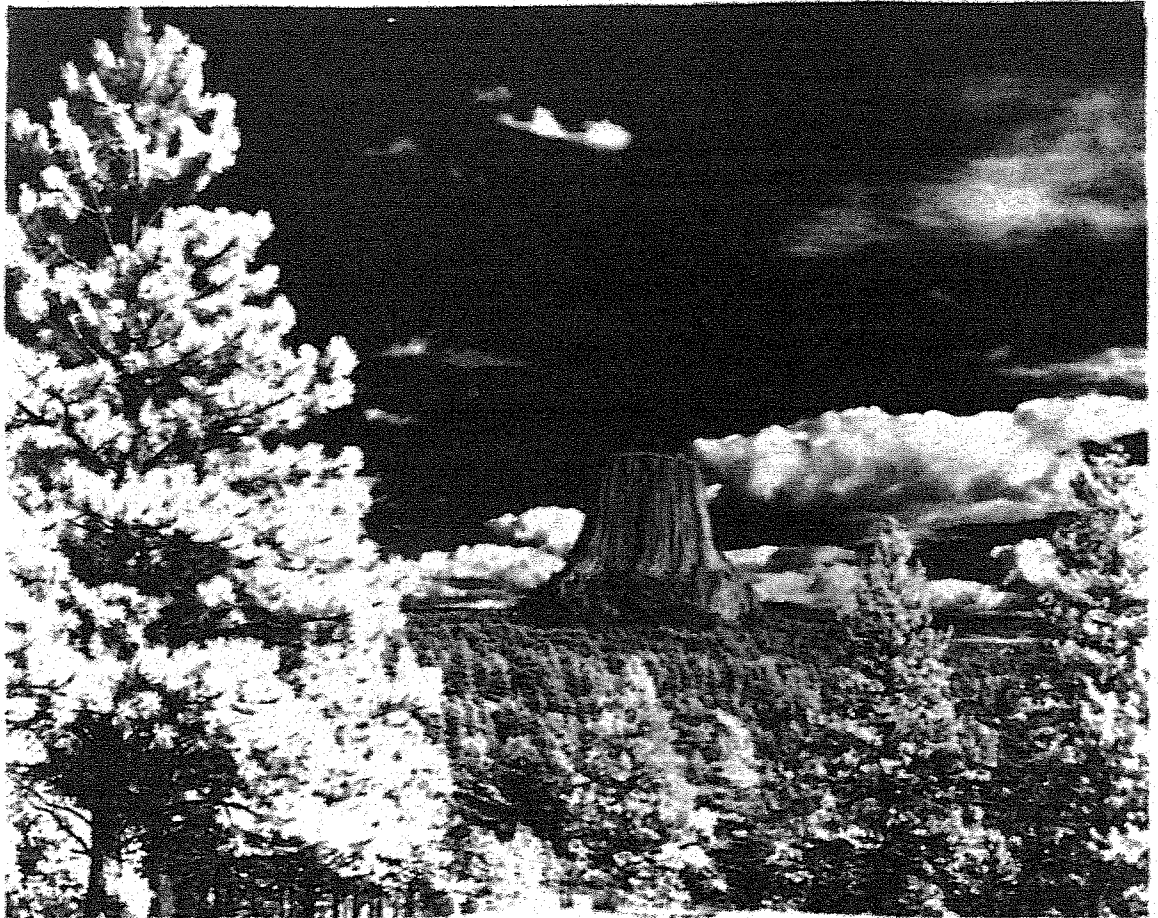
The report noted that both the religious and political communities in the Soviet Union have a constant awareness of the tremendous interest in the United States in the welfare of the Soviet-Jewish population. "Although the Soviets pretend not to permit this interest to affect them, it does," they said.

The team report had harsh criticism for the activities in this country of the Jewish Defense League, a New York-based militant group under the direction of Rabbi Meier Kahane. "Dynamite is no substitute for dialogue," the report stated.

"We are convinced that the violent approach advocated by some is positively harmful and detrimental to the very objective of relieving the pressure on the Jewish community in the Soviet Union."

Following their visit to the Soviet Union, the religious leaders were received in a private audience by Pope Paul VI. They reported that the Pope "encouraged our ecumenical effort and assured us of his solidarity and support."

THE VOICE FEATURE SECTION



RISING ALMOST 1300 feet above the Belle Fourche River in northeastern Wyoming, Devil's Tower looks much like the gigantic stump of some petrified tree. This mysterious-looking formation is actually the remnant of an extinct volcano. In ancient times, a volcanic cone existed where the Tower now is. As the cone eroded away, the core of the volcano — or stump — was left. Other such volcanic skeletons exist throughout the west.

Devil's Tower is especially spectacular in that it is so symmetrical and that it is composed of vertical columns with anywhere from three to eight sides. At the top of the tower, the ends of the columns form a pattern that looks like the cracks that form in mud as it dries. When lava cools under certain conditions, it shrinks and cracks in the same manner as mud.

Devil's Tower was established as a national monument in 1906. It is surrounded by a 1900-acre park.

Subtle anti-Catholicism remains

By FATHER ANDREW M. GREELEY

The Supreme Court decisions on the Pennsylvania and Rhode Island parochial school cases are part of a long American tradition of opposition to Catholic schools. It is only against the background of this tradition that the feeble reasoning of Chief Justice Burger's opinion in the two cases can be understood.

The Chief Justice's argument that the parochial schools are politically divisive is absurd. It is the nature of American politics for various groups to support policies that are favorable to them and to demand that candidates take stands on such issues.

If the parochial schools are divisive so is abortion legislation, and one very much doubts that the Supreme Court is going to rule against legalized abortion or even state financed abortion on the grounds that it is divisive.

JUSTICE Burger's fear about too much "supervision" of religious schools or excessive "entanglement" of the state in regulating such schools is patent nonsense.

Admittedly we cannot expect much from a Chief Justice who responds to the present crisis in the American legal system with such absurdities as the statement that law schools must teach lawyers not only how to think but how to act, but still one would imagine that he knows that there are other countries in the western world besides the United States, and that almost all of these countries provide support for religious schools without having any particular problems of "supervision" or "entanglement." Did he really expect such an argument to be taken seriously?

Probably he did not. The Justices had made up their minds on the subject and then cast about for arguments to justify their stand.

The arguments were not very good, but it did not matter much because the stand seemed the right one, quite independently of the arguments in favor of it. Justice Burger wrote his opinion from a mental perspective not unlike that which gave rise to the Papal birth control encyclical: after one's mind is made up, what need is there for arguments?

IS THERE prejudice or bigotry in such a stance? Probably not in the ordinary sense of the word. The Justices are not anti-Catholic in the way the Nativists or the Know Nothings of a century ago were (though I would not be inclined to make the same charitable judgment about Leo Pfeffer and the American Jewish Congress).

Nevertheless they continue an American tradition that dates to that era — a tradition of distrust of and suspicion for the Catholic Church and for the Catholic schools in particular, a tradition that so deeply engrained in American culture that it will be a long, long time before it goes away.

Catholics were not welcome in the United States when they first came. Their religion was considered ignorant, superstitious, and reactionary. Their Church was suspected of plotting the destruction of American democracy. Their priests were thought to have absolute control over the political activities of lay people. And their schools were considered to be the tools of indoctrination by which the priests and the Church kept ignorant Catholics in the grip of foolish superstition and under the control of a foreign power.

CATHOLIC schools were therefore considered un-American and the sooner they could be eliminated the better. Those Catholics who were most eager to be accepted by the larger society were quick to join the denunciation. Parochial schools represented the worst manifestation of reactionary clericalism.

It is fashionable to think that all of this ended with the election of John Kennedy. But anyone who walks in the world of the intellectual elites of American society knows that a much more sophisticated and more subtle form of anti-Catholicism — and more benign — still pervades the land.

Catholic schools are still the litmus paper; anyone who wishes to understand the recent court decision or the reaction of large numbers of Americans to the subject of parochial schools must look beyond the rhetoric of the present controversy — and the largely irrelevant and phony concern about separation of Church and state — to the history of resentment of and suspicion toward the separate Catholic school system.

AS ONE author put it not so long ago: If Catholics really want to be good Americans like everyone else, why don't they send their children to the same schools as everyone else? (The answer of course, is that in a free country they can send their children to any school they want to.)

That is the assumption on which the Supreme Court decision is based: deep down and fundamentally Catholic schools are un-American and should not be supported by taxpayers' money — even though parochial schools are subsidized in most other western countries, without any ill effects on the religious freedom of the society.

Film fare on TV

Week of Aug. 1

Sunday, Aug. 1, 9 p.m. — "The Quiller Memorandum" (1967) — A resurgence of Nazism in present-day Germany is the background for undercover work in a Harold Pinter screenplay that stars George Segal, Max Von Sydow, Senta Berger and Alec Guinness, in a minute role that does not justify his second star billing. Excellent color photography brings Berlin to life. Consensus: an adult film, with some suspenseful moments, some foggy ones, in a sincere but simplistic spy story drawn out slightly beyond its limits. (ABC)

Monday, Aug. 2, 9 p.m. — "The Producers" (1967) — From the comically addled mind of director-screenwriter Mel Brooks (creator of radio's "2,000-year-old Brewmaster" ad spots) comes a pretty, coarse, pretty funny farce about the would-be producer of a buoyant musical based on the life of Adolf Hitler. The laughs naturally are a little sick around the edges, but those who don't mind bawdry and blatant satire should survive the experience. Zero Mostel and Gene Wilder star. (NBC)

Monday, Aug. 2, 9 p.m. — "Georgy Girl" (1966) — Frankly treated tragicomedy of a warmhearted, awkward

young English girl who tries to make a life of her own, succumbs temporarily to social pressures of her amoral world, but emerges with a will for respectability. "Georgy Girl" is full of insight into authentic human life and love. Lynn Redgrave gives a wonderful performance, bringing warmth and credibility to the title role, with fine support from James Mason, Alan Bates and Charlotte Rampling. (ABC)

Tuesday, Aug. 3, 8:30 p.m. — "In Search Of America" — This made-for-television production deals with three generations of Americans in search of a sense of self, time, and place. The film has a literal vehicle, the Greyhound bus the family boards for a cross-country romp in search of their homeland. Oversimplified and somewhat far-fetched, the film is nonetheless a diverting entertainment with a hint of serious undercurrents. (ABC)

Thursday, Aug. 5, 9 p.m. — "Powderkeg" — Repeat of a TV "premiere" film, this adventure yarn is actually a pilot film for a new series in the upcoming Fall schedule. The setting is the Southwest, circa 1914, a time when rough-riding troubleshooters Rod Taylor and Dennis Cole are called upon to retrieve a hijacked American train (how's that for relevance?) from its Mexican revolutionary "liberator" Fernando Lamas. Lamas is holding the train and its passengers as hostages in exchange for the release of his brother, who is being held by U.S. officials as a political prisoner. Rip snortin' of its ilk. (CBS)

Friday, Aug. 6, 9 p.m. — "Term Of Trial" (1963) — Sir Laurence Olivier and Simone Signoret star in a drama about a middle-aged schoolmaster (Olivier), happily married (to Miss Signoret), who finds himself the unwitting object of a young girl's affection. Sarah Miles plays the schoolgirl with an itch, demoniacally working a trap for the unsuspecting tutor and oblivious to its tragic consequences. Solid, adult drama, with fine performances from all three principals. (CBS)

Saturday, Aug. 7, 9 p.m. — "Sebastian" (1967) — British satiric comedy about the re-humanization of a mathematical



TOGETHERNESS — A jubilant Dooley family (Lee Montgomery, Dean Jones and Sandy Duncan) celebrate a court ruling that they can keep their pet gold egg-laying duck, Charley, in Disney's "\$1,000,000 Duck."

genius (Dirk Bogarde) who is obsessed with his government work and heavily pressured by his superiors. No wonder he works so hard — all of his assistants are pretty girls, prettiest among them Susannah York, who ultimately manages to make him look up from his desk and try a little tenderness. Best suited for adults and older teenagers who appreciate this sort of British film. Only slightly marred by the now-clichéd visits to the swinging discotheque and an LSD-type freakout, definitely enhanced by some genuinely witty dialogue and top-notch acting on Bogarde's part. (NBC)

Movie review

Fearless Murphy gets even with killer U-boat

Murphy's War (Paramount) Peter O'Toole, watery of eye and loose of tongue, mugs energetically as Seaman Murphy, sole survivor of a Nazi U-boat attack off the coast of Venezuela.

Murphy's singleminded mission, once he dries off at a convenient missionary outpost-oil station, is to destroy the submarine that ruthlessly machine-gunned his fellow crew members. Armed alternately with salvaged seaplane and chuffing barge, Murphy hunts the sub down in the network of tidal canals and backwaters.

The resulting adventure is a combination of "The Enemy Below" and "The African Queen," with the excitement and polish of neither.

O'Toole, however, gives a spirited performance, and is ably supported by Philippe Noiret as a lethargic oil station operator and Sian Phillips as a hard-bitten Quaker missionary-nurse.

Peter Yates directed, and proves less successful at maneuvering biplanes and barges than he was in "Bullitt" with prowling cars against San Francisco's scenic backdrop. (A-III)

Capsule reviews

Two-Lane Blacktop (Universal) is a gentle and rewarding "road" picture about a pretty enigmatic bunch: The Driver (James Taylor in his screen debut), The Mechanic (Dennis Wilson), and The Car ('55 Chevy Coupe). The three are more or less equal characters in director Monte Hilman's film, going from town to town to drag race the local yokels for big stakes, and ultimately taking an Easy Rider-type eastering drive across the country in a race with a guy (Warren Oates) in a Pontiac GTO. Along for the ride is The Girl (Laurie Bird), who doesn't quite fit in, and along the way are various episodes that cut across the grain of contemporary American backroads life, with an emphasis on the "questing" youth theme. The film is restrained, poignant, and strangely affecting, and all of the principals play their roles sparsely and with admirable naturalness. The Carr performs especially well. (A-III)

Glory Boy (Cinerama) lacks the focus or depth to be anything but a routine and violent exploitation of the current antiwar fervor. Director Edwin Sherin and writer Stanford Whitmore play for sensation in presenting a trio of warned Vietnam vets who prove unfit for civilian duty. Michael Moriarty has been coarsened by the war, much to his proud dad Arthur Kennedy's dismay. William Devane has been stripped of his pride, and Mitchell Ryan has been turned into a hulking brutalizer. Topo Swope as a hippie-type who wanders into their lair bears the brunt of the abuse and gets raped not

once but twice before witnessing a sickening, climactic slaughter. The big question here is not what Vietnam has done to our glory boys but what it has done to film makers trying to make a fast buck in the name of relevance. (B)

Death In Venice (Warner Bros.) Italian director Luchino Visconti has fashioned a visually lush interpretation of the Thomas Mann novella dealing with an aging artist's inner struggle to reconcile his intellectual belief in the objective purity of beauty and his fleshly torment over a beautiful young boy staying at the same Lido Hotel in plague-stricken turn-of-the-century Venice. Against a pastel background of elegant Victorianna, Dirk Bogarde is excellent in as artist Aschenbach, whose torment must be expressed mainly in shattered and longing looks rather than in overt actions. As the object of his fascination, however, young Bjorn Andresen is indeed beautiful, but he poses rather than plays the part. The film works on many levels, but it demands one's patience and willingness to accept Visconti's slow-sweeping direction. (AIII)

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Sunday 7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG
Celebrant Father Frank Cahill.

By GEORGE GENT
NEW YORK — In less than four years, a Boston-based group of concerned mothers has shaken the pillars supporting the American commercial television industry, prompted action by a desultory Federal Communications Commission and raised to a boil the national concern over the paucity of quality TV programs for children.

The women responsible for this awesome display of effective grass-roots politicking formed themselves into an organization called Action for Children's Television, better known as ACT.

Today ACT has 800 dues-paying members in 38 states and works closely with dozens of other like-minded organizations to bring pressure on the nation's three major commercial television networks: the American Broadcasting Company, the Columbia Broadcasting System and the National Broadcasting Company. These three have nearly 600 affiliated television stations.

THE effectiveness of ACT can be measured by several indices: by the irritation that edges the voices of network people when they discuss ACT; by the fact that ACT representatives now get invitations to attend network conferences on children's TV, but most of all, by the fact that the FCC is seriously considering its petition for a new day for children's programming.

Its proposals suggested that children's shows be presented without advertising, that hosts of such programs be forbidden to sell products and that children's programs for each station and network total two hours each day, or 14 hours a week.

Furthermore, it asked that these programs be shown at times when children are watching, preferably in the early evening hours between 4:30 and 6:30 p.m.

THOSE opposing the ACT petition have been ordered to file their own petitions no

later than Aug. 2. Informed sources say they will oppose the ACT petition on the grounds that it is unrealistic to expect quality children's programming by eliminating advertising in a commercial medium and that greatly increasing the number of children's programs will almost certainly guarantee a decrease in their quality.

Dean Burch, FCC chairman, has been quoted as saying he does not see how the regulatory agency could possibly eliminate advertising on children's programs. It is reported to amount to between \$75 million and \$100 million annually.

There is some speculation within the industry, however, that the FCC might cut back the number of commercial minutes permitted in each hour of children's programming. The present practice is to allow 16 minutes per hour (12 minutes of network ads and 4 minutes of local ads), considerably higher than the number of commercials permitted in evening adult programming.

INDEED, a recent international study of children's programming conducted by the National Citizens Committee for Broadcasting showed that American television permits twice as much advertising as any of the 16 countries studied, most of which — and including those that are commercial — permit no advertising on children's shows.

Burch of the FCC also has come out in favor of the three networks televising one hour a night of evening children's programming on an alternating basis. So far, nothing has come of the suggestion, although one network is known to be giving it serious consideration. Chairman Burch is expected to renew the suggestion and this time, the networks may be in a more receptive mood.

No FCC decision on the ACT petition is expected until the late fall. For one thing, the FCC usually moves at a snail's pace in any matter

that might end up in courts, as this decision conceivably could.

For another, it is not likely that the agency will want to decide such an important issue until its newest member, Rep. Charlotte Reid, Republican from Illinois, has been seated. Mrs. Reid, considered a conservative in Congress is not expected to join the FCC until October 1.

Meantime, the networks are making every effort to dress up their fall children's schedules. Each is offering at least one new and relatively expensive informational program, along with its usual plethora of Saturday morning cartoons.

CRITICS of the medium discount the effort, asserting that it is mostly window-dressing and still does not bring the American TV experience within hailing distance of most European and advanced Asiatic countries. In reply, the networks say their efforts won't really show until the 1972-73 season when programs now on the drawing board will be seen on the home tube.

There might even be significance in the fact that the American Broadcasting Company saw fit in June to hold a two-day Children's Programming Workshop to which some 400 broadcasters, educators and advertisers were invited to listen to some sharp criticism of the medium by, among others, Mrs. Evelyn Sarson, president and one of the founders of ACT. Interviewed several days after the workshop, Mrs. Sarson said she "remained hopeful" that the network was sincere in its aim to learn the truth about children's programming.

"THEY seemed sincere," Mrs. Sarson said, "but it is hard to know, really."

James E. Duffy, president of ABC-TV and sponsor of the workshop, said after the meeting that he was confident that after the material presented had been studied and digested, some action

It's over programs for the children 'Mother power' hits TV execs

would result. "After all," he said, "ABC can't sponsor a workshop and then let the matter drop."

One would have to be very sanguine indeed to believe that great changes are just around the corner. There is simply too much money involved in children's programming for the networks to undertake voluntarily to meet ACT's demands.

Mrs. Sarson and her group understand that. It explains why they have taken their case to the FCC. Just by being there they have already achieved one victory. The networks have agreed voluntarily to eliminate next season the once-widespread practice of children's TV hosts serving as hucksters of a sponsor's products.

It is a small victory, but a symbolic one. ACT intends to keep the pressure on the networks, taking the case to the courts, if necessary. The Boston mothers seemed to have discovered an old truth: that in unity there is strength. They have put the lesson to good use in the 3½-years of ACT's existence.

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\$1,000,000 DUCK

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James GREGORY

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IN PALM BEACH COUNTY	IN PALM BEACH COUNTY
PALM SPRINGS	TWIN CABLES
10 N.W. 104th STREET	1000 N.W. 10th AVENUE, S.W.
IN MIAMI BEACH	IN MIAMI BEACH
PLANTATION	FLORIDA-1
1000 N.W. 10th AVENUE, S.W.	1000 N.W. 10th AVENUE, S.W.

Film Ratings:

National Catholic Office
for Motion Pictures


- Abominable Dr. Phosus, The (A-3)
- A New Leaf (A-3)
- A.K.A. Cassius Clay (A-2)
- Alex in Wonderland (B)
- A Man Called Sledge (B)
- Anderson Tapes, The (A-4)
- Andromeda Strain, The (A-2)
- Anticrats (A)
- An Elephant Calves Slowly (A-1)
- And Soon the Darkness (A-3)
- Beyond Control (C)
- Burnt O'Hare (A-1)
- Bananas (C)
- Battle Of Neretva (A-2)
- Barfoot Executive, The (A-1)
- Beast of Blood (B)
- Beast in the Cellar, The (A-3)
- Bed and Board (A-2)
- Beguiled, The (A-4)
- Beyond Love and Evil (C)
- Big Jake (A-1)
- Billy Jack (B)
- Blood and Lace (B)
- Blood on Satan's Claw, The (B)
- Blue Water, White Death (A-2)
- Body Beneath, The (B)
- Body, The (B)
- Born Day Talk (A-2)
- Brewster McCloud (A-3)
- Brud Season (A-3)
- B.S. I Love You (B)
- Brother John (A-2)
- Brethrenhood of Satan, The (A-3)
- Buttercup, The (B)
- Candy and Deanna (C)
- Creates The World Forged (A-3)
- C.C. and Company (B)
- Cameraman, The (A-1)
- Cat O'Nine Tails (B)
- Celebration at Big Sur (A-3)
- Clowns, The (A-1)
- Cop, The (A-4)
- Cowards (A-4)
- Cromwell (A-2)
- Cry Blood Apache (A-3)
- Clair's Knee (A-2)
- Cold Turkey (A-2)
- Conformat, The (A-4)
- Carous Female, The (C)
- Curse of the Vampires (A-2)
- Daughter of Darkness (B)
- Dead of Summer (B)
- Devil Rider (C)
- Death in Venice (A-3)
- Deep End (B)
- Drive, He Said (C)
- Derby (A-3)
- Deserter, The (B)
- Detective Belli (A-3)
- Devil Doll (A-2)
- Derry Dugan Magee (A-3)
- Durham (B)
- Doctor's Wives (B)
- Dezard Gray (C)
- Dr. Frankenstein on Campus (C)
- Egmont (A-2)
- Escape From The Planet of The Apes (A-1)
- Ever Knevel (A-2)
- Flap (A-3)
- Fool's Parade (A-3)
- Fragment Of Fear (A-2)
- Freaks (A-2)
- Friends (B)
- From Ear To Ear (C)
- Fortune and Men's Eyes (B)
- Garden of Delights (A-3)
- Get Carter (C)
- Giant (A-1)
- Give Her the Moon (A-2)
- Goin' Down the Road (A-3)
- Grimm's Fairy Tales for Adults (C)
- Grisson Gang, The (B)
- Gunfight (A-2)
- Groupies (B)
- Guru, The Mad Monk (B)
- Guess What We Learned in School Today (C)
- Glory Boy (B)
- Hard Ride, The (A-3)
- Hell's Bloody Devils (B)
- Her and She and Him (C)
- Hired Hand, The (A-3)
- Horsemans, The (A-3)
- Hollywood Blue (C)
- Holy Outlaw, The (A-2)
- Horror House (A-3)
- Horror of the Blood Monsters (A-3)
- House That Dripped Blood, The (A-2)
- How to Frame a Figg (A-1)
- Hunting Party, The (C)
- Hun, The (A-4)
- Ice (A-4)
- I Drink Your Blood (B)
- I Eat Your Skin (A-3)
- I Love My Wife (B)
- I Never Sang for My Father (A-3)
- Incredible Two-Headed Transplant, The (A-3)
- Innocence Unprotected (A-2)
- Johnny Minotaur (C)
- Kama Sutra (C)
- Klute (A-4)
- Lawman (A-3)
- Le Mans (A-1)
- Love Object, The (C)
- La Collectionneuse (A-3)
- Last Valley, The (A-3)
- Lawrence of Arabia (A-2)
- Lickerish Quartet, The (C)
- Little Fauss and Big Halsy (A-4)
- Lola (A-3)
- Little Murders (A-4)
- Lost Flight, The (A-2)
- Love Doctors, The (C)
- Lupo! (A-2)
- \$1,000,000 Duck (A-1)
- Madron (A-1)
- Margo (B)
- McKenzie Break, The (A-3)
- Mad Dogs and Englishmen (A-3)
- Magix of The Kite, The (A-1)
- Man from O.R.G.Y. (C)
- Man With Connections, The (A-3)
- Man Who Had Power Over Women (A-3)
- Making It (C)
- Mephisto Waltz, The (A-3)
- Melody (A-2)
- Murphy's War (A-3)
- Music Lover, The (A-4)
- My Fair Lady (A-1)
- My Secret Life (C)
- Nana (C)
- No Blade of Grass (B)
- Night Digger, The (A-4)
- Night Visitor, The (A-3)
- One More Train To Rob (A-3)
- One Day in The Life of Ivan Denisovich (A-2)
- Owl and the Pussycat, The (B)
- Pacific Vibrations (A-2)
- Passage in Needle Park, The (A-3)
- Peter Rabbit and Tales of Beatrix Potter (A-1)
- Perry (C)
- Perfect Friday (B)
- Pigeons (A-3)
- Pink Narcissus (C)
- Pizza Triangle, The (A-3)
- Plaza Suite (A-3)
- Pretty Maids All in a Row (C)
- Priest's Wife, The (A-4)
- Private Life of Sherlock Holmes, The (A-2)
- Projectionist, The (A-2)
- Promise At Dawn (A-3)
- Pursuit Of Happiness (A-4)
- Puzzle of a Downfall Child (A-3)
- Psychout For Murder (C)
- Quiet Days in Clichy (C)
- Run the Wild River (C)
- Report From China (A-1)
- Rabbit, Run (B)
- Raid On Rommel (A-2)
- Ramparts Of Clay (A-2)
- Relations (C)
- Red Sky At Morning (A-1)
- Red, White and Blue (C)
- Right On! (A-1)
- Road to Salina (C)
- Roommates (A-4)
- Satan's Sadists (C)
- Saturday Morning (A-3)
- Say Hello To Yesterday (B)
- Some Girls Do (A-3)
- Seducers, The (C)
- Shootout (B)
- Scandalous John (A-1)
- Seven Minutes, The (C)
- Shaft (A-3)
- Simon The Swiss (A-3)
- Song of Norway (A-1)
- Spite Marriage (A-1)
- Sporting Club, The (C)
- Statue, The (C)
- Support Your Local (A-2)
- Shimbone Alley (A-1)
- Skeezag (A-4)
- Summer of '42 (A-4)
- Summertime (A-3)
- Superargo and the Faceless Giants (A-1)
- Sweet Sweetback's Baadass Song (C)
- Swappers, The (C)
- Sudden Terror (A-3)
- Stewardesses, The (C)
- They Call Me Trinity (A-3)
- Two-Lane Blacktop (A-3)
- Taste the Black Earth (A-2)
- The Daughter (A-1)
- Tender Moment, The (B)
- They Might Be Giants (A-3)
- Taking Off (A-4)
- There was a Crooked Man (A-3)
- Threesome (C)
- Toy Grabbers, The (B)
- Trog (A-2)
- Tropical Ecstasy (C)
- Twelve Chairs, The (A-3)
- THX 1138 (A-4)
- Unman, Wittering and Zigo (A-3)
- Une Femme Douce (A-3)
- Valdez Is Coming (A-3)
- Vanishing Point (B)
- Villain (B)
- Vladimir and Rosa (A-4)
- Von Richthofen and Brown (A-2)
- Wanda (A-3)
- Waterloo (A-2)
- Walkabout (A-4)
- What's the Matter with Helen (A-3)
- Who Is Harry Kellerman and Why Is He Saying Those Terrible Things About Me? (A-3)
- Wild Rovers (A-3)
- Willard (A-2)
- When Dinosaurs Ruled The Earth (A-1)
- When Eight Bells Toll (A-3)
- Where's Poppa? (B)
- Wild Country, The (A-1)
- Witchcraft '70 (C)
- Willy Wonka and the Chocolate Factory (A-1)
- World of Hans Christian Andersen (A-1)
- Wuthering Heights (A-2)
- Zepplin (A-1)
- Zachariah (A-3)

KEY TO RATINGS
 A1 - Morally Unobjectionable for General Patronage
 A2 - Morally Unobjectionable for Adults and Adolescents
 A3 - Morally Unobjectionable for Adults
 A4 - Morally Unobjectionable for Adults With Reservations
 B - Morally Unobjectionable in Part for All
 C - Condemned

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

- FRIDAY, JULY 28**
 1:30 p.m. (8) September Storm (Unobjectionable in Part for All)
 4 p.m. (10) Shall We Dance (Family)
 7 p.m. (8) In Love and War (Morally Unobjectionable for Adults)
 9 p.m. (4 & 11) A Covenant With Death (Unobjectionable in Part for All)
OBJECTION: Suggestive dialogue and situations.
- SATURDAY, JULY 29**
 12:30 p.m. (10) The Newsday (Family)
 2 p.m. (8) In Love and War (Morally Unobjectionable for Adults)
 5 p.m. (8) Carve (Unobjectionable in Part for All)
OBJECTION: Reflects the acceptability of divorce, tends to arouse sympathy for immoral actions.
- SUNDAY, AUG 1**
 2 p.m. (4) Island Of Love (Unobjectionable in Part for All)
OBJECTION: The theme of this tawdry film is developed in an atmosphere of vulgarity, suggestiveness and irreverence.
 5 p.m. (5) Silver City (Unobjectionable for Adults and Adolescents)
 8 p.m. (8) In Love and War (Unobjectionable for Adults)
 9 p.m. (7) Black Gold (Family)
 9 p.m. (10) Together Again (Unobjectionable in Part for All)
OBJECTION: Suggestive incident; suggestive sequence.
 9 p.m. (12) Purple Heart (Unobjectionable for Adults and Adolescents)
 4:30 p.m. (8) Carve (Unobjectionable in Part for All)
OBJECTION: Reflects the acceptability of

- MONDAY, AUG 2**
 1:30 p.m. (4) The Best of Everything (Unobjectionable for Adults and Adolescents)
 4 p.m. (10) The Farm Time (Unobjectionable for Adults and Adolescents)
 8 p.m. (8) The Left Hand of God, Part I (Unobjectionable for Adults and Adolescents)
 9 p.m. (3) The Producers (Unobjectionable in Part for All)
OBJECTION: Although this film is intended as a farce, the offensive treatment of its material gives the entire production the tone of a prolonged sick joke.
 9 p.m. (7) The Big Gamble (Family)
 9 p.m. (10 & 11) George Galt (Unobjectionable for Adults, with reservations)
OBSERVATION: For all its wit and comedy, "George Galt" is a serious film about a young girl of indistinctly sound principles who comes in conflict with an amoral Post-Christian environment. In spite of moral lapses, she emerges as a person who refuses to be treated as a plaything and demands the respect due to her as a woman. Reservations are indicated because some of the treatment is coarse and realistic.
 11:30 p.m. (10) Stars To Be Had (Unobjectionable in Part for All)
OBJECTION: Reflects the acceptability of divorce, suggestive sequence.
- TUESDAY, AUG 3**
 9:30 a.m. (8) The Invisible Dr. Mahouse (No classification)
 1:30 p.m. (4) The Best of Everything (Unobjectionable for Adults and Adolescents)
 4 p.m. (10) No Sad Songs For Me (Unobjectionable for Adults and Adolescents)
 8 p.m. (4) Perry Galt (Unobjectionable in Part for All)
OBJECTION: Suggestive costuming and dancing, reflects the acceptability of divorce and re-marriage, excessive brutality.
 8 p.m. (8) The Left Hand of God, Part II (Unobjectionable for Adults and Adolescents)
- WEDNESDAY, AUG 4**
 8:30 a.m. (8) The Hawk Of Rome (No classification)
 1:30 p.m. (4) The Best of Everything (Unobjectionable for Adults and Adolescents)
 4 p.m. (10) Jane Brady (Unobjectionable in Part for All)
OBJECTION: Suggestive dialogue.
 8 p.m. (8) The Left Hand of God, Part I (Unobjectionable for Adults and Adolescents)
 11:30 p.m. (10) Part Abrasive (Unobjectionable for Adults and Adolescents)
THURSDAY, AUG 5
 8:30 a.m. (8) The Part Of New York (Unobjectionable for Adults and Adolescents)
 1:30 p.m. (4) The Best of Everything (Unobjectionable for Adults and Adolescents)
 4 p.m. (10) The Perry Galt (Unobjectionable in Part for All)
OBJECTION: Suggestive costuming and situations.
 8 p.m. (8) The Left Hand of God, Part II (Unobjectionable for Adults and Adolescents)
 9 p.m. (4 & 11) Powdering (No classification)
 11:30 p.m. (10) The Finest Hour (Unobjectionable for Adults and Adolescents)
FRIDAY, AUG 6
 1:30 p.m. (8) The Best of Everything (Unobjectionable for Adults and Adolescents)
 4 p.m. (10) In Name Only (No classification)
 7 p.m. (8) Rally Round The Flag, Boys (Unobjectionable in Part for All)
OBJECTION: Suggestive costuming, dialogue and situations.
 9 p.m. (8 & 11) Term Of Trial (Unobjectionable for Adults)
 11:30 p.m. (10) Beyond Memphis (Family)
- SATURDAY, AUG 7**
 12 noon (8) The Left Hand of God (Unobjectionable for Adults and Adolescents)
 12:30 p.m. (10) Texas (Unobjectionable for Adults and Adolescents) followed by California Company (Family)
 2 p.m. (8) Rally Round The Flag, Boys (See rating Friday at 7 p.m.)
 5 p.m. (8) The Left Hand of God (Unobjectionable for Adults and Adolescents)
 7 p.m. (8) Rally Round The Flag, Boys (See rating Friday at 7 p.m.)
 8:30 p.m. (5 & 7) Sebastian (Unobjectionable for Adults)
 9:30 p.m. (10) Yellowstone Kids (Family)
 11:30 p.m. (11) Destiny In The Chair (Family)
 11:30 p.m. (11) Vanquished (No classification)



Travel Talk

BILL FARR

North of Scotland, east of Norway is a land seldom visited by travellers — the Faeroe Islands. The islands belong to Denmark, but the people of the island belong only to themselves. In the summer, weather is pleasant, if slightly rainy; but during winter the Faeroe Islands are the land of the 19-hour nights. Winter temperatures average, however, a relatively mild 38 degrees. Snow near the shores lingers so briefly that children rush out to play after every storm. Fishing profits pay for houses that boast electricity, central heat, carpets, and roofs of corrugated iron. The people do their best to make you feel at home. Why not be different? Visit the Faeroe Islands for traveling at its best!

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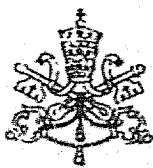
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The Voice
of
The Holy Father



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.)

Man's worth lies, in last resort, in what he does

In search of the fundamental principles which must guide man's life, and which the teachings of the Council have inculcated most, we find one that is very common, because it plays such a great part in the modern world. This principle is action. It is "doing", operating, the moral use of will. Man's worth lies, we could say in the last resort, not so much in what he is, but in what he does. This is one of the clearest points on which the teaching of the Council coincides with the general attitude of the modern man, which is to make the greatest operative effort to develop himself, to get to know the things around him, to dominate them and use them, to make progress.

Speaking to General Audience
July 7, 1971

We are confident that each member of the Catholic Church in your land will play his full part in the economic development and social progress of your country, thus giving testimony to the high ideals which his religion puts before him. The Church has made a very willing contribution to the struggle in Malawi against ignorance, disease and poverty. True to the teaching and example of her divine founder, who cited the proclamation of the Good News to the poor as a sign of His mission, she desires to liberate people from all that would constrict and stifle the fulfillment of their God-given potentialities.

Receiving Ambassador from Malawi,
July 5, 1971.

These were movements of thought. Their banner was, and it still is, "a loving search" for truth. Because the Truth, genetic, congenial and terminal, pursued in this intellectual effort, was and is not only scientific truth or philosophical truth, with its dramas and discoveries; it was the Spirit, the Spirit of Truth, the Spirit that faith tells us is the inner Master, the Spirit of Christ, the real light enlightening all men who come in to this world.

Receiving former member of the/Italian
Catholic University Foundation
June 28, 1971

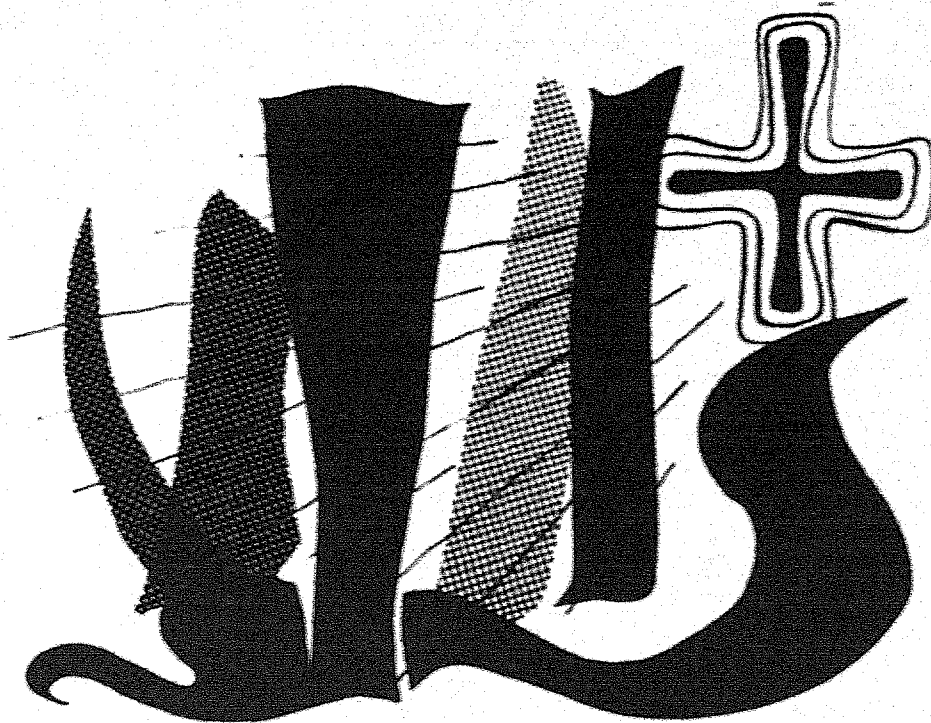
Your apostolate is characterized by some aspects which it is difficult to find, identical and united, in other expressions of the apostolic activity of the Church. It is a lay apostolate with all that this adjective entails: not endowed with functions characteristic of the ministerial priesthood, nor with the specific commitments of religious life; but lived in natural and temporal realities with the awareness of the supernatural elevation of the Christian. In fact, you have the determination to infuse in the natural and temporal realities the mystery of a consecration, that is, an elevation, a higher moral and spiritual significance, a transcendent value of dignity and merit. Your apostolate is free and voluntary, as an offering of your own, which sublimates and expresses your personality, and confers on your existence and ideal, finalistic significance which illuminates and strengthens. Your apostolate is obedient, precisely because it takes its place in a complex spiritual and social order, corresponding to a higher plan, to a divine thought, as the Church is; and it takes its place where service, responsibility, and pastoral dedication are greater.

Addressing the National Presidency of
Italian Catholic Action
June 26, 1971

The Second Vatican Council most opportunely brought out the extreme importance of prayer and liturgical actions directed to God by a community. Nevertheless it is not right that the private habit of praying to God should be lost, for through it each one's spiritual stamina is maintained and a holy devotedness is added to the prayer of those gathered together in common. We are pleased to quote these words of the same Ecumenical Council: "The spiritual life, however, is not confined to participation in the liturgy. The Christian is assuredly called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret; indeed, according to the teaching of the Apostle Paul he should pray without ceasing."

Letter of Holy Father to Abbot Koberger, May 8, 1971
Speaking to a General Audience

You and Your Faith



Sunday's Gospel

... Then he said to them, "Watch and be on your guard against avarice of any kind, for a man's life is not made secure by what he owns, even when he has more than he needs."

Then he told them a parable: "There was once a rich man who, having had a good harvest from his land, thought to himself, 'What am I to do? . . . I will pull down my barns and build bigger ones and store all my grain and my goods in them, and I will say to my soul: My soul, you have plenty of good things laid by for years to come; take things easy, eat, drink, have a good time.' But God said to him, 'Fool! This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?' So it is when a man stores up treasure for himself in place of making himself rich in the sight of God."

Luke: 12:15-21

'Vatican trying to coordinate, not control, the relief agencies'

By FATHER LEO E. McFADDEN

VATICAN CITY — (NC) — The Vatican's press officer has insisted that Pope Paul VI in creating a new super-agency for Catholic relief and development agencies, is trying to coordinate and not control them.

Federico Alessandrini discussed with journalists the Pope's July 15 letter creating the Pontifical council "Cor Unum" (One Heart) to promote human and Christian development.

In this letter to Cardinal Jean Villot, papal secretary of state, the Pope said Cor Unum should bring together delegates of both the Vatican and Catholic welfare agencies whose common concern was aid and development. This, the Pope said, would link more closely "all the energies which flourish in the Church" for the development of mankind.

NEWS of the creation of Cor Unum caused suspicion of Vatican intentions among some Vatican workers and private agencies, especially in northern Europe. However, Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, is most favorable to the new council.

Alessandrini insisted the Vatican was aiming solely at coordination and not, as one journalist put it, "super-control" of finances and goals of the private agencies.

Many of these agencies deal in millions of dollars of aid annually.

"Each member agency will maintain its own autonomy, finances and administration," the Vatican press officer said.

Alessandrini said he does not think Cor Unum will swallow up existing agencies of coordination, because all current agencies will remain in existence. Cor Unum will merely attempt to be a clearing house for its members.

The council was called Cor Unum, Alessandrini explained, because as the people of God open their hearts to their neighbors in need, they contribute to the unity of mankind.

The council will hold its first meeting at the Vatican in September. This follows an organizational meeting in July of its president, Cardinal Villot; its vice president, Bishop Raimondo Torrella Cascante (currently vice president of the Vatican's Justice and Peace Commission and Council of the Laity, two automatic members of Cor Unum); and its secretary, Dominican Father Henri de Riedmatten, permanent observer of the Holy See at the United Nations office in Geneva.

Asked by a journalist if the Vatican did not seem to be in a hurry to assemble the council, Alessandrini calmly said no. He added that "people can also suffer and be in misery during the summer while others of us go to the sea and the mountains for a vacation."

JOURNALISTS expressed surprise that Alessandrini alone was on hand to discuss the controversial Cor Unum. Even for minor statements, the Vatican usually provides some expert in the field of discussion to answer questions. Alessandrini said journalists had received the papal letter on embargo the day before, had had time to study it, and "besides, it is not very complicated so it does not warrant an expert" to explain it.

Asked by NC News what the Pope meant by "coordination" of existing agencies, Alessandrini replied this meant an "exercise of charity on the part of the Holy See in harmony with member agencies to serve mankind." He was emphatic in restating that members would continue to be free agents while belonging to Cor Unum.

Longtime relief experts in Rome and Brussels welcomed the creation of Cor Unum. Msgr. Joseph Harnett, director of CRS in Rome with responsibility for three continents, said the Vatican was "perfectly within its competence to provide an

organic collaboration among all potential members to attain the individual goals of individual members." He said the United Nations found it beneficial to coordinate the many international agencies within its control.

Msgr. Harnett, with 25 years relief experience around the world, stated, "The task of Christian charity today is much more complicated than just fulfilling the commands of the Sermon on the Mount. Feeding the hungry requires know-how in such diverse areas as vocational education, malnutrition, medical assistance and land reclamation. In Cor Unum we will all learn from one another."

An association of 15 large Catholic relief agencies called the International Cooperation for Socio-economic Development (CIDSE), located in Brussels views the new council cautiously but positively. Because CIDSE members deliberately located their headquarters in Brussels to avoid Vatican supervision and because they reportedly distribute more than \$50 million a year in international aid, CIDSE is a good indicator of how Cor Unum will be accepted.

CIDSE's secretary general, Dr. August van Istandael, in Brussels, told NC News that the members were still in a meeting to discuss Cor Unum but that they were "positive in their approach to the wish of the Holy Father, just as we have always been."

HE added that CIDSE members had at first expressed some concern over Cor Unum but were pleased with reassurances from Cardinal Villot that their autonomy was guaranteed and that all parties would be consulted before any definite structure is set up.

Carping criticism assailed by Pope

CASTELGANDOLFO, Italy — (NC) — Carping criticism has been assailed by Pope Paul VI as divisive, dividing the very communion that constitutes the Church.

He also took aim at "indiscriminate doctrinal pluralism," asking where such teaching that rides off in all directions can hope to go.

The Pope was speaking at his regular weekly audience at his summer home here.

The Pope asked, "where is the element of brotherhood in a habitual and aggressively destructive criticism of the esteem and loyalty due to the ecclesial family?"

He also asked whether "a true spirit of communion runs through the body of the Church today?"

"Do we not see an accentuated tendency to form groups resisting friendly ecclesial communion?"

"And what is the aim of gratuitously overvaluing charisms, forgetting that they when genuine — must be turned to the community's use? And why so frequently hold them up in opposition to the Church's authentic institutional forms?"

"Where does it want to go, this indiscriminate doctrinal pluralism?"

Pope Paul said that the Church was the focal point of the Second Vatican Council. "In the Council," he said, "the Church has rethought herself."

The council, he added, had emphasized that the Church is a communion, and that the people of God should work toward fulfilling that goal.

Jesus as man

By FATHER AL McBRIDE, O. PRAEM.

Are you running with me, Jesus?
Jesus is for real, man!
Jesus wore a beard.

What caused flippancies like this to enter our language about Jesus? Why is it considered by some to be good form to reduce Jesus to a vulgarism? What has prompted people who normally valued dignity and good taste to sullenly espouse now-generation jargon to talk about Jesus?

I believe it is an over-reaction to a major image of Jesus as Son of God. But like any exaggerated reaction, it tends to become as absurd as the evil it rejects. The image of Jesus raises some difficulty, as you will see. But it is not so alarming as to summon us to the level of irreverence to solve the problem.

What are some drawbacks to the image of Jesus as Son of God?
FIRST, it tends to overwhelm his human side. You know he is human, of course. But what really counts is His Godhead. Our acts of piety reinforced this. Bow your head at His name. Whisper "My Lord and my God" at the elevation. From our mother's knee, the answer to the question, Who is Jesus? is invariably: He is God, my child.

Secondly, it raises some difficulty with studying His life as an example of our own. If the young Jesus astonishes the doctors at the Temple, it is because he has a secret well of divinity wisdom upon which to draw. How could our high school freshman equally astonish a theologian today?

Jesus tells marvelous stories. We can scarcely tell a joke well. Jesus fasts heroically. We barely follow our diets. Jesus goes to a martyr's death while many of us wouldn't even march in a legalized demon-

stration for what we believe. How could he do such great things? So often the answer is: because he was God. If that is so, how can mere mortals imitate Him, even with grace?

WHAT correctives will help?
1. Veil the fact of Godhead. Remember Moses after he talked with God. "And when Aaron and all the sons of Israel saw Moses, the skin on his face shone so much, they could not venture near him. So Moses put a veil over his face." (Ex. 34:30) It is the same with Jesus. To veil the Godhead of Jesus is not to deny it. It is to help us venture near Him.

2. Study His human behavior. As a human being, Jesus grows in religious experience with its accompanying questions. When he questions the doctors he astonishes them by His interest in religion. What religion teacher today is not impressed when the young show a keen interest in religion?

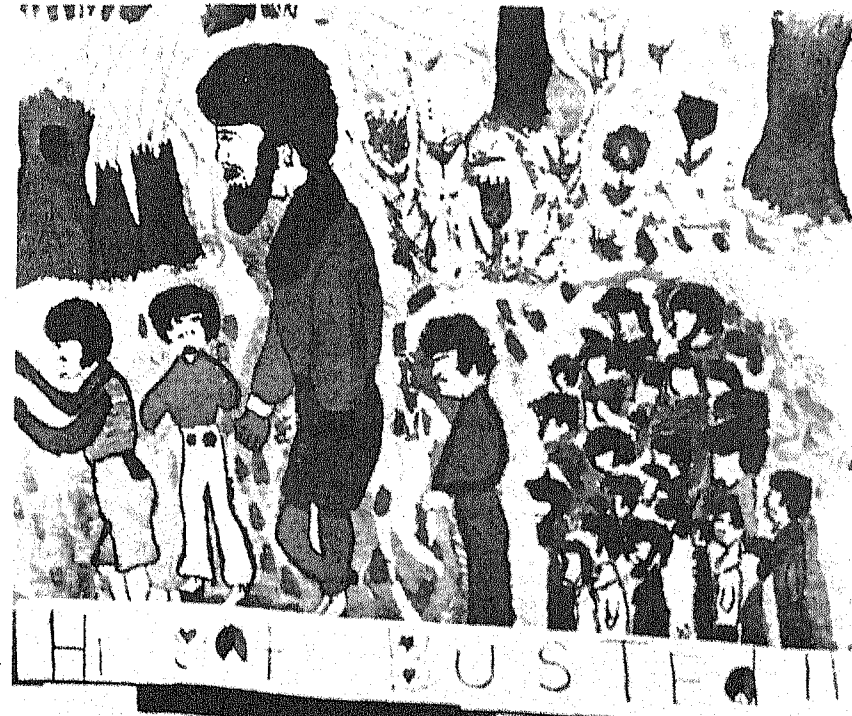
All religious people practice discipline and seek purity of heart. Thus Jesus fasts and wrestles with temptation. He is not an actor following a script for our benefit, but a serious human being working out the results of God's demand for man.

His magnificent parables are not a result of bulletins from the Godhead, but rather the outcome of the vigorous use of His human imagination in the light of His experience of God.

His martyr's cross is the moment of truth for Him.

Never has there been another like Him. This does not make Him inhuman, nor a divine pawn. Rather He shows us a radical achievement that results from a radical experience of God that is available to all of us. He shows us the dream come true of what everyone of us can be. Why not, therefore, take Him up on it?

KNOW YOUR FAITH



"HE GOT BUSTED" is the title of this drawing by members of the sixth grade at Campus School, Washington, D.C. The use of slang could be considered offensive when used by adults, but the grade school students who made this drawing preferred to use their own language to convey a message about Christ's life.

Preparing for Baptism

By FATHER JOSEPH M. CHAMPLIN

Priests and parents seem most enthusiastic about the personalized candle given to each child during our new baptismal liturgy. That is the impression I have received from various sectors of the country and one company's sales of these items tripled over the past year. I tend to support to my observations.

The response of parents and godparents to special preparation classes for this sacrament of baptism, however, has not been so enthusiastic. Some object: "We already have baptized three children in the last 10 years, so why, now, must we attend lectures before bringing our latest baby to church for the ceremony?"

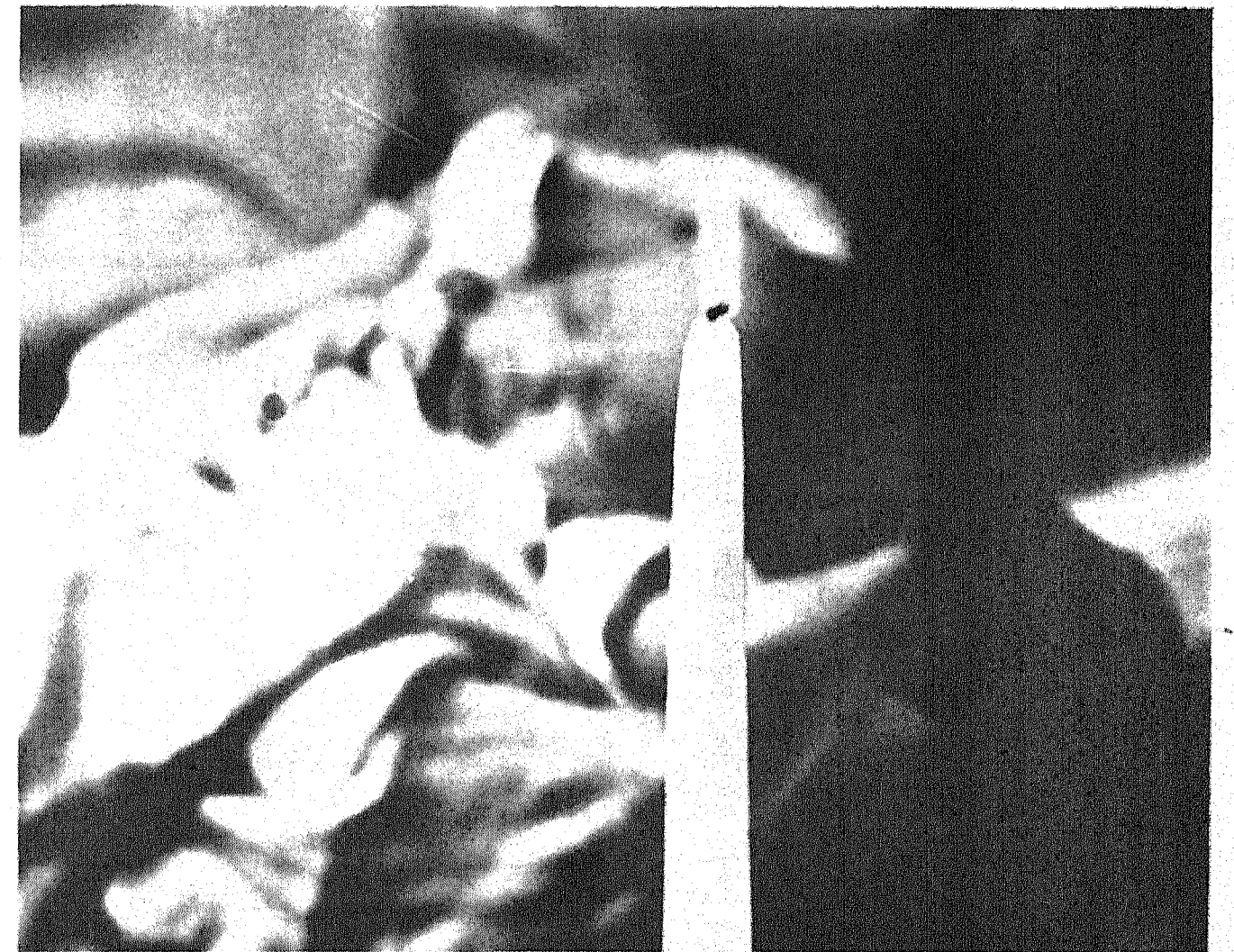
DIRECTIVES in the revised ritual don't precisely answer that criticism, but they do specifically call for educational programs prior to this pouring of the saving waters.

"Christian instruction and the preparation for baptism are a vital concern of God's people, the Church, which hands on and nourishes the faith it has received from the Apostles. Through the ministry of the Church, adults are called by the Holy Spirit to the gospel, and infants are baptized and brought up in this faith. Therefore, it is most important that catechists and other lay people should work with priests and deacons in making preparations for baptism."

Preliminary guidelines for infant baptism describe the parental catechesis in rather detailed fashion: "Before the celebration of the sacrament, it is of great importance that parents, moved by their own faith or with the help of friends or other members of the community, should prepare to take part in the rite with understanding.

They should be provided with suitable means such as books, instructions, and catechisms written for families. The parish priest should make it his duty to visit them, or see that they are visited, as a family or as a group of families, and prepare them for the coming celebration by pastoral counsel and common prayer."

I have before me three baptismal pre-



PRIEST AND PARENTS are enthusiastic about the personalized candle used in the new baptismal liturgy, writes Father Joseph M. Champlin this week. He also examines the need for parents to attend classes before taking part in this Sacrament.

paration booklets published by diocesan liturgical commissions in Boston ("The Baptism of Children"), Pueblo ("I Have Come To Set You Free"), and Lansing ("Baptism: New Life - A Christian is Born"). Each of them contains substantial information - teacher guidelines, printed materials, audio-visual possibilities - for the development of an entire series on the subject.

WHILE these may run to as many as six meetings, I think Boston takes a more realistic approach simply by recommending that "one or two sessions at least should be provided for parents (and godparents) in preparation for the celebration of baptism." Naturally, all of them presuppose every parish will adapt length and content to the circumstances of its local situation.

A baptismal preparation course basically should include registration (technical data required for the church register), a theological explanation of the sacrament itself, comments about parents' and godparents' responsibilities, one or two visual presentations, and a description, perhaps even a planning of the actual ceremony.

Those who have conducted such classes offer these suggestions:
First of all, involve several of the laity in

this teaching process. The Roman documents we quoted earlier in this article encourage such participation which carries with it obvious pragmatic advantages.

Secondly, urge parents to attend before the baby's birth. Repeated experience indicates that once the infant enters this world, both dad and mom become preoccupied and find little time for a Saturday afternoon or weekday evening class on baptism.

DISCUSSION QUESTIONS:

1. What could parents or godparents learn that they don't know already from special preparation classes for baptism?
2. What do you think it is most important to include in these classes?

'Jesus Christ, Superstar'

Sunday, Aug. 1, 1971
Reading: Eccl 1:2; 2:21-23
Reading: Col 3:1-5, 9:11
Reading: Lk 12:13-21

By FATHER CARL J. PFEIFER, S.J.

My 11-year-old niece recently gave me her album of "Jesus Christ, Superstar" with the enthusiastic suggestion that I immediately listen to all 87 minutes of it. I had already heard about a third of this unusually popular rock opera in a church on Palm Sunday. As selections were played, slides of art masterpieces of Christ were shown the congregation. It was a moving experience ending with the song of Mary Magdalen: "I Don't Know How to Love Him."

There has been much discussion of "Jesus Christ, Superstar." Some condemn it as blasphemous, others wholeheartedly praise it. Whatever one's personal opinion of the music or theology, there is no question about its wide popularity among people of all ages and beliefs. It seems to me that one reason for its popularity is that it touches squarely on the mystery of Jesus Christ: "Don't you get me wrong - Only want to know - Jesus Christ - Who are you?" These words of the song "Superstar" express the haunting question of who Christ is and what difference he makes to men and women of our and every age.

THE three readings for this coming Sunday point out some lines of Christian belief about who Jesus Christ really is. The third reading, from St. Luke, records a parable of Jesus - about a man so engrossed in building his fortune and security that he neglects what is more important. The belief parable has a curiously contemporary ring to it. It speaks to your heart and mine, for we are all in one way or another busy attempting "to grow rich for ourselves instead of growing rich in the sight of God."

The parable shows us Jesus as teacher, one who, like the wise man of the first reading, Qoholeth, speaks to men about the meaning of their lives. As teacher he shares with those willing to listen the accumulated wisdom of the Chosen People and His own experience of life and of God. Few people deny Jesus a place as one of the world's most

attractive, insightful and influential teachers. This is the name he called Himself and by which His friends knew Him: "Rabbi, Teacher."

The fact that Jesus was a great teacher about 20 centuries ago in the Near East does not wholly explain His captivation for people. There is something present about Him, something today that challenges people to stop and think, as Mary Magdalene sings

in "Jesus Christ, Superstar": "He scares me so . . . I want him so . . . I don't see why he moves me. He's just a man." There is a mystery about Him. He seems to be "just a man," yet people sense that he is more than a man.

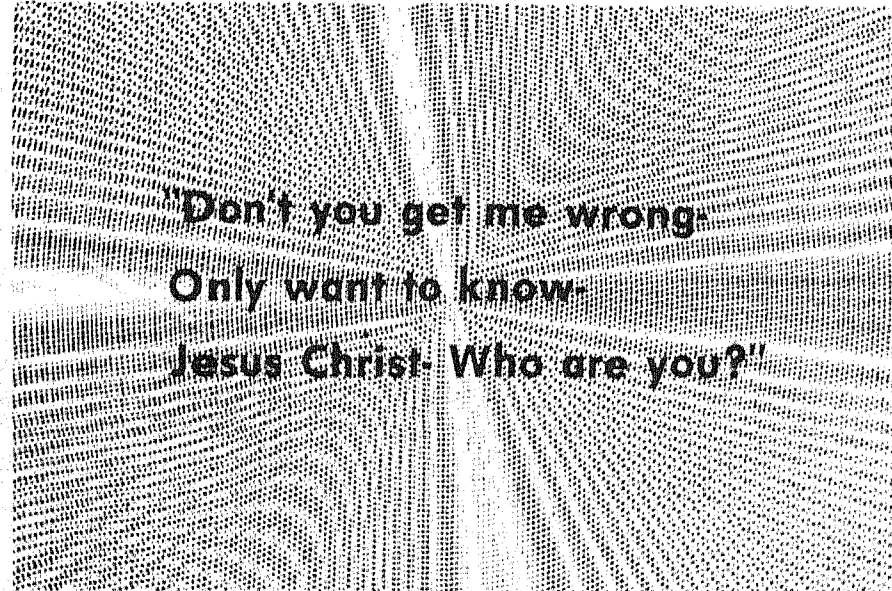
St. Paul, in the second reading, speaks of the mysterious, compelling presence of Christ. He suggests that Christ is more than a man, more than a great teacher. "Christ is

seated at God's right hand." Jesus, as fully human as you or I - in fact more human than any of us - is also God. He became one of us, lived and died as a man, overcame selfishness and its fruit - death - and now is with His Father where he was before the creation of the world. Because he is with the Father, he is also with us. We have been "raised up in company with Christ," and our "life is hidden now with Christ in God."

FOR us, then, Christ is a great and gracious man, a wise teacher. He is also more. There is a compelling attraction about Him because as God-man, "the Lord is the goal of human history, the focal point of the longings of history and civilization, the center of the human race, the joy of every heart, and the answer to all its yearnings" (Church in World, 45). He is with us always and everywhere. He is, as the Vatican Council II teaches, "now at work in the hearts of men through the energy of His Spirit" (Church in World, 36). We can approach Him with confidence, knowing he understands, because he lived our human life to the full, and confident that he can help because he is God's Son.

"Jesus Christ, Superstar" does not go that far - at least as I understand it. But the rock opera comes head on to the mystery of Christ. Somehow knowing Him is important. Somehow there is the expectation that knowing Him may help make sense out of life. The question, the puzzle, the fascination, about Him suggest that there is more to him than is explained by His wisdom or charm. "Jesus Christ, Superstar" challenges us to face the question Jesus asked His disciples: "Who do you say that I am?" (Mt. 16:16). With Peter, Christians believe he is "the Son of the Living God" (Mt. 16:18), the key that unlocks life's mystery (Church in World, 10).

The appropriate response to Him is found in the responsorial psalm after the first reading: "If today you hear His voice, harden not your hearts."



These words of the song "Superstar" express the haunting question of who Christ is and what difference he makes to men and women of our and every age.

Parents as teachers

By JAMES J. PHILLIPS

Today's parents seem to lack most of the outside support parents used to enjoy.

When grandparents, aunts and uncles lived in the same home or nearby, they linked the children with the past, and could reinforce what the parents tried to teach. Today, because we move around so much, these contacts are less frequent, and relatives' influence is often slight.

When neighbors stayed in one area for a number of years, parents could know which adults and children would provide good associations for their children and which would not. With people moving so frequently, it is very difficult these days for parents to know what kind of influence their neighbors are likely to have on their children.

WHEN we had a more rigid Church, parents could depend on the priests to support and amplify what was taught at home, filling in anything that might have been missed. Today, there are not as many priests around, and those who do remain do not always agree with us about what is and is not important.

When Catholic schools were flourishing, parents could relax in the confidence that their children were spending a great deal of time in a protective and protective atmosphere. As the number of Catholic schools decrease, this source of support is available to fewer and fewer parents. And even where the schools do exist, there is often a serious clash between what the parents and the teachers think should be taught.

Most of these sources of support were mixed blessings. Relatives could get under foot and tended to subject a child to too much supervision. Living with the same neighbors sometimes forced children to conform to images they would have preferred to change.

And dependence on the priests and sisters often placed too much emphasis on obedience and too little on creativity and individual initiative. Yet, for all of the problems, parents at least had the assurance that they were not alone in their efforts to raise happy, healthy children. Today, we parents are alone.

OUR mobility, the existence of so many different ways of looking at things, and the fantastic speed-up of communication make it difficult for us to be certain that our ideas and ideals will get an adequate hearing with our children, and easy for these ideas to be contradicted.

Parents who feel strongly that each human being is priceless might find their children exposed too regularly to those who value little more than their own welfare. Our admonitions that too much effort is spent running after possessions is likely to be contradicted daily by the sight of our neighbors frantically reaching out for more and more things.

We who feel that God exists, that he matters and that he deserves our love are often hard put to find other adults who will help us share this feeling with our children.

It is impossible to change these conditions, and I, for one, would not want to change them. Their potential for good seems to at least equal their potential for harm. However, the problems remain. We are losing our traditional outside supports and our children cannot help but be exposed to ideas and ideals that conflict with our own.

What can we do? How can parents today be teachers of their children, helping to form them in the Christian faith?

We must do some shifting from traditional ways of raising children. Many of us need to make some changes in the way we deal with our neighbors. At the same time,



ALTHOUGH parents are more alone today than in years past, we still have many occasions to teach our children personal values.

we ought to work to engineer some important changes in the way the local parish is run.

In dealing with our children, maybe we need to put less emphasis on obedience than most of us experienced. Perhaps we ought to

help our children quickly develop the ability to make independent judgments. To train them to depend on the judgments of others, even our own, is to make them too weak to be able to cope with the many options they will be forced to weigh.

Personal sin is root of social oppressions, Pontiff declares

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI holds that human liberation "like all great and legitimate human aspirations," must constantly be enlightened by Christian teaching lest it lose its Christian meaning.

Jesus Christ was "the free man par excellence," the Pope said in an address at his summer home here, adding that it was from sin that Christ wished to free men, to liberate men.

The Pope was speaking to members of the international Catholic student union, Pax Romana, who had come on a pilgrimage from their world congress in Fribourg, Switzerland.

HE asserted that personal sin is the cause of oppressions wrought by entire societies, even those that call themselves God-fearing.

"Liberation," the Pope said, "The word is found on all lips today. It runs through the most diverse writings, and the most diametrically opposed ideologies use it."

In order to keep its Christian meaning it must, like all great and legitimate human aspirations, be constantly illuminated throughout the course of history by humble harkening to God's word, by attentive study of the magisterium's (Church's teaching authority) documents, by honest confrontation between the life one is leading and the living faith.

Recalling that Jesus Christ promised rest to the weary, the Pope continued:

But on every occasion he strikes at the deep cause: It is from sin that he wants to liberate man, it is from the grasp of evil holding everyone fast in selfishness, pride, carnal appetites.

"HE wants to liberate man from individual sin that multiplies its collective effects, that is the source of the oppressions and enslavements generated by human societies, though they be the most religious in appearance."

Pope Paul then cited the words of the Prophet Isaiah which Christ quoted: "These people honor me with their lips, but their heart is far from me."

"Freedom of love forbids all narrow formalism, shuts out every form of racism, opens the heart wide to the spirit who breathes where he will," the Pontiff said.

They get together to spread the Bible

By FATHER LEO J. MCFADDEN

ROME — (NC) — Guess who showed up at a two-week Bible seminar in the Roman hills to discuss plans for getting the "good news" to every man?

An American Southern Baptist minister, a Waldensian Scripture scholar from Italy, a Swiss Presbyterian and 80 Catholic Bible enthusiasts from 40 nations.

MEETING in Rocca di Papa, 16 miles from Rome, delegates to the first annual International Biblical-Pastoral Seminar, sponsored by the World Catholic Federation for Biblical Apostolate (FCMAB), heard scholars relate the latest advances in making the Bible more readily available around the world.

FCMAB and the non-Catholic United Bible Society have in recent years shared the work of translation and distribution of Bibles. Protestants have been translating and distributing the Bible for 150 years and

are currently working on 610 translation projects.

Catholic scholars joined with Protestants in producing a common Bible only after Vatican Council II and are now engaged in translating the Bible into languages.

The general secretary of FCMAB, English Benedictine Father Bernard Orchard, said the idea of the seminar was to gather Catholics who were not biblical experts but who were interested in disseminating the Bible.

"WE are aware that the Bible is not yet translated or available in many languages of the world," Father Orchard said.

Father Stephen Hartdegen, American scholar and assistant director of the National Catholic Office for Biblical Apostolate in the United States, said a commentary of Scriptures used in the Mass will be ready in August in the United States. He said this would enable priests to prepare suitable comments on the liturgy of the day.

'St. Peter in Chains' feast day on Aug. 1

By JOHN J. WARD
August is a most interesting as well as important month, historically.

The name "August" derives from that of Augustus Caesar, emperor of Rome. The Augustan age was a golden age of Roman literature.

Then, too, St. Augustine, who lived from 354 to 430 A.D., was the Bishop of Hippo, one of the Latin Church fathers.

Another St. Augustine, who died in 604 A.D., was a missionary to England and the first archbishop of Canterbury. He is called "the Apostle of the English." The Augustinian Hermits made up an order of mendicant friars established in 1256 by Pope Alexander IV under an Augustinian rule.

Aug. 1 is the feast day of "St. Peter in Chains." In the year 44 A.D. King Herod Agrippa, in order to win the applause of his people, put to death the Apostle James. Then the king cast St. Peter into prison and placed a guard of soldiers to prevent his escape.

THE night before Herod intended to present St. Peter before the people, "Peter was sleeping between two soldiers and bound with chains. During the night an angel stood by Peter and a bright light filled the prison. The angel then told Peter to arise quickly and follow him. Peter obeyed. As they passed on through the street the angel departed.

During the reign of the younger Theodosia, when his wife Eudocia went to Jerusalem to fulfill a vow, she was honored with many gifts. Among them was an iron

chain adorned with gold and precious stones which, it was affirmed, was the very one whereby the Apostle Peter had been bound by Herod.

Eudocia venerated this chain and sent it to her daughter in Rome. Eudocia carried it to the Pope who then showed her another chain by which the same apostle had been bound when Nero was emperor.

When the Pope placed the Roman chain together with that which Eudocia had brought from Jerusalem, it happened that they fitted to-

gether in such a manner they seemed to be no longer two chains, but a single one made by the same workman. Because of this, the holy great honor that a church was built.

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Galt Ocean Mile Hotel, 3200 Galt Ocean Drive, Fort Lauderdale
12:15 p.m.—luncheon meetings

Serra Club of Palm Beach
First and third Monday of each month
Meetings at 7:00 p.m.
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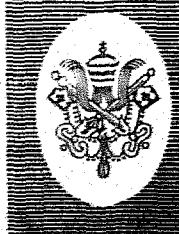
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Prayer Of The Faithful

Eighteenth Sunday of the year

Aug. 1, 1971

CELEBRANT: Jesus teaches us that all we have has been given to us by God. It is not to be hoarded selfishly but shared with our brother. Let us pray for the courage and freedom that it takes to share with others what we feel we have earned for ourselves.

COMMENTATOR: Our response today will be: Lord, hear our prayer.

COMMENTATOR: For our Holy Father, Archbishop Carroll, and all the clergy and people of God's Church, that our lives and the use of our possessions may manifest a detachment from wealth and a spirit of unselfishness and generosity, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For those suffering the consequences of war, bombing, and persecution, and for peace among all men, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That those who are wealthy and powerful will not seek security in their possessions, but rather serve others' needs, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the voice of the poor and needy may be heard and find response among those who follow Christ, we pray to the Lord.

COMMENTATOR: For all who work to purify life by overcoming chaos, emptiness, fear, loneliness and hatred, that by God's grace they may make significant headway, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all of us who listen to the Gospel, that we may hear the real demands of the Spirit, and the deeper meaning of words that have come to be clichés, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Father, your love is the source of our truest happiness. You created the riches of the earth for the welfare of all men. May those who follow your Son imitate His poverty and detachment so as to respond more fully to the needs of others. We ask this through Christ our Lord.

PEOPLE: Amen.



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Entrenched privilege is thorn causing the spasms in Ulster

By FATHER JOHN B. SHEERIN, C.S.P.

Will Ulster be Britain's Vietnam? In the strict sense, history never repeats itself and no two historical situations are ever identical. Yet it would be no great surprise if Britain were to withdraw from riot-ridden Ulster as the United States is pulling out of Vietnam.

The British people are fed up with an ugly campaign of violence that drags along year after year. How long can the British endure this strain? The cost of maintaining a massive military force is a colossal drain on British finances. One woman interviewed in a British newspaper recently blurted out, "Let them fight it out among themselves." This certainly reflects the mood of a large segment of the British public.

THE CORE of the problem seems to be the Unionist party members in the Northern Ireland Government at Stormont, outside Belfast. It is not basically a religious problem, although most of the Unionists are Protestants, and the fanatical Ian Paisley gives the impression he symbolizes the Protestant majority.

The real source of the trouble is that the Unionists are fighting doggedly to hold on to their dominance over the Catholic minority, politically, socially and economically. It is the old story of entrenched privilege defending its position against the forces of political and social reform. To ease the plight of the Catholic poor would mean that the Unionists would have to relinquish their privileged status in the life of Northern Ireland.

Come hell or high water, they will not yield. In 1963, Terence O'Neill became Prime Minister. He wanted to make reforms but the Unionists wanted "law and order," which meant suppression of all protesters, and so they got rid of O'Neill on the pretext they wanted peace in the country.

THEN CAME Chichester-Clark as successor to O'Neill. He too was booted or shall we say, "forced to resign." Norman St. John-Stevas, a Catholic member of the British

Parliament, said of him: "Major Chichester-Clark is a decent, civilized man, liberal-minded by Ulster standards, who simply could not stand the bigotry, the hatred, the jealousy and intrigue of Northern Ireland politics any longer and so he decided to give up." ("Catholic Herald," March 26, 1971)

Now Brian Faulkner is prime minister. St. John-Stevas says that Faulkner may not be pro-Catholic but is at least a realist who sees clearly that the only way forward for Northern Ireland is through a reconciliation of Protestants and Catholics, the majority and the minority. But reconciliation means recognition of the political and social rights of the Catholic poor and the Unionists don't want that. The poor must not be allowed to disturb the peace by demanding their rights as citizens.

THE BRITISH Government, under the Government of Ireland Act of 1920, has ultimate control of Ulster and could take over Ulster, ruling it directly from Westminster. If Faulkner fails to bring peace as prime minister, the British Government will be urged to take over Ulster. But this means the dissolution of the North Ireland government, and the Unionists have threatened rebellion if that happens. If such a civil war erupts, Unionist violence will probably throw most of the Catholics into the arms of the outlawed IRA.

The Tory regime in Britain would probably want to hold on to Ulster, come what may, but I doubt the British public would have a taste for British involvement in a civil war in Ireland. I am not advocating that Britain pull out. It would be much wiser for Britain to keep on trying to get the North Ireland Government to move into the 20th century by making reforms.

But I fear that the British public will feel that it is time to wash its hands of the mess in Ireland. We can hardly blame the public when we consider how tired we are of propping up the corrupt Thieu regime. Again, the Vietnam and the Ulster

BELOW OLYMPUS By Interlandi



INTERLANDI'S 1971, LOS ANGELES TIMES
"What I want to know is, does Mao get to go to Disneyland?"

situations are not identical. As I see it, we have a moral obligation to pull out of Vietnam but Britain has an obligation to make one more attempt at reforming the Unionists. My fear, however, is that the British public will tolerate the Unionist shenanigans no longer and will force Britain to pull out of the morass. Then the dam will break — unless the Unionists come to their senses.

Some 'intellectuals' prone to sniping at unions

By MSGR. GEORGE G. HIGGINS

One of the most comprehensive studies of the American labor movement published in recent years is a book by Derek C. Bok and John T. Dunlop entitled "Labor and the American Community" (Simon and Schuster, New York, \$12.50).

It begins with a summary of the opinions held by the public at large and several major segments of American society on the subject of American trade unionism. After examining these opinions in the light of the available facts, the authors conclude, at the end of the book, that "unions are among the least understood of our social institutions."

They also point out that "interestingly enough, in contrast with opinions on most other subjects, views about unions often seem to stray furthest from the facts the higher one moves up the scale of income and education."

THOUGH I have had occasion to quote these conclusions in an earlier release of this column, I think it's appropriate to repeat at this time if only to suggest that they are borne out to a "T" by the section on trade unions in Alexander Campbell's new book, "The Trouble With Americans" (Praeger Publishers, New York, \$6.95).

Mr. Campbell is a British citizen who lived for a number of years in Washington, D.C., where he was managing editor of the "New Republic." He now lives in Toronto, where he is a member of the editorial board of the Toronto Star.

Mr. Campbell, who loves to indulge in sweeping generalizations, criticizes the labor movement on several different counts.

• He says, for example, that "while corporations have grown, the labor unions have stagnated or have shrunk in influence and membership." The factual evidence which he cites in support of this statement is woefully incomplete and far from being conclusive. A number of highly regarded labor economists would argue, to the contrary, that the evidence, taken as a whole, points, if anything, in the opposite direction.

• Mr. Campbell, echoing the familiar line of many other liberal intellectuals, grossly caricatures labor leaders as a conglomerate bunch of goons or labor "bosses" and consistently lumps them all together into one homogeneous glob as though they were all just alike as peas in a pod.

In order to organize, he says, labor leaders "felt they had to be the workers' bosses. The reader (he adds in another sweeping generalization) will easily recognize the parallel with the city bosses who developed political constituencies. In both cases, the rank and file have acquiesced or had their heads knocked in."

The mind boggles at this kind of uninformed and highly sensational rhetoric. One hardly knows how to react to it without completely losing his own cool. In any event, suffice it to say that offhand I can think of several hundred labor leaders, living and dead, who never knocked in anybody's head

and, indeed, were never even tempted to do so.

• Mr. Campbell's careless disregard for factual evidence apparently knows no limits. He says, for example, that they "labor leaders as a group" "hold the numbers down, often by keeping blacks and other non-favored groups out of the union and so out of jobs."

The facts of the matter are these: Some labor leaders in some specialized occupations, where unfortunately this is still possible, do in fact hold the numbers down, etc. With these exceptions, however, labor leaders as a group are totally incapable of keeping the numbers down even if they wanted to, and this for the simple reason that they have absolutely no control over the hiring practices of their employers and must accept into their ranks all workers employed by the corporations with which they have collective bargaining agreements.

• Mr. Campbell also says that "People employed by labor unions have on occasion tried to organize in order to bargain with the union about their wages and conditions. On such occasions, they have usually been sternly put down."

The fact is that all sorts of unions — however willingly or reluctantly — regularly negotiate contracts with other unions representing their own staff employees.

• Mr. Campbell, quoting the late Robert F. Kennedy, and then going him one better, says that "The Teamsters are the most powerful institution in this country aside from the U.S. Government itself." He wonders out loud why Mr. Kennedy "made the exception."

This, if you please, is the same Mr. Campbell who, a few pages back, had repeated the old gag that "in order to find a sufficiently large vent for its steadily mounting investment funds, GM will have to end up buying the U.S. Government" and had then added, for the fun of it, that "it's possible that this may have already happened."

Is GM the most powerful institution in the United States aside from the government — or is it the Teamsters International? Take your pick. So far as Mr. Campbell is concerned, it doesn't seem to make any difference one way or the other — or must we conclude that he suffered a lapse of memory and had completely forgotten about what he said about GM on page 139 by the time he got around to the Teamsters on page 143?

• Finally, Mr. Campbell says that "Big Labor has ostentatiously busied itself with the state of rest of the world rather than of the United States, which, seen from the comfortable chair of a labor executive, is virtually unimprovable."

Once again, this kind of rhetoric simply beggars the imagination. Be that as it may, if Mr. Campbell will come up with the names of labor leaders who think that the situation in the United States is "virtually unimprovable," this writer will be glad to send him a bottle of his favorite brand of Scotch

for each name on his list.

Mr. Campbell, as indicated above, once served as the managing editor of the "New Republic." It would appear that something has happened to his sense of objectivity since he left that position and moved to Toronto. With all due respect, then, I would suggest, in conclusion, that he refrain from publishing anything more about the labor movement in this country until he recovers from the cultural shock of moving north and regains his

Protestants fight abortion

LONDON — (NC) — A campaign to "rally the Protestant conscience" against the Abortion Act was launched at a meeting at the House of Lords.

The campaign is being conducted by an organization called Sanctity of Unborn Life (SOUL).

Derek Lindley, a Manchester teacher and one of the founders of SOUL, said at the meeting that SOUL does not resist abortion absolutely. He said that there might be circumstances in which it might be justified, such as to save a mother's life. But he opposes the act, he said, because it has helped to propagate the idea that abortion is a cheap way out of social problems and the problems of caring for the handicapped.

Dr. Margaret White, easy abortion in eastern Europe is reaping a bitter harvest. Conditions in Britain are likely to become even worse, she said.

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Drugs, alcohol 'double-barreled' problem



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

By DR. BEN J. SHEPPARD

What are we doing about drug problems? And what are we doing about alcohol?

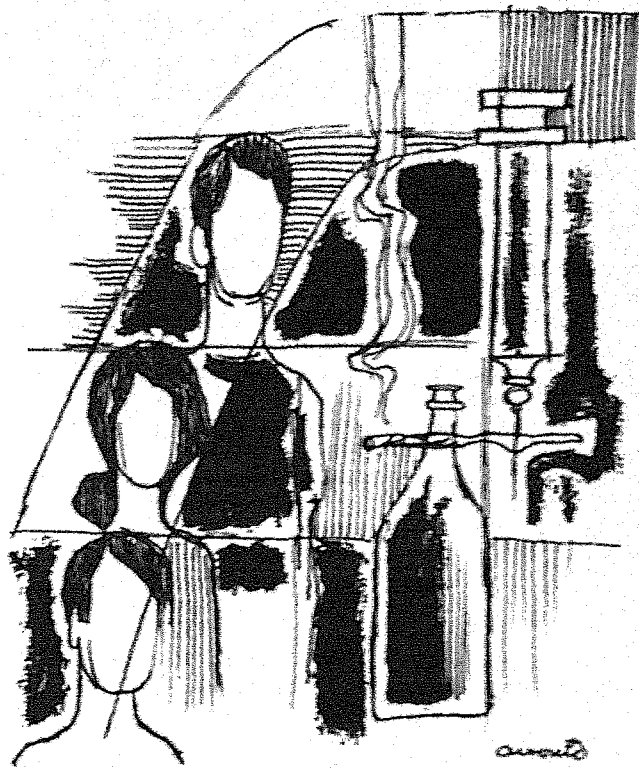
We at the school system feel we must deal with both problems, so we've changed the name of the committee on drug abuse to the committee on substance abuse.

People keep throwing these following statistics at us: two million arrests each year for public drunkenness, 50,000 people killed on the highways, about 29,000 of whom had a measurable amount of alcohol in their bloodstream. These are overwhelming figures.

The statistics are many on the effects of alcohol. The psychological and sociological effects have been studied and evaluated for many years. Brain, liver, and nerve involvement have all been established. The statistics cover almost 100 years.

Similar reports of the effects of drugs reach researchers and doctors daily, but these studies have been coming for just the last eight years. Why shouldn't we spend all our monies to prevent this vice from becoming the danger that alcohol has?

THERE are 500,000 to 700,000 heroin addicts in this country and the number is increasing daily. In my last year as juvenile court judge in 1961, we had to dig to find six cases of drug abuse for the questionnaires sent by Washington drug researchers. Now almost every case in juvenile court is drug-related and the case loads are rising every day.



Drug abuse has been linked up with felonies, assaults and burglaries. Shoplifting losses due to drugs can't be counted. The involvement of the thousands of people that make up our

criminal justice system just to institutionalize youngsters "hooked" on drugs is tremendous.

Iowa Senator Harold Hughes has stated that "we are attracting a \$10 billion loss, not counting the loss in social statistics." The disturbing part of the problem is the rapid growth of the drug habit in recent years. Our war on drugs backfires on us when the veterans return from Vietnam.

What about the question of marijuana legalization? It keeps reappearing. People calling for legalization are only closing their eyes at the street level problem of drug abuse. No punishment is too severe for the big seller or purchaser who works on the street. Smoking marijuana in a city park is virtually ignored by young people. Formal legalization of marijuana should never take place.

YOU can not argue that legalization of drug distribution and program development are the answer to the marijuana problem. I have interviewed too many youngsters, who, through the chronic use of marijuana, have become social, school, and motivational dropouts.

Questioning youngsters closely, you find that parental dislike by teens and their delusions of living in a crash pad or apartment with other misdirected youngsters, started after the use of drugs, not before. We must closely watch the teenage bracket, ages 13-18. Drug problems start early. This group must not be ignored.

The age level of most of the youngsters who attend our prevention clinic is 13 or 14. They possess the sophistication we used to attribute to the 16 to 18 year old group 10 years ago.

Although it isn't fair to single out one type of drug, such as barbiturates, speed or the psychedelics, but the use of dextedrine, and new cases of barbiturates are decreasing. This is a decrease only in new cases of drug addiction.

Restrictions of marijuana possession should not be lifted.

Kung asserts Curia 'probes' his book

TUEBINGEN, Germany — (NC) — The controversial theologian Father Hans Kung has reported that the Vatican "has inaugurated formal proceedings" against his book on infallibility.

A statement from Father Kung's office at Tuebingen University, where he is director of the Institute for Ecumenical Investigation, began:

"The Roman Curia (the Church's central administrative offices) has begun action to investigate the orthodoxy of the latest work of the German Catholic theologian, Prof. Hans Kung.

"In a decree officially approved by Pope Paul VI, the plenary session of the Congregation of the Doctrine of the Faith, to which the most important curial cardinals belong, has inaugurated formal proceedings against Kung's book: 'Infallible? An Enquiry.'"

THERE was no immediate comment from the Vatican.

The statement from Father Kung's office, which noted that he was in the Soviet Union visiting Orthodox Patriarch Pimen of Moscow, said an earlier work of his entitled "The Church" has "for some time now been the object of a similar doctrinal investigation."

Father Kung's statement asserted that the Curia was "looking forward to the publication in Germany soon of a collection of essays attacking Kung."

Of this collection, Father Kung's statement observed: "The volume, under the editorship of the retired Muenster dogmatics professor, Karl Rahner, includes only conservative critics of Kung's study. Theologians sympathetic to the work have been systematically excluded."

It complained that while the "negative reactions" of various national bishops' conferences are printed in full in the volume, along with Father Rahner's "earlier attacks of Kung's position," Father Kung's reply to Father Rahner is not re-

printed "nor is Kung given any other opportunity to answer the charges of his critics in the book."

Final study on poverty funds set

WASHINGTON — (NC) — Final Review of 247 proposals totalling \$4.5 million is expected to be made within 10 days by a U.S. bishops' ad hoc committee for the anti-poverty campaign and the campaign staff here.

The bishops' committee, headed by Bishop Francis J. Mugavero of Brooklyn and which has final approval on campaign allocations, will announce at that time which groups will be granted funds.

THE campaign's national committee, meeting July 23-25 at Villa Redeemer Retreat House in Glenview, Ill., urged that grants be given to the 247 groups.

Names of the recommended groups were not disclosed.

The 39-member national committee, including priests, Religious and lay persons, evaluated more than 1,200 proposals representing \$125 million in fund requests.

Twenty-nine of the committee members attended the session including Bishop Edward A. Mc Carthy of Phoenix, Auxiliary Bishop Harold R. Perry of New Orleans and Auxiliary Bishop Michael R. Dempsey of Chicago, campaign director.

Bishop Dempsey praised the committee for its efforts, saying it was "proof of what good can come from the hearts of those committed to a better life for the poor."

WHEN the bishops' committee announces the grants, it will mark the second time that groups have benefitted from the Human Development campaign launched by the hierarchy to help "break the hellish circle of poverty" in the U.S.

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SAVE 4¢

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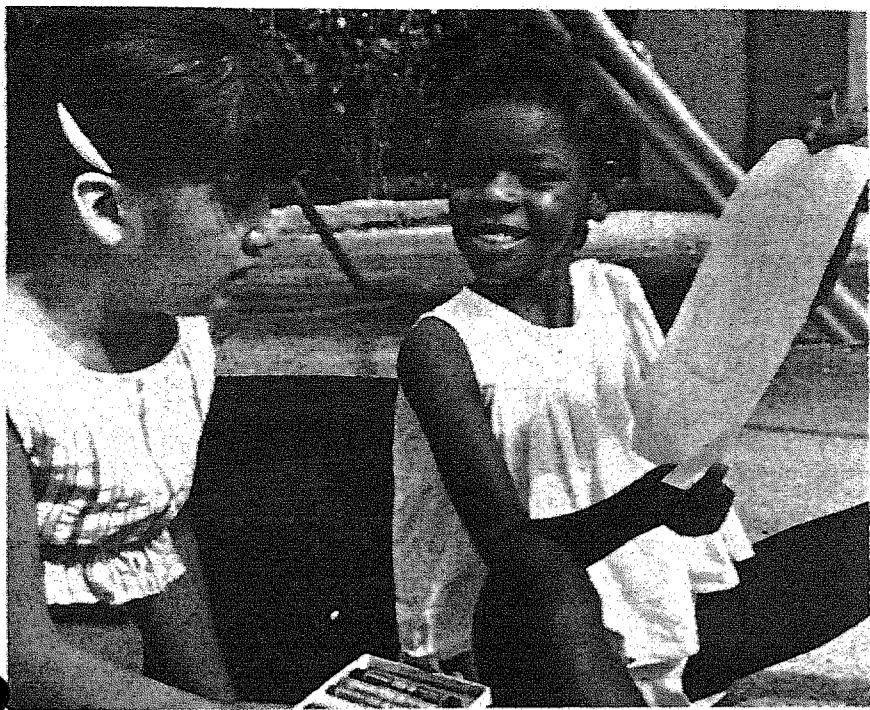
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Page 18 Miami, Florida THE VOICE Friday, July 30, 1971

Summer days are fun days for these Marian youngsters



SUMMER CAMPS are now in progress at the Marian Schools in Miami and West Palm Beach and at Marian Center providing a variety of activities for exceptional children.

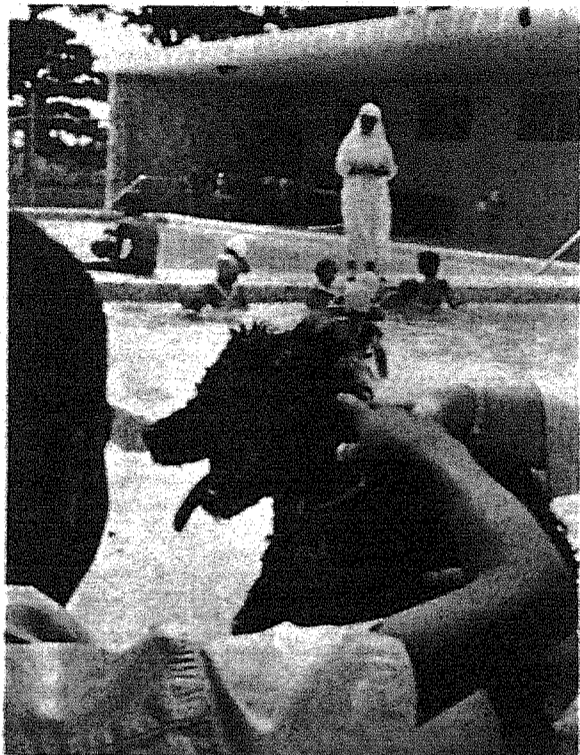
Arts and crafts, swimming, outdoor games and other forms of physical education highlight the summer programs in progress at the Marian Center for Exceptional Children in North Dade County and at the Marian Schools in Miami and West Palm Beach.

Camping, in the opinion of Mother Lucia, superior of the Marian Center, is the most important aspect in the entire area of recreational needs for the mentally retarded and handicapped child. "Camping," she emphasizes, "helps their health habits, recreational interests, social relationships with people other than classmates and parents and in addition the family relationship benefits from a program outside the home."

At Miami's Marian School, an additional dimension has been added in the summer program — trips which make the youngsters knowledgeable of community activities including the police and fire departments, local museums and post offices. Some 19 youngsters ranging in age from 7 to 21 are enrolled in the project, which includes once-a-week swimming trips.



AMONG INSTRUCTORS at Miami's Marian School is St. John Vianney Seminary, Gary Wyessmann, left; shown as he is joined by a summer schooler in a "clean-up" painting job at the school.



POODLE-MASCOT at Marian Center is "Coca," the Italian for "something very dear," shown making the acquaintance of one of the 75 summer campers.



"THIS ISN'T like the bathtub at home," these youngsters seem to be saying as they take their first dips in the pool at the Marian Center in North Dade with the aid of volunteers and Sisters of St. Joseph Cottolengo.



OLDER CAMPERS enjoy a game of tennis with one of the nuns on the staff at the Marian Center. Emphasis is placed on physical activity in summer program.



WEEKLY TRIP to a public beach or the swimming pool at Carrollton in Coconut Grove is a highlight for enrollees in the Marian School's summer program which operates on the grounds of Corpus Christi parish in northwest Miami.

Expect 25,000 at Dolphins' scrimmage

Football returns to the Orange Bowl Saturday with some 25,000 fans expected to sit in for the Miami Dolphins' final intra-squad scrimmage.

It's an unbelievable figure . . . when compared to the meagre following the Dolphins enjoyed in their beginning years. Ten of the Dolphins' regular season league games in their first three years of existence drew less than 25,000. In fact, as late as 1969, only 25,332 were on hand in the Orange Bowl to see the Dolphins play.

YET, eager fans will pay \$2 apiece to sit in on Saturday's scrimmage, which is being co-sponsored by Burger King Restaurants for the summer camp established for under-privileged youngsters by Larry Little, the Dolphins' huge offensive guard.

And . . . if you wonder how thorough the Dolphins' grasp has become on the local football scene, just consider that when the U. of Miami played its spring game in the Orange Bowl less than 5,000 were present. And, again, the Dolphins' season-ticket sales have pushed the 45,000 mark while the U-M is struggling to

reach 20,000, even with Notre Dame on the home slate.

But, Miami has become a Dolphins' town, thanks to the persistence of Joe Robbie, the managing general partner; to the winning magic of Coach Don Shula, and the development of victories by a club that is just starting to mature.

STILL, it'll be a remarkable turnout for the Saturday intra-squad scrimmage, as fans will not be able to see some of their favorites in action: Jimmy Kiick and Larry Csonka are not working out due to a contract dispute; defensive end Manny Fernandez has been held out of contact work to allow full recuperation from his shoulder injury of late last season; and George Mira, the one-time wonder quarterback of the U. of Miami, has a sore elbow and won't be seeing any action.

Still, there'll be plenty of crowd-pleasers in the workout.

Quarterback Bob Griese will be there — working with Mercury Morris and Stan Mitchell as his prime running backs — while Hubert Ginn

SPORTS

By JACK HOUGHTLING

and newcomer Frank Quayles back up the two starters. Paul Warfield, Karl Noonan and Howard Twilley are the key receivers.

The defensive crew will have the big Bill Stanfill, Jim Riley and John Richardson as three of the four veteran starters in the front four; Bob Heinz and Frank Cornish as the top replacements; the full linebacking corps of Nick Buoniconti, Doug Swift and Mike Kolen; while the unpredictable safeties Dick Anderson and Jake Scott will also be there.

Of course, Garo Yepremian will be there for field goals.

However, the Dolphins' fans know what these players can do — after a fine 10-4 record last season. What they're looking for is the contributions that the new rookies can make.

WITH few hopes of cracking the starting lineup the rookies are shooting for a spot on the team — and avoiding the big cut that will come over the weekend.

Otto Stowe, the Dolphins' leading draft pick from Iowa State, has impressed everyone with his talents as a wide receiver.

Dennis Coleman, a 225-pound linebacker from Mississippi, may be groomed as the eventual replacement for Buoniconti. Two big

Dolphin key receiver, Paul Warfield.



defensive linemen, 6-6, 250-pound Vern Den Herder from little Central (Ia.) College, and 6-6, 285-pound Ron Maree from big Purdue, are two key prospects for depth up front.

And, of course, there is the latest acquisition of the Dolphins, highly-regarded 245-pound Wes Grant from UCLA, who was considered quite a prospect by the N.Y.

Giants before falling into disfavor with the Giants' coach Alex Webster. Grant is extremely mobile and can be utilized as a defensive end or as an addition to the linebacking corps, as the need arises.

ONE of the better prospects will be missing as rookie defensive halfback, Ron Dickerson of Kansas State is with the College All-Stars in Chicago for their Friday night battle with the Baltimore Colts. He'll join the Dolphins over the weekend.

But, the fans are hungry — as the daily practice attendance of 2,000 or more at Biscayne College indicates — and they'll be happy just to see their heroes in action again in the Orange Bowl Stadium.

Saturday's session is the final tuneup for the exhibition season, which begins the following Saturday when the Cincinnati Bengals comes to town.

And, the national interest in the Dolphins has paid off in a bonus — the Saturday night Aug. 13 game in the Orange Bowl Stadium with the San Francisco 49ers will be shown nationally on NBC-TV.

It's prime TV time and the first time that the Dolphins have drawn this attention.

Accent on practicality at leadership course

Practical knowledge will be gained by all participants during the annual CYO Youth Leadership Training weekend, Aug. 6, 7, and 8, at St. John Vianney Minor Seminary.

"Too many leadership training sessions rely on theory, and are of little useful value when it comes to the actual workings of the leadership role," Archbishop executive director of CYO, Bob Preziosi said. "We won't ignore the theory that is necessary to understand, but our thrust will be on action involvement."

Dr. Henry McGinnis, former dean of the Barry College School of Social Work, will speak about personal relationships that grow in CYO groups. CYOers will lead most of the other discussions.

Three films and many paper and pencil exercises have been included in the

program, plus two panel discussions and number of small group meetings.

Registration for the weekend is still open. Contact the CYO office in the Chancery, 757-6241.

St. James, Holy Name softballers clash Sunday

Two pre-tourney dark-horses, St. James and Holy Name, will meet Sunday in the boys division for the CYO Summer Softball Tournament Championship.

Holy Name moved into the championship game on the strength of an 11-4 victory over St. Louis. Holy Name outfielder Jim Shields' and third baseman Fred DiLoreto's powerful bats will be a strong test for St. James' rugged defense.

DEFENDING summer

girls champion, St. Monica, will face a stern test in its championship games against St. Timothy. St. Timothy clobbered regular season champs, Annunciation, 15-5, to gain a spot in the finals.

St. Monica's coach, Mrs. Nancy Northrup, feels her team will have a tough defensive job to overcome the good batting of St. Timothy hitters like left fielder Norma Goller. St. Monica will have the hitting power of Sandi Hawes and Dali Neff.

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Indignant pastor spurns tax bill on his rectory

By VINCENT CURRAN

EASTON, Pa. — (NC) — The pastor of St. Joseph's Church here has returned unpaid a tax bill for his parish rectory of \$591.30 — a sum which would eventually go to the local public school district.

Moreover, Father Peter J. Vandergeest has turned the tables on the school district by sending his personal assessment of \$136,316.24 for educational services provided last year for 232 elementary school students.

In a letter to school board president James M. Masterson (a member of Father Vandergeest's parish), the priest said he was returning the tax bill "in an expression of righteous indignation and anger with our system which is rapidly inviting total repression of our (Catholic) people."

Father Vandergeest's tax bill is based on the \$14,600 assessed value of the parish rectory. Before last year, the Northampton County Commissioners taxed parsonages only a nominal figure of \$100.

THE commissioners' decision to up the tax caused a financial situation which inhibits Catholics from fully realizing their constitutional freedom of religion and religious expression, the priest said.

"Just how free are we to practice our religion as conscience directs," he asked. "if the cost to function properly becomes excessive and the burden of taxation becomes unbearable?"

Father Vandergeest said that he was not surprised by the recent U.S. Supreme Court decision striking down state aid to nonpublic schools. Moreover, he said that he had no quarrel with the decision

when viewed within "the current mood of our nation"

HOWEVER, he said that he believes the Supreme Court did not actually address itself to the "heart of the matter," the right of all people to freely choose and practice their religion.

Father Vandergeest asked the county commissioners to reconsider the imposition of the property tax.

"If they cannot do this," he wrote, "perhaps they could consider the lack of consistency that is reflected in their failure to tax certain residence properties on college campuses."

The priest also asked the school district to "interpret with more liberality" laws that aid nonpublic school children through transportation and sharings of facilities.

"Failing this," he said, "perhaps you would forward to me promptly payment in full on the (tuition) bill I present above."

Masterson, the school board head, said that the matter is beyond the jurisdiction of his group and must be resolved by the commissioners.

"Knowing Father Vandergeest," he added, "sending us his own bill may have been done tongue in cheek."

Big families fight against limitations

MANCHESTER, England — (NC) — There are signs that parents of large families are fighting back against a campaign here opposing large families.

Latest moves in the campaign against large families were:

• A statement by Chief Medical Officer of Health for Lincoln that parents with more than three children should be labelled "social criminals."

• Passage by the annual meeting of the National Association of Women's Clubs of a resolution calling on the government to reduce family allowances "as a deterrent to large families."

SPEARHEADING the counterattack are Mr. and Mrs. Ernest Morris of Walkden in Lancashire, who have six children ranging in age from 15 years to 15 months.

Encouraged by a favorable response to her presentation of her views on a local television program, Mrs. Morris has decided to go ahead with plans to form a new national association "for the protection of womanhood and family life."

Mrs. Morris told NC News she has been subjected in recent months to a growing number of remarks "which I consider to be undignified to a married woman." She said her bank manager once told her that, as the mother of six children, she could not afford a bank account.

"Enough is enough," she said. "The size of your family is a very personal matter. Why should a woman be subjected to this type of remark? Why should I be told as a parent that I am socially irresponsible?"

"I ASK to be left in peace and quiet to raise my family. They are not a charge on the state. We are supporting them ourselves."

She added: "I resent being forced onto the defensive to explain why I have six children. I am also annoyed when people automatically assume that I am a Catholic because I have a large family."

She said the new organization will be open to persons of every creed and color. "I am forming it not because I am a Catholic but because I am the mother of a large family."

Her husband, a former police officer now employed by a security firm, said: "I feel it is time that somebody from the so-called silent majority stood up and opposed these people."

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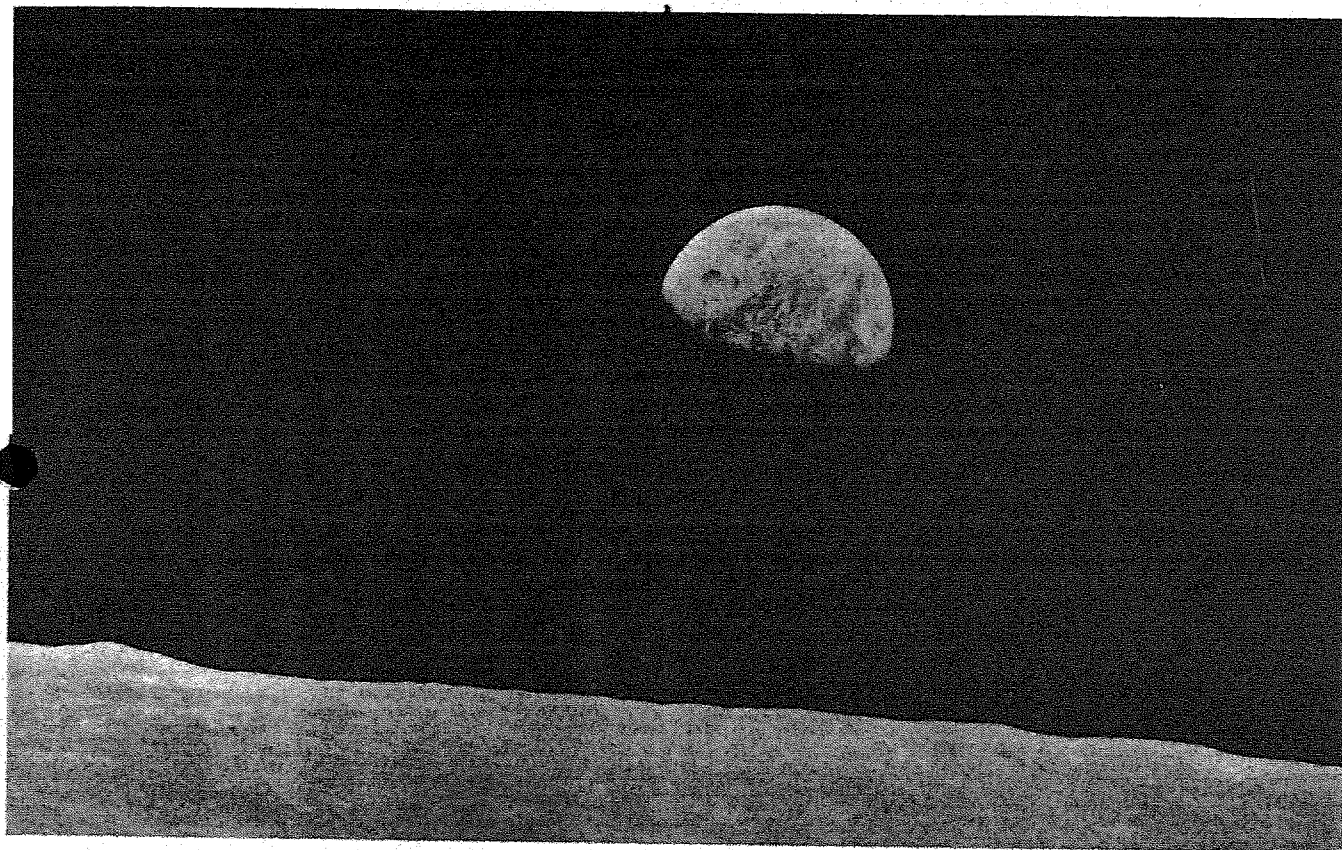
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Y lo has hecho poco menor que Dios, le has coronado de gloria y honor.

Le diste señorío sobre las obras de tus manos. Salmo 8.



Peregrinación de Miami al Año Santo Compostelano

Una peregrinación denominada "El Camino de Santiago", que recorrerá distintas ciudades de Europa, incluyendo Roma, Turín, Génova, Barcelona, Lourdes, San Sebastián, Oviedo, Santiago de Compostela, León y Madrid, está siendo organizada por la Iglesia de San Juan Bosco.

Dirigirá la peregrinación el Padre Emilio Vallina, párroco, saliendo de Miami el 2 de agosto.

Uno de los objetos de la peregrinación es participar en el Año Santo Compostelano, una de las más antiguas peregrinaciones europeas, que tiene como centro la ciudad de Santiago de Compostela, en Galicia.

La excursión está siendo organizada en combinación con la agencia de pasajes Mena Travel.

¿Que es el Año Santo?

1971 es Año Santo en Santiago de Compostela, la ciudad del noroeste español que ostenta la capitalidad espiritual del país, la que el Papa Pablo VI llamaba, en 1965, "Faro de Unidad", sin duda por el valor aglutinante que el Camino de Santiago tuvo para Europa y, por ella, para el mundo desde los siglos medios.

Un Sumo Pontífice que había sido peregrino a Compostela desde su sede arzobispal francesa, Calixto II, quiso premiar la entonces frecuente peregrinación a Santiago clasificándola entre las "peregrinaciones mayores", en paridad con las que se hacían a Jerusalén, Roma y Loreto. Posteriormente concedería a la Iglesia compostelana el "jubileo plenísimo del Año Santo". En el mismo siglo XII, Alejandro

II declaró perpetuo el privilegio en la catedral de Compostela en aquel tiempo.

MOTIVO de todas estas concesiones pontificias, a las que habría que unir cerca de trescientos documentos de Romanos Pontífices, es la presencia en Compostela del cuerpo de Santiago el Mayor, apóstol del Señor y evangelizador de España. Las excavaciones que desde 1946 se han venido haciendo en el subsuelo de la basílica compostelana parecen confirmar el hecho de la presencia de los restos de Santiago, afirmada ya por los documentos y tradiciones antiguas.

Por las distintas rutas que conducen a Compostela han llegado hasta el sepulcro de Santiago Zebedeo, a través de los siglos, hombres de toda lengua y de toda condición social. La primera guía de peregrinación, el "Códice Calixtino" del siglo XII, atestigua con admiración la ecumenidad que se respiraba

BASTARIA citar como ejemplo, entre los Santos, a Domingo de Guzmán y Francisco de Asís, a Isabel de Portugal y Brigida de Suecia, además de "reyes y plebeyos, obispos y monjes, santos y pecadores, caballeros y pecheros", como escribiera Aymerico Picaut. Hasta a Carlomagno se le inventó la romería compostelana, que faltaba para completar su semblanza. La Virgen María se llamó Peregrina, y existen esculturas medievales que representan a Cristo como peregrino a Compostela.

El Año Santo Compostelano ocurre siempre que la fiesta principal del Apóstol Santiago, 25 de julio, cae en domingo. La coincidencia se produce con esta periodicidad: 11, 6, 5 y 6 años. Por ejemplo, fue Año Santo 1954, lo fue 1965, lo es 1971, luego 1976, 1982 y 1993.

Nuevo organismo Para dar ayuda

CIUDAD DEL VATICANO — (NA) — La constitución en la Santa Sede de un organismo encargado de brindar ayuda rápida y coordinada en casos de catástrofes y necesidades humanas apremiantes, fue anunciado por el Papa Paulo VI.

La nueva entidad aglutinara a todas las demás instituciones caritativas de la Iglesia Católica y sus actividades estarán directamente bajo el control del Santo Padre.

El anuncio en este sentido lo hizo el Papa en una comunicación dirigida al Secretario de Estado del Vaticano, el cardenal francés Jean Villot, a quien ha designado como

primer director de la institución.

Concilio Pontificio "Cor Unum" (Un Corazón) es la denominación del organismo, que entre otros de sus fines tiene a cargo la promoción del desarrollo humano y cristiano.

El portavoz oficial del Vaticano, Federico Alessandrini, aclaró por su parte, que las organizaciones eclesásticas de caridad de todo el mundo, como por ejemplo Caritas o las entidades de socorro de los diferentes países, conservarán su identidad e independencia. "Cor Unum" iniciará sus actividades en la segunda quincena de agosto próximo.

LA VOZ

Suplemento en Español de "VOICE"

Noticias de Aquí y Allá

Festividad de San Agnacio

Manana sábado, a las 12 del día en la iglesia de Gesu se efectuará una misa concelebrada para conmemorar la festividad religiosa de San Ignacio de Loyola, 31 de julio.

La misa será concelebrada por jesuitas estadounidenses y cubanos, de la parroquia de Gesu y el Colegio de Belén.

San Ignacio es el fundador de la Compañía de Jesús y a esta misa se invita a los antiguos alumnos de planteles jesuitas, así como a los miembros de congregaciones marianas y personas ligadas en alguna forma a la obra apostólica de la Compañía de Jesús.

Ataque a "Tupamaros"

CARACAS — El Arzobispo Carlos Partelli, de Montevideo, Uruguay, condenó a las guerrillas urbanas de los Tupamaros por pretender hacer justicia "secuestrando a personas inocentes". El alto prelado uruguayo dijo durante una visita a Venezuela que sus compatriotas no pueden aceptar algunos métodos de los tupamaros: "porque el fin no justifica los medios." Esta es la primera vez que un miembro de la jerarquía ataca abiertamente las actividades de los tupamaros.

Picnic Familiar

Este domingo, día primero de agosto, se celebrará en el Parque Robert King High el Picnic anual del Movimiento Familiar Cristiano.

Desde las 10 a.m. comenzarán las actividades del picnic, con juegos y entretenimientos para grandes y chicos. Para más información llamar a los siguientes matrimonios:

Francisco y Rosita de la Cámara, 361-2386; Guillermo e Irma Lastre, 888-5617 y Tomás y Emelia Lastre, 888-3308.

Nueva directiva

La Junta de Oficiales para 1971-1972 del Consejo de Caballeros de Colón 5110 Nuestra Señora de la Caridad, ha quedado integrada de la siguiente forma:

Gran Caballero: Plácido Fernández; Gran Cab Deleg.: Miguel A. Fernández; Canciller: Juan M. Liraldi; Guardian: Juan Fco. Fernández; Capellán: Rev. Modesto Galofré; Abogado: Dr. Vicente Lorenzo; Sec. de Actas: Francisco Ruiz; Sec. de Corresp.: Rafael González; Sec. Financiero: Armando F. Tavel; Tesorero: José Viera; Sindico: Pedro Jové; Sindico: Vicente Balseiro; Sindico: Miguel A. García; Conferencista: Manuel M. Orol; Guardia Int.: Justo Etcheverry; Guardia Ext.: Manuel Valdés.

Romería Matancera

La Romería Matancera se celebrará el domingo primero de agosto de 2 a 5 de la tarde en los terrenos de la Ermita de la Caridad.

"Los distintos municipios de la provincia de Matanzas han venido desfilando en peregrinaciones ante la imagen de la Patrona de Cuba y este domingo, los devotos de la Caridad de toda la provincia de Matanzas se reunirán en el ágape criollo y saludo a la Virgen que ya se ha hecho fiesta tradicional de cada una de las provincias cubanas en el exilio", dijo el Padre Agustín Román al anunciar esta nueva romería.

Los organizadores del acto sugieren a las personas que asistan usar trajes típicos cubanos (guayabera, sombrero de guano, etc.)

Para los que piensan casarse

Un nuevo ciclo de conferencias "Pre Cana" de preparación al matrimonio comenzará a ofrecerse en la iglesia de San Juan Bosco para parejas de habla hispana que planean casarse en los próximos meses.

Las charlas se ofrecerán los lunes y miércoles, comenzando a las 8 p.m., los días 9, 11, 16 y 18 de agosto.

Sacerdotes, médicos, psicólogos y matrimonios con amplia experiencia en el apostolado familiar tendrán a su cargo estas charlas.

Piden Arzobispo negro

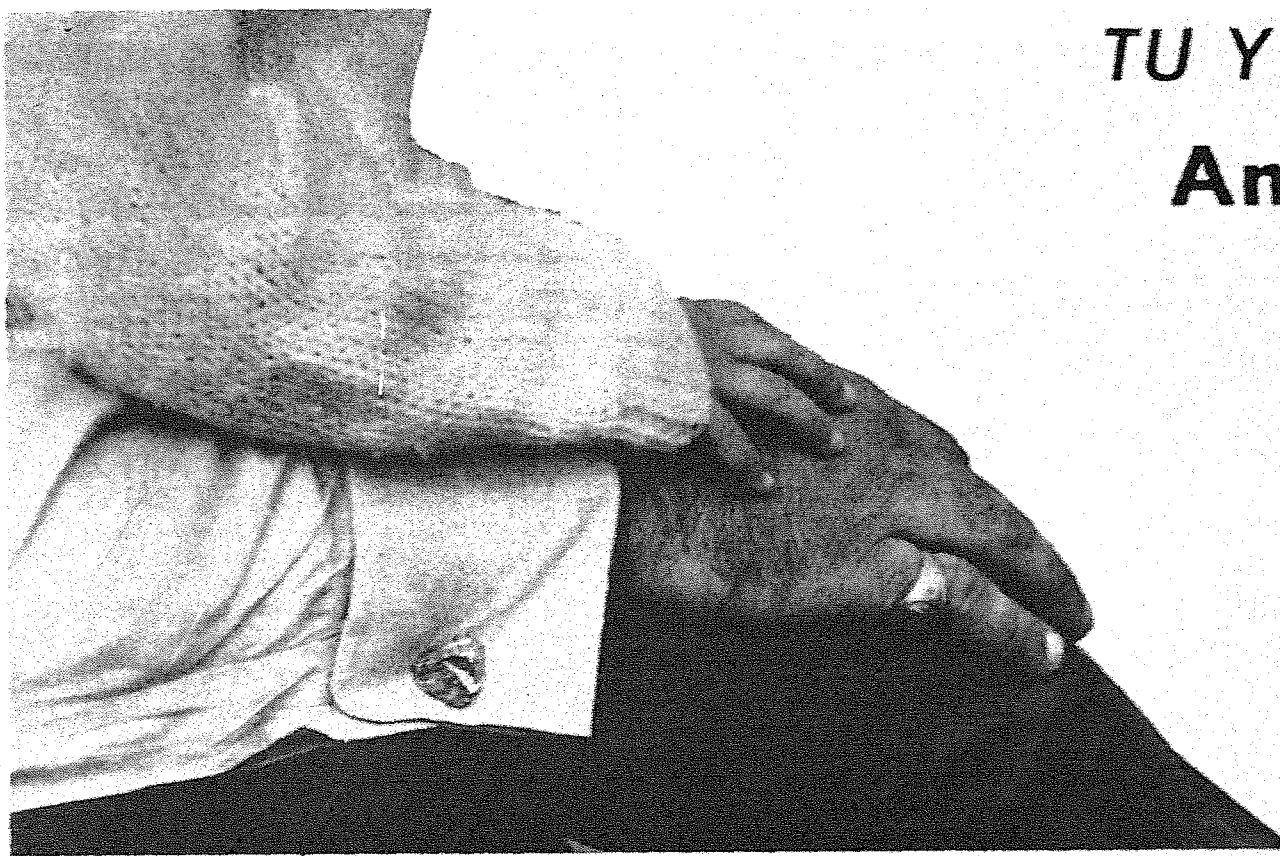
• **WASHINGTON** — La Oficina Nacional de Católicos Negros pidió el nombramiento de un Arzobispo negro para Washington, aprovechando la oportunidad de la renuncia del Cardenal Patrick O'Boyle. "Es trágico para la Iglesia Católica en toda la jerarquía de E.U. no haya obispos ordinarios negros ni de habla hispana, dijo el Hermano Marista José M. Davis, director de la Oficina. "Especialmente — enfatizó — si se considera que el 25 por ciento de la Iglesia Católica de E.U. es de habla hispana". "Quizás esto indica la clase de exclusivismo que ha funcionado en la selección de obispos," agregó el vocero de los católicos negros.

Casados al sacerdocio

• **PUERTO ESPAÑA, Trinidad** — Sacerdotes de las islas del Caribe y los Obispos de las Indias Occidentales aprobaron la ordenación de hombres casados. Aunque encomiaron el celibato sacerdotal, los sacerdotes de esas islas recomendaron que se abrieran dos avenidas al sacerdocio, la de los célibes y la de aquellos que preferían el matrimonio. Esa propuesta fué rechazada por los obispos 11 votos contra 6, pero sin embargo, aprobaron por unanimidad la ordenación de hombres ya casados.



Catedral de Santiago de Compostela, centro de la devoción al Apóstol Santiago. Dibujo a pluma del destacado pintor gallego Paz Camps.



TU Y TUS HIJOS

Amor y desarrollo

Continuando la serie de artículos Tu y Tus hijos, el psiquiatra Dr. Mario Martínez desarrolla esta semana la importancia del amor en el desarrollo.

En próximas semanas esta serie sobre la educación y formación de los hijos continuará con dos valiosas colaboraciones.

La Dra. Elvira Dopico, pedagoga cubana que es subdirectora de Riverside Elementary School nos hablará sobre el niño cubano en el sistema escolar norteamericano.

El Dr. Ernesto Prieto, pediatra, tratará sobre la importancia de los primeros años en la educación.

AMOR. Todos sabemos que es el ingrediente principal en la maduración psicológica y acompaña a la autoridad, al respeto, a todo lo que sea legítimo en las relaciones humanas. Es siempre sentido como algo grande, único, que no puede hacer daño, pero el "cómo lo sentimos" no es lo mismo que el "cómo es". Y "el otro" lo siente como es en realidad absoluta, no como quisiera el que lo da.

Quizás sea mejor comenzar por ejemplos antes de que esto se complique.

A. — Un padre puede sentir que ama mucho a su hijo porque provee todas sus necesidades materiales y, sin embargo, el hijo puede sentir que no lo quiere porque nunca tiene tiempo para hablar con él.

B. — Una madre que siempre está preocupada por los peligros que acechan a su hijo, cree siempre que lo ama mucho; en cambio, a su hijo le será difícil comprender esto y amarla de verdad. Lo más probable es que se vaya a los extremos o se desprecupa completamente de "lo mucho que sufre su madre" y de paso también de lo que pueda sufrir el prójimo, o lo que es peor, se convierte en un ser inútil, pendiente de la mínima señal de angustia en la cara de su madre.

C. — Unos padres que sobresaturan a sus hijos de mimos y regalos pueden ser percibidos por estos como una fuente proveedora con la que no hay obligación ninguna y quizás lleguen a esperar lo mismo de la sociedad.

El verdadero amor no es tan fácil de explicar con ejemplos:

Amar es desear lo mejor para el ser querido, darle afecto y ayudarlo sin esperar recompensa.

Esto último es fundamental en los primeros años: si el niño se siente querido, independientemente de sus valores, vivirá cómodo y podrá desarrollarse. Si es de buena calidad el amor que recibe, tendrá deseos de poseer la capacidad de dar algo así. Claro que no le será fácil, esto hay que tenerlo en cuenta, es muy difícil amar. Nunca se debiera pedir amor como si se pidiera un vaso de agua. En sus primeros años el ser humano está muy ocupado descubriéndose a sí mismo y descubriendo el mundo para intentar darse. Hasta la adolescencia es probable que no intente dar amor verdadero y aun entonces a veces le sale grotesco o al menos débil o inconstante como todo lo que comienza. Y todo esto contando con que todo se haga bien, lo que es difícil, como sabemos.

NUNCA, pues, deberíamos tratar de obtener amor sin de veras cultivarlo y sin esperar el tiempo debido. A nadie se le ocurre pedirle a un niño conocimientos de medicina y sin embargo se le exige a veces amar, lo cual, muchas veces es más difícil de aprender.

Ahora bien, una vez que esto se aprende, es más difícil de perder que todas las cualidades psicológicas del ser humano: el que lo posee se ve a sí mismo como es visto por los demás y será con su prójimo siempre leal, siempre veraz, siempre tolerante, y nunca jactancioso, nunca descortés, nunca irritable, nunca envidioso.

Tema de la Jornada Mundial

Si quieres la paz trabaja por la justicia

"Si quieres la paz, trabaja por la justicia". Este es el tema para la V Jornada Mundial de la Paz que se celebrará el Primero de enero de 1972 continuando la iniciativa del Papa Paulo VI que se viene observando desde 1969.

El anuncio del tema para el próximo año fue hecho en el Vaticano por el Obispo Ramón Torrella, vicepresidente de la Comisión Pontificia de Justicia y Paz.

LA FORMULA que servirá de lema a la campaña por la paz del papa el próximo año traduce la frase de Isaias "La paz es el fruto de la justicia" (32, 17) y según dijo el Obispo Torrella, se coloca decisivamente contra el axioma demasiado fácilmente aceptado: "Si quieres la paz, prepara la guerra."

¿POR QUE ESTE TEMA?

El propio obispo Torrella explica el porque de este tema para la jornada del año próximo:

Porque es actual y fundamental. Parte de una realidad cierta y vivida: la de las injusticias sin cuento en toda la tierra. Recoge las aspiraciones de nuestros contemporáneos, en quienes el descubrimiento de este mal y de este pecado del mundo provoca la indignación y la sed de actuar o de luchar.

Porque se encuentra en perfecta línea con las enseñanzas y las intervenciones de Pablo VI, interpretando la sensibilidad de la Iglesia: sigue la Populorum Progressio y, pasando por las declaraciones y acciones constantemente renovadas, llega hasta la reciente Carta Apostólica Octogésima Adveniens.

Y también porque el tema coincide con el del próximo Sínodo de los Obispos: la justicia en el mundo. Por una parte, la Jornada Mundial se beneficiará de las deliberaciones del Sínodo, gracias a una aportación de ideas y de proposiciones autorizadas, sin descuidar los brotes de atención que suscitará en el Pueblo de Dios hacia esta cuestión; por otra parte, asegurará a los trabajos de la Asamblea episcopal una prolongación concreta, en el tiempo y en el espacio, en medio de las comunidades a las que sensibilizará en todos los continentes. Y también será un complemento para un acercamiento original a un objetivo más concreto, en el que está en juego la supervivencia de la humanidad: la vinculación entre la justicia y la paz.

¿DE QUE SE TRATA?

Queriendo mostrarnos hasta qué punto están unidas, la Biblia nos dice que "la justicia y la paz se han abrazado" (Sal 85, 11).

De hecho, caminan siempre juntas y esto de dos maneras:

NO HAY PAZ SIN JUSTICIA

La paz es algo muy distinto del orden establecido o del orden a cualquier precio. Un orden aparente, sin agitaciones civiles o internacionales, puede encubrir y dar carta de legalidad a un desorden real. Frecuentemente, "no pudiendo lograr que lo que es justo sea fuerte, se hace que lo fuerte sea justo" (Pascal, Pensamientos, V, 298).

Hoy día, los jóvenes de manera especial, analizan una por una y contestan vigorosamente todas las formas de opresión, mientras se concibe la paz como el paso de la alienación a la liberación. Esto mismo se puede comprobar en la iconografía, al menos en la occidental, que representa tradicionalmente la justicia bajo tres emblemas:

La venda en los ojos: para señalar que no debe "hacer acepción de personas", sino permanecer incorruptible y rechazar cualquier tipo de discriminación. Nos hallamos así ante el tema de la campaña lanzada para el presente año: "Todo hombre es mi hermano".

La balanza refleja el reparto equitativo de los bienes entre los hombres y entre los pueblos. No se trata sólo de tener, es decir, de las riquezas económicas, sino también de poderes, de responsabilidades y posibilidades, en una palabra, de todo aquello que contribuye a desarrollar el ser. A nivel de grupos y de naciones, esto quiere decir derecho a vivir y a participar efectivamente en la marcha de la sociedad, nacional e internacional, respetando las legítimas autonomías y las necesarias solidaridades. He ahí una de las ideas más importantes de la Carta Apostólica Octogésima

Adveniens, al defender la doble aspiración contemporánea a la igualdad y a la participación: "dos formas de la dignidad del hombre y de su libertad" (n. 22-24).

La espada, finalmente, recuerda que la justicia es un combate; que no se obtiene sin lucha; que es un riesgo. En efecto, no basta "declararla", es necesario hacerla reinar, llevarla al poder como una voluntad constante de respetar la dignidad y los valores de los individuos y de los pueblos.

NO HAY JUSTICIA SIN PAZ

La justicia no lo es todo y el hecho de luchar por ella no da ni todos los derechos ni todos los bienes, en particular el de la paz, que constituye la base de la "concordia", de la armonía entre los corazones.

Hay un modo de llegar hasta el fondo de los propios derechos — o también de reivindicar los derechos de los demás — que acaba por arruinarlos o hacer la sociedad injusta e insostenible, restableciendo en ella a otra de las leyes de la jungla: "Summum ius, summa iniuria".

El buen entendimiento, tanto entre los países como entre los individuos, es la base para el diálogo, las negociaciones, las conciliaciones, las reconciliaciones, los cuales son pasos donde cada parte interesada renuncia voluntariamente a algunas de sus ventajas o aun de sus derechos por un bien más alto: el de la paz. Con mayor razón, si se trata de cristianos: "Si vuestra justicia no supera la de los escribas y fariseos, no entraréis en el reino de los cielos" (Mt 5, 20).

Ninguna de las fórmulas ordinariamente adoptadas para definir la justicia: a cada uno según sus derechos; a cada uno según sus méritos; a cada uno según sus necesidades, es muy clara ni muy cristiana. Ese "a cada uno" es sospechoso ya a priori. Es preferible orientarse hacia una noción más comunitaria de la justicia, a partir del "nosotros" o del "todos" mejor que el "yo". En esta perspectiva, muchas reivindicaciones, puras aparentemente, ponen de manifiesto en efecto, un deseo, consciente o no, de represalias, sociales, nacionales o ideológicas, de tipo pasional y una indebida transferencia de las propias frustraciones sobre los demás.

SI QUIERES LA PAZ PRACTICA

LA JUSTICIA...

La lucha por la justicia exige pues en primer lugar, la victoria sobre uno mismo. Se trata de practicar la justicia, antes de predicarla. La contestación contra la sociedad debe pasar primero por la auto-contestación de uno mismo.

El tema de la próxima Jornada Mundial concede su puesto de honor a la noción demasiado olvidada del sacrificio, que ocupa un lugar central en el pensamiento cristiano, y tiene su fundamento en la caridad: la justicia — como la paz — es fruto del amor.

Siguen los fracasos azucareros en Cuba

Por MANOLO REYES

Un problema fundamental que ha afrontado y sigue afrontando el régimen rojo de la Habana, es el fracaso azucarero constante que ha tenido desde el año 1959.

Como se recordará inicialmente Fidel Castro dijo y reiteró que había que diversificar la agricultura cubana. Entonces produjo el desmantelamiento de muchos campos cañeros que habían sido mantenidos y curados como tal por años.

EL TIEMPO transcurrido y tras una costosa experiencia que pagó, no Fidel Castro, sino el noble pueblo cubano, el régimen rojo ordenó que se volviera al monocultivo. O sea, dedicar todo el esfuerzo laboral a las zafras azucareras.

Un titulado "honor" de la revolución fue puesto en juego por Castro para la llamada zafra de los diez millones de toneladas el año pasado. A esos efectos unió dos zafras en una. Y lanzó a miles y miles de Cubanos, al trabajo esclavo, en los campos de la isla. Pero todo le falló. La zafra fue un soberano fracaso. Y hasta el mismo tuvo que salir en televisión admitiendo su fracaso y ofreciendo renunciar por ello. La zafra que ha seguido a la de los diez millones fue otro fracaso, aunque por primera vez en la historia de las metas prefijadas por los Castro comunistas, estos tuvieron que salir este año y reducir la meta inicial que habían dicho, ante la seguridad que no la alcanzarían.

Así y todo no pudieron evitar el fracaso.

En el orden internacional casas azucareras que tienen acceso al mercado mundial, han reiterado en sus publicaciones que no ha sido posible conocer las estadísticas azucareras de Cuba, porque estas no salen a la luz pública.

Y muchos observadores entienden que cuando Fidel Castro da una cifra esta jamás puede ser comprobada, y por lo tanto, nunca puede ser creída.

En tanto, Castro, sigue levantando arengas y emitiendo más promesas de grandes futuros azucareros.

En su desenfrenado afán los Castro comunistas declaran ofensivas...

arengan a los Cubanos a ir a los campos... dicen y repiten en los medios publicitarios todo tipo de campaña para llevar al pueblo a la zafra... pero todo lo experimentado ha sido un fracaso.

ES QUE olvidan que en todo ese cuadro de coacciones, arengas y agitaciones hacia el trabajo esclavo, falta la libertad.

Y el pueblo cubano no nació para ser esclavo.

De ahí que todas las zafras azucareras bajo Castro hayan sido un fracaso. Y continuarán siéndolo.

Hasta el punto que este descalabro azucarero, tarde o temprano, producirá la bancarrota total del régimen.

Bien dijo alguien: "Sin azúcar no hay país".

LA VOZ

Suplemento en Español de **VOICE**

Horizonte de esperanza en el camino de la paz

• VATICANO. La noticia tágono" pueden haber abierto del anunciado viaje del Presidente Richard M. Nixon a China Roja para que Nixon visite ese país, según un vocero del Vaticano. Los documentos publicados "demuestran que la administración de Nixon relativamente no tiene culpas en la heredada política de serios errores en el Sudeste de Asia" escribió Federico Alessandrini en el magazine L'Osservatore della Domenica.

• VATICANO — La publicación de los "documentos secretos del Pen-

El anuncio de la visita del Presidente de los Estados Unidos a la República Popular China ha sido recibido, en general, con gran satisfacción. A este sentimiento nos asociamos también nosotros con el deseo de que el encuentro constituya una nueva y decisiva aportación al entendimiento entre los pueblos, y, por tanto, a la paz que sólo es auténtica cuando se funda en la justicia para todos.

No es necesario insistir en el significado del anuncio que tanto eco ha producido en el mundo: para valorarlo, basta con recordar el pasado lejano y próximo.

El camino a recorrer es largo; pero la historia misma, con la lógica misteriosa que la guía en el tiempo, parece confirmar con los hechos, como lo deseaba Pablo VI en su discurso a las Naciones Unidas el 5 de octubre de 1965, que unos no pueden coexistir y progresar sin los otros; que ya no es tiempo para que unos estén en contra de los otros en una oposición que, en nuestros días, sería ciertamente fatal para el género humano.

Esta lógica secreta que para los cristianos tiene un nombre, exige de las personas, de las naciones, de los gobiernos, que avancen en el camino de una comunidad universal, respetuosa de la idiosincrasia, del patrimonio cultural y, sobre todo, de la justicia, que vale lo mismo para las naciones que para los individuos, para aquellos que no han adelantado tanto en la línea del progreso, como para aquellos que han caminado deprisa. En fin, esas desigualdades pesan sobre todos; y no se puede tratar ya de reducirlas, ni geográfica ni políticamente, a determinados lugares.

Nos parece que se impone un aspecto particular: este encuentro demuestra que en el mundo contemporáneo, mejor, en la humanidad de nuestro tiempo, ningún pueblo, cualquiera que sea su consistencia numérica, económica, política y social, puede vivir ya aisladamente.

Nuestro sincero deseo es que la conciencia de este sentimiento de solidaridad se haga cada vez más viva en el mundo, que progrese sistemáticamente en bien de todos. En la parada que el Papa hizo en Hong-Kong, cuando regresaba de su viaje al Asia, Oceanía y Australia, recordaba que la Iglesia es un fruto unitario del amor de Cristo hacia nosotros. "Amar es su misión".

Precisamente por ello, la Iglesia aprueba y anima, en el campo que es de su competencia, todo lo que puede acercar y unir.

(Hemos reproducido, por su interés, la nota editorial sobre el anunciado viaje del Presidente Nixon a China aparecida en la edición en español de "L'Osservatore Romano, el pasado 25 de julio).

ORACION DE LOS FIELES

(DECIMO OCTAVO DOMINGO DEL AÑO)
(1ro de Agosto)

CELEBRANTE: Jesús nos enseña que todo cuanto tenemos ha sido dado por Dios. No para que lo acumulemos en forma egoísta, sino para que lo compartamos con nuestros hermanos. Oremos para recibir el valor y la libertad necesarias para compartir con otros lo que creemos que hemos ganado para nosotros.

LECTOR: La respuesta de hoy será "Señor, escucha nuestra oración."

1. Por nuestro Santo Padre, por el Arzobispo Carroll y todo el clero y pueblo de la Iglesia de Dios, para que nuestras vidas y el uso de nuestras posesiones manifiesten nuestro desprendimiento de las riquezas, y un espíritu de abnegación y generosidad, oremos al Señor.

2. Por los que sufren las consecuencias de guerras, bombardeos, y persecución, y por la paz entre todos los hombres, oremos al Señor.

3. Por aquellos que son ricos y poderosos, para que no busquen su seguridad en sus posesiones, sino en el servicio a las necesidades de otros, oremos al Señor.

4. Que la voz de los pobres y necesitados sea escuchada y respondida entre los que siguen a Cristo, oremos al Señor.

5. Por todos los que trabajan para purificar al mundo del avance del caos, el temor, la soledad y el odio, para que por la gracia de Dios logren sus objetivos, oremos al Señor.

6. Por todos los que escuchamos el Evangelio, para que sintamos las demandas reales del Espíritu, y el profundo significado de palabras que han pasado a ser clichés, oremos al Señor.

CELEBRANTE: Padre, tu amor es la fuente de nuestra genuina alegría. Tu creaste las riquezas de la tierra para el bienestar de todos los hombres. Que todos los que siguen a tu hijo imiten su pobreza y desprendimiento, para responder así mejor a las necesidades de nuestros semejantes. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

Perú: 150 años de independencia

LIMA — Con motivo de conmemorarse este año el Sesquicentenario de la Independencia del Perú se viene llevando a cabo en todo el territorio nacional un vasto programa de actividades alusivas a la efemérides.

NO OBSTANTE, las celebraciones se están cumpliendo en un marco de austeridad debido a la catástrofe telúrica que sufrió el país el 31 de mayo del año pasado.

Diversos gobiernos e instituciones internacionales han hecho llegar sus felicitaciones por la magna fecha. La Organización de los Estados Americanos rindió homenaje al Perú en una sesión extraordinaria que tuvo lugar el miércoles, día 28.

El nutrido programa está comprendido entre el 15 de julio y el 27 de agosto. A nivel nacional se constituyó una Comisión encargada de coordinar todas las actividades con las diferentes organizaciones cívicas, de la Iglesia, científicas y del Cuerpo diplomático.

Se iniciaron los festejos con una sesión solemne en la Municipalidad de Lima, la

misma que contó con la presencia del Presidente de la República, General Juan Velasco Alvarado, y su Gabinete Ministerial; el cardenal Primado Juan Landázuri Ricketts y diversas autoridades notables.

AUNANDOSE a las celebraciones, la Iglesia Peruana, ha dejado escuchar su voz a través del episcopado. En una carta pública los obispos invitan a reflexionar sobre el acontecimiento que significa el Sesquicentenario de la Independencia y manifiestan su compromiso por lograr la integración del pueblo peruano "para constituir juntos una patria nueva y cada vez mejor".

Señalan los prelatos que luego de 150 años de independencia política aun persisten las condiciones de inseguridad y opresión que sabotean el proceso de cambio que vive

Se solicita persona que domine el español correctamente. Para enseñar ese idioma a persona que a cambio le enseñaría inglés. O persona dispuesta a enseñar conversación en español, cobrando, Miami Beach solamente. Escriba Glades Hotel, Rm. 321, 2730 Collins Ave., M. Bch.

el país. Sin embargo reconocen la labor del actual Gobierno en superar tales situaciones.

Las festividades por el Sesquicentenario de la Independencia peruana (proclamada por el General don José de San Martín el 28 de julio de 1821), serán

realizadas, asimismo, por una serie de certámenes internacionales que tendrán por sede la capital peruana, tales como el V Congreso Internacional de Historia Americana y el XV Congreso de Literatura Iberoamericana, auspiciados por la cuatricentaria Universidad Nacional Mayor de San Marcos.

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

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

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(CONTINUED FROM PAGE 3)

information he requested about their academic and theological training and about the reception of clerical orders leading to the priesthood.

World

DUBLIN — (NC) — A leader of the political arm of the militant "provisional" wing of the outlawed Irish Republican Army (IRA) has taken issue with Cardinal William Conway of Armagh, president of the Irish Bishops' Conference, for his stand on violence in Northern Ireland.

In an open letter to the cardinal, published here, the leader suggested that the cardinal was being "less than frank, and even deliberately misleading" in his statements recently on events in Northern Ireland, which in recent years has been racked by violence.

The cardinal's office has refused to comment on the IRA allegations. A spokesman said the cardinal is not in the habit of answering public statements by illegal terrorist organizations.

Arrest protested

VITORIA, Brazil — (NC) — Archbishop Joao da Mota Albuquerque of Vitoria has protested the arrest of a priest, two nuns and several youth leaders, all charged by police as subversives and jailed without trial.

His protest was also signed by Auxiliary Bishop Luis Gonzaga of Vitoria and members of the priests' council.

The protest said the Church "has the right and obligation to bring the Gospel to youth and to serve the poor."

It declared that priests, Religious and lay leaders cannot be charged with subversion for fulfilling this right and obligation.

Archbishop Da Mota, who presides over a diocese of half a million Catholics and 80 priests, requested that the accused be brought to trial, adding that "injustice is the worse of society's disorders."

"Those who truly wish to be men of law and defenders of the fatherland should be the first in fighting for human rights, for the people's freedoms and for a less unjust society."

'Papers' a spur?

VATICAN CITY — (NC) — The publication of the so-called "Pentagon Papers" may have paved the way for the Red Chinese invitation to President Richard M. Nixon, according to a Vatican spokesman.

The published documents "show that the Nixon administration is the relatively guiltless heir of serious mistakes in America's past policy in Southeast Asia," Federico Alessandrini wrote in the Vatican City weekly magazine, L'Osservatore della Domenica.

Alessandrini, associate editor of the Vatican's daily newspaper, L'Osservatore Romano, and director of the Vatican press office, added that the published papers show Nixon's administration "is determined to find remedies."

He continued: "This circumstance may have favored, at least psychologically, (Chinese Premier) Chou En-Lai's invitation to the President."

Alessandrini saw economic behind Red China's invitation.

"Failing adequate help from other countries inappropriately called socialist — headed by the Soviet Union — the Chinese Republic needs substantial help from abroad," he said.

"It is prepared to find it wherever possible and under the best possible conditions."

Red China and the United States "are moved by concrete interests of an economic rather than of a political nature," Alessandrini wrote, without further specifics.

Kidnapers assailed

CARACAS, Venezuela — (NC) — A Uruguayan Church leader has condemned the Tupamaro urban guerillas for trying to fight injustice by "kidnaping innocent people."

Archbishop Carlos Parteli of Montevideo said during a visit here that his countrymen "cannot accept some methods of the Tupamaros because the end cannot justify the means."

The Uruguayan terrorist group, named for an Indian hero, launched what they called a social crusade two years ago. They have committed more than a dozen kidnappings, including foreign diplomats and Uruguayan businessmen.

New Confirmation rules being drafted by Pope

(CONTINUED FROM PAGE 1)

place of a bishop. In recent years a local bishop could receive permission from Rome for his vicar general or chancellor of the diocese to administer confirmation. If classes are to be kept small, more priests must be deputized to confer confirmation.

There was speculation at the Vatican that the age of those eligible to be confirmed will be considerably raised so that it will become the sacrament of adult commitment to the Christian faith as well as a pledge to work toward the betterment of the community.

In many countries confirmation is administered at the same time as infant baptism or along with First Communion at about the

age of seven.

In the United States it has been customary to confer Confirmation on those completing the eighth grade. Many American bishops have publicly voiced their preference to make Confirmation the commitment of the young adult who has completed either high school or college.

Meantime, in the diocese of Arras in Northern France, an innovation regarding the sacraments has been conducted with Vatican approval. The experiment is called a baptism by stages. A child is merely inscribed in the parish registry at birth, takes Communion and is baptized at the age of 10 and is confirmed only at the age of 20 after a commitment to Catholic Action.

Prelate denies he reported finding of kidnapped priest

(CONTINUED FROM PAGE 4)

message to the Panamanian bishops and called the kidnaping "an unjustified attack." Some 56 Latin American bishops, meeting at Medellin, Colombia, to discuss pastoral guidelines, told Archbishops Council (CELAM) that they joined Panamanian Catholics in prayers and protest.

Archbishop McGrath's denial followed press ac-

counts in Bogota, Colombia, that he had said: "We received information the priest is alive, though showing signs of mistreatment."

THE accounts added: "Father Gallego was seen in a National Guard jail cell. He was bound and his face showed disfigurements from torture."

"These are mere rumors so common these days," the archbishop said. "At no time has any Church source confirmed them as a fact."

"We are hoping and praying for Father Gallego, but we don't know his whereabouts."

Church-government tension worsened as another foreign priest was ordered out of Panama by migration authorities. Father Alejandro Garcia, a Spaniard, had been working for the archdiocesan programs in social action among the poor.

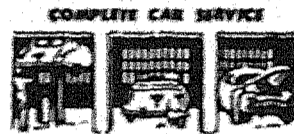
Last year Jesuit Father Luis Medrano, who also came from Spain, was deported to El Salvador because of alleged subversive activities. He was director of a popular broadcasting station here, Radio Hogar.

Suit challenges school-aid law

NEW YORK — (NC) — A law allocating \$33-million in New York State funds for "secular educational services for pupils in nonpublic schools" has been challenged as unconstitutional by the Committee for Public Education and Religious Liberty (PEARL) and 14 individuals.

The suit asked that a three-judge panel in federal court here prevent the payment of state funds to parochial schools as approved by the New York State legislature and signed into law to become effective Sept. 1.

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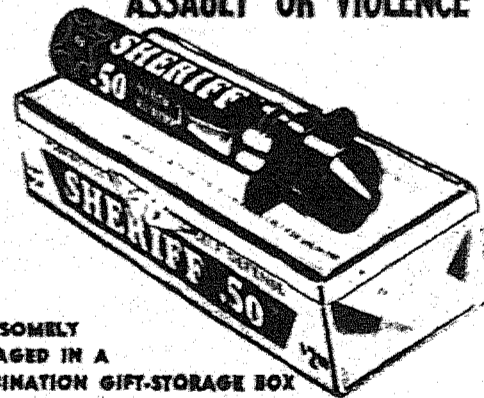
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About the Holy Family Society

The Holy Family Society of the U.S.A. was founded in 1914 as a strictly NON-PROFIT Catholic Fraternal Benefit Society. It is organized by and for Catholics to protect the Catholic home and family at the lowest possible cost.



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