

Pope and astronauts exchanged messages

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI has hailed the intelligence, ability and daring of the U.S. Apollo 15 team and has disclosed that he and the astronauts exchanged private messages about the latest moon flight.

The Pope devoted most of his usual noon

Sunday talk at his summer home here to the Apollo 15 adventure. Papal aides said the Pope often interrupts his work to watch television transmissions from the flight.

Pope Paul said that he was following the flight "with our admiration, our good wishes and our prayers." He said the flight was an "incredible effort of dominion" on the part of man and added, "We admire his intelligence, his ability, his daring."

TOWARD the end of his talk the Pope revealed that he had sent a private message of best wishes and prayers to the Apollo 15 team before take-off from Cape Kennedy and had in return received a message of thanks from the three astronauts, Col. David R. Scott, Maj. Alfred M. Worden and Lt. Col. James B. Irwin, which he read.

Pope Paul told his Sunday visitors that the journey and discoveries of Apollo 15 reconfirm his belief in a Supreme Being behind the mysteries and immensities now being explored. As he put it, "Let us learn to admire and celebrate in ourselves the speaking God in the mute language of nature, earth and sky."

The text of the Pope's talk follows:

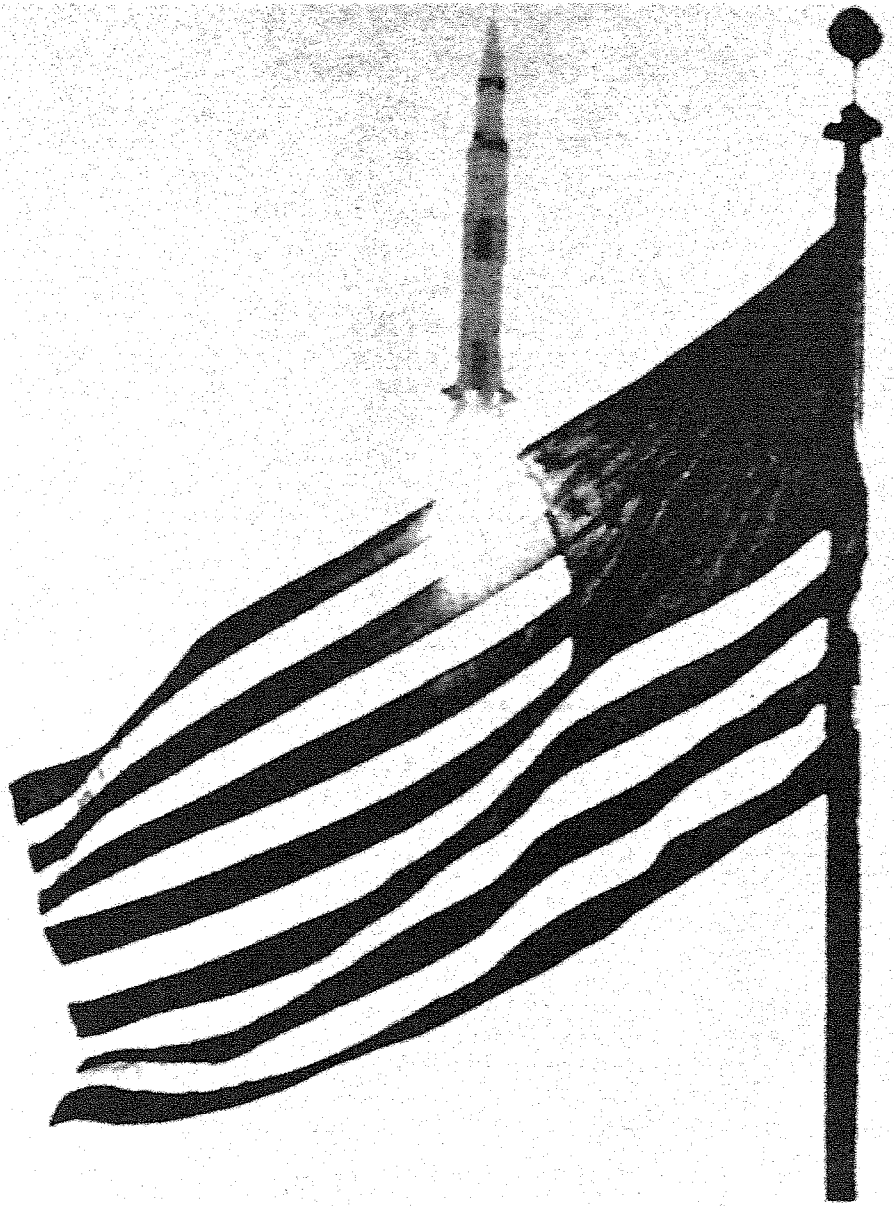
"We, too, are closely following the fascinating undertaking of the Apollo 15 these days. It is impossible to remain aloof.

"We follow it with our admiration, our best wishes and our prayers. How many thoughts spring from the observation of such a fact, even though strictly speaking, it is not the first. But its singularity and its nature are such that we are compelled — once more — to render honor to man even before rendering honor to the event of which he is the originator.

"HE appears to us engaged and victorious in an incredible effort of dominion. We admire his intelligence, his ability, his daring. He soars in an apotheosis of science and of technology. But he appears, more than ever before, as the inventor and the discoverer, not as the creator. The cosmos, being, precedes him and allows him an insight into its mysteries, its immensities, its depths. And the panorama of the physical becomes philosophical and theological.

"There is also imposed on us, citizens of the Earth who are accustomed to look upon

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Excitement and color of a rocket launching

By MARVIN BEARD

City editor
The Miami News

The automobile winds northward from the tinsel and glitter of Miami, through the vast greenness of Central Florida, 150 miles until Highway A1A and then, finally, Cocoa Beach.

Cocoa Beach town of about 10,000 people and, seemingly, that many motels and hotels and restaurants and hamburger and barbecue places and drive-ins and Eat Tonight at George's Steak House.

It's Saturday morning and in less than 48 hours three men named Scott, Worden and Irwin will sit atop a 365-foot-high rocket that, hopefully, will propel them to the moon.

They will leave from a launch pad located in the vast, 80,000-acre complex known as the Kennedy Space Center.

David R. Scott, 39 years old, Colonel, U. S. Air Force, married, two children.

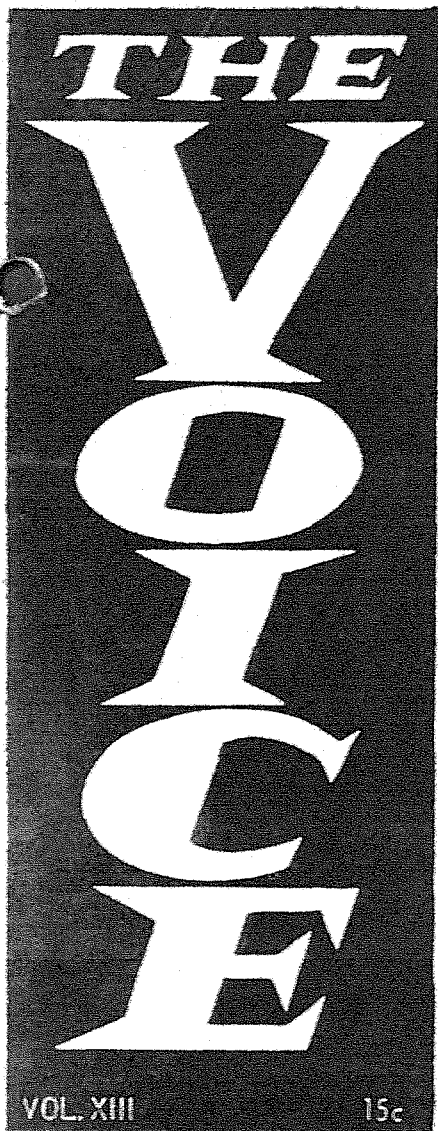
Alfred M. Worden, 39, Major, U.S. Air Force, divorced, two children.

James B. Irwin, 41, Lieutenant Colonel, U. S. Air Force, married, four children.

Three men who will ride the heaviest, strongest rocket ever to fly, spend three days on the moon for the first time in history and perform scientific experiments never before tried in lunar orbit.

YOU sometimes wonder if they really are human as you struggle through briefings replete with scientific jargon, full of initials (EVA, LEM, CSM, TS) and couched in computer-type language.

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Priest dies; his faith withstood grim Dachau

By JOHN DE GROOT

"Through all this, Job said nothing sinful."

From the Book of Job.

He seldom spoke of the past. But toward the end, he drifted backward along the winding stream of his life. He was very old. There was so much to remember. And so few people knew what had happened.

He died quietly on July 30. He was 81 years old.

The community learned of his passing in the traditional manner. The Miami Herald reported it thusly on Page 3-B under a two column, 36 point headline that read "Deaths — Father Adolph Federowicz":

"Services for Father Adolph Federowicz, former chaplain of the Villa Maria Nursing Home and former assistant pastor at Blessed Trinity Church in Miami, will be today (Monday)."

AND so 81 years of life and 57 years in the priesthood were recorded and closed in five inches of type.

His name was misspelled.

But people had been misspelling his name ever since he came to the United States and Florida as a refugee priest in 1951.

Now it no longer matters.

Yet his story remains.

And how does one begin to tell it . . . ?

His good friend and fellow priest spoke softly as he spoke of Father Federowicz last Monday . . . serving as principal concelebrant at the Requiem Mass for Father Federowicz at St. Michael's Parish Church in Miami.

A small gathering was there to hear him. Among them was Archbishop Coleman F. Carroll.

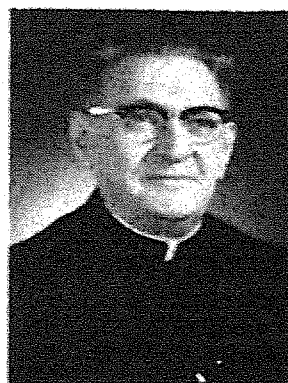
"During the many years of his priestly life, he experienced and witnessed much tragedy, much bitterness and many tears. But his faith in God, his hope in Him and his love for God and his fellowman were never shaken."

SO SPOKE Father Jan Januszewski of his old friend Father Federowicz.

They met in Dachau.

They were among some 2,000 priests sent there by the Nazis. And through what Father Januszewski honestly calls "a miracle," they survived. More than 1,000 of their fellow priests did not.

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FATHER FEDOROWICZ

Says ruling made Catholics into 'second class citizens'

MILWAUKEE, Wis. — (NC) — Catholics have been relegated to the level of second class citizens by one of the arguments the U.S. Supreme Court used recently to strike down two nonpublic school aid programs, according to a Jesuit educator.

In a letter sent to every American bishop and others interested in the fate of nonpublic schools, Father Virgil C. Blum said the argument to which he referred was reminiscent of an 1896 high court ruling which allowed the partial suppression of Negroes' civil rights.

Father Blum, chairman of the political science department at Marquette University here and author of numerous books and articles on Catholic education, first sent the letter July 8. It was printed with his permission in the Delmarva Dialogue, Wilmington, Del., diocesan weekly, on July 30.

THE priest cited a section from the high court's

June 28 majority opinion in the Lemon vs. Kurtzman and DiCenso vs. Robinson school aid cases. The former concerned a purchase of secular services aid law in Pennsylvania; the latter a nonpublic teachers' salary supplement law in Rhode Island. Both statutes were voided by the court, largely on grounds of "entanglement" between Church and state.

"In these cases," Father Blum wrote, "the court declared that Catholics may not work through the democratic processes to win religious freedom in education."

"Our involvement in the democratic processes for education aid, said the Court, creates 'political division along religious lines.' Such religious division, ruled the Court, was 'one of the principal evils against which the First Amendment was intended to protect.'"

The Jesuit educator claimed this ruling "deprives Catholics and other minority

religious groups of the fundamental right to participate in the democratic processes in order to influence public policy-making."

"By judicial fiat," he continued, "Catholics in America have been disenfranchised with respect to all public policy questions about which they as Catholics have religious convictions, if majority opinion disagrees."

Father Blum compared this situation to the Supreme Court's 1896 ruling in Plessy vs. Ferguson that Negroes could be kept in their place — in this instance the back of a railroad car — to preserve "the public peace and good order."

"THE civil rights of Catholics are suppressed in the name of 'no religious division,'" the priest said, "the civil rights of Negroes were suppressed in the name of 'peace and good order.'"

Because they have organized and carried their

CONTINUED ON PAGE 22

THE VOICE

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



FOUNDER of the Society of Jesus, Spanish-born St. Ignatius Loyola, was honored by Archbishop Coleman F. Carroll and Jesuit Fathers stationed in Miami last Saturday.

Founder of Jesuits commemorated

A Concelebrated Mass with the Archbishop of Miami as the principal concelebrant marked the Feast of St. Ignatius Loyola, founder of the Society of Jesus, at noon last Saturday in Gesu Church.

Jesuit Fathers stationed in the Miami area at the Gesu

parish and at Belen School concelebrated the Mass with Archbishop Coleman F. Carroll, honoring the Spanish nobleman who founded their religious order in 1540.

Congratulating the Jesuit priests and expressing his joy at participating in the obser-

vance, Archbishop Carroll pointed out that the Gesu parish has a particular apostolate of service inasmuch as it is located in Miami's downtown area.

HE emphasized that the parish has numerous opportunities to brighten the lives of the many elderly people who live in and close to the area and urged that the Gesu parish become a center of spiritual and social life for

these senior citizens

The Archbishop also noted the important role which the Jesuit-staffed parish has in the lives of Spanish-speaking residents in the area and in the lives of tourists from the Latin-American nations

Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-speaking people in the Archdiocese of Miami, was also a concelebrant of the Mass, during which homilies were preached in English and Spanish by Father Ignatius Fabacher, S.J., Gesu administrator, and Father Luis Ripoll, S.J., superior of Jesuit Fathers of the Antilles Province serving at Belen School.

Archbishop's letter

Aid for the less fortunate urged

To the Priests, Religious and Faithful of the Archdiocese of Miami:

Each year at this time you are given an opportunity to fulfill a very important Commandment, namely, "Love Thy Neighbor." The practical application of this Command has been recognized throughout the ages as a privilege to help those who are less fortunate.

The Faithful of the Archdiocese have every reason to know that serious efforts have been made in many areas to carry out the fulfillment of this Command of Love. Your response to our past appeals have resulted in charitable undertakings unthought of a few years ago.

It is important that I call your attention at this time to the great and most vital areas of need within the Archdiocese. Our inner cities, in many cases, are breaking down because of neglect in the field of education, in housing and in the care of the aged. The need is great, indeed!

I come to you with the urgent request that you help the dedicated priests, religious and laity in their efforts to relieve those who are disadvantaged.

In order to fulfill my responsibility, I ask that you contribute generously to a second collection which will be taken up at all the Masses this Sunday.

I take this occasion to express to all of you my deep appreciation and assurance of prayers.

Very sincerely yours in Christ,

Coleman F. Carroll

Coleman F. Carroll
Archbishop of Miami

Lady jurist is honored

WASHINGTON — (NC) — Dr. Miriam Theresa Rooney, educator, author and legal authority, was honored as one of the world's outstanding jurists during the 5th World Congress on World Peace Through Law in Belgrade, Yugoslavia.

She was presented with the Pax Orbis et Jure medal, the first woman ever so honored, in the presence of 300 jurists from various parts of the world.

Dr. Rooney, representative at the United Nations for the World Peace Through Law Center in Washington and Geneva and a member of the United States Catholic Conference international affairs committee, served as the first dean of Seton Hall University law school, Newark, from 1951 to 1967.

Mass is offered for missing girl

Wednesday was the patronal feast day of Miami's St. Dominic parish and the pastor, Father Angel Vizcarra, O.P., concelebrated a feast day Mass there for the special intentions and safe return of 14-year-old Debra Rehffuss, who has been missing for more than a month.

Parishioners at the Northwest area parish, where Debra, her two brothers, and

her aunt, Mrs. Elizabeth Dawes, have been members since 1962, were very concerned about Debra's disappearance and asked Father Vizcarra to offer a Mass for her.

WITH no promising leads in Debra's disappearance, Miami policeman Sgt. Mike Gonzalez, of the homicide division, called on Father Vizcarra Saturday to issue an appeal to the abductors for any information on the whereabouts of the girl. "The police guaranteed that they won't press me for any names, or any information concerning the abductors," Father Vizcarra said, adding that the police will "give me all the privileges allowed me as a priest."

The appeal has produced many phone calls, several of the crank type, but many were from well-wishers who sent their prayers and expressed compassion for Debra and her family, the Dominican priest noted.

Debra, described as a "quiet, unassuming" girl, disappeared June 30 after finishing an afternoon's work as a volunteer candystriper at Westchester Hospital. She was to catch a bus on Coral Way headed for Westchester Shopping Center to meet her aunt. She never arrived, although four eye-witnesses saw her at the bus bench around 4 p.m.

Father Vizcarra can be contacted at St. Dominic Church, 5909 NW Seventh St., or by calling 665-3515.

Bishop Hodapp leaves hospital

Bishop Robert L. Hodapp, S.J. of Belize, British Honduras, left Miami last week after recuperating at Mercy Hospital from a gunshot wound in the back inflicted during an attempted hold-up.

The 60-year-old American-born prelate was shot in the back on July 19 when he turned away from a man in a car who told him it was a hold-up. The Bishop, who believed the man to be joking, was found on the sidewalk on NW 14th St. and LeJeune Rd. near the hotel where he was staying, and rushed to Mercy Hospital in critical condition.

According to hospital officials, Bishop Hodapp indicated that he would visit relatives in the U.S. before returning to Belize.

WHAT YOU DO BETWEEN 4 AND 8 TONIGHT IS EVERYBODY'S BUSINESS.

You see, the hours between 4 pm and 8 pm are what we call the "Peak Period." That's the time when you—and all your neighbors—use the most electricity. For cooling off. Cooking. Baking. Dishwashing. (You know the routine.) All cause an unusually heavy drain on the power supply. And all increase the chances of a power shortage occurring on a hot summer's day when just about every air conditioner within miles is going full blast.

Between 4 pm and 8 pm on hot days, moderate the temperature of your air conditioner. Don't overcool. Also, plan meals which require little or no cooking. Cook before or after peak periods. (The same holds true for washing and drying clothes and dishes.) Finally, keep to a minimum the amount of hot water you use for baths, showers, and other uses during peak periods.

Electricity, like all of America's resources, should be used wisely. By helping us conserve electricity, between 4 pm and 8 pm these summer days, you'll be helping yourself. And everyone else.





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EAST PAKISTAN refugees are shown in milk distribution lines at the Sahara Camp near Calcutta's Dum Dum Airport. More than 40,000 refugees live in the nearby concrete pipes which provide makeshift homes in the camp, one of many to which Church agencies are rushing medicine, food, clothing and building supplies.

'Vile, ruthless' actions laid to the Pakistani government

DUNEDIN, New Zealand — (NC) — New Zealand strongly against the West Pakistani action, to increase its pressure on Pakistan to end the fighting and restore civil rights and liberties.

When Bengalis in East Pakistan sought autonomy from West Pakistan last March, with some Bengali leaders calling for outright secession, the West Pakistan army invaded the east. Estimates of the resulting death toll range from 200,000 to a million. Some seven million persons have fled to India.

THE justice and peace commission called on the New Zealand government, one of the few to protest strongly against the West Pakistani action, to increase its pressure on Pakistan to end the fighting and restore civil rights and liberties.

The present massive

refugee problem is much more serious, the commission said, not only because of its greater dimensions and serious threat to peace, but also because it is the outcome of "cruel and deliberate actions of the government of Pakistan, carried out in the name of law and order."

Whether Father Gallego is dead or alive is not known, although Church officials have received some indication that he may be alive, but is being tortured.

Various theories about the kidnaping have arisen. Some Panamanians hold that the kidnapers were agents of wealthy landowners and merchants who saw their profits slipping away when Father Gallego organized poverty-stricken peasants into cooperatives.

The U.S. government's Central Intelligence Agency has also been mentioned, but more widespread is the claim that Panamanian government agents kidnaped Father Gallego. The government has several times denied any con-

nection with the priest's disappearance.

IT is feared that if Father Gallego is in the hands of government agents he will be killed lest his eventual testimony compromise the government.

The bishops of Panama have publicly deplored the government's apparent failure to undertake an effective search for Father Gallego and his abductors, and have

been conducting their own investigation.

Archbishop Marcos McGrath of Panama City and another Panamanian prelate, Bishop Daniel Nunez de David, conferred with Pope Paul only five days before the Panamanian president came.

An authoritative Panamanian source said President Lakas was "highly gratified" with his conversation with Pope Paul.

President Lakas came to Italy expressly to confer with the Pope. While in Italy he was a guest of the Italian government, but did not confer with Italian government officials.

THE day before Pope Paul received the Panamanian President he named a new Vatican diplomatic envoy in Panama. He is Bishop-Elect Edoardo Rovida, who at the time of his nomination was the permanent Vatican observer at UNESCO.

The kidnaped priest, a Colombian by birth, was ordained four years ago. His ordinary, Bishop Martin Legarra of Santiago de Veraguas, has described him as "an authentic witness of the Gospel."

"Through his patience in suffering of every kind he has been frequently molested and subject to investigation and interrogations," Bishop Legarra continued.

Bishop Legarra said Father Gallego had been persecuted "for defending the cause of the poor, the peasants of Santa Fe."

Pope holds conference about kidnaped priest

By PATRICK RILEY CASTELGANDOLFO.

Italy — (NC) — The life of a kidnaped priest appeared to hang in the balance as the President of Panama visited Pope Paul VI at his summer home here.

Although the Vatican maintained a strict silence except to state that the audience was "entirely private" — that is, not a state visit — it was reliably reported that President Demetrio Lakas came principally to discuss the fate of Father Hector Gallego.

THE 28-year-old priest was kidnaped June 10, in the district of Santa Fe De Veraguas in Panama, while he slept in a shack that had been his shelter since his house was burned down in May. The kidnapers had identified themselves as policemen.

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Urge native authority

PORT MORESBY,

Papua-New Guinea — (NC) — The Bishops' Conference of Papua, New Guinea and the Solomon Islands has urged Pope Paul VI to hasten putting authority into the hands of the indigenous church members of this territory.

At their meeting here, the bishops announced that Msgr. G. Batta, vicar general of the Rabaul archdiocese will represent the indigenous clergy of Papua-New Guinea at the world Synod of Bishops in Rome in October.

IT was also announced that the Vatican has decided to open an office in this city directly responsible to the apostolic delegation in Australia, New Zealand and Oceania. All matters concerning the Church in this territory formerly dealt with by the apostolic delegation in Sydney, Australia, will be handled through the Port Moresby office.

Tempers high as short garbs get Vatican 'no'

By FATHER LEO J. McFADDEN

VATICAN CITY — (NC) — Tempers and temperatures soar in Rome as two diminutive nuns at St. Peter's entrance crisply make some of the toughest — and most unpopular — decisions in the Vatican.

These nuns decide who is appropriately dressed to enter Christendom's most famed basilica. Ladies and even sub-teens, in sleeveless gowns or midi-dresses are turned away with the flick of a wrist in five languages.

Two months ago these nuns joined the formerly all-male force to enforce the long standing regulation of appropriate attire for all within the sacred walls of St. Peter's.

ONE of the nuns, attired in a full black habit and veil, was asked by NC News if she enjoyed her work. She smiled wanly and said in perfect English that she was only doing a job that had to be done. What was her name and where was she from?

"We are missionary Sisters from Rome," was her only reply.

This particular mission of the Church, it must be reported from two hours' observation on a hot July day, is not winning many converts.

"They go out of their way to be offensive, I'll say that," fumed an Englishman to no one in particular after his wife was turned away wearing a sleeveless, but otherwise quite proper dress.

"My daughter is exactly 12 years old and is a scandal to no one," argued Mrs. Albert Nuyens of Ottawa, Ont., to a rather harried male member of the Vatican team refusing entrance to hundreds of visitors daily. Her daughter, Monica, wore a floppy white hat

and was clad in a blue shift which seemed to be more than adequate for her petite figure, but it came only three inches above the knees. The Nuyens made a one-hour round trip to their hotel to garb everyone in long pants and were admitted.

"I will tie my coat around my knees," wailed a teenaged girl from Philadelphia. "I will even go in on my knees."

THE missionary Sister accepted neither offer and turned away still another exasperated tourist.

"I think it is stupid," said Dorte Vestergaard, a teenaged girl from Lyngby, Denmark. She and her companion, Birgit Kierckebye, told their story inside St. Peter's.

Wearing wrinkled raincoats, they explained that this was their third assault on the basilica. Even though they looked like refugees from a freight car, they seemed happy finally to be inside.

Said Birgit: "We certainly do not blame the nuns. In fact, we feel sorry for them because we know they are only doing their job. But when you are traveling in Europe, you try to dress for the climate and not for total coverage."

In defense of the practice of restricting entrance, it must be said that some people approaching the basilica are more properly dressed, or undressed, for a dip in the ocean. Further, it is a fact that even during the war when clothing was short, the Vatican was strict about proper dress. Italian women were not allowed entrance unless they were thoroughly covered and their heads veiled.

On the other hand, it seems that by far the greatest offender in 1971 is style. Many a

modern young lady does not have a knee-length dress in her wardrobe. Even if she does, it is the first thing left behind in packing for a European jaunt in which the practical is paramount.

NOT many of the tourists are startled by the inspection because it is common conversation in "pensionones" (small hotels) and youth hostels around Rome. Still, many try to sneak in with the crowd. Few make it. The oft-repeated turnaway decision of a male attendant rings out: "Signorina, too short."

Loudly chimed an American girl who was watching the process of refusal from the front steps: "Shall we put this silly scarf over our shoulders so we won't get hassied?"

People are not hassied. They are just turned away. It is a simple system, but a German couple clad in walking shorts demonstrated the shame of it all.

First, the woman put on the bulky pair of men's pants the man had brought along, doffed her sandals and clambered into his clodhoppers. She clomped unobstructed into the basilica, looking like a hobo on parade. Twenty minutes later she emerged, kicked off the shoes and took off the pants to allow her male companion the coverage he needed for entrance.

"THIS restriction is ridiculous," said a young lady from Washington, D.C. "I heard it was necessary to get properly dressed so I put on this pant suit. What did I see in the basilica? A bunch of Italian girls, braless and in jeans with beer cans tied around their necks. What kind of decency is that?"



"SISTER INSPECTORS" have been posted at the portals of St. Peter's Basilica to keep out women in hot pants, mini-skirts and other scanty attire. Male security guards formerly ruled on hemlines and décolletage.

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Private messages exchanged by Pope and the astronauts

(CONTINUED FROM PAGE 1)

the scene of nature which surrounds us, an imperious sense of wonder and of metaphysical curiosity. Nor does there escape our mind the alternative of two answers. The material and natural world is its own beginning and the cause of its being. This is the monistic pantheistic answer, which checks the progress of the transcendent understanding of things and compels it to renounce the enrapturing dialogue with the living, wise, all-powerful and loving principle of the universe. Or else the world is created, is generated by a Thought, by a Word, which expresses itself mysteriously in the very being of things and in their decipherable intelligibility.

The world then appears to us like a book that we must read, by means of use, study and science, which then overflows in prayer and religiosity. If then by a very happy change, a direct word were to come to us directly from the very lips of the Creator, we would have faith, direct conversation, the beatitude of a super-vision of the universe.

"WE reaffirm, in any case, our belief that the place of religion in the immense and astonishing framework of reality when it becomes truth is not mythical, abusive or superfluous but central, luminous and vital."

"It was not in vain, even though it is now remote, that the precursor of modern astronomy, Kepler, perceived the analogies of innate mathematical forms of the human spirit with the fundamental laws of the cosmos."

"Let us learn to admire and celebrate in ourselves the speaking God in the mute language of nature, earth and sky."

"Here is now private news of great and

common interest. It is the answer to a confidential message of good wishes which we sent them before the departure of the three cosmonauts. The answer was addressed to our apostolic delegation in Washington."

"We of the Apollo 15 team wish to express our sincere appreciation for the thoughts and prayers of His Holiness Pope Paul VI and for your consideration in sending us the message as well as your good wishes."

"We are embarking on the voyage to the Apennine and Hadley with the wish that the knowledge we will obtain and scientific discoveries derived from this mission will make progress in the life of man throughout the world."

"Our voyage is for all mankind and we hope that the talents which God gave us will enable us to live up to the expectations of those who have so kindly supported us."

At the Vatican the daily L'Osservatore Romano commented on the Apollo 15 team, saying it has proved that individuals working together according to an organized plan have opened up "for man the mysteries of the universe, even though it is just the beginning."

Editorial writer Federico Alessandrini said:

"But we are bound to think of the results which could be achieved if the same concord were to go to work to give a greater harmony to the world which is ours and in which we live, fooling ourselves, at times, that our dissensions build something instead of destroying as they do peace and life, or at least turning life into slavery and creative liberty into an empty word."



APOLLO 15 astronauts, Col. David R. Scott, 39, commander; MAJ. Alfred H. Worden, 39, command module pilot; and Lt. Col. James B. Irwin, lunar module pilot.

Methodists lauded for cutting anti-Catholic interpretations

VATICAN CITY — (NC) — The Vatican has published a letter praising the general conference of the United Methodist Church in the United States for going on record in favor of changing long-time anti-Catholic interpretations contained in its "Articles of the Book of Discipline."

The letter, published in the Vatican City daily, "L'Osservatore Romano," Aug. 3, was written to Dr. Wesley Hole, secretary general of the general conference, by Cardinal Jean Villot, papal secretary of state. The cardinal said Pope Paul VI "has received with deep Christian joy" the news of the conference's decision.

THE undated letter refers to a decision made by the general conference in April, 1970, to review the interpretations of the "Articles" which over the centuries have carried on the anti-Roman sentiments of the Reformation period.

Cardinal Villot said in his letter: "By this generous and farsighted action you disavow not the honorable history of Methodist Christian witness, but the bitterness and harsh controversy which in the past have so often affected in Christians even their zeal for the Gospel of Christ."

"At the same time you offer in this resolution 'tokens of the effort to repair the ancient breaches of charity and mutual understanding' — the effort of which, in these happier days, all of us feel is part of our very faithfulness to Christ our Lord and which was expressed many times in the Second Vatican Council."

COMMENTING recently on the resolution, Canon William Purdy of the Vatican's Secretariat for Promoting Christian Unity, stated the resolution opened "a new chapter" in the history of the

Methodist Church. "The earlier chapters are not cancelled," he said. "But more effectively than quietly dropping them, the conference solemnly repudiated the traditional, polemical interpretation of the Articles."

Publication of the letter comes shortly before the opening of the World Methodist Council, which meets only once every five years. The meeting will be held Aug. 18-26 at Denver and will be addressed by Cardinal Jan Willebrands, president of the Christian Unity secretariat. It is expected that the resolution will be introduced during that meeting.

Recalling the Methodist's active participation as observers during the Second Vatican Council, Cardinal Villot said that was the point at which "was sown the seed from which sprang the dialogue between the Roman Catholic Church and the World Methodist Council which . . . has been echoed in many places and has borne fruits of which the resolution of your general conference is so noble an example."

THE papal secretary of state assured Dr. Hole: "The Pope is keenly aware of the prospects for the future opened up by the resolution of intent in regard to the re-interpretation of the 'Articles of the Book of Discipline.'"

He added: "He would express the hope that deeper study, enlightened by the grace of God and continuing fraternal dialogue, may serve to bring about a more adequate understanding and common formulation of those doctrines on which the United Methodist Church and the Catholic Church have as yet no full agreement, in particular with regard to the Eucharistic ministry."

In closing Cardinal Villot said: "His holiness thanks you from his heart and prays that God will bless the further efforts of those who seek tirelessly for reconciliation in the word."

Card. Wright is named Synod president-delegate

VATICAN CITY — (NC) — Pope Paul VI has named three president delegates, including U.S. Cardinal John Wright, to preside over the daily sessions of the 1971 Synod of Bishops which opens here Sept. 30.

President delegates take turns in order of their nomination in presiding over the meetings of the synod in the name of the Pope. The three cardinals nominated by the Pope are Archbishop Etienne Duval of Algiers, Archbishop Pablo Munoz Vega of Quito, Ecuador, and Cardinal Wright, prefect of the Congregation for the clergy.


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Excitement and color of a rocket launching

(CONTINUED FROM PAGE 1)

Lunch before a Saturday afternoon briefing. Seated at the next table is a couple with two children. He looks like an astronaut — slim, sandy-haired. All-American boy type.

His name is Edward G. Gibson and he holds a doctorate in astronomy and he is an astronaut — one of the new breed.

The afternoon briefing is conducted by Dale Myers, associate administrator for Manned Space Flight.

Myers, a short, slim man wears a black eye patch. No one asks why.

A female (newsman?) walks in. She has dark hair, a golden suntan and is wearing hot pants. The briefing stops momentarily.

A young newsman begins to take pictures of a chart Myers is displaying and is told by an old hand. "Sit down! You're blocking my view."

He sits down.

The briefing ends and the old hands — those who understand the EVAs and the LEMs and the CSMs and the TSs — begin talking about "the last time I saw Wally" and "If you see Al (Shepard), tell him hello."

The newcomer — who doesn't understand the initials and who doesn't know Schirra or Shepard or Cooper or Slayton — feels lost.

DURING the briefing — and all briefings — a large rectangular electric flashes numbers in orange. It is not keeping time: it is the countdown. Thus — 1. 08. 32. 16. In other words, it is one day, eight hours, 32 minutes and 16 seconds until blastoff.

A cocktail party on Saturday night. A chance to meet the astronauts — those not flying this mission? None show.

"They're afraid — the young ones," explains one person.

"They're scared they might say something they shouldn't. NASA has them locked up."

Sunday — a bus trip of the space center for the press.

The bus driver's name is Phil Davidson and he drives the same route day after day, week after week.

"We have 200 buses — each holding about 50 persons — going out today. On the average, each day of the year, we run about 35-40 buses."

A news release tells you that the escorted tours — for press and the public — began in July, 1966, and that as of July 15, 1971, a total of 4,061,575 visitors had boarded buses.

Visitor No. 4 million was

a member of the Frank Belaska family of Rensselaer, New York.

The big briefing is on Sunday afternoon. The experts, the brass, gather to tell about the mission itself.

James McDivitt, the first astronaut to be advanced to the rank of general, is on the platform.

He looks like a younger Robert Young, wears a red jacket — the most colorful attire among the experts — smiles easily and is the only one on the panel who explains what is going on in understandable terms.

Donald K. (Deke) Slayton, the only one of the original seven Mercury astronauts who never flew (an irregular heart beat was detected), is also there.

Slayton is now the director of astronaut training. His face is lined, he wears a crew cut, he looks like a cross between a boxer, a truck driver and a Marine drill sergeant.

"What did Scott, Worden and Irwin say today that is quotable?" he is asked.

"I don't recollect anything," he responds.

IF anyone misses the briefings, he need not worry. Tons of paper — press releases, packets, status reports — are provided by the office of Jack King, a former newsman who now heads the NASA news bureau.

King, who also is the voice of Mission Control, runs a remarkably well organized operation. The newcomer is impressed by the professionalism of all connected with it.

"The jetty" is nearby. It's where the thousands and thousands of visitors, in campers, semicampers, double campers and with licenses plates from virtually every state in the union camp out, awaiting the shot.

A YOUNG GIRL, blonde and tanned, walks up the sandy road, holding hands with a young man, equally tanned.

She is wearing a bikini. She is also pregnant. Obviously so.

A soft drink-hot dog stand has overhead a large banner: Helen Flake Fund.

"Who is Helen Flake?" "She is 37 years old and she has a kidney disease and we are taking contributions for her."

You give the Helen Flake Fund a contribution.

Late in the evening, a barmaid says, "stick around; Charley Pride will be in in a moment."

Charley Pride. The first — and only — black country music singer. Charley Pride — "Did You Think to Pray?"

and "Bobbie McGee" and 10 albums.

The barmaid is right. In a moment Charley Pride does walk in. He is tired, he orders a double bourbon and he explains.

"I sing country music because it tells what's going on. Sixty per cent of the music in this country is country music, or stems from country music. I'm not proving anything. I just sing country music."

Launch day dawns and it soon becomes hot.

One hour on the bus to get to the site.

A trip to the "VIP area." The only "VIPs" immediately visible are Hugh O'Brian and Lynda Bird Johnson. She is with her husband, Charles Robb, a Marine Corps major.

"What did you think about the shot, Major Robb?" he is to be asked later.

"Spectacular."

"What did you think, Mrs. Robb?"

"She thinks it was great," the major responds.

Lynda does not respond.

THEN it is 15 minutes until launch time and there comes the realization that despite all the briefings and the jargon and the alphabet soup and the obscure terminology, there is one stark fact:

Sitting atop that Saturn V rocket, sitting atop that huge, powerful piece of hardware, are three human beings.

David R. Scott, 39 years old, Colonel, U. S. Air Force, married, two children.

Alfred M. Worden, 39, Major, U. S. Air Force, divorced, two children.

James B. Irwin, 41, Lieutenant Colonel, U. S. Air Force, married, four children.

And all the Wallys and all the AIs and the EVAs and the LEMs and the CSMs and the TSs are forgotten.

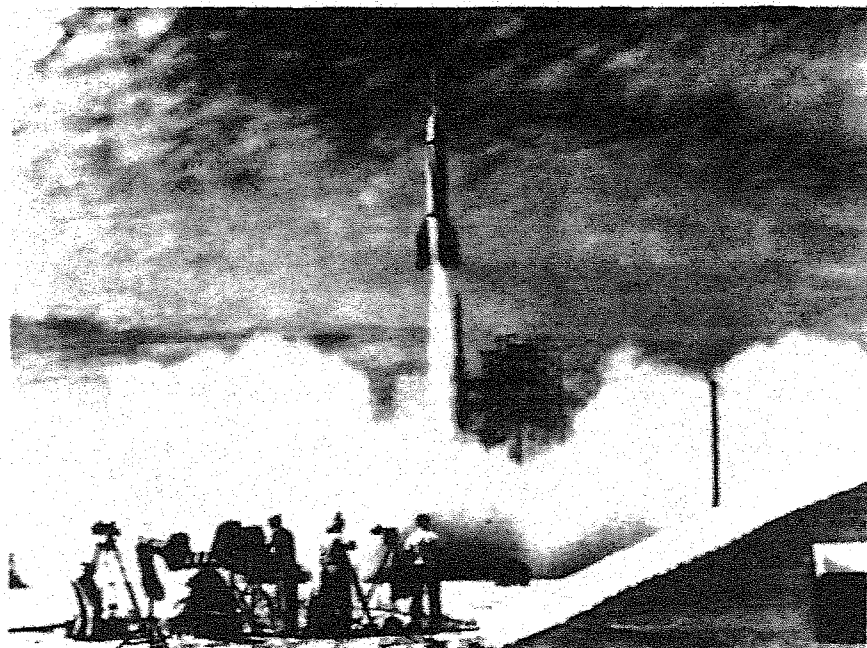
Because these are three men. Three human beings.

The arms swing away from the rocket.

Jack King's voice begins the countdown.

"T minus 2 minutes and counting. T minus 1 minute 50 seconds and counting."

Then it's 8 seconds, and 7



21 YEARS AGO on July 24, 1950 the U.S. launched the first rocket from what was then known as Cape Canaveral. It was a captured German V-2 known as "Bumper 2" and flew only 200 miles downrange. A painters' scaffold, visible at right of the rocket, was used as a service tower, a far cry from the sophisticated launch equipment which sent Apollo 15 into space.

seconds, and 6 seconds, and 5 seconds.

Then a tremendous flame — that will grow to 600 feet in length — appears beneath the rocket, which is located more than three miles from the press center.

Then the rocket begins lifting. Slowly. Very slowly. Too slowly.

It inches upward. It takes on speed.

In slightly less than two minutes, it is traveling at 5,304 miles an hour and gaining speed.

In less than a week, if all goes well, it will be on the moon.

Left at the site are the memories of the tremendous

roar that came from the rocket, the bravery of three men, and the futility of trying to understand fully what is really going on.

There is not even any trash.

A group of youngsters is out picking that up even before the rocket is out of sight.

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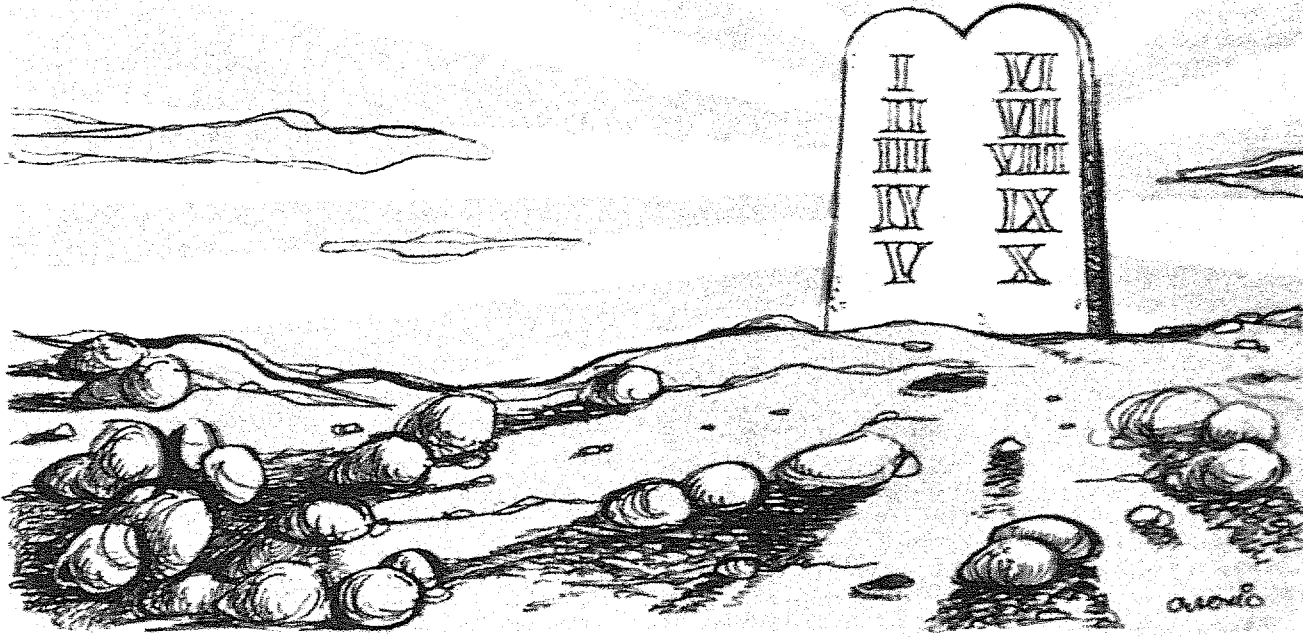
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Society's long bleak walk into this modern grey dying — did it begin when we forgot to reverence life? The surging, gurgling, bubbling exuberance of fresh



British war on smut

LONDON — (NC) — Christians are planning a national "Festival of Light" throughout Britain in September as a protest against pornography.

Bonfires will be lit on hills, open-air rallies and marches will take place in the big cities. Leading churchmen, stage and film personalities, pop singers and other public figures will take part. They are expecting active backing on the festival day, Sept. 23, by more than 100,000 people throughout the country. London will have a mass rally in Trafalgar Square, central open-air forum, and a five-hour Gospel musical festival in Hyde Park.

THE organizers have also called for a day of prayer on Sunday, Sept. 19, for the same purpose. It is intended that the beacons will be lit on that day on hills around the countryside with accompanying evangelistic meetings.

Lord Longford, Catholic politician who has set up his own inquiry team into pornography here, is one of the people behind the scheme.

Another, Malcom Muggeridge, journalist and commentator, said at a press conference announcing the festival: "The mass media today — press, radio and television — are largely in the hands of those who for one reason or another favor the present . . . slide into decadence and godlessness."

"It is high time others made their voices heard. It should be a wonderful and heartening occasion and I took forward to participating in it."

MEANWHILE, the Daily Telegraph, one of Britain's major national newspapers and a strong supporter of the present Conservative government, urged Parliament to take another look at the whole subject of abortion, family planning and permissiveness in general.

VOICE OF THE PEOPLE Offers a 'perspective' on martyrdom complex

Dear Editor:

I read Father Greeley's article: "Radicals overwork 'martyrdom'" with some interest, as this has been a major point of discussion among many non-violence oriented radicals at the University of Notre Dame. I may flatter myself in presuming to speak for so many of my friends, but the complexity of the situation must be made clear, especially since Father Daniel Berrigan seems to be presented as someone with the martyrdom syndrome, at best an erroneous assessment of his position.

Initially, one of the major problems faced by non-violent civil disobeyers was being taken seriously. Thus, their statements were extreme, and, as Father Greeley notes, going to jail showed their sincerity.

But, as Father Greeley once more notes, the danger quo martyrdom syndrome quickly showed itself. Surprisingly, he failed to note Father Berrigan's refusal to turn himself in for his jail term. One of Dan's primary reasons was that the government does not deserve to have good men as its prisoners when they are more needed outside of jail.

THE significance of the act should not be lost: in his latest "no"; to the government, going to prison is not the sole, nor even a major, criterion of sincerity. That point, presumably, can be made in other ways. There is a difference between seeking prison as an end in itself (i.e. to be a martyr) and accepting it as a consequence of one's acts, given the context of this country today.

The need, ergo, is finding new ways of expressing dissent and showing sincerity. This is the problem which the non-violent movement must begin resolving if it is to remain a viable alternative to other new left tactics. Father Greeley missed this point, and its resolution, within the following context, is by no means simple.

In making moral assertions we tacitly assume some self-righteousness, for our claims imply that we consider ourselves correct vis-a-vis the situation. Yet consider the differences in the self-righteous claims being made today.

One form challenges our view of America as the Clean Well-lighted Place of Hemingway, showing how the U.S. maintains its position in the top 10 countries in the world at the expense of other peoples. It asks us to change our lives, to be less greedy, to love more, to affirm life.

The other, while admitting the darkness, avers that we can still have our cake and eat it. It results in the killing of countless people, and in our name as American citizens.

GIVEN: a good man in our society views its machinery, sees that it is working properly, and is bewildered by the results — good things for him — comfort, material goods, a modicum of freedom, etc. Yet, simultaneously, he sees death, exploitation, hate, etc. And the machine is not malfunctioning as it might have in extraordinary times. It is well oiled by billions of dollars and millions of people. The situation is most kindly described as insane.

There are two alternatives for the good man — changing the basic orientation of the machine, or stopping it. Both require hard-working people, martyrs if you will. Totally stopping the machine, moreover, is out.

But before we can change the direction of a speeding car, we must slow it down. How to do this, facing the vicious circle of our societal direction, is the paramount concern of radicals.

CHANGE will require decisive action. One mode being presently explored by Father Berrigan and his cohorts is witness-bearing.

I, too, am suspicious of identification of style with Jesus — from the kill-a-Commie-for-Christ views through the martyr syndromes . . . Christ's life has too many contradictions. However, we can draw some inspiration and a sense of direction from the ethic preached by Jesus. We see a person seeking out the sinners, yet in the next breath condemning the Jewish leaders . . . a person who was intractable on some points (eating his body and drinking his blood as requirements for salvation), yet able to devise the ritual within which what seems at face value abominable becomes palatable (the Eucharist). The list is endless.

But the most obvious thing about Christ is His imaginative ways of affirming the power of saying "yes" to life, even to the Resurrection.

The martyrdom complex of many Catholic radicals must be seen within this context. Yet clearly, there are other ways of affirming life. It is in exploring these that we hope to find some new ways of living in face of the insanity which daily faces us. Errors will be made, but given the situation, such a risk does not seem so bad.

Peace,
Walter G. Secada
Hialeah

Editorials

attitudes, new energies, smiling optimism, clear-eyed consciences — courage — Did they end when we decreed that easy divorce, casual abortion, quick death for helpless aged, were glory roads to prosperity instead of dead-end streets?

WHY are we so afraid of patience, bearing the burdens of others, praying, trusting, waiting, caring?

Why the tick-tock clicking toward calculated goals, our busy pride preening against an eternal calm? Why this idea that we are the masters of our fate, the decision-makers over life and death and value?

We, who never made a blade of grass, nor carved a white cloud in a blue sky, nor set a mountain, nor placed a sunset over still waters, nor formed the face of a deer, nor paced the pull of an ocean tide

God would smile at our childishness — our bombast to gain attention — except that he cannot take His gaze away from the confused hungry, the isolated sick, the hobbled reject — His children — who thought, like God did, that the rest of us would help our brothers in need.

Do you feel clean today? Have you helped someone today?

Do not answer with histrionics and generalities, nor great philosophical attitudes about war and peace, nor national security, nor economics. A simple "yes" or "no" will do.

Did you really act as Christ would have acted toward the last person you just met? How will you act toward the next person you meet?

A daily kindness may be as small as our view of a star. But like a star, it will shine in the heavens as a guide for others.

Nixon Peking hop arouses cautious optimism in press

By NC NEWS SERVICE

The Catholic press around the nation has responded editorially to the announced Nixon visit to Peking with cautious attitudes of enthusiasm, optimism, and expectation that international peace will ultimately be helped by it.

Editorials in diocesan newspapers generally paid tribute to President Nixon as fully capable of handling the delicate new step well when he goes to China sometime during the next few months.

"The overwhelming applause in response to President Nixon's announced visit to Peking illustrates the widespread need for a sign of hope," noted the St. Louis Review. It said the president's "impeccable anti-communist credentials" should mean successful pursuit of reconciliation with Peking while still maintaining the American public's confidence.

THE Courier-Journal in Rochester, N.Y., recommended that worries and doubts be put aside, "for what might be gained is a way for inhabitants of this small planet to live together in peace." It viewed Nixon's new policy as "a glimmer of hope for a much better world."

A generation of Americans that heard communists castigated in the harshest terms must have been shocked upon learning that their president "offers the olive branch to the bitterest of our foes — the implacable Chinese Reds," commented the Florida Catholic.

Although just the thought of the Nixon visit to Peking will literally make some people ill, the newspaper continued, "the move had to be made because constant hostility will improve no one's life." It said the world would benefit even if only one or two areas of agreement are reached and tensions eased between the United States and the China mainland.

In Brooklyn, the Tablet took note of Chinese Premier Chou En-lai's suggestion that a conference including China might bring a possible solution to the Vietnam War. The Tablet said the idea was worth investigating and added that the United States and China might be able to "do more by cooperation than might be possible to accomplish by either alone."

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Her 200 children: each one a 'dear' to foster mother

By MARY ANN LINDEN

Although, unlike the nursery rhyme, she doesn't live in a shoe, she has many children and does know what to do.

How many children? "I stopped counting after 200," Mrs. Nora Ricketts recalled. "And there was never one that I didn't love," she added, smiling.

Mrs. Ricketts is a veteran foster home parent. Caring for children in Pittsburgh for some 10 years, she moved here over 16 years ago and continued her work with the Catholic Service Bureau, passing out parental love as easily as some people pass out handshakes.

THIS love and understanding for foster children has been carried on by Mrs. Ricketts' daughter, Mrs. Jules Goller, who lives back-to-back with her mother. Each of them is taking care of three children presently. "For us it's a cooperative effort," Mrs. Goller said.

Courageous teens, priest survive sea

MANILA — (RNS) — A tale of extraordinary courage and faith was played out in a wide, empty sea as a Canadian priest, his assistant and five teenagers drifted 37 days in an open boat.

They survived by catching fish with a bridal veil and drank rain water. Picked up July 18 by a Japanese freighter, the Koyo Maru, all seven are in good condition in a hospital at Rabaul, New Britain.

Father Marcel Loiselle, P.M.E., 39, a French Canadian priest of the Order of Priests of the Foreign Missions of Quebec, set out from Davao, Mindanao, in the Philippines, June 11, to help celebrate a two-day fiesta on Sarangani island nearby which has no resident priest.

He was accompanied by Roberto Santos, 27, three choir girls aged 14, 15 and 16, and two altar boys, 12 and 13 years old. They were in a 14-foot open boat powered by a 40-horsepower outboard motor.

They carried the wedding veil for a girl who was to be married at the fiesta Mass.

En route, the motor failed and the small craft drifted with the current across the Pacific.

"We never lost hope although we saw many ships and they did not see us," Father Loiselle told reporters at the Rabaul hospital. "We draped the veil over some wire and scooped up small fish. Sometimes, we netted a big fish about 8 inches long. It rained, too, and we caught enough for drinking water."

Father Loiselle attributed their survival to prayer and the will to live. "We prayed every day. I tried to impress upon the youngsters that God knew where we were and he would send help if only we trusted Him. Even when several ships passed us by, we knew that someday someone would come. We could not afford to panic."

"We worked together, prayed every day and had faith."

"Finally, on July 18, help came."

"The two backyards are connected so the youngsters play together and share the swimming pool."

Mrs. Goller has a household of her own children plus three CSB children. With two married, she still has eight living at home, ranging in age from two to 24. Even with her full house, Mrs. Goller assured us there's no conflict. "We love them all and accept the foster children as our own."

"All you have to do is open your heart. We've had all kinds, good, bad, all colors, nationalities," Mrs. Goller said. "It's a wonderful feeling to help a child who'll be adopted by loving parents. It's all for the honor and glory of God."

"Some of the youngsters I took care of years ago, return, grown up, bringing a new bride or a new baby," Mrs. Ricketts said.

ANOTHER experienced set of foster parents, Mr. and Mrs. Joseph Valenti picked up the idea from a plea for foster parents which appeared eight years ago in their parish bulletin at Immaculate Conception. With the five foster children now under their care, and five of their own children, ages three to 14, Mrs. Valenti buys from 80 to 100 quarts of milk each week.

How do you control that many children? "We have a great system. Whatever I say, goes, and there's no hollering or screaming," Mrs. Valenti noted.

"We have never refused a child. The Catholic Service Bureau has always known that we'd take anybody. It doesn't make any difference to us whether they're healthy or sick."

CLAIMING to have the only house in town with a full time life guard on duty in the bathroom, the Valentis have added on a room to make more space for the youngsters. "We have one room full

Keep priest from Mass

CAPE TOWN — (NC) — British-born Franciscan Father Cosmas Desmond, under house arrest here, has been refused permission to go to Mass on Sundays by the South African government.

Father Desmond has been a strong critic of the South African government's apartheid policy of strict racial segregation and is the author of a book, "The Discarded People," a study of the primitive conditions in

of cribs and another with three sets of trundle beds."

A fun house for the youngsters. They go to the beach frequently also and take advantage of free entertainment when possible, like amusement parks and barbecues.

"My own children have always accepted the foster youngsters," Mrs. Valenti said, adding that the major adjustment for her and her husband was "not to have a clinging love." "It's too hard on parents and child. Our first infant was with us for a year when it was adopted and the parting was hard for both of us."

Next week, there will be a major parting at the Valenti household, because the family's moving to Gainesville and the children are being transferred into other foster homes in the area. There are about 37 foster families in the Miami area who are taking care of about 45 children.

The Catholic Service Bureau also operates separate agencies in West Palm Beach and Broward Counties.

"There's no crying need for foster parents at this time, although there's always room for those who'll care for problem children of mixed racial background and toddling youngsters," according to Mrs. Joan Brady of the Miami Catholic Service Bureau office.

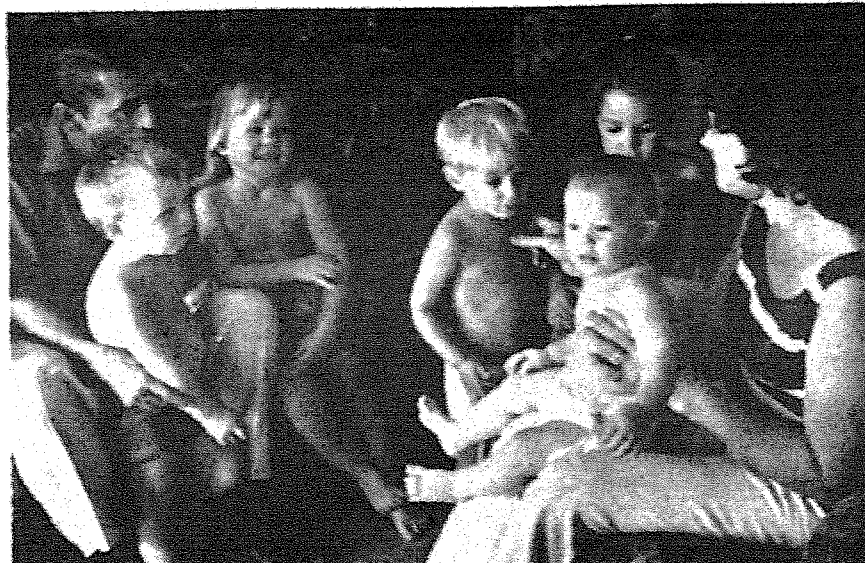
black areas.

A number of parish councils have urged the South African Bishops' Conference to take action against the ban preventing Father Desmond from attending Mass.

Students have been critical of the Catholic bishops, alleging they have failed to protest in sufficiently strong terms against the action taken against Father Desmond.



COMBING A pretty little girl's hair has become "old hat" for Mrs. Nora Ricketts (foreground) who has been caring for foster children for more than 25 years. Her daughter, Mrs. Jules Goller (besides the pool) supervises a mid-morning swim in her backyard, while other children enjoy playing on a fancy teeter-totter.



A THREE-RING circus — that's what life's like at the home of the Joseph Valentis, who're caring for five foster children, plus five of their own youngsters.

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Around the Archdiocese

Golden anniversary for the Pellmans

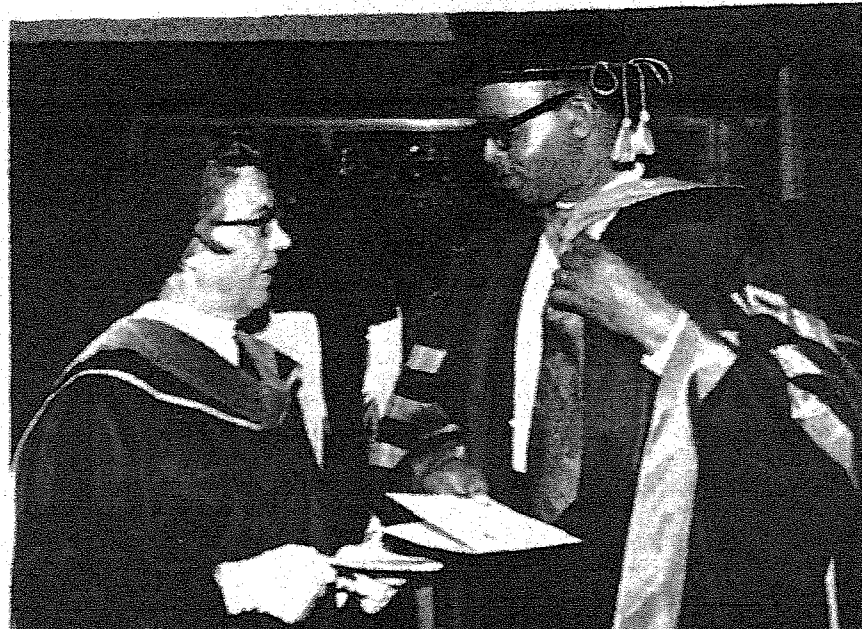
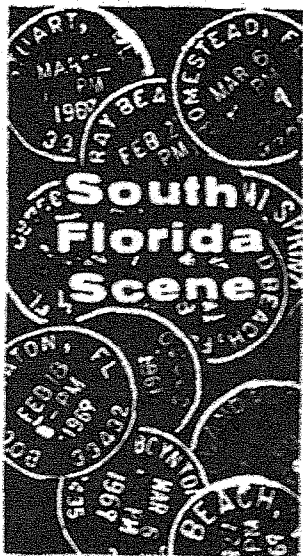
The golden anniversary of their marriage was observed by Mr. and Mrs. Sylvester Pellman during Concelebrated Mass of Thanksgiving last Saturday in St. Vincent de Paul Church.

Father William Sweeney, C.M., pastor, was the principal concelebrant of the Mass, during which the couple renewed their nuptial vows taken 50 years ago in St. Bridget Church, New York City. Concelebrating were Father James Salway, C.M., and Father Alfred Pehrsson, C.M.

ACTIVE members of the

parish, the Pellmans came here 11 years ago from New York, where Mr. Pellman had been a court clerk. Mrs. Pellman is a past president of St. Vincent de Paul Altar and Rosary Society, and was guest of honor last week at a luncheon given by members at the home of Mrs. Betty Henchy.

The couple has four children, including three sons: Frank, Flushing, N.Y.; George, Long Island, and Edward, Miami; a daughter, Mrs. Grace Falls, Opa Locka; and 14 grandchildren, all of whom were present for the observance.



SUMMER GRADUATES of Barry College received degrees from Sister Mary Dorothy, O.P., president; shown welcoming R.W. Puryear, LL.D., president, Florida Memorial College, who gave the commencement address to the Barry class last Friday evening.

Dade County

Thelma Medoff, director of Psychological Testing Service at Barry College, is included in the seventh edition of the 1972-73 Who's Who in American Women.

The Memorare Society, social club for widows and widowers, meets at 8 p.m. Friday, Aug. 13 at St. Dominic Church coffee shop, 5909 NW Seventh St. Additional information may be obtained by calling 649-2928 or 274-0244.

An Honorable mention award for her contribution to the field of nursing has been received by Pamela Thompson, R.N., by Pulse on Patient Relations, a hospital-oriented publication. Miss Thompson is a dialysis nurse at Mercy Hospital and has visited homes of patients in the U.S., Caribbean, and South America to explain the use of dialysis machines.

The third in a series of summer card parties under the auspices of Villa Maria Auxiliary begins at 12:30 p.m. Monday, Aug. 16, at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami. Refreshments will be served.

The Daughters of Isabella, Circle 884 will meet Monday, Aug. 9, at 8 p.m. in the K. of C. Hall, 270 Catalonia Ave., Coral Gables. Rosary will be said at 7:45 p.m.

An eight week, comprehensive course on the fundamentals of speaking will begin Thursday, Aug. 19 at 7 p.m. in North Miami Beach, sponsored by the Flamingo Toastmasters.

For information call Harold Ginsberg, 865-4161.

Fourth grade teacher at St. Theresa's School, Coral Gables, Sister Louis Angela, S.S.J. is taking graduate courses this summer in educational statistics and psychology at Cardinal Stritch College in Milwaukee.

The Catholic Committee on Scouting recently celebrated its annual banquet of recipients of the St. George Award, awarded to adult scouters for outstanding contributions to the spiritual development of youth. The banquet was at the DuPont Plaza Hotel.

Since 1961 only 15 men in the Archdiocese have received the award. The 1971 recipient includes: Father Jose R. Tey, S.J.; Mitchel F. Fraska, Mike Govin, Manuel Lorenzo, Carlos Arboleya, and James Pace.

The Catholic Committee will be presided over this year by Dick Snowberger. Other officers include: Carlos Arboleya, vice chairman; Marty Martorana, secretary; and Fred Priebis, treasurer. Father William Dever is Archdiocesan Scout Chaplain.

Dr. Southard heads St. Leo

ST. LEO — Dr. Thomas B. Southard has been appointed president of St. Leo College here, effective July 1. Receiving his Masters and Doctorate at Ohio State University, Dr. Southard completed his Bachelor of Arts and Science degrees at Capital University. He has served as superintendent of Pinellas (Fla.) County public schools and Newark, Ohio, public school systems.

Winner of a Ford Foundation Award for school design, he has also served as an

associate professor at the University of South Florida and as Education professor at the University of South Carolina.

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Natural childbirth classes resumed

Another in the series of "natural childbirth" classes began this week at Miami's Mercy Hospital under the sponsorship of the Childbirth and Parent Education Program now in its fourth year.

Classes are conducted three nights each week at the hospital to promote the idea of sharing parenthood and to make pregnancy and child-bearing a more comfortable and tension-free experience.

During the course, in which both expectant mothers and fathers participate, parents are oriented on what to expect from the time of the mother's admittance to the hospital to delivery and then during post delivery care.

FREE of charge, the program is presented by a variety of speakers who are authorities in the fields of childbirth, child care and

family life. In addition, a tour of the hospital's labor and delivery rooms is conducted and briefing is provided on the hospital's "Family Centered Maternity Care" which provides for rooming-in for mother and baby if desired.

Discussing the main advantages derived from the participation of both father and mother in natural childbirth education and the care of the newborn, Mrs. Carolyn Benson, R.M., supervisor of the Obstetrical Dept., said: "Family-centered maternity care is based on the concept that the family is the basic unit of society, it acknowledges human dignity in the broadest sense, and seeks to provide an environment in which concern is not focused on physical needs alone, but also the total personality of the individual patient and the individual family—mother, father and newborn."

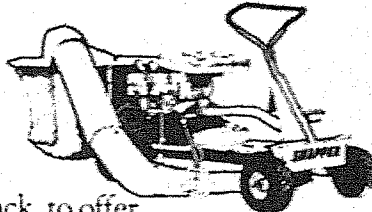
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A new law passed during the recent session of the Florida legislature requires that children entering kindergarten or first grade this Fall be immunized against communicable diseases before entrance to school.

Immunization against polio, diphtheria, measles, whooping cough and tetanus is being given in Dade County Health Centers on Fridays between the hours of 1 p.m. and 4 p.m. According to health officials smallpox vaccinations will not be given until September.

Parents in other South Florida Counties are urged to contact their local health authorities for times of free immunization in their respective areas.

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Prayers for life of child a rebuke to abortionists

By JOSEPH A. BREIG

Years ago I sat through an endless night asking the Lord for the life of our five-year-old daughter. She had come to us, greatly desired, after the death of our first child at birth. From the time of the earliest intimations of her presence in the womb, we had watched over her in prayer, conducting her day by day toward a happy delivery into our arms.

Now she lay in a hospital suffering from a raging infection and fever that would kill her unless halted.

Dawn was paling the windows when at last God said "Very well, then." Suddenly and absolutely, somehow I knew that our little one would recover. An hour later, her temperature had fallen to normal.

I relate this as a kind of apology to readers for writing so much about abortion. I am tortured by the spectacle of mothers being propagandized into procuring the murders of their own unborn babies, and in so doing poisoning their own happiness. And I am deeply disturbed that many Catholics do not face this tremendous moral issue squarely.

NOT LONG AGO, a Jesuit, Garth L. Hallett, published in "America" magazine, an article, "The Plain Meaning of Abortion." He condemned abortion and upheld the right to life of the unborn from the time of conception. But at one point he fell into the "soul trap." He said that verdict on whether a fetus at each stage of development does or does not possess a soul.

This is error compounded. The body does not "possess a soul." The soul "possesses the body" — indeed forms the body. The "soul" is simply the life in any living thing. When a tomato seed germinates, you have tomato life — tomato "soul." It is a mortal soul, which dies when the plant dies.

When the human ovum in the human mother is fertilized by the human sperm, we have human life — a human "soul" which is immortal and is destined for life everlasting with God. "Soul is simply the life that comes into existence by the will of God, at that moment of conception.

THE Virgin Mary introduced herself at Lourdes as "The Immaculate Conception." St. Bernadette did not understand the term — indeed had never heard it before — but she reported it precisely and repeatedly to Church authorities. And the Church has infallibly defined that Mary was preserved from original sin from the instant of her conception in the womb, because at that moment she came into existence as a human life, a human "soul," an immortal human being destined for the Queenship of Heaven.

Neither she nor the Church spoke of an "immaculate birth," or an "immaculate fetus," or an "immaculate zygote." What has been revealed to us is the Immaculate Conception.

From conception, what is present in the human womb is an individual, unique human being, distinct from every other human being ever conceived or ever to be conceived. Thus speaks divine revelation, through Mary and through the Church.

And this is now confirmed by such sciences as genetics and microbiology, disclosing to us the presence, from conception, of the marvellous DNA code which sets each human being apart from all others. If you kill this human being, you kill one who will never be duplicated, a particular unique child of God. As the Second Vatican Council said, abortion, like infanticide, is an unspeakable sin and crime.

Quality education called top issue

NEW YORK — (NC) — Quality education has replaced integration as the major current issue of concern to minority groups, according to civil rights leader James Farmer.

Addressing a graduate institute for school personnel at Fordham University, the former HEW assistant secretary said that "most of the black community is now more concerned with the quality of education."

"We have not really created an open society," he said. "The schools are now the front-line trenches. There was a time when the black, Puerto Rican and Chicano parents were stand-offish from the school system and their officials."

"THE schools represented officialdom, and the people were afraid. Now the heat is on you. If there is any professional in this society I don't envy, it is the educator."

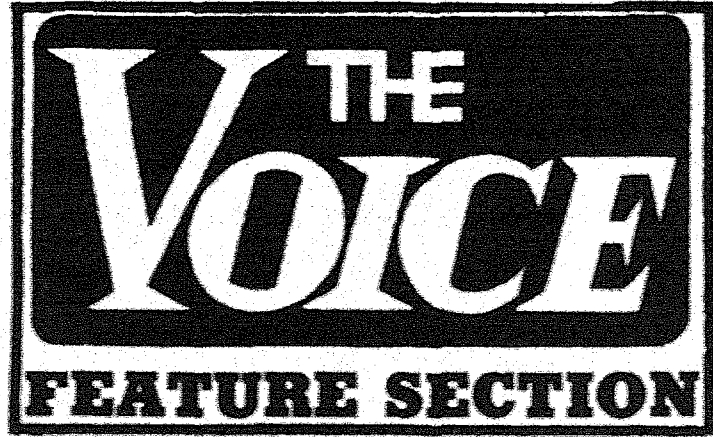
Farmer emphasized, however, that the pressure for quality education does not mean that the segregation problem has been solved. Instead, the emphasis has been changed from de jure segregation to de facto segregation.

"And there is more residential segregation than ever before," he said.

The problems of the schools, he said, are partly the fault of the teachers. "It's a cop-out to put the blame on the parents and the community," Farmer explained. "We as educators must be held accountable for our product. If the kids don't learn, we must assume a share of the responsibility. We must hold the teachers responsible and prepare them to be responsible. It's astonishing how many children can't read today. There must be 20 to 30 million adults who are functional illiterates."

LANDMARKS OF AMERICA

The Olympic Mountains in Washington State contain some of the most magnificent wilderness on this continent. Located on a peninsula by the same name, the Olympic Mountains receive a huge amount of rainfall and the largest rain forest in North America is the result. Other features of the mountainous area are hot springs, active glaciers. Here the rare Roosevelt elk can be seen. Most of the wilderness is preserved in the Olympic National Park, which receives more than two million visitors a year. This view shows glacier-studded Mt. Anderson rising above the cloud-filled LaCrosse Basin at sunrise.



Demythologizing society's cliches

By FATHER ANDREW M. GREELEY

One of the most important books of our time is the "Middle Americans" by Robert Coles (Atlantic, Little-Brown). It is the first successful attempt by a member of America's intellectual elite to penetrate into the mysterious recently rediscovered world of middle Americans and come back not with American snobbery but rather with sympathetic understanding. To a very considerable extent, the future of American society depends on how many of our intellectual and student left are able to make a similar pilgrimage.

Coles is a fascinating man with a subtle, complex mind. One had, for example to read very carefully his lengthy dialogue with Daniel Berrigan in the "New York Review of Books" to realize that, for all his personal admiration of Father Berrigan, Coles was in vigorous disagreement with him. Coles is able to see many sides of an argument but this does not prevent him from taking a stand of his own.

HE BEGAN his exploration of middle America in a rather peculiar way. His initial interest was in the psychic gratification in the South. What, he wondered, did it mean to a student to have to be escorted to school each day by police through lines of screaming white bigots. But then Coles began to wonder about the screaming white bigots and one imagines, with considerable difficulty and pain, strove to interview and understand them. He discovered that people cannot be fitted into neat categories of "racist" and "nonracist."

I remember Coles remarking on one occasion that swarms of northern college students descended upon the South to remake southern society; only a few bothered to try to listen to and understand the viewpoint of those white southerners whom they were so vigorously intent on reforming. The rich kids from the elite colleges in the Northeast already knew everything there was to know about the South and there was nothing to learn, especially from white southerners. Only students from Middle Western colleges, and particularly Catholic ones, bothered to talk to the white people.

THE FUNDAMENTAL theme of the "Middle Americans" is that people are complicated, that a man may

one moment express an incredibly racist sentiment and then in the next moment support the black cause as vigorously as any professional liberal. Furthermore, a man may be deeply patriotic and still hate the war in Vietnam, and also be suspicious of the "big business" elite that run the country. A policeman may have nothing but contempt for the spoiled, smart aleck children of the rich who are tout to destroy American society while, at the same time, understand that there are vast areas of American society that desperately need reform.

One would say, "Of course, everyone knows that people are complicated and that American society is complicated. Everyone knows that not all white ethnics are hard hat, racist war criminals. We scarcely need Robert Coles to tell us that even human beings who don't have Ph.D.s are complicated."

THE TRUTH OF THE matter is that we do. The mythologies of the generation gap, the hard hat, the white ethnic racist, the superpatriot have been so vigorously promulgated by the mass media and so insistently being pushed by the intellectual journals that a substantial segment of American society actually believes they represent reality. When my colleagues and I at the National Opinion Research Center discovered, for example, that white ethnics are less racist than other northern white Americans and less likely to support the war, our findings were dismissed as patently absurd.

I was once at an intellectual meeting where Robert Coles was subjected to the rudest treatment I have ever seen in 10 years of wandering around American academia. In our present romantic era, we don't want complexity, and we don't like men who come and tell us about complexity. Coles concludes his book with a statement that will surely get him in trouble.

"I believe Americans . . . need a little more kindness towards one another, a little more of the charity Christ urged upon us. Those who write books, we who write books are particularly apt to get swollen with ourselves — and so forget about our own sins and crimes and 'problems' (as they are called in this day and age); hence again our need to struggle for the charity towards others we hope they will in turn offer back to us."

Educators set conferences

A series of conferences throughout the Province of Miami. The annual administrators' conference, which attracts principals and superintendents from the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg, and Orlando, will be held in Jacksonville, Oct. 9 to 11.

School leaders protest expenses in aid reversal

HARTFORD, Conn. — (NC) — Connecticut Catholic schools, facing a state order to repay \$1.5 million they got under a voided school aid law, have countered that the state should at least take into consideration expenses the schools had to absorb to get the aid.

Msgr. James A. Connelly, Hartford archdiocesan school superintendent, noted the state purchase-of-secular-services law — ruled unconstitutional by the U.S. Supreme Court on June 30 — had demanded a costly financial audit of each school receiving state funds.

OTHER expenses for some schools, the superintendent said, included hiring additional clerical help to complete "very detailed" forms the state required and purchasing textbooks acceptable under the provisions of the law.

"It is our intention . . . to inform state officials that nonpublic schools have indeed undergone considerable expense already, and to state that at the very least allowance should be made for expenditures incurred in good faith in reliance on the act," Msgr. Connelly said in a recent letter to archdiocesan school officials.

Criticism of the state's approach was also made in nearly identical letters from Father John J. Henchy, director of planning, administration and development in the Bridgeport diocese; and Father Richard L. Archambault, Norwich diocesan school superintendent.

The formal repayment request, is the latest in a series of legislative and judicial events which have been financially disappointing to the state's 262 nonpublic schools.

LATE in its 1969 session, the Connecticut legislature

passed a Nonpublic School Secular Education Act which would have meant at least \$6 million in nonpublic school aid. It provided partial reimbursement for state-approved textbooks and for the salaries of certified lay or Religious teachers of secular subjects.

But funds were held up until the statute was tested in court. The preliminary decision came in October 1970, when a three-judge panel in Hartford declared the law unconstitutional on grounds of "entanglement" between church and state.

Then came an appeal to the U.S. Supreme Court — which had already agreed to hear appeals on laws aiding nonpublic elementary and secondary schools in Pennsylvania and Rhode Island — so the Connecticut aid funds were still in suspended animation.

But in March of 1971, the high court said the state could distribute the funds until it heard the appeal of the aid law.

"That decision of the Supreme Court came a few days after in had heard the Pennsylvania and Rhode Island school aid cases," Msgr. Connelly told NC News.

"We took this as a good sign — as an indication that the court saw something in the Connecticut law that was good."

IN light of the high court action, the state felt obligated to begin handing out the funds in order to follow "the expressed intent of the legislature," according to Connecticut's assistant attorney general, F. Michael Ahern.

But each grant came with a cover letter explaining that since the constitutionality of the aid law was being challenged, the state might be forced to "recapture" the funds it was distributing, Ahern said.

When the Supreme Court affirmed the lower court ruling and voided the Connecticut aid law on June 30, the amount of funds distributed had reached \$15 million.

The state's demand for repayment came July 23 in a letter sent to every school receiving aid by William J. Sanders, secretary of the state board of education.

"Our reading is that when a statute is declared unconstitutional, it's as though it never existed," Ahern said.

Msgr. Mortimer Danaher, Superintendent of Schools in the Diocese of St. Augustine, will be host to the three-day meeting at the Holiday Inn, Emerson and I-95.

Catholic School Superintendents from every area of the country will meet Oct. 18-21 in St. Petersburg for a national convention.

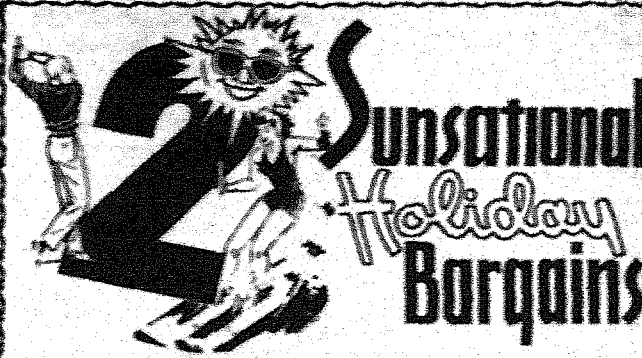
The Happy Dolphin Motel located on St. Petersburg Beach will be headquarters for the sessions.

RELIGIOUS educators from various areas of the nation will participate Oct. 27-30 in the 13th national Congress for Religious Education, scheduled to be held at the Hotels Deauville and Carillon, Miami Beach.

Sponsored by the National Center of Religious Education in cooperation with the Department of Religious Education of the Archdiocese of Miami, the congress is expected to draw some 5,000 participants. Some 150 speakers, considered experts in their respective fields of religious education, will also participate in the convention, which has as its theme, "Continuing Christian Development in a Changing World."

Local participants may pre-register before Oct. 1 by sending \$15 to the National Religious Education Congress, P.O. Box 1758, Miami, Fla. 33138. After that date registration fees will be \$20.

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Travel Talk



BILL FARR

Travelers with a taste for unique museums should definitely visit Germany. The country has about 130 offbeat museums. For example, there's the world's only thimble museum in Schorn-dorf, just outside Stuttgart, which claims to have collected one sample of each type of thimble ever made. Really far out is the bedbug museum in Aschaffenburg, Bavaria. It displays more than 400 varieties from all over the world. Then there is the old-car museum . . . the 2,200 drink Schnapps Museum . . . and the clock museum. All quite intriguing if and when passing through Germany. Every courtesy is extended to you when you make FARR TOURS, 424 Lincoln Road, Miami Beach, 531-5327, your No. 1 travel headquarters. There is no extra charge for booking through FARR TOURS, and the FARR name is recognized throughout the world. We are open Monday through Friday from 9 to 5 and Saturday from 9 to 12.

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Film fare on TV

Sunday, Aug. 8, 9 p.m. — Africa — Texas Style (1966) — American boys are hired to herd wild animals on the plains of Kenya because domestic cattle are turning the land into a dust bowl. The idea of switching from cattle ranching to game ranching is an intriguing one that is kept moving by plenty of old-fashioned Western action in exotic settings. Hugh O'Brian and Tom Nardini are the Texans working for John Mills whose experiment is threatened by rival rancher Nigel Green. Andrew Marton, an old hand at this type of thing, gets credit for a capable job of directing a fine family entertainment. This Ivan Tors' production is the basis for the now-defunct TV series, "Cowboy in Africa." (ABC)

Monday, Aug. 9, 9 p.m. — "Sergeant Deadhead" (1965) — Harmless but punk comedy featuring Frankie Avalon, Deborah Walley, Cesar Romero, Fred Clark, Eve Arden, about an accident-prone Army Sergeant (Avalon) who is locked in the base stockade in order to ensure the safe launching of a new top-secret missile. The bumbling noncom, of course, "escapes" and raises all sorts of supposedly wacky problems for base commander Fred Clark and others to contend with. Well, any movie with Fred Clark can't be all that bad. (ABC)

Monday, Aug. 9, 9 p.m. — "The Neon Ceiling" — Made-for-television fare, starring Gig Young and Lee Grant, with newcomer Denise Nicerson. Network publicity indicates that this will be a dramatic (melodramatic?) quest by the

principals for love and understanding, inasmuch as these rare commodities can be found in the environs of a desert cafe-cum-filling-station. Maybe it's a combination of "Bus Stop" and "The Petrified Forest." If it's half as good as either, then it's worth watching. (NBC)

Tuesday, Aug. 10, 8:30 p.m. — The Man Who Wanted To Live Forever — Made-for-Television film, stars Stuart Whitman, Sandy Dennis, and Burl Ives. Whitman and Miss Dennis, as medics in a heart clinic, sense that something's rotten in the transplant and discover that they and others at the center are being used in a diabolical medical plot devised by industrialist-benefactor Ives. Pretty heady melodrama for those with time to kill. (ABC)

Tuesday, Aug. 10, 9 p.m. — After The Fox (1968) — Peter Sellers and Britt Ekland star with Victor Mature in a frequently hilarious, sometimes overdone comedy revolving around a bungling ex con (Sellers) who hatches a preposterous scheme to intercept a gold shipment being smuggled into Italy. (NBC)

Thursday, Aug. 12, 9 p.m. — Who's Minding The Store? (1963) — Strictly lightweight entertainment in the wacky Jerry Lewis patented style, here also involving Jill St. John, Ray Walston, and John McGiver, themselves masters at occasional screen nonsense. Lewis is the fumbling clerk in McGiver's store, hopelessly in love with knockout Miss St. John. (CBS)



DOPE ADDICTS' world is portrayed in "The Panic In Needle Park" featuring Al Pacine as an established junkie; and Kitty Wynn, whom he introduces to hard drugs.

Dismal world of junkie shown

"The Panic In Needle Park" (Fox) tries to present an unvarnished and unromanticized look at the narrow, squalid, desperate world of the dope addict. The film, written by Joan Didion and John Gregory Dunne, focuses on two young people — a boy named Bobby (Al

Pacino) who is an established junkie; and a girl named Helen (Kitty Wynn), with whom he forms a relationship and whom he introduces to hard drugs.

Bobby is a creature of the New York streets, having grown up tough and street-wise on the upper West Side

long before it achieved the shabby fashionability it now enjoys.

BACK in the middle 60's.

A sensitive, humorous pix

"Bed and Board" continues the ongoing saga of one Antoine Doinel (Jean-Pierre Leaud), first encountered as delinquent child in "The 400 Blows," then as a fumbling youth in "Stolen Kisses."

Still somewhat delinquent, still fumbling, Antoine has married a comely girl (Claude Jade, who closely resembles Catherine Deneuve). Francois Truffant takes us through their first year of marital adjustment: a change of jobs, the coming of their first child, and a test of conjugal fidelity.

THROUGH a series of vignettes, Truffant has etched a sensitive, compassionate, humorous, and exquisitely tasteful picture of the maturation of love and marriage.

It is an old-fashioned picture, not simply in terms of its perennial tale, but in its thoughtfully detailed mirroring of reality, its inherent respect for the human condition, and probably most distinctive of all, its wholesome entertainment values.

Stylistically, it is as lyrical as any previous Truffant film, and even more enchanting than "Stolen Kisses." Whether one has seen the previous two films in the trilogy or not, "Bed and Board" will delight, amuse, and captivate the imagination. (A-3)

and to a lesser extent today, certain locations along Broadway, the neighborhood's main drag, were centers of heavy drug activity. One spot in particular, the bulging mall where 72nd St. intersects Broadway, became the most notorious drug capital of the city. It was known with bitter affection as Needle Park, a place where you could make a hit, and it was the center of the universe to junkies like Bobby.

After Helen is abandoned by the artist she'd been living with, she is befriended by Bobby, who brings the girl into his little world that would make folks gasp back in her hometown in Indiana. But he has a \$50 a day habit to support and she graduates rapidly from occasional "chipping," or social drug-taking for kicks, to mainlining.

AND in terms of money, Bobby must hustle stolen merchandise worth 10 times what it will bring on the black market; and Helen winds up selling her body, and that barely provides enough. In human terms, the cost is far more dear — both are physically wasted and barren of soul.

Director Jerry Schatzberg's film has an undeniable, gritty authenticity. The lessons are unforgettable and, because he has woven them into a very honest and non-exploitative context, they are quite valuable.

You will not be entertained by "The Panic In Needle Park," and you may even dislike it; but you will learn something from it about a dismal world that, prayerfully, will never touch you or your family (A-III)

TV special

Space-moral drama encores on Sunday

"He's Got The Whole World," futuristic moral drama written by Father James Conlan, will have an encore broadcast over the NBC Television Network, Sunday, Aug. 8, 4 p.m. (NBC).

In July 1969, Father James A. Conlan participated in the six-week Communications Institute sponsored jointly by the USCC Department of Communications and the Department of Communications of Loyola University of New Orleans.

This Sunday an hour-long special, written and produced by Father Conlan, will be re-broadcast on the NBC television network.

Father Conlan's story concept nearly coincided with his activities at the Communications Institute, for it was about that time, in July of 1969, that he watched the Apollo 11 flight to the moon — and that's what got him thinking.

AS he watched the first live television transmission from the moon, at about 4 a.m., he saw the germ of a TV drama. By eight the same morning, he had a story completely outlined.

Father Conlan, then chairman of the Communications Arts Department at St. Joseph's Seminary in Yonkers, had often wondered what the Church could do if it were given an hour of prime time television and a carte blanche. When the opportunity came to do a show for the National Catholic Office for Radio and Television on NBC, the answer for Father Conlan was to present a dramatic parable.

As Father describes it, "He's Got The Whole World" is "a parable of the sort Christ taught in His day, wrapped in modern terms to make it challenging and meaningful for modern people."

The situation is simple yet excitingly contemporary, dealing with the decision of an astronaut-geologist to remain on the moon as a protest against the racism, war, and poverty that are rampant back on earth.

The pleas of space agency officials, his wife, and others go unheeded, and the crisis boils down to whether or not his fellow astronaut, the mission's captain, will save him, remain with him, or return to earth without him. Greater love than this

Father Conlan wrote and produced the special for SCORT in cooperation with NBC-TV. Anthony George stars as Zack Aria, the determined astronaut-geologist, with Burt Brinkerhoff as his fellow astronaut. The story's setting in time adds a note of interest, checking by the writers and network researchers determined from NASA that July, 1973, would be about the time the United States could place a geologist on the moon for physical exploration. The network then decided on July 9, 1973, as the drama's official time setting. July 9 happens to be Father Conlan's birthday.

Movie reviews

James Taylor debuts in drag-racing movie

There's less to "Two-Lane Blacktop" than meets the eye, but it is an interesting and in many ways absorbing film nonetheless. Directed by Monte Hillman and derived from a script by Rudolph Wurlitzer and Will Corry, the film, first of all, marks the screen debut of James Taylor, the popular folk-rock singer.

Taylor plays The Driver, a philosophical, introspective and long-haired young man who has found an apt expression for his restless, rootless existence in The Car (a fiberglass-bodied little '55 Chevy coupe), which he shares with The Mechanic (Dennis Wilson).

THE two go from town to town in their wildy souped-up machine, challenging the local yokels to drag races for fairly big money. Their system is very orderly and carefully maintained, just like the car they built, with so much for gas and tuning, so much for the kitty, so much for food and lodging. There's a seemingly perfect existential life; yet they search for

values everywhere they go.

Starting in Los Angeles, they make their way to a road race in Santa Fe, later meet The Girl (Laurie Bird) and further down the road they challenge a fellow named G.T.O. to a road race to Washington D.C., for "pink slips" — i.e., the winner gets the other car's registration.

ALTHOUGH the film has the built-in problems of the subject's appeal, Director Hillman has succeeded in making the interior of a cramped moving car not only interesting but believable as the core of a person's existence. The Car itself is a viable character — all those authentic details in the engine.

Hillman's portrait is fair and finely detailed. It is too bad that his film will not appeal to a wider audience — it has something to say in a refreshingly quiet way. In any case, this road picture has some realistic street language in it and is thus probably best suited for adult and young adult viewers. (A-3)

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Dire harm of TV as baby-sitter

By JOE NICOLA

Parents who use television as a baby-sitter, rather than letting their children experience "life" in their neighborhoods, may be letting their young in for a traumatic shock later on that they will be ill-equipped to handle.

This is the view of Jerzy Kosinski, a Yale professor who writes novels. Although he is not yet as famous as a colleague named Erich Segal, his ideas on TV's emotional impact will be getting an audience if his novel, "Being There," has only a fraction of the success of "Love Story."

"Being There" is about a mentally defective man's rise to high government office via the use of TV and its impressionable audiences. In interviews Kosinski is giving while promoting his novel, the Polish-born professor is expressing concern about what TV has done emotionally to what is now being called "the TV generation," young people who "grew up" with TV.

"I think we will see that those who spent so much time in front of television, growing up with television, cannot function emotionally well," Kosinski recently told an interviewer for "Newsday," the Long Island daily. "That they collapse emotionally very quickly. That they are unable to concentrate. That they have great difficulty confronting others and being confronted by others."

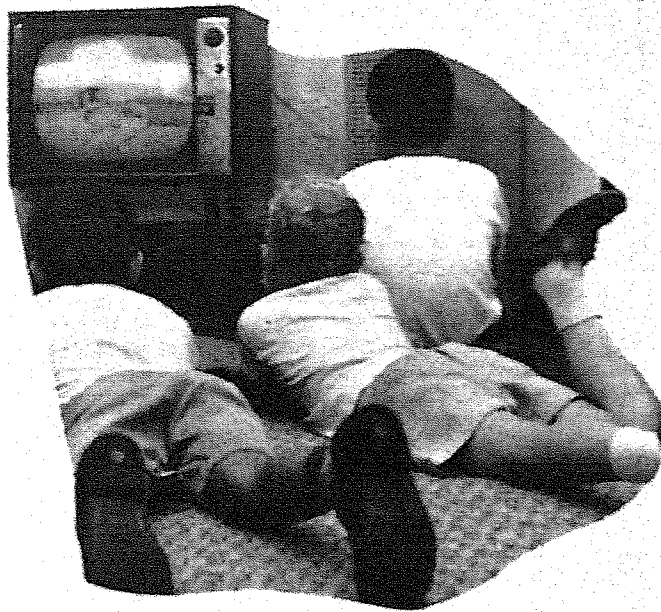
IT IS for this reason that he questions the use of TV as a baby-sitter by parents who decide it is the lesser of two evils, given a choice between plopping a child in front of a TV set or sending him out into a neighborhood where there are drug pushers and other people likely to have a bad influence on the child.

Kosinski especially fears the day when programs like "Sesame Street" might indeed replace regular schools, with each child being educated via television from infancy through young adulthood.

"We are then going to face something truly spectacular," he predicts. "Because one day the child will grow up and have to go out into the world — television won't give them a job — and all the disasters which you could have exposed your child to at a stage when they were still manageable will confront the boy of 17 or 18."

"The parents will have no control over him then. He will be completely childlike and he will give in to the first drug pusher who will approach him, because of his inability to cope without it. He will be trembling, like he is trembling in my classroom; he will need some sort of assistance."

"So he will reach for drugs because he is trembling or he will not confront any individual situation whatsoever and he will move from one Woodstock to the next, living in one com-



A TV should not supplant a person as baby-sitter.

munal situation to the next, which he will believe will shelter him.

"Therefore, ironically, you may protect your child from facing all this at the age of 9, when you could still exercise protection and control, only to find out that all the things you are afraid of will reach your child at the age of 18 without your being able to do anything about it."

Kosinski agreed that via TV the modern child does get exposed to more information and "the global village" in a way that children in the non-TV era were not, "but TV does not confront him with the immediate neighborhood."

"IT TELLS him about various ways of living," he continued, "but it does not help him confront daily life in his own life. It turns him into an observer, whereas in life one is not an observer, one is a subject of life, not an object of being seen."

"The point I am trying to make is that those who have been exposed to television during the growing years retain a very childlike quality in the situations outside of the TV set, that they cannot adjust to the changing emotional stresses."

Kosinski blames television, for instance, for having created a generation of young people who, although aware of problems like poverty, pollution and war, have not been able to work constructively against these problems but have merely expressed their concern via demonstrations and riots.

"I do feel that they are the most idealistic and the purest generation I have ever encountered in my life. In terms of their honesty, in terms of their integrity, in terms of their preoccupations with the issues, I don't think there has ever been a generation that pure and that marvelous. However, psychologically, they have been completely unable to translate what they feel and what they think into any meaningful act."

"They have moved from one issue to the next. It was pollution one day, it was moratorium the next. They are spontaneous actions, always collective."

"I blame the influence of television, which castrated them as individuals, which instilled the belief that you can't accomplish something by yourself, that you can't confront the system."

"My observation on television is on what it does to a human being who has to live in a highly traumatic environment and who has been detraumatized at the most crucial stage of his life, growing up, when he ought to be equipped with the most strict powers to repel, to resent, to reject, to defend himself, to reassess his individuality. All this has been taken away from the growing child by television."



"LAWRENCE of Arabia," currently showing at South Florida theaters, features Peter O'Toole in the leading role with Anthony Quinn.

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

FRIDAY, AUG. 6
1:30 p.m. (6) The Best Of Everything (Unobjectionable for adults)
4 p.m. (10) In Name Only (No classification)
7 p.m. (6) Rally Round The Flag, Boys (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations.
9 p.m. (4 & 11) Term Of Trial (Unobjectionable for adults)
11:30 p.m. (10) Beyond Mombasa (Family)

SATURDAY, AUG. 7
12 noon (6) The Left Hand Of God (Unobjectionable for adults and adolescents)
12:30 p.m. (10) Texas (Unobjectionable for adults and adolescents); followed by California Conquest (Family)
2 p.m. (6) Rally Round The Flag, Boys (See rating Friday at 7 p.m.)
5 p.m. (6) The Left Hand Of God (Un-

RELIGIOUS PROGRAMS

Saturday
5:30 p.m.
MASS FOR SHUT-INS — (Spanish) Ch. 23
WLT.V. Celebrate Father Agustin Roman S.J.

Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
INSIGHT — Ch. 7 WPTV — Look Back to the Garden

CHURCH and the WORK — TODAY — Ch. 7
WCKT — Let It Begin With Me — 7:30 a.m.
10:30 a.m. — Ch. 7 WOLF
MASS FOR SHUT-INGS — Celebrate Father Thomas Fitzpatrick

objectionable for adults and adolescents)
7 p.m. (6) 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 Kelly (Family)
11:15 p.m. (12) Dentist In The Chair (Family)
11:30 p.m. (11) Vanquished (No classification)

SUNDAY, AUG. 8
12 noon (10) Bachelor And The Bobby Soxer (Family); followed by The More The Merrier (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage and suggestive sequence

1:30 p.m. (7) Parrish (Unobjectionable in part for all)
OBJECTION: Immoral behavior, not sufficiently indicted in the film but casually accepted, is in its context dangerous to teenagers for whom this picture has a special appeal.
2 p.m. (4) Triumph Of Hercules (No classification)
2 p.m. (6) The Long Hot Summer (Unobjectionable for adults)

2 p.m. (12) The Angel And The Badman (Family)
4:30 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
6 p.m. (10) Harvery (Unobjectionable for adults and adolescents)

7 p.m. (6) The Long Hot Summer (Unobjectionable for adults)
9 p.m. (10) My Little Chickadee (Unobjectionable in part for all)
OBJECTION: Suggestive lines and situations

9 p.m. (12) Africa — Texas Style (Family)
11:30 p.m. (4) The Ghost Breakers (Family)
11:30 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)

MONDAY, AUG. 9
9:40 a.m. (5) The Errand Boy (Family)

1:30 p.m. (6) Cheaper By The Dozen (Family)
4 p.m. (10) Too Many Husbands (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; scenic suggestiveness

8 p.m. (6) Dramboot, Part I (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) The Neon Ceiling (No classification)
9 p.m. (10 & 12) Sergeant Deadhead (No classification)

11:30 p.m. (10) Crackup (Unobjectionable for adults and adolescents)

TUESDAY, AUG. 10
9:10 a.m. (5) Bride Of Vengeance (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and situations

1:30 p.m. (6) Cheaper By The Dozen (Family)
4 p.m. (10) The Magnificent Ambersons (Unobjectionable for adults and adolescents)
8 p.m. (4) Act One (Unobjectionable for adults and adolescents)

WEDNESDAY, AUG. 11
9:10 a.m. (5) I Married A Monster From Out Of Space (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Cheaper By The Dozen (Family)
4 p.m. (10) The Girl From Jones Beach (Unobjectionable in part for all)

OBJECTION: Suggestive situations and dialogue
8 p.m. (6) Dramboot, Part I (Unobjectionable for adults and adolescents)
11:30 p.m. (10) White Heat (Unobjectionable in part for all)

OBJECTION: Suggestive situations and dialogue
THURSDAY, AUG. 12
9:10 a.m. (5) Headquarter's State Secret (No classification)
1:30 p.m. (6) Cheaper By The Dozen (Family)

4 p.m. (10) Four Girls In Town (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage

8 p.m. (6) Dreamboat, Part II (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Who's Minding The Store? (No classification)
11:30 p.m. (10) Footsteps In The Fog (Unobjectionable for adults and adolescents)

FRIDAY, AUG. 13
9:10 a.m. (5) The Horror Chamber Of Dr. Faustus (Unobjectionable for adults)

1:30 p.m. (6) Cheaper By The Dozen (Family)
4 p.m. (10) Satan Met A Lady (Unobjectionable for adults and adolescents)

7 p.m. (6) Good Morning, Miss Dove (Family)
8:30 p.m. (7) Condemned Of Altona (Unobjectionable for adults)

9 p.m. (4 & 11) Cannon (No classification)
11:30 p.m. (10) The Brave Bulls (Unobjectionable for adults and adolescents)

SATURDAY, AUG. 14
12 noon (6) Dreamboat (Unobjectionable for adults and adolescents)
12:30 p.m. (10) Masterson Of Kansas (Family); followed by Blackjack Ketchum Desperado (Family)
1:30 p.m. (14) Heidi (Family)
2 p.m. (6) Good Morning, Miss Dove (Family)

2:30 p.m. (4) The General Died At Dawn (Unobjectionable for adults and adolescents)
5 p.m. (6) Dramboot (Unobjectionable for adults and adolescents)
7 p.m. (6) Good Morning, Miss Dove (Family)

8:30 p.m. (5 & 7) THE Lost Man (Unobjectionable for adults)
9:30 p.m. (10) Fluffy (Family)
11:15 p.m. (23) Maid For Murder (No classification)
11:30 p.m. (4) Great Sioux Massacre (Unobjectionable for adults and adolescents)

Movie review

Meek inherit the earth? Not if insects have say

Were it not for the profession, in fact, are far more concerned about the diminishing effectiveness of the "wonder drugs" against increasingly resistant strains of micro-organisms.

All we do have, however, is a hoked-up amalgam of incredible (and beautiful and horrifying) insect photography and idiotic prating about how the insect rather than the meek shall inherit the earth.

THE thesis that man will either kill himself suddenly via nuclear holocaust or commit slow suicide by poisoning his environment is not new. Nor is it startling to learn that insects can survive just about everything, including radioactivity and heavy doses of DDT, merely by developing resistant strains.

Science and the medical

So the gospel of doom delivered by "Nils Hellstrom, Ph.D.," who is given to rolling his eyes like a horse a burning barn, is neither startling nor even precise. But insects are more grotesquely photogenic than microbes, and they do more fascinating things

The insect footage, in any case, is stunning, and is enhanced by an appropriately eerie soundtrack. Have you ever considered a 20-foot high, sex-crazed black widow spider? Would you like to? Then by all means go see The Hellstrom Chronicle; but don't bother taking notes on "Nils Hellstrom, Ph.D.'s" doomsday anecdotes. (A-II)

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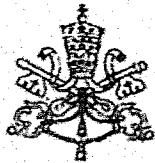
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Pope
Paul
VI

(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.)

The moral scale of Christ doesn't go down but up

We Catholics must correct the easy-going tendency of the culture surrounding us. It seeks to lead us into ideological and practical conformism, as well as the advice that, in order to be modern, it is necessary to behave "like others," discarding essential requirements of faith and of ecclesial communion. We must not think that the Council, which invited us to more direct and brotherly relations with the contemporary world, has authorized an ambiguous and accommodating interpretation of the Gospel, an easy Christianity, without dogmas, without authority and without virtuous sacrifices. Christ does not diminish the demands of moral law: He increases them, if anything. And instead of the pseudo-sufficiency of a purely legal and formal observance of the law, He makes it more inward, more personal and more binding. Let us read again the Sermon on the Mount, and we will see along what lines the norm of Christian life is perfected with deeper and more religious requirements. The moral scale of Christ does not go down, but up; it is the scale of "more," not of "less."

Addressing numerous faithful and pilgrims. July 14, 1971.

You know very well how the Church has turned her motherly attention and concern to the complex phenomenon of emigration, a fruit of the great social and economic changes of these recent times. We ourselves have not failed to make urgent appeals to all men of good will in order that the spiritual, human, family and economic problems of all those who, for different reasons, are obliged to leave their native land, be studied, tackled and solved in a spirit of human and Christian solidarity. Very recently, we recalled once more the precarious situation of that large number of emigrants, whose condition as foreigners makes all social claims even more difficult, in spite of their participation in the economic effort of the country that has received them.

Addressing missionaries. July 14, 1971

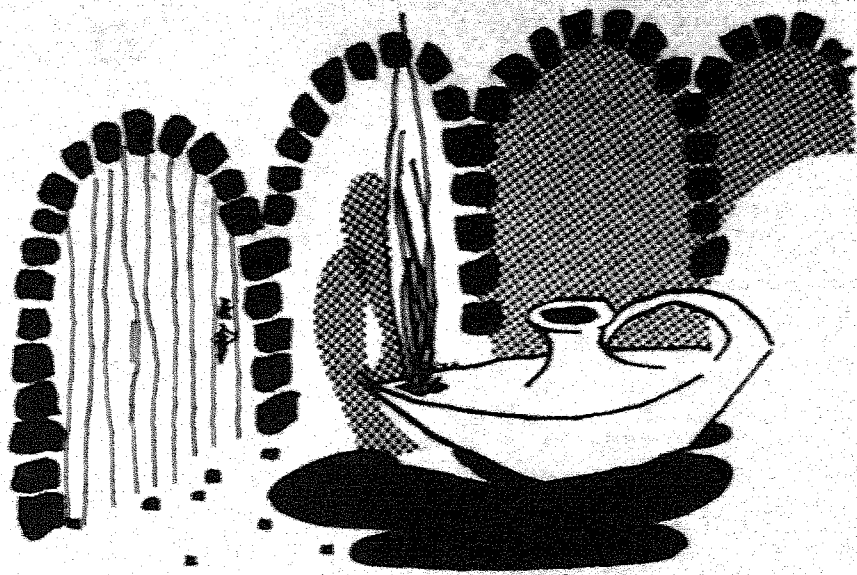
To bring woman to a better understanding of the problems in today's world and to help her participate with a deep sense of responsibility in the social life of today is all the more urgently needed in the world today, where woman is called upon to exercise such a decisive role in the heart of the community. In this respect, the Church is with you, and is happy to place at your disposal the incomparable resources of her doctrine and experience. As you well know, the Church has never ceased, in the long course of centuries, to uphold the dignity of woman, and to affirm her fundamental equality with man, at the same time pointing out the differences in her specific mission. Legislation should be directed to protecting her proper vocation and at the same time recognizing her independence as a person and her equal rights to participate in the cultural, economic, social and political life. Permit us to exhort you to complete a task which, even if delicate and complex in nature, is nevertheless of vital importance for the betterment of society. We assure you that we shall always follow with understanding your direct efforts to render more beneficial and faithful the role of woman today in the heart of society.

Speaking to 2,000 Soroptimists. July 10, 1971.

You are deeply aware of the importance of Sacred Scripture: how it is the privileged source of God's Word as it was expressed in the history of salvation, and how it was sealed in the Canonical Books as authoritative and authentic messages of revelation. Today, this same Word of God is deeply appreciated than in past times. It has always been recognized as the source of religion and of theology, but now more than ever it is prized for its pedagogical value and for the impact that it is meant to have on the spiritual life of God's People. Hence you can realize what an exalted pastoral activity it is to bring the faithful to a greater understanding of the Scriptures and to instill in them love for the Bible. What a great vocation is yours. Yes, with Saint Paul we would proclaim how Scripture is profitable "for teaching, for refuting error, for guiding peoples' lives and teaching them to be holy. We see how closely faith is linked with the Sacred Writings and how these must pervade our theology and our liturgy and find expression in the very fabric of our spiritual and moral lives. We therefore see the duty incumbent upon all those whose task is the ministry of the Word of God to be faithful to the reading and study of the Bible. It is in the Scriptures that we find Christ and draw from Him light, comfort and joy as we journey to the Father.

Receiving participants to the international seminar of World Catholic Federation for the Biblical Apostolate. July 14, 1971.

You and Your Faith



Sunday's Gospel

"Do not live in fear, little flock. It has pleased your Father to give you the kingdom. Sell what you have and give alms. Get purses for yourselves that do not wear out, a never-failing treasure with the Lord which no thief comes near nor any moth destroys. Wherever your treasure lies, there your heart will be.

"Let your belts be fastened around your waist and your lamps be burning ready. Be like men awaiting their Master's return from a wedding, so that when he arrives and knocks, you will open for him without delay . . . Be on guard, therefore. The Son of Man will come when you least expect Him.

" . . . When much has been given a man, much will be required of him. More will be asked of a man to whom more has been entrusted."

Luke 12, 32-48

Evils that lower the dignity of man lashed by Pope Paul

By PATRICK RILEY

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI slammed out at abortion and other evils which lower man's dignity.

The Pope's words were contained in a speech that was controlled in language but not in impact and delivered to thousands of tourists attending his weekly general audience at his summer villa here.

Man's dignity calls him to the heights of "an innate and sacred beauty," but license in the guise of liberty lowers man to the levels of lust, the Pope insisted.

In his direct attack on abortion, the Pope first of all called on parents to safeguard the unborn child.

"Parents, first of all, the operators and ministers of human life, must hold in the highest respect the dignity of the human being," he said. "They must do this from the very moment of conception in the mother's womb."

THEN with drama and emotion he added: "It is horrible to think that they themselves may be murderers."

The Pope explained that his speech was not meant as a treatise on the vast subject of the dignity of man lest it "lead us to deplore bitterly the offenses" perpetrated by a permissive society.

These offenses he listed as "immodest fashions, fri-

volous, passion-arousing plays, immoral behavior, pornography perfidiously distributed, and a provocative distortion of a sane and prudent sexual education.

Among other evils running amok in today's permissiveness, the Pope cited the "anesthesia of the moral conscience for the benefit of the sensual conscience."

The Vatican Council had at heart the well being of man, the Pope said, and placed on the post-conciliar Church the duty of reconstructing an authentic and Christian mentality of man.

This new outlook on man, the Pope said, must include "our being, our life, our rights and duties and our true destinies."

MAN is partly responsible for a failure to value himself highly, but the Pope blamed those who define man as a mere animal and deny the spiritual qualities by which man can raise himself to greater heights.

Quoting the council document on the Church in the Modern World, the Pope concluded:

"There is a growing awareness of the exalted dignity proper to the human person. This is because man stands above all things and his Gospel has aroused and continues to arouse in man's heart the irresistible requirements of his dignity."

Churchman notes amity by Marxist president

By MARJORIE HYER

NEW YORK — (NC) — An unprecedented atmosphere of coexistence and cooperation between the forces of religion and a socialist state was a prime factor in the call paid by the head of the World Council of Churches on President Salvador Allende of Chile.

Dr. Eugene Carson Blake visited the Chilean president, a Marxist, at the latter's private residence in Santiago. The WCC head was in Latin America to take part in the World Conference of Christian Education in Lima, Peru.

Dr. Blake said in an interview here that he believed it is significant that the Chileans are "attempting to establish a socialist system — with state ownership of property and the state in control of planning — without taking on the religious forces."

President Allende, Dr. Blake said, "wants cooperation with the churches on their own ground" and stressed his interest in increased dialogue with the

churches of his country.

The WCC head reported that President Allende had expressed his appreciation for the support of Roman Catholic leaders in Chile.

Chile is the first country in the Western Hemisphere to choose an avowed Socialist head of state in a free election.

AT the time of his inauguration, President Allende requested the churches of Chile to conduct an ecumenical service for his installation, an unprecedented step in Chile.

Dr. Blake said the only other Socialist regime he had encountered which maintained an openness to organized religion was in Algeria, where he said, "they are making Islam part of the value system of the nation."

According to Dr. Blake, President Allende expressed the hope that the churches of the worldwide Christian community would keep abreast of the progress of the socialist experiment in Chile in order to counteract what he characterized as false propaganda.

President Allende told

Dr. Blake that the moral support and understanding of Christians everywhere will be needed by Chile to help it withstand economic pressures and propaganda campaigns of those whose interests are in conflict with the new regime.

Dr. Blake said he felt that one by-product of President Allende's concern for dialogue with the churches might be the growth of better ecumenical relationships both within Protestantism and across Protestant-Catholic lines in Chile.

AS it is elsewhere in Latin America, Protestantism in Chile has a heavy representation of highly independent Pentecostal sect groups which have traditionally had little to do with each other. Some cautious steps toward ecumenical relationships have been taken in recent years, however. Two Chilean Pentecostal bodies, along with the Methodist and Lutheran Churches there, now hold

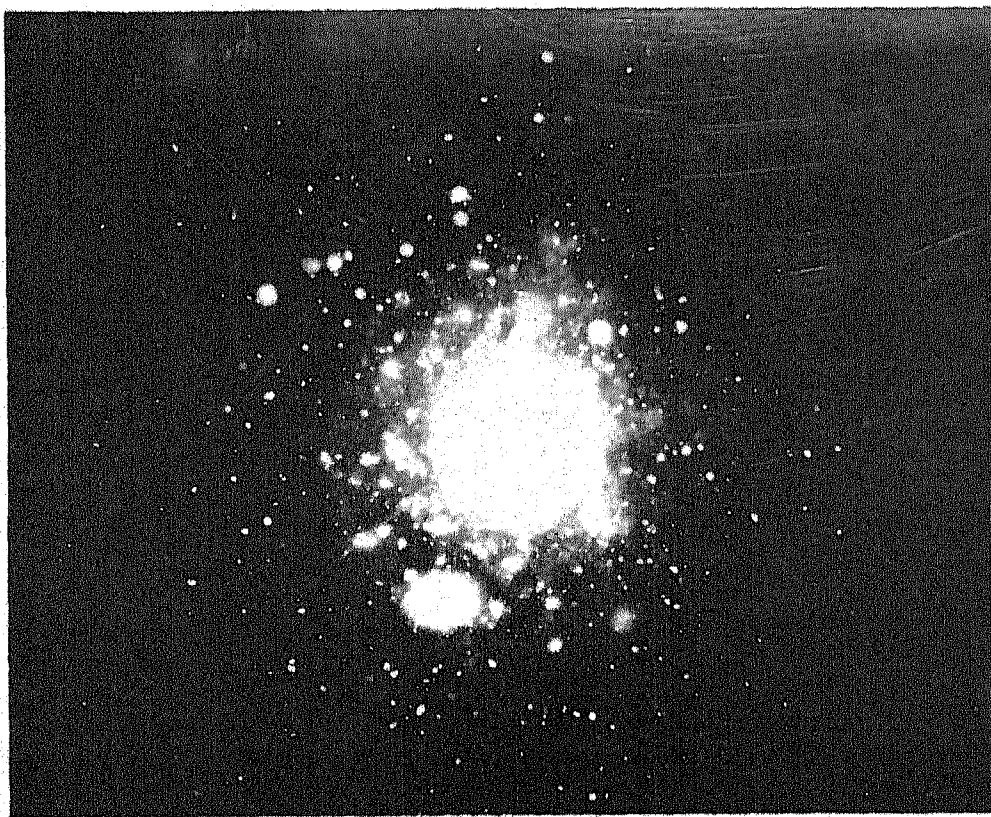
membership in the WCC.

Dr. Blake met with leaders of 17 Chilean Protestant churches while in Santiago and also conferred with Cardinal Raul Silva Henriquez on WCC-Roman Catholic relations.

He said that while he and Latin American members of the WCC staff in Geneva took the initiative for proposing the visit with President Allende, it was carried out in consultation with Chilean churchmen.

Dr. Blake said that he particularly wanted to make the visit at this time because "it is important for the morale and encouragement of the churches there that they know people outside (of Chile) are interested in what they are experiencing and what they are able to do."

Dr. Blake commented on the visit in a telephone interview from his permanent residence in Connecticut prior to his return to Europe to participate in the WCC's Faith and Order Commission meeting in Louvain, Belgium.



The wind and fire of celestial phenomenon can remind us of the presence of the Holy Spirit without recourse to more earthly examples.

Openness to God

By FATHER CARL J. PFEIFER, S.J.

The other evening I turned on the TV. A movie was already well underway. The scene: a dark street in an African city. A native African clasps all his money in a bag. Three sullen figures stand in the shadows watching, obviously intent on the native's money. A clergyman talks with the money-clutching man. It is clear from the conversation that this man is a recent arrival in the city, unfamiliar with the ways of city life, much more comfortable in the tribal village he has just left.

The clergyman is warning him about the three figures in the shadows. He asks the man to give him his money, explaining that the would-be robbers will not attack or steal from him because he is a man of God. There is a moment of hesitation. Should he trust the clergyman and hand over all his possessions? He does and the two walk off down the dark street.

It was late. I turned off the television and prepared for bed. I could not help but reflect on that scene. What would I do in such a situation? This was really an example of faith in another person, a matter of trust. It had to do with life itself. It involved risk. It was marked by an expectancy that the other person was trustworthy.

The three readings for this coming Sunday's Mass are about faith. The language used in all three biblical passages describes faith in the kind of terms I used in reflecting on the scene in the African city street. The Bible uses very practical, personal, experiential language. The story of the Exodus referred to in the first reading, the stories of Abraham and Sarah recalled in the second reading, and the parables of Jesus recounted in the third reading all describe faith in similar terms.

The language is instructive. The Hebrews enslaved in Egypt "awaited" salvation "with sure knowledge of the oaths in which they put their faith." They courageously waited for God to act according to the promises He made to them and their forefathers.

The second reading, selected from the Epistle to the Hebrews, describes faith as "confident assurance concerning what we hope for," and "conviction about things we do not see." The example of Abraham is cited. He "obeyed" God's call and "went forth" to the place God promised him. Scripture points out that "He went forth, not knowing where he was going." By faith he stayed for some time in the promised land

The Holy Spirit

By FATHER AL McBRIDE

Have you noticed how the drug culture is influencing religious talk? People speak of God "turning them on" and "blowing their minds." Others speak of a dancing God presiding over a "feast of fools." What's causing this? It's an effort to aid people to see that religion is the best source for rich emotional experience.

No need to turn to drugs. God Provides the "best trip" of all. In quieter days people spoke of this in terms of the Holy Spirit. But Spirit images have their limits. Look at the dove and the ghost.

Every child's first image of the Spirit is that of a chaste dove floating in the air and sending forth thin rays. I once asked a 10-year-old who the Holy Spirit was. She replied, not meaning any irreverence, "He's a plain pigeon." Linking the Spirit to the dove may have fine biblical credentials, but poor educational value.

Doves fly beyond our reach. How do you get a "bird in the hand"? Tell us as much as you will that He dwells in our hearts. But we know better, for our imaginations see Him flying quietly and almost invisibly, in a realm which is out of touch with us.

AS TO the ghost, we have softened that by speaking of spirit. But he still comes across as an invisible agent who is somewhat active at Confirmation time, but generally inaccessible. Some speak of Him as the "forgotten Person of the Trinity."

What can we say to correct these impressions?

Somehow, we must recover a central biblical teaching about the Holy Spirit, namely, that he is always linked with the experience of God. When biblical people experience God, they almost always resort to Holy Spirit talk.

Mary's profound religious experience of conceiving Jesus is attributed to the Spirit. Zachary says he can sing again because the Spirit loosened his tongue. When the apostles tumble out of the Upper Room on Pentecost

Day, they say the Spirit touched them. Prophets of the Old Testament speak of religious experiences that precede their public utterance of prophecy. Isaiah attributes his Temple Vision (ch. 6) to God's Spirit. The Creed at Mass says that the Spirit spoke through the prophets.

WHEN the Old Testament Hebrews want to have Saul as king, they demand him to show he has had an experience of God. Saul goes to a community of prophets to seek the religious experience. And so it was: "Behold a band of prophets met Saul. And the Spirit of God came mightily upon him, and he prophesied among them." (1 Samuel 10:10)

Many say that modern man has lost power to feel. Thus the rise of encounter groups and sensitivity sessions. Thus also the rise of Curial and Pentecostal groups which call upon the Spirit to evoke religious feeling and solid devotional experience. As the graduates testify, God's Spirit is a movin' all over this land.

What images are stronger than dove and ghost? What about the wind and fire of Pentecost. These are images of intimacy and experience. Wind brushes our skin. Fire penetrates and warms us. This is how God comes to us, to touch and warm us with His concern.

Come Spirit, fire and breath of God. Fill our hearts so we can renew the face of the earth.

Church banners convey messages

By FATHER JOSEPH M. CHAMPLIN

"Our new church seemed so severe that I actually felt chilly when I walked into it. Now that we've started making banners for the church, you really feel the difference in warmth. There's heat there now."

These words from an amateur parish banner-maker appeared in a story by Robin Worthington on "Banners: Fabric of Life, Fabric of Joy." Published originally in the January, 1971 issue of St. Anthony Messenger, it now is available as an inexpensive reprint.

I highly recommend this illustrated piece, written by a California housewife and mother of five, which describes the what, why, and how of banners and includes a bibliography of seven valuable reference books.

Father James O'Connor, pastor at St. Francis of Assisi church in Finleyville, Pa., may not need to read Mrs. Worthington's article. His parish, a combination rural and small town community outside Pittsburgh, already has an extensive, organized banner program in operation. Some 30 members of the congregation, mostly women, regularly produce original, artistic banners and have accumulated through the past few years over 50 for use on Sundays or special occasions.

TWO large (4' x 6') banners are suspended near the main altar. One, relatively permanent, is dedicated to St. Francis, the patron saint, and the other, equally imposing, but easily changed, has as its theme the current liturgical season.

In addition, the banner committee, an offshoot of St. Francis' parish worship commission, also attempts to decorate the front

of the lectern and pulpit with these disposable works of art. The lectern banner may cover any subject, but the planning unit seeks to link a pulpit banner with either that Sunday's gospel text or the homilist's particular message.

Reactions to these colorful, locally created banners? A few negative criticisms. One bride wanted all of them removed for her wedding (no problem) and several others objected that in this relatively small church, banners tend to dominate the scene. But overall, parishioners like both the banners and the involved participation which goes into their production.

Here are a few of my own observations on this subject:

• The Church certainly encourages such modern expressions of faith. The Roman Missal's General Instruction makes this point quite explicitly. "At all times the Church needs the service of the arts to reflect the variety of racial and local expression. While preserving the art of former times, it also tries to adapt to new needs and to promote the art of each age" (Article 254).

In another section (280), the General Instruction bluntly remarks: "The layout of the church and its surroundings should be contemporary."

• We should allow in the Church only banners of good quality. I don't mean by this that we must limit ourselves to commercially or professionally developed materials. Part of the beauty in a banner making program is precisely the personal involvement of parishioners and the opportunity it offers for imaginative exercise of their talents.

But, to quote again the above document, "high artistic standards should be followed when commissioning artists and choosing works of art for the church." Nothing sloppy, quickly slapped together, cheap or maudlin.

• There needs to be moderation in the number, kind, and placement of banners. Official directives from the Holy See concerning statues and images of the saints apply to banners as well. They should be placed so as not to distract the faithful from the actual celebration. Also, they should not be too numerous, and there should not be more than one image of the same saint, and the correct proportion should be observed.

DISCUSSION QUESTIONS:
1. Why does the General Instruction specify that a church's layout and surroundings should be contemporary?
2. What sizes and kinds of banners would enhance the liturgy in your church, and where should they be placed?

Portrait of a priest

Open-hearted, genuine, prayerful and skillful

By JAMES J. PHILLIPS

"He smiles so much, you wonder if he knows something you don't know."

"He is like a gentle prod. Not pushy but always prodding."

"He listens to what you have to say, makes a suggestion here and there, helps you get started, then moves away to give his attention to someone else who needs help."

"He is much more concerned about what you feel than about what he has to say."

"Sometimes you don't even know he is at a meeting until he leaves. Then you realize all that he has done."

"Optimistic. That's what he is. Optimistic. And in these pessimistic times, we need someone like that."

"He's the genuine article. When he says something or does something, you have to respect it — even though you would never tolerate anyone else doing the same thing."

"You don't see much of what he feels when you are with him. He is more interested in your needs and the needs of the community. But then, when he prays, he wears a big burning heart on his sleeve. He pours his prayers — and our prayers — from his heart. We can't help being moved to join him."

It is a priest these comments are describing — rather, several different priests. I asked some people to tell me about a good priest, someone who is happy and productive in today's Church.

THEY told me. They talked about one man who was just ordained last year, another who has been ordained 10 years and another who celebrates his silver jubilee this year. All three men are doing what I suppose we could call building the new parish community. They are most concerned about being with people in small groups, about affirming the adulthood of the parishioners, about finding ways in which the people feel more fully a part of the parish.

The leadership style of these priests differs from the style to which we became accustomed. They are all most concerned about involving all of the parish in defining the identity and goals of the parish. Yet, for all the ways in which their actions differ from the priests who lived in a more authoritarian age, the qualities that make them good are very much the same as they have always been.

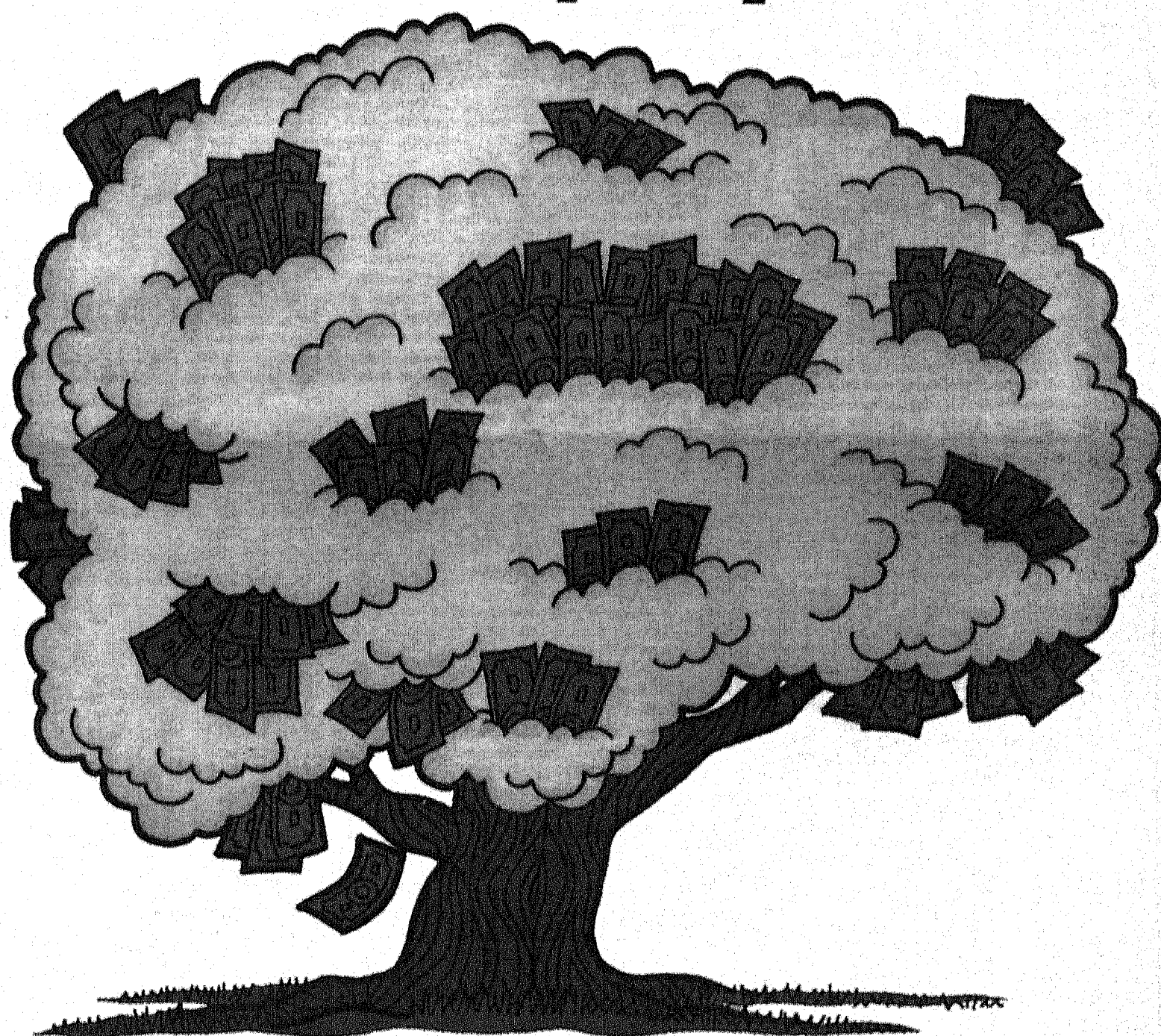
A good priest is — and always was — a genuine, open-hearted, skillful and prayerful man. The only difference between now and then is the way these qualities are put to use. Today, we are not as needful of a compassionate man to tell us what to do as we require that same man to help us become involved. We are not so much in need of a good man we can look up to as we are of a holy man who will walk with us.

The skillful man who turns things from the peak of the parish hierarchy is not our need. What we require is the skill of a man who can stand



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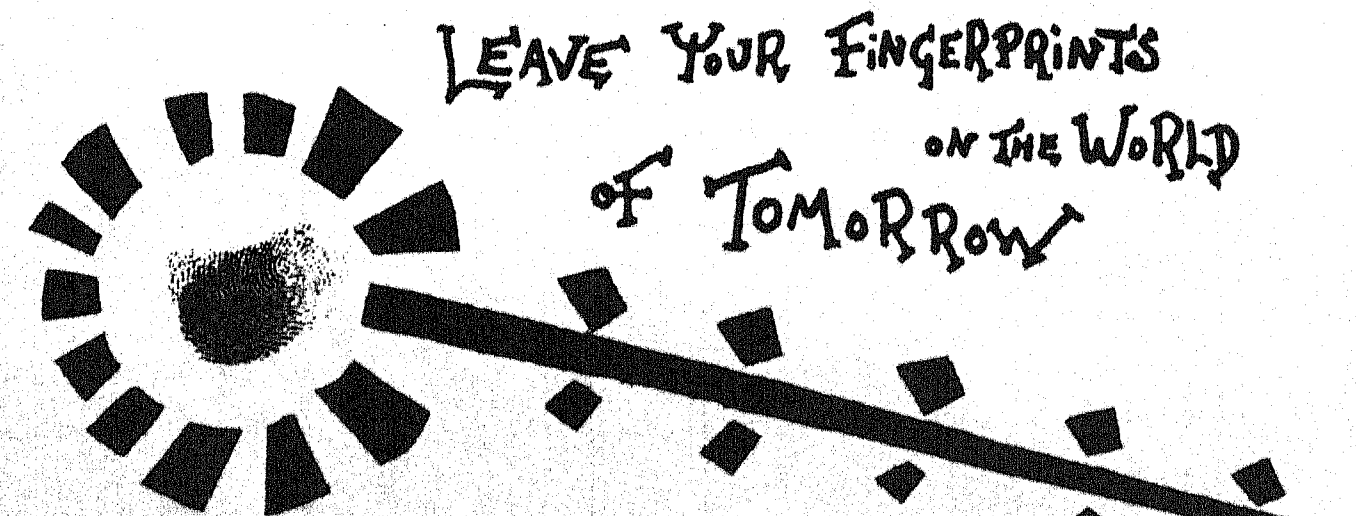
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Imaginative banners or designs can add to the atmosphere of worship in a church if they convey a message without intruding on the celebration.

Hope transfigures all sorrow

By FATHER JOHN T. CATOIR

Many unfortunate people spend most of their living hours in pain. It is understandable that in their suffering they frantically turn everywhere for relief. Sometimes this only adds worry and anxiety to their burden, and they eventually learn to settle down and live with it. There are really no words to console those in pain, whether it be mental or physical; but it may help to discuss one aspect of it, that is the fact that pain is the result of our imperfect human condition.

Christ's death on the cross assures us that all such pain is only a temporary thing, and when this is grasped, the true healing process can begin, for in accepting pain for what it is, the sufferer faces Christ and finds the power to accept this truly agonizing vocation. From here proceeds the mysterious kind of joy that triumphs over both physical suffering and spiritual loneliness.

THE CROSSING is not easy, but there are many who manage to arrive at the center of the hurricane, where peace triumphs. Peace in pain is based not only on the deep awareness of the joy of a future union with the God of Love, but also on the present joy of partaking of the divine nature, here and now, in our supernatural life of grace.

While we are not yet fully alive in Christ, we are at least in the process of becoming alive, i.e., of dying with Him to sin and false allurements. We are also sustained in the knowledge that we are securely fastened to God's revelation through the teaching of the Church. Even the joy-giving beauty of the world, with all the varieties of living things and persons reflecting images of God's presence, even these tend to subordinate our sorrow.

IT WAS GOD who gave us a personal life in flesh and blood, and it is to Him that all supplication ought be directed. To Christ has been entrusted the healing power of the universe. To heal is to "make whole or sound." Christ opened the way to wholeness: in Him are we made holy. To heal is to "cleanse or purify, to restore to health." Christ cleansed us of

the stains of Adam's sin: He purified us for union with the Father in Him; He restored our fallen nature to the level of redeemed nature.

We have arrived at a new hope, the hope of coming finally to the state of eternal happiness with God. It is hope that transfigures all sorrow. In Christ, is the Love that regenerates all ailment to an abiding joy in the knowledge of His intimate presence and His Love. The sick person may be inconsolable; pain has a way of drowning out all vitality, all sense of wonder and delight. There is a temporary state of darkness where death itself is a most welcome prospect.

To long for death as an escape, as though death meant nothingness, is a tragedy of human hopelessness; but to long for death as a rebirth in Christ, is something quite different. Death is a day of birth for those who believe: to long for it in this context is an act of faith.

In spite of all obstacles, it was with confidence in Christ that Paul said, "Rejoice in the Lord, always." This we can do even in our sufferings. There is always grace sufficient to carry us all the way home. Pain is like the frigid deadening snow of winter, but when the spring sun comes, it passes away: new life emerges and the world is green again.

Sunday the feast day of patron of priests

By JOHN J. WARD

He was a "man of God." He was a great preacher. He is the patron of all priests.

The minor seminary of the Archdiocese of Miami has been named in his honor.

He is, of course, St. John Vianney, the Cure of Ars, and his feast day is next Sunday, Aug. 8.

John Baptist Mary Vianney was born in 1785 at the village of Dardilly. He was one of six children in the Vianney family. Always a slow learner, he was given little encouragement when he asked to be admitted to studies for the priesthood.

FINALLY, he visited a Father Balley, who was conducting a parish school of ecclesiastical studies in a nearby village. While interviewing the eager 16-year-old candidate, Father Balley thought his face was familiar.

Topic for Synod will be previewed

ST. LOUIS — (NC) — A public forum on world justice and peace will convene here in September, a few weeks before it becomes one of the topics before the World Synod of Bishops in Rome.

The forum was announced by Cardinal John Carberry of St. Louis, who invited all individuals and groups in the community to present their views at the three-and-a-half-hour forum, Sept. 8.

Chicanos, Indians vie for a site

PORTLAND, Ore. — (NC) — Mexican-Americans and Indians have submitted a proposal to the federal government here that the former Adair Air Base near Carvallis be used as an education center for them.

The Chicano-Indian Study Center of Oregon (CISCO) wants to establish education programs at the base "especially geared for Indian and Chicano heads of households who dropped out of school" and for other Indians. Chicanos and persons interested in Chicano (Mexican-American) and Indian cultures.

He asked if the two had not met before. The youth replied:

"Yes, but I was only a boy and of course I've changed."

He then told of their previous meeting. It was after the French Revolution of 1789 and the Church was being persecuted. Priests were required to take an oath recognizing state control of the Church, but many refused, including Father Balley. They were forced into hiding to escape imprisonment, or even the guillotine. One writer described the times in this fashion:

"The Reign of Terror, fostered by the diseased minds of the French Revolution, had attempted to rip Christ from the hearts of the faithful."

IN the temporary darkness of irreligion, young Vianney received his Lord in his First Holy Communion, before dawn behind closed shutters. Priests had to disguise themselves and seek safety in Catholic homes.

He remembered the night when Father Balley had come to his home, pursued by soldiers. The boy guided the priest to the woods and safety.

Father Balley, on being reminded of this, admitted young Vianney to studies for the priesthood.

After his ordination and assignment to Ars, John Vianney was so superior spiritually that his confessional soon became the busiest in Europe. He spent 16 to 18 hours a day hearing the sins of penitents and pilgrims went to Ars at the rate of 100,000 a year.

Prayer Of The Faithful

Nineteenth Sunday of the year

August 8, 1971

CELEBRANT: In every age God calls men and women to be His people. His call is never to security or ease, but to openness and challenge. This was His call to Abraham, to Moses, to Jesus. This is His call to us. With faith and confidence we pray:

COMMENTATOR: Our response today will be: Lord, lead us on.

COMMENTATOR: That Pope Paul VI and all bishops may be faithful and far-sighted leaders of the People of God, unafraid to move into the unknown future, we pray to the Lord.

PEOPLE: Lord, lead us on.

COMMENTATOR: That we may find the courage through our openness to the God of love to struggle against injustices, regardless of the consequences, we pray to the Lord.

PEOPLE: Lord, lead us on.

COMMENTATOR: For the homeless and starving Pakistani refugees, that those of us with homes and food may respond to their need, we pray to the Lord.

PEOPLE: Lord, lead us on.

COMMENTATOR: For people whose lives come to so many crossroads they don't know which way to turn, we pray to the Lord.

PEOPLE: Lord, lead us on.

COMMENTATOR: For people whose jobs enslave them and waste their energies, that they may see God's loving purpose in all they may have to endure, we pray to the Lord.

PEOPLE: Lord, lead us on.

COMMENTATOR: For all of us, that we may learn to sacrifice our comfort, our security, our times, ourselves, to love one another, we pray to the Lord.

PEOPLE: Lord, lead us on.

CELEBRANT: God of life, source of our strength, you urge each of us to new expression of our talents and our life. Hear our prayers, and lead us on toward the fulfillment of your kingdom. We ask this through Christ our Lord.

PEOPLE: Amen.



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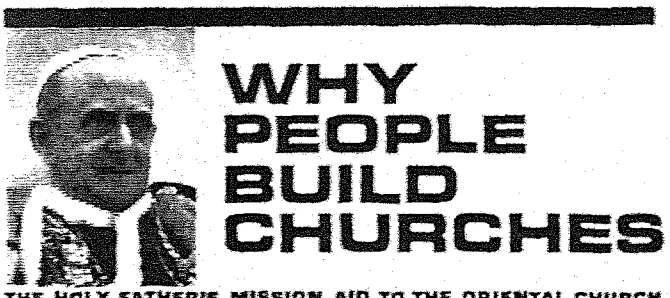
Says Christianity role in China will be minor

HONG KONG — (NC) — News that Christianity in China would not be spared the "struggle, criticism and transformation" therapy applied to all thought and activity there.

Mr. Whitehead, who now teaches at the Chinese University of Hong Kong, attributed the charismatic leadership of a "Moses" to Mao Tse-tung, chairman of the central committee of the Chinese Communist party.

Both here and during the tour, members of the visiting group voiced unqualified support of Chinese communist foreign policy and of the Marxist-Leninist-Maoist philosophy.

ONE of 15 Americans in the delegation of Asian scholars which returned here July 24 after a month's tour of the People's Republic of China, Mr. Whitehead told NC



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Freud says sex, but others say money is sharpest spur

By FATHER JOHN B. SHEERIN

New York City is making a drive on prostitution. Most of the prostitutes prowl in the vicinity of Times Square, aptly called "the cesspool of the world." Here the most degenerate criminal elements from other states pour into New York from planes, trains and buses to swell the already-over-flowing ranks of the city's own reprobates and libertines.

Prostitution is generally considered a "sex crime." Obviously it is a trade that exists on sexual appetites but Gail Sheehy in the July 26 issue of "New York" shows that the girls are motivated mainly by money, not pleasure. They get involved in this messy business because it brings "easy money" quickly and abundantly. If they could make the same money in a respectable business, they would undoubtedly quit prostitution at the drop of a hat.

The damnable trade is redolent with the smell of filthy lucre. Not only do the girls get paid in dollars in this rugged competition; they often victimize their customers by swindling them of their money, mugging or robbing them, even murdering for the sake of money.

THE GIRLS themselves are caught in the wheels of a male procurer system, which is often meshed into organized crime. In short, money is the motive and very climate of New York City prostitution.

Scripture says that money is the root of all evils. We are tempted to dismiss this Scriptural saying as a bit of poetic license but it is probably the source of more evils than any other factor in life. A giant tree's roots are hidden but they reach out in a hundred directions. So too with money. It reaches out in a thousand different ways to influence our intentions, our aspirations, our scale of values.

And most of the time we don't realize that money is exerting these influences. Freud probed into the hidden rami-

fications of the sex drive and found sex consciously or unconsciously affecting thoughts and actions. Perhaps some day we will find that money exerts more compulsive pressures than does sex. There is an old German maxim: "God reigns in heaven, money on earth."

Which makes me wonder why Catholic education seems to pay so little attention to money. Used properly, of course, it can be a blessing and many do use it properly but others let money use them. How many keep it — or rather the desire for it — in its proper place?

We live in the most affluent society in all history but Catholic schools do not seem to prepare children to meet this greatest of all challenges. We teach the child a love for freedom and respect for the dignity of the human person but an obsession for money is a form of slavery that causes us to lose concern for persons.

IN HIS BOOK "An Honest Profit," Father Raymond Baumhart discusses ethics in business. In one place he says that available data indicates that most Catholic businessmen are not satisfied with the ethical guidance provided by the Church. In a survey of 5,500 Midwestern priests, he asked: "What are the principal moral problems among the people you encounter in your apostolic work?" Only nine percent of the priests listed "business ethics."

From a question directed to businessmen themselves, Father Baumhart discovered that about 20 percent of them wanted no ethical help from the priests. It seems to me that these responses indicate that Catholics are not accustomed to thinking about the right use of money as a moral question. Once I gave a retreat talk to some devout Catholics on the subject "The Obsession for Money." Did I get a backlash? I was told that what a person does about money is his own private affair — unless he is an embezzler or a pickpocket.

Catholic education should be relevant to the challenge

BELOW OLYMPUS By Interlandi



"I hope President Nixon doesn't plan to shake all 800 million hands on his 'campaign' trip."

presented by the chief source of evil in our time. In the Christian scale of values as taught in Scripture, money is not the top priority and where it does become preeminent, the perspective is no longer Christian.

The Berkeley series on roots of anti-Semitism

By MSGR. GEORGE G. HIGGINS

The Survey Research Center of the University of California, Berkeley, was commissioned nine years ago by the Anti-Defamation League of B'nai B'rith to conduct a major sociological study of the roots of anti-Semitism in the United States. The findings of this exhaustive study (the end of which, we are told, is not yet in sight) are being published at irregular intervals in a series of volumes known as the "Patterns of American Prejudice Series."

The most recent of the six volumes published thus far as a part of this series is entitled "Wayward Shepherds: Prejudice and the Protestant Clergy" (Harper and Row, New York, \$6.95). Whereas most of the earlier volumes in the series concentrated almost exclusively on the roots of anti-Semitism, this one, for reasons which are not entirely clear to the present writer, also takes up the question as to whether or not the Protestant clergy are effectively using the power of the pulpit to combat the major social and economic problems confronting the United States at the present time.

THE authors' findings on both scores are entirely negative. First of all, a substantial percentage of Protestant ministers is said to be prejudiced against Jews and Judaism on religious or theological grounds. Secondly, most Protestant clergymen are said to be failing in their duty to provide guidance to their congregations, through the medium of the pulpit, on the great social and political problems of the day. "It is as if there had been no Sermon on the Mount," the authors conclude rather sorrowfully.

I have yet to come across any scholarly reviews of this volume by professional sociologists. As a matter of fact, the only review I have seen thus far was in the form of an editorial in the May 29 issue of "The Pilot," the official newspaper of the Archdiocese of Boston. This editorial, to put it as mildly as possible, took an extremely dim view of the book. It dismissed it "apparently sight unseen" as a "piece of pseudo-sociology — undoubtedly similar to what preceded it in the same series."

"We cannot fail to wonder," the editorial concluded, "why the ADL goes on publishing this kind of business, except to excuse its own existence, organization and budget. Jewish-Christian relations, so vastly improved over these last years, are not assisted by such so-called revelations. Simple decency suggests that, if we are going to talk about prejudice — any of us — we begin by searching our own hearts before we go prying into one another's pulpits. If the Sermon on the Mount says anything at all to us, it tells us to reform our ways in the light of God's kingdom. When each one of us has accomplished this personal transformation, we will have hastened the promised day of blessedness."

For my own part, I simply don't feel qualified to say whether or not the Berkeley volume in question is as bad, from the sociological point of view, as "The Pilot" makes it out to be (or as good as its authors and sponsors presumably think it is). So far as I am concerned, that's a matter for

trained sociologists to argue back and forth among themselves in the pages of their own professional journals.

IT DOES SEEM to me, however, that "The Pilot" was much too caustic in its specific reference to ADL and that it should have exercised more restraint in its criticism of the methodology employed in the study. In other words, I think the editors of "The Pilot" would have been better advised to concede at the very outset that they are really not qualified to pass anything like a definitive judgment on technical matters of this kind. I also think they should have refrained from suggesting that ADL's motives in sponsoring the Berkeley project are self-serving in nature. It seems to me, in other words, that judging an organization's motives on a matter of this kind is totally uncalled for.

On the other hand, I, too, am beginning to wonder if and when the Berkeley series is ever going to come to an end. That is to say, having looked at all of the six volumes in the Berkeley series and having carefully read two or three of them, I have the impression that most of them say substantially the same thing, namely, that the Christian religion plays a crucial role in generating anti-Semitism.

A number of professional sociologists would argue that, while this may or may not be true, the Berkeley volumes, because of certain defects in their methodology, really

haven't proved it. Granted, however, for present purposes, that the Berkeley findings are substantially accurate and methodologically sound, is it really necessary or helpful to go on making the same point over and over again in what promises, or threatens, to be an almost endless series of separate volumes?

To put the question another way: Isn't it about time for the Berkeley sociologists and their sponsors at ADL to turn their attention to other matters of equal importance? After all, there is such a thing as a law of diminishing returns even in the field of sociology.

In offering this opinion, I am writing as one who thinks that anti-Semitism is still a serious problem in the United States and as one who clearly recognizes the need for religious sociology in general and the usefulness of this specific form of research in particular.

Nevertheless, repeating what was said above, I must admit that six volumes on the same subject strike me as being more than enough. To this I would only add that if there is to be a seventh and an eighth and a ninth volume (and I suspect there will be), I doubt that I will ever get around to reading them.

I am sorry about this for the sake of my friends at ADL, but there is a limit to the amount of time that one can be expected to devote to any particular subject, and I, for one, have passed that limit in the case of the Berkeley series.

Urges federal rural help

WASHINGTON — (NC) — The federal government should help rural Americans form cooperatives to solve their transportation problems. Stephen E. Bossi, Washington representative of the National Catholic Rural Life Conference, told the House Committee on Agriculture

An increasing percentage of rural people are poor and over age 65, he said, and they "are unable to afford the costs of purchasing, maintaining and insuring an automobile. The assumption that all rural people own and drive their own cars is false."

WITHOUT a car or other transportation, Bossi pointed out, rural families can be extremely isolated from job opportunities, health and welfare services, and many other contacts. Such a family, he

said, "is not likely to remain in a rural area for long."

He also contended that many federal rural assistance programs, such as food distribution services, "are falling short of their objectives because of this lack of transportation."

He asserted that the Department of Transportation

"insists that urban mass transit is the sum extent of its responsibilities and refuses to involve itself in the transportation problems of non-urban America."

National Catholic Rural Life Conference experience indicates that forming transportation cooperatives might be the problem's best answer, Bossi said.

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Harm of 'jolly beans' and other drugs



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

By DR. BEN J. SHEPPARD

Time again to clean my desk and answer a few letters on drug abuse problems.

To S.H.:

The "jolly beans" your daughter and her friend are referring to are not candy, this is another term for amphetamines or "pep pills."

If your daughter complains of sweating profusely, rapid speech, tremors, enlarged pupils and roaming about the house at night because she can't sleep — these are all symptoms of amphetamine use. I believe confrontation with your daughter is in order.

The capsule you described on the phone is Tuinal, which is used to help them come down from the ceiling. Amphetamines are psychologically addicting and may cause further dependence because when you suddenly stop taking them, you must look out for depression and suicidal tendencies.

If you will send a self-addressed envelope with your name instead of your initials we will send you a copy of the slang terms which have been compiled by the Greater Miami Coalition, so that you will be able to understand the jargon.

To J.Y.:

Journals dealing with narcotic addiction and drug abuse as late as two years ago showed that in the slum area, out of a sampling of adolescents (determined from arrest records) 49 percent went directly from marijuana to heroin. By this I mean, they had been arrested for possession of marijuana and were later arrested for heroin possession.

The 40 percent is in sharp contrast to 16 percent previously reported. As to your other question, no, I wasn't questioned by the state legislators as to my feelings about reducing the penalties of marijuana possession. They had plenty of "experts" to consult in Tallahassee. An expert must be differentiated from a worker. An expert is one who has seen many written reports but no patients. A worker is one who has "eye-balled" the user and has also read and studied the subject.

To M.D.:

Concern for cocaine distribution on the streets has not been neglected. Cocaine is popular and its abuse is growing. It is made from the coca plant, not from cocoa seeds which



produce chocolate. It is called a "high society" drug because good cocaine costs \$50 a spoonful. You may have heard of the famous entertainer who admitted to many

years of cocaine use.

The term "hot shot" or "speedball" applies to a mixture of cocaine and heroin which is introduced into the vein. There are many synonyms for cocaine, including "big C," "gold dust," "snow," "Charlie" and "candy." Profits are huge. Two to three pounds can bring one million dollars on the street. It is cut many times from the original powder before it is sold.

If cocaine is taken alone it will dilate the pupils and the taker thinks he is "super-man." Mind you, I said "thinks." After prolonged usage, psychotic signs develop such as paranoia, anxiety, delusions, and hallucinations. Cocaine abusers are the ones who often carry arms to protect themselves because of the paranoia which seems to dominate them. While heroin users are depressed, cocaine users "fly."

Dependency is psychological. But prolonged use is dangerous.

To R.L.:

The effect of hallucinogenic drugs on unborn fetuses is not the question. You mentioned that you had heard me say the Lysergic Acid-25 (LSD) does not affect the fetus. Pure LSD, which can only be secured through the National Institute of Mental Health, has been proven to have no effect on chromosomes. But please remember that pure LSD has been available only for research purposes from the institute.

The stuff that young people buy on the street may have some "bathtub LSD," not pure LSD. The part that isn't LSD can be anything from PCP to mescaline to kitchen baking soda or flour. Anyone who buys LSD on the street and is doing so because he was told he'd get pure LSD, better stop and think. Pure LSD is not available for alley or "pop" markets.

KC national meeting to attack drug abuse

NEW YORK — The mounting problem of drug abuse will occupy K. of C. members from South Florida and other delegates to the 89th annual convention of the Supreme Council of the Knights of Columbus, Aug. 17-19, at the Hotel Waldorf Astoria.

Resolutions proposed by several American and Canadian jurisdictions of the fraternal society call for the establishment of a national drug-abuse education program, and urges knights to oppose legalization of marijuana or any other narcotic that may lead to addiction.

AT the same time the resolutions request the estab-

lishment of an education program to encourage both young and old to be temperate in the use of alcohol and tobacco and to refrain entirely from addictive drugs.

Among an estimated 200 resolutions will be those opposing permissive abortion laws, advocating increased service to veterans in hospitals, recommending ways to secure funds for nonpublic schools, and those dealing with pornography, including a call for the proclamation of a "National Decency Week."

More than one million members are enrolled in the society, founded in 1882 and dedicated to the spread of Christian idealism.

Bids women to be active

LIMA, Peru — (NC) — Cardinal Juan Landazuri Ricketts of Lima has called on the women of his nation to assume a greater role in effecting social change.

The cardinal issued his call here in a speech at a seminar on education, sponsored by the World Union of Catholic Women's Organizations, the Peruvian Women's Catholic Action Movement and other women's organizations.

ALSO speaking at the seminar was Dr. Gabriela Aranibar Fernandez Davila, president of the Inter-American Commission on Women.

Dr. Aranibar urged women to raise the conscious-

ness of their sisters, awakening them to the great potential they have for bringing about changes in the nation's social and economic structures.

Cardinal Landazuri stressed the importance of education for women, pointing out that knowledge is a basic part of the process of total development and the freeing of people from dependency.

The chain of dependency binding the nation's poor — both male and female — must be broken, he said, not only in the socio-economic sphere, but also in the ethnic and cultural realms.

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OVEN FRESH

Gibbons has pro-type offense; jumbo defense

SPORTS

By JACK HOUGHTLING

It's pretty obvious what the Cardinal Gibbons High football team will have this fall — a pro-type attack and a college-size line.

The pro look will come from Coach Walt Green's staff of three assistant coaches, Junior Wren, Richard Campbell and Pete Peterson. All three include pro football experience in their own playing careers.

Wren, a graduate of the U. of Missouri and the defen-

sive coach, played with both the Cleveland Browns and the Pittsburgh Steelers. Campbell, who played at Hillsdale College, had a whirl with the Houston Oilers and serves as the defensive line coach.

Peterson, the veteran of the staff, played with the Cleveland Rams team before the club was moved to Los Angeles at the end of World War II. He played his college ball at West Virginia

Wesleyan and has been coaching since 1945.

Wren is in his third year as assistant at Gibbons, Campbell in his fourth while Peterson will be working with the team for the first time.

AS for head coach Green, he's in his fourth year directing the Redskins, having posted a fine 18-9-2 record, including the last three titles in the South Atlantic Conference.

He played college ball at Olivet College, took graduate studies at Michigan State U. and coached in Michigan high school ranks before moving to Gibbons.

And the college-size line? Well, just take a look at the returning starting linemen that Green will have: 6-2, 220-pound center Bill Sander on offense and a defensive line that will lineup with ends in 6-4, 245-pound Gary Hanrahan and 6-2 210-pound John Emanski; tackles

in 6-3, 265-pound Dale Allen, and 5-10, 185-pound Rene Bastidas (the smallest of the crew); and middle guard 6-1, 225-pound Pat Pancaldo.

That's an average of 217 pounds for the five-man defensive front. See what we mean by college-size.

And, even better yet: all were starters last year, which makes it obvious that the Redskins' strength this coming fall will be in its defensive unit.

But, that isn't all. Green also has back two starting linebackers and two starting halfbacks. That makes it nine defensive starters back.

The two linebackers are 5-10, 185 Bill Googe, only a junior; and 5-10, 175 Craig Wheaton, also just a junior. The defensive backs are 5-10, 165 John Drury and 5-10, 165 Mike Sullivan. Drury is a senior while Sullivan is a junior.

WHILE the defensive will be the strong point of the Gibbons squad, the offense isn't exactly lacking in top top material.

In addition to Sander at center, four other starters are back. Quarterback Mike Hanley returns, as does the fleet 5-11, 155-pound track star Dave Shepherd as the prime running back.

And, Hanley has both starting ends back as targets for his passes, 5-11, 170-pound Matt Schloss and 6-2, 175-pound Paul Witte.

Hanley was 41-for-99 in passing last year, for 545 yards and three touchdowns.

However, his output is expected to be considerably higher this season, as last year's offense was built around the fine Gus Crocco. Crocco, for instance, was the top rusher with 708 yards (a 5.0 average), top receiver with 24 catches for 345 yards and top scorer with 56 points.

IN addition to his returning starters, Green also has lettermen in 5-10, 175-

pound linebacker Tim McCarthy; 6-2, 190-pound fullback Mickey McGuire; 6-1, 175-pound reserve quarterback Bob Paige; and 5-10, 165-pound halfback Tom Yates.

That gives Green 18 lettermen to start off with and things do look good.

Just how good, he'll find out early as the Redskins have their usual tough opener — the rugged Cardinal Newman Crusaders on Sept. 17 at West Palm Beach.

The opener is followed by another trip to West Palm to meet North Shore on Sept. 24, followed by home games on Sept. 30 with Clewiston and Oct. 9 with LaSalle.

The Redskins will play Archbishop Curley in football for the first time when they journey to Miami on Oct. 16, with the balance of the schedule calling for Msgr. Pace, at home on Oct. 21. St. Thomas in Ft. Lauderdale on Nov. 5. Chaminade at home on Nov. 11 and at Jupiter on Nov. 19.

LaSalle, Curley, Pace and Chaminade are SAC games.

St. James captures first CYO softball tourney

St. James CYO coped its first Archdiocesan CYO softball championship last Sunday, as they beat Holy Name CYO, 5-3 to win the boys division of the Summer Softball Tournament. The girls championship game between St. Monica and St. Timothy was postponed due to rain.

An early lead was taken by St. James as they scored three times in the top of the first inning on four hits and an

error. Holy Name made the score 3-2 in the second inning on a single, a walk and a triple by Mike Ball.

St. James put the games out of reach in their half of the sixth when they scored twice on a walk, two singles, and an error. Holy Name's final run also came in the sixth to make the final score 5-3. Mike DeLuca and Wayne Rinehart each had two hits for the winners.

Students earn art certificates

Four Archdiocesan high school youth have completed a six-week Teenage Art program in Ft. Lauderdale.

Receiving certificates from the Art Institute were St. Thomas Aquinas students, Joanne Caspanello, Hollywood; and Art Monetta, Ft. Lauderdale. Mary Jane Faherty, Lighthouse Point and Kathy Kaitis, Ft. Lauderdale, both of Cardinal Gibbons High School also finished the program which incorporated classes in pencil techniques, poster designs, cartooning and graphics. Other subjects covered included life drawing, payout projects, architectural rendering and illustration.

The Art Institute, is located at 3000 E. Las Olas Blvd., Ft. Lauderdale.

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Priest, ex-prisoner of Dachau, dies

(CONTINUED FROM PAGE 1)

"The main thing was to destroy us as men and as priests," Father Januszewski says. "There was no hope. We were made to understand we would never leave."

"But some of us kept our hope. Father Fedorowicz was one who did."

"The world thinks only the Jewish people suffered at the hands of the Nazis," Father Januszewski observes. "Certainly, the Jewish people suffered beyond human belief. But there were others."

"IN my own family, my father was shot. My brother was shot. My uncle, my aunt, two of my cousins... all of them were shot. My brother was a priest for only four months when they killed him. He was 25."

Father Januszewski was sent to Dachau in 1941. He was given the simple choice of learning to lay bricks... or dying. Like the other priests, he was not allowed to pray, to say the rosary, or attend Mass in the Dachau chapel where "Peace To Men Of Goodwill" was written above the altar.

Father Januszewski learned to lay bricks and pray in secret.

Father Fedorowicz did the same. But in his case, he was required to darn socks for the SS guards.

"We had no rights," remembers Father Januszewski. "If we got food... we got it if they crippled us, we could say nothing. If they killed us, it did not matter."

Father Fedorowicz was sent to Dachau when he was 53 years old. At first, he was ordered to work the fields of the farm which fed the Dachau guards. But later, because of his age, he was told to darn socks.

LIKE the other priests, he secretly said the rosary with his fingers... or bits of string with knots tied in them. He slept in a barrack designed to hold 50 men... 250 other priests shared the barrack with him.

The day began with a buzzer screaming in the darkness at 4:30 in the morning.

Breakfast was luke warm ersatz coffee with no cream, or sugar.

Then the priests were ordered to march into the camp parade ground for the morning count. They were required to carry the weak and dying with them so that the numbers would come out properly.

Then it was time to work.

"Work makes you free" was written above the main gate leading into Dachau.

Lunch was soup made of a great deal of water and a few potatoes.

Then it was back to work.

Work ended at 7 p.m. Then the priests were

marched back to the parade ground where they were counted again. If anyone was missing, the men had to stand at attention until the missing person was found.

Father Januszewski learned to shift carefully his weight from one foot to the other as he stood for long hours during such times. In this way, he kept the circulation moving in his legs. This kept his feet from freezing during the Bavarian winters. It also helped the snow to fall from his body.

Dinner was one loaf of bread shared among 10 men. The bread was made with sawdust. The men were given synthetic tea to drink with it.

ON very good days, the men were given bits of horse meat in their luncheon potato-water soup.

Father Januszewski remembers one wonderful time when he was ordered to lay bricks in the guard-dog kennels. When no one was looking, he and the other prisoners ate the dogs' food. He remembers the other men in his barracks were jealous of his good fortune.

"In a concentration camp, you become terribly aware of the providence of God. In normal life, most people believe they can provide for themselves," Father Januszewski says.

"But in concentration camp, you are helpless. You are sent there to die. You are told you will never come out. Not ever."

"But we did come out. And this was a miracle. I can not think of it in any other way. In a concentration camp, God provides. There is no one else."

"Here... more than any other place... you become aware that our whole existence is a miracle and a mystery," he concludes.

Consider the time they experimented on Father Fedorowicz.

They took him from his barracks with a group of other men. They marched him into a hospital. They took out small wire-screen boxes that contained mosquitoes infected with malaria. They placed the wire-screen boxes against the men's arms and the mosquitoes bit their flesh. And so the men became ill with malaria. Some men were treated with experimental pills. Some men were treated with experimental injections. Some men were not treated at all. A great many died. But Father Fedorowicz lived.

"From time to time," Father Januszewski recalls, "we would be ordered to remove our clothing and



Father Jan talks of life at Dachau...

march in front of SS doctors. When they saw we had some sores, or were sick, they would order us to march to the left. If we were well, we were told to march to the right.

"THEN the men who were told to march to the left were ordered to get into some trucks for transportation to a hospital. But they were not taken to the hospital. They were gassed and buried."

"We could see the crematoriums. We knew about the gas chambers. We could see how they took out the bodies and put them in the crematorium. Always it was two bodies to an oven. It would take a half hour. They would pile the remains on the ground outside. Later, men with shovels would come and take them away to dump them."

Toward the end, Dachau was very crowded. It was in January of 1945. In the beginning, the camp had been built for 18,000 workers. But by the end, they had built it up to hold 30,000. Every day, more and more transports arrived... more and more prisoners from other camps.

"PEOPLE were dying by the thousands. There were piles of bodies all over the camp, lying like stacks of wood. The air was filled with the smoke from the crematoriums. But through it all, they kept the number system going."

"It is amazing how the Germans are about numbers. When the people died, the SS would remove their clothing and write their numbers on their chests. 'My number was 22631. We had no names. I was never Father Januszewski. I was just 22631. But you must understand. There is no hate. 'I do not hate the German people. Father Fedorowicz did not hate them. That was the world. That was the situation in which we were living. And those people... those SS. They had been living in a system that taught them to do

that. To afflict others. They were the product of the Nazi spirit. But no, there is no hatred. It was just our share of life at that time."

THE American Third Army came to Dachau on a Sunday afternoon in April of 1945.

"There was a great deal of shooting. The SS wanted to get at us. They didn't want us to tell what had happened. But the Americans came in. And I remember an Army chaplain climbing up on the camp guard tower. He said the Our Father from the guard tower while the SS were still shooting."

At war's end, the priests and the people of Poland learned that Communist troops now marched where the Nazi jackboots once ruled Poland. There were more than two million Poles in Germany. Many, including Father Januszewski and Father Fedorowicz, knew they could not go home.

And so it was that they came to the United States and Florida in 1951.

TWENTY years later and Monday last, Father Januszewski said goodbye to his old friend and fellow priest, Father Fedorowicz.

And to those gathered at St. Michael's, he said of the still figure before them:

"His faith in God was never shaken. He kept the promise given in the most solemn hour of his life the hour of his ordination."

"He cherished the call he received from Almighty God and wanted to remain loyal to Him."

Later, Father Januszewski would pause and reflect on why he said these words:

"I wanted people to understand who this man was and what he had been. Humanly speaking, his life was a great disappointment."

He didn't build any churches. He didn't build any schools.

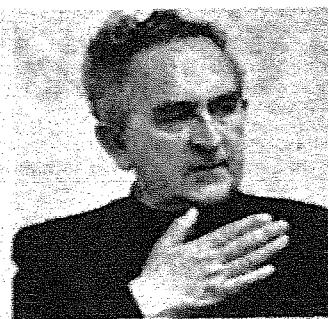
"He was ordained in Russia and three years later he was forced to flee his diocese because of the Communists. He returned to Poland where he had been born. He became a chaplain with the Polish Army. He loved this deeply."

"But then, in 1939, he watched in agony as the Nazi war machine slaughtered the men who were his flock. He was captured and imprisoned. And then he was sent to Dachau to die with the rest of us."

"EVEN when he came to America, it was hard. He was old. The language was difficult for him. But he studied it constantly."

"But that is the way he was. I KNOW he looked through the entire dictionary for that word. He would never give up."

"But then five years ago, he began to fail. He was sent to the Villa of Lourdes



... march to the left."

where the Sisters could care for him. You could speak to him about the past, but he had trouble with the present. Then he lost his eyesight.

"Through it all, he never rebelled. He never questioned. He accepted. He kept the spirit of an army chaplain. At the end, he just faded. In America you say a soldier does not die. That is the way it was with Father Fedorowicz. He was a soldier priest."

He was buried at Our Lady of Mercy Cemetery... countless miles and years from his lost homeland in Poland.



RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

"What's It All About?"

In this ever-changing, ever-moving world of ours, sometimes it is good to stop for a while and take stock of ourselves. Who are we? What are we doing? Where are we going? How are we getting there?

Perhaps this is a good time to answer these same questions about The Society for the Propagation of the Faith. What is our purpose? How are we accomplishing our goals? In short, what's the Society all about?

To start at the beginning, the Society was founded a hundred and fifty years ago by a young French girl named Pauline Jaricot. Dedicated and enthusiastic, Pauline saw the needs of the Church everywhere, and decided that the WHOLE people of God ought to be responsible for both the spiritual and material needs of their brothers in Christ.

She figured that if each person gave just a little, then no one would have to remain in need. So Pauline gathered her friends together and urged them to set aside a small part of their weekly salary for the missions. The idea caught on and spread throughout the world. Today there are generous friends of the missions on every continent.

And that's how The Society for the Propagation of the Faith was born. It is simply a society FOR OTHERS. Our purpose is to awaken within each Christian a "sense of mission" — a sense of responsibility to all mankind. Once the people realize this and act upon it, the Society provides the means for contributing to the areas most in need.

The Society supports over 135,000 missionaries who give witness to the goodness of a loving and merciful God. Included in its apostolic mission is the formation of native clergy and religious — those who know their local customs and culture. Presently, the Society supports 13,000 priests, sisters and laity from the local churches in mission lands, as well as 56,000 native seminarians.

The Society is also involved in auxiliary works of a social nature, supporting: 100,000 schools; 1,000 hospitals; 2,374 orphanages; 127 leprosaria; and 867 homes for the aged. The Society is also responsible for the day-to-day maintenance of many parishes and dioceses in 833 mission territories — places which literally could not exist without this help.

For all of this missionary activity, the Society relies solely on the free offerings of the people of God all over the world. The Society for the Propagation of the Faith gives its all to the missions every year. Nothing is saved. Nothing is invested. The continued and unflinching generosity of its members is its only support.

In a single thought — we rely on YOU. If you do not help us, we cannot help the missions. Please spend some time now to take stock of yourself. If you find that you're as concerned as we are about the poor of the world, make your concern visible by sending your check to The Society for the Propagation of the Faith.

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

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CASTELGANDOLFO. — El Papa Paulo VI exaltó la inteligencia y habilidad de los que han hecho posible la hazaña científica de la Apolo 15 y reveló que él y los astronautas intercambiaron mensajes sobre el último vuelo lunar.

Dijo el Papa que estaba siguiendo el vuelo con admiración y con oraciones, añadiendo que se trataba de un increíble esfuerzo de dominio.

HABLANDO a una audiencia general el pasado domingo el Papa dijo que el viaje y los descubrimientos de la Apolo 15 reafirman su creencia en un Ser Supremo tras los misterios e inmensidades que ahora se exploran. "Aprendamos a admirar y celebrar en nosotros la palabra de Dios en el mudo lenguaje de la naturaleza, la tierra y los cielos."

Al responder a un mensaje del Papa en el que éste expresaba sus oraciones y buenos deseos, los tres astronautas, David R. Scott, Alfred M. Worden y James B. Irwin dijeron al Papa:

"Nos embarcamos en este viaje... con el deseo de que los conocimientos que obtendremos y los descubrimientos científicos que se deriven de esta misión hagan progresar la vida del hombre a través de la tierra."

"Nuestro viaje es por toda la humanidad y tenemos la esperanza de que los talentos que Dios nos dio nos harán posible vivir de acuerdo a las aspiraciones de todos aquellos que tan generosamente nos apoyan."

En sus palabras a la audiencia pública el Papa expresó:

"También nosotros estamos siguiendo de cerca la fascinante aventura de la Apolo 15 estos días. Es imposible permanecer ajeno."

"La seguimos con nuestra admiración, nuestros mejores deseos y nuestras oraciones. Cuántos pensamientos brotan de la observación de tal evento, aunque, estrictamente hablando no sea el primero. Pero su singularidad y su naturaleza son tales que nos sentimos compelidos — una vez más — a rendir honor al hombre aun antes de rendir honor al evento del que es originador."

"EL APARECE ante nosotros entregado a un increíble esfuerzo de dominio. Admiramos su inteligencia, su habilidad, su intrepidez. El hombre se eleva en una apoteosis de ciencia y tecnología. Pero aparece, más que nunca antes, como el inventor y el descubridor, no como el creador. El cosmos, que existe, le precede y le permite penetrar en sus misterios, sus inmensidades, sus profundidades. Y el panorama de lo físico se hace filosófico y teológico."

"El mundo aparece ante nosotros como un libro que hemos de leer por medio del uso, estudio y ciencia, que después brota en oración y religiosidad," dijo el Papa

Una oportunidad de "amar al prójimo"

Cada año por esta época tenemos una oportunidad de cumplir un Mandamiento muy importante, que es: "Ama a tu prójimo." La aplicación práctica de este Mandamiento ha sido reconocida a través de los tiempos como el privilegio de ayudar a aquellos que son menos afortunados que nosotros.

Los fieles de la Arquidiócesis tienen muchas razones para saber que se han hecho serios esfuerzos en muchas áreas para llevar a cabo el cumplimiento de este Mandamiento de amor. La respuesta que ustedes han dado en el pasado a nuestras peticiones han resultado en programas caritativos en los que ni se pensaba hace algunos años.

Es importante que ahora llame vuestra atención a las áreas de la Arquidiócesis donde las necesidades son mayores y más vitales. Nuestros barrios urbanos están decayendo rápidamente, en muchos casos, debido a negligencia en el campo de la educación, la provisión de viviendas y la ayuda a las personas ancianas. Las necesidades son ciertamente enormes.

Hoy les pido urgentemente que presten su ayuda a los sacerdotes, religiosos, religiosas y seglares que con tanta dedicación se esfuerzan en aliviar a esa población marginada.

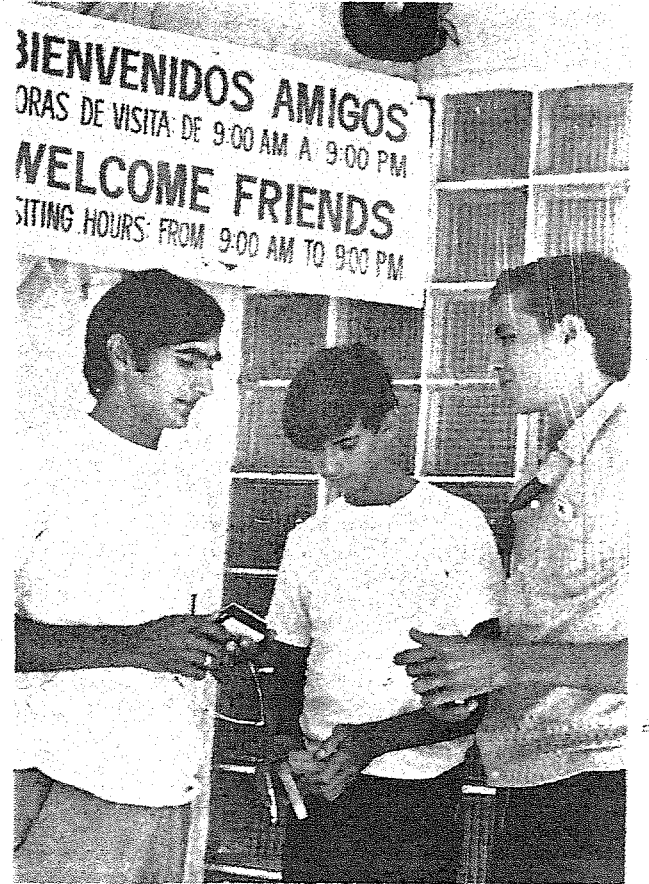
Para poder cumplir con mi responsabilidad, les ruego que contribuyan generosamente en la segunda colecta que tendrá lugar en todas las Misas el próximo domingo.

Aprovecho esta oportunidad para expresarles a todos mi profunda gratitud y asegurarles mis oraciones.

Su afectísimo en Cristo,
Coleman F. Carroll
Arzobispo de Miami



¿Qué razones mueven a una joven madre a lanzarse al mar con su hijo en una pequeña balsa de recámaras de automóviles, sogas y maderas viejas con un pequeño hijo de 18 meses? — Arriesgar a perder nada para ganarlo todo, expresa Dulce Ferrera, de 18 años, con su pequeño Alexis. Allí vivir no vale la pena, dice refiriéndose a Cuba.



— Ni para peinarse como uno quiera hay libertad en Cuba. Si uno se deja crecer un poco el pelo lo acusan de "hippie" y lo pelan o lo mandan a una granja de rehabilitación. Siempre hay que estar con miedo. No hay para la juventud una diversión ni una aspiración, dicen Rigoberto Iglesias, Julio Borges y Manuel Becerra.

Cinco fugas en balsas y botes desde Cuba en una sola semana

Los primeros días del mes de agosto han traído un insusitado resurgir de las fugas de cubanos en botes, balsas y pequeños barcos pesqueros en busca de libertad, paz y alimento.

En una sola semana han llegado a las costas de la Florida tres de esas embarcaciones. Una de ellas, una balsa toscamente confeccionada con recámaras de automóviles. A las costas de Honduras llegaba en los mismos días una embarcación mayor que logró escapar de Surgidero de Batabanó, en la costa sur de Cuba, con decenas de exiliados.

En la balsa que fue rescatada en las costas de la Florida por unos yatis que placidamente pescaban en esas aguas, llegó una joven madre con su pequeño hijo de 18 meses.

La madre y el niño, con otras cuatro personas, pasaron 6 días flotando sobre las aguas del estrecho de la Florida. Cuando fueron rescatados estaban ya casi exhaustos.

¿Qué hace a una mujer lanzarse al mar en una improvisada balsa con un pequeño hijo de meses?

— Arriesgar nada por obtenerlo todo, es la respuesta ofrecida por Dulce Ferrera, la joven madre del pequeño Alexis.

— ¿Qué puede esperar una madre para su hijo en un sistema como el de Cuba, donde no hay alimentos y cuando llegue a la escuela le inculcarán lo que los comunistas quieren, para vivir sin libertad?, agregó de seguido la joven madre.

— Ya aquello no se resista más Expresa.

Otros tres jóvenes de la provincia de Pinar del Río asaltaron un barco pesquero en Puerto Esperanza Julio Borges, Manuel Becerra y Rigoberto Iglesias, de 18 años de edad los dos primeros y de 20 años el tercero, ya a salvo de la riesgosa empresa, explican los motivos de su fuga.

— QUE PUEDE ofrecerte el régimen comunista a un joven. Trabajo forzado, miseria. Ni

¿Una consecuencia de las noticias sobre el posible cierre del puente aéreo?

Textos y Fotos por Gustavo Peña Monte

un sueño ni una aspiración. O te pliegas sumisamente a lo que dice el partido o te parten a ti, dice Manolo Becerra, un joven mecánico de refrigeración.

— Un país en el que uno no tiene libertad ni para peinarse como quiera — protesta Julio Borges. Si uno se deja crecer el pelo lo arresta la policía y lo pelan. La escuela es todo adoctrinamiento, añade el joven estudiante de secundaria básica.

Marta García Tápanes es otra madre cubana que escapó con su pequeña hija Yiganis, de dos años y su

esposo, Miguel Cabrera, un pescador.

Ya hace cuatro años intentaron escapar y fueron sorprendidos. Las piernas de Marta están llenas de cortadas y arañazos. — Figúrese, caminando por las malezas de noche hasta la costa para que no nos vieran. ¿La razón de la arriesgada fuga? Respuestas similares. Hambre. Falta de alimentos, falta de libertad, terror, miedo a vivir, a moverse, a practicar la religión. En este último caso, ella pertenece a la secta de Testigos de Jehová.

— ¿Podía practicar su

religión sin problemas?, preguntamos.

— QUE VA, los predicadores iban a la casa distrajidamente, como a una visita común y corriente. Nosotros no nos atrevemos a ir al salón. La familia Cabrera llegó en un barco pesquero de 18 pies con otras 7 personas. Salieron de las costas de Matanzas.

Al terminar esta información llega la noticia de que otro objeto flotante, confeccionado con los restos de una mesa, esta siendo rescatado por el Cuerpo de Guardacostas.

La cifra de los cubanos que han llegado en estos objetos flotantes a las costas de Estados Unidos pasa de once mil personas. No están incluidos los que han llegado a otras tierras, como México, Jamaica, Gran Caimán o Centro y Sur América. Tampoco están incluidos los que no se han salvado, los que han perecido en el intento, los que han desaparecidos o los que sólo han dejado el resto de una balsa vacía flotando sobre las olas.

Todos los llegados han escuchado rumores sobre la suspensión posible del puente aéreo. Aunque ni la prensa ni la radio de La Habana han dicho nada sobre los proyectos de suspender el puente aéreo, el rumor se ha extendido entre la población. ¿Será este auge en las fugas desesperadas una respuesta a esos proyectos de suspensión del puente aéreo?

Un curso de Sagradas Escrituras para seglares de tres semanas de duración que se ofrecerá lunes y jueves de 8:30 a 10 p.m. comenzará el día 9 en el Colegio de Belén.

El Padre Emilio Rasco S.J. sacerdote cubano que es profesor de Sagradas Escrituras de la Universidad Pontificia de Roma tendrá a su cargo las disertaciones.

Las personas interesadas en este curso sobre la Biblia deberán obtener mayor información llamando al teléfono 667-0720.



Otra madre que se lanza al mar, desesperada por la falta de alimentos y libertad. Martha García Tápanes vino con su esposo, Miguel Cabrera, un modesto pescador y su hija Yiganis, de dos años.



El niño cubano exiliado y su adaptación al sistema escolar de Estados Unidos.

Navidad en Julio

Navidades en Julio!

Esta ha sido la expresión de Fidel Castro en 1969 y en 1970.

EL 26 DE JULIO de 1969, cuando Castro celebraba un aniversario más del movimiento que instauró su nefasto régimen en el poder, declaró en un discurso público que debido a las necesidades perentorias de la llamada zafra azucarera de los diez millones de toneladas, las Navidades de 1969 se habrían de celebrar el 26 de julio de 1970.

A finales del año pasado, Fidel Castro, en otro discurso público, volvió a anunciar que las Navidades de 1970 se habrían de celebrar el 26 de julio de 1971, debido también a las necesidades de la reciente zafra azucarera.

Es decir, que en los dos últimos años, durante el tiempo de la conmemoración de las Navidades en diciembre, Castro ha mantenido a miles de Cubanos en los campos bajo el látigo del trabajo esclavo.

Así pues las Navidades quedaron para Julio.

El año pasado, la zafra de los diez millones de toneladas, en la cual Castro comprometió el titulado "honor" de su revolución, fue un fracaso. El se encargó de auto-confesarlo en el discurso del 26 de julio de 1970.

Así que el año pasado no hubo Navidades en Julio.

Este año, como se ha venido conociendo, la zafra azucarera bajo el régimen rojo de la Habana, fue un nuevo fracaso. Y la llamada epidemia de Fiebre Africana o Epizootia, que ha atacado a los cerdos Cubanos, fueron dos razones esgrimidas por el régimen Castro comunista para cancelar las Navidades en Julio.

Sin embargo, el aniversario de la revolución Castrista se conmemoró en Cuba con un carnaval que duró cerca de diez días, y que según reportes llegados de la isla mártir fue muy poco concurrido pues el verdadero pueblo Cubano se inhibió de ir al mismo, a más que dicho carnaval fue tan sangriento como el del año pasado.

Observadores de la situación Cubana entienden que esta suspensión de las Navidades por dos años consecutivos es un nuevo método de persecución religiosa en Cuba.

Se espera que a medida que transcurra el tiempo Castro habrá de prohibir eventualmente la celebración de las Navidades en Cuba.

ASI PUES, ya este año tampoco hubo Navidades en Julio. Y quizás nunca más, bajo Castro, el pueblo Cubano pueda legalmente celebrar las festividades del Nacimiento del Redentor de la Humanidad.

Una prueba más de la Iglesia del Silencio en Cuba.

ORACION DE LOS FIELES

Décimo noveno domingo del año
Agosto 8

CELEBRANTE: En todas las épocas Dios llama a hombres y mujeres a su rebaño. Nunca es una llamada a la vida segura y tranquila, sino a la apertura y el riesgo. Ese fue su llamado a Abraham, a Moisés, a Jesús. Ese es su llamado a nosotros. Con fe y confianza elevamos nuestras oraciones.

LECTOR: Nuestra respuesta de hoy será "Señor, guíanos".

1. Que el Papa Paulo VI y todos los otros obispos sean líderes fieles y visionarios del pueblo de Dios, sin temores a avanzar hacia el futuro desconocido, oremos al Señor.

2. Que por nuestra apertura al Dios del amor encontremos el valor de luchar contra las injusticias, cualesquiera sean las consecuencias, oremos al Señor.

3. Por los refugiados pakistanos sin pan y sin techo para que los que tenemos techo y tenemos pan respondamos a sus necesidades, oremos al Señor.

4. Por aquellos que ven sus vidas en una encrucijada y no saben que camino tomar, oremos al Señor.

5. Por aquellos cuyos trabajos los esclavizan, agotan sus energías y los devuelven al hogar un poco más muertos cada día, oremos al Señor.

6. Por todos nosotros, para que aprendamos a sacrificar nuestro confort, nuestra seguridad, nuestro tiempo, nuestro propio ser, para amar a nuestros semejantes, oremos al Señor.

CELEBRANTE: Dios de vida, fuente de nuestra fortaleza. Tu nos exhortas a nuevas expresiones de nuestros talentos y nuestra vida. Escucha nuestras oraciones y guíanos hacia la plenitud de tu reino. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amen.

El niño exiliado cubano:

Su adaptación al sistema escolar de E.U.

La doctora Elvira Dopico, pedagoga cubana que ocupa el cargo de subdirectora de la Escuela Elemental Riverside, ofrece su aporte a la serie "Tu y Tus Hijos" haciendo un análisis de la adaptación del niño cubano exiliado al sistema escolar de Estados Unidos. Se trata de un amplio estudio sobre el terreno, por una profesora que desde hace varios años viene laborando en el Sistema de Escuelas Públicas del Condado Dade. Su estudio aparecerá en dos partes.

TU Y TUS HIJOS

Por la Dra. ELVIRA DOPICO

El análisis del proceso de adaptación del niño cubano exiliado al sistema educacional de E.E.U.U. es tarea compleja. Concurrén en una multiplicidad de factores y además, por tratarse de un proceso continuo, las etapas se producen en forma tal que no resulta posible delimitarlas claramente sino que por el contrario se superponen unas a otras. Con el fin de facilitar el análisis vamos a señalar (arbitrariamente, por supuesto), en el proceso de adaptación objeto de este trabajo, tres etapas: inicial, intermedia y avanzada.

EN LA ETAPA inicial, el impacto más violento en lo que al choque de culturas se refiere, tiene lugar en el campo del lenguaje. Niños y jóvenes tienen que confrontar una dura realidad: su idioma nativo le permite ahora comunicarse solamente con una parte más o menos pequeña de este nuevo mundo que los rodea. Y, ¿qué frustración experimentan ante esta realidad muchos de nuestros niños! Algunos reaccionan rechazando consciente o inconscientemente el idioma. El problema del idioma comprende otra serie de factores que por falta de espacio no analizaremos en este trabajo.

Maestros, Cubanos aides y personal administrativo aunán esfuerzos para hacer posible que en corto tiempo puedan nuestros niños estar en posesión de los rudimentos del idioma inglés.

Es justo señalar que el sistema escolar del Condado de Dade ha realizado y realiza esfuerzos enormes para brindar a los escolares exiliados los programas que hagan más rápido y efectivo el aprendizaje del idioma inglés y en general su ajuste al medio. Los programas de orientación y la incorporación al sistema de las "Cuban aides" son quizá los aspectos más sobresalientes de este esfuerzo sin precedentes en la historia de la educación norteamericana.

En la etapa inicial, el escolar necesita que los adultos que lo rodean tengan comprensión para sus problemas pero además necesita que lo estimulen, que le señalen lo que haya de positivo en el ambiente. Niños y jóvenes necesitan en esta fase, quizá más que en ninguna otra, conocer de cubanos, niños y jóvenes (y adultos ¿por qué no?) que han triunfado o que triunfan en el destierro. (Esto puede contribuir a que los jóvenes perciban positivamente al exiliado y a que tengan de sí mismos una imagen positiva como exiliados).

INFORTUNADAMENTE las dificultades de la etapa inicial se hacen más dramáticas para los menores ya que sus padres están a su vez confrontando el impacto del choque de culturas en varios campos, primordialmente en el del idioma y en el económico, y no están, en la mayoría de los casos en disposición de brindarles el apoyo necesario. Es importante, sin embargo, señalar que los padres exiliados, sobreponiéndose a sus problemas, dan, con su apoyo incondicional a las iniciativas

escolares, testimonio constante de su alto sentido de responsabilidad y de su desprendimiento.

Quisiera señalar que en algunos casos el exceso de celo por parte de los padres se manifiesta a través de una protección excesiva que perjudica al niño no sólo en el que se refiere al desarrollo de su sentido de independencia sino que, en muchos casos, este exceso de protección puede tener repercusiones negativas en su desarrollo emocional.

El segundo impacto para muchos escolares lo constituye sin lugar a dudas la adaptación a la dieta servida en las escuelas. A las diferencias que existen entre la cocina norteamericana y la cubana debe añadirse el hecho que estos niños y jóvenes no han conocido otro sistema que el racionamiento más estricto y por lo tanto todo o casi todo es nuevo a su paladar. Otros factores influyen también en esta primera etapa pero en obsequio a la brevedad pasaremos a la segunda fase.

La característica más señalada en la etapa intermedia lo constituye el hecho que el escolar posee una capacidad más o menos limitada para comprender el idioma inglés así como para hacerse comprender en esa lengua.

Busco señora que tenga educación esmerada para enseñar inglés. Especialista en eliminar acento extranjero. Miami Beach solamente. Escriba Glades Hotel, Rm. 321, 2730 Collins Ave., M. Bch.

Esta circunstancia hace que su horizonte se amplíe y que por lo tanto adquieran mayor relieve factores que resultaban imperceptibles en la etapa inicial. La mayoría de esos factores son de carácter social y su influencia hace que adquieran mayor importancia aspectos que no existen o que pasan casi desapercibidos en la primera etapa. En esta fase, la primera, la atención del escolar se centra en sí mismo.

Son tantos y tan importantes los problemas que confrontan niños y jóvenes en esa etapa que apenas tienen tiempo de mirar en derredor y darse cabal cuenta que ellos forman parte de un panorama más amplio que comprende en su caso individuos de otra cultura con quienes debe convivir en el recinto escolar. En la etapa intermedia el estudiante adquiere conciencia del mundo que lo rodea. En esta fase muchos jóvenes, en su natural deseo de no parecer distintos a los demás, adoptan casi exclusivamente el uso del inglés (en la medida en que sus conocimientos les

La semana próxima la doctora Elvira Dopico tratará sobre la etapa intermedia del niño cubano en la escuela de E.U.

Antiguas Alumnas Dominicanas

Las Antiguas alumnas de las Dominicanas Americanas celebrarán su Segunda Convención Anual el próximo sábado 7 de agosto con un almuerzo en el Hotel Dupont Plaza, durante el cual se ofrecerá una atractiva exhibición de modas.



DRA. ELVIRA DOPICO

permite e imitan actitudes y modos de vestir, hacer, etc., americanos.

EN EL HOGAR esta actitud del niño o joven puede originar crisis. Pueden producirse choques con miembros del núcleo familiar que ven la postura del escolar como anti-cubana sin darse cuenta que es una fase en su proceso de adaptación al medio.

En la escuela, la actitud a que hacemos referencia hace más ardua la tarea que aquellos profesores cubanos y "Cuban aides" quienes en las clases de Spanish "S" laboran para lograr que nuestros jóvenes sean no solamente bilingües sino que además comprendan cabalmente su cultura de origen.

A este evento asistirán un grupo de religiosas que fueron profesoras en Cuba. Se pide a todas las Antiguas Alumnas, graduadas o no, que deseen asistir, se comuniquen con los teléfonos 666-4565 y 791-3708, o con el 371-5657 del Centro Hispano Católico.



En este agitado y cambiante mundo de hoy, el católico necesita estar el tanto de la orientación de la Iglesia sobre los problemas que nos afligen y las perspectivas que se abren ante la humanidad.

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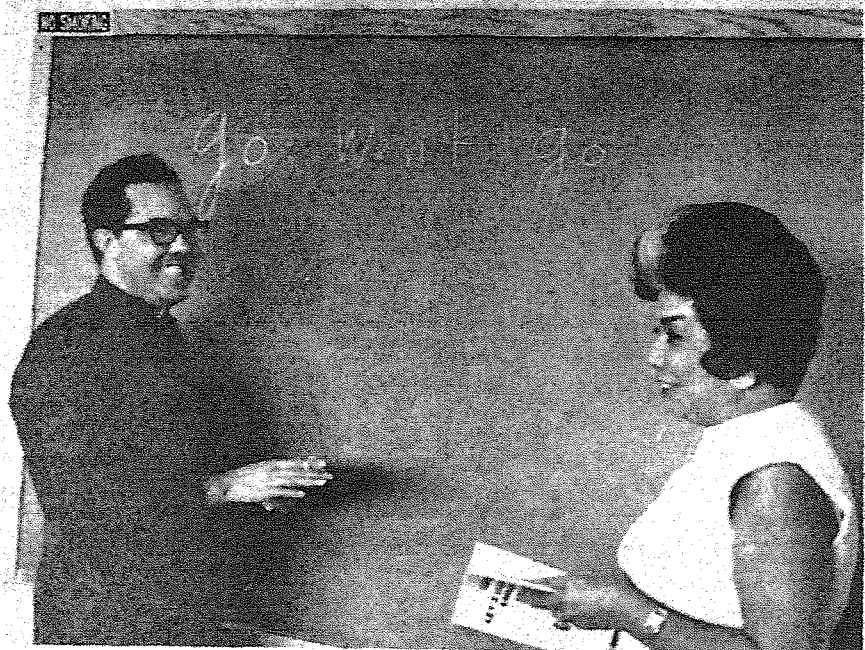
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Dos sacerdotes colombianos en parroquias de Miami



Tomando un curso intensivo de inglés, el Padre Jorge González, de Medellín, Colombia, que desde hace pocas semanas trabaja en la parroquia de SS. Peter and Paul, hace un alto para escuchar un comentario jocoso de la profesora Isabel Zanetti sobre las diferencias idiomáticas.



Con el consul de Colombia en Miami, Dr. Roberto García, señora e hijos, el Padre Ernesto Molano rememora viejas amistades colombianas y discute la necesidad de un mayor acercamiento entre todos los colombianos que residen o pasan largas temporadas en el Sur de la Florida.

En este momento hay en Miami unos 7 mil colombianos. Más de cuatro mil de ellos son residentes permanentes del Sur de la Florida. Los otros son turistas, visitantes que vienen por par de semanas, un mes, toda una vacación veraniega o un viaje de negocios.

ENTRE esos 7 mil colombianos hay dos sacerdotes que recientemente se han establecido en dos parroquias de la Archidiócesis de Miami.

Son ellos los padres Jorge González, de Medellín, actualmente sirviendo en la parroquia de SS. Peter and Paul y Ernesto Molano, de Manizales, en la parroquia de la Inmaculada Concepción, Hialeah.

El propio cónsul de Colombia en Miami, Dr. Roberto García, admite que aunque hay 4,000 colombianos residiendo permanentemente, la colonia de ese país sudamericano no está debidamente vinculada, con lo que se corre el riesgo de que los jóvenes vayan perdiendo el amor y el interés por la cultura y las tradiciones del país de origen.

Tanto el Padre González como el Padre Molano se ofrecen como voluntarios para aglutinar a la vasta colonia colombiana en reuniones religiosas, culturales, sociales, que hagan rememorar a los mayores las costumbres y los valores espirituales de su país y que haga comprender a los jóvenes el rico legado cultural de su

tierra de origen.

En el nivel parroquial, tanto el Padre Molano como el Padre González trabajan en la asistencia espiritual a la colonia de habla hispana en general: cubanos, puertorriqueños, colombianos, centroamericanos...

NINGUNO de los dos habla todavía suficiente inglés, pero ambos están enfrascados en el estudio de este idioma. El Padre González está matriculado en un curso intensivo de inglés. En las actividades pastorales, está particularmente entusiasmado en la obra de los Cursillos de Cristiandad en su parroquia.

"Como sacerdotes hemos venido a servir a todo el pueblo de Dios, por encima de nacionalidades, idiomas o razas. Ciertamente estamos

Convención ursulina

La Asociación de Antiguas Alumnas Ursulinas en el Exilio (Merici Academy - Ursulinas de Miramar) invitan por este medio a todas las Antiguas Alumnas a asistir a la Convención Regional de la Provincia Central de las Ursulinas que tendrá lugar en el Hotel Carrillon durante los días 13, 14 y 15 de Agosto.

Para cualquier información o reservación pueden comunicarse con la Srta. Isabel Ugarte, teléfono 885-7848 o la Sra. Maria Collazo, teléfono, 226-3769.

encantados trabajando con los cubanos que tanto se hacen querer y que son tan simpáticos alegres y entusiastas". coinciden ambos en expresar.

"Pero, naturalmente, nos gustaría conocer a más compatriotas nuestros, acercarnos más los unos a los otros y así unidos marchar más cerca a Dios," añaden.

Una posibilidad para ese acercamiento la ven en la celebración de fiestas religiosas y patrióticas de Colombia.

UN EJEMPLO lo serán las tradicionales novenas al Niño Dios, características de la Navidad en Colombia.

"Queremos revivir aquí esa costumbre nuestra y esperamos que para las próximas navidades contemos ya con grupos de colombianos que inviten a otras familias católicas de las distintas parroquias, americanos y cubanos a participar en estas celebraciones de tanto espíritu navideño, con oraciones y cantos y reuniones llenas de alegría y amistad.

El Padre Molano, que estudió en Roma durante tres años, aprovechó esa estancia en Europa para trabajar con los emigrantes españoles e italianos en Alemania y Francia. "Me interesé en el apostolado especializado al emigrante en un país extranjero y por eso me encanta trabajar en este Miami tan acogedor para los emigrantes y los refugiados."

LA VOZ DEL PAPA

El humanismo cristiano a la luz del Concilio

(Condensado de la Cataquesis del Papa Paulo VI en la audiencia general del 28 de julio)

Continuamos todavía indagando los grandes valores del Concilio.

Y, ¿cuál es el valor que más ha estimado el Concilio? El hombre. Nosotros lo habíamos señalado ya en el discurso de clausura del Concilio. De ello deriva no solo una enseñanza doctrinal (que, por otro lado, se supone y se afirma a cada caso en los documentos conciliares), sino más bien un entrenamiento moral, un deber que cumplir, un comportamiento práctico que imprimir en nuestra vida, si queremos de verdad llamarla humana y cristiana al mismo tiempo.

EL HOMBRE! Después del Concilio — he aquí una gran tarea postconciliar — deberíamos reconstruir una mentalidad auténtica y cristiana sobre el hombre, o lo que es igual, sobre nuestro ser, sobre nuestra vida, sobre nuestros derechos y deberes, sobre nuestro auténtico destino. Para comenzar, debemos admitir que el hombre, en la hondura y en la complejidad de su ser, es un misterio.

EL SECRETO DEL HOMBRE

Solo la fe nos desvelará los últimos e indispensables secretos. Distráidos como somos, presuntuosos debido a nuestra experiencia a menudo reducida a un superficial contacto empírico con el mundo externo, confiados, a veces ciegamente, en el lenguaje científico que nos instruye y nos hechiza, creemos nosotros que nos conocemos ya perfectamente, mientras la antigua, la siempre insistente cuestión délica y socrática "conócete a ti mismo", no nos deja en paz, si de verdad queremos dar a la necesidad de un adecuado conocimiento de nosotros mismos una respuesta satisfactoria.

El hombre continúa miope, y muchas veces ciego, en lo tocante a sí mismo. También porque un formidable error de método vicia las antropologías modernas que presumen, con las solas luces propias, presentar finalmente una definición del hombre completa y resolutive; y éste es el error: el hombre, lo sabemos todos, es un ser excesivamente complicado; y hay quien circunscribe el estudio y la noción del hombre a un aspecto particular de este ser que somos nosotros, ignorando y, a veces, negando los demás.

• El hombre es cuerpo; y puede suceder que alguien no vea en el hombre más que su parentesco con el animal, con la materia y sus leyes, que ciertamente forman parte del hombre.

• El hombre es espíritu; muchos sabios detendrán su observación en esta sublime realidad humana, para concluir en un idealismo exclusivista e idólatra de la inteligencia del hombre.

• El hombre es sentido; y podría decirse entonces que solo en el reino de los sentidos se desarrolla la auténtica vida del hombre.

• El hombre es un ser social; de tal manera que se pretende atribuir a la consideración sociológica la única o la primera clave de solución de las cuestiones de la existencia humana. Y así sucesivamente.

CONCEPCION CRISTIANA DEL HOMBRE

¿Cae la concepción cristiana nos preguntamos, en una parecida unilateralidad de visión, dando preferencia exclusiva a los valores religiosos?

¿RESTRINGE quizás el Concilio su doctrina antropológica a la única consideración de la relación del hombre con Dios? No. Al contrario, el Concilio en su doctrina (y ésta es una de sus características originales)

asigna, y casi reivindica para todos los valores naturales una estima propia de ellos, una función que es suya. En este aspecto, la Iglesia ha sido magnánima y valiente: ha extendido su mirada, y por tanto su respetuoso reconocimiento a todos los lados del ser poliédrico que es el hombre. Diríase que ha hecho suya la ciencia de Cristo, el cual "sabía lo que había en el hombre", y ha dado a la multiforme realidad humana, incluso a la profana y terrestre, una espontánea y justa valoración. Ha proclamado y ha defendido todo derecho legítimo del hombre.

LA DIGNIDAD DE LA PERSONA HUMANA

Pero esta exaltación del hombre, el Concilio, como desde siempre la Iglesia, la ha proclamado en virtud de un principio supremo e inalienable, el de la relación del hombre con Dios. Podemos recordar la famosa y bellísima sentencia de San Ireneo "Gloria de Dios es el hombre viviente". Dios busca su gloria externa, su irradiación luminosa en el universo, en la vida del hombre. Quien niega a Dios, apaga la luz sobre el rostro humano; es decir, niega el hombre en sus supremas prerrogativas. Mientras que, considerado el hombre a la luz de Dios, ¿qué cosa se refleja en esta obra

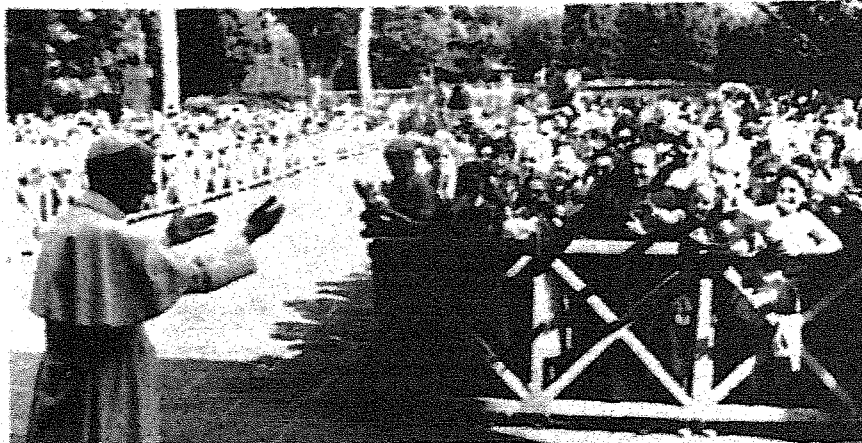
maestra de la acción creadora y amorosa de Dios? En primer lugar, una gran dignidad. "Reconoce, oh cristiano, tu dignidad", nos amonesta San León Magno con palabras ya célebres. La primera impresión que debemos recoger en la fisonomía, incluso en la simple natural del hombre, es la de su dignidad: es de una belleza innata y sacra, de una intangibilidad inviolable, de un sujeto de derechos trascendentes que antes de nada los padres, artífices y servidores de la vida humana, deben respetar sobremanera, ya desde su fase naciente en el seno materno: es horrible pensar que sean ellos mismos los homicidas, sin darse cuenta de que han entrado en una economía antropológica que los supera y los arrolla en una norma que le es propia, amorosa y heroica, de deberes inexorables.

DIGNIDAD del hombre! No pretendamos extendernos ahora en este vastísimo tema. Nos llevaría a lamentar amargamente las ofensas, muy abundantes por cierto, con que tantas formas acriticas de la vida moderna degradan la dignidad del hombre, especialmente con la moda desvergonzada, con el espectáculo frívolo y pasional, con la inmoralidad de costumbres, con la pornografía pérfidamente difundida, con la anestesia de la conciencia moral en provecho de la conciencia sensual, con la deformación provocadora de la misma sana y prudente educación sexual. Licenciosas experiencias son admitidas y apoyadas como si fueran conquistas liberadoras; liberadoras, ¿de qué? De la conciencia del bien y del mal, del respeto a la persona humana, de la estima de los valores más auténticos y preciosos que conservan y embellecen el equilibrio entre el espíritu y la carne con el pudor, con la inocencia, con el dominio de sí mismo, con la opción consciente y generosa de la verdad del amor y de sus altísimos y humanísimos fines.

DE LA DOCTRINA CONCILIAR

El Concilio entero habla de ello. Citemos para concluir una de sus frases: hoy "crece la conciencia de la dignidad de la persona humana, superior a todas las cosas, y cuyos derechos y deberes son universales e inviolables... El fermento evangélico ha despertado y despierta en el corazón del hombre esta irrefrenable exigencia de dignidad" (GS 26).

Pensemos en ello, si queremos dar al Concilio su genuina vertiente moral y vital.



En el jardín de su casa veraniega de Castelgandolfo, el Papa Paulo VI saluda a peregrinos y turistas durante una de las audiencias la pasada semana. Puede apreciarse la multitud de fieles de todas partes del mundo que acude a escuchar la palabra orientadora del Sumo Pontífice.

Court hears damage suit

(CONTINUED FROM PAGE 19)

involved in the investigation of some 100 motion pictures films shown in Dade County, said that twice he had visited the Mini-Adult Theater as a paying patron and had viewed films "dealing with sexual activity, including and not limited to sexual intercourse, lesbianism, and sex acts between men and women; men and men, and women and women."

WHEN he visited the Strand Theater to view the type of films being shown, he said, the manager was not placed under arrest. Detec-

tive Colman supported Schwarz's testimony in that respect. Schwarz said they saw films of adults, clothed and simulating sex acts on a couch and left the premises.

At the request of attorney Rivkind, who pointed out that the plaintiffs' complaint states that they show adult films declared not to be obscene by the U.S. Supreme Court, Judge Mehrrens agreed to view one of the films and after the viewing took the case under advisement. Those of the plaintiffs who were arrested have not yet come to trial.

Ruling makes Catholics 'second class citizens'

(CONTINUED FROM PAGE 17)

campaign for equality to the political arena and the courts, the civil rights of Negroes are generally respected today, Father Blum said.

He noted that another formerly suppressed minority group — American Jews — have now "organized 80 local interest groups, and 11 national interest groups, including the powerful American Jewish Congress and the American Civil Liberties Union."

But Catholics "are still, after two centuries, the fat boy in the block — they are fair game to anyone who wants to kick them about — newspaper reporters and editors; film and play producers; local, state and federal bureaucrats; members of state and federal legislatures, judges in the state and federal courts."

Father Blum said Catholics should learn from Negroes and Jews the lessons of organization, and need both a political action group like the National Association for the Advancement of Colored People (NAACP) and a defensive group such as the Anti-Defamation League of B'nai B'rith.

"For freedom in education," Father Blum con-

cluded, "we must organize with other religious minority groups to educate and inform the public; to define the terms of the education controversy (as religious freedom, not separation of church and state); to produce popular and legal literature; to develop political relationships with lawmakers and executive leaders (and) to gain the respect of our fellow citizens and of the courts."

Migrant job program to start

NAPLES — A federally-funded program for jobless migrants in the Immokalee area is expected to be started next week in an effort to ease the unemployment situation among farm laborers. The program will provide approximately 100 jobs.

After two weeks of delays, Collier County commissioners, and farm labor leaders met earlier this week with a member of the U.S. Department of Labor and worked out the program, which will be similar to the "Mainstream" project initiated last March to provide public utility jobs for jobless migrants.

"It is still undecided whether the commissioners

Priest, law students open legal aid office

SAN FRANCISCO — (NC) — A law professor and some of his students at the University of San Francisco were the prime movers of a new effort to bring legal aid to one of this city's hard core poverty areas.

Before Jesuit Father Austin Morris and his students opened Aid in Criminal Defense (ACD) with

the help of a community improvement foundation, the Hunter's Point district had no legal assistance office.

The predominantly black district has one of the highest crime rates in the city.

PAUSING from the hectic work pace at their green-shingled headquarters in the heart of Hunter's Point,

Judge Horton named on education commission

Third District Court of Appeals Judge Mallory H. Horton is one of three Dade Countians named to a new citizens' education commission by Florida Governor Reubin Askew.

Also named were Sen. Robert Haverfield, chairman of the State Senate's Universities and Community Colleges Committee; and the Rev. Theodore Gibson, rector, Christ Episcopal Church.

A member of St. Louis parish, South Miami, and the Catholic Lawyers Guild, Judge Horton was formerly a jurist in Dade's Circuit Court.

He and Mrs. Horton are

the parents of three sons and three daughters. One son, William, is a seminarian studying for the priesthood of the Archdiocese of Miami.

According to Governor Askew, the new commission has been formed to restore public confidence in the state's educational system. He said that he wants the commission to consider two major questions and make recommendations to the legislature in the next two years on how to preserve and in some cases restore the public confidence and on how to improve that system "to make it worthy of the broad support and confidence which we seek for education."

"The problem will only grow worse," Father Singleton said, adding that "seasonal farm work won't be available until mid-September."

Fr. Rahner will give up teaching

MUENSTER, Germany — (NC) — Jesuit Father Karl Rahner, director of the seminar for dogmatics and history of dogma in the Catholic theology department of the University of Muenster, will officially terminate his teaching activity at the end of the summer term.

Father Morris and two ACD staff members talked about the goal of their fledgling office.

That goal, they said, is serving the community with a staff of qualified investigators and lawyers to build up its confidence in the legal system.

The Hunter's Point community should develop its own expertise, said Liz Cremens, an articulate young woman from Cambridge, Mass., claiming that "the public defender's office downtown doesn't really understand the problems of the black community." She began doing volunteer secretarial work for ACD through the San Francisco archdiocesan social justice commission.

"The public defender's office is overburdened, so they have little time for adequate investigation," Father Morris said. "Through ACD, we hope to give immediate attention to the accused. He can then be free from an indeterminate stay in jail and free to support his family who would otherwise have to depend on county aid."

THE Jesuit added that judges "are too worried about their calendars and not enough about individuals."

Father Morris, whose white hair just touches his collar, is an active member of the California Bar Association and handled about 50 cases involving Hunter's Point residents before ACD was organized.

Catholic Conference post given ex-Miami FBI man

WASHINGTON — (NC) — A former FBI agent who served at the Miami Bureau of the Federal Bureau of Investigation from 1960 to 1962 has been named assistant director of the division of government liaison of the U.S. Catholic Conference.

In his new post Francis X. Doyle, who is 38, married and the father of four children, will be responsible for watching the progress of Federal legislation that is of interest to the USCC.

HE was engaged in similar activities while executive director of the National Catholic Development Conference, an association for Catholic institutions and religious orders engaged in fundraising activities.

Doyle, from Huntington, N.Y., has a bachelor's degree from Holy Cross College, Worcester, Mass., a master's degree in education from Hofstra University, Hempstead, N.Y., and a law degree from St. John's University in Brooklyn.

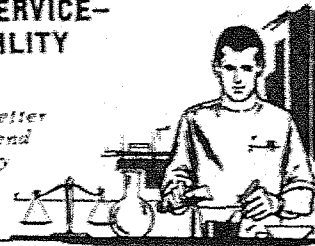
Doyle said that while he was stationed with the FBI in Miami, he was impressed by the dedication of his fellow agents to the FBI and to their country.

He said that in his experience in working for Church institutions "I have discovered another kind of dedication to the Church and the people of God among those I have been fortunate to work with."

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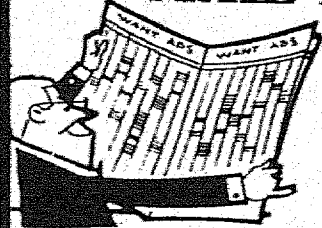
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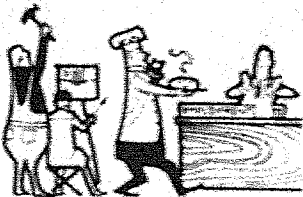
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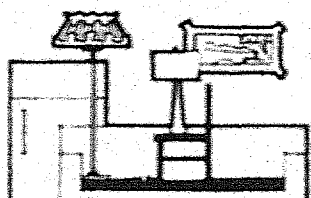
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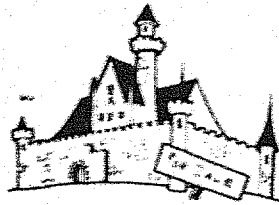
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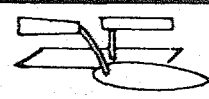
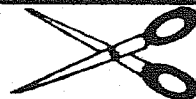
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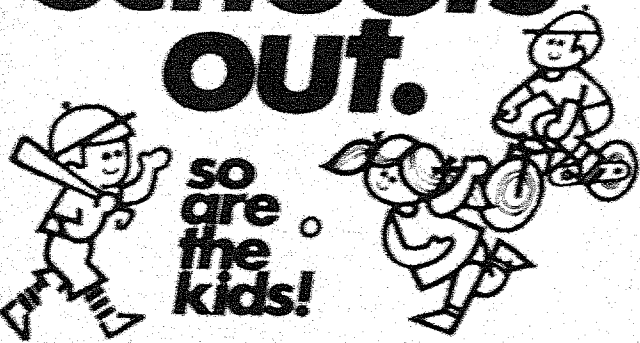
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