

Cobre Mass set Sept. 8

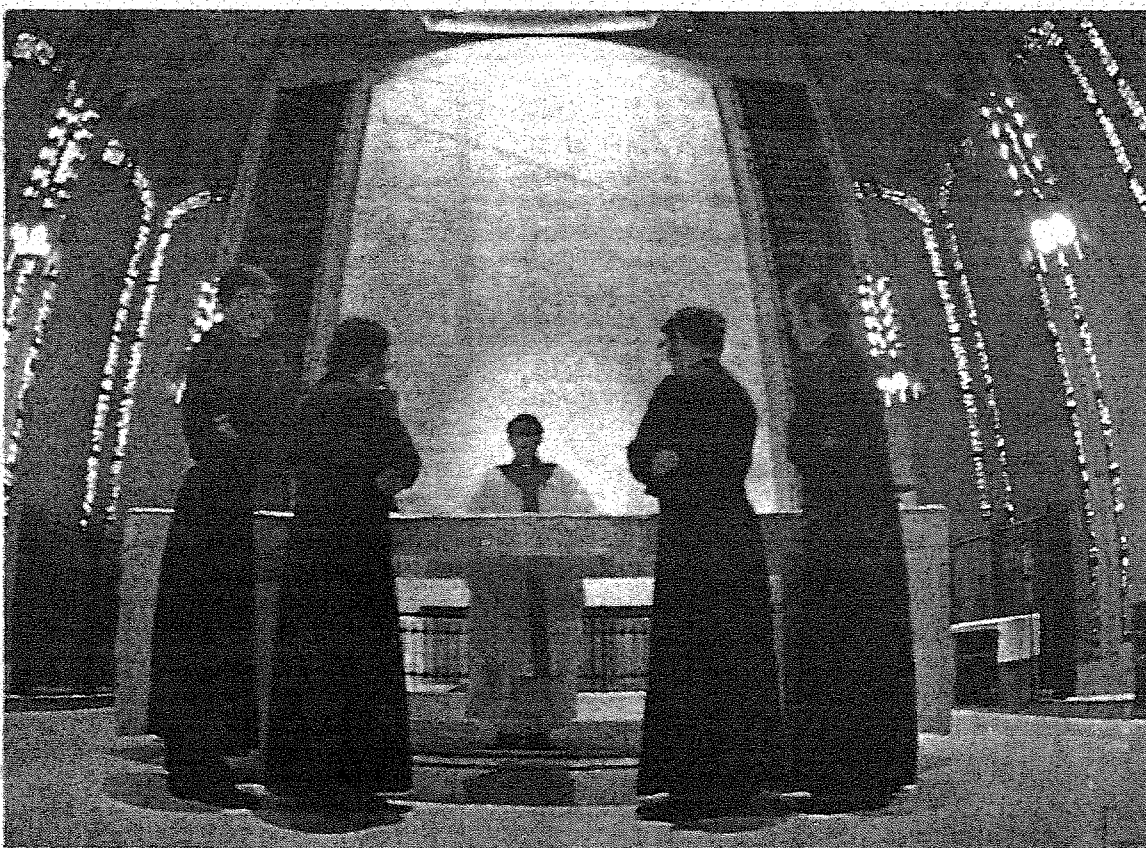
A procession of ships — small and large — will carry a statue of Our Lady of Charity of Cobre to Miami Marine Stadium on Biscayne Bay for the traditional Pontifical Mass by Archbishop Coleman F. Carroll in observance of the feast of Cuba's patroness.

Thousands of South Florida Cuban refugees are expected to participate in the traditional observance at 7:30 p.m., Sept. 8, to be held for the first time in Marine Stadium.

In previous years, the celebration was held at the Shrine of Our Lady of Cobre on the grounds of Mercy Hospital and Miami Stadium. The statue carried by the fishermen was smuggled into Miami during early days by refugees. The statue is a replica of the original, which still stands at the Shrine in Cuba.

The feast day was a traditional day of celebrating in Cuba, where natives flocked to the Shrine of Our Lady of Charity of Cobre to honor their patroness. Since religious ceremonies were banned by the Castro regime, the feast day has become an annual event in Miami.

SEMINARIANS gather around the altar as they study the liturgy at St. Vincent de Paul Major Seminary, Boynton Beach, which will open for the Fall semester on Sept. 12. For story and photos, see page 9.



Abp. Carroll commends the work of teachers

By MITCH ABDALLAH
VOICE NEWS EDITOR

The importance of their work to the Church and the Archdiocese was stressed by Archbishop Coleman F. Carroll to teachers and principals participating at a Pontifical Mass Wednesday at St. Mary Cathedral. The Mass followed sessions of a one-day orientation program at the Archdiocesan Hall.

"This is an important day," Miami's Archbishop said. "this is an important time, and important moment in your life. So I ask you to spend a few moments in deep meditation that the work that God has given you will be blessed, fruitfully, and that you, with the result of cooperation with God's grace, will increase in virtue yourselves and will enjoy teaching that comes from that kind of action."

"The Archdiocese and the Church in this part of Florida depend very greatly upon the work that is assumed by all of you who are here," the Archbishop said.

"I'm sure that all of you," he added, "want to express to almighty God gratitude for His graciousness and blessings which enable you to enter into the very high vocation, the very high profession you have."

In the homily given to the estimated 700 participants attending the teaching sessions and Mass, Msgr. John W. Connor, rector of St. Vincent de Paul Major Seminary, said, "We live in a dangerous and difficult age. It's been called an age of disbelief, an age of rebellion, an age of conflict. And that it is, even in the classroom."

"There is a growing extreme independence, there is a lack of docility in some. There is a lack of respect for the traditions and treasures of past ages. And thus our ambitions and dreams are frustrated, sometimes it is in conflict with the spirit of the world in which we live," the rector said.

"If you want to find some sort of joy, success and happiness in what you do, if you want to sense some sort of achievement it seems to me that somehow or other you have to renovate your faith so that you are able to penetrate the daily work you do in the classroom with faith."

"You have in doing this a sense of vocation, a sense of mission. Somehow you are being able to see the value of your living and the destiny of your day. In a very real sense, God needs you to fulfill His tasks. And if we



Archbishop addresses teachers.

are convinced of the truths He taught, then it is perfectly logical to want to share them — to give to others, to help others find sense in their living as we find sense in our life.

"We are not divine love, but somehow or another He needs us to reflect that love in the world: we are not the fire of love, but somehow we have to spread that fire into the hearts of men around us; we are not divine strength but somehow we are the instruments to give that strength to young people in order that they may live their lives in and for Christ Jesus," Msgr. Connor said.

"Whenever the frustrations become too strong, whenever the problems seem too great, whenever it seems that our dreams and our ambitions have not been fulfilled, then it is time to look again with faith into what we are doing — making men unto Christ Jesus."

The first speaker of the morning session, Father John J. Vereb, director of Religious Education for the Archdiocese, said that "Catholic schools today are neither a self-indulgence nor a pleasant luxury, but in fact they are indispensable both to society and to the Catholic Church."

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THE VOICE

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AUG. 27, 1971

Commission to probe North Ireland 'brutality'

By ERNEST OSTRO

LONDON — (NC) — The British government announced an "independent inquiry" into allegations of brutality against persons jailed in Northern Ireland — as Cardinal William Conway of Armagh, Northern Ireland, and other Catholic leaders had requested.

But the day after the announcement the gates of the Crumlin Road jail in Belfast, where many detainees are kept, were blown open by a gelignite bomb.

THIS measures how low the credibility of British Prime Minister Edward Heath's Conservative government has fallen. The Catholic minority in Northern Ireland,

supported by the majority in the Irish Republic, now put Heath and Brian Faulkner, the Unionist party prime minister of Northern Ireland, in the same bag — one that most Irishmen would like to be rid of once and for all.

"The British are coming" raises as much anxiety and hatred in the Catholic areas of Northern Ireland today as the same cry did in Massachusetts in 1775 — except that the soldier's approach is heralded by the rhythmic clanging of garbage tin lids, not by a silversmith on horseback.

The inquiry will "investigate allegations made by or on behalf of those arrested" under the Special Powers Act

"about their treatment while in the custody of the security forces prior to either their subsequent release, the serving of a detention order or the preferring of a criminal charge."

THE inquiry will report to neither the British nor the Northern Irish government, because if it were answerable to either body it would be held to have compromised its independence. Instead the British government said it should report "to the general public."

The decision was immediately welcomed by Cardinal Conway, and by the Northern Ireland Civil Rights Association, which demanded

CONTINUED ON PAGE 1B

"HE'S a little handful of joy," Holy Cross Hospital nurses seem to be saying as they care for a new-born baby. The hospital is now offering a prenatal clinic for expectant parents. For story and pictures see p. 7.



LISTENING ATTENTIVELY to speakers at orientation sessions for teachers and principals, an over-capacity gathering of some 700 Sisters, laymen and laywomen crowded into the Archdiocesan Hall Wednesday in preparation for the 1971-72 academic school year. A Pontifical Mass was celebrated at 11 a.m. by Archbishop Coleman F. Carroll for the participants in St. Mary Cathedral.

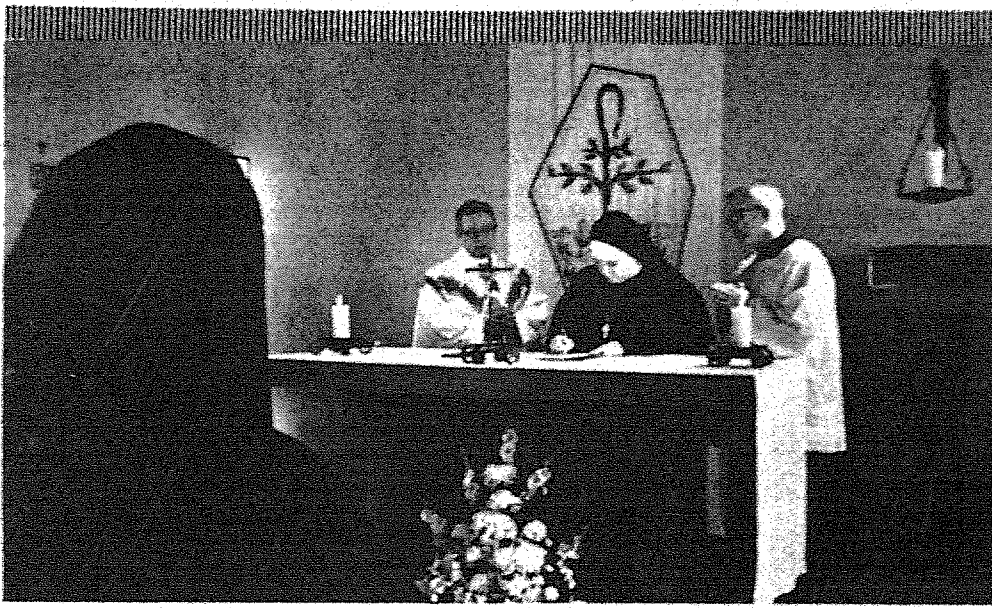
School bells ring Aug. 30

Classes in schools of the Archdiocese of Miami open Monday, Aug. 30, according to the Department of Schools.

There will be no sessions on Monday, Sept. 6, Labor Day.

THE VOICE

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



PROFESSING her first vows as a Sister of St. Joseph Cottolengo, Sister Kathryn Theresa signs the document witnessed by Archdiocesan Vicar for Religious, Msgr. David Bushey and chaplain, Father Charles Ward, during ceremonies in the noviate chapel last Saturday.

OFFICIAL Appointment
Archdiocese of Miami
 The Chancery announces that upon nomination by the Very Reverend Matthew J. O'Rourke, S.S.J., Superior General of the Josephite Fathers in Baltimore, Md., Archbishop Carroll has made the following appointment, effective Aug. 20, 1971:
THE REVEREND FRANCIS H. FALLON, S.S.J.
 — to Administrator, Holy Redeemer Parish, Miami.

Once upon a time it was tiny office

By **MARY ANN LINDEN**
 "In 1946 it was just a little office that didn't quite know what its job was," Mrs. Louise Cooper, social worker, recalled, speaking about the Catholic Service Bureau, then known as the Bureau of Catholic Charities.

Celebrating her 25th anniversary this week with the bureau, Mrs. Cooper has spent a major part of her time working with adoption and foster care programs. "Actually, I've done a little of everything."

PRESENTLY locating and developing Black families as prospective adoptive parents throughout the state, Mrs. Cooper came to the agency shortly after it was licensed for child welfare work in August, 1946. Her invaluable experience with the Akron, Ohio, Family Service Society after she received a BA degree from the University of Akron helped her in her new job.

When she came to Miami, "the first day on the job, everyone left me. I was on my own," she said.

Mrs. Cooper also completed several credit hours at Western Reserve University, Cleveland, and worked with the Red Cross and with Ohio's welfare program before joining the bureau in Miami.

AFTER completing graduate studies in social work at Florida State University, she joined Msgr. Bryan O. Walsh in working on the then developing unaccompanied Cuban Children's program, which cares for youths who come from Cuba without their parents.

"I could write a book on all my experiences and someday I may," the social worker said, adding "You sure couldn't say it's been a dull 25 years."

Admitting to the difficulty, strain and sometimes restless nights connected with the job, Mrs. Cooper said she often thought of leaving the bureau.

The opportunity? "Sure, many times. But then there's a lot of satisfaction in the work. Seeing a child grow, bloom."

Her most recent venture with the bureau has involved a statewide "round-up" of suitable Black families interesting in adopting children. "This has got to be one of the country's urgent social problems," Mrs. Cooper stressed. Since undertaking the job



Mrs. Cooper

TWO MEMBERS of the Cottolengo community from Turin, Italy, Mother General Bianca Crivelli and Father General Luigi Borsarelli, were on hand when Archbishop Carroll presented Sister Kathryn with a document of profession. Sister Kathryn is the daughter of Mr. and Mrs. Charles H. Cameron, St. James parish, North Miami.

totals of the rest of Florida in the same period.

HAVE adoption restrictions and rules relaxed? "Yes, we used to be pretty restricted, looking for that perfect parent. I guess it was an effort to be professional."

"Now we seek homes for children with the idea that



some youngsters can't be fitted into molds. that every child has a potential"

As for the bi-racial child, Mrs. Cooper sanctions adoption of Negro children by

white families, or in the reverse racial situation. "If a white family feels they can call the baby their own, live together and develop a real appreciation for the baby."

then I don't have any objections.

"I always go on the premise that children and parents don't have to be alike to be loved."

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'69 CHRYSLER Hardtop. Turquoise with white vinyl roof, white interior, fully loaded, Factory Air Cond. Many, many extras, and beautifully kept \$2588	 R. W. Fincher President
'69 MALIBU COUPE Nordic blue, matching int., Factory Air Cond., power steering, power brakes, radio, whitewall tires. Extra clean and must be seen \$2288	'67 OLDS CUTLASS Coupe, white with blue vinyl interior, Factory Air, pwr. steering, pwr. brakes, radio, whitewalls, a hard-to-find beauty, priced to sell \$1688
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Nixon pledge cheers Catholic educators

By ROBERT L. JOHNSTON

NEW YORK — (RNS) — Top Catholic education leaders in the U.S. have agreed that President Nixon's dramatic reaffirmation of support for religion-oriented schools will help revitalize their efforts to maintain the struggle for government aid.

Yet, some have warned that a long and difficult campaign lies ahead, and that despite the Nixon endorsement of parochial aid some basic aspects of the issue — especially the need for diversity in education

— must be better communicated to the public.

At the same time, most Catholic educators contacted are hopeful that the President — or his commission on non-public schools — will come up with "positive and effective" programs of Constitutionally viable financial aid.

SEVERAL of the education officials said that the President's restated commitment is significant because it gives recognition to the "vital" and "valuable" role of private and

parochial schools in the overall diversified educational picture of the nation.

Looking to the future, most agreed that specific opportunities for assistance on the federal level lie in tax credit or voucher programs, some of which are already being tested by federal agencies. On the state level, they see "direct aid" to parents as the most feasible alternative to recent Supreme Court prohibitions concerning non-public school aid.

Father C. Albert Koob, O. Praem., who heads the National Catholic Educational Association, said that the President's action should assist Congressional aid programs Catholic school officials might wish to promote. "The President's endorsement would be an asset to any program," he said, both in Congress and perhaps with the Supreme Court.

He added that the Presidential support for parochial education "will definitely carry over to state action, especially where there are Republican governors."

Msgr. Joseph T. O'Keefe, associate Secretary for Education in the New York archdiocese, said he was very hopeful that Nixon will continue to "do everything possible to keep the non-public schools open." He cited the creation of the Presidential commission on non-public education in 1970 as an early indication that Nixon "means business."

Msgr. O'Keefe, like Father Koob, contended that future moves by proponents of non-public school aid will lie in the direction of tax credits, scholarships and voucher programs, especially on the federal level. "We have gone way beyond the local tax base," said the New York prelate, indicating that relief must come from the state and federal governments.

"We're very much alive," was the comment by Dr. Edward R. D'Alessio, director of the U.S. Catholic Conference's Elementary and Secondary Education Department.

IN a prepared statement, Dr. D'Alessio noted the chief executive's concern for "the continued well-being of non-public schools" through his overt expression of support.

"It is obvious that no one who is alert to rising educational costs, sensitive to values of diversity and freedom, or committed to moral and spiritual values in education can be indifferent to the financial problems of these schools," he said.

Dr. D'Alessio conceded that several forms of aid to non-public schools have been "deleted" by Supreme Court action in recent

months, but he affirmed that "not all avenues are closed."

He said that he could not interpret the pledge made by the President on Aug. 17 (before the Knights of Columbus in New York) as to what, if any, course of action Nixon might actually take. But he noted that he is pleased to have the President "join in the search" for solutions.

According to Msgr. Vincent E. Lewellis, director of information for the Allentown, Pa., diocese, who recently completed a series of articles on the recent high Court decision affecting state aid, the President's pledge to aid parochial schools "is symbolic . . . of a great consensus of public support" for such programs.

He said that opponents of non-public school aid, as well as the Supreme Court, have mistakenly evaluated the public's response to pluralistic education in America. The divisiveness of past decades is diminishing, he stated, and the public, like the President, "realizes that certain financial accommodations to private and parochial education must be made."

Father Koob, who described the President's pledge as "forceful and outspoken" and "edifying to all of us attempting to cope with the crisis" of non-public education, said that even with the President's backing the attainment of an effective system of government aid will be "no easy task." But he added:

"IT IS better to have a President take positive action on these questions than to have one who is against school aid or indifferent to it." He said in the former case he was referring to the late President Kennedy, who felt that he could not endorse such aid.

Msgr. O'Keefe, noting that Terence Cardinal Cooke of New York long ago sounded a call for "direct" state aid to parents of non-public school children, said he feels this is the way New York may have to go if its present laws are found incompatible with recent Supreme Court standards.

He said other states — like Pennsylvania — are looking in that direction to find a constitutional basis for assistance to non-public schools.

The New York educator suggested that the voucher system, now being experimented with by the federal Office of Economic Opportunity, is a "more revolutionary" alternative because it includes a revamping of public education.



A YOUNG GIRL, one of the millions who have fled East Pakistan, finds shelter in a large drainage pipe at the Salt Lake refugee camp on the outskirts of Calcutta. Such shelters provide some protection from the sun and monsoon rains, but little against disease and hunger.

Couldn't help weeping over the little bodies

By J.A. SANYAL

KRISHNAGAR, India — (NC) — Father Agostino Guarneri wept unashamedly.

"I simply could not restrain myself any longer," the 60-year-old Italian Salesian priest said in broken English.

"As I looked into the grave when it was my turn to throw the dust, all that I saw were the feet of those little children. No, we did not know whether they were Hindu or Moslem and whether they should be cremated or buried.

"Their parents were not traceable, probably killed by cholera themselves. Our ambulance driver had come upon them too late. We tried saline and we tried to make them drink coconut water.

"SUCH quiet children, they didn't moan or groan. Such quiet sweet faces and no parents. That means an entire family wiped out.

"I thought to myself what a struggle these little children must have put up merely to live. First there were the troops in Pakistan, and then

the robbers, then the long run for miles to reach safety here in India. And yet after they had lived through it all and had managed to come, why did they have to die like this?"

Stifling a choking voice, the priest looked into the grassy compound of the Krishnagar cathedral, where there were about 5,000 refugees from East Pakistan who had crossed the border that same day. Still more were coming.

Mostly Hindus, they had heard about the Italian Salesians and the nuns and what they were doing to save cholera victims. They had heard that at the cathedral they would get some food and a little milk for their children, who for days had had only what their famished mothers' breasts produced. Sometimes even that was not available, because some of the younger mothers stopped producing milk.

"HOW long will aid keep coming," Father Guarneri wondered.

Neither he nor anyone else here knows the answer.

Father Guarneri, who came here in 1931, said he can remember nothing like the present situation.

"Thousands of refugees keep coming in," he said. "No food, no clothes, no shelter, women with nothing more than the single torn sari they have on them. They wear it wet after a bath for they have nothing to change into, dry it on their bodies. It is worse than war, no comparison at all."

"The other day, we drove our van to the border to see them come. Can you believe it? A procession of refugees 12 miles long, 12 miles of uprooted humanity in one day, at least three abreast, at least 4,000. Some had carts, many were on foot. There was an old man of 50 carrying a still older man. Old women trembling on their staffs, bent, could hardly walk more than 10 paces at each go and then would stop to gather strength.

"We give them milk and

bread. They are famished by the time they reach here."

THE apostolic administrator of the Krishnagar diocese, Salesian Father Matteo Baroi, who left East Pakistan some years ago, works with Father Guarneri and 25 volunteers each day. But they can cope with only part of each day's needs. The food runs out at midday, and by evening there are more arrivals.

"This is no solution at all," Father Guarneri said. "The only solution would be to send them back. If they stay in India, they must be rehabilitated. But how can India do it?"

There have been about 5,000 cholera cases in Nadia district and over 1,300 have died.

No record exists, however, of the hundreds who died on their way here from East Pakistan. From the tortured bodies of those victims of man's cruelty, vultures have at least removed the last indignity of corruption. Only bones remain scattered along the highways and cart roads.

Church institutions honoring the freeze

WASHINGTON — (NC)

— When the President of the United States calls a price-wage freeze, Americans across the nation — with a few notable exceptions — adhere to the controls.

There is little else to do but follow economic curbs in hopes of stabilizing an economy which President Nixon admits has reached its upper limit, according to Catholic educators and others in the Church's employ polled by NC News Service.

Father C. Albert Koob, president of the National Catholic Educational Association (NCEA), said the association is urging administrators and staff and faculty members of Catholic educational institutions "to cooperate to the fullest extent possible in achieving this goal" of returning the American economy to equilibrium.

A spokesman for the Catholic Hospital Association (CHA) said the group is urging hospital administrators to follow suit when

they call for advice. A CHA dues increase, happily for the association, went into effect July 1 — 14 days before the freeze.

At the national level of Church administration, all employees of the United States Catholic Conference (USCC) and the National Conference of Catholic Bishops (NCCB) were told here that salary increases have been suspended as of Aug. 15. A memorandum circulated to all employees — close to 500 including the Washington offices and field agencies — said implementation of salary increases would resume "as soon as the freeze is lifted."

When school teachers learned they are included in wage-price ceilings, telephone switchboards were jammed not only at the Office of Emergency Preparedness, which answers questions about the controls here in the nation's capital, but also in school offices around the country.

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Pre-term warm-up given to teachers

"Let our enthusiasm and efforts have one purpose — the education of the children and young people entrusted to our care," the superintendent of the Archdiocesan schools urged Wednesday morning at an orientation day meeting of teachers at St. Mary Cathedral Hall.



Lynch

The three avenues of approach to the education of children in Archdiocesan schools, said Thomas Lynch, are "reading, religion and responsibility," which constitute the three efforts "in our matchless profession as teachers in Catholic schools where children and students in the teen years of their lives come to receive training and development with knowledge in mental achievements and a sound philosophy of living of worthy acceptance for body and soul."

"YOU ARE MEMBERS of a profession which does not have any press agents to proclaim its deeds. The accomplishments of your students now and later proclaim your efforts. Teachers are the heart and soul of any school," Lynch said.

Touching upon the subject of reading, the superintendent declared that "reading is the road to learning because good reading involves not one skill but a combination of many, some of which are easily recognized while others are less tangible."

"When I refer to reading, I do not mean specifically remedial reading. I like to ponder other forms of reading: critical, exploratory, study, analytical

reading," Lynch said. Although this year will be one of listening, looking and learning, he continued, "the matter of reading improvement in our schools will especially concern me."

REFERRING to the subject of religion and its importance in these changing times, Lynch said, he was not speaking of religion which offers trite responses to specific questions but rather religion which "refers to the practice of our Catholic Faith. It is a seven-day of the week activity."

Citing that some of the youth of today seek "ecstasy not through the long haul of asceticism but through the short trip of pharmaceuticals," Lynch reminded the teachers they are "fortunate in guiding youngsters in the ways of the practice of the Catholic religion."

He quoted J. Edgar Hoover as saying: "Not a single non-Christian, or non-American principle is taught in Catholic schools. No gift of the Rockefeller or Carnegie Foundations can equal the gift presented to the



ARCHDIOCESAN SUPERINTENDENT of Schools, Thomas Lynch, addressed a group of school principals during Wednesday's orientation sessions.

American people by the Catholic Church."

LYNCH THEN TURNED to the responsibility imposed upon teachers to increase their own talents. "The implementation of the Florida Catholic Conference school accreditation requirements for elementary schools will become a matter of concern this year so that we may take the first step to academic acceptance."

"Ask yourself — what is the status of my present state of Florida teaching certificate? Catholic schools in this Archdiocese will no longer be the training centers for teachers who seek

greener pastures for monetary returns. One consideration in this regard will be the acquisition of a proper teaching certificate before employment, not after it."

"Few will have the greatness to bend history itself but each of us can work to change a small portion of events — to direct children to think and to evaluate true values for happy living with unquestioned moral values. Indeed, we should be grateful that we are led by a magnanimous Archbishop who places Catholic education in foremost place in the multiple operations of this Archdiocese."

Contributions cited of lay teachers

A variety of ideas, different viewpoints and new approaches to Catholic education are some of the benefits that the increasing numbers of lay teachers can contribute in parochial schools, said the new administrator of St. Patrick High School, Miami Beach.

A 25-year veteran in the education field, the new administrator, Charles Guimento, said, "The objective



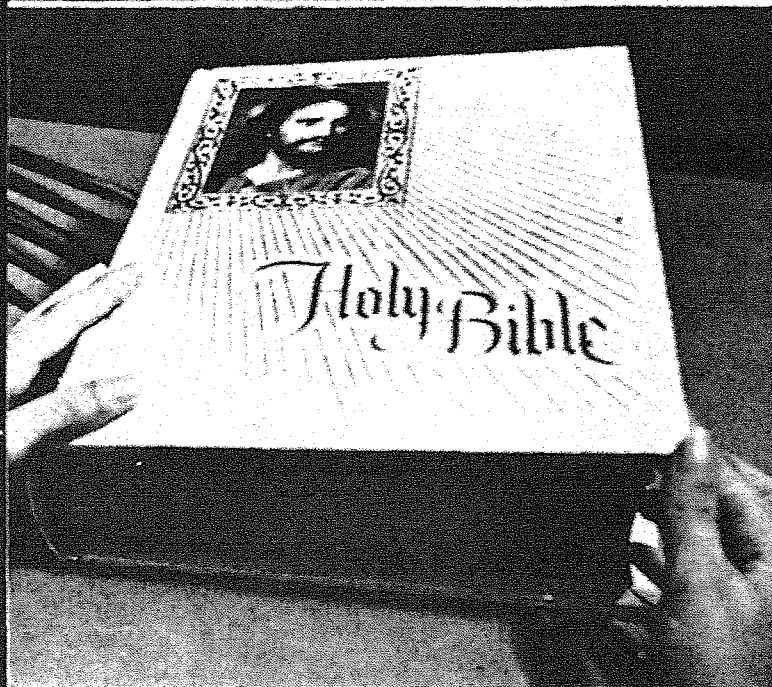
Charles Guimento

(CONTINUED ON PAGE 26)

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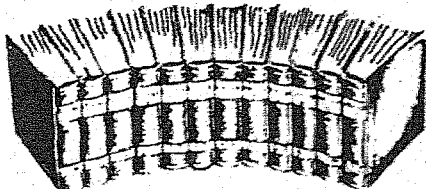
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Editorials

The crucial question on schools remains

When the bells in 82 schools in the Archdiocesan sound their summons next Monday morning nearly 38,000 pupils, in elementary and high school grades, will answer roll call.

A total of 1,350 principals and teachers will come armed with new enthusiasm and dedication to make the new school year one of meaningful contribution to the cause of learning.

THE TEACHERS and principals will come to their first day of work inspired by the words of Archbishop Coleman F. Carroll, who celebrated Pontifical Mass to open their Orientation sessions and on their behalf prayed to the Holy Spirit "to lead us to the truth which is the end of all Christian education."

Both teachers and pupils will join in what we hope will be a year of academic excellent.

During the summer recess, the cause of Catholic school education suf-

fered a setback from the U.S. Supreme Court which ruled in two instances against aid to private school education.

There are those opponents of aid to the parents of non-public school pupils who will continue to wage vigorous battle to keep state funds from benefiting all children.

We were particularly heartened earlier this month by President Nixon's pledge to aid private schools in their struggle for survival. We hope this will turn out to be a substantive contribution to the cause of education.

In South Florida, our school system, despite the roadblocks and hardships, we are sure will continue to serve the children of the Archdiocese. It will continue, with the aid of concerned parents, to make every effort to bring the best and most effective educational methods to our children. But how long non-public schools can survive without some federal or state assistance, remains the crucial question.

VOICE OF THE PEOPLE

Irish editor discusses problem

Dear Editor:

I have read with interest the feature by Father John B. Sheerin, C.S.P., entitled 'Entrenched Privilege is Thorn Causing the Spasms in Ulster' which appeared in your issue of Friday, July 30, last. Although what Father Sheerin says is, in the main, accurate, I must take issue with him on some points and on some of the opinions expressed by him.

Father Sheerin's sources are, obviously, the British press and British news reports of the troubles in Ulster. These are quite biased sources. His reliance on the views expressed by Norman St. John-Stewas is unfortunate and the fact that this M.P. is a Catholic does not guarantee that he has any better understanding of the Ulster problem. Major Chichester-Clark did not "give up" because he was a "liberal-minded man" who "simply could not stand the bigotry, the hatred, the jealousy and intrigue of Northern Ireland politics".

FAR from it. The Major was one of those responsible for the scandalous state of affairs in the North and, as with other Unionist politicians, bigotry, hatred, jealousy and intrigue were the means by which he governed. During his period as Prime Minister, he continued, as his successor Brian Faulkner has continued, to deny basic human rights to the large Catholic and anti-Unionist minority in Ulster. He gave up because he did not want to appear to be the one who would, under pressure from public opinion, begin to give some measure of justice to Catholics.

The Unionist Party is not, in fact, a political party at all. Its members are also members of the Orange Order which is an avowed anti-Catholic organization.

It is the Orange Order which wields the power in Ulster and it is surprising that Father Sheerin makes no mention of the fact in his feature. If Brian Faulkner is a "realist" who "sees

clearly," as Norman St. John-Stewas suggests, then he should see that the "only way forward" is to break the power of the Orange Order in the government of Ulster.

INSTEAD, he goes secretly to consult that Order before he makes any political move. There is no hope of a just and dignified solution to the problem of Ulster as long as this state of affairs persists. It is because of the influence of the Orange Order in the governing of Ulster that the dissolution of the Stormont Parliament is a matter of necessity. That is the first, essential step.

Ian Paisley does symbolize the Protestant majority. He expresses what the vast majority of Ulster Protestants think and feel. He expresses what Chichester-Clark and Faulkner think and feel but have not the courage to express themselves. In fact, less than five years ago Brian Faulkner was using the same kind of language at Orange rallies that Paisley is using today. Politically, it suits him to sound more moderate now, but he has not changed. The proof of this is clearly evident. Faulkner has made no attempt to remedy the injustices in the North. Instead, he has branded all those who oppose him and all who seek for basic human rights for the minority, as "gunmen," "murderers" and "terrorists."

Father Sheerin makes much of what the British people feel about the violence in the North. Surely Father Sheerin knows that the British public care very little about anything Irish. In fact, the vast majority of the British people did not even know where Ulster was, how it was governed, what conditions existed there, what the injustices suffered by Catholics were, until some of their own soldiers were shot to death there. And they are still not aware that their army is being used to bolster up and keep in power an unjust and bigoted government. A civil war in Ireland would not

trouble them now as it did not trouble them 50 years ago. The only thing that might deter them now is the fear that they might be discredited in the eyes of the world.

Father Sheerin makes the amazing statement that he does not advocate that Britain pull out of Ulster. If he realized the implications of such a statement he would never make it.

OBVIOUSLY, Father Sheerin is not aware of the history of our country and of our long and cruel struggle for independence and self-determination. If he were he would realize that Britain has no right to be in Ulster just as it has no right to be in Florida. Ulster belongs to Ireland, not Britain and the presence of the British army, which is the symbol of British imperial power, in Ulster, is as unjust and as obnoxious to all Irishmen as the presence of the French army in Louisiana would be to all Americans.

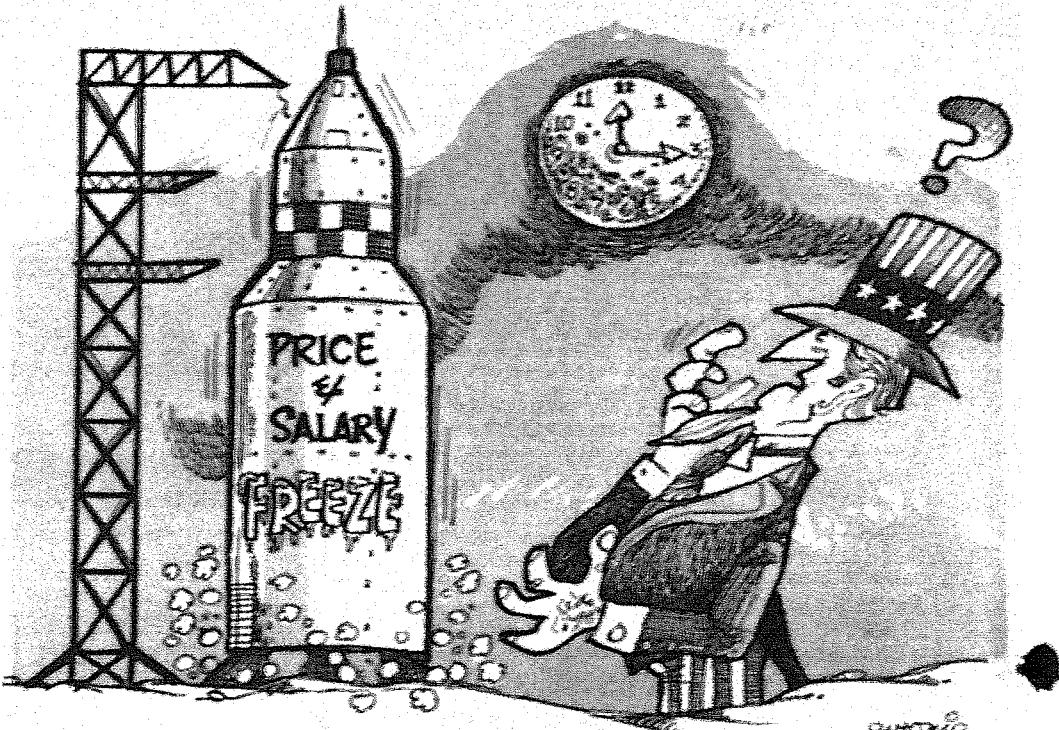
The Ulster problem is an Irish problem and it must be left to Irishmen to solve. Britain must get out of Ulster just as she got out of all her other colonies, including the United States. But Britain has the unhappy knack of never learning from her own past history and her past mistakes.

TWO years ago, when the trouble in Ulster began afresh, Britain could have got out with dignity. She can hardly do so now although she realizes that in the end she will have to go. I am not suggesting that the solution will appear as if by magic when Britain withdraws. But a true, lasting and just solution to the Irish problem will only be possible when the last British soldier and the last vestiges of British colonial power have left Irish soil.

Sincerely yours,

Father Cyril Haran
Editor
The Angelus
Summerhill College
Sligo, Ireland

Ninety, eighty-nine, eighty-eight....



Reconvening Congress facing whole new game

WASHINGTON - (NC) - The unsettled issues of national health insurance, better education and similar projects facing the 92nd Congress upon its reconvening Sept. 8 - had been expected to draw public attention this fall - but that was before President Nixon's bombshell economic decisions of last Sunday night.

James Robinson, director of government liaison at the United States Catholic Conference (USCC) and veteran Capitol Hill watcher, judges that "there is a whole new situation now."

"The issues Congress was reviewing earlier this year will no longer have importance," he commented to NC News after the dramatic Aug. 15 turn-around in presidential economic policies to defend the dollar and attack inflation.

IN an interview before Nixon acted, Robinson had said that Congress might not have time in the fall to decide the fate of important pending legislation before adjourning early. He noted that some congressmen were thinking of pushing for adjournment as soon as Thanksgiving.

A number of observers here regard the Congress' first session as marked by lack of lustre and inconsequentiality. Now, however, a new agenda has been carved out by Nixon's strong economic actions, according to Robinson, and priorities will be drastically rearranged.

Among unfinished congressional business was adoption of a form of national health insurance. With a wide assortment of health insurance programs to choose from, debate had been expected to continue into next year. Now it could take several years longer.

The USCC division of health affairs has endorsed the concept of national health insurance, but has issued no preference for one plan over another.

"So far the Congress this year has been considering things the Congress didn't do last year," Robinson observed.

RAISING the minimum wage, for example, was considered last year, but since no action was taken it had been expected to come up for discussion again. Part of any proposed minimum-wage legislation would attempt to bring minimum wage rates for farm workers up to the federal level. The U.S. bishops have urged improving coverage for farm workers for years.

Then there is a major education pack-

age, which would revise education legislation and expand education benefits. There is no telling how soon it might be acted upon by the House.

There is a complex child development act," said Robinson, "which if passed would amount to about a \$2 billion expenditure eventually. It is vast and very ambitious, and we are very much in favor of it."

Welfare revision was expected to receive major attention and further consideration by Congress, until Nixon put the one-year freeze on welfare reform in his attempt to bolster the American economy.

John Cosgrove, director of the USCC department has submitted testimony a number of times in favor of some type of welfare reform or a family assistance plan.

ONCE the wraps are removed from welfare reform, it is again expected to be a prime target for change, along with improved benefits for retired persons living on social security.

Proponents of restoring the right to pray in public schools and buildings are waging a campaign, Robinson said, to get an enabling constitutional amendment legislation out of the House Judiciary Committee for a vote.

Another bill pending consideration would seek to extend equal employment provisions and expand an anti-sex bias clause to give increased protection against discrimination of women.

The U.S. Selective Service System may provide a focal point for continued debate with the USCC division of world justice and peace urging the end to the current draft system and an end to conscription during peacetime.

Robinson, a political writer for 20 years before joining the USCC in 1967 as the dean of its legislative interests, said he expects action before Congress adjourns on an alternative to the revenue sharing program proposed by President Nixon.

"All in all this has not been a very earth-shaking session," Robinson said, noting that approval of the 18-year-old vote sparked high public interest at one point during the session.

The biggest thing Congress attempted to do, Robinson said, was to legislate a way to improve the domestic economy. It passed wage and price controls legislation, but Nixon did not decide it was necessary until Aug. 15, when he called for a 90-day control program.

THE VOICE

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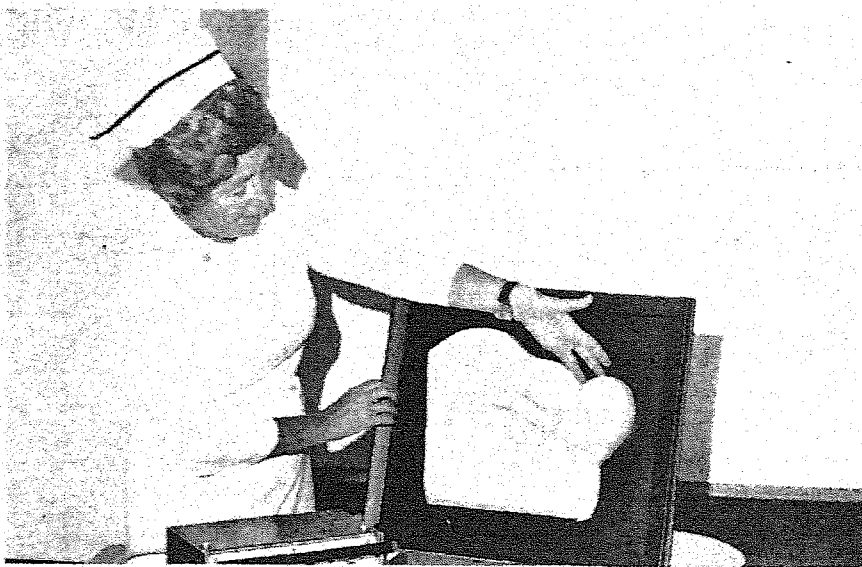
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A staff pediatrician briefs parents on home care for the new baby.



Mrs. Virginia Purdy R.N., uses plastic models to demonstrate the labor and delivery process to the prenatal classes.

Expectant parents learn to cultivate a relaxed feeling

FORT LAUDERDALE — Being admitted to a hospital isn't one of life's more pleasant experiences, and even though a girl has been looking forward to becoming a mother when labor starts, so does the apprehension.

At Holy Cross Hospital here, however, many expectant parents arrive calm, cool, confident, knowing what to do and when. They chat easily with the delivery room nurses and nursery personnel because they have met and talked with each other before and seem more like friends than patients and nurses.

THE REASON for this remarkably relaxed attitude is due to their attendance at Holy Cross prenatal educational clinics which have acquainted them with the hospital's admission procedures, the physical facilities, some of the personnel, and exactly what to expect when they come to the hospital.

As a result, the mothers are much more relaxed than those who have not attended the four weekly sessions, and the nurses find them generally easier to work with.

As for the fathers, they are seldom reduced to the comic-strip jellied mass of smoking nerve endings.

THE CLASSES are open to all prospective parents in the area and there is no charge.

The prenatal clinics were established at Holy Cross a year-and-a-half ago by Mrs. Virginia Purdy, Obstetrics Supervisor and Mrs. Arlene Petrie, Head Nurse of the Maternity Department.

"We put small notices in the local newspapers and some public service announcements on the radio as well as advising local obstetricians of our classes and were snowed under," Mrs. Petrie says. "There were at least 80 attending the first session, and we had

thought it would go practically unnoticed at first.

The classes are fairly informal with a short lecture to start off each session, and lots of questions. Coffee is served afterwards and offers the more timid members of the group an opportunity to take one of the nurses aside and ask questions.

"**THE REGULAR** class hours are from 7:30 p.m. to 8:30 p.m.," Mrs. Purdy says, "but Mrs. Petrie and I have often been here until 9:30 and 10 o'clock talking to couples and answering their questions." Each clinic is made up of four sessions, each covering a different subject.

Why have the classes become so popular lately? It isn't advertising, because the hospital doesn't advertise except for "public service"


announcements.

"It's the old story of having a good product and people will come to you," Mrs. Purdy says with a bright smile. "The bulk of our classes are now made up of girls whose friends have attended previous classes and have told them to come. It's kind of like having built a better mouse trap and now they're beating a path to our door."



Prospective parents get a glimpse of the nursery as Mrs. Purdy points out various equipment.

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Around the Archdiocese

State appointment for Sister Dorothy

The appointment of Sister Dorothy Browne, O.P., president of Barry College, to the State Board of Independent Colleges and Universities, was referred this week to the Senate Committee of Universities and Community Colleges.

The bill creating the independent Colleges Board, passed during the last session of the Legislature, charges the new board with licensing independent colleges and universities and fixing their enrollment fees.

WITH an overall purpose of promoting a minimum satisfactory education for all the people of the state, its main purpose would be to improve the educational standards of nonpublic higher education. Specifically, the State Board would be empowered to set up a service trust fund for use by the schools.

President of Barry College since 1963, Sister Dorothy earned a doctorate in education-psychology from the Catholic University of America, Washington, D.C. The first woman member of



Sister Dorothy, O.P.

the Commission of Colleges and Universities of the Southern Association of Colleges and Schools. Sister Dorothy is currently serving on the board of trustees of the Southern Association of Colleges and Schools and as chairman of the Florida Independent Higher Education Committee.

In 1967, the National Council of Christians and Jews awarded her a special Brotherhood Award. She was also the first recipient of the Lumen Christi Award from the Archdiocese of Miami's Catholic Teachers Guild.

Palm Beach County

St. Clare parish, North Palm Beach, is looking for members for its mixed bowling league. Competition will begin in September. For further information call Marge Baylis, 844-8051.

Monroe County

Officer installation ceremonies have been set for Sunday, Aug. 29 for St. Justin Martyr Women's Club beginning with an 8:30 a.m. Mass in the Key Largo Civic Club, Key Largo.

New officers include: Mrs. William Crawford, president; Mrs. John Cape, and Mrs. Raphael Duyos, vice presidents; Mrs. Marshall Reimig, secretary; and Mrs. Henry Renier, treasurer.

The Club will hold a pot-luck supper for all members on Thursday evening, Sept. 9.

Dade County

The annual Fall dinner for Barry College faculty was held last Sunday in Thompson Hall. Barry President, Sister Mary Dorothy Browne, O.P., welcomed the new and returning faculty members.

The Memorare Society will sponsor a weekend trip to St. Petersburg Sept. 4 and 5. For further information call 633-0053.

Set classes in German

Beginning and intermediate classes in German will begin Sept. 7 at the Miami Senior High Adult Education Center, 2450 SW First St.

The instructor is Mrs. Hilda Steuermann, a native of Vienna, Austria. In the classes, students will learn reading writing and acquire idiomatic fluency in speaking. The beginning class will be offered on Tuesday and Thursday from 7 to 10 p.m. The intermediate class will meet at the same time on Mondays and Wednesdays.

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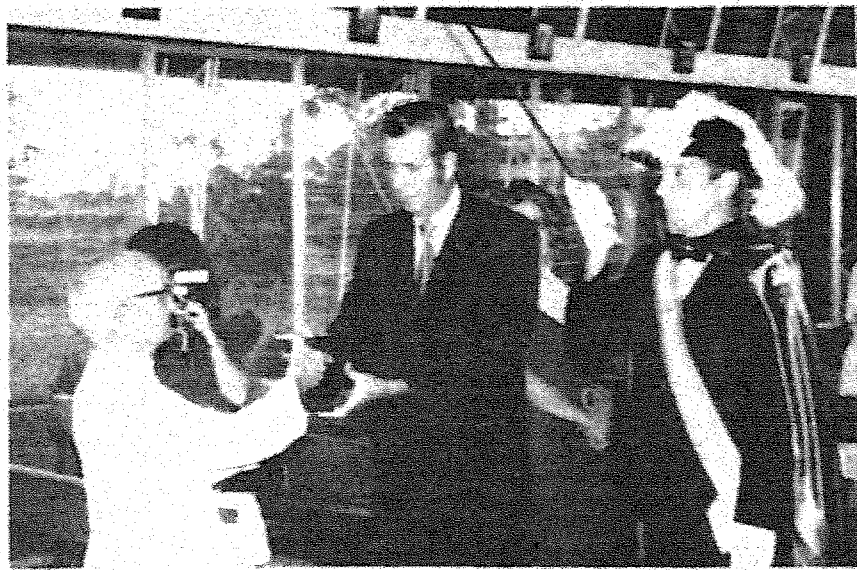
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E. Gonzalvo rites held

A Funeral Liturgy was concelebrated this past week in Corpus Christi Church for Ezequiel B. Gonzalvo, a native of the Dominican Republic, who came to Miami in 1946.

The Mass was concelebrated by Father Francis Fenech, Father Juan O'Farrell, and Father Jose Paz.

Gonzalvo, who died at the age of 62, was supply technician for Pan American Airlines for 25 years. A member of Corpus Christi parish, he served as vice president of the St. Vincent de Paul Society.

'Mom' Racicot dies; was dance teacher

The Funeral Liturgy was concelebrated Aug. 16 in the Cathedral for Mrs. Eileen "Mom" Racicot, one of Dade County's 1969 "Outstanding Citizens" who died two weeks ago of cancer.

Father John Donnelly, rector, was the principal celebrant of the Mass for the 86-year-old dancing teacher. Concelebrating with him were Msgr. David Bushey, pastor, St. Brendan Church; and Father Joseph Cronin, pastor, St. Clement Church, Fort Lauderdale.

A pioneer member of the parish, whose entire lifetime was devoted to Church and youth activities, Mrs. Racicot, who changed her professional name to "Roscoe" when people had difficulty pronouncing her name, came here early in 1926 from New England.

ALTHOUGH her "first love" was teaching dancing to children whose parents couldn't afford usual classes, she always made time to work for the Church and her parish.

In 1929 she was one of a small band of pioneers who organized the Little River Mission Club to raise funds for a Catholic church in that area, then a part of Gesu parish in downtown Miami. Before the first Mass was celebrated in the original St. Mary's Church on July 20, 1930, she joined other women in the area in making cassocks and surplices for priests and altar boys.

DURING World War II, "Mom" organized one of the first traveling USO troupes

with her dancing pupils and entertained service men stationed throughout Florida. Assisted by Mrs. Betty Ward, another dancer who was instrumental in organizing the USO in Miami in 1941, she also joined in the entertainment programs.

Mrs. Racicot, who estimated that she had taught more than 20,000 youngsters to dance, is survived by a son, Arthur, Delta Airlines executive; a daughter, Mrs. George Seavey, Fort Lauderdale; and one granddaughter.

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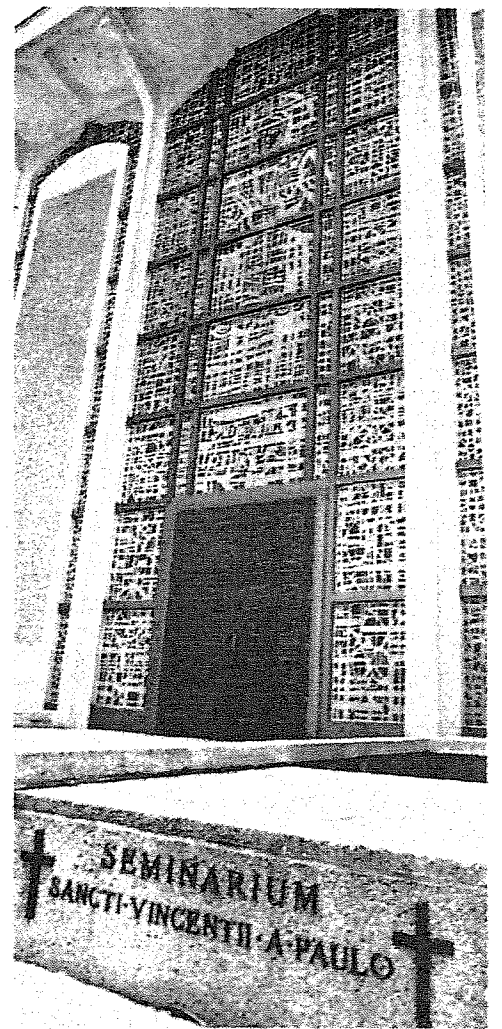
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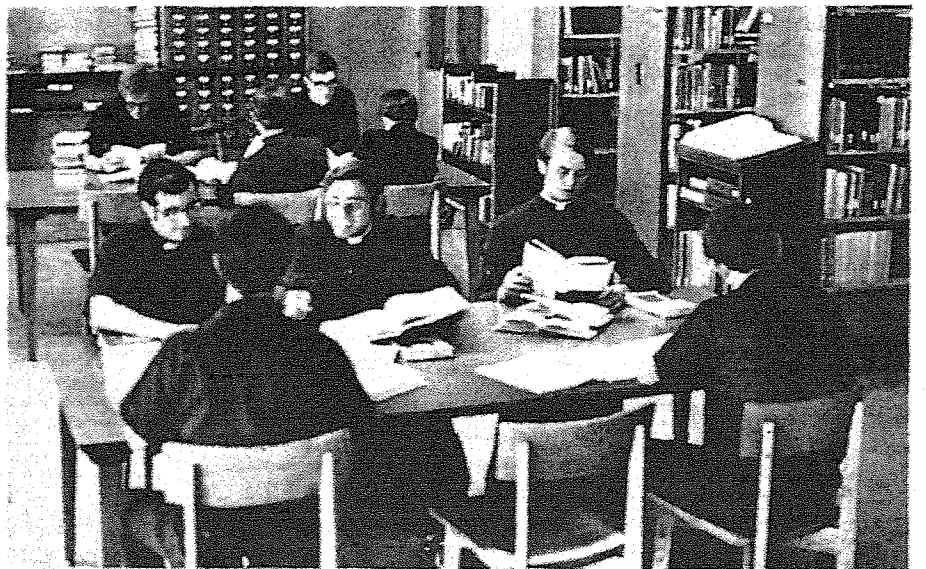
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SEMINARY Rector, Msgr. John W. Connor speaks with Archbishop Coleman F. Carroll.

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Seminary opens, Sept. 12

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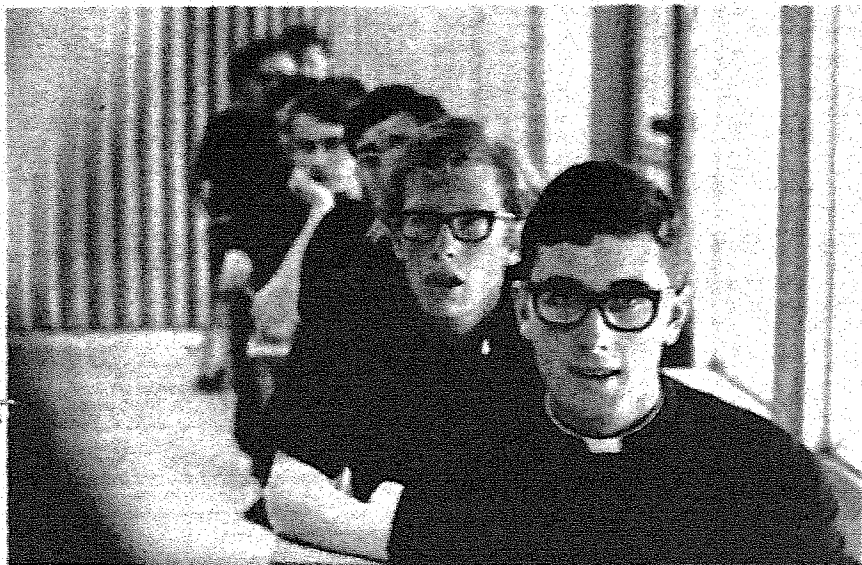
At least one-fifth of the Catholics in the United States are Spanish-speaking; countless millions of Latin Americans raise their voices in the tongues of human and spiritual need.

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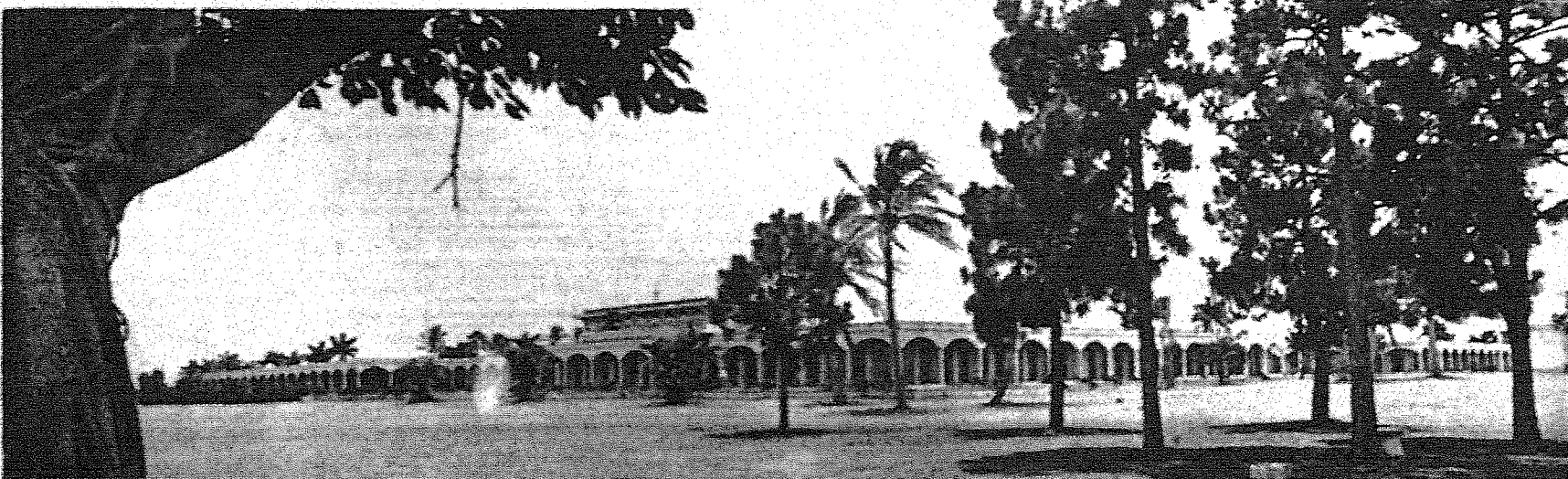
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'No grandstand play'

Hits criticism of Nixon pledge

CHICAGO — (NC) — Auxiliary Bishop William E. McManus, member of a special presidential panel studying nonpublic schools, issued a statement here defending President Nixon's spoken support of parochial schools from editorial criticism.

"Some comments have insinuated he was staging a grandstand play in front of the Knights of Columbus," said the Chicago auxiliary about some newspaper and television editorials on Nixon's speech of Aug. 17 to the Knights' annual convention in New York.

Bishop McManus said he regarded Nixon's remarks as "relatively mild" compared to "his official forthright statement of April, 1970, setting up the first presidential panel ever appointed to do an in-depth study of non-public schools."

Nixon had told the Knights' supreme council that a trend in which private and parochial schools are closing at the rate of one a

day must be halted, and asserted that "you can count on my support to do that."

THE president had said in April 1970 that the nation needs both public and non-public schools alike, to continue the tradition of diversity in education, and that neither system should ever be allowed to gain a monopoly on American school children.

"The president asked the panel to bring directly to him specific recommendations to save nonpublic schools from pressures threatening their very existence," said Bishop McManus, who also is chairman of the U.S. Catholic Conference (USCC) education committee.

He said Nixon met at the White House last May 4 with the full commission on school finance, to which also belongs the four-member study panel on which the bishop serves. Bishop McManus said about that meeting:

"With extraordinary clarity and vigor, the president emphatically instructed

the commission to have its recommendations on school finance cover the needs of both public and nonpublic schools.

"Noting that he had a personal preference for public schools, the president made it perfectly clear that his administration was committed to helping both public and nonpublic schools within the limits of the Constitution."

The bishop pointed out in his statement that, at the

president's request, the Solicitor General of the United States had filed a brief with the U.S. Supreme Court in defense of two state laws aiding non-public pupils, laws which the high court on June 28 struck down as unconstitutional.

He said that the White House has consistently given its approval to bi-partisan programs for federal aid benefitting all children regardless of their school

Urges Christians help all to realize freedom

VATICAN CITY — (NC) Christians can help their fellow men to realize freedom by living a truly Christian life and by showing they do not want to dominate and exploit their neighbor.

This was the central message of a letter written by Cardinal Jean Villot, papal secretary of state, to the first

Inter-American Catholic Congress for Development, which opened at Caracas Aug. 22.

THE letter stressed the need for the development of the whole man and said that man must be offered the security of being and of feeling redeemed by Christ, the hope of being destined for resurrection.

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Troubles of the returned GI

"When Johnny Comes Marching Home," a one-hour documentary special examining unemployment problems facing returning Vietnam veterans, to be aired Wednesday, Sept. 1, 9:30 — 10:30 p.m., on the ABC Television Network.

Readjustment to civilian life has always been a problem for the returning GI. For today's Vietnam veterans, however, the transition has been particularly difficult. "When Johnny Comes Marching Home," focuses upon the high rate of unemployment among recent veterans.

The show is narrated by ABC News special correspondent Frank Reynolds and was written, produced and directed by Ernest Pendrell; both men have been assigned in Vietnam and observed American servicemen under combat conditions. They now turn their attention to what happens to them on their return to the States.

THE Viet Vet's return home is especially trying for a variety of factors. The war they have been fighting is an unpopular one at home; the hero's welcome and special considerations given to veterans of past wars is noticeably absent, and because of this, many ex-GI's

become embittered at the seeming lack of concern and appreciation for their risking their lives abroad for their country.

The average Vietnam veteran is the youngest ever to have fought in a foreign war; many joined the service immediately after leaving school, and have had little or no civilian job experience. This, coupled with the currently depressed economy, means a high unemployment rate for returning GI's.

The focus of the program is Denver, a city with a low overall unemployment rate, but a high rate for veterans. Many ex-GI's are seen on the show, including those who have and have not found a place in the job market. They range from those who have found work despite severe disability, to one young man who, unable to find work, turned to crime and is now an inmate at the Colorado State Penitentiary.

ALSO high-lighted are some of the efforts of the Colorado branch of the Pres-

ident's task force on the unemployed veteran to alleviate the problem, including a Job Fair and a session with Colorado Congressmen and veterans. Also covered are the pros and cons of the GI Bill and the high fees some employment agencies and loan companies charge veterans.

Producer Pendrell says of the show: "This is the story, not so much of the statistics of the problem — although they are impressive, with some 300,000 veterans currently unemployed — but of the human element. We are finding out from the veterans themselves how it feels to

come home from this unwelcome war, in some cases trained in a field with limited opportunities, in most cases not trained in anything useful, and in either case to have no job and feel an unwanted stranger in one's own beloved country." To date, the efforts of the federal government and of the business community have been well-intentioned, but frequently not sufficient to meet the need.

For a compelling and incisive look at the problems of the unemployed veteran, and some possible solutions, don't miss "When Johnny Comes Marching Home."

Movie reviews

Kirk's new flick could be entitled b-l-o-o-d

The Light at the Edge of the World (National General). Most folks would assume that an adventure based on a Jules Verne novel and starring Kirk Douglas would spell family entertainment. After all, Douglas starred in the Walt Disney production of Verne's 20,000 Leagues Under the Sea, and that was fine fun for all.

Alas, appearances deceive. The film, which tells the adventure of a lighthouse keeper (Douglas) whose rock-ribbed Cape Horn isle is invaded by blood-thirsty pirates (led by Yul Brynner), presents itself as an endless parade of violent and brutal acts — all with the blessing of a GP rating from the industry.

AFTER impaling Douglas' co-workers as a prelude, Brynner's band proceeds to hack apart the hapless passengers aboard the first ship they manage to drive upon the rocks. Pretty Samantha Eggar is preserved, however, for a series of lates worse than death. Douglas manages to survive by hiding in a handy cave, until he sees his opportunity to blow the pirates, their ship

and poor Miss Eggar to kingdom come.

A final confrontation between dimpled Kirk and shiny-pated Yul naturally takes place atop the stricken lighthouse and just as naturally ends in violent death.

Douglas produced this mess and acts atrociously in it, and must therefore bear the lion's share of the blame with director Kevin Billington. (B)

Golf tourney on TV Aug. 28

The first half of the U.S. Professional Match Play Golf tournaments from Pinehurst, N.C., will be telecast Saturday afternoon, Aug. 28 on WPLG, Ch. 10, beginning at 4 p.m.

Following the hour-long golf telecast, ABC sportscaster Jim McKay will host Wide World of Sports coverage of the Rugby League Club finals from Wembley, England.

On Sunday, the final round of match golf play will be televised at 5 p.m. on Ch. 10.

Old gangster pranks re-haunt the screen

The Last Run (MGM) — Few if any of the gymnastics of the period gangster film escape Richard Fleischer in his newest production. George C. Scott, after nine years of going straight, is reactivated as professional getaway driver to help spring a young convict. Why he needs springing never gets clarified.

Scott handles the required ambushes, chases, and double-crosses with precision and, although the film itself remains unbelievable, it is nonetheless involving.

Tony Musante plays the young convict, Paul, and Trish Van Devere the girl Paul's brother passes on to him. The love theme, using Trish further as a pawn to assure Scott's loyalty, never really develops because Scott knows and so does the audience that it won't work.

What does work is Scott. He measures out his Cagney, Hemingway and Bogart in just the right proportions to stay within the characterization. The lensing of Sven Nykvist brings out contrasts and settings which a lesser photographer might have muffed.

Here Nykvist provides superior backgrounds for an action film done in the spirit of the genre which will entertain the viewer even if it does not absorb him fully, and Scott fans may go all the way with him. (A-III)

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Ratings Of Movies On TV This Week

FRIDAY, AUG. 27
12:30 a.m. — 1: The Knight Of The Seven Castles (No classification)
1:30 p.m. — 4: The Search On Page One (No classification for adults and adolescents)
3:30 p.m. — 10: Meet Danny Robin (No classification for adults and adolescents)
7 p.m. — 4: The Trap (Family)
8 p.m. — 11: Doctor Faustus (No classification for adults)

SATURDAY, AUG. 28
12 noon — 4: Fourteen Hours (No classification for adults and adolescents)
12:30 p.m. — 10: The Pathfinders (Family, followed by Company of Cowboys (Family)
1:30 p.m. — 4: Meet Me at Midnight (Family)
2 p.m. — 4: The Trap (Family)
3 p.m. — 4: Fourteen Hours (No classification for adults and adolescents)
5 p.m. — 8: The Trap (Family)
8:30 p.m. — 11: The Unholy Month (No classification for adults and adolescents)
9 p.m. — 11: Thunder On The Mountain (No classification for adults)
10:30 p.m. — 12: Knowledge (No classification for adults)
11:45 p.m. — 12: Rastamans (No classification)

SUNDAY, AUG. 29
12 noon — 10: Boots Malone (No classification for adults and adolescents)
12 p.m. — 4: Safe At Home (Family)
2 p.m. — 4: The Trap (Family)
3 p.m. — 11: American Guerrillas In The Philippines (No classification for adults and adolescents)
4:30 p.m. — 7: Fourteen Hours (No classification for adults and adolescents)
5 p.m. — 11: The Searchers (No classification for adults and adolescents)
7 p.m. — 11: The Trap (Family)
8 p.m. — 11:45: Weekend At Dunkirk (No classification for adults)
11:30 p.m. — 1: Poppy (Family)

11:30 p.m. — 4: Fourteen Hours (No classification for adults and adolescents)
12:30 p.m. — 11: Bird Of Paradise (No classification for all)
OBJECTION: Excessive brutality, low moral tone

MONDAY, AUG. 30
9:30 a.m. — 11: Sean James Part I (No classification for all)
OBJECTION: While recognizing the legitimate portrayal of dramatic events, it is to be noted that this film is an inadequate and unbalanced representation of a one-time public figure in that it omits the details of his final years in the task and ideals of his youth. It presents a sympathetic treatment of the disease which the patient person eventually discovered.
1:30 p.m. — 4: Bird Of Paradise (No classification for all)
OBJECTION: Suggestive sequences and dialogue, tends to establish inhumane attitudes.
8 p.m. — 11: Five Pennies Part I (Family)
8:30 p.m. — 11: The D.A. Conspiracy To Kill (No classification)
9 p.m. — 11: Operation Antidote (No classification for adults and adolescents)

TUESDAY, AUG. 31
9:30 a.m. — 11: Sean James (See rating Monday at 9:30 a.m.)
1:30 p.m. — 4: Bird Of Paradise (See rating Monday at 1:30 p.m.)
4 p.m. — 11: Sean James Part II (No classification for adults and adolescents)
8 p.m. — 11: Five Pennies Part II (Family)
8:30 p.m. — 11: The D.A. Conspiracy To Kill (No classification)
9 p.m. — 11: Operation Antidote (No classification for adults and adolescents)

WEDNESDAY, SEPT. 1
9:30 a.m. — 11: Wapiti (No classification for adults and adolescents)
1:30 p.m. — 4: Bird Of Paradise (See rating Monday at 1:30 p.m.)

THURSDAY, SEPT. 2
9:30 a.m. — 11: Pony Express Part I (No classification for adults and adolescents)
1:30 p.m. — 4: Bird Of Paradise (See rating Monday at 1:30 p.m.)
4:30 p.m. — 11: Anne of Green Gables (No classification for all)
8 p.m. — 11: Five Pennies Part II (Family)
8:30 p.m. — 11: The American Dream (No classification for all)
OBJECTION: The theme of this shallow story, purporting a comment on American society, is diluted by its patently false use of sex and violence.
11:30 p.m. — 1: Weekend For Three (No classification for adults and adolescents)

FRIDAY, SEPT. 3
9:30 a.m. — 11: Pony Express Part II (No classification for adults and adolescents)
1:30 p.m. — 4: Bird Of Paradise (See rating Monday at 1:30 p.m.)
4:30 p.m. — 11: Mr. and Mrs. Smith (No classification for all)
OBJECTION: Light treatment of marriage
7 p.m. — 11: Erand Boy (Family)
11:30 p.m. — 1: Flying Fortress (Family)

SATURDAY, SEPT. 4
12 noon — 4: Five Pennies (Family)
12:30 p.m. — 11: Law Of The Rodeo (Family), followed by Gun For A Coward (Family)
1:30 p.m. — 4: Pony Little Rich Girl (Family)
2 p.m. — 4: Erand Boy (Family)
2:30 p.m. — 4: Seven Against The Sea (No classification for all)
3 p.m. — 4: Five Pennies (Family)
7 p.m. — 11: Erand Boy (Family)
7:30 p.m. — 11: Let's Kill Uncle (No classification for adults and adolescents)
10:30 p.m. — 12: I Were King (No classification for adults and adolescents)
11:30 p.m. — 1: Jamaica Inn (No classification for adults and adolescents)
11:45 p.m. — 1:25: Carry On, Jones (No classification for all)

SUNDAY, SEPT. 5
9:30 a.m. — 11: Wapiti (No classification for adults and adolescents)
1:30 p.m. — 4: The Searchers (No classification for all)
4:30 p.m. — 11: Father Agustin (Family)
8 p.m. — 11: Wapiti (No classification for adults and adolescents)

RELIGIOUS PROGRAMS
7 p.m. — 8 p.m. Sunday
MASS FOR SILENTS — Spanish Ch. 22
WLTG Celebrate Father Agustin Roman S.J.
8:30 a.m. — 9:30 a.m. Sunday
THE CHRISTOPHERS — Ch. 10 WTKR
9 a.m. — 10 a.m. Sunday
INSIGHT — Ch. 1 WPTV — Three Corners
CHURCH AND THE WORLD TODAY — Ch. 1 WCKT — The Seven Minute Life of James Hinton
10:30 a.m. — 11:30 a.m. Sunday
MASS FOR SILENTS — Ch. 22 WPLG Celebrate Father Franks Canale
11:30 a.m. — 12:30 p.m. Sunday
Happy Sunday (The Dominicans) — WYAB — Father Agustin Roman and Father Angel Villanueva O.P.M.
12:30 p.m. — 1:30 p.m. Sunday
The Bread of God (Los Comensal de Dios) — WJLA — Father Jose Hernandez

Film fare on TV

Sunday, Aug. 29, 9 p.m. — Weekend At Dunkirk (1966) — Jean-Paul Belmondo is a French soldier trapped with his comrades by the victorious Germans in the Dunkirk pocket, June 1940. Belmondo, a sergeant, tries to decide what should be done: escape to England, desert and return home, or stay and be captured. In the tragic situation, the Germans leave him little choice. Catherine Spaak has a minor role as a young girl determined to guard her home rather than leave it to looters. The film is recommended for adult audiences as an unromanticized look at the grim realities of war. (ABC)

Monday, Aug. 30, 9 p.m. — The D.A.: Conspiracy To Kill — Made-for-television film. Robert Conrad, William Conrad, Don Stroud, and Belinda Montgomery star in a drama about a District Attorney (R. Conrad) who entertains growing doubts about the guilt of a man he's already successfully prosecuted for manslaughter. His subsequent re-investigation uncovers some strange goings-on surrounding key people involved in the victim's and his alleged killer's lives. (NBC)

Tuesday, Aug. 31, 8:30 p.m. — "Yuma" — Ninety-minute made-for-television film stars mountainous Clint Walker as a frontier marshal in the tough town of Yuma, Ariz. Making it especially tough for him is Barry Sullivan, whom he comes to suspect of instigating a plot to discredit him as a law officer. The dispute grows out of a barroom brawl in which the marshal is forced to kill a big-time rancher and jail the man's brother. Demon run! (ABC)

Tuesday, Aug. 31, 9 p.m. — Sarge: The Badge Or The Cross — Made-for-television film, "pilot" for an NBC series premiering in the Fall. The plot here concerns a tough police detective (George Kennedy) who starts some deep thinking and re-evaluating of his life after his wife is killed in a bomb attempt on his life. Result: he becomes a priest. Kennedy is quite good as the troubled cop-turned-priest, and the story, albeit a conventional one, holds up fairly well. (NBC)

Thursday, Sept. 2, 9 p.m. — An American Dream (1966) — Starring Stuart Whitman and Janet Leigh in a generally inept screen adaptation on the generally inept Norman Mailer novel. Whitman plays an ex-War Hero who in civilian life becomes a ruthless, big-time muckraking TV commentator. When his exposes are not making trouble for others, his own troubles involving wife, mistress, and a supposedly "accidental" death come smashing to the fore. Unappetizing adult material. (CBS)

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Film Ratings:

National Catholic Office
for Motion Pictures

- A New Leaf (A-1)
- Abominable Dr. Phibes (The) (A-2)
- Adam Sandler (A-2)
- Adri (A-4)
- Age in Wonderland (B)
- A Man Called Sledge (B)
- Anderson Tapes (The) (A-4)
- Andromeda Strain (The) (A-2)
- Animals (The) (A-1)
- An Elephant Called Stormy (A-1)
- And Soon the Darkness (A-1)
- Bananan (C)
- Battle of Britain (A-2)
- Beast of the Cellar (The) (A-1)
- Best and Worst (The) (A-1)
- Best of Enemies (A-1)
- Best of Friends (A-1)
- Beyond Love and Evil (A-1)
- Beyond Control (C)
- Big Jake (A-2)
- Bill Jack (B)
- Black Peter (A-1)
- Bless the Beasts and Children (A-2)
- Blood and Lace (B)
- Blood on Satan's Claw (The) (B)
- Blue Water, White Death (A-2)
- Body Beneath (The) (B)
- Body (The) (B)
- Born to Run (A-1)
- Brazen Women of Balzac (The) (C)
- Brewster McCLOUD (A-1)
- Brief Season (A-1)
- B.S. I Love You (B)
- Brother John (A-1)
- Brotherhood of Satan (The) (A-1)
- Bunny O'Hare (A-2)
- Buttercup (The) (B)
- Cameraman (The) (A-1)
- Cardinal Knowledge (A-4)
- Cat O'Nine Tails (B)
- Celebration at Big Sur (A-1)
- Cindy and Donna (C)
- Clair's Knee (A-1)
- Clooms (The) (A-1)
- Cold Turkey (A-2)
- Conformist (The) (A-4)
- Cop (The) (A-4)
- Corvairs (A-4)
- Creates the World (The) (A-1)
- Cry Blood Apache (A-2)
- Curious Female (The) (C)
- Daughter of Darkness (B)
- Dead of Summer (B)
- Devil Rider (C)
- Devils (The) (C)
- Death in Venice (A-1)
- Deep End (B)
- Drive, He Said (C)
- Derby (A-1)
- Desert (The) (B)
- Detective Bell (A-1)
- Devil Doll (A-2)
- Dirty Dingus Magee (A-1)
- Dartmouth (B)
- Doc (A-1)
- Doctor's Wives (B)
- Doctor's Grave (C)
- Dr. Frankenstein on Campus (C)
- Death and Sweets McGee (A-4)
- Equinox (A-2)
- Escape From the Planet of the Apes (A-1)
- Ever Knevel (A-1)
- Figures in a Landscape (A-1)
- Fool's Parade (A-1)
- Fragment of Fear (A-2)
- Freaks (A-2)
- Friends (B)
- From Ear to Ear (C)
- Fortune and Men's Eyes (B)
- Garden of Delights (A-2)
- Get Carter (C)
- Girl (A-1)
- Glory Boy (B)
- Go-Between (The) (A-1)
- Grimm's Fairy Tales for Adults (C)
- Grassom Gang (The) (B)
- Groupies (B)
- Gunfight (A-1)
- Guru, The Mad Monk (B)
- Guess What We Learned in School Today? (C)
- Hard Ride (The) (A-1)
- Hellstrom Chronicle (The) (A-2)
- Hell's Bloody Devils (B)
- Her and She and Him (C)
- Hired Hand (The) (A-1)
- Horseman (The) (A-1)
- Hollywood Blue (C)
- Holy Outlaw (The) (A-2)
- Horror of Frankenstein (A-1)
- Horror House (A-1)
- Horror of the Blood Monsters (A-1)
- House That Dripped Blood (The) (A-2)
- House That Screamed (The) (B)
- How to Frame a Figg (A-1)
- Hunting Party (The) (C)
- Hun (The) (A-4)
- I Drink Your Blood (B)
- I Eat Your Skin (A-1)
- I Love My Wife (B)
- Incredible Two-Headed Transplant (The) (A-1)
- Innocence Unprotected (A-2)
- Johnny Minotaur (C)
- Kama Sutra (C)
- Klute (A-1)
- La Collectionneuse (A-1)
- Last Valley (The) (A-1)
- Language of Love (C)
- Last Rebel (The) (A-1)
- Last Run (The) (A-1)
- Lawman (A-1)
- Lawrence of Arabia (A-2)
- Le Mans (A-1)
- Light at the Edge of the World (The) (B)
- Little Murders (A-4)
- Lois (A-1)
- Lost Flight (The) (A-1)
- Love Lines (The) (C)
- Love Letters (The) (C)
- Love Me Now (The) (B)
- Love Subject (The) (C)
- Lupo (A-2)
- Making (C)
- Mad Dogs and Englishmen (A-1)
- Maiden (A-1)
- Maze of the Blue (The) (A-1)
- Man With a Camera (The) (A-1)
- Margo (B)
- Mephisto Walks (The) (A-1)
- Melody (A-2)
- My 900,000 (A-1)
- My Name and Mrs. Moore (A-1)
- Murders of the Rue Morgue (A-1)
- Murphy's War (A-1)
- Myra Love (The) (A-1)
- My Fair Lady (A-1)
- My Secret Life (A-1)
- Nana (C)
- No Blade of Grass (B)
- Night Digger (The) (A-4)
- Night Visitor (The) (A-1)
- Orphan Summer (A-1)
- One More Train To Hoboken (A-1)
- One Day in the Life of Ivan Denisovich (A-2)
- Outback (A-4)
- Pacific Vibrations (A-2)
- Panic in Needle Park (The) (A-1)
- Peter Rabbit and Tales of Beatrix Potter (A-1)
- Peter (C)
- Pigeons (A-1)
- Pink Narcissus (C)
- Pizza Triangle (The) (A-1)
- Plan Suite (A-1)
- Prentiss Madsen All in a Row (C)
- Prentiss' Wife (The) (A-1)
- Prejudgment (The) (A-2)
- Promises at Dawn (A-1)
- Pursuit of Happiness (A-1)
- Puzzle of a Downfall Child (A-1)
- Psychout For Murder (C)
- Rabbit Run (B)
- Raid On Hammel (A-2)
- Ramparts of Clay (A-2)
- Relations (C)
- Red Sky At Morning (A-1)
- Red, White and Blue (A-1)
- Red Tent (The) (A-1)
- Report From China (A-1)
- Right On (A-4)
- Road to Nowhere (C)
- Roommates (A-1)
- Run the Wild River (C)
- Satan's Sadists (C)
- Saturday Morning (A-1)
- Say Hello To Yesterday (B)
- Scars of Dracula (A-1)
- Seducers (The) (C)
- Shootout (B)
- Scandalous John (A-1)
- Seven Minutes (The) (A-1)
- Shaft (A-1)
- Shimbone Alley (A-1)
- Simon The Swiss (A-1)
- Skeez (A-4)
- Some Girls Do (A-1)
- Song of Norway (A-1)
- Sport Marriage (A-1)
- Sporting Club (The) (C)
- Statue (The) (C)
- Sudden Terror (A-1)
- Support Your Local (A-1)
- Summer of '42 (A-1)
- Summertime (A-1)
- Supergods and the Faceless Giants (A-1)
- Sweet Sweetback's Baadass Song (C)
- Taking Off (A-4)
- Taste the Black Earth (A-2)
- Tender Moment (The) (B)
- They Might Be Giants (A-1)
- There was a Crooked Man (A-1)
- Threesome (C)
- They Call Me Trinity (A-1)
- THX 1138 (A-1)
- Today We Kill Tomorrow We Die (A-1)
- Touch (The) (A-4)
- Toy Grabbers (The) (B)
- Two-Lane Blacktop (A-1)
- Unman, Wittering and Zigo (A-1)
- Une Femme Douce (A-1)
- Valdez is Coming (A-1)
- Vanishing Point (B)
- Villain (B)
- Vladimir and Rosa (A-1)
- Von Richthofen and Brown (A-2)
- Wanda (A-1)
- Waterloo (A-2)
- Walkabout (A-4)
- What's the Matter with Helen (A-1)
- Who Is Harry Kellerman and Why Is He Saving Those Terrible Things About Me? (A-1)
- Wild Rovers (A-1)
- Willard (A-2)
- When Dinosaurs Ruled the Earth (A-1)
- When Eight Bells Toll (A-1)
- Wild Country (The) (A-1)
- Witchcraft 70 (C)
- Witchmaker (The) (A-1)
- Willy Wonka and the Chocolate Factory (A-1)
- World of Hans Christian Andersen (A-1)
- Wuthering Heights (A-2)
- Zeppelin (A-1)
- Zachariah (A-1)

KEY TO RATINGS

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

Drama of an ill-fated flight

The Red Tent (Paramount) — This ambitious exploration adventure, an Italian-Russian co-production, centers around the historic, ill-fated flight of the dirigible Italia over the North Pole in the Spring of 1928. Commanded by General Umberto Nobile (Peter Finch) and choked by bad weather, the delicate airship crash-lands on an ice field where rescue for the crew lies in the hope that an investigating plane will be able to spot the red tent which they pitch.



ARCTIC EXPLORER General Umberto Nobile (Peter Finch) and his crew face a crash-landing in their ice-bound dirigible, in Paramount's new adventure, "The Red Tent."

When no one comes to aid the stranded Italians except a stray polar bear which provides raw food, three men determine to make their way across the ice floes on foot. One of them, godless Swedish meteorologist Finn Malmgren (Edward Marzavik) compels his companions to bury him alive when he realizes that his weakened condition is retarding their progress.

There are also several privately-induced rescue operations. Norwegian explorer Roald Amundsen (Sean Connery) inexplicably disappears after nearly reaching the survivors. Succeeding, however, is a Swiss opportunist named Lundborg (Hardy Kruger), who has

enjoyed the favors of Malmgren's fiancée (Claudia Cardinale) in return for his promise to search for the scientist in his private plane.

If "The Red Tent" has a real flaw however, it will be found in the prolonged sequences which open and close this two-hour film. Here Nobile is seen four decades later, living alone in a comfortable Rome apartment, but still haunted by the events of that disastrous expedition.

Unable to sleep, he summons forth the phantoms of the past who, led by Lundborg as prosecutor and Amundsen as mediator, submit him to trial.

Of the well-known performers in the film, Peter Finch is the only one who has to interpret a character in depth, and he performs his chores with intelligence. Hardy Kruger manages to act subtly villainous while Claudia Cardinale is distractingly decorative. Questionable is the addition of Sean Connery to the project, in what seems to be a belated effort by director Kalatozov and producer Franco Cristaldi to provide a box-office lure.

Aspiring to epic heights and emerging as esoteric entertainment that borrows ideas from Britain's Scott of the Antarctic and Thunder Rock, "The Red Tent" will appeal to audiences who are willing to tolerate the philosophical analysis which interrupts the true story of men struggling to survive insurmountable odds. Those who stick with the film will be moved by ghost Amundsen's positive parting shot to the wilted Nobile: "Think of the great things we did achieve." On the other hand, exhausted viewers may be more inspired by a sequential admonition: "Forgive yourself and sleep." (A-III)

Film of Outback unusual one

WALKABOUT is an unusual and occasionally fascinating film set in one of mankind's last frontiers. Australia's Outback, a vast territory of unfathomed riches and unimaginably exotic wildlife and terrain.

The story is simple, presenting a pair of youngsters — Jenny Agutter as a lovely teenager and Lucien John as her six-year-old brother — who find themselves stranded in the blazing wastes after their father has gone berserk and shot at them before taking his own life. Hopelessly lost, they are found by an aborigine (David Gumhill) while on his "Walkabout" (a tribal test for manhood). He saves them, and leads them eventually to safety.

DURING their long trek toward settled land, Director Nicolas Roeg takes numerous sidelong glances into primitive life and offers some terribly clumsy and poignant examples of the sort of innocence he believes is in every man, whether civilized or savage.

At one point, the aborigine performs a ritual mating dance throughout the night, and commits suicide the next morning. The white children go on as if nothing happened. What happened to the communication? Here, "Walkabout" betrays its shallowness and begins to crumble.

The problem with the film ultimately is one of separating a very slick and highly visual film style from what remains of a once-potent theme. It must be noted as well that certain questions are bound to arise for young viewers — why did the father kill himself and try to kill the

little boy? Why did the aborigine kill himself? Unescorted youngsters might find these questions disturbing and confusing, and the film, with its presumption of an adult audience provides no answers. (A-4)

'The Love Machine' - a yawn-maker

THE LOVE MACHINE (Columbia) Jacqueline Susann's raunchy "guess who" novel about high-powered sex and corporate intrigue in the Network TV biz is now available to the nation's illiterates as a raunchy "guess who" movie.

Supposedly based on a recognizable set of real-life characters and events, the film actually operates on the sheer fantasy level.

THE preposterous story of Robin Stone's rise from six-o'clock newscaster to Network President in what seems to be a single season is related through the baldest of campy soap operatics, with a plethora of stunning cliches delivered by the likes of John Phillip Law as the ruthless young exec, Robert Ryan as his corporate head, David Hemmings as his swishy confidante, Jackie Cooper as his rival, and Dyan Cannon as only one of the innumerable mistresses who help him earn his mechanical nickname.

The film is one of those which promises all sorts of unspeakable titillation but which actually delivers very little. In fact, the one truly offensive scene, with Law and two nubile gigglers showering together presumably to save water, is clearly out of place in a melodrama whose stock in trade is innuendo and near-libel.

One would expect such a movie to have a low moral tone, but "Machine" is in fact entirely without any moral tone, low or otherwise. It is laughably stupid and banal, qualities that only partially relieve the boredom. (B)

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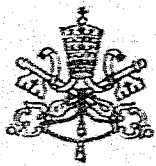
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The Voice
of
The Holy Father



Pope
Paul
VI

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

All are called upon to consider daily lives consecrated

You are committed to the Church because you are members of the people of God. You are committed to the development of Africa because you are members of the earthly city. This double commitment must be one single endeavor for Christians, who reject any division between their life and their faith. You can work for the progress of both the continent and the Church by giving your apostolate an Africanized form. But to give the lay apostolate its African character, you will not hesitate to draw from the Church's experience on what has universal value and what reflects the great missionary teachings of the Old and New Testaments. It is not just certain people but everyone — children, youth and adults, men and women — who are called upon to consider their daily lives as consecrated. All men are called on to discover the human values proper to each social group, to discern what is already the action and the presence of God. There is no need to remind you that such action of the laity in your churches, such a full exercise of the priesthood of the laity in Africa, will not be possible without a close and permanent communion with the hierarchy and in trusting and fraternal exchange with the priests whose mission is inseparable from yours.

Message to Pan African-Malagasy seminar, Aug. 11-18, 1971

Freedom has become a creed for some and a danger for others. Freedom is self-determination and self-mastery. But the correct use of individual freedom should be guided by a correct conscience and a will that chooses action through reasoning. Wise and brave men, even though at times rabble-rousing and lacking restraint, are concerned today about liberating men from slavery, tyranny, lack of civil rights, hunger, misery and ignorance. But chaos results when men seek freedom without regard for the common good. This brings on decadence of civil society with the result that violent forces and passions can easily prevail over public moral order. The freedom of man is the height of his dignity and the highest sign of his divine image. Accordingly, the relationship of man with God must be neither restricted nor impeded by the external authority of the state, which is not adequate in the religious field.

Speaking to a general audience, Aug. 18, 1971

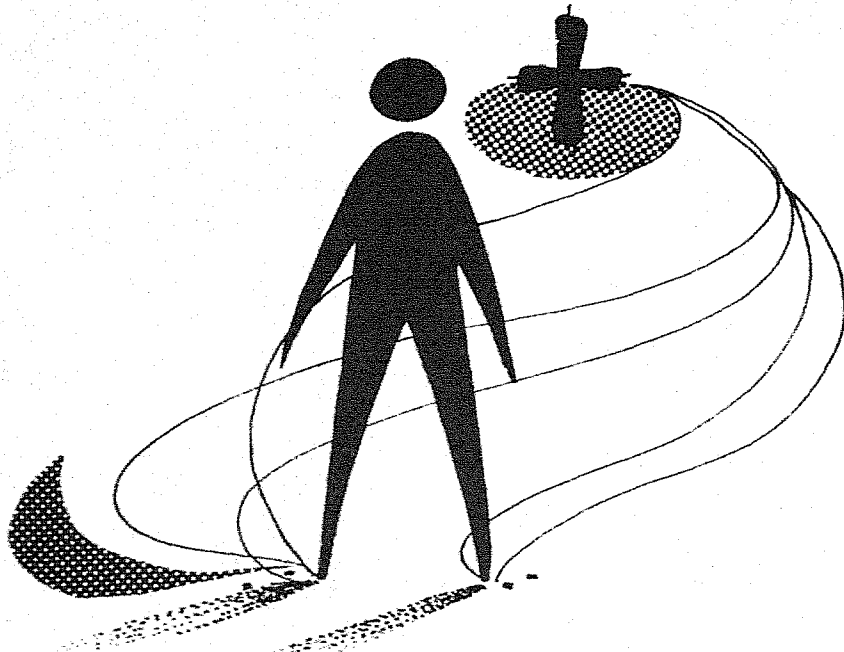
We know how deeply rooted in your spirit is this vocation to peace, unity and Christian progress. We beg you to reflect deeply today on the demands that your fidelity to the Church of Christ entails in this period of conciliar renewal. We say this to you, knowing the indispensable function the Church herself has in the promotion of human values, in the transformation of energies for the orderly progress of society, multiplying her solicitude in a disinterested service of active charity. For the accomplishment of this task, we encourage you to continue and to be, with apostolic prudence and vigor, the true guides and prophets of faith and charity, in accordance with the commitment that we accept together in the Council.

Broadcast message to Spanish Catholics, July 25, 1971

In our time no less than in past ages, the Church considers it her duty to serve men with diligent zeal and kindly good will, for she was founded by the Son of God, who "came not to be served but to serve." It is her wish to follow His example, as St. Ambrose writes: "The Christian people are known for this service, in accordance with what the Lord said to His disciples: 'Anyone who wants to be first among you must be your slave.' It is love that carries out this service, love which is greater than hope and faith. She wishes to bring benefit to the brethren, with that sensitivity proper to the Church which is characterized by a disinterested will to serve and by attention to the poorest." In this way she will be able to provide effective assistance for men who are today faced with the task of solving the most varied problems, in which they often lack strength or courage, and who very often are afflicted by pain, hunger and anxiety, or are stricken by grave disasters, so that they are left destitute and lead a life of extreme misery.

Letter to Cardinal Villot, July 15, 1971

You and Your Faith



He went on to address a parable to the guests, noticing how they were trying to get the places of honor at the table:

Sunday's Gospel

"When you are invited by someone to a wedding party, do not sit in the place of honor in case some greater dignitary has been invited. Then the host might come and say to you, 'Make room for this man,' and you would have to proceed shamefacedly to the lowest place. What you should do when you have been invited is go and sit in the lowest place, so that when your host approaches you he will say, 'My friend, come up higher.' This will win you the esteem of your fellow guests. For everyone who exalts himself shall be humbled and he who humbles himself shall be exalted."

Luke 14, 7-11

'Playing-loose' theologians criticized

ZAGREB, Yugoslavia — (NC) — American Cardinal John Wright, head of the Vatican's central office for diocesan priests, has cast a quizzical eye at some Catholic "professional theologians who are playing fast and loose with the faith."

The Cardinal was a principal speaker Aug. 14 at the 13th International Marian Congress, which opened here two days earlier with 300 official participants and hundreds of pilgrims.

Cardinal Wright, prefect of the Congregation for the Clergy, delivered a speech of almost 3,000 words on the theme, "Cardinal Newman's emphasis on Mary as the Second Eve."

NOTING the common devotion of Eastern Orthodox and Catholic Christians to Mary, the Cardinal devoted his opening remarks to observations recently made by Orthodox theologians against "erroneous humanism" found among some Catholic professional theologians today.

Cardinal Wright said the Orthodox theologians "expressed the fear that this disorientation in theology and the fast spread of secular theology by these and like theologians would reduce

steadily the chances for Christian reunion.

The American Cardinal said "one cannot deny the fraternal correction by these Orthodox brethren," but he added: "One must make a single correction." He explained:

"The Orthodox critics of 'professional theologians' who play fast and loose with the faith referred to them as 'Roman theologians.' They are of course, nothing of the sort, as they would be the first to insist."

Cardinal Wright declared that "our particular free-lancers in the field of the Catholic faith would resent nothing more violently than the accusation that they hold the 'Roman position' in their theological speculations, or that they are 'Roman theologians.' We owe it to our Orthodox brethren to assure them that such is not the case — and, in so doing, we in no way offend the sensibilities of those who still claim the name of 'Catholic' although they studiously reject the name of 'Roman.'"

PASSING from the general to the more specific, Cardinal Wright singled out theologians who "try to explain away or diminish" the

central role of the Pope in the Roman Catholic Church.

The Cardinal declared: "Our Orthodox Christian brethren are perfectly aware that authentic Catholics see the bishop of Rome as the bond of their unity, the heart of heart in the visible Catholic Church, Catholics, as our (French monastic) Protestant brother Roger Schutz, underlined at Friburg last month, see in the Roman Pontiff the universal shepherd and in the Roman Church the presidency of charity."

"Orthodox and Protestant Christians may interpret these dogmas in different ways, but they are properly scandalized though not deceived when 'professional theologians' try to explain away or diminish this central truth of the Roman Catholic creed: that as Christ is the invisible head of the Church, the successor of Peter is the visible head of the Church; that as the Church embraces by intent all the world, its center, for Catholics, is Rome; that no ecumenical spirit, however profound, prayerful and insurgent, can obscure the fact that the successor of Peter is the Vicar of Christ with all the teaching

and directive plenitude of power that this truth implies.

"Authentic Protestants and faithful Orthodox understand this perfectly as the Catholic position, nor does it diminish their ecumenical spirit, only defective Catholics find fault with it."

FOLLOWING those remarks the Cardinal turned to the Marian theme of his talk. He stressed the ancient and common devotion and veneration of Our Lady shared by Orthodox and Catholics alike and noted that "one cannot speak of the privileges of Mary as Mother of God without still bewildering in varying degrees even our most loving Protestant Christian brethren."

Nevertheless, he said the doctrine of Mary as "Theotokos (Mother of God) and devotion to the virgin under sublime title have always been bonds between East and West, as the Greek word reminds us."

The International Marian Congress opened on the same day the 6th International Mariological Congress closed. Speaking at both ceremonies was Cardinal Leo Suenens of Belgium, president of the two international meetings.

Good not vanquished, Pope says

CASTELGANDOLFO, Italy — (NC) — Despite the gloomy headlines that fill the newspapers, good and noble works still flourish in "this troubled and corrupt world," Pope Paul VI told thousands jammed into the courtyard of his summer residence here Aug. 22.

The Pope said his talk was motivated by a glance in two directions. One was at the world and the other, to heaven, where, he said, the Queen of Heaven "watches over the world."

Today, he said, we do not have the best of news, for in the world there are "armed conflicts, revolutions, uprisings, threatening tensions, struggles for power... here, there and everywhere."

The Pope included in his lengthy list of current "bad news" the present monetary

crisis, the heavy toll of accidents as many Europeans return home from summer holidays, the drug menace and "shady exhibitions at places of entertainment."

AMID all this, however, "good is not vanquished," the Pope went on, adding that he saw in the lives of the humble "many good, useful and noble works still flourishing in this troubled and corrupt world."

The Pope said that the individual must provide goodness in the world in order to combat the evil.

The Pope said "This little Sunday prayer of ours is motivated by a glance in two different directions — one toward the world and the other toward the heavens, toward the Queen of Heaven who watches over the world. One a horizontal, the other a ver-

tical glance. One to see, the other to implore.

"What do we see on looking upon the scene of the world? We always have the day's news before us; today, not the best of news. Armed conflicts, revolutions, uprisings, threatening tensions, struggles for power, ideological struggles here, there and everywhere. Peace, that peace so much sought for and which we must always hope for, seems to have receded behind a prevailing reality of inevitable contrasts.

"To these is now added a monetary crisis which troubles international economic life.

Then there are accidents, accidents on the roads, so numerous, so serious and so pitiful; crimes and unheard of robberies, in a new style; the ignoble and

fearfully widespread escalation of the use of drugs; and the ever more provocative license, indifferent to any criticism or self-criticism, of shows and in the shady exhibitions at places of entertainment.

"But then, on looking more attentively at this area of our experience, full of luxuriant chaff, we also see much good wheat.

"We see this beginning with the innumerable honest, modest, silent, active, orderly and faithful lives which still form the healthy fabric of society. Such people make their humble and sacrificial existence into a vocation, a donation, a mission where faith and love grow for a harvest which will be enjoyed not in the present day alone."



The new rite of Baptism calls for the attention of adults in the ceremony, in which they are reminded of their bestowal of life to the child and the responsibility of communicating their faith to him so he may be brought up to make his own free choice to live the life of Christ at maturity. Since the baby can't make this choice at birth, adults anticipate this decision by making it for him.

New rite of Baptism

Adults celebrate bestowal of life, faith in God

By JAMES J. PHILLIPS

A half a century ago, when neighborhoods were stable and family ties strongest, people often found themselves worshipping with friends. A congenial atmosphere in church was taken for granted. It took no special effort to smile on the way into and out of Mass. The prospect of having to make the atmosphere congenial was not even considered.

Conditions have changed considerably. But though conditions have changed, our reactions sometimes have not. There are fewer familiar faces, and often there is less cordiality. Most of us continue to act as if all that is required of us is to be present and acknowledge whatever friends and relatives we meet.

The result has been a general decline in fellowship in our worship. We need the warmth and gaiety that comes from wor-

shipping with friends, but parish community doesn't happen automatically. Many parishes are finding activities and programs that go far in promoting unity.

Here are some suggestions:

PUSH FOR SOCIAL activities among parishioners. Sports, card games, and dinner dances are not frills and they need not be moneymakers. They are valuable simply for the friendship they develop. One social activity that should be a part of every parish is a coffee and doughnut time after the Sunday Masses. This works well to establish an atmosphere for building friendship among parishioners.

Build small group interaction into every adult education activity. Fight the temptation to think that people will "get more out of it" if someone talks to them the whole time. We need to know each other

more than we need to know another bit or two of new theological data.

Schedule different kinds of Sunday Masses (Latin, folk, large group, small group) and let people know when they will be held. Coupling this with the coffee and doughnuts after Mass should generate real cordiality among people of similar tastes.

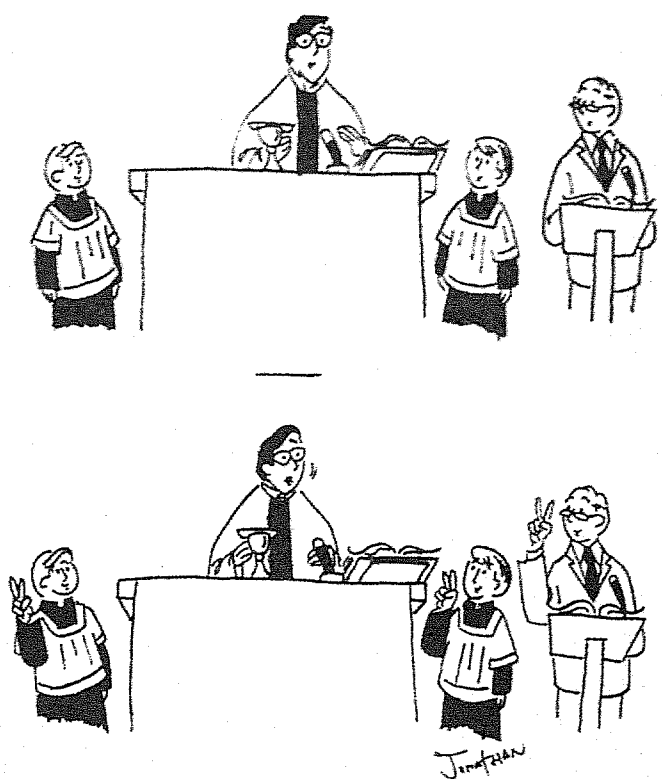
SCHEDULE MASSES in the homes of parishioners. This can do a lot for building neighborhood friendships. One way of doing this is for the priest to simply announce that on such and such an evening, he is prepared to celebrate the Eucharist in a particular section of the parish. It is up to some parishioner in that area to take the initiative by arranging for the place, inviting the people, and letting the priest know of the arrangements. The day when two groups of neighbors compete for the Mass has to rank as

something of a priest's dream.

Start a "meet your priests" program. A very large parish in Detroit is having success with this idea. The priests determine which parishioners are not known to any of them. Then each person or couple on the list of unknowns is personally invited by telephone to attend a social evening at the rectory. (A different section of the parish is taken each month.) The evening has a bit of structure, some small group discussion on a pertinent topic. However, the purpose is purely a social one: getting more people to know one another and enjoy each other's company.

Warmth, gaiety, laughter and friendship are not frivolous elements in parish life. Neither are they expendable or fringe items. As signs of the community and unity of a parish, they stand as extremely important parts of parish life. They deserve as much attention as we can possibly give them.

"Let us give one another . . ."



"... the Sign of Peace?"

Cartoonist Jonathan comments graphically on James J. Phillips' article on attempts at fellowship in the parish community.

Social programs add to unity in the parish

By FATHER AL McBRIDE, O. PRAEM

After the birth of a child, come all the ceremonies people have composed to mark this new event: flowers for the mother, cigars for the men at work — and the baptism.

The imagery of baptism is dominated by the baby and the baptistry. The image is the message. To make sure the image teaches the best message, the Church has composed new rites. The problem with the image of the baby is that it gives the impression that adults have no link with baptism.

It's true that adult converts saw the adult dimension. But for other adult Christians the impression remained that baptism had little to do with their lives other than a sign of their introduction into the way of salvation and membership in the Church. It was holy for the baby, but not too important for the adult.

THE BAPTISTRY image presented its own problem. The room was often small, sometimes cold and drafty, and situated in an unimportant place. The ceremonies were practically invisible. The oil for anointing was scarcely noticeable, the water pouring nervous and sometimes skimpy, the white garment nothing more than a finger towel.

Sometimes the candle (Light of the world) wasn't even lit. The processions were perfunctory, seemingly without meaning. And in large parishes the number of baptisms occasionally rose to 20 on a Sunday afternoon. This cursed the ceremonies with all the evils of mass production and cold impersonalism.

The new rites correct these problems. The new Liturgy calls for careful attention to the adults at the ceremony. They are reminded that they are about to celebrate their bestowal of life on the child, and that they are assuming a life-long responsibility to communicate their faith and the meaning of God to this new baby.

Thus the ceremony celebrates an adult type decision. Since the baby can't do it, the adults do it for him. Of course, they promise to train him in such a way that he will, in his maturity, make his own free choice for life in Christ.

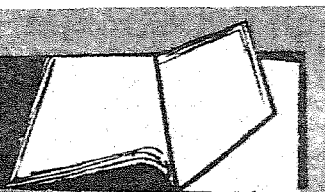
THE NEW RITES also restore the teaching power of the ceremonies. Situate the font in an important place. Some Churches have installed small fountains in their baptistry to symbolize the bubbling new life of Christ as well as His tranquil peace.

The oil is still fairly invisible, but some day it may re-acquire enough quantity to give the infant a real rub down — a true anointing unto athletic battle with evil. The custom is growing for the godmother to sew a baptismal robe for the candidate. Nothing pretentious, just a simple white tunic to symbolize the new life of the candidate.

New ways have yet to be found for handling the mass baptism.

The main thing, then, is that we assure an adult mood to the sacrament and provide rich, dignified and "visible" ceremonies for the celebration. Then the baptismal mystery will speak its own meaning in a most effective way.

KNOW YOUR FAITH



Humility and efforts to succeed are consonant

Sunday, August 29, 1971
 Reading: Sir. 3:17-18, 20, 23-29
 Reading: Heb. 12:18-19, 22-24
 Reading: Lk 14:1, 7-14

By FATHER CARL J. PFEIFER, S.J.

Americans generally admire the person who has the initiative and energy to achieve distinction in his life work. Valued virtues in the American way of life are initiative, hard work, creativity and dynamic leadership. Success rarely comes to the man or woman too timid to stand up and become visible. It is important — if one wants to achieve something — to know the right people, to make a good impression, to do good work that comes to the notice of others.

Within the competitive world in which we live, Jesus' words in this Sunday's Gospel may seem strange. After dinner one evening at the home of a prominent religious leader Jesus suggests to the guests that "he who humbles himself shall be exalted." He illustrates his point with a few words about how to conduct oneself at a wedding reception. If you come in and walk right up to a place of honor, the host may well invite you to take a seat at one of the back tables. If you quietly take a seat at the rear, the host may notice you and invite you to come up to a more prominent place.

WE MAY SKEPTICALLY reflect on our experience and realize that few people in the United States get ahead by taking the back seat. Yet Jesus' words apply as well in the 20th century as in the first. The Book of Sirach, read as the first reading, seconds Jesus' words: "My son, conduct your affairs with humility . . . Humble yourself the more the greater you are." What sense does this make in terms of our experience?

First of all Jesus' words are meant to convey a basic attitude rather than a specific

action. It may well be that there are times when the most humble thing to do is to take the first place, make yourself known, knock on doors, speak out, go out of your way to be visible in the right place at the right time. Jesus Himself was in the public eye, doing many things to attract attention to Himself. His words then describe a fundamental attitude of mind and heart.

Another word for "humility" in the Bible is "poverty," "poverty of spirit." In the responsory read after the first reading we pray: "God, in your goodness, you have made a home for the poor." The "poor" or "humble" man may be financially wealthy or impoverished; he may have many abilities or few; he may be successful or not. Both words convey an attitude of mind that is fundamental to the Christian way of life.

THE "HUMBLE" OR "POOR" person recognizes his need for God and for others. Looking at himself and life honestly he recognizes the talents and gifts he has, together with his limitations and faults. Both what he has and what he lacks cause him to recognize how much he needs God and others.

Whatever talents he possesses, they are gifts of God. Whatever success he has had with his God-given abilities, is due not only to his own efforts, but to the assistance of God and of others. He can say honestly with St. Paul, "By the grace of God I am what I am," and with Mary, "He who is mighty has done great things to me." The greater his talents, the more reason to be grateful, and to work harder to develop them for the good of others.

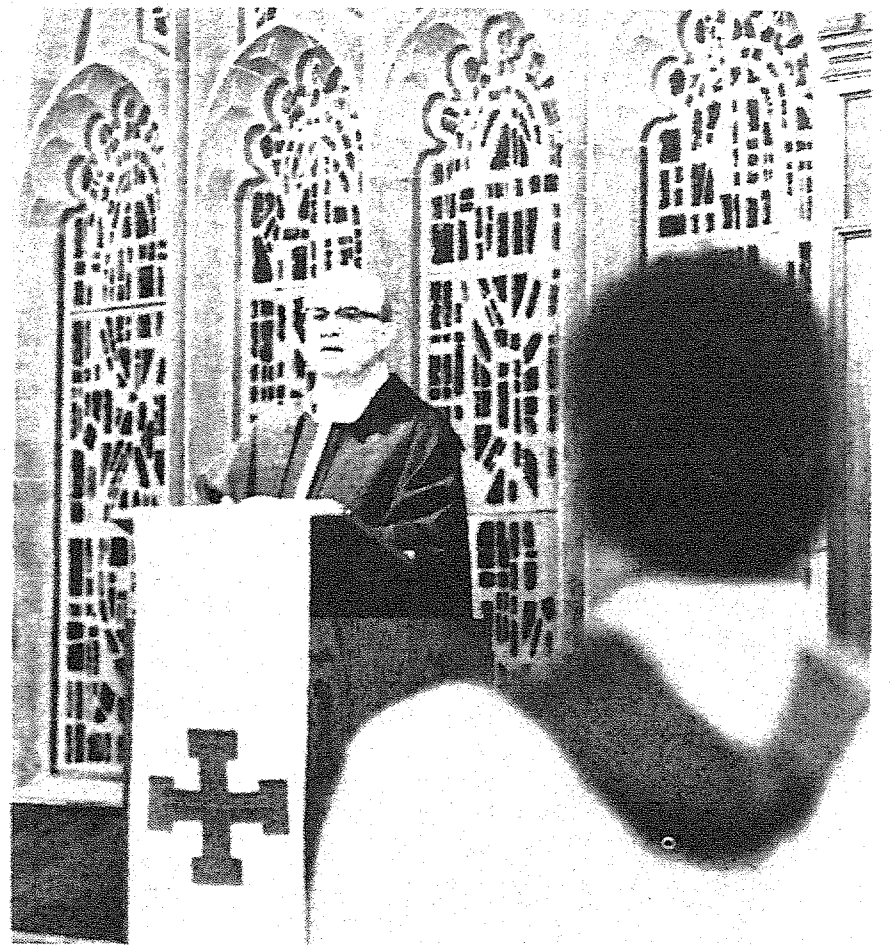
On the other hand the "proud" or "rich"

man in biblical language feels that for all practical purposes he needs neither God nor anyone else. He is self-sufficient. He closes in on himself, making himself the center of the world, forgetting that most of what he is, he owes to God and others. He lives for himself. He comes into the wedding reception thinking the place of honor is due him. The humble man comes, always aware that he comes only by invitation.

HUMILITY AS A CHRISTIAN virtue is perfectly consonant with characteristics like initiative, energy, creativity. God's gifts are given to be used fruitfully for one's own

happiness and for the good of others. The hard work needed to achieve something for the good of one's family or country may reveal deeper humility than being satisfied with mediocrity.

The humble man remembers that who he is, what he has, is given by God, not only for his own good, but the good of others, for making the world a better place to live. He works, not just for flattery and self-satisfaction, but for the good of others. He opens his heart to God and to his neighbor — aware of how much he needs both, and how much they need him.



It is the honored task of the priest and lector to read the Word of God to the Faithful. The character of the Liturgy of the Word is such that no readings, either from sacred or profane authors, may be substituted.

No substitute allowed in Liturgy of the Word

By FATHER JOSEPH M. CHAMPLIN

Tricia Nixon selected an excerpt from Khalil Gibran's "The Prophet" as one of the readings for her June 12 wedding at the White House. She was not the first bride to choose for the marriage ceremony a passage from the writings of some relatively contemporary author. Nor is that the only instance of a liturgical service in which so-called secular texts have replaced or complemented biblical excerpts.

What about this practice for Roman

Catholic worship? Officially approved by the Holy See or explicitly condemned? Encouraged by liturgists or reprobated by them? A wise, modern innovation or a foolish departure from an ancient tradition? I would have to give qualified yes and no answers to all those queries.

The latest document from Rome (Third Instruction of Sept. 3, 1970) specifically treats of the point at issue:

"FULL IMPORTANCE must be given to the Liturgy of the Word in the Mass. Other

readings, whether from sacred or profane authors of past or present, may never be substituted for the word of God, nor may only a single Scripture lesson be read."

In a preceding paragraph, the decree briefly gives the reason for its prohibition: "The Holy Scriptures, of all the texts proclaimed in the liturgical assembly, are of the greatest value; in the readings, God speaks to His people, and Christ present in His word, announces the good news of the Gospel."

The Fathers at Vatican II spoke with similar reverence about the Bible. "For in the sacred books, the Father who is in heaven meets His children with great love and speaks with them, and the force and power in the word of God is so great that it stands as the support and energy of the Church, the strength of faith for her sons, and the food of the soul, the pure and everlasting source of spiritual life."

IN 1964, THE BISHOPS' Commission on the Liturgical Apostolate issued guidelines for "Reading and Praying in the Vernacular." The following phrases from it, on the role of lectors and priest readers, likewise stress the unique dignity of biblical texts:

"Lectors and priests should approach the public reading of the Bible with full awareness that it is their honored task to render the official proclamation of the revealed Word of God to His assembled holy people. The character of this reading is such that it must convey that special reverence which is due the Sacred Scriptures above all other words."

I think we should observe, however, that the Third Instruction merely states secular readings "may never be substituted for the word of God." It does not prohibit the use of passages from nonscriptural sources as a complement to the biblical texts.

ONE CAN THINK of moving paragraphs from an address by President Kennedy or a speech by Dr. King or a book by Michael Quist quite suitable as reinforcement of the basic message proclaimed in the Scriptures and through the homily.

Similarly, an occasional article from the daily newspaper or a current periodical could vividly apply the eternal word of God to our here-and-now world. Such secular passages might be inserted in various ways and at different spots throughout the Liturgy. For example:

- Before, during or after the homily itself.
- At the presentation of gifts while the collection is being taken and the offerings brought to the altar.
- Following the distribution of Holy Communion as a reflective piece to promote prayerful thanksgiving.
- Within the general intercessions or prayer of the faithful to transform universal petitions into specific requests.



KNOW YOUR FAITH



Four interpretations of world

By FATHER JOHN T. CATOIR

The language, culture and political structure of every human society is profoundly influenced by the particular way in which the people interpret the world in which they live. Notwithstanding the fact that each person is a unique composite of many traditions, and that people do not fit neatly into predetermined categories, it is important for our purposes to distinguish men in terms of their general patterns of thought.

Men generally tend to fall into one of four theological categories: (1) monist; (2) theocratic; (3) incarnational; or (4) atheistic.

The monist world view, as reflected in Hinduism, emphasizes the principle of unity behind the entire universe. God, man, nature and the spirit world, are all in some mysterious way part of one undivided entity.

This is not to say that they are identical, but rather that each visible thing, whether it be a living or non-living, animal, vegetable or mineral, is merely a surface manifestation of an unseen deeper reality. This all-pervading world-soul is called "Brahman" by the Hindus.

The Hindu law of Karma, which is the basis of the belief in reincarnation, states: "All that exists has emanated from primeval matter and ultimately, all will be absorbed into it again." The word "absorbed" is important here because it implies that individuality is snuffed out in the end, consequently, for many Asians individuality in the here and now counts for very little.

The theocratic world view sees God, not as an impersonal, abstract unifying force, but as a personal creator, absolute, individual and totally other. The Supreme God-head exercises full authority over all creation, and chooses some creatures over others, according to his pleasure. The dominant Father-figure, characteristic of the God of Judaism, is a good example of this view. Here an emphasis is placed on the infinite chasm separating creatures from their creator.

THE incarnational world view has grown out of the theocratic, and therefore differs from monism in that each being is a distinct individual, radically different from every other being, including God. Nevertheless, God, man and nature, in the incarnational view, are seen to communicate much more fully. Recapitulation of this entire disjointed universe is effected within the being of Jesus Christ, the Second Person of the Blessed Trinity. Man and nature are mysteriously reconciled, totally immersed in God, through the incarnation of the Word.

The atheistic world view, in the broadest terms, includes both agnostic and militant atheists. Man is seen as supreme in the universe; he can master nature and solve all problems through science and technology. Man, in the last analysis, is his own saviour.

It is within the context of these four views that human history has developed and is developing. Each of them need to be studied more carefully.

Prayer Of The Faithful

Twenty-second Sunday of the Year

Aug. 29, 1971

CELEBRANT: We are beggars. We are the crippled, the lame, and the blind. Our Father has invited us to this feast. In His presence we pray that His power may be made strong in us.

COMMENTATOR: Our response today is, Strengthen us, Lord.

COMMENTATOR: For the Bishops of the Church and all the People of God, that we may realize that our true greatness lies in the service of others, we pray to the Lord.

PEOPLE: Strengthen us, Lord.

COMMENTATOR: That we may always be gentle to the destitute, the aged, and the lonely, and not blame them for their suffering, we pray to the Lord.

PEOPLE: Strengthen us, Lord.

COMMENTATOR: For an end to the careless waste of our country's natural resources and the damage done to our environment, we pray to the Lord.

PEOPLE: Strengthen us, Lord.

COMMENTATOR: For the children beginning school tomorrow, that their education may motivate them and prepare them to overcome the problems of the poor and disadvantaged, we pray to the Lord.

PEOPLE: Strengthen us, Lord.

COMMENTATOR: For those who irritate and rub us the wrong way, and for ourselves, we pray to the Lord.

PEOPLE: Strengthen us, Lord.

COMMENTATOR: For all the members of our parish community, that through our joint celebration of the Eucharist our unity may be strengthened, we pray to the Lord.

PEOPLE: Strengthen us, Lord.

CELEBRANT: Our Father, who called us through Christ to live as one community, we ask you to hear our petitions. Help us to know and love one another through a deeper relationship with you. Unite us as brothers and sisters in our mutual love for you. We ask this through Christ our Lord.

PEOPLE: Amen.

St. Rose of Lima feast day Monday

By JOHN J. WARD

Who was the first saint to be canonized in all the Americas?

Who is the great patroness of the thousands of Latin Americans who have left their native lands to begin their new lives in Florida?

She is St. Rose of Lima, whose feast day will be observed on Monday of next week, Aug. 30.

It would seem that God allowed one of the oracles of heathen Peru to predict the birth and virtues of this child of the Incas long before Christianity came among them in the year 1531. The prophecy foretold:

"When a strange race shall conquer Peru, the sun

will claim his bride from among the daughters of the Incas, and thus the family of the children of the sun may return whence they came."

This tradition has come down through the centuries among the Peruvians and they believe it to have been fulfilled in St. Rose of Lima.

Born in 1586, only 30 years after the Spanish conquest of her country, she was noble by right of her Peruvian mother, in whose veins flowed the blood of the Incas, as well as on her father's side, born of a Spanish family of high rank.

She was christened Isabel, but the beauty of her infant face earned for her the title of Rose, which she con-

tinued to bear throughout her life. When Rose was five years old her brother accidentally threw some mud against her hair while playing with her. She was not angry, but as she turned to leave him, he said gravely:

"Do not be displeased my sister. I did not mean to do it. Besides the ringlets of girls are sometimes cards that draw them to perdition."

THE words sank deep into her heart. One night, in a dream, Rose saw the Blessed Virgin Mary, whom she told of her uneasiness. Mary replied:

"Well, my daughter, you will see all that I have said coming true, for you will enter this convent, in it re-

ceive the habit of a Religious, make your vows and die in the peace of the Lord."

All this came true. Our Lord was pleased to reveal to Rose the time of her death which took place on Aug. 24, 1617. A short time before she died, she was in raptures and ecstasies despite her intense suffering. Two hours before she died, she said to her confessor in confidence:

"Oh Father, what great things I could tell you of the pleasures and the consolations which God will bestow upon His saints for all eternity. I go with inconceivable delight."

Rose died at the age of 31 and was canonized in 1671.

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published.

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave. is as follows: 7:30, 8:30, 10:30 a.m. (hall); 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish); Saturday 7:30 p.m.

- BELLE GLADE:** St. Philip Benizi, 7:30 and 12 noon (Spanish).
- BOCA RATON:** St. Joan of Arc, 7:30, 8:30 a.m. and 12 noon, 6 p.m. Ascension, 8:30, 10:30 and 11:30 a.m., 414 NW 35th St.
- BOYNTON BEACH:** St. Mark, 8:30, 9:30, 11 a.m.
- CLEWISTON:** St. Margaret, 8 a.m., 12 noon.
- COCONUT GROVE:** St. Hugh, 7:30, 9 a.m., 10:30 a.m., 12 noon, (Spanish), Saturday 6:30 p.m.
- CORAL GABLES:** Little Flower (Church) 7:30, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. Saturday 7 p.m.
- St. Augustine, 7:30, 9:10, 10:30 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.
- St. Raymond, Coral Gables Elem. School, 8:30, 9:30, 11 a.m. (Spanish); 12:15 and 1 p.m. (Spanish).
- CORAL SPRINGS:** St. Andrew, 8:30, 10:30 and 11:45 a.m.
- DANIA:** Resurrection (2nd St. and 5th Ave.), 7:30, 9:10, 11 a.m., 12 noon and 6:30 p.m. Saturday 6:30 p.m.
- DEERFIELD BEACH:** St. Ambrose (SE 12 Ave.), 7:30, 9:10, 10:30 a.m., 12 noon and 5:30 p.m.
- DELRAY BEACH:** St. Vincent, 6:30, 8:30, 9:30 and 11 a.m., 5:30 p.m.
- FORT LAUDERDALE:** St. Anthony, 7:30, 9:15, 10:30 a.m., 12 noon and 5:30 p.m. St. Bernard, 6 p.m., Saturday, 5 p.m. — City Hall, Sunrise Golf Village, Also 9, 11 a.m. Village School, Sunrise Golf Village.
- Blessed Sacrament, 6:30, 8:30 and 11 a.m., 12:30, 6 and 7 p.m.
- St. Clement, 6:30, 8:30, 10:11:15 a.m., 12:30 and 7 p.m.
- St. George, 7:30, 9:30, 11 a.m., 12:30 and 5:30 p.m.
- St. Helen 3063 NW 23 Way, 8:30, 9:30, 11 a.m., 12:30 and 5:30 p.m.
- St. Henry 700 NE 36 St., 9 and 11 a.m.
- Pompano Harness Track 7 and 10 a.m.
- St. Jerome, 8:30, 10:11:30 a.m.
- St. Malachy, 8:30 a.m. Mini-Mall N.W. 67th Ave. and 57th St.
- St. MAURICE, 9 and 11 a.m., 7 p.m. Saturday 7 p.m.
- Queen of Martyrs, 6:30, 8:30, 9:30, 11 a.m., 12:30 and 6 p.m.
- FORT LAUDERDALE BEACH:** St. Pius X, 7:30, 9:30, 11 a.m. and 12:30 p.m.
- St. Sebastian Harbour Beach, 8:30, 9:30, 11 a.m.; Saturday, 7 p.m.
- HALLANDALE:** St. Matthew, 7:30, 8:45, 10:11:15 a.m.; 12:30 and 6 p.m. Saturday 5 and 7 p.m.
- St. Charles Borromeo, Hallandale Recreation Center, 9:10:30 a.m. and 12 noon.
- HIALEAH:** Immaculate Conception, 6:30, 7:30, 9:15, 11:30 a.m., 12:45 (Spanish) 6 and 7:30 p.m. (Spanish).
- St. Cecilia, 9:11 a.m., 7 p.m. (Spanish) 10 a.m. (English) 1040 W. 29 St.

lished the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

- St. John the Apostle, 6:30, 8:30, 10:45 a.m., 12 noon, 1 p.m. (Spanish) 5:30 and 6:30 (Spanish).
- HIGHLANDS BEACH:** St. Lucy, 8:30, 10 and 11 a.m., 5 p.m. 3010 S. Ocean Blvd.
- HOBE SOUND:** St. Christopher, 7:30, 9 a.m.
- HOLLYWOOD:** Annunciation, 8:30, 9:11:30 a.m., 7 p.m.
- Little Flower, 7:30, 9:15, 10:30, 10:45 a.m., 12 noon, 5:30, 6:30 p.m. Saturday 5:30 p.m.
- Nativity, 7:30, 9:15, 10:30, 11:45 a.m., 5:30, 7 p.m. Saturday 7 p.m.
- St. Bernadette, 7:30, 9:10, 10:30 a.m., 12 noon and 7 p.m. Saturday 7 p.m.
- HOMESTEAD:** Sacred Heart, 8:30, 9:30, 11 a.m., 12:30 and 6 p.m. Saturday 6 p.m.
- IMMOKALEE:** Lady of Guadalupe (Spanish), 10:11 (Spanish).
- INDIANTOWN:** Holy Cross, 9 a.m. Saturday 7:30 p.m.
- JUNO BEACH:** St. Paul of the Cross, Volunteer Fire House, U.S. 1, 7:30, 9 a.m., 10:30, 12 noon, Saturday 7:30 p.m.
- JUPITER:** St. Jude, 8:30 and 10:30 a.m. Saturday 7 p.m.
- KEY BISCAYNE:** St. Agnes, 8:30, 10 (Spanish) 11:15 a.m. Saturday 6:30 p.m.
- LABELLE:** Mission, 10 a.m.
- LAKE WORTH:** St. Luke, 7:30, 9:15, 10:30, 12 noon, 6 p.m. Saturday 7 p.m.
- Sacred Heart, 7:30, 9:15, 10:30, 11:45 a.m. Saturdays 6:30, 7:30 p.m.
- LANTANA:** Holy Spirit, 7:30, 9:15, 10:30, 11:45 a.m., and 6 p.m.
- LIGHTHOUSE POINT:** St. Paul the Apostle, 8:30, 9:15, and 10:30 a.m.
- MARCO:** Catholic Church of San Marco, 8:30 a.m. (Marco Yacht Club).
- MARGATE:** St. Vincent, 8:30, 9:15 and 11:30 a.m. Saturday 6 p.m.
- MIAMI:** St. Brendan, 6:30, 8:30, 9:15, 10:30, 11:45 a.m. (Spanish); 1:30, 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish).
- Assumption of the Blessed Virgin, (Ukrainian) 8:30 and 10 a.m.
- Corpus Christi, 6:30, 8:30, 9:15, 10:30 (Spanish) 11:45 a.m.; 1 p.m. (Spanish) 5:30 (Spanish).
- Gesu, 5:30, 7:30, 9:10 (Latin) 11:30 a.m.; 12:30 and 5:30 p.m. (Spanish) Saturday 6 p.m.
- Holy Redeemer, 7:10 a.m.; 6:30 p.m.
- International Airport (International Hotel) 8 a.m. Sundays and Holy Days.
- Melkite Mission 2626 SW Third Ave., 10:30 a.m.
- St. Catherine Killian High School, 9 and 11 a.m.
- St. Francis Xavier, 7 and 9:30 a.m.
- St. Dominic, 7:30, 10:11:30 a.m.; 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish).
- St. John Bosco Mission, 1301 W. Flagler St., 8:30, 11:30 a.m. (English) 7:10, 1:1, 6:30 p.m. (Spanish) Saturday 6 p.m. (English); 7 p.m. (Spanish).
- St. Kevin, 9:10, 11, 12 (Spanish).
- St. Kieran (Assumption Academy) 7:30, 9:30, 11 a.m., 12:15 p.m. (Spanish) 5 p.m., 7 p.m. (Spanish) Saturday 7 p.m.
- St. Martha 11460 Biscayne Blvd., 8:30, 10 a.m., 11:30 a.m. (Spanish) Saturday, 8 p.m.

Mass timetable

- St. MARY Cathedral, 7:30, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish); Saturday 7:30 p.m.
- St. Michael, 7:30, 9:15, 10:11:15 a.m. (Spanish); 12:30, 6 and 7:15 (Spanish); Saturday 6:30, 8 p.m.
- Sts. Peter and Paul, 7:30, 9:30, 10:45 a.m., 12 noon, 5:30 p.m. (Spanish); 8:30 a.m., 1:17 Saturday 5:30.
- St. Robert Bellarmine 5405 NW 27th Ave., 8 a.m. (English) 11 a.m. and 7 p.m. (Spanish).
- St. Timothy, 6:30, 7:45, 9:10, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m. Saturday 6:30 p.m.
- St. Thomas the Apostle, 7:30, 8:30, 9:10, 11 a.m., 12:15 and 6 p.m.
- St. Vincent of Paul 2100 NE 103 St., 7:30, 9:15, 10:30, 10:45 a.m., 12 noon and 6 p.m. (Spanish).
- MIAMI BEACH:** St. Francis de Sales, 7:30, 9:10:30, 11:45 a.m., 6 p.m.
- St. Joseph, 7:30, 9:30, 11 a.m., 12:30 and 5:30 p.m.
- St. Mary Magdalen, 7:30, 8:45, 10:11:15 a.m., 12:30 and 6 p.m. Saturday 6 p.m.
- St. Patrick, 6:30, 8:30, 9:15, 11:30 a.m., 12:45, 6:30 p.m. (Spanish).
- MIAMI LAKES:** Our Lady of the Lakes, 7:30, 9:10:30 a.m.; 12 noon, 6 and 7:15 p.m. (Spanish).
- MIAMI SHORES:** St. Rose of Lima, 7:30, 9:10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m., Saturday 7 p.m.
- MIAMI SPRINGS:** Blessed Trinity, 8:30, 9:15, 10:30 a.m.; 12 noon, 5:30 and 7 p.m. (Spanish); Saturday 7 p.m.
- MIRAMAR:** St. Bartholomew, 6:45, 7:45, 9:10:15, 11:30 a.m.; 12:45 and 7 p.m.
- MOORE HAVEN:** St. Joseph, 10 a.m.
- NAPLES:** St. Ann, 7:30, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturdays 5:15 p.m.
- NARANJA:** St. Ann, 11 a.m.; 7 p.m. (Spanish) 10 a.m.
- NORTH DADE COUNTY:** St. Monica, 7:45, 9:10:15, 11:30 and 6 p.m.
- NORTH MIAMI:** Holy Family, 7:30, 9:45, 11 a.m.; 12:15 and 6:30 p.m. Saturday 7:30 p.m.
- St. James, 6:30, 7:30, 10:11 a.m. (Latin); 12:30 and 5:30 p.m. Saturday 6:45 p.m.
- Visitation, 7:30, 9:30, 10:30 a.m., 12 noon, 6 p.m., 7 p.m. (Spanish), Saturday, 7:30 p.m.
- NORTH MIAMI BEACH:** St. Lawrence, 8:30, 9:15, 11 a.m.; 12:15 and 6:30 p.m. Saturday 5:30, 7:30 p.m.
- St. Basil (Byzantine) 8:30 and 10 a.m.
- NORTH PALM BEACH:** St. Clare, 7:30, 8:15, 9:30, 10:45 a.m.; 12 noon and 5:30 p.m.
- OPA LOCKA:** Our Lady of Perpetual Help, 8:30, 11:12:15 (Spanish) 6 p.m. Saturday 8 p.m.

Pontiff states

'Freedom requires good conscience'

CASTELGANDOLFO, Italy — (NC) — "Freedom has become a creed for some and a danger for others." Pope Paul VI told a general audience Aug. 18.

The Pope described freedom as self-determination and self-mastery, but said that the correct use of individual freedom should be guided by a correct conscience and a will that chooses action through reasoning.

TODAY, the Pope said, "wise and valiant men, even if at times rabble-rousing and lacking constraint" are concerned about "liberating men from slavery, tyranny, lack of civil rights, hunger, misery and ignorance."

But, he warned, chaos results when men seek freedom without regard for the common good. This, he said, brings on the decadence of civil society, with the result that "violent forces and passions will easily prevail over the public moral order."

Pope Paul said that the Second Vatican Council teaches that the freedom of man is the height of his dignity and the "highest sign of his divine image."

ACCORDINGLY, the Pope said, "the relationship of man with God must be neither restricted nor impeded by the external authority of the state, which is not competent in the religious field."

ENRICH YOUR LIFE WITH JESUS

EXPOSITION OF THE BLESSED SACRAMENT

Daily (except Monday) 8:30 a.m. to 4 p.m.

Sunday 1 p.m. to 4:30 p.m.

Benediction of the Blessed Sacrament Daily at 4 p.m.

ST. KIERAN'S CHURCH
1500 Brickell Ave. Miami

SCHEDULE OF SERRA CLUBS

Serra Club of Miami
Meets first and third Tuesday of each month
Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

Serra Club of Broward County
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive, Fort Lauderdale, 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach
First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

Calls reunion of all Ireland the necessary way to peace

By FATHER JOHN B. SHEERIN

The solution of Northern Ireland impasse is simple — end the 50-year partition and return the six northern counties to the rest of Ireland! Partition has failed miserably. In fact, the history of divided Germany, Vietnam and Pakistan proves rather conclusively that nothing but trouble can be expected when you draw a line of division through a nation. The problem, of course, is how to bring about the reunion of all Ireland?

The Irish Republic would certainly welcome the end of partition. The British Government would probably rejoice to be rid of this festering source of endless trouble. There are 12,500 British troops in the army of occupation in Northern Ireland and the British public is very unhappy over the prospect of sending its sons to kill men and women with whom they have no real quarrel.

Of course, the Tories are in power and conservative British officials don't like to see Britain surrendering one more of its possessions, but probably even the Tories would be glad to shake themselves loose from this constant drain on British resources.

THE big obstacle is the group of hard-liners in the North Ireland Government. Conceivably many of the North Ireland legislators could be talked into ending partition if it were not for the members of the Orange Order who keep stirring up the fires of bigotry and appealing to the vested interests behind the lawmakers. These hardliners have let the British Government know that they will greet any British attempt to dissolve the North Ireland parliament with a bloody revolution.

As far as I have been able to discern, religion is not the major factor in the Belfast troubles. The main source of friction is the discrimination against the Catholic Irish in housing, employment, voting and — most important of all — civil rights.

One of the most flagrant violations of civil rights was Prime Minister Brian Faulkner's recent decree invoking emergency powers to arrest members of the Irish Republican Army. The decree permitted "preventive detention," a fancy name to describe the practice of clapping into jail persons you suspect of entertaining illegal intentions.

This decree, following after discriminatory raids on Catholic homes in search of weapons, roused the Catholics to fever pitch and touched off the disturbances in mid-August. The Irish Republican Army probably was in disfavor with most Catholics in Northern Ireland but they felt the "preventive detention" diktat was outrageous and intolerable.

The IRA in itself is no solution to the problem. It is a terrorist organization. Violence only spawns violence. Moreover, an armed rebellion can be justified only if there is a reasonable hope that the rebellion will be successful. (One Latin American expert has said that only one out of every 100 armed rebellions is successful.)

CAN an IRA-inspired rebellion be anything but futile when the IRA has only 1,000 men in Northern Ireland as against 12,500 British troops supplied with the very latest military materiel?

In the case of an armed revolution in Northern Ireland, the IRA would probably expect the Republic of Ireland to come to its aid, but Jack Lynch, the leader in the South, is not a man who believes in solving problems by force. Unless forced to do so by public sentiment in the South, he has no desire to invade the North.

Reunion of the North and South is the inevitable and only solution — but when? Perhaps Britain could persuade the Northern Parliament to relax anti-Catholic discrimination in housing, employment and civil rights. This eventually could be the prelude to the unification of all Ireland.



ONE OF THE youngest refugees arriving in Gormanston, Ireland, was this five-month-old girl. The children fled with their families from strife-torn Belfast and crossed the border, where they were put up at an Irish Army camp half way between Dublin and the Northern Ireland border. More than 5,000 persons, mostly women and children, fled their homes in Belfast.

Christians urged to use caution on socialism

By MSGR. GEORGE G. HIGGINS

During the past year and a half I have been commuting, on the average of once every two or three weeks, between Washington, D.C., and San Francisco in connection with the farm labor dispute in California.

On the basis of this experience, I have come to two superficial conclusions, among others. The airlines are telling the truth and nothing but the truth when they say that business is away down and that they are caught in a bad financial squeeze. As a matter of fact, I can't remember when I was last on a transcontinental flight which was even more than half full. And, if anything, the situation seems to be getting worse rather than better as the months roll along.

TODAY'S flight (at the moment we are winging our way westward over the Rocky Mountains) is a typical case in point. There are 30 passengers on a plane which can accommodate well over 100. My last flight going the other way was even worse from the carrier's point of view. By actual count, there were almost as many stewardesses on the plane as there were customers.

The moral of all this is that President Nixon's economic recovery program, unexpectedly and rather dramatically announced, was long overdue. It remains to be seen, of course, whether or not the President's program will do the trick, but even his worst political enemies will have to admit, I think, that, on balance, it's a significant step in the right direction.

I say this in spite of the fact that parts of the program are calculated (or so it would appear at the moment) to penalize the poor and the working class more than the rich. It was ever thus, of course.

Secondly I have learned from my transcontinental commuting experience that I can get more serious reading done on a plane than I can even in the solitary confinement of my own quarters at the USCC staff house.

I am minded to suggest, in this connection, that the cloistered monasteries of the future may have to be air-borne if only to make it possible for the harried monks to get away from the manifold distractions which are to be found almost everywhere on mother earth. Where else, for example, except in the wide blue yonder, can one escape the omnipresent tyranny of the telephone?

EVEN the movies which are shown on cross-country flights are no distraction after your first trip on the same run, and this for the simple reason that the airlines keep repeating the same movie for at least a month. Example: "Hello Dolly" has been featured on three out of the last four or five trips which I have taken to the Coast.

So — if you want to do a little serious praying and serious reading the place to go is up and away into the friendly skies of United, TWA, American or one of their competitors.

Today's flight gave me an opportunity to plow through a briefcase full of magazine

articles and news releases which had accumulated in my office during my last trip to the Coast. In going through this batch of miscellaneous items, I came across, by strange coincidence, four separate articles and speeches on a subject which is hardly ever discussed in the United States, least of all, I suppose, in the Catholic community: namely, the compatibility between Christianity and some forms of socialism.

The first of these four items was an NC summary of a speech by my colleague, Father Patrick McDermott, S.J., assistant director of the USCC Division for World Justice and Peace. Father McDermott, speaking at a clergy meeting in St. Paul, Minnesota, on the subject of world justice, suggested that socialism and Christianity are not necessarily incompatible.

"There is no absolute dichotomy" between the two, he pointed out. Father McDermott noted that too often in the past Catholics have confused the issues of religious freedom and private property. It is possible, he said, for the Church to survive and even begin regrowth under a system that does not hold to the American principles of free enterprise and private property.

SOME of Father McDermott's fellow Catholics in this country and abroad will probably hit the ceiling when they catch up with NC's summary of his recent speech, but before they condemn him to the stake they will want to know that NC also reported, a week before McDermott went out on a limb in St. Paul, that Bishop Oscar Gonzalez Cruzaga of Talca, Chile, took identically the same position on the matter under discussion.

Christians, the Bishop pointed out, can legitimately choose to be socialists in Chile and "should not be afraid of the word 'socialism'." The Bishop went on to say that he didn't mean to indicate that the Church as

such is taking the road to socialism, because that is not her function. "Christ," he said, "was not a socialist, but neither was he a capitalist."

NC also reports that a sizable number of U.S. missionaries serving in Chile concur with the Bishop in this regard.

A third NC release on the same subject reports that Dr. Eugene Carson Blake, head of the World Council of Churches, is also thinking along the same lines. Following a recent interview with President Allende of Chile, Dr. Blake said in a statement to the press in New York City that he believed it is significant that 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."

FINDING three such remarkably similar releases on this highly controversial subject in one and the same batch of reading material struck me as being a significant coincidence, but the last of the four items was even more newsworthy. It was a summary, in a West Coast daily, of the latest report of the Organization of American States (a kind of miniature Pan-American UN). This report called upon the United States to accept and to learn to live with Latin American socialism.

It goes without saying — at least I hope it does — that neither Father McDermott, nor the Bishop of Talca, nor Dr. Blake, nor the author of the above-mentioned OAS report is winking at totalitarian, anti-religious socialism. They are simply saying that, while some forms of socialism are totalitarian and anti-religious, others are not, and are suggesting that Catholics (and Americans) owe it to the cause of world justice and world peace to distinguish carefully between the two. This, it seems to me, is very sound advice.

Religious school aid backed by KC

By DORIS REVERE PETERS

NEW YORK (NC) — Finding up its three-day national convention, the highest body of the Knights of Columbus urged public officials to aid children attending religious schools.

The supreme council of the 12 million-member Catholic fraternal organization passed a strongly worded resolution which declared "all persons under the democratic system of government are guaranteed the free exercise of religion and equal protection of the laws." The K of C's said financial assistance was needed to insure those rights.

EARLIER in the week, both Cardinal Terence Cooke of New York and President Nixon, sharing the podium at the Knights annual dinner, addressed themselves to the financial plight of religious-oriented schools.

The K of C convention adopted resolutions support-

ing a program fighting drug abuse, and urging benefits to member firemen killed or permanently injured on the job as a result of criminal violence.

The Knights also voiced their opposition to legalized abortion and pornography.

The resolution on abortion took note of President Nixon's statement that abortion is "an unacceptable form of population control" and "an evil which he cannot square with his personal belief in the sanctity of human life."

THE supreme council declared that it "vigorously opposed all attempts to legalize abortion in any form," and called for a repeal of permissive abortion laws.

Pledging to continue their fight against pornography, obscene and immoral publications, films and other media, the Knights appealed for a letter crusade to the media, objecting to offensive advertising for motion pic-

tures, rated objectionable for viewing audiences.

Another resolution backed government leaders in their efforts to "preserve and promote human dignity and justice under the law." At the same time, the Knights opposed "all intolerant movements that would subvert the meaning of love, patriotism, liberty and justice."

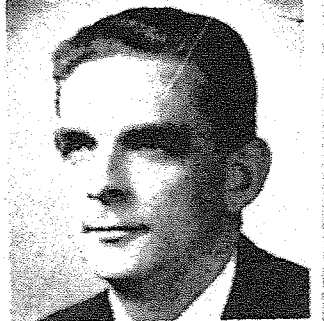
John W. McDevott, chief executive of the Knights of Columbus, was reelected to a three-year term on the board of directors.

Five others were reelected to the board: Harry C. Pierotti of Memphis, Tenn.; Lawrence D. Hurley of Des Moines, Iowa; T.A. Eason Sr. of Indian Harbor Beach, Fla.; George B. Brackin of Linderwood, N.D.; and Frederick H. Pelletier of San Fernando, Calif.

A newly-elected member of the board is J. Esmond Barry of St. John, New Brunswick, Canada.



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British have heroin problems, too



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

The successes and failures of the British system of drug control were recently reviewed at meetings on Drug Dependence in Toronto.

In their review, they found that before 1960, there were less than 300 heroin addicts, most of them under medical treatment. The reason? There were no demands for it as an "escape" drug.

Then came a change. The use of amphetamines and "ups" and "downer" pills hit the young people and many of these later turned on to heroin. At the time, heroin could be legally prescribed and many doctors recommended it for their patients.

Then in 1967 the Dangerous Drug Act was passed prohibiting the prescription of heroin or cocaine unless it was necessary for organic illness. In May, 1968, only a certain group of physicians could write heroin prescriptions by special license from their home office. In these cases, the chief medical officers of the office had to be notified by any physician within ten days if he came in contact with a heroin or cocaine addict. There was provision for arrest of the addict unless they violated drug regulations.

THE BRITISH Advisory Committee on Drug Dependence provided special treatment facilities, in-patient and out-patient clinics for heroin addicts, and social security benefits.

In the clinic itself certain figures on attendance, drug consumption amounts and new patients were sent to the Home office. Heroin and cocaine prescription forms were sent by mail to certain authorized druggists. The addict never touched the prescription form. The pharmacist gives only one daily supply to the user. In emergency situations, Methadone is supplied, not heroin.

Before a new patient is accepted on the drug program, the clinic and Home office check to assure no duplication of addicts reappearing at the clinics. The physician in charge of the other clinic must be notified and the new center can't increase the heroin dosage.

Commission to probe N. Ireland 'brutality'

CONTINUED FROM PAGE 1

that detainees should be legally represented before the inquiry and that it should have full judicial powers to summon witnesses.

But whatever the findings of the board of inquiry, the stories of brutal treatment of the detainees — almost all Catholics — have already found their way into the vast store of Irish folklore.

Some samples of the allegations were as released by Father Brian Brady, a teacher at St. Joseph's College of Education, Belfast, who witnessed most of the statements and told NC News that he is "satisfied that the allegations are substantially true."

"I was thrown into a lorry. The soldier called me 'a Catholic bastard' and said: 'you'll need more than medals and the Virgin Mary to save you.'"

"I was forced to run over broken glass and rough stones to a helicopter, without shoes. I spent only 15 seconds in the helicopter and I was pushed into the hands of the military policemen. I was forced to crawl between these policemen back to the buildings. They kicked me on the hands, legs, ribs and kidney area."

"I was taken with two others to a yard covered with rough stones, broken glass, dirt, branches of trees. I was forced to run across it to the Crumlin Road jail, and was struck with batons at the beginning and end of it."

At a news conference Aug. 21, the British army chief of staff, Brigadier Marston Tickell, said reports by officers "do not substantiate the allegations. The army is concerned that the whole question of these allegations should be cleared up quickly."

While Faulkner officially welcomed the inquiry, a

statement Aug. 22 by a member of Faulkner's government, Joseph Burns, Unionist member of parliament for North Londonderry, is considered more representative of the Protestant majority's views:

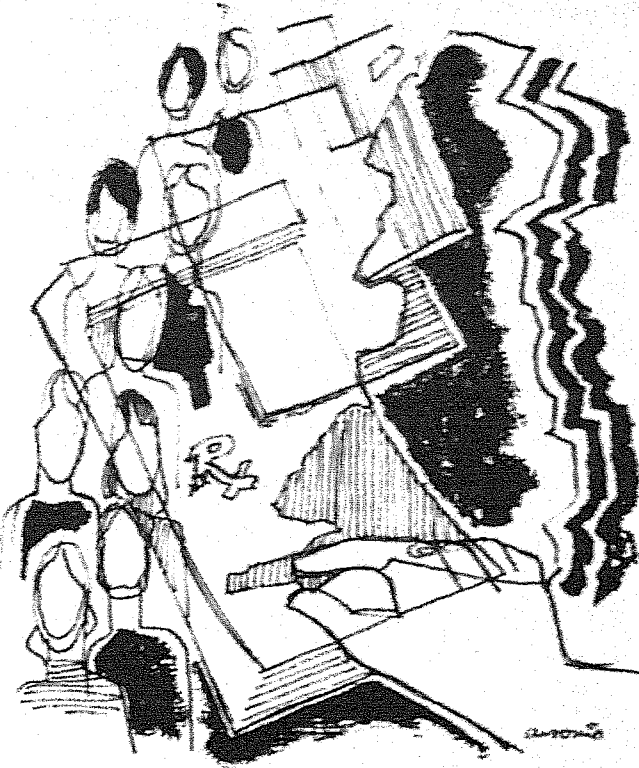
"I do not believe a word these fellows offer. It may be that the army thinks the inquiry is going to help in so far that it would clear it, but people who believe these allegations will continue to believe them, no matter what the result of the inquiry may be."

MEANWHILE, the campaign of civil disobedience continues as hundreds of Catholic minority members of city and county councils have resigned their positions, and more emphasis is laid on non-payment of taxes and other money due the Northern Irish Central and local governments.

The backing of this campaign by the Irish Republic's government — and Irish Prime Minister Jack Lynch's call for replacement of Faulkner's Unionist regime by one in which Catholics and Protestant would have equal voices — have markedly cooled relations between Dublin and London.

With Heath now backing Faulkner virtually down the line, the whole conflict is turning into another of the Anglo-Irish confrontations that have marked the history of the Emerald Isle for centuries.

"It now seems impossible to hope for any sort of solution while the Tories rule in Westminster" (seat of the British government) Gerry Fitt, leader of Northern Ireland's Social Democratic and Labor party told NC News. "Despite this inquiry, there's an ominous hardening of positions that bodes no good for peace in Ireland."



A NEW BILL is expected to pass in 1971 which calls for an Advisory Council which will divide drugs into groups. Restrictions will be placed on importation, possession and

production. Doctors will not be able to administer or supply any of the controlled drugs to addicts.

Remember that doctors who prescribe heroin for organic conditions in Great Britain, provided that the doctor is registered in the General Medical Council, do not have any evidence of organized crime concerning heroin addiction. Over 2,000 heroin addicts are treated in 15 special clinics.

If the number of new patients is any index then there is little increase. Very few of the registered heroin users have become self supporting and many seek the heroin black market. Many complications arise from un-sterile syringes and mortality is high. Methadone may be prescribed legally by a physician when heroin addicts appear at a clinic asking for heroin.

The British have found, as we have, that the present drug scene is one of mixed drug use. Lately we have witnessed a resurgence of speed users. The question arises whether or not setting up clinics for heroin users would encourage a switch to heavier drugs.

MANY PEOPLE have asked about the probability of heroin clinics. They say it would cut down on organized crime and crime syndicates. These people do not know the addict. The long-term addict won't be content with a twice daily supply. He will either cut it himself and sell or he will administer himself five or six shots.

Until we can guarantee that there will be no black market for heroin, then there is no sense trying to set up clinics. We know that this guarantee is impossible. With the long-time user it is necessary to go either with Methadone or on an abstinence program. Neither of these approaches guarantees against backsliding.

The urge to help the heroin addict overcome his problem is there. Concentration on the "why" is important. Maybe new drugs coming down the production line will help.

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WHEEL SALAM...
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FOOD FAIR (OR) FRESH SMALL
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SAVE 10¢ - VACUUM PACK - SLICED

RATH BACON 1-LB. Pkg. 69¢

SAVE 10¢ - MELLOW AGE
Cheese Spread 2-LB. BOX 69¢
SAVE 10¢ - NATURAL AGED SWEET
Kraft Swiss Cheese 5-0Z. Pkg. 53¢
LOW FAT
Power 99 Milk 1/2 GAL. CONT. 59¢
DELICIOUS
Flo-Sun Orange Juice 1-QUART CONT. 29¢

SAVE 8¢ - FOOD FAIR CREAMED

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SAVE 9¢ - CHUNK LIGHT
Star-Kist Tuna 2-5.0Z. CANS 89¢
FLAVORFUL
Libby's Tomato Juice 4-9.0Z. CAN 39¢
FRENCH STYLE
Libby's Green Beans 5-15.0Z. CANS \$1
BUTTERED
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Spare Ribs 1-PK. 69¢
PURE
Rath's Pork Sausage 1-LB. 39¢
GR. FIA. GRADE A - FRESH - FROZEN
Fryer Quarters 1-1/2 LB. 39¢

GA. FLA. GRADE A' FRESH ICED

FRYER PARTS 1-LB. 59¢

PILLSBURY HUNGRY JACK
Instant Potatoes 1-1/2 LB. PKG. 59¢
CHOCOLATE CARAMEL PEANUT
Pillsbury Space Sticks 1-PKG. 59¢
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OVEN FRESH

Diocesan boards of education differ in different localities

BY NC NEWS SERVICE

Diocesan boards of education mean different things in different places.

Among other things, the "traditional" type bishop learned that the East Coast diocese to which he had accepted transfer was equipped with an active education board. Firmly, and a little bluntly, board members were advised that their participation in decision making was no longer required. Not as bluntly, but as firmly, the board replied it had engaged the diocese in complicated legislative activities and it intended to continue with its work, which it did.

In a Midwest diocese, a bright, young diocesan school superintendent, whose competence is backed with a doctorate in education, laid before the diocesan board of education a program extensively reorganizing the diocesan system. The plan was found unacceptable by the board and no areas of compromise could be reached. So the young priest resigned and relocated to continue an active and influential career in Catholic education. In all this, the local bishop was merely something of an interested spectator.

MORE than two-thirds of the dioceses in the U.S. and more than half the parishes now rely on boards of education — composed mostly of laymen, but also of Religious and priest representatives — to help direct educational programs. And more than half the boards operating at both levels hold policy making authority, according to Father Olin J. Murdick, director of the National Association of Boards of Education, a recently created commission of the National Catholic Education Association.

All of the above, of course, contrasts sharply with 20 years ago when boards, if they even existed, served largely to ratify decisions which they had no part in making. The trend will probably continue as the problems become thornier and as the special expertise of board members gains wider appreciation.

Father Murdick traces the movement, simply, to "the mind of the post Vatican II Church that decision-making processes in the vast and varied Christian community become more participative and less perceptive."

One of the stumbling blocks in generating productive board action, the Saginaw, Mich., priest notes, what he defines as a "cultural lag, both with regard to those in authority and those not."

He cites instances in which "duly elected, duly assembled, and duly charged" boards declined to reach a decision in deference to the traditional role of the pastor or bishop.

"On the other hand," he notes, "some pastors and perhaps some bishops lack a facility and, perhaps, a disposition" to, quoting from the Constitution on the Church, "recognize and promote the dignity as well as the responsibility of the laity in the Church" and to "employ their prudent advice."

And some parishes, he reports, which have organized both parish councils and boards of education have witnessed unfortunate clashes between the two bodies. In Father Murdick's mind, the

definition of responsibility and authority is quite clear, with the council setting "program priorities with reference largely to the allocation of parish resources."

THE council action is limited, however, to approving, or disapproving, the (school) budget "and may not extend properly to the program which the budget represents. It is the board of education, not the parish council, which approves (the parish education) program and/or program modification."

A board movement dimension which has prospects of rapid growth, Father Murdick thinks, is the regional or area board — particularly in view of the accelerated school consolidations expected since the recent U.S. Supreme Court decisions affecting state assistance to nonpublic education.

A number of schools conceivably could merge their enrollments and efforts into several locations, with the support of all parishes concerned, but requiring the overall guidance of a board representing the entire area served by the consolidated operation.

Suggesting that "you can't argue with success," Father Murdick also notes that "many boards which originally were concerned with schools only have assumed, or have been given, responsibility for nonschool programs as well." What this means essentially is that boards have moved into what was once the parish school-CCD battleground and are pulling the total diocesan (or parish) educational effort into one unified, productive thrust.

Meanwhile, the soft-spoken priest whose scars

earned in promoting the board movement are concealed by graying dignity, has developed a set of guidelines describing possible roles and relationships of Catholic educators concerned with formal school operations and those concerned only with religious education programs.

A significant side issue here is the "crisis" surrounding religious education.

Quoting Father Murdick: "In anticipation of the difficulties which are inevitable with a rapidly expanding, experimental, informally organized, largely volunteer effort — namely religious education — it behooves boards of education which have broad educational responsibility to take initiatives in developing and providing appropriate policies for religious education."



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Catholic education has national offices

BY NC NEWS SERVICE
Two national offices which in many ways shape the destiny of American Catholic education are headquartered in Washington, D.C.

Though different in origin, accountability and purpose, the U.S. Catholic Conference (USCC) department of education and the National Catholic Educational Association (NCEA) are alike in a common concern for the well-being of Catholic education.

THE USCC education department, in its present form, dates back to 1968 when the U.S. bishops said they wanted to coordinate the various education offices of their national secretariat into a unified whole.

But some divisions of the department trace their origins much earlier to the bishops' formation in 1919 of the National Catholic Welfare Conference, predecessor to the USCC.

Basic goal of the department of education is to assist the bishops in discharging their pastoral responsibilities in education by providing information and consultation services to them and their diocesan educational offices.

NCEA's main thrust, on the other hand, is serving the Catholic school teacher. Founded in 1904, it is the oldest and largest association of Catholic educators, and its focus is on professionalism as a means of increasing the effectiveness of Catholic education. The organization has 11,000 Catholic educational institutions and 7,000 Catholic teachers and administrators among its members.

CONFUSION over the difference between the two organizations was compounded by the fact that until 1966 the head of the old NCWC education department (now the reorganized department's elementary and secondary education division), also served as NCEA's executive secretary.

Today, however, NCEA and the USCC education department have different directors, and they remain completely separate organizations with independent staffs and offices — though their areas of concern sometime overlap.

Structurally, NCEA's national office is divided into a fundamental education division — including departments for elementary and secondary schools, special education, and superintendents and supervisors — and a division of higher education, with a department for colleges and universities and one for seminaries.

Separate NCEA offices deal with governmental relations, special projects, adult education, vocations and other areas.

People join NCEA for about the same reasons doctors belong to medical societies and associations: to enjoy the camaraderie and encouragement of others who have the same vocational interest they do; and to benefit from research in a rapidly-expanding field, conducted by trained experts.

EVERY spring in a major city, NCEA holds its national convention and trade mart for Catholic educators and administrators. More than 8,600 Catholic teachers gathered this year in Minneapolis to discuss, in the words of Father C. Albert Koob, NCEA president, "why they got into Catholic education in the first place — Concern for the Human Person." That was the convention theme.

Aside from exposure to speakers like Father Theodore M. Hesburgh, Notre Dame University president, and "nut-and-bolts" workshop sessions on things like the best way to organize a school library, the convention is an opportunity to browse through hundreds of educational exhibits with the newest books, classroom decor and learning gadgets.

Research-wise, one of NCEA's most ambitious projects is its data bank — a huge, computerized collection of hard facts on Catholic schools, students and facilities never before accumulated in any one place.

DATA bank statistics are available to any NCEA member for the asking, and are used by other interested parties, including government officials who want facts to back up school aid and other legislative proposals.

"The USCC department of education provides leadership, service and coordination to diocesan education officials in developing a well-rounded educational program for all the people of God," said Bishop-elect Raymond Lucker, former department director. "It also serves as a channel of communication between these officials as a group and the U.S. bishops."

The department coordinates five divisions in its Washington office: adult education; elementary and secondary education (Catholic schools); higher education; religious education-Confraternity of Christian Doctrine (CCD); and youth activities.

EACH office serves diocesan officials with the same area of interest through consultation, newsletters and

a variety of other publications which relay what's going on educationally in dioceses across the country.

Aiming to foster a broad national program of adult education the USCC division is an information clearing-house on programs either already going on or in the planning stages, and provides consultants and fund-raising help to diocesan offices requesting those services.

The religious education-CCD division relays information from dioceses, NCEA, ecumenical agencies, the Vatican and even the armed forces on religious education matters.

Most of the divisions also sponsor workshops. The education department also tries to help those diocesan offices interested in a total approach to the educational apostolate — in-

cluding, but extending beyond Catholic schools — guide parishes toward the best possible use of their available educational resources, like personnel, funds and facilities.

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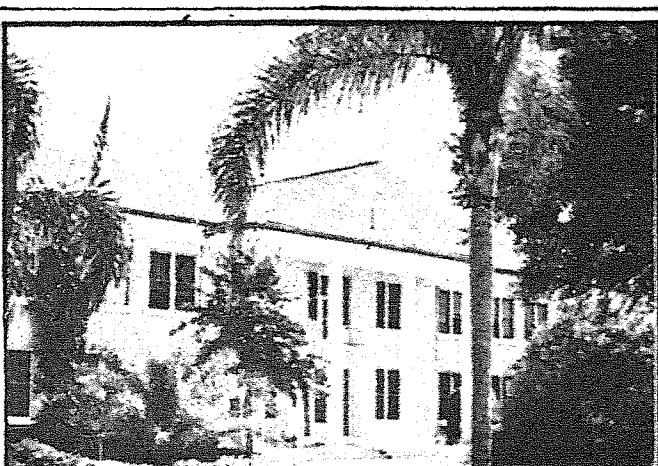
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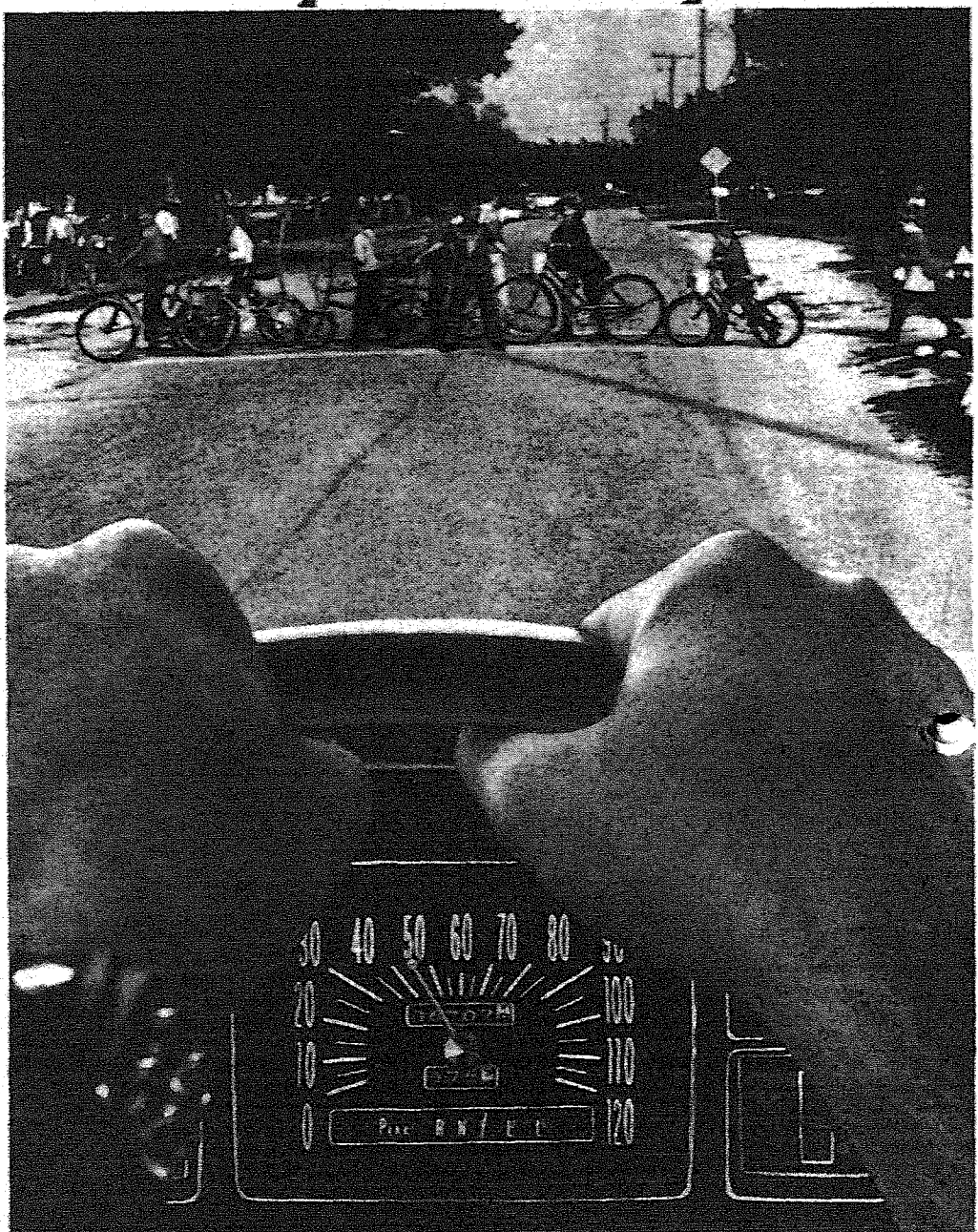


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President of educators takes a realistic look at the future

By ROBERT WONDERLY
DIRECTOR,
INFORMATION SERVICES, NCEA
(Father C. Albert Koob has headed the 18,000-member National Catholic Educational Association, headquartered in Washington, D.C., since 1967 — first as executive secretary and then as president, when the title of the post changed in 1969. The Norbertine priest earned his masters degree in education from Catholic University of America in Washington, and was a high school principal in Philadelphia for seven years.)

Father C. Albert Koob doubts if he is the first citizen ever to be perplexed, if not disgruntled, with the Supreme Court of the United States.

As president of the 18,000-member National Catholic Educational Association (NCEA), Father Koob was torn from his usual hectic pace on June 28 to examine what the Supreme Court had wrought for Catholic schools of the nation.

It was a long day of one conference after another being interrupted by one phone call after another. Then there was an hour with CBS, which turned NCEA's national headquarters in the Dupont Circle area of the District of Columbia into a miniature television studio.

But Father Koob was back bright and early the next morning, prepared to face the day's most pressing problem — which that day was a little more pressing than most.

In view of the Supreme Court's decision nullifying a purchase-of-secular-services program in Pennsylvania and a nonpublic teachers' salary supplement law in Rhode Island, NCEA researchers adjusted their estimate of the Catholic school rate of closing from six percent to over eight percent.

The conservative estimate was that the Supreme Court ruling would contribute to making it impossible for more than 800 Catholic schools to reopen in September.

The Supreme Court's majority opinion in the two aid cases, Father Koob flatly asserted soon after the decision had been handed down, "reflects a very shallow understanding of values in education."

THE court cited "dangers presented to children of impressionable age" whose teachers are under the discipline and authority of a religious group. This in effect means, the Norbertine priest continued, "that physical education, to take the extreme case, cannot be considered a secular subject because the teacher teaching it happens to be Catholic."

In the day or two after the momentous decision, Father Koob consistently replied to inquiries with reminders that Maryland's tuition grant program and Minnesota's tax credit plan "are alive and kicking."

Father Koob was not gloomy for long, however. In the weeks before the high court decision, he had patiently shepherded the NCEA staff, convention planning committee and board of directors toward selecting the phrase that he knew all along would be next year's NCEA convention theme — "Catholic Education: a National Asset" — a mantle they did not discard after the ruling.

For Father Koob is quick to point out, even if the

decision deals the damage at first indicated, the U.S. Catholic school system will still include 10,000 elementary and secondary schools, four million pupils, and 150,000 administrators and teachers — a sizable segment of the American educational community.

Father Koob intends to make sure the nation understands the significant contribution all this represents. He also sees the necessity of stiffening the Catholic community's sagging confidence in its ability to meet its educational commitments.

MEANWHILE, he assigns "highest priority" to three areas which he considers of "immediate concern" to Catholic education: religious education, creative design and governmental relations.

• Citing a "very real dilemma" which has developed in recent years in the movement toward "modern" approaches to religious education due to the confusion in methodology and subject matter which has sometimes resulted, Father Koob intends to "build on the momentum" achieved by NCEA superintendents who have dis-

tributed 50,000 copies of their Criteria for the Evaluation of Religious Education Programs.

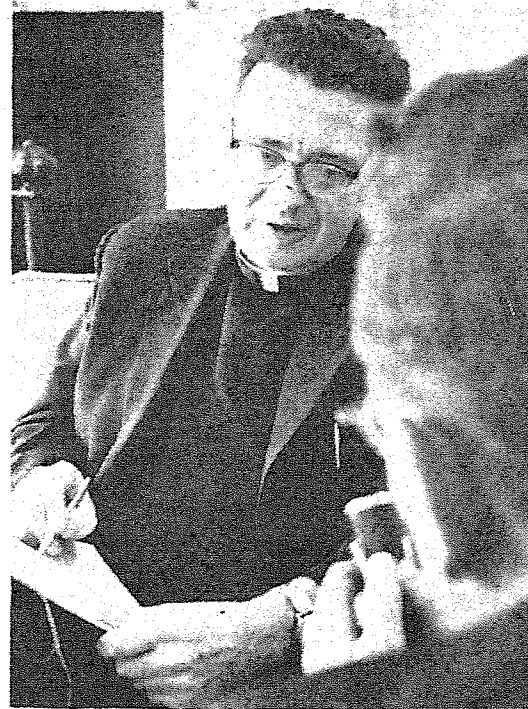
• A devotee of innovative alternatives to traditional educational structures and methods long before the recent Supreme Court decision, the veteran educator feels the high court's action "gives Catholics an opportunity to explore these areas with even greater vigor."

• While he doesn't pretend that it originated with him, he is repeating with more and more frequency (particularly to those he feels "have an obvious interest" — meaning those in the higher echelons at 1600 Pennsylvania Avenue) the observation that

"the responsibility for educational finance is gravitating toward the federal level."

He sees this as the result of private effort withdrawing, "or being removed," from its substantial role in a wide variety of American social activities. "I'm not waving the red flag," he asserts, "but big government is a fact of life, now and for the foreseeable future."

In this climate, and since the Supreme Court upheld a federal aid program to private colleges at the same time it struck down the two state aid programs, Father Koob is prepared to throw the full weight of NCEA behind a study now underway by NCEA superintendents.



SHOWN being interviewed, Father C. Albert Koob has headed the 18,000-member National Catholic Educational Association, headquartered in Washington, D.C.

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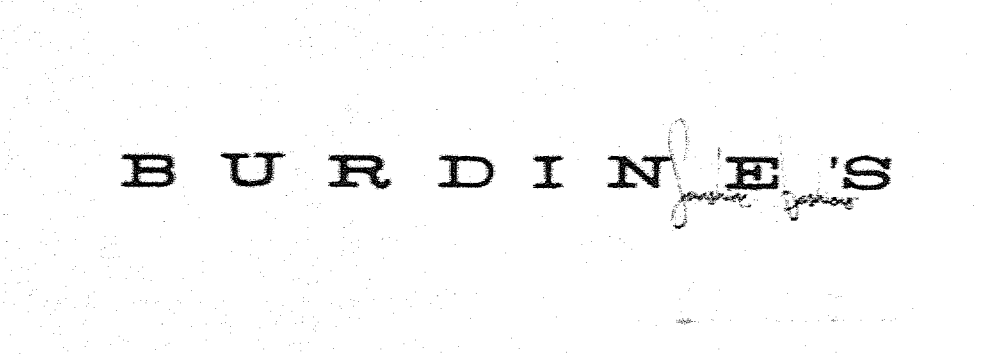
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Lions aim for a fourth title

When you lose three all-state players from one team, the upcoming football season shouldn't be too optimistic.

However, that's not the case for the usually strong Chaminade High School Lions, where Coach Vince Zappone will be aiming at his fourth district championship in the last five years. The Lions must still be considered the team to beat in the new Class AAA alignment of schools, despite the loss of three of his aces via graduation, center Bob Gianna, defensive end Cliff Voltapetti and defensive halfback John Parilla.

THE reason why there is still quiet optimism along Chaminade Boulevard in Hollywood is the return of the two offensive standouts from last year's squad that finished 6-4 in the regular season competition.

Quarterback Pat O'Leary and halfback Dave LoCocco are the two who accounted for the major share of the Lions' attack as juniors.

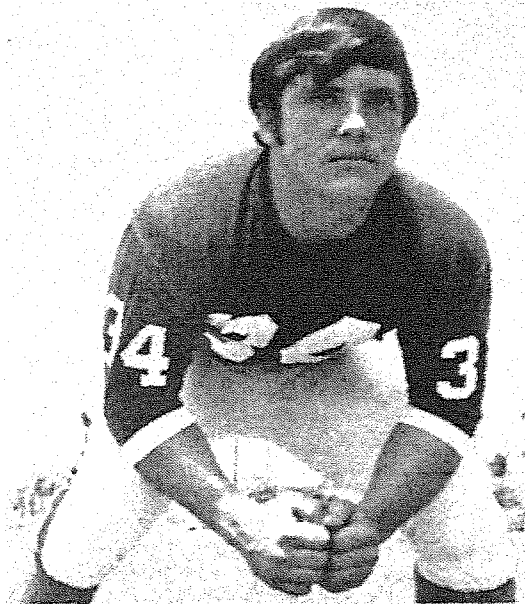
For instance, the Lions gained 1000 yards in rushing last year and LoCocco carried for 822 yards in the 10 games. A pleasant surprise last year, LoCocco averaged 4.0 yards

SPORTS

By JACK HOUGHTLING

per carry and totalled five touchdowns.

O'Leary stepped up from the j.v. last season to fill the



MIDDLE GUARD Carlos Amaro is expected to be one of the mainstays of the Christopher Columbus High defense this coming season. Only a junior, Amaro was an occasional starter last season for the Explorers.

vacancy created by the graduation of top quarterback Gary Ozga and developed steadily, although an early season injury had hampered his progress.

HE completed 63 of 148 passes for a 41.9 percentage. His yardage total was 866 for seven touchdowns.

Between LoCocco and O'Leary it meant a balanced attack for the Lions who posted 841 yards in the air to go with the 1000 on the ground for a 214.6 per game average.

While Tony Williams, O'Leary's prime target last year with 19 catches, has departed, Dan Carney, a small but quick wide receiver is back, along with Jon Hasen.

Chaminade's main problem will be building an offensive line to protect O'Leary and help LoCocco move. Virtually all the frontline performers of last year are gone.

IT'S the same situation on defense where the linemen have departed but experienced backs have returned.

Alan Paoli is the key returnee here, from a secondary that gave up an average of just 62.5 yards in the air. But, there's also Jeff Walker, Jim McAuley, Dennis Campbell and Ron Masucco on hand.

By the time Coach Zappone finishes with his job of putting all the pieces together, however, several of these are bound to find themselves on offense.

So, all isn't too bad on the Lions front as any coach is delighted to have his top quarterback and top runner back for another campaign.

Girl, 16, Wightman winner

Around the Evert household in Ft. Lauderdale, 16-year-old Chris is just another tennis player.

Around the nation, though, she's become the darling of the tennis world.

Last week, at the age of 16, she became the youngest girl to ever play for the U.S. in the Wightman Cup matches with the best women players from England. And, despite her age, she drew the pressure-packed opening round singles match against Winnie Shaw.

SHE won, 6-0, 6-4, not only to become the youngest player in the prestigious international competition but also the youngest winner. It gave the U.S. women the 1-0 lead.

Then, to add some more icing to the cake, Chris came back on Monday afternoon to defeat Virginia Wade, England's No. 1 player, 6-1, 6-1, to provide the U.S. with its winning match, 4-2, in the best of seven series.

The tiny, 105-pounder from St. Thomas Aquinas



Chris Evert

High School, played a cool, calm, determined series, highlighted by her powerful two-hand backhand shots.

WHILE Chris' performance may have surprised many, it really shouldn't have, as the high school junior has steadily climbed the ladder of national prominence in tennis.

She has twice won the Florida girls' high school

state tennis tournament, has virtually won all of the national junior age group titles, including the 18-and-under crown a week ago, and has included the likes of Australia's Margaret Court and the U.S.'s Billie Jean King among her victims.

Chris is rated as No. 16 in the U.S. women's rankings, although this ranking is due for considerable revision after Chris' achievements. Only lack of competition on the regular women's tour of national and international tournaments has kept her from higher rankings.

Her father, Jerry, the pro at Ft. Lauderdale's Holiday Park tennis courts and former U. of Notre Dame player, has charted a slow development program for her.

But, after last week — things should pick up.

Social outing slated at park

A social outing at Birch Park for members of the Catholic Young Adult group of St. Mary parish and those interested in joining, will be held Sunday, Aug. 29.

A group will leave from the rectory at 11 a.m. For further information contact Father Brendan Shannon.

Earlier in the morning, at 9:30 a Mass for all youth of the parish will be celebrated in the Archdiocesan Hall.



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Sports entries deadline set

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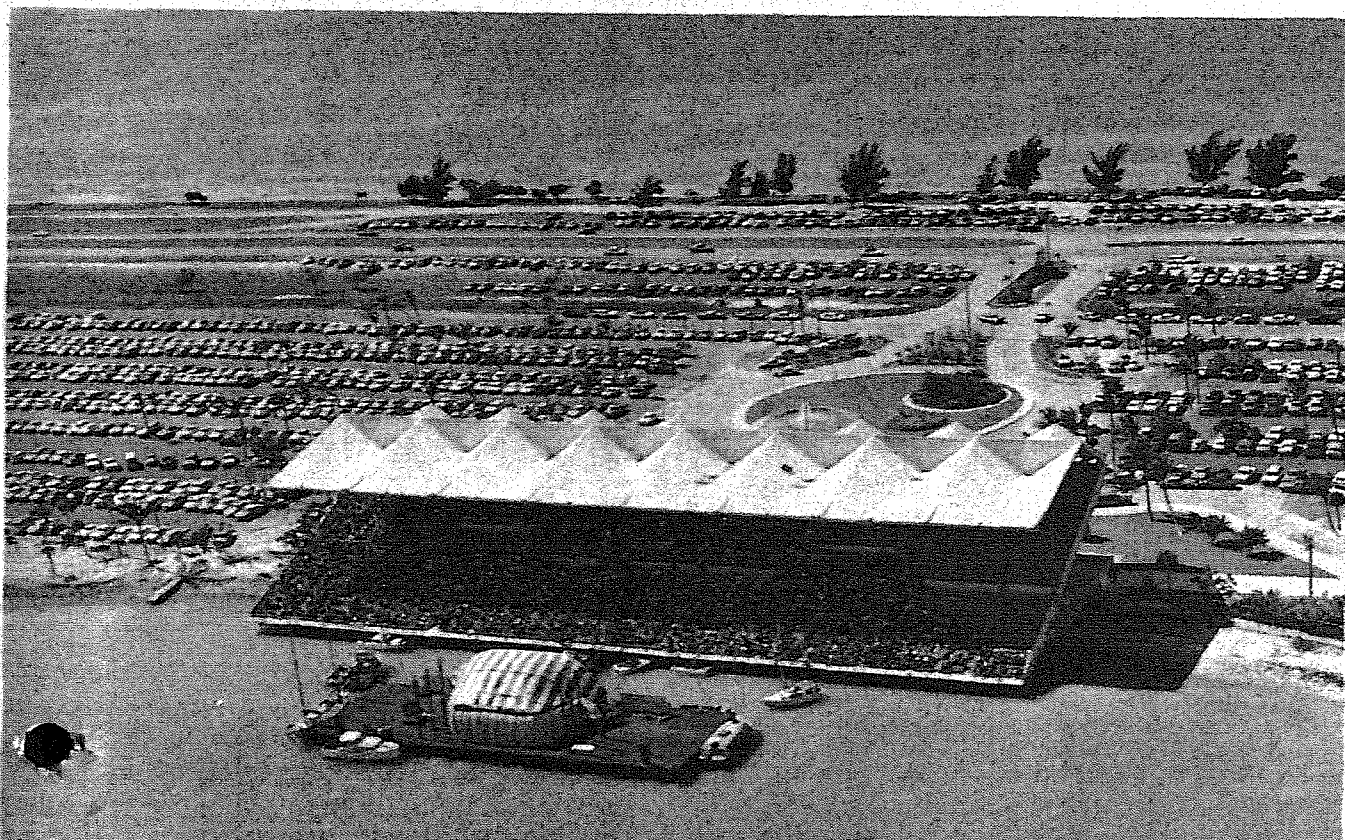
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HOMENAJE A LA VIRGEN — Así estará el Estadio Marino de Miami el próximo ocho de septiembre, cuando millares y millares de fieles se reúnan en este maravilloso estadio para rendirle homenaje a la Virgen de la Caridad del

Cobre, Patrona de Cuba. El principal acto religioso, como se dice en la información, será una solemne misa concelebrada, siendo el principal concelebrante el Señor Arzobispo de Miami, Monseñor Coleman F. Carroll.

Procesión Marina en Honor a la Caridad del Cobre

A las seis y media de la tarde del miércoles ocho de septiembre llegará por mar la imagen de la Virgen de la Caridad al Estadio Marino de Miami, donde se llevará a cabo una solemne misa en honor de la Patrona de Cuba.

La imagen de la Caridad del Cobre saldrá por mar de la Ermita y estará acompañada durante el recorrido por decenas de embarcaciones de todo tipo.

“Esta procesión marina será imponente y así celebraremos el décimo aniversario de la llegada de la imagen de la Virgen de la Caridad al exilio”, declaró el R.P. Agustín Román, quien dirige la Ermita.

“El programa comenzará, al llegar la imagen al Estadio Marino, con el rezo del Santo Rosario, seguidamente se iniciará la Santa Misa, la cual será concelebrada, siendo el principal concelebrante el Arzobispo de Miami, Monseñor Coleman F. Carroll. Estará acompañado el Señor Arzobispo por Monseñor Bryan Walsh, Vicario Episcopal Hispano, y de un grupo de sacerdotes cubanos de la comunidad hispanoamericana de Miami.

Durante la Santa Misa, informa el R.P. Román, varios sacerdotes estarán confesando a los fieles para recibir la comunión.

Triduos

En casi todas las parroquias de la Arquidiócesis de Miami se llevarán a cabo triduos, como preparación para la fiesta de la Virgen del ocho de septiembre. El triduo tendrá lugar los días 5, 6 y 7 de septiembre. Cada parroquia informará a sus feligreses sobre las horas y actos que tendrán lugar esos días.

La Ermita de la Caridad

El R.P. Román manifestó, por otra parte, que posiblemente este año se colocará la primera piedra de la Ermita de la Caridad del Cobre. “Deseo pedirle a todos los devotos de la Virgen de la Caridad que ayuden con sus donaciones para la construcción de la Ermita”. El padre Román recordó que el Comité de Construcción está dirigido por el doctor José Miguel Morales Gómez y que el Comité Nacional lo preside el

doctor Manolo Reyes.

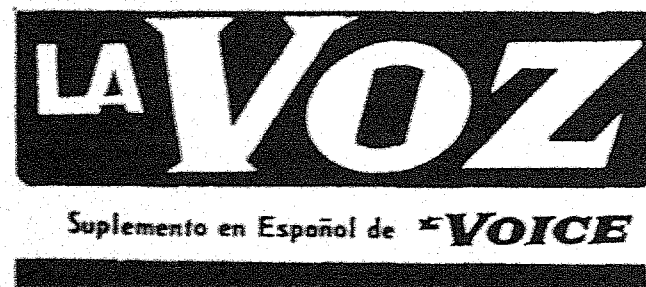
El Padre Román informó que en la actualidad se está vendiendo un disco de la historia de la Virgen de la Caridad del Cobre, con el objeto de recaudar más fondos para la Ermita. El mencionado disco es de larga duración y contiene — dice el padre Román — la historia de la Virgen en sus tres etapas: la Colonia, la Guerra de Independencia y la República.

El libreto es de Francisco Chao Hermida y la obra está bajo la dirección de Gerardo Pallarés. El narrador es Gabriel Casanova, y en la dramatización de la obra actúan Minín Bujones, Paul Díaz, Yolanda Fabián, Hada Béjar, Luis Oquendo, Enrique del Río y Angel Nodal. El disco se encuentra de venta en la Ermita.

También para recaudar fondos se está vendiendo una estampa del óleo que pintó el prestigioso artista Teok Carrasco.

Hablando sobre la Cofradía de la Virgen de la Caridad, el Padre Román informó que la mencionada organización ya cuenta con más de cinco mil socios, organización que comenzó con sólo setenta y cinco.

Para terminar, el padre Agustín Román hizo una nueva exhortación a todo el exilio para que concurra el ocho de septiembre a la Santa Misa que se celebrará en el Estadio Marino el próximo ocho de septiembre.



Preocupa al Papa la Paz Inestable

El Papa Paulo VI declaró que las perspectivas de una paz duradera parecen estar alejándose bajo la amenaza de las guerras, las revoluciones, la crisis económica, los crímenes y las drogas.

Pero el Pontífice señaló que innumerables personas honradas y modestas todavía forman el espinazo de la sociedad y que el bien no ha sucumbido en el mundo.

El Santo Padre mencionó de pasada y sin comentarios la actual crisis monetaria. Tampoco citó ningún ejemplo de agitación en el mundo, como el levantamiento de Bolivia o el clima de tensión en el norte de Irlanda.

Paulo VI formuló estas observaciones en el curso del acto de bendición dominical a los fieles reunidos en el patio de su residencia veraniega.

“Las noticias estos días no son de lo mejor... estamos entristecidos”, dijo.

Pero más adelante el Papa expresó que se sentía alentado por “las innumerables vidas honradas, modestas, silenciosas, diligentes, ordenadas y leales, que aun constituyen los sólidos cimientos de la sociedad”.

Piden Proteger Al Matrimonio

HARRISBURGO, E.U. — (NA) — “El Estado debería hacer todo lo posible para robustecer las uniones matrimoniales, en vez de ofrecer nuevas posibilidades de disgregación”, manifestó el director ejecutivo de la Conferencia Católica del estado de Pennsylvania, Howard Fetterhoff, al ser invitado a dar su opinión ante un comité estatal que está estudiando una ley que facilite el divorcio. Señaló que el fuerte aumento de los divorcios en Pennsylvania coincide con un alarmante incremento de la criminalidad, de la delincuencia de menores, del abuso de las drogas y del costo de la vida.

Fetterhoff indica que el Estado en vez de recurrir a una ley que ponga fin a la unión matrimonial, debe, primeramente, preocuparse de tutelar adecuadamente el vínculo. Y que su intervención para disolver el matrimonio debería considerarse como el último y extremo recurso.

“Muchas, muchas buenas, útiles y nobles obras — añadió — todavía prosperan en este perturbado y descarriado mundo. El bien no ha sido vencido, no ha muerto. Al contrario, crece y se fortifica en la batalla contra el mal”.

Censuran el Divorcio en Santo Domingo

SANTO DOMINGO, Rep. Dom. — (NA) — Los obispos de la República Dominicana, reunidos en la Conferencia Episcopal ordinaria del año, censuramos públicamente en una declaración la desintegración de la familia y la institucionalización de la violencia.

Firmaron el documento todos los prelatos, menos monseñor Roque Adames, de Santiago de los Caballeros, quien se halla ausente del país en una reunión en Medellín, Colombia.

El objetivo de la cita episcopal fue estudiar el temario del próximo Sinodo, al que asistirá como delegado el arzobispo primado, monseñor Octavio Beras.

Se lamentan los prelatos de las facilidades dadas a las uniones libres y a los divorcios a corto plazo concedidos a extranjeros, ésta última por una ley votada meses atrás por el gobierno de Balaguer.

Los obispos censuran la “inoperancia a veces de la justicia” y “los abusos de fuerza y desorden bajo pretexto de orden y legalidad”. “No se respeta la vida, la fama, los bienes ajenos, ni se respeta los derechos más fundamentales del hombre”, dice el documento episcopal.

El pronunciamiento de los obispos provocó inmediatas reacciones en las esferas gubernamentales. Y el subsecretario de la Presidencia, Ramón Font Bernard hizo una exhortación a la Iglesia Católica para que trabaje junto a las fuerzas del Gobierno “en la solución de los males que dañan el ambiente dominicano”.

El Lenguaje del Altísimo

Por MANOLO REYES

Hemos dicho y hemos repetido que el dolor es el lenguaje predilecto de Dios para hablarle a sus escogidos. Además, en el dolor humano, parece paradójico, muchas veces encontramos respuesta a nuestras oraciones a Dios.

Para poder comprender esta afirmación tenemos que estar plenamente convencidos que nuestro amo y Señor es Dios. Y a El le debemos constantemente lealtad y obediencia. Serle fiel y obedecerlo en épocas de bonanza... indudablemente resulta muy fácil.

Lo difícil es mantener nuestro amor... nuestra fe y nuestra obediencia... en los momentos críticos y difíciles de la vida.

La fortaleza de un barco no se conoce hasta que se enfrenta con la tempestad.

Constantemente le pedimos a Dios no ser egoístas o vanidosos o egocéntricos, que ajeje el orgullo de nosotros. Y El nos responde ofreciéndonos oportunidades en la vida en las cuales podemos sacrificarnos por los

demás. Oportunidades en las que podemos demostrar que amamos de corazón, y no de palabra, a nuestro prójimo.

Otras veces le pedimos nos conceda la gracia de la Fe. Y perdemos fortuna, profesión, trabajo o hasta las enfermedades hacen presa en nuestros seres más queridos.

Recordemos la frase de Jesucristo a sus Apóstoles en medio de la tempestad: “Por qué teméis, hombres de poca fe?”

Es Dios que escribe sus rectos designios con líneas torcidas, o al menos que lucen torcidas al humano.

Es Dios que quiere que salvemos a nuestras almas a través del dolor en este valle de lágrimas.

Y los que creen, aquellos que a cada momento del día tienen a Dios en su mente... en su corazón... en sus oraciones... siempre sacan fuerzas para la lucha ante cada nuevo embate de la vida.

Fuerzas que al ser ejercitadas se convierten en virtudes que jamás hubiéramos podido tener si Dios no nos hubiera hablado con su lenguaje divino: El dolor.



Recientemente más de trescientas exalumnas del Sagrado Corazón de Cuba se reunieron en Miami, con el objeto de integrar una delegación que represente a su país en el próximo congreso que se celebrará en la ciudad de Madrid. Las antiguas alumnas del Sagrado Corazón también acordaron realizar varias obras de caridad, entre otras visitar a los Hogares de Ancianos. La agrupación está presidida en la actualidad por la señora Emma Quesada de Tellería y las señoras que estén interesadas

en dicha agrupación pueden llamarla al teléfono 751-2885. En la presente fotografía se ve un aspecto del acto recientemente celebrado apareciendo de izq. a der. las señoras Hortensia del Valle, Elena Argomaniz, Rita María O'Naughten, Elena Sardiña, Emma Quesada de Tellería, Celeste Uriarte, Coralito Fernández de Castro de Ortiz, Julieta de Secades, María Odoardo, Ana D. Cuadro, Gloria Riquelme y Carmelina Manrara.



Convención de Exalumnas de las Dominicas

Recientemente se celebra en Miami la Segunda Convención de Antiguas Alumnas de las Dominicas Americanas, a la que asistieron nueve religiosas y antiguas alumnas que residen en Venezuela, Puerto Rico, México y en otros estados de la Unión. Las graduadas de la promoción de 1946, quienes cumplieron sus Bodas de Plata como graduadas, recibieron del resto del alumnado preciosos recuerdos de plata por su graduación. Igualmente, Siste Louis, Superiora de la Orden en la actualidad y Directora del Colegio en Cuba, recibió una placa en nombre de todas las alumnas. En la fotografía aparece la señora de Mignan de Medrano, quien, con palabras emocionadas, agradeció su reelección como Presidenta de la Institución. Al lado aparece la Madre Superiora de la Orden, Siste Mary Louis, quien reside en Pennsylvania.



Peligra la Familia

(Editorial de "Ecclesia", Órgano de la Acción Católica Española)

Políticos, sociólogos, economistas, teólogos vienen registrando con alarma el hecho de una creciente desintegración familiar, en mayor o menor escala según países y condicionamientos del desarrollo material, observándose que precisamente allí donde se dan mayores niveles de bienestar aumentan las deficiencias de una auténtica vida familiar. Así se registró en la Conferencia Internacional de la Familia, con representación de cuarenta y nueve países, celebrada en Madrid hace un par de meses. Así lo previene el arzobispo de Barcelona, doctor Marcelo González, en su reciente pastoral sobre "Juventud, pudor y libertad". Así lo ha visto el último Consejo Nacional de la J. O. C. recién celebrado. "Para la mayoría de los jóvenes trabajadores la familia es casi únicamente el lugar donde comen y duermen; la falta de diálogo hace que no participen en los problemas y preocupaciones de sus familias, de las que se sienten extraños".

Uno de los aspectos más llamativos del fenómeno se debe sin duda al rápido crecimiento de una "civilización urbana", secuela siempre del incremento de una supervivencia industrial que se está produciendo a pasos agigantados. El éxodo rural que acompaña a ese crecimiento industrial, como atractivo máximo para las gentes del campo, produce hacinamientos en las grandes ciudades donde se trastornan los modos de vida y las estructuras habituales de la existencia humana hasta degenerar en una despersonalización del individuo para convertirse en número y masa. Los hombres no se conocen en la gran ciudad y apenas se ven, aunque se estén rozando a diario. Ni siquiera en una misma casa de las que ahora se construyen como inmensas colmenas hay lugar al diálogo, al trato humano; los vecinos y aun los copropietarios apenas si se saludan.

De otra parte, los hogares más reducidos, sin apenas espacio suficiente, invitan a jóvenes y mayores a echarse a la calle, a buscar en ella compensaciones e incluso compañías incontroladas y no siempre recomendables. La promiscuidad en alojamientos provisionales o sin las mínimas condiciones de confort y de higiene ahuyenta a

los miembros de la familia y se niega en ellos toda posibilidad de trato y de intimidad. La inmensidad amorfa de la ciudad es el mayor obstáculo contra la vida de relación y la convivencia social, desde la familiar a la de simple ciudadano que, llevado por su única preocupación del trabajo y de allegar lo más que pueda, ni siquiera repara en cuantos le rodean o se le cruzan, porque sencillamente son unos números más que van también solamente a lo suyo.

Así forzosamente ha de resultar que nuestras estructuras sociales cada día se hacen más materialistas y el desarraigo afectivo más sensible, con las secuelas que va estamos palpando: falta de influjo de unos sobre otros, de arropamiento recíproco, de solidaridad, rebeldía de la juventud a veces enteramente negativa, inexistencia de diálogo entre padres e hijos, despreocupación de los unos respecto de los otros. Y delincuencia, erotismo, droga.

Urge — ha dicho Pablo VI en la "Octogésima adveniens" — reconstruir a escala de calle, barrio o de gran conglomerado, el tejido social en el que el hombre pueda desarrollar las necesidades de su personalidad, crear nuevos modos de proximidad y de relaciones. Con mayor razón en el seno de la familia si se quiere que los hogares no se conviertan en simple techo común, en "pensión", sin más nexo entre sus miembros que la pura convivencia material o simple espera de una oportunidad para abandonar la casa.

Hay que reaccionar contra el actual estado de cosas cada día más deprimente, dentro y fuera de las grandes ciudades. El Estado tiene que promover cada vez con mayor ahínco el desarrollo de una política familiar, robusteciendo su institucionalización asociativa y permanente en la que sus funciones imprescindibles se vean más favorecidas, alentadas y apoyadas. Pero esa protección estatal nunca será suficiente — ni eficaz — si todos y cada uno de los individuos, si todas y cada una de las familias no procuran la salvaguardia de la institución misma y de sus componentes que es, en definitiva, salvaguardar los valores fundamentales del hombre y de la sociedad.

Telemaratón por el Canal 6

El próximo 5 de septiembre, el Canal 6 de televisión de Jerry Lewis, con el objeto de recaudar fondos para combatir la Distrofia Muscular, nuevamente el Telemaratón

de Jerry Lewis, con el objeto de recaudar fondos para combatir la Distrofia Muscular. El telemaratón empezará a las diez y media de la noche del cinco y concluirá a las seis y media de la tarde del seis de septiembre.



Un grupo de alumnos del Briar Cliff College de Iowa visitó recientemente la Casa de la Libertad, para ver más de cerca el problema de los refugiados políticos cubanos, como su atención en este país. Entre los alumnos del mencionado college se encontraban las hermanas Gregoria y Judith, quienes conversaron ampliamente con los refugiados cubanos sobre el problema de ese país. También vino en el grupo la Hermana Lucentia, Directora de Lenguas Modernas del plantel y quien también estuvo analizando el problema de los exiliados.

Dona Iglesia Dominicana Sus Tierras al Gobierno

El Jefe de la Iglesia Católica Dominicana aseguró que las tierras propiedad del arzobispado de Santo Domingo serán entregadas al gobierno a fines de los programas de reforma agraria.

Pero monseñor Octavio A. Beras, Arzobispo Metropolitano de Santo Domingo, dijo que esas tierras son pocas y perennemente han estado ocupadas por campesinos humildes.

Aunque no entró en detalles sobre el valor ni la extensión de los terrenos, se especula que fueron donados

a la Iglesia por el extinto dictador Rafael Leonidas Trujillo, a mediados de la década de 1950, cuando sus relaciones con el clero estuvieron en su nivel más alto.

Trujillo y el Vaticano suscribieron un concordato en 1955, que actualmente se

El interesante artículo intitolado "Jesus Christ Superstar", publicado en nuestra pasada edición, es de la periodista suramericana Mary La Rosa.

halló en vigencia aun cuando ha sido timidamente criticado por algunos sectores políticos de la oposición.

No se tiene cifras sobre el valor de las propiedades de la Iglesia dominicana, pero se cree que no debe ser cuantioso, pese a la enorme influencia y poder espiritual de la Iglesia en este país, esencialmente católico.

Se estima que más que monetario, la riqueza clerical aquí es histórica. Dos de los principales monumentos nacionales, la Catedral Primada de América construida en 1538 y la modernísima Basílica de Higuey, en la ciudad oriental de ese nombre, inaugurado a principios de año, pertenecen a la Iglesia.

Controla además de un 40 por ciento de la educación privada media y superior y también dirige la segunda universidad del país, en Santiago de los Caballeros.

América. El extinto deja a su viuda América y a sus hijos Federico y América.

Muere el Vicepresidente de la Fundación San Vicente de Paul

El pasado miércoles se ofreció una misa por el eterno descanso del señor Gonzalvo Ervido, de origen dominicano, quien murió en esta ciudad a los 62 años de edad. La misa se ofició en la parroquia de Corpus Christi.

El señor Gonzalvo Ervido fue vicepresidente de la Sociedad San Vicente de Paul y miembro honorario del organismo de Comunicación entre los Trabajadores de

Curso de Inglés en Miami-Dade Downtown Campus

El Instituto de Lenguas Modernas del Miami-Dade Junior College, Downtown Campus, está ofreciendo en la actualidad un curso intensivo de inglés. El curso comenzó

el 26 de agosto y terminará el próximo 17 de diciembre.

Los cursos se dictan a diferentes horas de lunes a viernes, con un promedio de cinco horas diarias. La matrícula es limitada para estos cursos.

Los más modernos métodos de enseñanza y laboratorio son utilizados por profesores universitarios, especialmente entrenados para proveer a los estudiantes de un completo y funcional conocimiento del idioma inglés.

Para ingresar en estos cursos, los estudiantes son sometidos a un examen, con el fin de colocarlos a un nivel apropiado.

A la terminación del curso, los estudiantes reciben el equivalente de cinco asignaturas (15 credit hours), que pueden ser utilizadas, si lo desean, en la continuación de estudios universitarios.

El curso tiene un costo de \$125.00 para residentes, y un costo de \$325 para los no-residentes.

Los no residentes pueden gestionar la visa de estudiantes al matricularse.

Los cubanos, por su parte, pueden gestionar para la ayuda económica que se ofrece a través del "Cuban Loan Program".

Las matrículas se pueden realizar en el 228 N.E. 3rd St. o llamando al teléfono 358-3801, extensiones 49 y 50.

ORACION DE LOS FIELES

CELEBRANTE: Nosotros somos suplicantes. Nosotros somos el baldado, el lisiado, el ciego. Nuestro Padre nos ha invitado a este banquete. En su presencia nosotros pedimos que Su poder pueda hacernos más fuertes.

LECTOR: Nuestra respuesta será hoy: Fortalezcanos Señor.

1. Por todos los Obispos de nuestra Iglesia y por todo el pueblo de Dios, que nosotros podamos comprender que nuestra verdadera grandeza se encuentra en el servicio a otros.

2. Que nosotros podamos ser siempre bondadosos con el desamparado, con el anciano, con el abandonado, y que no los culpemos de sus sufrimientos, te lo pedimos Señor.

3. Por que pongamos fin a nuestro descuido de malgastar los recursos naturales de nuestro país y causar daño a las cosas hechas, te lo pedimos Señor.

4. Por los niños que empiezan su escuela mañana, que su educación pueda motivarlos y prepararlos para vencer los problemas del pobre y del desventajado, te lo pedimos Señor.

5. Por aquellos que nos irritan y nos incomodan y por nosotros mismos, te lo pedimos Señor.

6. Por todos los miembros de nuestra parroquia, que a través de la Eucaristía nuestra unión sea más fuerte, te lo pedimos Señor.

7. Nuestro Padre, quien nos llamó a través de Cristo Nuestro Señor a vivir como una sola comunidad, nosotros te pedimos que oigas nuestras peticiones. Ayúdanos a conocer y a amar más profundamente a los otros contigo. Unidos como hermanos y hermanas en nuestro común amor a Ti. Nosotros te lo pedimos a través de Cristo Nuestro Señor.

PUEBLO: Amén.

El Diálogo Entre Padres e Hijos

Por la
DRA. RAQUEL CORRONS
Hace pocos días vimos, en nuestro televisor, un documental — llamémoslo así — que nos interesó sobremanera. Un niño se encuentra, con su perrito, en el patio de su casa, en el cual abundan los árboles; de pronto, descubre, alborozado, un panal de abejas. Feliz y contento de su hallazgo, corre a su casa, a mostrárselo a los adultos que en ella se hallan.

Al primero que se lo muestra es al papá que, a la sazón, está leyendo el periódico; este, con malhumor, lo despidió de su lado, sin mirar, siquiera una vez, lo que el niño, entusiasmado, le mostraba. Decepcionado, va donde se halla la mamá, que pone la mesa en ese momento; ésta lo regaña, porque la ha interrumpido en su labor y tampoco atiende al pequeño. Y así, uno por uno, comparece ante todos los mayores de la casa, recibiendo de cada uno el mismo tratamiento: molestia por parte de algunos, indiferencia por parte de otros. Al final el niño, cabizbajo y pesoso, sale de la casa y le muestra su tesoro a su perrito, que había quedado afuera, el cual sí le presta atención y, gozoso y jubiloso, menea su cola, en señal de comprensión.

Este documental, silente, termina con un mensaje que dice: "Los niños deben ser oídos y no vistos".

Como maestra, como madre, como observadora de las reacciones de los niños,

como una estudiosa que he sido de sus afanes e inquietudes y como lectora de una treintena de volúmenes de Psicología Infantil, puedo asegurar que los niños necesitan atención, interés, cooperación y preocupación, por parte nuestra, en sus conversaciones, en sus necesidades, en sus inquietudes, que para nosotros resultan baladías y, son para ellos, sin embargo, de una importancia trascendental.

De ahí la necesidad, la imperiosa necesidad, del diálogo entre padres e hijos. Nunca se insistirá lo suficiente en este tema tan básico y tan carente de importancia para muchos. El diálogo reviste particular importancia en la educación de los hijos. No arrojes nunca de tu lado a tu hijo, que viene a hacerte una consulta o a mostrarte algo, con esta frase: "Estate quieto, muchacho, déjame leer!". Que desilusión, qué vacío queda en el alma infantil, al ser rechazado con estas o parecidas frases!

El diálogo es tan necesario entre padres e hijos — y conste, que no excluimos a las madres — como el agua a la vida de las plantas.

Cuando nuestro hijo o hija viene a nosotros, acude a consultarnos algo, bien sea una duda que tiene, una conversación que sostuvo con otro niño, un incidente de la escuela, etc., atendámoslo, demosle interés, pongámonos a nivel suyo, dialoguemos con él

Cuantos descarriados, cuantos adictos a las drogas, cuantos delincuentes juveniles no lo serían hoy, si hubiesen tenido la suerte de poder conversar con sus padres de sus afanes y preocupaciones!

Los hijos piensan que sus padres lo saben todo, entienden de todo y lógicamente, acuden a ellos en sus dudas e inquietudes. Y, si se ven rechazados, acuden a beber en fuentes cuyas aguas no son cristalinas, sino turbias y, a veces venenosas.

El diálogo se hará más necesario a medida que el niño vaya creciendo en edad. Ahora confronta problemas mayores, dudas que sus padres deben evacuar, escrúpulos de conciencia, disyuntivas ante las cuales no sabe como proceder.

Y si se ve rechazado, si es niño, acude a otro niño, tal vez más pícaro o malicioso que él, tal vez un niño "de la calle", de esos que se han doctorado ya en la maldad y la hipocresía. Si es un jovencito, con toda seguridad su consejero será un adulto inescrupuloso, que, muy posiblemente, enlodará su conciencia con su consejo.

Por eso, para finalizar, enfatizaremos nuestro mensaje: "No rechaces nunca a tu hijo, cuando acuda a ti, por apurado que estés, o por baladías que te parezcan sus preocupaciones. No olvides que, un consejo atinado y dado a tiempo por un padre o una madre, puede, incluso salvar una vida."



Cuba y la Virgen María Los Cubanos y su Patrona

Por el DR.
**JOSE M. RODRIGUEZ
HADED**

El pueblo cubano, en la Isla irredenta y en el exilio que añora, celebra tradicionalmente el 8 de Septiembre de cada año, la festividad de su excelsa Patrona la Virgen de la Caridad del Cobre, cuya imagen encontraron tres pobres cubanos entre el oleaje rugiente del mar, hacia el año 1620.

Nada ni nadie ha podido arrancar del corazón cubano la fe y el amor a la Virgen María, Madre de Dios, con el hermoso título de "Virgen de la Caridad" que es como decir Virgen del Amor, del Perdón, de la Misericordia

Es una fecha de tan hondas raíces históricas, religiosas y patrióticas, que el comunismo ateo, con su odio a todo lo espiritual, no ha podido desarraigar del alma cubana. Y allá, como aquí, los cubanos elevamos nuestras oraciones ante la imagen que no falta en ningún hogar criollo, por la salvación de la Patria. Y se reza en el rincón oculto del hogar y en el templo, desafiando la ira comunista por la libertad de nuestra tierra, por los que sufren en las prisiones y en los campos de concentración, por los que luchan en los montes, por los que están lejos del hogar; por los que han muerto... Por los enfermos que allá desesperan sin medicinas... Por los que tienen hambre de pan y de justicia.

La Virgen de la Caridad es símbolo de la nacionalidad cubana. En los días de las guerras por la independencia ser devoto de la Virgen de la Caridad era igual a ser partidario de los mambises, de los patriotas. Ella fue en los campamentos una Mambisa más. Y así decía el General Antonio Maceo: "La Virgen de la Caridad está peleando en la manigua." — mostrando entre las cicatrices de su pecho de Titán, su medalla bendita, que le salvó la vida cuando un soldado español trató de clavarle un puñal

Y Carlos Manuel de Céspedes, el Padre de la Patria, fue a postrarse ante la Virgen al comenzar la Guerra del 68; y, cuenta el historiador Roussel, que el azul de la bandera que enarbó Céspedes el 10 de Octubre, fue tomado del manto azul de la Virgen de la Caridad que guardaba el Caudillo de Yara en una urna.

El Generalísimo Máximo Gómez, Jefe del Ejército Libertador Cubano, donó una imagen de la Virgen de la Caridad, a la Catedral de Santo Domingo, su tierra natal, como la expresión más alta de su amor a Cuba... Y es José Martí, el Apóstol de la Independencia, peregrino de la libertad, por los caminos del destierro, el que dedicó a la Virgen María versos inmortales, suplicándole: "Madre mía de mi vida y de mi alma, — dulce flor encendida — resplandeciente y amorosa gasa que mi espíritu abriga... Que el peregrino muera! Que la Patria no gima!... Y el peregrino murió en Dos Ríos y la Patria fue libre!..."

Y como remate glorioso de devoción a la Virgen, terminada la contienda y alcanzada la República, los Veteranos del Ejército Libertador de Cuba, fueron al Santuario del Cobre, a ofrendar a la Virgen la Bandera Cubana y a pedirle al Papa, Vicario de Jesucristo, que proclamara oficialmente a la Virgen de la Caridad del Cobre, Patrona de Cuba. Y fueron allí, como en los días heroicos, a caballo, con seis Generales de la epopeya al frente y con el Mayor General Jesús Rabi, el héroe del Grito de Baire, que los convocó; y en histórico documento allí leído y allí firmado después de ofrecer la Santa Misa, dijeron que "haciéndose intérpretes de los sentimientos del pueblo católico de Cuba y de los de su Ejército Libertador que profesan la religión de sus antepasados," le suplicaban que proclamara a la Virgen de la Caridad del Cobre, Patrona de la República de Cuba, "como la más

hermosa de nuestras esperanzas y la más justa de las aspiraciones del alma cubana".

Era la voz más autorizada de la nacionalidad quien así suplicaba al Jefe de la Iglesia Católica. Y S.S. Benedicto XV accedió al ruego de los libertadores y repicaron gozosas las campanas de la República!

Hoy esa República está en cautiverio por unos hombres y una doctrina que no cree en Dios, ni en la Virgen, ni en los Fundadores preclaros que la proclamaron su Patrona. Pero los cubanos tenemos fe; y en la Isla esclavizada y en los caminos del destierro, este año, como cada 8 de Septiembre, ante su altar alzaremos nuestra plegaria porque pronto Cuba sea libre.

Virgen de la Caridad del Cobre, amada Madre nuestra! Déjame decirte con Martí: "Madre mía de mi vida y de mi alma"; con tu pueblo cubano, con mucha fe en el corazón y lágrimas en los ojos, allá en la Isla querida y acá en el destierro que sufre, desgranamos ante tu trono las rosas de nuestra fe, de nuestra esperanza, de nuestro cariño. Vuelve a nosotros el dulce mirar de tus pupilas maternales. Detén con tu manto de ensueño, el oleaje del odio, más terrible y rugiente que el oleaje del mar.

Coordinarán Obras de Caridad de la Iglesia

Inicio sus operaciones la Organización del Vaticano destinada a coordinar las obras de caridad de la Iglesia en todo el mundo.

La entidad se denomina Consejo Económico "Cor Unum" (Un Corazón) para la promoción del desarrollo humano y cristiano.

El Vaticano había aclarado este mes, mediante una declaración, que el Consejo actuará como cuerpo coordinador y no controlador en respuesta a las críticas surgidas en el sentido de que se estaba tratando de controlar directamente a las organizaciones caritativas católicas.

Las distintas organiza-

ciones de caridad con carácter nacional, tales como La Caritas de Alemania Occidental y los servicios de asistencia en Estados Unidos, mantendrán su autonomía, según dijera el vocero de prensa Federico Alessandrini.

Sin embargo, no se sabe bien como la nueva entidad operará con respecto a cuerpos coordinadores ya existentes, por ejemplo, el de la Cooperación Internacional para Desarrollo Socio-económico que tiene su sede en Bruselas y comprende 15 organizaciones nacionales.

El Papa Paulo VI dijo el 22 de julio último, al anunciar el establecimiento del

Consejo, que su propósito sería ofrecer ayuda rápida en casos de emergencia y operar programas de ayuda a nombre del Pontífice.

El Cardenal Jean Villot encabeza la organización, situada un piso debajo del estudio del Jefe de la Iglesia. Villot es Secretario de Estado papal y el asesor más allegado a su Santidad.

El obispo español Ramón Torrella Cascante tiene a su cargo el control diario de la organización.

Se Oponen a las Relaciones de Rusia y Costa Rica

SAN JOSE, Costa Rica — (NC) — Este pequeño y democrático país ha decidido establecer relaciones diplomáticas y comerciales con la Unión Soviética, para venderle especialmente más café a los rusos.

Pero el gobierno ha recibido las críticas y la presión de los Obispos católicos y otros grupos de oposición, considerando que abrir una embajada soviética en esta capital, puede servir para maniobras subversivas de los comunistas.

"No habrá una embajada de la Unión Soviética en San José", dijo el Ministro de Relaciones Exteriores de Costa Rica, Gonzalo Facio, durante una reunión con el presidente José Figueres y delegados de la Conferencia de Obispos de Costa Rica.

El semanario católico Eco comentando la apertura de una embajada soviética en San José manifestó que eso significaría "meter al país dentro de la guerra fría".

Actividades del MFC

El Movimiento Familiar Cristiano está preparando para el mes de septiembre un ciclo de Conferencias de Formación. La Asociación Católica Universitaria ha ofrecido su colaboración para dicho ciclo. Los organizadores de las conferencias están poniéndose en contacto con los matrimonios en general para escoger los temas que sean de mayor importancia e interés.

Igualmente, el Movimiento Familiar Cristiano está considerando la realización de "mini-encuentros" los cuales duran sólo un día. Estos "mini-encuentros" se realizarán por equipos. Una de las principales bases de estos encuentros serán traer más unión y amor de hermano a los equipos del Movimiento. Para mayor información sobre este plan, los interesados se pueden poner en contacto con la Secretaría de Publicaciones del Movimiento.

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Little Mike drank so much he died, head in a bucket

(CONTINUED FROM PAGE 5)

Little Mike and saw what had happened. Still, an autopsy had to be performed.

The morgue attendants undressed Little Mike and washed him. By this time, he had a number. He was Medical Examiner Case Number 71-636. They put it on a small, black plastic tag. They folded a white sheet and put it under Little Mike's head. Then they took another sheet and covered his tiny body with it. Very carefully, they tucked the sheet under the grey stubble of his chin. Then they took his picture with a 35 mm. flash Kowa camera made in Japan.

At this point, certain things were known:

- The police had his name and age
- He was a retired fisherman.
- He had been drunk for three weeks.
- He had no money.
- He was dead.

Dr. Blackbourne performed an autopsy to determine exactly why Little Mike was dead. He found the fractured portion of his neck. This had not killed him. Not exactly. He found three broken ribs. This had not killed him either. He found an enlarged liver, fatty and swollen from alcohol.

Dr. Blackbourne performs an average of 450 such autopsies a year. He writes down his notes as he goes along. Then he dictates them in a sequential form and a secretary types them up.

Little Mike's autopsy covered four typewritten pages.

Dr. Blackbourne found a small bruise and discoloration on Little Mike's brain. But this wasn't enough to kill him. He had probably hit his head during a fall. Dr. Blackbourne noticed that the outer matter of Little Mike's brain had suffered from the effects of his drinking. And he wrote down that the nerve cells in the cortex region of Little Mike's brain had shrunk . . . dissipating from alcohol in the bloodstream.

THEN there was the esophagus. Little Mike's esophagus was a raw wound. Leading down from his throat and into his stomach, it was ulcerated and ruined from alcohol and other things.

Little Mike had bled to death from the raw wound inside his body. He had bled and bled and bled. The blood had come out of his mouth and other places. It kept coming until finally Little Mike was weak and in a state of shock. But he kept on drinking because his Social Security check had come on the third and this was still the first part of the month.

But then it was so bad and he was so weak and he was alone in his room over Bert's Cleaners. He fell over and died. And they found him dead with his head in a bucket.

Of course, the people at the Medical Examiners' office looked for Little Mike's family. They talked to Bert Roberts and others. They found two children living up North. And there were a brother and a nephew living elsewhere. The children hadn't heard from Little Mike in 20 years. They were surprised he was still alive.

The brother said he had heard from Little Mike two years before. Little Mike had been drunk at the time.

Nobody wanted to pay for the funeral.

But Social Security took care of Little Mike when he was alive and living over Bert's Cleaners. Social Security took care of him when he died.

A funeral home picked his body up from the Dade County Medical Examiners office on March 16. They signed a receipt for his bloody T-shirt and pajama tops. The receipt became one of 16 forms in the manila envelope that Little Mike left behind at the Medical Examiner's office. It was about the only thing he left in this world.

The funeral home contacted Little Mike's son and he said they might as well cremate him. They put Little Mike in a wooden box with a plastic liner. It wasn't very heavy. Little Mike was five-feet, one-inch and weighed 125 pounds when Dr. Blackbourne examined him. Bert Roberts figures he had lost 25 pounds during the last hard weeks.

On the morning of March 19, they took Little Mike and drove him across town . . . his small body secure in the closed wooden box.

They came to a small building where they unloaded the box and carried Little Mike inside. Then they put him and the box inside a firebrick-lined receptacle. They closed the door. A switch was thrown and two hissing gas jets were ignited. The gas jets are similar to those used in blast furnaces.

An electrical charge ignited the jets and they began to throw out 3,300 BTUs of heat. For one half hour, the box burned away.

Then the gas jets increased to 600,000 BTU's of heat. This was the second stage. They burned for nearly two hours. The heat was 1,800 degrees.

When it was all over, there was less than five pounds left in the receptacle.

Back in the small room above Bert's Cleaners, they were still removing the empty bottles and the filth left by Little Mike.

Three days later, Little Mike's case was officially closed. The cause of his death was listed as "accidental."

Everyone was satisfied. A total of 16 forms had been filled. Case Number 71-636 was finished.

Lessons by conversation

A conversational approach to teaching Spanish will be initiated this semester at Barry College.

The beginning course will encompass individual help and encouragement. A native Spanish professor, Dr. Salazar, will teach the class on Monday and Thursday evenings from 6:30 to 8. Intermediate courses are also offered. Similar conversation-type courses in French are also available. For those with more language experience, several courses on French and Spanish literature will be offered during daytime hours. For further information please contact Barry College, 758-3392, Ext. 293.

Abp. Carroll commends teachers

(CONTINUED FROM PAGE 7)

Catholic schools are at a turning point, he added, and "Catholic education is faced with a multiplicity of crises in finance, in personnel, in questions of goals and priorities. I do not regard the problems that now confront Catholic education as beyond solution — they may be difficult, they may be painful, they may not be wholly satisfactory, but they are not impossible."

Two things are necessary, he said, for the future. "First, we have to have an adequate restatement of our educational goals and, secondly, we must have proper structures to achieve those stated goals. The reformulating of our goals is crucial."

"I should like to submit

that today it is still possible to sum up the functional goals of Catholic education as the formation of good Catholics and good citizens."

Citing the purpose of Catholic schools as expounded by Vatican II, Father Vereb said, they are "educating students to promote effectively the welfare of the earthly city, and preparing them to serve the advancement of the reign of God. The Catholic school strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life and of mankind."

Religious values are taught to children, he said, "not so much from what their parents tell them, as

from the way in which the parents live out or fail to live out the values they profess. This is true, perhaps, in a more eminent way regarding the function of the religion teacher and what he can accomplish in his particular environment. Seen in this way, the Catholic school is an indispensable extension and the reinforcement of the Catholic family."

"But I like to think that there is an intellectual content to religion which can and must be taught. The key person in this undertaking is the teacher, who must demonstrate by precept and example, what it means to hold a set of values and beliefs, and at the same time offer rationale for these that can withstand intellectual examination," he said.

"The student requires a forum in the community in which his own emerging convictions, doubts, speculations can be tested, and this is what the Catholic schools must provide," Father Vereb added.

In presenting a new handbook of policies to the teachers, Sister Joseph Ellen, assistant superintendent of elementary schools in the Archdiocese, said that "it was desirable and neces-

sary that uniform regulations be established in respect to administration, curriculum, textbooks and other related matters."

"We have lacked neither policies nor practices but at times one or the other school person has been at a loss to find explicit guidance or direction," she added.

For the most part the policies in the handbook have been in effect for some time.

"The purpose of the handbook is to put all the policies under one cover where parish priests and teachers alike can refer to them. In their present form they represent a consensus of opinion and do have binding force inasmuch as they are approved by the Archdiocesan School Board," Sister Ellen said.

She also introduced a new Teacher Syllabus which has been prepared for all grade school subjects. The syllabus provides the teacher with "a comprehensive view of the subject matter which should be covered in the particular grade."

"In setting the syllabus according to scope and sequence, we have endeavored to assure each student of the finest education possible," Sister Ellen said.

Contributions cited of lay teachers

(CONTINUED FROM PAGE 6)

and philosophy of Catholic education is the same now as when Religious predominantly staffed most of our schools. We unify our ideas to achieve the goal and meet the needs of the total child through different approaches."

WELL aware of the diminishing number of vocations of teaching Sisters throughout the nation, Guimento said that where "Sisters used to do it all," dedicated laymen are now taking up the challenge of helping to staff private schools.

He believes the state and federal governments have a general knowledge of the great expense private education is saving the public school system, but he does not think they have a detailed knowledge of how great the savings are. In any event, "We are going to need some assistance from somewhere," he said.

Listed as one of the "all-time great players" of the University of Miami's 1937-39 football teams, Guimento, after completing his studies, came to St. Patrick School as a coach in 1941. After serving in the armed services from 1943-47, he returned to St. Patrick's as a teacher in mathematics, science, physical education and economics.

in addition to his coaching duties.

AT that time he was the only lay faculty member teaching at the school. The other teachers were Sisters. "The Sisters are tremendous educators," he said.

During his year as a coach at the University of Miami, he was recommended to Msgr. William Barry as athletic director of St. Patrick's.

"I became attached to the school because all the people at St. Patrick's were so wonderful. I enjoyed working with them. I had many opportunities to go elsewhere, but I didn't want to go."

His experience as a teacher and a coach has taught him to understand both sides of his students. As a coach, he said, "I understood my students in a very personal way on the field. I enjoyed teaching them because I got to know the other side of them."

When asked about his new position as administrator, he said, "it will be a great challenge." Guimento expressed his thanks for the high quality of his staff.

And student enthusiasm for the new administrator is high. One pupil described Guimento as "a real man — a person who really cares about others."

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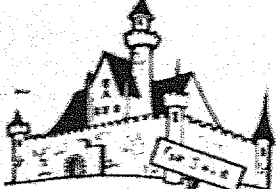
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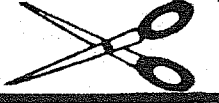

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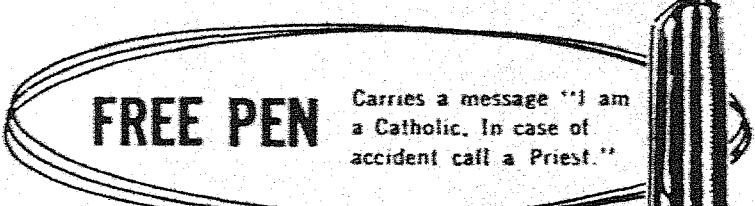
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