

Labor Day statement

Unions rebuked for discrimination

WASHINGTON — (NC) — Discriminatory treatment of minorities — particularly blacks and the Spanish-speaking — was sharply criticized in the 1971 Labor Day statement of the division of urban life, United States Catholic Conference.

The statement particularly condemned the hypocrisy of those labor unions that practice racial discrimination.

But the statement concluded with an expression of "confident expectation that the labor movement will take the lead and show us the way to adapt our institutions to the rapidly changing needs of our times."

"For the sake of the cause which labor is privileged to represent, it can not afford to be late, nor can the rest of us afford to let it be late, in meeting the legitimate aspirations of workers in general and of the poor in particular for complete equality and for the fullest possible measure of shared responsibility and self-determination — the hallmarks of free men in a free society," the statement cautioned.

PREPARED under the guidance of Msgr. George G. Higgins, director of the USCC division, the statement noted that

Pope Paul VI recently emphasized the ever-widening twin aspirations of equality and shared responsibility among men.

In "no other nation in the world has there been, in recent years, a more widespread and more insistent demand on the part of so many different groups for a greater degree of equality and a fuller measure of participation in the affairs of our society" than in the United States, the statement said.

Concerning blacks, largest of the minority groups, the statement said "some unions to their shame and discredit and in complete defiance of the principles of justice and equality which they boastfully claim to be guided by, are still practicing racial discrimination."

"These unions deserve to be condemned for their hypocrisy and must expect to be held up to public scorn," the statement asserted.

"The injustice done to a black worker who is discriminated against by a particular union is a crime that cries out to heaven for vengeance," the statement declared.

THE statement said that the overriding problem for many black workers is that they

are ineligible for membership in any union because they must compete for jobs in "a large sector of the marginal labor market" which is unorganized.

The statement agreed with the contention of civil rights leader Bayard Rustin that those who are telling black workers that the labor movement is their enemy, not their friend, is a disservice to the black working class.

It also agreed with Rustin's observation that the blacks have a choice — either "fight to strengthen the trade union movement by wiping out the vestiges of segregation," or to "offer themselves as pawns in the conservatives' games of bust-the-unions."

"But if black workers have a choice, so does the labor movement," the statement said. It can either practice what it preaches in the area of racial justice and racial equality — not merely in some of its affiliates, but in all of them, including the most restricted and restrictive crafts — or, by failing to do so, it can bring down upon itself not only the enmity but also, at some point, the hatred of the black community."

(CONTINUED ON PAGE 26)



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MILK is distributed to children at the Shahara refugee camp near Calcutta's Dum Dum airport. High protein foods such as milk are being given to the millions who have fled East Pakistan in recent months in an effort to prevent disease. Catholic Relief Services, along with other agencies, are providing food and medicine in attempt to stop the spread of disease and hunger.

Two priests appointed to newly-created posts

Two priests were appointed this week by Archbishop Coleman F. Carroll to two newly created posts within the Archdiocese of Miami.

Father Rene Gracida, V.G., has been named Liturgical Consultant to the Archdiocesan Worship Commission, while Father Urban Voll, O.P., S.T.D., will be Chairman of the Committee on Continuing Education of the Clergy of the Archdiocese.

Father Gracida, who is also Chancellor of the Archdiocese developed an interest in liturgy while still a layman and has belonged to the national Liturgical Conference and the Liturgical Art Society since 1946

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Father Gracida



Father Voll O. P.

OFFICIAL • Archdiocese of Miami • Appointments

The following appointments have been announced by Archbishop Coleman F. Carroll to be effective on the dates indicated:

THE VERY REVEREND RENE H. GRACIDA, V.G. — to Liturgical Consultant to the Archdiocesan Worship Commission, while retaining all other assignments, effective Sept. 3, 1971.

THE REVEREND W. URBAN VOLL, O.P. — to Chairman of the Committee on Continuing Education of the Clergy of the Archdiocese, effective Sept. 3, 1971.

THE REVEREND CLEMENTE SEOANE — to Assistant Pastor, St. Brendan Parish, Miami, effective Sept. 16, 1971.

THE REVEREND JAMES J. O'DONOGHUE — to Assistant Pastor, Holy Family Parish, North Miami, and to graduate studies at Barry College, Miami, effective Oct. 11, 1971.

THE REVEREND GILBERTO FERNANDEZ — to Assistant Pastor, St. Patrick Parish, Miami Beach, effective Sept. 16, 1971.

THE REVEREND THOMAS F. MULLANE — to Assistant Pastor, St. Brendan Parish, Miami, effective Sept. 16, 1971.

THE REVEREND JOSEPH HUCK — to Assistant Pastor, Assumption Parish, Pompano Beach, while retaining other assignments, effective Sept. 4, 1971.

THE REVEREND JOSEPH F. FINLAY — to Assistant Pastor, St. Martha Parish, Miami, effective Oct. 11, 1971.

THE REVEREND ERNESTO MOLANO — to Assistant Pastor, St. Rose of Lima Parish, Miami Shores, and to the staff of the Metropolitan Tribunal, effective Sept. 23, 1971.

End of freedom flights means many hopes die

Will crowded, small boats and rafts escaping from Cuba increase in number during the coming weeks in the wake of the announcement Tuesday by Fidel Castro that the Freedom Flights virtually will be discontinued?

What will happen to relatives and friends who are trapped on the Communist-dominated island — will they be doomed to lives of servitude because they chose to sign up to come to the United States?

What hope do refugees already in Miami have of seeing the loved ones they left behind in Cuba? And what about the professional and semiprofessional people in Cuba who have been waiting on airlift lists to come to a free country where they know their services to man would be appreciated?

THESE are but some of the questions

being asked by South Florida's refugee colonies following the announcement cutting off the airlift flights.

"It is very unfortunate that the Cuban government would end the airlift at this time, leaving but a thousand more persons to come, if today's news reports are correct," Archbishop Coleman F. Carroll said Wednesday.

"It is important, I feel, that all of us recall the agreement between Castro's government and the United States, whereby all of those wishing to come from Cuba to this country and indicating this desire before the cut-off date in 1965, were assured by both parties to the agreement that this would be accomplished. There are 30,000 of these

(CONTINUED ON PAGE 26)

Cuban-exile thousands to attend Cobre Mass

By MARY ANN LINDEN

As the Cuban airlift apparently came to a halt this week, thousands of South Florida Cuban refugees are preparing to honor their patroness, Our Lady of Charity of Cobre, at a Pontifical Mass, Wednesday, Sept. 8 in Miami Marine Stadium.

For many, this will be the 11th time that they have come to offer their love and devotion to Cuba's patroness, and the first time ever in Miami Marine Stadium. In the past, the observance was held at the Shrine of Our Lady of Cobre on the Mercy Hospital grounds and at Miami Stadium.

Archbishop Coleman F. Carroll who initiated the special observance for Cuba's patroness for the exiles 11 years ago, will be the principal concelebrant at the 7:30 p.m. Mass.

CONCELEBRATING with the Archbishop will be Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking People, Father Ernesto Garcia-Rubio, Father Gilbert Fernandez, Father Fausto Fernandez, Father Andres Coucelo, Father Carlos Garcia, Father Orlando Fernandez

and Father Pedro Perez will serve as chaplains.

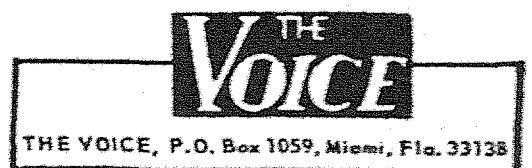
Father Eduardo Fernandez and Father Donald Connolly will serve as Masters of Ceremony. Father Fausto Fernandez will preach the homily.

A procession of ships will carry a statue of Our Lady of Cobre to Marine Stadium. The statue, which was brought into the U.S. in the early days of the refugee program, is a replica of the original statue, which remained in Cuba.

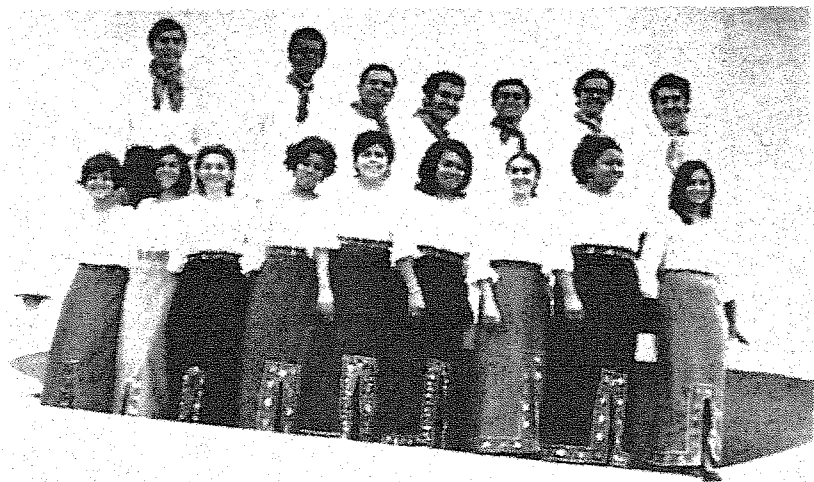
For more than three and a half centuries, Our Lady has been a symbol of charity and love for the Cuban people. She has served as a protectress and patroness for an oppressed people.

The Cuban people sought solace and deliverance in Our Lady in their first 10-year war of independence in 1868, and again in 1895. In 1960, when Cuba fell prey to Communism, the refugees prayed for her intercession as thousands of Cubans left their homeland and gained asylum in this country.

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



A GROUP of singers from Ecuador, the Madrigalista Choir of Guayaquil, will be featured along with soprano Beatriz Parra (below) in a concert at the Archdiocesan Hall, at 8 p.m., Sept. 11, which will be open to the public.

Ecuadorean musicians to give Miami concert

A "Musical Night in Ecuador" program under the sponsorship of the Archdiocesan Office of Latin American Affairs and the Consulate General of Ecuador will be presented in the Archdiocesan Hall, NW 75th St. at First Court, at 8 p.m. Saturday, Sept. 11.

A reception in honor of the visiting Ecuadorean artists will follow. Featuring the Madrigalista Choir of Guayaquil and soprano Beatriz Parra, accompanied by Prof. Carlos Domenech, pianist, the concert will be open to the public at no charge.

Miss Parra, a noted soprano laureate has been honored at many international competitions. Her accompanist for the program, Prof. Domenech is on the faculty of the Newman National Conservatory, Quito.

BORN in Guayaquil, Ecuador, Miss Parra studied in her native country and later graduated from the Tschaikowsky National Conservatory of Moscow with high honors. She has per-

National meet of Holy Name

CHICAGO — (NC) — Members of the centuries-old Holy Name Society (HNS) will meet in Chicago in convention Sept. 24-26.

Louis A. Fink of Atlanta, national president, said the convention will seek to "deepen the spiritual life of our men, strengthening Holy Name units at all levels by suggesting programs of action to meet today's needs and by a healthy exchange of ideas."

The Holy Name Society was founded in 1274 by John of Vercelli, master general of the Dominican Order of Preachers. The society went through reorganization in the United States last year.

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BEATRIZ PARRA

formed widely throughout Europe and Latin America, receiving brilliant reviews.

Miss Parra has performed leading roles in operas such as "Gilda," Verdi's "Rigoletto," "Rossina," Rossini's "Barber of Seville," "Louise," Prokofiev's "Wedding at the Monastery," and "Snow Girl," by Rimsky Korsakof.

In 1964 she won the Bucharest Prize and the following year was awarded the Silver Medal of the Toulouse Competition in France. She performed as soloist with Symphony Orchestras in Paris, Munich, Barcelona and Bucharest. Miss Parra represented Ecuador this year at the Hispanic-American Art Festival in Colombia and now comes to Miami from a series of recitals.

IN April of this year a group of highly trained musicians in Guayaquil got

together under the direction of Prof. Felix Chavez Garcia and decided to form the Madrigalista Choir which was formed to carry the musical message of Ecuador throughout their own country and to other nations. Excellent reviews from local critics and firm support of several organizations encouraged the group to take the first foreign step. Today they visit Miami to offer us the best interpretations from their varied and interesting repertoire.

Among Miss Parra's selections at the Miami concert will be the Aria of Mme. Tilkerklang, from Mozart's opera "The Theatrical Director;" Oh Quand Je Dors, by Franz Liszt; an aria from Giancarlo Donizetti's "Lucia di Lamermoor;" Manuel de Falla's "Seguidillas;" Yaravi by G. Guevara; and Bachiana No. 5 by Heitor Villalobos.

The Choir of Guayaquil under the direction of Prof. Felix Chavez Garcia will present a selection of Ecuadorean folkloric music. Among the pieces on their program will be "Guayaquil de mis Amores," by Safadi; "Ojos Verdes" by Canelos; "Apamuy Shungo," by Guayara; "Alma en Los Labios," by Paredes; "Puñales," by Bonilla; "Poema Danza," by Chavez; and the American Black spiritual, "Jerico."


During their stay in Miami, Miss Parra and the Choir will appear at the Eastern Airlines' employees Cafeteria, the "Miami Herald," TV channels 6 and 23. Other agencies co-sponsoring their visit to Miami are the Consejo Provincial del Guayas, Eastern Airlines and Ecuadorian Airlines.

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Legion of Mary will mark 50th anniversary

A concelebrated Mass commemorating the 50th anniversary of the Legion of Mary will be offered at St. Vincent de Paul Church, at noon, Sunday, Sept. 12 with Archbishop Coleman F. Carroll serving as the principal concelebrant.

The world-wide organization was founded in Ireland in 1921 and spread to the United States in 1931. The Miami chapter was started in 1958.

THE primary purpose of the Legion is the sanctification of its members through community help, especially in the area surrounding the parish where it is established.

There are over 40 parish groups throughout the Archdiocese of Miami, including senior and junior members and English and Spanish-speaking groups. Miami has the distinction of being the principal council for the State of Florida, including all four of the dioceses in the province.

Engaged in the spiritual motivation of people, the

Legion members help on census-taking in the parishes, visit the aged and sick in homes and hospitals, work among drug addicts and alcoholics and run youth clubs.

During the summer, Legion women visit the Dade County jails, relieving Barry College faculty who conduct the program in the winter months.

Offer funeral liturgy for father of priest

The funeral Liturgy was concelebrated Tuesday for long-time Miami resident John N. Roberts, father of Father Louis C. Roberts, a member of the faculty of St. John Vianney Minor Seminary.

Father Xavier Morris and Father Roberts concelebrated the Mass in St. Michael the Archangel Church, where Roberts was a parishioner and a member of the Holy Name Society.

Roberts, who died last Friday, was a native Floridian from Key West. He came to Miami 17 years ago and

served for years with the U.S. Coast Guard before retiring.

In addition to his son, he is survived by his wife, Mrs. Gladys B. Roberts.

Burial was in Flagler Cemetery under the direction of Ahern-Plummer Funeral Home.

Friary is sold

MARQUETTE, Mich. — (NC) — The Capuchin Fathers of the Detroit province have sold their \$340,000 Sacred Heart Friary at Assinins, Mich., to the Baraga County Indian Council for one dollar.

Spanish course to be expanded

The development of a bilingual community in downtown Miami has prompted Miami Dade Junior College to initiate a more thorough series of Spanish classes at its provisional downtown

campus. Specialized Spanish courses in legal, medical, real estate, and retailing areas will be offered in addition to courses in conversational Spanish. Classes will

begin the week of Sept. 13. For further information contact the college's downtown office, 358-3801. Registration is being held in temporary offices, at 141 NE Third Ave., on the 11th floor.



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Catholics rap violence but passively back IRA

By ERNEST OSTRO

BELFAST, Northern Ireland — (NC) — A film called "Oh, What a Lovely War" is playing in Belfast these days; however dire the circumstances and dark the outlook, there's no repressing the Irishman's sense of humor, whatever his religion.

In London they're saying, "The Irish problem is serious but not hopeless." In Ireland they're saying, "It's hopeless but not serious."

It is, of course, very serious indeed, and the majority of Irishmen, however humor-prone, would agree with Cardinal William Conway of Armagh, Northern Ireland, primate of all Ireland, when he condemned the bombing of the Belfast Electricity Board building Aug. 25: "This and similar activities are, I am quite sure, repudiated by the overwhelming majority of Catholic people."

But however much Northern Ireland's 500,000-strong Catholic minority may condemn violence, the sad fact is that there is now overwhelming passive support for the outlawed Irish Republican Army (IRA) and the violent methods it is now using.

It is an axiom of guerrilla warfare — for that's what the IRA is waging — that the guerrillas must operate in a sympathetic climate. If ordinary Catholics were turning IRA gunmen in to the police or the British army, the whole campaign would be over in a week.

IF THE IRA did not have a relatively safe haven across the border in the Irish Republic, it would be similarly immobilized. And even imprisonment without trial, instituted by the Northern Irish government two weeks ago to round up the IRA leaders and thereby render it ineffective, has patently failed.

The point is that Northern Ireland's Catholics, by and large, do not support killing and bombing, but neither will they turn over

killers and bombers to Northern Ireland's Protestant-dominated Unionist party government. More and more, IRA violence is seen as a response to the violence practiced by that government and by Protestant vigilante bands.

The Catholic minority believes that Protestant gunmen are hiding behind the British Army and committing atrocities that are then blamed on the IRA.

NATURALLY — ESPECIALLY in Ireland — there is a tendency to fight fire with fire.

Despite this tacit acceptance of a violent present, two constructive patterns emerged recently from the Catholic community in Northern Ireland.

The first is the civil disobedience campaign initiated in mid-August by the Civil Rights Association (CRA). This is supported both by Northern Ireland's minority opposition political parties and by the government of the Irish Republic in the south. Catholic residents of public housing projects in a dozen Northern Irish cities and towns are simply not paying their rents. In four such projects in Belfast alone, about 3,500 tenants are withholding rents of about \$22,000 a week.

CRA leaders say the campaign will be extended to include telephone bills and other money owed local governments. At the same time, scores of minority party members of local and county councils — as well as of the Northern Irish parliament — have quit in protest. "As far as we're concerned the campaign will go on until we get some sort of decent and fair government here," a CRA spokesman said Aug. 27.

THE SECOND positive gesture to come from the minority recently was a proposal for a change in government. Northern Ireland's Labor party proposed a "community government" — representing

both Catholics and Protestants — under Prime Minister Brian Faulkner for an interim "cooling down" period of two years, to be followed by reforms "to ensure a system of government which the entire population can accept and respect."

Earlier, Prime Minister John Lynch of the Irish Republic suggested a Northern Irish government shared equally by Protestants and Catholics.

The Labor party plan would only ensure that the Catholic minority has a "fair voice" in the government, and bends over backwards toward compromise in suggesting Faulkner stay on as prime minister. Faulkner is detested by most of Northern Ireland's Catholics.

Nonetheless, the Labor party proposal was rejected as "unrealistic," indicating

once again the root of Northern Ireland's troubles: the unwillingness of the Unionist party majority to give a greater share of power to the Catholic minority.

In rejecting the Labor party proposal, Faulkner declared: "There should be no doubt in everyone's mind that the present government of Northern Ireland is the constitutionally, democratically elected government of the country, and will continue to carry out its duties and responsibilities in the interests of the community."

As Faulkner well knows, there can be no lasting peace in Northern Ireland's six provinces until there are radical changes in the government. But any such changes are fought tooth and nail by Faulkner and his Unionist supporters.

Pope asks Ulster peace; raps 'security measures'

CASTELGANDOLFO, Italy — (RNS) — Shattering a two-year moratorium of comment on the religiously-sensitive Ulster turmoil, Pope Paul made an explicit plea for peace in Northern Ireland and implicitly criticized strict government security measures.

The Pope spoke during a general Sunday audience at his Summer residence here.

Noting that the bloody conflict has gained world attention and grown worse daily, the Pontiff appeared to lay the blame for the deterioration of the situation on "the adoption of exceptional security measures" which, he said, are strongly resented by a part of the population.

THE Pope was referring to measures initiated Aug. 9 by Ulster's Prime Minister Brian Faulkner. At that time, the Prime Minister said he would order the imprisonment, without judicial hearings, of anyone considered a serious and continuing threat to public order.

Since then, increased violence and street clashes in Northern Ireland have produced a death toll of more than two dozen persons, most of them civilians. An episode of violence occurred Aug. 29 when a British

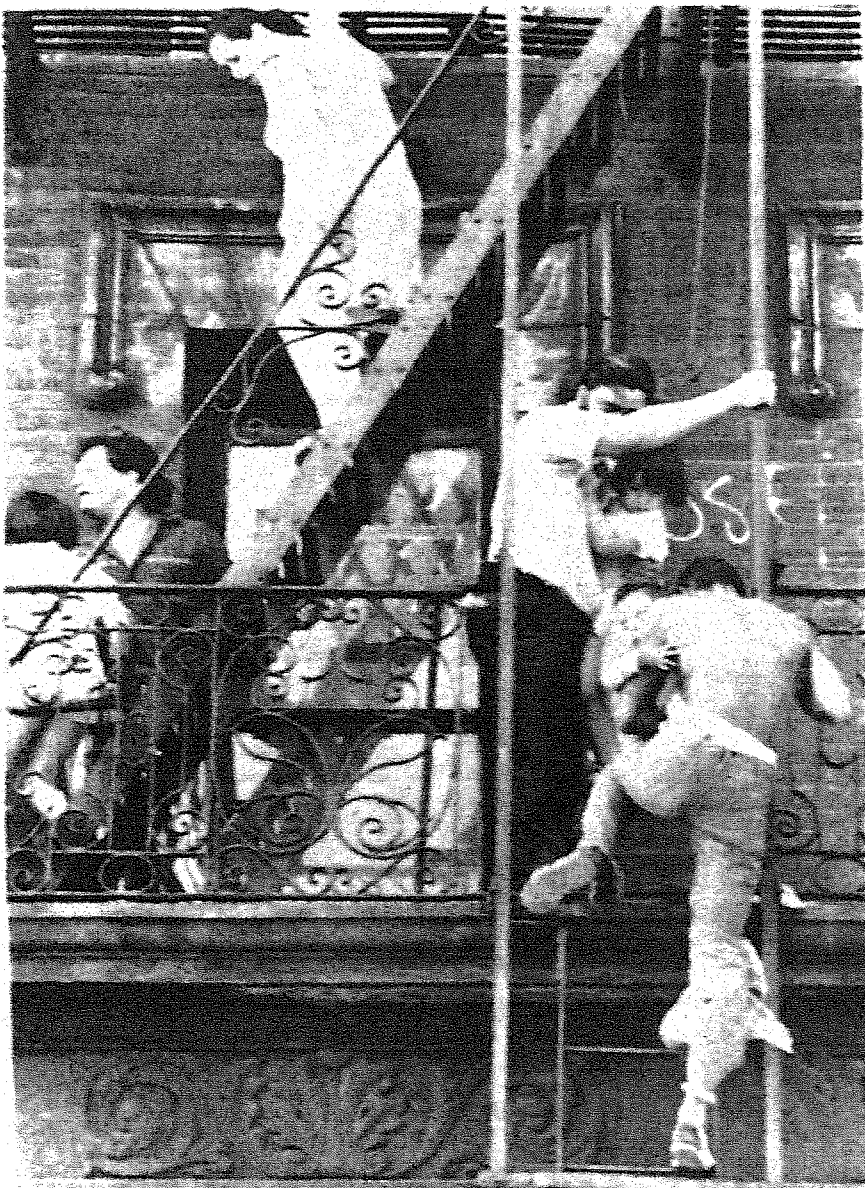
armored car — which strayed across the border into the Irish Republic but crossed back again — was fired on and a British soldier killed.

In his plea for an immediate return to peace, Pope Paul said, "We will not cease to invoke divine aid in such a situation. May it illuminate and sustain the good will of all those who intend to dedicate themselves to the peaceful and fair solution of the grave historical, political and social problems which afflict this community."

CALLING for a generous response to his plea for peace, the Pope said it is his hope that Northern Ireland be spared "further sorrowful episodes" and might "unite again in brotherhood . . . and mutual understanding."

The Pope's reference to security measures in Northern Ireland recalled an earlier criticism of the Ulster government by Federico Alessandrini, Vatican press officer, writing in the Vatican weekly, L'Osservatore Della Domenica.

Alessandrini said the internment measures were reminiscent of a law of "suspects" that marked the worst stages of the "Great Terror" of the French Revolution.



WHILE THE COLDNESS of urban life is often talked about, in emergencies the city's inhumanity is broken down as people work together to solve the problem at hand. Here is a case in point. Neighbors and fellow tenants join forces to rescue children trapped on the third floor of an old tenement in the Bronx, after a fire broke out on the building's second floor. Because of quick action by these volunteers, and the firemen who quickly arrived, the blaze was quickly put out and only three injuries occurred.

Schooling tax credits called best legal bet

By SUE CRIBARI

WASHINGTON — (NC) — Constitutional experts say tax credits for costs of both public and nonpublic schooling is the aid form most likely to withstand constitutional tests, according to a member of President Nixon's panel on nonpublic education.

Auxiliary Bishop William E. McManus of Chicago said the four-man panel met with two constitutional experts soon after the June 28 U.S. Supreme Court decision voiding two nonpublic school aid laws on grounds of "excessive entanglement" between church and state.

"Various possibilities of aid were reviewed," the bishop continued. "Neither expert would say definitely what would stand up constitutionally. They would only estimate the risk."

BOTH men agreed, Bishop McManus said, "that a tax credit plan covering both public and nonpublic school expenses would involve the least risk at the present time."

The two experts — Father Charles M. Whelan, law professor at Fordham University; and Dr. Paul Freund, Harvard University law professor — had been engaged earlier by the Presidential school

finance commission, of which the panel is a part, to study the whole public aid question.

The presidential panel is expected to make recommendations for acceptable forms of public assistance to nonpublic schools in March 1972, when its final report is due.

Bishop McManus cautioned that the constitutional advisors were not necessarily saying tax credits were the best aid option, only the one that seemed the most able to withstand current constitutional tests.

THE state of Minnesota recently began implementing a tax credit law approved during its recent legislative session. But the Minnesota plan benefits only parents of children in nonpublic schools.

It says parents can deduct from their final state income tax up to \$100 per nonpublic grade school student and up to \$140 per high school student. If the credit amount exceeds the taxes that parents are supposed to pay, parents get a refund from the state.

Bishop McManus, who is chairman of the U.S. Catholic Conference education committee, said the panel was considering "all possibilities — auxiliary services, tuition grants and others."

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Nursemaid To Drunks- The Policeman's Lot

By JOHN DE GROOT

(Last in a series of articles on alcoholism.)

On any given week, the cops of Miami grimly manage to arrest some 1,000 staggering hulks of humanity for intoxication of one form or another.

Put that in your breathless vodka ad, Mr. Smirnoff. And don't forget to mention that drunks amount to about 75 per cent of all the arrests made by the cops of Miami.

They scrape the drunks from the sidewalks.

They pull them limp and bloody from wrecks.

They wade into bottle-busting bar brawls to gather up howling collections of inebriates.

They sadly separate booze-infested parents hurling accusations and

dishes before bewildered children.

All in the name of the law.

And now we hear that Miami is City Number One in the National Crime Rate Contest.

NATURALLY, statistics of this ilk are not the sort that cause the Miami Chamber of Commerce booster boys to dash off news releases to the tourist trade.

The number of sunny days and pretty girls on the beaches of Miami is one thing.

The number of drunks weaving along the Magic City's streets is another.

And lastly, the record number of crimes per 100,000 people remains something best left off promotional bumper stickers offering Fun-In-The-Sun.

SOMEHOW, the folks up in the Bronx probably wouldn't dig the concept of coming to Miami for that "glorious, two-week, fun-filled vacation" climaxed with a guest spot in a mugging. Just no sense in climbing on a Sunbird for a suntan, sorehead and an empty wallet.

But the facts remain: Miami has the highest crime rate in the United States.

Those paid to wage the war against crime in Miami spend the majority of their arrest time horsing around with a sad brigade of sick souls fallen victim to the mind-fogging effects of alcohol.

And the Chamber of Commerce will never send northward eight-by-ten glossy photos of bathing beauties prancing down NE 2nd Ave. amid the wines and the empty muscatel bottles.

There are those who may point with pride to a bill passed by the last Florida legislature . . . a bill that grandly observes that alcoholism is a sickness and not a crime.

THIS BILL, the tennis shoe chic set may say, is an answer to our obvious drunk woes in law enforcement.

In truth, it is about as effective as waving a bed sheet at the moon in order to make the sea part all the way to Bimini.

The bill states intoxication is not a crime.

The bill says the cops cannot arrest the drunks.

The bill requires that the cops gather up the drunks and take them to the nearest facility that treats alcoholics.

Where are these facil-

ities these wonderous meccas of modern social medicine and human enlightenment?

Ask a cop for directions. He won't be able to give them to you.

There are no such facilities for passers-out on public sidewalks.

JACKSON Memorial Hospital will deal kindly with a drunk if he fractures his skull in an expressway crash.

But ask an officer what the folks in the Emergency room say when he drags in a vomit-covered, back-alley bum who is seeing 35-foot lizards because of 18 years' worth of cheap booze.

To be sure, Miami does have a hopeful handful of under-staffed and poorly financed facilities offering therapy to the alcoholic.

But in order for the therapy to be meaningful, the alcoholic must be sober and searching for help.

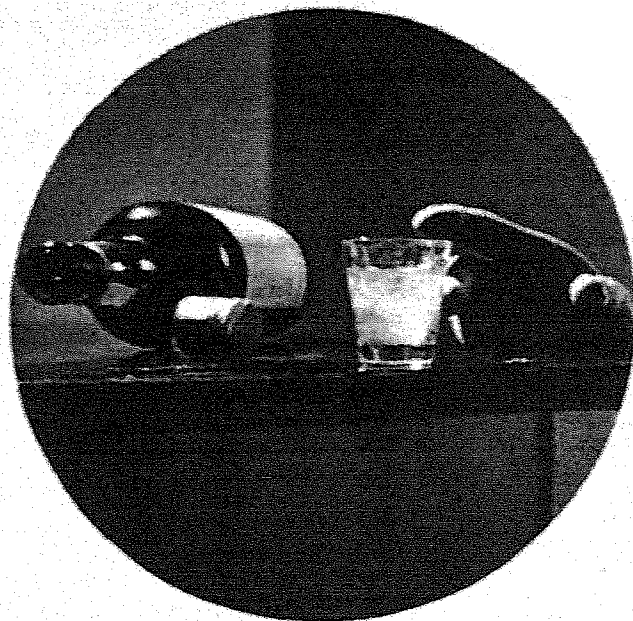
And as any cop can tell you, the 1,000 folk busted each week for varying forms of intoxication are not sober and do not seek therapy as they rage in the back seat of a squad car.

Hence, this recent legislative act of seemingly social enlightenment actually poses more problems than it solves.

IT DOES NOT provide for the creation and funding of meaningful facilities for drunks before, during and after their sad days of wine and roses.

It does not change the fact that the cops of Miami will continue to be hodge-bearing baby-sitters for the sick and sodden who pass out in the middle of Biscayne Blvd.

A cop, because of the na-



ture of his calling, cannot allow a drunk to sleep on a sidewalk whether the drunk snores in front of Jake's Garage, or the executive offices of the Chamber of Commerce.

Jake will object. So will the Chamber of Commerce.

Nobody likes snoring drunks on the sidewalks.

Society will continue to demand that the cops haul them away.

But when the new bill concerning intoxication goes into effect, the cops no longer will be able to guide the drunks into the tank of the City Jail.

INSTEAD, they will be

required to escort them to treatment facilities . . . facilities that do not exist now and may never, based on the current collective acts of mankind in Miami.

The matter remains a paradox to ponder.

And it does little to negate the shameful fact that the good of Magic City By-The-Bay remains Numero Uno on the National Crime Charts.

Like Mr. Smirnoff's vodka, the whole thing leaves you breathless.

But don't blame it on the cops.

They're too busy playing nursemaid to the sick and the sodden.

Pair mark 50th year of marriage

Relatives from across the country showed up last week to celebrate the 50th wedding anniversary of Mr. and Mrs. Bernard D. Anlage at the Miami Lakes Country Club.

It marked the first family reunion for 25 years for the Anlages who are members of Gesu parish. They reside at 803 NW 12 St. Mr. Anlage has been serving as an usher in



Anlages

the church for the past 37 years.

The Anlages have two sons and five daughters, 36 grandchildren and two great-grandchildren. On hand for the reunion was one of their grandsons who is studying for the priesthood.

The couple was married Sept. 3, 1921 in the Church of Our Lady of Rosary in Philadelphia.

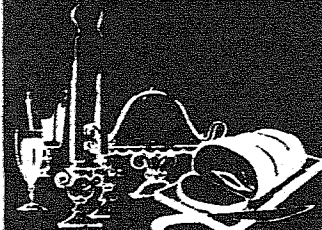
Deadline on entries set

Next Wednesday is the deadline for CYO league entries for soccer, touch football and girls' volleyball. League play will begin on Sept. 19.

Touch football coaches will have a meeting at 10 a.m., Sept. 11, at St. Stephen parish, Hollywood. At 11:30 a.m., the coaches for the girls' volleyball group will meet.

All CYOs are reminded of the new policy of "late fees." Any roster not in on time will be charged an additional \$20.

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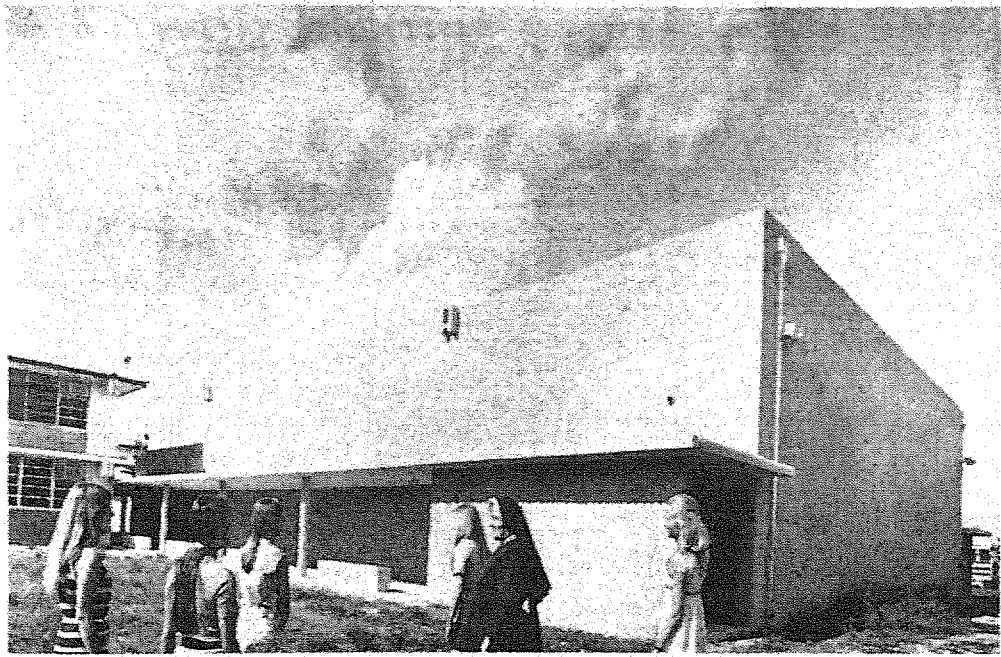
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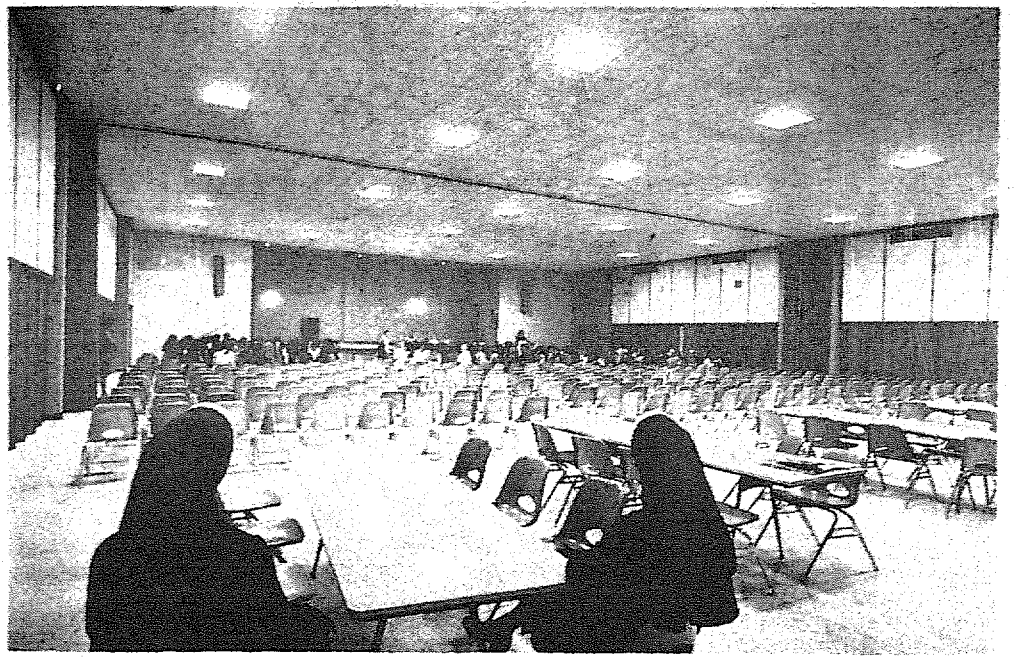
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LARGE CATHOLIC STAFF



ALTHOUGH NO additional classroom units have been built during the past year at Lourdes Academy, Archbishop Carroll dedicated a new \$250,000 multipurpose building at the high



school this week. "When used as an auditorium it will seat 700 persons," Sister Mary Raphael, principal, noted. During lunch hours, the auditorium is divided by a folding partition and

half the room is used for serving lunches. Roughly 64 by 127 feet, the building would also be used, Sister said, as an auditorium for audio-visual presentations and for physical education groups.

Latin America changes sought by Dom Helder

(A seminarian in the Maryknoll order of missionaries, Flynn who before entering the seminary was a Voice staff writer, recently returned from spending the summer working at missions in Bolivia and Venezuela. The following story is an account of a week-long meeting that he attended of the Inter-American Catholic Congress on the Integral Development of Man.)

By SKIP FLYNN, MM
CARACAS, Venezuela — The future of Latin America lies neither with the capitalism of the Western world nor the socialism of Russia and China, but rather in a new and unique "Socialism of the Third World" a leading Catholic spokesman for peace and human development declared here last week.

"Christians and in general, those on this continent who with us hunger and thirst for justice and believe in the power of ideals and of love, can and must go further, trying to help Latin America not to lose her time and her hour," noted Dom Helder Camara, Archbishop of Olinda and Recife, Brazil.

Addressing the First Inter-American Catholic Congress on the Integral Development of Man, the former Nobel Peace Prize nominee called upon all Latin Americans to search for new and viable means of changing their society.

The proper description of life of Latin America, he contended is "misery."

"The masses of Latin Americans, with few exceptions, live in inhuman conditions: without homes, or with houses that do not deserve such a name because they are so poor, frequently hungry, poorly dressed, with bad health, without education, without work, and most importantly without the hope of a better life."

SUCH INHUMAN and un-Christian conditions can not be permitted to continue, the Archbishop told the more than 300 representatives of all Central and South American Countries.

The keynote speaker and center of attention during the seven-day Inter-American Congress, the Archbishop called to question the "witness to the Gospel Message" that is presented by the socio-economic conditions of a continent in which "two thirds of the population (live) in sub-human conditions."

During a special conference with more than 100 youths from throughout Venezuela the Archbishop noted the tendency of many,

especially the youth of the Third World, to blame the socio-economic conditions of underdeveloped countries on the commercial imperialism of North America and Europe. Young people, he said, have a tendency to look for hope to the communist world. In looking to Russia or China, however, they should not fail to note the intellectual and ideological imperialism of the communist world which is as great as the commercial imperialism of the U.S., he continued.

MOREOVER, THE greatest concern of the people of Latin America should not be with the imperialism of foreign countries, but rather with the imperialism of classes within Latin American society. The gross inequities which exist between the "haves and the have-nots" within the individual countries of Latin America serve as a source of scandal to the other non-Christian countries of the Third World, Dom Helder told his audiences in both a General Session of the Congress and his special meeting with the Venezuelan teenagers and young adults.

"I have come for a fraternal dialogue with you," he told the youths, noting that they had much to share and much to learn from each other.

"A great part of the youth today has begun to lose faith in the Church, feeling that we are great at the formulation of beautiful statements, but

without the courage needed to put these same statements into practice," the Archbishop said. "The Majority of youths continue to be faithful to Christ, but are disillusioned by our failure, or more importantly by the failures of the Institutional

Church. "IF WE WANT to be faithful to the Gospels and to

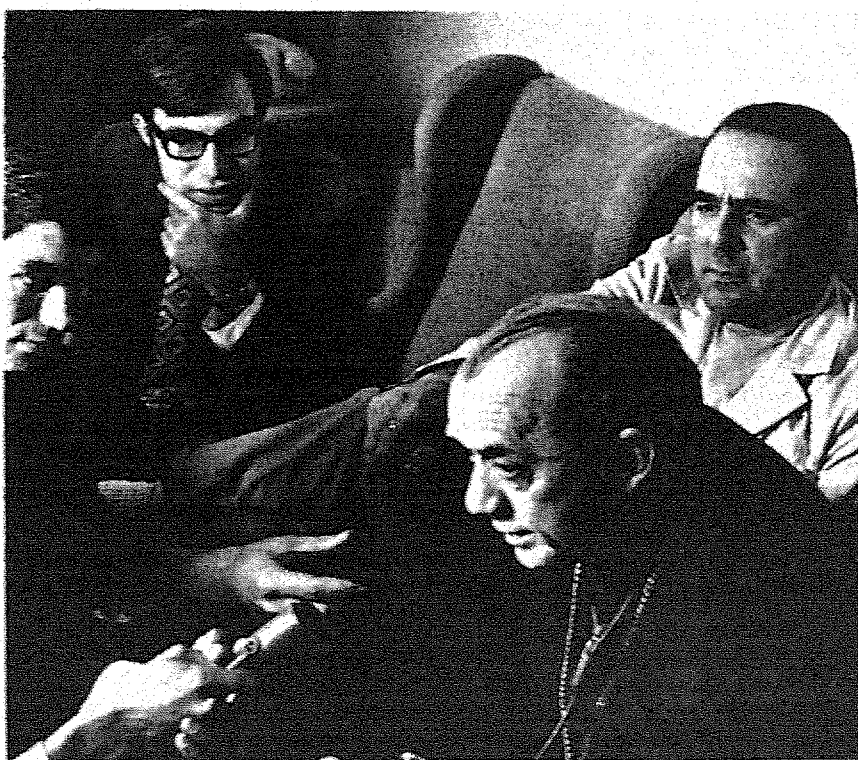
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MEETING WITH members of the world press during the Venezuela Congress the Brazilian Archbishop called for a change in the socio-economic conditions of Latin America. "All who believe in the power of ideals and love must and can go further" to improve the lives of the poor of the world declared Dom Helder Camara.

our brothers in the family of man we must unite Christians of all denominations and men of good will who are not Christian or without religion, to try to bring about a change. If instead of being a small group, we all, together, clamor for the end of slavery of men, for the end of inhuman conditions, for the promotion of the millions of sons of God whose situation is a shame to our faith, those in positions of privilege and authority will not have the opportunity to say that we are turning to Communism or that we are becoming sub-versives."

The Archbishop concluded by noting the responsibilities of the Congress and of the Christians of Latin America were to make it clear to the world that the greatest charity of this century was the promotion of justice among men that injustice was the major source of violence, and that while aid to the underdeveloped countries of the world is necessary, such aid "will be useless and counterproductive" without radical changes in the politics of international commerce.

More than three years in the planning, the Congress attracted laymen and clerics from throughout the Western Hemisphere and Europe. Preparation for the international meeting was held initially on a local level with participants discussing programs for development on parish and community wide levels.

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Travel Talk
BILL FARR
Is Old Faithful too old? Is Giant no longer big enough? Old Faithful shoots a column of water 140 feet into the air and Giant's column is as high as 200 feet. But both these American geysers have been surpassed by the baby of geysers, located in the Lake Chapala area of Ajijic, Mexico (A scenic trip from Guadalajara). Lake Chapala, Mexico's largest inland body of water, suddenly became the home of a colorful, restful fishing town, founded before Cortes came to Mexico, is an old town with Native Indians keeping old customs and ways. This old region is now one of the newest tourists areas in Mexico.
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Editorials

Labor faces vital issue standing at crossroads

Will the day possibly come when organized labor faces extinction because of today's practices by a minority of red-necked affiliates who bar from their ranks members of minority groups?

This question swirls as an undercurrent throughout the Labor Day statement issued today by the division of urban life of the United States Catholic Conference. The forceful document, printed in full on pages nine and 10 of this issue of *The Voice*, is especially wary of the treatment accorded by some unions to Blacks and Spanish-speaking workers.

It is heartening to note the statement emphasizes that most of organized labor is in the forefront of erasing discrimination in its membership policies despite underhanded attempts by conservatives to paint "bigotry" upon the cards of all unions.

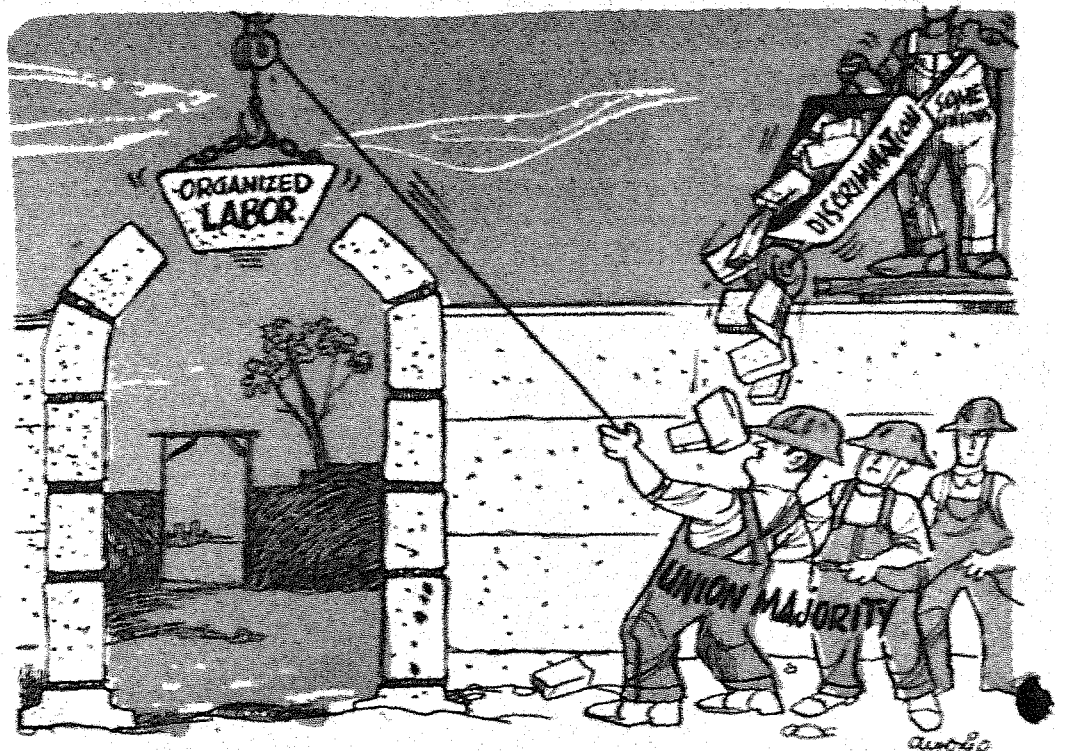
BUT there is a danger — one which threatens unions despite the efforts of most to put their houses in order and to compensate minorities for years of shabby treatment. This danger could generate obliquely should these minorities — faced with continuing

biased practices by a few unions — decide that they must organize splinter unions in self protection. This polarization by Black, Spanish-speaking and other groups, although possibly justified, could spell disaster for the ranks of organized labor.

As the urban life division's statement points out, two alternatives are open to minorities — "either fight discrimination from within the ranks of organized labor or join the conservatives' 'bust-the-unions' movement."

SURELY those facing discrimination are being asked to "bite the bullet" in their battle for recognition by some close-minded unions. But the statement of the Bishops' Committee points out that on this Labor Day all unions are at the crossroads — all must join to force the recalcitrant affiliates into adopting fair and open membership practices for all groups.

Will the unions meet the challenge? Only time will tell — time which could yield extinction or time which could yield strength and stability for all workers and the country as a whole.



Abortion issue is again aired at state hearing

(Special to The Voice)

ORLANDO — With but little rest, after prolonged skirmishing in the 1971 legislature, Florida's lawmakers again faced the problem of unwanted pregnancies.

In a fashion as slick as a moss-covered rock, country style Senator William Dean Barrow of Crestview drawled his way through a smooth, well ordered hearing of the Criminal Judiciary Committee here, Aug. 31.

The main issue facing the senate group was the explosive abortion statutes of Florida which have been swiped at by the State's highest court, which are presently being challenged as unconstitutional.

The senate group in an effort to head off the possibility of the State's being left with no control over abortion is pressing hard to grasp the issues involved and to attempt to codify them.

THE proposal under consideration, and which gave reason for the Aug. 31 hearing, was Senate Bill 61. This proposal suggests that in view of the advanced medical techniques, it is possible to predict with 100% accuracy whether a given pregnancy will result in a deformed or otherwise handicapped child.

Senator Barrow emphasized that this bill is vehicle for studying what approach should be taken to the revision of abortion laws. The Senator apparently believing that revision is a forgone conclusion.

Time limitations forced the committee chairman to limit presentations to three minutes each for both proponents and opponents. The lead-off speaker, a social worker from Kissimmee, said the unwanted pregnancy was a detriment to the mental and physical health of the mother, thus often leading to emotionally deprived children.

A Presbyterian clergyman, Rev. James Monroe, offered an abortion proposal similar to many of those rejected by the legislature in the past three years. He added, however, that there should be no time limit on when an abortion might be procured and emphasized that the churches should show more concern in problem pregnancies.

Also supporting revision was Rev. James C. Trimble, of the United Church of Christ, who declared that voluntary and medically-safe abortions are possible and necessary.

Another minister stressed the overpopulation issue and said he believed that abortion should be the concern only of the person involved.

WHEN pressed by Senator Barrow as to whether God's law might enter in such a decision, the minister said that the Christians have no law regulating morality since each was guided by his own conscience.

Senator Harold Wilson of Clearwater

asked whether law should be framed which would protect society as opposed to personal desire. The minister replied that "morality cannot be legislated."

A doctor from The Mental Health Center in Gainesville was of the opinion that the decision for an abortion should be only a medical decision. He quoted what he believed to be a changed in the Catholic position over the course of recent centuries and also quoted the late Cardinal Cushing of Boston as saying that "Catholics do not need civil laws to support their moral position."

A subsequent speaker contradicted the doctor and said that Cardinal Cushing had been quoted out of context.

Among the opponents were clergymen, private citizens, doctors and representatives of Florida Right to Life and Birthright Organizations.

Dr. Anthony Walsh, micro-biologist of Orange Memorial Hospital, attacked Senate Bill 61 from the standpoint that no medical test is 100% perfect and therefore the possibility would exist of aborting a perfect child.

HE said that "abortion is not an easy solution to life" and emphasized that no matter how one looked at it, it is a medical procedure of great seriousness.

Looking at the situation in New York City, where legalized abortion has been in effect for a year, he said that only 1.3 of 897 cases studied in one hospital showed that they were performed for strictly medical reasons.

Among other arguments offered by opponents of any liberalization of the abortion statute were the following:

Stop destroying persons and rather emphasize family planning.

The womb child has rights of his own, rights recognized by the state.

Personal convenience should not be substituted for the absolute value of human life. Some infants have been aborted and have been found alive.

Testing in-wombed infants for physical or mental defects can sometime lead to damage or death of the infant. The possibility exists that even after testing of aborting a perfect child, there is a question as to where one draws the line as to what kind of deformity will disqualify an infant from extra-uterine life.

Most of the probing questions among the eight men group of lawmakers were offered by Senator Barrow, Dick Fincher of Miami, and Wilson. However, Senators Plante, Deeb, Ott and Brantley joined in occasionally. Barrow indicated that some kind of legislation would be forthcoming in this year both because of citizen interest and because of the pressures already exerted by Florida's high court.

VOICE OF THE PEOPLE

He's 'suspicious' on Irish problem

Dear Editor:

The first article that caught my eye in your current issue, Aug. 20, 71, was the front page item, "4 Priests From Ireland Analyze Cause Of Strife".

I read with interest. I expected to get an inside view of this very serious problem.

Guess what . . . ? I found a re-run of the same fairy tale that good people brought forth as Cuba was being taken over. Algeria was made prisoner and during the period of China's collapse.

The same old phrases . . . "the farmland all being held by the large landowner" . . . "two separate cultures" . . .

"lack of freedom" . . . "discrimination" . . . and on and on.

Could it be that we are watching another Algeria or Zanzibar? Doesn't it seem strange that the methods are the same, the same script with different actors? Can anyone believe that the Communists have stirred up the ill will in order to grab the reins of government? That they are already situated in places of authority, from the unwed mother, Miss Devlin, on down?

Sincerely,
A.H. Powell
Miami

End hatred, Pope appeals

CASTELGANDOLFO — (NC) — Pope Paul lamented the "hatred and bloodshed" rocking Northern Ireland and prayed that both Catholics and Protestants would work for unity to save their land from "other sad trials."

HIS WORDS of concern over the six counties of Ulster were delivered to thousands of tourists at the Sunday noon Angelus in the courtyard of his summer villa here Aug. 29 in what he described as a "serene Sunday gathering."

"We ardently wish that all the people in Northern Ireland, whose common Christian faith should bring them closer together in unity, can soon return to enjoy the great benefits of true peace," the Pope said.

Recent moves by the Stormont government to suppress militant members of the Catholic community were resented by some

citizens, the Pope said — an allusion to the jailing of suspected Catholic activists without trial and the upheaval that followed.

The Pope said he would not cease praying for those who seek "a peaceful and just solution to the serious problems" of Northern Ireland.

"WE WOULD ardently hope that our plea will find in all a ready and generous response so that the country may be spared other sad trials," the Pope concluded.

(Meanwhile, an Anglican canon suggested in a Sunday sermon at a church in London that Pope Paul VI and the Archbishop of Canterbury, Dr. Michael Ramsey, both go personally to Ulster and stay there indefinitely — as a device for immediately cooling down tempers and restoring peace.)

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New rector named at minor seminary

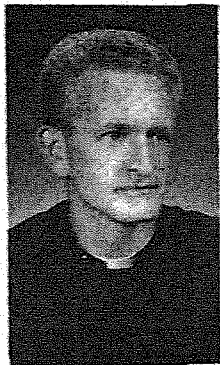
The Rev. Charles F. McNamara, C.M., has been appointed rector of St. John Vianney Minor Seminary. The announcement was made this week by Archbishop Coleman F. Carroll upon the nomination of the Very Rev. James D. Collins, C.M., provincial superior of the Vincentian Fathers, who administer the seminary.

Father McNamara becomes the third rector to head the Archdiocesan institution since it was founded in September, 1959.

THE new rector, who will also serve as superior of the Vincentians assigned to the seminary, succeeds the Rev. Emerick J. Hydo, C.M., who has completed his six year term as administrator of the school.

Father Hydo has been reassigned to Niagara University, Niagara Falls, N.Y., where he served in various administrative posts before coming to the Archdiocese of Miami. He will serve on the university faculty in the Sociology Dept.

During his term as rector, Father Hydo succeeded in securing full accreditation for the seminary from the Southern Association of Colleges and Schools as a special purpose institution on a secondary,



Fr. McNamara

four-year high school, and two year junior college level.

The new rector is son of Mr. and Mrs. Thomas McNamara of Brooklyn, N.Y. He attended St. Patrick Elementary School and St. Michael High School in Brooklyn before entering St. John's College in New York where he earned his bachelor of arts degree in 1951.

Father McNamara was ordained to the priesthood on May 31, 1962 and his first assignment was in the Dept. of Theology at St. John's University, where he remained until his appointment to St. John Vianney in 1968.

Prior to his appointment as rector and superior, he served as chairman of the Department of English and was director of the Junior College.

He served as assistant professor of History at Villanova from 1948 to 1946, then was transferred to the Augustinian-conducted Universidad de Villanueva in Havana, Cuba. In 1961, Father McCarthy and 12 other Augustinian priests were jailed by Castro and expelled from Cuba.

In 1961, he came to Miami where he served as Biscayne College president until 1968 when he was appointed Religious superior of the Augustinian community.

Ex-Biscayne prexy heads Villanova U.

(SPECIAL TO THE VOICE)

VILLANOVA, Pa. — Founder and former President of Biscayne College, Miami, Father Edward J. McCarthy, O.S.A., Ph.D., has been elected President of Villanova University here. He has been serving as chairman of the Department of History at Merrimack College, Andover, Mass.

Under his direction, Biscayne College grew from an undeveloped 50-acre plot of ground to a 126-acre campus with six buildings valued at more than \$4 million.

A native of Troy, N.Y., Father McCarthy was educated at the Augustinian Academy, Staten Island, N.Y., and received his BA degree from Villanova in 1934. He earned a PhD in History in 1941 from Catholic University in Washington, D.C.

Case for hyphenated priests

By FATHER ANDREW M. GREELEY

One of the most nasty phrases currently to be heard in the American church is "hyphenated priest." A man to whom that label is affixed is thought of as being something less than a "real priest." He does real priestly work some of the time and other work the rest of the time.

The attitude of many of his colleagues toward him is a mixture of envy — for he is believed to have an easier and better life — and disdain, because if he were a "real" priest he would be doing "real" priestly work all the time and not just part of the time.

Sometime ago, Father Vincent Donovan, a columnist for the "National Catholic Reporter," wondered aloud why theologian Karl Rahner, the librarian of the Vatican, and I were still priests because whatever our contributions were to the Church, they weren't "priestly" contributions. I do not know whether Father Donovan knows the Vatican librarian or Karl Rahner, and I am quite sure that he does not know me, so I was at a bit of a loss to know how he was in a position to evaluate our work.

Father Donovan seemed to think that he was a priest because he worked with a "community," and the three of us were not priests because we did not work with "communities."

AS a point of fact — and Father Donovan could easily have determined this — I do indeed work with a community. I

have always done so and will always do so. It was precisely the pastoral dimension of the priesthood that attracted me into it and it is an aspect of the priestly life that I never propose to give up, however many other irons I may have in the fire.

But my point is that even though I personally would never want to be without pastoral work in the traditional sense of the word, I do not think it historically, or sociologically, or theologically proper to insist that this is the only kind of work that a priest ought to be doing. Historically speaking, priests have done practically everything from geography to diplomacy. Sociologically, the leadership role of the priest can obviously be executed in a multitude of ways. And theologically, it seems to me to be singularly inappropriate to put any limitations on where the Holy Spirit might lead a man to exercise his ministry.

I am not a priest-sociologist. I am a priest who happens to exercise the skills of sociologist at a certain time and place, under, I hope, the inspiration of the Spirit and appointment of my ecclesiastical leaders. What baffles me about the criticism of the hyphenated priests is that the criticism usually comes from the same sorts of people who enthusiastically speak of part-time priests. Apparently, it is all right to be a "part-time" priest if you are a business or professional or working man who is ordained, but it is not all right to be a "part-time" priest if you are ordained and then take on another kind of skill or responsibility.

BUT I do not think of myself as a part-time priest. I am not a priest just when I say Mass, or just when I am with the bedraggled group of Christians to whom I attempt — usually without too much success — to minister. I'm a priest all the time and I am not at all persuaded that the secular university world is any less pagan than the factories of Paris.

A priest of the Chicago archdiocese recently announced that he was becoming director of the Illinois division of the American Civil Liberties Union, apparently without bothering to inform his Archbishop on the subject. I don't especially approve of the style of the announcement, and I would strongly disagree with some of the dogmatic stands that both the priest in question and the ACLU take. Indeed, I served on the board of trustees of the ACLU for several months and resigned simply because it was a far too doctrinaire and dogmatic organization for my tastes.

But, quite apart from any of these considerations, I would think it would be a very good thing for the Church to have a man in sacred orders deeply committed to that kind of social action which seeks civil rights and civil liberties for all. A man who does it may define himself as a hyphenated priest or even insist that he is not a priest at all (though, as I understand the Chicagoan in question, these are not his stands) but concern about civil liberties seems to be at least as much priestly work as making tents.

And presumably no one will deny that Paul of Tarsus, the well-known priest-tentmaker, was a minister of the Gospel even when he was making tents.

Father Kilian returning to retreat house

NORTH PALM BEACH — Father Kilian McGowan, C.P., former rector of Our Lady of Florida Retreat House-Monastery here was recently appointed as Retreat Director at the House, succeeding Father Jude Dowling, C.P., who has been transferred to Calvary Retreat House, Shrewsbury, Mass.

Father McGowan was the first Rector of the newly-established Passionist Monastery here from 1960 to 1968. During this time, he was active in community and ecumenical affairs. For a while he was a regular panelist on the "Face to Face" program produced by ARO and was regularly heard on the worldwide Passionist Radio program, "Crossroads."

Ordained in 1946, Father McGowan will celebrate his Silver Jubilee this year. He graduated from Union College, Cranford, N.J., then served two years as an active missionary. For nine years he was director of Students in the Passionist Theologate in Union City.



Father McGowan C.P.

For the past three years, Father McGowan has been serving as Director of Seminarians at St. Michael's Monastery in Union City.

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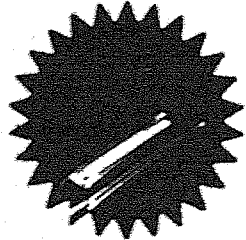
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Around the Archdiocese

Wild-life biologist to lecture Sept. 12

Forester and wild-life biologist Donald A. Seery, will be the guest lecturer for Barry College's first of four presentations of the Coleman F. Carroll Lecture Series in the Wiegand Center lecture hall Sunday, Sept. 12 at 8:15 p.m.

Cambodia, Land of Khymer, will be the topic on this world adventure program, which is both educational and entertaining, through the unique combination of color slides, sound effects, music and narration.

A graduate student of the School of Forestry of the University of Georgia with a Bachelors and Masters degree in science, Seery has traveled thousands of miles in 55 countries of the world.

In his narration on Cambodia, describing the fabulous lost city of Angkor Wat, and retracing the history and art of the Khymer empire from 450 years to the eighth century, Seery presents color slides made on his last year's trip to the ancient archaeological ruins.

Palm Beach County

The East Coast Deanery of the Archdiocesan Council of Catholic Women will open its 1971-72 year with a special Mass in honor of the Nativity of Our Lady, Wednesday, Sept. 8, in St. Joan of Arc Church, Boca Raton.

Pastor Father Paul Manning will celebrate the 9:30 a.m. Mass and give a homily on the relevance of the feast day.

The first meeting of the group will follow in the parish hall from 10 a.m. until noon.

For further information contact deanery president, Mrs. Julian Humiston, 391-1994.

Broward County

A parish "Get Acquainted" dance, hosted by the St. Theresa Guild Mother's Club of Little Flower parish, Hollywood, is slated for Saturday, Sept. 25 in the school auditorium from 9 p.m. to 1 a.m.

New yearly projects will be discussed at the first Fall meeting of the Catholic Daughters of America, Court 1912, Fort Lauderdale, beginning at 1 p.m., Friday, Sept. 10 at St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach.

The launching party for St. Bartholomew's Women's Club is scheduled for Thursday, Sept. 9, following an 8 p.m. Mass. The meeting will be held in the school hall.

A meeting for those interested in liturgical music is slated for Sunday, Sept. 12, at 2 p.m. in the Nativity parish hall, 5200 Johnson St., Hollywood. For further information contact Sister Joyce LaVoy, O.P., at 757-6241.

Dade County

The Miami Catholic Singles Club will hold a social, Labor Day weekend convention starting Saturday and continuing through Monday at the Sonesta Beach Hotel, Key Biscayne.

The Memorare Society for Catholic widows and widowers has scheduled its monthly meeting for Friday, Sept. 10 at St. Dominic Church coffee shop, 5909 NW Seventh St., Miami, beginning at 8 p.m. A covered dish supper will be served. For further information call 649-2928 or 274-0244.

The first Fall meeting of the St. Michael Council of Catholic Women will be held after the 8 a.m. Mass, Sunday, Sept. 5.

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Group makes baptismal robes

By MARY ANN LINDEN
"Receive this white garment and burning candle. Carry them untarnished into life everlasting."

These words from the new rite of baptism allow the newly-baptized baby to keep the white candle, but very few parishes have white garments to give away. Several women from Our Lady of Lakes parish, Miami Lakes, are seeing to it that the baby also has his own baptismal robe.

A member of the art committee of the parish, Mrs. Sandra Baden, has volunteered her services to design and decorate the robes, an imported idea from one of her aunts in Kansas. "We've made over 50 for babies in the parish during the last six months," she said. "They're all decorated with the symbols of the sacraments and the baby's name and baptismal date."

The robes are meant to be treasured as a keepsake item and, as the rest of sacraments are received, the dates should be added to the robe.

"We wanted an outward sign of the parish community's sharing with the child and parents," Mrs. Baden said.

This sign of parish interest has also spread to the other function of the committee — designing liturgical banners for the chapel and

multipurpose room. THE committee, comprised of seven parish women, has succeeded in making two complete sets of banners — enough to go around the multipurpose room twice. Mrs. Baden clarified, "Many are general themes, some more specific for certain Church holidays and feastdays."

Committee members include Mrs. Ann Blanco, Mrs. Dolly Burck, Mrs. Denise Sellitto, Mrs. Florence Young, Mrs. Rita Kiley, Mrs. Joyce Brady, and Mrs. Sandra Baden.

Since the group's inception, they've completed a set of banners for funerals of white brocade and one for weddings. Meeting regularly every Thursday morning, they often spend four or five hours cutting, pasting or just drumming up fresh ideas.

"We'll use any old material we can get our hands on," Mrs. Baden said, adding that "the more you can use a variety of things, the more attention they will attract."

"People get in the habit of sitting in the same place every Sunday, so we also keep rotating the banners so everyone enjoys a new one once in a while," she added.

Although Christmas is months away, the group is starting to plan a complete set for the season, all based



PUTTING THE FINISHING touches on a baby's baptismal robe, Mrs. Sandra Baden, originator of the idea, feels that the robes exemplify sharing within the parish community.

on the theme of "love."

Perhaps, years from now when these newly-baptized babies are adults, they'll have a record of their memories.

thanks to the thoughtfulness and initiative of these women who have started a new tradition at Our Lady of Lakes parish.

Jewish leader lauds Catholic laywomen

NEW YORK — (NC) — Clara Maria Henning, the country's first laywoman canon lawyer, has been praised by a Jewish leader for organizing a group called Catholic Women for Soviet Jews.

Rabbi Marc H. Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Committee, said that Miss Henning drew her inspiration for what he called her "great humanitarian work" from

personal experience of Soviet oppression.

HER interest in the plight of three million Jews in the Soviet Union, the rabbi said, stems from her childhood in postwar Germany. As a child, the 30-year-old Miss Henning was interned in a Russian

refugee camp, where her grandmother died of starvation.

Today she is trying to create bonds between individuals and families of the Catholic and Jewish communities in the United States and the Soviet Union," he said.

Center seeks volunteers

Now that children are back in school and everyone is refreshed from summer vacation, many parish women and mothers will have extra time on their hands.

Villa Maria Nursing and Rehabilitation Center is seeking aid for its volunteer program. There are many small duties including taking elderly patients for short walks around the patio, writing

notes, delivering mail, and just talking with them, that can be done without too much effort.

If you're interesting in making life a little more pleasant for elderly patients, call Mrs. Hilda Falvello, volunteer program coordinator, 759-4947 or her co-chairman, Mrs. Edwina Stewart, 751-6105.

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U.S. Catholic Conference Labor Day Statement

(Following is the complete text of the Labor Day statement issued by the Division for Urban Life Department of Social Development United States Catholic Conference, under the direction of Msgr. George G. Higgins.)

Introduction

Pope Paul VI, in his recent Apostolic Letter commemorating the eightieth anniversary of Pope Leo XIII's historic social encyclical, *Rerum Novarum* (On the Condition of Labor), pointed out that two aspirations persistently make themselves felt in today's world: "the aspirations to equality and the aspiration to participation." This new emphasis on equality and shared responsibility is not limited to particular countries or particular areas of the world community but, in varying degrees, is characteristic of mankind as a whole. Yet it would probably be fair to say that in certain respects it is a peculiarly American phenomenon. At the very least, it can be said that in no other nation in the world has there been, within recent years, a more widespread and more insistent demand on the part of so many different groups for a greater degree of equality and a fuller measure of participation in the affairs of our society.

What started in our country, less than two decades ago, as a belated demand for elementary forms of justice in the somewhat limited or restricted area of civil rights has rapidly escalated into a much more sweeping demand for genuine equality — as opposed, for example, to so-called lunch-counter or drinking-fountain equality — and for a greater measure of shared responsibility at every level of our society. This demand came, in the first instance, from the largest of our minority groups, the Black community, which historically has suffered beyond measure from an almost total lack of equality in many areas of our national life and from a systematic denial of an adequate sharing in responsibility. More recently, the same demand has come from the Spanish-speaking and also from aggrieved women, alienated university students, and other disaffected groups in our society. These groups charge that they, too, have yet to be accorded the kind of treatment which they feel they have a right to expect in a nation founded on the principle that all men (and women) are created equal.

OUR inability or unwillingness as a nation to cope successfully with this constantly accelerating and completely understandable insistence on a greater measure of equality and for the fullest possible degree of participatory democracy has led us into a dangerous impasse. We no longer seem to know exactly where we want to go as a nation and, to make matters worse, one of our better-known historians has recently notified us all in writing that there really isn't any point in our worrying about

it, for the play is over, he reports, and the curtain is about to fall. "The United States," he contends, "is now about to join other nations of the world which were once prepossessing and are now little more than plots of bounded terrain. Like them, the United States will continue to be inhabited by human life; however, Americans will no longer possess that spirit which transforms a people into a citizenry and turns territory into a nation."

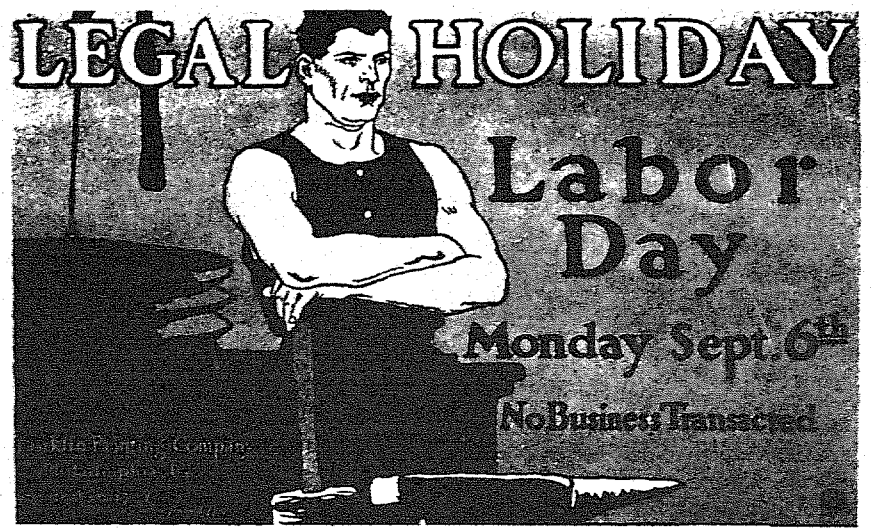
This is a dismal thing to prophesy about a nation which, as nations go, is still very young and, in fact, will not be celebrating its bicentennial for another five years. In any event, while most Americans will probably be repelled by this kind of sickly pessimism and despair and will, almost by instinct, tend to reject it, at the same time we will want to examine very carefully the reasons which prompted its author to give expression to it in the first place. His argument is that we have passed the point "where self-interest can subordinate itself to citizenship" or, putting it in reverse, that we have reached the point where "a preoccupation with private concerns deflects (our) population from public obligations."

This, too, may be an exaggeration or an exercise in rhetorical license, but, to the extent that it represents an accurate reading of our present situation in the United States, it raises a number of serious questions which are worth thinking about on the occasion of Labor Day.

The Drive For Equality

Labor Day, with its traditional emphasis on the theme of social justice and the rights of working people, lends itself more readily than any of our other national holidays to sober reflection on the two major aspirations which Pope Paul has singled out as characteristic of today's society: the aspiration to equality and the aspiration to participation or shared responsibility. We propose, in this annual Labor Day Statement, to raise a few points for discussion with reference to the first of these two aspirations — the aspirations to equality — but only as it relates to the labor movement itself, and not to the rest of American society. There will be other occasions in the future on which to consider the growing and, on the whole, very encouraging emphasis in today's world on the importance of shared responsibility.

The labor movement, like every other major institution in the United States, is presently on the defensive with regard to its record in promoting genuine color-blind equality. It is being severely criticized in many quarters as a racist institution on the grounds that its stated commitment to racial equality is allegedly being honored more in the breach than in the practice. Much of the criticism directed at organized labor on this particular score is stated very sweepingly



THIS BIT OF Americana is one of the poster cards announcing a holiday designed by Edward Penfield in the 1920s and distributed to banks as an advertisement for a printing company. Coincidentally, Labor Day 1971 also falls on Monday, Sept. 6.

and in the most simplistic terms. Within recent weeks, for example, a prominent public official blandly charged, on the public record, that "while some unions have been leaders in equality of opportunity . . . the majority of unions . . . are still trying to escape with only token compliance with the law of the land."

THIS is clearly an exaggeration — the kind of sensational exaggeration which makes for catchy headlines but, to our way of thinking, is hardly calculated to advance the cause of racial equality.

It would be closer to the truth to say — as the well known civil rights leader, Bayard Rustin, has recently stated — that the labor movement, for all of its faults and limitations in the area of racial equality, is "the most integrated major institution in American society, certainly more integrated than the corporations, the churches, or the universities."

This is an unpopular thing to say at a time when such a large segment of the so-called liberal community in this country — the group that tends to mold public opinion on matters of this kind — has become completely disenchanted with the labor movement and has written it off almost cynically as an ultra-conservative, not to say reactionary force in American society. Yet it needed to be said, not in defense of the labor movement itself, which will have to answer for its own mistakes, but in the interest of the truth and in the larger interest of promoting the very cause of racial equality which labor's critics claim to be espousing.

There is no doubt about the fact that some unions, to their shame and discredit and in complete defiance of the principles of justice and equality which they boastfully claim to be guided by, are still practicing racial discrimination or, at best, are still trying "to escape with only token compliance with the law of the land." These unions deserve to be condemned for their hypocrisy and must expect to be held up to public scorn. But to say that "some" unions are guilty of racial discrimination or, at best, are deliberately dragging their feet in the area of racial equality is a far cry from saying that the "majority" of unions fall into this category. To make the latter charge is to play partisan games with the facts and to raise the suspicion that the one making the charge has some purpose in mind other than his stated purpose of promoting equal employment opportunity.

Labor and the Black Community

The trouble with this kind of oversimplified and highly doctrinaire approach to the problem of racial discrimination in the ranks of organized labor — aside from the fact that it happens to be contrary to the evidence — is that it runs the risk of turning the Black community in general and Black workers in particular against the entire American labor movement, and this at the very time when unions are more important to Black workers than ever before. The injustice done to a Black worker who is discriminated against by a particular union is a crime that cries out to heaven for vengeance. Racial injustice of this type is a serious blot on the reputation of the American labor movement. The fact is, however, that the overriding problem for a large percentage of Black workers is not that this or that particular union is discriminating against them or excluding them from membership, but to the contrary, that they are not eligible to belong to any union for the simple reason that such a large sector of the marginal labor market in which they are forced to compete for employment is unorganized. Mass unemployment or underemployment is obviously an even more serious problem for these disadvantaged workers.

It is fashionable today in certain

intellectual circles and in the so-called "radical chic" community to allege that organized labor is unable or unwilling to face up effectively to these two crucially important problems. Labor is said to have lost the sense of militancy which characterized the movement in the thirties and to have fallen down on the job — or, if you will, given up on the job — of organizing the unorganized. It is also said to be unconcerned about or totally ineffective in fighting for full employment and for a number of related social and economic reforms which are urgently needed if the great mass of Black workers are ever to achieve genuine equality in our society.

AS the authors of a major study of the labor movement — Professors Derek C. Bok and John T. Dunlop of Harvard University — have recently pointed out, one must be cautious in evaluating these indiscriminate charges. "In retrospect," they point out, ". . . comparisons with the thirties seem seriously distorted . . . If anything, (the labor movement) was less concerned then than it is now over social and economic issues outside the range of its own immediate interests. Today, more manpower is being used to lobby for these causes, more space is devoted to them in union periodicals, and more money is being spent to support candidates who favor social reforms than ever was true during the thirties."

Bayard Rustin — who, of all the more prominent civil rights leaders in the United States is by far the most knowledgeable about the labor movement and about labor-management relations — not only agrees with this opinion but takes it a step further. "How ironic," he says, "that in this period when the tradeunion movement is thought to be conservative, its social and economic policies are far and away more progressive than those of any other American institution."

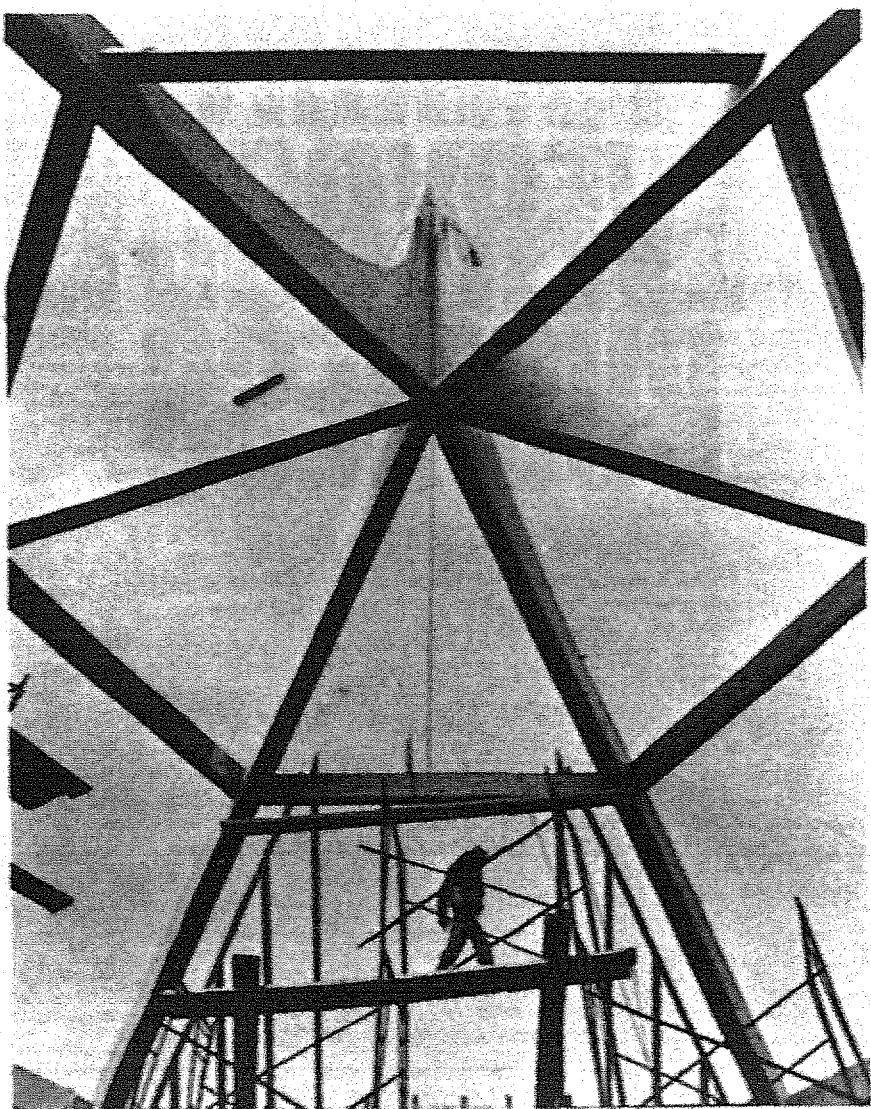
This, too, is an unpopular thing to say at the present time, but, again, it needed saying as an antidote to the cynicism of those who — in effect, if not in so many words — are telling Black workers that the labor movement is their enemy and not their friend.

Mr. Rustin thinks — and so does the writer of this Statement — that this kind of advice is a great disservice to the Black working class community. There is reason to think that the majority of Black workers understand this very well. In any event, Black workers, as Mr. Rustin has pointed out, "have a choice. They can fight to strengthen the tradeunion movement by wiping out the vestiges of segregation that remain in it, or they can, knowingly or unknowingly, offer themselves as pawns in the conservatives' games of bust-the-unions." Mr. Rustin's point, however unpopular it may prove to be in many circles, is, in our judgment, very well taken indeed.

But if Black workers have a choice, so does the labor movement. It can either practice what it preaches in the area of racial justice and racial equality — not merely in some of its affiliates, but in all of them, including the most restricted and restrictive crafts — or, by failing to do so, it can bring down upon itself not only the enmity but also, at some point, the hatred of the Black community.

It may be correct to say, as Professors Bok and Dunlop contend, that "greater progress has been made in securing equal opportunity in employment than in any other field of American life. Yet employment is so vital that Negro leaders are understandably impatient. Whether unions can surmount this challenge is a question of profound importance, but the answer remains

(CONTINUED ON PAGE 10)



A LONE WORKMAN silhouetted in the abstract formed by the hexagon dome of a new church symbolizes American labor today.

Catholic Conference Labor Day Statement

(CONTINUED FROM PAGE 9)

obscure. With the aid of full employment and more adequate government training programs, the problem may eventually be overcome without great turmoil. On the other hand, rejection of Negro claims may lead to attempts to form Black unions in the ghettos and complete alienation from the labor movement. In this respect, the unions are but a microcosm of the larger problems confronting all of American society."

A Challenge to Organized Labor

This is undoubtedly one of the most serious challenges confronting the labor movement at the present time. The fact that two such objective observers as Bok and Dunlop felt compelled to say that the answer to the question as to whether or not organized labor will be able and willing to surmount the challenge "remains obscure" is a sobering thought on labor's national holiday for the leaders of the movement and also for the rank-and-file. They can take no comfort whatsoever from the thought that, in the field of race relations, "unions are but a microcosm of the larger problems confronting all of American society." That may or may not be true, but, in any event, it is clearly irrelevant. The fact is that, in the particular case of racial justice, as in many other areas, the public in general and the disadvantaged minorities in particular have a perfect right to expect and demand a higher standard of performance from organized labor than from any other institution in American society, with the exception, if you will, of organized religion. The reason for this is obvious. By definition, and by stated purpose, the labor movement claims to be committed — indeed, it prides itself on being committed — more explicitly and more single-mindedly than other organizations in our society to the cause of justice and equality for working people of every race and color. The labor movement is also committed, or should be committed, more compassionately than other organizations — again, with the exception of organized religion — to the service of the poor. If the Church, as Pope Paul has pointed out in his recent Apostolic Letter, should be characterized by a disinterested will to serve and by "preferential respect" for the poorest of the poor, no less can be expected of the labor movement.

In the American context, preferential respect for the poorest of the poor, a large percentage of whom are Blacks, means, at the very least, an all-out effort on the part of every union in the United States not only to comply with the spirit as well as the letter of the law, but to make up for lost time and make amends for past injustices by going well beyond the technical and even the moral requirements of the law. "Legislation is necessary," Pope Paul has pointed out in this connection, "but it is not sufficient for setting up true relationships of justice and equality. . . . If beyond legal rules there is really no deeper feeling of respect for and service to others, than even equality before the law can serve as an alibi for flagrant discrimination, continued exploitation and actual contempt."

In varying degrees, flagrant discrimination, continued exploitation, and actual contempt for Black workers still exist in some but not, as the public official referred to above would have us believe, in the majority of American unions.

It goes without saying, however, that

even one such union, large or small, is one too many.

THERE is still another minority-group of workers in our society who are looking to the labor movement for the fullest possible measure of support in their belated and very difficult struggle for genuine equality, namely, the Spanish-speaking. Many Spanish-speaking workers, who commonly refer to themselves these days as Chicanos, feel that they have been discriminated against even more than their fellow-workers in the Black community. While comparisons of this type are to be expected, they tend to be rather odious and can easily result in a fruitless form of rivalry. The fact remains, nevertheless, that the social, economic, and political plight of Spanish-surnamed workers in the United States is, in every major respect, just about as bad, and in some areas possibly even worse, than that of their counterparts in the Black community. Reliable statistical evidence, as collated in a recent scholarly study, indicates that "their share of available jobs descends steeply once the line separating white-collar from blue-collar jobs is crossed. There is evidence of a job caste that walls off white-collar jobs from minority workers, and this wall is stouter against Spanish-surnames in areas where their numbers in the population are proportionately greater, as it is for Negroes in those areas where they are a more prominent part of the population."

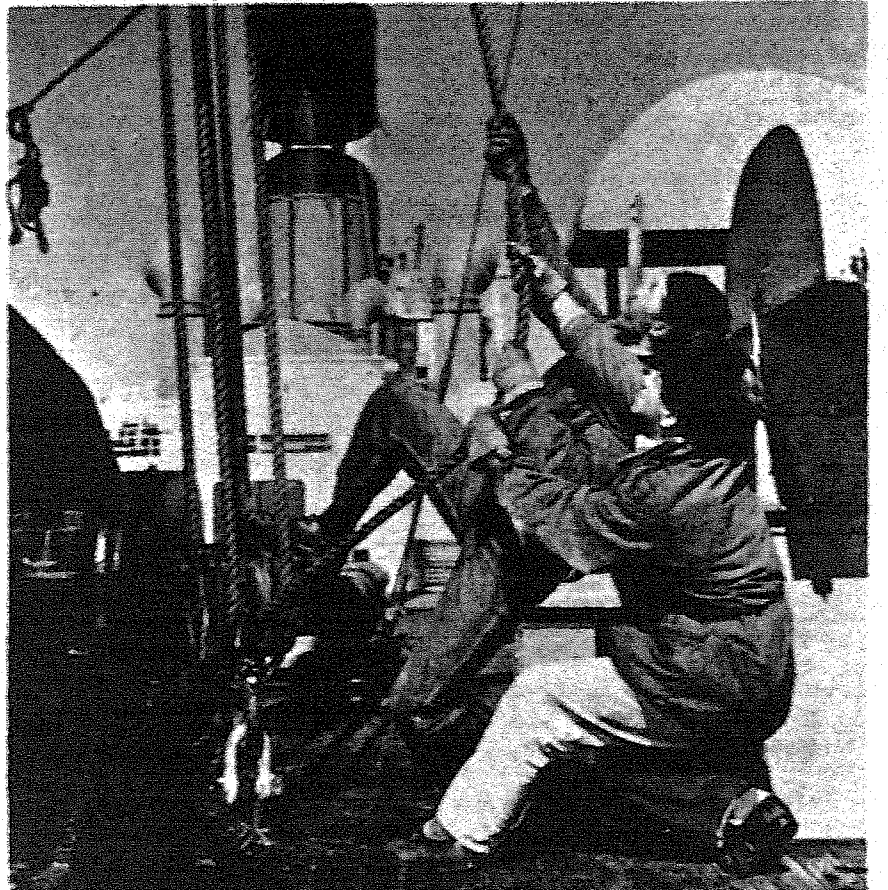
In the case of the Spanish-speaking, as in the case of Black workers, there are those who, for reasons which are not entirely clear, persist in trying to drive a wedge between the Chicanos and the labor movement. They argue or insinuate that trade unions, almost by definition and of their very nature, generally serve only their present membership and almost always adopt restrictive practices against so-called "outsiders." Again, this is clearly an exaggeration. Some unions admittedly practice discrimination against Chicanos, but, on the basis of all the available evidence, the study referred to above concludes that the pattern of minority employment is better among employers who have arrangements with labor unions that affect to some extent whom they may hire than it is among those who do not have such arrangements.

Here, again, Spanish-speaking workers, like their fellow-workers in the Black community, have a choice to make. In Bayard Rustin's words, as applied in the first instance to Black workers, the Chicanos can either fight to strengthen the trade-union movement by wiping out the vestiges of segregation that remain in it, or they can, knowingly or unknowingly, offer themselves as pawns in the game of bust-the-unions.

NEEDLESS to add, the labor movement also has a choice to make — the same choice it is being called upon to make in the case of Black workers. It can either grant complete equality to Spanish-speaking workers or it can expect to bring down upon itself their undying enmity and hatred.

One group of Spanish-speaking workers numbering in the tens of thousands — namely, the farm workers — have already made their choice. They have opted dramatically to work out their economic destiny in and through the labor movement.

Time after time during the past half century farm workers — Chicanos in the main, but Filipinos and Blacks as well — have tried to organize, but their efforts have



This National Maritime Union picture shows two longshoremen — one white, one Black, pulling together while working on the docks. The moral is obvious.

always been blocked. At long last, however, the tide is beginning to turn in their favor. Within the past few years they have succeeded in organizing what would appear to be a viable union. A number of churchmen of all faiths have strongly supported the patient and remarkably peaceful efforts of these determined farm workers to make up for generations of lost time and, through an organization of their own choosing, to begin to secure their basic human rights. They have a long way to go and many hurdles to surmount, but this time they will not, they cannot, be stopped.

Organized labor is sometimes accused of having done less than it might have done or might have been expected to do in years gone by on behalf of these exploited farm workers.

Be that as it may, the labor movement is now beginning to make up for lost time. Its support of the current farm workers' organizational drive, in terms of experienced personnel and financial assistance, is commendable.

Our great farm organizations would also do well to lend their support to this organizational drive, not simply as a matter of justice and fair play, but also a matter of enlightened self-interest. In the long run, the growers have everything to gain and nothing to lose by moving, however belatedly, towards a stable system of labor relations in agriculture based on the kind of labor-management cooperation which has long since become the rule rather than the ex-

(CONTINUED ON PAGE 10)

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TV priest won't fly or sing

NEW YORK — (CPF) — You've got to say one thing about Sarge, the new NBC-TV series that will have a Catholic priest as the main character — it'll be a lot more down-to-earth than "The Flying Nun."

Children's corner

"Babar Comes to America," an animated special which chronicles the adventures of Babar the elephant king and his family when they visit the United States, to be seen Tuesday, Sept. 7, from 7:30 to 8 p.m. on the NBC Television Network.

The adventures of Babar, his wife Queen Celeste, his little cousin Artur and the bent-minded Cornelius, elder statesman of the elephants, begin when they are all invited to visit the United States after the success of their first television special ("Babar the Elephant").

THE King and Queen decide to set out for America in a balloon, while Artur and Cornelius select steamship passage. Calamity strikes the royal couple, however, and a storm leaves them marooned on an island in the middle of the Atlantic.

A giddy white whale offers them a lift to New York, but alas, he is side-tracked by a school of edible fish and leaves Babar and Celeste behind on a tiny rock. Help comes when the steamship bearing Artur and Cornelius picks up the stranded elephants, and the group finally arrives in New York — where little Artur promptly disappears.

The search for the errant cousin leads the entourage to Washington, D.C., New Orleans, Chicago, the Grand Canyon, San Francisco and Los Angeles, and concludes with a surprising revelation in a Hollywood film studio. During their journey, Babar and family take a helicopter ride and a Mississippi river-boat trip.

Adding to the charm of the story are five original songs written for this show. The voices of Babar and the other elephants are provided by Peter Ustinov.

While Sister Bertrille floated around (often literally) in a kind of never-never land, Father Samuel Jason Cavanaugh will not attempt to be a super-priest, flying or otherwise.

The "Sarge" of the title refers to the fact that Father Cavanaugh spent part of his adult life as a policeman, and as NBC explains the series:

"The program will focus on the life and work of Father Samuel Jason Cavanaugh, rugged ex-Marine, former merchant seaman and, more recently, a tough but compassionate detective sergeant whose life is shattered when his wife is killed as the result of his police activity.

"HAVING long considered becoming a priest, Sarge decides to resume his religious training, is ordained and assigned as parish priest and police chaplain in the very district in which he served as a homicide detective.

"As the confidant of those on both sides of the law, he brings imposing credentials to his unorthodox but effective and often action-filled approach to aiding those of his parishioners plagued with emotional as well as legal difficulties."

One other reason Sarge is expected to be more down-to-earth is the casting of George Kennedy to portray the priest. Kennedy won an Academy Award as best supporting actor in "Cool Hand Luke," playing an earthy convict on a Southern chain gang, and was nominated for an Oscar for his portrayal of the cigar-chomping, beer-drinking, gutsy airline mechanic in Airport.

Further evidence of how far Sarge's world will be from that of the "Convent San Tanco" of "The Flying Nun" is the fact that Father Cavanaugh is allowed to bring in an unwed mother (played by Sallie Shockley) to be the rectory secretary, and a Buddhist to be the new cook. The latter will be played by Harold Sakata, the Hawaiian-born Japanese wrestler who rose to fame as the karate killer, Odd Job, in the James Bond movie, Goldfinger, and more recently, as the destructive cougher in cough-syrup TV commercials.



DOWN-TO-EARTH George Kennedy will portray Father Cavanaugh on the new television series, Sarge.

A PILOT for the new series was telecast in February as a made-for-TV movie titled "Sarge: The Badge or the Cross."

The new series will technically premiere this season on Tuesday, Sept. 21 (8:30 P.M.), if you don't count the preceding week, Sept. 14, when a two-hour made-for-TV movie will feature both Raymond Burr, portraying Police Chief Robert T. Ironside, and Kennedy as Father Cavanaugh. In the movie, Ironside and Father Cavanaugh will work together to track down a psychopathic killer who has already murdered three priests. It is not by coincidence that the following week the Ironside series will precede the Sarge series on the NBC-TV Tuesday night schedule.

Kennedy, a 45-year-old actor, spent 14 years as a career soldier until he was assigned as an Army consultant to Phil Silver's "Sgt. Bilko" TV show. "You'll Never Get Rich" receiving a medical discharge after receiving a spinal injury, Kennedy was hired for the show by CBS and his professional career began on TV, with a long series of roles in which he often appeared in various shows as

a quick-to-kill Swede. In fact, in the Sarge pilot, Kennedy is "Father Swanson," the name being changed to Cavanaugh for the regular series for some reason.

Explaining his interpretation of the role, Kennedy has remarked:

"I didn't know how broad we could make the character. But we've worked that out. We're not going to overly emphasize religion. This is a guy who's lived, who's had a wife, who's lost her, who's done his share of sinning before he became a man of the cloth."

ALTHOUGH the National Catholic Office for Radio and Television was listed in the credits as consultant for "The Flying Nun" series and received some criticism for its connection with that series, NCORT has no official connection with Sarge.

However, Father John C. Urban, director of the Department of Communications for the Archdiocese of Los Angeles, is serving as technical advisor for Sarge, according to Charles Reilly, Jr., the national Catholic radio-TV office.

Film fare on TV

Sunday, Sept. 5, 9 p.m. — Batman (1966) — Holy Repeats! Here come the Dynamic Duo again! Adam West is perfect in the dual role of rich, mild-mannered gentleman Bruce Wayne and the masked marvel Batman, and Burt Ward is nearly as good (if a bit irritating) as young Dick Grayson and Robin the boy wonder. The action is campy, fast-paced, sheer fantasy, enlivened by the eager villains Cat Woman (Lee Merriwether), Penguin (Burgess Meredith), the Riddler (Frank Gorshen), and the Joker (Cesar Romero). Corny fun for the entire family. (ABC)

Monday, Sept. 6, 7:30 p.m. — Double Feature: Blast Off (1968); Marilyn (1963) — Blast Off features Burl Ives, Troy Donahue, Gert Frobe, Hermione Gingold, Lionel Jeffries, Daliah Lavi, Dennis Price, Terry Thomas. Diverting but lightweight comedy-adventure along the lines of The Great Race and Those Magnificent Men in Their Flying Machines, but this time dwelling on Burl Ives' circus entrepreneur fallen upon hard times and hatching a scheme to launch an untested rocket ship to the moon (circa 1900). Funny, but not half as much as it could have been. For the entire family. Marilyn is a documentary tribute to the late Marilyn Monroe. Fans and those cinematically interested in the turbulent career and troubled life of the last of Hollywood's great manufactured glamour queens will find the movie's footage (with clips from 15 of Miss Monroe's films) fascinating, but its narration (by Rock Hudson) banal and treacle-coated. Suggested for adults and young adults. (ABC)

Tuesday, Sept. 7, 8:30 p.m. — Crowhaven Farm — Ninety-minute television film casts Hope Lange and Paul Burke in a suspense-thriller, with Lloyd Bochner. Burke and Miss Lange are a nice young couple who find themselves in a seemingly witch-haunted New England farmhouse. Pretty spooky, and suggested for adults and teenagers, not the little kiddies. (ABC)

Thursday, Sept. 9, 9 p.m. — Harpy — Television film starring Hugh O'Brian and Elizabeth Ashley. Suspense melodrama concerns an architect-amateur falconer whose ex-wife tries to break up his impending marriage. A matter of taste for adults. (CBS)

Friday, Sept. 10, 9 p.m. — O'Hara, United States Treasury — Another TV film, with David Janssen running again, but this time on the law's side of the street, as he tracks down a bunch of cunning and very dangerous drug smugglers. Lana Wood adds a romantic element. Adults and young adults may find this diverting entertainment. (CBS)

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

FRIDAY, SEPT. 3
 9:30 a.m. — (3) Pony Express, Part II (Unobjectionable for adults and adolescents)
 1:30 p.m. — (4) Bird of Paradise (See rating Monday at 1:30 p.m.)
 7:30 p.m. — (10) Mr. and Mrs. Smith (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage
 9 p.m. — (4) Errand Boy (Family)
 11:30 p.m. — (10) Flying Fortress (Family)

SATURDAY, SEPT. 4
 12 noon — (5) Five Pennies (Family)
 12:30 p.m. — (10) Law of the Badlands (Family); followed by Gun For A Coward (Family)
 1:30 p.m. — (4) Poor Little Rich Girl (Family)
 2 p.m. — (4) Errand Boy (Family)
 2:30 p.m. — (4) Seven Against The Sea (No classification)
 5 p.m. — (5) Five Pennies (Family)
 7 p.m. — (4) Errand Boy (Family)
 9:30 p.m. — (10) Let's Kill Uncle (Unobjectionable for adults and adolescents)
 11:30 p.m. — (4) If I Were King (Unobjectionable for adults and adolescents)
 11:30 p.m. — (11) Japanese Swan (Unobjectionable for adults and adolescents)
 11:45 p.m. — (11) Carry On, Venus (No classification)

SUNDAY, SEPT. 5
 12 noon — (10) The Last Name (Unobjectionable in part for all)
OBJECTION: The plot of this film is resolved by an heroically presented suicide on the part of the principal male character. A second film follows, entitled Valley of Mystery (Unobjectionable for adults and adolescents)
 2 p.m. — (4) C-30 Me Medium (Family)
 2 p.m. — (4) The Trap (Family) A second film follows, entitled Cagney Cagney
 2 p.m. — (4) Errand Boy (Family)
 2 p.m. — (11) Johnny Guitar (Unobjectionable for adults and adolescents)
 4:30 p.m. — (4) Five Pennies (Family)

6 p.m. — (10) Come September (Unobjectionable for adults and adolescents)
 7 p.m. — (4) Errand Boy (Family)
 7 p.m. — (10 & 11) Batman (No classification)
 11:30 p.m. — (11) Those Hellbonds From Seattle (Unobjectionable for adults and adolescents)

MONDAY, SEPT. 6
 9:30 a.m. — (3) Forever My Love, Part I (Family)

RELIGIOUS PROGRAMS
 TV
 Saturday 8:30 p.m.
MASS FOR SPAIN — Spanish — Ch. 25 WFTV. Celebrant Father Auguste Roman S.J.
 Sunday 7 A.M.
THE CHRISTOPHERS — Ch. 11 WWSB
 9 A.M.
ENERGY — Ch. 5 WFTV — "Prison in the Apple Trees"
 Sunday 10:30 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WTVT — "Man Divided"
 10:30 a.m.
MASS FOR SPAIN — Ch. 10 WFLC. Celebrant Father James Bragg
 Sunday 8:15 a.m.
Happy Sunday (Via Domingo Radio) — WFTV — Father Auguste Roman and Father Auguste Villanova, O.F.M.
 8 A.M.
The Bread of God (Los Caminos de Dios) — WWSB — Father Jose Hernandez

6 p.m. — (10) That Man George (Unobjectionable for adults and adolescents)
 7:30 p.m. — (10 & 11) Blast Off (No classification) A second film follows, entitled Marilyn (Unobjectionable in part for all)
OBJECTION: This film, a satirical and unrespectfully commercial exploitation of the late Marilyn Monroe, consists of excerpts from various of her 20th Century-Fox films which mainly highlight suggestive scenes in costuming, dialogue, dancing and situations. Particularly offensive is the paragonage and naive treatment given to a sequence taken from an unfinished film.
 8 p.m. — (4) The Natty Professor, Part I (Family)
 10:30 p.m. — (10) Falcon In Danger (Family)

6 p.m. — (10) That Man George (Unobjectionable for adults and adolescents)
 7:30 p.m. — (10 & 11) Blast Off (No classification) A second film follows, entitled Marilyn (Unobjectionable in part for all)
OBJECTION: This film, a satirical and unrespectfully commercial exploitation of the late Marilyn Monroe, consists of excerpts from various of her 20th Century-Fox films which mainly highlight suggestive scenes in costuming, dialogue, dancing and situations. Particularly offensive is the paragonage and naive treatment given to a sequence taken from an unfinished film.
 8 p.m. — (4) The Natty Professor, Part I (Family)
 10:30 p.m. — (10) Falcon In Danger (Family)

TUESDAY, SEPT. 7
 9:30 a.m. — (4) Forever My Love, Part II (Family)
 1:30 p.m. — (4) The Captain's Table (Unobjectionable for adults and adolescents)
 4 p.m. — (10) The Great Man (Unobjectionable for adults and adolescents)
 8 p.m. — (4) Escape Partner (Unobjectionable for adults and adolescents)
 8 p.m. — (4) The Natty Professor, Part II (Family)
 10:30 p.m. — (10 & 11) Crowhaven Farm (No classification)

WEDNESDAY, SEPT. 8
 9:30 a.m. — (4) Adam Sack From Pardon Creek (Unobjectionable for adults and adolescents)
 1:30 p.m. — (4) The Captain's Table (Unobjectionable for adults and adolescents)
 4 p.m. — (10) The Lady (No classification)
 8 p.m. — (4) The Natty Professor, Part I (Family)
 10:30 p.m. — (10) Falcon In Mexico (Unobjectionable for adults and adolescents)

THURSDAY, SEPT. 9
 9:30 a.m. — (4) Arrowhead, Part I (Unobjectionable for adults and adolescents)
 1:30 p.m. — (4) The Captain's Table (Unobjectionable for adults and adolescents)
 4 p.m. — (10) The Captain's Table (Unobjectionable for adults and adolescents)
 8 p.m. — (4) O'Hara, United States Treasury (No classification)
 11:30 p.m. — (10) Falcon On West (Unobjectionable for adults and adolescents)
SATURDAY, SEPT. 11
 12 noon — (4) The Natty Professor (Family)
 12:30 p.m. — (10) Indian Agent (No classification), followed by Badman's Territory (No classification)
 1 p.m. — (4) Children's Film Festival
 1 p.m. — (4) Shane (Unobjectionable for adults and adolescents)
 2 p.m. — (11) The Eagle And The Hawk (Unobjectionable in part for all)
OBJECTION: Slightly sympathetically portrayed
 2 p.m. — (4) The Natty Professor (Family)
 2 p.m. — (4) Adam Sack From Pardon Creek (Unobjectionable for adults and adolescents)
 2 p.m. — (10) Don't Just Stand There (No classification)
 4:30 p.m. — (4) Shane, Part II (Unobjectionable for adults and adolescents)
 7:30 p.m. — (11) The Blazing Forest (Family)



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Breathtaking motorbike racing glorified in film

ON ANY SUNDAY Written, produced, directed, partially photographed, and enthusiastically narrated by Bruce Brown, this enthralling documentary on motorcycle racing may immortalize the endurance sport in the same way that Brown's "Endless Summer" glorified surfboard riding.

Following the formula that worked so well in his previous effort, Brown took his cameraman to five countries in an attempt to capture all aspects of the competition which claims over four million devotees — most of them amateurs simply seeking diversion for a Sunday afternoon.

Brown wisely avoids commercial plugs for cycles or gear, and zeroes right in on the action-makers themselves.

THREE men come to the fore: top professional Mert Lawwill, dare-anything rover Malcolm Smith, and pleasure-loving ama-

teur Steve McQueen (the movie actor whose fascination with this sport prompted him to finance Brown's project).

At incredible speeds these men brave the toughest terrains (icy, muddy, rocky, dusty), often for no prize money but just an ordinary trophy and the personal satisfaction of completing a challenging course. Brown's documentary technique may still lean a little toward the home movie with its surfeit of zoom shots and tight close-ups of personages ill supported by hip, bland commentary, but these are minor distractions in a film which is breathtaking and constantly surprising.

Quite predictably, the filmmaker closes his comprehensive study with pretty pictures of his master bikers scrambling into the sunset on a Southern California beach, on what must surely be *The Endless Sunday*. (A-1)

MUDDY SUNDAY. An amateur motorcycle enthusiast shows how he spends his Sunday afternoons, in Bruce Brown's new documentary, "On Any Sunday."



Science-versus-humanity plot

The Omega Man (Warner Bros.) Charlton Heston is one of that dying breed of actors, created by Hollywood lock, stock and personality, whose life itself was to perpetuate that primary myth. While "The Omega Man" hardly fits into the class of his super-spectaculars of the past, it does provide Heston with a vehicle that approximates his ageless role. Indeed, it is the culmination, for in "Omega" he has the opportunity to play God himself, Savior of the World, and crucified victim of his own sacrificial act.

Entertaining as that concept might be, it all goes for naught in this shoddy Boris Sagal effort that introduces us to medical scientist Heston wandering around downtown Los Angeles, apparently the sole "normal" survivor of the nuclear holocaust that loosed a lethal micro-organism upon mankind.

THERE are other survivors — a handful of diseased nightpeople who don't like Charlton's healthily tanned (if some what sagging) physique, and, believe it or not, an international band of refugee kids and young adults out in the boondocks with whom he forms an alliance.

Capsule review

Bless The Beasts And Children (Columbia) Stanley Kramer has a perverse skill in reducing relevant issues to pure pap and in stuffing living characters into stereotype molds. This time he's done it with a pack of adolescent misfit boys and the herd of wild buffalo they want to save from slaughter by the fish and game commission. If the story had its possibilities, Kramer has taken care to ladle on enough desperate relevance to smother them completely. Add to the basic dramatic preposterousness a few scatological pranks and a lot of obscene language — boys will be boys! — and you have the entire dismal picture. (A-III)

Western with hot shot cast misfires in theme

Lawman (United Artists) Whether director Michael Winner intended it or not, "Lawman" comes across as a litany of Western clichés philosophized about at length.

Burt Lancaster, Robert Ryan, and Lee J. Cobb represent respectively no-compromise law, a sell-out, and a reformed gun-slinger-cattleman. Each, in his way, seeks peace and justice through law. Each, unfortunately, chooses a manner unacceptable to the other.

THE straight-shooting marshal (Lancaster) spills most of the blood as he attempts to round up seven suspects for an accidental killing which opens the film. Sheriff Ryan, paid to keep peace in a town "owned" by Cobb, capitulated years ago, and can not contain the right-

While Charlton is pleasantly miscegenating with one of the latter, Rosalind Cash, he manages to develop an anti-body from his own blood that makes him, of course, the fountain of life for all and sundry. Alas, our hero gets it in the gizzard in the end but dies, quite symbolically we observe, in the cruciform position.

What makes this imitative effort (one naturally recalls Vincent Price in "The Last Man on Earth") something less than an inept but innocuous sci-fi horror matinee programmer is its coy exploitation of Miss Cash in a couple of ludicrous love scenes and a liberal sprinkling of strong language, both of which commodities are laughably gratuitous in a picture of this type.

MORE sophisticated audiences may find "The Omega Man" an engaging sort of campy vehicle, completely aside from whatever was director Sagal's intent. This film's utterly naive science-versus-humanity theme plus its bludgeoning forays into symbolism — clips from Woodstock (the death of the peace and love

generation), the murder of a young black beneath a statue of Justice, the representation of the world's races that will take their new beginning from Heston's blood — are not without a humorous gaucherie which may pass for spoofy satire. This, unfortunately, grants the film a dimension of intelligence of which Boris Sagal's TV and film career (*Girl Happy*, *Made in Paris*, etc.) gives little indication. (A-III)

Message of film

Could happen to us if we don't beware

The Conformist (Paramount) What kind of person supported the totalitarian dictators of WWII? This is not easy for an American to understand, although one response is to put it in terms of the gullible followers of several of our own home-grown demagogues, men with only contempt for our democratic form of government. The lesson is that if we are not careful, it could happen here.

Bernardo Bertolucci's film goes much further than this by describing the kind of man who has no interest in politics and is certainly not interested in speeches or issues.

Marcello, the title character, simply wants to be like everyone else. When Italy becomes Fascist, he becomes a loyal party member and eventually is entrusted with a mission to kill one of his former university professors who is causing trouble for the regime. (A-4)

PLAYED by Jean-Louis Trintignant. Marcello is accepted as being normal because he is like everyone around him except that his compulsion for "normality" will lead him to any act as long as he thinks it proves his conformity.

Bertolucci has made a formidable movie about which there is much to admire. Trintignant's cold demeanor is chilling as an archetype of modern man bereft of true individuality. The recreation of the Thirties in Italy has the feeling of moral decadence especially in the overblown fashion which is associated with the Fascists.

The central theme of the movie is a cautionary one for any politically threatened society and, Bertolucci has used his art to make it exciting. Of all the political films that have come our way recently, this is the one that most successfully transcends its particular time and place. (A-4)

Daring, slapdash life of motorbike stuntman

Evil Knievel (Fanfare Corp.) is a motorcycle stuntman who has made a career out of jumping his bike over parked cars for the amusement of Midwest rodeo-type audiences. Motorcycle enthusiasts may recognize the name as that of a real-life character whose story this slapdash film purports to be, but from a cursory knowledge of the sport one suspects that the shock of recognition will be less than overpowering.

Director Marvin Chomsky (his forte is TV) tells his saga via flashbacks on the eve of Evel's big jump — 19 cars, or a distance of some 50 yards — in California's Ontario Motor Speedway. We watch our hero

(George Hamilton) growing up in Butte, Montana, courting his wife (Sue Lyon), getting a start on the circuit, having himself sewn back together after some bum rides, and now, finally, questioning his mortality before the impossible jump.

Chomsky's concept for a film about a man driven by the desire to forever outdo himself in order to fend off personal insecurities has a passing interest, but Evel's amiable antics do not completely redeem the immaturity of his feelings about death — or the cynical attitude of certain fans who watch men like him perform and hope for the worst. (A-III)

Title-wise it's B-I-G

Who Is Harry Kellerman and Why Is He Saying Those Terrible Things About Me? (National General), asks 40-year old pop-glamor boy Georgie Soloway who after seven years of analysis is ready for a lasting marriage.

And now that Kellerman guy is phoning up all of his girlfriends and saying those terrible things.

We won't exactly reveal who Kellerman is, but we will point out that Soloway isn't quite as ready as he lets himself think.

AS the poor little rich Jewish kid from Flatbush, Dustin Hoffman portrays yet another classic New York paranoid-schizoid, as much a victim of his fabulous success

as he is an oppressor of those he trampled along the way or dragged along with him to an office-living duplex atop the towering G.M. Building on Fifth Avenue.

Ulu Grosbard has over-directed Herb Gardner's too-hip and too-personal black humor story, and the result is a film that is long on flashy techniques and short on substance and dramatic interest. (A-III)

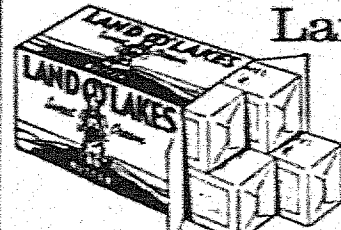
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Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help men and women find their own conscience.)

A layman is a citizen of the People of God

Let us be careful of the manifold meaning for the word "layman." For us, a layman is one who belongs to the People of God. A layman, for the Church, is one who takes his place as a living and active member by means of the sacraments of Christian initiation, baptism, in the first place. The ecclesial role of the layman is limited from a negative point of view because he does not receive priestly ordination. The layman is not a priest, the layman is not a Religious. But the layman is a citizen of the people of God, a member of the Church, a member of the faithful, a Christian. Let us treasure this title because of the double dignity with which the Council exalts it. In simpler terms, the dignity of his being and the dignity of his mission, that is, of his rights and duties. We can trace the charter of the rights of the Christian laity in the first document quoted, and find their duties amply set out in the Decree, on the activity of laymen.

General audience at Castelgandolfo, Aug. 11, 1971.

By this generous and farsighted action, you disavow not the honorable history of Methodist Christian witness, but the bitterness and harsh controversy which in the past has so often affected Christians even in their zeal for the Gospel of Christ. At the same time, you offer tokens of the effort to repair the ancient breaches against charity and mutual understanding. This is an effort which all of us feel is part of our very faithfulness to Christ our Lord, and which was expressed many times in the Second Vatican Council. So clearly does the Gospel point to the effort of reconciliation in love as a solemn obligation, that we can but marvel and mourn that prejudice has for so long obscured it for so many Christians. For does not Christ couple the love of our neighbor for God's sake with the love of God above all things, which is the great and first commandment? And the Beloved Disciple himself, developing these sublime words of his master, exhorts us: "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God, for God is love."

Letter to United Methodist Church, Aug., 1971

The recent inauguration of the St. Paul Memorial expressed better than words the particular veneration the Holy See manifests for the Christian tradition of your dear country, as well as its deep interest in Syria. Before coming to testify to his faith here, it was in fact at the gates of Damascus that the great Apostle Paul began to receive Christ's light. We hope that the modest center of study and reflection that we have erected there will become a spiritual high place, a source of unity, a fountainhead of charity. Our Catholic sons wish inseparably to find the means to uphold their own religious life and to take part, with all their compatriots, in the common good of the nation. You know they are attached to the scholastic establishments they have founded. The education imparted there aims at forming the whole man, initiating him not only to a solid intellectual and technical training but also to the indispensable spiritual values so dear to a nation of believers. This education provides a sense of justice, generous friendship towards all brothers, active loyalty towards their native country.

On receiving new ambassador of Syrian Arab Republic.

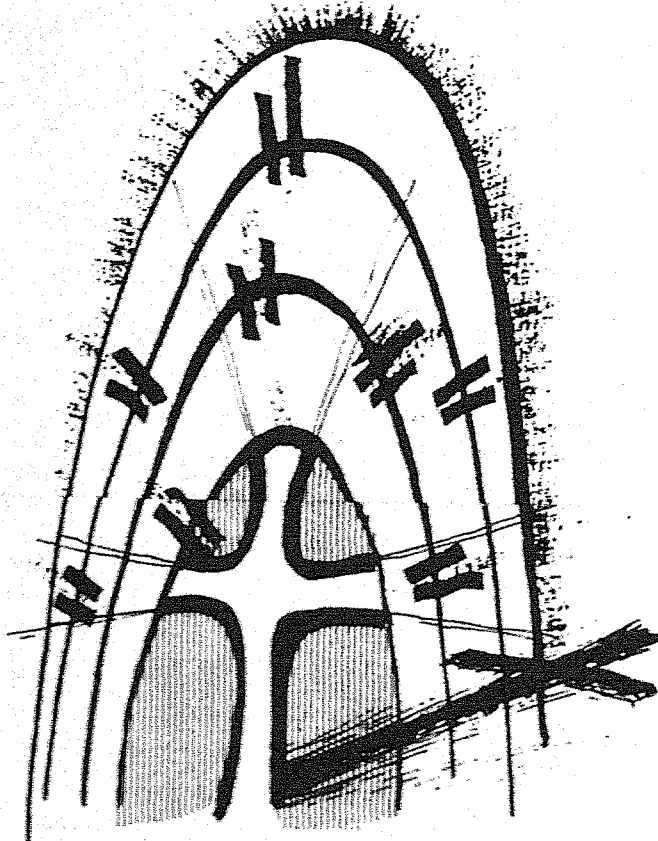
Aug. 5, 1971

We wish to express our esteem for your Indian culture and for the values which make it up. We know these values have been retained and that Christianity has drawn upon them. For this, we pay homage to the missionaries who, with selfless dedication, have brought you the Word of God and who still minister among you with fraternal love. It is our prayer that your people and all the beloved Indians of Canada may attain the fullness of human progress, and fulfill in highest measure your Christian destiny. We hope that, as more abundant prosperity becomes yours, the Lord of life will remain your cherished lot. We pray that among your young people there will be those who joyfully receive God's call to the priesthood and religious life, as well as those who will dedicate themselves to Christian service in the laity.

Speaking to group of Canadian Blackfeet Indians, Aug. 5, 1971.

You and Your Faith

Sunday's Gospel



On one occasion when a great crowd was with him, he turned to them and said, "If anyone comes to me without turning his back on his father and mother, his wife and his children, his brothers and sisters, indeed his very self, he cannot be my follower. Anyone who does not take up his cross and follow me cannot be my disciple. If one of you decides to build a tower, . . . outlay to see if he has enough money to complete the project? He will do that for fear of laying the foundation and then not being able to complete the work; for all who saw it would jeer at him, saying, 'That man began to build what he could not finish.'

" . . . In the same way, none of you can be my disciple if he does not renounce all his possessions."

Luke 14: 25-33

'Genuine concept' of authority in Church given by Pope Paul

CASTELGANDOLFO, Italy — (NC) — Authority in the Church must be exercised as a "service" to its members, Pope Paul VI told the weekly general audience.

He stressed that the "genuine concept of authority in the Church" must not be thought of in terms of "despotism, pride, selfishness or triumphalism."

The Pope urged his thousands of visitors to give their "loving cooperation" to those "whose formidable task it is to guide the Church," so that they may do so "with joy and not with grief."

DEMANDS have arisen for "the reinstatement of a genuine concept of authority in the Church," said Pope Paul. He admitted that, historically, temporal and spiritual authority has at times been treated as personal power "not only in Rome but in many other local European churches."

He described a genuine concept of Church authority, modeled on Christ who was at the service of God the Father in carrying out the divine will, this way:

"The exercise of authority in the Church is called ministry . . . The authority of the Church is of a pastoral nature . . . It must be in pursuit of the common good and a service, neither light nor easy, for the benefit of those who are in need of it. Its style must be evangelical, that is, pastoral, and its forms appropriate and legitimate so that it may show itself as the manifestation of the virtues of Christ."

Pope Paul noted modern attitudes toward Church authority and its exercise. He said there are many who

"would like ecclesiastical authority to spring from the rank and file." There are those who want the hierarchy to draw its reason for being and its power "not from the order established by Christ but from the mandate of the community."

THERE are others, he went on, who "would even contest the necessity and the legitimacy of a hierarchy, of a human ministry endowed with divine powers, as if the relationship with Christ did not need a canonical, pastoral mediation."

Citing St. Luke, he said that "authority, always difficult in itself, has today become for not a few 'a sign of contradiction'."

The Pope told his listeners that he did not at this time plan to defend authority or the hierarchy with argumentation, saying: "you certainly know its claims of divine origin and its consistent traditional development."

He pointed to such post-council developments as episcopal conferences, the synod of bishops, priests' councils and pastoral councils. They show, he added, how the Church is trying to make "the twin theme of service and authority more evident and more active in the Church so that this twin theme may be inspired by a single principle — charity."

"Let it be so," he concluded, "with your loving cooperation — as is said in the Epistle to the Hebrews — in order that those whose formidable task it is to guide the Church 'may do this with joy and not with grief'."

Development meeting given support of Pope

CARACAS, Venezuela — (NC) — Christians should give witness of liberation, Pope Paul VI has told an international meeting here on human development.

"Christians must carry the certainty of being redeemed, freed, resurrected, through the merits of Jesus Christ," he said in a letter

sent to the first Inter-American Congress on Total Human Development, sponsored by Venezuela's Union of Catholic men.

AMONG the 300 delegates from two dozen countries were Archbishop Helder Camara of Olinda-Recife in Brazil, and Josue de Castro, a leading Brazilian economist.

Pope Paul said it was only fitting that lay leaders take up the initiative to bring the Gospel into world affairs, "in order that all efforts be directed to the ethical growth of man on earth and to his salvation in eternity."

He also stressed that "urgent and necessary" changes must be made in the

political, social and economic fields before man can achieve over-all development.

Discussions at the meeting centered on youth, economic and political dependence of underdeveloped nations, communications and theology, and the ways those subjects relate to the full development of man.

Diplomat cites Pope's views on Jerusalem

TUNIS, Tunisia — (RNS) — Pope Paul has assured Tunisian Foreign Minister Mohammed Almasmudi that the Vatican will continue its efforts to gain a permanent international status for Jerusalem as an open city for Christians and Muslims as well as Jews, Tunis Radio reported here.

The broadcast said that Almasmudi returned from the Pope's Summer residence at Castelgandolfo after com-

pleting a mission entrusted to him by President Habib Bourguiba in connection with what it called "Judaization" of Jerusalem.

On arriving in Tunis, Almasmudi said the Pope appreciated the President's initiative and reiterated the Vatican's position which favors keeping both Muslims and Christians in Jerusalem and preserving the present town plan.

The Israeli government has thus far resisted pres-

ures to internationalize the city and reportedly is ready to defend its position before the UN Security Council if the question is debated.

Tunis Radio said that Pope Paul told Almasmudi that he considered every attempt to change the city plan to be wrong "because Jerusalem is a unique city God had chosen as a meeting place for all monotheistic religions — Judaism, Christianity and Islam."

"There is always a possibility of concord and harmony developing between the three religions through dialogue," the Pope was reported to have said.

Almasmudi said that from the purely religious viewpoint he agreed with the Pope to continue contacts and to exchange information on the Jerusalem situation. The foreign minister added that he thought his talks with Pope Paul had been "useful."

Basic feelings of man reflected in the Psalms

By FATHER JOSEPH M. CHAMPLIN

Sorrow, joy, gratitude, guilt — common human feelings, but emotions felt differently by different individuals at different moments. When someone says, "I feel guilty, happy, sad or grateful" we know, in a way, what they mean. By recalling past situations which produced such reactions within our own hearts and projecting those experiences we can, in limited fashion, grasp how the other person really does feel.

The psalms, while developed ages ago in a cultural setting quite diverse from the American scene, nevertheless cast into poetic form these basic feelings of men. A new document, the "General Instruction on the Liturgy of the Hours," notes: "Even if those songs were composed over several centuries and reflect an Oriental philosophy, they properly reflect the joys and hopes, the trust and anxieties of men from every age and country, and sing of faith in God who revealed Himself and redeemed us."

THE FOLLOWING examples of "New American Bible" translation lend support. I think to that assertion.

Sense of guilt and plea for forgiveness: "Turn away your face from my sins, and blot out all my guilt." Psalm 51.

Trust: "The Lord is my light and my salvation: whom should I fear?" Psalm 27.

Gratitude: "I will give thanks to the Lord with all my heart in the company and assembly of the just." Psalm 111.

Joyful praise: "O Lord, our Lord, how glorious is your name over all the earth." Psalm 8.

Discouragement: "I am wearied with sighing: every night I flood my bed with weeping; I drench my couch with tears." Psalm 6.

Petition: "Hide not your face from me in the day of my distress. Incline your ear to me: in the day when I call, answer me speedily." Psalm 102.

WHEN PRAYING the psalms privately we can select the particular ones which fit our current mood or need. But singing or saying the more tightly determined Divine Office, now termed Liturgy of the Hours, naturally complicates matters. The "General Instruction" quoted above, which, incidentally, forms an introduction for the soon-to-be published, revised Roman breviary, both considers that problem and offers a solution.

"The person who prays the psalms in the Liturgy of the Hours does not do so only in his own name, but in the name of the entire Body of Christ, and, in fact, in the place of Christ. If this is kept in mind, then the difficulties encountered disappear, such as when someone measures the sentiments of his own heart against those expressed in the psalms.

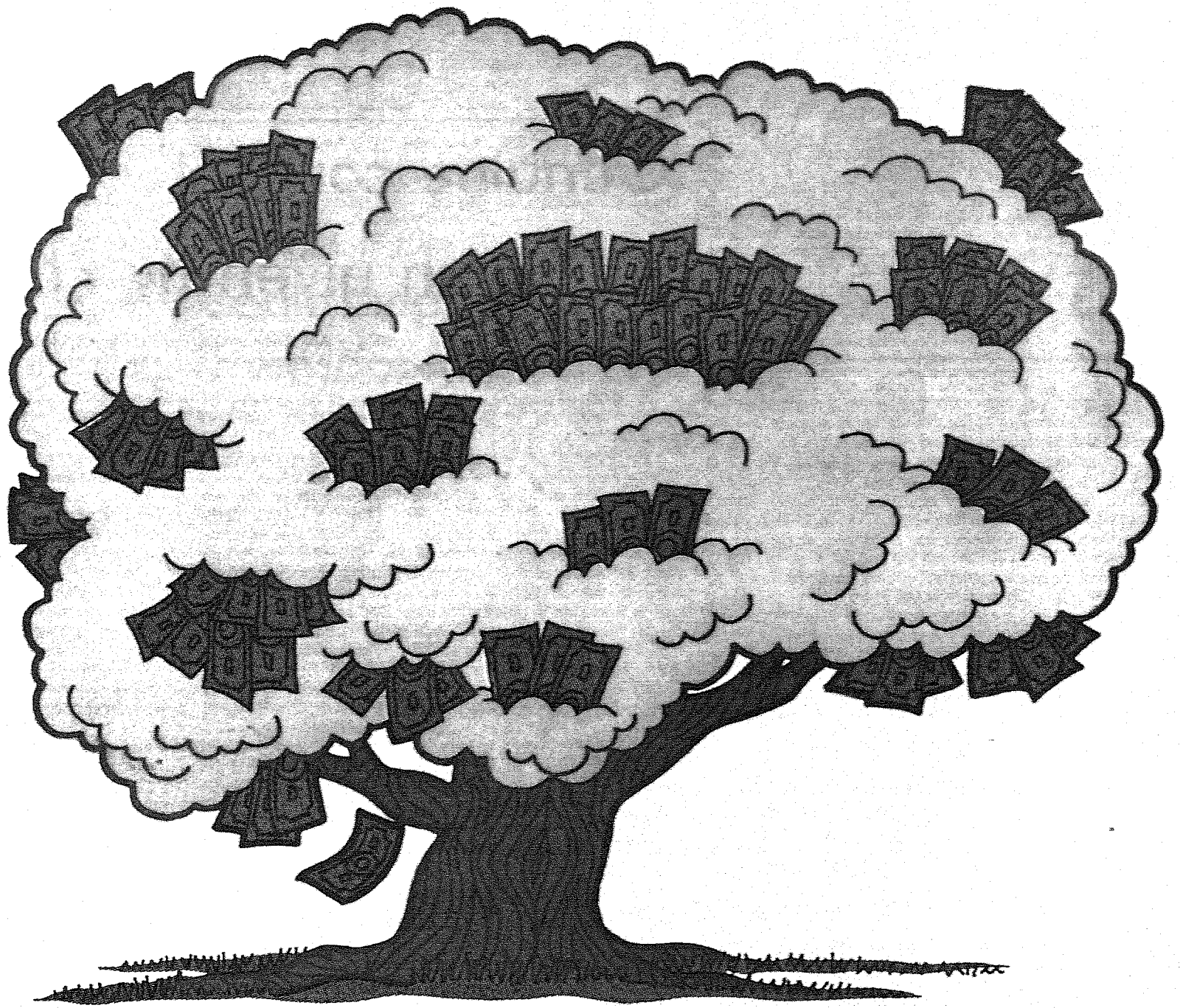
THAT "GENERAL Instruction" contains this interesting note about the nature of psalms. "Even if they are occasionally used as readings, their literary genre tells us they are rightly called 'songs to be sung to the sound of a many-stringed instrument' . . . Even if a psalm is recited privately, or in silence, without any music, it still bears this musical qual-

ity. Two very practical considerations flow from such an observation. First of all, the responsorial psalm after the initial scriptural reading at Mass ideally should be sung by the congregation, not recited in unison by them. Secondly, the guitar

"surely an instrument of many strings" enjoys an ancient, rightful place in worship and those who employ them in the Liturgy need not apologize for its use. Psalm 6, for instance, contains explicit directions for the leader to render the poem "with stringed instruments."



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An Eastern mode of speaking

Jesus' strong paradoxes

By FATHER

CARL J. PFEIFER, S.J.

The Bible is full of paradoxes. Jesus says He comes to bring peace and the sword. He says that honor and esteem are achieved through humility. To live, he says, you must die.

It is a way of speaking we may at first find uncomfortable, because we normally don't speak that way. We expect to hear facts and opinions on TV; we look for the same kind of straightforward expression in our newspapers. Twentieth-century Americans are more comfortable with direct, almost scientific expression.

Jesus, the people of His time, as well as most Oriental people today feel more at home with poetic, paradoxical expressions which tend to deal with the mystery of things.

The Bible is written in such an Eastern mode of expression, and can be puzzling unless we learn to understand it that way. For example, in this coming Sunday's Gospel Jesus says that no one can be His follower "without turning his back on his father and mother, his wife and his children, his brothers and sisters, indeed his very self." Whatever that means, we know it cannot negate His command to love others, to honor one's parents, to be faithful to one's family.

HE also says in Sunday's Gospel that no one can be His disciple "if he does not renounce all his possessions." Again, we can be certain that whatever He means, he cannot mean that we should not have possessions. Without possessions a man could hardly support his family.

There is no indication that these words of "turning your back" or "renouncing" loved ones and possessions apply to what we have come to know as religious life, with its vows of poverty, chastity and obedience. Religious, too, are called to love their parents, to love themselves, and to possess and use material things.

Jesus' words are a challenge to us to probe deeper into the meaning of life. He is speaking to the heart, helping us look at our sense of values, what we hold most im-

portant. He is talking about a fundamental Christian attitude — an attitude that makes possible the freedom needed to love people and things. What he wants to point out is the way to true love, to true freedom. To do this he speaks the language of His culture, one of poetic paradox.

Jesus implies actually that we should very deeply and warmly love parents, wife, husband, children, relatives. We should be attached to them with genuine affection. He implies that we should be very deeply attached to things, material possessions, natural resources, our environment. He even implies that we should love people and things passionately, with commitment, with deep emotion.

WHAT he does ask, even demand, if one is to be a Christian, follower of His, is that we do not get so "glued" to anyone or a anything that we no longer are free to truly love even that person or object. He wants us to deeply care, but at the same time "not to care." He urges us to attachment, while calling us to detachment. Both are necessary if one is to love other persons or God Himself.

True love requires freedom. It demands the ability to "distance oneself" from one's own desires for the one who is loved. So, too, for possessions. They are good. They are God's gifts. We should gratefully enjoy and use them. So, too, we can become enslaved by our selfish enjoyment or use of people we

Sunday, Sept. 5, 1971

Reading: Wis 9:13-18

Reading: Philemon 1:9-10, 12-17

Reading: Lk 14:25-33

think we love. Really in both cases we are seeking our own self-satisfaction. To that extent we do not love, or are we free. To that extent our attachment interferes with our love for ourselves, for others, for God.

What Jesus' strong, paradoxical words express is the very first commandment: "I am the Lord your God, you shall have no strange gods before me." Jesus puts it even stronger: "You shall love the Lord your God with your whole heart, your whole soul, your whole mind . . . and your neighbor as yourself."



THE PARADOXICAL sayings of Jesus are a challenge to us to probe deeper into the meaning of life. He is talking about the fundamental attitude a Christian should have — the freedom to love, which demands the ability to "distance oneself" from one's own desires.

Occasionally we must face that 'Question 7'

By FATHER

AL MCBRIDE, O.P.R.A.E.M.

The movie "Question 7" presents a stirring example of what the sacrament of Confirmation is all about. A teenage boy in Communist East Germany has his heart set on becoming a concert pianist. He has just received the sacrament of Confirmation in which he pledged, "I shall follow Jesus to the day I die."

The government offers the boy the chance for a full scholarship to a conservatory. But first he must fill out a loyalty questionnaire. The seventh question asks him if he is willing to abandon his Christian faith. He knows that if he refuses to give up his faith, he will get no scholarship.

Painfully, he also realizes that if he agrees to abandon Christianity he will have broken his solemn Confirmation pledge and wounded his deeply religious parents. After much debating and inner anguish, he does stay with Christianity. He lives to see his father die for the Faith. As the community sings the funeral hymns, the boy is smuggled into West Germany — to freedom and a possible future in music.

DO OUR IMAGES of Confirmation stir up such thoughts in our minds? For a great many Christians, Confirmation means (1) the sixth grade, (2) fright at not knowing answers to the bishop's questions, (3) oil on the head and a tap on the cheek. What goes wrong here?

For one thing, the sixth grade is a bit too young. Ten and 11-year-olds are too inexperienced to know what life is about. They are still at the "fun and games" level, and rightly so.

Novelist Kurt Vonnegut says that their job is to save the world. He suggests they'd be better off fishing and hiking. Better also to defer Confirmation to a more mature age. It's a sacrament that corresponds to the psychology of a young adult.

Now as to the question period. Why not test the candidates ahead of time? Certainly we want to be sure the candidate knows what he is getting into. At the ceremony let there be public testimony of faith. Perhaps seven members could recite a special composed

testimony and then the whole group could rise and recite a ceremonial oath of loyalty to Christ. This removes the mood of threat even as it preserves the sentiment of solemnity.

LASTLY, AS TO THE oil on the head and the tap on the cheek. These rites still mean a good deal, even if sabotaged by swiftness. The sealing with oil is a sign of absolute commitment to Christ. The tap on the cheek signifies both the difficulties of this commitment and the loving delight with which God draws us to Himself.

A greater deliberateness would add the proper note of dignity and reverence to the ceremony. This might add 15 more minutes to the rite, but it would be worth it if it has a greater impact on the lifetimes of the candidates.

Confirmation is a dynamic cousin of Baptism. It really becomes a time when persons can ratify the decisions made for them by their parents when they were children. This requires the psychology of a young adult. In times past the stable structures of the community were able to sustain the faith of people. Hence the young age for Confirmation was not so serious a defect. But today with the dissolving of the old order, and the high mobility of society we have to rely on a stronger "inner structure" for faith. Thus the call for more adult approaches to the sacrament.



The rite of Confirmation includes a tap on the cheek which signifies both the difficulties of committing oneself to Christ and the loving delight with which God draws us to Him.

...which is a time to
ratify our decisions
made by our parents
when we were children

An extraordinary vocation

By FATHER JOHN T. CATOIR

We have been through a lot in the last few years. We are slightly bruised and somewhat dazed by all that has happened. We have seen cherished ideas evaporate in the light of modern scholarship. We have watched some of our brother priests, some of our closest friends, abandon our ranks and our lives.

We are often challenged and criticized for being too conservative or too liberal, and some of us have been at times overly defensive and overly offensive in our response. We are sensitive men as a rule, and though we do not like criticism, we are our own worst critics. This is strange really because we know better than anyone, our faults and human limitations. But the world seems to expect the supernatural of us, and we tend to expect the same thing of one another.

THERE is something humorous about all this. Here we are, ordinary men, with an extraordinary vocation, expecting superhuman performance from one another, while wishing others would be more tolerant, more gentle with us.

The humor is even more profound when we stop to consider who we really are. We are somehow wedded to the heart and hands of Jesus Christ; ennobled with His dignity, His power, His strength, with all the feelings of insecurity, and awe that accompany heavy responsibility. Short men, tall men, fat men and lean, strong men, weak men — ordinary men, with all the characteristics of men from every other walk of life. A mixture of the sublime and the ridiculous is always humorous. We are fools really to take on such a role. Who could stand it were it not for the presence and love of Christ?

We are public persons, always in the limelight, under the gaze and scrutiny of people everywhere. When one of us stumbles, we are all laughed at, not by everyone, but by those who enjoy seeing us knocked from our pedestal. And what is the pedestal, anyway, but the life itself, the very audacity of standing in the world in the place of Christ. We are weak and we call others to strength; we are frightened and we call others to courage, we are selfish and we call others to charity and generosity. But we are a struggling priesthood. We are brave in our way, trusting in the Lord, expecting everything from Him, and very little from ourselves in terms of bearing good fruit. We are a hopeful priesthood, expecting strength and power to flow in our lives, risking everything on that

hope, and the Lord has never failed us. We are a daring priesthood, standing firmly in our conviction that God chooses to act in us and through us, in spite of ourselves, in spite of everything he knows about us.

WE have experienced joys in this life that cannot be measured or even expressed. We have seen the dead spirit of exhaustion and despair rise to new life because of the words we speak, the blessing we impart. We have seen hearts which are torn and distressed come to an immediate calm, a stillness which reflects the peace which only Christ can give. We have relieved many of the burden of sin in the name of Christ's forgiveness, and we have placed the Lord Himself on countless tongues, hearing His words, "Feed my lambs, feed my sheep."

We ask our people to expect nothing from us, but to expect everything from the Lord who brought us to ordination. We live out a mystery of faith enfolded in His embrace, in the midst of men, alone with our thoughts.

The priesthood, for those who love it, has a sweetness beyond all reckoning. It is a priceless gift, a precious inheritance for it unites us with Christ for all eternity in the mystery of salvation. We praise God for what he has done for us, and we praise our people for taking us into their hearts as they would Christ Himself.

Plea made for Jews

UNITED NATIONS, N.Y. — (NC) — A "Statement of Conscience" — signed by 8,300 American Christian clergymen and lay leaders — has appealed to Soviet authorities to extend to Jews there "the full measure of equality to which they are entitled under the Soviet constitution."

U.S. Ambassador George Bush formally transmitted the statement to United Nations Secretary General U Thant and the U.N. Human Rights Commission.

THE appeal was first presented to Bush in June by an interfaith delegation under Seymour Graubard, national chairman of the Anti-Defamation League of B'nai B'rith. The delegation had asked Bush to convey it to Soviet representatives at the

United Nations. It called upon Soviet authorities to "eradicate every vestige of anti-Semitism, to permit Jews to live in accord with their cultural and religious heritage, and to permit those Soviet Jews who desire to do so to emigrate to Israel, or any other country, freely and without harassment or arrest."

Members of the interfaith delegation included: Father Edward Flannery, executive secretary of the National Conference of Catholic Bishops; Seymour Graubard, national chairman of the Anti-Defamation League of B'nai B'rith; Father John Hotchkim of the NCCB Committee on Ecumenical and Interreligious Affairs; and Bishop Francis J. Mugavero of Brooklyn, N.Y.

Plan national forum on religious education

By SUE CRIBARI
WASHINGTON — (NC) — An ongoing forum to help Catholic teachers caught up in conflict over the best ways to teach religion is being planned by the National Catholic Educational Association (NCEA).

A "very real dilemma" in religious education developed after the Second Vatican Council, said Norbertine Father C. Albert Koob, NCEA president.

CHURCH renewal and modernization extended to religious instruction, he said, and the same basic problem arose in that area as in others: some felt threatened by the modernization; some felt it wasn't sweeping enough.

"Caught in between these opposing views are the individual religion teachers," Father Koob said. "many of whom have appealed to NCEA for guidance and direction." NCEA numbers 7,000 Catholic school teachers and administrators among its constituents.

One response to these appeals was NCEA's publication last year of Criteria for the Evaluation of Religious Education Programs — a workbook to help teachers rate course content, educational facilities and resources, and their own classroom effectiveness. NCEA has currently answered requests for 50,000 copies of the Criteria — a document with input from a broad spectrum of religious educators.

THE National Forum for Religious Education — due to begin operation this fall — will "build on the momentum" achieved by distribution

of the Criteria. Father Koob said.

The forum will provide teachers with consultant service if requested, help them organize seminars and workshops, and relay the latest information on textbooks, curricula and teaching techniques.

"We plan to build on every bit of existing information we can get," Father Koob said, including material available at the National Center for Religious Education — Confraternity of Christian Doctrine, a U.S. Catholic Conference (USCC) affiliate.

Norbertine Father Alfred McBride, who has taught and written widely on religious education, will be the NCEA forum director.

"We're not creating a new NCEA division," Father Koob said. "We're creating a new operation within our fundamental division."

NCEA staff members from that division — which includes departments for elementary and secondary schools, special education, and superintendents and supervisors — will assist Father McBride when necessary.

ANOTHER forum task will be to channel information on what teachers in various sections of the country are doing to solve specific problems in their field — "an exchange of information on what is happening here, here and here," Father Koob said. But he emphasized questions of doctrinal orthodoxy would be relayed to USCC theologians.

The forum will also urge parental involvement in religious education programs,

Prayer Of The Faithful

Twenty-third
Sunday of the Year

Sept. 5, 1971

CELEBRANT: Men's values are sometimes turned upside down by God. Ours is not a safe, secure way of life, it is an adventure into the unknown. Because of our Christian commitment, we can expect rejection, failure, suffering and perhaps even death itself. As we strive to follow Christ and accept His word, let us pray.

COMMENTATOR: Our response today will be, Lord, guide us.

COMMENTATOR: That all Christians may strive for holiness and be filled with love through following and imitating Christ, we pray to the Lord.

PEOPLE: Lord, guide us.

COMMENTATOR: That the rulers of nations may not be guided by an uncontrolled urge for power, pleasure, or wealth, we pray to the Lord.

PEOPLE: Lord, guide us.

COMMENTATOR: For victims of injustice, exploitation and man's inhumanity toward man, that they may be liberated, we pray to the Lord.

PEOPLE: Lord, guide us.

COMMENTATOR: For the poor and unemployed, that welfare programs may respect people and favor family stability, we pray to the Lord.

PEOPLE: Lord, guide us.

COMMENTATOR: That we may be humble enough to accept the love and concern that others have for us, we pray to the Lord.

PEOPLE: Lord, guide us.

COMMENTATOR: That we may greet each day, filled with the love of God and the joy of living, we pray to the Lord.

PEOPLE: Lord, guide us.

CELEBRANT: We bring our petitions before you, Father, in the spirit of the sonship that makes us free. Hear the prayers of this community and the pleas of all mankind. We ask this through Christ our Lord.

PEOPLE: Amen.



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Nixon ability to change with events is laudable

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

Vacationing here in Adirondack country, one finds the chief topic of conversation to be President Nixon's wage-price freeze. Those who had been most vocal in criticizing the President for his inaction in regard to inflation, now scream at him for imposing controls.

Undoubtedly certain commentators and labor officials will claim that the President is revealing by this move an inconsistency in his policy. For years he stoutly opposed any controls: now he has imposed a rather rigorous freeze.

THIS criticism was also levelled at Mr. Nixon at the time of his announcement of his coming trip to Peking. This was said to be a reversal of policy that disclosed a basic weakness in his character. For long years, had been an almost rabid supporter of the cold-war notion which held that the United States must not relax its tough, uncompromising policy of hostility toward the menace of monolithic, global Communism. Now he is making ready to pay a courtesy visit to the homeland of the most unregenerate and doctrinaire of all Communists, Red China.

It seems to me that Nixon's readiness to change policy is one of the most praiseworthy of his qualities. A public leader who never changes policy is either a knave or a fool, probably the latter. Any public leader is

bound to learn by experience that his policy does not work under certain circumstances.

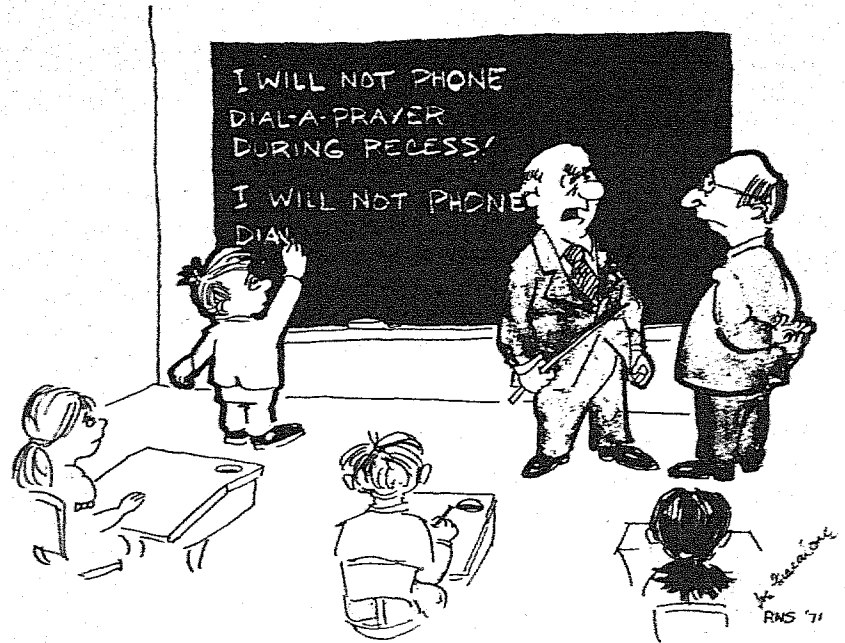
When Emerson said that consistency is the hobgoblin of small minds, he was uttering the obvious. Whether a man is a politician or an editor or an office-manager, he can not help but learn by his mistakes.

IF he has good sense, he will keep a certain policy direction in mind but hold himself ready to go in a new direction as soon as circumstances demand a change. Would that Presidents Kennedy and Johnson had changed their Vietnam policy as soon as they saw the folly of the cold war syndrome!

Today the momentum of events is so great that only a stiffnecked public official will dare to ignore it. Psychologically, a person should not change his personality or identity, though some petty municipal officers do present a new face for each new problem, usually depending on political pressure.

Every person should retain a continuing identity but changing one's perspective on current events is not changing one's identity.

Thank God (cf. the sacrament of Penance), we are not bound to repeat our mistakes. We are not prisoners of the past. God wants us to use our God-given intelligence to scrutinize all the issues involved in a new problem rather than rely on a well-worn policy or an exhausted ideology. This is precisely what Vatican II was trying to do in



order to cope with the problems of the 20th century rather than the 16th.

I HAVE always felt that a Catholic magazine should not have a so-called "policy." There have been Catholic magazines that followed a hard-and-fast policy, whether of the Left or Right, but personally I have had no great desire to read them. For I knew before reading them that they would not depart from policy. The result was that I knew before reading them what they would say.

A magazine should have an editorial "policy," as flexible as honesty will permit, but outside of the editorial, there should be

no uniform policy. Preferably there should be a variety of viewpoints in the articles themselves.

Inconsistency in a public official's public statements used to be considered a sign of his lack of integrity. Today it is more apt to be considered a sign of honesty and open-mindedness. There may be some plausible reasons for criticizing President Nixon's China policy or his wage-price freeze. It is possible for instance that his friendliness to Peking may alter Soviet Russia's attitude toward us. But I don't see how anyone can fault him for reversing earlier policies. To live is to learn.

Labor's critics should re-examine ideas

By MSGR. GEORGE G. HIGGINS

For some time now I have made a hobby of collecting statements by liberal or ex-liberal intellectuals on the alleged decline and fall of the American labor movement. During the past year alone I must have come across at least a dozen such statements in learned books and articles. Frankly, there is a monotonous sameness about all of them — so much so that one almost gets the impression that their authors are cribbing from one another in technical violation of the copyright laws.

That is to say, with slight variations in style and emphasis, all of them end up saying pretty much the same thing, namely, that the American labor movement, having lost its pristine fervor and militancy, has gone the way of all flesh and has sold out, lock, stock and barrel, to the economic and political Establishment.

BY way of example, let me cite two statements of this type published within the past month or so. The first, from an otherwise excellent book on the future of radical politics in the United States, reads in part as follows:

"The unions in general have become profoundly conservative organizations . . . (They) have become pillars of the Establishment, and it is not surprising that this is so . . ."

Once the workingmen has won a position of basic economic security, and reasonable expectations, he has considerably more reason to be conservative on social issues than the middle-class executive or professional man with investments or unearned income.

"For the workingman, everything could be jeopardized by radical change. Thus George Meany — and Harold Wilson — and even such old-line European Communist chieftains as Jacques Duclos . . . are perfectly appropriate leaders of their movements, faithful to their workingclass followers." (Condemned to Freedom, William Pfaff, Random House, \$6.95)

The second statement, from a new book on today's youth culture, also alleges — you might say it takes it for granted as a self-evident truth — that organized labor in this country has become completely reactionary. The author of this second statement then proceeds to prophesy, with amazing self-assurance, that within the next few decades "Labor will cease to be a political or social force; instead it will take on a shared role in management." (Generation of Narcissus, Henry Malcolm, Little, Brown, \$6.95)

Maybe so, but I must report that, by strange coincidence, within 48 hours after I had read these two statements almost all of the major unions in the United States, with George Meany acting as their spokesman (the same George Meany whom so many doctrinaire intellectuals delight in caricaturing as a kind of neanderthal man) launched a vigorous attack on certain key sections of the Administration's new economic program and threatened to tear up their existing collective bargaining agreements if the present emergency wage-price freeze is extended beyond 90 days.

CRITICS of the labor movement may say what they want to about labor's policy in this regard. They may say — indeed some of them have already flatly asserted — that it's completely selfish and irresponsible. I trust, however, that they will be honest enough to admit that, whatever else may be said about labor's negative response to the President's new economic program, it doesn't quite jibe with their own pet theory that the labor movement has sold out to the political Establishment.

Indeed it would be much closer to the truth to say — as at least one nationally syndicated labor columnist has already stated — that it's probably the most serious confrontation

between a President of the United States and the American labor movement in this century.

For my own part, I am sympathetic, in the main, to labor's position with regard to certain parts of the Administration's program, much as I agree with the over-all thrust and the main objectives of the program. For present purposes, however, that's beside the point.

The point is that the time has come, in this writer's judgment, for some of labor's more doctrinaire critics in the intellectual community to re-examine their own rhetoric and, at the same time, get ready to swallow their pride and to eat a little crow for a change. It won't hurt them a bit to do so and, hopefully, will teach them a lesson in humility.

I am using the word "humility" here advisedly, for, whether they know it or not, some of the writers I am talking about have — or at least give the impression of having — a rather snobbish superiority complex about the role that was played by their own intellectual and social peers in some of labor's earlier struggles.

The first of the two statements referred to above is all too typical in this regard. The author of this statement gives too much credit to "middle-class intellectuals" (many of whom admittedly made a great contribution to the cause) and far too little credit to the uneducated working class leaders who built the American labor movement from the ground up and at the cost of enormous personal sacrifice.

IN this connection, there is no doubt in my mind that George Meany, for example, would get a much better break from some of his critics in the intelligentsia if he were a

graduate of Harvard or Yale — or, better still, the London School of Economics.

The fact that he is a plumber by trade (and a high school dropout at that) seems to rub some of his intellectual critics the wrong way, and this not merely because they happen to disagree with him (as I do myself) on the issue of Vietnam, for example, but also because they can't seem to reconcile themselves to the fact that a man who didn't even finish high school holds far more power and wields far more influence than they do in American society.

This isn't true of all of labor's intellectual critics, but, on the basis of my own personal experience and my own reading, I would have to say that it's most certainly true of some of them.

Lastly, some of labor's critics in the intelligentsia and in the Administration make the fatal mistake of assuming that labor's elected representatives really don't speak for the rank and file. The Administration, to my amazement, fell into this trap with an awful thud in its initial response to George Meany's blast at the President's economic program. Both the Secretary of Labor and the Secretary of The Treasury (neither of whom can possibly claim to speak for the working people of this country) were foolish enough to try to undermine Mr. Meany's leadership by going over his head to the rank and file. This was an awkward ploy on their part. It failed miserably, of course, as any one close to the labor movement could have told them, almost infallibly, that it would.

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Abuse of amphetamines on rise



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

Reports on the careless use of the drug Ritalin are reaching medical journals across the country from a number of doctors. One report from the University of Illinois observed that the term "west coast" was applied to the drug and that one 21-year-old young man injected it intravenously and found himself buying it on the streets.

Doctors report that one patient lost 30 pounds in a two-month period and at the same time suffered from abscess problems stemming from dirty needles and injections of quinine. This man was "strung out" on Ritalin and that was what he was living for. The doctors familiar with the drug feel it is the most highly addicting drug, more so than either speed or heroin.

Doctors Lucas and Weiss report three cases of hallucinations from Ritalin. A six-and-a-half-year-old girl and a ten-year-old boy were receiving therapeutic doses of Ritalin for hyperkinetic behavior. The girl went into a state of excitement followed by catatonic withdrawal. She hid in a closet and then a corner, then began babbling incoherently and stared into space. There also were areas of her scalp where she had lost large patches of hair.

The boy also had severe hallucinations. After his fourth or fifth dose of Ritalin, he said he saw rainbows and whirlpools of color. Lions, tigers, and elephants appeared to him and he felt very strong, as if he could tear anything apart.

The same symptoms appeared in a 15-year-old girl who had been taking Ritalin for hyperkinetic behavior.

These three cases are only a small fraction of the thousands of youngsters who are using Ritalin. The 15-year-old had taken Ritalin unsupervised, for six years and then when a stressing situation arose, she took more than the prescribed amount.

I question the use of Ritalin after puberty, taking into account that the drug is habit forming. If used, it must be used carefully and under a doctor's supervision.

Paranoid psychotic reactions have also been traced in adults using the drug. A member of the Canadian Medical Association reported a fourth case of visual and auditory hallucinations in an eight-year-old boy.



Too many doctors, including myself, used Ritalin without fear or advice. Now we must change. If reports continue to flow in on the bad reactions with Ritalin, then it will have to be placed on the list of controlled drugs under the drug abuse act.

It is interesting to note that in many areas of the country, doctors have taken the lead in stopping this widespread use of Ritalin. The Texas Medical Society has asked its 11,000 members to prescribe amphetamines only for specific well-recognized conditions. A similar code was approved in resolution form at last June's American Medical Association meeting. There are statistics showing that amphetamine prescriptions have fallen 45 percent since July when these groups launched their programs against Ritalin use.

The widespread abuse of the drug led the Justice Department to classify amphetamines and methamphetamines as seriously dangerous drugs for illicit uses. They also made it illegal to refill a prescription for the drugs on the phone.

Last December, the Utah Medical Association joined in the cause by asking members to stop prescribing the drug for obesity. New York State is now joining too. Its medical society is considering asking that all doctors place an embargo on amphetamine prescriptions except those cases of hyperkinetics and narcotics.

In Japan, when faced with a tremendous drug problem in 1949, attacked the problem on several fronts — public opinion, followed by a ban on manufacture of amphetamines in tablet or powder form and then a ban on liquid form. Stiffer penalties for addicts and "pushers" and compulsory hospitalization for "pushers" was also enforced.

Doctor Rigall of Washington State is pushing a program whereby our government would announce at a meeting of the United Nations that this country should enter the global market and buy all the raw and manufactured drugs covered by the UN committee concerned with drug problems. With this cornering of the drug market, the U.S. would supply the legitimate needs of all countries at a lower cost.

I wonder about its effectiveness.

Says nonsense talk hurts conversions

By JOSEPH BREIG

The nonsense which is talked by a few priests nowadays on radio and TV, and in the public prints, is surely one of the reasons for the decline in the number of persons becoming Catholics in this country. Why should any sensible person want to enter a Church which doesn't know what it believes or what God demands of us? — which is the impression given to millions.

On one program in recent weeks, a priest proceeded to go in circles when asked about papal infallibility, about abortion, and about contraception.

ON infallibility, he talked airily to the effect that the subject is being "rethought" in our time. What, he inquired, with a great show of profundity, is the Church? Does the Church consist of the pope and the bishops? How about the People of God?

Never, apparently, has it occurred to this priest to ask himself how on earth you would go about getting an infallible decision on anything from half a billion persons. Never, it seems, has he noticed in the Scriptures that Jesus, who is God, founded the Church, and in so doing made Peter the head of it and enjoined him to teach the brethren.

Never, apparently, has this priest heard of the First Vatican Council's declaration of papal infallibility as an essential article of the Faith of Catholics — an article universally accepted among them for 20 centuries.

Never, it would seem, has he noticed that all through history, it was to the pope that Catholics everywhere turned for the last word, when

a last word was seen to be necessary.

Then the priest was asked about contraception; and with a fine air of infallibility he announced that the next pope will reverse the teaching of Pope Paul in the encyclical Humanae Vitae — a teaching handed down from the beginning of the Church, and reaffirmed not only by Paul VI, but by John XXIII, Pius XII and Pius XI in this century.

AND of course the priest was asked about abortion, and proceeded to give the audience the standard superficial slop about how Catholics should not impose their religious views on others by law. And nobody pulled him up short by noting that forbidding the murder of children before their birth is no more an "imposing of religion" than is the prohibiting of their murder after they are born. Or, to put it another way, every good law is based upon religious truth; either a law is derived from, and an application of, the law of God, or it is a bad law and can not command the consent of right consciences.

It is too bad that nobody thought to go back a bit in history and ask this Daniel come to judgment whether he approved or disapproved of the action of the popes who forbade people to have anything to do with dueling, under penalty of instant excommunication from the Church. That was what delivered us from the blood lust of dueling. Now the Church is trying to deliver us from the blood lust of abortion and from the flesh lust of contraception; and in doing so, the Church is speaking, as she has done through the centuries, with the voice of the pope.

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Priests happy, mature, zealous

By MITCH ABDALLAH
VOICE NEWS EDITOR

"Our study shows our men are happy. We have problems but we are happy. There is a great deal of health in the Church and priests want to get on with the work of the Good News of salvation. Their greatest concern is authority, not celibacy; they are zealous, mature men working in society." These are some of the reactions by one of the four priest-researchers who helped compile the recently completed "American Priests," a study done for the United States Catholic Conference by the National Opinion Research Center.

WORKING on the main dam of the research study, under the direction of Father Andrew Greeley, the Canadian-born Dominican priest, Father Neal McDermott, recently took up residence at Barry College as director of Religious Affairs there.

Reflecting a very optimistic view of the Church in the United States, he said that one value of the study was to answer such questions as: What do the U.S. priests think? How do they pray? How strong are they in their faith?

"WE ATTEMPTED to ask these questions, and many others; I believe we did this," he said. "Our study is the longest of its kind ever made. It took two years and we sampled some 6,000 American priests. It has been described by some as the greatest in-depth professional study of its kind ever attempted in America. The section on psychology alone tested some 1,000 priests on personal maturity."

Father McDermott completed studies toward a doctorate in psychology in religion at the University of Chicago. The Dominican priest mentioned some published criticisms about the immaturity of priests. He emphasized that the study proved otherwise. He explained that the study section on psychology was one of seven areas included in the research. The other sections completed or in the process of current research entail sociology, history, theology, ecumenism, and studies in pastoral and spiritual research.

"I'VE SPOKEN to bishop after bishop who have been amazed at the response we've received in our questionnaires," he said.

"These men gave us great encouragement and freedom. It shows that our bishops have a great respect for the men involved in the study, and a great interest in their clergy."

The psychology questionnaire, which was 45 pages long, also included the subject of religious orders. The study which was representative of all the clergy, specifically examined the priesthood in general and an in-depth study of the personality of the priest, he said.

The report of the study group reveals that the very definitive role of the priest is to make the bishop present in the community he serves, according to Father McDermott. He explained that bishops ordinarily do not have time, as administrators, to carry on dialogue with everyone in their dioceses.

IT WAS POINTED out by Father Greeley, according to Father McDermott, that priests were trained to be

obedient to their bishops. "The upheaval of the times has taken its toll on obedience," Father McDermott said. "Man is creative, he has to be able to do, to love and be part of the whole." When a priest is restricted from being part of the whole, the Dominican said, he is being limited in his creativity.

A resume of the two-year study was presented to bishops at their annual meeting in Chicago, Father McDermott said. "We spent nine to 12 hours with them. We showed them only a surface of the wealth contained in the study."

Initiated at the order of the U.S. bishops, the study, said Father McDermott, "showed that not all of our best priests are leaving, but they are willing to work for the good of the people, which is a positive encouragement to me."

"I would like to see some interpretation of the study for priests and laymen alike" which would make the issues known to all, he added.

"THE BISHOPS have to know where their priests stand on major issues of the day. This is one of the major benefits of the study," he added.

And after the bishops have had time to read the

study, Father McDermott hopes that they will draw around them the priests, who are experts in various fields, of their dioceses to discuss the study and from the results of their discussions make their decisions for "the future good of priests and their ministries."

Other countries have taken up the NORC questionnaire to use in their own studies. Father McDermott expects further studies to be undertaken on the priesthood in the near future as a result of the information contained in "American Priests."

"I think the release of this study for the benefit of all is a must," he said.

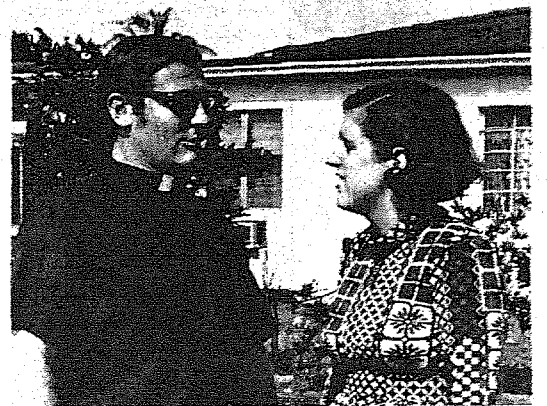
THE NEW RELIGIOUS Affairs director believes the priest of today must be highly educated because of the complications of today's society. People come to him, he explained, with deep psychological problems, real

problems involving personal development.

"The spiritual life has to be a free thing for them," he added. "There is too much of an identification of the Faith with classroom theology. Faith for these kids is more than that, it is a personal encounter with Christ."

YOUNG PEOPLE today need someone among them who is well adjusted. "Most any priest is," he said. And this is where a priest can have a great influence upon the college students who are deeply troubled with personal problems.

While only four per cent



THE NEW DIRECTOR of Religious Affairs at Barry College, Father Neal McDermott, O.P., is welcomed to the campus by Bonnie Pilon, president of the Student Government Association.

of the Catholic priests left their ministries last year, Father McDermott pointed out that in most other professions the drop-out rate was 15 per cent. And this is one of the reasons why he has a very optimistic view towards his brother-priests. "Our study showed that our priests have a very striking emotional maturity, especially among the younger priests," he added.

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Program for certifying CYO coaches outlined

A Coaches Certification Program for CYO will be launched by the Archdiocesan CYO office beginning Sept. 11. The goal of the program is to certify all CYO coaches of major sports.

Other dioceses throughout the country initiated these programs during the past year with varying degrees of success, according to Archdiocesan CYO director, Bob Preziosi.

"Miami will be the first to attempt such a program using the correspondence method," Preziosi said, adding that "material will be sent to the coaches through the mail and testing will be handled the same way."

COACHES seeking certification will be expected to familiarize themselves with material covering the following subjects: Christian Ethics, CYO Philosophy, Psychology of Youth, Coaching Responsibility, and First Aid of Athletic Injuries, as well as the specific rules for the sport coached.

The testing step is a simple one designed to measure basic knowledge in important areas. After the coach passes the test, a card will be issued, certifying the sport that the coach is qualified in. Coaches may be certified in as many sports as they wish.

"We hope to upgrade our coaching. It has been very good up until now. However, we want to make it much better," Preziosi said. "We want CYO coaches to take a great deal of pride in their work. Our certification program should provide such incentive."

CYO groups plan events

With the start of school, CYO groups are swinging into action.

CYOers from Epiphany parish will host an Archdiocesan CYO meeting, Sunday, Sept. 12 at 4 p.m. All parish and deanery officers

THE NOW SET

are expected to attend.

THE National Youth week, Oct. 31 through Nov. 7, will be discussed in addition to the National CYO convention to be held in Washington, D.C., Nov. 11-14.

A special back-to-school dance, hosted by St. Timothy CYO, is slated for Sunday, Sept. 12 from 7:30 to 11:30 p.m.

The winners of the recent Dade County Youth Fair's "Battle of the Bands," the "Trap" will provide the music. Refreshments will also be served.

Here's CYO program of activities

ACTIVITY	Entry Deadline	Play Begins
Touch football Leagues (Boys)	Sept. 8	Sept. 19
Soccer Leagues (Boys)	Sept. 8	Sept. 19
Volleyball Leagues (Girls)	Sept. 8	Sept. 19
Ecology Essay Contest	Sept. 15	Oct. 31
Basketball Leagues (Boys)	Nov. 17	Dec. 5
Bowling Tournament	Dec. 10	Jan. 5
Cheerleading Contest	Feb. 2	Feb. 13
Miniature Golf Tournament	Feb. 22	March 5
Softball Leagues	March 1	March 12
Talent Contest	March 15	March 26
Track and Field Meet	April 5	April 15
Swimming Meet	April 18	April 29
Tennis Tournament	May 10	May 20

Greater participation sought

Increased participation through increased programs is the hoped for result of this year's CYO activities.

A bowling tournament and miniature golf tourney have been added to the schedule. A number of people asked for these events and the continued success of the other activities was enough reason to expand the program," Archdiocesan CYO director, Bob Preziosi said.

Other activities still in the planning

stages include Searches for Christian Maturity and educational workshops for adult CYO advisors. The annual Archdiocesan CYO convention and Sports Award Banquet will also be held.

"We hope to send at least 72 people to the National CYO Federation Convention in Washington, D.C., in November," Preziosi said, adding that more than 5,000 teens, adults and other CYO personnel attend the meeting.

Back to School

Students of police work receive aid

Police personnel and students interested in police work may now obtain financial help to earn a baccalaureate degree in law enforcement and criminal justice at Biscayne College due to a federal grant awarded the school.

Announcement of the grant was made last week by Rep. Herbert J. Burke and Biscayne College President John H. McDonnell.

FOR the part-time student who is now working in law enforcement, the grant will defray up to \$300 per semester. The full-time student is eligible for a loan of up to \$1,800 per year which is cancelable at the rate of 25 percent per year of law enforcement service after he leaves school.

"The only obligation for the part-time student is to maintain acceptable scholastic averages and remain for two years with the law enforcement agency with which he is employed," President McDonnell said.

THE program is designed to assist those interested in criminal justice to develop skills necessary for a successful career in public

administration, specifically as it relates to supervision and management in law enforcement.

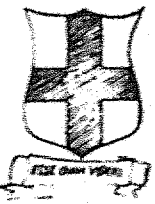
Helping Biscayne College set up the program were Dade County Public Safety Director E. Wilson Purdy, Miami Beach Police Chief Rocky Pomerance and Miami Police Chief Bernard L. Garmire.

Chief Garmire told about his enthusiasm for the new program.

"Others talk about involvement in law enforcement," he said, "but the modern policeman is involved and committed to police work. Police science has entered an era of professionalism with commensurate educational requirements. Things I consider vital to every policeman are knowledge of the social sciences and, of course, criminal law. This program is an excellent educational opportunity for all of us in law enforcement."

Those wishing to take advantage of the grant may write the Dean of Admissions, Biscayne College, 16400 N. W. 32nd Ave., Miami, Fla., 33054 or call 625-1561.

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Curley coach expects a better season

SPORTS

By JACK HOUGHTLING

Curley High Knights, who once thrived in glory years, have had some pretty slim seasons of late.

The Knights were 3-7-0 last year, 3-7-0 in 1969, 1-9-0 before that and 2-7-1 the season prior to that. So, things haven't been too bright.

But, there is the feeling that all of this will be changed this year and the Knights must be considered among the favorites for the new Class AAA district title as well as the South Atlantic Conference crown.

ALL of this, despite their losing several of their brightest prospects due to transferring to other schools. Included in the losses is 6-2, 195-pound senior Pat Dougherty, the No. 2 passer last season at end. Dougherty has moved to North Miami and will come back to haunt the Knights when the two play Sept. 30 at the Junior College Stadium.

But, there is still enough

highly talented material back from last year's young team to make Coach Bob Piero feel a bit optimistic for the first time as the Curley head coach.

In taking defeats last season, Piero did develop an offensive line that should be heard from this year. He had 190-pound soph Robert Duncan at center; sophs Mike Basha (200) and David Swick (180) as guards, and tackles in juniors Carlos Pages (240) and Joseph Poitier (195), who also worked at guard. All enjoyed a starting status at one time or another.

All are back and a year older and a year more experienced. They should be able to do an exceptional job.

THE end spots are a little less experienced, although 6-1, 175 Tom Darnell is a two-year letterman, while 185-pound Fred Rose has been shifted from quarterback to end, and newcomer Louis Moses joins the group. Joe

Gaffney, a 6-4, 180-pound transfer from Miami Central, should help out.

The backfield will be led by the youthful 6-2 Mark Lafia, only a soph but who showed enough promise last year as a freshman to be moved up from the JV to the varsity midway through the season.

For his halfbacks, Piero has taken two of his top defensive backs, Tom Jones (170) and Mark Berry (170) and moved them to offense, while also moving 190-pound tackle Richard Johnson to the fullback slot. Jones is a senior while both Berry and Johnson are juniors.

Bill Bravo and Mark Mamo, two sophs, are also in contention for starting or backup berths.

Defensively, the Knights also have a wealth of ex-

perienced help with good size and ability, in 6-3, 230-pound David Kopicki, who played offensive tackle last year, and 200-pound Steve Baha, Mike's older brother. Middle guard is apparently locked up by short, 5-9, 190, Ricardo Pages, Carlos' younger brother.

Defensive ends are rangy 6-4, 196-pound Dennis Fischer and newcomer Mark Cohane.

The linebackers shape up as Charlie McCord, Jorge

Babadue and Rickey Harris while the defensive backs will be headed by the twin brother combination of Rodney and Roderick Bunyon, and Bubba Jones.

LAST year Roderick Bunyon was the offensive rushing leader with 330 yards for a 3.1 average.

The defense doesn't shape up as experienced as the offensive unit, but Piero figures there is enough ability to make up for the difference.

Overall, he's pleased with the team's prospects.

"The kids are tough. They're going at it every day and I'm pleased with the

effort so far," he stated.

The Knights have approximately 60 players working out, although some of the younger ones may be shifted back to the junior varsity for seasoning.

Piero was to get his first look at the Knights under game conditions on Thursday night as a hastily scheduled jamboree with Msgr. Pace, St. Thomas and Cardinal Gibbons was slated for Deerfield Beach High's field.

Then, it's the Sept. 16 opener at Chaminade in a game that just might decide the SAC and district AAA title.

Schedule of school grid games

BELEN S. 18 at MMA O. 9 at Westminster O. 15 at Fla. Christian O. 23 at Dade Christian N. 12 at Ransom N. 24 at Miami Christian	CHAMINADE S. 16 Curley S. 24 at McArthur O. 2 Father Lopez O. 8 at Nova O. 15 Pace O. 23 at LaSalle O. 28 Dillard N. 12 at Gibbons N. 24 at Hywd Hills	COLUMBUS S. 16 Killian S. 25 at Carol City O. 2 at Southwest O. 8 at Palmetto O. 15 at Key West O. 21 Miami High O. 22 at Miami Beach N. 4 Coral Gables N. 11 South Dade N. 24 at Coral Park	CURLEY S. 16 at Chaminade	GIBBONS S. 17 at Card. Newman S. 24 at North Shore O. 1 Clewiston O. 8 LaSalle O. 15 Clewiston O. 22 Pace N. 5 at St. Thomas N. 12 Chaminade N. 19 at Jupiter	MARY IMMACULATE S. 17 at Moore Haven S. 24 at Alva O. 1 at St. Andrew's O. 15 at Pine Crest N. 13 at LaSalle	LASALLE S. 16 at S. Miami S. 24 at Pine Crest O. 1 at Pace O. 8 at Card. Gibbons O. 15 at MMA O. 22 Chaminade O. 30 at Curley N. 5 Card. Newman N. 13 Mary Immaculate N. 19 at Aquinas	NEWMAN S. 17 Card. Gibbons S. 24 at Jupiter O. 1 Glades Central O. 8 at Pahokee O. 15 at Martin Co. O. 22 at North Shore O. 29 Pace N. 5 at LaSalle	PACE S. 17 St. Thomas S. 24 at S. Miami O. 1 LaSalle O. 15 at Chaminade O. 22 at Card. Gibbons O. 29 at Card. Newman N. 5 Miramar N. 19 at Hialeah-Lakes N. 24 at Curley	ST. THOMAS S. 15 at Pace S. 24 at Melbourn Cath. O. 1 Coral Shores O. 9 at Miramar O. 15 Deerfield O. 22 Cooper City O. 30 at St. Andrew's N. 5 Card. Gibbons N. 13 at Florida Air N. 19 LaSalle	N. 19 Palm Bch. Gardens N. 24 Boca Raton	S. 30 at N. Miami O. 9 Forest Hills O. 16 Gibbons O. 22 at S. Miami O. 30 LaSalle N. 5 at Martin Co. N. 12 at Key West N. 18 Miami Springs N. 24 Pace	N. 19 Marathon N. 26 Coral Shores
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Coach gets surprises

Coach Sam Budnyk of West Palm Beach's Cardinal Newman High isn't quite sure whom to thank for his good fortunes.

Graduation stripped him of the prime tackle talent from his 10-0 team and, so, what does he get into school as transfers this year? Well, how about 6-2, 250-pound Pat Posten and 6-3, 235-pound Chuck Tyner. Both happen to be tackles.

They're among five newcomers who figure to be a big boost to the 11 lettermen that Budnyk has back (he's lost 22) for the upcoming season.

IN addition to the two biggies, there are Jim Hoffman from South Bend, Ind., a 155-pound offensive halfback; 6-2, 180-pound Elvin Rivens, an offensive end; and 6-0 185-pound, Allan Rhine, who will most likely end up as a running back.

"And, the beauty of it all is that they are all juniors," Sam exclaims. "That means they'll have a chance to learn our system."

"We call quite a few


automatics, nothing really sophisticated, but it does take time to pick it up.

"If they can handle the job, we could come out with a real good club. I'm just waiting for the jamboree,

especially to evaluate the linemen."

Newman takes part in tonight's jamboree at Suncoast High, playing one quarter against Suncoast and then one quarter against North Shore.

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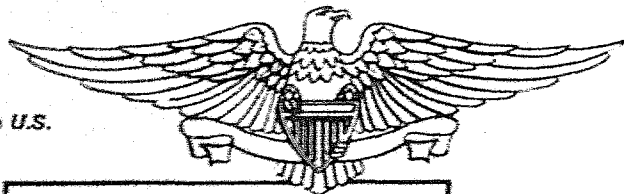
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Expect 5,000 at meet on religious education

Approximately 240 sessions have been scheduled for the National Congress of Religious Education, which will meet in Miami Beach in October, with 175 speakers invited to address an expected 5,000 participants from throughout the United States. This was reported by Father William J. Tobin, general chairman of congress and assistant director of the national office of the Confraternity of Christian Doctrine.

For the past several weeks, local Archdiocesan committees under the direction of Father Gerard LaCerra, CCD Archdiocesan director, and Father John Block, faculty member of St. Vincent de Paul Major Seminary, local general chairmen, have been coordinating plans for the congress. It will be held at the Deauville and Carillon Hotels from Oct. 27-30.

AMONG SOME of the prominent speakers scheduled to address the religion teachers will be Father Carl Pfeifer, S.J., Robert Bela Wilhelm, Sister Mary Michael O'Shaughnessy, Urban G. Steinmetz, Mary Reed Newland, Christiane Brusselmans and Father James DiGiacomo, S.J.

With such an array of qualified speakers, specialists in their fields, the congress "has been recognized as an unique gathering of people who are actively involved in making the word of God understandable to children and adults of all ages," said Father James Fetscher, publicity chairman for the congress.

Father Fetscher urged directors of Religious Education in the parishes, parochial school teachers and CCD catechists to plan in advance to attend the congress.

"Special arrangements have been made for a reduced registration fee of \$15 up to Sept. 30 for residents of the Archdiocese of Miami," he said. After that date, the fee will be \$20, he added.

A SPEAKERS' bureau has been set up, he said, to address all parish groups who would like to know more about the congress. Reservations for the speakers can be made by calling the Archdiocese of Miami Chancery, 757-6241 Ext. 275; for those living in the northern area of the East Coast, reservations for speakers can be made by calling Sister Marie Mullane at 582-2534, Father Fetscher said.

A well-known columnist of "Know Your Faith" series, which is published in several



A LIVING world filled with the movement that tells us growth is taking place is the idea of the theme of the Religious Education Congress. The sun represents the light of God's presence and His word in the world. It also signified God's love for the world and the attempt of the people in the Church trying to bring all men to the recognition of that love.

diocesan newspapers throughout the country. Father Pfeifer is the assistant director for the National Center of Religious Education and co-author of the "Life, Love and Joy" series with Sister Janaan Manternach, O.S.F., who will also be a speaker at the congress.

DIRECTOR of the Center for Religious Education and Theological Exploration (CREATE), Dr. Wilhelm is an instructor in theology at St. Patrick Seminary, Menlo Park, Calif., and a doctoral candidate at the Graduate Theological Union, Berkeley, Calif. He also conducts storytelling and play-making workshops on the sacraments, and on seasonal festivals at Christmas and Easter.

One of the authors of the "Word and Worship" series of CCD, Sister O'Shaughnessy is an assistant professor of religious education at the Catholic University of America.

Author of many books on children's religious education, including "The Family and Homemade Christians," Mrs. Newland is the mother of a large family and has been a popular lecturer at a number of conventions. Stein-

metz is the director of the Upper Peninsula Family Life Bureau, Escanaba, Mich.

AN ASSISTANT professor at Louvain and Fordham Universities, Mrs. Brusselmans is a well-known author and lecturer and was a speaker at the Teachers' Institute held last February in Miami. Father DiGiacomo is a professor at Fordham University, N.Y.

The convention will be divided into Core Congress sessions and seminars. The Core Congress will examine modern educational methods and how religious educators in various fields can best apply them. These sessions have been structured to provide an extended, in-depth and applied learning-sharing experience for religion teachers.

Individuals will be asked to register in one of following six areas of the Core Congress sessions: preschool, grades 1-3, grades 4-6, grades 7-9, grades 10-12, and adult.

THE SESSIONS will meet for a total of four-and-a-half hours, from 9:30 a.m. to noon and from 3:30 p.m. to 5:30 p.m., and will include the themes: The Theology of Revelation and Faith in the Light of Communications Skills; Media and Christian Awareness; Understanding the Learner and the Impact of Cultures and the Environment Upon Him; The Church as Missionary, and Curriculum Planning, Goals and Evaluations.

The seminars will be briefer in duration and will enable participants to discuss issues relative to specific questions in areas of adult education, family life, media and education, ecumenical structures for religious education, parish coordinators and parish councils.

The seminars will last one hour and 15 minutes with four daily sessions and two night sessions. They are scheduled for 9-10:15 a.m.; 10:30-11:45 a.m.; 2-3:15 p.m.; 3:30-4:15 p.m. Evening sessions will be from 8 p.m. to 10 p.m.



OVERLOOKING the skyline of Miami, with Gesu Church as a background, Father Angel Gonzalez speaks to Msgr. Bryan Walsh, Episcopal Vicar for the Spanish Speaking, right; and Father Daniel G. Babis, Director of the Archdiocesan Office of Immigration. Father Gonzalez holds the same office in Spain as does Father Babis for the Archdiocese.

9 Sisters return from chapter meet

Nine Victory Noll Sisters from Holy Family parish have just returned from their congregation's eighth general chapter at Huntington, Ind., where they participated in the two-week assembly involving discussions on the group's apostolate.

Approximately 350 Sisters participated in the meeting. The Sisters at the assembly represented 15 states from throughout the nation and areas in Bolivia.

Newly-elected officers include Sister Gertrude Sullivan, president, who was formerly stationed in the Archdiocese of Miami, and Sister Jeanette Halbach, vice president.

AMONG the councillors and area coordinators named was Sister Mary Doran for the East-midwest area of Florida, Massachusetts, Vermont, Kentucky, Indiana, Michigan and Missouri.

Working commissions held discussions on such subjects as the congregation's government, apostolate, vows, formation and finance.

Prayer renewal, social welfare, various aspects of education, communication skills, the nursing apostolate, discussion on the Liturgy and catechetics and studies in the Mexican Migrant work were also subjects considered by Sisters.



Sister Gertrude

Sister Gabrielle of Holy Family parish will serve as the congregation's coordinator of religious education. Sister JoNoreen and Sister Mary Eleanor, also new in the Archdiocese of Miami, will coordinate their efforts with Sister Marie and Sister Francene in an outreach service of Catholic Charities with attention especially given to the homebound and the aged.

Funeral rites held for nun

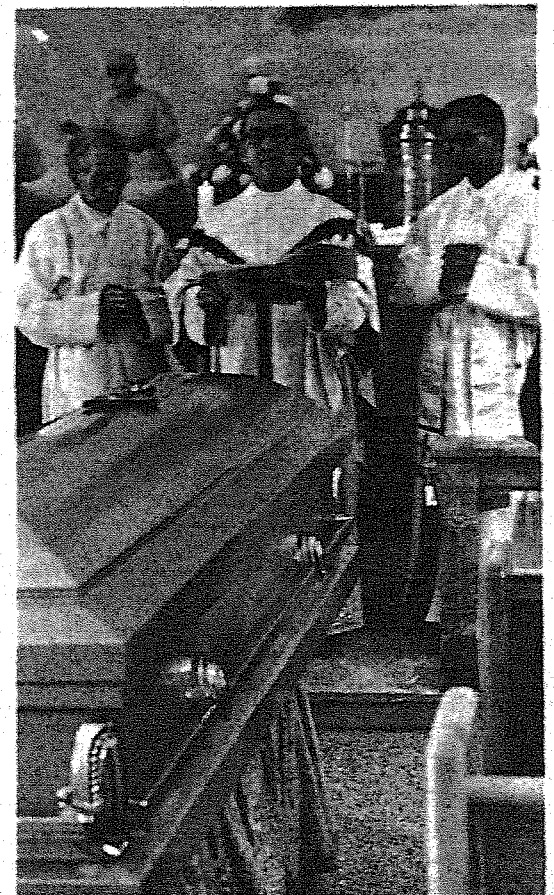
The Funeral Liturgy was celebrated Wednesday morning at 10 a.m. in Mercy Hospital Chapel for Sister Anna Grace Dillon, S.S.J., who had been confined to her hospital room for the past 14 years suffering from multiple sclerosis.

Principal concelebrant was Msgr. David Bushey, Episcopal Vicar for Religious, and pastor of St. Brendan parish. Concelebrating with Msgr. Bushey were Father Matthew Hartinger, O.S.B., and Father August Roman, both chaplains at Mercy Hospital. Father J. Tracy, O.M.I., delivered the homily.

BORN in Chicago in 1928, Sister Anna received her early education there and after high school she entered the community of the Sisters of St. Joseph at St. Joseph Academy and Convent, St. Augustine, in 1944.

Before her disability stopped her from teaching full time, she had taught in several schools in Florida, including St. Mary's School, Miami, St. Agnes School, St. Augustine; Sacred Heart School, Lake Worth, and St. James School, Orlando.

Sister Anna had been unable to receive the Eucharist since 1960, because of her inability to swallow anything solid. Archbishop Coleman F. Carroll petitioned the Vatican for a dispensation which would permit Sister Anna to receive



EPISCOPAL VICAR for Religious, Msgr. David Bushey, center, recites prayers for the repose of the soul of Sister Anna Grace Dillon, S.S.J., who died this week at Mercy Hospital. Assisting Msgr. Bushey are, left, Father Matthew Hartinger, O.S.B., and Father Angel Roman, chaplains at the hospital. The Funeral Liturgy was celebrated by the three priests in the hospital chapel.

the Eucharist under the species of wine only. The dispensation was granted in 1964.

Although Sister was unable to be present for the observance of her 25th anniversary as a religious, some 200 friends and relatives attended a Mass of Thanksgiving in St. Mary Cathedral in

1969 on her behalf. An additional rosary and Mass, along with interment, was held in St. Augustine.

Phillbrick and Son Coral Gables Funeral Home was in charge of arrangements.

Sister Anna is survived by her mother Mrs. Anna Dillon.

Non-Catholics aid recreation project

FORT LAUDERDALE — Initial efforts of the Oblate Fathers at St. George Parish to develop vacant land adjoining the parish church here has drawn a great deal of interest among community residents. Father Russell Nickerson, O.M.I. assistant pastor, said this week.

Approximately 35 people from the community, a majority of them non-Catholic, have been meeting regularly in the parish hall to determine what can be done to clear away the brush and debris so that the children in the community can have a place for recreation.

EVER since the pastor of the parish, Father Charles Killgoar, O.M.I., obtained permission from Archbishop Coleman F. Carroll to develop the land for the children in the neighborhood, individuals and members of various organizations have been working to clear the unused property.

"It's a community project," said Father Nickerson. "People are getting to know each other."

Father Nickerson has been welcoming the residents to the meetings while Father Killgoar, who initiated the idea, has been on vacation.

Millares de Fieles Asistirán a la Misa de la Caridad

El R.P. Agustín Román ha hecho un nuevo llamamiento a todos los cubanos, y latinoamericanos en general, para la celebración el próximo ocho de septiembre de la fiesta de Nuestra Señora de la Caridad del Cobre, Patrona de Cuba.

El padre Román, hablando sobre la procesión marina, afirmó que decenas y decenas de embarcaciones se han registrado ya para acompañar a la imagen de la Virgen desde su Santuario hasta el Estadio Marino el miércoles ocho. La llegada de la imagen al Estadio Marino será a las seis y media de la tarde.

El Señor Arzobispo de Miami, Coleman F. Carroll, oficiará una solemne misa concelebrada y en la que colaborarán Monseñor Bryan Walsh, Vicario Episcopal Hispano, y algunos sacerdotes cubanos.

La capacidad del Estadio Marino es para más de seis mil personas y goza de magníficos campos de estacionamiento para la facilidad de todos los que concurrirán a honrar a la Virgen.

Durante la Santa Misa, varios sacerdotes hispanos estarán confesando a los fieles para recibir la

Sagrada Comunión. "Esperamos, dice el padre Román, que todos honremos a la Santísima Virgen recibiendo ese día la comunión. Tenemos que hacer feliz a la Madre de Dios y pedirle por todas nuestras necesidades y por la salvación de nuestra querida patria, Cuba".

"Recomiendo, continúa diciendo el padre Román, que todos los fieles estén atentos de los programas religiosos que se llevarán a cabo en todas las parroquias de la arquidiócesis como preparación para la fiesta de la Virgen de la Caridad. Los triduos

comenzarán el día cinco y terminarán el siete. Espero que todos los cubanos concurran al Estadio Marino el próximo ocho de septiembre, para que la Virgen de la Caridad nos vea a todos reunidos en su honor y nos proteja con su santo manto".

El padre Román recuerda que este año se celebra el décimo aniversario de la llegada a Miami de la imagen de la Virgen de la Caridad de Cobre. "Será, dice, una oportunidad más para pedirle sus bendiciones y que interceda ante Cristo Nuestro Señor para la liberación de Cuba".

Todos con la Virgen de la Caridad del Cobre

Por MANOLO REYES

El próximo ocho de septiembre se celebrará un aniversario más de la aparición de la Virgen de la Caridad del Cobre. Santa Patrona de Cuba.

La imagen de la Virgen de la Caridad llegará por mar en un pequeño barquito al Stadium Marino de Key Biscayne. La imagen irá acompañada de todos aquellos que puedan hacerlo para recordar la milagrosa escena que hace más de tres siglos y medio contemplaron los históricos tres Juanes en la Bahía de Nipe, en la provincia de Oriente, en Cuba. La imagen de la Virgen será recibida con el rezo del Santo Rosario y seguidamente se concelebrará una misa, siendo el primer concelebrante el Arzobispo de Miami, Coleman F. Carroll.

Sabemos que todos los Cubanos se reunirán en el Stadium Marino de Key Biscayne para rendirle homenaje a la querida Virgencita morena de los Cubanos.

El exilio Cubano tiene en este acto, que marca la primera década de esta misa en tierras Floridianas, una nueva oportunidad para pedir a Dios por todos los que sufren. La patria, hoy más que nunca, necesita de las oraciones de todos sus hijos.

El momento que también vive el Hemisferio Occidental es crítico. Hoy más que nunca la Virgen amada de los Cubanos, su madre espiritual, la Virgen de la Caridad, necesita poner su mano, interceder ante Dios para que la palabra del Altísimo sea restaurada en la tierra que acuno su primera aparición, porque el sol de la libertad brille en "la tierra más hermosa que ojos humanos hayan visto", según dijo el Gran Almirante.

Y allí también se debe pedir en forma especial, la ayuda del Altísimo para que las madres Cubanas, esas abnegadas mujeres que se han pasado años y años sufriendo por los hijos en prisión, por sus hijos arrancados de sus brazos por el comunismo ateo, por sus hijos allende los mares, por sus hijos secuestrados ante los ojos del mundo, o por sus hijos vilmente asesinados, dejen ya de llorar de una vez y para siempre.

Pero como decimos antes, el momento del Hemisferio Occidental es crítico.

Así pues, en la imploración a la Virgen de la Caridad, debe pedirse también porque las madres americanas, las madres del Continente que ya hoy también lloran al ver a sus hijos atacados o muertos por las balas rojas... dejen de sufrir.

Con Motivo del Día del Trabajo

Protesta en Favor de las Minorías

WASHINGTON — (NC)

— El tratamiento discriminatorio de que son víctimas las minorías — particularmente los de la raza negra y las de habla hispana — fué acerbamente criticado en la declaración que con motivo del Día del Trabajo de 1971, emitió la división para la vida urbana de la Conferencia Católica de los Estados Unidos.

En su texto se condena particularmente la hipocresía de ciertos gremios laborales en los que se practica la discriminación racial, pero su párrafo final expresa "su confiada esperanza en que el movimiento laboral asumirá el mando para mostrarnos a todos como adaptar nuestras instituciones a las necesidades rápidamente cambiantes de nuestros tiempos".

"En nombre de la causa que los trabajadores tienen el privilegio de representar, la clase laboral no puede permitirse retrasar — ni nosotros, los que formamos el resto de la población podemos tampoco permitirnoslo — que se cumplan las legítimas aspiraciones de los trabajadores en general, y de los pobres, en particular en cuanto al logro de una completa igualdad así como al derecho de autodeterminación y al de compartir responsabilidades en la más amplia medida que ello sea posible, pues la

realización de estas aspiraciones constituye la contramarca de una sociedad libre formada por hombres libres", se dice admonitoriamente en la declaración.

Preparada bajo la orientación de Monseñor George G. Higgins, director de la división de vida urbana de la Conferencia Católica de los Estados Unidos, en la declaración se observa que el Papa Pablo VI recientemente enfatizó el creciente y parejo avance de estas dos aspiraciones, las de igualdad y de responsabilidad compartida entre los hombres. En "ninguna otra nación sobre el mundo ha tenido lugar en los últimos años una demanda tan extensa y tenaz por parte de tantos grupos diferentes por el logro de un mayor nivel de igualdad y una participación más completa en los problemas de la sociedad", que la que ha tenido efecto en los Estados Unidos, se dice en la declaración.

Refiriéndose a los negros el mayor de los grupos minoritarios de la nación, se expresa que "algunas uniones, para su vergüenza y descrédito, y en completo desacato a los principios de igualdad y justicia que jactanciosamente proclaman como el objetivo de sus luchas, todavía ponen en práctica medidas de discriminación racial".



La maqueta del santuario-monumento a la Virgen de la Caridad del Cobre es apreciada por miles de fieles mensualmente cuando visitan la Ermita de la Caridad. Igualmente escuchan al padre Agustín Román destacar la significación de la devoción de la Patrona de Cuba.

Colocarán este año la primera piedra del monumento a la Caridad

Este año se colocará la primera piedra de la Ermita de Nuestra Señora de la Caridad del Cobre, Patrona de Cuba, que se levantará en los terrenos que la Arquidiócesis de Miami cedió al "Comité Pro Ermita de la Caridad", los cuales se encuentran ubicados entre el hospital Mercy y el colegio de la Inmaculada.

Hablando sobre la construcción, el arquitecto José P. Benitoa, Jr. afirma que "emplazado en un ángulo al extremo del terreno que domina la vista del mar por tres lados, el Conjunto conserva la tradición marina de la Virgen de la Caridad del Cobre que nos llegó del mar; y a la vez es faro y guía para los desventurados, que arriesgando sus vidas, cruzan el Golfo de México y los Estrechos de la Florida en busca de libertad."

Hablando sobre la obra, manifiesta el arquitecto que "la planta es circular y está compuesta por seis grandes pilares de hormigón que suben como plegarias y convergen en un vértice, donde se levanta una cruz. Estos seis pilares — agrega — que ocupan las esquinas de un gran hexágono inscrito en un círculo sostienen las dos plantas de que consta la Ermita".

Refiriéndose a la disposición del conjunto, José P. Benitoa, Jr. afirma que "esta disposición hace que la Ermita ocupe el sitio privilegiado de una gran plaza, la cual se abre en su frente donde pueden congregarse, como en un anfiteatro al aire libre, millares de personas con ocasión de la festividad de la Virgen y otras conmemoraciones y actos religiosos". Más adelante afirmó que "en la entrada principal se hará una calzada de doble vía con paseo y jardín central que conduce a un cul-de-sac con estacionamiento en forma circular. La Ermita, además, contendrá una envolvente de palmas reales que simbolizan las sagradas cuentas de un rosario".

Refiriéndose a la Ermita propiamente dicha, el arquitecto manifestó que "estará situada sobre un podium, o plataforma, a la cual se accede exteriormente por tres escalinatas de granito, y por una rampa con pendiente suave destinada a personas físicamente incapacitadas. La Capilla, donde se encuentra el Altar con la imagen de la Virgen de la Caridad, tiene forma circular cubierta por una bóveda con capacidad para trescientas personas y bordeada por amplios pasillos de ocho pies de ancho con diversas entradas y puertas de cristal que facilitan la circulación de peregrinos y visitantes."

"La historia de la Virgen de la Caridad y de Cuba — dice José P. Benitoa, Jr. — estará reflejada en un dramático mural de proporciones monumentales, que obsequiará el

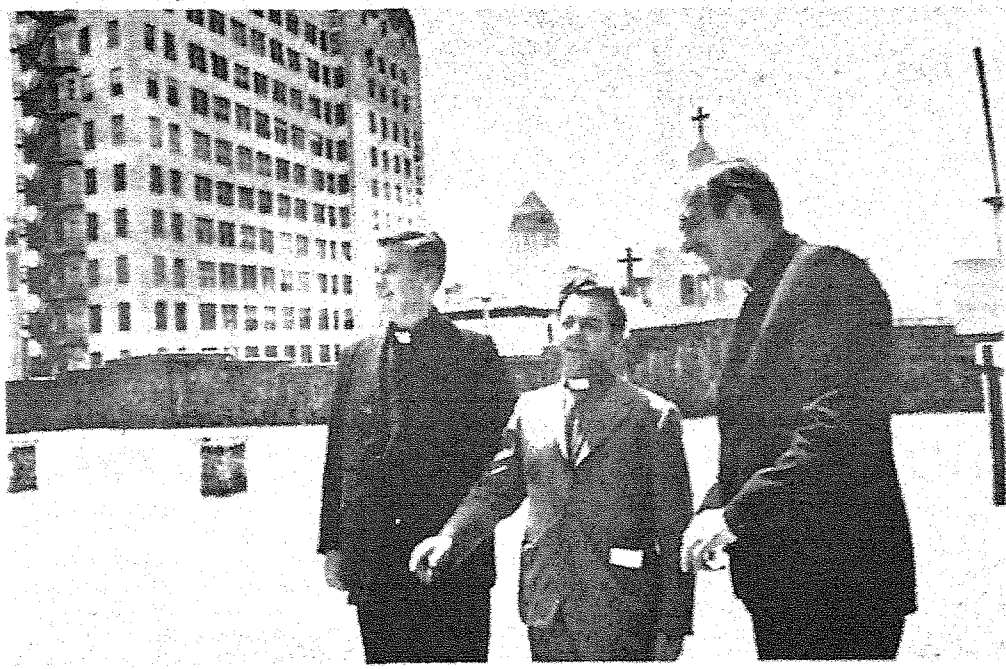
gran muralista Teok Carrasco. Dicho mural será la única decoración que tendrá la Ermita en su interior".

El Arquitecto intentó diseñar una Hermita a la Virgen de la Caridad que fuese inmediatamente identificado por los cubanos como una escultura arquitectónica de la Patrona Nacional. Si observamos detenidamente el diseño, el simbolismo y la relación con la Imagen de Nuestra Señora resalta con fuerza y claridad. En la parte más alta de la Ermita aparece la Corona de la Virgen sostenida por una cruz. La base de la cruz contiene un faro lumínico, por ser Ella: faro, luz, guía y esperanza de la gran mayoría del Pueblo Cubano. Inmediatamente debajo del faro, está el pequeño domo y campanario de bronce simbolizando la pequeña cabeza de la Virgen. El gran cono monumental de 72 pies de altura, revestido en cerámica, representa el manto triangular que tan bellamente viste a Nuestra Señora de la Caridad en sus tres colores: blanco, azul y oro. La base circular de menor diámetro debajo del manto simboliza la nube o esfera que tradicionalmente aparece en estampas e imágenes de la Virgen. Al frente y en el eje principal del muro circular que incierra parte de la Hermita sobresale un gran mural de mosaico con el bote y los tres Juanes, que fueron los primeros Cubanos en presenciar el maravilloso milagro de la aparición de la Virgen Santísima.

El simbolismo más impresionante de la Composición Arquitectónica es el de los seis grandes pilares que sostienen toda la Ermita. Estos seis pilares representan a las seis Provincias de Cuba, o los seis pilares de la Patria que se elevan hacia el cielo abrazando a su Santa Patrona. Sobre estos brazos, que imploran extendidos, descansa la bella Imagen de la Virgen, y Ella — allá en lo alto de la Ermita — acoge los brazos extendidos de sus seis Provincias y los envuelve amorosamente en su Manto.

El Arquitecto, para terminar afirmó que "La Ermita de Nuestra Santa Patrona dejará una huella profunda de la cultura Cubana en el Mundo Libre. Cuando Dios quiera que regresemos a Cuba, quedará: la demostración de nuestra fe, nuestro agradecimiento a este gran Pueblo Americano, nuestro arte, nuestra capacidad constructiva, y nuestro símbolo de unión, amor, y perdón. Pero lo que es aún más importante — quedará nuestra Virgen, la Madre milagrosa de la abrumadora mayoría de todos los Cubanos que aman a Dios y a la Democracia.

"En Ella nos encontraremos, y Ella, la Virgen Mambisa será nuestra mas pura fuente de inspiración para rescatar a nuestra Patria y nuestra Libertad."



El padre Angel González, centro, aparece conversando con Monseñor Bryan O. Walsh, Vicario Episcopal Hispano; y con el R.P. Daniel G. Babis, Director de la Oficina Arquidiocesana de Inmigración. Al fondo se aprecia la torre de la iglesia de Gesu.

Aligeran la salida de España de los Exiliados

Los 16.500 exiliados cubanos que se encuentran actualmente en España posiblemente podrán salir hacia los Estados Unidos dentro de los próximos 18 meses venideros", afirmó en Miami el R. P. Angel González.

El padre González es actualmente el Director de la Comisión Católica Española de Migración y visitó esta ciudad para estudiar algunos problemas relacionados con los exiliados cubanos que viajarán a este país.

En la actualidad, informa el padre González, están saliendo de España hacia Estados Unidos un promedio mensual de mil cien personas, y por otra parte, ha disminuido el número de exiliados que se les hacia más difícil el viaje a este país.

Interrogado el sacerdote español sobre los grupos de exiliados cubanos esperando el visado para viajar, manifestó que el 51 por ciento de los 16.500 refugiados cubanos son familias con niños, lo que facilita más rápidamente el viaje, ya que los niños pueden ingresar a los Estados Unidos presentando la matrícula de un colegio estadounidense y el affidavit católico.

El 31 por ciento de los exiliados están en las condiciones de que tienen familia en los Estados Unidos, otros que tienen edad avanzada y otros con problemas de salud, condiciones también que ayudan a aligerar la visa para entrar a los Estados Unidos.

El 17 por ciento restante son los que están bajo las condiciones de contrato de trabajo y es el porcentaje que tienen más dificultades para emigrar. Esta cifra, antes de tomarse algunas medidas por parte del gobierno de los Estados Unidos, para facilitar la inmigración de los exiliados, pasaba del cincuenta por ciento, según informa el padre Angel González. "Hace un año, afirma el sacerdote, este grupo repre-

sentaba el 64 por ciento, lo que significa claramente que las cosas han mejorado extraordinariamente".

La Comisión que dirige el padre González tiene en la actualidad registrados 11.500 exiliados cubanos. Esto quiere decir, lógicamente, que es la institución que más exiliados tiene registrados y la que más está atendiendo a los mismos, desde el punto de vista migratorio.

Refiriéndose a los niños cubanos que viven solos en España, afirma el padre González que hasta hace una semana eran doce niños, posiblemente quedarán ahora solamente diez. Enfatizó el sacerdote español que "nunca he participado en nada relacionado con distribución de dinero que vaya de los Estados Unidos a España, ni a título personal ni a nombre de la Comisión Episcopal de Inmigraciones".

Hablando sobre el caso de los niños, manifestó el padre González que hace meses no sale de Cuba ningún niño solo y cree que esa situación se prolongará por mucho tiempo más.

Hablando concretamente sobre los documentos que un niño tiene que tener para pedir la entrada a los Estados Unidos, el padre Angel González manifestó que todo niño que se encuentra en edad escolar, entre los cinco a los diez y seis años, necesitan presentar solamente una carta firmada y sellada por el Director de una escuela de Estados Unidos, ya sea pública o privada, avalando que el niño o el joven estudiará en esa escuela o institución.

"Esta medida, dice el sacerdote, viene funcionando aproximadamente desde octubre de 1970, cuando fue aceptada por el Departamento de Estado de la Unión", dijo.

"Si tienen más de diez y seis años y hasta los veinte y uno, se necesita solamente la carta del Director de un plantel educativo, la fórmula I-20 y el affidavit católico", agregó el padre González. Cuando estos niños o jóvenes entran a los Estados Unidos pueden reclamar ipso facto a sus padres, a quienes se les da prioridad, afirmó.

Hablando sobre las personas de edad, el Director de la Comisión manifestó que tienen que tener los 62 a 65 años cumplidos. Para casos de enfermedad, solamente se consideran enfermedades graves o incurables. También se tiene en cuenta el estado grave de salud del pariente que vive en los Estados Unidos.

Los cubanos exiliados residentes en Madrid y que su estado de salud está quebrantado, tienen que presentar un certificado del hospital Angloamericano de Madrid o también un certificado de un médico o institución hospitalaria de Estados Unidos, si el caso es de un pariente residente en este país. "Es lo que se llama, dice el padre González, los casos humanitarios".

También, informó el padre González, se puede aligerar el visado para aquellas personas que, aun cuando tengan edad menor a los 65 años y mayor de 20, posean un nivel cultural muy bajo.

El padre Angel González deseó dejar muy claro que "a pesar de las nuevas facilidades para salir de España hacia los Estados Unidos, los refugiados cubanos tienen que comprender que todos y cada uno de los casos necesitan un tiempo prudencial y el papeleo reglamentario". El sacerdote español considera que los 16.500 refugiados que están actualmente en España podrán salir posiblemente dentro de los próximos diez y ocho meses.

El Director de la Comisión Católica Española de Migración afirmó que el gobierno de España continúa la ayuda para todos los refugiados, inclusive la hospitalaria. "Es una ayuda económica, alimenticia y hospitalaria de acuerdo con las facilidades con que cuenta el gobierno de España".

El padre González igualmente hizo la recomendación que los affidavit no se hagan con particulares, ya que el Centro Hispano Católico los hacen gratuitamente y en la forma debida. Muchos affidavit hechos por particulares están mal producidos, lo cual demora los casos.

La Comisión Católica Española ayuda a todos los refugiados con la tramitación de los documentos en forma totalmente gratuita. A grupos de familia y niños se les da el dinero para las placas y para las visas. El pasaje, informa el padre González, se hace en aviones que fleta el Comité Internacional para las Inmigraciones Europeas.

También informó el sacerdote español, para terminar, que la Caritas de España, a través de la Caritas de Madrid, presta sus asistencias sociales a los refugiados por medio de sus roperos, que distribuye abrigos y toda ropa pesada, especialmente en la época de invierno.

Conferencia Episcopal de Perú Apoya el Celibato

LIMA — (NA) — "Es necesario reafirmar el valor del carisma del Celibato en la vida de la Iglesia, en su dimensión evangélica y en su dimensión humana como disponibilidad plena en el servicio de la comunidad", dice la Conferencia Episcopal del Perú en un documento de más de ocho paginas que trata sobre el sacerdocio ministerial.

Añade que "es necesario afirmar también la necesidad de sostener y fomentar el clima en el que surjan y maduren vocaciones para el

Sacerdocio Ministerial célibe".

Para el Sínodo, el documento sugiere que se permita por razones pastorales, la ordenación sacerdotal de hombres casados, de edad y debidamente preparados, a juicio de las Conferencias Episcopales.

Estas conclusiones, junto con las de la justicia en el mundo, serán expuestas en Roma durante el Sínodo, en octubre próximo.

El documento plantea al

Sínodo que los laicos compartan con los sacerdotes aquellos ministerios que no pertenecen al sacerdocio ministerial de manera incommunicable, de acuerdo a las directivas de las conferencias episcopales.

Los obispos peruanos plantean también que el sacerdote pueda eventualmente ejercer una profesión o un oficio, en la medida en que sea compatible con su ministerio.

"El Sacerdote Ministerial, surgido de la comunidad, debe permanecer solidario con los problemas y aspiraciones de los miembros de la misma, sobre todo de los pobres", reza otro párrafo del documento.

Propone luego la necesidad de una mejor organización de cada Conferencia Episcopal, "dentro de los principios que rigen a la Iglesia Universal".

Asimismo recomienda la necesidad de poner los beneficios del Seguro Social al alcance de los obispos y sacerdotes, como para todo ciudadano.

Recomienda a los sacerdotes "orar sin tregua"; y reclaman por último, que la Iglesia en sus diversos niveles — regional, nacional, continental, universal — tome clara posición frente a los problemas de la justicia y de la liberación.

Solemnes Actos en St. John en Honor de la Caridad

La iglesia de Saint John Apostle desde agosto 30 comenzó un programa especial religioso con el objeto de rendirle homenaje a la Virgen de la Caridad del Cobre, Patrona de Cuba.

El sábado cuatro de septiembre habrá un rosario viviente a las nueve y media de la noche. El domingo cinco comenzará el triduo solemne, con la santa misa a la una de la tarde y seis y media de la noche; el lunes a las ocho de la noche habrá misa y triduo predicado; y el martes a las ocho de la noche habrá una solemne misa concelebrada y una procesión por las calles alrededor de la iglesia, la cual se celebrará al terminar la misa.

El canal 23 televisará el martes este evento religioso de once y media de la noche a doce y media de la madrugada, para facilidad de aquellos fieles que no puedan asistir a este acto.

A la entrada habrá un coro y guitarras parroquiales dirigidos por Torni Marsal. Al gradual Marta Castellanos cantará la Aleya de Mozart; al ofertorio, la soprano Marta Pérez cantará el Ave María de Schubert; en la hora de la comunión entonará cantos religiosos la Coral Cubana dirigida por Carmita Riera; y al final una plegaria a la Virgen, cantada por Marta Pérez.



ORACION DE LOS FIELES

CELEBRANTE: Los valores humanos suelen ser invertidos por Dios algunas veces. El nuestro no es un seguro y salvo sistema de vida. Es en realidad una aventura hacia lo desconocido. A causa de nuestros compromisos cristianos, podemos esperar la adversidad, el fracaso, el sufrimiento y también la propia muerte. Así, sigamos el camino de Cristo y aceptemos su palabra. Oremos.

LECTOR: Nuestra respuesta de hoy será: Guianos, Señor.

LECTOR: 1. Por que todos los cristianos se esfuerzen en alcanzar la santidad y llenen de amor sus corazones, oremos al Señor.

2. Por que los gobernantes de las naciones no sean guiados por la pasión incontrolada de la fuerza, el placer o la riqueza. Oremos al Señor.

3. Por las víctimas de la injusticia, la explotación y la barbarie del hombre contra el hombre, de las cuales debe ser el hombre liberado, oremos al Señor.

4. Por los pobres y desempleados, porque los programas de beneficio social sean efectivos con el prójimo y ayuden a la estabilidad de la familia, oremos al Señor.

5. Que seamos lo suficientemente humildes para aceptar el amor y el interés que los demás tienen por nosotros, oremos al Señor.

6. Por que nosotros podamos saludar cada día llenos con el amor a Dios y gozar de la vida. Oremos al Señor.

CELEBRANTE: Nosotros traemos nuestras peticiones ante Ti, Padre, con espíritu filial para que nos haga libres. Escucha las oraciones de esta comunidad y por favor atiéndelas. Nosotros lo pedimos a través de Cristo Nuestro Señor.

PUEBLO: Amén

BANQUETE — El 28 de agosto se celebró en el hotel New Everglades el VI Banquete de la Cámara de Comercio Latina, al que asistieron 1200 comensales y personalidades de la industria y el comercio de la localidad, así como altas autoridades del gobierno de Washington, del estado de la Florida, del Condado y de la ciudad de Miami. Aparece parte de la mesa presidencial cuando se oían las notas del himno de los Estados Unidos, siendo de izq. a der. la señora Helen de Aguirre, el doctor Horacio Aguirre, Director de "Diario Las Américas"; la señora de Howard Palmatier; el señor Howard Palmatier, Director del Programa para los Refugiados Cubanos; el señor Tom Adams, Teniente Gobernador de la Florida y el orador principal de la noche; el Alcalde del Metro, Steve Clark; y el señor Carlos J. Arboleya, Presidente del Fidelity National Bank y quien actuó como Maestro de Ceremonia.

Triduo en San Juan Bosco

La iglesia de San Juan Bosco, como preparación para la fiesta de la Virgen de la Caridad del Cobre, llevará a cabo un solemne triduo, que comenzará el domingo cinco a las siete y media de la noche y continuará el lunes y martes a las ocho de la noche. En los mencionados días habrá misa, sermón y plegaria por la salvación de Cuba.

Se Abre un Nuevo Curso

Por Antonio B. Abella
Director del Colegio de Belén

La apertura de un nuevo curso escolar nos invita a todos padres, alumnos y profesores a reflexionar brevemente sobre el significado de la educación en una escuela católica.

PALABRAS DE AGRADECIMIENTO

Primero que nada debemos dar gracias a Dios de que en Miami gracias a la dirección y esfuerzo continuo del Arzobispo Coleman F. Carrol y de sus asesores, las escuelas católicas no sólo se han mantenido funcionando debidamente, sino que su progreso es patente en los logros alcanzados.

CONSEJOS A LOS PADRES

No deben olvidar los padres que tienen la suerte de enviar a sus hijos a una de las escuelas católicas que esto no les exime de su obligación primaria de enseñar a sus hijos. Esta obligación es recibida directamente de Dios a través del Santo Sacramento del Matrimonio. Ella puede ser compartida pero no delegada. Es evidente para los que estudian psicología de la educación como el amar a Dios, la formación del carácter, el concepto de hogar y de familia, se adquieren directamente y primordialmente en la casa. Mas aun, gran parte de este aprendizaje se lleva a cabo antes de que los niños empiecen a asistir al Colegio. Así es fácil comprobar como los niños proceden con mas frecuencia de un hogar sano y feliz.

Dediquen, pues, los padres tiempo para dialogar con sus hijos, haciendo siempre un esfuerzo por comprender sus puntos de vista, sus enfoques, sus inquietudes, guiándolos mas bien con criterios moderados y bien pensados, que con severas amonestaciones expresadas con violencia. Pero sobre todo, siguiendo el ejemplo de Cristo, verdadero Padre y verdadero Maestro, practiquen con sus consejos y con sus hijos el amor.

COMO AYUDAR A SUS HIJOS EN SUS TAREAS ESCOLARES

Nada satisface mas a un niño, a un joven que asiste a la escuela, que el ver que sus padres se preocupan por su progreso diario. No basta aquí el invitarles mas o menos fríamente a ponerse a estudiar, ni el celebrarle o amonesterle cuando llega a casa con la libreta de notas. Es necesario dedicarles algún tiempo todos los días. Es verdad que se requiere sacrificio. 'Todas las cosas grandes de la vida requieren sacrificio'.

Es verdad que a veces ambos padres trabajan para poder dar un mayor bienestar económico a la familia. Eso está bien y requiere sacrificio. Pero también es verdad que nada mejor podemos dar a nuestros hijos que una educación que les permita hacerse hombres y mujeres de una vida lo mas recta, sana y feliz posible.

TOMARSE INTERES

Quizás la mejor manera de que podemos ayudar a nuestros hijos en su labor diaria en el Colegio es mostrándonos llana y sinceramente interesados en sus actividades escolares. ¿Qué materia se discute en clase? ¿Quiénes y cómo son sus profesores y sus compañeros? ¿Qué materias y personas les resultan mas o menos agradables? No olvidemos nunca de apreciar y celebrar lo que

merezca alago. Seamos francos sin embargo en la critica y procuremos cuando esta sea necesaria, que sea siempre breve y constructiva, evitando poner en peligro innecesario la confianza y amistad que nos tienen nuestros hijos, sobre todo en los niños pequeños, que hablen de cosas triviales, que nos causen risa o al menos no parezcan merecer nuestra atención. evitemos sin embargo hacer mofa de algo o ignorarles, pues probablemente ellos le están dando una importancia que subjetivamente les significa mucho o de otra manera no la mencionarían.

COMO AYUDAR CON LAS TAREAS ESCOLARES

Esto es un punto donde es necesario ejercer la prudencia en grado sumo. No es conveniente ayudar demasiado ni tampoco demasiado poco. Siempre que podamos aclarar una idea, enseñar a resolver un problema típico o a hacer un ejercicio, debemos hacerlo. Esto ayuda a darle al alumno confianza en sus padres y en si mismo. Caso de no poderle ayudar nosotros mismos debemos referirle a su profesor en el Colegio. Contrario a la opinión de algunos, la mayoría de los profesores

que la realidad suele ser muy distinta. Considerando lo intenso de los programas de estudios de hoy día en las escuelas Archidiocesanas especialmente en los 'High Schools' esta afirmación es casi imposible. En un día típico, el alumno está expuesto por seis periodos de aproximadamente 50 minutos a otras tantas asignaturas distintas. El profesor, los profesores de esas distintas asignaturas ha cubierto una cierta cantidad de materia nueva al menos en varios de esos periodos. El aprendizaje verdadero de esta materia requiere una posterior reflexión y repetición de la misma. Esta debe hacerse día a día en la casa. Mientras menos tiempo pase entre la explicación del profesor y su repetición por el alumno, mas fácil, sencillo y según suele ser el aprendizaje.

CUANTO TIEMPO SE DEBE ESTUDIAR EN LA CASA

En Belén Jesuit Prep., donde comenzamos en el grado 7 y vamos hasta el 12, sugerimos como minimo dos horas diarias de estudio para mantener un nivel académico adecuado. Esta medida de tiempo desde luego no es absoluta y debe adaptarse a la edad del alumno, el programa de estudios del Colegio a que

hasta tan tarde en la noche, que ya están muy cansados y se quedan dormidos. Ninguno de los dos extremos parece el mas aconsejable. Es natural que después de un número de horas en clase, cierta tensión se ha ido acumulando que resta efectividad en el estudio. Es preferible cuando un muchacho o muchacha terminan sus clases que tengan un rato un poco largo de esparcimiento donde puedan jugar, practicar algún deporte o simplemente descansar. Después podrían bañarse y comer antes de empezar a estudiar. Lo último sin embargo nunca debe posponerse hasta altas horas de la noche cuando ya no se tiene mente despejada.

¿Y QUE HACER CON LA TELEVISION?

No hay duda que la televisión, usada juiciosa y moderadamente, puede ser al igual que otras muchas cosas un entretenimiento sano y hasta instructivo. La tutela y prudencia de los padres es de nuevo necesaria aquí desde temprana edad. Con frecuencia cuando nuestros hijos son aun muy pequeños, nos alegramos de que se pongan a ver televisión para quitarnos de arriba, luego cuando van siendo mayorcitos nos lamentamos de que están 'enviciados' con la televisión.

Una solución que a algunos padres les da buen resultado con sus hijos, sobre todo en "High School" es hacerles que se preparen un horario de estudio, que se alterne con sus programas favoritos, juegos, comidas, etc.

Para que este sistema funcione es necesario ponerlo en práctica para los 7 días de la semana. Los periodos de estudios deben ser de aproximadamente una hora. De manera que uno de estos programas tendria típicamente dos periodos de estudios alternando con las demas actividades. Caso de ser seguidas las dos horas de estudios, se deben dejar unos diez minutos de descanso entre la una y la otra.

Suele a veces ser muy efectivo el que los adolescentes se responsabilicen con sus horarios, de tal modo, que los padres limiten su supervisión a comprobar que estos se cumplen, pero sin hacer mención especifica de los mismos mientras no se falte a ellos.

LA ENSEÑANZA RELIGIOSA EN LA CASA

No podríamos terminar esta conversación con los padres de nuestros queridos alumnos sin una mención especialísima a la enseñanza religiosa en la casa.

Ya bien les recordábamos al principio como la primera obligación de enseñar la tenían ellos.

LOS PROGRAMAS DE ENSEÑANZA RELIGIOSA

Es cierto que en nuestros Colegios Católicos de hoy nos esforzamos en formar a nuestros alumnos mas allá de la excelencia académica. En Belén por ejemplo, siguiendo la tradición implantada por San Ignacio de Loyola cuando fundó la Compañía de Jesús, tratamos de formar verdaderos hombres de Cristo cuya vida diaria en su trabajo y en su familia sea un ejemplo de virtudes cristianas. Por eso nuestros programas

Presentaran Noche de Ecuador el próximo once de septiembre

"La Noche Musical de Ecuador", programa auspiciado por la Oficina Latinoamericana de la Arquidiócesis de Miami y por el Consulado General de Ecuador en esta ciudad, será presentada en el Hall Arquidiocesano, ubicado en el N.W. 75 St. y Primera Court, a las ocho de la noche del próximo once de septiembre.

Una recepción en honor de los artistas ecuatorianos visitantes continuará al programa. Un magnifico concierto del Coro Los Madrigalistas de Guayaquil y la presentación de la soprano Beatriz Parra, quien estará acompañada por el maestro Carlos Domenech, estará abierta al público en general y su entrada es gratuita.

La señorita Parra es una laureada soprano que ha ganado honores y distinciones en competencias internacionales. Ella estará acompañada en el programa por el profesor Domenech, uno de los más distinguidos maestros del Conservatorio Nacional de Quito.

Beatriz Parra nació en Guayaquil, Ecuador. Estudió en su país natal y más tarde se graduó en el Conservatorio Nacional de Tchaikowsky, en Moscú, con altos honores. Ella ha hecho brillantes presentaciones a través de Europa y la América Latina.

La gran cantante ecuatoriana se ha presentado en papeles importantes en óperas como "Gilda", "Rigoletto", "Rossina", "El Barbero de Sevilla", "Louise", "Boda en el Monasterio", etc.

En 1964 ella ganó el Premio Bucarest y al siguiente año fue galardonada con la medalla de Plata de Toulouse en Francia. Ella también se ha presentado como solista con las sinfónicas de París, Munich, Barcelona y Bucarest. La señorita Parra

representó al Ecuador en el Festival de Arte Latinoamericano celebrado en Colombia y ahora viene a Miami después de haber presentado una serie de recitales.

En abril de este año, un grupo de los mejores cantantes de Guayaquil, bajo la dirección del profesor Félix Chávez Garica, llevó un mensaje musical a través de Ecuador y de otros países. Esta gira tuvo los mejores elogios de todos los críticos locales. Hoy ellos visitan Miami para ofrecer al público de esta ciudad sus mejores interpretaciones de su variado repertorio.

Entre las selecciones que presentará la señorita Parra se encuentra el Aria de Madam Tilkerklang, de la Opera de Mozar "El Director Teatral"; un aria de "Lucia de Lamermoor" de Giancarlo; "Seguidilla" de Manuel de Falla; "Yaravi" de G. Guevara; y la famosa "Bachiana número cinco" del compositor brasileño Heitor Villalobos.

El Coro de Guayaquil está bajo la dirección del Profesor Felix Chávez Garcia, quien presentará una selección del folklor ecuatoriano. Entre las piezas que presentará se encuentra "Guayaquil de mis Amores", de N. Safadi; "Ojos Verdes", de F. Paredes; "Puñales" de Bonilla; "Poema Danza", de F. Chávez; y una composición americana negra "Jerico".

Durante su estancia en Miami, la señorita Parra y la Coral se aparecerán en la Cafetería de Empleados de la Eastern Airlines; en el "The Miami Herald" y en los canales de televisión 23 y 6. Otras agencias que han colaborado con este viaje son el Consejo Provincial de Guayas, la Eastern Airlines y la Ecuatoriana Airlines.



en nuestros Colegios son sumamente dedicados y están siempre dispuestos a ayudar dentro de la clase y a menudo fuera de ella, cuando uno o varios alumnos le piden ayuda en puntos específicos. Si su hijo (a) es muy tímido (a), comuníquense ustedes directamente con el Counselor, su profesor o con el Principal del Colegio sobre el particular. Nunca haga las tareas por el alumno, ni permanezca indiferente cuando este las obtenga de otros. De este modo le perjudica Ud. de dos maneras.

El primero no aprenderá la lección pues sólo resolviendo activamente un problema se aprenden a resolver otros. En segundo lugar le está dando usted una horrible lección en deshonestidad que le va a ser perjudicial en el futuro e insistale que aunque no sepa la respuesta debe al menos hacer el esfuerzo por si mismo. ¡No tengo nada que estudiar! Quizás la frase mas común que escuchan los padres como respuesta de sus hijos cuando vienen del Colegio es esta. Otras veces es ¡No tengo tarea! Lo cierto es

asista así como a la facilidad con que este se desenvuelva en los estudios. Quizás uno de los factores mas importantes son el vocabulario efectivo o sea el número de palabras que el alumno reconoce y usa así como su comprensión de lo que lee. De ahí el gran incapié que se pone ahora en los programas de lectura en las escuelas parroquiales bajo la dirección en extremo competente de nuestro nuevo Superintendente el Dr. Thomas Lynch. Esto responde además a las directrices dadas por la Oficina Nacional de Educación de los Estados Unidos poniendo la elevación del nivel nacional de lectura como la gran meta de la Educación en los EE.UU. durante la década de los 1970.

COMO USAR EL TIEMPO DE ESTUDIO CON EFECTIVIDAD

Llegados a la conclusión de que es necesario estudiar todos los días, debemos planear la mejor manera de hacerlo. Lo primero es escoger el momento apropiado. Algunos prefieren estudiar justo después de llegar del Colegio "para salir de eso". Otros lo posponen

de enseñanza religiosa se adaptan vitalmente al sentir de la Iglesia hoy día, instruidos por la riqueza siempre viva de la Biblia y las enseñanzas del Concilio Vaticano II.

No es posible sin embargo que los padres de nuestros alumnos dependan solamente del Colegio para transmitir a sus hijos el tesoro precioso de su fe y religión. La Fe es necesaria vivirla y sentirla para poderla comunicar. Es por esto que instamos a los padres de nuestros alumnos en Colegios Católicos y aun tal vez con mas vayan a los de aquellos que no tienen la dicha de asistir a estos, a que practiquen activamente su cristianismo.

COMO LA VIDA CRISTIANA EN NUESTRO HOGAR

Hay muchas maneras de activar nuestra vida de la Fe y nuestra vida de la Gracia. Un modo es asistir con frecuencia a las actividades de nuestra parroquia, al menos a la Santa Misa y a ser posible recibir en familia los sacramentos, especialmente La Eucaristía por medio de la cual Cristo se hace uno con nosotros y nuestros hijos. Finalmente instamos a todos a que se unan a movimientos que como los Cursillos de Cristiandad, el Movimiento familiar Cristiano, Los Caballeros de Colón o la Agrupación Católica Universitaria tanto ayudan a la vida cristiana en la familia y en la comunidad.

Reducen colegio Cardenalicio

CIUDAD DEL VATICANO — (NA) — El Sacro Colegio Cardenalicio cuenta en la actualidad con 121 miembros, número al que quedó reducido luego de la muerte del cardenal Federico Callori di Vignale.

El número de purpurados distribuido por continentes es como sigue: 75 europeos, 15 latinoamericanos, 13 norteamericanos, 9 asiáticos, 7 africanos y 2 de Australia y Nueva Zelandia.

El cardenal Callori di Vignale, quien estuvo al servicio directo de los tres últimos Pontífices, ha fallecido hace unos días en el Palacio

Apostólico Vaticano, tras prolongada enfermedad.

Gira de Mon. Macchi

LIMA. — (NA) — El Secretario Privado del Papa, Mons. Pasquale Macchi, partió rumbo a La Paz, Bolivia, luego de una visita de 3 días a Lima. El prelado está realizando una gira por varios países latinoamericanos, y guarda un completo hermetismo sobre las razones de la misma, limitándose a decir que su viaje es de carácter privado y particular. Se supo que aquí se entrevistó con el cardenal Landazuri y el Presidente Juan Velasco Alvarado.

End of freedom flights means many hopes die

(CONTINUED FROM PAGE 1)

people reportedly still on this list, all of whom have turned over their entire assets and material goods to the Castro regime as of 1965 and have been subjected to manifold hardships since that time and willingly doing so, having the firm word of both parties to the agreement.

"Apparently this decision to discontinue the airlift has been made and surely the State Department hopefully would make strong representations to the proper authorities urging Premier Castro's government to fulfill its pledge," Miami's Archbishop said.

The reaction of the Cuban people in the stores

and streets was as varied as it was sincere. "Just think of the anguish of those parents who are without their children," said one young bank teller who made it to Miami after spending several days on a raft.

Asked not to be identified, she said, "It is but little consolation for these parents to know that their youngsters are safe in the U.S. but how sad it is for them to feel that the children will grow up perhaps never really knowing whether they will see them again."

There is no doubt that more and more people will try to escape with whatever make-shift boats they can put together, said Emmanuel Gonzalez, a

semiprofessional worker.

"Losing all hope of being approved by the Castro government for a flight to this country, young and old will attempt to escape. Of those who try to leave, how many will die in the attempt. Their attempted flight will never be known to loved ones."

IT IS the opinion of Maria Velasquez that very few of the 1,000 refugees who have been approved to leave when the flights are resumed will be able to do so. "Castro realizes that many of those he has allowed to leave have been professionals — bankers, doctors and lawyers. The dictator realizes the value of these people," she said.

"With the suppression of the Freedom Flights," said a college student, "Cuba will experience more unrest, more hunger and more restrictions. The more the younger people are put down, the more discontented they will be. They will do almost anything to get their freedom back again." Asked about the prospect of these people rebelling, the third-year major in languages said, "It is possible, but it would be short-lived. More lives would only be lost."

There is little hope of the airlifts' being resumed in a few months with as many people being permitted to leave as in the past, said a refugee who recently started his own garage.

"There is only hope that those who try to escape will do so successfully — and the hope that the Cuban government will not order reprisals because of the attempted escapes."

The first Freedom Flight arrived in December, 1965. Since that time there have been 2,879 flights bringing out of Cuba approximately 246,000 refugees. For the past four years, there have been an average of over 40,000 refugees coming in each year on the airlift.

THE first Cuban airlift arriving in Miami had 75 people aboard. Since that time the numbers per flight has increased into the hundreds and has gone as high as 2,000 a month.

What is the reason for cessation of the flight? No definite reasons can be given for Castro's action to stop temporarily the flights, but there has been much conjecture from various officials.

The Cuban government claimed this week in announcing the cut-off that it was running out of refugees who wanted to come to this country.

However, names of those still waiting on the original list compiled in 1966 and the names of relatives who have been submitted to the Castro government by refugees already settled in this country numbers more than 30,000.

Sees world justice a big Synod topic

SPRINGFIELD, Mo. — (NC) — Discussion of world justice at the Synod in Rome this fall should prevent the participating bishops from extreme inward-gazing over the troubled priesthood.

The observation is by Bishop William W. Baum of Springfield-Cape Girardeau. He was hand-picked by Pope Paul VI as a delegate to the world Synod which will meet in Rome for about a month beginning Sept. 30.

Bishop Baum said he is "especially grateful to Pope Paul for singling out the theme of justice in the world when it would be possible for our concern with the priesthood to turn our gaze inward to an extreme."

BOTH world justice and the priesthood are "crucial topics" on the Synod agenda, the bishop added, saying he would not want to place one above the other in importance.

But the 44-year-old prelate said he sees the inclusion of world justice as a balancing element — "a healthy addition" — which may provide the opportunity for Catholics to make a new contribution to ecumenism.

Bishop Baum was on the team of official priest-experts at the Vatican Council and, from 1964 to 1967, was the first executive director of the U.S. Bishops' Commission for Ecumenical Affairs, in Washington, D.C.

He explained that a dangerous threat to ecumenism is the division between those who stress a

ministry of social involvement and those who stress personal salvation and personal relations with God.

THIS disagreement over ministry — the role of the Church in the world — lends itself to Synod discussion of world justice and is consequently of the greatest importance, the bishop said.

"I see the Synod as another way to heal the great division," he said. "There should be no division. There should not be a personal gospel without social involvement or concern for service to the world."

The bishop said he was particularly concerned that a way be found at the Synod to reconcile Catholics and Protestants with more conservative Protestants, such as the Southern Baptists.

The bishop said he believes that American Catholics — including priests — "look hopefully to the Synod for light despite the dissatisfaction with authority in the Church."

"I believe that the overwhelming majority of priests and people look hopefully to the episcopate for leadership," he said.

ALTHOUGH the bishop could not predict what other items might appear on the Synod agenda, he said "it is always possible under the guidance of the Holy Spirit, there will be surprises."

The Synod, in any case, he said, "is once again a fine opportunity in the life of the Church to realize better the exercise of collegiality."

Bishop Baum is a member of the National Conference of Catholic Bishops' committee on priestly life and ministry, whose work was presented to the NCCB meeting in Detroit last April.

At that time the U.S. bishops elected four delegates to the Synod: Cardinals John Dearden of Detroit, John Krol of Philadelphia, and John Carberry of St. Louis; and Co-adjutor Archbishop Leo C.

Byrne of St. Paul-Minneapolis. They also elected two alternates: Archbishops Joseph T. McGucken of San Francisco and John F. Whealon of Hartford, Conn.

Bishops' conferences of various countries have elected delegates to represent them at the Synod and Pope Paul personally appointed other delegates including Bishop Baum.

Unions rebuked for discrimination

(CONTINUED FROM PAGE 1)

THE statement said the Spanish-speaking, especially the Chicanos, are "another minority group of workers in our society who are looking to the labor movement for the fullest possible measure of support in their belated and very difficult struggle for genuine equality."

The statement acknowledges some unions admittedly practice discrimination against Chicanos, but added on the basis of evidence gathered through a study "the pattern of minority employment is better among employers who have made arrangements with labor unions . . . than it among those who do not have such arrangements."

The tens of thousands of Spanish-speaking farm workers who have organized and are working "out their economic destiny in and through the labor movement" drew the praise of the USCC division.

Also lauded were churchmen of various faiths who have supported "the patient and remarkably peaceful efforts of these determined farm workers."

The statement cautioned that the two alternatives open to blacks regarding the labor movement, also are open to the Spanish-speaking — either fight discrimination from within the ranks of organized labor or join the conservatives' "bust-the-unions" movement.

Labor Day Statement

(CONTINUED FROM PAGE 10)

ception in all of the other major industries in this country.

Conclusion

To conclude these Labor Day reflections on the subject of equality, we note, in the words of Pope Paul VI, that while "progress has already been made in introducing, in the area of human relationships, greater justice and greater sharing of responsibilities . . . much remains to be done. Further reflection, research and experimentation must be actively pursued, unless one is to be late in meeting the legitimate aspirations of the workers — aspirations which are being increasingly asserted according as their education, and consciousness of their dignity and the strength of their organizations increase."

This is a responsibility which belongs to all of us in whatever occupation or profession we may happen to find ourselves. It is our prayerful hope, however, and our confident expectation that the labor movement will take the lead and show us the way to adapt our institutions to the rapidly changing needs of the times. For the sake of the cause which labor is privileged to represent, it cannot afford to be late, nor can the rest of us afford to let it be late, in meeting the legitimate aspirations of workers in general and of the poor in particular for complete equality and for the fullest possible measure of shared responsibility and self-determination — the hallmarks of free men in a free society.

Thousands to attend Lady of Cobre Mass

(CONTINUED FROM PAGE 1)

THIS faith and devotion to Our Lady began near the closing of the 16th century. Many versions of her appearance to three Cuban fishermen have been told and retold, passed down through generations, but the result is the same.

According to legend, three men, a Black, white and Indian, symbolizing the ancestry of the Cuban people, set out to fish from an old mining town of Santiago del Prado.

Whether the trio encountered a severe storm on the way out of port or on their return is not clear. But the trio feeling they were spared miraculously returned safely to port. When the storm abated, a small wooden statue of Mary was found floating upon the beach. The Blessed Virgin

was holding the Child Jesus in one hand and a gold cross in the other, with the inscription, in Spanish, "I am the Virgin of Charity," on the base of the statue. At her feet, a small boat was carved bearing the likenesses of the three fishermen.

Explanations of its finding are varied, but all versions agree that the three fishermen took the statue back to their village, Barajagua, where it stayed for 20 years. Then it was moved to the province center at El Cobre, where a permanent shrine, containing the statue, was built.

In 1916, Pope Benedict XV, acting on the petition of a number of Cuban veterans of the war of independence, declared the Blessed Virgin, Our Lady of Charity of Cobre, as the patroness of the Republic of Cuba.

Priests appointed

(CONTINUED FROM PAGE 1)

HE HAS been a member of the Liturgical Commission of the Archdiocese of Miami since 1964 and served as its chairman from 1967 to 1970.

He has been participating in Liturgy Weeks and Liturgical Conferences since 1946. In 1967, he was elected an honorary lifetime member of the Guild for Religious Architecture, a national association clergy, artists, and architects devoted to the development of liturgical architecture.

Father Voll, who recently was named as a professor of moral theology on the faculty of St. Vincent de Paul Major Seminary,

Boynton Beach, will direct the new Continuing Education program.

Archbishop Carroll has directed that the program be headquartered at the Major Seminary, with some of the faculty instructing the courses under Father Voll's direction.

The Dominican priest's main duties will consist primarily of developing programs of continuing education for the clergy with regard to their content and coordinating the persons who will teach these programs. Their purpose will be to inform the clergy on developments and new approaches within the Church and to review Church doctrine.

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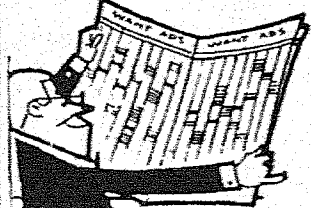
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